

SMITHSONIAN MISCELLANEOUS COLLECTIONS
VOLUME 123, NUMBER 1

SONGS AND STORIES OF THE CH'UAN MIAO

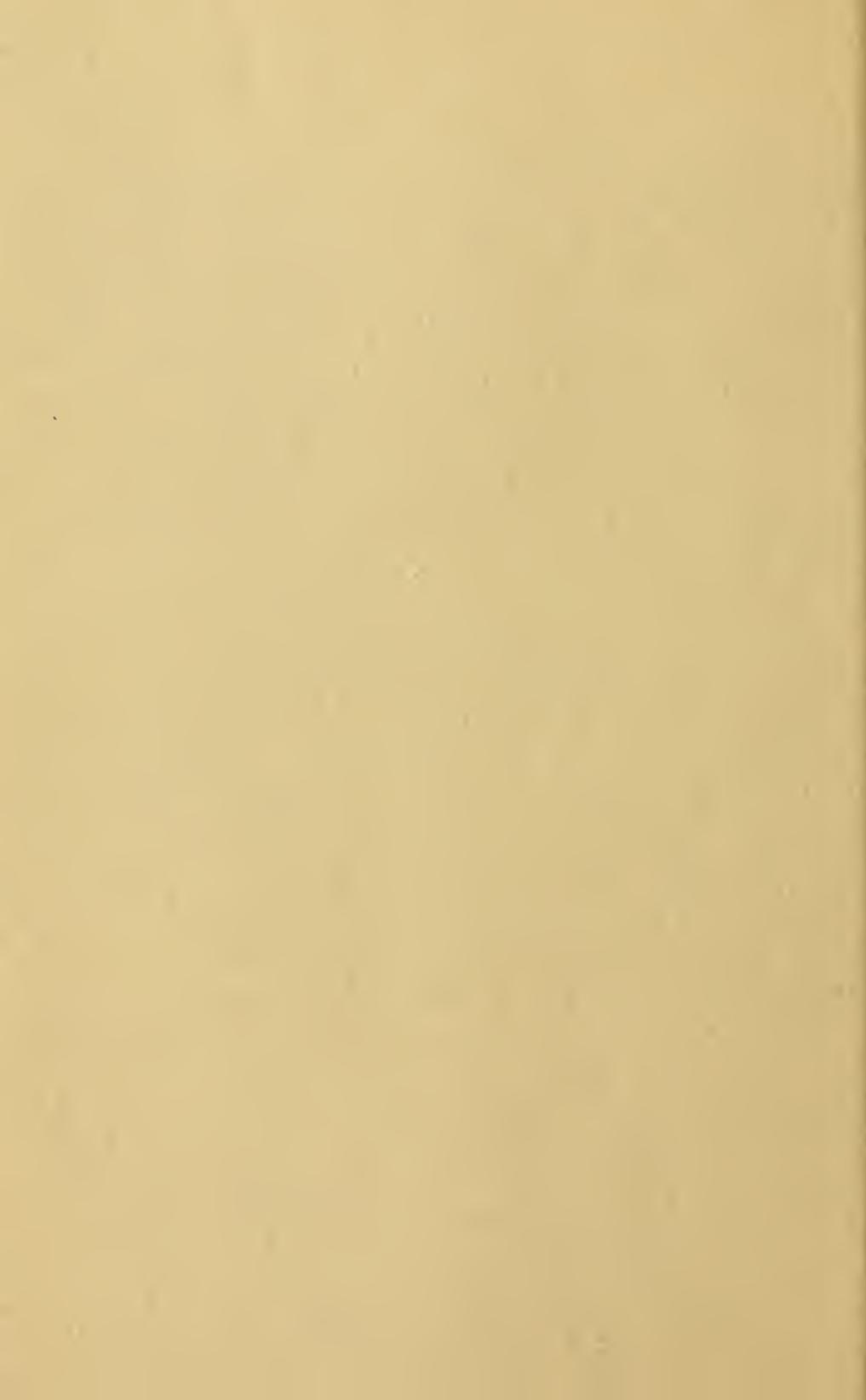
(WITH 24 PLATES)

BY
DAVID CROCKETT GRAHAM



(PUBLICATION 4139)

CITY OF WASHINGTON
PUBLISHED BY THE SMITHSONIAN INSTITUTION
APRIL 8, 1954



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PREFACE

I first came into contact with the Ch'u'an Miao 川苗 in 1921. During the previous year there had been a severe famine in Kweichow 貴州, and many of the tribespeople of that province, to save themselves from starvation, ate grass and tree leaves and bark and roots of trees. One Hua Miao 花苗, called Chang Sa Kai or Zaccaeus Chang because of his short stature, left his home in Kopu 葛布, Kweichow Province, and came to Suifu 斜府, now called I-pin, where I was stationed. From him I learned of the Ch'u'an Miao, and by his help I was able to make friendly contacts with them. I visited the Ch'u'an Miao at Chou Chia Leo 周家溝, Wang Wu Chai 王武寨, and other places, and a Ch'u'an Miao boy named Yang Fong Tsang went with me to Suifu, where he attended the junior and senior primary schools. For years he was an almost constant companion on my journeys, and he assisted me in my attempts to learn the language and customs of these people.

During the following years I visited the Ch'u'an Miao in their homes as often as possible, listening to their songs, hunting with them, talking about their customs, making anthropometrical measurements, and watching them play their wind instruments and dance, or perform their ceremonies.

In 1932 I was transferred to Chengtu 成都, the capital of the province, and was made curator of the West China Union University Museum of Archaeology, Art, and Ethnology. From this time on I made more determined efforts to learn about the Ch'u'an Miao. I spent several summers with them, and on one of these expeditions I was accompanied by W. R. Morse, M.D., and Gordon Agnew, D.D.S. Dr. Morse made anthropometrical measurements and observations, and Dr. Agnew studied their diet and their oral conditions. At one time when it was impossible, because of brigands, to go to their homes, several Ch'u'an Miao came to Suifu and for weeks aided me in my study. At other times one or more Ch'u'an Miao men came all the way to Chengtu. Believing that their music was very interesting and of high quality, I brought three of their best musicians to Chengtu where for several weeks Dr. Agnew and other musicians studied and transcribed their music, and published an interesting article on the music of the Ch'u'an Miao in volume 11 of the Journal of the West China Border Research Society.

At first my method was to listen to a song or story as it was sung by a Ch'u'an Miao man or woman, then write it down sentence by sentence as it was explained by the singer. Later I obtained the help of a Ch'u'an Miao who could read and write Chinese and sent him to different parts of the Ch'u'an Miao region to collect songs and stories. He would write them in Chinese in little booklets, which he would send to me at Chengtu. Later, with his help, I would translate them into English. The final stage was reached when my knowledge of the Ch'u'an Miao language and the international script had improved enough to enable me to write down the Ch'u'an Miao words in the international script, then transliterate them, and finally render a translation. I would always go over my final translations several times

with the singer or with the person who collected the songs to make sure that they were as nearly correct as possible. Finally, often with the help of my wife, I worked over the translations in order to improve the English without changing the meaning.

In all, I collected 752 songs, legends, historical and etiological traditions, and short stories, but not all these could be included in this volume. In the romanization of Chinese words the Wade system has been used, while the Miao words and phrases are generally in the international script.

One difficulty in pursuing my researches was the robbers, who might appear at any place at any time. The Ch'u'an Miao region is very mountainous and abounds in forests, natural caves, and rock shelters. These make it easy for brigands and thieves to conceal themselves along the roads and to escape after a robbery. Many times I was prevented by the officials from taking a proposed trip because of the presence of bands of robbers. I have had numerous narrow escapes.

At first the Ch'u'an Miao were very reluctant to give information about their beliefs and customs. They often told me that previously they had rarely given such information to Chinese or Westerners and that when they were asked they gave evasive answers. But during the years of contact with these people, a very warm friendship grew up between us, and they became very cooperative and helpful. Without their assistance it would have been impossible to carry on the study of their language and customs. They gave me the name of Na K'wa Dai Lo, or great and kindly teacher, and they always welcomed me to their homes. Several times they met me with bugles and banners, later giving banquets to show their friendly welcome. They permitted me to take pictures freely, gave me the information I wanted, and helped me collect stories and songs and learn their language. Some of them sold to me, for the West China Union University Museum, beautiful embroidered garments that were heirlooms. I am sincerely and deeply grateful to my Ch'u'an Miao friends for their assistance.

In 1934 I obtained the help of Hsiung Ch'ao Sung, who could read and write Chinese and who had traveled widely in the Ch'u'an Miao region. He gave me much valuable assistance in studying the language and customs, and it was through him that I collected most of the stories and songs. Yang Ch'ing Ming came to Chengtu to attend the Goucher Junior Middle School, and during his stay in Chengtu he rendered valuable help in my studies.

Lin Min Chun, formerly assistant curator of the West China Union University Museum of Archaeology, Art, and Ethnology, helped me translate Ch'u'an Miao words and phrases into English and into Chinese, and further assisted by searching Chinese histories for references to the Ch'u'an Miao. Similar aid was rendered by Dr. Cheng Teh K'un, my successor as curator of the museum. Dr. Sergei Elisseeff, of the Harvard-Yenching Institute, and Prof. Jesse Moncrieff, who was president of the Union Language School at Chengtu, aided me in clarifying the Ch'u'an Miao sounds and taking them down in the international script. My wife, Alicia Morey Graham, spent a great deal of time correcting the notes and typing the stories and songs.

My interest in folktales was first aroused by Prof. Archer Taylor. Dr. Wolfram Eberhard, of the University of California, author of books and articles on Asiatic folk stories, has given needed and valuable suggestions as to the classification of the Ch'uan Miao songs, stories, and folktales. The Library of Congress has been generous and kind in permitting me to use its books and rooms. The American Museum of Natural History presented me with pictures of its Ch'uan Miao embroideries, which were collected by me, with permission to use them. Last but not least, the Wenner-Gren Foundation (Viking Fund) granted me a post-doctoral fellowship, which enabled me to take time to prepare this material for publication, and also contributed substantially toward the cost of publishing this volume. To all these and other friends who have kindly assisted, I gladly express my deep and sincere thanks and appreciation.

Dr. Wolfram Eberhard has classified the folktales according to motifs in his "Typen chinesischer Volksmärchen," and Dr. Stith Thompson has classified them according to the motifs in his "Motif-index of Folk Literature." Their classifications are included in the Appendix. The assistance and cooperation of these two scholars are much appreciated.

About 60 songs, stories, folktales, legends, and ceremonies are reprinted from two short articles by the writer published in the Journal of the West China Border Research Society: The Ceremonies of the Ch'uan Miao, vol. 9, 1937, and The Legends of the Ch'uan Miao, vol. 10, 1938.

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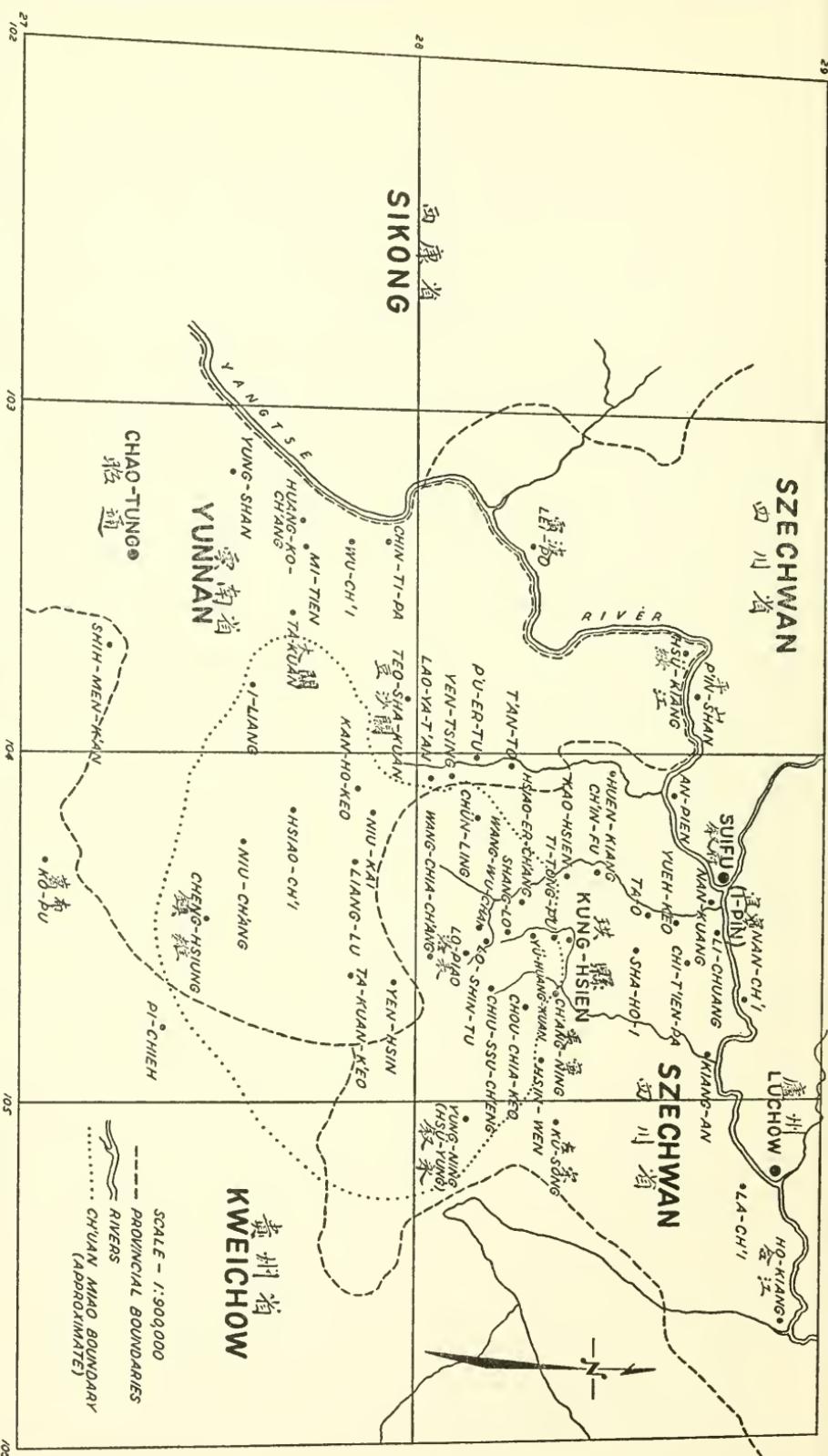


FIG. 1.—Map of the country of the Ch'u'an Miao and bordering territory.

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(WITH 24 PLATES)

I. INTRODUCTION THE PEOPLE

The Ch'u'an Miao are an ethnic group living on the borders of Szechwan, Kweichow, and Yunnan Provinces, western China. The country is very mountainous with numerous peaks rising 3,000 to 6,000 feet above sea level. There are many streams, forests, waterfalls, perpendicular or overhanging cliffs, natural caves and natural bridges, and deep holes or pits where the water disappears into the bowels of the earth. While the roads between the Chinese towns and villages are generally paved with stones, most of the roads are narrow footpaths up and down the steep mountainsides or through fields and forests.

It is estimated that the number of Ch'u'an Miao people is about 150,000. In Szechwan Province, they are found as far north as Kung Hsien 供縣 and Ch'ang Ning 長寧 and about 100 li east of Yung Ning 永寧. They extend a short distance into the northeastern tip of Kweichow, south in Yunnan as far as Ta Kuan 大關 and below Cheng Hsiung, and a short distance westward toward Hsü Kiang 綏江. They do not live in villages, towns, or cities but are interspersed among a much larger population of Chinese who live in the towns and cities and in many of the farmhouses.

These people resemble the Chinese in having light, olive-brown skin and little hair on their faces and bodies but differ from the Chinese in West China by being slightly shorter in stature and having a slightly less evident epicanthic fold to the eyes. There are greater physical differences between the Ch'u'an Miao and the Lolas and Tibetans than between the Ch'u'an Miao and the Chinese. A comparison of the languages and dialects and the social and religious customs makes it evident that the Ch'u'an Miao are a branch of the Miao-yao group of the Mon-Khmer family.¹

The word Ch'u'an means river. It is apparently an abbreviation of the word Szechwan, which means four rivers, for Szechwan is the province of four rivers. The Szechwan people are called Ch'u'an Jen 川人, and the Szechwan soldiers are called Ch'u'an ping 川兵. It is evident that these people are called Ch'u'an Miao because many of them live in Szechwan.

The word Miao means sons of the soil. It is written in Chinese with the grass character above the character meaning field. The name has often been indiscriminately applied to non-Chinese groups in China.

¹ Clarke, S. R., Among the tribes of Southwest China, pp. 307-315. Morgan and Scott, London, 1911; Davies, H. R., Yunnan, pp. 331-347. Cambridge University Press, 1909.

The Miao call themselves Hmong, and the Ch'u'an Miao call themselves Hmong Bo or old Miao, because they believe that they are descended from a very ancient race. They are also called Hmong Gleh or White Miao because in some localities they wear or have worn white clothing.

HISTORICAL BACKGROUND

References to the Miao are found in the earliest Chinese literature. It is stated that the San Miao, who could not be pacified, were exiled to the province of Kansu, where they apparently disappeared.

Some of the Miao were absorbed, but others migrated southward or westward as the Chinese advanced, and their descendants are found on the Island of Hainan, in Indo-China, and in the southern and southwestern provinces of China. There are historic records of forced migrations of the Miao people from Kwangtung and Kwangsi Provinces westward into Szechwan, Kweichow, and Yunnan, one of which occurred in 1733 under the Emperor Yung Cheng 雍正. The Ch'u'an Miao have a legend that years ago, after a war with the Chinese in which they were defeated, they were forced to migrate, with their hands tied behind their backs, to the place where they now live.

None of the histories of Kweichow or of its principal cities or prefectures mentions the Ch'u'an Miao, and the Yunnan histories never mention them as Ch'u'an Miao, and generally not at all. The Chao T'ung Hsien Chih mentions them as White Miao and merely states that they are there and that they are called White Miao because they wear white clothing. In descriptions of Miao customs those of the White Miao are not distinguished from those of the Hua Miao. In the gazetteers of southern Szechwan, such as the Hsü Chou Fu Chih, they are mentioned only when they engaged in wars with the Chinese and had to be pacified, and there is no description of their customs. The fact is that aside from the articles of Dr. W. R. Morse, Dr. Gordon Agnew, Prof. William G. Sewell, and the writer, most of which were published in the Journal of the West China Border Research Society, these people have practically never been mentioned in historic or scientific literature.

ECONOMIC LIFE

Agriculture is the principal occupation. These people are truly "sons of the soil" and get their living from the land. Even those who are blacksmiths, carpenters, masons, hunters, priests, shamans, or in recent years teachers, generally depend primarily on farms or gardens for a livelihood. A few own their farms, but most of them rent from the Chinese. One Chinese farmer asserted that a Miao family had rented the same farm from the same family for at least 200 years.

The homes of the Ch'u'an Miao are much the same as those of the Chinese, especially the Chinese of the poorer classes. The floors and walls are generally of pounded clay, but sometimes the walls are of wood or bamboo and plaster, or even of cornstalks. The roofs are generally of straw or grass, but some Ch'u'an Miao have tile-roofed houses. There are rarely any pictures or decorations on the walls, and the main pieces of furniture are square or round tables, long stools,

ds, and chairs. The stoves are generally, like those of the Chinese, of clay and stones or bricks, but sometimes one is seen that is merely a square hole in the ground, a continuation of a very ancient custom.

The principal tools and utensils, which are like those of the Chinese, are the scow, the curved sickle for cutting grass and wood, the hoe or pick, the ax or hatchet, the hammer, saw, knife, spoon, ladle, rice-steamer, loom, and the iron *ko* cooking vessel.

The domestic animals are the horse, mule, donkey, water buffalo, cow, pig, dog, cat, sheep, goat, chicken, duck, and goose.

The principal food is corn meal cooked like porridge, but those who are able to get it eat rice. This diet is supplemented by vegetables, meat, and wild fruit and berries found in the woods. The investigations by Dr. Gordon Agnew showed that many Ch'uan Miao suffer from malnutrition.

Women weave cloth on home-made wooden looms, and they generally do the cooking. Both men and women work in the fields, but only men do the plowing. Sewing and embroidery work are done by women and girls. Hunting is a popular pastime of men and boys, especially during the winter months when there is little farm work to do.

Formerly most of their clothing was made of hemp cloth, which was undyed and therefore white, woven on their looms by the women. This evidently explains why they were called "White Miao." Whether the Ch'uan Miao belong or have belonged to the White Miao group of southern Kweichow is a problem yet to be solved. Today much of their clothing is made of blue cotton cloth bought from the Chinese.

In former years the clothing of the Ch'uan Miao, both men and women, that was worn on festive occasions and often to markets was beautifully embroidered and colored. Some of the embroidery, such as that of the handkerchiefs, is like that of the Chinese peasant's cross-stitch embroidery, but most of it, and that which is finest and best, includes beautiful designs found widely among non-Chinese people in southern and central Asia, extending even into central Europe. The best skirts of the women are pleated and dyed in a manner resembling somewhat the batiks of Java. The Ch'uan Miao men no longer wear embroidered garments, and the women are imitating, to save time, the coarser of the Chinese embroideries. This is bringing about the loss of a fine and beautiful art.

SOCIAL ORGANIZATION

The family is the social unit, and the Ch'uan Miao family closely resembles that of the Chinese. The oldest male is the head of the family, and all his descendants, except married daughters, and including wives of sons and grandsons, generally live together in the same house. After marriage the woman belongs to the family of her husband. All having the same name are regarded as belonging to the same larger family and are not allowed to intermarry. Filial piety is the cardinal virtue and is expressed in elaborate funeral and other ceremonies.

While the couvade is found among the Hua Miao neighbors to the south, no

evidence of this practice has yet been found among the Ch'uan Miao. The Ch'uan Miao, however, have a very strange custom: Certain female relatives of the man are his "guest-wives," and certain male relatives of a woman are his "guest-husbands." Without marriage they are allowed to practice sexual relations and it is not regarded as wrong. In recent years, owing to Christian influence there have been endeavors to discontinue this practice.

The Ch'uan Miao are not a tribe with a political organization that includes the whole group. There are no tribal rulers, but they have local headmen, called *gü leo* or "old clubs," who sometimes cooperate for the common good. The people are an ethnic group bound together by common language, ideals, arts, customs and by a strong sense of unity. They are very sociable and mutually helpful.

SOCIAL LIFE AND CEREMONIES

Practically the only amusements of Ch'uan Miao women and girls are visiting attending feasts, marriages, funerals, and other ceremonies, listening to people singing songs and watching the men dance and play the *liu sheng*, going to market, making love, and gossiping. They are supposed to use their spare time for sewing and making hemp thread and yarn and embroideries.

Among the more popular amusements of men and boys are hunting, kicking the shuttlecock, and playing "snake protecting her eggs," blindman's buff, sham battle, or dogs chasing wild animals. During the New Year holidays and at weddings "playing lion" is a popular amusement. Both men and women smoke tobacco and drink wine. While the Miao have no theatricals, they often join the throngs and look at Chinese plays being performed in temples or in the open in Chinese towns and cities.

Like the other Miao groups in China, the Ch'uan Miao are lovers of music. Except the singing and the responses of go-betweens while making engagement in contests between men and women, and in the newly established schools and chapels, there is no group singing. There is a kind of band music, but usually all the instruments play the same tune in unison. Generally the *liu sheng* is played by one man who dances, and vocalists sing one at a time while all listen with rapt attention. This singing of stories and songs is one of the principal amusements of the Ch'uan Miao.

The singing may be by either a man or a woman, generally of middle age or older. Nearly all the stories and myths and bits of history of the group have been made into songs and as such are handed down from generation to generation, taught by one singer to another. Some of the singers know only a few songs, but there are some who know and can sing several hundred. It should be emphasized that the Ch'uan Miao have no written language or literature.

There is a great deal of love-making among the Ch'uan Miao, who have the share of pretty girls. Marriage is through go-betweens, and the arrangements are made between the older members of the two families, the bride and the groom often not even being consulted. There is a gift from the parents of the groom to those of the bride, and the value of the gift often determines whether the

Engagement is made. There is generally no love between the bride and the room unless it is after marriage. Love affairs, which are many, are often between man and another man's wife or between a woman and another woman's husband. Sometimes lovers run away together, after which go-betweens endeavor to obtain the consent of the bride's parents, and the gift to her parents must be made as usual. Marriage by capture is not unknown. Strange to say, women rather like this method, for it shows that the man loves or esteems the woman, and it often results in a happy marriage.

There are no physicians, although some persons are reputed to know more about medicines and healing than others, and the efficacy of the medicines has not yet been scientifically investigated. The common belief is that all diseases and other calamities are caused by demons, which must be exorcised by the *do nun* or *tuan ung*, who is a magician or shaman. He has a formula for every disease, and besides using ceremonies and incantations to exorcise the demons that cause diseases or other calamities, he performs many real wonders, among which are reading with bare feet on a red-hot plowshare and touching his tongue to the flame, spitting or spurting hot oil out of his mouth onto a fire to cause a larger blaze, and with bare feet walking over a ladder of sharp swords. It is not strange that the death rate among the Ch'uan Miao is very high.

The Ch'uan Miao theory of filial piety and of the relation of mutual helpfulness between the deceased ancestors and their descendants corresponds fairly closely to that of the Chinese. The deceased ancestors are believed to be in need of the same things that they need on this earth before death, such as food, clothing, houses, and money, and these are provided by the loyal descendants through the ceremonial offerings. In return the ancestors help and protect their descendants so that they may prosper.

Soon after death the *mo* or priest three times calls on the soul of the dead to return or arise, and when it does not do so he performs a ceremony to open the way of the soul of the deceased to Hades, or to paradise, which is called the ancient level land of Ntzi, the supreme but not the only god. The priest kills a rooster, and the soul of the rooster leads the soul of the dead person to paradise.

Some time after the *mo* has opened the way for the soul of the deceased to go to paradise, there is a procession. In front is a man whirling a stick. He is followed by two men playing the *liu sheng* and dancing, then two blowing water-buffalo horns, two carrying green bamboo twigs, and finally two men with guns. Inside the house a ceremonial drum is beaten. This ceremony is symbolic of the fact that in ancient times their ancestors lived in the forest where there were dangerous wild animals.

During the funeral ceremonies a bull or a male water buffalo is killed and partly cooked, and some or all of it is offered to the ancestors. Then the meat is thoroughly cooked and there is a feast. Friends and relatives enjoy the feast, but the descendants of the deceased do not then eat any of the meat.

Generally on the next night after the bull is killed a dance is performed by the strongest young men inside the house. It takes place in front of the ceremonial

drum and the coffin to the accompaniment of the drum and the *liu sheng*. They exert so much strength that often some of the dancers are pushed over, furniture is smashed, and the walls of the room or house are broken. One story says that in this dance the house was pushed down and everything inside was smashed.

When the coffin is about to be carried out of the house for burial, the priest stands across the doorsill and shoots three arrows inside and three outside the house. This is to drive away demons that might cause any sort of a disaster.

Twelve days after the funeral there is performed a ceremony called in Chinese *sao ch'ieh* and in Ch'u'an Miao *a si* or *a shi*. The ceremonial drum is not beaten, the bull is not killed, and there is no music of the *liu sheng*. At this time the spirit of the deceased person is believed to return to his old home. Ashes are sprinkled outside the front door, and the friends and relatives later look in the ashes for footprints. It is believed that the footprints will reveal whether the ancestor is now a person, an animal, a reptile, or a fowl.

Not less than one year later there is held a memorial ceremony called in Chinese *tso chai* and in Ch'u'an Miao *a vang*. Friends and relatives observe the ceremony in the house or march to the grave beating the ceremonial drum and gongs and playing the *liu sheng* to entice the soul of the dead back home. A cow, a water buffalo, or a pig is killed and offered to the deceased ancestors; it is then cooked and eaten by the relatives and friends. This ceremony is performed for older brothers and sisters and for ancestors for three generations.

It is believed that after death a woman carries a grass mat on her back, and a man carries on his back a wide, round, shallow winnowing basket such as is commonly used in West China. These prevent the souls from entering the palace of the level land of Ntzi. In the *tso chai* or *a vang* ceremony the ancestors are released from these burdens and go happily to God's flat land where they are able to enter the palace and visit their ancestors.

Later, generally after several years, there is a memorial ceremony called in Chinese *ch'ao chien* and in Ch'u'an Miao *tsa mong*. The grave is opened, the coffin is burned or thrown away, and the bones are washed with wine and then rubbed with oil. A new coffin and new clothing are provided, and the corpse is reburied in the same or another grave. During this ceremony the drum and the *liu sheng* are used, a cow, water buffalo, or pig is killed, and there is a feast. It is believed that the deceased person becomes very uncomfortable lying in the same position for a long time; also, if the ceremony is not performed, the descendants will not prosper. After the ceremony the ancestor is comfortable and happy, and the descendants will prosper.

There is another memorial ceremony called in Chinese *hua t'an*, or flowery altar, and in Ch'u'an Miao *a gi bang* or *a gei bang*. It is performed in one of the homes and is participated in by all the relatives having the same name. It takes place about once in three years. A bull is killed, and his hide may be used to cover a ceremonial drum. The meat of the bull and rice, corn, wine, and vegetables are offered to the ancestors, after which there is a feast. The drum is beaten, the *liu sheng* and the flute are played, and there is dancing and singing. Twelve men

impersonate cows and pretend to fight and to cause the death of six. Women rub soot onto the men's faces until they are black. A woman carries a dummy child which is beaten to pieces. There is much fun and laughter.

There is also a ceremony performed about once in three years making offerings to the souls of deceased domestic animals.

In addition, there is the ceremony of eating new grain, and there are at least 11 calendar festivals which in date, method of conducting the ceremonies, and purpose correspond very closely to those of the Chinese.

RELIGION

One can easily get the impression that the Ch'uan Miao have no religion, and they themselves sometimes confirm this impression. They have no religious organizations, no organized priesthood, no temples, and no visible gods. It is my opinion, however, that they are a very religious people. Through their daily toil, by the help of their ancestors and the gods, and by means of religious ceremonies, they hope to achieve a long and satisfying life in which the basic needs of food, sex, protection, security, and play and recreation are insured, and after death to join their departed ancestors in the ancient level land of Ntzi. Two of the fundamental elements in their religion are belief in demons, which cause diseases and other calamities and which must be exorcised by the magician and his ceremonies, and the commemoration of their ancestors by ceremonial rites and offerings.

The untutored Ch'uan Miao does not know that the world is round, and he has seen so many mountains that he does not regard it as entirely flat. There is an end somewhere, but he does not know how big the world is.

Above or on the sky is a level land where the souls of the deceased remain with their ancestors after death. It is called the ancient level land of Ntzi (*ntz^a Ti⁻⁵ l^au² g^au¹ bi⁹*). Here there are no hills to climb and neither sickness nor death. The sun shines every day, and although there are no rains there is no lack of moisture. People do not farm but gather fruit and berries in the forests, which are much as the forests were on the earth in very ancient times. At the memorial and calendar festivals the offerings of their descendants provide them with food, clothing, money, and wine to satisfy their needs. Formerly there was a ladder connecting the earth and the sky or paradise, but in recent times this connection has been broken.

Under the earth is another world, the land of dwarfs or Lilliputians who are about 2 feet tall. They live much like people on the earth, having houses, farms, a king, soldiers, and a government. One Miao entered this world through a natural cave in a mountain and remained so long that many of the people on earth had forgotten him. Another fell through a hole in the floor of the emperor's palace and after two or three years was able to crawl back onto the earth through a crack caused by a drought. When rain came again the earth swelled up and closed the crack.

Some of the stories speak of a dark place inhabited by demons and presided over by a demon king.

The Chinese idea of three principal souls and seven lesser souls, and of karma

and transmigration, is known and accepted by the Ch'uan Miao but does not seem to be absorbed and does not greatly affect the lives of the people. The soul is real but shadowy, and the soul of a good man is larger than that of a bad man.

Demons are the souls of human beings or of birds, animals, reptiles, or inanimate things. If a deceased person has no descendants or if his descendants are unfilial and do not meet his needs by making the customary offerings, he becomes a demon and harms people. Demons of human beings are called *glang*, and demons of other living creatures are called *ts'ao*. When a person goes crazy and speaks in a meaningless or silly way, it is thought that he is possessed by a demon who is speaking through him. His speech is then called *glang lo* or demon talk.

The idols in the Chinese temples are regarded as demons and are called *glang miao*. There is one devil called *glang da lo* who is so big that he can step from one mountaintop to another and from the earth to the sky. He can kill a person with one blow of his thumb, and if he strikes a person on the chest with the palm of his hand the person dies, and the marks of his palm can be seen on the dead person's chest. There is another sky demon or devil called *ndo glang* who is worshiped by an elaborate ceremony in which a sow is killed.

The gods of the Ch'uan Miao are invisible unless they choose to reveal themselves to human beings. Chief among these is Ntzi, who lives in the sky and controls heaven and earth. He is regarded as good, just, kindly, and very powerful. He is the supreme but not the only god. Some stories tell of his sending his daughter to help poor and unfortunate men, and she generally marries them. A name that is sometimes used is Ntzi (or Ndgü) Nyong Leo, which means god, foundation, old. It apparently designates the same deity.

Another very interesting deity is called Ye Seo, Yei Seo, or 𩫑 Seo. He never dies, is very wise, kindly, merciful, and just, induces people to do good deeds, and helps people, especially the poor, who are in trouble. He is often seen in the clouds and can easily make himself visible or invisible. In the province of Canton the name Jesus is often pronounced Ye Seo, but it is uncertain whether the name and character of this deity have any relation to Jesus Christ.

There is a female deity who lives in the sky called Ts'i² Ma Niang Tsai. She is very merciful and especially shows kindness to unfortunate children.

There is a warty toad called in Chinese *lai ke pao*, which is believed to have marvelous powers and to cause hailstorms. During these storms men shoot off guns to frighten the toad and cause it to cease sending down hail.

There is a dragon king who causes rain and who lives in a palace beneath a pool or lake. There are stories that tell of his daughter's marrying a very poor man in order to help him.

Certain kinds of trees are sometimes worshiped as deities. They are generally trees on hills or mountains that are old and do not shed their leaves in winter—evergreens such as the *nan muh*, but never a fir or pine tree.

A strange custom is the worship of the door. The thick doorsill together with the door itself, which often has two wings, is regarded as a deity and is worshiped in an elaborate ceremony in which a pig is killed and offered.

As we have seen, the deceased ancestors are commemorated by numerous ceremonies in which offerings are made, but the Ch'uan Miao assert that they do not regard ancestors as deities.

Among more primitive peoples is found the mana concept, that of a superhuman, supernatural, strange power that is present in unusual persons, deities, and things. Among the Ch'uan Miao this power is assumed but not named or theorized about. It is possessed by gods, godlike creatures, devils, the *do nun* or exorcist, the *mo* or priest, the *bo ntzong* who transforms people into tigers, the ceremonial drum, the *liu sheng*, the ceremonial crossbow, the ceremonial *lin p'ai*, the sword, the seal, etc. There are magic fans by the waving of which battles can be won and other wonders performed, and there are magical charms and incantations possessing this strange power.

Tigers, foxes, snakes, banana trees, vines, rats, frogs, cattle, and eels are believed to change into human form and vice versa. Sometimes they change into human form to help people, but often it is to do them harm, and people injured by them must be saved from death by the magician, the *do nun*.

The Ch'uan Miao regard all things as alive and sentient. The sun, moon, stars, mountains, rivers, rocks, trees, thunder, the echo, the rainbow, homes, fields, plains, recompense or karma, beds, marriage, swords, the harvest, the year, the *liu sheng*, the ceremonial drum, and even the sound of the ceremonial drum are considered to be living things. Ample evidence of this is found in the stories, and it has often been confirmed to the writer by the Ch'uan Miao themselves.

A year is a living creature with a head like that of a human being. The *liu sheng* is alive, and when played it is regarded as speaking. Ceremonial drums speak when being beaten in the ceremonies. Mountains have heads, feet, hands, eyes, ears, hearts, breasts, veins, and arteries. A plain may be male or female and has a mouth, a heart, arteries, veins, and sinews. The sun and the moon have parents. Rocks and stones are male and female, grow, have offspring, and can speak. Some stones may become immortals. The echo has a deceptive character and can act and speak. Thunder is a living creature, in size and shape like a rooster. It is small but powerful, and its call is the noise of thunder. It has a knife of fire, and when it throws this there is lightning. It is this knife that causes damage when lightning strikes.

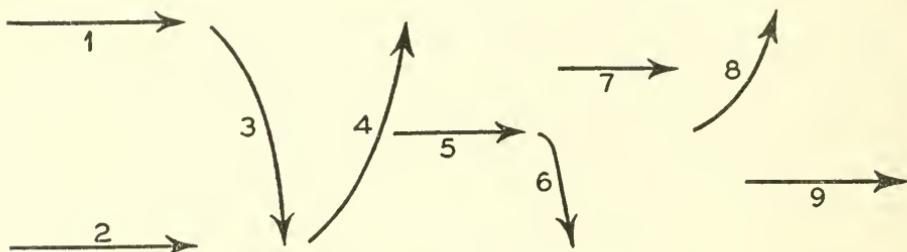
The Ch'uan Miao find it natural to say that all things, even those that are inanimate, are alive and have lives, but they find it difficult and less natural to say that inanimate things have souls, although lives are intelligent, active, and have eyes. In some old stories it is stated that people have lives and that the lives are located in the armpits. Are we right or wrong if we call this animatism?

GRAMMAR AND PRONUNCIATION

The grammar of the Ch'uan Miao in some respects resembles that of the Chinese. It is monosyllabic and tonal. The order of the sentence is subject, predicate, and object, but the object follows the noun and the adverb follows the verb. In the Chinese language there is the aspirate and the nonaspirate, but the Ch'uan Miao have the nonaspirate, the "little aspirate," and the "big aspirate." The big aspirate

corresponds to the Chinese aspirate and is indicated by the mark ' . In the little aspirate the entire word is pronounced with a strong emphasis as with italicized words in English and is indicated here by underscoring and in Pollard's Miao script by the sign ' .

The tones are very important, for the same sound in a different tone is an entirely different word with a different meaning. While the Chinese in I-Pin have five tones, the Ch'uan Miao have nine tones. The range of the tones is about an octave, and the first five tones correspond to those found in I-Pin. The sixth tone begins at five and goes downward. The seventh tone is halfway between one and five and, like one, five, and two, is "level." The eighth begins at five and goes upward, and the ninth tone is halfway between five and two and is level. Thus—



PHONETIC TABLE

Consonants

b	as in bite.
d	as in dig.
dʒ	as in judge, but without aspiration.
dʒ̪	is d plus a slight z sound.
f	as in fat.
g	as in go.
G	is an uvular g.
ɔ	is ng as in king.
h	as in hat.
X	is rough h as in the Scotch word <i>loch</i> and the German word <i>nach</i> .
j	is y as in young.
k	as in kind.
l	as in law.
ll	is Welch voiced ll plus voiced l.
m	as in man.
n	as in new.
n̪	as ni in onion, uttered as one word.
p	as in pin.
r	which in strict phonetic script is r̪, the ordinary fricative (untrilled), the initial r of southern English and American speech.
s	as in sit.
ʃ	as in shut, but nearer the ordinary s except before i and j.
t	as in tin.
T	is a dental t sometimes written t̄.
ts	as in hats.
tʃ	as ch in child, weakly aspirated.
tʃ̪	as ch in child, strong aspirated.
v	as in vow.
ʒ	is the French j bordering on the English fricative r (for which r is used in this table of sounds). Sometimes there is a slight uvular r sound following this ʒ.

ʒ	is a strong palatalized French j.
w	as in wit.
'	is used to indicate a strong aspirate.
—	indicates the weak aspirate, which in the Pollard script is indicated by ' .

Vowels

i	as in pique.
i·	as in imp.
ɛ	as in end.
æ	as in hat.
a·	as in shah or ah.
ɔ	as in hot.
ɔ·	as in haul.
u	as in put.
u·	as in pool.
o·	as pure close long o.
ʌ	as in nut.
y	is umlaut u (u) as in the German language.
ə	inverted e, very slightly resembles the French mute e. It is pronounced with the teeth of the two jaws very close together to produce a feeble sibilant. The lips are not rounded but remain neutral. The tongue is more advanced than in the French. It is sometimes written ī in the romanization of Chinese sounds.
ã	is nasal a.
õ	is nasal o.
ai	as i in bite.
ao	as ow in how with a pure o ending.
au	as ow in how with an open u ending.
ei	as in eight.
ou	as o in go with a u ending.
Au	as the Chinese ou (Wade) or eo (China Inland Mission).

II. LEGENDS

CREATING AND FORMING THE SKY AND THE EARTH

The Dragon-King Gave a Daughter in Marriage, or Sewing Up the Sky and Bringing Out the Sun (293)

Ruang Gen So Ngeo arose at midnight. When he arose, he caused part of that place to move. He met one, So Ngeo Ruang Gen (thunder dragon awake), who was coming downward. When he arrived, both sections of that locality were moved. So Ngeo Ruang Gen moved, coming from Ntzi's door of heaven. He also moved on the earth. When he came calling by day and by night, So Ngeo Ruang Gen came up from below, and roared like thunder a day and a night.²

There was a Na Bo No K'o who held a needle in her hand. She was just threading a needle and took a thread and went to sew up the sky. She moved the sky while she was sewing it. She came sewing from the top of Ntzi's heaven. For nine days she opened up the road of Na Bo of the nine skies, then brought out the sister sun.³ The sister sun went through a cave before she got out; then her light lightened Ruang Bo's room. The sun again went through a cave, then lightened Ruang Je's room.

The year arrived for Ruang Bo to give away the daughter as a bride and for Ruang Je to welcome the bride. Then Ruang Bo sent away the daughter. The demons from cliffs on three roads arrived. The water sisters from three roads also came and followed, escorting the bride. In the water below there was a colored fish and a tiny fish following her. Above there was a snail father and a snail mother escorting her. All these came together escorting the bride.

The song is ended.

Rubbing the Sky and the Earth Level (313)

When I roam over the world, it stirs my mind. I go to Ntzi Je No Ho's road. Speaking of the earth, I roam all over the sky and go to Niong De Ho's dwelling (God's ruler over the clean earth). Ntzi Je No Ho (God old man sky clean) first came and saw Go Tseo carrying a whetstone. When Niong De Ho first came, he carried on his back a green stone. Ntzi Je No Ho slept until midnight, then arose and began rubbing the ground level. Niong De Ho, after he had rubbed the

earth flat, went to help rub the sky flat. Ntzi Je No Ho rubbed the sky until it was smooth. Niong De Ho rubbed the earth until it was level and firm. Ntzi Je No Ho rubbed the sky and came and looked and saw an old man who was old and still older.⁴ When he sat down he was not as tall as one's knees. He gnashed his teeth near the edge of a pool. His tusks protruded above his lips. His long whiskers reached down below his waist. In his hand he held a very sharp stick. He came down from Ntzi's Heaven using his stick as a cane and he said, "Eh, Ntzi Je No Ho, you have rubbed the sky, and it is smooth. Eh, you Niong De Ho rubbed the earth and the earth is smooth. Eh, you Ntzi Je No Ho rubbed the sky, and the sky is good." He also said, "Eh, Niong De Ho rubbed the earth and rubbed it level in both directions. Eh, when you Ntzi Je No Ho rubbed the sky, did you see inside the sky? When Niong De Ho ground the earth, did you gain control of the earth?"

Binding the Sky and the Earth (314)

Bang Ngeo Ngeo Ya slept until midnight, and she arose and pulled the flat together. Ngeo Ya Ngeo Tso slept until midnight and then arose to pull the sky together, and the sky had a knot. Ngeo Ya Ngeo Tso pulled the earth together, and then it had a road. Bang Ngeo Ngeo Ya pulled the sky together into one lump. When they pulled the sky together, it bent toward the earth. When they pulled the earth together, it was like a waterfall.

Then they looked at the sky. The sky was very broad. They bent the sky until it touched the top of the steep hill. They bent the earth until it pointed toward the two opposite sides; then they came out and looked. They saw that the sky and the earth were vastly broad. They again came out and looked and saw that the place was clear and firm in its position.

Two Fengshui Stones, or Leveling Off the Fields (344)

Ntzi Je Ldo Hai (God's servant Je Ldo Hai) slept until midnight, and arose to level the sky. Niong De Hai slept until midnight, then arose to level the fields on earth. After

² This sounds like a thunder god.

³ The sun is regarded as a female, the moon as a male.

⁴ This old man is not Ntzi but one of his officers.

they had leveled the earth, they also intended to come and level the fields. They leveled a big ricefield, so that it shone brightly. They leveled also a small field so that it was like quartz crystal. The rice paddies were all leveled off, and all the land was also leveled. There was only a black rock at Hai Lo Ba (pa), and also a big ice rock at Hai Lo Ba, that had not been leveled off.

Ntzi Je Ldo Hai said, "I have leveled off all the lands. The watered rice paddies I have also leveled off. There is only that black rock which I will not level off, and also the ice rock which I will not level off. I will leave them as large memorials."⁵

The song is ended.

Plowing the Sky and the Earth to Make Them Level and Firm (345)

Ntzi Je Ldo Lai awoke. He arose and went to plow the sky. Niong Tse Je Lai awoke and went to plow the field. After plowing all the sky, he swept the stars for a day. When he had finished plowing the ground, he sowed all the stone bones in the world. When the stone bones had grown out of the ground, they became great cliffs. There was also that soil like a big stone-path road. He plowed going and coming until the place was all plowed.

One day he plowed to a stone bone (bone stone). He left the stone bone to be a memorial. He gave it the name of stone bamboo. The people of the earth asked him, "Why do you not take that stone and erect it slopingly?" Ntzi Je Ldo Lai said, "If you plow it up, on earth it will not be firm." He left that stone pillar to prop up the earth.

Digging the Sky and the Earth (346)

Ntzi Je Ndo K'e at first arose to open the sky. He opened and dug up all the sky. They opened and dug up the sky and the earth so that in the middle there was no boundary. In the center of the sky and the earth there was no terrace. They opened the sky and the world, and leveled them and made them firm. They dug up the sky until it was like a board on the ceiling. They also hoed the earth until it was like a piece of large cloth. We do not remember when they came and opened up these places. We do not know at all when they came and opened up the sky.

⁵ This song refers to two large rocks 10 li from Lo Piao. They are *fengshui* stones.

Harrowing Level the Sky and the Earth (347)

Na Bo Do awoke and arose to harrow the flat. Do Seo Je Leo awoke and arose to harrow the sky. When they finished harrowing the sky, they came to harrow the earth. They harrowed the earth flat and firm. They harrowed the sky and hung it up like a large loft. Then they again went and slept.

They slept and again awoke and came and looked. They saw that there were 99 layers of cliff rocks. They also saw that there were 88 layers of stone mountains. They again looked and saw that on the edge of the sky there was limitless big ocean. They again looked and saw there were 108 big level bright flats. They again looked and saw the water on the high mountains flowing into the great ocean. They could hardly see and looked with their two eyes successively (from one side to the other). On the left they saw only night. On the right they saw only clear day. We then said that the sky had eyes and looks with this eye and with that eye. It cannot cease for awhile. If it ceased for a quarter of an hour, there would be neither sky above nor earth below.

Weaving the Sky (349)

Na Bo Ha slept until midnight, and then arose and wove the flat (ground). Tsa Je Ha Ji slept until midnight and arose and wove a place. When they had woven the place, they returned. The places they wove very beautifully. They turned around like the water in the great sea. The places were circular. When they had finished weaving, they looked and they spoke saying, "We have woven the heaven and the earth, and they turn about like the water of the sea."

They again looked and saw an animal coming like a rat. They also saw another like a weasel. Then they two went to a grassy hill. There they saw some animal as big as an elephant. They also saw one as large as a kirin. Then they were somewhat afraid. They came home and made ropes of hemp. They used bamboo and made a snare. They dug up the earth and made a great pit. Then they went and chased those two big creatures. The two big creatures quickly ran and were caught by the snares. Then the two people took in their hands stone knives, and with the stone knives skinned the two big creatures. Everybody ate a meal, and they could not eat the meat all up. They said, "Some other day we will again go and capture (wild animals)."

Binding Together the Sky and the Earth
(438)

When I roam all over the world, it moves my heart. I go to Glang Ma's road. Speaking of the earth, I have traveled all over the sky. I have traveled to Glang Gi's dwelling.

Glang Ma slept until midnight. Then she thought of coming and tying (binding) the level land (flat) together. Glang Gi at first came and slept until midnight. He awoke and he remembered that he ought to bind the sky together. They bound the sky and came to Ntzi's level land on the sky. They bound the earth and came to beneath the yellow sky and the white sun. To bind the sky, they must go up the sky ladder. To bind the earth they must go to its foundation and begin there.⁶

Glang Na (or Ma) slept until midnight and certainly bound up the earth. Glang Ji slept until midnight and certainly bound up the sky. When the sky and the earth were all bound up, they arranged in order the stars in the sky so that they could shine on the people of this world. Then when people see the sky above, there is a sky river (the milky way). During the second and third lunar months the sky river comes out and watches us farm. During the fifth and sixth lunar month, it will also go to Yang Cheo (a place where dead souls go to market) and watch the water. In the seventh moon it again returns and makes a path in the sky, arranged orderly like a big road. Glang Na and Glang Ji (or Jü) were exceedingly glad and lived peacefully.

Beating a Great Mountain until It Was Firm
(469)

Tao Zruen Glang Ts'ai slept until midnight and got up and pursued the great mountain. Te L'an Glang Tsai slept until midnight and arose and pursued the great mountain peak.

Tao Zruen Glang Tsai took a brass club and an iron club in his hand. Then he went and pursued the great mountain and drove it back. Te L'an Glang Tsai carried a brass club and an iron club in his hand. He also pursued the great mountain until it became a regular ridge. Then he immediately beat that mountain three times. He beat the mountain into a level flat.

Tao Zruen Glang Tsai again went and took the club in his hands and beat the mountain

⁶ The conception is that the earth and the sky might break to pieces if not bound together by ropes or vines.

three times, and the mountain became firm and immovable. Te L'an Glang Tsai (or Ts'ai) again went and pursued a small hill. While he was pursuing it he beat it three times, and the small hill became a level flat.

After this time these two beat the mountains until they became good land. Then there were both mountains and good land. Then they gathered up their brass clubs and iron clubs and put them down (away). If the earth moves again (in an earthquake) the two will certainly come again and beat it. Now the mountains are unable to move, and the earth is also firm, and people are born and grow up. When they grow up, things are stable and they do not move about.

One day Ntzi came out of the door of heaven and said, "The people I have created, when they are born, can use the soil and produce (create) things to eat. When they die they must also be peacefully buried in the ground before it agrees with my command. If not, I will take back the land so that people cannot again live there."⁷

Winding Up the Sky and the Earth (471)

Bang Ngeo Jah went to wind the plain up smaller. Ngeo Ya Ngeo Tso slept and got up to wind the sky up smaller. Bang Ngeo Ja wound up the earth on a mountain pass. Ngeo Ja Ngeo Tso wound up the earth like a road. Bang Ngeo Ja wound up the sky until it was like a gown. Ngeo Ja Ngeo Tso wound up the earth, and then there were level plains. Bang Ngeo Ja wound up the earth until there were flats. Ngeo Ja Ngeo Tso wound up the sky until it was like a ricefield. Bang Ngeo Ja (or Ya) wound up the earth until it was like a horizontal mountain.

They finished winding up the sky and the earth and then took some of the remnants and wound them up into 99 cliffs. The rest they wound into 88 stone veins inside the mountain.

Weaving the Sky and the Earth (480)

When the sky was opened and the earth was dug up, there was a man whose name was Ntzi Tao Ntso Ntzi (God mountain fragment). There was a woman named Ntzi Tao Ntso Bo (weave fragment woman). They decided to weave the world.

⁷ In West China it is considered a prime necessity to bury people peacefully, that is, in a good spot and in a good coffin and with appropriate ceremonies. Then the person buried can rest in peace.

They both had already become old. They had (fed or were raising) a daughter named Tsu Ma Ngeo Dong. There was another named Ch'in Ntzi Dong Bu (control God brass old woman). When these two had grown up they went to weave the sky and the earth. They wove the sky and the earth until they arrived at the level sea below. They accidentally saw the people below who were lying all over the land like rice husks. The people of the sky covered the sky, when they were lying down, like tree leaves. Not a single one went partners with them in preparing the thread. The second time these two came to weave the sky and earth and placed the sky and the earth on the stand. When the weaving was finished they still saw the people below lying down as numerous as the

rice husks. They saw the people in the sky lying down like tree leaves. They could not find a single person to be partners with them.

The third time they again went to weave the sky and the earth and then picked up a person named Ngeo Ge Ngeo Ntseo (willing young woman beautiful as a flower). They picked her up and nourished her.

The two of them slept until midnight, then finished weaving the sky and the earth. When it was finished they measured the sky and the earth. When they had finished measuring they said, "The sky is certainly large and broad. The earth is broad, but not very broad." Ngeo Ge Ngeo Ntseo said, "The sky is broad like a bamboo hat. The earth is broad like a winnowing basket."

GODS BATTLE FOR THE WORLD

A Song of Battle (335)

Roaming all over the world, I arrive at the road of Le Ntzi. Speaking of the earth, I have traveled all over it. I also roamed to Nts'eo Tse's residence. The body of Nts'eo Tse is spotted. Le Ntzi slept until midnight and then arose and struggled for the world with Nts'eo Tse. Nts'eo Tse slept until midnight, and then he also arose and struggled with Le Ntzi for boundaries. The body of Le Ntzi was also spotted. Nts'eo Tse's body was also the color of black smoke. Le Ntzi was about to struggle with him for the border boundaries. Nts'eo Tse was also about to struggle with him for a terrace. Le Ntzi intended to struggle until he reached King Lo's great capital.⁸ Nts'eo Tse intended to dispute for the heavenly king's great fortified tower.

When they were fighting the noise was like the roaring of thunder, or like the falling of a mountain cliff. They fought for a time, and Nts'eo Tse could not conquer. Then Le Ntzi chased him and followed him to a big flat below. They met an old man who was only as high as their knees.

The old man was very powerful. His tusks had grown out as far as his nose. His front

teeth protruded to the outside of his lips. His whiskers reached the top of his feet. With his hands he took his whiskers and tied them behind his back. Nts'eo Tse asked him, "Do you know whether Le Ntzi passed this way? Did you see him? Do you truly know where he went from here?" That old man said, "I did not see where he went. I do not know. I saw only some old man whose hands were like the paws of a bear. His feet were like those of a demon. His head was pointed like the blade of a plow, and also he was a black person. His head reached into the sky, and his feet, when he stepped, entered the ground. Yesterday he went past here. You yourself pursue after him more quickly. You go and catch him, and you yourself fight him. I will not control you."

Then Nts'eo Tse again arose and went in pursuit. He pursued him to the edge of the sky (horizon) and then caught Le Ntzi. Then he took hold of Le Ntzi and shook him and beat him. After he had beaten him, he stabbed him. After he had stabbed him, he again shook him. He shook him until his flesh was like dirt. His blood flowed out and flooded the earth like red clay.

The song is ended.

THE LADDER BETWEEN THE SKY AND THE EARTH WAS BROKEN

The Origin of the Miao Tuan Kungs (Magicians), or The Ladder from Earth to Heaven Was Broken (208)

In most ancient times in heaven there was

⁸ The term is *lo fa Tai*, or King of the Sky, a god. This is another name for Ntzi, the supreme god of the Ch'uan Miao.

one demon named Go Nao Nun.⁹ Below there was only one man who could control demons. His name was Je Dü.¹⁰ This *tuan kung* was sent down by Ntzi especially to help people to live. The demon was ap-

⁹ Round thing able to eat people.

¹⁰ An old man efficient in cutting off slices of things.

ointed by Ntzī especially to cause people to lie. These two came into the world and each displayed ability. Go Nao Nun ate people on the upper terrace. Je Dü also went to the upper terrace. Go Nao Nun ate people on the lower terrace. Je Dü also went to the lower terrace (to oppose him). For a long time Go Nao Nun was unable to eat people.

One day Je Dü went to heal people, and that demon came and carried away Ju Dü's wife. When the demon arrived at Je Dü's home he opened his mouth as big and red as a bowl to catch a slaughtered pig's blood, showing his teeth with which he ate people. He ordered the woman to go with him, and if she did not he would eat her. She was helpless and went with him. But they had a son named Nga Go (little chicken). Not long afterward Je Dü came back home and asked his son, "Where is your mother?" The son said to him, "Today Go Nao Nun came. When he went to the upper terrace to eat people, you went to the upper terrace. When he went to the lower flat to eat people, you went there also. Now he had nobody to eat, so he carried mother away."

Je Dü then told his son to stay at home, and he himself carried on his back his implements for controlling demons¹¹ and went after the demon. He went for a day and a night, and went into the home of a Chinese.

In this Chinese home there were only the husband and the wife. When they saw that Je Dü was a *tuan kung*, they gladly entertained him and he stayed there that night. When he went to bed the Chinese man and his wife discussed the matter and said, "This guest is a man of ability. We should give him a good meal." The Chinese man's wife said, "Tomorrow we can kill a chicken for him to eat." But while they were talking the chickens heard it. The rooster said, "Tonight I will sleep outside and let the master kill me and leave the mother hen to care for the baby chicks."

The two chickens slept a long time. Then they again said, "If the guest waits until he eats our flesh, then he cannot catch the demon. If he does not wait to eat, then he can catch up with him, for tomorrow the dragon king will go down into the sea to play. He can wait until the dragon king has arrived and climb onto the horns of the dragon king, and the dragon king will carry him up into the sky."¹² Je Dü followed his wife's footprints and went to the home of Gao Nao Nun.

At that time the demon had gone out to find somebody to eat. Only the wife of Je Dü was in the house. His wife took three bowls of iron filings and gave it to her husband to eat.¹³ But he could not eat it. His wife said to him, "You had better hide lest he come and fight you." Then Je Dü went and hid.

Go Nao Nun flew back and lighted on a large tree and then came down. He went to the creek to wash the teeth with which he ate people. He washed out very red lumps of blood. When he had finished washing them he came into his home. He told Je Dü's wife to cook some iron filings for him to eat.

When he had finished eating, he went to sleep. Afterward he went out every day to eat people.

When the Miao *tuan kung* saw that the dragon had gone out, he came down and talked to his wife. He took three bamboo trees and made bows and arrows with them.

The demon was away three days before he came back. When he arrived, he alighted as usual on that tree. Je Dü took a poison arrow and shot it and hit the demon in the pit under his wing. He fell down and soon died. Then Je Dü came back to take his wife home. Because in most ancient times there was a ladder on which one could climb to the sky, people could go up into the sky. So they came down on the sky ladder. Just as they were halfway down his wife said, "Formerly I wove silk cloth. I have forgotten my silk thread. Wait until I go back and get it, and we will go."

When she had said this she turned back. As soon as she reached the sky she took the thread and broke the sky thread. Then there was a loud noise, and all the people on the sky were frightened. The people on the sky said, "Quickly draw up the ladder so that common people on the world cannot come up and disturb things."

Quickly the people on the sky pulled up the ladder and caused Je Dü to fall down, and he was killed from the fall on the side of the cliff. Then his wife was unable to come down.

Je Dü became an immortal on the side of the cliff. His wife in heaven, as usual, helped by weaving cloth. Because of this, when today lightning flashes we know that the wife Bo Dü is weaving in the sky.

But the demon died. He has sons and daughters who constantly do harm to people.

sky and that by stretching his neck his head could reach the water.

¹¹ This was the dragon's food.

¹¹ A red cloth bag with a net in it made of paper, a seal for printing charms to control demons, etc.

¹² It is said that the dragon's body was in the

Men are helpless and can ask only the *tuan kung*, the goddess Bo Dü, and Je Dü the god

to control and imprison them. Therefore the Lord and Teacher is the Immortal Je Dü.¹⁴

THE FIRST PEOPLE WHO RAISED CATS

The First Family That Raised Cats to Eat Mice (551)

The sky is in its place. The color of the sky is like fine flour. The earth is in its place. The earth is divided into four directions.

That locality had a cave demon that lived in a cliff. When the weather was clear there was a cave demon that came out at the mouth of the cave. When it rained there was also a demon that stood beside a pit (perpendicular cave). When the weather was clear and it rained, then that cave demon stood up. When he stood up he let the rats come out. Those rats came out and gnawed Ntzi's skyline in two. The cliff rats also went and bit the sinews of the level flat in two. Then Ntzi's bell in the sky was moved until it resounded. When it resounded it disturbed the world in all directions. Then Ntzi sent his silver cat down below (into the world). Niong (the same deity) also sent a golden cat down to the earth.

When the golden cat and the silver cat arrived they were very tired. Then the rats came out and fought with these two cats, and the two cats bit them to death and piled them up as numerous as the grains of corn-meal from a grinder.

When the weather was clear, there was a colored hawk that flew around the deep forest on the mountain. There was also a sparrow hawk that flew around with the colored hawk. Then the colored hawk struck the silver cat and the silver cat fell down and could not get up. The sparrow hawk struck the golden cat with its claws, and the golden cat fell down and could not move. Nto Ntzi Niong and Te Ntzi Niong said, "The silver cat is gone and the golden cat is gone."

They waited until next morning and went to Ntzi Geo Nto to buy one. Ntzi said, "The silver cat is gone and the golden cat is also gone. There is only a small dry-eared cat."

Then they went and caught the dry-eared cat and returned home.

When they arrived the cliff rats and the squirrels fought a fight with that dry-eared cat and caused it to fall down helpless, and it was carried off and eaten by the rats.

The next morning Nto Ntzi Niong and Te Ntzi Niong ran and looked. They saw that the rats were eating their salt. They said, "We cannot raise Ntzi's cats. We cannot destroy the rats."

*Braiding Heaven and Earth, or People Began to Raise Cats*¹⁵ (367)

In former times there was a man and his wife. The name of the husband was Nde Ntsa Ya Lo, and the name of the woman was Lo Ya Ntsa So.

The two people slept until midnight. Then they awoke and climbed up to braid the sky and the earth. After they had finished they went walking everywhere. After they had walked over all the world they returned. In their home they looked about everywhere. They saw some rats that were eating the grain all around in the corners of the house.

The two people again slept until midnight and then arose and traveled. After traveling about they returned. They saw that the rats (having eaten up all the grain in the house) had gone to eat other people's grain. The husband and his wife were helpless, and so went up to the sky to ask Ntzi Niong Leo to give them a golden and a silver cat to raise. Ntzi Niong Leo said, "I have no more golden or silver cats. If you want a cat, you go back and get one from a tiger." Then they returned and got one-half of the tiger's liver. Then they took the half of the tiger's liver home and it turned into a cat. This cat instantly went and ate rats. Because he had changed from liver into a cat, he wanted to eat meat to nourish his stomach. From this time on people had cats to raise. These cats ate up the rats.

A SUPERNATURAL BIRTH

One Who Was Born through a Wild Dove Hatching a Tame Pigeon's Egg (174)

A tame pigeon laid an egg and gave it to a wild dove to hatch. She sat upon the egg

until Lan Lang's wing grew out. She hatched out Man Yoh Men, who was very strong. She sat upon the egg 12 days at one time and 30 days at another time. The pigeon egg was

for a person to go there. The *tuan kung* draws the image in black on the side of the cliff.

¹⁵ Sung during the first three days of the New Year.

¹⁴ It is the custom to worship Je Dü on a place halfway up a cliff, and the *tuan kung*'s home is also in a house halfway up a cliff. It is hard

ne on top and was also fine-grained inside. When the egg was hatched it changed into a man named Pao Ch'eng Kiang (one who protects a high official). When the egg on top opened it changed into a person named Mi Wang Sen. Mi Wang Sen got up and was able at once to write. He then went to the heavenly land of Ntzi. Pao Ch'eng Kiang also went to the land of the King of Heaven Lo Fa Dai) to study.

Who do you say is efficient in writing? It is Mi Wang Sen's hand that is excellent in writing. Who do you say is efficient in writing on cloth? It is Pao Ch'eng Kiang who is

efficient in writing on cloth. When Mi Wang Sen writes on the ground he makes beautiful designs (artistic). When Pao Ch'eng Kiang writes characters on a person's back, it also makes beautiful designs (like embroidery).

One day Pao Ch'eng Kiang wrote characters inside (clothes) and it was sent to Ntzi's land. Mi Wang Sen also wrote characters on the outside (of the garments) and it went to the emperor in Ntzi's land. But when they had gone halfway on the road, they sent letters to their mother Na Fa Nü asking her to go and take charge of the jade seal of the emperor.¹⁶

A MIAO CHANGED INTO AN AMITABHA

4 Miao Changed into an Amitabha (330)

Once there was a Miao who lived beside a river. When he saw that the water was high he was in the habit of carrying people across the stream on his back.

One day, while he was beside the river, he met an immortal. The immortal wished to cross the river. At that time the water was very high, and he ran to carry the immortal across the river. After he had carried him across, the immortal invited him to go along with the immortal and to become an immortal. He was willing to go.

After he had gone several ten of years, one day he went to drink water. He fell into the water and was drowned. His souls (huen and p'ei) went along with the immortal as usual. After a time he arrived at the spot where he used to cross the river, and he saw the place where some Chinese had carved an image without hands and feet and set it up. He then asked the immortal, "What image is this?" The immortal replied, "It is your

image." He said, "My image has hands and feet, but this image has no hands and feet. How can it be my image?" The immortal replied, "Because when you carried people across the river your feet were in the water and your arms were about the people being carried. He said, "It is not customary to carve an image and worship it until one is dead. Why do these people worship me?" The immortal said, "You go beside the river and look."

He went and looked and saw a heap of fleshless bones. He also went into his home, and at that time his sons and grandsons were all playing the *liu sheng* and beating the drum to commemorate him. He noticed that his descendants did not see him. Then the immortal left him. He could not find his way, and so he could only go around in a purposeless manner. He constantly went about helping people. When people called him, he would certainly help them. He was unable (unwilling) to injure people. He left this song to pass his story on to his descendants.

A STONE THAT WAS AN IMMORTAL

A Stone That Was an Immortal (441)

In ancient times in the land of the Lolos there were two big stone bamboo sprouts. These stones were one male and one female. Every year, in the spring, the two stones slept until daybreak, and then they would get up and hold sexual relations. The noise when

they flew roared until it disturbed the people below the cliff. They flew like this and alarmed the people several years.

Suddenly, during the seventh lunar month, thunder struck one of the stones and split it open. Now there is left only one immortal. When this stone was broken, the non-Chinese people of that place were destroyed. Not until now did we know that this was a Lolo's ancestral rock. This was the rock to which the Lolos made pilgrimages up the mountain.

¹⁶ It is possible that the mother dove was transformed into a woman, Na Fa Nü, which means great tree tender. Mi Wang Sen is apparently an ancient Miao hero.

A STONE TURNED INTO A MORNING STAR

A Stone Turned into a Morning Star (479)

In most ancient times there was a man whose name was Tsii Ntzi.¹⁷ He had three white pigeons. There was also another man named Tsii Seo. He raised seven wild horses. Their white pigeons and wild horses broke loose and fled to a level plain below, then turned into a big stone. Tsii Ntzi then sent people to find them. He hunted for them until he saw this big stone on the level plain. Those who were hunting then asked the big stone, "Have you seen Tsii Ntzi's and Tsii Seo's pigeons and wild horses that broke loose, going past this place?" The big stone said, "I have not seen them." Then these people seized this big stone and started back home.

Tsii Ntzi and Tsii Seo then invited the silver-

smiths to come and make a silver chain and tied this black rock up seven years. Then the big stone knew it could not escape. Then it turned into the morning star. Later this star changed into a bodyguard of the emperor. Then the emperor came forth and showed his face.

All the world asks, "Who is efficient in writing characters?" Ch'en Kiang (this bodyguard of the emperor) is efficient in writing characters. But because he came late, he did not get a book to study. Then he went to the emperor's palace to get a book to study.

His mother Na Fa Niong went to see him but went on past him. Later his mother died. Then he brought a pen and ink and wrote characters, and wrote on the walls in the capital.

III. TALES RELATING TO HISTORICAL AND ETIOLOGICAL TRADITIONS

LIFE IN ANCIENT TIMES

STABILIZING THE SKY AND THE EARTH

A Man Who Stabilized Heaven and Earth (343)

The sky was in its dwelling. His dwelling was at Ntzi Je Ndo Leo's.¹⁸ The earth was at the earth's dwelling place. It dwelt at Niong De La Leo's¹⁹ dwelling. They slept until midnight. They remembered that they must go and pound the sky even (or flat), for the sky was as yet not firm, and it had to be beaten and pounded before it was firm.

Each of them struck once with a club, and they caused the sky to turn around and around. They each stamped the earth once with a foot and caused the earth to move.

The emperor of that time was afraid the sky would be ruined and sent two great officials to come and investigate. But they could not find out anything. They said, "I am afraid the demon that shakes the earth has come. If it is not so, it is that Ntzi Je Ndo Leo has come to beat the sky, and Niong De

La Leo has come to beat the earth. When they have beaten them firm, you people can live peacefully and live well."

One Who Pacified the World (171)

In former times, when king P'an Ku separated the sky and the earth, the sister of Hu Hsi came down to control the sky and the earth (this concerns the *yin-yang*). The king Shen Lung came down to control the five grains. The emperor Hsuen Yuen came down to make clothing for people to wear. He created 44 big fish to use in erecting the four corners of the world. He made 48 nails of sheep horns to use in making the world firm in all four directions. He established the sky firmly and everywhere there were homes. He established (made firm) the earth so it was peaceful, and in its midst was hidden yellow gold.

SECURING SEED

Ancient People Who Secured Seed (177)

When I roam all over the world, my mind is stirred. Speaking of the earth, I have trav-

eled all over it, and I went to the dwelling place of an ancient Miao tribe. I also traveled all over the face of the earth and reached the place where a Miao lives.

Where did the Miao come from? From a

¹⁷ Tsii Ntzi means bad god, or a man who was bad.

¹⁸ God's man who controls the firm land, a servant of Ntzi.

¹⁹ A man who controls the first foundation land.

mountain wilderness. When the ancient Miao came to the time of waking up, he remembered his farm work. When those Miao first came, he remembered that they should clear a wilderness. He came out from that small bend. He carried on his shoulder a harrow. He also came from below and carried on his shoulder an iron plow. When he plowed a furrow, darkness came from both sides. He also plowed a furrow toward his own fortress. Night had already come, and that Miao came back to find a bed to sleep on, and he slept until midnight. He slept steadily until morning. When the sky became light, he, when reclining and then when sitting up, remembered his farm work. He constantly thought about clearing some of the wilderness. He also carried an ax on his shoulder as he went to work. He carried a curved ax (or sickle) and went to make a clearing. When he had cut down three rows and approached the edge of the land, the sky became dark (it was night). He again returned and got a bed to sleep quietly in. He slept on the bed. He slept until midnight and opened his mouth and said, "We have no seed yet." He again slept until daybreak and again said, "I have no seed yet." He himself said, "Where shall I go to find seed?" The Miao grandfather replied, "I do not know where you should go to get seed."

Then the ancient Miao opened his mouth and said, "To get the seed you must go above the Lo Ts'en Ts'i land and look for it." Then that Miao grandfather released a green bird, which flew to Lo T'ien Ts'i. The sound of its flying as it went to the broken window in Lo T'ien Ts'i was like "p'ong, po'ng." It also flew to Ntzi's rice granary. Then the green bird picked up in its bill Ntzi's rice seed and also picked up some seed of tares. Thus the green bird secured seed of rice and tares and carried it back to its home and the ancient Miao secured seed to plant. Later the Miao grandfather reaped the seed and took it home. The ancient Miao then received the seed and put it into a barrel. He waited until spring arrived with two cool months. There are two cold months during winter. When the weather was temperate, during the first moon, and the place was warm and the sky was dry,

and the land was also dry, then the ancient Miao took fire and burnt off a mountain, and the Miao grandfather lighted fires to burn the grass and trees on the mountain. The first burnt from the two sides, and it spread from the center to unburnt spots on both sides. Then the ancient Miao returned home and rested, and the Miao grandfather also came back and slept.

They slept until they awakened then said, "We must take this seed and put it in the breast of our clothing." The ancient Miao slept until midnight and said, "This time we must take seed and put it in the seams of our garments" (in lieu of pockets).

The ancient Miao took seed and put it in the seam of his garment. He sowed three handfuls in the soil. It grew up like bamboo sprouts. The Miao grandfather also went and sowed three handfuls in the depression on the mountain. When this seed grew it was like the *ban chuh* (a bamboo of medium size). They also sowed three handfuls on the ridge. When it grew up it was like a bamboo forest. The Miao grandfather also sowed three handfuls on the edge of the land, and when it grew up it was like thorn bushes in thickness. Its heads were like growing millet. The stalks were like those of tall grass. A strong son could carry only three handfuls, and a weak son could carry only three stalks. The strong son carried it into his home. The weak son followed along behind, carrying his and scolding about it. The strong son carried his and placed it in the ninth section of the ancient Miao, upstairs. The weak son carried his and put it in the ninth loft. Then the ancient Miao said that he had already secured food. Then he took the seed and made a big jar of fire-wine. The Miao grandfather also took the seed he had reaped and made white wine, as sweet as honey, fragrant and hot (peppery) like the honey of cliff bees. Then they said, "We can take this wine and drink it." The Miao grandfather said, "I have some brothers living near the creek." They said, "We can go and ask them to come and drink." The older brother came from the borderland. He said, "This wine may be used by you to engage a good bride." The younger brother came and said, "This wine can be used to help in a good marriage affair."

SOCIAL CUSTOMS

How People Lived in Very Ancient Times (1)

In very ancient times people were not accustomed to wearing clothing. A man wore only a grass skirt to cover his lower organs.

A woman wore a wooden apron over her abdomen to cover her shame. They had no good things to eat. In warm weather they had merely the fruit they picked, and during

the winter they captured and ate small living creatures. In warm weather they lived in the old forests, and in winter they returned to their (natural) stone caves. As to their way of living, a few tens might live in one group, or only a few people. We do not know how long they lived in this way.

The Ancient Miao People (4)

After roaming all over the world, I come to the home of the ancient Miao by the roadside. We will speak about things on the earth. Let us go into the home of a Miao gentleman and reckon from the root (beginning) of things.

The ancient Miao slept on small wooden beds made of wood fitted together. One night the Miao gentleman had a bad dream that he had broken his spindle and that the beds on which the Miao slept were made of vines.

He then dreamed that he went to plow the ground and the plow was broken. The ancient Miao regarded the family as a united group like a bucket that was not to be divided, or like the water in a water jar that should not be separated.

Ancient Miao Who Ate People (188)

In ancient times there was a tribe of people called Kw'a (or Q'ua). They all liked to kill people and eat them. But their group was firmly bound together. When they saw strangers from distant places they locked them in a pen and drove iron needles into their knees. After their legs had swollen they regarded them as fat and killed them and ate them. If for a long time they had not captured anybody else, they even killed their parents and their children and ate them.²⁰

RELIGIOUS CUSTOMS

They Ate Their Parents and also Worshiped Their Parents (189)

There is a Miao tribe called Kw'a. One day a family was building a roof and many friends came to help them do the work. A few days before this the sons of this family all went away to a distant place where they were strangers. Alas, after they had gone several days they failed to catch any strangers to eat. The day of building the roof arrived, and many people came. In the afternoon the sons took the knife that they killed people with and ground it very sharp. Then they said to their father, "Come down. Today the guests have already arrived. We want you to come and entertain the guests." The father said, "Sons, I am still young and I am actually able to build a roof to live under." The sons said, "Who invited you to eat people's food (probably human flesh) in the past?"²¹ The father could say nothing, and the sons took him and killed him so as to entertain the guests.

But after three years the sons thought of their father and invited their friends of that place to come and play the *liu sheng*, beat the drum, and dance. They used a peck and two quarts of rice and made of it an image of a man to worship. After they had worshiped it they all seized the image of a man,

each with one hand, and ate it. Then they all departed.

In Ancient Times When the Miao Could Not Play the Liu Sheng or Beat Drums, They Made Ceremonial Offerings (30)

In ancient times the Miao did not know how to make offerings to demons or gods. They only knew that when parents died they must certainly receive ceremonial offerings. Their method of making ceremonial offerings was as follows: If anyone had several sons each son killed either a pig or a cow. If one were very lowly, even he must kill a chicken. By one means or another a life must be given. Each person must sacrifice a day and a night before the parent could be buried in peace. Speaking of blowing the *liu sheng* or beating drums, there was nothing of these. Only there was one family that began doing so.

For there was a family that had seven sons. The father died in the sixth moon in the summer. Each son had to offer a sacrifice a day and a night. When they had made offerings only a day, on the dead person were maggots that crawled out into the house. The sons were helpless so the oldest son said, "This way we can hardly protect the body of our deceased father." The second son said, "Each one of us can make a bamboo tube and blow it and walk around the corpse, and one person take leather and make a drum to be hung in the center, and let the one in the center beat the drum and we six other brothers walk around and tread on the maggots."

²⁰ This tribe or ethnic group is called *kw'a*. This means a dark color and may be the Black Miao now called in Chinese the Ch'in Miao.

²¹ In the past he had eaten human flesh in other homes when covering a roof.

Thus six persons blew the bamboo tubes and one beat the drum and walked around, and they trod on the maggots until they were no more. Otherwise the seven days of sacrifice could not have been finished.

After three years the sons thought, "Since father had maggots like this, we must still find a way to do (an appropriate ceremony to perform), now that three years have been completed. It will be best if we can take these tubes and bind them together and make a hole in each as we did in the tubes we were blowing, and use a hollow tube to put them in and peach-tree bark to bind them together, and let one person play it and one beat the drum, one control the sacrifices, one cook the

food, and three dance with the one who plays the *liu sheng*, each calling out 'Wu, wu,' as though they were treading on maggots. This custom we can pass on to the later generations as a memorial service."

The length of the *liu sheng* tubes differs because the ages and sizes of the sons differ. The drum's shape is long and round because it illustrates the fact that the family will never desert the ancestors. There is also a statement which we will repeat forever, "Even if the husband and the wife have quarreled, they must not sleep in different beds. Even if brothers have scolded each other, they will not desert the ancestors. Therefore all must use the Miao *liu sheng*."

ORIGIN OF CUSTOMS AND THINGS

SOCIAL CUSTOMS

How People Came to Raise Chickens (2)

One day, in ancient times, an old man went forth to find something to eat. He saw a pheasant fly out of the forest. It cackled as it flew. The old man continued to search until he found a nest. In the nest were several chicks. When the old man saw them he was truly very happy. He quickly caught the chicks and carried them back to his cave. When his little children saw them they too were very glad, and loved them. They took the chicks and raised them for two years. The pheasants laid some eggs. The older people were unwilling to eat the eggs and permitted the pheasants to sit on them in turn as they pleased until they had hatched some chicks. From this time, year after year, the older people and their children each took a few chickens and raised them, and all were much pleased.

Testing an Emperor, or How There Came to Be Emperors (40)

In most ancient times there were no emperors. Each person looked after his own affairs. Each person sought his own livelihood. Sometimes all together went to capture wild animals, and they gradually became able to talk. Through talking they came to understand matters. From affairs they came to understand old and young, and from age came to realize great and small (in human affairs), and from great and small came to realize high and low, and from high and low learned to distinguish character. Then all said, "We live on earth and the earth is composed of yellow soil. We will see who among

us has talents, and we will make him emperor." Because they were all listed as to talents, they discovered a person who understood human affairs, and they made him emperor.

*Building a House, or Why the Miao Give Away Daughters in Marriage Instead of Sons*²² (57)

In the beginning the heaven and the earth were established, and people divided up the land. There was the woman Na Bo Tsai²³ who constantly traveled over the world.

Speaking of the earth, I have traveled over all the heavens and arrived at Tsu Jiai Tsai's habitation.²⁴ Ni Lo Ntsi Tsu²⁵ had an older son who had been married into another family. Only his older daughter Ngeo Dong Glo²⁶ was left to wind flax threads. Nga Tsu Yeh Tsu also had left in his home a girl called Mi Nts'ai Bang Ma²⁷ who could make strings of fire hemp.

Na Bo Tsai said, "I am not concerned with anything else except to build a big house to live in." Tsu Jiai Tsai said, "I do not want anything else except a big tile-roofed house."

²² The Ch'uan Miao tradition is that in ancient times they gave sons away instead of daughters and that later the parents built houses and that the daughters could not carry the central beams, so the mother called her son back, and after this they gave away daughters instead of sons.

²³ Na·⁴ bo·² tsai⁶ is said to mean big woman bamboo.

²⁴ Pronounced tsu·³ dʒai² tsai⁴.

²⁵ Pronounced ni·² lo·² ntsə³ tsu·³.

²⁶ ɿau² Tong¹ glo·², girl brass black.

²⁷ Mi·¹ nts'ai⁶ baɿə² ma·⁵, small girl as tender as a flower.

Na Bo Tsai then told her oldest daughter Ngeo Dong Glo to go and cut down a bamboo tree and told Mi Nts'ai Bang Ma also to go and cut down a tree. As to the bamboo tree that the older daughter cut down, the strength of the two girls was not great, and so the younger sister touched the tree and cried. The older daughter carried the tree on her shoulder and wept. The younger sister cried in the dark place, and the older sister cried in the light place. Her mother was also helpless, and so she sent a message to the older son's home. The father was also helpless, and he sent a message to the home of the younger son.

The younger son was far away. The next day at daybreak the older son arrived. He soon called 9,000 carpenters to come from distant places. The younger son also sent a message to three families, and 300 people came to help with the work. They worked until daylight on the next day and then called the people of 300 strongholds to come and help. In their hands they carried axes, and saws on their backs. With the axes they hewed, and with the saws they sawed. Then they hacked off the head of the fir tree, sawed off the foot of the fir tree, measured the wood, and erected the house. The house was 19 sections long. When they had erected the eaves they built a pavilion in the pool, which had 19 upright posts.

The next morning the mother came and looked, and the father also became cognizant of it. The mother said that she now had this house with a big tile roof to live in. The mother thought that she could take the oldest daughter to change for her oldest son who should come back to control the home. The father also decided to take the smaller daughter to change for his smaller son. Thus it may be said that they took these girls to go the marriage road, and the sons to live in their own big home.

The mother and the father thought it out, and that year the time for the mother's oldest daughter to go as a bride had arrived and also the time for the father's smaller daughter to go and be a daughter-in-law. But on that day the mother's daughter had no comb, and she got angry and would not go as a bride. The father's daughter had no silver ornaments to wear, so she got angry and would not go and become a person's daughter-in-law. The mother sent a message, and the message reached the comb makers. The father sent a message which reached the distant metal workers. The next morning the comb makers and the metal workers arrived. In

their hands they carried 99 bellows and 99 implements. The bellows blew away the ashes and fanned the fire into flame, and blew clean and silver ornaments until they were very bright. They also used silver and beat out silver combs and gave them to the older sister. When the older sister had received them she said, "Now I can go and get married." They used the golden metal and made golden combs and gave them to the younger daughter who said, "Now I can go and become somebody's daughter-in-law."

When the day for giving away the older daughter in marriage arrived, it was the same year when the younger daughter was to be given in marriage. The older daughter, when she had received the silver ornaments, began to cry. When the younger daughter had received the golden combs to comb her hair with, she also wept. The mother secured two mothers to escort the brides. The father also secured two guests to escort the brides. When they had climbed the mountain they came to a forest and then went down to a level plain and reached the place where they changed the shoes of the camels and also the place where the mules had their saddles taken off. The mules brayed gladly. The donkeys brayed out more fearfully. When the mules and donkeys were through braying and had eaten grass, grain was also fed them.

But the two girls wept and would not eat dinner. The older brothers who came with them ate their noon meal. The older brothers finished eating and then said, "Formerly you stole our food. Now you will go the same road we went before."²⁸

When they had finished talking, the dinner was over, and then they started on. After a while they reached Bang Leo Deh Leo's home. When they had arrived at the main room of his house Bang Leo Deh brought a table to welcome them.²⁹ When the older brother arrived he ate a meal of the master's food. When the younger brother arrived he drank a cup of the host's good wine. When the older brother arrived he laughed and visited with his sister that night. The younger brother also visited with the sisters all night.

Before daylight arrived, at midnight the master ordered the neighbors to bring wood to burn, and the fire burned well. The wood heated hot water, and the breakfast was cooked.

When daylight came, water and food were brought, and the brothers who escorted the

²⁸ When the two sons were given in marriage.

²⁹ Sweetmeats, wine, etc., were placed on the table.

brides were invited to eat. After they had eaten food, those who escorted the brides were about to return. When they had again eaten food, those who escorted the brides were going to depart.

The older girl was now in the room weeping. The younger girl was in the house weeping even more. One daughter-in-law was near the door of the kitchen. The other women were talking near the stove. They all urged the brides saying, "A Lolo woman is efficient in being a servant. A Chinese woman is efficient in being a person's wife. You two are not the only people who are efficient in being daughters-in-law."³⁰

The Beginning of the Hoe, the Plow, the Rake, and the Harrow (258)

On the earth was a man named Nong Ba (a bird resembling silk). The people in heaven discussed Ntzi Nts'ai Ngeo Shü. Below the people discussed the man Nong Ba. He could play three *liu shengs* every step. In heaven they discussed Ntzi Nts'ai Ngeo Shü who could sew three seams with one needle. On the earth below they talked about Nong Ba's going to select Ntzi Nts'ai Ngeo Shü for a wife. He went up to Ntzi's land in the sky. Ntzi told him to go and hoe the ground with Ntzi's oldest son. Ntzi's four sons all went with him. Ntzi said, "Son-in-law, begin to hoe the ground." He replied, "Let my wife's brothers begin first." Then Ntzi's four sons began together.

Each person hoed four long rows. Then

Ntzi called to him and he hoed, and hoed six long rows. Ntzi said, "This is truly my son-in-law." After that Ntzi's four sons envied him, and they came back home and talked it over. Ntzi said, "Tomorrow you can take him and throw him into the cistern."

Next day Ntzi told them to catch fish in the cistern. (They stirred the water until it was muddy and then caught the stupefied fish.) Ntzi also went with them to the edge of the pool and encouraged them to beat the water.

Ntzi told Nong Ba to beat the water first. He replied, "Let my brothers-in-law beat first." Then Ntzi's oldest son began beating. As soon as he began beating, two horns appeared; Ntzi's second son also began beating, and four horns appeared. The third son began beating, and six horns could be seen. They put these horns on their heads, and then Ntzi ordered Nong Ba to beat. When he began beating, there began eight other horns. Then Ntzi said, "This is truly my son-in-law. You are all related through marriage, and you must not quarrel. Come home and get dinner."

After this they came back and Ntzi gave his daughter Nts'ai Ngeo Shü to Nong Ba and ordered his four sons to escort his daughter down. Then people saw Ntzi's first son turn into a hoe, the second son into a plow, the third into a rake, and the fourth into a harrow, and the husband and his wife were human beings.

Then they wrote this song to commemorate the kindness of Ntzi.

RELIGIOUS CUSTOMS

He Whistled and the Wind Came. The Beginning of the Custom of Whistling for the Wind (33)

In ancient times there was a renter. His hemp growing in the fields was fine. But a great wind suddenly blew it down. He then considered the fact that the official could decide all cases. "Is it possible that he cannot settle about the wind blowing down my hemp?" He arose and went to the yamen and reported to the official. The official was without recourse. He said, "If a person causes the wind to blow and capture one's shadow, that is an empty matter. How can I settle this

case of yours?" But because this person had suffered hardship, he could not avoid going into the country and investigating.

That day, just as he reached that place, there was a man beside the river on the opposite side whistling for the wind. The official used the circumstances to decide the man's case. He gave the decision, "The wind blows from all directions. Since you call it from across the river, I want you to pay for half the hemp."

Because he made this decision, today a Ch'uan Miao, when he sets fire to the land (to begin clearing for cultivation), wants a great wind to come and blow, and he will certainly whistle with his lips to call the wind. His method of calling is to make the sounds "Ja da da, ja da da" (dʒə· Ta· Ta·, dʒə· Ta· Ta·) meaning "Wind come come, wind come come," and the wind really comes. The

³⁰ This implies that a Lolo woman is a servant, a Chinese woman more like a real wife, and a Miao woman a good daughter-in-law; that all women have to get married, so why should they weep?

present practice of the Ch'uan Miao of whistling for a wind began with this event. Now this custom of calling the wind, both men and women and even children all understand how to do it.

*Why Birds Are No Longer Offered during the Ceremony of Eating New Grain*³¹
(58)

From beneath the heavens one roamed over the earth. He went as far as the home of the industrious son of Jei Ma E.³² To continue speaking, he went to the place where Jei Geh³³ and Hmong Glo³⁴ and Dang³⁵ dwelt.

Speaking of an industrious boy's habitation and his affairs, he slept until the third watch, at midnight, and awoke and thought of his crop. Jiai P'u of the region of Jei Geh and Hmong Glo and Dang also thought of his farming. The industrious son arose and hoed half a field on the hillside before daylight. When the harvest came, the crop was excellent. The three ancient families³⁶ also thought of their farming.

The industrious son arose and hoed half a field on the hillside before daylight, and when the harvest time arrived the crop was fine. The Dang son also that morning hoed half a field on the hillside, and his crop was also fine. The industrious son's crop was edible, but he waited for it to turn yellow in the autumn, for it was not entirely ripe. The crop of the Dang family's son was reaped and brought in.

The industrious son's crop was fine, but he had nothing to mix with the grain to offer to his ancestors. The Dang boy said, "I also am unable to find anything to mix with my crop to offer to my ancestors."

The industrious son said that he must get a *hnong lo lai*³⁷ bird to offer up before they tasted the new grain. This is a good bird. When he had taken a biscuit made of the grain and the bird and the new grain to the ancestors, the Dang boy said, "I will also go

³¹ In ancient times, when observing the ceremony of eating the new grain, it was necessary for the Ch'uan Miao to offer with the five grains a red bird before the new grain could be eaten.

³² dʒei² ma⁵ i².

³³ dʒei ge, a man named in Chinese Li, or plum.

³⁴ The Miao Black, for which the Chinese name T'ao is used.

³⁵ Taŋ, or Mr. King, for which the Chinese name Wang is used.

³⁶ The three families Jei Geh, Hmong Glo, and Dang.

³⁷ hnoŋ³ lo² lai⁵, a bird that is supposed to be sometimes visible and sometimes invisible.

and capture one of these birds and come and offer up the new (grain to the ancestors)."

The industrious son Jei Mo E Di (dʒei mo i· Ti·) carried a brass gun on his shoulder. He went into a forest to shoot a bird with his bow.

The son of Mr. Dang also carried an iron gun on his shoulder and went and got a good bird.

The industrious son saw a good kind of a bird in a flock in the grove. The industrious son shot one of them.

The Dang son also shot one on the hill.

The industrious son had just brought the bird back to divide into several pieces.

The Dang boy carried his bird back to skin.

The industrious boy smelt his red bird, and it was also fragrant.

The Dang boy smelt his bird, and it was also fragrant.

The industrious boy took his bird and dried it by the fire.

The Dang boy also took his bird and dried it by the fire.

The industrious boy took his bird-meat and put it below the cupboard.

The Dang boy also took his bird and put it below a barrel. He asked, "Who will be engaged for an early marriage with me? I want to get engaged to Ma Mi Ngeo Tse³⁸ for an early marriage."³⁹ This bride was not intelligent.

The industrious boy also wanted to get engaged to Ntse Ntso as a daughter-in-law. But this bride was also small and not intelligent.

One day when the industrious boy had gone away on business, the daughter-in-law turned over a piece of dried flesh in the cupboard. She took it and ate it.

Thus the two birds were eaten up.

Later when the two brothers came back home, they were industrious as usual. The industrious son slept until the third watch and quickly went to the field.

The Dang son slept until midnight and also went upon the mountain.

The industrious boy looked on the small hill and saw a bunch of red water hemp. Out of the hemp rolled a snake as big as a basket.

The Dang boy, tending to his crops, went down the hill. He saw a bunch of grass out of which there came a striped tiger as big as a big sow.

The two boys were frightened badly. They

³⁸ Ma⁶ mi¹ ɔau² tse⁵.

³⁹ An early marriage in the sense that the bride was very young.

ran quickly home to ask their mothers. The industrious boy said, "This year it is not well with us. I do not know what sin we have committed. Today I saw a large snake and the Dang boy saw a big tiger." His mother immediately dished up a bowl of uncooked rice and wrapped it in a cloth and gave it to her son and told him to go and ask the *tuan kung* to look over the rice. When the *tuan kung* had looked at it he found no big demon. He looked for the nine species and the three genera of demons and did not find a single one. He again looked once and saw the son's wife Ma Mi Ngeo Tse revealed in the water in the bowl. He again saw the Dang boy's wife revealed in the bowl. He said, "Those two women have no wisdom, for they took and ate your sacrificial birds. Because of this the aged ancestors have come to terrify you. Now I want to send you into the dry stream and entice small birds to the creek, and afterward you each go and industriously plow, plant, and reap, and afterward you need not use birds to offer with the grains."

So now when people observe the ceremony of eating the new grain they do not use bird flesh.

In Former Times the Miao Played the Liu Sheng When Welcoming Brides, but Because Some Chinese Stole It They now No Longer Play It (703)

The sky dwells in its dwelling place. The horizon of the sky is at the edge of the sky.

This happened to be the year for Do Ch'en Tzu to marry off his daughter, and also for Di Go to come and marry the bride. Do Ch'en Tzu sent over his daughter Nts'ai Ngeo Tsai. He secured two good players of the *liu sheng* to escort her and also secured a person good at beating the drum to go along.

When they played the *liu sheng* the loud noise vibrated in the sky. When the drum was beaten, there was a vibrating noise in the air. They went along together making harmonious sounds of the *liu sheng* and the drum. They went along happily escorting Nts'ai Ngeo Tsai.

When they were about to arrive they went down over a hill and arrived at the home of Di Go and entered the main gate of that family, and through the main gate entered their parlor.

The guests of Do Ch'en Tzu, who escorted the bride, ate Di Go's dinner and also drank a jug of fine wine, and they all sat until deep midnight and were conscious that they could not keep their eyes open. Their minds were no longer able to think. The group who came from a distance to escort the bride then sought beds to sleep on.

Ai, while they were peacefully sleeping a son of a Lolo determined on a bad thing, and a Chinese determined on an even worse thing. Since their hearts were evil the Lolo got up and stole Do Ch'en Tzu's *liu sheng* with which the bride had been escorted, and the Chinese stole the big drum with which Do Ch'en Tzu had escorted the girl. They stole that *liu sheng* and went and hid it in a cave in the middle of the hill. They stole that drum and hid it in a big tree in the deep forest.

The next morning, when the guests that escorted the bride got up, they saw that the *liu sheng* was gone and that the drum was also gone. They all searched for it but could not find it, tried to find it but could not. Then they all said, "We Miao from now on, when marrying off a daughter, will neither want to use the *liu sheng* nor to beat the drum."

THINGS

Coal (118)

Who came down and burnt coal? Le Tse⁴⁰ came down and burnt coal. What kind of coal is best? It is fragrant coal (soft, smoky coal with oil in it) that is good. At what time did the red tigers divide off into pairs (mate)? I do not understand the reasons for repeating O-mi-t'o-fu (Amitabha, repeated by the Chinese for protection from demons before going down into a dark mine). The

Buddha lives somewhere else (he is not supposed to be at home in the Miao country).

You ask, "Who came and burnt coal?" It was Le Tse who came down and burnt coal. What kind of coal is good? The coal from inside the mountain is good (coal not on the surface, but that must be mined out). When you talk about Buddha (as concerning coal), I do not know about that. The Buddha lives upstairs in a big temple. Heaven oil (possibly crude oil in its natural state) is not burnt for light by us (the Miao). The sharp iron pick is eaten by the coal (gradually worn off, therefore apparently eaten). The coal is in

⁴⁰ *le*⁵ means to investigate or look with the eyes, *tse*⁵ to pick up, scratch, or investigate with the fingers.

very deep places. Outside the coal there is a coal dew (probably moisture on the coal).

What do you guess that I saw? (said the coal). Let our sons and our grandsons (pieces of coal) go to the place where the marriage feast is being held (so people can cook food). The Buddha you are talking about can only sit on the edge of the cloth (he is embroidered there). We, the coal beings, tomorrow morning at daybreak will separate our sons and daughters to a place where there is meat (to cook).

Water said that its name was *ch'ih* 池 (in Chinese; in Miao, *li*). Heat said that its name was smoke. Water said, "I will not be evil or hard to deal with. If I am fierce I will not come." Water wants to eat people's nine quarts of rice (when rice is cooked) on the big stone bench.

The smoke said, "I will not be fierce or evil. If I am fierce, I will not come," and the smoke went up to the empty heaven. It promised water for nine generations of people. The smoke drank Je Gu Leo's (ㄐㄤ ㄎㄥ ㄉㄤ ㄩㄳ) ten loads of water and it was not enough.

*Two Rocks at Lo-Hai*⁴¹ (230)

I constantly roam over the world and arrive at Glang Ga's road. Speaking of the earth, I have roamed all over the sky. I went to the

residence of Ntzi's Glang Ts'ai (hungry demon). Ntzi's demons arose and led Glang K'e (a thirsty demon) to the place he was to control. When he was through controlling he lived outside of heaven (or the sky). When he got a place to live he lived on the other side of the place. He controlled much of heaven and earth, but there was much of heaven and earth besides what he controlled.

Ntzi's Do Nke came down and looked. He saw that on the plain at Hai Lo there is a big ice rock. From above he flew down near it. Ntzi's two talented boys said, "Hai Lo Plain's big rock did not come from (the earth) below." Ntzi's strong son said, "This black stone has been carried here by Glang Mo Ts'e. The ice rock was also carried here by Glang Mo Ts'e (a demon that carries things). That black stone is firm like a hat made of bamboo. That ice stone is like both a pig and a hat."

Ntzi's two able sons came down from heaven onto the great precipice. They were given a piece of land by Ntzi. They saw that there was another black stone that came up from the lower flat. They saw that the stones could be piled up into one pile (one piled on the other). They piled one on the other. The ice stone (a white stone) is firm like a great precipice. The black stone stood up like a stone bamboo sprout.

The song is ended.⁴²

ANCIENT HISTORY

CHINESE

The Building of the Great Wall by Ch'in Shih-huang (39)

When Ch'in Shih-huang built the great wall he caused the death of people of many localities. He almost caused the death of many others. Only five brothers were left alive, and they could not avoid going and building. They could only weep every day.

One day they met a woman who carried a red string in her hand. She asked, "What are you crying about?" They said to her, "Because Ch'in Shih-huang seized us and mis-

treated us and made us build the great wall. We can't build it, and will be beaten to death by his rulers, and that is what we are weeping about." The woman said, "Do not fear, I will lend you the red string in my hand. You can use it to carry stones." They then used this red string to tie up the rocks and without using much strength they carried back (on their backs) the stones and completed the great wall. Shih-huang asked them, "How do you work so quickly?" They then told in detail about their weeping and the woman's giving them the red string to carry stones with. Shih-huang said, "Now the wall is built. Don't work any more. Give that red string to me."

Ch'in Shih-huang then wound the red string into a ball and twisted it into a whip. When he used it to beat the hills they would crumble down. When he beat a river with it, the river would be divided. He thought, "I will certainly beat down the southern mountains to block the north sea with." Then the old dragon king heard it and feared

⁴¹ Lo Hai is the local name of a spot near Lo Piao 洛表 in Szechwan on the Szechwan-Yunnan border.

⁴² The black stone is a demon stone. It must be fed rice and other food. It must not be seized by the hands or struck lest you become hungry or thirsty. The feeding is for the same reason. There is no other rock of this kind within tens of *li*. The white stone is called an ice stone and is treated like the black stone. Both are *feng-shui* stones.

greatly lest his great sea would be divided, and he began to weep.

The dragon king had a younger daughter who said to him, "Why do you weep? I have a way to keep him from blocking it." On the day he heard these words he met Ch'in Shih-huang as he went on the mountains to hunt. That night, when it became dark, they stayed below a cliff. The daughter then

changed into a wind and stole that whip. Next morning when Ch'in Shih-huang arose he realized that he was in a small village in the wilderness and the whip made of the red cord was missing. From that time he did not dare with a deceiving heart to plan to divide the sea, and the dragon king was also contented. This girl truly had a heart to rescue people.

MIAO

The Beginning of the Miao Race (678)

The two earliest Miao were a sister and her brother. The girl's name was Ngeo² Goh⁵ and her brother's name was Nong¹ Loh⁵. They had no home to live in, so they lived in the forests and the mountains. They burnt the trees on the mountains to clear the land and planted small rice and *Mao bai*. These grew very well, and the brother and his sister ate them.

They married each other, children were born, and their children married and had children. These cut down the forest for agricul-

ture, and more and more land came under cultivation.

An Ancestor of the Miao (752)

In ancient times a young unmarried woman was bathing in a pool. The pool was deep, and of course she was naked. Suddenly she felt something hard enter her vagina. The water was not very clear, and she saw nothing and supposed that she had accidentally run into a wooden snag in the water. She became pregnant and later gave birth to a son who, the son of the Dragon King, was an ancestor of the Miao.⁴³

CHINESE AND MIAO

The Ancient Miao and the Chinese Were Brothers, or In Ancient Times the Miao and the Chinese Were One Family (670)

In the earliest times the Chinese and the Miao were one family. The Miao was the older, the more powerful, and the more respected brother, and the Chinese was the younger.

The parents died and were buried. The brothers separated and lost all traces of each other. They both commemorated their ancestors at the same grave, but at different times so that they did not meet. The younger brother, the Chinese, worshiped later in the year, but finally the older brother noticed that somebody was worshiping at the grave of his parents. "Who is doing this, and for what reason?" he asked. Then he began to watch, and caught the younger brother. A quarrel ensued. They did not recognize each other, so each blamed the other for worshiping at his ancestral grave.

Instead of fighting they went to law about it. The official asked the Miao, "What evidence have you that this is your ancestral

grave?" He replied, "I have buried a millstone a certain distance to the right of the grave." He asked the younger brother the same question. He answered, "I have buried a brass gong a certain distance to the left of the grave."

The official sent men to dig, and they found both the millstone and the gong. Then it became known that the two were brothers. But in the centuries that followed the descendants of the two brothers grew apart and forgot their common ancestry, and so the Chinese have forgotten it altogether. Moreover, the Chinese descendants have grown more and more powerful and numerous, so that the Miao are now the younger and weaker brothers, and the Chinese are the older and stronger brothers.⁴⁴

⁴⁴ A variation of this story states that when the two brothers first separated they took a brass gong and broke it in two, each brother burying his piece near the grave. Later, at the official investigation, the two parts fitted together, proving their common ancestry.

This is the first story obtained by the writer from the Ch'u'an Miao. It was secured at Chou-Chia-Keo, south of Ch'ang Ning Hsien, from Yang Feng Tsang, a Ch'u'an Miao, now deceased, with whom the writer was very intimate for about 15 years.

⁴³ This story was told to the writer about 15 years ago by a Ch'u'an Miao. It was not written down and is now reproduced as nearly as possible from memory.

When the Miao Conquered China (681)

P'an Ku opened up the heavens and the earth. Tsang Ku Lao produced the Yin and the Yang. Shen Lung gave the five grains. Hsüen Yuen invented clothes for people to wear, which have been handed down from generation to generation. The Miao men Niu Ch'ih and Ma Wei were officials. The Yang

family men were soldiers of these two officials. They went to fight the Chinese Wang Bei Tang. These families could not have emperors. There were no emperors in these families.

The Miao then gathered a million soldiers and took possession of China. This was a prosperous period for the Miao.⁴⁵

PRE-SZECHWAN CH'UAN MIAO HISTORY

Raising a Big Elephant (419)

When the mother elephant gave birth to the baby elephant, the father elephant loved the baby elephant as people love rice plants. The mother elephant pulled down three leaves and spread a bed for him. The elephant father also pulled some leaves and covered the baby elephant.

One day, when the baby elephant had grown up, they sold the baby elephant to some Chinese. Two Chinese named Wang Chin (king gold) took the elephant to battle and to attack a town and to attack strongholds.

One day the Chinese Wang Chin said something very clearly. He said, "My big elephant is like a general. My elephant is spotted. My big elephant can grab people with his trunk. My elephant's head and feet are spotted."

On another day the man who owned (fed) the big elephant said, "We will lead soldiers to the higher altitudes and go to the city of the emperor called Yin Shiang City" (silver flavor city). Then the two big elephants said, "We will lead soldiers and go up above. We will go to the Chinese new barracks. We will tie swords to our bodies" (we will go and fight the Chinese).

When the great elephants fought the Chinese, the Chinese died like clay. They tramped Chinese to death like dust. The big elephants did not believe the words of the Chinese. They helped the Miao fight for land and cities. The big elephants were truly powerful. We want to raise other elephants. The song is ended.

The Defeat of the Miao by the Chinese in Kwangtung (669)

The heavens are empty; the earth is small. The Chinese arose and fought us Miao.

⁴⁵ Sung by Mrs. Wang Ch'eng Fu, daughter of Mr. T'ao Min Hsüen.

One wonders if there is any historic basis for the above tradition. If so, could it have been

When we heard this evil news, when the Chinese reached Kwangtung, they brought cannons and guns, and we were much afraid. When they had conquered Kiangsi, the Miao T'ien Ho 天火⁴⁶ blew his bugle, and Earth Fire 地火⁴⁷ took up his sword and curved bows, and mustered soldiers as far as the horizon. The Chinese in attacking the Miao towns fought rapidly, attacking quickly, and even the chickens and dogs were frightened. The Miao soldiers went and fought them, but the Chinese broke open the Miao cities. The Chinese soldiers, when they saw the Miao soldiers covering the surrounding hills, were unable to hold back the Miao soldiers and fled and took refuge on the cliffs. The Chinese used a trick, making boats and chariots, filling them with soldiers, and came again to fight the Miao. The Miao were then defeated. The Chinese took possession of the Miao land and ordered the Miao to make them 3,000 bows and arrows. The Miao could not oppose them and took refuge in caves.

The Defeat and Forced Migration of the Ch'uau Miao (672)

The former home of the Ch'uau Miao was in Kwangtung. The Chinese ordered the Miao to give up their lands, but the the Miao refused. The Chinese then came and attacked. The Miao used crossbows and the Chinese used spears. At first the Chinese were defeated. Then the Chinese brought cannon. The Chinese were victorious and forced the Miao, with their hands tied behind their

when the Miao joined with the Chou people to overthrow the Shang Dynasty?

⁴⁶ T'ien Ho means fire from heaven or the sky.

⁴⁷ Earth Fire was also a Miao leader.

⁴⁸ This story was related by Giao Ao (Peach Two) or second son of the Giao family, a grandson of a former Ch'uau Miao king. He was considered by the Ch'uau Miao to be one of the best and most accurately informed about Ch'uau Miao traditions and customs. His grandfather was the "king" whose rebellion is described in No. 712 (p. 33).

backs, to migrate to their present abode. On the lower arms of the Ch'u'an Miao are wrinkles or depressions, which are the result of the scars made by the ropes with which their hands were tied.⁴⁹

A Song about the Former Native Land of the Ch'u'an Miao (704)

Traveling over all the world stirs our minds. He traveled to Di Mong Lao's dwelling place. Speaking about the earth, he traveled all over the sky. He traveled to the dwelling place of Chiu Tai Lai P'o Lao. Then I came back to find a bed in which to sleep peacefully. While I was sleeping, I remembered my hardships, which were that the Chinese would come to collect rent and the Lolos would also come and tie me up (and take me away as a captive slave).⁵⁰

Oh, heaven, this land is not so good as that former land of ours. In that country of

ours, the birds never stopped singing, and the weather was always warm. During the whole year there was fruit.⁵¹ For this reason I have been singing this song. And then my female ancestor came running and said to me in my dream, "My descendant, you cannot go upward, and you cannot go downward. Hereafter you come, and we will help you. If the Chinese come I will take care of it, and also if the Lolos come I will take care of that. Is it bad for you to live here? You quickly bring your descendants and come upon the hair of my head, and live in the hair of my head."

Ai, when I sang this song it awoke me from my sleep, and I then thought to the left, and thought to the right. Really it was my ancestors who told me to bring my descendants and go up on the high mountain in the deep forests, and cultivate the soil to make a living. Ah.

RECENT HISTORY, MOSTLY IN SZECHWAN

CH'UAN MIAO

When the Miao Came to Wang Wu Chai (560)

A Miao, Liu I Mbai, came and reported to the official that he would occupy Shih T'i Chai 石梯寨 (Strong Ladder Stronghold) and make clearings. Another, T'ao I Guai (or Kuei) also went and reported about the wilderness and occupied Ch'iao Ch'ang Pa (Long Bridge Flat). This was certainly at a very early time. Later, in the first year of Wan Li 萬曆 (A.D. 1573), they went again and reported (that they would occupy the wilderness). In the third year of Wan Li the Chinese came and conquered the Miao at

Chiu-Shih-Ch'eng 九絲城 near Hsin Wen Hsien. At that time Ha Ta Wa 哈大蛙 and Ha Er Wa 哈二蛙 rebelled. Ha Ta Wa at Chiu-Shih-Ch'eng put yellow clay inside bamboo tubes. He said, "This is what I passed out of my bowels." He used leather 4 feet long to make leather shoes and told people these were the shoes he wore. He could put two winnowing baskets under his armpits and fly. He used a broom as a tail. In the second year of Wan Li he was killed. His two winnowing baskets fell below Chien Wu Ch'eng 建武城, and that place is called Po-chi-hsia (winnowing-basket gorge).

RELATIONS BETWEEN MIAO AND CHINESE (FRIENDLY)

A Miao Prince Married a Chinese Woman (331)

Roaming all over the world stirs my mind. I roam to the Chinese wife's home. The Chinese mother came at first because she wished to prepare silk clothing for her daughter Nts'ai Negeo. The Chinese husband first came

because he wished to prepare satin clothing for his daughter. The silk clothing was green. The satin clothing was a water-red (pink) color.

That year was a fortunate year for the Miao emperor. He hired all the sedan chairs, coolies, and horses. He hired the players of the jointed bugles and horns to go. He really observed the same customs as the Chinese emperor in marrying a wife. He hired red-scissor people to blow (play) the jointed bugle.⁵² He also secured a Lolo older brother

⁴⁹ There are actually one or two wrinkles on the lower arms of many Ch'u'an Miao. A noted anthropologist informed the writer that such wrinkles are actually found, although rarely, in some racial groups.

⁵⁰ These were formerly the outstanding hardships of the Ch'u'an Miao. The Lolos now come less often.

⁵¹ The Ch'u'an Miao tradition is that they formerly lived in Kwangtung Province.

⁵² A reddish people, very clever like scissors, whose cleverness makes them excellent musicians when playing the jointed bugle, called in Chinese *sa la tzu*.

to go and beat the great gong. The tunes the red-scissor people played were like those of the hawk-cuckoo. They all went to the home of the Chinese woman.

At that time the Chinese girl Nts'ai Ngeo Fong⁵³ also worked silk clothing and golden ornaments. She also wore silver ornaments and golden bracelets. At that time the Miao emperor brought 3,000 ingots of silver and placed them on the table. He used 300 carriers and carried them to a Chinese man's home.

When the Chinese man saw it he spoke a word about the Miao king having as much silver as there are stones. The Chinese emperor accepted the silver and put it away. His family went to prepare (for the wedding procession), because their daughter was about to start. The 3,000 soldiers of the Miao emperor went forward. Then the young daughter of the Chinese got into the sedan chair. The chair coolies walked very rapidly and in a short time arrived at the flat ground and also at a big field. They heard the iron cannon of the Miao emperor resound like the roar of thunder. The Miao emperor did not know

whether the Chinese bride was old or young. In a moment they arrived at the front door of the Miao emperor. She saw the emperor standing in the middle of the parlor. She also saw that many candles were lighted like bows and arrows.

At that moment the mother of the emperor came out to call into his home the soul of the bride⁵⁴ then, like the Chinese, led the bride out to pay respects in the hall. She first paid respects to the house gods, then to the stove door (this includes the whole stove), then to the Miao ancestors; then she paid respects to Ntzi's highest heaven. Then she also paid respects to the level earth, then also to the groom's parents, and also to the distant guests of 300 fortified places. She also paid respects to the old people who lived nearby and to the hired help (brothers who helped them). After respects had been paid to all these, then the groom and the bride went into the bedroom. The groom said, "Now we have gotten a Chinese bride like a good official. This Chinese girl has come to make a good breed" (to help create a fine breed of people).⁵⁵

RELATIONS BETWEEN MIAO AND CHINESE (UNFRIENDLY)

Chinese Take Possession of the Land of the Miao (29)

Na Bo Seo (na.⁴ bo.² ſau⁶, great old woman with very long life) arose and opened up the universe. She planted some *mao bai*⁵⁶

⁵³ Nts'ai, girl, Ngeo Fong, an unmarried girl, a person as charming as quiet water.

⁵⁴ According to the custom of the Ch'u'an Miao, when the bride arrives at the door the mother of the groom brings a rooster and moves it in a circle around the bride's head, then takes the rooster into the house. This is to entice the soul of the bride into the home of the groom because if her soul does not enter the bride will die.

⁵⁵ The Ch'u'an Miao custom is that after the rooster is circled around the bride's head three times, a woman takes the umbrella that has been above the bride's head and carries it into the house. After the umbrella has been taken into the house, three young women lead the bride into her bedroom. One does the speaking, telling the escorters that they have troubled their hearts. The second gives some tobacco to the escorters. The third pours out tea for them. This is done by the three young women outside the door. Then inside the main room the bride sits down a few minutes, when the three women do again as they did outside—speaking, giving tobacco, and pouring the tea. Outside the door the face of the bride is covered by a cloth. Inside the room the cloth is left covering the bride until after supper.

and the five grains to eat. Her land was very broad. Ye Mang (ȝe⁹ maȝ⁶, an old Lolo) arose to turn the animals out to pasture. Ye Mang and a Chinese Yang Tsua (jaȝ² tswa⁶) arose to carry on mercantile business. Then all the people bartered foodstuffs with each other.

One day Na Bo Seo's many sons arose. The old Chinese man said, "We will all divide the land." The old Lolo men would not consent and arose and went to war. The Chinese used a big bamboo tube and put in it sulphur and saltpeter and placed it on the road. The Miao used wood set on fire and torches

After entering the room, with thanks, tobacco, and tea, then there is a feast. An hour or two after the meal, a second meal is enjoyed by the bride with the near woman relatives of her husband. In this later meal there should be two chickens and a special dish of a quart of wine rice (*chiu mi*) cooked and divided among them all, with vegetables, pork, and other things. Wine should be used. After the feast the women go into the bride's bedroom and sit down. Then a bowl of cooked pork is given to the women who brought the bride to the home, and also a pitcher of wine. Then the women who escorted the bride are asked to take the cloth off the bride's face. Thus the ceremony is finished.

⁵⁶ *Mao bai* is a grain with fine seeds.

to fight with. They fought several days. The Chinese could not defeat the Lolos and the Miao. The Chinese said, "We need not fight any longer. If we fight any longer more people will be killed. We had better determine the bounds of each other's land and each one himself mark his boundary." They all said, "Quite right." The Chinese went and used stones as boundary markers. The Lolos used wood to mark their boundaries. The Miao used grass and vines for boundary markers.

When they had all established their boundaries the Chinese said, "Such a forest is so big that we cannot see our boundaries. We should burn it with fire so we can see them clearly." Soon after he had said this the Chinese used a torch and burnt up the forest. Then all went to look at their boundaries, but only the Chinese then had boundaries, and the Miao had nothing dependable.

Then the Chinese brought their wives and children to live on the Miao's big plain and the large land by the streams. The Lolos were fierce and would not permit the Chinese to come and live there (on the Lolo lands), and afterward they fought several battles. The Miao could only be guests (renters) of the Chinese and must pay rent every year, and because of this the Chinese without farming are still able to get things to eat; hence they have been called *Swa*⁵⁷ because they are idle rich. The meaning of *Mang* is fierce, daring, brave, so the Lolos are called *Mang*. The Chinese saw that the *hmong*⁵⁸ (*hmo*⁵⁹) did their farming well, so they called them *Miao*. This is the source of the names of the three races.

A Military Heroine. A Woman Who Led Soldiers (175)

A grasshopper laid a long egg and laid it on the grass. She let the grass warm it for her. When it had been warmed for 12 days and 30 days (42 days in all), the egg was bright and fine inside, and its surface was also fine. The inside of the egg opened and hatched out a little girl. Her name was *Mma Ngeo Mi* (a pretty girl in her teens). Her body was that of a girl.

Who do you say is excellent in leading

⁵⁷ *Swa* is the Ch'uan Miao word for Chinese. It means play or be idle and is applied to the Chinese because they are land owners and live on the income from rentals paid by the Miao people, who do the hard work on the soil.

⁵⁸ The Miao call themselves *hmong*, but have been named *Miao* by the Chinese. The word *Miao* means sons of the soil.

soldiers? It is *Mma Ngeo Mi* who is excellent in leading soldiers. Who do you say is wicked (fierce or excellent) in leading soldiers? It is *Mma Ngeo Mi* who is wicked in leading soldiers. Whose soldiers do you declare to be fierce and wicked (very brave)? It is also *Mma Ngeo Mi*'s soldiers who are fierce and wicked. She took her soldiers and led them up on the pass. Those soldiers were also very able warriors. She also led her soldiers up onto the peak. Her soldiers were also very brave. She trained her soldiers on the level ground. When her soldiers arrived, it seemed as if she had received other soldiers. She could bring 3,000 soldiers which seemed to be as numerous as a swarm of bees. She could bring 300 strongholds of soldiers as numerous as ants. Then she would go back to the lower ridge.

Ntseo, the Chinese, broke her shin-protector and then she said, "On my small finger I am still wearing a brass ring. When I use this to throw a spear, it speeds like a snake." She again went to a level piece of ground. *Ntseo*, the Chinese, then broke her belt. Then she said, "On my small hand I am still wearing a silver ring. The brass and the silver rings are both here" (not lost). *Ntseo* killed her, and then there was nobody who could lead soldiers like her. After she was dead, there was certainly nobody who could lead soldiers as evil (fiercely) as she. After she was dead, her 3,000 soldiers were led onto the mountain above the great precipice as a refuge. After her death the soldiers in her 300 strongholds went and lived in the caves in the great precipices.

The Death of a Miao Military Heroine (176)

The praying mantis layed an egg on the grass. Not long afterward its egg hatched into a person whose name was *Mma Ngeo Mi*. It was asked, "Who can lead soldiers well?" Reply, "It was *Mma Ngeo Mi* who led soldiers well and went to attack E Ch'i Lang.⁵⁹ But when she led her soldiers she had much compassion. Whenever she reached a place she could enlist the soldiers in that place. Her soldiers were really as numerous as bees and as mosquitoes.

Later the Chinese came and stabbed her legs. She said that on her delicate (fine) hands she was wearing a brass ring, and because she was wearing this ring she could easily use the spear made of a long bamboo stick. The Chinese then stabbed her through her belt in her waist. She said that on her

⁵⁹ The city of E Ch'i. The place is uncertain.

delicate finger there was still a silver ring. When she had finished these beloved words, she died. (When she had said these words, the beloved woman died.) After she had died the Miao did not have any able leader to command their soldiers. Some of the soldiers were carried away by the Chinese to Chungking, and the rest separated and lived in caves in the cliffs everywhere.

Calling upon Laborers to Beware of Bad Treatment (680)

In a country village there was a wicked person. He hired people to work for long periods, and he spoke deceptively, saying, "When I hire a laborer, the wages are higher than that of others, but the condition is that during one year he must not lose any of my tools, or he will not receive any of his wages. If he loses any, I will confiscate his entire year's wages."

After he had hired workers he waited until the men had gone to work, and then he secretly went and stole some of the tools they were using, and that is the reason that he spoke in this way.

One year he hired a son of a Miao family who was 20 years old, who went and helped him that year. But the Miao boy was very careful. One day he went to plow the field, and he stuck the plow into the ground and pretended to go away and amuse himself. The Chinese landlord then came to take away a part of the plow. But that boy had hidden in the woods, and when the Chinese came and had loosened the plowshare (or hook) and was just about to take it away, the boy came leaping out of the woods, and shouting loudly caught him and beat him awhile. The Chinese did not dare say much but talked to him for awhile and went back home. The Miao boy received a lot of money and came back home. He used his wages to buy many farming tools and then used them to farm (for himself). Afterward he had food to eat and did not work for others. He composed this song to tell others about his experience.

A War with the Lolas against The Chinese (682)

There was en emperor named Ntzi Chu Ja La Tung (ntzi² Chu³ dʒae⁴ la⁵ Tung⁶, god's official old person field brass). With his daughter he ruled all China. His people looked upon the emperor as too young, and rebelled. He and his daughter gathered soldiers and prepared weapons, such as spears,

swords, and bows and arrows, and fought with the rebels. They fought to Lo Ssu Ch'en which is now called Chiu Ssu Ch'en, and Hsin Wen Hsien in the Lan Luh Hsien south of I Pin, Szechwan Province. His soldiers captured half the city and also a fortification named Lo Ssu Chai, and they killed the Miao and the Lolas in that region. The Miao and Lolo women could not find a refuge, and so they fled at night to the Yangtse River. There was no bridge, and so many of the women and children were drowned in the river. Henceforth the emperor controlled the land of the Miao and the Lolas. The Miao returned to their present abode and the Lolas went to Liang Shan and are still independent.⁶⁰

A Song about Salt (683)

At first there was no salt to eat. The Miao drew water and boiled it dry and salt was left, and not till then did they know of the existence of salt. Later the Chinese learned that the Miao had salt, and they brought horses and mules in order to buy and carry it away. The Miao revered the salt and called it "salt mother" and gave it to horsemen to carry on their horses, and "salt father" for the mules to carry. When the salt was sprinkled on chicken meat then the meat had a good flavor. It also made pork good to eat. The Chinese therefore came and took away the source of the Miao salt (probably the salt wells at Ch'ang Ning). The Miao were without resource and could only weep in their homes.

The Chinese Conquered the Land of the Miao and the Lolas (694)

The Chinese are good like a flower. They are good, but they coveted our city Hsin Wen Hsien. As to Gien Wu Ch'en, it had a big iron gate. Inside was a big furnace. The furnace was for making bows and arrows. The Chinese emperor Je La Dong sent many soldiers, and they came and took our big rocky place for horse racing and for shooting arrows. They attacked Chiu Ssu Ch'en and also Chiu Ssu Chai (near Hsin Wen Hsien) and drove away the Miao and the Lolas. The Lolas fled across the Yangtse River. The Miao were driven to the river and many drowned.

⁶⁰ Sung by Mrs. Wang Ch'eng Fu. This event probably took place in the Manchu Dynasty, although in the Tang Dynasty there was a great Chinese leader whose daughter became a famous warrior.

A Victory for the Miao (711)

Oh, heaven. The Lulos made trouble and came out and tied up people (and took them as captives). The Chinese made trouble and came and confiscated the land.

One day Mi Nts'ai Ts'a arose and was weaving, and her mind was disturbed. Her parents said, "We are afraid that this daughter of ours will go crazy." They then requested people to come and look after her. Then Do Yin said, "There is no mountain demon, and there are no field or water demons. I can find neither Chinese nor Lolo demons." I said, "I fear that the sky demon has again come out. You may go back and offer in repentance a female pig, and she will of course become well." They came back and manifested repentance in this way, and that girl of course was healed.

The next year, when the weather was mild, the grass and the trees sprouted and blossomed. Mi Nts'ai Ts'a slept until midnight, and with a loud noise spoke saying, "Now the Lulos and the Chinese have united and arisen. We must quickly arise. We must quickly raise soldiers to occupy and protect, ah. For Ntzi Nto Chu (Lord of the Sky) has summoned me to lead soldiers and told me to rule the world. Also Ntzi Nto Mo's heavenly book has been given into my hands."

At this time they did not know that she was to rule the world. They all came and knelt at her feet and asked if she truly had the decree of the God of the Sky. She replied, "It is true. It is not false. Don't you believe me? You watch me."

After she had finished speaking, at one step she flew outside the door, reached out her hand, and pulled up a large bamboo tree. She said, "This bamboo is my flagstaff." She then took a big piece of yellow cloth and used it for a flag. When the people of that stronghold saw this, they all secretly acknowledged her as their leader and called her Mi Nts'ai Chu Li Fa Do (queen?). Then very many men came to be military leaders. They then went everywhere and proclaimed her; they enlisted many soldiers, made many bows and arrows, cooked a great deal of poison, made many stone knives, and rubbed poison on the knives. Whenever the knives touched or cut anybody, he would die at once.

When the Chinese people near the ocean heard that they (the Miao) had Mi Nts'ai Chu Li Fa Do, they brought many swords and attacked their barracks and fortified places. She cried out, "Jo Cha Lo, Jo Cha Dong, leaders, bring the stone axes, rub on the poison." On that day the leader of the

Chinese people arose and discussed matters. Jo Cha Lo then struck with a stone ax and struck him dead. Jo Cha Dong led a big company of bowmen who hid in the woods, and they each shot poisoned stone arrows and killed all the Chinese soldiers.

Then they all composed this song to sing. After that the Chinese people feared their poison and did not dare again to contest for their lands.

A Man Was Ambitious to Become a King, and His Whole Clan Was Killed by the Chinese (712)

Over a hundred years ago there was a clan named Mong Ts'a (or Ts'ai). This clan was very prosperous and strong. The clan alone occupied one region. On their mountain there were three peaks. That family named that mountain three-kettle-village.

Every year during the first lunar month of the new year, that family erected on the three mountain peaks three large wooden poles and hung colored cloth on the poles and also hung up a big drum. The Miao in all directions liked very much to go there and perform the ceremony of dancing the flowery altar. From the first day of the first moon they would certainly enjoy themselves thus the whole first month before they would depart. They danced in this way for several years.

One year there was a certain man named Li Shan Lao Yeh⁶¹ who was their ruler. He said, "Among people of ancient times, whoever had talents was able to worship a flag and cause it to stand erect." Because they believed that Ntzi had given him a special star, and the Miao listened to what he said, he became ambitious to become a king. His brothers said, "We had better, when the moon is full on the fifteenth day of the first moon, try by worshiping that large, varicolored flowery cloth on that flagstaff, to see who by worshiping it can cause it to stand erect, and we will enlist soldiers and promote leaders for him and allow him to be king."

The fact is that in that year the Miao people especially bought several tens of yellow cattle to kill, and especially invited the Miao from all directions to come and perform the Flowery-altar Dance Ceremony with them. Naturally, during the Flowery-altar Dance that year there were several times as many people as had come before. On that day they first killed the cattle and made offerings to the flagstaff, and afterward hung the flag on it.

⁶¹ Aged grandfather, the third son of the Li family.

They all played the *liu sheng* awhile and sang many songs, and during the night of the fifteenth day Li Shan first came forth and delivered an address saying, "Tonight Ntzi especially called upon me to speak to you all, and orders all of us to worship the flag and see who can by worshiping cause the flag to stand erect, and that person will be king."

But when one row of them after another had worshiped, nobody by worship had caused it to stand erect. Afterward when they came to the third son of Mong Ts'ai he knelt down in worship and the three flags stood up straight. The people who were then present were silent. Afterward Li Shan addressed them in a loud voice saying, "Now this matter has already been accomplished. We must not wantonly be troublesome. In the future you must have the command of the king before you can act."

They then appointed five leaders, each to do his work, and made large wooden guns and also long bamboo guns, and made bombs, and hunted for sulphur and saltpeter to make gunpowder, and agreed that that year, on the third day of the third moon, they would begin to fight. In the great forest they actually built a big wooden temple where they daily burnt incense and offered sacrifices, worshiped the banner, manufactured hemp strings, cut down wooden prongs, wooden poles, and wooden clubs, and practiced boxing.

Alas, at that time there was a leader inside their fortification named Great General T'ao Ssu. His heart was very evil, and his nature very wicked. At one time he even said he would kill his own son, and immediately he used the execution sword and stabbed him to

death. One day they made him angry, and he secretly ran to the barracks of the Chinese, and reported their (the Miao's) plans to the Chinese officials. The Chinese officials gave him a great deal of silver and told him to go and pour water into the big guns in their barracks. They determined to begin the battle at a certain time.

When he received this plot he came back and supervised the manufacturing of the workmen as before. He secretly took his belt and his handkerchief and soaked them in water and dropped the water into the guns and also into the gunpowder.

Early in the morning on the third day of the third moon the Chinese officials came outside and surrounded their fortification. They were not afraid or terrified, thinking that they had all kinds of big guns, and also that they had stiff bows and arrows. But when their gunners lighted the fires to shoot, their guns would not ignite. They saw that the powder in the jars was also all wet, and then they were frightened.

The Chinese officials fought their way in. They could not resist and all fled in disorder, and all of them were captured by the Chinese officials and executed in a mountain gulch. The whole gulch was then full of dead, and their blood flowed away in a stream. Every one of them was killed.

Later that T'ao Ssu was taken by the (Chinese) officials and he was enclosed (housed) in a big house, and his whole family was daily given good food to eat, and he was provided for all of his life. In this way the affair of having a king was ended (extinguished).

RELATIONS WITH NON-CHINESE GROUPS

A Brother and a Sister Were Captured by Cannibals. The Sister Saved Her Brother (190)

In ancient times there was a family of White Miao. Their parents were dead. Once the older brother went out for a walk. Only the sister remained home. The brother that day walked to the home of a Miao family of the Kw'a tribe who ate people, and was captured by them. They took a needle and stuck it into his knee and shut him up in a pen. The sister at home waited a long time, but her brother did not return.

She could not help worrying and prepared to go around everywhere to find her brother. One day she went to the home of some Kw'a Miao. When she arrived the older people of that family had gone out to work, and

only small children were left at home. The children asked her, "Have you come to be eaten by us?" She said, "Yes." Then the children said to her, "You may stay in the pen with our big calf" (her brother). The children then led her so that she could see.

She went and looked, and it was her older brother. He was tied up. She recognized him, and took her knife for killing people and killed the children, and took her brother on her back and ran away.

When she had gone three or four *li*, she arrived at a cave and they hid inside. But when the Kw'a people came back and did not find him they took their wolf-dogs for chasing people and looked for them everywhere. The dogs ran very fast and came flying to their cave. Then she took the sharp knife

nd killed the dogs, and the Kw'a people did
ot find them.

When the moon came out the sister took
er headcloth and her belt and tied them
round her brother and let him down the cliff
nd afterward went down herself. Then they
scaped.

Next day the Kw'a people came but could
ot find their footprints and did not know
here to search. Then the sister made up this
ong to teach others thereafter not to go near
the Kw'a people.

*ome Miao Who Could Not Pay the Lolos
Their Rent and Requested Others to Do
So (533)*

There was a clan of Miao (a few tens of
amilies or more) who every year should pay
hickens, beeswax, and hemp to the Lolos as
ent. Very early that clan of Miao took pos-
ession of a locality. Because the place to pay
he rent was far away, this Miao clan, when
hey were about to go and pay the rent,
would all buy an animal (cow, pig, or sheep)

and kill it and offer it to the ancestors so the
ancestors would protect them on their way,
and then they would select two people to go
and pay their rent. They would do this way
every year.

Afterward that clan of Miao, when they
saw the Lolos living near them, requested
these Lolos to go and pay the rent for them.
But the pay for these Lolos to go and pay the
rent was a pound of hemp, a pound of bees-
wax, and a chicken from every family. They
gave these to the Lolos, and the Lolos went
and helped by paying the rent for them.

The Lolos paid their rent in this way a
long time, until the Miao themselves could
no longer find the way to go to the distant
place and pay the rent. So they gave their
contract for the property to the nearby Lolos
and requested them to constantly help them
pay the rental. Now this clan of Miao at
harvest time must help the nearby Lolos two
days for each family, and at the end of each
year must give one catty of hemp, one of
beeswax, and one chicken. To the present
day this is still practiced.⁶²

THE TAIPINGS

The Coming of the Taipings (92)

The sky was in its place. The sky was well
bove. The earth was in its place and the
arth below was without disturbance. In the
imperor's land the long-haired criminals re-
belled even to Lo Piao.⁶³ The rebellion of
the long-haired criminals reached to Lo Piao.
Before they had come the place was peaceful.
While the place was still quiet, they reached
Wang Chia Ch'ang.⁶⁴

People said the Taipings were very fierce.
Their rebellion reached Yunnan Province.
Some of them were very fierce. They crossed
over into the mountains of Yunnan. The rich
Lolo women were terrified. The Chinese
women who were wealthy were also greatly
rightened. The Chinese women and girls
hid in the caves on the sides of the cliffs.
The wealthy Lolo women were unwilling to
die. They sent a message as far as the sky is
broad. The Chinese wealthy women and girls
were also unwilling to die and quickly pre-
pared and sent messages to distant places.

On the next day the Chinese general Wang

(F) led soldiers here to Lo Piao, and the Chi-
nese generalissimo also came. General Wang
discussed matters in the temple. The Chinese
generalissimo also made his plans in a temple.
The Chinese general Wang discussed enrolling
soldiers. The Chinese generalissimo also deter-
mined he would train officers. General Wang
discussed things in Szechwan. The generalis-
simo determined plans in Chengtu. The Chi-
nese general Wang determined to make iron
guns. The generalissimo determined to make
brass (or bronze) guns. General Wang made
iron guns for people to use. The generalis-
simo also manufactured brass guns for people
to use. The Chinese general Wang's soldiers
shouldered brass guns to put on the Yunnan
borderland. The Chinese generalissimo took
iron guns to put on the mountains of Yunnan.
When the fire cords (to set off the guns with)
had smoked seven days at one time, the
brass guns were set off and the iron guns
sounded forth with a roar, and the brass
guns resounded and then killed. They killed
all the Taipings.

When the iron gun sounded forth, they
soon killed and killed the Taipings until
there were none left. Then the Chinese
general Wang said, "Now there are no Tai-
pings to arise and rebel. Now there are no
Taipings to arise and disturb things."

⁶² This is true of some Miao groups in Kwei-
how and Yunnan, but not of all of them, and not
true in Szechwan so far as can be learned.

⁶³ Lo Piao is near the Yunnan border in Szech-
wan Province.

⁶⁴ Wang Chia Ch'ang is southeast of Lo Piao.

The Chinese general Wang again said, "Now let us find silver, but the road is wide. All between the four seas have been united and the great roads are open to travel on.

The great seal and the jade seal are in the control of the emperor. Those Chinese who have sons and daughters, most of them are in Chengtu."

THE PAI JEN, "SHORT PEOPLE" (T'AI PEOPLE?)

The Hero Ha Ta Wa (626)

There were three brothers. The name of the oldest was Ta Wa 大蛙, great or oldest Wa. The name of the second was Er Wa 二蛙, or second Wa, and the name of the third was San Wa 三蛙, or third Wa. They were born at Chien Wu Ch'eng 建武城, in the township of Hsing Wen, 興文.

Their parents gave birth to them. When they had grown up, their parents died. Ta Wa lived at Chiu Shih Ch'eng. It took nine ounces of silk to go around that town, therefore the town was named after this (nine ounces of) silk. When Ha Er Wa had grown up he separated (from his brothers) and lived at Kao Chai 高寨 or High Fortification. Ha San Wa separated from the others and lived at Ho Chia Ai 何家崖, or Ho Family Cliff. Each brother lived 30 li from the others so that each could use the possessions of the others (as in a family that has not divided.) Although the three brothers were separated and each lived in a separate place, yet they had not divided up the tools they used (to cut wood, farm, etc.). They all used one ax and one sifter. But each had two winnowing baskets and one broom. When they wanted to use these implements, they grasped their two winnowing baskets under their armpits and used the broom for a tail, and then through the power of the wind they were able to fly. Therefore, although these brothers were separated, their tools and implements were not divided (each one could use all the tools).

Ha Ta Wa Rebelled (628)

After Ha Ta Wa and his brothers had returned they determined to become emperor. The three brothers talked it over and established a city at Chiu Shih Ch'eng. Moreover, their neighbors all saw that the brothers could fly, and the people believed in them, and so they actually rebelled against the emperor. Later the emperor sent government troops to fight them, but the government troops could not conquer them. One day, still later, when it was the birthday of Ha Ta Wa, he invited Chinese to go in and play

the jointed bugles (*sa la*). When the brothers had become drunk with the wine the guests gave them, the Chinese played the *sa la* and said, "You must not come from the front you must not come from the left or the right. There is only the road from the rear on which you may come."

That night the Chinese government soldiers heard this, and they came from the rear of the mountain and entered Chiu Shih Ch'eng. Ha Er Wa was about to fly, and the Chinese government soldiers killed him with arrows. Ha San Wa also died in this way. There was left only Ha Ta Wa. At that time he had no recovered from his drunkenness, and the Chinese soldiers seized him and cut off his head with a sword. But still he did not die but took his own head and ran away. While he was going away, he met a woman who was planting red pepper. He asked the woman "Can I live?" The woman said, "I do not know. But if my pepper has no head, it will certainly die. Probably you will be able to live." When he heard these words his mental energy disappeared, and he died.

The Memorials (Monuments) of Ha Ta Wa (629)

One time Ha Ta Wa was fighting a fierce battle. One day he went up on a mountain at Wang Wu Chai to fly to Chien Wu. He flew with all his might, and in leaping up he made two footprints on a flat rock. He slipped and sat down on the rock and made a big round hole in it,⁶⁵ and now that mountain is called Po Chi Hsia.

Later they came to visit at Ho Chia Ai. The brothers tried out their swords and spears. Ha Ta Wa threw a spear 15 li. It fell in a field at Lo Hai. The spear broke that ground up into a fall field ready for planting. Now they call that field Ha Chien T'ien, or field of Ha's spear. Afterward he died, and the people of his time carved his image to govern the Chien Wu region, and then that place was peaceful and free from demons. Otherwise the people of Chien Wu would all have been choked to death by Ha Ta Wa's demon.

⁶⁵ The depression in the rock that Ha Ta Wa is supposed to have made at that time were actually shown to the writer.

IV. SONGS AND CEREMONIAL CHANTS

CEREMONIES OF THE MAGICIAN OR SHAMAN

GENERAL DESCRIPTION

*The Magician Exorcises Demons*⁶⁶ (717)

First a table is placed in a room or court. Incense and candles are lighted. Some vegetables and meat with gravy are used. The *tuan kung* places a quart of uncooked rice on the table and places a pair of wild-ox horns in it. On his head he wears two paper horns. In his left hand he carries a brass gong. In his right he carries the stick with which to beat the gong. At the same time he burns some beeswax.

A. The *tuan kung* stands up and sings, "The yellow wax burns, and the smoke arises. When the wax burns I will call. I will call Ntsong Yin (his helper) here to lead. I will call Ntsong Yin (jin) to come and go ahead. I will call Yin Tsha to come and go ahead. I will call Yin Tsha (jin tsa·) to come and lead. Nga Yin held an iron fan. Yin Tsha held a brass fan in his hand. He fanned himself with the brass fan and thus scattered the demons by the sea. He fanned himself with an iron fan and thus drove the demon illnesses and groans away."

When he has repeated thus far, he beats the gong awhile.

B. "When the beeswax burns, the smoke arises. When it smokes, the *tuan kung* goes and calls. He calls Na Bo Sun Yin to come to the front. He calls Sun Yin Le Ts'i to come to the front. Na Bo Sun Yin carries an iron club in his (or her?) hand. Sun Yin Le Ts'i carries a brass club in his hand. The iron club will beat the demons of illness as the water of the sea scatters. The brass club beats the demons of illness and the demons of groans so that they go to the place where people sleep and scatter."

At this point the *tuan kung* again beats his gong awhile.⁶⁷

⁶⁶ The Ch'u'an Miao magician, whose primary work is exorcising demons who are believed to be responsible for practically all diseases and other calamities, is called in Chinese a *tuan kung* 捻公, and in Ch'u'an Miao *do nun* (*To*³ *nan*⁶). The following 35 chants or ceremonies were obtained from Mr. Shiung Cheng Ts'ai, a farmer who lived at Wang Wu Chai near Lo Piao. He had always lived the normal life of a Ch'u'an Miao and was then over 60 year old. They are here reprinted from the Journal of the West China Border Research Society, vol. 9, pp. 71-97. The first 14 often occur in the same ceremony.

⁶⁷ These ceremonies were first written down in

C. "When the beeswax burns, the incense smokes. When it smokes, I again call. I call 9,000 soldiers to come to the front. He calls upon the soldiers of 900 fortified places to come forward and bring the big guns and shoot them everywhere, and bring the spears and stand them up black (and sharp), and to shoot the big guns with their black smoke. When it looks black I will call for the soldiers to charge. They will charge against the demons in the forest and the grass of these old people's family, and charge them down to the river on the lower bend, casting them onto the roads, the cliffs, and the crossroads."

The *tuan kung* now beats the gongs awhile.

D. "When the beeswax burns, the smoke arises. When it smokes, we will again come and call. We will call the scholar who controls heaven to come forward. The old scholar who controls heaven comes and looks. He looks to see if the souls (living) of this family are few or not; to see if the boys of this family are crooked or not; to see if these old people's pool is full or not; to see if the lake of these old people is clean or not. Ntzi's group of controllers of heaven came and looked at the earth; to see if the souls of the living of this family are here or not; to see if the souls of the bodies of this family have returned to their right bodies or not; to see if the souls of these bodies are with their bodies or not."

At this time the *tuan kung* again beats the gong a while.

E. "When the beeswax burns, the smoke arises. When it arises we (the *tuan kung*) will also come. We will call Na Bo So to come to the front. He will call the thunder god to come to the front. He will call Tsha Dai (*tso*⁵ *Tai*⁵, the lightning) to come to the front. He will call Ze So (*ze*³ *so*⁶) and Tsha Dai to come to the front. Bo So came with a stir. Ze So came with a roar. Bo So came with a stir and came and beat the demons that cause sickness and those that cause groans. Ze So came roaring and shouting and chased away the demons of the forests and the grassy places. Bo So then used Tsha

the Chinese language by Hsiung Ts'ao Sung, then with his assistance translated into English by the writer. The deaths of both Hsiung Ts'ao Sung and Hsiung Cheng Ts'ai made it impossible for the writer to later check up the tomes and meanings of the Miao words and phrases.

Dai and cut the demons of sickness and those of groans into halves. She cut the demon of quarrels until it perished. Ze So also brought Tsha Tai and cut. She cut the demons of sickness, of the forest and of the grassy places. Bo So separated men and the demons. Ze So separated the demons so that they could not see people."

At this point the *tuan kung* beats his gong.

"The demons must not come near people. Bo So took an iron hatchet. Ze So took a big stone ax in his hand. Na Bo So then struck the stone cliff with her ax. Ze So will cut the stone terrace and the colored cliff. They will come and cut (with their stone axes) the dragon pool of these old people so that it will not spoil. They will cut the big rock and the stone cliff and will cut the old people's lake so that it is safe."

Here the *tuan kung* beats his gong.

F. When the beeswax burns, the smoke arises. When it arises, I will call.⁶⁸ We will call the Zwang Tsai⁶⁹ to bring Tsang Heo.⁷⁰ We called 99 colored dragons. When the 99 colored dragons came they went into the dragon pool of this family. There are also 88 colored dragons who came to control the lake of these old people so that it will not dry up."

Here the *tuan kung* beats his gong.

G. "When the beeswax burns, the smoke arises. When it arises, we will call again. We call Tsho Tsai (the striped tiger) to come to the front. To Neo (?) bit with his teeth. Tsai (?) bit and gnashed with his teeth. Tsho Ndzeo (*tʃo·ndz̥au*) then stood up firmly and ate the demons of sickness and those of groans. Tsai Shi Tsho Ndzeo came moving and ate the demons of sickness and the gasping demons. Then Tsho Ndzeo ate the demon of chills (diseases where there are chills) and demons of blood diseases. Tsai Shi Tsho Ndzeo also bites his teeth together firmly and eats the demon of coughs. When he has eaten it he wants you old folks of this family clear about it (without ills). They ate the demon of sickness and the demon of groans so that they could not harm people. They cannot harm the family of you old people. When the demon of the forest and those of the grasslands come, they cannot injure your young people and cannot injure your garden."

Here the *tuan kung* beats his gong.

H. "When the beeswax burns, the smoke

arises. When the smoke arises, we again call. We call the lady sun to come forward. We call to the moon young man to come to the front. When the lady sun has come out, it has shone; it has shone on the souls of you old people's farming and on the five grains. She will also shine on the souls of the domestic animals including cattle and horses. She also shone on the souls of your descendants. She has shone on enough to fill the house. She shone on enough to fill the central floor of the house. The souls in the center pushed out. Those on the two sides went out on each side, and some surged out through the middle door. The front and the rear were full, and they went out slowly."

At this point the *tuan kung* beats his gong a while.

I. "When the beeswax is burning, the smoke arises. When the smoke arises, we will again call. We call the Nts'ai Hwa (girl cloud) to come from the sky above. We call Ndzeo Jia⁷¹ to come from the land above the sky. Nts'ai Hwa came and smoked the eyes of the demons of death so they could not see. She also smoked the demons of the forest and those of the grasslands. Ndzeo Jia came and blew. When he blew, the roads of sickness of this family were cut off. When he blew, the sounds of groaning and the sounds of sickness were ended. He blew the sound of sickness into the water. They blew the demons until they were unable to grow (or live). He blew the demons of the grasslands and those of the forests and vanquished them below the white cliffs. The demons of the forests and those of the grasslands cannot come back."

At this point the *tuan kung* again beats his gong a while.

J. "When the beeswax is burning, the smoke arises. When the smoke rises, we will call again. We will call a pair of Chinese from Wu Liang Yo."

Here he beats his gong.

"When the white wax is burning, the smoke arises. When it arises, we will again come and call. We will call a Chinese Ho Lan Tsī to come to the front. The Chinese from Wu Liang Yo lighted the lantern and lighted things. They will lighten the soul of this family as it comes and enters the room. The two Chinese from Honan brought the lantern and lighted (the room) together. They will lighten that family's living soul as it returns to the guest room. They will lighten the way for the family's souls (of the living) halfway

⁶⁸ The *tuan kung* calls and the smoke helps him.

⁶⁹ ㄔㄨㄤ tsai, the colored dragon.

⁷⁰ ㄉㄢ ㄎㄢ, a leader in dragon land.

⁷¹ ㄉㄊㄢㄢ dʒa·ŋ, male wind.

along the road and lighten its souls as they return home. They will lighten the way for the family's souls (of the living) halfway along the road. They will lighten the souls of the family as they come back and return to their garden squares (where the garden is divided into squares for planting different things)."

Here the *tuan kung* beats his gong as usual.

Summoning Chinese Gods and Exorcising Demons (718)

At this time the paper horns must be taken off the *tuan kung's* head and he does not beat the gong, but merely stands up and sings.

"I call the six stars of the southern dipper (cross), the seven stars of the northern dipper. In the name of Li Lao Chün I speak to the great Pearly (jade) Emperor above, and below to Kuan Shih Yin (Kuanyin) of Nan Hai."

Now he must speak the Miao language to exorcise demons.

"When the beeswax burns, the smoke arises. When it arises, we will call Ntsong Yin⁷² who lives at the foot of Ntzi's great stone called the stone bamboo sprout. Call also Na Bo Sun Yin to come from Ntzi's old colored cliff. Call the 99-layered cliff to come to the front. Also call the cliff with 99 layers to come and separate. Separate people into their homes and demons to the land of demons. Separate people so that they will not go near demons and demons so they will not go near men."

Making a Container (719)

A large bamboo container that is shallow and has a flat bottom is used. In it are placed bean curd, biscuits, wine, meat, paper (spirit) money, incense, and candles. (Some put in water and a little rice in a rice bowl also.)

A. "If I am not to make this vessel (container made of bamboo), then I will not. If you make such a vessel, it is harder and harder. If I make the vessel, it is not very hard. From this time, if you make the vessel, it has a beginning. A piece of bamboo is braided back and forth. The two ends are cut off, and you use the middle. A slanting weave (road) is made, and a slanting edge. In the two sides are made slanting edges, and in the middle is made a square. There is a slanting weave and a slanting edge. We request the Emperor Jen Tsung 仁宗 to sit in the center. The slanting weave comes,

beginning with the man character.⁷³ We request the Emperor Jen Tsung to come and sit on a high seat."

As he speaks these words the demon is supposed to be driven away.

B. "First I call the wood characters *chia i* 甲乙 from the east. Secondly, I invite the fire characters *丙丁* 丙丁 from the south. In the third place I call the water characters *jen kuei* 壬癸 from the west. In the fourth place I call the metal characters *keng hsin* 庚辛 from the north. Fifth, I call from the middle the earth characters *wu chi* 戊己."⁷⁴

The *tuan kung* here shouts "T'ai" and stamps his foot to frighten the demons.

"First, call Mao Ta Lang (the oldest son of the Mao family). Second, invite the second son of the Mao family. Third, call the third son of the Mao family. Fourth, invite the fourth son of the Mao family. Fifth, invite the fifth son of the Mao family. Sixth, invite the sixth son of the Mao family. Seventh, invite the seventh son of the Mao family. Also invite the flowery mountain sister. Then the pitcher of wine and the sliced meat will emit light (because the gods have come). If one's head aches and one's whole body aches, it is you (the demons mentioned above). If one's stomach aches and the flesh flinches, it is you. If the heat and cold are not in harmony, and coolness and warmth are not peaceful, it is you. If one's body is feverish, it is you. To be hot and then cold, it is you. If the whole body aches, it is you emitting light. If the whole body aches as though bound, it is you emitting great light. If the whole body is bound, it is you emitting great light. Please come up on this container (flowery vessel) and go forward. There are some people killing a pig and pouring out wine on the stone-paved road who have invited you. Come, come, we will go together. This is not a place where you will stay a long time. It is not a place where you can tie up your horse. In this place there is a foul odor of urine and human ordure. Go, go, go, get on the container. Let us go together."

When he has repeated the ceremonial to this point, he puts the container on the ground. He regards the demons as having been led (invited) into the vessel and he will arrange a light for these demons.

⁷³ The weave slanting in two directions resembles the character 人, "man."

⁷⁴ These characters are on the round object used by Chinese geomancers and are here regarded as demons.

⁷² A revered patron of the *tuan kungs* who was once a prophet of Ntzi.

Opening up the Lights, Placing Images (720)

"A pair of candles shines brightly. People in the future will have no use for the candles. I (the student) will in the future open up the gods' (source of) light. When I have opened the light of the head, the head is well. When I have opened up the light of the eyes, then the two eyes are bright. When I have opened up the ear light, the two ears will hear in all directions. When the nose light has been opened up, then the bridge of the nose will give good light. When the light of the mouth has been opened up, the mouth light will hold 16 pairs. When the hand light has been opened up, then the hands can be doctors and go in all directions. When the stomach light is opened, there will be inside the abdomen several tens of intestines. When the foot light has been opened up, the feet can be doctors and go in all four directions."

When they have opened up the lights, the *tuan kung* must use incense and candles and burn them for the demons mentioned above. When the light is being opened up in the different places mentioned above blood from a rooster's comb is used and smeared on that part of the paper figures that have been cut out and placed in the bamboo container.

Making a Straw Man (721)

The straw must be taken off a roof of a straw-roofed house.

"If I am not to make this straw man, I will not make it. When people make straw men, it is very hard. The Emperor Jen Tsung made a vow (to gods) to present 24 human heads. I will make a straw man as a substitute for the sick person's body."

[At this point the ceremony of opening the lights is repeated as recorded in 720 (above). Exactly the same words are used.]

He again says, "If I am not to make a straw man, I will not make it. If I myself make a straw man it will not be hard. I will pull off (from the roof) a bunch of straw with which to make him. I will make a man of it to substitute for your body" (as a gift to the demon of sickness who will then desist from trying to capture the patient through his death).⁷⁵

[At this point the ceremony for opening the lights is again repeated.]

Escorting out the Straw Man (722)

"On the tree is hung out paper (spirit) money that is white like silver. In the future

the people will have no use for it (the spirit money). I will use the spirit money to display my glory and skill by driving out demons. I will not sweep away the family's wealth or silks (and satins). I will sweep away the demons and quarrels. I will not sweep away this family's wealth and happiness. I will sweep away this family's demons and quarrels. I will sweep away the sky pestilences, the earth pestilences. When I have swept them away your whole bodies will be free from sorrow and sickness. With one sound, I will sweep away the (demons of) prize fighters and doctors who have no pupils (to worship them after death, and therefore become demons), and castrators of animals who are without pupils. I will sweep them upon the *hua p'an* [the container described in 719 above] malarial fevers, and masons who make the foundations for the pillarstones and idols and are without pupils (to make offerings to their teachers after they have died), roaming demons of carvers, roaming demons of painters, roaming demons of actors, and I will sweep them upon the container (*hua p'an*) and cause them to straddle the mountains and cross the passes. (I will sweep away) the demon of a second son who calls dogs, the demons that whistle for winds, and those who whistle on their fingers (to call dogs) with their lips, and the two who assist the *tuan kung* (by leaping, called the *ma chiao* 黑脚), demons of those who were skillful in bending bows and shooting arrows, and the king of demons who controls burials by cremation; I will sweep them onto the container."

Sending away the Gods (Demons) (723)

"After you have called the gods to you, you must send them away. The gongs and drums are beating loudly. If the common people beat them, they will be useless. If I beat them, he can escort away those of glory and skill, to send the gods away. To send the gods to the crossings of the great roads, to send the gods back, to send the gods to the crossings of the big roads. The gong resounds, the drum resounds. A wife and a concubine had three (sons) brothers. Lo alone (among them) was taken away to be a soldier. He met (the demons) and fought a battle. The upper part of his body could fight, but the lower part of his body was weak. He fought until the demon's whole body was dripping blood. It was like the hairy caterpillar meeting the stinging worm, the offended person (i. e., who has been harmed and is strong because angry) meeting his enemy. If (the

⁷⁵ The straw man is made by placing part of the straw with the heads in one direction and part in another.

demon) meets us, we will fight a battle. That side will lose and I will win."

When he has reached this point, all has been spoken. Then the knife in the *tuan kung's* hand is circled once around the container, and his foot is circled around it once. Then he carries it outside the house and the *hua p'an*, the straw man, the paper money, the paper net, the paper rope, and so on and the demons enticed there, are burned on the crossroads.

Preparing Water (724)

Put a bowl of water on the table. The *tuan kung* rolls a sheet of paper into a round tube, lights it, and puts it in the water. He must repeat the following incantations:

"We are preparing a bowl of water which is not ordinary water. It is water from the great ocean of the dragon king. It is snow water, water of commands (command water). Common people after this will have no use for it. I will use it in the future to conceal my body, and Hea T'o 韩陀, water,⁷⁶ water to protect the body, water of the six stars of the Southern Cross, of the seven stars of the Northern Dipper, and of Li Lao Chün (Lao Tzu), water of Kuanyin of the south sea, water of the roaring god of thunder and the drizzling rain, water to protect one's home, water to cut off the heads of the demons and the spooks and such strange creatures, water of the commanding bugle, of the commanding Erh Lang,⁷⁷ water of the commands of seven sons of the Lotus flower, and water of the commands of five sons who became great officials."

Striking with the Lin P'ai (725)

"On the table is a *lin p'ai*.⁷⁸ Will the general with sharp hairs please arise and sit in the large hall for gods? Let the lesser gods arrange themselves in rows on the two sides. Let (the general with sharp hairs) be seated in the center of the hall and (the lesser gods) arrange themselves in rows on each side. Will the general of sharp hairs please arise? Will the roaring god of thunder and the deity of

⁷⁶ Hua T'o was a Chinese surgeon who lived during the Three Kingdoms.

⁷⁷ Erh Lang, 二郎, is a Szechwan god who is said to be the originator of the irrigation system of the Chengtu plain.

⁷⁸ The *lin p'ai* is a piece of wood shaped something like a tongue, on which a charm is carved, which is used by Buddhist and Taoist priests in ceremonies to exorcise demons and by the *tuan kungs* when exorcising demons.

drizzling rain behead unclean demons and behead spooks? Stamp once with your feet and roar once, and then the unclean demons and spooks will at once start off."

When he has spoken to this point, he must take the *lin p'ai* and circle it about on his body. When this is done, the *tuan kung* must stamp his seal on the body of the sick person.

Displaying the Seal (726)

The *tuan kung* takes a seal in his hands⁷⁹ and displays it toward the person who is ill in order to chase away the demons, and repeats the following:

"One seal is displayed toward heaven. One seal is displayed toward the earth. One seal falls on the person's head. Ten demons see it and nine demons are sad.

"Two seals fall on the person's body. The ten demons see it and nine demons fall. Three seals fall on the person's hand (he brings it down three times on the person's hand, and the seal probably prints a charm). When the ten demons see it, nine of them depart. Four seals fall on a person's breast. Ten demons see it and nine go quickly. Five seals on the (sick) person's foot, and the unclean demons and spooks fall off (the sick person). They fall off his body and off his feet, and he is peaceful."

Drawing with a Sword (727)

The *tuan kung* holds his hand and circles it about to the left and to the right and repeats the following:

"I take the sword in my hand and cut off the heads of unclean demons and spooks. I will not behead wealth and silks and satins, but cut off the demons of quarrels. I will not behead wealth and happiness, but I will behead unclean demons and demons (of quarrels) with the mouth and the teeth. I will cut off the heads of demons of sky pestilences and demons of smallpox and measles, and of the demons of stiff (paralyzed) legs diseases. I have cut off the heads of five demons and of the demons of this year's pestilences. The five demons have five heads. If ten people see it, there will be heads of nine people. The five demons have five bags. If the saints in the sky see it, they will bow themselves (from the waist). The five demons in the parlor are sitting. If there is no calamity, there must be woes. The blood of the five demons shines. If you do not become

⁷⁹ In west China the seals of officials and priests are thought to have superhuman potency, and they are often used as charms.

ill, you will have boils. The bird is the spirit of the white tiger. He that creeps in the forest (a snake) is a white tiger. A mourner is a white tiger. One with four feet is a white tiger. Each road has five pestilences. I will escort them onto the container (*hua p'an*)."

When he has repeated to this point, the *tuan kung* takes the knife, moves it, and circles it about once.

*Going into Hades*⁸⁰ (728)

Hades is not below but it is a dark place. The *tuan kung* wears the paper horns on his head and covers up his face with grass paper (coarse bamboo paper). In his hand he takes his ceremonial knife. On his finger he hangs his small ring bell. He sits on a stool as he would on a horse. He sets some grass paper on fire and puts the flame all over the stool to open the light so that the stool can see. Then he sits down and calls his gods, and he is like a dead person (if you speak to him or punch him, he will not notice it). He merely repeats his incantations. His body bends to the right and to the left. He does this for four hours. He calls his gods using these words:

"When the beeswax burns, the smoke arises. It arises up to Ntzi's land. It goes down as far as the earth prefecture (of the demon king). Ah, go quickly, go quickly, duv (T^{av}), duv, duv."⁸¹ He says—

"When the beeswax burns, the smoke rises up to the sky. Let 99 lanterns come and go to the front. Call 9,000 (soldier) horsemen to come and go to the front. Quickly bring the saddles and saddle the horses. Bring the bridles and put them in the horses' mouths. Leap on the mules' backs. Leap onto the backs of the donkeys. Leap onto the backs of the big horses. Duv, duv, duv (horses running).

"The horses run quickly and well. Go up to Ntzi's land. Go down to the prefecture of hades. Hurry and bring the lanterns and lamps and lighten (up the way). The flags and the bugles go round and round. The long-handled knives (*ko 矛*) and spears with their handles shine blackly. I am going to go down to the prefecture of hades. I am

⁸⁰ We use the word Hades not as the equivalent of hell on the one hand or heaven or paradise on the other. It is the land of the departed spirits.

⁸¹ He makes this noise in imitation of the sound of a horse's hoofs when the horse is running. His lips quiver or resound at the end of each syllable.

going to ascend to Ntzi's land. The red flags go round and round and go up into the heavenly palace. There are men and horses as numerous as rising water (of rivers and streams). I go down to the prefecture of the earth and also arrive at Ntzi's land. I arrive at the great palace of the five emperors. Quickly open up widely your main door. I am going to enter the city. I have business or I would not enter the door of your precious palace. Quickly open very wide your main gate. I am going to enter and investigate people. Duv, duv, duv. The horses are running fast. I have entered the first gate of the palace. I have entered the second gate of the palace. I have entered the third gate of the palace. I have entered the fourth gate of the palace. I have entered the fifth gate of the palace.

"I have entered into the great palace of the five emperors. Old gentleman of the palace of the five emperors, I am going to come and investigate people. My men and horses are very numerous. The lanterns and torches shine in all directions. Shine brightly, shine brightly. Investigate carefully. Investigate carefully and come again and investigate carefully. When you have investigated, with your hand above deliver the souls I want to me, and I will (below) give money to you. I have money. It is not easy money to get. It is truly money to exchange for lives (souls). I have 3,000 times 10,000 copper coins. With a hand above we give the money. With a hand below you give the people (to me). One hand gives the money and another hand gives (receives) the people. Let the same hand give quickly (do not change hands but act quickly). Search well, investigate well. Give all the souls to me, one, then the second. Give me all the three *hun*, 魂, and the seven *p'o*, 魄. Give them up nicely.

"Give them up well and put them on horses. Write with a red pen (ink) and mark it with a black pen (ink).⁸² Mark the three *hun* and the seven *p'o* to return to the world. With the upper hand, hand over the people. With the lower hand (I) give the money. God's old gentleman of the palace of the five emperors (?) give me people's three souls and seven *p'o*. You who are in the world, quickly throw the divining-sticks (one up and one down) and send money (burnt spirit money). Ntzi's old gentleman of the palace of the five emperors, I thank you.

⁸² Then the person will not die. Officials write with black ink and mark with red ink if a person is to be executed.

We will ride the horses and go back again. On all sides, lighten up with the lanterns and orches. We have gone out of one of the palace doors and closed the first palace door. We have gone out of the second palace door and closed the second palace door. We have gone out of the third palace door and closed the third palace door. We have gone out of the fourth palace door and closed the fourth palace door. We have gone out of the fifth palace door and closed the fifth palace door.

"On the left is a person (general) who keeps the gate. On the right is a demon gate-keeper. Thank you, thank you. I will ride the horses back to earth."

From this point the *tuan kung* must certainly speak the Miao language. Previous to this he might sometimes use Chinese.

Going into Paradise (729)

"Hun (X_{An}) hun, hun, whip the mules. Let the big horses go very quickly. Raise the lanterns and the torches higher. Duv, duv, duv. We are going up to Ntzi's sky above. We will go and dance at the flowery altar. The *hua t'an* (flowery altar) is in Ntzi's heaven above. We will see whether his flowery altar has come out. We will see if the time for using the flowery altar and the flowery drum has come. We are going to climb Ntzi's heavenly ladder. One section, two sections, three sections, (four sections), five sections, six sections, seven sections, eight sections, nine sections, ten sections, eleven sections, twelve sections. When you have climbed the 12 sections, then you have reached the house in heaven. We will see if Ntzi's *li tsī* flowers are blooming. We will see if the pears are bearing fruit. I see, see, the pear blossoms have dried up. The insects are eating the pear trees. They do not bloom or bear fruit. Hun, hun, quickly take the brass fan and fan it. (The tree is the souls of my parents. Pear blossoms are daughters; pears are sons. If the tree dries up, the parents will suffer and there will be no descendants.) Bring the iron and fan it (then the tree will prosper). Quickly release the falcons (sparrow hawks) to eat the insects. Ya, the tree is clean and leaves are growing, and it is blossoming. The blossoms are blooming all over the tree. The fruit is growing all over the tree.

"We will see if the ricefield is full of water and if the lake is dry. Ah, we will call Ntzi's Mbao Do (To·) T'ao to come and repair it. We will also call Ntzi's Mbao Do T'ong to come and help dig the ditch deeper and

repair the lake and dragon pool. I will also see if the other family's flower tree has fallen. We will also see if that family's young fruit tree is crooked. We will call Ntzi's Mbao Do Tsai to come to help lift it straight, to lift that family's young flower tree until it stands firm. We will go quickly and we will see whether the flowery altar has many people and the flowery drum has many people about it. We will call Ntzi Mbao Do Yai (ntzə mbao nTo· jai) to come and help uncover it. We will call Ntzi Mbao Do Yai to come and help unbind it, to allow (the souls in) the flowery altar to go away (in several directions) to uncover the flowery altar so that the souls can fly off. Let us light the lanterns and lamps to see whether that family's souls are complete and to see where the *hun* 魂 and *p'o* of that family have gone. Ah, ah, the souls of the family of those people went early. The *hun* and the *p'o* have all gone. *Hun* (X_{An}), *hun*, lift the lanterns and the torches higher. Drive the horses and pursue quickly. We will call Ntzi Mbao To Ts'ai (god's sons who are excellent pursuers) to follow you. You must look after the souls of the old people as they return home. You must look after the *hun* and the *p'o* of the old people as they return to the world.

"Call this family's souls to come quickly. *Hun* and *p'o*, come quickly. This is not your sleeping place. This is not your dwelling. This place is rotten like chicken manure and rotten like duck manure. Come quickly, let us go. Ah, ah, they have been caught (the souls), they have been caught. We have caught the souls of these old people (of this family). Ai, I have caught them. I have caught the *hun* and the *p'o* and they are in my hands. Bring them and put them in my hands. Bring the souls and put them on the backs of the mules and bring the lanterns and lamps to make light. They must show if the souls are cleared or not (all present or not) and the *hun* and the *p'o* are all here or not. Give the souls to the leaders of the troops to bring. Let the several generals catch the souls. Catch them carefully; bring them home and let them control their families. If one is missing, I will call you to account. Let us bring the lanterns and lamps and light them. We are going home. Duv, duv, duv, the horses come rapidly. We are going down the ladder of heaven. We are going down the first section, second section, third section, fourth section, fifth section, sixth section, seventh section, eighth section, ninth section, tenth section, eleventh section, twelfth section.

"I come to thank you, Ntzi, to give thanks

to you, Ntzi. Above I will inform Ntzi's heavenly palace. Below, I will inform the old people, De Bo (*Té⁵ bo⁶*) and Te Zye (*Té⁵ zé⁶*). I have come to thank you, to express thankfulness to you. I am going to drive the horses and return home. Leap off the horses, leap off the backs of the colts, steady the horses, for we are going to go back. Duv, duv, duv, duv, we have come back and are getting off the horses."

At this time the *tuan kung* must again cast the bamboo divining sticks and say, "See if the three *hun* and the seven *p'o* are complete or not, if they have come or not." (Here again he casts the divining instruments. If not correct, the souls are not all present.) He must once get a *yang kua* 陽卦 throw. He must also get three *yin kua* 陰卦 throws in order to protect the body of the sick person. When this is done he has finished this part of the ceremonies.

Sending Back the Gods and Mentioning the Demons (730)

A lump of meat must be used with wine, and arranged properly, and the *tuan kung* repeats the following:

"In the midst of sending back the gods, you must send away the demons. If I am not to mention demons, I will (nevertheless) mention them. When mentioning demons, the demons' hair is untied and worn on the back of the head with the tongue hanging out, and I call it a *tiao ching kuei*.⁸³ If I am not to mention demons, I will not. This demon is beneath the bed. A person sleeps on the bed. If I am to mention demons, I will mention them. Speaking of demons, they sit on the rafters. Tonight, I know you. Ntzi Yin (an ancient *tuan kung*) and Bo Sun (a woman who talks in a tone pleasant to hear) will come and catch you. If we do not speak of demons, we will yet speak of them. Speaking of demons, they are upstairs. Tonight, in the night, I know about you. Yang Shih Guin Tzu will make things clear of you (demons). If we do not mention demons, we will then mention them. To mention the demons, they live in the cowpen. Tonight I know you. The *T'u Ti* of the south gate will clear things of you. If we do not mention demons, we will then mention them. To mention demons, they are in the pigpen. Tonight, I know you. The gods of the pen door will exorcise you.

"Not to mention demons, we then mention them. The demons live on the stove. To-

night I know you. The kitchen goddess will exorcise you. Not to mention demons, we will mention them. The demons are sleeping in the bedroom. Tonight I know you. The king of the bed curtain will exorcise you. Not to mention demons, we will mention them. The demons are in the firepit. Tonight I know you. The fire god's heir to the throne will exorcise you. Not to mention demons, we will mention them. The demons are sitting in the guest room. Tonight I know you. The family gods and family demons (the souls of the ancestors) will exorcise you. To mention the demons, they are sitting below the door (the crosspiece at the bottom of the door). Tonight I know you. The god of wealth and the door spirits will exorcise you. A grain of rice is sharp on both ends. Tonight I will injure you. I will not harm the family's wealth or silks or satins. I will injure the demonic mouths and tongues (of demons). I will injure the sky pestilences and the earth pestilences, annual pestilences, monthly pestilences, daily pestilences, and hourly pestilences. Tonight I will take you away. I will take you away so that men will not associate with demons, and demons will not associate with men."

Calling Back Souls of the Dead (731)

"Pl'ei lo (pl'e⁵ lo⁶), pl'ei lo (souls come, souls come). Ah, souls, come quickly. Ah, souls, all come. The soul was reborn (as a babe) and came back.⁸⁴ It was reborn in another person and still came back. He went into a family's flower garden and came back. He went into the deep creek, stopped, and came back. Come quickly, come quickly."

When the *tuan kung* has repeated to this point, he uses an ax and strikes the cross-beam at the bottom of the main door.

Setting up the Family Gods (732)

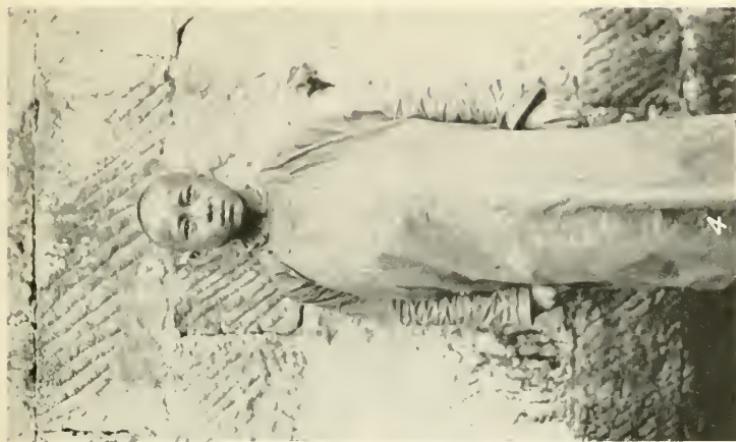
A pair of candles must be lighted, or a sheet of grass paper rolled up into a thin roll. The *tuan kung* carries these in his hand and walks around and around toward the center of the house. Then he says—

"If the people of a family are not free from demons (if they are ill), the family gods are not at peace. When the *hua t'an* (flowery altar) ceremony is completed, I will open the light and I will sprinkle some chicken's blood.

"When a pair of beeswax candles burns, then the smoke arises, and it shines brightly

⁸³ The soul can leave the body temporarily, or permanently and cause death. *Pl'ei* may be pronounced *blei*.

⁸⁴ The demon of a person who died by hanging.



4



2



3

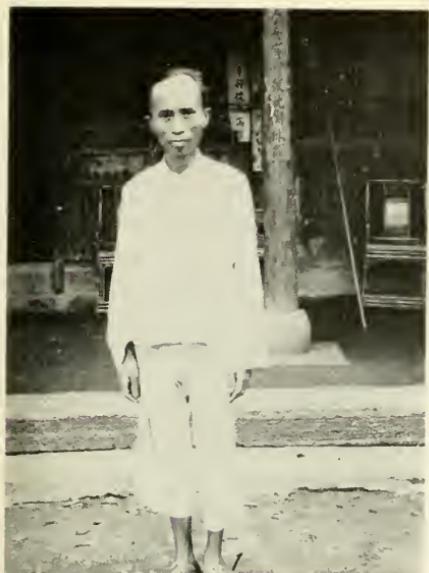


1

1, Yang Fong Tsang, first Chuan Miao friend of the writer, who for many years helped him to learn their language and customs. He also helped collect mammals, birds, and reptiles for the Smithsonian Institution. 2, Center, Gao Ao (in Chinese, Tao Er), grandson of a Chuan Miao leader who tried to be a king. 3, Chuan Miao farmer with his sons. 4, Chuan Miao orphan boy who lived with his uncle near Lo Pao and Wang Wu Chai, near the Yunnan border in Szechwan. His uncle abused him so badly that he ran away to Suifu, where he lived for a few weeks at the home of the writer.



1, Yang Fong Tsang (see pl. 1, fig. 1) and his wife. He is dressed like a Chinese; she like a Ch'uan Miao. 2, Ch'uan Miao children near Chou Chia Kuo, south of Ch'ang Ning Hsien. 3, Ch'uan Miao woman dressed in blue cotton cloth bought from the Chinese.



1, Ch'u'an Miao headman. 2, Ch'u'an Miao father and child. 3, A Ch'u'an Miao farmer and son.
4, Ch'u'an Miao singer, now deceased. It was said that he knew over a thousand songs.



Left, Two Chuan Miao men. On the left is Hsung Ch'ao Sung, who helped collect most of the Chuan Miao songs, tales, and stories recorded in this volume. Right, Two Chuan Miao mo (priests) famous for their ability in conducting memorial ceremonies and funerals and in chanting and playing instrumental music.

in the home of you old people. If an ordinary person brings them (the candles) it is useless. I will use them to open the light of the family gods (ancestors). When I have opened up the light of the head, the head will lean in all directions. When I have opened up the light of the eyes, the two eyes will be very bright. When I have opened up the light of the ears, the two ears will hear in all four directions. When I have opened up the light of the nose, the two nostrils will emit good light. When I have opened up the light of the mouth, the mouth will contain 16 pairs of teeth. When I have opened up the light to the hands, the hands will protect all four directions. When I open up the light to the feet, the feet will stand firmly like a rock pillar. When I have opened up the light and sprinkled chicken blood on the image of paper, the chunk of meat and clean wine will be placed on the table and I will come and set up the gods in their places.

"When I have opened up the light and sprinkled blood on the paper image, we will call wealth here, and if there are calamities we will exorcise them. I will protect the master of this home so that he will go out with empty hands and come back carrying wealth. One seed will fall into the ground and 10,000 will return to the granary. You will raise cows as big as mountains and pigs as big as cows. After we have opened up the light for the house gods, you will be protected and enjoy peace forever."

Opening up the Light for the Front Door (733)

"The front door has been opened 3 feet 3 inches high. Open it during the day, close it at night. After it is opened tonight, if you have wealth I will bring you wealth. If you have calamities, I will remove them, and I will protect and give peace to the large and the small of the house, and drive away all diseases. The cows you raise will be as big as the top (head) of a mountain, and the pigs you raise will be as big as steers. I will protect the old members of this family so that they can go out with empty hands and come back carrying wealth and silks and satins in their arms. One grain will fall to the ground and 10,000 will be reaped and brought home. When people come the door gods will open up. If demons come, the door gods will beat them. If wealth comes, the door gods will entice it to enter. If demons come, the door gods will drive them away. If calamities come, the door gods will exorcise them. If wealth and happiness come, the door gods will

welcome them either by day or by night; they will receive them every day and not cease at night. They will not cease a quarter of an hour. They look away as far as 1,000 *li*. Nearby, they will look in all four directions. With their eyes they will see clearly and with their mouths they will beat demons and spooks in two. They will open the door to people of this world and close the door to demons. They will only permit people of this world to come and not permit the people of hades (demons) to go."

After the above has been chanted, the door is opened for a time, then closed for a time, and the ceremony is ended.

Giving the Door Gods the Names of the Demons and Requesting Them to Keep Them Away (734)

"The very thin demons without flesh are named dry, lean demons (*gla⁹ ntʃau*). The very tall, very large demons that are able to climb mountains are called climb-mountains-cross-passes (*gla⁹ Ta⁵ nTo²*). The demon that nets for wild animals is called grows-flesh (*san⁸ ɔga²*). The demons of women who died in childbirth are called demons-that-shed-red-blood (*gla⁹ so⁹*). The demons that cause people to vomit and their hearts to be disturbed are called vomiting-demons (*gla⁹ Ta⁵*). Demons that cause people to have malarial fever are called cold demons (*gla⁹ nao⁵*). Demons that cause people to die from hunger and thirst are called hunger demons (*gla⁹ tsai⁸* or *gla⁹ Nk'ai⁵*, thirst demons). Demons that cause people to drown are called water demons (*gla⁹ glei⁵*). Demons that cause people to die by hanging are called hanging demons (*gla⁹ sAu⁵*). The demons that live in caves are called demons that rush out of caves (*gla⁹ tsao*). Demons that cause children to cry at night are called naked demons (*gla⁹ dza⁵ la⁵*). Demons that cause abortion are called demons that throw away on the hill (*gla⁹ ts'Λu⁵*). Demons that cause young men and women to be sad and to make long sighs are called enticing demons (*gla⁹ Ntʃo⁹*).

"If such demons as these come, let the door gods use brass clubs and beat them and they will not come."

Opening Locks (735)

The master of the house must first find several sheets of yellow paper. The *tuan kung* uses a pair of scissors and cuts the paper into a net (sky net or earth net) and an imitation iron chain and a brass lock, which he ties on

the body of the sick person. This is done when they believe that the illness is caused by a demon's having locked a lock and chain around the neck of the sick person. Then he says—

"Water comes from the sky to grind knives with. On earth are people to cut off intercourse (contacts between men and demons), unloose the brass nets, unloose the iron nets, unloose the sky nets, unloose the earth nets, open up cages and release birds, unloose nets and release fish, unloose brass armor, unloose iron armor, unloose brass nets and iron nets, unloose brass chains and iron chains, unloose brass locks and iron locks, unloose brass threads and iron threads (that have bound

people). If the head aches, release the body; if the body aches, release the feet, and when the body and the feet have been released, and when the head aches remove the heat (of the body) and when the body aches, it becomes cool. Drink tea, peace-giving tea. Do not wait until daylight. When I say it, immediately depart. If we say it at midnight, depart at midnight. If any do not depart, I will call Rong Sj'in's fire from heaven to burn you away."

When the *tuan kung* has spoken this far, he takes the paper chain and the paper net and the paper lock and puts them all into the winnowing basket, carries them outside the door, and burns them at the crossroads.

CHANTS USED FOR SPECIAL PURPOSES

Reviving One Who Has Fainted (736)

The Miao believe as the Chinese believe that there is a poisonous air called *sha ch'i* 殺氣 that kills people. When a person swoons, he has been injured by this poisonous air, and a *tuan kung* can revive him by chasing away the demons.

The *tuan kung* opens and holds above him an umbrella of oiled paper. He throws a handful of mustardseed. If he has no mustardseed, he throws a handful of corn. When he throws he shouts "T'ai, t'ai" and stamps his feet. He says—

"Beat the sky demon, beat the earth demon, beat the human demon. Beat the sky demon and send back (what the sky demon has brought) the sky *sa ch'i*. Beat the earth demon and send back the earth *sa ch'i*. Beat the dead people's demons and send away the *sa ch'i* of the dead people. Beat the demon of the living people and send back the living people's *sa ch'i*. Beat the year demon and send away the year *sa ch'i*. Beat the month demon and send away the month *sa*. Beat the day demon and send away the day *sha*. Beat the time demon *shih heo* and send away the time *sha*; beat the fierce god who wickedly kills people and turn back the great *sha ch'i* of everything. T'ai, t'ai (and he stamps with his foot). Quickly strike, quickly recede. Recede, recede, recede.

"The bird frightened you and you came. The rat frightened you and you came. A domestic animal frightened you and you came. You stopped on the level spot on the mountain and came back. You dropped on the big flat and came back also. You dropped on the cliff and also came. You dropped on the crossroads and also came back. If you do not

come, my big knife that calls souls and fights demons will be your companion. Today is a good day and tonight is a good night. Come more quickly. Come quickly. Come, come back to your bed and come back to your father and your mother. Come and follow your brothers. Live (here) a thousand years, live here a hundred years. Poles cannot pierce into you and nets cannot catch you. You may live here until your hair becomes white. You may live here until you are an old man with hair that is gray. You can sit with your hands on your knees (as old people do) and your knees bent. Come more quickly, come, come. If I call you and you do not come, my ax will be your companion. Come quickly. You have come, you have come."

When calling the soul, the *tuan kung* grasps an ax. He uses a person who has an egg in his hand or the *tuan kung* may hold a rooster in his arms. When the soul arrives, then the egg will turn over. Then he will take the egg and burn it in the fire pit. When the egg is cooked, then the *tuan kung* cuts it open and looks and says whether it has a soul or not. The egg must be cooked on an even day of the month, not on an odd day. One, three, or five eggs may be burned.

Holding Down the Fire Star (Mars) (737)

"I have held (pressed) down the fire of heaven. I have held down the fire of earth. I have pressed down the fire of the year. I have pressed down the fire of the month. I have pressed down the fire of the day. I have pressed down the fire of the moment (time). I have pressed down the fire of the central room. I have pressed down the center of the fire. I have pressed down the fire of the

yin 女 (the female principle). I have pressed down the fire of the *yang* 陽 (male principle). I have pressed down the fire of the sun. I have pressed down that likes to kill people (without affection). I have pressed down the demon fire. I have pressed down the fire of living people. I have pressed down the drive-away-*yin* fire. I have pressed down the detain-*yang* fire (demon's fire). Leave the *yang* fire to control the home. Drive the *yin* fire to hades (where demons live). Secure *yang* fire to control the family and make it peaceful (without demons). Drive the *yin* fire to the *yin* spirit (or soul). Leave the *yang* fire to control the family so it will be peaceful. If the fire is a foot high, let water be 10 feet high. If fire is 10 feet high, water will flood up to heaven and hold down the fire."

When he has reached this point, the *tuan kung* uses a bowl of water, and as he walks along in the house, repeating (chanting) his words, he sprinkles water with his hands. When he has finished speaking, he pours out the water from the bowl and places the bowl on the table upside down.

Incantation to Divine by Means of Uncooked Rice (738)

"There is a sky pestilence and an earth pestilence, so I come to report to the god. (The uncooked rice is treated and addressed as a god.) If there is any unsatisfactory matter, I shall come and report to the god. If the head aches and the whole body is hot, we shall come and report to the god. If there is any unworshiped demon of the *t'an shen* or ruined temples, I shall come and report to the god. If there is any fierce god that kills people, I shall come and report to the god. If there is any grass demon, wood demon, or demon of the forest, I shall come and report to the god. If there is any fierce (murderer), I shall report the fierce matter. If there is anything hard, we shall report it. Without something important, we shall not wantonly report. Without something fierce, we shall not wantonly report."

When the divining is done by rice, one should use one bowl of rice and take a cloth and cover it well. The master of the house or a sick person blows his breath three times on the rice, and the *tuan kung* rubs the surface of the rice with his hand. Then, when he has finished speaking, he takes the cloth off and examines the rice to see if the grains are perpendicular or horizontal, thus determining the good or ill luck of the family.

Pressing Down the Demon That Punishes Sin by Pain in the Eyes (739)

"If you bump (sin) against wood, the wood demon will enter you and harm your eyes. If you bump (sin) against wood, wood will harm you. If you bump (sin) against stone, stone will harm you. If you bump (sin) against a grave, the grave will harm you. If you bump (sin) against the stone of the cowpen, it will harm you. If you bump (sin) against a stone of a stove, it will harm you. If you bump (sin) against the edge (?) of the stove, it will harm you. If you bump (sin) against grass, wood, or stone, it will harm you. If you bump (sin) against all the things in a home, they will harm you. If you bump (sin) against the eastern direction, it will harm you. If you bump (sin) against the western direction, it will harm you. If you bump (sin) against the northern direction, it will harm you. If you bump (sin) against the southern direction, it will harm you. If you bump (sin) against water, it will harm you and it will immediately fade away. If you bump (sin) against wood, it will fade away. From the time we have repeated this today, you will be well."

While the above is being repeated (chanted), the *tuan kung* uses grass paper to sweep. When he has finished sweeping, he takes a bowl of water and cooked rice and pours it out on the ground.

Pressing Down the Demons That Cause Women to Lose Their Children in Childbirth or to Have Miscarriages (740)

After the *tuan kung* has called the gods, he must repeat the following and it will enable a woman to normally give birth to babies and to bring them up. He must actually hold and press down the demons. After he has done this he worships the gods and the men and women of the family must worship. He says—

"The sky sinned against the sky monkey and neither the moon nor the sun shone any more. The earth sinned against the earth monkey and the grass and the trees would not grow. If a person sins against the monkey that climbs the cliffs, he will dry up. Today I will free you from this, and you will get well."

Preparing Six Horses and Bridge Beams for the Sick (741)

As to the method of arranging the bridges, you must use 12 feet of cloth and arrange

it well, and four stools, one above the other. The *tuan kung* uses a brass gong and alternately beats it and speaks. He says—

"The difficult bridge and the six horses are spoilt. I will protect the sick person. When the three *hun* and the seven *p'o* come upon the bridge, I will wear an iron hat on my head."

He will put the brass gong on his head and pretend that he is wearing a hat. On his feet he is supposed to wear iron-topped boots. He brings the brass gong and pretends to put on shoes. He should wear brass armor also, and he uses the brass gong to imitate this.

"Come and lead a thousand soldiers and horses and 19,000 fortresses.

"Soldiers and horses upon the bridge. The remainder may be repeated like the first one in this book."⁸⁵

Calling Water to Become Divine for the Gods to Drink (742)

Use a bowl or a pot and put water inside. Cover it with three sheets of paper and a piece of cloth. The *tuan kung* repeats—

"Ntzi's water in heaven is called the water from the river in heaven brought by the prince of heaven. The old man of the earth brought water on the earth below and from the creek he brings water of the rivers and seas. From the home he takes incense fire and beeswax fragrant water. From the rice-field he brings water of the rice plants. Ntsong Yin brought water to destroy demons."

Calling Water to Exorcise Demons (743)

(Spoken in Chinese)

"Water is the source of the heaven and the earth, the foundation of all living things, widely cultivating people's happiness, used by people in heaven and earth, inside and outside. For *tao* 道 (learning)⁸⁶ you are revered and your body has marvelous light to protect our bodies so that seeing we do not see, hearing we do not hear, and you can protect us in heaven and on earth and nourish all our lives, and propagate it (or them) a thousand times. You are bright. Heaven

⁸⁵ This probably refers to the chants in No. 717 (p. 317).

⁸⁶ This is the Chinese word *tao* 道, and the meaning is far more inclusive than the English word "learning." To the Ch'uan Miao interpreter it seemed that the word "learning" came very near to what *tao* means to the Ch'uan Miao. Of course it includes learning in occult affairs.

and earth will come and wait upon and protect you. In ancient times Wu Ti would welcome you. All gods of virtue will come and worship you. It uses the thunder and lightning. Demons and spooks will lose their courage. Your learning (*tao*) will last forever. I have also called you. Without affairs you stabilize space and control people."

When this is finished the *tuan kung* takes water and sprinkles it in all directions and says the following in Chinese:

"When I sprinkle this once, above it pacifies fire calamities (lest fire break out). When I sprinkle this a second time, below it will pacify cave demons. When I sprinkle the third time, in the center it will avoid calamities. When I sprinkle it the fourth time, there will be peace among men."

To Prevent Blood from Flowing, Ceremonially Cut with a Knife and Repeat This Incantation (744)

"When I go to the east, it is black. In my hand I hold a golden knife, and I ride an iron cow. I will cut in two the mouths of two creeks that flow together. I will stop the bubbles under the skin so the blood will not flow. Above is the head of the rapids. Stop up (like a stopper) the sky river. Below is the head of a rapid. We shall stop up the yellow river. A well with two mouths, we will stop the blood of the skin so the blood will not flow. We will stab in two the water of the western river so it will not flow. The blood prince (a male deity) is named *Ch'iu* 秋 (autumn). The blood woman is named *Liu* 流 (flow). One road (of the blood) changes to ten roads (in veins and arteries). Ten roads change to a hundred roads. A hundred roads change to a thousand roads. All the roads have definiteness. All the roads have spirits (intelligence). First, do not deceive me. Secondly, do not deceive other people who have come. If you still bleed, I will add a golden lion cat and stop it."

When he has reached this point, the *tuan kung* must use his two hands and twist them like a lion. Then he says—

"At the order of Zyei Zyai Na Zyei (ȝei ȝai na' ȝei), like an order according to law," and again he repeats, "I go to the east and it is black. My hand grasps a golden knife and I ride an iron cow. I stop up the mouth of the blood stream and will stop the blood bubbles so they will not flow. In a large way, I will stop the great Yangtse. In a small way I will stop a small river. I will cut off the Yellow River's nine west rivers. The

wind enters the emptiness. Emptiness enters the wind. One wind, two winds, and the iron wire sews it together (that is, the bleeding skin). The left foot moves and the mountain comes and cuts off the sea." The *tuan kung*'s eyes are closed a while and he moves his left foot around as secretly as possible. He continues: "When the right foot moves, it cuts off the gateway of the sea." He moves his right foot as though crossing a mountain. "The left hand crosses over the mountain to cut (block) off the sea. The right hand crosses the mountains to block off the gateway of the sea." When he is saying the last sentence he closes his eyes and moves his hands as though they were crossing a mountain. "One, two, three, four, five, metal, wood, water, fire, earth. Metal does not leave wood and wood also does not leave metal. The blood man is named *Chou* and the blood mother is named *Hsiu*.

"Stop, stop, do not flow, do not flow, do not flow. When I use these words I will stab away the power of the wind and the water will not flow. Above is the head of the rapids. Stop the sky river. Below is the head of a rapid. Stop the Yellow River. Above, stop the Yellow River's double river well. Below, stop the two gates (mouths) of the Yellow River. He blows his breath three times and pinches the (open sore) together." The *tuan kung* opens his eyes and lifts up his head to see the clear sky. "The one who has taught me (this) by word of mouth, come before my eyes. Mr. Huang, who has taught me, if I call you a thousand times, let it be efficacious (bring an answer) a thousand times, and if I call you ten thousand times, answer ten thousand times."

To Remove Bones or Metal Objects That Have Been Swallowed (745)

"I lift up my eyes, and I lift up my eyes to see the clear sky. The instructor who taught me with his own mouth is before my eyes. I ask my teacher for a bowl of water. The teacher has nine dragons in the bowl. The water of the throat of the nine dragons (is in the bowl). When gold, silver, copper, iron, or pewter touches this water, it is turned into dirt. I, obeying the command of Tsai Zyin (in) Zyai (ai) Leo, order you to swallow a bone and transform the bone, and to swallow brass and to transform the brass, and to swallow bone dust and transform it to bone pills like (as easy as) the nine dragons entering the deep rapid. My breath of virtue endures long. If there is copper, transform

copper. If there is no copper, do not transform the flesh. If there is bone, iron, pewter, or nails, you must transform them. If there is none of these, do not transform the (person's) flesh. I obey this command. Immediately transform."

When the incantation has been completed, the patient must drink the water the *tuan kung* has secured.

Exorcising the Demon That Causes Pain in the Nipples (746)

The *tuan kung* repeats the incantation saying, "The baby drinks the milk laughing. Why have you come to me? I reply, 'The nipple is helpless. It is pitiful.' I request you not to let people rub your nipples to cure you. If the pain is in the left, heal the left nipple. If the pain is in the right, cure the right. Rub the left, and the pain of the left will depart. If we rub the right (the pain in) the right will depart. If it still does not depart, I will take (the pain) away."

The *tuan kung* uses the second and the third fingers, and he traces a charm on the nipple, then she is well.⁸⁷ When he has taken away the demon, he again asks the milk to come out.

"The milk must not accumulate (at one spot). The milk must not delay. When he calls you, you must come out at once."

Exorcising the Demon That Causes Boils (747)

"I invite the thunder god, I invite the thunder goddess. I invite the Chinese medicine god, and also invite the patriarch of the lamas, and the teacher who removes water (out of one's body) and grows broken bones together, the upright teacher, the teacher who removes fever, the teacher who removes swellings, the teacher who stops the flow of blood and stops pains, the patriarch among the snow mountains, the young lady among the snow mountains, the crown prince among the snow mountains.⁸⁸

"At the first watch much snow falls. At the second watch a heavy frost falls. At the third watch it becomes very cold. At the fourth watch, frost is again added on top of

⁸⁷ The charm resembles this

⁸⁸ The meaning here is evidently that one snow mountain is the patriarch, another is a young lady goddess, and a third is a crown prince among the other snow mountains, all of which are living beings and deities.

the snow. At the fifth watch the bantam (golden) rooster will report (that) daylight (has come). This place has been transformed into a snow-mountain plot. The dragons come. The dragons display their claws. The tigers come. The tigers display their bodies. When the tiger comes, the skin of the tiger will recede. When the dragon comes, the bones of the dragon will recede.

"The water of snow stops blood and stops pains and causes fevers to disappear and removes swellings and grows broken bones together. It sets dislocated bones (joints) so they can grow flesh, and grows together holes in the flesh. I, Zyin (ㄕin) Ntsong (ㄉㄤㄟ) Zye (ㄔㄝ) Dsi (ㄉㄢ), come and bear witness. If you call me a hundred times, then it is efficient a hundred times. When you have taken (the demon) away, then (the boil) will be well."

An Incantation to Heal Boils (748)

"Black, black and bright, bright (on the one hand black, on the other bright). The sun is coming out in the east. Nts'i Nggeo Go with Nts'i Nts'ai Zwei⁸⁹ came to cure boils (by taking away the demons). First, healing them so they will not swell. Secondly, healing them so they will not be painful. Thirdly, healing them so they will not discharge pus. Fourthly, healing them so they will not bleed. If there is something fierce, remove the fierce (thing). If there is swelling, remove the swelling. Do not let this time pass."

When he has spoken thus he uses the second and fourth fingers and traces a circle (spiral) on the boil.⁹⁰ When he has drawn this he repeats the incantation.

"First, we have returned around the sky and the earth. Secondly, we have turned around the sun and the moon. The third turn, and the pus will not come out. The fourth turn, and the blood will not come out. If there is something fierce, then we will remove the fierce. If there is swelling we will remove it. I will add the bugle of the gods and the bronze bells, an iron ax, a brass finger ring, and an iron finger ring to remove (the boil)."

When the *tuan kung* has finished chanting the above, he again traces the spiral.

⁸⁹ ntsə² ㄉgau² go⁵ with ntsə² nts'ai⁵ ㄔwei⁹. The first means golden boy or girl, the second a stone girl.

⁹⁰ The spiral is like this .

Incantation to Purify the House after a Death Which Has Occurred during the Month (749)

"The heaven and the earth are as a matter of course, and the poisonous air. The cave is empty. Huang Lang T'ai Hsüan (a Chinese name), the majestic god of the eight directions, causes me to be as a matter of course unmolested. The spiritually precious charm commands me to report to the nine heavens. Let Kan Lo Tang Lo and Tong Kang T'ai Hsüan behead spooks and tie up the demonical and kill ten thousand demons. The incantations of the gods in the mountains of the Primary Literary God. I repeat one section and I will capture demons and protect one's years, and arrange the five hells and know the eight seas. The demon king's hands are tied and 10,000 soldiers come and help me. The fierce and unclean will disappear and the breath of *tao* 道氣 will last long."

While he is repeating the above, the *tuan kung* holds a broom in his hand, and he holds a piece of cloth in his hands, which must be white and 12 feet long, and he sweeps it around. He lights a torch and goes around the house to lighten and smoke it up to make it impossible (by the light) to see the demon and chase out the demon forms.

Using Water over Which an Incantation Has Been Pronounced to Heal Sickness. This Water Can Heal Colds in the Head (750)

Use a bowl of water and draw charms above it. Put it on a table. Use a live rooster. You must have a piece of white cloth, or black, or dark blue; do not use red cloth. A knife is needed, and clean wine. Get them ready, then repeat this incantation. With the finger a dragon should be traced above the water while the person is repeating the incantation. With the two hands three knots must be twisted. The incantation follows:

"I lift up my eyes and lift up my head to see the clear sky. The teacher who taught me with his mouth is before my eyes. I want a bowl of water from Ntzi's sky. In the water are nine dragons. This water is from the throat of the nine dragons which can transform gold, silver, brass, and iron. When they touch the water they will be changed to dirt. Obey the command of Ntzi in heaven, swallow and transform brass, swallow iron and transform it. If there is a cold, I will transform the cold. I also swallow bone dust and transform it to bone pills, as the nine

dragons going down steep rapids. I have *tao* and my life will endure long."

When he has repeated thus far, with his left hand he lifts up the bowl of water, and with his right hand he draws a large dragon on the water. Then he gives the water to the sick person to drink.

An Incantation to Drive away Colds and Other Illnesses and to Help in Childbirth
(751)

"I lift up my eyes and look at the clear, blue sky. Before my eyes is my instructor. I call the instructor Tsang (or Chang) the *tuan kung* and I also invite Ntzi's Dang Zye Glo (Ta^ə ʒe^ə glo^ə) in heaven. He has a bone which is a pill to cure colds. Today I will escort you to the Nine Dragon Rapid. There is another bone that is a pill to transform colds. I myself will escort you to the

Nine Dragon Rapid. Brass, iron, colds, and fevers will be transformed into water. Pewter things and bamboo things will be changed into dust. All illnesses will be transformed into water. Indigestion and malaria will be transformed into dust. In front it is empty. Behind it is empty. It will be transformed until it is without appearance. You ferry me, teacher, so that I can creep into Ntzi's heaven."

The *tuan kung* twists his hands into a "nine-dragon-turn-over-their-bodies" knot. He also says—

"This water is not common water. This water is water to make peaceful births and transform demons. This water is not ordinary water. This water is water to exorcise spooks and transform strange demons. When I have finished I will draw pictures (with the hands) over the water, and everything will be prosperous and well."

CEREMONIES OF THE PRIEST

USED SOON AFTER DEATH

A Song Sung at the Time of Death (381)

In most ancient times there were two flies. The name of one was Ha Mao Nch'i. The name of the other was Li Mi Mao Nts'e'o.

This year Je Hmong Bo's body died in the house. Then the filial son sent a message requesting the players of the *liu sheng* to come and play it and the man who beats the drum to come and beat the drum, and those who sing songs to come and sing.

When Ha Mao Nch'i heard this, he came flying along the edge of the sky. Next morning he again flew away at daybreak. When he had flown away, he called Mi Mao Nts'e'o, and they flew back to eat the corpse.

The filial son had just gone to cut the carrying poles with which to carry the corpse out and bury it. He said, "Now these flies will not come. They have gone to rest on the leaves of the trees. They cannot again alight on the body of the dead person."

Words Sung soon after a Person Has Died
(647)

You (mentions his name), you cannot come to life again as a person. You are a living demon. I have prepared wine for you to drink nine times. Your meat is cooked. I am offering meat for you to eat. If you cannot eat it all, you must not give it to a demon that causes sickness to eat, or to a death demon (that causes death). You must give

it to your female and male ancestors for three generations to eat. When you have eaten it, you should go and be near the clothing and belt of your grandmother, and of the clothing and belt of your husband's grandfather. If the Lolas are many, your grandmother will help you look after them. Now the meat is done. You cannot become alive again as a human being. You are living as a demon.⁹¹ Now I have prepared nine cups of wine and nine bowls of meat for you to eat and drink. I am offering meat and rice for you to eat. When you have eaten you go and get near your husband's grandmother's clothing and get into your husband's grandfather's clothing. If the Lolas are numerous (in paradise) your husband's grandmother will look after them for you. Now I have already offered you nine cups of wine nine times to drink. I will now release you to go on the old road. You must go to Ntzi's dwelling in heaven and live there.⁹²

⁹¹ The word "demon" here is used in the sense of a departed spirit without a body, not as a devil who harms people. In previous sentences it means devil or demon.

⁹² When the above has been sung or repeated, the bamboo divining sticks are used and the name of the deceased person is called. The divining sticks indicate whether the deceased is pleased or not. If not, more offerings are made until the deceased is satisfied.

USED DURING THE FUNERAL

*How Men First Secured the Liu Sheng*⁹³
(357)

In most ancient times there were two people. The name of one was Ntsong Bo (old woman who entices people). The name of the other was Ntsong Ti (entice world).

The two slept until deep in the night, then arose to go and get the seed of the *liu sheng*.⁹⁴ They went and saw that Ntzi Niong Leo's (god, foundation, old) bamboos had grown very high. They could not get the bamboo and so returned. The second time they again slept until deep in the night, and again went. Then they cut down the bamboo and cut it into tubes. Then they took some tubes and cut them into thin slices like tongues. These bamboo tongues they placed in the bamboo tubes, blew them in their mouths, and placed their fingers on the small holes of the tubes, and then the sounds were emitted.

Another time they went and cut down a tree and cut it into hoops for drums, and used cowhide to cover the two sides of the drums.

Then they also cut off two clubs with which to beat the drum, and played the *liu sheng* in memorial services. Henceforth the Miao had the *liu sheng* and the drum to use in the memorial ceremonies.

*Playing the Liu Sheng and Calling the Dead Person to Come back to Life*⁹⁵ (380)

This year Je Hmong Bo's soul departed in death, and left behind sons and daughters. The sons and daughters recalled the kindness of their parents and then sent messages inviting the person to play the *liu sheng* and the person to beat the drum and those to sing songs to come.

They played the *liu sheng* and made offerings to the soul of the departed ancestor. Then the soul arose and put on his shoes. They sang songs and called on him to arise and put on his puttees.

The second time they played the *liu sheng* and requested the soul of the dead person to arise and hear the music of the 48-tuned *liu sheng* and also to hear the 48-tuned drum.⁹⁶

⁹³ Sung at funerals or at the Tso Chai ceremony.

⁹⁴ The conception is that the sun, moon, *liu sheng*, and other things were secured because there were seeds from which they developed.

⁹⁵ Sung at funeral ceremonies.

⁹⁶ This implies that the *liu sheng* and also the drum can play 48 tunes.

When he had heard these, then he could return to Ntzi Niong Leo's land and see his own ancestors.

*What the Liu Sheng Says*⁹⁷ (429)

Ancestor, this ceremony at the altar is about finished. We will now again play the second tune at the altar to guide you on your way. This second altar means that when a person dies, a demon leads the soul on its way. It guides to the edge of a pool. You see that there it is also raining and the demon then says to you, "It is not raining. It is the tears that your descendants are weeping."

Then the demon will lead you to a great rock. You will hear the thunder and the rain resounding. Then the demon will say, "You need not fear. This is your descendants playing the *liu sheng*, and there is also the noise of the beating of a drum. Those noises are partners to you."

Then the demon will lead you along to your ancestors. The ancestors will guide you to Ntzi's place. This place is a happy land. You must not be sad. You must not be sad for a hundred years.⁹⁸

What the Liu Sheng Says during the Third Tune, When Guiding the Soul to Heaven
(430)

The soul has come. The soul has come. The soul has come to hear the *liu sheng*. The *liu sheng* will be your companion and will escort you up to Ntzi's house. You must go with your ancestors. You go to the sky. In your hand you must take a solo tree.⁹⁹ When I am playing the *liu sheng*, I will escort you to Ntzi's land. The relatives and friends will come. Your sisters are about to arrive. Everybody will come and escort you away. Your death after a hundred years means that today your hundred years are completed.¹ We will all come and dance, and will welcome you up to Ntzi's heaven. You must live there a hundred years.²

⁹⁷ Sung when the soul of the dead is being guided to heaven. This is the second *liu sheng* tune at the funeral.

⁹⁸ The guide of the soul is not a demon in the ordinary sense of the word and as used among the Ch'uan Miao, where demons practically always harm people.

⁹⁹ A solo tree is a sort of a magical *fengshui* tree in the moon and elsewhere.

¹ This is said to comfort and flatter the soul of the dead.

² Tunes one, two, and three of the *liu sheng* at the funerals are played three times each.

What the Liu Sheng Says When Played the Fourth Time to Guide the Departed Soul to Heaven (431)

The soul nourishes one's body. When one dies, he must return to the mountain.

The filial son must sweep the house clean. The friends and guests will come. The uncles and your sisters will arrive. They will see you dead in the coffin. You will be unable to talk to them. They will all feel sorry about it. When you hear the sound of the drum and the *liu sheng*, there will be 70 or 80 *liu shengs* escorting you to the grave (on the mountain where the Ch'uan Miao used to be buried). The sounds of 92 drums being beaten will escort you to Ntzi's place. When you have gone, only your orphan sons and daughters will remain, weeping.³

What the Liu Sheng Says the Last Time It Is Played at the Funeral Ceremony (432)

It is daybreak this morning. The dead person will go out. The dead person will go out of the door. The earth will welcome you to Ntzi's house. The earth will take you to Ntzi's heaven. The earth will take you to the demon's place. Let Homng Bo Sua go. Let Hmong Je Sua go. Hmong Bo Sua has gone. Hmong Je Sua has gone. All the women and men have gone. Quickly escort the departed soul. Let the relatives and friends quickly go.

What beats the drum? A club beats the drum. What is the drum beaten with? The drum is beaten with two pieces of wood. What is that? That is a cliff. Your small sons and daughters escort you out of the door. Your small sons and daughters escort you upon the mountain. Go quickly. You must not look. When 12 days have passed, your sons and daughters will come and welcome you back.⁴ Then you may lie on the bed and drink wine and eat rice. The song is ended.⁵

The K'a Gei Opens the Way for the Departed Soul to Its Future Abode (657)

In the *k'a gei*'s hands he carries a rooster.

³ This tune is also played three times.

⁴ At the Sao Ch'ieh ceremony.

⁵ This tune is also played three times. When it is finished the *k'a gei* takes hold of the coffin and leads it as it is carried outside. Then the filial sons kneel outside the house. Their wives light a torch just before it is taken outside, and after it is carried outside, the coffin is tied up so that it can be carried away and buried.

⁶ This and No. 658 (below) were obtained from

On his back he carries a bow. At his side he wears a sword or beheading knife.

He stands beside the dead person's coffin on the west. In his hands he holds a pair of divining sticks.⁷ He then repeats the following paragraphs.

Three times he calls out the name of the dead person saying, "Arise, arise, arise." As he calls he takes hold of the dead person's hand and pulls as though to lift the dead person up. Then he says—

A. "I have called you three times and you are unable to reply. I pulled three times but you are unable to rise. You cannot live as a man, so you must live as a spirit. Your head is bent down toward the great land of the soul in the sky (ㄕㄢ ㄉㄠ ㄋㄢ ㄊㄧ). You wear the sky like a hat above your head and your head leads toward the land of the souls of the dead. I will give you nine cups of wine nine times to drink. If you cannot drink it all, do not give it to demons that cause sickness for them to drink. If you cannot drink it, give it to the souls of the dead to drink. You give it to your ancestors for three generations. Xau⁶ lo⁻² Xau⁶ (drink some).

B. "When the spirits have drunk, I will lead on the road to heaven. I will offer some meat for you to eat. If you cannot eat it all, you must not give it to the demons that cause sickness or to the demons that cause death. You must give it to your ancestors for three generations.

Xau⁶ lo⁻² Xau⁶. "When you have finished eating you must go and stick to the corner of your grandmother's clothes. When you have finished eating, you go and stick to the bottom of your grandfather's felt rug."

Then he repeats the following words:

"So, so. If I roam all over the world it stirs my mind. I will go unto the road of Ngeo Go (ㄉㄝㄢ ㄩ ㄔㄠ). Speaking of the earth, I have gone all over the sky. I went to Ga Ye K'o's (ga· ㄕㄤ ㄎㄥ) residence. When Ngeo Ga came at first, she got a flat ground. When Ga Ye K'o first came he got a flat in the sky.

"I will lead you to Ngeo Ga's dwelling. I will also lead you to Ga Ye K'o's (medicine

Mr. Hsiung Cheng-ts'ai, now deceased, who lived at Wang Wu-Chai, 王武寨, and was over 60 years old. He was a simple farmer who was saturated with the customs and ideals of his people and was said to know over a thousand folk songs. When the *mo*, or priest, is performing the ceremony of opening the soul of the deceased to go to paradise, he is called a *k'a gei*, or one who opens the road.

⁷ Made of two halves of a bamboo sprout.

old man heal) dwelling. At that time your grandmother and grandfather will also go to Ngeo Ga's dwelling. Then they will also go before you to Ga Ye K'o's dwelling. When you go, the rooster will go before you. The bamboo divining roots will interpret your words. When your rooster crows and the rooster of your grandmother and your grandfather reply, those are your grandmother and grandfather. If your rooster crows and no rooster answers, those are not your grandparents (ancestors).

C. "I will lead you to your grandparents' dwelling. Your grandparents have a well. When you arrive there, the water is fragrant. You must drink three handfuls, for at that time (when they died) your grandmother and your grandfather also drank this water.

D. "Now I will lead you to Ntzi's land in heaven to the dancing altar. You must go past in front of Zwang Zwei's (zwa⁹ zwei) face. By the side of the road he opens his mouth wide. There is also Tso Zwei (tso-zwei)⁸ who is lying beside the road. These two want to block the road. At that time you can take a handful of fire hemp and tear it to pieces and cover the dragon's lips. You also take some large hemp and cover up the tiger's mouth, and after that you can go by (unharmed).

E. "Now I will escort you up to the sky (paradise). When you have gone up the ladder to the sky, ascend to the first palace, the second palace, the third palace, the fourth palace, the fifth palace, the sixth palace, the seventh palace, the eighth palace, the ninth palace, the tenth palace, the eleventh palace, and the twelfth palace. When you have reached the twelfth pavilion, you will have reached the house in the sky (heaven).

F. "Now I will lead you to see the flower altar. This flower altar has many people (worshippers). There is a drum altar which is also wonderful. Ah, look. On this road there are very many straw-sandal insects. These straw-sandal insects are very numerous on this road. Therefore you quickly make bamboo into sandals and wear them.

"You also take shoes made of big hemp and put them on, then you go along stepping on the insects, and step on them as you go until you have trodden them to death.

G. "I will lead you up onto Ntzi's heaven. You can look at the flowery altar, and you can turn around and listen to the cuckoo calling. You also turn around and listen to the cicada

singing. When you hear the cuckoo, that is the sound of your descendants below playing the *liu sheng* and beating the drums. There is also the cicada singing, and that is the weeping of your descendants.

H. "Now I am going to lead you to finish dancing at the flowery altar, and I will also lead you so that you can be born again (as a man) on earth. We will go down the sky ladder. We will descend one pavilion, two pavilions, three pavilions, four pavilions, five pavilions, six pavilions, seven pavilions, eight pavilions, nine pavilions, ten pavilions, eleven pavilions, twelve pavilions. When we have gone past the twelfth pavilion, then we will have arrived on earth. Then you will escape from the womb and turn around on the wheel of life.⁹

I. "Now I will lead you to the grave. You will have a place with your father and your father-in-law. That is the grave hill. You can live with them.¹⁰

J. "Your parents-in-law will ask, 'Who brought you here?' You must not say that I brought you here. You may say that you came alone.

K. "I will take you to the grave to be buried peacefully (in peace). You wear bamboo or hemp shoes. I will wear shoes made of vines (wicker). I will escort you to your grave, and you must stay there forever (all your life). You must send me back to life.¹¹ You wear shoes made of great hemp. I will wear shoes made of the bark of the keo tree.¹² I will escort you into the tomb. You must escort me back to my home."

At this time the rooster is choked to death, and then a sharpened bamboo stick is stuck through the rooster, and the stick with the rooster on it is stuck up in the ground or leaned against the coffin. Divining is done by means of two halves of a joint of bamboo on which there have been leaves.

After a while an animal is sacrificed, and the ceremony proceeds as described in the following (Nos. 658-661).

Sacrificing an Animal during the Funeral Ceremonies (658)

The priest calls the dead person three times

⁹ This disposes of one of a person's three souls.
¹⁰ This disposes of a soul in the grave.

¹¹ The idea is that the soul of the priest escorts the soul of the dead person, and should be sent back and not detained by the soul of the dead person. If the soul of the priest should not return to life, the priest would die.

¹² The keo tree is wrongly called a dogwood tree by Westerners.

⁸ Zwang Zwei means demon stone, or stone demon, and Tso Zwei means stone tiger.

by name. This time he does not take hold of the dead person's hand. He says—

"Now I call you but you do not reply. I cry to you, but you do not awake. Your descendants are giving you an animal to take with you to visit your ancestors for three generations (including ancestors by marriage). You take one with you and send back thousands of hundreds to your descendants."

When the priest has said this, he takes a pair of divining sticks and gives the animal to the dead person. After that the priest pours out three cups of wine, then asks the man who is to kill the animal to come and kill it. Then the *k'a gei* (priest) says, "Please take this animal and quickly give it to the

dead person to take to Ntzi's level land to see his ancestors for three generations." After this he gives the wine to the person who is to kill the animal. He drinks it and then kills the animal. Then the *k'a gei* pours out a cup of wine for the man who plays the *liu sheng* and one for the man who beats the drum. He gives the wine to them and says, "I request you to play three roads (as much as can be played while going over three roads) of the *liu sheng* for the dead person, so the dead person can go to Ntzi's land and see his departed ancestors for three generations."

*Opening the Road for the Soul to Travel to Paradise*¹³ (663)

na ^{·4}	zei ⁵ ,	na ^{·4}	zei ⁵ ,	na ^{·4}	zei ⁵ ,
aged	rock,	aged	rock,	aged	rock.
(or great)					
mo ^{·4}	xo ^{·1}	gao ²	bjei ⁵	ʃwa ^{·5}	
priest	call	you	three	sound	(times)
gao ²	Tei ⁵	tʃə ¹	T <u>a</u> ⁴	mo ^{·4}	l <u>o</u> ^{·2}
you	reply	not	able	priest	talk
gao ²	Ta ^{·5} (or T <u>o</u>)	T <u>a</u> ^{·9}	la ^{·5}	gli ^{·5}	
you	die (dead)	true	be	false	or
gao ²	T <u>a</u> ^{·5} (or T <u>o</u>) ⁵	gei ⁵	T'a ^{·5} (or T <u>a</u> ^{·9})		
you	dead	is	true		
gao ²	no <u>ɔ</u> ⁵	mo ^{·4}	l <u>o</u> ^{·2}		
you	hear	priest	talk	(words)	
mo ^{·4}	Ta ^{·2}	nTa <u>ɔ</u> ⁶	gei ⁵	ma ^{·2}	l <u>an</u> ⁵
priest	come	half	road	have	one
(dead person)					
nTi ^{·5}	ʒwa <u>ɔ</u> ⁴	tswei ⁴	Ta ^{·2}	nd ^z a ^{·5}	T <u>a</u> ^{·5}
put on	clothes	good	come	home	
(to the house of the dead person)					
ʒao ⁵	gao ²	tʃə ¹	ʒao ⁵		
is	you	not	is		
ʒao ⁵	gao ²	si ¹	Ta ^{·2}	tʃai ⁵	
is	you	truly			

¹³ Sung on the evening of the day the person dies, after the burial clothes have been put on. The song is called *k'a gei*, or open the road. The name of the deceased is *zei*, or rock. The priest calls him three times and takes his hand and

pulls, trying to assist him to arise. The song was obtained from Mr. Glao Ao, a Ch'uan Miao leader, and written down in the international script, after which it was translated.

mo ⁴ priest	Ta ² come	nd ² a ² below	Ta ² level				
mo ⁴ priest	d ² ɔ ⁵ (or d ² a ⁷) carry on back		ɔga ² meat				
mo ⁴ priest	Ta ² come	d ² a ² half	Xa ² bend				
mo ⁴ priest	d ² ɔ ⁵ carry on back		Ga ² food (cooked corn meal)				
gao ² you	Ta ⁵ dead	gei ² be	Ta ⁵ true				
gao ² you	Ta ⁵ receive	dʒei ² your	mo ⁴ priest	ɔga ² meat	mo ⁴ priest	Ga ² corn meal	nao ⁶ eat
				gao ² you	li ¹ then	mo ⁵ go	
t'ʌu ⁵ formerly	gla ⁵ not	tʃə ¹	ɔgai ² come down	a ¹		Go ² farming	
gla ⁵ what	tʃə ¹ who		ɔgai ² come down	Ta ³ husk		ntsa ⁵ rice	
bo ² woman	ma ⁴ ma		ɔgai ² come down	Ta ³ husk	ntsa ⁵ rice		
Ta ³ husk	bjei ⁵ three	Tei ² hands		ntsa ⁵ rice	a ¹ make	gao ² you	Ga ² corn
						(cook)	
				llai ¹ food	nja ² bowl		
nao ² eat	njaο ⁵ can	la ⁵ still		nao ² eat	bjei ⁵ three	gla ⁷ spoonfuls	
nao ² eat	tʃə ¹ not	Tʌu ⁵ able	la ⁵ also	nao ² eat	bjei ⁵ three	gla ⁷ spoonfuls	
get							
gao ² you	Ta ⁵ (or Twa ⁵) dead	gei ⁵	Ta ⁵ is				
die			true				
t'ʌu ¹ formerly	gao ² your	na ⁴ mother	ɔgai ² come down	a ¹		Go ² farming	
gao ² your	tsi ¹ father	ɔgai ² come down	a ¹ make	lo ² clearings			

gao ²	na ^{·5}	jai ⁵	gao ²	Ta ^{·2}		
your	mother	pick up	you	come		
	nd ^z a ^{·5}	DGai ⁵	Ta ^{·5}			
	wrapped	skirt				
mao ⁶	gao ²	na ^{·4}	ja ^{·5}			
pain	your	mother	heart			
gao ²	tsi ^{·1}	jai ⁵	gao ²	Ta ^{·2}	nd ^z a ^{·5}	
your	father	pick up	you	come	wrapped	
		DGai ⁵	tʃ'ao ¹			
		skirt of	gown			
ao ¹	gao ²	tsi ^{·1}	blai ³	ndʒao ¹		
pained	your	father	heart	swell up		
gao ²	Ta ^{·5}	gu ^{·9}	Ta ^{·9}			
you	dead	really	true			
a ^{·1}	gao ²	na ^{·4}	gao ²	tsi ^{·1}	i ^{·8}	lo ^{·5}
do	your	mother	your	father	one	piece
						Jo ^{·1}
			gao ²	li ^{·1}	mo ^{·5}	
			you	then	go	
t'au ⁵	gao ²	so ^{·8}	sʌn ⁵	bi ^{·2}	na ^{·4}	d ^z O ⁵
formerly	you	just	born	high	big	mountain
						there
gao ²	nao ²	ba ^{·5}	i ^{·3}	dʒu ^{·5}	i ^{·8}	lai ⁵
you	eat	up		ten	one	time
		(finished)		large number		Gaɔ ¹
Xau ⁷	ba ^{·5}	i ^{·8}	dʒu ^{·5}		i ^{·8}	glei ^{5, 2}
drink	up	one	ten		one	time
		large number				water
d ^z Au ⁸	Tai ⁵	d ^z Au ⁸	Taɔ ⁵	i ^{·8}	dʒu ^{·5}	
burn	wood	burn	finished	one	ten	
			dʒao ²	ntso ^{·5}	zoɔ ¹	
	successive	peaks	old forests			
	numerous					
bao ⁵	ba ^{·5}	i ^{·8}	dʒu ^{·5}	dʒao ²	ntso ^{·5}	Tei ⁵
dig	ruin	one	ten	many	peaks	earth
		a number		successive		
gao ²	Ta ^{·5}	gu ^{·9}	Ta ^{·5}			
you	dead	really	true			
gao ²	a ^{·1}	Tei ⁵	tʃ'eai ⁵	i ^{·8}	lo ^{·5}	Jo ^{·1}
you	do	earth	below		piece	thanks
					sentence	
			gao ²	li ^{·1}	mo ^{·5}	
			you	then	go	

gao² fai⁸ tʃə⁵ ſu¹ tsaG⁶
 you arise on bed
 get up

ɔgai⁵ na⁴ tsi³ glaG⁶ tsaG⁵
 pair mother father demon bed

nTAu⁵ gao² NTo^{·2} nTa^{·5}
 beat you prevent push

tʃə¹ Ga^{·5} gao² mo^{·5}
 not allow you go

gao² Xa^{·5} ɔgai⁴ na^{·4} tsi^{·3} glanG⁶ tsaG⁵
 you say pair mother father demon bed

Ta^{·5} glaG⁶ Ta^{·2} nTAu¹ Gau⁵ nei² tʃə¹
 demon come back behind you not

nd^zo[·] nTAu⁵
 help beat
 strike

Ta^{·5} Ta^{·2} nTai⁶ ɔgla^{·5} nei² tʃə¹ nTo^{·9} nTa^{·5}
 die come breast before you not help pull
 done

dʒa^{·2} XAu¹ gwa^{·5} k'o^{·1} tʃə¹ ʒoG¹
 nine pieces medicine heal not good
 kinds

ʒi^{·6} XAu¹ nAŋ⁶ k'o^{·1} tʃə¹ d^zao³
 eight pieces man heal not back
 magician come back

To^{·1} baG¹ To^{·1} nTai⁶ nju²
 cease breath stop mouth

bla^{·4} fa^{·2} (or fæ³) Ta^{·2} nTai⁶ nd^zao⁵
 fill life finished in breast

gao² Xa^{·5} na^{·4} tsi^{·3} glaG⁶ tsaG⁵ a^{·1} na^{·3}
 you say mother father demon bed this way
 . (how about it?)

na^{·4} tsi^{·3} glaG⁶ tsaG⁵ tsao¹ gao² gei¹
 Mother father demon bed release you road

gao² li^{·1} mo^{·5}
 you then go

gao² fai⁸ tsAŋ⁵ tso^{·5} Tao⁴ TaG⁶
 you arise come arrive before parlor

ɔgai⁴ na^{·4} tsi^{·3} glaG⁶ TaG⁶
 pair mother father demon parlor

i· ³	<u>l</u> An ⁵	i· ³	To· ⁵	k'Λu ⁵				
one	person piece	one	piece	flail				
ao ⁸	<u>I</u> An ⁵	ao ³	To· ⁵	k'Λu ⁵				
two	person piece	two	piece	flail				
nTΛu ⁵	gao ²	nTo· ²	nTa· ⁵	tʃə ¹	Ga· ⁵	gao ²	<u>mo</u> ⁵	
beat	you	lift up	strike	not	allow	you	go	
gao ²	xa· ⁵	na· ⁴	tsi· ³	gla ⁵	<u>T</u> a ⁵	Ta· ⁵		
you	say	mother	father	demon	hall (parlor)	finishing word		
Gla ⁰	Ta· ²	TΛu ¹	GΛu ⁵	nei ²	tʃə ¹	nd ^z o ⁰	nTΛu ⁵	
demon	come	back	behind	you	not	help	beat	
Ta· ⁵	Ta· ²	nTai ⁵	gla· ⁰	nei ²	tʃə ¹	nd ^z o ⁰	nTa· ⁵	
die	come	front	before	you	not	help	pull	
d5a· ²	XΛu ¹	gwa· ⁵	k'o· ¹	tʃə ¹	d ^z ao ⁸			
none	piece	medicine	heal	not	come back			
<u>ɔi</u> · ⁵	xΛu ¹	nΛn ⁰	k'o· ¹	tʃə ¹	Jei ⁵			
eight	piece	man	heal	not	return			
magician								
To· ¹	ba ¹	To· ¹	<u>ɔ</u> o ⁵	Ta· ²	nTai ⁵	nju ²		
stop	breath	stop	air	finished	in	mouth		
				come				
bla· ⁴	sae ⁸	Ta· ⁰	nTai ⁵	nd ^z ao ⁸				
fell	life	come	in	breast				
na· ⁴	tsi· ³	gla ⁵	<u>T</u> a ⁵	tsao ¹	gao ²	gei ¹		
mother	father	demon	hall	release	you	road		
gao ²	li ¹	li· ¹	<u>mo</u> ⁵					
you	then	go						
gao ²	fai ⁸	tsAn ⁵	<u>mo</u> ⁵	tso· ⁵	nd ^z a ⁰	na· ⁴	d ^z o ⁵	
you	get up	come	go	arrive	below	big	door	
ɔgai ⁵	na· ⁴	tsi· ³	gla ⁵	d ^z o ⁵				
pair	mother	father	demon	door				
i· ³	<u>l</u> An ⁵	i· ³	To· ⁵	mblai ⁴	hma ⁵	d ^z ja ⁵		
each	one		whip	vine		(name of the vine)		
nTΛu ⁵	gao ²	nTo· ²	<u>n</u> Ta· ⁶	tʃə ¹	Ga· ⁵	gao ²	<u>mo</u> ⁵	
beat	you	lift up	strike	not	allow	you	go	
gao ²	Xa· ⁵	ɔgai ⁵	na· ⁴	tsi· ³	gla ⁵	d ^z o ⁵	Ta· ⁵	
you	sav	pair	mother	father	demon	door		

i ^{·5}	ſjo ⁵	tsi ^{·7}	nei ²	i ^{·5}	To ^{·5}	mba ^{·7}	tsai ⁵	tʃ ^{·1}	Ta ^{·5}
one	year	offer	you	one		pig	false	not	true
as sacrifice									
ao ⁸	ſjo ⁵	tsi ^{·7}	nei ²	i ^{·5}	To ^{·5}	mba ^{·1}	a ^{·1}	nja ³	
two	years	offer	you	one		pig	do	how	(how about it?)
as sacrifice									
gla ⁶	Ta ^{·5}	nTa ^{u¹}	Gau ⁵	nei ²	tʃ ^{·1}	ntso ^{·5}			
demon	come	back	behind	you	not	help			
die	finished	nTai ⁵	Ogla ^{·5}	nei ²	tʃ ^{·1}	nTo ^{·2}	nTa ^{·5}		
		breast	before	you	not	help	pull		
nʌn ⁶	gwa ^{·6}	k ^{·o¹}	tʃ ^{·1}	zo ⁵	To ^{·1}	ba ⁵			
healer	heal	not	good	ceased		breath			
magician									
To ^{·1}	zo ⁵	Ta ^{·2}	nTai ⁵	nju ²					
ceased	air	finished	in	mouth					
come									
bla ^{·4}	ſa ^{·3} (or ſae ³)	Ta ^{·9}	nTai ⁵	nd ^z ao ⁵					
fell	life	come	in	breast					
na ^{·4}	tsi ^{·3}	gla ⁶	d ^z o ⁵	tsao ¹	gao ²	gei ¹			
mother	father	demon	door	release	you	road			
		gao ²	mo ^{·5}	la ⁵					
		you	go	quickly					
gao ²	ſai ³	tſei ²	mo ^{·5}	tſo ^{·5}	nd ^z a ⁵	nTu ^{·1}	zo ⁵		
you	arise	come	go	arrive	below	in	grove		
na ^{·4}	tsi ^{·3}	gla ⁶	mbla ^{·5}	sa ^{·1}	i ^{·3} lʌn ⁵	i ^{·3} lo ^{·5}	wa ⁵		
mother	father	demons	course	fine	each	one	winnowing		
			chaff	chaff			basket		
z̥rei ²	zo ^{·2}	za ^{o²}	tʃ ^{·1}	ga ^{·5}	gao ²	mo ^{·5}			
circle	shake up	shake side	not	willing	you	go			
	and down	to side							
gao ²	Xa ^{·6}	Ogai ⁴	na ^{·4}	tsi ^{·3}	glG ⁶	mbla ^{·5}	sa ^{·1}	Ta ^{·5}	
you	say	pair	mother	father	demon	chaff			
t'au ⁵	nTao ²	nTei ³	nʌn ⁶	gla ⁶	ʃ ^{·6}	ſjai ¹			
before	formerly		men	demons	meet	together			
nʌn ⁶	Oga ^{·5}	Oga ^{·6}	dʒa ^{·5}	ga ⁵					
people	flesh	meat	beeswax	yellow					
nʌn ⁶	ts'a ⁵	gei ⁹	ts'a ⁵	l ^l au ¹					
people	bones	like	bone	iron					
gla ⁶	Oga ^{·2}	gei ⁹	Oga ^{·2}	la ^{·2}	ga ⁵				
demon	flesh	like	flesh	dirt	yellow				

gla⁵ ts'a¹ gei⁵ ts'a¹ pl'au⁵ ma⁵
 demon bones like bones skin wild hairy plum
 n⁶ gla⁵ ʃ⁵ mp'o⁵ ts'au⁵
 people demons meet throw ashes
 mp'o⁵ nji⁵ glei³ i³ Tei⁵ glei³ gwa² ɔga⁵
 throw young dog one piece dog make call
 noise
 glei³ tswei³ d⁷ao³ tsei³
 dog run go back home
 mp'o⁵ n⁶ i³ Tei⁵ n⁶ la⁵ bo⁵ gla⁵
 throw people one hand people each other see demon
 gla⁵ la⁵ bo⁵ n⁶
 demon each see people
 mp'o⁵ ao³ Tei⁵ bjei³ Tei⁵
 throw two hands three hands
 n⁶ tʃ¹ bo⁵ gla⁵
 people not see demons
 n⁶ gla⁵ ʃ⁵ ʃ⁸ ts'a¹
 people demons together change bones
 n² (ni²) na³ n⁶ G⁵a⁵ gu⁵ ɔga⁹ la⁹ ga⁵
 now people flesh is flesh dirt yellow
 (like)
 n⁶ ts'a¹ gu⁵ ts'a¹ pl'au⁵ ma⁵
 people bones are bones skin wild hairy plum
 (like)
 n² (ni²) na³ Tei³ n⁶ tsai² dʒa⁵ tʃ¹ tsai² Ta⁵
 now this person able live not able die
 tsai² Ta⁵ tʃ¹ tsai² d⁷ao³
 able die not able come back
 njei⁵ glei³ To⁸ blo² blo⁵ Tei² n⁶ tʃ¹ ba⁵
 small dog bite bow wow this man not know
 (bark)
 Ta⁵ glei³ To⁸ gla⁵ tʃ¹ ba⁵
 dog bite what not know
 glei³ Gai² To⁸ gla⁵
 dog come bite demon
 gao² Xa⁵ a¹ na⁵ na⁴ ts'i³ gla⁵ mbla⁵ sa¹
 you say continually mother father demon chaff

tʃao ¹	gao ²	gei ³	gao ²	lei ¹	mo ⁵	na ³	nei ⁵	na ⁴	zei ⁵
release	you	road	you	then	go		you	aged	rock (great)
tsəo ⁶	dʒi ²	na ¹	gao ²	tʃaɔ̄ ¹	ntʃei ²	t'ei ⁵		noɔ̄ ¹	
arrived	at this time		you	open	ear	well		hear	
			mo ⁴	lo ⁵					
			priest	words					
mo ⁴	Xo ¹	ɔ̄gʌu ²	Tu ⁵	gao ²	noɔ̄ ⁵	gao ²	li ¹	mo ⁵	
priest	sing	song	for	you	hear	you	then	go	
t'ʌu ¹	na ⁴	ɔ̄gʌu ²	a ⁵	lo ²	njaɔ̄ ³	nTo ⁵	tʃ'i ³	fa ⁶	
formerly	mother	girl	bitter	come	sit	sky	developed	heart	
					live				
nTʌu ²	a ⁵	oɔ̄ ¹	lo ²	tʃ'i ³	fa ⁵	tʃə ¹	zɔ̄ɔ̄ ¹		
male	bitter	Ong	come	develop	heart	not	good		
		(man's name)							
na ⁴	ɔ̄gʌu ²	a ⁵	fai ³	p'ai ⁵	Tʌu ¹	ndʒy ²	(ntzə ²)		
(woman's name)			arose	break	got finished		(name of deity)		
						god			
						Ngū	(or Ntzi)		
njoɔ̄ ⁵		lʌu ²	glei ²	la ²	nts'a ⁵				
foundation		old	water	field	clear				
Niong		Leo							
nd ² zʌu ²	a ⁵	oɔ̄ ¹	fai ³	p'ai ⁵	Tʌu ¹	ndʒy ²	(or ntzə ²)	njoɔ̄ ⁵	lʌu ²
name of a woman			arose	broke	Ntzi			Nyong	Leo
						water	field	muddy	
t'ʌu ⁵	glei ²	gaɔ̄ ⁵	ɔ̄Gai ²		d ² zao ³	nTo ²			
formerly	water	yellow	come down		return	sky			
ɔ̄aɔ̄ ⁵	Taɔ̄ ²	la ²	Tei ⁵	bo ³	nTo ²	nTi ⁵			
covered	finished	field	earth	filled	sky	dark			
(flooded)		land							
nd ² zao ⁵		Tei ⁵	t'o ¹	dʒin ⁵	bo ³	nTo ²	nTʌu ⁵		
inside		earth	everywhere		filled	sky	strike		
(in the world)							meet		
ao ³	lʌn ⁵	ma ⁵	no ⁹	nTu ⁵	Tʌu ¹	nd ² zwa ^{5, 2}	gləɔ̄ ⁶		
two	piece	sister	brother	entered		drum	wooden		
nTaɔ̄ ⁶	jo ⁵	ʒa ⁵	nTao ¹	ndʒy ²	njoɔ̄ ⁵	lʌu ²			
float	back and forth	up (to)	Ntzi		Nyong	Leo's			
			Tei ⁵	gʌu ⁴	nTo ²				
			land	above	sky				
			country						

ndʒy⁵ njoɔ̄⁵ l̄au² k'ʌn⁵ (k'ai⁵) d̄zəɔ̄⁶ nTo⁻⁵ na⁻⁴
 Ntzi Nyong Leo open door sky look
 gla⁻² Tei⁵ ɔ̄aɔ̄⁶ bo⁻³ nTo⁻² nTi⁻⁵
 level earth deluged full sky dark
 world

ndʒy² (ntzə²) njoɔ̄⁵ l̄au^{2, 9} k'ai¹ tʃao² Toɔ̄⁹ dʒao²
 Ntzi Nyong Leo punched rod brass brought
 lo⁻⁵ ndz̄o⁻⁵ tʃ'ʌu¹
 come with pushed down

tʃ'ʌu¹ Tʌu¹ na⁻⁴ glei² gaɔ̄⁵ ts'ʌu¹ ts'a⁻¹
 punched open great water yellow run down leak
 Dgai² ɔ̄aɔ̄⁶ k'ao⁵
 went down dragon cave

gla⁻² Tei⁹ Xo⁻³ nTo⁻² swei¹ tʃə¹ ma⁻² noɔ̄⁵ nʌn⁶
 world clean sky clean not have seed man

t'ʌu⁵ gla⁻⁵ tʃə¹ Dgai² ma⁻⁵ noɔ̄⁵ nʌn⁶
 formerly what come down find seed man

tʃo⁻² ndz̄aɔ̄⁶ sei⁹ mbloɔ̄⁵ Dgai² ma⁻⁵ noɔ̄⁶ nʌn⁶
 investigate immortal's come down find seed man
 name

ma⁻⁵ no⁻⁹ njao⁶ Gʌu⁸ nTo⁻² tʃə¹ jwen⁴
 sister brother dwelt on sky not willing
 Dgai² gla⁻² Tei⁵
 come down world

ndʒy² njoɔ̄⁵ l̄au² xa^{-5, 3} Ta⁻⁵ dʒa⁻⁵ go⁻³ ʃʌu¹
 Ntzi Nyong Leo said wait I write
 nei⁵ mbi⁻⁵ (or mbjei⁶) Ta⁻² fu⁻¹ nTa⁻³
 your name (past) on paper

b'ai⁵ nei⁹ ntsa⁻² glaɔ̄⁶ dʒao² lo⁻⁵ gai¹ dʒa⁻¹
 pick up your drum demon brick come hang up
 (neck)
 nei⁹ ja⁻⁸ Dgai² gla⁻² Tei⁵
 you will come down world

dʒa⁻¹ ma⁻³ hnoɔ̄⁵ lai⁵ ndz̄aɔ̄² Ti⁵
 until have day afterward (sign of a question)

go⁻³ gai⁶ nei⁹ mbi⁻⁵ nei⁹ li⁻⁵ lo⁻² na⁻⁴
 I blot out your name you then come look

ndz̄wa⁻³ glaɔ̄⁶ njao⁶ ɔ̄oɔ̄¹ tʃə¹ ɔ̄oɔ̄¹
 drum demon sit well not well

ao ³	<u>l</u> <u>a</u> <u>n</u> ⁵	<u>m</u> <u>a</u> ⁵	<u>n</u> <u>o</u> ²	<u>G</u> <u>ai</u> ²	gla ²	Tei ⁵
two	people	sister	older	come down	world	
	brother					
jja ⁵	T <u>a</u> <u>u</u> ¹	gla ²	Tei ⁵	Tei ²	n <u>a</u> <u>n</u> ⁶	bo ³
begat		world		earth	people	fill
						n <u>T</u> <u>a</u> <u>u</u> ⁵
<u>n</u> <u>a</u> <u>n</u> ²	na ³	gla ²	Tei ⁵	Tei ²	n <u>a</u> <u>n</u> ⁶	t <u>j</u> <u>ə</u> ¹
now	below	earth		earth	people	not
						jwin ⁴
						blo ²
						absent
						(die)
ndz ²	njo ⁵	<u>l</u> <u>a</u> <u>u</u> ²	T <u>a</u> ³	gi ¹	<u>v</u> <u>a</u> ²	lo ²
Ntzi	Nyong	Leo	bring	scales	take hold of	weigh
gla ²	Tei ⁵	Tei ²	n <u>a</u> <u>n</u> ⁶	t <u>j</u> <u>ə</u> ¹	jwin ⁴	<u>T</u> <u>a</u> ⁵
world	earth	people	not	willing	die	
njen ²	va ⁵	T <u>a</u> ³	bi ⁵	<u>v</u> <u>a</u> ²	d <u>ʒ</u> <u>a</u> ⁵	
Nien	Wang	bring	pen	take hold	approach	
	(ruler of hades)					
lo ²	<u>t</u> <u>s</u> <u>o</u> ⁵	gao ²	gao ²	li ¹	blo ²	<u>d</u> <u>ʒ</u> <u>a</u> ⁵
weighed	you	you	you	then	absent	approach
						tso ⁵
						arrive
						gao ²
						you
				gao ²	li ¹	<u>T</u> <u>a</u> ⁵
				you	then	die
blo ²	<u>T</u> <u>a</u> ⁵	<u>T</u> <u>a</u> ⁵	<u>T</u> <u>a</u> ²	nts'ai ³	To ⁵	d <u>ʒ</u> <u>a</u> ²
absent	finished	die	finished	meditate	think	nine
						generations
			bo ²	<u>ʒ</u> <u>e</u> ⁵	tso ³	gei ¹
			ancestors	piece	road	
<u>G</u> <u>a</u> <u>u</u> ⁵	gi ²	ba ⁵	gi ²	ntwa ⁵		
assemble	play	flower	play	drum		
	(the)		(beat)			
d ² ao ³	ndz ²	njo ⁵	<u>l</u> <u>a</u> <u>u</u> ²	Tei ⁵	g <u>a</u> <u>u</u> ⁸	n <u>T</u> <u>o</u> ²
Return	Ntzi	Nyong	Leo	land	level	heaven
t' <u>a</u> <u>u</u> ⁵	gla ²	ts ¹	<u>G</u> <u>ai</u> ²	ma ⁵	no ²	jjo ⁵
formerly	what		come down	find	seed	bamboo
			no ²	n <u>T</u> <u>o</u> ⁵		
			seed	wood (or tree)		
tso ²	nts'a ⁵	sei ⁵	mblo ⁵	<u>G</u> <u>ai</u> ²	ma ⁵	
Name of a person or immortal				come down	find	
			no ²	<u>j</u> <u>o</u> ⁵	n <u>T</u> <u>o</u> ⁵	
			seed	bamboo	seed	wood (tree)
xa ¹	xo ¹	<u>G</u> <u>ai</u> ²	gla ²	Tei ⁵		
sow	scatter	come down	below earth			
			world			

no ²	jjo ⁵	tsai ⁸	<u>nja²</u>	tsao ³	Ti ^{.5}	gla ⁴
seed	bamboo	grew			toward	gulch
no ²	nTo ⁵	tsai ⁸	<u>nja²</u>	tsao ³	Ti ^{.5}	nTo ^{.2}
seed	wood	grew			toward	edge
Tai ⁴	nTo ^{.2}	so ^{.5}	ts'a ^{.5}	nTo ^{.2}	so ^{.8}	nTo ^{.2}
come out	sky	warm	new	sky	warm	sky
no ⁶	jjo ⁵	Ta ^{.1}	<u>nja²</u>	bla <u>u</u> ³	tswei ⁵	To ^{.2}
seed	bamboo	came		four	five	piece
dʒja ¹	Ta ^{.2}	dʒja ^{.1}	ntsa ^{.2}	dʒja ^{.1}	t'au ¹	dʒj ^{.1} ʒwei ⁵
wind	come	wind	fan	wind	recede	wind whirl (whirlwind)
Ilo ^{.5, 6}	<u>lo^{.2}</u>	<u>tsʌn²</u>	p'u ^{.3}	Ga ⁶	Gau ⁶	lai ⁵
grow	large	grow	luxuriantly	insect	bite	i ^{.3}
		develop				To ^{.5}
		Ga ⁶	nTo ^{.1}	lai ⁵	i ^{.3}	To ^{.5}
		insect	cut	off	one	piece
ts'ao ⁵	<u>nja²</u>	na ^{.2}	ao ³	To ^{.5}	i ^{.3}	To ^{.5}
left		only	two	piece	onc	piece
		ni ^{.1}	ts'ō ⁶	ni ^{.1}	go ^{.9}	tʃo ^{.5}
		is	relative	is	relation	used
ts'ao ⁵	<u>nja²</u>	na ^{.2}	Ta ^{.3}	<u>To^{.5}</u>	tsai ⁴	nd ^z a ¹
left		only	one	piece	cut	(sound of cutting)
dʒao ²	<u>lo^{.5}</u>	a ^{.1}	gao ²	dʒy ²	ts'i ^{.5}	nTai ⁵
Take	one	do	you	piece	divining sticks	
ts'i ^{.5}	<u>nTai⁶</u>	tsa ^{.6}	<u>lo^{.2}</u>	Tai ²	gao ²	li ^{.1}
divining sticks	express	words	report	you	then	mo ^{.5}
ts'i ^{.5}	<u>nTai⁶</u>	tsa ^{.6}	<u>lo^{.2}</u>	<u>To^{.2}</u>	gao ²	li ^{.1}
divining sticks	express	words	(sound	you	then	mo ^{.5}
			of words)		go	meet
t'au ¹	gla ^{.5}	tʃə ¹	<u>ɔGai²</u>	ma ^{.5}	no ⁵	Ga ^{.5}
formerly	who		come down	find	seed	chicken
				have		
tso ^{.2}	nTa ⁵	ʃei ⁵	mblo ⁵	<u>ɔGai²</u>	ma ^{.5}	no ⁵
name of immortal or person			Mblong	come down	find	seed
Tso	Ndang	Sei				chicken
ma ^{.5}	Tau ¹	no ⁵	Ga ^{.5}	d ^z ao ⁶	<u>lo^{.2}</u>	tso ^{.6}
found		seed	chicken	return	come	arrive
i ^{.3}	hnō ^{.5}	<u>nTei⁵</u>	i ^{.3}	lo ^{.5}	ao ³	hnō ^{.5}
one	day	lay (bear)	one	piece	two	days
					lay	two

<u>ts</u> Tao ³	<u>na</u> o ²	na ¹	Gau ¹	ao ³	lo ³	[an ²]	za ²
na ²	helping	two	can	piece	collect	together	word
			da ²	la ¹	ba ²	(or ba ³)	
			sing	come	sit on	(embrace)	
za ²	ta ²	tsu ²	<u>na</u> o ²	gau ¹	ba ²	ts ² la ²	
sit on	one	complete	twenty	days	one		
a ¹	Gau ¹	Gau ¹	ts ² la ²	a ¹	Gau ¹	Tao ³	
ai ¹	egg	broken	one	became	egg	not hatched	
become	scattered					(chicken died within)	
gau ¹	ts ² la ²	ts ²	ts ²	ts ²	Tao ³		
broken	seven	eight	pieces				
ts ²	Tao ³	ts ²	Tao ³				
spotted hawk	set	one					
sa ²	Tao ³	ts ² Tao ³	ts ²	ts ²	ts ²	ts ² (or ty ¹)	ts ²
name	see	one	one	want	wild	cat	caught
ts ²	ts ²	ts ²	ts ²	Tao ³	ts ² Tao ³	ts ²	ts ²
let	three	four	play	one	one	went	
sa ²	ts ²	ts ²	ts ²				
gift	same	quarrel					
ts ² Tao ³	ts ²	ts ²	ts ²	ts ²	ts ²	ts ²	
one	want	was	married	was	wedded	ts ²	
ts ²	ts ²	ts ²	Tao ³	Tao ³	Kao ¹	ts ²	Gau ¹
ts ²	one	one	give	do	you	chicken	
ts ²	ts ²	ts ²	Tao ³	ts ²	Ga ¹	Ts ²	
now	now	you	hold	cock	wings		
				rooster			
ts ² Ga ¹	ts ²	ts ²	ts ²	ts ²	ts ²	ts ²	
rooster	now	now	do	you	before		
S ¹ ts ²			<u>n</u> Tao ³ (or S ¹ glas ²)	la ²	Tao ³	ts ²	Ga ¹
bamboo	drawing	sack	roll along		behind	you	in rear
ts ²	gas ¹	ts ²	gas ¹	ts ²	ts ²	ts ²	
converse	you	words	you	go	up	quickly	
gas ¹	ts ²	ts ²	ts ²	ts ²	ts ²	Kao ¹	ts ²
you	ts ²	stone	water	clouds	water	cave	stone
ts ²	ts ²	ts ²	ts ²	ts ²	ts ²	ts ²	
ts ²	stone	mountain	water	half way on the road	water	cave	wood
ts ²	gas ¹	Xao ¹	<u>ts</u> ts ²	ts ²	Tao ³		
this	you	drink		three	handfuls		

d²ao¹ Tao¹ nTao¹ gao¹ Xao¹ mao¹ Xao¹
 toward front you drink sickness drink
 pain
 mo¹ mo¹ tjo¹ t²wer¹ mo¹
 groan all go

t²z¹ n²er¹ gao¹ iai¹ bie¹ T²z¹ H²z¹ Ko¹
 not thirsty you dip up three hands throw sprinkle

d²ao¹ Tao¹ Ga¹ ma¹
 toward the rear

gao¹ mo¹ ts²o¹ bi¹ zo¹ zo¹ dza¹ zo¹ k²a¹ j²z¹
 you go arrive mountain fir forest bitter heart woods

mo¹ zo¹ bi¹ zo¹ dza¹ mo¹ zo¹ k²a¹ bla¹
 go arrive mountain forest name of a large tree forest bitter liner

na¹ d²o¹ na¹ na¹ lo¹ aTao¹ ma¹ ad²ao¹
 large peacock eat people break tree have sound

Ogw¹ gao¹ ts²o¹ bi¹ ja¹
 noise you arrive mountain fire

dz²ei¹ mo¹ mba¹ aTao¹ gla¹ aTao¹ gla¹
 that priest carry under carry on sword side

d²z¹ hnan¹ Go¹ Ta¹ nTa¹ aTa¹ (or Ogl¹)
 carry on the back crossbow upalong come forward

z²z¹ gao¹ la¹ gao¹ z²z¹ tje¹ mo¹
 be your companion you quickly go

gao¹ adz²ei¹ aTao¹ bi¹ Tao¹ j²z¹ z²z¹ j²z¹
 you climb upward mountain high again high

ts²ai¹ ly¹ a¹ ly¹ sei¹ zw¹a¹ Tw¹ lo¹ tsw¹
 mountain top cold again cold stone dragon open mouth wide

sei¹ tjo¹ Tw¹ lo¹ Tu¹ (or Ty¹)

stone tiger open mouth opposite

gao¹ tje¹ Ti¹ ats²ai¹ mo¹ mba¹ NTa¹ gla¹
 you not seed fear priest carry sword under his arm

z²z¹ gao¹ la¹ gao¹ k²a¹ atsw¹ ma¹ ats²ai¹
 be your companion you take handful hemp push

sei¹ zw¹a¹ lo¹
 stone dragon mouth

ma¹ ji¹ atsw¹ aTao¹ osai¹ sei¹ tjo¹ zj¹
 fire hemp handful hemp push stone tiger mouth

gao ²	ga ^{.3}	tʃə ⁵	<u>mo</u> ^{.2}	ndʒei ¹	nTao ¹	llau ¹	bi ^{.5}
you	quickly	go	climb	top	peak	mountain	
		Tao ²	sa ^{.5}	a ^{.1}	sa ^{.5}		
		peak	high	again	high		
ma ^{.2}	<u>nja</u> ⁵	na ^{.3}	bjei ³	<u>tso</u> ^{.5}	gei ¹	tso ^{.2}	nd ^z a ^{.5}
have		there	three	piece	road	in	midst
T ^C ²	nts'a ^{.5}	na ^{.5}	gei ⁵	gao ²	bo ^{.5}	gao ²	<u>zai</u> ⁵
grow	grass	road	your	mother	your	your	father
gao ²	ga ^{.3}	tʃə ⁵	<u>mo</u> ^{.9}	<u>la</u> ⁵	gao ²	<u>mo</u> ^{.9}	Tao ⁴
you	quickly	go	fast	you	go	arrive	that place
		glei ²	na ^{.3}	fwa ^{.5}	a ^{.6}	nTo ^{.5}	big
		water	billowy	bitter	muddy		
lo ^{.3}	<u>ɔ</u> gao ²	njao ⁶	Tao ⁴	bi ^{.5}	ni ^{.1}	ts'o ⁵	ni ^{.1}
one	boat	sit	above		is	relation	k'o ^{.2}
		live					
<u>ɔ</u> gao ²	lo ^{.2}	<u>ɔ</u> gao ²	njao ⁶	ts'ai ¹	<u>Ta</u> ⁵	ni ^{.1}	ma ⁵
boat	one	boat	sit	below	is	Lolo	is
							Chinese
				<u>ɔ</u> gao ²	boat		
gao ²	<u>bo</u> ^{.5}	gao ²	<u>zai</u> ⁵	<u>ɔ</u> gao ²	lo ^{.5}	nd ^z a ^{.5}	nd ^z a ⁵
your	mother	your	father	boat	piece	middle	
gao ²	tsai ⁵	nd ^z o ⁵	nd ^z a ^{.5}	ei ¹	Tu ^{.5}	gao ²	Tai ⁵
you	leap	(row)	in	row	you	go along	
		nTo ^{.5}	glei ⁶	p'a ⁵	o ^{.5}		
		edge	water	that side			
gao ²	ja ^{.3}	<u>mo</u> ^{.5}	ndʒei ¹	ndʒy ⁵	Tao ²	ga ⁵	ji ^{.5}
you	want	go	up	gods	mountain	insect	of paradise
jai ³	nd ^z ai ⁴	<u>mo</u> ^{.5}	ndʒy ⁵	Tao ²	ga ⁵	na ^{.1}	
stand	up	go	gods	mountain	insect	(of paradise)	
ts'a ⁵	nTo ^{.2}	go ^{.5}	a ^{.1}	go ^{.5}	nTo ^{.2}	ts'a ¹	Ta ^{.3}
clear	sky	warm	again	warm	sky	clear	hot
							again
							hot
gao ²	nt'a ^{.3}	gʌu ⁵	tso ^{.2}	Ta ^{.2}	nd ^z o ^{.5}	d ^z o ⁵	ts'a ³
you	opened	umbrella	silk	bring	help	cover	sunlight
tso ^{.9}	gʌu ⁵	<u>mba</u> ^{.9}	Ta ^{.2}	nd ^z o ^{.5}	<u>d^zo</u> ⁵	hnɔ ^{.5}	
silk	umbrella	satin	come	take	shed from cover		sun
gao ²	ja ^{.3}	<u>mo</u> ^{.5}	ndʒei ¹	ndʒy ⁵	nTai ³	nTo ^{.2}	
you	will	go	climb	god	ladder	sky	
ndʒei ¹	nTao ¹	ndʒy ⁵	d ^z o ⁵	nTo ^{.5}			
climb	up	god's	ladder	sky			

lau⁸ Ga⁵ gwa⁵ lai⁵ d^zo⁹ nTo⁵ ts'ai⁷ gla⁶
 rooster crow door sky close up

gao² ja¹ xa⁵ Dgai⁵ na⁴ tsi⁸ gla⁹ d^zo⁹ nTo⁵
 you should say pair mother father demon door sky

Ta⁵ i³ sjo⁵ d^zi¹ nei² i¹ To⁵ na⁴ mba¹ tʃə¹ Ta⁵
 every one year offer you one mother pig not true

ao³ sjo⁵ d^zi¹ nei² i¹ To⁵ na⁴ mba¹
 two years offer you one sow

a¹ nja⁸ gla⁹ Ta² nTau⁵ gau⁵ nei² tʃə¹
 how about it demon come behind you not

nTo² nTau⁵
 help beat

Ta⁵ (or Twa⁵) Ta² nTa¹ Dgla⁵ nei² tʃə¹ nTo⁵ nTa⁶
 dead in front you not help remove

gla¹ Tei⁵ bjei⁵ lo² ts'a¹ nd^zao⁵ Tei⁹ bjei⁸
 world three passed all earth we

lo² tsi⁶
 come entire

gao² Xa⁵ na³ tsi³ gla⁹ d^zo⁹ nTo⁵ a¹ na³
 you say parents demon door sky how is it gate

tʃao¹ gao² gei¹ gei² mo⁵ la⁵
 release you road you go quickly

gao² ndʒei⁵ nTao¹ ndʒy² njo⁵ lau⁹ Tei⁹
 you climb up Ntzi (gü) Nyong Leo land

Gau⁵ nTo²
 level sky

ndʒy² njo⁵ lau⁹ nō⁵ Ta⁵ gao² lo⁵ To² Ti⁵
 Ntzi Nyong Leo asked you come who

fi⁵ gao² lo⁵
 lead you come

gao² Xa⁵ Ta⁵ go³ lo⁹ dʒei² mo⁴ fi⁵ go³ lo²
 you say I come the priest lead me come

a¹ nja⁸ gao² lo⁵ dʒei² mo⁴ tʃə¹ bo⁵ lo²
 how you come the priest not see come

gao² Xa⁵ Ta⁵ go³ Tau¹ K'au¹ lo²
 you said I wear shoes large

go³ mo⁵ gei³ nTo² go⁸ Tau¹ K'au¹ nT⁵
 I travel road sky I wear shoes hemp

go [·]	<u>mo</u> [·]	gei [·]	T <u>a</u> [·]	d <u>zi</u> [·]	mo [·]	T <u>au</u> [·]	K'au [·]
I	go	road	dead	the	priest	wears	sandals
travel							
hma [·]	d <u>zja</u> [·]	d <u>zi</u> [·]	mo [·]	d ^z ao [·]	Ga [·]		
vine	name	the	priest		return		
djang							
gao [·]	<u>mo</u> [·]	nt <u>fai</u> [·]	nd ^z o [·]	<u>gi</u> [·]	ba [·]	<u>gi</u> [·]	nd ^z wa [·]
I	go	lead	there	altar	flower	altar	drum
g <u>zau</u> [·]	b <u>jei</u> [·]	nd <u>zi</u> [·]	p <u>a</u> [·]	o [·]	b <u>jei</u> [·]	nd <u>zi</u> [·]	p <u>a</u> [·]
go back and	three	circles	side	right	three	turn	side
forth in a circle							that
gao [·]	ga [·]	t <u>ʃe</u> [·]	<u>lo</u> [·]	la [·]			
you	quickly	come	village, town				
gao [·]	lo [·]	<u>tso</u> [·]	nTu [·]	nt <u>fwa</u> [·]	nji [·]	lo [·]	
you	come	arrive	outside	cliff	that	the town	
glei [·]	<u>bo</u> [·]	T <u>a</u> [·]	Tao [·]	o [·]	To [·]	gao [·]	t <u>ʃwei</u> [·]
dog	long hair	come	that	side	bite	you	run
			d ^z ao [·]	Tao [·]	na [·]		
			turn	this	side		
gao [·]	t <u>ʃo</u> [·]	<u>l<u>an</u></u> [·]	<u>lo</u> [·]	nTu [·]	nt <u>fwa</u> [·]	ni [·]	lo [·]
you	turn to	left	come	outside town	cliff	that	town
gao [·]	ja [·]	<u>lo</u> [·]	<u>GGai</u> [·]	nTa [·]	nTo [·]	Tai [·]	nTa [·]
I	wish	come	down	ladder	sky	come	out
will							world
must							
d <u>zei</u> [·]	mo [·]	fi [·]	gao [·]	<u>mo</u> [·]	d ^z au [·]	Tei [·]	d ^z au [·]
the	priest	lead	you	go	show you	ground	arrive
							pit
Tu [·]	<u>bi</u> [·]	Tao [·]	ja [·]	gao [·]	<u>mo</u> [·]	d <u>za</u> [·]	n <u>an</u> [·]
to	hill	peak	high	you	go	living	person
							numerous
jwa [·]	T <u>au</u> [·]	Tei [·]	t <u>ʃai</u> [·]	Gai [·]	jwa [·]	T <u>au</u> [·]	nTo [·]
Chinese	get	land	place	low	Chinese	get	tree
	ma [·]	nTo [·]	t'o [·]				
	big	tree	pine				
b <u>jei</u> [·]	h <u>mo</u> [·]	T <u>au</u> [·]	Tao [·]	fa [·]	T <u>au</u> [·]	nTo [·]	d <u>za</u> [·]
we	miao	get	mountain	high	get	tree	fir
	nTo [·]	go [·]					
	tree	(a kind of tree that grows high					
		on the mountains)					
d <u>za</u> [·]	<u>mo</u> [·]	a [·]	gao [·]	t <u>ʃei</u> [·]	To [·]	t <u>ʃei</u> [·]	t <u>ʃei</u> [·]
take	go	do	you	house	thatched	house	board
			make				roofed

dʒae ¹	GaD ⁰	ʒao ⁵	me ⁵	Ga ⁵	gwa ⁵
put down	below	fortified house	their	chicken	crow
gao ²	Ga ⁵	tʃə ¹	Ti ⁵	gwa ¹	
your	cock	not	need	crow	
gao ²	mo ⁵	dʒa ⁸	nʌn ⁵	nTu ⁵	
you	go	living	person	numerous	
ɔGa ²	lu ⁹	ntsai ²	ɔGai ²	ntsau ⁵	ntʃ'aD ³
meat	rotten	fragments	come down	mixed with	blood
ntʃ'aD ³	lu ⁹	ntsai ²	ɔGai ²	ntsau ⁵	la ²
blood	rotten	fragments	come down	mixed	dirt (earth)
gla ⁵ tsə ¹	ɔGai ²	nao ²	ɔGa ⁵		
what	come down	eat	flesh		
ntʃau ⁴ gaD ⁰	d ⁷ u ⁵	ɔGai ²	nao ²	ɔGa ⁵	
ant	come	down	eat	flesh	
gla ⁵ tsə ¹	ɔGai ²	ntsai ⁵	ntʃ'aD ³		
what	come down	suck up	blood		
ntʃau ⁴	gaD ⁰	d ⁷ u ⁵	ɔGai ²	ntsai ⁵	ntʃ'aD ³
ant	insect	come	down	suck up	blood
gla ⁵ tsə ¹	nTo ⁵ (or nTu ⁵)	gao ²	Ti ⁵	nʌn ⁶	
what	with	you	intimate	person	
ntʃau ⁴ GaD ⁰	d ⁷ u ⁵ (nTu ⁵)	nd ⁷ o ⁹	gao ²	Ti ⁵	nʌn ⁶ Ti ⁵
ant	with	you	intimate	person	
		Ti ⁵	tʃaD ³		
		intimate	love		
dʒoD ⁵ njaD ²	i ⁸ dʒi ⁵	Tu ¹ dʒi ²	na ⁵		
finished	all	entire	complete		
	(all body)				

Translation

Aged Rock, aged Rock, aged Rock,¹⁴
 I, the priest have called you three times.
 You are unable to answer my words.
 Are you dead or not?
 You are truly dead.
 You hear the words of the priest.
 When the priest came halfway there was one at
 home wearing good clothes.¹⁵
 Is it you or not?
 It is truly you.
 I the priest came to the flat below carrying meat
 on my back.

¹⁴ Rock is the name of the person who has died. The Ch'u'an Miao said that here the adjective *na* meant aged, but it generally means great.

¹⁵ This refers to the dead person.

I the priest came to the half bend carrying on
 my back cooked corn meal.
 You are truly dead.
 You (first) receive the meat and corn meal from
 the priest to eat and then you go.
 Formerly people did not engage in agriculture.
 The woman Ma came down to do farming.
 Who came down to husk rice?
 The woman Ma came down to husk rice.
 She husked three handfuls of rice and cooked
 corn meal and put it in the food bowl.
 If it is edible, eat three spoonfuls.
 You are truly dead.
 Formerly your mother came down and did farm
 work.
 Your father came down and made clearings.

(When you were born) your mother picked you up and wrapped you in her skirt.
 You caused pain to your mother's heart.
 Your father picked you up and wrapped you in the skirt of his gown.
 You pained your father's heart until it was swollen.
 You are truly dead.
 Thank your mother and your father before you go.
 When you were first born you were on a high mountain.
 You have eaten much corn meal.
 You have drunk much water.
 You have burnt up as fire wood many mountain peaks and old forests.
 You have ruined by digging numerous peaks of ground.
 You are truly dead.
 (For the ground you worked) you should express thanks to the earth below before you go.
 You arise on your bed.
 Then the pair of bed demons, husband and wife, beat and push you to hinder, and will not allow you to go.
 You say, "You pair of bed demons,
 When the demon comes up behind you do not help beat him.
 Although I am not dead, you do not help in front by pulling.
 Nine kinds of medicine did not heal me.
 Eight magicians could not heal me."
 Your breath has ceased. Your mouth is closed.
 The life in your breast has fallen.
 You speak this way to the mother and father bed demons and they will release you, then you go.
 You arise and arrive at the parlor.
 The pair of parent parlor demons,
 One flail for one person, two flails for two persons, strike you and lift up and strike again, and will not permit you to go.
 You say, "You pair of parlor demons, when demons come behind you do not help beat them.
 When I am dead, you will not help by pulling in front.
 Nine kinds of medicine could not cure me.
 Eight magicians could not heal me.
 My breath has ceased, in my mouth the air has stopped.
 In my breast my life has fallen."
 Then the pair of male and female parlor demons permit you to go, and you go.
 You arise and proceed to the big door below.
 The pair of parent door demons, each with a vine whip, beat you, and lift up again and strike you, and will not allow you to go.
 You say, "Pair of parlor demons, it is not true that I will sacrifice to you one pig each year.
 How will it do to sacrifice to you one pig in two years?
 When the demon comes up behind, you do not beat it.
 Although I am dead, you do not help by pulling me in front.
 Medicine could not heal me, and breath has ceased.
 The fine air has ceased in my mouth.
 Life has fallen in my throat."

The pair of demons release you, and you go quickly.
 You arise and proceed to the grove below.
 The pair of chaff demons, with one winnowing basket each, Shaking the baskets in circles up and down and sidewise, are unwilling for you to go.
 You say, "You pair of chaff demons,
 Formerly people and demons mingled together.
 The flesh of people was like yellow beeswax.
 The bones of people were like iron bones.
 The flesh of demons was like yellow dirt.
 The bones of demons were like the skin of the wild hairy plum."
 When people met demons, in case they threw ashes, if it struck a young dog the dog howled and ran back home.
 If one handful was thrown on people, people could see demons, and demons could see people.
 If two or three handfuls were thrown, People could not see the demons.
 Now the flesh of people is like yellow dirt.
 The bones of people are like the skin of the wild hairy plum.
 Now this person (mankind?) can live but not die, can die, but cannot come back again.
 The small dog bites (barks) bow wow (the Ch'uan Miao words are *blo blo*).
 This person does not understand.
 I do not know what the dog is biting.
 The dog comes down to bite a demon.
 You talk continually and the pair of chaff demons permit you to go, and then you go.
 You, Aged Rock, open your ears now and hear well the words which I, the priest, sing to you, then go.
 Formerly Na Ngeo A (mother girl bitter) dwelt in the sky and developed a bad intention.
 Ndeo A Ong (male bitter Ong) came and developed a bad heart.
 Na Ngeo A arose and broke the clear water of Ndjü Nyong Leo.
 Ndeo A Ong arose and broke the muddy sky water of Ndjü Nyong Leo.
 Formerly the yellow water came down until it mounted to the sky.
 It covered the fields of the earth and filled the sky until it was dark.
 All over the world it filled up until it struck (touched) the sky.
 Two people, sister and brother, entered the demon drum, floating back and forth up to the land of Ndjü Nyong Leo's sky.
 Ndjü Nyong Leo opened the door of the sky and looked.
 Ndjü Nyong Leo struck with the bright brass rod and pushed downward.
 He punched open the yellow flood-water until it ran down through the dragon cave.
 The earth was clear and the sky clear, and there was no human seed.
 Who came down formerly to find human seed?
 Tsho Ndang Shei Bdong came down to find human seed.
 The sister and the brother lived on the sky and were not willing to come down to the world.

Ndjü Nyong Leo said, "Wait till I write your names on paper,
And bring your wooden drum and hang it up,
until on a later day
I will erase your names, when you will come and look to see if your wooden drum is well or not."

The two, sister and brother, came down to earth.
They begat many earthly people in the world so they filled the entire sky.

Now the people of the world are unwilling to die (be absent).

Now Ndjü Nyong Leo brings scales and weighs the earthly people below who are unwilling to die.

Nien Wang brings his pen and approaches (your name) and weighs you, then you are gone; arrives at your name, then you die.

Gone, dead, thinking of your nine generations of ancestors assembled at the Hua T'an (flowery altar) ceremony and the altar of the ceremonial drum, and returning to the level land of Ntzi Nyong Leo in the sky.

Who formerly came down to find the seed of bamboo and trees?

The immortal Sei Mblong came down to find the bamboo seed and the seed of trees.

He scattered it on the earth below.

The bamboos grew toward the valleys (gulches).

The tree seeds grew toward the edges of the mountains.

The new warm spring comes forth with warm and hot weather.

The bamboo grows four or five sprouts (on each tree).

The wind comes and fans things. It recedes and scatters the dew.

(The bamboo) grows large and luxuriantly, and the insects bite one off. The insects cut another off.

There are left only two, of which one goes in a marriage ceremony. There is left one, which is cut down and brought to you to be used as divining sticks.

The divining sticks express your words, then you go to meet your ancestors.

Who formerly came down to find the seed of chickens?

Tso Ndang Sei Mblong came down to find chickens.

He found chickens and returned home.

One day she lays one, in two days she lays two eggs.

She laid twelve eggs and brought them together to sit on.

She sat on them twenty days.

One egg spoiled because sterile, and another died in the shell.

She hatched out seven or eight.

The sparrow hawk got one, a hawk got another, and a wildcat caught another.

Three or four were left.

One went as a gift to settle a quarrel.

One went as a wedding gift.

One is left, which I bring to you to show you the road (to paradise).

Hold the cock's tail (or wings).
The cock will go before you and crow.
In the rear behind you the bamboo divining sticks will toll, to converse with you as you go up quickly.

You go where there are three water clouds and a stone water cave.

You arrive where there is water on the halfway road, and where water flows from a tree (a wooden cave).

You are thirsty, and drink three handfuls of water.

You go forward where you drink all pains and groans.

If you are not thirsty, you dip up three handfuls of water and sprinkle them behind.

You arrive at the mountain with fir forests and woods of suffering hearts.

You arrive at the mountain with forests of trees, and forests of bitter livers (sorrows).

The big peacock eats people and breaks trees with a noise, and you arrive at the burnt mountain.

The priest carries a sword under his arm at his side, and on his back he carries a crossbow, and is a companion to you. Go quickly (because of demons).

You climb higher and higher up the mountain. The mountaintop is very cold.

The stone dragon opens his mouth wide.

The stone tiger opens his mouth opposite.

You must not fear. The priest carries his sword under his arm and is your companion.

Take a handful of hemp and push it into the stone dragon's mouth.

Push a handful of hemp and fire hemp between the tiger's lips.

You go quickly and climb to the highest point of the mountain.

The mountain is very high.

There are three roads there in the midst.

Grass is growing in the road of your mother and father.

Go quickly and fast, and arrive at the place of the big billowy, bitter, muddy water.

The boat above is that of your relatives.

There is a boat below which is the boat of the Lulos and of the Chinese.

The boat of your mother and your father is in the middle.

You leap inside and row along the edge of the stream, and cross to that side.

You should go up to Ntzi's insect mountain.

Arise and go up Ntzi's insect mountain.

The sky is clear and very warm.

The clear sky is very hot.

Open the silk umbrella and bring it to protect from the sunlight.

Bring the silk and satin umbrella to help protect from the sun.

You must go and climb Ndjü's sky ladder, And climb to Ndjü's sky door.

When your cock crows, the sky door will be closed (by the doorkeeper).

You say, "You pair of sky-door demons, it is not true that every year a sow will be offered to you."

Once a year I will offer you a sow.¹⁶
 How is it that when the demons come behind
 you will not fight them,
 And after I am dead you do not help pull me
 away?
 All the world I have passed over, and I have
 come all over the earth."
 You say, "You parent demons of the gate of the
 sky, how about it?"
 They will let you go, and you go quickly.
 You climb up to Ndjü Nyong Leo's old level land
 in the sky.
 Ndjü Nyong Leo will ask you, "Who led you
 here?"
 You say, "When I came the priest led me here."
 "How did you come? The priest is not seen
 coming?"
 You say, "I wore big (cloth) shocs.
 When I traveled in the sky I wore hemp shoes.
 When I traveled on the death road the priest wore
 vine sandals and the priest went back."
 You leap to the flowery altar and the drum altar.
 You go back and forth three times to the right and
 three times to the left.
 You proceed very quickly.
 You arrive at the cliff outside that town.
 When the long-haired dog comes on that side to
 bite you, you run around on this side.
 You go around to the left and come to the cliff
 outside the town.

USED DURING THE SAO CH'IEH MEMORIAL CEREMONY

Words Sung while Making Offerings at the *Sao Ch'ieh Ceremony*²⁰ (648)

Xai, Xai, Xai. Yesterday you (the deceased) deceived the demons. You came back today instead.²¹ Have you come back to find your bed and bedding? I prepared nine cups of wine nine times for you to drink. I found a bed and covers for you to sleep on. We will prepare meat and wine and rice for you to eat and drink. If you cannot eat it all, you must give it to your female and male ancestors for three generations. Xeo lo Xai.²²

¹⁶ It must be a sow that has given birth to pigs.

¹⁷ Probably refers to the spirit land.

¹⁸ In west China pine trees grow in lower altitudes.

¹⁹ In west China fir and chestnut trees generally grow in the higher altitudes.

²⁰ This ceremony is observed in the home on the twelfth day after the burial.

²¹ The day of the burial reckons as the first day, so that the twelfth day is really the eleventh. On the twelfth (the eleventh) the dead person deceives the demons into thinking that he will come back. He actually returns on the twelfth day, counted as the thirteenth.

²² When he has repeated the above, he must make offerings to all relatives who have previously died, within three generations, including his own children, and call them by name in succession as described elsewhere.

You must come down on the sky ladder and come out on this world.
 The priest leads you to the burial ground and to the grave pit.
 You go to the high mountain peak where there are many living people.¹⁷
 The Chinese obtained in low places. The Chinese got many trees and pine trees.¹⁸
 The Miao got high mountains with fir and chestnut trees.¹⁹
 You go and make your thatched and shingle-roofed houses.
 Put your chicken down below in the fortified place.
 If their cock crows, your cock must not crow.
 You go among the numerous living people.
 Your flesh is rotten fragments, and goes down and is mixed with blood.
 Your blood and the rotten fragments go down and are mixed with dirt.
 What comes down and eats your flesh?
 The ants come down and eat your flesh.
 What comes down and sucks up your blood?
 The ants come down and suck up your blood.
 What is intimate with your people?
 The ants are intimate with your people, and love intimately.
 It is finished. All is entirely finished.

Words Sung while Making Offerings during *the Sao Ch'ieh Ceremony*²³ (649)

You have deceived the demons, coming the thirteenth day instead of the twelfth (so the demons could not come along). You have come back to find a bed to sleep in. I have prepared nine cups of wine nine times for you to drink. I will also give you meat (of a rooster) to eat, and rice. If you cannot eat it all up, do not give it to a demon of sickness to eat, or to a demon that causes death. You must give it to your female and male ancestors for three generations. When you have eaten, you must go and get near to their clothing.²⁴ If the Lolos are numerous there, the grandfather will look after them for you. If the Chinese are numerous, he will also look after them for you.²⁵

²³ The rooster is offered alive, then killed, the feathers removed, the meat cooked, and then cut up, then it is brought back and again offered. The thirteenth day is actually the twelfth after the burial.

²⁴ The clothing of the spirits of the grandparents of the deceased, or of the husband of the deceased.

²⁵ When this point is reached, the ancestors for three generations are called upon and offerings made as elsewhere described.

*Words Sung while Making Offerings of Rice
and Wine at the Sao Ch'ieh Ceremony
(650)*

You have deceived the demons by saying that this festival is on the twelfth day when it is on the thirteenth. You came back to find a bed. I am going to prepare nine cups of wine nine times for you to drink. Now your meat is cooked. You are going to eat meat and rice. If you cannot eat it all, do not give it to the demons that cause sickness or to the demons that cause death. You should give it to your female and male ancestors for three generations and offer it to all, old and young. When you have finished eating, you must go and stay near your (husband's, if the deceased is the wife, his own, if it is the husband) grandmother's clothing and near your (same as above) grandfather's clothing. If the Lолос

get numerous, your grandmother and your grandfather will look after you. If the Chinese get numerous, your grandparents will look after you.²⁶

*Sending the Soul of the Dead Back to His
Abode after the Sao Ch'ieh Offerings
Have Been Made (651)*

You deceived the demons by pretending that the day for returning was the twelfth when it was the thirteenth. We gave you nine cups of wine to drink nine times, and you have drunk it all up. Now you are dead. Human beings think of their homes, and dead people think of their graves. We are sending (releasing) you back to the place you have gotten, to go back to the place where your grave is.²⁷

USED DURING THE TSO CHAI CEREMONY

*Words the Liu Sheng Says When the Soul Is
Being Welcomed Back at the Tso Chai
Ceremony (515)*

"Soul, come quickly. Soul, come quickly. The soul has come. Come into the parlor. You must come in the front door. Do not come in over the roof. On the house is a house demon. Come quickly, come quickly. You must come in through the front door. Do not enter through the windows. Do not come in through the opening under the wall lest you meet an old snake. Come quickly, come quickly. Come by the big road, do not come through the forest. In the forest there is no road. Come quickly, come quickly. Come in through the main door. Do not come in through the small door. The small door is the door of the cowpen. Come quickly, come quickly."

The sound of the drum says (three beats) "He has come, he has come." Then the *liu sheng* says, "Soul, you have entered the parlor. Your sons and grandsons will take the winnowing basket for you." The sound of the drum again says, "He has come, he has come." The *liu sheng* says, "Soul, you must not go upstairs. Upstairs are guests. Soul, come quickly and get on your bed, the bed that your sons and your daughters have ar-

ranged for you." The sound of the drum says, "He has come." Then the *liu sheng* says, "Soul, you sit in the highest place." Then the drum says, "He has come." The *liu sheng* says, "Sit down well. Your sons will prepare wine and food for you to eat."²⁸

*A Song about Welcoming the Soul of the
Dead at the Tso Chai Ceremony²⁹ (516)*

"Father and mother and souls of the ancestors, your sons are thinking of you and have nothing to recompense you with, so we today have erected an altar for you. When the sky and the earth were created Ntzi came down and looked, and the world was like smoke. So he blew with his mouth and blew forth the sky, the sun, the moon, the world, and a man. That man is our ancestor. When he appeared he had nothing to eat, but ate the fruit of trees to nourish his life.

"One day he ate some fruit that poisoned him to death. His soul then departed, and one day his descendants learned about it.

"We have our bodies and bear some hardships, so we know that you, our parents have suffered many hardships and that we have nothing to commemorate you with. So the filial sons ran and invited the uncles on the

²⁶ After this the offerings are made in the way elsewhere described.

²⁷ When the leader of the ceremony has reached this place, he throws the bamboo divining sticks down on the ground. If right, the ceremony is finished. If wrong, the ceremony is repeated until things are right.

²⁸ This is repeated twice, that is, chanted three times altogether.

²⁹ While this song is being sung, the filial sons kneel down, hands on the ground, and bowing so that their foreheads rest on their hands. The singer says "father," if the father alone has died, "mother" if the mother alone has died, and "father and mother" if both have died.

mother's side, and those on the father's side, and the older and younger brothers to come. They came to welcome your souls back. The filial sons will make an offering of wine and rice to you." ³⁰

Incantations Repeated by the Priest to Exorcise Demons at the Tso Chai Ceremony (187)

Yang people will worship demons.³¹ On the rabbit day heaven will make offerings to guests. The incantations come from below. The incantation wears a silver hat. The incantation comes from the bend below. He wears a straight hat. The incantation comes and looks. The incantation's hand is like a great fan. After the incantation comes, his hand is as big as a big winnowing basket (large, not deep). The incantation has come to the home of you old parents. The incantation will not address your son's soul. It will not address your grandson's soul. It will not address your mother's soul. It will not address your father's soul. It will not address the soul of domestic animals. It will not address the soul of the rice grain. It will not address the souls of the five grains. It will not address the souls of the mountain wilderness. The incantation has come here. It will address the tongue, it will address speech, it will address sickness, it will address moaning sounds, it will address death and destruction. It will address partings, it will address ignorant people, it will address lazy demons, it will address fevers, it will address coughs, it will address demons that cause bleeding.

When it has been repeated, the repeater of incantations will cause the family to know clearly. When it has been repeated, it will cause you to have power. If you repeat it on the mountain, the mountain will fall. If you repeat it on the stone, the stone will break open. I repeat it, looking toward the place the sun sets. I repeat it toward the place where the sun crosses the mountain. I repeat it toward the place where the moon sets. I repeat it toward the place on the horizon where the wind falls. If I repeat it on the body of the dragon, the dragon will fall into the cave. The insects will all be collected.

³⁰ The above is sung or chanted three times. There is no real altar. If a group of people gather together for this purpose, it is called an altar. After the song is sung three times, the filial sons arise.

³¹ The world we live in is the *yang kiai* or world of the *yang*, and the world where souls live after death is the *yin kiai*. This is also the Chinese conception.

When I have finished repeating it and speaking, the demons that cause sickness will fall on the central pillar of the house. When it has been repeated, beams will be heaped up in one place. The demon of sickness will be in the propping-pillar of the house. The incantation will press down the demon of sickness with a heap of beams. If the sick demon (demon of sickness) is pressed on the floor beam, the beam will certainly grow well. When I repeat it I walk toward the place where the sun sets. When I repeat it, I go toward the place where the moon sets.³²

An Incantation during the Tso Chai Ceremony (433)

Bo Niong and Je Niong, with two demon roads, please drink three cups of wine. Afterward I will give your life³³ to you (the life of the dog or chick). The flesh of your life is cooked. Again I invite Bo Niong and Je Niong to come and eat. I also request Bo Lu and Je Lu³⁴ to come afterward and eat your meat. Bo Niong, Je Niong, the meat is cooked. We will also invite the wood demons and the grass demons, the forest demons, the demons in front of the mountain, the demons behind the mountain, the large demons and the small demons, and every demon. You must all come quickly and eat. Those who cannot hear me and whom my voice cannot reach, all come. Come and drink wine and eat meat. When you have eaten, fly into the mountains. When you have eaten, fly into the forests. You must clear the road so the ancestors can lead the soul of the deceased back home.³⁵

³² When the above is finished, then the priest performs the *Tso Chai* ceremony.

³³ A young dog should be killed at this time, but if it is not killed a recently hatched chicken must be used.

³⁴ *Lu* is anything inanimate placed on the mountain overnight and not brought back.

³⁵ The first sentence of this song is repeated as far as "three cups of wine." The three cups of wine are then poured out, then the dog is killed by cutting its throat. The blood is splashed or dripped onto the bottom of the door. The dog is burned in the fire until the hair is burnt off, then it is cut into five pieces; the head, one half of the chest with each foreleg, and one half of the remainder of the body with each hind leg. Then the rest is spoken and the dog is offered up and then thrown away.

Mr. Shiung went and watched the performance of the ceremony, they had the *k'a gei* who performed it repeat the incantation. Written down in the fall of 1935, in the tenth moon.

An Incantation Spoken during the Tso Chai Ceremony⁸⁶ (434)

What day is a good one on which to commemorate the ancestors? This year, on the chicken and monkey days, it is a good time to commemorate the ancestors. What day is a good one on which to conduct the Tso Chai ceremony? It is on the days of the chicken, the sheep, and the monkey.

Even if the ear of heaven is big, heaven will not know it. If it rains, the earth will not know it. I, the priest, will repeat this ceremony to the sun. Then the sun will set in the mountain. I, the priest, will repeat this incantation to the moon. Then the moon will set in the forest. I will repeat the incantation to the wind. The wind will then set in the vacuum in the sky. I will repeat it to the water. The water will go into the cave. I will repeat it to the trees. The trees will fall down and become firewood. I will repeat it to the bamboo. The bamboo will then break into small pieces. I will repeat it to the forest. The forest will then become vacant and disappear.

If your ear is large so that you know about it, heaven does not know. I will then come and spread the things out for the ceremony. If it rains, the earth does not know. Then I will come and spread the things out. Now I am going to repeat this ceremony to the family's ancestors, naming each one by one. I will not repeat this ceremony for the descendants, I will not repeat it for the people's house, or for the souls of the living, male, female, old or young. I will not repeat it for the soul of the unhusked rice, I will not repeat it for the soul of the corn, I will not repeat it for the soul of husked rice or for the souls of cattle, horses, pigs, sheep, dogs, or cats. I will certainly repeat this incantation for the evil and calamities spoken by the mouths and tongues and lips of the ancestors. I will soon spread out things so that even if heaven's ears are large heaven will not know, and if there is a heavy rain, the earth will not know—not know, not know, then not know.

The demons at the junctures of the house will perish. I will use rice, beans, salt, and tea, and hit them. The demons are on the central pillar. I will use rice, beans, and salt,

and hit them. The demons are upstairs. I will use rice, beans, and salt and hit them. The demons are below the house in the corners. I will use rice, beans, salt, and tea, and hit them. When I have driven them out, I will escort them upon the pass, upon the hill, upon the cliff. I will again use rice, beans, salt, and tea, and hit them. When I have hit them, I will chase them. I will chase them away ten thousand years. They will go away forever. Then the demons will not come to the home of these old people.⁸⁷

A Memorial Song⁸⁸ (6)

We constantly go over all the world with sorrowing hearts and reach the medical tree of the great demon. As for the earth, it is broad. As for the sky (heaven), it is high. We speak of the husband of water-affection, and the wife of fish-affection. The wife sleeps until early dusk (early dawn), then in her hands takes up the broom to sweep the floor, and her husband uses a brass dipper and dips water into the iron cooking basin. Slowly she sweeps, sweeps, sweeps to the central shrine, then also sweeps the rooms on each side. She sweeps to welcome her uncle and older brothers, then sweeps her front parlor to welcome her relatives and her uncles. When her distant relatives and nearby guests are all welcome, then she sweeps clean all the dust in all the rooms. She sweeps the central parlor to welcome the shamanist (calamity father), then sweeps the floors so that the *liu sheng*⁸⁹ can be played, and the great ceremony of offerings is begun.

Two Souls Return from Hades to Enjoy a Memorial Ceremony⁴⁰ (7)

Constantly going over the world with sorrowing hearts. He went to Hwa Man and Hwa Ch'in (hwa t'in). Hwa Ch'in came and sat down. Hwa Man was hunting under the great wicker vine. Hwa Ch'in was living by the road on his hunting ground. Hwa Man climbed the large wicker vine. Hwa Ch'in came to his large bamboo grove. Hwa Man

⁸⁷ When he has finished repeating this, he takes rice and beans and chases them out of the front door, hitting them with the rice and beans.

⁸⁸ Sung at the Tso Chai ceremony.

⁸⁹ The *liu sheng* is a 6-tubed wind instrument played to the accompaniment of dancing during memorial ceremonies of the Ch'uán Miao. Often it is accompanied by the beating of the sacred drum.

⁴⁰ Sung at the end of the Tso Chai ceremony after the paper or spirit money is burnt.

⁸⁶ This was secured by Mr. Shiung after witnessing the ceremony inviting the ancestors to come. While the ceremony is being repeated, the priest has a shallow winnowing basket made of bamboo. In it he has corn, rice, and beans. As he repeats the incantation, he throws the three grains from the winnowing basket into the corners of the room—apparently to exorcise demons.

saw that his large wicker vine was bearing fruit, abundant like persimmons. Hwa Ch'in saw his large bamboo forest bearing fruit abundant like pears. Hwa Man would not eat. Hwa Ch'in said that he would not agree to this and that he (Hwa Man) certainly must eat, so Hwa Man picked the fruit and put it into one side of his mouth. It was sweet like honey, truly sweet like litchi nuts. When Hwa Man had eaten it, he became drunk. Hwa Man found a place where he could rest. Hwa Ch'in rested on the edge of a cliff of a mountain covered by a dense forest. Hwa Man rested also in a dry rock shelter in a large dense forest.

While Hwa Man slept he heard his son calling him by name to return to his home for the burning of spirit money because in his home they were just then having ceremonial offerings. Hwa Ch'in was sleeping and heard his son calling him by name to return home for the burning of incense. Hwa Man said to Hwa Ch'in, "Let us go back (home)." Hwa Man returned to the lower flat and met Ntzi's slave who tended the hogs. Hwa Ch'in returned to the great flat and met Ntzi's shepherd. The swineherder said, "You must go back and see your son who is about to burn spirit money."

Hwa Man returned (to the world) and Hwa Ch'in also returned. Hwa Man saw that his son was just engaged in memorial ceremonies and in his hand held the bamboo divining sticks and called him by name. Hwa Ch'in's son held a cup to his breast, and picking up a flowery vessel full of wine called repeatedly "My father Hwa Ch'in's soul, arise and drink wine," or called, "Soul of my dead father, arise and eat."

Until the middle of the night and nearly daybreak Hwa Man's son detained his guests, and the guests opened their mouths and said, "We have nothing to use to express our fellowship by giving or by burning for Hwa Ch'in. We have nothing to offer or to be burnt as incense to express our good will for Hwa Man. We will lead a cow to be sacrificed for Hwa Man to use as spirit money, and bring a small male pig to kill and use at the incense-burning of Hwa Ch'in." They waited until the sky brightened, until morning, until daylight, and Hwa Man got a cow and led it to the corral and went to Ntzi's stone enclosure. Hwa Man's son detained the guests and saw a sparrow hawk. It went to the edge of the sky and they saw the hawk call a swallow. They shot into the sky and killed the sparrow hawk and put it into a bamboo basket, and killed the swallow and

put it into a quart measure, and used them as offerings.

When Hwa Man's memorial ceremonies were over he went westward. When Hwa Ch'in's ceremonies were over he went eastward. Hwa Man went westward and saw his ancestors for nine generations back. Hwa Ch'in went eastward and saw his ancestors for ten generations back. They went into the green sky and never returned again.⁴¹

The Soul Comes to Seek Food ⁴² (364)

When the weather is clear the spider comes to weave webs. The spider weaving a web flies and lights on the eaves of the house.

Then the soul of the ancestor comes and goes around the house. The sons and grandsons of the soul (born in the world of departed spirits) also come and go (fly) around the house. This soul comes to get the life of the cow from the filial family. The sons and grandsons of the filial family come to get the cow king (means a good cow) from the filial family.

Now the filial son leads the cow and ties it to the doorsill. He brings a boar and ties it to a peg in the ground below the window. The filial son puts a quart of rice with eggs and salt on the table and calls the soul of the cow (into the house). When he has finished calling, he strikes the head of the cow with the back of the ax. The cow (always a bull) falls down. Then the knife cuts the throat of the cow, and the blood flows into the bucket. The beef is placed in the big kettle. The flesh and the soup are eaten and drunk by the entire group (of relatives and guests).

This year, in the eleventh moon, when it is cold, there is snow and ice in the sky and on the earth. Again wait until spring arrives, when the sky and the earth are mild (neither hot nor cold) and the thunder comes down from above and the wind and the rain descend until the ricefields of the filial family are all full. Other people have a cow, and they take the harrow and the plow and put them on the back of the cow and drive the cow rapidly.

The filial family has no cow, but takes a hoe and hoes the field. After they have hoed several days and nights, they still cannot equal what the family formerly did plowing with

⁴¹ When the Tso Chai ceremony is finished, the soul returns to paradise and seldom comes back again.

⁴² Sung at the Tso Chai ceremony when the cow is being killed.

e cow while the cow was stepping two steps.
(The cow has been sacrificed.) Then the
ial son lifts up his head to the sky and
hs saying, "Alas, the cow which we for-
erly had was very strong. Now he has gone
into the clear sky."

*The Winnowing Basket Is Taken off the Back
of the Deceased Ancestor*⁴³ (366)

In most ancient times Ntzi Niong Leo's⁴⁴ chiken and his dogs slept until midnight, en the chicken and the dogs arose and then ent searching for dead men's souls. When ey met a soul, they would bite it (and eat i. The dead man's descendants prepared me food and wine, and went to invite play-
s of the *liu sheng* and beaters of the drum come. When they had come, they first lled a chicken and a dog at the door (and rinkled the blood on the doorsill) so as to orcise unclean spirits. Then the *liu sheng* as played, and the drum was beaten. Then ale and female descendants went out to elcome the dead person's soul back home. hen he arrived, they took the bamboo sket off his back. After they had removed is, the soul went laughing and smiling to eaven (the ancient level place of Ntzi), ere to see their ancestors.

*Hawk Seized the Winnowing Basket of a
Dead Man's Soul and Flew Down to
Earth*⁴⁵ (368)

In ancient times there were two birds. One as a *la jin*, a sparrow hawk able to soar out in circles. The name of the other was *ang ko*, a hawk that could fly away out sight. When these two birds had slept until midnight, they flew to the edge of the y and the end of the earth. Then they oked and saw a dead man's soul carrying bamboo winnowing basket on his back, uck in the door of Ntzi Niong Leo's palace he was trying to go in). When these birds w it, they were impatient and grabbed the sket of the dead man's soul off (so that it ll down). The dead men's descendants, hen they want to take the baskets off their backs, must first make offerings to these two rds before they can do so. After they have ken the baskets off, the dead people's souls, ughing and smiling, go back to the sky to et their ancestors.

⁴³ Sung at the Tso Chai ceremony.

⁴⁴ Ntzi Niong Leo (god, foundation, old) is parently another expression meaning Ntzi, the eatest god.

⁴⁵ Sung at the Tso Chai ceremony.

*Making an Offering of Food to the Ances-
tors*⁴⁶ (372)

When the weather is clear, the thorny mushrooms grow on the trees. When it rains, the shaking mushrooms grow on the *maliu* trees.

One year Na Bo Hmong's souls fell down. After another year Ji Je Hmong's (Miao husband) souls also fell down.⁴⁷ They left sons at home and daughters on earth.

The sons and the daughters thought of the kindliness of their parents, and they could not endure it in their hearts. Then they went to the creek to catch fish (with their hands) and entered the forests on the mountain to shoot wild animals.

When they had gotten the wild animals and the fish ready, they returned home and made some clothing. Then the sons and daughters sent word to invite their uncles and cousins to come.

When they arrived, they took halves of a bamboo joint to divine before making the offerings. Then they offered food to the departed first forefathers, and invited them to climb upon the bowls (of fish and wild-animal meat) and eat. Then they invited all the ancestors to come and climb upon the bowls. When they had all climbed upon the bowls (and eaten), it was finished.

*What the Liu Sheng Says When a Certain
Tune Is Played during the Tso Chai
Ceremony to Welcome the Soul of the
Dead* (435)

"De long,⁴⁸ I welcome you back home. De long, I welcome you back home. I welcome you back. I welcome back your soul so as to take the basket off your back. I welcome you back to remove the basket. When you come to the middle of the garden, you fear snakes. Upstairs you will not fear snakes. Come and drink the wine that welcomes your soul. Drink once. I invite you to come back to visit. Drink the second time. I invite you to come back to enjoy incense smoke. Drink the third time. I invite you to come back and receive the paper (spirit) money. Drink the fourth time. I invite you to come back and receive gold. Drink the fifth time. I invite you to come back and sit inside the house. Drink the sixth time. I invite you to come back and walk on the paths (near the houses). Drink the seventh time. I invite you to come

⁴⁶ Sung at the Tso Chai ceremony.

⁴⁷ This means that these people died.

⁴⁸ The de is a dental T, and the two words imitate the sound of the *liu sheng*.

back and change your hat. Drink the eighth time. I invite you to change your clothes. Drink the ninth time. I invite you to come back to see your wife and sons and daughters and relatives and friends. I welcome you back, I welcome you back"⁴⁹

*A Song to Welcome or Lead the Soul of a Dead Ancestor Back Home*⁵⁰ (448)

In a tribe of Miao a woman died and left an orphan at home. In that Miao tribe the husband of this woman also died, leaving a sad son behind.

The Miao woman had died a full year, and the Miao husband had also died a full year. The son sat meditating about the mother. This mourning son also thought about his father. He could not get through thinking of his mother and his father. Then he went along the river to find fish. He also was going to proceed along the forest on the mountain to find meat. When he went along the creek, he was unable to net fish. He only caught a small rat. He went along the mountain to net wild animals. He did not net a big animal, but only a small bird. Then he brought the rat and the bird back home. He also took a *liu sheng* and put it in his home. He also took a big drum and put it in his parlor. Then he played the *liu sheng* and beat the big drum to welcome back the Miao mother to take the straw mat off her back. The orphan prepared wine and meat and waited to welcome his Miao father back so he could take the bamboo basket off his back.

⁴⁹ This tune is repeated eight times, that is, it is played nine times in all. It is played to the east of the house, out of doors. With the player of the *liu sheng* are the guests, the sons of the deceased, and their wives. Although it is daylight, one light is lighted and kept burning by the sons and daughters. They take out with them a flat bamboo basket in which they place an egg, a biscuit, and a bowl of rice. In a bowl is placed a joint of bamboo cut in two. In the basket they stick up a twig to represent a person. Then all march into the house, a son carrying the basket. Inside the house they make circles around to the left, then to the right. Then the basket is put down and his wife, daughters and daughters-in-law, and other women friends weep loudly. The men do not cry, but they also say words expressing their sorrow. The stick representing the ancestor is dressed before they first leave the house.

⁵⁰ Sung during the Tso Chai ceremony. It is sung three times in succession. The filial son must kneel down on the floor and put his hands over his eyes the better to hear what is being said by the singer. When the singing is ended he arises.

Relieving the Soul of the Dead during the Tso Chai Ceremony (450)

Directions: Take a joint of bamboo and break it into a pair of divining sticks. Then make a seat for the soul. Use a winnowing basket and three bamboo sticks and make them into a circle. For males, use men's clothing and put it on the image. Use women's clothing for women to wear. Take a cloth and wrap it around the head of the image. One garment, two, or three may be used. In the winnowing basket put rice biscuits. Use a bowl of boiled white rice and one egg. Cover the biscuit with a big bowl. Put these all on the table. Then the priest will chant as quoted below. The priest also carries a bamboo flat bowl. In this bowl he uses salt, tea leaves, uncooked rice, and beans. The priest shakes the bowl as he chants. After shaking the bowl awhile he picks up beans and throws them about the room. He chants—

"I, the priest, have come from the land of Ntzi Niong. When I come, I will wear an iron hat on my head. I come from the sky. I wear palm-fiber clothing. I come onto the pass. I wear a suit of wooden clothes. In my hand I carry a peach branch. On my back I carry a hard bow and a crossbow. In my hand is a sword. I will not cut off a man's head. I will not behead the souls of the domestic animals. I will not behead the souls of chickens and dogs. I will not behead the souls of the five grains. I will not behead the souls of the descendants. I will not behead the souls of the earth, water, or fire. I will behead the souls that cause death. I will behead the demons that cause death at childbirth and demons that cause diseases, and I will behead demons that cause quarrels and evil deeds. I will behead them where the sun sets and where the moon sets. I will also behead the forest demons, behead the mountain demons, behead the demons that cause people to fall in water (and drown), behead demons of cliffs and rocks, and behead the big sea, the big river, and small stream demons. When I have beheaded the demons, I the priest, will bring the souls of the ancestors back and take off their loads (basket and mat). I will send the soul of the Miao mother and the Miao father up to Ntzi Niong's place where they will go and see their ancestors and will go and find their own living."

When he has chanted this far, he puts the two divining sticks in the winnowing basket and empties into the winnowing basket the wine and the meat.

*In Incantation Repeated at the Tso Chai Ceremony*⁵¹ (451)

Directions: Request a priest from another home to stand outside the door. This priest holds a sharp knife in his hands. Another priest holds in his hands two pieces of bamboo used as driving sticks. At the front door three pieces of bamboo are stuck up. The sister used to dry clothing is put on top of the sticks. A small dog is brought and tied to the post on which the drum is hung. Then the dog is led into the parlor and is led around several times (several times in one direction, then several times in the opposite direction). Then the priest outside the house leads the dog outside the door. Another priest brings a vessel of wine. He offers up the wine (pouring it onto the ground). Then he chants—

"Great old forest, great old forest, today is a good day, tonight is a good night. The master will pay respects to the soul (of the departed ancestor). They invite me to call here Bo Lo and Je Lo⁵² to come and drink wine (enjoy the feast.) When you have drunk, you must go and drive off the forest demons and the wild demons and drive away the mountain demons and the cliff demons, and drive away the tigers and wolves. You must wait until that family's souls have the winnowing baskets taken off. Bo Lo and Je Lo, when you have eaten, quickly go."

When he has chanted to this place, another priest says, "Bo lo and Je Lo, now I am going to give the life you wanted to you."

Then the priest at one stroke of the sword kills the dog and sprinkles the blood on the bottom of the door. Then the priest lights a fire and burns off the hair of the dog, and then opens the abdomen of the dog. First he takes out the dog's intestines, liver, heart, and lungs, and offers them up to Bo Lu and Je Lu.⁵³ Then he divides the dog up into five parts and offers them up. Then the offering is finished.

The Ceremony to Bring the Soul of the Dead Back at the Tso Chai Ceremony (452)

In the parlor a bamboo stick is stood upright. Another is placed upright to make

⁵¹ During this ceremony a young dog must be killed near the door to clear (open) the mountain.

⁵² Bo Lo and Je Lo are a woman and a man who control the demons in the mountains. Apparently they are demons.

⁵³ Bo Lu and Je Lu are apparently the same as Bo Lo and Je Lo.

a cross. Then request the uncle (father's younger brother) to come and carry the winnowing basket for the father's soul. If it is the mother, request her older and younger brothers to come and carry it. If it is the grandfather, then his younger brother must be requested to come and carry it. If it is the grandmother, her older and younger brothers should be invited to come and carry it. The place to welcome back the soul is a hundred-odd feet east of the house. In that place a bed must be put. On the bed must be placed nine cups and nine wooden bowls. In the home of that family the drum must be constantly beaten until the soul arrives in the house. The one playing the *liu sheng* goes in front when the party goes out from the house and when they return with the soul. The person carrying the basket for the soul goes behind the person playing the *liu sheng*. The filial son must go behind the one carrying the basket for the soul. The rest of the men and women and boys and girls all go to the place where the bamboo bed is and stand there. Then the priest chants—

"Today is a good (lucky) day. (The name of the one for whom the ceremony is being conducted is spoken.) Your sons and daughters-in-law have placed nine bowls, nine cups, and use wine and rice and come to welcome the father and the mother and the soul of the ancestor to return to have the winnowing basket taken off, the load taken off, and when the load is taken off you yourself must go back to Ntzi Niong Leo's place."

At this time all the women must weep loudly, and the man who plays the *liu sheng* plays and turns around and around. The drum is constantly beaten in the house. They all parade around the soul's bed three times to the left and three to the right, then bring the soul back into the house. But when the soul is being brought back, the wives of the actually-born sons of the soul must certainly light a torch and stand at the side. When they go back to the house, the person with the lighted torch goes in front. When they come into the main room, they must certainly carry the basket of the soul (in which it is carried) and walk around the parlor to the left seven times, and to the right seven times. When it is done, the filial son kneels down inside the room near the front door. The one carrying the spirit's basket places it on a table at the farther end near the door. When the one playing the *liu sheng* has finished, the filial son gets up. This is the way the soul is welcomed.

Thanking and Acting Filial toward the Ancestors (524)

The sky was rotten like chicken manure. The earth was rotten like duck manure. Pan Ku rose to separate the sky and the earth. Hu Hsi came down and created the *yin* and the *yang*. Shen Lung the emperor came and created the five grains. Hsuen Yuen the emperor came and created clothes to wear.

At that time Li Lao Chün came to learn the blacksmith's trade. He then used his lips as bellows, and his fingers for tongs. He used his knees for anvils, and his fists for hammers. Then he created an ax and a chisel and an adz to cut wood. Then he took these things and cut down an oak and a pine, and they fell on the road.

Then he took the oak to make a table of, and the pine to make stools with, and used a high table to put the straw mat of his ancestors on. He will make a stool on which to put the winnowing basket taken off his ancestors.

Now we will use this table to put the winnowing basket from the back of the dead ancestor on. The table outside the house is then the table of the soul. The table inside the house is to place offerings for the dead person on. The table outside is for insects. The table in the home is for us to use in showing respect to the soul of the dead. The table outside is like a stool. (People can sit on it at will.) The table in the house is to be used by the filial sons to express thanks to their parents.

Now we will take the table (from outside) inside the house. This table has one leg that points toward the mother's brothers. The table outside is flat on top. That table when taken into the house has one foot that points toward the young brothers of the father. The brothers of the mother are called *Ye Glang*. The younger brother of the father is called *Ji Je*. So we will take off the straw mat from the back of the mother, thus making her feet and her hands and her whole body lighter so that she may go back to see her ancestors.

But what is there that the filial children still cannot do? We request the mother's brothers to tell us. This uncle replies, "Please report what affairs you may have." Then the manager replies, "The filial sons have paid out money, food, pigs, sheep, and cattle. The wives of the filial sons have given clothing, cloth, and skirts." Then the brother of the mother says, "The filial sons gave silver, so the filial sons will have silver to use. They gave food, so they will certainly have food to eat. They gave a cow and a pig, and will

also have pigs, cattle, and sheep. The daughters-in-law gave clothes, skirts, and turbans so the family will have clothes, skirts, and turbans to wear."

Here the ceremony is finished. Then the mother's brother will take off the heads of the filial sons the white paper and the white turbans. Then the sons and daughters and their wives and husbands and the grandchildren will all weep.⁵⁴

At the End of the Tso Chai Ceremony (133)

At night, at the end of the Tso Chai ceremony, when all is finished, the filial son (the oldest son, who has charge of the ceremony) kneels in the main room of the house. First the man who had charge of all the ceremonies asks, "Has the man acting as priest beer seated?" All reply, "He has sat down." Then he invites the drummers and the players of the *liu sheng* to be seated. He invites the near blood-relatives of the filial son on his father's side, the father's older brothers, father's younger brothers, father's older and younger sisters, and the husbands of the father's older and younger sisters all to sit down together.

Then the master of ceremonies reports all the expenses of this memorial ceremony, one by one. When he has finished he addresses the filial son as follows: "Because the filial son has spread a feast, in the future he will have food to eat (because helped by the deceased ancestors). The daughter has given clothing (to the dead person), so in the future she will have clothing to wear."

The master of ceremonies again says "Those of the bereaved family who have given a pig or two in the future will have pigs to raise. Whoever presented any other kind of domestic animal will in the future have such animals to raise. Whatever kind has been given shall be had."

When he has finished speaking, all the stools and tables are turned upside down. Then the master of ceremonies says, "Let us see whether it is the mother's younger brother who pushes over the tables and stools, or the father's younger brother." If it is the mother's younger brother who turns them over, then the father's younger brother must take off the white mourning cloth from the head of the filial son and help the filial son arise. If the

⁵⁴ This is apparently sung during the Tso Chai ceremony. While it is being sung, all the descendants of the dead with their wives and husbands and children kneel down.

younger brother of the father overturns the table and stools, then the mother's brother must take off the filial cloth from the head of the filial son and help the filial son arise.

The one who turns over the tables and the stools says, "I overturn illnesses and pains and quarrels and lawsuits and deaths. I push them westward to the place where the sun sets, to where the moon sets. From the day when we have pushed them, the descendants will fill up the home. From this time gold, silver, and wealth will come in heaps."

After this has been spoken, and the stools

and the tables have been overturned, they must be set upright again. When he is setting them back in place he says, "I am setting up the descendants so they will fill up the house. I am erecting their gold and their silver in heaps. From this time onward they will increase and become wealthy."

After he has finished speaking, then all the family which has had the Tso Chai ceremony will weep and consider the fact that in the future, after the Ch'ao Chien ceremony has been performed, they will be separated from the ancestor forever.⁵⁵

USED DURING THE CH'AO CHIEN CEREMONY

Changing the Coffin during the Ch'ao Chien Ceremony (449)

The Miao mother died long ago, The Miao father also died very early. They left behind an orphan to watch the grave at home. But the Miao mother was tired of living in the coffin and could not sleep. She then returned and gave a dream for her filial son.

The Miao father was also unable to rest quietly in the coffin. He also came back and revealed himself to the filial son in a dream. But the filial son also thought of his mother and father. The filial son saw that the dreams they caused were not good, and these dreams were certainly not right. Then he dished up a bowl of white rice and wrapped it in cloth. Then he took the rice and asked a *tuan kung* to look at it. The *tuan kung* opened the package and looked. He looked upward and downward and crosswise, and he could not see any demon. He also saw that there were none of the nine kinds of demons or the four kinds of demons. Then he again looked carefully before he saw that the backbone of the Miao mother was erect in the grave. He also saw that the Miao father's backbone appeared in the white rice. Then the orphan saw it. Then he ran back and followed along the creek to net fish, and followed along the mountain to net animals. He also went into the forest to find wood to make a bed with.

In a few days he caught fish and birds and also secured the wood. He took the wood and made a bed and arranged it well. Then he took the big *liu sheng* and played it and moved (danced) about. Then he brought the small *liu sheng* and played it a while.

He also brought the big drum and hung it up well. He himself prepared nine times wine, meat, and rice, and invited the early ancestors to come and eat. He also invited the aged parents who wanted their bones turned over to come and eat. "When you have finished, we will again place your bodies (in another coffin). You must protect and help your descendants so they have food to eat and clothes to wear. You cannot come again and ask your descendants to turn your bones over."

The flower has closed up. The song is ended.

A Song about Digging up the Bones of the Dead (487)

When a person travels all over the world, it stirs his heart. This year has arrived when Niao Jang was going to (ceremonially) dig up the grave of his ancestor. He then called Ntzi To Mo to come and open the grave.⁵⁶ The priest went to the foot of the grave and dug three strokes. Then he dug three strokes with the hoe at the other end and opened the grave.

He saw that Je Hmong's bones were as numerous as those of cows or horses. He placed a piece of cloth on the grave, then took the wine and the oil and washed the bones in the coffin well. Then everybody carried dirt to cover up the coffin. When they had finished they all returned to play the *liu sheng* and beat the drum and kill the cow to offer as a sacrifice. When they had finished sacrificing, then the deceased ancestor enjoyed peace.

⁵⁵ The dead will come back again only once, at the Ch'ao Chien ceremony, and at that time his presence is less evident than at the Tso Chai ceremony.

⁵⁶ He was a priest or *mo*, and only a priest should perform this ceremony.

Formerly the bodies were buried parallel to the mountains.

A Chant by the Fan Si or Master of Ceremonies at the Ch'oo Ch'oo Ceremony, just before the Opening of the Grave (531)

"So-and-so (the name of the deceased person), you are unable to sit or to sleep. You will come and ask your descendants for ears and eyes, and to dance. We have prepared ears and eyes and dancing for you. We will wait until you are sleeping well below the sky. We will now prepare silks and satins for you to wear. We will prepare a big tiled-roofed house for you to live in, and let you sleep well below the sky."

(Here the names of the ancestors for three generations are repeated, asking them to come and eat meat and drink wine and to stay with their descendants one night.) "You must protect and help your descendants so they will have food and drink, and then the descendants will constantly make offerings to you."

After this song, they sing songs most of one night, beat the drum, and play the *lu sheng* with dancing, and with weeping when the grave is opened, when the new grave is covered up, when the descendants welcome the soul home and the *lu sheng* is played,

until the end of the ceremony. This ceremony may last one or three days.

A Chant by the Fan Si at the Ch'oo Ch'oo Ceremony when the Soul of the Dead Ancestor Is Sent Back to the Grave (532)

"So-and-so (name of the dead ancestor), you have been back here a long time. We fear that clear water may come and wash away your bed (in the grave). We fear that maggots and ants will get your sleeping place. We are going to send you back to have the wild reeds as companions and to stand beside the wild grass. You yourself must go and dig up roots to eat.⁵³ You must pick wild vegetables to nourish your body. When you were a human being, you wanted a home, and as a departed soul you must want a grave. You are going to leave. When you are thirsty⁶ and hungry, you must appear in dreams to your sons as wind, heavy rain, and loud thunder. You must not cause your sons and grandsons to have pains and illnesses, lest your descendants be like a grasshopper that cannot get enough to eat. I fear that in that case you will have to go outside and eat fruit on the wild vines."⁵⁴

USED WHEN WORSHIPING THE SKY DEMON

The Ceremony of Offering a Pig in the Worship of the Sky Demon (660)

"When feeding the pig,⁵⁵ feed one handful, and then you leave for one year. We feed two handfuls, and then you leave for two years. We feed three handfuls, and then you leave for three years. We feed four handfuls, and then you leave for four years. We feed five handfuls, and then you leave for five years. We feed six handfuls, and then you leave for six years. We feed seven handfuls, and then you leave for seven years. We feed eight handfuls, and then you leave for eight years. We feed nine handfuls, and then you leave for nine years. When we feed him ten handfuls, you stay away a thousand hundreds of years.

"Zye Ntsai Zye Leo, you are in Ntsai's

"In the world of the deceased, the souls of the dead are supposed to dig up the roots of a kind of grass that is ground up and eaten in times of famine, and also to gather and eat wild vegetables and wild fruit.

"This chant is used in the same ceremony as No. 531 above.

"Each time the priest speaks of feeding the pig, he takes a handful of pig's food and throws it upon the pig's body.

heaven. You come and take a pig from this family. This family will give it to you. You must make the family's illness light. You must make the family's pains light. Make their mouths and tongues light (lest they anger people). Make their wrongs light, and make their calamities light. Now we will end this (animal's) life and give it to you. You take it with you. Don't come back for a thousand hundreds of years. Since you have a horse, you ride a horse. I have no horse, so I will ride a wind spirit."

"Has he come?" Then the companion of the priest answers, "He has come." At this time the pig is killed. The pig's blood is mixed with corn meal and is rolled into biscuits. Hot water must be poured on the pig. The hair must be burnt off, and then the skin is scraped off with a hoe. When this is finished, the pig is cut up into small pieces so that each person gets one piece. (The size varies according to the number present.) What is left over is boiled. Tea is made of a bush having thorns, and everybody drinks some of the tea.

An offering of pork and this tea is made once. Then everybody plays on bamboo flutes. When they have finished playing, everybody eats some of the biscuits made of corn meal.

and blood which have been cooked. When they are through eating the priest says, "Zye Nts'ai Zye Leo, have you come?" Then everybody replies, "He has come."

When they are about to worship the sky demon, they split the skull of the pig open and take the brain and offer it to the sky demon. They do not tell the demon that it is pig brains but say to the demon, "This is salt." Then they offer some salt and say, "This is ashes we are using to worship you." Then the priest says, "Zye Nts'ai Zye Leo, have you come?" Then all reply, "Come," meaning that he has come. "Have you come to eat pig brains, will you come?" They reply, "He has come." He then offers the pig's liver and says, "Have you come?" They reply, "He has come." He offers the pig's kidneys and says, "Have you come?" They reply, "He has come." He offers the intestines and says, "Have you come?" They reply, "He has come." Then in the same way the stomach, some of the bloody biscuits, then rice are offered, each time with the same question and the same answer.

When the above has been finished, they take the ropes used to tie the pig, the bamboo flutes, and the seven wooden knives used to cut the blood biscuits, and they bring them and say, "Now we are going to escort Bang Tsī out of doors." Then the priest sings the following song:

"The flowers will slowly fade away.

"Yang Leo Gu Hnun (Mr. Yang who is excellent at shooting arrows) came for a long time today. He will return to Ntzī's plain. Because the Chinese were not efficient in worshiping the sky demon, they wanted me, Yang Leo, to go and help the Chinese worship him. At that time the pig's heart of the Chinese stuck to the cooking vessel.

"And the Chinese said that I, Yang Leo, ate it.

"They said that I swallowed it. So the Chinese brought soldiers and surrounded my house and attacked. Ntseu (ntau), the Chinese, shot me dead.

"He killed me dead below that stone slab

"And threw me over the cliff.

"Now Zye Nts'ai Zye Leo, ah,

"Now this family's pig has been killed and eaten up.

"The pigpen has been split up and burnt

"You (the demon) go, and you must not come back.

"We have escorted you to Ntzī's sky to live.

"Go, go, go, go."

Then all the ropes that tied the pig, the seven wooden knives, the sticks used in tying the pig, and the bamboo cups are all taken outside and thrown into the mouth of a cave on the side of a cliff. Then the front door of the house is closed, and it is not opened again for three years.

THE CALENDAR FESTIVALS

THE NEW YEAR

A New Year Song (320)

I roamed all over the world, and it stirred my mind. I roamed as far as Lo Ts'en Tsī's road. Speaking of the earth, I have roamed all over the sky, and I went as far as De Ch'ai Niong's dwelling. Lo Ts'en Tsī first came, and he slept until midnight. He remembered that there was a parlor that contained many people.

When De Ch'ai Niong first came, he remembered that there was a New Year's hall. Lo Ts'en Tsī had an animal hall on the pass in which to make offerings to the souls of animals. De Ch'ai Niong went to the new spring hall on the back side of the mountain. Lo Ts'en Tsī had a new place for commemorating the flowers which he placed on one side waiting until Dao Re Hmong Re should come and visit him.

De Ch'ai Niong had an animal hall where he played. He waited until Dao Re Hmong Re (Dao Ren Hmong Ren) went with him

and danced. Dao Re Hmong Re went with them as far as the ridge. They waited until Dao Re Hmong Re went to roam, and after they came back they farmed the crops and the crops were good. De Ch'ai Niong's New Year hall was near to the forest. After Dao Re Hmong Re paid his respects to the New Year parlor, they went back with him, and then crops were excellent.

At that time Lo Ts'en Tsī made another New Year parlor in the borderland. De Ch'ai Niong also went and made another hall for the souls of animals in a good place. Lo Ts'en Tsī went past the New Year hall and left it on one side. After a day Dao Re Hmong Re came along to pay respects to this New Year's hall with them all. De Ch'ai Niong went past the animal-soul altar and left it there.

One day Dao Re Hmong Re with his friends arose and went past the parlor. Then they went home and did farming that had many good uses. Then they paid respects to

this altar and went home to farm before they got food to eat.

Words Sung on the First Day of the New Year while Offerings Are Being Made⁶⁰ (638)

The first day of the new year has come. Your descendants have cooked new rice. The new year will become 10,000 years (for the descendants). We offer to you a wooden spoon (in which food is given) so you can eat the New Year meal. Heo lo hai (Xau lo Xai, meaning come and eat and drink). Let the female and male ancestors for three generations come together to eat the New Year feast. Heo lo hai. When you have eaten, you must come and increase the strength of your descendants in order that they can plow and sow the fields and the mountain wildernesses so they can have food. If they have food and clothes, then we will first make offerings to the three generations of female and male ancestors. Heo lo hai. When you have eaten, you must come and add many domestic animals and cause the crops to grow, and cause the old forests and uncultivated hills to grow (trees and grass), and cause many sons to be born, and many grandsons. When the descendants have planted their crops and made clearings in the wilderness, you must cause your descendants to get things to eat and drink, and they

will make offerings to the three generations of female and male ancestors. Heo lo hai.⁶¹

Offering Wine to the Ancestors on New Year's Day⁶² (639)

My grandmother and my grandfather, today is the first day of the New Year. My three generations of female and male ancestors have come to drink New Year's wine. When you have drunk wine, you must lead your descendants forth to be scholars and civil officials and lead them to be military officials. After that you must look after your descendants so that they can raise many domestic animals. When you have drunk, you must make their descendants very numerous. You must cause the sons and grandsons to have food and drink. You must cause the descendants to succeed so that they have meat to eat and wine to drink. Then they will first come and make offerings to you three generations of female and male ancestors so that you will all come and get (wine) to drink. When you have drunk and gone you must not nourish diseases (lest they come and injure us). You must not nourish groans, you must not nourish quarrels, you must not nourish crimes, but let the descendants farm and get food and drink. They will first make offerings to the female and male ancestors of three generations so that they may come together and drink.⁶³

THE THIRD DAY OF THE NEW YEAR

Words Sung while Making Offerings on the Third Day of the New Year⁶⁴ (640)

My grandmother and my grandfather, the third day of the New Year has arrived. The three generations of female and male ancestors have already been here three days. The big hill is trampled down.⁶⁵ Now we in-

vite you to come and eat the biscuits you have left over. I am going to report to you so that you may depart. You will return to your places and stand among the reeds and sit among the flowers. You go and dig up grass roots to nourish your lips (to eat). You must

is called on first, then his wife, then another male of a nearer generation.

⁶⁰ Obtained from Hsiung Tzu Niang of Wang Wu Chai.

⁶¹ When he has repeated to this point, he calls the names of the ancestors one by one, beginning with the oldest, inviting them to come and eat and offering them food. Sometimes the offerings are thrown on the ground, and sometimes they are placed in a bowl on a table. Always the male

⁶² Obtained from Hsiung Tzu Niang of Wang Wu Chai.

⁶³ The grass on the hills is trampled down by the people enjoying themselves on the hill at New Year time.

⁶⁰ Obtained by the farmer-priest Hsiung Tzu Niang near Wang Wu Chai.

First a pot of new rice must be cooked. Fresh water and new tea leaves must be used to make tea. The tea must first be offered to the ancestors. When the tea has been offered, then they offer rice and meat. The priest repeats this song while making the offerings.

⁶¹ When he has repeated to this point, he calls the names of the ancestors one by one, beginning with the oldest, inviting them to come and eat and offering them food. Sometimes the offerings are thrown on the ground, and sometimes they are placed in a bowl on a table. Always the male

⁶² Obtained from Hsiung Tzu Niang of Wang Wu Chai.

⁶³ The grass on the hills is trampled down by the people enjoying themselves on the hill at New Year time.

go still more and dig up grass roots and roots of reeds to nourish your bodies.

Now you have eaten. You must go and carry away illnesses (for the descendants). You must go and carry away pains, you must go and carry away quarrels, and you must go and fill up the pits of illness and fill up the pits of groans and fill up the pits of quarrels, and you must also go and collect all kinds of pain and illness. When you have collected them you must increase the strength of your descendants to farm, to open clearings in the wilderness, and to cut down deep forests. You must cause your descendants to have food to eat, then they will make offerings to you three generations of female and male ancestors.

You have eaten. You must wait the year and month when you should come, and then we will invite you to come and eat meat and eat rice. You have eaten, so go. If you become hungry you can in a dream at night imitate rain and wind as a sign (and we will know that you are hungry).⁶⁶ You must not come as a sickness or a pain and injure us lest your descendants have to eat wild berries behind the house (because of hunger) and become unable to make offerings to you. Please come and drink (wine), and when you are through drinking return to your place and come back at *tuan yang*, 端陽.⁶⁷

Words Chanted by the Priest When Tea Is Offered on the Third Day of the New Year (641)

It is the morning of the third day of the New Year. People are through playing on both the large and the small mountains. When the remaining biscuits are all eaten, you must drink tea. When you are through drinking tea, I will inform you that you must go to your country and dig reed roots to nourish your mouths and dig grass roots with which to nourish your bodies. When you have drunk tea you must go and remove calamities, sickness, quarrels, and bad things. You must increase the strength of your descendants so that they can farm, so that they will have strength to climb mountains like wild pheasants running, and go downhill like black snakes. When you have drunk it you must increase the strength of your descendants so they can go and farm. When they do their farming do not let the grasshoppers eat it or white insects cut it off. Let your descendants have clothes and food. They will first make offerings to the female and male ancestors for three generations.

Now we want to invite the deceased ancestors all to come together and eat. When you are through eating, I will determine for you that you must wait until the fifth moon at *tuan yang* before we will again make offerings to you.

THE TUAN YANG FESTIVAL

*Binding the Sky and the Earth*⁶⁸ (355)

In most ancient times there were a husband and his wife. The name of the husband was Ji Je No K'a. The name of the woman was K'a Te Na (bind earth mother).

They slept until deep in the night, then arose and went to seek the seed of the sky and the earth. While they were seeking they saw the seed of the sky yielding fruit above the sky. They saw the seed of the earth on the edge of the earth. They then picked the sky seed and the earth seed and carried it back on their backs.

They went and tried to grind the seed on a stone grinder, but the grinder could not move.

⁶⁶ This is regarded as such an omen by Chinese and others in West China.

⁶⁷ A festival observed on the fifth day of the fifth lunar month.

⁶⁸ Sung at New Year, *Tuan Yang*, and on the fifteenth day of the seventh lunar month.

Then they sent messages to hire people. They hired one Glang Je Lo Bo (demon male sky mother [?]) to grind. He took the sky and the earth and ground them into one heap.

This woman could grind but could not winnow. They then went and hired Glang Na Ngeo Gu to come and winnow it. She winnowed it into a heap.

Then they went and hired Ja Ngai Glang Tai (nine pairs demon fire) and Ja Ngai Glang Glei (*glei* means water). When these had come they took the sky and the earth and fire and water and mixed them.

Then they hired Ntzi Lo to come and carry it on his back. Then he carried it away and piled some of it up into a high land and called it the sky. The low level land they called earth. From this time came the sky and the earth.⁶⁹

⁶⁹ The word *lo* in Ntzi Lo means sky.

*Offerings at Tuan Yang in the Fifth Moon
(643)*

My grandmother and my grandfather, today is the fifth moon feast (festival), *tuan yang*. We invite you female and male ancestors for three generations to all come together and eat the *tuan yang* meal. Xai, Xai, Xai.

When you have eaten it, cause your descendants to be students and civil officials. When you have drunk, go and cause them to be soldiers. When you have eaten, cause the domestic animals of your descendants to be very numerous. When you have eaten, cause your descendants to multiply and cause them to have clothing and food and drink. They will then first make offerings to their female and male ancestors for three generations so they can come and drink. When you have eaten, you go. If you are thirsty, you change to wind and rain and come first and come and reveal it to us. Do not become severe illnesses and come to injure us. You

must protect your descendants so they will have food and drink before they can make offerings to you. Xai, Xai, Xai.⁷⁰

*Finding the Sky and the Earth*⁷¹ (356)

In most ancient times there was a man named Niong Glo Bo Glei (foundation black feed or female dog). He slept until midnight, then arose and went to find the sky and the moon. When he had found them he bit them with his teeth. He bit them until the sun and the moon fell into the pool of water.

Then there was a Chinese who heard about this. He went to rescue them. He saved the sun and the moon alive. The shadows of the sun and of the moon moved back and forth in the pool of water. He again went and rescued them, and the sun and the moon ascended into the sky. When they had gone up into the sky, they shone on the people on the earth. Then the people of the earth secured a good (satisfying) life, for they had the grains to live on. (They would not grow without sunlight and moonlight.)

THE CEREMONY OF EATING NEW GRAIN

Song Sung at the Ceremony of Eating New Grain (644)

Xai, Xai, Xai. We are making offerings to our female and male ancestors of three generations. Your descendants have harvested their crops and have not yet tasted them, and today is a propitious day. We will first come and make offerings for the female and male ancestors for three generations to all come together and eat. When you have eaten, all of you come together and eat (the) new

(grain). When you have eaten, you go and remove quarrels, and add to the power of your descendants to do farming and to make clearings in the deep forests. Let your descendants have food and drink, and they will come and make offerings to you. Let them farm and have food and drink, and they will come forward again and make offerings to the female and male descendants for three generations before you can have things to drink.⁷²

NATURE SONGS

The Insects and Birds Report that Spring Has Arrived to Cause People to Farm (Plow and Sow) (549)

The weather is cold in the winter. The earth is cold during two months in the winter. Today it is the new spring in the first lunar month. The New Year meal has been eaten. In the winter the insects and birds are all sleeping with hands and feet folded. When the spring has arrived and the weather is mild

and the earth is warm, the insects clap their wings and come early. When they clap their wings the daylight is about to come. Then the birds get up and sing, calling to Ba Na's industrious son to get up early and go to the edge of the land and do his early farming. The insects get up and call to Je Ji's industrious son, and he goes to the wilderness to sow the soil. Then the birds sing industriously and urge the industrious son's planted

⁷⁰ The X of Xai is a rough H. The expression is said to mean "come eat and drink," or "we are making offerings to you."

When the above has been chanted, the officiator must call by name, as elsewhere described, the departed ancestors for three generations.

⁷¹ Sung at New Year, *Tuan Yang*, and the fifteenth day of the seventh lunar month.

⁷² The name of the deceased ancestors for three generations must be repeated, and each called upon to come and eat and drink, as described elsewhere.

corn and rice to flower. The insects quickly cause the corn and grain to grow seeds. The rice in the mother's field yields until the flat is all yellow. The father's corn covered the mountain with yellow. After the birds got their rice to eat, they sat quietly. When the insects got corn to eat, they also went under the ground and slept peacefully (until next spring).

A Nature Song (673)

In the night the dew comes out on the leaves and the grass.
Then the insects come forth and drink the dew.
When they have drunk their fill,
They begin to sing.
Then the buddhas and the gods enjoy their sweet music.

WAR SONGS

A War Song (84)

On a clear day there was a bird called *gan o* (*gan*, meaning dog; *o*, the name of a species of birds), which was singing as he sat on a large reed. On a clear day there was also a bird that sat on the top of a tall tree and sang.

A son was born to me, and I could not find a name for him. I named him Chung (a part of a loom). I also have a son named Lo. The older brother, when he grew up, carried a curved spear. The younger brother carried a straight spear (called a kill-knife). The older brother was large and led soldiers to Shiang Shan (香山, fragrant mountain). The younger brother was small, and he led troops to Mount Omei.

When the older brother came, he carried the curved spear. When the younger brother came, he carried a long bamboo stick (possibly the handle to a spear). The older brother led soldiers to Ta Muh Kan Pa (a flat where oranges were growing). The younger brother led soldiers to Ch'en T'ien Sen. When the older brother came he carried a straight stick. The younger brother carried a black shield (called a spear shield). The older brothers led soldiers and fought Lang Tu and Bi Ch'ang. The younger brother again led soldiers and went to attack to the east of Lang Du.⁷³

The older brother saw that he could not win a victory over the enemy. The younger brother also saw that he could not win a battle from the enemy. The older brother withdrew his troops and said, "These soldiers must not be divided. We must only think out a good plan to fight." The younger brother had a good plan. He said, "We should attack in this way."

The two talked over and settled their plans. The older brother said, "I will use a torch and burn the cities." The younger brother said, "My mind is the same as yours." The older brother then started a fire and let it

burn. The burning of Lang Du (lang² tu⁵) was like the sun in brightness. The older brother then carried his long gun to oppose (those who tried to flee). The younger brother also carried a big gun and opposed them. The older brother again set fire to burn a city. He surrounded the city while it was burning. It roared half the night and resounded during one morning. The sound was like a landslide, and there were reports as when there is a fire on a stone mountain and the heated rocks explode.⁷⁴ The fire burnt the silk and satin of the Chinese, and it fell down like a house. It burnt Chinese silk thread like a mountain in size. A woman could not run, and leaped into the Yangtse River. The Lolo women died like a pile of grass. The Chinese women died and floated on the water like rice straw.

A War Song (677)

A Miao hero in the time of Yoh Fei went with the Chinese imperial army to fight the enemy. He was a mighty warrior and killed a great many. He was a military leader and conquered 9,800 small fortresses and killed 360 soldiers. When he returned the emperor did not esteem him highly or reward him. His wife and children rebuked him saying that when he was with the emperor he ate good food and enjoyed life. He replied, "No, I did not. Every day I drank a little water and rice gruel, and I did not get to eat the emperor's fine food."

Although he fought nobly, he was not well requited or suitably rewarded, because he was a Miao.⁷⁵

⁷⁴ In many houses in West China there are bamboo poles which explode loudly when the houses are burning. Sometimes heated rocks crack with a loud noise.

⁷⁵ This was a treatment similar to that suffered by Yoh Fei by the same emperor.

Sung by Mrs. Wang Ch'ong Fu, daughter of Mr. Tao Min Shuen, aged 30 years.

⁷³ Lang Du is the name of a city.

EXPLAINING CEREMONIES

Why the Miao Kill a Rooster to Lead the Soul of the Deceased to Hades (402)

In ancient times there were two old people, a husband and his wife. They had only one son, whom they named Nong Shioh. When he grew up he went into the highlands to choose a wife. Up there was an old man who had two daughters. Nong Shioh went into their home. The two daughters were also willing to be married to him.

At night the two girls secretly slept with him. They said to him, "You eat the food we cook in our home as you please. What our father cooks when we are not at home you should not eat. For his heart is evil. He has some poison."

One day when the two girls had gone out the father boiled rice for him to eat, but he would not eat it. He was hungry, but he feared that if he ate he would be poisoned. He thought awhile, then ate a bowl of rice. As soon as he had eaten the poison took effect, and he died immediately.

Just as he died the two girls came back. When they saw that he was dead they wept, shedding tears. Then they went and prepared a coffin and placed him in it. They

put a rooster on the coffin to show the soul of the dead person the way (to heaven). Then they took the coffin and the rooster and threw them all into the river, and they were washed away by the river.

After they had been washed along for half a day, the coffin arrived at his home and the coffin stopped. Then the rooster crowed saying, "Gang ndo, gang ndo, there are a husband and a wife and also a son. There was nobody to name him, so they named him Nong Shioh. He went up on the highland to choose a wife, but because the father's heart was evil he put poison in the food and medicine in the water, and poisoned Nong Shioh to death. The two sisters made a coffin, placed Nong Shioh in it, and put them in the river. They have come back here." Then the rooster crowed, "Oh, oh-o-o-o."

The mother heard this and said, "Husband, I hear that our son, who went choosing a wife, has come." Then the two old people went out together to look. They saw the coffin and they asked, "What should we do?" The rooster replied, "Now let maggots be his partners and maggots his brides" (let them eat his corpse).

DESCRIBING CEREMONIES

The Time of Year for Marriages (71)

Heaven was at the edge of the sky. The earth was in its place and it ends by the ocean. One day when the sky had first become apparent, it was as though there were thunder or a volcano. There was light and there was a loud noise. The sky also began the time divisions (hours etc), and when there were time divisions people could seek out the times for marriages. When the times were joined together, then the marriage road could be established. If the time is good, then the road to marriage can be made secure. To get a marriage road a year must pass.⁷⁶

When a year of time had passed, the old farmer lived on his farm. He took a cane and asked the news (about the engagement) and asked at what time the sound of the thunder and the lightning were heard and seen (so he could reckon the time). An old farmer said, "There was a beginning and an end of the time when the thunder resounded. The beginning was in the second lunar month (the rabbit month). The end was during the

fourth lunar month (the month of the snake). During these months, the second, the third, and the fourth, marriages can be performed."⁷⁷

The Customary Proceedings When Escorting a Bride to the Bridegroom's Home⁷⁸ (79)

Sunny days are like good will in men's hearts. Rainy weather provokes people. On a fair day the water of the creeks in the forest flows down the high mountains. When it rains the water rises and fills the streams.

There is an official's home on the flat below the mountain. On the knoll on the big mountain there is another official's family. There is also an official who lives above the waterfall. They all live as equals among the common people.

Hmong Tso (a Miao official) gathered together his relatives (brothers) to escort the bride. He also appointed her older and younger brothers to go together in order to

⁷⁶ After an engagement a year should pass before the marriage.

⁷⁷ This is an old custom, but now marriages often occur in the fall after harvest is over.

⁷⁸ The Ch'u'an Miao still observe most of these customs.

escort Heo Ch'i Deo Tsu (Xau t³i T¹Au tsu¹), the daughter of the official living above the waterfall. When they had reached the ninth valley there was not enough room for all the followers on the road. They also went over several big hills, and the big hills were not enough for Deo Tsu's officers to travel on. When they had gone over nine more ridges it was still not sufficient for the followers of Deo Tsu to travel on. When they had gone over nine more ridges, it was still not enough for the followers of Deo Tsu to walk on. They also went through several big black gulches (bends), but it was still not enough for the officers to rest on. They were truly very many and very good.

At one time they went down to a big flat that was very broad. Then they also reached another big flat that was level. In the center of this flat was a place for people to put down rice plants and rest. When they had passed by this spot they saw the big house belonging to Je La Hai (z³e⁹ la⁵ hai¹). When they had reached the house they went inside. Je La Hai was ceremonious in welcoming them. He brought a table with which to entertain them. The host was named Hai Ni Tsu (Xai ni-tsu¹). He came forward and saw the faces of those who were escorting the bride. The older brothers who were escorting the bride ate Hai Ni Tsu's dinner until they were full. The younger brothers came and drank a pot of wine. The wine was fragrant. The older brothers laughingly visited with the bride that night. All sat until midnight.

At daybreak the master arranged the tables and the stools according to the customary methods.⁷⁹ They had good manners and asked for some customary gifts. Je La Hai then took the tables and placed one on each side. He picked up the two pieces of meat and placed one on each side. He also picked up a pot of wine and placed it in the middle. Je La Hai brought an ox to use as a ceremonial present to the go-betweens. He again went back and led a mule to give to those who escorted the bride. The escorts did not want it. They led the cow and the donkey to the coalfield (they wanted the coalfield or mine). They also wanted the bees on the cliff.

Je La Hai opened his mouth and said, "Why have you come upon my coalfield? I bought this with very heavy silver. It is worth 3,363 grams of silver." Je La Hai again said, "Why have you come to the cave where I

raise bees? This I have bought with 3,363 grams of silver. I am not willing." He then made up this poem as an evidence to later generations (so that they would not covet the bridegroom's family's things).

Preparing to Give Away the Bride in Marriage (95)

I roam over the world with a persevering heart. I roam to the door of the road to a sorrowful heart of a mother demon. Having roamed over all the world, I roamed to the demon's habitation. In the mother demon's home there was no son.

The demon father came down to control the plain below. The demon father had a son but could not bring him. He returned and brought with him the demon mother to control the world with him. He controlled the world, which was already owned by him. In controlling the world he had control of the people. When he controlled the people he also controlled the grassy hills between three roads. When he had the grassy hills, he then had secured a place to live in, and the demon mother gave birth to a son. When she had given birth to this son, she gave him the name of Leo Den Leo Wang Fu (a very old official). She also had another son whom she named Leo Tsu Leo Wang Fang (an old official who could rule a place). In three years he had grown up. In six years Wang Fu had also grown up. Wang Fang combed his hair, and it was bright and slick like that of a Chinese leader. Wang Fu also braided his hair like a Chinese official's. Leo Tsu Wang Fu owned 3,800 mules. Wang Fang also owned horses. They then drove their horses and mules upon the hills to graze. The horses were in the middle of the road, and the mules were on the edge. When these mules and horses were brought back, it was already the date for Wang Fu to give away his daughter in marriage. Leo Wang Fu weighed out 13 ounces of silver and then 12 grams of gold.

Wang Fu took the gold and the silver to the town. Wang Fang went with him onto the street. Then Wang Fu saw that the Chinese girls on the street wore fine silver ornaments, and also that their golden ornaments resembled yellow brass. Old Wang Fu bought a lot of these with money. He wanted to buy the silver ornaments for his daughter Nts'ai Ngeo Tao to wear on her hair so they would dangle and resound. Wang Fu also bought golden ornaments to give to Wang Fang's daughter Nts'ai Ngeo So to wear on her head.

⁷⁹ This ceremony is to suggest to the guests that they start home.

Old Wang Fu again went to the town. He saw that the brass locks were ornamented. He also saw that the iron locks were white like silver. He took home the brass and the iron locks which he had bought and gave the brass locks to the daughter Nts'ai Ngeo to lock chests of drawers with. He gave the iron locks to Wang Fang's daughter Nts'ai Ngeo So to lock clothes barrels⁸¹ with.

*Methods of Cutting up Meat for Ceremonial Offerings*⁸² (131)

If you use a pig for the offering, you must take a long rope and lead the pig to the front door of the family that is making the offering. Take the rope and put it over the beam that holds up the ceremonial drum. When it has gone over, the one acting as priest hands the rope to the dead person (acts as if he were doing so).

It is the same in the Tso Chai ceremony, but in this a bowl is placed on the table and clothing is placed over it and it represents the dead. The animal is offered to the bowl as representing the dead (the rope is held out to it). When this is being done, the priest repeats the words appropriate at this time. When this is finished, the rope is handed to the one who kills the animal.

The method of presentation is the same with all animals. A chicken is not tied by a rope, but its body is brought and presented.

This ceremony of presentation is called in Chinese *giao sen*, or presenting the body of the animal.

When the ceremonial words of presentation are finished, the animal or rooster is killed. All animals are presented or given in the same way. The difference is in the method of cutting up the meat.

The pig is cut up thus. The top of the head above the ears is one piece. The nose is one piece. Above the nose is divided into two pieces. The two faces and the ears of the pig are made into two pieces, each with a cheek and an ear, two pieces in all. The forehead is divided into four pieces. In all the head is divided into nine pieces.

The body must also be divided into nine pieces. The four limbs are four pieces in all. The chest and abdomen are divided into four pieces. The tail is one piece, in all nine big pieces.

(No footnote 80.)

⁸¹ Round boxes or barrels flat on the tops and bottoms, used to put clothing in.

⁸² This is not a song, but a statement of method as passed on by word of mouth.

The insides—The tongue, from the root to the tip, is divided into nine pieces. The heart is divided into nine pieces, the kidneys into nine pieces, the sweetbread into nine pieces, the stomach into nine pieces, the bladder into nine pieces, and the large intestine and the small intestine are each divided into nine pieces; then the pig is all divided up.

The person making the offering must make it nine times.

How to offer up the chicken.—The entire chicken is given into the priest's hands, and he offers it up to the dead person (or to the bowl representing him). When it has been offered once, the chicken is given to another person to be killed. When it has been killed, then it is boiled, and when done it is called in Chinese *suh chi* or cooked chicken. The chicken must be cut into five pieces. The first, head to the two wings, is one piece. Then the two wings and the back and the breast are divided into two pieces. The two legs as far as the tail are two pieces. In all there are five pieces that are offered.

The name for this offering in Chinese is *suh hsien*, or presenting an offering that is cooked.

If a person is very poor and cannot offer up a living creature, he must offer an egg. The method of cutting it up is to divide it into five pieces.

If a sheep is offered, it is not cut up but is merely offered whole, and that is all.

When a family uses a cow or a water buffalo, it is different from what is said above. The cow's body must be divided into 33 pieces. The cow or the water buffalo is the biggest sacrifice.

A Song about Presenting Clothing and Chests of Drawers to the Bride-to-be (285)

When I roam all over the world, there is a reason. For Tsong Na's (door mother) affair has arisen. Speaking of the earth, I roamed all over the sky. I went to Tsong Gi's dwelling. Tsong Na was sleeping. She wanted to enter the door to the sky. Tsong Gi was sleeping. He also wanted to go to the gate of the sky. It is said, "The gate to the sky is opened to let the mother of the sun enter." When the sun's father had come out, shining brightly he went to the pass on the ridge. His grandson went shining into the gulch. The sun's mother came through the border of heaven. The sun's mother is like the face of one who has been tanned by the sun. The light of the mother of the sun shone onto the chest of drawers that Bo Na had carried out to dry in the sun. He will shine on the chest of



3



4

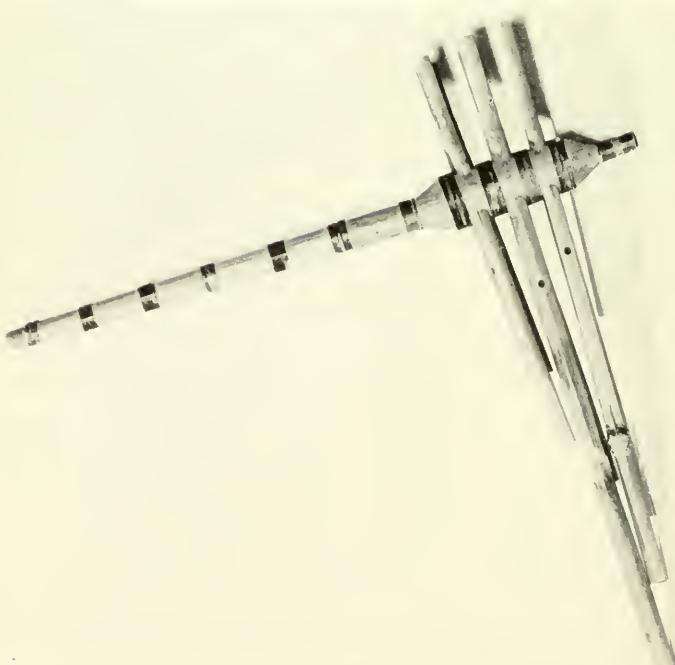
1, Ch'u'an Miao man, women, and children near their straw-roofed home at Chou Chia Keo. 2, Mr. Wang, a Ch'u'an Miao student. 3, Ch'u'an Miao woman in embroidered clothing and pleated skirt. 4, Ch'u'an Miao woman in simple dress.



1, Ch'u'an Miao old woman. 2, Ch'u'an Miao young woman in working clothes. 3, Ch'u'an Miao young women. 4, Ch'u'an Miao women of northern Yunnan.



1, Ch'u'an Miao woman making hemp thread. 2, Ch'u'an Miao magician, called a *do nun*, or, in Chinese, *tuan kung*, who exorcises demons. The two paper tubes at the back of his head represent horns. 3, Ch'u'an Miao women and children. 4, Ch'u'an Miao girl.



Left, a *guqin*, or *lai sheng*, the most important ceremonial musical instrument among the Ch'uan Miao. The six tubes are of bamboo, the hollow upright piece is of peach-tree wood, bound together with pieces of peach-tree bark. This is used in memorial ceremonies, as a means of amusement at feasts and social gatherings, and by young men in wooing young women. *Right*, the writer, David C. Graham, playing the *lai sheng*.

drawers Je Gi uses to put the silk clothing in. Bo Na (the mother of the girl) carried her things out and they were carried away to the groom's house. She told the girl's brothers to go along with these presents. Je Go also told the people to carry the presents away. (These chests of drawers are filled with clothing.) Je Gi hired a man and his wife to go along with the presents. He also hired a young man to go along in charge of affairs. They all went along with the chests of silk clothing. They went past the groom's tenant's gate into the groom's guest room.

When the younger brothers arrived they ate a noonday meal provided by the groom's family. When the older brother came he drank the colored wine of the groom's family. When all the younger brothers arrived they sat near the chests of drawers until night. They watched the gifts until next morning, when they were counted and handed over. The older brothers smiled, and also sat near the chests of drawers all night.

When they had sat until midnight, and it was time for passing over the presents, including domestic animals, then the groom's family set wooden tables on each side and also a bamboo table in the center. He also took a straw mat and spread it on top of the table. Then they asked, "Who will count the clothing?" They also asked, "Whom shall we call to count the skirts?" They replied, "Call the manager for the girl's father."

They counted the embroidered skirts of the mother, and there were 300 of them. They counted the black garments of the father, and there were 300. They took the skirts they had counted and put them into the chests of drawers. The black clothing they put into a barrel.

They had received the embroidered skirts and the black clothing which were very good. Then it was asked, "Whom shall we call to escort the chests of drawers into the room?" "Call the brothers to do so." "Who shall be called to escort the barrels?" "Call her brothers to carry them with their hands."

The chests of drawers were carried into the bedroom of the groom, and placed in front of the groom's bed.

You say, "There are two girls washing their hands and standing below the wall of the house; washing their hands and feet, then placing their hands on their hips." They took off their brass bracelets and put them down, and the bracelets resounded. Then they reached out with their hands and lifted up a cup of wine for the bride's brothers to drink. When this wine was drunk, the girls

held out their arms to prevent the brothers from going out of the room (until they had drunk more).

A Song about Escorting the Bride (488)

When the weather is fine the flowers bloom near the irrigating ditch. When it rains, the fruit falls down near the stone.

This year the time came when Ntzi Vang was going to give his daughter away in marriage. He then sent a messenger and invited a woman to escort the bride, and a manager (a male). These two people dressed up well like a bride. They came and visited with the bride one evening. When the chicken crowed, the mother and the father arose and prepared breakfast. They killed the chicken for the bride to eat. But she was very angry and would not eat. Her mother said, "Every girl must go as a bride. It is not that your father wanted people's money and things, and it is not that we have sold you so we could pay our debts."

Then the daughter became more angry and wept in her room. Then the people who were to welcome the bride, and the bride's younger brothers, brought the *liu sheng* and played it, and people were numerous.

They escorted the bride halfway; then they pulled up a bamboo tree and took it along. They went to the house of the family that was welcoming the bride. The family of the bridegroom arranged tables and stools and awaited them, and brought wine to welcome them. On the way the older brother covered the head of the bride with an umbrella. The younger brother led her by the hand. After they entered the home of the husband they remained there three days.

After three days they were going to return home. The bride also wanted to return with them. The woman who escorted the bride then took the bride and gave her to the mother of the groom. Then they all returned home.

When they reached their home, the mother of the bride said, "You have escorted her away. I am afraid that she will not mingle with the groom's relatives." The woman who escorted the bride said, "When we escorted her away, she mingled with them."

A Song Urging a Girl to Leave Her Home in Marriage (536)

When the weather is clear the daughter wears an embroidered band on her head and goes up on the flat. Her father and mother gave her a silver ornament. When she had

this ornament on her hat she was truly beautiful.

That year she was going to leave her home as a bride. When she wore this ornament, she was as high as the loft (of a house with a low ceiling). Her parents prepared dinner for her. Her tears constantly flowed. When she wept she could not speak. Then the parents took the ornaments made of the bones of a crane and gave them to her. Her parents then escorted her to the edge of the river. There was a pair of wild ducks flying.⁸³

The parents escorted her to a bend. In that place was a pair of wild pheasants call-

ing on the ridge. The daughter wept and sat there and would not eat. Then her parents said, "Oh heaven, why do you not eat food? You are not one of our sons who can control the chopsticks (for the ancestors).⁸⁴ (You ought not to want to remain in our home.) You are not one who can manage the offerings to the ancestors. You are not one who can control the plow. You are not one who can control the affairs in our home. We are going to speak for another family's daughter, and bring her into our family. Shall we, then, not give our own daughter to another family?"

CONUNDRUMS

Conundrums (183)

Your mother's head is large.
My mother's head is small.
Mother makes a loop and ties it around your
mother's neck. A button.

A girl in the Mao (hair) family is married to
the Chuh (bamboo) family.
Her shoes are pointed, her feet small.
On level roads she goes wobbling along.
A Chinese pen.

A demon mother pushed her child and the
demon child bowed down.
The demon father pushed a demon child and
the demon child also bowed down.
The demon father and mother are the dust-
pan, the children the refuse.
It develops wings but not a tail.
The emperor, the officials, the mother, and
the sons are clearly distinguished.
There is no lazy person who eats.
It flies straight to the high mountain.

The honeybee.

Vau lo, vau hmao niang (husband big, hus-
band love wife).
Niang lo, niang so vau (wife big, wife hate
husband).
To yao To ndi a jia (all was ancient before
settled).
When a husband is large, he loves his wife.

⁸³ This song portrays what actually takes place. Sometimes the daughter does not want to go, while the parents want her to go.

⁸⁴ After the Ch'ao Chien ceremony a bamboo basket is hung up to one of the rafters of the house, and a son puts into the basket one chopstick for each ancestor. Only one's own son can do this.

When a wife is large (and the husband small
or young) she hates her husband.
All this was settled in most ancient times.
(Refers to physical size and age.)

A Singing Contest in Conundrums (321)

1. What round thing is on the outer edge
of the sky? What round thing is on the edge
of a river? What round thing follows after a
cow? What round thing is in front of
women?

Answers.—The sun is the round thing at
the edge of the sky. The water wheel is the
round thing at the edge of a creek or a river.
The plow is the round thing that follows
after a cow. The *bo gi*, a round flat bamboo
work or winnowing basket, is the round
thing in front of women.

2. What forked or crossed thing is on the
edge of the sky? What forked or crossed
thing is on the side of a creek or river? What
forked thing follows after a cow? What
forked thing is in front of women?

Answers.—The new moon is on the edge
of the sky. The water wheel is the crossed or
forked thing on the edge of a stream. The
plow's fork (on the handle) follows the cow.
The fork or cross of scissors is in front of
women.

3. What pointed thing is on the edge of the
sky? What pointed thing is on the shore of
the creek? What pointed thing follows the
cow? What pointed thing is in front of
women?

Answers.—The point of the new moon is
on the edge of the sky. The point of the boat-
man's pole is on the edge of the creek. The
share of the plow follows the cow. The toes
of straw sandals are in front of women (when
the sandals are worn).

4. What level thing is on the edge of the

sky? What level thing is on the shore of the creek? What level thing follows after the cow? What level thing is in front of women?

Answers.—The moon is the horizontal thing on the edge of the sky. The boat is the level thing on the shore of the creek. The plow is the level thing that follows the cow. The hemp threads (to be made into string) are the level things in front of women.

5. What curved thing is on the edge of the sky? What curved thing is on the edge of the river? What curved thing follows the cow? What curved thing is in the front of the women?

Answers.—The curve of the moon is on the edge of the sky. The curve of the boatman's hook (on the end of the bamboo pole) is on the edge of the creek. The curve of the yoke follows the cow. The curve of the sole of her foot is in front of the woman.

6. What wobbling thing is on the edge of the sky? What wobbling thing is spread out on the edge of the creek? What wobbling thing follows the cow? What wobbling thing is in front of the women?

Answers.—The lightning of the thunder god wobbles back and forth at the edge of the sky. The boatman's pulling rope wobbles back and forth on the shore of the creek. The tugs are the wobbling things that follow the cow. The hemp strings they are braiding wobble back and forth in front of the women.

7. What turns around on the edge of the sky? What turns around on the shore of the creek? What turns as it follows the cow? What circles around in front of women?

Answers.—The lightning circles and flashes on the edge of the sky. The pulling rope of the boat circles around on the shore of the creek. The plow circles around as it follows the cow. The unbraided hemp circles around in front of the women.

8. What comes from the east? What crosses the creek without taking off its shoes? What carries a peach-colored board on its back? What grows moss on its back?

Answers.—The sun comes from the east. The yellow cow crosses the creek without taking off its shoes. The pigeon has a colored board on its back (colored feathers). The snail grows moss on its back.

9. What eats grass but not the roots? What sleeps without turning over? What has teeth in its stomach? What has eyes on its back?

Answers.—The sickle eats grass but not the roots. The stones sleep without turning over. The grinder has teeth in its stomach. The mussel (shell) has eyes on its back (it looks that way to the Ch'uan Miao).

10. What leaps on the cliffs? What is it that weaves something below the cliff? What beats the drum three strokes at a time? What sings songs at midnight?

Answers.—The oriole leaps on the cliffs. The spider weaves things below the cliff. The frog beats the drum three times (his croaking sounds like three strokes of the drum). The rooster sings (crows) at midnight.

11. What is it that cries out once at a time on the cliffs? What is it that grows one stalk at a time below the cliffs, and when it grows one stalk more it is one pair, and one less and it is a single stalk?

Answers.—The oriole cries out once at a time on the cliff. The bamboo grows one stalk at a time below the cliff. If it grows one stalk more it is a pair, and one less than that is a single stalk.

12. What is sharp on both ends? What is deficient on one side? What has three edges? What has a round stomach?

Answers.—A rice grain is sharp on both ends. Wheat is deficient on one side. Buckwheat seed has three edges. Peas have round stomachs.

13. What is sharp on both ends? What has its foot toward the sky? What are called three sisters? What runs on the edge?

Answers.—The beam of the scales is sharp on both ends. The hook of the scales has its foot toward the sky. The ropes on top of the scales (three, by which the scales are lifted up with the things weighed) are three sisters. The weight on the scales runs to the edge (of the scales when weighing heavy things).

14. When a song is sung high, it is heard high (in a high tone). How many lumps are there on a mountain? How much rain has one god of thunder? How much hair has one cat?

Answers.—If a song is sung low, it cannot be heard in a high tone. There can be only the top of the mountain, and the lumps cannot be counted. As to the god of thunder, the rain cannot be measured. You can discuss the cat, but the hairs on her back are innumerable.

15. We sing that the sky is round, and we see that the sky is round. In what year was Chengtu burned by fire? Where did the fire start first? Where did smoke first emerge? What thing, when burnt, explodes even to the sky? What thing when burnt runs parallel to the wall? What thing is it whose tail curls when burnt? What is it that opens its mouth wide when burnt?

Answers.—Chengtu was burnt in the year ?.⁸⁵ The fire started near the East Gate. The smoke went out at the South Gate. When the fire comes, the pigeons fly to the sky. When the fire burns, the rats run along the wall. When it is burnt, the cat's tail curves. When the idols are burnt, their mouths are held wide open. (Some are that way at first, others look that way after they are burnt.)

16. I sang about the palace in heaven, and I saw the palace in heaven. How many brothers has the thunder god in heaven? Whose daughter is the emperor's wife? How old was the emperor before he came to be emperor?

Answers.—The thunder god in the sky has five brothers. The queen is the daughter of ?. The emperor was 17 years old before he became emperor.

17. Songs are good to sing, but it is hard to begin. The carpenter finds it hard to build a pavilion with nine stories. The stone mason finds it hard to carve a stone lion. The blacksmith finds it hard to make an iron ball. Songs are good to sing, but it is hard to open one's mouth. The fruit of young trees is good to eat, but the trees are hard to plant. White rice is good to eat, but the ricefield is hard to make. Fresh fish are good to eat, but it is hard for us to catch them.

Who taught you that songs are good (easy) to sing, but that it is hard to open one's mouth? Who taught that the fruit of young trees is good to eat but the trees are hard to plant? Who taught you that white rice is good to eat but the ricefield hard to make?

The teacher of songs taught me that songs are hard to sing. The woman who plants flowers taught me that the fruit of young trees is good to eat, but that it is hard to plant the trees. The farmer taught me that the white rice is good to eat, but that the rice paddies are hard to make. The fisherman taught me that fresh fish are good to eat, but that the fish are hard to catch.

Where did you meet the person who sings songs? Where did you meet the woman who plants flowers? Where did you meet the farmer? Where did you meet the fisherman?

On the mountain I met the person who sings songs. In the garden I met the woman who plants flowers. In the field I met the farmer. In the creek I met the fisherman.

What is the name of the singer? What is

the name of the woman who plants flowers? What is the name of the farmer? What is the name of the fisherman?

The oriole is the singer. The magpie plants the flowers. The steer is the farmer. The water rat (mink) is the fisherman.

What do you give as a present to the singer? What do you give to the one who plants flowers? What do you give to the farmer? What do you give to the fisherman?

I buy a book to give the singer. I buy a hoe to give to the woman who plants flowers. I make a plow to give the farmer. I braid a net to present to the fisherman.

How many pages has the book? How many ounces of iron has the hoe? How many kinds of things make one plow? How many knots make one net?

There are 40 pages in the book. One hoe has two ounces (catties?) of steel. A plow is made of three things (the iron point, the crooked tree, and the handle). One net has 60 pairs of hemp thread.

What clothes does a singer wear? What clothing does the woman who plants flowers wear? What clothing does the farmer wear? What clothing does the fisherman wear?

The singer wears yellow clothing (no longer true, unless this refers to the oriole). The person who plants flowers wears embroidered clothing. The farmer wears short clothing. The fisherman wears a palm-fiber garment.

What kind of a hat does the singer wear? What kind of a hat does the woman who plants flowers wear? What kind of a hat does the farmer wear? What kind of a hat does the fisherman wear?

The singer wears a small hat. The planter of flowers wears an embroidered hat. The farmer wears a pointed hat (made of bamboo and pointed at the top). The fisherman wears a palm-fiber hat.

What kind of shoes does the singer wear? What kind of shoes does the person who plants flowers wear? What kind of shoes does the farmer wear? What kind of shoes does the fisherman wear?

The singer wears a pair of round-toed cloth shoes. The planter of flowers wears embroidered shoes. The farmer goes barefooted. The fisherman wears straw sandals.

How does the singer die? How does the planter of flowers die? How does the farmer die? How does the fisherman die?

The singer dies shouting. The planter of flowers is smothered to death by flowers. The farmer dies from being tired. The fisherman falls into the water and is drowned.

⁸⁵ The year name used here was a Chinese year name, which repeats itself every 60 years. The writer did not obtain the name or the Chinese character for it. The exact year therefore cannot be determined.

Where does the singer die? Where does the planter of flowers die? Where does the farmer die? Where does the fisherman die?

The singer dies on the mountain. The planter of flowers dies in the garden. The farmer dies in the field. The fisherman dies in the creek.

What kind of wood is used in burying a singer? What kind of wood is used to bury the woman who plants flowers? What kind of wood is used to bury a farmer? What kind of wood is used to bury a fisherman?

Yellow lumber is used to bury the singer. Colored lumber is used to bury the planter of flowers. Water fir is used to bury the farmer. The fisherman has no wooden coffin.

Where is the singer buried? Where is the planter of flowers buried? Where is the farmer buried? Where is the fisherman buried?

The singer is buried on the mountain. The planter of flowers is buried in the flower garden. The farmer is buried in the edge of a ricefield. The fisherman is buried on the bank of the creek.

RIDICULING EACH OTHER

MEN RIDICULING WOMEN

A Young Man Makes Light of a Young Woman (202)

Nio Na (a female cow) is very strong. She is not so great as a young bull. A sharp two-edged sword is not a knife for scraping cloth. A mosquito drives away a dog fly.

Nio Na's horns are crooked. A sharp two-edged sword is not an old man's chisel for

making grinding stones. The mosquito flies onto the palm branch. The people of the earth husk rice. People in heaven are able to make brass stars at night. Your sharp swords are very sharp. I see that they are not as good as my fine piece of tile (in sharpness). You, little girl, are very good and clever. You are not as good and clever as stinky yellow brass.⁸⁶

WOMEN RIDICULING MEN

The Song of a Woman Who Makes Light of a Man (199)

The knife (teeth) of the rat's mother is sharp. The knife is not the one you should use to cut cloth. The wheat seed is not your rice seed.

The rat's mother has a razor. It is not the chisel you use to make a grinding mill. Wheat is good to make vermicelli.

The rat has come onto the ridge. The rat has come to eat blackberries and bean husks (made into cakes).

The rat has again come onto the ridge. The rat has come to eat blackberries and roots of herbs. When you come you say that rat flesh must be burnt up.

To get your rice cooked, you need a steamer to steam it in.⁸⁷

A Song of a Woman Making Light of a Man (200)

The tadpole's tail is colored. The buttock of the frog is also colored. When we come, if we carry a club, we will not fear dogs. In lighting a light, the dry bamboo when lighted will entice the demons to come.

When the weather is good, the tadpole's feet are colored. The back of the frog is colored. If we carry a club, we do not fear a dog. We light a stick of dry bamboo to entice the parents' souls to us. When the day is clear, the darkness goes up above. The darkness of the place comes up from below. The father, the mother, and the children carry picks in order to clear out the ditch. There is a husband and he stretches out his hand, and it is like the back of a bear, and his finger is as big as a great reed. When he claps his hand three times, objects are broken in two. When he bends his arm it can make one person cry out with pain.

When clear weather comes the sky is clear

⁸⁶ The two-edged sword is a man. The scraper is used by women. The mosquito is a male, the dog fly a female. The palm branch is a woman. Women are people of the earth, and husk rice. Men are creatures of heaven and can do glorious things (make things that shine).

⁸⁷ The meanings of this song are concealed. It implies that a woman is useful and must not be used in a wrong way. Do not use the knife wrongly or wheat as rice, or a razor as a chisel to make grinding mills. Wheat is good to make

vermicelli with. Men invariably want wives as mountain mice want to eat blackberries. You think girls must have husbands as rat flesh must be burnt up. As a steaming vessel is necessary to cook rice, a man needs a wife to make a home.

above. The blackness of the place comes from below. The mother and the children carry hoes to clear out the ditch. There is a husband whose outstretched hand is like

the back of a bear. His veins are dark like ink. Three claps of his hands will break things in two. When he bends his arm once, it is as efficient as a battle.⁸⁸

RIDICULING MEN OR WOMEN

A Song of People Ridiculing Each Other (161)

If a house is dry, it is a good place to hang up a drum. A big place on the cliff is a good place to shut up cattle. We have ability. We do not fear lest people will come and deceive us. If our hands are clever and our bodies strong, we do not fear lest people will come and tread on us.

When the bamboo tube is open it can swal-

low walnuts. (If I open my mouth, I can swallow you.) When the walnuts split open, then they look toward the moon (so it may help us). Cloth says, "Cloth will wrap up bean soup." The bean soup says, "I will stick to the cloth." You say that those red-colored clothes are good. I will burn them with fire.

The bag in which dry food is placed, I will put into the rice boiler and boil it.

You must not speak your big words. My small words still have strength.⁸⁹

LOVE SONGS

SORROW FOR A DEAD SWEETHEART

The Sorrow of a Lover Whose Sweetheart Died (337)

Na Bo Niang Jin came down to hoe the garden. She drank out of a small spring of water. Then she became sick with an illness from a dragon's stomach.⁹⁰ Then her stomach pained her. Her lover (not her husband) came to see her. He asked her why she was so yellow and thin. She answered, "When I went and hoed the garden I drank water out of a little spring and my stomach swelled up. Then I went to a pool of water and picked up water with my two hands and drank it, and so my stomach ached. It ached one day, and then ached another day. Day after day it pained me, and it has made me yellow like yellow silk and lean like paper. I am afraid I will die."

Her lover said, "My partner, what would you like to eat?" She said, "I do not want to eat meat, and I do not want to drink wine.

⁸⁸ The meaning is that the tadpole's tail and the frog's buttock are attractive. You men singing songs to us women make yourselves likewise attractive (sarcasm). The club is the song the woman is singing. The men are likened to dogs. The lighted bamboo to entice demons is likened to women singing songs to entice men (demons). The powerful husband means other women friends helping her sing ballads.

⁸⁹ There are contests in singing in which there are two sides, each ridiculing and trying to outwit the other, and each taking its turn. This is only one part of one of these contests.

⁹⁰ The dragon spits the illness out of his stomach and it is swallowed in the drinking water.

The ten kinds of medicine I secured have all been used up. I have eaten up (taken) a hundred kinds of medicine. I do not want to eat any of the things my parents have. The things I want to eat I do not have." Her lover said, "Do you want to eat fish?" She replied, "Here on this high mountain, where can fish come from?" "Since you want to eat fish, they will come from my hands. You just wait until I have prepared some food for myself, and I will go into the stream below and net fish."

After he had said this he prepared his dinner and then went into the stream to net fish. He went upstream and netted three times, and downstream and netted one time. He caught only two small yellow fish and one small spotted fish. Then he returned.

When he had come halfway back he met two distant travelers who danced and played the *liu sheng*. One played a large *liu sheng* and the other played a small *liu sheng*, and they walked and danced together. In their hands they carried a slice of beef. One of them both played the *liu sheng* and sang songs. When the lover saw this, he neither smiled nor wept, and with his head bowed low he walked along. As he walked he met (bumped into) these travelers from a distant place.

He asked the travelers, "Good friends, where are you going to perform the Tso Chai memorial ceremony?" They replied, "Don't you know, Na Bo Niang Jin who lives on the high mountain is dead." Then he asked, "Is she dead, or merely pretending to be

dead?" They replied, Niang Jin is truly dead. We have already eaten the meat and have already played the *liu sheng*, and have drunk up all the wine. Do you still not know about it?" Then he did not ask any more questions. He immediately threw the fish into the creek and ran forward regardless of everything to the top of the high mountain, and he saw that on Niang Jin's bed there was no sound of groaning or breathing. He

ran and asked Niang Jin's mother and her mother said, "My daughter has left your good fellowship and deserted your good affection." He said, "Heaven, really, my loved one has truly died." He also asked where she was buried. Her mother said, "She is buried in the yellow soil in the great mountain. She is buried below the big terrace in the banana forest." He said, "This banana forest is the place of my sorrow."

SUNG BY YOUNG PEOPLE

*A Love Song*⁹¹ (375)

In a bad year the hen eats rice husks. In a plenteous year the chicken and the swallow pick up broken bits of rice to eat.

There was a man named Lan Gin Sen (blue gold born) who enticed Ngeo Go (young girl gold), and they went to herd their pigs together. The girl enticed the man to go with her to herd the sheep. The man could not get enough of sitting beside the girl. Her mother married her to a family of Miao in a Chinese village in the great forest on the mountain.

Lan Gin Sen pretended to be selling things and went to the place where the girl was. He watched for some time but did not see her come out to cut grass for the pigs or the cows. He then picked a leaf of a tree and blew on it, much like a bird singing. The mother of the husband heard it and said, "For

many years before you came here I did not hear this kind of a bird singing." Ngeo Go said, "I constantly work with my husband beside the creek. Can it be that I secretly have a friend and your son does not know it?" Then the mother could find nothing to say, and Ngeo Go gathered her jewelry up and returned to her mother's home. There she stayed one night with Lan Gin Sen.

When daylight came, Lan Gin Sen told her to go back, "lest your old mother-in-law and husband find out about it."

*A Love Song*⁹² (384)

Oh heaven, Nts'ai Ngeo Niang, you are like a leaf floating on water, that floats about without foundation (or root). Speak a few words to me here. Return home and sleep awhile, and you will certainly dream that I am standing beside your bed.

SUNG BY DISAPPOINTED LOVERS

*A Song of Disappointed Lovers*⁹³ (8)

The day is clear. His face is like a peach blossom. He does not wash with cold water. He waits until it rains and uses rain water. This small brother's face is truly pretty. It is finer than white clay. I, the girl, wait until he comes near my home to seek me, the flower-like sister. He sees that the mother takes her daughter to the ninth turn of the ninth hill. A father takes her daughter and releases her on the ninth road in the deep forest. Her mother was planning this year to marry her to somebody else. The father was busy with his daughter who was being married this year. So the loving husband, after sleeping until midnight, arises and cannot see the girl, and walks a step. This year the beloved girl tries to get away to return to her childhood home.

The dear girl again, since the year has been completed, thought of preparing silk clothing for him to wear. So she took the silk garment and put the brass buckle on it.⁹⁴

When she had gone halfway she met on the road her lover who was to go along with her. She opened her mouth and asked, "Older brother, where are your golden garments with tinkling ornaments? Your dark-blue cloth and gray gown, where are they?" He replied, "I am only going along among the three mountains for a walk, and I have only my ragged clothing to wear. I have only dirty and ragged clothing to pull together.

"Today happily I received what you made with your own hands for me, the dear things

⁹¹ Sung by young people when at leisure.
⁹² Sung by young people, especially lovers.
⁹³ Sung on festive occasions, as when there are guests at feasts.

⁹⁴ It is a Ch'uan Miao custom that when a daughter has been married out of a home she cannot return on a visit to her former home until a year is completed.

This woman's lover who accompanies her is apparently not her husband.

you gave me with your own hands. I have thought of coming to you, but there are many roads, and I have considered coming, but there have been important affairs to hinder. I got a lazy wife, a lazy daughter of a lazy Miao. She sleeps all day and all night until daylight, from morning till night, and from evening until morning. The ornaments on my fine clothing I sold and ate it all up. That black garment and that gray cloth (which you gave me) I put in a dark place and they are gone. Now I the lover hide and do

not dare to meet her (you), and it makes me weep tears like sprinkling water or like running water." The girl, his sweetheart, said, "You must not be disturbed now. Go home and prepare a small rake and plant trees, and prepare a plow, and go and plow the ground and farm and raise domestic animals. You can again get the golden and the silver clothing you had before. Your gray cloth and dark-blue clothing can be recovered (found)."

LOVERS PARTING

A Song of Lovers Parting (455)

If I make the field larger, then ducks can be raised in the field. If the bend is long, it can nourish birds. Bo Na's daughter Nts'ai Bang Mao arose and went. She went as far as Nong (older brother) Yang Bang's flat. The flat was broad.

Je Ji's Nts'ai Bang Mao went far away to be a bride at the place of Nong Yang Bang. When she left her lover was looking like a

yellow rat wantonly looking about when it is dark. He was truly like the long field when the ducks depart and like a long bend which is able to nourish wild pigeons.

She said, "My mother married her daughter Nts'ai Bang Mao to the edge of the sky. My father married me to a great plain under the sky. Ah, I am leaving my lover like a pine squirrel climbing up into a cloud. How can my heart and liver bear to separate from you?"

AN UNLOVED GIRL

A Love Song (72)

At night one walks until the people present walk. Then he goes to Len Go Len Er's (lān go· lān er, a young able boy) play stronghold.⁹⁵ He first came to his home. His relatives and friends came with a woman named Niang Bang. Among his relatives and friends was an old brother who played a flute. His flute had engraved ornaments. The sound of the flute resounded to the edge of Ntzi's wood. The songs sung and the flutes played by friends and relatives all had definite tunes. The older brother played on the flute and it resounded to the land below the starlit earth. The older brother's flute resounded loudly. The relatives, friends, and cousins all played regular tunes. The older

brother's flute resounded until midnight and made it impossible for the little girls to sleep. The cousins' flute resounded until daylight and the pretty girls were unable to dream. The older brother's flute was clear. The cousins' and brothers' flutes determined a time for meeting again.⁹⁶

The older brother's music echoes in my dreams and was played clearly so that I, this pretty young girl, understood.⁹⁷ I, the pretty young unmarried girl said, "I am not very old. My form is young and pretty. I still use combs, and my combs have not fallen down.⁹⁸ Have my cousins and brothers lost their affection for me? Are their children now sold to Chinese girls? Have the cousins' flutes been sold to the Lolo girls?"⁹⁹

A COMMON LOVE SONG

A Love Song ¹ (383)

Tao Gai Lan Dang (mountain frog young man) lived on the side of a steep mountain.

⁹⁵ The stronghold where he was accustomed to visit.

⁹⁶ The kind of music determined the time for meeting again.

⁹⁷ By his music he made love to her in ways she could understand.

He went and slept in a grove of *kuei hua* trees. He walked slowly until he was behind Nts'ai Ngeo Niang's house. He did not know whether Nts'ai Ngeo Niang was at home. Then he took out his mouth-harp and played

⁹⁸ A Ch'uan Miao girl wears combs until she is married and gives birth to a child.

⁹⁹ Why do you not come and make love to me, a Miao girl pretty and unmarried?

¹ Sung at any convenient time.

on it. Nts'ai Ngeo Niang pretended not to hear. Then he took it out and played on it again. Nts'ai Ngeo Niang arose and listened to it. Then she opened the door and went with him to gaze at the moon and the Milky Way.

At daybreak Tao Gai Lan Dang went to

the edge of the cliff. Nts'ai Ngeo Niang accompanied him to this place. Neither of them wanted to leave. Both of them filled their pipes and smoked. Tao Gai Lan Dang then urged her to return to her home, and then she went home and attended to her kettles and her stove.

SUNG TO EACH OTHER BY LOVERS

A Love Song (the Man Speaks) (618)

When it thunders and rains, the rain scatters about. When the rain arrives it fills the pools, and the water flows to the edge of the cliff. I, Mi Ntseo Lan Tang, have come here and will use thought in a contest with you before returning home. When it thunders and rains, the rain scatters about. When the rain comes, it fills the pools as high as the stones. I, Mi Ntseo Lan Tang, have come here and will thoughtfully hold a contest (in singing) before I leave.

A Love Song (the Man Speaks) (619)

Your parents have been efficient in giving birth to and nourishing you. They have brought you up, Nts'ai So Ts'a Ts'an, truly well. You, Nts'ai So Ts'a Ts'an, have grown up like the wild pigeons leaping on the flat at Hai Lo.

Formerly your parents have been efficient in bearing children and nourishing them. They brought you up so that you are like a green leaf on the red hemp. You, Nts'ai So Ts'a, have grown up so that you are like a singing wild pigeon on a Chinese flat. The form of this girl is truly fine. We have just come to this place to find this girl. We first arrived at a distant flat of a Chinese. Then we imitated the manner of a *yinyang* professor (looking about). We were able to stand on the flat of the Chinese.

The song is not finished but is about to be finished. When it is finished, we will go to the south. We will slowly secure affection in this girl's home by fanning.² The girl is willing to accept this affection.

² Fanning is one way of winning a girl's affection. One of the most common ways is by using a tree leaf or a garment or a cloth instead of a fan to fan the girl.

A Love Song (A Woman Praises a Man) (620)

The day is ended, Mi Ntseo Lan Tang. Your parents were efficient in bearing and nourishing you. They gave birth to you beside the bed.³ When you grew up, your parents sent you to the emperor's house (school) to tear paper (in order to practice writing characters).

Formerly your parents were efficient in bearing and nourishing you. They bore you beside the bed. When you grew up, Mi Ntseo Lan Tang, your parents sent you to the emperor's school to study. When you finished studying, you were also able to race horses. I see that you are much like an official of the emperor. The neighbors all around all praise you. They all say that you are one of the emperor's officials.

This song is not ended, but it is about to end. When it is finished, I am going to Ch'angling to go to market. My affairs trouble my mind greatly. I do not know whether you find it hard to bear or not. I will not tell them, lest you may not understand.

A Love Song (by a Man) (622)

When the thunder calls, it resounds.⁴ Its noise resounds as far as water-well bend. You, Nts'ai Ma Ts'a Ts'an, are only efficient in using your lips to talk with me. You have welcomed men who are of like mind with you. When the thunder calls, its voice resounds. It resounds as far as clear-water bend. You use only smooth and fast lips in speaking to me. When I was not here, you have welcomed your good men who are agreeable to you, Nts'ai Ma Ts'a Ts'an.

³ A Ch'uan Miao mother gives birth to her baby while squatting down beside her bed.

⁴ The idea is that thunder is a living creature that calls out, thus making the noise of thunder.

A GIRL SAVES HER LOVER FROM DYING OF POISON

A Love Song: A Girl Saves Her Lover from Dying of Poison (9)

An old man was sitting alone. He was sitting in front of a table in a bamboo chair. As he sat there he induced another to be his companion, named Yang Yao Geo (ja jao gu). The name of the old person was Yang Yao Da (ja jao Ta). The father was making a wind instrument and took it in his hands saying, "We will study the *liu sheng* on the big flat. At Shia Ma Yoh we will study the *liu sheng*. When we study the *liu sheng* we will secure good tunes. One who studies a tune should study a good way (of dancing)."

When they had gone halfway they became thirsty. Yang Yao Da with Yang Yao Geo went to a spring. The old man Yang Yao Da ran to the edge of the forest. The pupil Yang Yao Geo knelt beside the road and drank three mouthfuls of water. He drank some poison of a wanton woman. He drank a girl's poison (medicine). When he returned he felt very badly. The pain came from his heart. The poison water resounded in his stomach. The pain radiated from his liver. He returned to Shai P'ing Tsii and met a small girl, his sweetheart. He asked, "Do

you understand good medicine?" The girl replied, "I know good medicine. Go back and take some very tiny leaves with square stems. When you take the leaves, leave their hearts. When you take the stalk, leave the root. Grind them in a fine bowl. Sift them into a fine cup. Take this medicine and eat it and wait until the roots of your illness are cut off. You wait a year."

The old man Yang Yao Da got up and organized a money society. Yang Yao Geo came to do business and in doing it traveled far. He met the small girl who was his sweetheart who said, "When you ate my medicine did you get well or not?" Yang Yao Geo replied, "When I ate your medicine I got well. I have nothing with which to repay you but affection." His little girl sweetheart said, "Since you have no money with which to requite my medicine, it is all right. We will wait until you go back, and you will be like a big banyan tree, and I will later come under your tree and enjoy your shade."

Afterward the young girl went that way and truly enjoyed not a little of his shade. The ancients said, "When you have received kindness from another, you should requite it and not forget it."

ENGAGEMENT AND MARRIAGE

CHOOSING A BRIDE

A Song about Choosing a Bride (237)

Blan Tsai's mother got him in her home (when he was born). When he grew up his mother went to select a wife for him. His father received him in his home (when he was born). When he grew up, he thought about selecting a wife for his son. Blan Tsai himself went to the home of Lo Tsen Tsii to select a wife. Lo Tsen Tsii's parents were not at home. Only his daughter, Nts'ai Ngeo Tsai, was there. Blan Tsai did not get her and went away.

Again he went to L'o Ch'i Niong's home to make his selection. The parents were not at home. There was only a girl, Ntzi Mi Ngeo Tso. Blan Tsai waited in her home until L'o Ch'i Niong came home, then he said, "The bridegroom has come. Why don't you prepare tea for him to drink or cook food for him to eat?"

The daughter took three small baskets of cornmeal and put it in the cooking pot to cook for him to eat.

When they had finished eating L'o Ch'i Niong said, "You should give me a pretty fan." Then he took his fan and fanned Blan Tsai. Blan Tsai stood still like a stone bamboo shoot. Then L'o Ch'i Niong again fanned him three times, and he was firm like a big rock. Then Blan Tsai brought Ntzi Mi Nts'ai Ngeo Tso and returned home.

Blan Tsai's father asked him, "What kind of a person did you choose?" His mother said, "What sort of a girl have you chosen and brought with you?" Then Blan Tsai said, "This time I chose a girl like a sun or a moon in the Milky Way." He again said, "This time I chose one like a great star in the Milky Way."

CALLING AND SENDING GO-BETWEENS

Marrying a Daughter through Go-betweens
(156)

When the day is clear and the weather is mild, the sparrow comes out to breathe the air. Bo Na caught a yellow hen to kill. She killed it for two go-betweens to eat for breakfast. When the two go-betweens were through eating, they went down the bank of a terraced rice paddy, and went to the home of a relative and went to their main hall.

Next morning, at daybreak, the two go-betweens got out of bed and sat by the small door. They urged the family to give their young daughter in marriage, and get wine to drink (as part of the wedding gift). Then they went up beside the stove. They then spoke for the older daughter.

The mother stood outside the door speaking and smiling at the same time. The father stood outside the front door and faced toward a small hill. He promised his daughter to that family. The mother was helpless (because the father had promised), so she requested her older brother to talk with the go-betweens.

The mother's older brother arrived, and the father's older brother also arrived. Then they opened their mouths and said they wanted wedding gifts of money as great as the side of a cliff, and animals as big as the four legs of the earth.

When the two go-betweens heard these words they went back and reported. On the day that completed a year, when the girl had grown up, and her hair was long enough to roll into a knot, on the first day of the new month, they drove a herd of cows down the ridge. When the girl's mother saw it she was very glad. Then the father opened his mouth and said, "What do you know? Now your daughter has grown up and bound her hair into a knot. When you give her up, on that day you will put your money into a chest of drawers. There are also the other gifts that people give which must be put into the bucket (for carrying)." When they had finished talking, on that year the people who were to escort the bride arrived at the place beside the cliff. They drove a herd of horses up, and when the mother saw it she was happy. Then the father said, "What do you know? Your daughter has already grown up. Today it is already the beginning of the month. The go-betweens have already arrived. Many relatives and friends have come."

Then the mother gave the girl to the suitors. She herself was like a hill of dried-up hemp, and the father was like an empty

horseshide. The two parents stood there alone, and they composed this song to commemorate it.

Engaging Go-betweens to Secure a Bride
(279)

The mother was restless before daylight. The father was restless and could not sit down before daylight. The mother caught a wild hen pheasant and cut out its tongue. The father caught a wild cock pheasant and cut its throat.⁵ The cock pheasant's tongue was bent toward the center. When the mother saw this she was very glad. When the father saw it he smiled and smiled. Then the mother arose and called the go-betweens. The father arose and poured out wine. The two go-betweens arrived. The father prepared a cup of wine for them to drink. He gave a white stick for them to carry.

The two go-betweens went out of the door of the inner court (heavenly well). They went together on the same road. When they arrived they said, "When we reached the home over there, there were a green tree and a pine tree. These they divided into nine branches. The nine branches were divided into nine directions (made to point in nine directions). One of them pointed towards your hill. We did not come until we had secured that branch. We have reached your home. We have no affair. We have brought here a white stick. It must not be stuck up on the stone slabs. We want to stick it up on the bank of your ricefield. When it has been put up, we want it to live. We want to stick it into the ground and let it grow leaves. We will wait until its leaves are green like the blue blaze of a fire. We want to wait until it blossoms on top and bears fruit before it has roots. There must be two blossoms and two of its fruits. We will wait until we can build a bridge of iron plates above and wait until in the future the groom has a road to walk or to run, until in the future the mother and the mother-in-law secure meat to eat, and the father and the father-in-law secure wine to drink."⁶

⁵ The custom today is to cut out the tongue of a hen and to cut the throat of a rooster. This is a means of divination.

⁶ This is a typical song used by go-betweens when they go to ask for the bride, and the things done are represented correctly here. But there are variations. This is what is said by the go-betweens of the groom's family.

GO-BETWEENS MAKING AN ENGAGEMENT

Go-betweens Come to Make an Engagement⁷ (34)

The middlemen say, "We have no reason for coming except that the grandmother was sleeping by the head of the bed and slept until midnight when she thought, 'My son has not yet made a home.' The father was sleeping in the middle of the bed and after sleeping also thought, 'My son has not yet formed a family.' The mother could not sleep, and before the cock crowed in the morning she arose. The father could not sleep, and he also could hardly wait until morning.

"The mother arose and called two middlemen. The father arose and caught a large rooster and killed it. The mother arose to prepare breakfast. The father, when he had killed the rooster, looked at its tongue. The mother cleaned the rice to cook. The father then came and cut up the chicken and the pork. They called us two go-betweens to them. The mother then arranged the breakfast for us to eat. She gave us bitter bamboo to eat.⁸ The father poured out a cup of wine for us to drink, then brought the roll of bedding for us to carry on our backs. The bedding roll was bound with cords that crossed in squares and diagonals like pepper. The bitter bamboo symbolizes everlasting youth.⁹ The mother gave us an ornamented silver hoe to carry. The father gave us an ornamented satin umbrella to use. The ornamented silver hoe is to use in opening the road to marriage. The ornamented satin umbrella is to welcome the bride. We two go-betweens on the way here have gone to nine places and there are nine roads to those nine places. This road has led to your home.

"When we found the road leading here, we traversed it. We carried the ceremonial objects in our arms. When we reached the back of your house, we entered your parlor and saw that your silvery door was also good, and we with our bare feet stepped into the silver and golden doors of your home and used your gold-ornamented umbrella and your bedtick, and crossed your threshold, and we saw your large ricefield where some big palm trees are planted, and a large banyan tree so that we can come and enjoy the shade. We saw a golden flower (plant) of which we

wish to pick one flower. We have come for nothing else than to pick a flower for our master. If we can take it away, we will not plant it on a rock, but certainly will plant it in the center of a field. We will not plant it on our knees, but on the tops of our heads. It must be planted on our heads before it can be like a flower. It must be planted in the middle of the field if it is to bear fruit. It is to be planted in the field if it is to live. It must grow on the ground if it is to put forth buds. When it has put forth buds and developed leaves and borne fruit, then it is new. Afterward it will bear twin sons and those two become a pair. Our master has asked us to come and make an iron bridge, and afterward the sons and daughters of your two families can traverse this road forever, and you two families will have a road to go over. If you speak a word the wife of your relative (by marriage) will come, and there will be wine to drink; and if you call relatives once, there will be meat to eat, and it will cause us go-betweens to be as happy and joyful as heaven and earth as we visit with you."

A Song about Sending the Middlemen (286)

The sky is clear. Bo Na caught a yellow hen and killed it. She cooked breakfast for her two go-betweens to eat. The two go-betweens ate the chicken and looked at its tongue (to divine as to lucky or unlucky). They ate the chicken's feet and examined the marrow in it (to divine). When they had eaten breakfast they started away. They went down to the level spot on the flat below. When they reached the flat where the rice plants were being planted, they came to the door of the girl's home and entered. When they had passed through the outside door, they went into the parlor.

They waited until daylight the next day. Then the two go-betweens stood at the side door of the girl's family. They exhorted the parents to give the daughter in marriage to the prospective groom. They went to the stove and urged the family to give in marriage their oldest daughter. The go-betweens talked. They spoke and were opposed by the girl's family in turn. The girl's relatives sat on bamboo chairs. When they talked they trembled. Then the girl's parents called the girl's brother to talk also. He came and spoke three sentences (in favor of the engagement). The younger brother on the

⁷ This is sung by the middlemen when opening the subject of an engagement.

⁸ Bitter bamboo is considered very good to eat.

⁹ Because it is always green. It implies the wish that the new family will always remain young and enjoy long life.

ridge came. He spoke three sentences to the go-betweens in favor of the engagement.

Then the two go-betweens returned to the boy's home. The mother came out and spoke a sentence, then laughed. The father came out onto the road and spoke a couple of jokes to quiet the minds of the go-betweens. Then the mother asked, "Have we an engagement?" The two go-betweens answered, "We have an engagement." Then the father asked, "Has the marriage affair you are helping us accomplish any results?" The two go-betweens answered, "We went and there is an engagement, and the marriage is to be carried out." They also said, "In securing a bride, your engagement and wedding presents must be like the stone landmarks below the big cliff (many and dependable). There must be gifts of wine like the Chinese landmark stones."

Words Spoken by Go-betweens When Making an Engagement (35)

Speaking of your bringing guests and (as go-betweens) leading them away, above are 100 strongholds and below are 100 strongholds. If one family closes its door to you, another family will open its door to you. If you go to the riverside, you may lay a board trap (for the bride). If you go to a market place, you can arrange a big square pole (as a trap for a bride). So go away and when a year is over come back and see whether the board or the pole has captured anything.

After the go-betweens of the bride's family have spoken these words, the go-betweens of both families arise and bow to each other. This is a sign of approval.

The words and actions of the go-betweens of the two families in engaging a daughter are as follows. The go-betweens of the bride-groom place a piece of cloth on the table saying, "This is like a herder or a shepherd uses." The girl's family's go-betweens place a bamboo stick on the table saying, "This indicates that the girl's family are shepherds." The go-betweens of the girl's family then say, "Do you want to buy a pen (for animals)?" The bridegroom's go-betweens then reply, "It is an ancient custom to want the animal without the pen."¹⁰

When these things have been plainly expressed (that they want only the girl), then they must look at the tongue of a chicken. If the tongue of the chicken is good, then the two are considered engaged. If the chicken's tongue is not good, then there is

no engagement. This is called looking at the chicken gua.¹¹

The go-betweens of the bride's family which wants costly ceremonial gifts, then say, "When you came, did you see a mother with 12 strings binding her?" The groom's go-betweens then say, "There are only six strings. In addition there are a few small beads."¹²

The Replies of One Who Has a Daughter to be Married When the Go-betweens Are Seeking to Make an Engagement¹³ (64)

1. So, so, The wild vine grows upon a tree. The tree grows upon a hill. When is there not a time when this can be seen?

2. We have come to find a fine bride.

1. Who has come to look after the engagement?

2. A pair of go-betweens have come to look after the marital affairs.

1. Who has come to make this silver thread?

2. A pair of go-betweens has come to unwind the silver cord.

1. Who has come to make a brass needle?

2. A pair of go-betweens has come to make a brass needle.

1. We want to use silver threads to make embroidered garments. We want to use the brass needle to sew the flowery porch. We are like the spider web upstairs (we want money and gifts and so on). The bride-groom and the girl's older brothers speak briefly and nobody speaks long. One speaks long. Speaking much or little, we have not practiced ceremony. If we speak very briefly, then it is good to hear. We will fill a bowl of rice for the mother. So, so.

The song is ended.¹⁴

¹¹ From the Chinese word *kua* meaning divining stick.

¹² The meaning is that they want 12 strings of cash and in addition some small cash. This is an old custom of the Miao. But now (in 1936 or 1937) in making engagements some use tens of dollars, some use a hundred dollars, and in addition wine and pork are necessary. There should be 120 catties of pork, or 100 catties, or at least 10 catties, and the wine is much the same. This is the actual great custom of marriage. There are also some who secretly entice the girls or capture them, but when they have taken them away they must invite go-betweens to go and talk over matters, and if they do not there will be litigation over the affair; and the ceremonial objects are the same as mentioned above.

¹³ The first speaker is the father, and the second the go-betweens who are seeking to make an engagement.

¹⁴ This song must be sung three times, and

¹⁰ To want the girl without the family.

A Reply of the Go-Betweens of the Bride's Family to the Go-betweens of the Groom's Family (280)

The family of the bride brought out a table and poured out several cups of wine. They said, "Below are 100 homes. Above are 100 fortified places. One family has closed your door, ten families open their doors for you. You have led guests here (to ask for the bride). Lead the guests back home."

The groom's go-betweens then said, "We have come, and our bodies are small. When we return home, our bodies will be large (it is easy to come, but it will be hard to go away without the bride). We want to get a flower to wear (the bride) before we return home. We will still have to wait until we have fruit to eat before we will return home."

The go-betweens of the bride say, "You have brought guests here. Take them away. When you go back to the creek, you put a stone-slab trap across. When you return home and go to the bend, place a wooden board trap there. Return home for a year. Then you come back and see whether you have caught anything."¹⁵

Words Spoken (Conundrums) by Go-betweens When Discussing an Engagement (281)

The go-betweens of the bride say, "When you came, what did you do in the groom's home?" Answer, "When we were there, we saw a man who nets birds and wild animals chasing wild animals, which leaped into your home. One ran on the bank of the road. One went below the road terrace. One came to the guest room of your home. When we saw it, it came toward your home." (This means that they want the bride.)

Then the go-betweens of the girl saw, "Yei, when you came leaping here, we had a brother above the falls. You must go and call him here before we will talk about things." (This means that they want wine.)

The go-betweens of the girl say, "Do you want to engage her? You may go and dig a bamboo root, and we will make divining implements, for we want to divine as to good or ill luck before we will talk about it." (They mean that they want a chicken.)

each time a cup of wine must be poured out for the go-betweens to drink.

¹⁵ The last sentence implies that success in securing the bride is doubtful.

After the go-betweens have said the above, those of both families arise and with folded hands bow respectfully to one another.

The go-betweens of the girl again say, "Have you come wanting to have a grasshopper marriage (very cheap), or a clay-earth marriage (very expensive)?" They also say, "Have you come wanting to conduct a ball-of-silk-in-the-ashes marriage (expensive), or a wood-in-the-stove marriage (quick and cheap)?"

The groom's go-betweens say, "We have come to use a rat's tail to tie a bird's wing (carry the matter through slowly)."

The bride's go-betweens say, "Have you come wanting to do a flea jump (one of quickly paying the money), or one of lice crawling (slowly bringing the presents)?" They also ask, "Do you come to the *bao-gu* (corn) cuckoo marriage (for an adopted son), or a yellow sparrow marriage (for a son by birth)?" They also say plainly, "For a fine-dirt marriage we want 300 catties of wine and also of pork. For the insect marriage we want 120 catties of wine and of pork." The girl's go-betweens say, "Over there are 360 steps. Have you gone up them?"

The groom's go-betweens say, "We have not climbed up those steps. We went up only 60 of them."

The bride's go-betweens say, "Over there, when you came, did you see 360 wells of clear water?" The groom's go-betweens say, "When we came, we saw only 60 wells of clear water. We did not see so many."

The bride's go-betweens ask, "Have you tied a sow by 12 ropes? Did you see it?" Reply, "The pig we saw, but it is not tied by so many ropes."

The bride's go-betweens again ask, "When you came, did you see a bamboo with 12 twigs?" There is no reply. If they are understanding go-betweens, then things are left in this way. If they are less wise, they will speak more definitely.¹⁶

A Song Showing the Customs for Engaging Brides (Sung by the Go-betweens of the Groom) (282)

Yei, when we came, we walked along like mountain rats. We followed the path of the cliff rats. We came crawling along like mountain rats, and followed the path of the stone rats.¹⁷ When you eat meat (at feasts)

¹⁶ Three hundred and sixty steps is a request for 360 catties of pork; 360 wells for 360 catties of wine; 12 ropes for 12 ounces of silver, and 12 branches of bamboo for 12,000 cash.

¹⁷ Refers to the bad mountain roads they walked over.

and guests are many, you invite us two go-betweens to go in front, and when we go to the girl's home to drink tea and wine, you should be polite and tell us to walk in front and lead the way.¹⁸ Later when we eat meat (at the engagement feast) you should give us a pair of chopsticks. When you are drinking tea and wine, you must still punch the spout of the teapot open with a chopstick. While you are eating the meat (feasting), the groom must make an obeisance with folded hands. When you are drinking water and wine, he must make a bow (from the waist).

Words Sung by the Go-betweens of the Groom (284)

"Yang ko kuei, yang ko kuei.¹⁹ It has nine females, ten males. If I have sons, they should be like the offspring of the uncles on the mother's side. If there are daughters, they should be married to sons of the father's sisters." When they have spoken these words, the groom should kowtow to the girl's parents. When he has done this, the go-betweens call the aged relatives of the bride (her grandfather, father, etc.) and the groom kowtows to them. But those to whom the groom kowtows should give him some present.²⁰

Getting the Evidence of Middlemen ²¹ (370)

Formerly there were two people. The name of one was Zi Nje Ndo (to wind up-

right pillar sky) and the name of the other was Zi Nje De (to wind upright pillar earth). They had a son whom they could not raise. Then they arose and went all over the world. When they had traveled all over the world, they were both old. They had no sons, but went and got two birds and fed them. One of these birds was a sparrow hawk and one was a hawk.

The two birds slept until midnight, then went to measure the sky and the earth. They went to Ntzi Niong Lo's (or Leo's) marriage place.

At that time the evidence of marriage was just developing leaves (in the spring). Then the two birds secretly flew and carried the evidence of marriage down to earth.

Who do you say arises early on this earth? It is an old Miao family that arises early. They went and found this evidence of marriage and picked it up and kept it. In a prosperous year (for the crops) they brought out this marriage evidence with which to make an engagement. When this engagement was made they went and requested the two birds to come. They took a bowl to scoop up rice and a spoon to dip up soup, and used the rice and soup to make an offering to these two birds. When the offering had been made they had to make offerings to the cliff and to the mountain peak. After this, having this evidence of marriage, they had the marriage ceremony.

AFTER THE ENGAGEMENT HAS BEEN MADE

A Song Praising the Bride ²² (360)

In most ancient times there were husband and wife to whom a daughter was born named Bang Bang (flower embroidery). When she was being born the horse in her house neighed. This girl, while very young, hired one Na Bo Bang Ma to come and feed salt to the horse. She also hired Ntseo Tsii To (or Do) to come and feed the horse grass.

¹⁸ Ways of showing respect and honor. The acts described in the following lines must be performed at the feast given by the girl's family when the presents are received. The feast is given to the guests who come from the groom's family.

¹⁹ The hawk-cuckoo.

²⁰ These customs are still practiced but with exceptions. Girls should marry the sons of their father's sisters, who are their guest-husbands. Men should marry their mother's brothers' daughters, to whom they are guest-husbands.

In between three and five years this daughter had grown up. She saw that her horse's hair had grown fine (fine looking). She took a saddle and put it on the horse's back. She brought a bridle and put it on the horse's head. Then she climbed upon the horse's back to ride it.

She saw that on Ntsong Gai Mang Leo's house a bamboo pole indicated that an engagement of marriage was erected (consummated). The pole leaned toward the land of the sun and the moon.²³

²¹ Sung when go-betweens are trying to make an engagement.

²² Sung during engagement ceremonies, at night after the engagement has been made.

²³ The direction the pole leaned probably indicated the consummation of an engagement. Among the Ch'uan Miao the neighing of a horse at the time a person is born is considered a good omen.

BRINGING ENGAGEMENT PRESENTS

A Song Commemorating the Ancestors, Sung When the Go-betweens Are Bringing the Engagement Presents (186)

The flower blooms in the forest. On its stalk it bears fruit. Bo Na made preparations until daybreak. Her husband Je Gi also prepared until morning for making the engagement. Hou lo hai.²⁴

A pair of go-betweens waited until daylight on the next morning. The go-betweens stood at the door of the mother. The two go-betweens came and held the bride firm in the room. They sat by the stove of the bride's father. They led Je Gi's daughter.

Hou lo hou. (Again the sacrifices are poured out.)

The mother on the one hand speaks, and on the other hand she loses the argument against the engagement of her daughter. Je Gi talks away and deceives the go-betweens.

Hou lo hou.

Bo Na went and called her brothers.²⁵ Je Gi also went and asked his brothers to come. These brothers came from a distance. The brothers spoke a few words as though urging them to give the daughter in marriage. The father's uncles came to the ridge. His uncles spoke a few words in favor of the marriage.

Hou lo hou.

The mother of the girl spoke against it, but was outargued. The father spoke deceptively, as though opposing but really approving. Then the mother called her go-betweens to assist her in the discussion. The father then called his go-betweens to add words in favor of the marriage.

Hou lo hou.

The mother's two go-betweens arrived. They asked about the ceremonial gifts, thus making the matter firm like the Chinese land-marking stones.²⁶

Hou lo hou.

The mother's go-betweens came out and said, "The groom's mother has come out of her kitchen." The groom's mother spoke jokingly. The groom's father came out into the parlor. His father also cracked some jokes.

²⁴ At this time rice, flesh, and wine are prepared. When these words are spoken, meaning drink, the husband takes a spoon and pours a little of each on the ground, as a way of worshiping or paying respects to his past life or existence, or soul that existed.

²⁵ The consent of the brothers of both the mother and the father must be secured before an engagement can be made.

²⁶ The gifts must be determined before the engagement is fixed.

Hou lo hou.

The groom's mother came and asked, "When you went and asked about our marriage, what about it?" His father also asked, "Can this marriage be accomplished?" Then the two go-betweens said, "We went to the home of the girl. We succeeded in making the engagement. They have grown ears for the engagement and the marriage." The go-betweens also said, "That family wants engagement presents to be given before the engagement is secure like a stone landmark. They want gifts of domestic animals to make it firm like a stone terrace."

A year after they had finished speaking the girl's parents asked, "Is this groom's family going to give the engagement presents? Without our realizing it, the time for giving the presents has arrived." Those who were bringing the presents arrived in the room inside the front door of the girl's home. The groom's father's men who were bringing the presents arrived in the girl's family's house. When the girl's mother came out and saw it she praised it saying, "It is very good." The two go-betweens from the groom's house arrived and said, "You two persons enjoy happiness. Open the basket and look at the food. Open the jar and look at the water (wine). We two go-betweens have come to the home of you two old people and we haven't yet eaten the meat,²⁷ nor have we yet drunk the wine. Roast this meat and offer it to your local deity for him to eat.

Hou lo hou."

The one making the offerings in the bride's home said, "We must make offerings to the lives of that family.²⁸ Now we will make offerings to your lives and the marriage path (the path of giving the daughter in marriage). Make offerings to that family's life so they can live."

Hou lo hou.

We make offerings to your lives so you can get a place to live. We make offerings to your lives so you can see the marriage path of your daughter. We make offerings to your ancestors.

Hou lo hou.

We make offerings to the life of the ridge, to the life of the bend, to the lives of the people, to the lives of the relatives. Let the lives in the home come and eat meat. Let the life of the house come and drink wine.

²⁷ The meat of the feast the girl's parents should give them.

²⁸ The family of the groom, the groom's parents.

Eat until you are drunk. Drink wine and taste it with your tongue. When any get drunk, let these above-mentioned lives lead them off onto the roads away from the home of the bride and the groom and prevent them from coming into either house. When you have drunk the wine, then you must go and be our companions. When you have drunk the wine, then you must go and be the companions of our relatives.

Hou lo hou.

Next morning at daybreak you must be our companions to the groom's house.

Hou lo hou.

I make offerings to these lives, but they have no foundation. When we see the things to eat come, we will reach our hands. We have delayed you old people in satisfying the hunger of your stomachs.

Hou lo hou.²⁹

SECURING FISH, BIRDS, AND ANIMALS WITH WHICH TO ENTERTAIN WEDDING GUESTS

Catching Fish with the Hands with Which to Entertain Wedding Guests (63)

The day breaks over the mountains. Even the sky lightens up, and all over the mountains it is bright. The sun comes out as from a cave.

There was a man named Dong Ldi³⁰ who was asleep. He awoke and went to catch fish with his hands. A man named Dong Li³¹ was also sleeping and also arose and went to catch fish with his hands. Dong Ldi immersed his body under the water. The water, cold as ice, soaked him to the bones. Dong Li at the mouth of the pool also went under the water. The cold water of the pool soaked his head.

Dong Ldi came up to warm in the sun. Dong Li also came up to warm in the sun. Dong Ldi again went to the rear end of the pool and went under and frightened the schools of fish up to the falls above the pool. Dong Li also at the rear of the pool went under the water and frightened the big fish so that they swam to the top of the pool. Dong Li walked to the end of the pool and grasped for the fish, and the fish ran into the cliff. Dong Ldi again walked to the mouth of the pool and caught fish with his hands. The big fish then ran under some large stones. Dong Li caught a fish as big as a mat. Dong Ldi caught a big net full of small fish. Then Dong Li carried his fish back home and looked at it. He saw that there were flowers on it like the leaves of a tree. Dong Ldi also looked at his fish and saw that his fish had colored streaks on them. Dong Li put down the fish he had just caught.

At the end of a year Dong Li took his fish meat and placed it in a bowl to eat. Dong Ldi also put down the fish he had

caught. At the end of a year when he, Dong Li, was being married, he used them and put the fish on a plate. When the guests escorting the bride arrived, he used the fish meat to entertain the guests beside the road. The guests who wore new clothes and embroideries were entertained by means of this fish meat. He used the fish to entertain special guests and also those who escorted the bride. When the guests who escorted the bride had eaten the fish they said, "You must have tastes similar to ours," and sampled his three jars of wine. Again they said, "We have both eaten his flesh and tasted his three jars of wine." When the relatives from afar had eaten, they scattered and went away, and when the guests from nearby had eaten they also departed. All praised him saying, "Heaven has eyes, and this year Dong Li's oldest son got a good wife and they have become a fine pair."

The song is ended.

Shooting Wild Ducks and Water Birds (65)

Before daylight had brightened the earth, two brothers arose. The older brother's name was Leo Tsa (lau ts'a). The younger brother's name was Dao Seo (Tao s'au).

When the older brother had awakened, he took a brass gun (tube) and went to shoot ducks. When the younger brother had awakened, he took an iron gun (tube) and went to shoot water birds. The older brother carried his gun on his shoulder to the clear-water creek rapid. The younger brother leaped to Chungking and watched for water birds. The water birds were in the great river that comes from the cold regions. When he saw the water birds swimming along in flocks he said, "See, the ducks do not divide up their flocks." The younger brother then lifted his iron tube (gun) to shoot them. He hunted as far as the rapid on the Yangtse River. When he shot, the water birds flew away and escaped. His older brother then scolded him saying, "Have

²⁹ The above is sung at the time the engagement presents are taken to the girl's home by a person especially requested to do so.

³⁰ To³ ITi¹.

³¹ To³ li¹. The word *li* is spoken as if underscored.

you any ears on your head or any eyes in your forehead? Are you stupid and crazy?" The older brother then carried his brass gun to the Yangtse River to hunt wild ducks. The wild ducks flew away and escaped with their lives. The younger brother then scolded the older brother saying, "Have you any ears on your head? Have you any eyes in your forehead? Are you stupid and crazy? Aren't you senseless and stupid? Are you without hands or without lower arms?"

The older brother saw that the water birds had flown upon the shore. He also saw that the wild ducks had flown upon the pool. He then took his gun on his shoulder and went after them. The younger brother then saw that the water birds had flown into the water at the edge of the cliff. The older brother also saw ducks flying into the pool. He saw the ducks in a big flock. He again went with his gun to shoot. The older brother went and shot down a duck in the pool. The two brothers then took their guns and placed them beside the cliff. The younger brother then swam and picked up the water birds. The older brother also swam out and picked up the ducks. They saw that the water birds were varicolored, and also that the wild ducks were varicolored. They two then put their birds down in their homes.

They waited until friends from the distance came, and then they boiled the waterfowls. When they had boiled them, they drank strong wine.

The wild ducks were left until one day two go-betweens came, when the ducks were boiled and then eaten with tea. When the wild birds and the ducks were eaten up, then they rinsed their mouths. When they had all eaten they talked happily about shooting birds.

Trapping Rabbits and Raccoons (77)

The sky brightened, and it became light everywhere. Two trappers awakened. The name of one was Ntzi Tsii Lun Do Lang (ntzə² tsə⁶ lən² To⁶ la⁵², a person who was not very good). The name of the other was Ntzi Seo Lun Do Ndzeo (ntzə² səu¹ lən² To⁶ ndzəu⁶, a young person who, though young, is an industrious trapper). Do Lang led the dogs out to chase the rabbits. Do Ndzeo released spotted dogs to chase raccoons. Do Lang's dogs pursued rabbits but did not catch them. Do Ndzeo's spotted dogs also pursued raccoons but did not catch any. Do Lang poked into crevices (or caves) in the cliffs with a bamboo stick. Do Ndzeo also beat a grassy hill with a bamboo stick. Do Lang poked into a cave in which a tree was growing and saw a raccoon inside. Do Ndzeo

chased a rabbit out of a grassy hill. Do Lang then carefully put his stick down. Do Ndzeo also put his stick down beside the grassy hill. The two men then thought about it. Each thought in his mind that he ought to reveal his ability, and the ability of each was concentrated on getting the game. Do Lang then lighted a fire in the mouth of the cave to smoke the raccoon out of the cave with a tree in it. Do Ndzeo also used fire to burn the grass. In a short time both revealed their skill. The fire of one of them burnt the grass so that there was smoke over all the big hill. The fire of the other went directly into the cave and filled it with smoke. The raccoon then could not hide inside and came out and ran. He then released the dogs to chase it. The rabbit also was unable to sleep and went leaping toward the big mountain opposite. The dogs were released to chase the rabbit. Do Lang ran to the crossroad and waited. When the raccoon ran in front of him, with one grab he seized the tail of the raccoon and struck the raccoon against a rock until it was killed. Do Ndzeo also waited below the mountain. He seized the rabbit and killed it by beating it against a rock. Then each brought back home the animal he had caught.

Do Lang saw that the raccoon that he had caught had fat as thick as two fingers. Do Ndzeo looked at the rabbit he had killed, and its whole body was sleek (with much flesh).

Do Lang said about the raccoon he had killed, "The raccoon we killed this time we will eat." Do Ndzeo also said, "The rabbit we killed this time will also be tasted." Both said, "We will all both eat and taste of both."

Do Lang saw that the stripes on the raccoon's body were good looking. Do Ndzeo also saw that the hair on the rabbit's body was all one fine color. Do Lang then cut up the raccoon and hung it above the fire. He waited until one day two good guests came from a distant place. When the guests arrived he took down the meat and boiled it and offered it to the guests with the fiery wine. Do Ndzeo also fixed the rabbit meat and put it aside until one day two go-betweens arrived. He then took down the rabbit meat and boiled it for the two go-betweens and poured out tea. The two distant guests then ate the flesh of the raccoon and departed. On the road they discussed it saying, "It is too bad. The raccoon meat was good, but there was not salt enough." These two guests returned to their homes and actually found that an elder of this locality was commemorating the dead.³²

³² The memorial ceremony called in Chinese *tso chai*.

The two men told about catching the raccoons, and everybody thought about hunting raccoons.

When the two go-betweens had eaten the rabbit flesh, they also said, "The rabbit meat was very tender, but we must not tell people how it was caught lest people go and catch rabbits. We will only say that it was good, and that will be all right." Afterward these two returned to their locality and their parents were just giving a feast to welcome a bride. These two then spoke praisingly saying, "What meat is good? It is the rabbit meat that is good." The country people then understood that rabbit flesh is good to eat.³³

Catching Fish with Which to Entertain Guests (134)

I roam all over the world and it moves my heart. I then go to Na Bo T'un Nga's³⁴ road. Speaking of the earth, I am traveling all over it. I then went to T'un Nga's dwelling on the cliff above the waterfall. Na Bo T'un Nga slept until midnight and arose and picked up wood and mudfish.³⁵ T'un Nga Le Ts'i (t'An² Nga² Le⁵ Tj'ə⁵) slept until midnight, then she gathered wood to fry the fish with. When she had fried the fish, they naturally had a salt flavor. When she fried the mudfish they were very oily.

The fish we have fried this year are very good. It happens well that it is Na Bo T'un Nga's year to bring home a bride. It is also T'un Nga Le Ts'i's year for making an engagement. When the engagement has been made, the road for securing the bride has been opened. It disturbs the ears of the family that has a daughter (to marry because they must prepare presents, feasts, etc.), because there is only one year before the marriage must take place. Quickly, before long, a year will have passed.

Na Bo T'un Nga called those who were to bring the bride. T'un Nga Le Ts'i also said, "The group of people to get the bride has arrived." Na Bo T'un Nga then used the water fish to welcome them to her home. T'un Nga Le Ts'i carried the mudfish outside the house for the ceremonial food to entertain them with.

³³ Telling how raccoons were caught caused people to think of going and hunting raccoons, so they refrained from telling how rabbits were caught so people would not think of going and hunting rabbits.

³⁴ na⁴ bo² t'An² Nga², an old woman who cooks meat.

³⁵ A kind of fish that lives in the mud when the streams and pools are partly dried up.

Na Bo T'un Nga returned home and slept until midnight, and got up and hastily fried some mudfish. T'un Nga Le Ts'i slept until midnight and awakened anxiously and fried the waterfish. When frying waterfish you must not talk. When frying mudfish you must not put the fish near the edge of the fryingpan. When the fish are fried, the fish themselves have the fragrance of salt.³⁶ When you fry fish, they themselves have oil. You fry waterfish to give the guests who are relatives or friends. You fry mudfish to give the guests who bring the bride to your home.

Na Bo T'un Nga fried fish and placed them in a bowl. T'un Nga Le Ts'i fried fish and placed them near the other fish. They divided the fish among the guests. All the fish were divided among the near guests, the distant guests, and the guests who escorted the bride. When the nearby guests had eaten, they also departed. Then the nearby guests said, "It is not in vain that Na Bo T'un Nga got a good daughter-in-law. It is not in vain that T'un Nga Le Ts'i got two good daughters-in-law.³⁷

The song is ended.

Hunting Wild Animals to Use at Weddings (707)

The mountain rat searching for food comes to the home of the house rat. The wild rat, searching for food, goes to the cave in the great cliff. They went and rolled the meat onto the road.

The deer has a track (road) on which to run. They went to hunt for the deer to use in entertaining a group of good guests. One day when the deer went into the garden, we went and caught it and roasted it. Then we waited until distant guests arrived, and we used it in entertaining at a breakfast. After the distant guests had eaten it and left, they said, "Wild meat is delicious, and truly hard to get."

On a later day when we welcomed the bride (in marriage), we again used our deer meat to entertain our guests who escorted the bride. They all said, "This is truly a good son-in-law. They are really capable people who are able to get fresh deer meat and save it for us."

³⁶ The result of auto-suggestion by people who cannot buy salt.

³⁷ Where fishes are plenteous, they are used to entertain those who escort the bride. Now in many places fishes are scarce, so most Ch'uan Miao do not use them. Apparently in the past the Miao lived where fishes were more plentiful.

GIVING THE DAUGHTER AWAY IN MARRIAGE

A Song about Giving Away a Daughter in Marriage (198)

Bo Na's young daughter is in her home. When she has grown up, she turns her head and looks. She is round like the moon, like the light of the new moon. Because relatives saw her, they brought the domestic animals as gifts to the bend below. When her mother saw it, her heart was glad.

Her father said, "You are a woman. What do you know? Wait until your daughter has grown up, as round as the moon, and the daughter has put on her clothes, as round as the moon. Then you will send your Te Nts'ai Ngeo Tso away. You will spend your silver then, until the chest of drawers is empty."

At this time the groom came and drove the horses to the ridge below. When the mother

came out and saw it, she was very happy. Her husband again said, "What do you know? Wait until your daughter's hair is tied into a knot. Then when I have sent our daughter away in marriage, her father's gold and silver will go until the barrel is empty."

The groom's family drove the horses and cattle to the end of the cliff. The mother again saw it and was very happy. The father again said, "You certainly are a woman without understanding. Today my daughter has grown up. She can tie her hair into a knot.³⁸ The day of giving her away has already arrived. From this time we will send the daughter out of our home as a bride, and behind there will remain only a pair of old parents like an empty bucket or a dry vine, or dry wood."

PREPARING FOR THE WEDDING

*Making the Bride's Clothing*³⁹ (78)

On a clear day Bo Na⁴⁰ turned water from the other side of the mountain into the field. On a rainy day Yeh Gi⁴¹ carried dirt on his shoulders and poured it on the banks of the rice paddy. When one year's work had been finished, the time came for Bo Na to give her daughter in marriage, and she hurried up those making the clothes. The father also hurriedly bought the cloth for the clothing. Bo Na selected a lucky day to begin to make the clothes. Yeh Gi reckoned on his fingers and said, "The lucky day is already here." Bo Na then took silver and bought the colored thread. Yeh Gi used much silver to buy colored silk.

One day Bo Na sent messages asking two great tailors to come and sew the clothing. One day Yeh Gi also sent messages and also hired two tailors to come and sew the clothes. They sewed Bo Na's silk clothing until they had filled up a chest of drawers. They also sewed satin clothing for Yeh Gi until it filled up a barrel. Bo Na's silk clothing was piled layer on layer in the chest of drawers. The satin clothing was all embroidered. Bo Na carefully arranged all this clothing and waited until the daughter was to wear them as a

bride, when she became a daughter-in-law. The name of the daughter of Bo Na was Ngeo Tso. The clothing was given her to wear when married to Ntzi Ngeo Wa.

Yeh Gi also had a girl named Nts'ai Ngeo So (nts'ai ɿau so, small virgin girl). He also gave this girl some of the clothing to wear and sent her to marry Wan Yeh Gü Leo (wan ɿe gy l̄au, an elder controlling a district), who was also a great official.

When the parents had prepared these silk and satin clothes, and had given them to these two girls, and they had worn them and married these two officials; then the parents rested their minds.⁴²

A Song about Sweeping the Floor (119)

On a clear day Bo Na swept the floor. When she had swept the parlor, she swept the rooms on both sides. When she had swept the parlor, she brought in wood. When she had swept the parlor, then she waited for her two sisters.

On a clear day Bo Na again swept the house. When she had swept the parlor, she swept the next room. When she had swept the parlor, she then lighted the wood. She made the fire in preparation for her brothers. She was also going to sweep the rooms on both sides of the parlor. When the rooms on both sides had been swept, she burnt wood. She swept the parlor and the adjacent rooms in preparation for the 3,000 guests from dis-

³⁸ Probably symbolizing that she is a married woman.

³⁹ Sung at the bride's home the night before her marriage.

⁴⁰ The name *bo na* implies that the woman is married and has given birth to a baby.

⁴¹ The name Yeh Gi (ɿe⁹ dʒi¹) implies that the man has a wife and children.

⁴² This means that they had no further cares about these matters.

ant places. Then she also swept the next room in preparation for the guests who were to escort the bride from the 3,000 strong-olds.

The song is ended.

Sweeping the House in Preparation for Guests (152)

The clear day inspired the hearts of La Lin⁴³ and Mi Lo⁴⁴ so that they flew down and around people's houses. Bo Na swept her parlor and the nearby rooms. She swept them so as to welcome the soul of the cow given by the bride's family (after it was killed). On

another clear day the hearts of the sparrow hawk and the swallow were moved so that they flew down and around Ntzi Na's golden cup.⁴⁵ The wife again swept the parlor and the nearby rooms. She swept these rooms clean in preparation for the souls of the domestic animals presented by the groom's family when the bride returns on her first visit home.

Again the wife (or mother) swept the big sticks of wood in her home and awaited her brothers. She also swept the dry bamboo firewood in preparation for the bride and her daughter-in-law.

The song is ended.

BEFORE LEAVING THE BRIDE'S HOME

Combing the Hair and Putting on the Clothes of the Bride before Her Departure to Her New Home (425)

When the weather is clear, the flowers bloom until they fill the trees. When it rains, the fruit hangs on the trees.

This year is the year when the mother's daughter should comb her hair (before the wedding). It is also the time for the father's daughter to comb her hair. The daughter's hair has been combed smoothly and is pretty. When she has put the embroidered cloth about her head it is also beautiful. Before long the parents will give their daughter away in marriage.

The name of the daughter is Nts'ai Ngeo So. The father prepared a silver comb and gave it to his daughter to comb her hair with. When she had combed her hair she stuck silver ornaments in it and put on the embroidered band, as pretty as a magpie. Then

the mother gave the clothing and the skirt to the daughter for her to put on and go as a bride (guest). She also put the brass hairpins in her hair. About her waist there was an embroidered belt. She put on a new skirt and an embroidered gown. She bound puttees around her legs until they were as large as the beam for husking rice.

There was a young man who was manager of things. In his hand he held the bridal bamboo tree. He addressed (taught) the brethren who were escorting the bride, "Every one carry a silver *liu sheng* and beat a big bridal-party drum (the drum for escorting the bride away) and disturb Ntzi Je Ndo Leo's people who play the *liu sheng*."

The *liu sheng* players came and went along with them. They escorted the mother's daughter out of the door of the heavenly well (inner court). When others saw it, it was much like an emperor's great official.

The song is ended.

AFTER LEAVING THE BRIDE'S HOME

The First Time That a Company of Miao People Escorted a Miao Bride (371)

In very ancient times Swa Bo, a Chinese wife, and Swa Je, a Chinese husband, had a son whom they could not raise. (They were too poor.) The Chinese husband induced his wife to travel all over the world. When they had gone everywhere to the edge of the sky and the end of the world, they had grown old. Then they gave birth to two daughters. The older was named Ngeo Tong Glo (black

brass girl), and the younger was named So Ma Bang Ngen (string sell embroidery). These two girls grew up in eight years (three and then five years).⁴⁶

That year they were going to give the two daughters in marriage. These daughters could not get gold and silver hairpins to wear, so they wept about it. Then the parents sent a message and requested a silversmith to come and make some. The silversmith carried his bellows on his back and came and started a fire with his bellows. They brought gold and

⁴³ la² sin⁶, the sparrow hawk.

⁴⁴ mi¹ lo³, the swallow.

⁴⁵ The golden cup of the mother of Ntzi, the highest god.

⁴⁶ It is customary for the Ch'uan Miao to say three and then five years, even when it is known that it is more than ten years.

silver for the silversmith to use. When the silversmith had finished making gold and silver combs for these two women, they then wore hairpins in their hair (on their heads) and they laughingly and smilingly went off to be brides.

The parents called an old woman to escort the brides, with a person to have charge of the ceremonies. She also requested their male first cousins to escort the brides.

They escorted them to the homes of their husbands. The families of their husbands called servants to arrange the tables and stools, then invited the older and younger brothers (their substitutes, in this case cousins) to be seated. The cousins would not sit down but said, "We want to surround the brides as the fogs surround the moon and the sun, as the brides enter the house."

Carrying the Bamboo Tree during the Marriage Ceremony (166)

So. When I roam constantly (in my mind here and elsewhere) all over the world, my mind is moved. Speaking of the earth, I have roamed all over heaven and arrived at Ngeo Gang Glo's road. I also went to Ngeo Gang Glo's dwelling. Ya, so. A ceremony of capturing a bride or a wife (without paying the parents anything). Speaking of Ngeo Glang Glo's much climbing and encircling the horizon of heaven, whence has Ngeo Glang Glo come? He came after often encircling a stone below (like an insect). Ngeo Glang Glo often arises and eats the bamboo leaves. Ngeo Glang Glo often comes and bites bamboo stalks. Ya, so. Grabbing brides and wives. We have arrived at Mr. Gü's time of sending away a bride. We have also arrived at Mr. Lan's year for sending away (in marriage) his daughter. He has just brought out a bamboo stalk with roots to be a foundation for the home. He has pulled up (by the roots) a small leafing tree to use when escorting his daughter, to be a companion to his daughter, and he will carry that bamboo bush on his shoulders into the home of the bridegroom. He will carry a tender green bamboo bush to force himself into the home of the groom, into his parlor, Ya, so. Capturing brides and wives.⁴⁷

⁴⁷ In ancient times, among the Miao, when performing the marriage ceremony the family that had a girl to be given in marriage planned to take this bamboo to kill the groom with, but afterward the groom's family, when they knew this, used the same trick to offset the plan of the enemy. When the marriage was taking place the groom's family also pulled up a bamboo tree and

A Wedding Song

When It Is Dark It Is Pleasant to Sing Wedding Songs and to Seek a Bride (226)

Roaming all over the world stimulates my mind. I roam to Ngan Gang Glo's road. Speaking of the earth, I have roamed all over the sky. I roamed to Ntsan Gang Glo's dwelling. Ngan Gang Glo, where did she come from? They both, husband and wife, arrived and intended to end the life of the earth.⁴⁸ They ended the life of the earth and the sky became dark. They ended the life of the sky in the parlor.⁴⁹ They will also end the breath of the earth on the plain. The sky was dark so that the cliff rats came out to seek food. The cliff rat, when it ate, bit with its lips (mouth). It bit Ntzi's large string in two. The squirrel also came out to bite it. They bit the sky rope in two and turned the sky around as a wheel to wind thread turns around. They turned the place around like a cart.

The sky became darker as far as Bo Na's house. The place also darkened as far as Je Gi's loft beam. At this time the sky was dark as far as the great cliff on the edge of the world. The place darkened as far as the plain. It darkened as far as the place where Bo Na tends the pigs. The locality darkened when Je Gi was tending the chickens. The sky darkened. The sky departed. The earth darkened. The earth turned around.

This is a good time for Bo Na to play the *liu sheng* and it is also a good time for Je Gi to seek a bride for his son.⁵⁰

The Shadow of the Wedding Passing by (165)

Shi, so (a peaceful beginning). If I in my imagination go over the heaven and the earth, my mind is stirred. Speaking of the earth, I go straight ahead until I reach the road called the spindle-for-making-thread road. Ya, so,

stuck it in the earth beside the table. When the bride arrived each family had a green tree standing upright, and neither party could trouble the other party wantonly. Afterward their descendants were very numerous. Therefore now we Miao use this method to show that after marriage each side will be multiplied. This ceremony is still practiced.

The above explanation was given by a Miao whose name in Chinese is Mr. Huang.

⁴⁸ The earth is regarded as a living being.

⁴⁹ Since the light of the sky ceased to come into the parlor, the life of the sky was regarded as ended.

⁵⁰ Bo Na is a woman, and women do not play the *liu sheng* among the Ch'uan Miao.

The water in following the course it loves, is decorous (ceremonious). You say, "Who has two sons and two daughters?" The family that teaches how to make thread (out of which to make cloth) has two daughters. An older brother dresses up in his home. The younger sister dresses up on the level field. The oldest brother calls out that he will with ceremony go over (to the girl's home). The girl sighs, "A family (home) is to be formed." This stirred up the people of the land of Je Lang Lao Niao Men on the hill. Je Lang Lao climbed and asked the news. He (the middleman—practically everything above has been said by middlemen) then said, "Who dares to want the sky to come down? Only a pair, the husband Yang Lang and his wife, dare to want this."⁵¹

What family dares to go the way of marriage? It is Ntzi Mo and Ntzi Tsen who dare to go the wedding road. They dared to go to the edge of the round land of the Chinese. The Chinese Wang Li could not manage it. The Chinese Wang Li climbed up to the sleeping-loft above the animal pen saying he certainly could not manage it (the marriage affair). He also climbed up onto the great flat of Ntzi (God). The people of Ntzi's land also could not manage it, so the Miao brought silver out and paid, and after that it was called "Marry a wife." They married Nts'ai Ngeo Tsai Ðe Nga of Dao Ren, the Miao Ren's family living on a hill. They wanted gold and silver, so they opened their treasury. They wanted silks and satins, so they also gave it. Ya, so. Grasping a bride and grabbing a marriage, ah.⁵²

A song.

Song Sung when Receiving a Bride into a Home (661)

Today is a lucky day. The heaven and the earth will give their help and approval to those who are doing things. One table has four legs. On it are set food and wine for the guests and to send the gods away (with good will). A pair of phoenixes visited with the male and female geese. The Ho family invited two go-betweens, and the girl's parents invited two also. From today at dinnertime they took a brass brush to worship the gods with. Ntzi No Zinyin (ntzə no· ȝin, a Miao god) is here and all is well.

⁵¹ Yang Lang is said to be a Miao of ancient times of great personal power.

⁵² This expresses disapproval of the Chinese method of trying to get Miao brides without giving the price or the objects required by the parents, as is the old-time and still-practiced Miao custom.

Hai (Xai), Heo lo Hai. (Drink again spirit.) The flowers are blooming in the forest. The fruit develops up from the roots (of a tree). Bo Na prepared for the ceremony of receiving the bride. Zye Gi (the old father) warmed up the ears and eyes of the girl's relatives (making them willing to marry the girl off). The Chinese have books, and they read their books. We Miao have no books, but count the number of days (to determine the lucky and unlucky days, depending on memory).⁵³

This day has come, and we have made arrangements to receive the bride. The Chinese have books, and they study their calendars. The Miao have no books. We reckoned up the weather until today. The children are all dressed up for a new bride. Today we have dressed up our son and our daughter-in-law in new clothing. We have them ride mules and dress up the relatives and have them ride mules. We dress up the son and the daughter-in-law like new guests. When our sons and daughters pass along the road (on mules) they are higher than the terrace (above the road). When the Miao people see it, they say that probably these are Chinese. When the Chinese see it, they say that we are sending a bride, a daughter of a headman.

When we were escorting the bride here, we rode mules. When we came, our daughter came also to the home of our old people here. Let the bride and the groom eat food from one bowl (to denote harmony) and drink water and wine from one cup. When our daughter comes to you here, we will commemorate the lives of her parents. Heo lo Hai.

We will make offerings to the life of the house, the life of the field, the life of our lives, the life of the earth, the lives of the bride's ancestors, the life of the ridge, the life of the bend, the life of the seed, the life of the rear of the house, and these lives will come together to eat meat, and will drink wine.

We will make offerings to the life of the garden of the front door, of the small (side) doors, and of the looms, and they will all come together. Heo lo Hai. We came halfway, and we made offerings to the halfway road. We came through nine bends, and made offerings to the lives of the nine bends. We came past ten bends, and there were ten dragons' lives. We made offerings to the ten dragons' lives so that they could eat meat. We made offerings to the life of the bog-

⁵³ From the beginning of the second paragraph until the end of this song, only the Miao language can be used.

streaks along the mountainside so it would come and drink wine and drink it through its lips onto its tongue. When you have drunk, give some to the crazy people along the road (so they will not come). When you have eaten and drunk, you must go and watch the house for the bride's relatives. Come you all, Heo lo Hai.

We have come to your home and have escorted the bride to see her father and mother-in-law. After three mornings we will take her back to see her father and mother. We have escorted the girl to the home of you old folks. If your meat is good, bring a bowlful. If your wine is good, bring a cupful.

The meat has come, but we have not yet eaten it. Wine has come, but we have not drunk it. We will turn the spoon over and offer some wine. We will make offerings to the lives of you people here. We will make offerings to the life of your house, of the rear of the house, the ricefield, the earth, the bed, your ancestors, the front door, the side door, the front gate, and the looms, so they will all come together and eat meat and drink wine. When we have made the offering, you come and live with us. Tomorrow be companions with us. Heo lo Hai.

May you (bride and groom) in the future have plenty to eat and when you speak have results, and when others see you may they praise you.

A Song Welcoming a Bride to Her New Home⁵⁴ (317)

So. If the old people escorting the bride do not come, still their hearts are in accord. If the old people come, it is fitting. Although we are just learning to sing, when the old people come, they carry a stick in their hands.⁵⁵ Although we have come without the stick, we are wearing shoes with which to oppose you. So. Dig and find the bride. Who wants to eat the flesh of a rooster (the one killed to entertain guests at this time)? The old people want to eat the meat of a rooster. Who wants to eat the flesh of a boar (which it is necessary to kill at this feast)? The old people want to get boar meat to eat. The meat of the rooster is fragrant. The rooster was caught in the deep forest (in the past wild pheasants were used, now domestic roosters). The meat of the spotted boar is

also fragrant. The boar came from on top of the ridge. From this time we will keep the bride. Dig to find the bride. This song is new indeed.

Song Sung When Making Offerings to the Departed Ancestors When a Girl Is Given Away in Marriage (645)

Now we are giving a daughter away in marriage. The girl's family has brought meat and wine. They have prepared much meat so that it fills up a bowl. The wine is good, and the bubbles stick to the cups. Much meat has been prepared, and it has filled up a bowl. The bubbles of the wine float about, and then stick to the sides of the cup. The descendants have not yet eaten or drunk. We will first come forward and make offerings to the female and male ancestors for three generations. When you have eaten, you must go and remove quarrels and also remove the stupid sons who are by the wayside, and remove the crazy men who are by the roadside. You must increase the strength of your descendants so they can do farming and nourish their sons and daughters. In the future your descendants will bring meat and wine, and they will first make offerings to you, and then you will be able to eat and drink. Let my female and male ancestors for three generations all come together and drink. Large and small, old and young, who have formerly died, come together and drink. Heo lo Hai.⁵⁶

Chant When Making Offerings at the Home of the Groom When the Bride Arrives (646)

Heo lo Hai. Today we are marrying a bride for our son. We have prepared the meat and the rice, but we have not yet eaten. We will first come and make offerings to you. When you have eaten you must increase the strength of your descendants so they can farm. You must also add to the strength of your descendants so they can nourish their sons and daughters and have sons and grandsons. Afterward the sons and grandsons will also have sons and grandsons so in the future they will have great power, and they will have food and drink, and in the future when the marriage day arrives they will prepare wine and meat, and when they have prepared it they will not eat and drink it, but will first make offerings to the female and male ances-

⁵⁴ Sung when the guests have arrived with the bride, whom they expect to be detained in the new home.

⁵⁵ A person escorting the bride should carry a stick in his hand.

⁵⁶ After chanting the song, the ancestors must all be called upon by name and invited to eat and drink.

tors for three generations so they can first eat.⁵⁷

A Marriage Song (688)

Once there was a girl whose mother bore her. Until she grew up nobody took notice of her. Then somebody brought presents to propose marriage, and they saw that her work and weaving were exceedingly efficient. They returned to their homes and prepared excellent gifts and came and spoke to the mother

of marrying the girl. The mother could not take the responsibility. The girl herself came out and met the guests and agreed to the marriage.

The third time they came and took the bride to the bridegroom's home in marriage. After she had been taken to her new home the outsiders said, "Nowhere else can we see such a fine girl." She and her husband were very harmonious all their lives; they established their home and lived there happily and peacefully ever afterward.

DETAINING THE BRIDE

A Song about Detaining the Bride in Her New Home (164)

When the bamboo sprouts grow, you should eat bamboo sprouts. When the bamboo sprouts grow, they mount until they become bamboo trees. When guests come, you should detain them. When the guests depart, you should detain the bride.

When bamboo sprouts grow, you should eat bamboo sprouts (marriages should be consummated). When bamboo sprouts grow up, they are like the tails of snakes. When the guests arrive, you should detain them. When the guests depart, you should detain the bride. When bamboo sprout grow, you should eat bamboo sprouts. When the bamboos grow up, you should take them and make bed mats of them (when the girl grows up, she should get married). When the escorting guests come, you should detain them. When the guests depart, you should detain the servant (the girl, the bride, to help in the home). When the bride's mother has invited guests to escort the bride, the guests are as numerous as rice grains on rice plants. The mother goes along with the escort like the falling grains of wine rice. The mother's escorting guests (escorting the bride) now depart. The bridegroom detains Nts'ai Ngeo Tso, holding her belt which the groom's family gave her (lest she go away with the escort provided by her mother). The escort provided by the bride's father also departs. The father's daughter Nts'ai Ngeo Tso⁵⁸ leaped to a place beneath the leader of the escort provided by her father.

⁵⁷ As usual the ancestors for three generations are called by name in succession according to age, and invited to eat and offered the food. After this the tables are set and the descendants and guests eat.

⁵⁸ Nts'ai Ngeo Tso, woman sister fine thread, indicating that she is a fine girl.

Then Lang Na Bo Hmong opened her mouth and said, "Why do you not detain your new bride? Why do you not detain your new wife? The road we have traversed is broad and long. I fear she will delay the women I control when halfway home, and I fear that at dark my company of escorters will be on the road." He (the groom) then took hold of Ngeo Tso and went into the house and pulled her inside the room. The mother's group of escorters went away. The groom, Ntseo Lang (new son-in-law) was led to the center of the house. The bride's father's escorters separated (on their way home) and proceeded. Lang Do (beloved new groom) was taken into his room. Ntseo Lang (the groom) detained her like a cricket tied by the foot. The little groom detained her as though she were tied by the foot. He pulled her lunch out of her garments (where she had put it under her clothing in her breast) to keep her from going rolling like small seeds or like rice. Her mother's escorters still proceeded, going on the big road of the long rice fields. Her father's escorters also proceeded. The bride picked up her lunch and tried to go with her older brothers.⁵⁹

Her husband took hold of her and the bridal escort all went away leaving only the daughter of her parents, Nts'ai Ngeo Tso, who could not leave. And only she was left. She was as one who could find nothing to do, so she took a broom and swept the room. When she was through sweeping she could find no work to do, and took up water buckets and went to carry water (two buckets on a carrying-pole). When she had brought it, she picked up two small buckets in her

⁵⁹ This is all pretending she wants to go so that the groom and his family will be anxious and show their desire for her by holding on to her. This is an old custom now being discarded.

hands and again went to carry water. The buckets she used were bound with hoops made of vines. To get this water it was necessary to go to the big fishpond in the big round land of Ntzi (God.) When she had carried all the water there, she went to the big dragon pool of Jie Gū Hmong Leo (a very ancient Miao family). She then again carried a load of clear water halfway home,

on the very long road, and there she met her older and younger brothers. Then she said, "I want to go back with my brothers." The older brother said, "Now you have been established and left in the home of your old mother-in-law." The younger brother said, "Now we have left you in the home of your mother-in-law. You yourself now have a home."

MISCELLANEOUS SONGS

Talking and Acting as a Buddha When Eating Food (124)

The Ch'uan Miao have a contest in eating rice. One person acts as a Buddha. He holds a bowl of rice in one hand and with it makes a circle around his head. Then he chants the Buddha's song, and those who are eating must eat a bowl of rice, one bowl for each verse. This is one of the Ch'uan Miao customs. The verses are as follows.⁶⁰

1. Ge lu, ge lu, ge lu (*ge⁹ lu⁵*, a bird's call), go up the camphor tree. When you eat rice you must look toward a young person. If you speak the ceremonies and the doctrines, then you will count as the yellow-whiskered old man.

2. Ge lu, ge lu, go up the banana tree. Eating persimmons is up to the young people. If you practice justice and speak the doctrine, then you will be the white-whiskered old man.

3. Ge lu, ge lu, ge lu, climb up the dogwood tree. Eating things is up to the young people. (I will not.) If you speak the doctrine and act with justice, then you will be the long-whiskered old man.

4. Ge lu, ge lu, ge lu, climb up the first tree. Eating is up to the young people in their prime. If you act justly and think out a way, then you will be the red-whiskered old man.

5. Ge lu, ge lu, ge lu, climb up the pepper-tree. Eating is up to the young strong people. If you speak justly and talk doctrine, then you will be the black-bearded man.⁶¹

⁶⁰ It is possible that this paragraph was not part of the song, and that the singer added it as an explanation so that the song could be understood.

⁶¹ The above song is used during the contest in eating. The same person may sing all five verses or they may be sung alternatively by different persons, but the person singing a verse must not eat any rice at any time. The other contestants, all of whom are under 50 years, each

*A Contest between Men and Women When Eating*⁶² (125)

1. Nong gai (*no⁹ gai²*, a bird that cried at night), nong gai (a pair of birds). Nong gai is singing in the leaves of the peppertree. The women say they are like iron. The men take them and bend them into carrying-baskets.

2. Nong gai, nong gai, nong gai is singing on chestnut tree. The women say women are fine. The men will take the women and bend them into the carrying-baskets.

*A Contest in Eating Rice*⁶³ (126)

1. Na nong gi leo mi nong bang k'ao.⁶⁴

When we have eaten three bowls of rice mixed with three spoonfuls of beancurd fried in oil, climb up to the high stronghold and see the foot of the hill of Gien Wu (the old city of Hsin Wen Hsien).

2. Na nong gi leo mi nong gang.⁶⁵

When we have eaten dipperfuls of *gao liang* (boiled) food, and three dipperfuls of beancurd, then we will climb up a high moun-

eat a bowl for each verse. Those who cannot eat any more put the bowl of rice on the table and crawl under the table, beaten. Only men are contestants.

⁶² The acting with the rice bowl is the same as in the preceding song. The bowl is passed in a circle around the head. Both men and women are in the contest. The men belittle the women, and vice versa. Below are two samples. The men sing saying the women are weak. The women alternate saying the men are no good. At each verse all but the singer eat a bowl of rice. Those who are too full to eat put their bowls of rice on the table and crawl under the table and go away ashamed, defeated.

⁶³ The eating and acting are similar to that of the two previous songs.

⁶⁴ na⁴ no⁵ dʒi⁶ lau⁶ mi¹ no⁵ ba⁹ k'ao⁶, a big old mother that cries "gi leo" and a small bird with yellow stripes.

⁶⁵ ga⁹ means yellow. A big old mother bird that calls "gi leo" and a small yellow bird.

tain and look at the great city wall of Chien Wu.

3. Na nong gi leo mi nong shiang.⁶⁶

When we have eaten three dipperfuls of cold rice and swallowed three spoonfuls of small-bean soup, and have gone up on a high hill with a fortification on it, then we will see Gien Wu's great stone bamboo sprout (a natural high pillar of stone).

4. Na nong gi leo mi nong tsa.⁶⁷

When we have eaten three dipperfuls of cold rice, and swallowed three spoonfuls of han ts'ai (a pickled vegetable), then we will climb the kao pao chai (the stronghold on the high peak), and will see Gien Wu's horn prongs.⁶⁸

5. Na nong gi mi nong gang.⁶⁹

When we have eaten three dipperfuls of cold rice and swallowed three spoonfuls (small dipperfuls) of the ba san bean (a bean that grows on the sides of mountains), then we will go up to the Gao Chai peak (the peak of the high stronghold) and will certainly see Gien Wu's five granaries.

5. Na nong jai mi nong ts'i.⁷⁰

When we have eaten three dipperfuls of cold rice and swallowed three spoonfuls of soup of beancurd skin and have climbed up the high stronghold peak, then we will see Gien Wu's Gieu Ssi Ts'en.⁷¹

A Song Sung while Smoking (127)

It is easy to stretch out your arm but hard to draw it back. I will reach my hand out, but I will not give you any tobacco. I take out a leaf of the bitter bamboo, and stretch out my hand to you, but do not give out any tobacco (because my tobacco is not good). It sounds like hair-grass (a fine grass). When you take it and taste it, if it is fragrant you may smoke it, and if not you may throw it at the foot of the wall, and when some day three or four friends come you may take it and give it to them to smoke.⁷²

⁶⁶ fjaG—a big old mother bird that sings "gi leo" and has many small birds.

⁶⁷ Tsa⁶ means spotted, a great female bird that calls "gi leo" and a small spotted bird.

⁶⁸ Five hilltops like animal horns, also called *wu ren ai* or five men's cliff, as though the five peaks were five people.

⁶⁹ The old mother bird gives a worm to the small bird to eat. *gi* is dʒi³ and *gang* is gaG⁶.

⁷⁰ Na⁴ noG² dʒdi¹ mi¹ noG² tsə, a big bird and a small blue bird.

⁷¹ The romanization here is according to the pronunciation in Szechwan. Gieu Ssi Ts'en is a natural stronghold, famous in history, about 30 li east of Lo Piao in southern Szechwan.

⁷² This song is sung by a group of young peo-

A Song Comparing Animals (153)

"When the wild goose⁷³ cuts me, I will suck the blood (and spit it out). When thorns and brambles prick us, it is painful. When you come you act like people who block the road with firewood (hindering people). When we run we are like a flower in bloom. When the chicken is lean, the chicken's wings hang down. When a pig is lean, its back is crooked. When you repeat the Buddhist books, you should speak with a low voice. When I repeat them, I will surround myself and not separate.⁷⁴

"When the chicken is lean, its wings hang downward. When the pig is lean, its tail is bent. When you repeat the Buddhist books, you cannot speak fluently. When I repeat the secrets (Sacred Books), I can speak as if I were on a big road."

Again he said, "The yellow dragon will suck the blood of the tiger when the striped tiger comes into the forests on the mountain. The striped tiger intends to eat to pieces the dragon's woolen rug."

The cow said that her horns were straight. The steer said that certainly his horns were big. The steer thought it was able to butt the goat down the bank, but the ewe butted the cow down the bank.

The song is ended.

A Sad Song (196)

Oh, the broad sky. Oh, the dark earth. My father begat me. When I was only four years old, Ntzi called him away in death. My father separated my mother and me. At that time my family was very poor. We had nothing to eat or wear. My mother did not care for me. She took my little brother and married him to another.

Then my mother left me. Alas, I am not a good beggar or thief. I am not good at taking other people's things. At this time I ran to the east, and sought hiding in the west. I slept where I happened to be when it was dark. I remember one time when I was sleeping in the wilderness, on a big moun-

ple who are very friendly. It is used either by men or by women. The use of tobacco among young people is a potent means of developing friendship and good will. For the giver to pretend that the gift is no good is a common oriental custom.

⁷³ What is called the wild goose here is a large crane which flies and calls much like a wild goose.

⁷⁴ This means he will chant more loudly when repeating the sacred books of the Buddhists.

tain where there are some flat rocks. But the foxes and wildcats were very kind and did not eat me. I was not afraid. I only feared that if I went home I would be beaten by my uncle's wife. But that is not strange. The most wonderful thing is that one night I heard a wicked demon shouting. His voice was like that of a pig. Next day others went and looked at the place where the demon was shouting that night, and it was in the garden of my uncle.

Now a year has gone by, and my uncle's family has been taken away by the demon (they have died). Afterward when the *ts'ao tu* memorial service was being conducted by my uncle, many guests came. They hung up a big drum and played the *liu sheng*, and all gladly danced until midnight. Because there were too many guests and the house was small, those who were dancing pushed people and pushed my uncle's house down. The people inside cried out like thunder, and with those conducting the memorial service all ran outside the house. Alas, the wine and the meat were crushed, and the guests did not get to eat and drink it. My uncle's family after this had perished like winter snow (after melting).

Poor me, I am very poor. My illnesses are many. When the sky is clear my body aches. When it rains my body still aches. I cry out because of my bitterness. Truly these illnesses were caught when I as a little child suffered from the cold wind, the rain, and the dew. Heaven, why does Ntzi not want me to be alive? Why, at middle age, did he take my beloved wife through death, leaving with me only two sorrowful sons? I do manual labor for others to get food so as to raise them. Ai-yah, Ntzi has no mercy. After I became old he took away my older son (by death) and only my younger son is left. Ai, I am a helpless man. I am a sorrowful man among bitter sorrows.

I leave this song for all who have sympathy with me so that they can weep with me. Ah.

The song is ended.

Parents Who Persecuted Their Daughter (197)

The mice came from the ridge to eat the wild blackberries. While they were eating, it sounded like people moving. The small girl in her mother's home was singing. She knew many songs.

The mice came from the ridge to eat the wild blackberries. At the same time they gnawed the stalks of grass. The mice were

unhappy (bitter). The little girl was also unhappy in her heart. She thought, "In my parents' home my body is confused in my heart and liver. My mother has scolded me. I will go and sleep on the cliff. My father scolds me like smoke rising from a fire. The smoke pursues the smoke, and the smoke breaks in two. My father and brothers come back home from pursuing me at night to sleep. I, the pretty girl, come back and sleep in the chimney near the stove."

The smoke pursues the smoke. The smoke becomes separated. My parents and brothers come back home to sleep. My mother scolds me saying I am not clean. I get up and find a hemp rope. My father comes and scolds me because I am not clean. I pick up a hemp rope as usual. I hang myself in my home on a beam of the house, my affection has ceased, and my life is gone.

Then the father and her brothers hurriedly went and called the old go-betweens. In the family of her husband the older brothers of her husband came and cried out like thunder. Her father-in-law's older brother shouted so loud that the earth was about to move. The husband's older brother said, "One of your own folks died in your house." Her father-in-law's older brother said, "Your daughter died in your yard." Then the husband's older brother said, "All we want now is your animals (given to you for the girl)." The father-in-law's older brother said, "All we want is our small animals (given for the girl)."

When they had finished, after they had gotten many animals, they drove them into the road and they were as numerous as mosquitoes.

The song is ended.⁷⁵

Song of a Pretty Woman Who Dislikes the Rich (217)

Let him turn over his hand and cut the rice. (He is well-to-do and so has a sickle to cut the grass with.)

Let his brother bend his hand to use the new sickle. (Because he is rich he can buy a new sickle.)

His brother's wings have power.

He lives near a man who owns fields.

The three friends you live near are rich.

Such as I, when they turn over their hands, have no sickle to cut with.

⁷⁵ It is probable that this girl had been engaged and the parents had received the usual gifts in domestic animals, but that she had not yet gone to the home of the groom.

When they bend their hands, they have no sickles.

I have not begged a bowl of rice from one who owns land.

I have not been near a guest that has money.

I only love to be a friend to those people with the whole face.

I will only be a bride to one whose heart is good (that is, his heart and his bowels).

I have nothing to do with anybody who falsely pretends that he has money, and certainly avoid contact with those who are rich.

Planting Tobacco with Which to Entertain Guests (227)

Roaming all over the world stirs my mind. I roamed to the road of Yen Mu (the tobacco mother). Speaking of the earth, I have roamed all over the sky. I roamed as far as the dwelling of the tobacco father. Where does the tobacco mother come from? Her leaves are colored. Where does the tobacco father come from? His leaves and stalks are striped.

Wait until the winter comes, when two months are cold. The place is cold in the winter. The tobacco mother folds her arms and sleeps. The tobacco father folds his hands and feet, and disregards the rain. Wait until the springtime when the weather is mild and the place is also good and mild. The Miao Hmong Gü (the Miao Gü) sprinkled the smoke on the ground that had been fertilized with husks. Then the ancient Miao sowed the tobacco seed in the yellow soil. Then the tobacco sons developed leaves. The tobacco fathers also developed green leaves. Then the tobacco mother grew well.⁷⁶

Wait a day and the tobacco will grow well. The leaves of the tobacco mothers grow until they are like fans. The leaves of the tobacco fathers are like palms. Hmong Gü then cuts down the tobacco mothers and ties them onto strings. Ye Gü Hmong Leo then cuts the tobacco fathers and ties them onto the rice-straw ropes. Then Hmong Gü dries the tobacco mothers in the sun. He also dries the tobacco fathers in the sun. He sees that the leaves of the tobacco mother are varicolored and also sees that the leaves and stalks of the tobacco father are varicolored.

They gathered the tobacco mothers to entertain guests with. Hmong Leo also collected the tobacco fathers to keep, to entertain rela-

tives with. They saw that the tobacco leaves were varicolored. They gathered up all the tobacco. Later they must use the tobacco to entertain relatives with.

One day Je Gi (or Ye Gi) Hmong Lan was sitting down. Those who were escorting the bride for her parents arrived. They were well dressed. Then the hosts took the tobacco mothers and went to welcome the bride, and took the tobacco fathers to use in welcoming the guests. They said, "We cannot sit and entertain the guests. We can only take the tobacco mothers and fathers to entertain the guests with."

A Song about Feeding Silkworms⁷⁷ (228)

When a certain man died he went to heaven. There he hoed. When the sky was all hoed (dug to pieces) he hoed a new field (not used before). He dug the place until it was smooth. When a place is hoed smooth, one can plant mulberries. When mulberries are planted, then he roams all over the world. When one roams all over the world, it stirs his mind. He goes as far as Ngan Gang's road.

Speaking of the earth, I have roamed all over the sky (heaven). I went to Ngan Gang Yo's dwelling. Where did cocoons come from? When they came (in ancient times) their bodies were varicolored because the silkworms that were fed were varicolored. The silk cocoon developed into a moth and it laid eggs on paper, on white paper. Ngan Niao took the eggs and wrapped them in white paper. Ngan Niao picked up the eggs. Later the two cold winter months came. The country was cold during winter. When spring came, Ngan Niao took the eggs and put them inside her clothes on her breast (to keep them warm). Ngan Niao then took her silkworms and fed them in the large flat bamboo winnowing-basket. Ntseo Ji also took his silkworms and fed them in a big bamboo winnowing basket. Ngeo Gang Ni (a kind of small black silkworm) then ate the mulberry leaves. The small silkworms also ate the green leaves.

One day both kinds of silkworms had grown up. Then they spit silk out upward (they spun out the silk). They ran along the edge of the bamboo mat. The small flowery silkworms spun out silk.

One day the small silkworms spun out silk and wound it around the bamboo twigs.

⁷⁶ The tobacco father and mother are stubs of tobacco plants that have been cut down. Sons are new stalks from the seed.

⁷⁷ The title "feeding silkworms" also means raising silkworms, as it is customary in west China to say feed when they mean raise.

Then they took the silk cocoons and boiled them. They removed the silk and wound it around their winding wheel. Ngan Niao also wove some fine silk cloth. Ntseo Ji also wove a roll of silk.

The song is ended.

Some Cats Had a Contest in Singing (260)

The mother hen bites the round hemp string.

The round hemp ball rolled into the bend below.

The small child cries "nga."

The little child wants to eat big cakes covered with *Shu ma* seeds.

Yes.

On a clear day the hen pecked the round ball of hemp.

The round ball of hemp rolled over into the water.

The child cried "nga."

The child wants to eat big biscuits dipped into bees' honey.⁷⁸

A Miao Was Glad When a Chinese House Was Burnt (A Song) (261)

A fire had been built for the pups to keep warm by. It burned the feet of the pups. It was not to burn the pups' feet. It was to burn the Chinese man's main guestroom.

Yes.

The fire was built for the pups to warm by. It burned the pup's shoulder. It was not to burn the pup's shoulder. It was to burn the Chinese man's big house.

Yes.

A fire was built for the pups to warm by. It was not to burn the pup's shoulder. It was to burn the Chinese man's garden wall.

Yes.

The Miao Work Hard and Eat Poorly; the Chinese Work Little and Eat Well (A Song) (262)

The pig and the dog went to do farm work. Their master was at home. They two went to do work. Actually, when the dog went he would not work. He would only go walking to the middle of the mountain and pursue and capture foxes and rabbits.

The pig, because he wanted to eat a great deal, kept his mouth rooting all day until it was dark. But the master did not know this and thought the dog was also industriously hoeing the ground. So he gave the dog rice

⁷⁸ The hidden meanings of this song are made more apparent by the sounds in the Ch'uan Miao language.

to eat, and said the pig did not do much work.

At the time of harvest he gave only some husks to the pig to eat. So now it is always said, "The dog is smart. The dog eats rice. The pig is not smart. He eats rice husks."⁷⁹

A Song about Thunder (275)

One time, when the sky was clear, Na Bo So (big woman thunder) took a sickle-saw⁸⁰ and sawed off a head of a green vegetable in her garden. Je Ruang So (husband dragon thunder) stood on that flowery cliff until the weather was clear. Na Bo So threw her sword and also carried in her hand a sickle-saw and went and cut a head of blue vegetables. Je So stood in the black sky (in a black cloud in the sky). His hands and feet were both folded, and he slept. His descendants were also sleeping with feet and hands folded. When the winter was over, in the spring when the weather was mild, and the place was warm, Je So moved and came down from above. His descendants also came down from their place in the sky. They came with Je So down to earth.

At first when they arrived Je So arose and struggled (fought) for cities. His descendants also arose and helped him fight for the land. They fought for land and for cities and also intended still to go and struggle for rain, and when they had fought and secured rain they would have water. After they had secured water, they would strive for a big, level flat. After they had secured the flat they would leave it on one side. There was also a field where there is a lake which he left at one side (after moving it). From this time he struggled for the country of Lo Chu the Chinese king and became master. He also contended for the rice paddies of Lo Chu, the Chinese king, and in that country stationed soldiers.

The song is ended.⁸¹

Words of One without Mother or Brothers (276)

Ai (a sigh). The grasshopper has no mother. My name is Gong La Tsü Ma Na.⁸²

⁷⁹ The pig here is the Miao, and the dog is the Chinese. The Chinese are landlords, the Miao the renters.

⁸⁰ A saw that is curved like a sickle.

⁸¹ The ancient hero was regarded as great and was called thunder. This story represents his struggling for lands, etc. Lo Chu means Heaven Official, or Son of Heaven. Je So is apparently the same person as Je Ruang So.

⁸² Grasshopper of the field who has no mother.

The cricket has no brothers. My name is Gong Rua Ts'i Ma Nan Tsang.⁸³ The grasshopper is hatched by the ground. The earth gives birth to the cricket. The grasshopper has no mother. The cricket certainly has no brothers.⁸⁴

A Hunting Song (676)

A man went hunting.
He killed an opossum and a rabbit.
He brought them home and cooked them
and ate them.

Exhortations to Women (113)

1. Nong Lai (no² lai¹, a man's brother-in-law) made good razors.

2. Is not a comb like the teeth of a grind-stone?

3. Hairy beans and cooked beans with rice mildew are planted together.

4. Nong Lai's razor is smooth, and it is not your knife for scraping cloth (which is dull and rough).

5. Hairy beans and cooked beans with rice-mildew stalks.

6. Do we not see the rice powder on people, the unhusked rice of the people on earth?

7. The mortar in heaven is a brass star.

8. A cold sword is not as good as a broken bowl.

9. A pretty young girl not prepared is not so good as a broken yellow brass coin.

The song is ended.

EXPLANATIONS

2. This implies that if a good woman marries a bad man she becomes bad, and vice versa.

3. The hairy beans are ugly outside but good inside, and grow. The cooked beans look well outside but are bad inside and cannot grow. The rice mildew is bad and cannot grow. A good woman that marries a bad husband is later bad. A good woman that marries a good husband turns out well.

4. If you have a good husband you must treat him well or he may turn out badly.

5. A bad girl and a good girl both must choose husbands.

6. Should not a good woman in this world have a husband?

7. A woman who has a husband can make a home. One who has not cannot form a home.

8. A good girl who cannot get a husband is

not so good as a bad girl (who gets a husband, therefore becomes good).

Words of Instruction (350)

If Ngeo Tsai (a female) does anything, it is a little incorrect. If Ntseo Tsai (a male) does anything, it is more incorrect. Ngeo Tsai does not learn from her mother's lips. Ntseo Tsai does not study what is in his father's abdomen (the seat of thought and knowledge). A bright girl will not learn from her mother's lips. Only others can teach her. It is also said, "A bright son will never learn from the words that come from his father's abdomen. Only others can teach him."

This short hymn, composed of proverbs, has been composed to teach others.

A Few Words of Instruction (414)

People must have hard experiences before they have wisdom. People must study carefully before they can become handsome and clever, as rice and chaff must be winnowed (separated by being thrown into the air) before you can eat good rice. Moreover, the rice must be sifted before white rice can be secured. People must be industrious. In eating food, all must eat at the same time. Lazy people generally go hungry. When walking, stoop (bend your waist), and then you can get wood to burn. If a person constantly sits around, he has no wood to burn. We Miao people must carefully remember this. If we always labor hard, then we will not have hard times.

A Song about a Sweetheart's Clothing (460)

A mother gave birth to her oldest daughter and kept her. The father's daughter was in the high reeds (the house was in the high grass). When the daughter of the parents grew up she was very affectionate. She emitted affection (toward others and others toward her) as she walked outside the house. (She looked lovable as she walked.) Other people coveted her until their mouths watered. The girl's waist was slender like a small mosquito. When the parents' daughter put on clothing and did things, there was affection (between her and others) like that of a honey bee. She seemed to be like a fragrant odor inside a house, and she could cause young men to love her and to dream about her.

Afterward the daughter was able to pick the roots of bitter bamboo. She was more fragrant than the point of the bitter bamboo root.

⁸³ The cricket who has no brothers.

⁸⁴ This is apparently a song.

The daughter wore a silk belt. The two ends of the belt had two fine embroideries. It was made of black, white, and green threads.

One day the parents' daughter came out to pick bamboo shoots. She had tied on herself a woven blue cloth belt. The two ends were buckled together like a precious lookingglass.

Instructions to a Son (555)

The wheel must turn around before the thread can be wrapped around it. The daughter is brave. She is not so brave as her mother. The son is brave. The son is not as brave as his father. In farming you must first prepare a fire clearing.⁸⁵ It is very good to prepare a clearing by fire and thus have food to eat. It is better to feed domestic animals and get food to eat.

Killing a Tiger with an Arrow (266)

Mang Ntzi (a big courageous man) came behind the mountain. He carried on his back a crossbow made of bamboo. Hmong Ba came onto the ridge. He carried on his back a bamboo bow.

Mang Ntzi carefully strung his crossbow and then set it on the old tiger's path. They both set their weapons well, and returned and rested well. They slept until next morning,

then went to see whether the tigers had come or not.

At midnight the tigers had come and had run into their bow and their crossbow, and the poisoned arrow had pierced the old tiger's liver. The brass arrow had pierced the heart of the striped tiger, and the striped tiger could not walk, but fell into a dry ditch.

When the two men saw this they were very happy (happy and then again happy). They saw that the old tiger was as stiff as firewood. Then they pulled up their sleeves and skinned the old tiger and also the striped tiger. They took the meat of the tigers to eat.

When the tigers' meat had been eaten, they took the skins and bones to sell. They first tried to sell them to Chinese from below, but the Chinese would not buy them. Then they carried them to the emperor's capital. They saw that the capital of the emperor was bright like gold.

The great officials of the emperor came to buy the skins to wear when they were in the emperor's throneroom and in the emperor's palace. The two men received silver and gold and brought it home. All the people in their families were very glad.

So, yah. After this our children and grandchildren will all want to learn to place bows and crossbows on the mountains and hunt game and capture tigers so as to get gold and silver.⁸⁶

V. SHORT STORIES

HUNTING A LARGE ANIMAL

A Large Animal (530)

Roaming all over the world inspires one's heart. I go to the road of a Chinese woman. Speaking of the earth, I have traveled all over the sky. I went to the home of the Chinese man.

At that time the Chinese family had no sons. Then the Chinese woman led the Chinese man away. The two of them again went and traveled all over the world. Then the Chinese woman gave birth to a son. The name of the son was Tsu Je Ntseo Ni.

On another night another son was born to them. The name of this son was Je Tsu Sua.

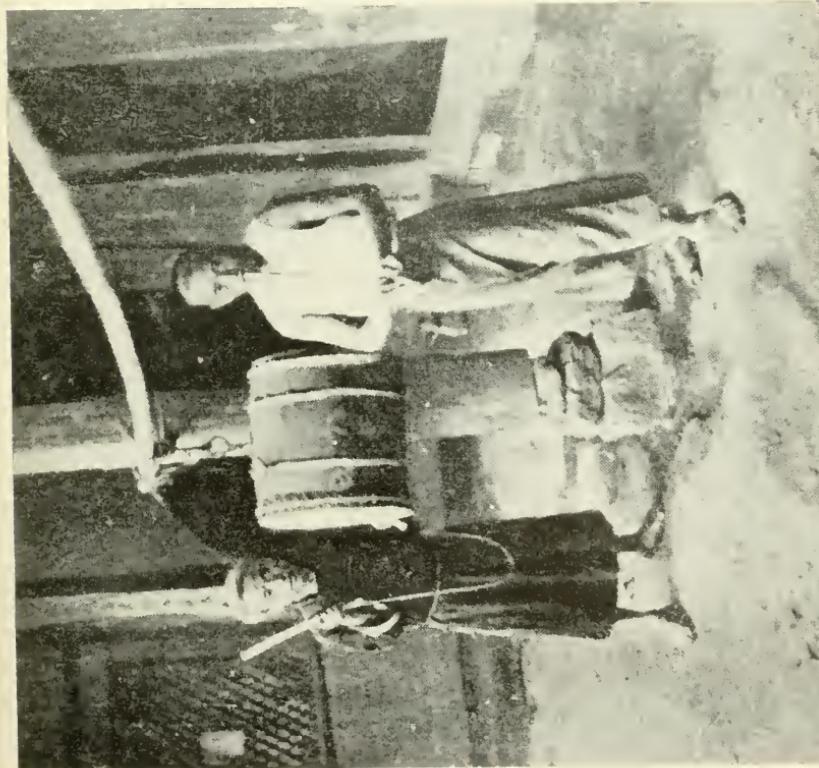
⁸⁵ An early custom that still prevails in some parts of West China is that of securing farmland by first cutting down the forests and then burning up the wood after it has become dry. This gives rich land to farm for the first few years but is very destructive to the forests.

⁸⁶ In the Ch'uan Miao region there are now many leopards but very few tigers.

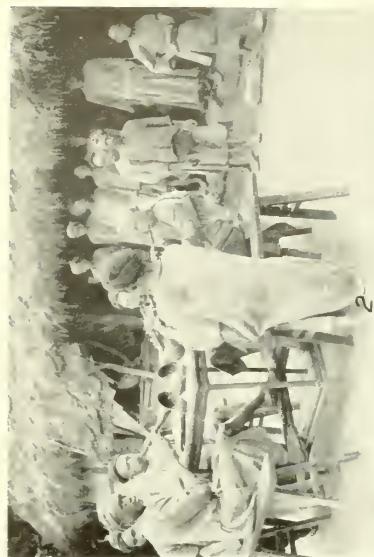
These sons gradually grew up. When they had grown up, one day they saw a big animal. The name of the big animal was To Tan (or do dan).⁸⁷ They followed behind after it and found 13 of its footprints. They again followed after it and found that it had passed twelve cliffs. Then the To Tan went up onto the cliff. The two of them went through a big forest. The forest was very wide, so they came back for the night.

Next morning, at daylight, they seized a little cold food to eat, and when they were through eating they fed their hunting dogs. When the dogs had eaten their fill, they turned the dogs loose in the deep forest to chase the animal. When they bit it and barked, they frightened the big animal so that it came leaping out. The roar of the wild

⁸⁷ The Miao do not know what kind of an animal this was, and believe that it was larger than an elephant. The initial letter of both words is a dental t.



Left, Two Ch'uan Miao men performing a part of a memorial ceremony. While one beats the drum and dances around, occasionally chanting a part of the ceremony, the other plays the *liu sheng* and dances. The dancing is very graceful, the music beautiful and harmonious. *Right*, Two chief mourners at a funeral, the two oldest sons of the deceased.



2



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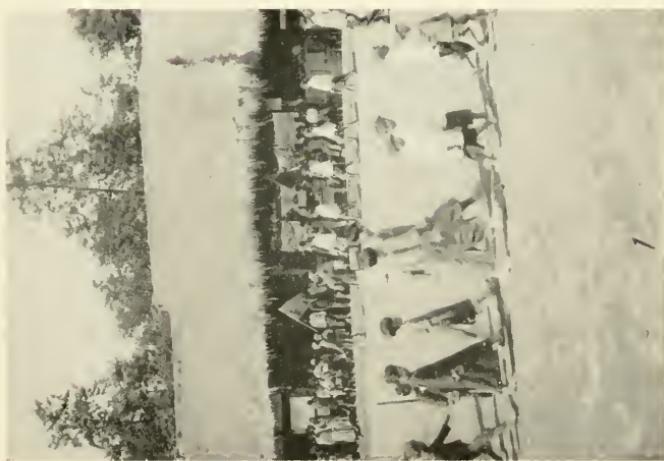


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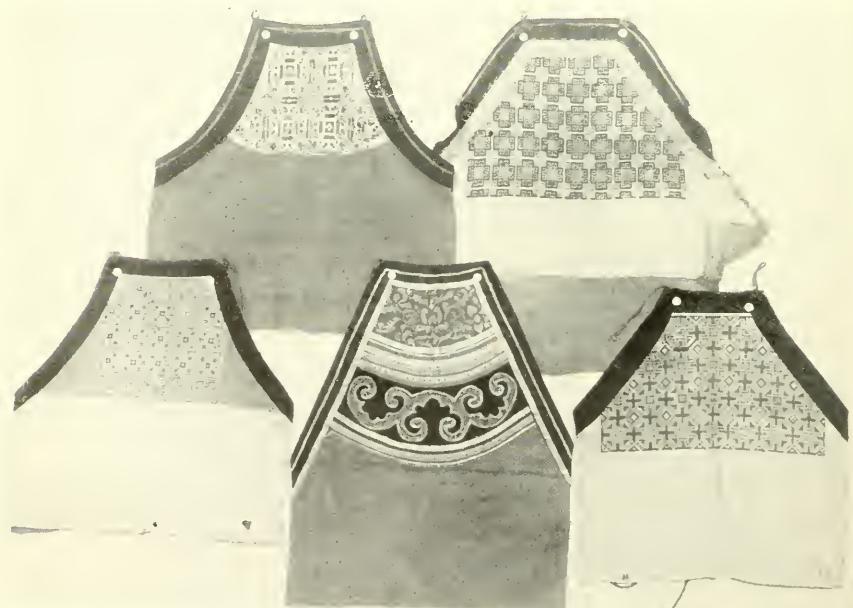


3

1, Ch'uan Miao men skinning a water buffalo sacrificed during a funeral ceremony. 2, Musicians at a funeral playing jointed bugles called *sah luh tsus*. They amuse the guests, but do not take part in the funeral ceremonies. 3, Ch'uan Miao mourners around coffin during a funeral ceremony. 4, A vigorous, rough dance during a Ch'uan Miao funeral ceremony, during which the men symbolically tread on maggots.



1, Procession of Ch'uan Miao pupils in front of their school. The schools were opened in recent years and are Christian. 2, Two Ch'uan Miao men playing the *liu sheng* and dancing. 3, Ch'uan Miao pupils on parade in front of their school.



Upper, one of several hundred Ch'u'an Miao embroidery patterns. Dr. Carl Schuster found this same pattern among the Rumanians, and others have assured the writer that they have seen it in western Asia. *Lower*, Ch'u'an Miao women's embroidered breast covers.

animal was as great as the mountain. His head was as big as a mountain peak. His ears were like a big fan. His eyes were as big as a brass soup bowl. His tusks were like a plowshare. The teeth were like a yoke. He ran over a pass and frightened Tsu Je Ntseo Ni so that he was as if he had malaria. Then the wild animal again climbed up a mountain and frightened Je Tsu Sua so that he was as if he had a severe illness. Then they came back.

They then thought out a good plan. They sent word and hired blacksmiths and coppersmiths, and next morning there came 99 blacksmiths and 80 coppersmiths. The coppersmiths and the blacksmiths carried bellows on their backs, and first beat the copper and made it into a tube as thick as a man's arm, and beat the iron into tubes as thick as one's foot. Then they made the brass tubes into cannon to shoot, and took the iron tubes and made of them a big cannon and a small gun. Then they again turned the hunting dogs loose and followed them, and took the cannon and placed them in front of the wild animal. Then the hunting dogs were let loose in the midst of the deep forest.

The hunting dogs chased the animal barking. The great animal leaped out, and they saw that his body was as big as a mountain. It frightened them until they trembled.

The wild animal ran in front of the mouth of the big cannon. Then they used fire and set off the big gun. The cannon resounded, and the bullet entered the body of Tan Tsü Ngao (To Tan, the big animal.) The wild animal fell down and closed up a bend. If that wild animal had fallen into the river, he could have dammed up the water of the river.

When they killed the great beast, who heard about it? The king heard about it. Who could know about it? The king could know about it. Then the emperor said, "Among the animals of the world, the lion is the greatest. What animals on the earth are coarse? It is the body of the elephant that is coarse. I do not know what strange creature this is." Then the emperor mounted a camel and came. He also bought a big elephant. He compared the camel and found that the camel was not as large as the baby of the wild animal. Then he took an elephant and compared them. The elephant was not as large as the ear of the animal.

PEOPLE WHO DIED AND BECAME ALIVE AGAIN

A Woman Thief Was Choked to Death by Meat. A Thief Came to Rob Her Grave, and She Came to Life Again (163)

A woman had a daughter she could not instruct. The daughter she brought up was fond of stealing. The daughter was 18 years old when she was given to a husband.

A stronghold invited her father-in-law to come and take charge of sacrificial offerings. When it was finished, her father got a slice of meat which he brought home and boiled in an iron cooking vessel. His daughter-in-law stole a piece of it and ate it. Her mother-in-law saw it. She was ashamed and swallowed the meat at one gulp, and the meat choked her to death.

Her husband was afraid that he would be responsible for her life, so he quickly put her into a coffin and put on her good clothing and ornaments, then invited her parents to come, and conducted elaborate funeral ceremonies for several days.

One day they carried her out to bury her.

That night a thief wanted to come and steal her clothing. He had a custom of first beating a person before he robbed him. When he came he raised the dead person up and beat her three times with his fist. When he beat her the meat that had choked her was shaken

down into her stomach. She came to life again and cried out, "Somebody is beating me, somebody is beating me." When she cried out the thief was frightened away. She thought to herself, "How did I get here?" Then she went back home.

When she got home it was past midnight. She called, "Open the door." Her family was aroused and said, "Are you a person or a demon?" She said, "My mother, I am your daughter-in-law." Her mother-in-law said, "What evidence have you that you are my daughter-in-law?" Then she took the silver bracelets off her wrist and gave them to her mother. Her family opened the door and let her come in and lighted a fire for her to warm herself by. She became entirely conscious, and her family made up this song to commemorate her.

A Man Who Was Choosing a Wife Was Killed and Later Became Alive. Why the K'a Gei Uses a Rooster at Funerals (245)

Formerly there was a man named Je Hmong Lang.⁸⁸ He went away to select a wife, and went into the home of a rich man.

⁸⁸ A Miao fond of wine who likes to control affairs.

Inside there were two girls. One was named Nts'ai Bang and the other Nts'ai So. He lived in that home and the two pretty girls both wanted to be his wife.

One day the two girls said to him, "We are going to work. You remain in the house. When our mother cooks rice, you must not eat it lest you be injured." When they had finished saying this the two pretty girls went away.

Later the mother cooked some good rice and told him to eat, and he ate it. In it he ate some poison, and then he realized that the two pretty girls had spoken rightly.

When the poison began to work, he went and lay down, and he died. That night when the two pretty girls came back they saw that he was dead and they said sorrowfully, "You did not believe what we told you. Now you have been harmed." Then the two girls bought a coffin for him and put him in it and put him in the big river, and put a rooster on top of the coffin. The coffin slowly floated down the river.

Je Hmong Lang's home was beside this river. When the coffin arrived at his home, the rooster began to crow and said, "Je Hmong Lang went to choose a wife, and was killed by somebody. Now he has arrived here."

When his father heard this he leaped down to the shore and saw only a coffin and a rooster. Then the father asked, "What medicine can cure him?" The rooster said, "If only the ants come, he can be cured." Then the father caught an ant and placed it on the coffin. When the ant had walked around once, the boy became alive. Therefore the Miao, when the K'a Gei opens the way of the dead to heaven, uses a rooster and tells the rooster to show the departed soul the way to heaven, and ants come to be companions to them.

Two Men Went to Select Brides and Saved a Fortified Place⁸⁹ (300)

In ancient times there were two Miao. One was named Je Yao (old man final) and the other Lang Yiu (small man). The two went together to select brides and arrived at a fortifi-

⁸⁹ The frequent mention of fortified places among the Ch'uan Miao may seem strange in view of the fact there are no fortified places among the Ch'uan Miao today. In former times there were evidently many fortified places or villages among them. The Suifu history tells of their destruction by the Chinese so that the Ch'uan Miao would no longer be able to rebel.

fied place. The people in the fortified place were almost all eaten by tigers. Only two pretty girls were left.

The two pretty girls said to the two men, "If you two will save us who live in this fortified place, then we will go with you (as brides)." The two men said, "Yes. Tonight you must not be afraid. Tonight we can kill the tigers for you."

That night they slept until midnight. Then several tigers came roaring. The two men prepared two carrying poles and went to fight the tigers. Their strength was very great, and at one blow of a carrying pole they killed one tiger, and killed them all in succession. Then they picked up two things like eggs.

That night the two men had a dream. In that dream they were told, "These things which look like eggs are able to restore the people of this fortified place to life." After the two had awakened they found that both had been told the same thing in their dreams. Then they told the two women about it and said, "If you go with us, we will restore them to life for you." Then the two pretty women agreed.

Then the two men placed the objects on the ground and called three times, and all the people of that fortification came to life again. Then the two pretty women went away with Je Yao and Lang Yiu, and they left this song to commemorate it.

A Woman Was Restored to Life after She Was Dead (539)

In most ancient times, when the sky and the earth had just appeared, and P'an Ku had not done anything, there was one Tong Tsü Tsü. He was able to bring dead people back to life. People on the sky also came to request him to heal them. Moreover, when the angleworms and ants had died he was able to bring them back to life.

At that time there was a Miao named Tü Ts'o. He did not believe in demons. He had a daughter called Mi Bang Ni Ntso who was ill. Tü Ts'o said, "Although she is ill, I will not heal her. I will see how she will die." Not long after this his daughter died. Then Tü Ts'o knocked a big hole in a rock, and he put his daughter inside that rock. Then he put this rock inside a cliff and sent somebody to bring Tong Tsü Tsü. Then he said to Tong Tsü Tsü, "You are an able *tuan kung*. Where do you think my daughter has gone?" Tong Tsü Tsü said, "She has been taken away by my soldiers. Now her body is hidden in a rock cave." Tü Ts'o asked, "How

can you call her back?" Tong Tsī Tsu said, "Quickly prepare some beeswax and I will call her back (to life)."

Tü Ts'o prepared the beeswax as he directed. Then Tong Tsī Tsu set this beeswax on fire and called, "The bamboo whistle blows as I ascend the skyladder. When the beeswax takes fire, quickly pursue after. Bring the parents' daughter back home, back into her body." Then he took a mouthful of cold water and spurted it out of his mouth, and shouted loudly, "T'ai, t'ai, t'ai (the chief god

of the *tuan kung*), my soldiers of 3,000 caves and my soldiers of 300 fortified places, quickly go forward and bring the girl's soul back to her body." He shouted loudly, and the big stone fell down. Then the girl's teeth moved, and the red color spread over her face, and her eyes moved about. Immediately she arose and said to her mother, "I want to eat biscuits."

Tü Ts'o was then very grateful to Tong Tsī Tsu. From this time Tong Tsī Tsu's reputation spread among all the Miao people.

EXPLANATION OF THE ORIGIN OF CUSTOMS AND THINGS

A Man Gave Two Different Names to the Children of His Two Wives (194)

In ancient times there was a man named Hsiung 熊. He married a wife and a concubine.

He went out to trap wild animals. He stayed three years before returning. When he arrived home it had already become dark. He went into the house and asked the children of his wife, "What are you eating today?" "Our mother has boiled *yü t'o* (a vegetable) for us to eat." He also asked the children of his concubine. They replied, "We are eating the stalks of the *yü t'o*." (These are not good to eat.) Then he knew that they were not harmonious.

Next day he called his two wives to him and said to them, "I am old and I cannot live with you very long. Therefore I will divide this home between you. Because yesterday you ate the *yü t'o* and some ate the vegetable heads and some ate the stalks, I will make a memorial about this. I will name the children of the wife Yü indicating that it means *yü t'o*. The concubine's children I will name Hsiung, indicating that it refers to the stalks.⁹⁰ But you are brothers and sisters forever, and you must not intermarry."

When a Hawk Is Catching Anybody's Livestock, You Should Not Drive Him away (212)

Formerly there was a man and his wife. They were old and were farmers. They saw a hawk catch a live animal. Then they cried out, "Eo, eo," and the hawk was frightened away, leaving the live animal. Then the two old people picked it up and ate it.

Later, when they had finished eating the meat, they left their baby sleeping and went out to work. In the afternoon they saw a hawk come flying, carrying something big. They shouted and threw at it, but the hawk did not drop it. They were then very sorry.

At night, when it was dark, they came back home and saw that their baby was gone. Then they knew that the hawk had carried the baby away. Therefore, today when the Miao see a hawk flying over carrying something, they do not frighten it.

Why, When a Thing Is Bad, You Must Not Say It Is Bad (213)

In ancient times there was a strange thing called recompense. One day it went to the home of a man and his wife. Because they were not at home, they had tied their child and laid it on the bed, and they had gone up on the hill to hoe the ground. Then the recompense came and said to the family dog, "Today I will put their baby on your back for you to carry. If you carry it to the parents, then see what they will say."

The dog carried the child on its back to where the parents were working. When the husband saw it he said, "Good, good. Now it will be well with us. Even the dog can help us carry the baby." His wife said nothing but gave her milk as usual for the baby to drink. When it was through drinking, they tied the baby on the dog's back so he could carry the baby back home.

When the dog had carried the baby back home the recompense asked the dog, "When you carried the baby to them, what did the parents say?" The dog said, "They said, 'Good, good, it is truly well with us.'" The recompense said, "In this family we can get meat to eat (as a reward). I had better go to another home." When he had said this, the recompense went to another home.

⁹⁰ The word *Hsiung* in Chinese means bear, and the stalks are supposed to resemble the body of the bear. This is a legend or story, not a song.

When he arrived, in the same way he had the dog carry the baby to the parents working on the hill. When the parents saw it, they said, "It is bad, it is bad. This demon dog has truly had a recompense so that it has carried the child. Quickly kill the dog."

The dog was frightened and ran home. The recompense then asked the dog, "When you went today, what did they say?" The dog said, "Don't mention it. Today I nearly lost my life." The recompense said, "It is well. A thousand taels cannot secure such talk. If something is wrong with this family, it will certainly invite somebody to exorcise demons. At the time the *tuan kung* comes and exorcises demons, he must certainly use wine and meat. Won't we get some to eat?"

The Origin of Seven Great Demons (243)

In ancient times there was a man and his wife. The woman was 60 years old, and no son had been born to them. Because of this she was always sad.

One year she met an old man who said to her, "I have seven pills which I will give you today. You take them home. Each year you take one pill, and each year you can give birth to a son."

She took the pills home and swallowed them all at once. That year she gave birth to seven sons. The name of the oldest was Great Strength. The name of the second was Long Legs. The name of the third was Big Feet. The name of the fourth was Big Stomach. The fifth, sixth, and seventh had no names.

These seven brothers were entirely unable to get others to work for them. Because he was very strong, the oldest brother in all matters asserted that he was the biggest. The second brother, because his legs were long, would wade into the river, no matter if the river was big and the water high (deep). The third, because his feet were long (big), would tread on whatever thing he saw, and the thing would die. The fourth, because his stomach was very large, would eat anything. The rest of them were all able to do things, but their mother, because she was old, was constantly ill.

The brothers asked their mother what she wanted to eat. She said, "Because of my illness, I ought to eat the liver of the thunder, and then I could get well." The sons said, "What is there hard about getting the thunder?" Then each of them provided a peck of rice, and with the seven pecks of rice they cooked a meal. They poured it out on the ground. Big Feet went and trod on it.

When the thunder saw a person treading on the rice, he came down roaring. Just as he stuck into the rice the seven brothers caught him and were about to kill him so that their mother could eat his liver. The mother said, "You mustn't kill him. Wait until my illness has improved some before you kill him." Then the sons obeyed their mother's words and tied him up. They did not kill him, and fed him.

A robber wanted to rob the brothers. When he arrived he did not recognize the thunder. He thought it was a rooster and tried to untie him but could not. Then the robber used a flint stone and lighted a light to see how it was tied. Then he went and dipped up a dipper of water and poured it on the thunder. Then the thunder resounded like a bomb and fled. On account of this the thunder is grateful to the robber, and will never strike a robber. Afterward the thieves and robbers received great benefits from the thunder.

The seven brothers, because they had great ability, wanted to rule all the world. Later the Chinese soldiers tied them up and killed them all. Then the seven brothers changed into seven big demons and came down to do harm to the Chinese. Therefore the Miao *tuan kungs*, when they call the gods to come and help, must certainly call these seven demons to come and help them. Then they have great power, and a *tuan kung* of the Miao wrote this song to commemorate them.

The Good Fortune of a Lazy Wife. The Beginning of Planting Rice Plants in Terraced Rice Paddies (294)

In ancient times a son was born in a family. The parents secured a wife for him. His family depended entirely on farming for a livelihood, but the wife he married was a very lazy person.

One day the wife went with the husband to plant rice. Other people, when they planted rice, put the plants down slowly and pressed them down hard. The lazy wife put the sprouts down quickly in disorder and pressed them down lightly. Later the plants that had been pressed down hard did not grow well, but those that she put down carelessly were better than those they had planted carefully, and the crop was bounteous.

The husband said to his wife, "In past years we did not plant the rice well. What method did you use this year that the rice was so good?" Then she secretly told her husband, "It isn't so. I am not naturally a

farmer. I do not know about farming methods. I only took the sprouts and put them down lightly, and do not know why they have grown so well." Then she said laughingly to her husband, "I suspect that the reason they are so good is that the sprouts took great pity on me. I do not know any other method."

Next year that family dug the ground up fine (and planted) according to the woman's method, and their grain was better than other people's. Other people asked them, and they told the way the woman had done it. Then other people used the same method, and their grain was also very good. Afterward they propagated the method, generation after generation, up until the present. Therefore we say, "If lazy people do not work diligently, aged Heaven pities them." And we have left this song to commemorate it so that our descendants will know about it.

Seeking Sacred Books, or Why the Miao Beat the Cowskin Drum during Memorial Ceremonies (299)

In ancient times there was a Miao who with a Chinese went to the Living Buddha to get sacred books. The Living Buddha gave each of them one book. The two came to the bank of the river. Because the weather was very hot, the two men went to bathe in the river. The Miao man's sacred book was eaten by a western cow (a fabulous cow or buffalo). The Chinese man's sacred book was partly eaten by a fish.⁹¹

Then the two men went back and asked the Living Buddha about it. The Living Buddha said, "I have already given them to you. The Miao's sacred book was eaten by a western cow. You may kill a cow and take off her skin and make a drum to worship your gods." Then he said to the Chinese, "You go and find a wooden fish and beat it, k'o, k'o, k'o, and use that to worship your gods."

When the Miao heard this, he went back home and skinned a cow and used the skin to make a big drum. When anybody uses it, the big drum must be hung up and the *liu sheng* must be blown (played) in worshiping the gods.

Today the Miao people perform in this way, and this song has been composed to commemorate or explain it.

⁹¹ The legend of a lost book is found among the Ch'iang in western Szechwan and among several tribes in Burma.

Spiders Taught People to Weave Cloth (334)

In ancient times we wore three leaves and animal skins.

One day Na Bo Ntsang Rong (woman middle old forest) went to pick tree leaves to wear and fruit to eat. She took her daughter with her to help. They found a tree on which was a great deal of fruit. They, mother and daughter, kept watch over the fruit-bearing tree several days.

One day they finished eating the fruit on that tree. Next morning a spider wove a big web on the tree. The flying insects came and bumped into it. Then the spider came and entwined the insects in its web and ate them. The girl went and broke the net of the spider.

In the evening the spider again came and wove the web, and next morning that web was again finished. Then the mother said to her daughter, "See, we cannot equal the spider. When we have eaten the fruit up, we are helpless. When we have worn our clothing through, we are also helpless. See, he can weave nets and catch flying insects and is able to bring silk and weave a net. My daughter, now the weather is cold. We had better quickly go and gather grass (with the bare hands, since they had no sickles) and learn from the spider how to weave nets to wear and to make things with."

Her daughter was very open to suggestion, and went and pulled grass and brought it and tied it together. Each of them wove a grass garment and put it on. They also went and picked (pulled) vines and tied them together into a net to use to capture wild animals and birds on the mountains.

They taught others to do this way, and after many days they made up this song to pass on to their descendants.

The First Flies (391)

In most ancient times there was a lazy woman who was unwilling to work. Her husband had to get food ready for her to eat. She was good looking, so her husband loved her.

One year, because the weather was unfavorable, there was no grain crop. The husband went out on a high mountain and dug up roots to eat.

To their surprise, one day when he went out the Lulos bound him and took him away. After more than a month he broke loose and came back home. His wife had starved to death beside the stove. Because his house was poor, when it rained she was covered with water. There were maggots on her.

When the husband came back home, he stood watch over his wife and wept. When he had wept several days, he saw that the maggots had developed into large flies which flew about eating her. He struck at the flies, but could not hit them. Then he said, "My wife, because you were lazy and were unwilling to go with me to find food, now there are insects on you. Do you still want to eat me?"⁹² You can go and eat night soil."

Then (because he scolded them) the flies flew away.

When a Miao Wounds a Snake, He Should Certainly Crush Its Head (406)

In very ancient times there was a Miao family that hired a man to work by the year.

That year, in the spring, the weather was mild. The man who was hired by the year went out to cut grass. He cut a snake which was in the grass in two at one stroke. He saw the snake's head and body go crawling away. He thought it was unimportant.

After a few years that worker again went to that clump of grass. The snake that had lost its tail had grown as big as a beam for husking rice. He crawled out and bit the man so that he died. When others saw that he was thus recompensed, they all said, "When you hit a snake, if you do not smash its head, in the future it will surely get revenge."

Why Young Girls Like to Sleep a Good Deal, or a Sleeping Insect Entered the World (442)

In ancient times there was a Miao family. The husband had died, and only an orphan was left. He had nothing to eat or to wear. His uncle (on his mother's side) and the uncle's wife hired him out to a Chinese to work. The Chinese, when it was nearly dark, told him to hire other laborers. During the night he went to hire the other laborers. Because it was far away, he could not get back to sleep in his master's house. So he slept all alone on the mountain.

That night a bright star came out to give light to him. Every night he went to hire laborers and at night slept at that spot. Every night the star came out to give him light. But one night he went there and the star was not to be seen. Then he sighed and said, "Yo, yo, yo, every night there has been a bright star that came to give me light. But

this night no such thing has come out." He sighed as he walked along and climbed upon the top of the mountain. When he reached the top of the mountain, a pretty girl came out and seized him and was determined by all means to go down the mountain and be his wife. He said, "I am an orphan and have nothing to wear or eat. How can you live with me?" The woman would not let him refuse and came along with him.

He actually had no place to live, so he led the woman and she hid inside a cave. Every day he secretly gave her some food to eat. Later he rented a piece of land from the Chinese for her to live on. But the Chinese learned that he had a wife. Then the Chinese openly praised him and secretly saw that his wife was a fine woman. Then the Chinese plotted to get her.

The Chinese said, "Orphan, today I want you to cut a big tree on the cliff for me. If the tree falls into the creek, then you quickly give me your wife. If the tree falls toward the bank, I will not take your wife."

When he heard these words, he wept in the presence of his wife. She said to him, "Why are you afraid? Do not be afraid. Tomorrow I will go and help you pull the tree, and the tree will fall toward the cliff."

After they had finished speaking, they went to cut down the tree. When it had been cut so that it was about to fall, she untied the belt that fastened her skirt and tied it about the tree. She pulled, and the tree fell upon the bank of the river.

When the Chinese saw this, he did not dare take his wife. Later the Chinese again determined that he would use military power and steal her. The Chinese brought many people, and when they came outside her door the Chinese called to her to quickly come out. She said, "I have come out," but she only put out one hand. She said, "Do you see it? Please take hold of my arm." Then all the Chinese fell down backward.

Then she said, "Landlord, if you act in this way, my arm cannot count as anything. Now I still have a pair of embroidered shoes which is better. Please come and look." Then she lifted her feet, and the Chinese again fell down backward.

The Chinese saw that her shoes were very well made. On the shoes a sparrow hawk and a swallow had been embroidered, much as though the birds were flying on the shoes. When the Chinese saw it, he did not dare to take her.

Then the Chinese called to her, "Sister-in-law, you are truly an immortal. I do not

⁹² He thought his wife had turned into these flies.

dare to take you. Now I have a daughter in my home. I will bring her and I request you to teach her to embroider." She said, "You are my landlord. I do not dare refuse. I will teach her." Then the Chinese went back home and brought his own daughter to learn how to make embroideries. During the night the wife of the Miao released a small colored insect. When the daughter of the Chinese saw it, she realized that it was very pretty. Then as she looked at it she fell asleep.

That night the Miao woman embroidered a living pearl (precious) and a pair of flying hawks and a living dragon. At daylight she picked up the living insect. Then the Chinese girl awoke. When she awoke, she saw an embroidery that was alive. She thought that this could never have been embroidered. Actually she could not embroider, and at night she fell asleep. From this time sleep had entered the world, and to this day young girls like to sleep a great deal. This sleep is shut-the-door sleep. (It comes at night when the doors of the house are shut.)

Why People Have to Work, or A Lazy Woman Caused Calamities (398)

In ancient times, when the sky and the earth had been completed, the races of men were numerous. At that time people could get food without planting and could have clothing without weaving.

One day there was a man and his wife who went into Ntzi's house. They saw that Ntzi's flowers and fruits were numerous and beautiful. Then they got some seeds from Ntzi and brought them back home. Ntzi said to them, "You take these back home. You must first plant the flower and the fruit seeds well. Step three steps before planting one plant (hole)." Actually that woman, when she had reached home, took the flower and fruit seeds and dumped them all down onto the ground.

After a few days those seeds grew and the plants covered the ground all over, but the flowers could not bloom or the trees bear fruit. When the man and his wife saw this, they wanted to go to the sky and ask Ntzi but had no way of going. So every year they had to hoe the plants twice before the seeds could ripen. They had to hoe in this way year after year. If they did not, there would not be any good fruit. These flowers and fruits have been passed on down to the present. Because of these things men must suffer always, and we all hate those two people.

The Origin of the Custom of Prohibiting Miao Wives from Going Upstairs (421)

Formerly one's ancestors could not go to distant places to find food. They constantly lived in the place where the opposite roof beams come together. Moreover, they would protect their descendants so that when they farmed they would have food, else the descendants could not conduct the *ts'ao chien* ceremony so that the deceased ancestors could go to Ntzi's land (heaven). Therefore they did not want women to go upstairs, because there are times when the bodies of the women are unclean, and they feared that they would defile the souls of the ancestors. If a woman secretly went upstairs, then a child which she bore afterward would be stupid, or she might see some strange things upstairs.

Formerly there was a family into which a bride had just come. Her mother said to her, "You must not go upstairs." So the daughter-in-law did not dare to go upstairs.

It was very easy for the daughter-in-law to climb upstairs. When she got upstairs, from the juncture of the beams above a big old snake came down and wound itself around her. But the snake only squeezed her and did not bite her. She was so frightened that she could not speak. At night her mother-in-law and her husband returned and could not find her. Later they climbed upstairs and saw her, bound, upstairs. Then the mother-in-law promised a cow to the ancestors, and immediately that snake was not to be seen. From that generation to this, this custom has continued to be observed.

Why People Shoot off Guns and Cannons When It Is about to Rain (459)

In ancient times there was a Miao man who shouldered his gun and went hunting. One night he dreamed that a man came who had a rooster's head and whose hair was gray and said to him, "Tomorrow you must certainly help me." Then the old man went away.

On the second day he arose, but he did not know what omen this was. That day as usual he carried a gun on his shoulder and went into the forest on the side of the cliff to look for wild animals. He went to the edge of a cave in a great cliff. Suddenly the sky and the earth became black. It thundered and lightened. Then he looked carefully and saw that in the cave a group of large and small warty toads had come forth. In a moment he saw that the toads were spitting vapor out of their mouths. Then he under-

stood that last night's dream was actually this matter.

He loaded his gun and aimed at the toads and shot them. Then the group of warty toads went back into the cave. The clouds and the fog opened up and the rain ceased, and the thunder did not resound. In a moment the sky was again clear. Then he felt tired and leaned against the cliff and went to sleep. Suddenly he dreamed that the old man with gray hair came and said to him, "Hunter, thank you. Today you helped me by one shot. If not, the five grains of this locality would have been injured by this band, and they would have spit out hail and destroyed the grains. You must remember it. Quickly spread forth a report of this affair and afterward, in whatever place this calamity comes, and there is thunder and a strong wind and the sky is dark, quickly shoot with a gun or cannon lest people should be injured."

Because of the story of this man, to this day all will shoot off guns and shoot the rain to frighten the spooks that are causing the rain and hail.

An Ignorant Woman Killed Somebody (540)

In ancient times Tong Ts'i Tsu married a wife named Na Bo Ntsai. She came and

remained many years, and gave birth to three daughters and one son.

That year the sky above let down a pestilence. That pestilence then went everywhere and captured people. At that time Tong Ts'i Tsu went to help people by healing their diseases. While Tong Ts'i Tsu was not at home, the pestilence seized the daughters and took them away, and the three daughters died. Then the woman sent her son to call her husband back. But the small son went for half a year and did not find his father.

The bodies of the three daughters were as rotten as chicken manure. When the woman saw such circumstances, she took her husband's god-bamboo stick and threw it below the cliff. Then the god-soldiers beat the husband's heart, and the blood from the husband's heart gushed out. Then he quickly left the fortified place and returned to his home. He saw that his god-bamboo stick was gone, and his god-drum was broken. He then cried loudly, "Now you have done me harm. I cannot bring back my own daughters. Death from the present has been caused by you." Now when the Miao tuan kungs call their gods, they all go to the cliffs to call, and they are good gods.

MISTREATMENT OF THE POOR BY THE RICH

The Younger Sister Cooked Biscuits to Eat, and Later Died of Anger.⁹³ (468)

In former times there was a brother and his younger sister. Their parents died early, but the sister married into a rich family. She then had food to eat, but her brother had no rice to eat.

One year the (older) brother went to his sister's home. When he arrived his sister was just cooking biscuits. The brother asked her, "Sister, what are you cooking (steaming)?" The younger sister replied, "We haven't anything to eat. We are boiling a snake to eat." But the older brother sat down and did not go. She steamed them a long time, and the water in the pot dried up. Then the younger sister went to carry water to put into the pot. Then the older brother secretly opened the pot. He saw that she was steaming a vesselful of biscuits. Then he secretly took a biscuit and departed. He did not eat it but dried it in the sun. When it was dry he took the biscuit and put it away. Then he carefully went to make a clearing to live in by

using the ax. Next year the older brother had rice to eat. In this way year by year he became a rich man.

Later the Chinese made trouble for the sister's family so that her family had no rice to eat. After this the sister returned to her brother's family. Then the brother killed a chicken and boiled pork and rice for her to eat.

The brother said, "That time when I went to your home, alas, you were boiling a snake. If it had been a biscuit and you had given me a little to satisfy my hunger, that would have been good." The sister said, "Older brother, I did not cook a snake." The older brother said, "Now I have here a sample of a dry snake. Please look at it." When she had seen it, she could not say anything.

Next day when she went back home she was so angry (or vexed) about this that she died. Others wrote this song to commemorate it.

A Poor Man Who Picked up Dog Manure to Eat (475)

Formerly there was a very evil Miao man. He lived in the midst of the fortified place.

⁹³ It is not uncommon for people to die of anger in West China.

He had much silver money. Every year he would hire many laborers. But he was in the habit of using oppressive language toward them. He would not pay them their wages.

One year he hired a young Miao man. This man helped him one year. At the end of the year, he as usual cheated him and would not pay him. But the laborer was determined to get his money. Then the master said, "If you want your money, you can eat all the dog manure in our garden and I will give it to you."

At once the hired man quickly picked up the dog manure with his hands and wrapped it in his clothing. Then he went to his master's kitchen and said to the master's wife, "Please take the water out of your cooking vessel. I want to boil dog manure in it." Then the mistress quarreled with her husband. She said, "This dog manure is very filthy. It can never be put into my vessel to boil." Then the master said, "You tell him not to do it."

Two Rich Daughters and a Poor Daughter (109)

A family had three daughters. The older ones were married to rich men. The father loved only the rich sons-in-law and did not love the poor one.

One day it was the father-in-law's birthday, and the two older daughters each brought a shoe of silver as a birthday gift. They rode on horses to visit him. The third daughter rode a big cow to visit him and carried some dry biscuits as a gift. When she arrived nobody entertained her, and she tied her cow up near the horses.

That night she went and untied the cow and the horses and they began fighting. She

then said, "Never fear about the cow that belongs to me who am poor. You go and take care of your horses. If you do not, I am afraid that my cow will kill your horses," and she waited while the two rich sisters went to tie up their horses. Then she secretly relieved her bowels on their beds. When they came back they did not know it, but went to sleep.

Next morning the two older sisters got up, and each saw on the other's body the human manure. The two rich girls were ashamed and secretly ran away home. When the father arose he called them, but they were not to be found. The poor girl alone stayed in her father's house three days. When she went home, the father wrapped up two packages of gold and asked her to carry them to the two rich daughters. When she had gone out with the gold she took it and used it, and took two corncobs and wrapped them up in the paper.

When she arrived she said to her sisters, "Our father said, 'Girls, as big as you are, don't you know when you have eaten enough and emptied your bowels in your beds?' He asked me to bring some gifts for you both. Hereafter if you want to go to his house, you can carry these with you (to wipe yourselves with). Otherwise you may again dirty his bed."

When they heard these words they were ashamed, and their faces turned red, and they did not dare to ask the poor sister about it. Later they met their father on the street and he said, "Did you receive the things that I asked your younger sister to bring you?" They were ashamed and merely replied, "We received them," and did not dare ask what he had sent them, and went away.

After the younger sister and her husband got this gold, they gradually became rich.

TEACHING OTHERS TO SING SONGS

Two Men Went Far to Learn to Sing Songs (463)

Lan Do Tsai slept half the night, then arose and went down to learn to sing songs. Lan Do Tsang slept until midnight. Then he also arose and went pursuing the guest after the songs. He followed to secure these songs until he arrived at the crossing of the roads. He followed to secure the different kinds of songs until he arrived at the edge of the locality.

Lan Do Tsai went seeking the songs and got the different kinds of songs and returned. He secured a book about the kinds of songs and opened it and looked. He saw that the

pictures of the kinds of songs were spotted like eyes. Lan Do Tsang also brought the book about the kinds of songs. He saw that the kinds of songs were drawn like a road.

These two, after securing the songs, then went and slept. They slept until midnight. They then remembered, and the two again went after ceremonial songs. Lan Do Tsai went in pursuit until he reached the level portion of the mountain. But he did not secure them. Then he again went in pursuit to the level place below before he secured the songs the second time.

Lan Do Tsang also went pursuing the songs and went as far as the shore of the great

ocean before he secured those kinds of songs and brought them back home.

They two again waited until the day when Bo Na was going to have guests. She came and requested the two to go and tell the guests about the songs. On the next day when the husband was going to give a feast, he again wanted them both to come and sit in the honored seats.

After this time they two went again and again in pursuit. Lan Do Tsai again went seeking the different kinds of songs and arrived in a canyon. Lan Do Tsang went pursuing to the top of a steep cliff. Then these two again secured more kinds of songs and brought them back.

At the end of a year the time came when the mother was going to commemorate the deceased parents. The time came when the

husband was going to commemorate his ancestors. Bo Na and Je Ji went to get these two to come.

When they arrived they went into the parlor and sang a whole night. It was much as if the parents and ancestors spoke and laughed until daylight, and moreover the next morning they finished singing the songs of escorting away the souls, and the parents and the ancestors went back (to Ntzi's land). Then they two ceased singing and returned home. When they were leaving, the old people of the great fortified place came out and praised them saying that these two were truly efficient (in ceremonial songs). The young people from different places also said, "Some day please come to our place and teach us."

The song is ended.

PEOPLE WHO WERE BEWITCHED

A Woman Bewitched by a Fox (268)

There was a family in which there was a woman who met a fox who enticed her to sexual relations. Then she had pains, and her whole body became yellow and lean. Her family called several *tuan kungs*, but they could not heal her.

One day a *tuan kung* went out. He secretly looked into the aged forest. Suddenly he saw a black fox on the mountain. It gave a leap and changed into a young man. He wore good clothes, and he had a small cap on his head. On his body he wore blue clothing. On his feet he wore a pair of green cloth shoes. He then went into the home of the sick woman.

That day that family asked the *tuan kung* to come and to use the divining bamboo sprouts for them. He said, "Tonight you prepare for me ten catties of hemp and a hatchet." They prepared these things for him.

That night when he arrived he saw the fox in that home cutting paper money, making tea, and entertaining guests. He then called all his gods to him and pretended that he was tying and beating demons. He said, "I request you all not to be angry at my methods as a *tuan kung*, because I fear that the demons in this house will get into your bodies. I will first tie you up and frighten the demons. After I have captured the demons, then I shall release you."

When the *tuan kung* had finished he took the hemp and twisted it into ropes and first tied up the sick person and the master (of the house). Then he took the hatchet and

tried it out on each of them. After this he tied up the other people.

He tied up the fox well. Then he took a big ax and struck the fox. Then the *tuan kung* cut the fox open and boiled the liver of the fox and gave it to the woman to eat, and she became well.

The Snake Witch (269)

There was a family in which there was a son who was enticed by Glang Cao Tso.⁹⁴ His family called many *tuan kungs* to heal him, but none of them succeeded.

One day they called a Miao *tuan kung*. He permitted the master of the family to go and call a *ma gioh*.⁹⁵ Then the *tuan kung* came to assist that family in capturing demons. That night he let loose the *ma gioh* to capture demons. The *ma gioh* leaped out to the edge of a deep pit. The *tuan kung* came along behind to urge him. When the *tuan kung* arrived, the *ma gioh* had already leaped into the pit.

When the *tuan kung* returned and the master saw him, the master became angry. The *tuan kung* said, "Never fear. You must send another person down into the pit." Later they sent another one down, and he did not come back either. Then the *tuan kung* guarded the mouth of the pit.

⁹⁴ A demon who enticed the son to sexual relations resulting in a serious illness.

⁹⁵ The expression *ma gioh* is a Chinese term meaning horse's hoof. It is applied to an assistant of a *tuan kung* who during the ceremonies leaps about vigorously and strikes with a sword or an ax in order to kill demons.

The *tuan kung* told them to bring a long rope and let him down into the pit. Then he let himself down by the rope and saw that the two *ma gioh* had already hacked the spook to pieces. That spook was a big old snake. Then the *tuan kung* first sent the snake and the *ma gioh* up by the rope, then he himself came up. He split the snake open and boiled the big snake's liver and had the sick person eat it, and the sick person became well.

A Girl Bewitched by a Fish Demon (270)

In the big flat there was a pool. In that place there was a Chinese girl. Her earring dropped into the pool, and it was swallowed by a fish in the pool.

That year the girl's family called a Miao *tuan kung* to help them control demons. The *ma gioh* was called by the Chinese family. The *tuan kung* went that night to control the demons. At midnight he sent out the *ma gioh* who suddenly leaped into the pool and was drowned.

The family was afraid that they would be blamed for this man's life, and they tied the *tuan kung* with an iron chain. But the *tuan kung* did not change countenance (was not afraid). He beat his brass gong as usual. He beat the gong three times, and then the *ma gioh* captured the fish in the pool. When the fish was brought out of the pool, the *tuan kung* split the fish open and fried its liver and gave it to the girl. She then became well.

The Chinese family gladly tied him up but did not release him easily. Afterward they called the wise people of that district to talk over how much silver the *tuan kung* should be paid.

The *tuan kung* left this song to commemorate this affair.

Two Brothers Bewitched by a Frog Demon (633)

Ancient peoples lived in the dense forests and in caves on the cliffs. At that time men and demons had social intercourse.

One day two brothers went on a journey. They came under a big tree under a cliff. They stayed there for the night and remained there until day was dawning. Suddenly a young man came to the big tree. He took off the outer garment he was wearing and hung it on the tree, then went into a cave ahead where a family was living.

The two brothers waited until daybreak and then went to look. The garment was like

the skin of a green frog. They took the garment in their arms and went ahead carrying it to that family. Then they knew that the young person who took off the garment was not a human being but a demon.

The two brothers asked that family, "Did anything happen today in your family?" The family replied, "Nothing has happened to us." In a moment that young person in that family came out and said, "There is only the fact that last night my wife quarreled a little with me, and now she hasn't gotten up yet. She is still sleeping."

The two brothers said, "Your family should quickly save her. We fear that she is about to die." When that family went to look at her, the door of that woman's room was shut very tight. They found a big rock and broke the door open. They saw that the woman was already stiff on the bed.

Then that family gave several domestic animals in order to get the two brothers to heal her. They put the demon's clothes in some hot water and gave the water to the woman to drink, and then she revived.

A Vine That Was a Demon (273)

There was a carpenter who went into the deep forest. That night while he slept, at midnight, a young man came and slept with him. He knew that this was in the midst of the mountains. Why should anyone come at midnight? He was afraid and took a knife and stabbed the other person. Then the young man cried out, and the carpenter took his ax and hacked the young man. Then the young man ran away, and the carpenter did not dare pursue him.

The next morning he followed the footprints of the young man and saw the scars where he had cut the previous night. The scars were on a big vine, and then he knew that a vine in the deep forest had come to entice him.

A Banana Demon (271)

In ancient times there was a family who had banana trees outside their door. One tree became a spook, and it came and enticed the family's boy. But this spook was the daughter of a Chinese family, and her name was Niang Yao Ni (small female girl). When this girl first came, the boy sat smilingly beside her on the bed. When she had gone, he became ill.

One day he was on the bed and cried out, "Yang (or Niang) Yao Ni, are you going to leave?" Then the family knew and asked

him, "What Niang Yao Ni have you?" He replied, "Don't you know? Her home is in a stone cross outside our door. Please quickly call her here for me. Otherwise I shall die."

Then they went out and looked, and there

were seven banana trees, and in their midst one very small one. Then they knew that this girl was the small banana tree, and they cut it down with an ax and made soup of it and gave it to their son, and he got well.

STORIES THAT TEACH

You Cannot Travel over All the World (222)

In ancient times there was a Miao. He heard that the world was a large land. Then he made up his mind that he would travel all over the world. When he started, he was young. He took a great deal of silver with him, and carried an iron cane in his hand. As he walked, he used the cane. In a few years his silver was used up. Then he begged for food, for he wanted to roam all over the world.

He traveled several tens of years, then he returned to his home. But then the iron cane he had in his hand was gone, and there was left only about as much as there is in a fisherman's hook. But he had not gone all over the world. He said, "The life of the sky (or heaven) is certainly very long, since it cannot become old. Why am I not like a young man any more?"

(A story, not a song.)

Old Graves Should Not Be Despoiled (634)

In ancient times there was an old family of Miao. They built a big house and dug up an old grave to make a toilet. But one night one of them went to relieve his bowels, and suddenly there was a person bathing in the toilet.

He realized that this was night time and also that this was a toilet pit. How could there be anybody taking a bath in this place? He asked, "Who are you that you should still be here in the dead of the night?" The demon replied, "I am the ancient man of this place. Because you have come to relieve your bowels on my house and you have defiled my garments and body, so I have come to bathe." He replied, "If I do not come here again to relieve my bowels, will you still bathe?" The demon replied, "If I am clean, why should I bathe?"

Next day he filled up that pit. Then the demon of that old grave was not to be seen. He therefore made up this song to teach people of future generations that they should not go and wantonly dig up old graves.

Avoid Taking the Lives of Dumb Creatures in Order to Save Yourself (401)

In former times there was a Miao. One day he went to the home of his cousin (his

mother's older brother's son). His cousin and his wife decided to kill a chicken to entertain him with. When they were discussing it he did not hear them.

At midnight the chicken house said to the chicken, "If the guest does not eat us tomorrow, he can escape danger. If he eats us, he will certainly die." While they were talking, the guest overheard it plainly.

Next morning the guest got up and said to his cousin that he was going to leave. They were unwilling for him to go. He said, "If you are unwilling, you can just boil a little rice for me to eat." The cousin and his wife said, "The water for cooking the chicken is already boiling." He said, "If you kill the chicken I will not eat it, for I do not eat meat."

When they heard this they did not kill the chicken, but merely boiled some rice for him to eat. When he had eaten he started off. When he reached the shore of the great river, at the ferry in a cloud there was one wearing white clothing who called to him, "Whoever falsely pretends to be a vegetarian cannot get onto the boat." He called out thus three times.

The people on the boat and the boat captain were all unwilling for him to get onto the boat, so he did not dare to do so. The boat was poled to the middle of the river, and suddenly a big wave arose and submerged the boat, and all who were on the boat were drowned. Then he knew that one who does not take life (by killing dumb creatures, in other words, a vegetarian) is truly able to save himself, and he left this song to teach future generations that they should not take life.

A Father Rewarded His Son for Being Patient (411)

Formerly there was a rich Miao family. The father said, "The Chinese have books, so they can teach my sons. We have no books, so how can we teach them?"

That year, in the eleventh moon, his father-in-law gave a daughter-in-law away in marriage. That day the father told his son to go as a guest. He had new embroidered garments made especially for his son.

The son put his garments on and went into the Chinese settlement on the other side.

When the Chinese children saw that he was wearing an embroidered garment, the Chinese children ridiculed him and picked up mud and threw it at him. He thought of beating them with his fists, but they were small, so he did not strike them. Because he did not hit them, the children again came and troubled him. He again thought of beating them but feared he would cause some big calamity.

Now he thought of going to be a guest, but his embroidered garments had been made filthy by the mud. So he did not go, but went back home from that place.

When he reached home, his father asked him why he did not go. He said, "Because today I went over there and the Chinese children picked up mud and threw it onto my embroidered gown. The mud made my clothing dirty, and I could not go." His father said, "Why did you not kill them?" He said, "If I killed them, wouldn't it bring a calamity?" His father said, "Yes, yes. This way your father realizes that you are a person who will not stir up things, and bring on calamities." Then the father secured a bride for him and gave the family affairs into his hands for him to manage. In this way the people around knew that he had been tested by his father, and they made up this song to praise him.

The Miao Must Not Worship the Ancestors in Other than the Customary Ways (546)

Formerly the Miao of the watered-field fortified place on the level flat would every year kill a cow to worship the ancestors. But one day their boys went out to herd the cattle so they could eat grass. They all falsely imitated the ways of their parents in making offerings to the ancestors. They cut down a bamboo and made it like a *liu sheng* and blew it. They also skinned off the bark of a fir tree and made a drum to beat. Some of them led a cow as if they were to make an

offering. Some brought water and used it for wine to offer up. Then they took a corn-stalk and pretended to beat the cow to death. Just as they struck the cow, the cow fell down and died. At once it frightened the boys. They did not dare go home.

In the night their parents came and saw the cow. Then the boys told about their imitating the memorial ceremonies. The older people said, "Our sons, do not without cause do a mock ceremony of making offerings to the ancestors. If you call the names of the ancestors and they come, they will certainly want the life of that cow." Then they all cut up the cow and performed a real ceremony of making offerings. When it was finished they made up this song to teach their sons not to worship their ancestors unless there is a reason (in the right way at the right time).

The Recompenses (Karmas) of Two Merchants (242)

Once there were two merchants. One was a robber. One day when they reached a cliff, the robber made up his mind, and when they were above the cliff he killed the other with his knife. After he had killed him he hid the sword under a big stone slab. Then he took the victim's silver and slipped away.

But the demon soul of the dead person turned into a man and waited for him in another village and went along with him. The two again went to the spot above the great cliff. Then the demon said, "Today I will kill you." The other said, "What will you kill me with? You have no knife. How can you kill me?" Then the demon soul said, "Have you forgotten? That year when you killed me you put your sword under that stone slab. It is still there. You can see for yourself." Then the demon killed him.

The Miao carefully remember this song, and pass it on to their descendants to teach them not to kill people.

RELATIONS BETWEEN CHINESE AND MIAO

GOOD RELATIONS

A Brave Man Became Emperor (41)

At that time the emperor had died, and so there was no emperor. This emperor died in the fifth or sixth lunar month. The weather was very hot. The empress sought especially for a person to enter the palace and help fan the empress. Others did not dare to go. There was only a Miao boy who entered the palace. He thought, "Everybody is afraid to die, so is it possible that I will be able to live?" To his surprise, when he had gone into the pal-

ace, the empress said, "The new emperor has arrived." The many concubines came out and asked him what his name was. He said, "My name is Tsa Dong (tsa· To⁹, brass coins). The queen said, "Is your name Tsa Dong?" Afterward during the Manchu dynasty the name Tsa Dong was changed to Ch'ien Lung.⁹⁶

⁹⁶ This story implies that Ch'ien Lung was a Miao.

A Miao Gave a Precious Gift and Became a Prime Minister (242)

There was a boy (son) who daily went across a bridge. He saw a turtle playing with a fox, so he went daily and played with them. The turtle was very friendly to this boy and said to him, "Tomorrow night you go into the temple opposite here and hide. When the fox comes, he will spit a pearl out of his mouth. You wait until he is not watching and grab it with your hand and swallow it. But you must not tell that I told you to do this."

That night the fox came and spit out a pearl to frighten the boy. The boy then grabbed the pearl with his hand and swallowed it. The fox became frightened and asked him, "How did you know about this?" He said, "I will not tell you. It was the turtle who told me." The fox then sighed and said, "Since he has treated me like this, I

might better show you, and some day when you are playing with him, and he now loses and now wins, you simply take care to get his object and never mind who loses or wins until he draws back into his shell, and you beat him. When you hit him, he will exude some black water. You drink this, and afterward good will certainly result."

The boy did as he was instructed, and the tortoise did not dare to blame him. He said, "Since matters are this way, I had better tell you, for the precious objects you have eaten are truly the souls of us two (fox and turtle). Now you spit out the pearl and give it to the emperor, and he will certainly give you a position as a great official."

Later they showed him the way, and he did as he was told, and the emperor gave him a high official position and called him a Gin (or Chin) Bao Chuang Yuen, a prime minister who presented a precious object.

MIAO MISTREAT THE CHINESE

Two Merchants Who Sold Cloth (248)

Formerly there were two merchants who sold cloth. One day, when they were halfway along the road, night came. Then they went into the home of a Miao family to spend the night. The family said to the guests, "To-night we are going to exorcise demons. You must not sleep here." Then the two cloth-merchants said, "Never mind. It does not concern us if you exorcise your demons." The family replied, "You must not laugh, then. If you laugh we cannot exorcise our demons. Then what will you do?" Then the two men said, "If we laugh we will give our cloth to you." The Miao family approved this.

Then the Miao parents used a trick to make the cloth merchants laugh. They had them sleep near the door of the loft.

That night when they had slept until midnight the parents arose and lighted the candles in their guest room. They lighted one candle in each of several places, and the whole room was lighted up. Then the husband and his wife stripped off all their garments and stood one on each side. Then the two walked about. Each would bump into the other, then step back. When the two cloth merchants saw it, they broke out laughing. Then the parents put on their clothing and went up and dragged the cloth merchants down, ordering them to give what they had promised. They were helpless because they had given their promise before they could lodge there. So

they could only give their two loads of cloth to the parents.

Next morning the two guests went away empty-handed.

A Strange Thing (249)

In ancient times there was a magistrate. He went out into the country. There he saw a Miao cutting weeds. He said, "Miao Tzu, I want you to braid for me one thing without evidence." The Miao said, "How can that thing be braided?" The official said, "Braid it as you please."

Then the Miao went and asked Je Seo, who told him to go back and cut a bamboo and braid it into the form of a basket. He told him to buy several catties of powder and put it inside and to paste paper on the outside to cover it. After it was finished he sent it to the official, who was very much pleased when he saw it, for he thought that it was something good. He said to the official, "I have made this for you. You take it and put it in the large parlor. Every day you have somebody light a fire inside it once."

The magistrate believed him and told a man to light a fire inside it. It lighted the powder which exploded and burned up the big guest hall of the official.

The official then became very angry and sent runners to bring the Miao. When he arrived the official talked to him, and the

judge said to the magistrate, "How was your house burned?" The magistrate replied, "My house was burned by a strange thing (a cause without evidence)." The judge said, "Since your house was burned by a strange thing,

why have you brought this Miao here?" The magistrate could say nothing, and released the Miao so that he could return home.

Because of this the magistrate feared the Miao people.

CHINESE MISTREAT THE MIAO

A Miao Changed into a Tiger and Carried away a Chinese Official (327)

In the past there was a despicable magistrate. He treated a Miao very harshly so that the Miao did not dare to speak to him, but hated the official until he (the Miao) died, when he went and changed into a tiger. Then he came to bite the official.

One day the official went onto the street and met a man efficient in divination. That man said to the official that a tiger would bite (eat) him. The official was then afraid. That day he sent many soldiers to protect the city gates, and he himself hid in his bedroom and would not go out at all.

The tiger then changed into a small cat. In the afternoon there was a small cat that carried a rat out of the city. The people of the city all said that they did not know whose cat it was, and that it was truly a fine one.

When they had just finished speaking, the people outside the city began to shout, saying, "Ai-yah, it is bad. The official has been carried away by that tiger."

The soldiers were then aroused, and found that actually that official had been carried away in its mouth by that tiger. After that the Miao composed this song to commemorate it.

A Chinese Deceived a Miao Who Could Not Read (122)

Once there was a Miao who was very poor. He hired out by the year to a Chinese. They first agreed that every year he would be paid a cow. The Miao did not trust the Chinese, so the Chinese wrote an agreement and gave it to him. Then the Miao worked for the Chinese 10 years.

One day the Miao reckoned accounts with the Chinese. He had worked for the Chinese ten years. The Chinese railed at him and said, "I did not agree to give you a cow every year." The Miao said, "Did I help you herd your cattle?" Then they quarreled fiercely for several days. The Miao then said, "Your written agreement is still here. You quickly give me ten cattle. Then the Chinese beat him awhile and took him to the local headman.

The Miao was not efficient in talking and only said, "There is a written agreement. It can serve as evidence." But on the paper it was written that each year he should be given a pound of oil. Then the headman decided thus, and the Miao could only cry and accept his 10 pounds of oil.

But the Miao from this time told the rest of the Miao not to go and work for the Chinese, but just make clearings for themselves. In this way the Miao gradually became industrious and gradually had food enough to eat, and their descendants are all farmers and do not dare to work for the Chinese for wages.

After the Miao left the Chinese had nobody to work for him, and his family daily became poorer. Later the Chinese had to sell his children to get food to eat. The Miao was glad and said, "That Chinese sold his sons as slaves to others and sold his daughters as harlots. So the sufferings of us Miao people have been advantageous. Is it not well then for me to leave this song?" (for later generations to sing and hear).

A Chinese Who Mistreated a Miao (162)

In winter the rain fell, and it snowed and was very cold. All day the clouds stupified and aggravated people. Because the wife was rich, she talked in a disorderly way. Her husband had died early. At Kung Hsien (lang² k'au⁵) and Dang 'Tsí Yao and Nang Wu Ts'en⁹⁷ there was a woman named Mao (mao³). She owned many farms. She was very efficient in speech, so she thought of depending on a Chinese man. The Chinese was adopted as her son. The Chinese man quizzed her, asking how many clothes she had. She replied that she had more than ten suits of silk clothing. But she could not speak Chinese plainly. She said that she had no skirts.

The Chinese remembered her words well, and one year she became ill and died. Then her own sons killed several cows and offered them up to her. They carried on the ceremonies three days and then buried her.

⁹⁷ TaG² tsə⁵ ɿao² and naG² wu·³ ts'en², near Lo Piao.

At night the Chinese opened up her grave and took her clothing.

What is most aggravating is that the Chinese took a long bamboo stick and stuck it from her vagina up out of her mouth. But her soul did not consent to this, and that night she cried out loudly, "The Chinese has robbed me, the Chinese has robbed me." Next morning her sons carried breakfast to her, and when they reached her grave they saw that the dirt and the coffin lid had been pushed aside, and the blood from her body was running out, a sight truly hard for one's eyes to look upon.

Then her descendants left this song to commemorate her.

One Who Ate Dog Manure (476)

Formerly there was a Chinese. He had no respect for the Miao people. He looked upon the Miao as very barbarous.

One day a Miao man went to the home of this Chinese. Then the Chinese ridiculed him. At that moment the big black dog came and left his manure at the door of the Chinese man's house. Then he said to the Miao, "I see that you are this sort of a man. You pick up this dog's manure and eat it, and I will give you a piece of land. The Miao said, "Is that true?" The Chinese replied, "In the mouths of us big people, there are no lies. Can this not be true?" Then the Miao picked up the dog's manure with his hands and ate it. When he had eaten it, he told the Chinese to give him the field. But the Chinese would not do it. The Miao then said, "If you do not give me the land today, I will invite you to eat the poison on the point of my arrow. When you have eaten it, I will not want your place."

The Chinese saw that he was truly very angry, and so did not dare to talk to him any more, but told people to be middlemen and gave him a piece of land. Then the Miao composed this song to commemorate it.

Cutting a Mountain Tendon (near a Grave to Make It Unlucky) (557)

In ancient times this Miao family truly prospered. The Chinese, when they saw that they prospered like this, came and cut the Miao family's mountain sinew.⁹⁸ Then the Chinese made a report to the emperor. The emperor sent word back, "You must dig the

mountain sinew in two even more thoroughly." Then the children of the Miao wept several days. Afterward the Miao people could not hold their own. Then they left the big plains near the ocean and scattered among the forests on the mountains to live.

A Lazy Woman Abandoned Her Child Because She Did Not Want to Be Disturbed. Ntzī Sent a Girl to Save the Child. A Bad Chinese Planned to Come and Take the Girl by Force. The Girl Killed the Chinese (80)

There was a poor Miao who hired out by the year to a rich man. He worked for the rich man many years, and so received a great deal of wages. When the wife came they had no house to live in, so he secured a small outside house from the master. After he had lived there over a year, the wife gave birth to a son. When it was three days old, the husband killed a fat hen to give to his wife to eat in order to name the child. That boy was named after the door of the house Ts'ao Men Shin (house door star).

Daily the child grew larger. Then they moved to another house where things did not go well with them. The husband went forth every day and worked for others in order to find a living. But the wife would not do a bit of work. Later her husband came home and asked her, "Why don't you do any work?" The woman said, "Because this son is tied to me I am unable to do anything. Please take him away quickly and discard him so he will not take hold of me." Her husband said, "According to your words I will take him away tomorrow and desert him."

Next morning they all arose, cooked and ate breakfast, and the woman prepared dinner for them. The father and the son each carried a bag of food. The father said, "My son, today I will lead you out to catch wild animals." The son said, "All right, let's go." The father then led the boy and proceeded forward and asked his son, "Have you been here before?" The boy said, "My mother carried me over this place." They again walked awhile and again the father asked, "Have you been here before?" The child replied, "My mother has come here to gather grass for the pigs." They again went forward and passed over a hilltop and entered a deep forest. He then asked the boy, "Have you ever been here?" He said, "This is where my mother brought me when she gathered firewood." The two then walked until in the afternoon. The father asked his son, "Have you ever

⁹⁸ Cutting the mountain sinew is regarded as a way of spoiling a grave by ruining its *fengshui*, thus causing the descendants of the person buried in the grave to be less prosperous.

been here?" The son replied, "I have not been here." The father then said to the boy, "My son, now we can begin to set traps." The son said, "Yes." The father said, "I will set traps from here up to that mountaintop and then I will call you. You set traps up to that mountaintop and call me." After saying these things they separated and each went to set traps.

When it was nearly dark the son reached the mountaintop and saw that it would soon be dark. He became afraid and called to his father, "Father, father," but the father did not reply to him. "Papa, papa," but still there was no reply. Then he felt his way into a cave and hid and began to cry.

He cried half the night and then became tired of crying and slept. At daybreak he again began to cry and said, "The horizon is red (from the rising sun). My mother's heart is evil. The horizon is red. My father's heart is evil. They actually brought me here for the wolves to eat."

He cried like this all morning, and he returned to the cave and cried some more. In the evening when it was becoming dark and the birds were returning to their nests to sleep, he heard a tiger and a leopard roaring. He still sat in the cave hiding and crying. He wept and cried, "Heaven, heaven, save me, a poor boy who is about to die." He called thus a long time until it was very dark. Suddenly he saw a girl who said, "Open the door, open the door." He then ceased weeping and became angry and said, "At this late watch, at midnight, I wonder whether you are a person or a demon. I won't open the door for you." (He had rolled a rock up to serve as a door at the mouth of the cave.) The girl answered, "I am the one you called to be with you (when he called heaven). I am Tsii Ma Niang Tsai,⁹⁹ who came to save you. Don't be afraid."

When he heard these words, he opened the door, and later he went to sleep. He slept until daylight when the girl got up and prepared a fire. But the boy still slept. He waited until late in the morning when he arose and looked. He saw the beautiful woman standing beside him. He did not dare ask her anything, but leaped toward the door saying, "Heaven, you will kill me. Why am I living with somebody's daughter? This is wrong, this is wrong. I am fated to die, I am fated to die."

When he had said this, the young woman

seized him. She said to him, "Why have you so little courage? The aged one in heaven (ITo· je) sent me to be your wife." When he heard this he thought, "A person that is born in this world will finally die. If this young woman does not come, who will come to be a companion to me?" So he did not leave, but sat there awhile with the girl.

The girl then said to him, "You go and bring water and we will cook breakfast." The boy said, "Since I live here all alone, where will we get rice?" The girl said, "I myself have some." The boy then took a small teapot and went to bring some water. The woman then took a grain of rice out of her vest (short undercoat) and put it in the vessel and boiled it. In a short time the rice grew until it was a potful of rice. The girl then shook the garment and shook out a small slice of meat, and put it on top of the vessel and boiled it. The two did this every day.

One night the woman said to him, "To-night you can sleep well. Do not lift up your head and look. My father and older brothers will come and build a house for us to live in." That night there was thunder and the wind blew very hard, and there was a heavy rain. At midnight the rain ceased and they saw a star very high in the sky shining down, and from the sky it came down, and the boy heard the sound of many axes (or hatchets) and saws. He then lifted up the garment from his face and looked. Suddenly a piece of wood flew and hit his eye and he wept out loud. The woman then took her skirt, wet it with saliva, and rubbed his eye a little, and told him to cover his face with his skirt and sleep nicely and not look. He then did not dare to look any more.

Next morning he got up and looked. When he saw the house that had been built, he ran away. He said, "We are living in some other people's house. Let's go, let's go, lest they come and chase us." The woman said, "Why are you afraid? Didn't I tell you about it yesterday?" Then he knew his wife had built this house for him. Before long they became rich.

Daily he could not bear to leave his wife. He would not do a bit of work. So his wife said, "This is not right. A person after all must be industrious." He then said to his wife, "I am unwilling to leave you." The wife then said, "Are you unwilling to leave me? Then I will paint my picture for you." Then his wife painted her picture for him and let him take it with him and hang it up in the field where he was working, so that all day he could see her. He took this picture

⁹⁹ tsə ma· jaG tsai, said to be a girl who lives above the clear sky.

and hung it up beside the field and plowed the field. He plowed straight across and as he saw the picture he chuckled "Heh, heh, heh, heh," and smiled at the picture of his wife. He did this way every day.

Unexpectedly there was a Chinese official who passed one day and saw him laughing and smiling. The official then asked him, "Little Miao, what are you smiling about?" The Miao would not say anything, but smiled at the picture. The official then looked up and saw the picture. The official then asked him, "Little Miao, why did you steal somebody's picture?" He replied "Great old grandfather (a term of respect), I, this little Miao, certainly am not a thief. This picture was not stolen. It is my wife's picture." The official then told those following him to take the picture and bring it away, and issued a command saying, "You quickly bring this spooky woman here. I will punish her."

When the servants of the official heard this, they went at once to find the woman. When they found her, they told her that the official wished to see her. But when the husband heard it, he wept very much. His wife then said to him, "Things are this way. If I do not go, you will be harmed. But if I go you cannot bear being separated from me." Then his wife said to him, "I will tell you. I am not really your wife. I am one who came to save you. Now, since the Chinese are so wanton, I will cause them to perish. You, of course, will have your pretty wife to live with all your life." (You will marry another pretty woman.)

When she had finished speaking thus, the soldiers of the Chinese official arrived. She said, "These soldiers have come, but I will not go. I want the official's wife and his gold and silver to come here in exchange for me before I will go with them." She said to her husband, "When I have reached his big hall I will use a trick he cannot escape (*mo lai ho*) and cause him to perish, and then I will return to the highest heaven. We can only meet again in the heavenly palace."

When she had finished speaking these words, the officer who controlled the official's home opened his mouth and said, "Young woman, our official told me to come and wait for you. Please go into the city and visit for a day." The woman then said, "That will be good. But now I cannot go. Please go quickly. If your official loves me, you can request him to bring all his wives for me to see. Then I will go at once with him. I am sincere in this, and certainly am not deceiving you."

When the servants of the official heard these words they were glad. But they were also afraid that this woman was using a bad trick so they said, "Young woman, it is this way. We are all of one family (Chinese and Miao). We will send a few soldiers to report to the official, but we will leave a few here to stay with you. Will that be all right?" The woman understood their purpose and replied, "All right, all right." Then the official's soldiers did not suspect her at all.

It was thus for three days when the Chinese official's banners, trumpets, umbrellas (canopies), and many people came outside her door to take her. She came out to welcome the official into her home. Then she found tea and tobacco for the official. When they had finished (drinking tea and smoking tobacco) the Miao woman said to the official, "Official, do not be provoked. Now if you want yourself and me to become husband and wife, you must act in accordance with heaven before I will go with you. Otherwise please take me and kill me." The Chinese then said, "Why should you die? I am willing to act in accordance with your wish." The woman then said, "Has the sky two moons?" The official replied, "It has not." The woman again said, "Since you know that there are not two moons, please reward this Miao by giving him your wife. And the Miao husband also needs gold and silver and precious things before he is willing to send me away with you." So the official gave an order to take his Chinese wife with gold and silver and clothing and other things and give them to the Miao husband, Ts'ao Men Shin, to control. When Ts'ao Men Shin got the official's wife, his silver, and his clothing and things, then he had ascended to official status.

The official and the Miao woman began the journey in sedan chairs. His attendants raised a rumpus as they traveled. In a short time they arrived at the Chinese market place.

When they had arrived, the official had to go and worship heaven and earth. The woman then said, "You must worship in this way. I have a small thing. I request my husband to invite his subofficers to come and I will try it to let these people see it, and this is unavoidable this time because of the sincere purpose of your heart." The official said, "This way is truly very good."

When they had finished, the official then gave a command to invite all the great and small literary and military officials to come together to his dwelling and remain there.

Then the woman took out of the chest of drawers in the baggage a thing as large as a

big jar and placed it before them. The official then asked, "What is this thing?" The woman answered, "This is a thing to protect the country." The official asked, "How do you use it?" The woman replied, "When this has been used it will cause all the people in the nation to live quietly and peaceably." The official then said, "Sister, please release it so we can all see it." She then said to the official, "When this thing is released, you want to speak thus:

"Mo lai ho, mo lai shia,
Di dai gong tse gen rong na."¹

When the official and his friends heard these words, they all broke out laughing and did not understand what she said.

After a short time the woman spoke to the official requesting him to release it and try it, lest they should waste good time and delay the good moment when they two should be married. When the official heard these words, they stirred his personal desire (for her to be his wife) and he could hardly control his heart. He then asked her, "How can we release it, my beloved wife?" The woman again said:

"Mo lai ho, mo lai shia,
Di Dai Gong Ts'i gen rong na."

When she had said this the official asked, "What do you want?" But the woman did not answer and the official said, "Set fire and burn this thing up so it will not delay our marriage time." The woman then said, "That will be good. Please burn it right away."

Then the official issued an order that the people and the officials should watch carefully, for this great precious thing would pro-

tect the nation. When he had finished saying this, a Chinese used a torch and lighted it. To their surprise this thing exploded with a loud noise, and all the people in that city were no more. Then this woman ascended on the sound of this thing, which made people helpless, to the sky above. In heaven she said, "Happy (am I). It is good for me to play now. The people are all at peace."

A Deception of Two Meals of Dry Rice and One of Gruel (671)

Once when a Miao came to work for him a Chinese made a plan to cheat him, for he knew that the Miao was not very bright. He hired the Miao to work for him one year, and before he hired him he said, "When I hire laborers, there will be two meals of dry rice and one meal of gruel." The Miao thought that there would be three meals every day, two meals of dry rice and one of gruel, and what was there wrong about that? So he went to work for him.

When the Miao first went, the Chinese gave him a meal of good dry rice to eat, but after he had eaten that meal, every day he gave him gruel to eat. Until the end of the year it was always like that, and at New Year time he prepared another meal of good dry rice for him to eat.

The Miao asked the Chinese why he treated him in this way, and the Chinese replied, "Wasn't that what we agreed on at first?" The Miao then had nothing to say, but just endured his treatment. Later he composed this song, and other Miao families, learning about the treatment by this Chinese, are unwilling to hire out to the Chinese for long periods.

OPPOSITION TO CHINESE RELIGION

The Miao Should Destroy Chinese Idols Instead of Caring for Them (547)

Formerly, near a Chinese village, there was a Miao stronghold. One day all the Miao boys went out to herd the cows. They went into the Chinese temple, and some of the boys pushed the Chinese idols over. Some of them struck the idols with their sickles. After they had beaten them awhile, an old man in the fortified place who was passing by

saw them beating the idols. Then the old man said, "You must not destroy the idols," and he chased the gang of boys away and straightened the idols up.

When the gang of boys returned home they were happy as usual. When the old man went home, in the night he had a dream. He saw in his dream a group of idols taking a walk with him. A big idol struck him once and ordered him to quickly invite the *tuan kung* to come and pay respects to the idols.² If he did not, the idol would kill him.

¹ This is an incantation that seems to be a mixture of Miao and Chinese mo⁵ lai⁴ ho², mo⁶ lai⁴ fja⁴ (or sa¹.) Ti⁴ Tai⁵ go¹ ts'a² g'an⁴ zo⁵ na⁴, or mo⁶ Ta⁴ fja⁴, meaning "It cannot be helped. No help below. Set fire to the buttocks more good looking."

² To pacify them because of their offended dignity by burning paper or spirit money, incense, and candles, repeating sacred books, and hanging up red cloth or paper as a token of honor.

Next morning the old man had a painful illness and could not get up. He took an egg and requested the *tuan kung* to look at it. The *tuan kung* saw that the idols were angry with him and intended to harm him. He told the man to quickly perform the proper ceremonies to the idols, and then he would recover.

He then requested the *tuan kung* to perform the ceremonies for him, and he recovered. He therefore composed this song to teach people that it is all right to beat up Chinese idols, but not to protect them.

Silver That Was Five Li Away (698)

There is a marvelous affair that has come down about O Chih of ancient times. He made a small image and wrote one sentence saying, "Five *li* from here there is silver."

At the time that he made it, there were not many people living in that place. Because he did this, many people moved to his locality to live, for people everywhere heard about what he had done, and dreamed of coming and finding silver. Moreover, they dug over that entire hill, so that he got a big piece of land to farm.

Later he used silver and made a large image. On the one hand he could in this way entice other people to dig up the soil for him, and on the other hand he could worship the image (as an idol).

There was a poor Miao who went to cut grass, and he walked in front of that big image and said, "Great image, you are able to help O Chih get rich, and O Chih himself worships you." He also said, "Five *li* from you there is silver, but I, this Miao, do not have much time to go and dig up the ground and look for the silver. Today I invite you to eat my sickle for cutting grass. You must quickly help me find silver. Otherwise I will take you and throw you away."

After he had said this, he hacked at the body of the image with his sickle. When he

struck the image, the body of the image turned out to be real silver, and the Miao used his basket for carrying grass and carried the big image home. With his sickle he gradually cut it up.

He cut a great deal of silver from that big image, and exchanged the silver for much silver money and food. After that other people saw that the great image was gone, and O Chih said, "Because he helped me get rich, he has gone back to heaven." Thereafter nobody would come to that place and dig up the ground.

The Miao people saw that this great image had been chopped up by a person, but could not help himself, so the Miao do not like to worship idols, and made up this song to commemorate it.

The Miao Do Not Dare to Worship Chinese Gods (545)

Once there was a group of Miao in a fortified place. They lived on a mountain. That year, in the winter, a heavy snow fell. The boys in the fortified place went for a walk. They took the white snow and made a big snowman.

An old man in the fortified place came out and saw it. He said, "This snowman is truly like a Chinese god (idol). If he is able to protect us in this fortified place so that we are not harmed by the Chinese, some day all of us in this stronghold will kill a pig and worship him."

Not long afterward the weather was clear, and the snowman was melted by the sunshine. But all the people in the fortified place became sick with a fever. Then they all said, "Chinese idols³ we must not worship. It is like this snowman to whom our man spoke a few words of reverence, and then he made all of us in this stronghold ill." Therefore the old man made up this song saying, "My descendants, you must not wantonly worship Chinese idols, lest they come and harm us."

TABOOS

A Woman Cut off a Cow's Tongue (543)

Formerly there was a Miao woman. Her name was Bo Ts'eo. At that time she borrowed a cow from Gai Glo to feed (raise). She fed it a long time.

One day she led the cow out on a hill. The cow ate another person's corn and young rice plants. Then Bo Ts'eo pushed down and cut off the cow's tongue with her sickle. Other people did not know about this. They only saw that the cow was unable to eat grass.

³ Many of the simple, uneducated people in West China regard an image of any kind as a real, living thing. It was therefore natural that these people should regard the image as alive. The Ch'u'an Miao name for a Chinese idol is *glang miao*. *Glang* means demon, *miao* means eyes winking. When a Ch'u'an Miao sees an idol, it looks as if the idol winks, and it is regarded as a winking demon.

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After a few days the cow died. Then Gai Glo went and looked at his cow. He did not know what illness the cow had but noticed that a piece of the cow's tongue was missing. Later he gradually found out that Bo Ts'eo had cut it off. He therefore composed this song to commemorate the fact that the cow's tongue was cut off by the woman.

A Mother and Her Son Killed a Cow for Food (544)

Formerly there was a family named Hmong Bla. The husband died and left a cow. The family lived below a high mountain. But the cow had a calf. When the calf was one year old, the mother and her son at night killed the mother cow. After she was killed

they skinned the cow and hung up her skin. Then they took off the meat and hung it up.

Next morning the people in the neighborhood came and saw it. It frightened them. Later the mother and her son came back from gathering wood and said, "This cow was butchered by us last night."

Later the son went and made an engagement of marriage. But the bride had not yet come to his home. The father of the bride knew about the killing of the cow by the mother and her son. He therefore would not give the daughter to the son in marriage.⁴ The mother and her son did not dare to go and reason with the girl's father. Therefore the father of the girl wrote this song to commemorate it.

EXPERIENCES WITH DEMONS

The Demon of One Who Died by Hanging Changed into a Fox (185)

There was a demon who died by hanging. His residence was in the deep forest.

One day an old man went into the forest to gather wood. When he had arrived there he sighed and said, "I am old. Who wants my life?" Suddenly the demon who died by hanging answered him. "Old man, do you really want to die? Then I will take your life." The old man said, "How will you take it?" The demon replied, "You take a belt and tie it around your neck, and I will take your life." Then the old man took down his belt and made a loop of it. Then he looped it around his ankles. The demon said, "That is not right." Then he stretched out his wrists. The demon said, "That is still not right." He said, "I still do not understand." Then the demon put his neck into the loop. Then the old man gave it a hard pull and this changed the demon into a fox. Then he led the demon into the village and a Chinese came to buy it. He asked the Miao how much money he wanted.

Because the old man did not understand the Chinese language he said, "I want to take him and eat his flesh." The Chinese did not understand him and thought he wanted 50 taels of silver. Later the Chinese led the fox away. He noticed that it was tied by a belt and thought, "Can it be that this belt is used to tie him?" He went and prepared an iron chain to tie it.

Unexpectedly, when the chain was being changed for the belt, the fox was not to be seen. Afterward the old man used up the 50 taels of silver.

One day he again went into the forest, and he sighed in a pitiful way. The demon cried out in a loud voice, "Old man, is your silver used up? This time I do not want you."

A Miao Married a Demon and Went to Live with Her, but Saw That She Was a Demon and Returned Home (548)

Formerly a Miao in the borderland of Szechwan heard that in Kweichow there was good land. He then moved to Kweichow to live. When he arrived he saw a big tile-roofed house and went inside to lodge.

In a short time a beautiful widow came out and requested him to live there as her husband. The Miao lived there several years.

Later a cousin of his who was a *tuan kung* came that way. At night he saw that the wife was a demon. Next day the cousin went with the husband upon the mountain for a walk. Then the cousin said to him, "Your wife is truly very pretty; but I see that she is a demon. If you do not believe it, tomorrow afternoon you pretend to go outside, and after you have gone out a short time you come back and look, and then you will believe my words."

The next day the Miao husband said he was going outside. He secretly returned and looked. He saw the woman in their bedroom take off her head and then comb her hair. When it was combed, she wound the turban on well, then put the head on again. Then she shook her shoulders and changed into a beautiful woman.

⁴ Among the Ch'uan Miao there is a strong taboo against the killing of cattle by women. The fact that the mother helped kill the cow was evidence to other people that her heart was fierce.

When the Miao saw this, he did not dare to live with that woman but secretly ran away home. Then he made this song to show that in Hsia Pa Fu (or Hu) of Kweichow a person does not dare to live.

One Who Went to Select a Wife and Met a Demon (239)

In ancient times there was a handsome young man. He had plenty to wear and to eat (he was rich). He collected a great deal of silver and made silver ornaments with it. We went about to Miao homes everywhere to select a wife. He looked over half the pretty women in heaven, and all the women on earth, but did not succeed in finding a woman that suited him.

The demons in the graves all knew about his selecting a bride. One demon changed into human form and also changed a big grave into a large tile-roofed house with four sections surrounding a court.

One day the young man went to this house, and suddenly he saw a pretty woman there. In his heart he wanted that woman, and she enticed him into her room and he went. Then he no longer thought of looking for a wife, but lived there more than a year.

One day his cousin, his father's younger sister's son, who was a *tuan kung*, went there to visit him. He noticed that the groom's mind was disarranged, and he was not like a human being. Then the woman tried to entice the cousin too, but he would not listen to her.

One morning the cousin led the young man out for a walk on the mountain. Then the cousin said to him, "Cousin, I see that before long you will be eaten by your wife. You are my uncle's only son. We two are very affectionate relatives. Last night I saw that your wife is a demon. Before long your marrow and blood will be all eaten up by that woman (the process is already going on). After that she will certainly tear you to pieces and eat you." The young man asked, "How do you know that she is a demon?" The *tuan kung* said, "Tonight, at midnight, you may secretly look at her. Then your mind will be satisfied."

That night, when he came back home, he acted accordingly. At midnight the woman got out of bed, lighted a lamp, and kissed her husband's lips. Then she blew her breath twice into her husband's mouth, and he was unable to speak. He only opened his eyes wide and looked at the woman. The woman nodded at the lamp and it suddenly went out,

and as suddenly became bright. The woman took the embroidered cloth off her head and took off her own head, and then changed into a reddish-green dark color. From her mouth tusks grew out. Then she leaped out of the window and stayed a long time before she returned. Her mouth was all colored with blood.

Next morning he talked matters over with his cousin. The cousin prepared for him a great deal of tung oil and hid it. He used a charm and sealed up the woman's room with it. They waited until midnight. The cousin called all his gods to him, and struck with his *lin p'ai*. Then the woman was frightened and cried out with a loud voice, "You bad man, I did not tear you to pieces and eat you before, and today you two are binding me to death." Then she began to gnaw the door beams with her tusks. She gnawed to pieces the coffin in which they had enclosed her. Then they poured the tung oil they had prepared into the coffin, and the woman quickly died.

Next morning they got up and looked, and found that they were sleeping in a big tomb. They also saw that the woman had already been changed into decayed bones.

After that the young man was afraid to go about and look for a wife. He left this song to teach future generations not to go around choosing wives (but to let their parents do it through go-betweens).

A Song about a Very Large Demon (241)

"The sky is high and the earth broad. I am also very large and very tall. I can step with one step from this mountain to that mountain over there. I can step clear over a mountain. I do not come out in the morning, but I am certain to come out in the afternoon. If I meet a person without a spirit, I kill him with one blow of my palm and devour him. But I do not fear heaven or earth. I only fear that people may break my waist in two."

When the demon was singing this song, a *tuan kung* heard it. Then the *tuan kung* said, "This evil demon fears only that people will break his waist in two. In the future when I meet him I will capture him so that he cannot do harm."

One time after this the *tuan kung* was traveling and it became dark. Suddenly he met the demon standing up like a mountain. Then he stared at the demon and loosened the straw sandal on his right foot with his right hand, and kicked the sandal at the demon.

Then the demon, with a sound like a great wind, fell down into the gulch. There the *tuan kung* passed on this method—if after dark a person meets this demon, he can hit him in the same way with a straw sandal off his foot, and he can conquer the demon.

A Demon That Died by Hanging (503)

There was a large house in which a person was hanged to death. This person then became a demon who died by hanging. This demon went to entice somebody to hang himself, after which he could turn back into a human being.

There was an old man at the door who said, "I have nothing to wear. I am willing to hang myself in this house." The demon from the eaves trough in the rear said, "What are you saying?" The old man said, "I did not say anything." The demon replied, "You said you had nothing to wear and that you thought of hanging yourself in this house. Do you want to hang yourself? Then come."

The old man said, "I have not yet had anything to eat." The demon said, "I will wait until you have eaten, and then you can come and die." Then the old man went away and boiled rice to eat.

The old man again went past the door of that house. The demon called to him, "Now you can give me your life." The old man said, "I have not yet raised a son. Wait until I have raised a son and I will give my life to you."

The demon waited until he had raised a son and said, "Now you ought to give me your life." The old man then said, "Wait until I have a grandson and then I will give you my life."

Later the old man's son had a son born to him. Then the demon said, "You ought to give me your life." He replied, "I haven't yet bought a place. Wait until I have bought a piece of land and I will give it to you."

Afterward, when the old man had bought a piece of land, the demon again wanted him to give his life to the demon. He again said, "I haven't yet traveled to the sea. Wait until I have gone to the ocean and returned, and I will give my life to you."

That time the demon walked with him to see the ocean. Three days after they had returned from the ocean, the old man went into that house. He then gave his life to the demon, and the demon hanged him until he

was dead. The demon then changed into a man and the old man changed into a demon.⁵

A Hungry Demon (714)

Once there was a Miao family whose parents had a little boy. One day when the husband was at home the wife went out to pull grass for the pigs.

When she had just gone out of the door there was a hungry demon on the side of a stone slab in the middle of the road. When the woman arrived there, just when she stepped on that stone she stumbled, and she scolded angrily saying, "Is there a demon? Did (a demon) make me fall? That is not good."

When that hungry demon on the stone slab heard her talking, the demon used his own head band (or hoop?) to bind her head, and immediately her head began to ache badly. She was then unable to go on and pluck pig grass, and she came back home crying out with a loud voice. She went and dipped up a bowl of water and placed chopsticks upright in the bowl, holding them upright and saying, "I am afraid that there is a hungry demon who came to get me. If so, please stand up." Then the chopsticks stood up.

She then went and picked up a handful of cold rice and threw it into the cold water, then carried it forth and poured it out. Then that demon got water and rice to eat and went away, and her head was well.

The next day her husband went to plow the ground, and the hungry demon came again and hid outside their door. Just as he went out, the husband stumbled and fell. He realized that it was early and did not say anything to him. Later he went to the middle of the field to plow, and the demon again came and broke the hook on their plow. Then he said, "Today there must be a demon."

Then that demon took his head hoop and put it on him, and he felt a bad pain in his head. But he was a person who did not believe in demons and he said, "Demon, you have got hold of me. I have no water or rice to give you to eat."

He was conscious that he had a very bad headache, which was truly hard to endure,

⁵ The conception is that the life of a man is something concrete, though invisible, having which the demon could become a human being.

so he came back and found his bed and went to sleep. That demon then came and stood outside the door under the wall waiting for food to eat.

His wife said to him, "Let me stand chopsticks up for you (in divination)." He replied, "I am willing to die. I will not permit anybody to stand up chopsticks for me."

The demon was more hungry, and waited. He waited for five days, and could not endure to wait longer. The demon said, "In this case it will be better for me to ask some other

people, then it will be all right. Otherwise in this manner I cannot bear it."

The demon used another plan. He caused the man's stomach to swell and ache as if one wanted to have a movement of the bowels. The man was then unable to endure it, and ran out of the door beside the toilet. The demon then took off his head band, and the man had no more pain. The man came back and said, "Water and rice are small matters, but you should not allow the demon to get accustomed to this sort of thing."

LOVE STORIES

Lovesick (340)

When the leaves of the *ba ma ts'ao* (a high coarse reed) grow, the stalks develop into sticks. When the *mao bai* develops its leaves, it cannot become a hook.

When Tso Jao's (silk yes) mother gave birth to her, she was one foot and five inches long. When Hmong Long Yang Seo⁶ was born, he was also one foot and five inches long. After three years, Tso Jao had grown up. After six years, Yang Seo had also grown up. When the two were young, they loved each other very much. Yang Seo would not leave Tso Jao, and Tso Jao (sometimes pronounced Yao) would not leave Yang Seo. They ate rice from the same bowl and drank wine from the same cup. At night they slept on the same pillow. Yang Seo could not get enough with sitting with her. Tso Jao could not get enough of sleeping with him.

One day a distant rich Miao arrived carrying a bundle on his back and carrying an umbrella. Her father gave his daughter to this man in marriage. Her mother also promised her to him, and so married her into a distant place.

Afterward Tso Jao lived there three years but was unable to return home (to visit her parents). She lived there six years longer, but the family was unable to let her come home. This made the young man Yang Seo so sad that he became ill. He did not care to eat, and tea had no flavor for him. The color of his face was white, and he was without blood or pulse. The skin of his face was yellow like dark clay, and he was lean like a person with malaria. He was yellow as though he were about to die, and lean as dry firewood.

One day he went forth and secretly made enquiries. He fortunately met the mother of

Tso Jao. The girl's mother opened her mouth and asked him, "At the time when my daughter was at home, your face was like a peach blossom, and your form was as fat as good growing rice. Now you are pale (yellow) as though you were about to die, and thin as if you were about to perish."

Then he answered, "You married your oldest daughter into a distant place. The road to that place is long and still longer, and distant and still more distant. After three years and six years more, she is still unable to come back. So when I drink tea it is not fragrant, and when I eat food it is flavorless, and it has caused me to be yellow like dark clay, and (to be) as if I were about to perish, and to think of her until I am truly about to die."

Her mother said, "You may go home and eat food and drink tea and nourish your body well. Nourish the color of your face back again and wait. I will quickly send a letter and bring my daughter Tso Jao back again."

In a few days the daughter Tso Jao came back. Yang Seo then went and said to her, "Why did you go away three years and six years more and not return?" Tso Jao then answered him, "Now my arms carry the children of another man. On my back I carry his young son. I have feet to go, but not to come back. It was truly hard to leave. Now if you have silver, weigh out 3 ounces, and if you have gold, weigh out 3 grams more. If any (unmarried) girl comes, you can get her. If three guests and four friends come, you can go and seek somebody as you wish. You must use silver to get your own servant (wife). Then you will have your own wife."

A Handsome Man Married a Lazy Wife (292)

When the sky is clear and the flowers bloom, then there are many flowers. When some fruits are ripening, some flowers are still beautiful.

⁶ Said to indicate kindly, affectionate, good looking.

At that time there was a lover, Len San Go. He was an official. The young man was also the heaven-given root of Nang Na's family. Ch'in Lang used much money to marry a bride for his son. They married a lazy girl Ts'ai Ngan Do Ngan of the family Dao Ze(n) Hmong Ze(n). The young cousin used much money to marry her. The girl he married slept all day rolling her head on her pillow. She did not strip off any hemp (to make strings or thread with) or a bit of fire hemp. She let her husband go as dirty as if he were wearing palm-fiber clothes. Later he made clothes out of palm fiber and wore them.

One day the young man met Ngeo Mao Mi on the road. Ngeo Mao Mi asked him, "Ah, heaven, my lover. At one time you were a fine boy. Ah, why are you now wearing palm-fiber clothing? My lover friend, my lover friend, why are you wearing palm clothing and palm-fiber ropes?" Then her lover said, "Heaven, my sweetheart, don't talk about it. I married a bad wife who is useless. She is a lazy daughter of Dao Zen Hmong Zen. All day she rolls on her pillow, wearing her clothing. She sleeps, occasionally rolling over, by day and by night. She does not wind hemp thread on her hands or knit the hemp thread on her hands (before winding it into a ball). She made me wear palm-fiber clothing and palm-fiber ropes."

When he had said this much, he went away with the Chinese to Wu Lang Yoh, to a distant place to do business. From that place below he found money, and with it bought clothes to wear. He also made money until it filled his pocketbook. Then he prepared flowery silk clothing⁷ and put it on, and also satin clothing as fine as that on insects. Then he came on the road back and sent a letter (it could refer to a message by mouth) to Ngeo Mao Mi, his sweetheart. Ngeo Mao Mi sent word to his home saying, "Let the young sister arrange tables and stools, for the young man is soon to arrive."

After they had received this letter, the young friend arrived. Then he said, "Now I cannot wear your hemp clothing, nor can I use your fire-hemp cloth (because he had silks and satins)."

The song is ended.

A Song of a Woman Mourning for a Dead Lover (561)

Nts'ai Mi Ma Niang Tsai was a famous sweetheart. Lo Ts'i Mi Nang Ta came along

the road. The reputation of Nts'ai Mi Ma Niang Tsai was very high. Shiang Shi Mi Nong Yang Go also came along the road. Lo Tsu Mi Nang Ta came and visited with this girl, and he could not get enough of visiting with her. Shiang Shi Mi Nong Yang Go came and sat with this girl, and could not get enough of sitting with her.

One day two go-betweens carried their beds with them and came to make an engagement with her parents to marry her. Her mother said, "This girl cannot control this home." Her father said, "This girl is not a boy. She cannot control my house." Then the mother agreed to the engagement, and the girl then broke out crying and shed tears. The father also agreed, and the girl cried harder.

Lo Ts'i Mi Nang Ta (a disappointed lover) said, "Oh heaven, Mi Ma Niang Tsai, you must settle a date." Then the girl said, "Now my mother and my father have eaten people's meat and drunk their wine. I cannot settle a date with you, Lo Ts'i Mi Nang Ta. I cannot determine a date." Lo Ts'i Mi Nang Ta said, "Do you remember the things Mi Ma Niang Tsai has done from the time she was a little child?" The girl said, "Now you return home. One day when you see that the rice of my parents has turned yellow (ripened), then I will come home to eat the new rice."

Lo Ts'i Mi Nang Ta then went home and lived there seven years. He would not eat a grain of rice or smoke a pipeful of tobacco. In the sixth moon, when the sun came out, Lo Ts'i Mi Nang Ta came out and saw that the rice on the flat was already yellow. He could not see the girl come back. He was as if his heart and liver were broken. Then he took a leather bag and hung it on his waist. He took a small pair of scales and put it in the skin bag. Then he became a merchant and went to the home of the girl. The old mother-in-law of the girl came out and looked. She said, "What man is this?" The girl replied, "This is my cousin (the second son of my father's older brother)." Then the old woman said, "Your cousins I can recognize. I can recognize all your cousins who are the sons of your father's second oldest brother. I do not recognize this person." The woman said, "I have many male cousins." The mother-in-law replied, "Since this is your cousin, why don't you bring a stool for him to sit on? Why do you not boil rice for him to eat and then fix a bed for him to sleep on?" Nts'ai Mi Ma Niang Tsai then fixed a bed for him to sleep on. When he had gone to bed this girl secretly ran to sleep with him.

⁷ The term "flowery clothing" is applied by the Ch'u'an Miao to embroidered clothing.

Her mother-in-law had a rooster in her house. When they had talked half the night, the rooster crowed. Then Lo Ts'i Mi Nang Ta said, "Why is it that when you had set a date with me you did not come?" The woman said, "Because I have very many things to do in my home, so I could not come at the time I agreed to. Now you go back home. You have three feet of red cloth. You have three squares of dyed white cloth. You have three or four other friends to think about." When these words were finished, Lo Ts'i Mi Nang Ta went back home and died of disappointment.

One day Nts'ai Mi Ma Niang Tsai arranged her things and came back to the home of her parents. When she had gone half the way, she met a man named Sua Ngai Bang who had a *liu sheng* in his hands. The girl asked Sua Ngai Bang, "Where are you coming from?" He replied, "I went to dance at the memorial altar of Lo Ts'i Mi Nang Ta." The girl said, "Oh heaven. Is he truly dead, or is it false?" He replied, "Truly. You do not believe it? You can go behind his home and you will see his grave." The girl then asked, "Have you a light (fire to light a pipe)?" He said, "I have an iron, but I have no flint." The woman said, "You have an iron. I have a piece of flint." Then they struck a light and smoked.

The woman said, "Let me go to his home, and I will have them carry him and bury him on top of the hill. I want to die and be buried with him." She arrived there and went to the rear of his home and saw the people who were dancing (and playing the *liu sheng*) at the funeral ceremony. She went into the house and sat down.

She sat there half the night, and then she said "You can take Lo Ts'i Mi Nang Ta and carry him upon the hill. I want to go and be a mate (a pair or companion) with him. If not, you can carry him and bury him on the cliff. I certainly want to go along with him and die."

A Sweetheart Who Died (490)

On a clear day Vi Lan Fang, a younger sister, went down to hoe a swampy ground, and she became ill (because of the dampness and impurity of the swamp). Her lover Mi Ntzeo Lan Dang (small young loved one) went to ask about her sickness. He inquired, "What do you want to eat?" She replied, "I don't want to eat anything." He said, "If

you eat pork, it will heal a cold. If you eat dog meat, it will heal rheumatism. Mutton will heal the stomachache." The woman said, "I won't eat anything." He said, "Do you want to eat fish?" She replied, "My father and mother have not raised fish in their home." He said, "Wait until I go and fish (with a pole)."

After he had said this he went fishing. He caught some fish and brought them for the girl to eat. After the girl had eaten them she said, "The day is ended. Mi Ntzeo Lan Dang, I now fear that I cannot again see you (may die). It seems as if I have eaten *ntzii mi ma huei shiang* (a grass) and will certainly die."

After she had finished, she died, but after she died her lover still went about everywhere to find medicine for her. While he was seeking medicine people buried the girl.

When he had come back halfway he met Nts'ai Mi Ma Niang Yao. He asked her, "Where have you been?" She replied, "I went to see the dancing at Vi Lan Fang's (burial) altar." He said, "I am afraid that it is not true that Vi Lan Fang is dead. Tell me, when Vi Lan Fang died, what clothing did she wear? What skirt did she wear?" Niang Yao replied, "She wore an embroidered skirt and a blue cloth. She was carried out and buried in a big burial flat (grave flat or flat graveyard). Her grave pointed toward a mountain on the other side which pointed this way."

Then he said, "It is true that I cannot see her," and he wept loudly for Vi Lan Fang.

A Song of Young Lovers (195)

On a clear day there was a bird sitting on the top of the tall reeds and singing. It wagged its tail and looked toward the top of a tree.

The mother's young daughter Ngeo Mao Nyong was sitting in the home of her parents. She said, "While I am a girl, I wear a brass ring on my finger. Flowers are carved on the brass ring. It is ornamented with red brass (the base is yellow brass)."

Her guest husband came to entice her.⁸

⁸ According to a Ch'uan Miao custom, certain male relatives of a girl may enjoy sexual relations with her without marriage, and a man may enjoy sexual relations with certain female relatives without marriage. This is considered legitimate and proper, but it must not be with relatives of the same name. A girl's "guest husbands"

The girl's body was slender like a rope. Her boy friends came and talked to her and gave some ornaments (jewelry, etc.) to her. She took these things and kept them in the dark (bed) room. She said, "I will keep these beneath the chest of drawers. I will then be with them every day."

One day when she was 15 or 16 years old her father prepared some body ornaments and put them on her. Then she went away and got married.

One day she put on some embroidered clothing and came home. When she had been home one day, she was sitting down and had nothing to do. At night she took a lamp and a lantern and went to search in the barrel she formerly put her clothes in. There she saw the ornaments that had been given her by her guest husbands and friends. They had mildewed. Then she asked her mother whether she had seen the daughter's former lovers. The mother then scolded her, calling her the daughter of a rabbit, and implying that she had had too much sexual intercourse before marriage. She also said, "You have a woman's body. What do you want your old lovers to come for? What are you planning to do?" The daughter then answered, "Heaven, mother, you are already old. Because you are old, you do not understand. You cannot understand human nature. I am a busy person. Among busy people some have affection toward lovers. I have been stirred to think of the time when they carried some biscuits and went walking with me in the woods, on the mountains, or to visit on the level ground. At that time we were young, but there is still affection after we have grown up. I have been moved to think of the time when one of them and I both sat under one umbrella and held another paper umbrella above it to protect us from the sun. Now I have grown up. When I see lovers' gifts, how can I help thinking of those lovers?"

The song is ended.

Two Disappointed Lovers Meet Again, or the Flowerlike Youngest Sister (10)

The mother of the beautiful girl Tso Yao⁹ (*tso jao*) took her to Suifu. The beautiful

are the sons of her father's sisters and of her mother's brothers. A man's guest wives are the daughters of his mother's brothers and of his father's sisters. Intercourse among these is not regarded as wrong.

⁹ The name Tso Yao means beautiful girl.

girl Tso Yao's father took her to Ch'ang-ning-hsien. Tso Yao and my pupil Yang Yao Geo were officials. My pupil Yang Yao Geo with Tso Yao ruled over a country. Tso Yao Mu took Tso Yao and married her into Gin Mu's family. Tso Yao's father married her to one named Gin Yang (the same family). She deserted Yang Yao Geo and left him along the road. Yang Yao Geo was very unhappy in his heart, and he left his crop and went to a mountain and there picked a leaf from a yellow tree which he put into his mouth and blew. The sound was like that of the singing of the yellow thrush or that of insects in autumn. My pupil Yang Yao Geo's mother opened her mouth and said, "Pick up a blade of grass and divine once, and see whether or not you can bring it about that the girl Tso Yao will come and live with you."

Yao Geo then took a harp of the *P'i Ba* fruit tree and placed it on his hip. He put a small scale for weighing silver on his back and went to market to trade. Some merchants had to travel very far, and they traveled until they arrived at Tso Nü's (*tso ny*) house. They saw the woman come out and heard her call Tso Yao Nü and ask, "Who are these people?" Tso Yao replied, "These are merchants, business men, who have come to your yard and are passing by the garden of Yang San (*jaG saen*). I cannot recognize them, old mother." My pupil Yang Yao Geo passed by in the rear. Tso Yao Nü came out and pretended to drive away the dogs.

My pupil Yang Yao Geo then saw her and said, "I saw your feet moving early. Why didn't you come out?" Tso Yao replied, "I daily think of returning to you, and every year I plan to return. I see that you are more clever than the growing crops. My husband Yang San (*jaG saen*) is less clever than the crops." The two walked all evening, and sat talking all night. They both were soaked with rain. They sat until nearly daylight, and were injured by the falling water. The girl said, "My mother ate somebody's meat, and my father drank somebody's wine (when I was married). My mother received somebody's plates. My father received somebody's ceremonial clothing. Now we will not remember these things. You must not think of me. You must get three ounces of silver and three grams of gold and return. Another has taken your beloved one. Another guest came and took me. This road on which you have come is truly good. Our visit is finished and we must part."

MISTREATMENT OF DAUGHTERS, WIVES, AND DAUGHTERS-IN-LAW

A Girl Who Was Scolded by Her Mother and Her Father Hanged Herself (542)

On a clear day the daughter took a sickle and killed a young chicken. Then she took a scythe and killed the pig. Then her mother scolded her and said, "You are bad." Then her father also scolded her and told her she was no good.

She then took fire hemp and made a rope and hung herself on a dogwood tree. She said, "I will die lest I be somebody's servant (wife). I will die lest I be somebody's wife." After this she jerked about vigorously and died.

An Unhappy Daughter-in-Law, or an Abused Wife Commits Suicide (11)

A mother coveted another's money and married her daughter away into the Dang (Tan^o) family. The father coveted the fields and terraces of another and tore away his daughter (from his home to be married) into another family. They walked three steps and arrived at the home of her parents-in-law. When she reached the other home she was like a slave. When she had gone three steps farther she arrived at the house of Yang Sang (ja^o sa^o), the residence of the abusing son. Living there as a daughter-in-law was truly bitter. At the third watch, in the middle of the night, he would call out with hatred. Near daylight he would stand up and order her to go and carry water on her back. It was truly hard. When she took a dipperful of water with which to wash the tub, it was still dirty (after washing). She changed to another tub and carried more water, taking it to the front of the stove. Then the wicked mother's lips raised a row with a noise like repeating incantations. The daughter-in-law returned to the inner chamber. Then her husband Yang Sang quarreled with her. When she brought the water and poured it into the large water jar, the wicked mother-in-law again cried out. The wicked mother-in-law said "You spilt it in front of the door." Her husband Yang Sang said, "She has spilt it in front of my bed." He quickly hated her like the string of a bow. The mother-in-law scolded like the screaming of a demon. Her husband scolded her like a pig.

The mother-in-law measured out a bowl of rice and a dipperful of water and gave it to her for a meal. Her husband, Yang Sang, was plowing the field in the gulch, and she, his wife, hurriedly carried his breakfast to

him. He plowed the ground until he reached a steep cliff and made his wife follow along. She called to her husband to come and eat his breakfast. Her husband did not reply. He stood up and beat her with his fist two or three times. When she called to her husband to eat his dinner, he threw aside his plow and grabbed her and slapped her two or three times, and opened his mouth and cursed her saying, "You are a daughter of a starving Miao, of a starving race, and are not worthy of being a concubine or a youngest daughter. Did you kill a chicken or a sheep this morning? (Is that why you are late?) Or did you kill a cow or a pig? Did you eat before you went to work?" With his hand he seized her and beat her again.

She had no son, and could only return home. When she had gone halfway she met a female sorcerer who told her to go home and prepare a rope and cheat him so his family would be ruined. She told her to go home and prepare a vine rope, and while she would die (by suicide) her name would endure, and when her mother-in-law was speechless, and when her husband Yang Sang had lost his home, her great name would endure forever.

A Bad Woman Who Mistreated Her Daughter-in-Law (216)

"Get up, get up." Na Ya Nan Nts'ai (a big woman) got up on a rock on the mountain. She got a bride for her son, Ngeo Yao Mi (a good little girl).

The father had a daughter Dao Tsong Sen. She was talented and beautiful. The mother carried the daughter to a family on top of the cliff. The mother said that her daughter was married into a good family. The father married this daughter to a family on the ridge (the same family). The father said that his daughter had gotten married into a good family. That family had food and clothing. The mother said that in that family there was plenty to eat and drink.

The daughter said, "You don't know that your daughter is scolded, cursed, and beaten. You do not know that your daughter is beaten and stepped upon. The mother-in-law says that the water that I carry is not enough for her to drink, and she beats me. She said the wood I gather is not enough for her to burn, and I have been scolded by my husband, Yang San. The older daughter talked to me. I said that I wanted to come back home. The mother-in-law said that their farming is excel-

lent. I said I wanted to leave. My husband, Yang San, who abuses me, said his farm was hard to divide."

I went and stayed there three years before I have been able to come back home to visit. It was three years and six months before I got home once. My mother who bore me came to the kitchen door to welcome me. My father came to the guest room. My mother said, "My daughter, now you have gone to a good family. It is a family that has food and clothing. Couldn't you remember us?" My father also said, "Now my daughter is married into a family that has food and clothes, so you didn't come to see us?" When I heard mother say this, it shocked my mind, and I covered my eyes and ears and wept. "You only thought about the fact that your daughter had clothes and food. You did not know that your daughter was beaten and was hungry; that my mother-in-law scolded me saying that I did not carry enough water for her to drink. I was certainly scolded enough by them. My husband Yang San scolded me saying that I did not gather enough wood for him to burn. Mother, my mother who bore me, your daughter was born wrong and did not live with you long enough. See, my mother-in-law has come again. E, my father, when your daughter comes back she cannot live with you long enough. My husband, Yang San, has already come."

The next morning, while the sky was still yellow, my mother(-in-law) said to me, "You must go back with us, daughter-in-law, my daughter." My husband said, "You must go home with me, my wife, my servant." My mother, your daughter has arisen and has talked reason with the mother-in-law three times. My real parents arise, and three times talk reason with my parent-in-law.

Your daughter weeps. "You say that I do not carry enough water for you to drink, and that I do not gather enough wood for you to burn. I have truly been oppressed enough by you. But I cannot escape it. My own mother and father urged me saying, My daughter, my heart and my liver (most endearing expressions), because your mother and father formerly ate their meat and spoiled their wine by drinking it, it cannot be avoided.' Your daughter covers her eyes and ears and weeps, and tears flow like water. My father and my mother told me to put my clothes on and go home with my mother-in-law and my husband, Yang San."

I went back halfway and thought and thought. I have no older or younger brothers. It is truly hard for me to leave (my parents).

I again think that there is no road, and the best thing is to pick up a vine and hide it in my breast, tie a belt about my neck, and go to a dogwood tree and pretend to be filial to my mother-in-law, and say to my husband that I want to go and urinate. When they have gone ahead I will take the dogwood branch and tie it to my neck, then let loose. Then I will hang above the great cliff. This will complete my sufferings, and put a stop to my sorrowful voice. I die in this way. Let him be unable to find a daughter-in-law to scold, and let my husband Yang San be unable to find a good wife. From this time my father and my mother will be grieved until their hearts are broken. It will also end their going by the creek to bleach white cloth. The creek is still there. I am dead.

The song is ended.

A Daughter-in-Law Who Was Mistreated Committed Suicide (310)

At that time the Yang family had a daughter named Bang Gen whom they gave in marriage to the Li family. When she had arrived there her mother-in-law and her father-in-law treated her badly. Then she came back and told the Yang family, but her parents did not believe it and scolded her, and she went back. When she reached home again she went and carried clear water, and her mother-in-law scolded her and said it was water out of the rice paddies. She again went and carried on her back clean water, and her father-in-law and her mother-in-law scolded her and said she was carrying muddy water. They all said she was not a good worker and beat her. Then she went back to her mother's home.

Her mother said, "You go back quickly. Although they are wicked, they cannot live with you all your life." She then went back home again. She went to gather firewood, and her mother-in-law scolded her and said she was not good at gathering wood and said, "This time you brought back some vines." She went to gather grass for the pigs, and her mother-in-law said that the pig grass she had gathered had dirt on it. Later she cooked the rice, and the old woman secretly put some chicken droppings in the rice and said that she couldn't cook rice. Then her mother-in-law and her father-in-law beat her and rebuked their son saying he was not good at teaching his wife. Then her husband beat her some, and she again ran to the home of her parents.

Then her parents sent her older brothers

to escort her back. When they arrived the mother-in-law said, "It is not that we mistreat her, but only that she is not able to do good work."

When she saw that it was thus, she said nothing. That night she thought about it as follows: "It is truly hard to live." Then she sighed and said, "Oh, heaven, if I tell my mother she will not believe it. If I speak to my mother-in-law, she will beat me. It will be better if I die." When she had said this, she took down her belt and tied it to the door of the cowpen, then hung herself by her neck.

Next morning her big tongue protruded, and she was dead. Then the mother-in-law sent word to the mother's family. Her mother then rebuked herself saying, "When my daughter came and talked to me, the Li family only said that my daughter was detestable. Now my daughter has hanged herself. We will see what the Li family will do."

Then the mother's family sent the brothers and uncles, who ran there and for three days slowly talked with the mother-in-law's family, and only got a black steer. They talked three more nights and got a gray cow. When they had finished talking the mother-in-law wept aloud on the terrace, and her husband wept and said, "Alas, I am efficient in getting pretty girls who can weave (as a wife for my son)." The family of the mother drove the two cows along the road with them, and the brothers brought their sister's clothing and skirts, and tied them into a big roll and came along. The mother-in-law caused her home to be empty.

The mother's family saw that the domestic animals in their home were very numerous and they said, "Now we have no clever daughter to come home and then go away."

The mother-in-law also thought that now she had no cows to plow with. Her mother's family said, "Now you have shut off our road, for our daughter is dead. She has entered the light smoke and gone away leaving no footprints. Now our daughter is dead. This road is discarded and cut off."

The song is ended.

One Who Hanged Herself (426)

The weather is coldest for two months in winter. The weather is hot during the fifth and sixth moons. The flowers bloom in spring during the second and third moons. The fruit ripens in fall during the seventh moon.

Oh, heaven, Bo Na had a daughter whom she could not marry off wisely. Je Ji had a daughter. He coveted people's wine as a ceremonial gift (for the girl). He only knew that his distant relatives came in numbers. He only thought about his nearby guests eating and drinking peacefully and did not realize that his daughter was suffering hardship. Bang Mai's heart was very open. He gave his daughter in marriage to Yang Bo's family up in a very cold country.

"They scolded me saying that I was unable to carry things on my back. I was scolded by Yang Bo's mother, who said I was not as good as her small cow. She said that the small cow could plow a hill every day, and that I had eaten food, but that I could not hoe up ground sufficient to plant a half-quart of corn.

"At night when I return home, my husband Yang Bo does not want me to enter his house. My husband's mother also gives the soup of bitter vegetables for me to drink. She gives me the coarsest buckwheat to eat, so that when I have eaten I cry and cry.

"She also scolds me saying that I am not as good as her small yellow dog. She says 'When the small yellow dog has eaten, it can wag its tail, but when I have eaten I cannot do anything.' I was also bitten twice by the small short person Yang Bo (her husband). I saw that he was not as tall as my armpits and that he jumped about like a rooster and bit me with his teeth like a green snake so that one night I had no place to sleep. Oh, heaven, why did I not elope with my little lover long ago? My heart and my lungs, why did not you cause me at that time to elope with my lover and accessory (guest) husband, but caused me tonight to be without a place to sleep? Good, I have a good road. I will give my life to my belt. I will use my embroidered belt to give my life to the leaves of the dogwood tree. Yes, we will no longer discuss it. I will take advantage of the light of the moon. I will put on the embroidered garment that my mother gave me. I am going. I go across the vegetable garden to the well where I go to get water.

"When I have reached the edge of the white cliff, I take off my embroidered belt and tie it onto the leaves of the tree, and tie a big loop. I am not afraid, but immediately put the loop around my neck and leap toward the great cliff. When I am dead, the troubled heart of my mother's daughter, Bang Mai, also will be dead."

STORIES CONCERNING FAMILY AFFAIRS

Opening Doors so Daughters Can Get Married (169)

The sky is in its dwelling. The dwelling of the sky is in the bend of the land. The earth is in its dwelling. The dwelling of the earth is at a ridge of land.

One day the sky dipped itself up high, and the earth became firmly established. Na Bo Ntsong K'ang (an old woman who controls the door) came out in the year it became firm and opened things up (probably forest clearings). De Je Do Niang¹⁰ arose and held them firm. He made it firm in the year Ngang Njai Tsong Ni¹¹ came to open a yamen. His wife opened a field gate from which the center of the house could be seen.¹² She also opened a garden gate outside the front gate. This gate was especially for her daughter to use when departing as a bride. Her father also opened a small door in the side of the house and put it down. This door was opened for his daughter Nts'ai Ngeo So (virgin) and faced the side of the cliff.

The small door¹³ faced both the cliff and the steep hill. These doors were opened up because they wanted the two afterward to be able to go and meet good guests (lovers). Afterward one of these two girls was married into a family named Hau Ch'en, meaning one who can keep watch and forward messages, on the cliff. The other was married into a good official family named Dao Zen Hmong Zen.

To make doors in this way is good for the daughters, ah.¹⁴

A Soldier Returns Home (214)

In ancient times there was a Miao. He married a wife. Not long afterward he went off and joined the army. But before he had gone his wife had conceived.

He went several years before he came back. It was autumn when he returned, and the corn was ripe. His family had made some corn cakes. Then the boy cried, saying he wanted to eat the cornbread. The mother

¹⁰ An old man who goes about everywhere looking.

¹¹ An old man who divines about proper ways of constructing doors.

¹² Facing the center of the house, to make the *fengshui* good.

¹³ Called a *yao*, or waist door, because as high as one's waist.

¹⁴ The above recognizes it as one of the main concerns of girls to get married.

rebuked the child, telling him to keep still lest the Chinese find out that they had the cornbread. (They thought the husband was a Chinese).

Then the soldier said, "Ah, ah, ah, the Chinese knows about it." Then the mother went out and cried and said, "My husband went away and does not return. Today this Chinese man has come to abuse us." Then she wept and complained by turns.

The husband asked the child, "What is your mother crying about?" The boy said, "My father went away to be a soldier. When my mother thinks about it she is grieved." Then the soldier spoke in the Miao language, and his wife had no doubts but recognized him as her husband. From this time they lived together as a family.

Two People, Yang Yao and Li Yao (233)

Yang Yao is a clever man. The wife he married is ugly. Li Yao is an ugly man. He married a very pretty girl. The clever boy was not one who did not want his wife. But the pretty girl did not like her husband. The reason was that her husband was both ugly and stupid. (He did not cohabit with her.) From the time he married the girl he was unable in the least to be affectionate (to hold sexual intercourse), and so the girl found it hard to bear.

At that time she went home to her mother's and spoke to her mother some words of dissatisfaction. The mother decided to marry her to another man.

That day Li Yao came and spoke to Yang Yao, telling him how he ought to love his wife (this implies sexual relations), and then she would never leave. That night Li Yao's wife came back. Her husband slept with her and held intercourse with her one night. Next day the new husband came, but she was unwilling to go.

The song was ended.¹⁵

A Woman Deserted Her Husband (238)

In middle ancient times there was a woman named Ngan Fang. She was as beautiful as a flower. Alas, her mother married her when she was young to a rich man. The rich man was very ugly. She slept with him until

¹⁵ The stupid man did not sleep with his wife and have sexual relations with her. It is said that there are such Miao men but that they are rare.

midnight, then she arose and fled. She fled several tens of days, and one night she arrived in a Chinese village and could not find a place to sleep. She could only go into a cemetery and sleep in a stone tomb.

During the night she was afraid of demons and sang some songs to keep herself company. While she was singing, inside the skull of the man in the grave someone began singing, "Ho, ho, ho." She leaped up and looked, and it was an empty human skull. Then she became afraid and jumped up and ran away.

Then the human skull pursued her. She realized that she could not get away and so ran into a family's home to hide. Then the human skull also went into that house.

The family used an ax and hacked at the skull. They struck at it all morning but did not succeed in hitting it. Later they asked the woman why she had led this demon into the house with her. Then she told them about running away from her husband.

The family knew that she ought not to have run away. They then persuaded her to repent, and the human skull suddenly disappeared. Then they escorted her back home to return to her husband. After that she did not dare to run away and left this song to commemorate this affair.

A Husband and His Wife (Taming a Shrew) (234)

In ancient times there was a man and his wife. The husband was a man who did not talk a great deal and who did not have much ability. The wife was a woman who quarreled a great deal, but the husband was helpless. The husband secretly told his older brother and he said to the husband, "You go back home tonight and quarrel with her. When you have quarreled a long time, you break the lamps to pieces and open the door. I will come and help you."

That night he returned home and quarreled with his wife. When he had quarreled a long time, he broke the lamps to pieces and the older brother quickly ran into the house and beat his sister(-in-law). When he had finished beating her, he leaped outside and went home.

The woman's husband acted so as to frighten her. After that she did not dare to quarrel with him and she told other people, "Husbands do not get angry easily but it is hard on the wives when they do." When other wives heard her talk about it, they also did not dare to quarrel with their husbands.

A Man Had a Good Wife. Another Killed Him and Took His Wife (486)

When the weather was clear, the woman Ngeo Ntseo enticed her husband Njü Ye (or Je) to farm in the aged forest. They were industrious and had food to eat. Ngeo Ntseo then made some silver ornaments for her shoes. She took gold and made some circles to put around her puttees.

The two of them worked at their farming until in the afternoon when it was about to become dark. When it became dark they went to below Nzia Lang's granary to sleep. They slept until midnight, and then Njü Ye heard the sound of spears outside. Njü Ye then asked Ngeo Ntseo, "What is that sound outside?" Ngeo Ntseo said, "It is the rats in Leo Nzia Lang's house moving the grain until it resounds."

They waited until Njü Ye again went to sleep. Leo Yang Ya then killed Njü Ye. His blood discolored Ngeo Ntseo's skirt. Ngeo Ntseo said, "Why did you, Leo Yang Ya, determine to harm a person in this way? What can I do now?" Leo Yang Ya said, "You come along with me." Ngeo Ntseo said, "You developed this injurious purpose to kill him. His blood flowed out like bubbles out of a fish's mouth and discolored my skirt. When I am so filthy, how can I go along with you?" Leo Yang Ya said, "Tomorrow you go to my water ditch and wash them."

Next morning Ngeo Ntseo went and washed her clothes. They asked her, "Why are you so early?" She replied, "Leo Yang Ya killed my husband and his blood discolored my skirt. I came here to wash it." Then the people of her husband's family tied her up and beat her 350 strokes with a club. Then they dragged her through the streets beating her. After beating her they threw her into the water. Then they beat Leo Yang Ya and threw him into the creek. The two of them died there and went to feed the fishes and fill the stomachs of the fish.

A Beggar Got a Wife and Enjoyed Happiness (302)

Formerly there was a family named Ntzi.¹⁶ They gave a feast (at the wedding) and married a wife. When the feast was over, they gave some rice to the beggars to eat.

That day, when they were through eating, there was a beggar who did not go. Next

¹⁶ Boundary, called Tsang or Chang 張 in Chinese.

day, when the guests were being feasted, the beggar came and ate with them.

That day the daughter of the Chang family saw the beggar. She waited until the beggar was through eating and she went and said to the beggar, "Do not go until the guests are all gone. I have something to say to you." After the guests had gone she said to the beggar, "I want to go with you and be a beggar." The beggar said, "I have nothing. Why do you want to go with me?" The girl said, "Never fear." Then the beggar waited for her there.

The girl went back and put on her clothes. The mother learned about it and beat her and took off her clothes. The girl was wearing only an old garment. She stole an ingot of silver from her mother. Then she went with the beggar, and they lived in a big crevice in the cliff.

Next day they went and sat down in front of a family's front door, and the beggar fell asleep. Only the woman was awake.

She saw that there were two old people below the wall. The two old people were white (wore white clothing). Later there came out two people wearing yellow clothing. The two couples came out by turns three times. Then the girl wakened the beggar and said to him, "Let us go and see what there is below the wall." Then they lifted up a stone on the left, and there was a jug full of silver. Then they picked up a stone on the right, and there was a jug full of gold. Then they picked these up and carried them away on their backs.

The girl said to the beggar, "You may take my silver and exchange it for money, and we will go and buy some clothes to wear." Then they went to the home of a poor family to rest. Then they asked what was the name of the family living over there in the tile-roofed house. The poor family said that was the home of the Li family (Giai in Ch'uan Miao) and inside there were many demons. The beggar asked, "Would they sell it?" The poor people said to him, "They want to sell it." Then they bought that house to live in, and also bought the land it was on.

The day they bought the place they invited the parents of the girl to come to a feast. But her family did not believe it. The person who went and invited them said, "They first bought the house, and then also bought the land. You had better go." Then her family came and visited there several days. Then the mother said to the daughter, "If I had known that you were to get such great happiness, I would not have beaten you." After

she had said this, the mother and her daughter wept awhile.

Then the mother went back home, prepared some clothing and skirts for her daughter, and sent them to her. The beggar bought food and wine and feasted the parents, and it was finished.

A Cloth Merchant Got a Wife Who Was a Tiger (305)

Once there was a cloth merchant who went to do business. He arrived on the bank of a river and saw a Miao woman sitting near a stone. The merchant went away.

After he had gone a few days he returned, and this woman was still sitting there. He then enticed her to be his wife.

There was a theatrical in town, and he thought of taking the woman to see it, but she would not go. Later, after he had urged her some, she went.

When she was at the theatrical, the woman was very much afraid. She said, "I will stand in the rear." Later the actors said to the merchant who was her husband, "If you do not get rid of your wife, your life will be hard to save. If you do not believe it, tonight you watch her."

That night he watched her. The woman slept awhile, then got up and combed her hair. She shook her head and took it off and put it on her knees where she held it between her knees. He then saw two big tusks come out. Later the husband asked the actors to kill several black dogs and rub the blood on the house. Later the actors beat the gongs and drums, and the woman called to her husband to save her. Then the husband took a hoe and scraped off the dog blood on the house. Then the woman crawled out and ran up on a big mountain. She then made a date for her husband to meet her, but her husband would not meet her after that, and she went and changed into a tiger.¹⁷

¹⁷ The blood of black dogs is believed by the Ch'uan Miao to have power to control or to exorcise demons. The scraping off of the dog's blood made a hole through which she could escape. Some Ch'uan Miao, when afraid of getting fever, kill and eat a black dog, smear the blood on the door, and take seven wooden knives made of a certain kind of wood, rub the blood of the dog on the knives, and then hang the knives up outside the house. Sometimes they take a nest of big hornets and hang it up on the door or in the bedroom. They believe that when the demon sees the sections he tries to count them, which keeps him busy until daylight when the rooster crows and he is frightened away. Demons are believed to fear daylight and the crow of a rooster.

Two Girls Leave Home and Get Married
(667)

The girl Lang arose to go as a bride in another family.

The girl Sang arose and went to be a servile daughter-in-law.

The old cows wanted the girl Lang to look after them, and on the other hand to look after the old horses.

They also wanted the girl Sang to look after them.

The girl Lang wept tears one day.

The mother asked, "Why is my girl Lang crying?"

The girl Lang said, "The girl Lang has no inheritance."

The girl Sang said, "The girl Sang has no horses (inheritance)."

The mother opened her mouth. "My girl Lang need not cry. The inheritance of the

girl Lang is clothing. The inheritance of the girl Sang is also clothing."

This discouraged the girl Lang's heart.

The girl Lang ceased work three days.

She did not feed salt to her mother's cow.

The girl Sang ceased work three days and did not feed grass to her father's cow.

The girl Lang arose and went to become a daughter-in-law in another family,

And did not come back for a whole year.

The girl Sang went and did not return for an entire year.

The girl Lang left the girl Lang's mother.

The mother of the girl Lang was as dry as a *ma* tree.

The girl Sang left the girl Sang's father, who was as dry as a hollow stalk of a palm tree. It discouraged the heart of the mother so that she ceased work three years.

It discouraged the father's heart so that he ceased work three years and did not plow with the cow.

ጀg&au ²	laጀ ⁵	ſai ³	a ^{.1}	Tei ⁹	njaጀ ⁶
young woman	Lang	arose	be, do	another	daughter-in-law
ጀg&au ²	saጀ ⁵	ſai ³	a ^{.1}	njaጀ ⁹	a ^{.1}
young woman	Sang	arose	be	daughter-in-law	be
njo ^{.2}	l&u ⁵	ja ^{.3}	ጀg&au ²	laጀ ⁵	k'ei ³
cow(s)	old	want	young	Lang	servant (slave)
i ^{.5}	l&n ⁹	nጀ ^{.8}	ጀg&au ²	na ^{.4} (or nጀ ⁴)	
one	place or	look (after)	young	horse	
	hand		woman	old	
ja ^{.8}	ጀg&au ²	saጀ ⁵	i ^{.5}	l&n ⁹	ſai ⁵
want	young woman	Sang	one	piece or	take care of
ጀg&au ²	laጀ ⁵	njae ³	nTo ^{.5}	ntʃo ^{.3}	
young woman	Lang	cry	sky	tears	
bo ^{.2} na ^{.4}	Xa ^{.5}	Ta ^{.5}	go ^{.8}	ጀg&au ²	laጀ ⁶
mother	say	finish	my	girl	Lang
njae ³	la ^{.5} tʃe ⁷				
cry	why (what)				
ጀgau ²	laጀ ⁶	xa ^{.5}	Ta ^{.5}	ጀg&au ²	laጀ ⁶
girl	Lang	say	finished	girl	Lang
tʃe ⁷	ma ^{.2}	To ^{.5}			
Not	have	inheritance			

Qgau³ saG⁵ Xa^{.5} Ta^{.5} Qgau² saG⁵
young woman Sang say finished girl Sang

tjə¹ ma^{.2} tʃa^{.9}
not have horses (inheritance)

bo^{.2} na^{.4} k'An³ lo^{.5} nju^{.5}
mother opened piece mouth

go^{.3} Qgau² laG⁵ tjə⁷ Ti^{.5} njae²
my girl Lang not need cry

go^{.3} Qgau² laG⁵ To^{.5} bai⁵ ai³
my girl Lang inheritance clothing

Qgau² saG⁵ To⁵ bai⁵ Ta^{.9}
girl Sang inheritance clothing-skirts

To^{.1} Qgau² laG⁵ lo^{.5} ja^{.5}
discourage girl Lang piece heart

Qgau² laG⁵ tzei⁵ bjei⁸ hnō⁵
girl Lang ceased work three suns (days)

tjə¹ ts'eAu⁵ bo^{.2} na^{.4} To^{.9} njo^{.3} ntsei¹
not feed mother piece cow salt

Qgau² saG⁵ tzei^{5,9} bjei³ hnō[.]
girl Sang ceased work three days

tjə⁷ bo^{.5} jai⁴ tsi^{.3} To^{.2} njo^{.3} ʒAu⁵
not feed father piece cow grass (vegetables)

Qgau² laG⁵ sai³ tʃAn⁵ a^{.1} Tei⁹ njad⁵
girl Lang arose went do another daughter-in-law

mo^{.9} ba^{.5} na^{.9} tʃə¹ d'ao^{.8}
go complete year not come back
whole

Qgau² saG⁵ mo^{.9} ba^{.5} na^{.9} tʃə¹ tsai² fei⁵
girl Sang go complete year not able come back

Qgau² laG⁵ lao⁴ TAU¹ Qgau² laG⁵ na^{.8}
girl Lang left get girl Lang mother
finished

Qgau² laG⁵ na^{.8} a^{.1} nToG¹ maG³ k'wa^{.3} Qgwa^{.3}
girl Lang mother do tree name of dry up
be tree (palm?) (very dry)

Qgau² saG⁵ lao⁴ TAU¹ Qgau² saG⁵ tsi^{.3}
girl Sang left got girl Sang father

a^{.1} To^{.5} maG⁹ si^{.5} nToG⁵ mu^{.5} Tu^{.9} k'oG⁵
do piece palm tree hollow stalk dry

To ^{·1}	bo ^{·2}	na ^{·4}	sa ^{·5}	bo ^{·2}	na ^{·4}	tſei ⁵	bjei ⁶	na ^{·4}
discourage	mother	heart	mother	cease work		three	years	
tſɔ ¹	fai ⁶	nTa ^{·9}	To ^{·1}	jai ⁴	tsi ^{·3}	lo ^{·2}	sa ^{·5}	
not	make	hemp	discourage	father		piece	heart	
jai ⁴	tsi ^{·3}	tſei ⁵	nja ⁹	na ^{·2}	bjei ⁶	ſjo ⁹		
father	cease work		completing	three		years		
tſɔ ¹	dʒjao ⁶	njo ^{·5}						
not	plow	cow						

The Sufferings of a Girl Who Was Married into a Family on a High Mountain (301)

In ancient times there was a Miao family. They married their youngest daughter Nts'ai Ntsai (girl youngest) into a family on a high mountain. There the crops could not ripen. In the fifth or sixth lunar months there was still snow. She could not live there, and secretly returned to her mother's home. When she arrived at the bank of the river, she saw that the water had arisen and was dashing against the rocks. She also saw that the brigands had come upon the big road in a band. She wanted to cross the river but could not. She thought of going back but the robbers blocked the way. The brigands carried small ropes in their hands, and the thieves carried hemp cords. She called her mother (*ma*), but her mother did not reply. She called her father, but he did not reply.

At that time from a deep forest on the cliff a striped tiger leaped out. The woman said, "Tiger, ah, come and eat me so that the robbers cannot come and bind me, and the thieves defile me. I might as well close my eyes and let you come and eat me."

The tiger leaped down from the forest. He bowed his head and meowed saying, "My daughter, do not fear me. I am the father who gave birth to you. I will not bite you." The daughter said, "If you are my father, what evidence have you?" The tiger said, "Before, when I died, I wore on my hand a silver bracelet. I will show it to you." When she had seen it, the tiger said to her, "Today I knew that you would come here. I certainly came to await you." Then the father carried her on his back across the river and she escaped the brigands. She composed this song to commemorate it.

The song is ended.

A Wife's Punishment for Killing Her Husband (236)

Ngeo Ntseo La said to her husband, "Let us go up on the high mountain and do our

farming, Je Tsong. We must go and plant or we shall have nothing to eat." She again said, "Let us go and sow our crop in the upper forest so we can have food to eat." Then Je Tsong went up on the high mountain with her to farm.

They went and lived in the forest. They slept until the third watch of the night. Ma Da raised his hand to kill Je Tsong. Je Tsong's blood flowed like fish blowing bubbles. It even dyed Ngeo Ntseo La's three thicknesses of clothing and her three pleated skirts.

Next morning the woman took her clothes and went to the spring at her brother's home. She also took the clothes to the irrigating ditch of her brother to wash them.

Who came early to look at the water in the irrigating ditch? It was Je Tsong's brother who came early to look at the water in the irrigating ditch.

You again ask, "Who came to look at the water in the irrigating ditch?" It was Je Tsong's brother who came early to look at the water in the irrigating ditch.

Je Tsong's brother came and saw three dark spots in the water where she was washing. Then he asked her, "Why are you washing clothes here?" She was unable to say anything. But then she tried to say something to deceive him. She told things that were untrue to explain it. She said, "Last night we slept until midnight, and some brigands came up. They stretched out their hands and stabbed. They stabbed until Je Tsong's blood spurted out like bubbles from a fish's mouth, and it discolored my clothing. Then I brought my clothes here to wash them in the ditch."

Then Je Tsong's brothers came to look at the footprints of the one who stabbed Je Tsong. They were not a robber's footprints. They saw that the footprints were Ma Da's footprints. Then Je Tsong's brothers took the wife and hung her from a beam upstairs. They beat her like a dog or a demon. Then she realized that it was truly hard to escape.

Her flesh was broken like dirt, and her blood flowed out like water. Then she knew that she should not have come to wash her clothing and that she should not have killed her husband that night, for she received her deserts.

Shie Da Han Mistreated His Daughter. She Became Wealthy and Treated Him Kindly (507)

In ancient times there was a family that had two sons. The name of the older was Shie Da Han. The name of the younger was Shie Lao Er.¹⁸ The older was very lazy. In one day he would eat a peck and two quarts of rice before he had eaten enough. The second son was a carpenter.

On the opposite side was a very rich man who was building a big house with nine pillars. The younger brother went to help him carry the wood.

One day the older brother went and saw that eight men were unable to carry a pillar. He then ran and carried it alone. In one day he carried all the lumber to the house. Then he went and said to the rich man, "I want to eat only one meal a day, and I will help you until the house is finished."

The wealthy man had much silver and also much clothing. Da Han was a poor man and had no clothes to wear.

One day the rich man went to market. His daughter saw that Da Han had no clothing to wear, so took a coat and gave it to him. When the father came back he said, "My daughter is too bad. Tonight I will kill her." The father then began to sharpen his knife.¹⁹

When the daughter heard this, at midnight she wrapped her father's silver up in two packages and mounted her father's mule, and hired a woman to go with her. They traveled to a big cave in a big dry cliff.

The mule refused to proceed farther so they rested there for the night. The next morning they were about to go, but the mule still refused to proceed. In a short time Shie Da Han arrived. She said to him, "Now I will be your wife." Da Han said, "That is not right. You only gave me one garment to wear, and your father was going to kill you. Is it right for you to be my wife today?" The daughter then had the woman urge him, and afterward he agreed. She said, "Tomorrow

you rent a house from the Chinese over there for us to live in." Next day he went to the home of the Chinese. The Chinese said, "On the opposite side I have a house with nine pillars. There are many demons in it. If you are not afraid you can live in that house." He replied, "Never fear," and they went into that house to live.

The wife said to him, "Today I will give you a sycee of silver (ten taels). You go and buy rice for us to eat." He took the silver and looked at it and said, "Is this silver? I have seen more than you have." The woman asked, "Is that true? Where?" He replied, "In that cave on the cliff where we stayed." The woman said, "You take me there to see it."

She went and saw that there was actually a big cave of silver. Da Han carried it on his back and put it upstairs. Next day she said to him, "You go and rent a place from the Chinese."

When he had gone the landlord said to him, "You are a poor man and do you actually want to rent a place to live in? I will sell it to you. If you haven't any money I will accuse you at court." He then agreed, and bought the place.

His wife said to her husband, "You go and give the money to the landlord." He then took a bamboo dustpan and put the silver in it, and poured it out in their parlor and let the landlord pick what he wanted. The landlord picked out half the silver, and it was enough.

When the landlord went back home with the silver he thought, "I am willing to sell him all the land I own. If he does not want it, I will certainly go to law against him." Then he said to Da Han, "You must buy my land, and if you do not I will go to law against you." Then he bought the landlord's property, and the Chinese had no land and rented a place to live in from Da Han.

After three years the Chinese and his wife had no food to eat, so the Chinese and his wife hired out as laborers. As they could not do the work of a laborer, they went out as beggars. Once they went to the home of Da Han to beg for food, and the wife of Da Han invited them to come in and sit down. She called to them a long time before the Chinese and his wife went in. Da Han and his wife got warm water for them to bathe with, then he gave them shoes to wear, and afterward Da Han told the Chinese about her father's trying to kill her. Then the Chinese ran and told her father. Her father was then very poor. Later the daughter brought

¹⁸ These names are corruptions of the Chinese terms meaning older Mr. Shie (Hsieh) and second oldest son Mr. Shie. The word *shie* means *thanks*.

¹⁹ The father suspected sexual intercourse.

her father to live with her all her life. When her father died she gave him a peaceful burial.²⁰

The Sorrow of a Bride Married into a Distant Locality (108)

On a clear day a crow came and ate walnuts. The blujay and the magpie (lucky bird) flew there and called. Bo Na's (wife mother) Ngeo Mao Nyong (ঢাঁু^২ মাঁ^৪ নোঁ^১, a young pretty girl) was about to go but was very sad. It would not do not to go. Ze Gi's (জে^৫ দ্বি^৩, the father) cows and horses were moaning and whinnying in their pens.

On another clear day the crows again came flying to eat walnuts. The bluejay and the magpie flew up and called. Bo Na's little girl was very sad and could hardly go. When she went she would not have a good house to live in (her husband was a poor man). Ze Gi's cows and horses called out as if to urge her to go quickly. Bo Na had money, and she wanted to find a good home for her daughter to marry into. Ze Gi did not see well (with his mind) and did not help the girl find a good husband, and married his daughter to a distant place.²¹ He married her off to a place where the *mi kuei yang* and the cornbird (both hawk-cuckoos) and the great cranes spend the winter.

The daughter said, "The place where the cornbird and the crane spend the winter is very far away. The hawk cannot reach that place by flying three whole days. The swallow also cannot arrive there by three days' flight." Bo Na sent away her daughter and the daughter said, "This time I am going where I cannot hear the hunger-bird's call."²² After I had gone a short distance, I saw the hungerbird calling on the willow branches, and also saw two on the cherry tree calling. Their calls caused me likewise to call out in sorrow, oh, oh, oh."²³

²⁰ The conception is that when a person is buried well and with fitting ceremonies the person is well and rightly buried, and his soul enjoys peace.

²¹ Among the Ch'uan Miao to marry a daughter into a distant locality is much disapproved, because it puts her among strangers and far away from her friends and relatives.

²² The *mi kuei yang*, the "cornbird," and the "hungerbird" are probably three different species of the hawk-cuckoo. The three names here used are given the birds by the natives because of the different cries of the birds.

²³ The call of the hungerbird is "oh, oh, oh," which means in Chinese "hunger, hunger, hunger."

Bo Na escorted her daughter onward. When they had gone three days the daughter's feet were swollen. Her father's feet were also swollen. When he had escorted her another three days, they could not hear any hungerbirds calling. They again traveled three days and there was a hungerbird in a dogwood tree calling. Then the girl said, "There is a hungerbird calling on that chestnut tree that seems to be very sorrowful." She said, "I have traveled these few days, and I cannot see my older brothers and my younger brothers."

Bo Na then urged her to go quickly, saying that they were about to reach the home, and told her to take out her silk clothes and put them on. She took out her silk garments and they were covered with embroidery.

When they were about to arrive, the girl and her mother began to cry. The father then urged them and the daughter said, "I only spoil food by eating, and spoil clothes by wearing them. Could I not be my father's older son? Could I not go with my father and draw bows and shoot arrows? Could I not carry a sword? Could I not carry a spear on my back?" She said, "Now I cannot hear the small bird crying. I cannot see him but when you go back home you can hear his sorrowful call. You can see the woodpecker flying to the steep hillside."

The song about Ngeo Mao Nyong is finished.²⁴

A Small Older Brother Married a Good Wife (51)

Roaming all over the world until we arrive at the road of Na Bo Jin (না^৪ বো^২ দ্বিং^৩, big wife stubborn). He walked over all the earth, then arrived at the home of Yeh Jin (জে^৫ দ্বিং^৩, the husband of Na Bo Jin). He arrived in the year that Ba Na (meaning big wife) was raising domestic animals, and at the same time the father was raising animals in his pen. The animals were kept in a pen built on the ground. He was raising these animals in order to stabilize the family. He fed the animals to use in making an engagement.

Na Bo Jin used a great deal of silver money to make an engagement, and tried to engage to her son the good daughter of Deh Rang Hmong Rang.²⁵ She took the animals they had raised and gave them to Deh Rang Hmong Rang for ceremonial presents. They

²⁴ This song shows the sorrow of a girl who is married into a place far away from home.

²⁵ Deh Rang Hmong Rang is said to mean, "Mr. Mule, the Miao who lives on the terrace on the side of the mountain."

settled on a lucky day to bring the bride home for the marriage ceremony.

When the bride had arrived she stood up and wound hemp string on her fingers. She sat down and continued to make it into string. During the day she labored hard in the wilderness. At night she helped in the

house. When the guests came, there was food to eat. When winter came, there were clothes to wear. From this time her father(-in-law) was without worry and her mother(-in-law) was happy at home. All the old and young depended on this good daughter-in-law for their food.²⁶

MISCELLANEOUS STORIES

A Woman and Her Daughter Deceived the Emperor, or, the Origin of Bound Feet among the Chinese (50)

That year the Chinese women wore silk clothing. Those silk clothes were very pretty. There were also satin clothes with brass hooks and eyes still prettier. This year was the year for this woman to marry off her daughter, who was to be married to the emperor. When the Chinese mother escorted her daughter, her daughter's appearance was as beautiful as silk and satin. The Chinese woman's daughter was old, and her face was as white as the powder of peaches. The emperor said, "Are you old or young? I want to know before I give you fine clothes to wear." The fine clothes had beautiful flowers on them. The silk clothing had more beautiful (embroidered) flowers on them.

When the woman had put on her clothes she was content, and she had an emperor's servant to play the bugle and also to play the flute. She had an escort of 3,000 beautiful girls to go with her. These young women were given to the emperor and the empress by the people. She also wore clothing of silver and used silver tables with precious things in their drawers. There were 3,000 pairs of men to carry the sedan chairs. There were 3,000 individuals to blow the bugles. Three thousand others were called to carry banners. A large bamboo tube was used as a whistle. Bamboo tubes were used to make flutes. All were prepared correctly, and they resounded from all directions.

Then they started to escort the bride. Ah, is the girl old, or young? After a short time they reached the emperor's capital and passed through the streets. After they had passed through, they entered the palace. The emperor himself came out to see, and saw that those who were escorting the bride were observing the right ceremonies. When those escorting the bride saw the palace, they feared to enter. Those in the palace observed proper ceremonies.

²⁶ This is a picture of an ideal Ch'uan Miao wife.

In the palace cannon resounded. The gate-keeper also shot off short ground guns. Their arrangement in the palace was as though officials were to be entertained. In the hall lamps and candles were lighted as though they were worshiping the gods.

The emperor came out to look and see if the bride were young or old. The bride got out of the sedan chair and bowed and knelt to pay respects to the mother-in-law and the kitchen and the guest room and the emperor's palace and the central hall and the emperor's house gods and the 3,000 distant relatives and the 300 near neighbors. Then the emperor opened his mouth and said, "Are you a fine satin girl who can be the official of my home?" Her feet were very small. The emperor said, "Since your feet are very small, you can be the wife who controls my official seals."²⁷

A Girl Who Wore a Silver Ornament Was Killed by Somebody (114)

Once there was a poor man named Shioh. In the evening and at night he was accustomed to go out alone and play. He went every night and danced the flower-altar dance.

One day he climbed a high mountain and he was saying, "Yo, yo, I cannot get enough of dancing the flower dance and of beating the flower drum." He spent the night on the Yang family flat and went to the Three Inns. He said, "I heard a rooster at Lu Wei (near Hsin Wen Hsien, in southern Szechwan), and the iron gun 9 inches long resounded. What shall I do?" Suddenly in the mountain there was a woman who answered him, "Yo, yo, Mr. Shioh, you cannot get enough of dancing the flower-altar dance (*hua t'an*) or of beating the flower drum. You spent a night at the Yang family flat, and you climbed up to

²⁷ The singer of this song stated that it was about an old woman who pretended to be young and deceived the emperor. He said that she used deceptive measures to cause the emperor to love her. The small bound feet of Chinese women are explained by the story—made small to deceive the emperor as to age.

the Three Inns. You heard the rooster of Lu Wei crow, and the noise of the 9-inch iron gun which sounded and resounded (sounded twice). I am Gi Bong's (*dʒi¹ bo²*) seventh daughter, his youngest daughter, and I was married to Ye Gai (*je⁵ gai⁵*) who lives at Yang Mu Gan (*ja² mu⁵ gaen¹*). I came back to the gulch on the opposite side and met six thieves who chased me. I took the silver flower on my head and ran into the horse grass. My body died halfway up the cliff. I threw the golden flower that was on my head beside the road. My life died below the cliff on the big road. You go back and have my father Gi Bong bring a coffin and bury my body. You may pick up my golden flower for your wages, Mr. Shioh."

Three nights in succession he talked to the woman. On the fourth night he ran to the house of Gi Bong (father cherry); then he told Gi Bong what the girl had said. Gi Bong replied, "I actually have the daughter you speak about. But I do not know whether she is living now. We want you to lead us. If we get there and this is so, we will thank you. If not, we will kill you. If it is so the silver flower will be your wages." That night her father and her older and younger brothers went along with Shioh to the mountain pass.

When they arrived the girl's soul had gone down the mountain to drink water and was not there. Shioh spoke as he had before. But he did not hear anybody answer him. Gi Bong said, "Since you have deceived us, we will kill you." Shioh said, "Do not be in a hurry. Wait a little while and if this is not so you can kill me."

Then Shioh climbed up on the big chestnut tree and put his fingers in his mouth and whistled. He again sighed and spoke as before. Suddenly the girl's soul again arrived and answered him and said the same things. They all listened carefully.

They waited until daylight, and all went together to the cliff and searched. They actually found the silver flower she wore, and also found in the horse grass the girl's golden flower. They also searched as far as halfway up the cliff and saw a heap of dry bones. Her father and brothers wept awhile, then put her inside the coffin and gave the silver flower and the golden flower to Shioh as a reward. From this time both were happy and Shioh did not walk any more at night and the woman did not cry out during the night.

How the Miao Found Tea with Which to Entertain Guests (159)

At daybreak we go and hoe the fields and plant tea trees. When the fields have been

hoed, we go and make clearings on the grassy hills. When the new clearings have been finished, the entire hills are red (because the soil is red). When the clearings have been made on the grassy hills, then we plant tea fathers (trees).

When the tea mother first came, it was during the two coldest months of the year (the eleventh and twelfth lunar months). Winter is the time when the place is very cold. The tea mother folded her hands and slept quietly. The tea father, with his hands and feet folded, quietly let the rain fall on him.

When spring came and the weather was mild, and the place was also mild and warm, then the buds came forth on the tea mother in the tea grove. On the tea father green buds appeared. Tender buds grew on the tea mother. On the tea father sprouts appeared as green as those on the tea mother.

The family of Ye Gü Hmong Gü (*ʒe⁹ dʒy⁵ Xmo⁹ dʒy⁵*) then reached with their hands to pick it. They picked off the tea mother and put it in the iron pot and roasted it. Then they picked off the tea father and stirred it into the brass vessel. They roasted dry the tea mother (leaves). Then they roasted the leaves off the tea father until they were dry. Then they took the leaves off the tea mother and put them into the teapot, then placed the leaves of the tea father in the jar. The color of the tea father and of the tea mother was like that of water.

When the time arrived for the Miao Gü to welcome the bride, the Miao Gü's go-betweens put on fine clothes and came. When they had first reached the tea made from the tea mother's leaves, then they drank some. When they reached the tea father's tea, they gave some to the guests to drink. The tea mother's leaves were spotted. The tea father's leaves were individual buds.

The tea mother of the Miao Gü visited the guests all night with a smiling appearance. The tea father also laughing and smiling visited all night with the guests who brought the bride.

The song is ended.

A Stupid Man Found Gold (167)

In ancient times a family had three sons. They were all very stupid. Their father took 300 taels of silver and divided it among them, giving each 100 taels. He told them to take this money and use it to learn wisdom. The two oldest sons took their silver and used it to make a living (invested it). The smallest son could not find anything useful to do with his silver. He took the silver and went onto a boat with some Chinese where he played

every day. On the boat every day he saw some fish leaping in the water. But every day he saw two especially large fish leaping at one side of the boat. The pair of big fishes daily picked up in their mouths some grains of sand.

One night before New Year the people on the boat told him to go home. He said, "I have been here a year and haven't found anything to take home. How can I go back home?" He again said, "Although I have not a single thing, I am going to pick up a handful of this sand." Then he went and picked up the pile of sand that the big fish had been daily picking up in their mouths. He carried a load home (by a carrying pole on his shoulders in two baskets). When he had gone only halfway he met a man who had prospected for gold sand who knew that this sand was golden sand and gave him 2,000 taels of silver for it. After that he had plenty of money.

*The Mother Was Carried away by Robbers
and Her Two Sons Rescued Her (193)*

That year was a year of pestilence and a bad year with many robbers. The grains were not good, and the crops did not mature. That (one) year Na Bo Ngeo Tong gave birth to sons. The older of them (twins) was called Ntseo Go (beloved small son) and the younger was called Ntseo Gan. Their mother sighed for three days saying, "Ai, ai, in the spring what shall I give my sons to eat? In the winter, what shall I use for them to wear?"

She went down the mountain to dig roots for them to eat and met some robbers who came to capture people. The robbers took hemp ropes and bamboo cords and bound her and led her off.

When she had gone half a morning, she sighed with a sorrowful heart and said, "My two sons are at home. They will wait for their mother until night and she will not return. They will call their mother in that direction and she will not answer. They will call her in this direction and their mother cannot hear."

The next day they both went out and looked for her and walked to the high hill where people had dug for roots and called their mother to come, and their mother did not answer. Then they went home at night and slept.

After 16 years, when the two had grown up, the older brother said, "We two have grown up. We have no mother. But we do not know whether she was eaten by a tiger

or a demon, or killed by brigands, or bound and carried away. Let us use some money and purchase a Lolo slave to look after the house for us."

They then raised domestic animals and sold them and got some money. They intended to use it for a Lolo woman slave to look after the house for them.

Then they took the silver and wrapped it up in their clothes and took their bows and arrows in their hands. The younger said to the older, "Let us first go and seek our mother. If we find her, that will be well. If we cannot find her, we can go and buy a Lolo woman slave to take care of the house for us." Then they went together to the Lolo country.

They stayed there 16 days but did not see anyone like their mother. They thought that probably their mother was eaten up by a tiger or a demon. Then they sought for an old woman Lolo slave. They went and talked about the price with the brigands. The brigands wanted 16 taels for one person. The younger brother said to his older brother, "If it is as expensive as this, we do not want any. We had better use this silver and hire a servant by the year." The older brother said, "Never fear. We can buy an old woman and take her back and she will be more careful with our affairs." They then bought an old woman and took her back home.

The two brothers rode back on horses, and the old woman walked. When it was time to eat the noon meal the two brothers ate rice and pork, and the old woman ate buckwheat chaff. The two brothers smoked with a brass pipe and a silver pipe. The old woman took a tree leaf to wrap her tobacco in when she smoked.

They proceeded for half a month, 15 days, and came to the place where their mother used to dig roots. They then proceeded to the path where she had gathered wood. The old woman then sighed softly three times and said, "This is where I used to bring my two sons to dig roots." Then they came to the path where she used to gather wood. She again sighed three times softly and said, "This is very much like the place where I used to bring my two sons to gather wood." Then they went on to the place where she used to wash the roots. She again sighed softly three times and said, "This is where I used to bring my little boys to wash roots."

Then Ntseo Go and Ntseo Gan leaped off their horses and said, "Ai, tell us, were those two boys Ntseo Go and Ntseo Gan? Who are you anyway?" Then she said, "I think that this place is where I used to live." The

two said, "You were living in the Lolo country. How could you have lived here?"

Then the woman said, "At that time, when I lived here, because the times were bad there were no crops, and so I carried my Ntseo Go and Ntseo Gan down here to dig roots and was carried away by brigands to the Lolo country." She again said, "Are my two sons still living?" Then they answered, "Our home is not far from here. At that time our mother was carried away by brigands. You talk as if you were our mother."

Then she said, "How long ago was your mother taken away by brigands?" They said, "It is now 16 years." She again said, "Is your father still alive?" They said, "Our father, our mother told us, had died seven months before we were born. We certainly have no father." Then she asked, "What are your names?" They said, "The older is Ntseo Go and the younger is named Ntseo Gan." She then said, "You are truly my sons." Then the mother and the two sons wept loudly.

Then the two sons said, "We did not know that we bought our mother with our silver and brought her back." They said, "You are our mother. Why did you not say so earlier?" Their mother said, "You two have grown up. I could not recognize you. I could only wonder what you two were buying me for."

Then the two sons put their mother on a horse and they led her to their home. They both said at the same time, "Now we have our mother. Let us again go and hire some one to care for our mother."

The song is ended.

There Is a Land of Pygmies (Liliputians) under the Earth (240)

In ancient times there was a man. He meditated daily. He said, "The sky is very high. At one look a person cannot see all the earth. Under the world there are probably other people living. I can go in through an empty cave." So he alone went into a dark cave near his home.

Before he had gone very far, he saw a bright light. There was another sky and another earth, and the people there were very small. Their houses were all made of reeds, and were only a little over a foot high. The food of 100 of them was not enough for him alone, and therefore it would be impossible for him to live there. The talk of these people was only as loud as a little chick's peeping. There were many of these little people. When they were all together, ordinary people might well be afraid of them.

The man finally came back home and said, "The people under the earth are very short, but there are more of them than there are people on earth."

When his friends heard this they went with him to find them. They hunted for several days but did not find them. He left this song to commemorate the people under the earth.

A Case of Adultery (250)

Formerly there was a man who committed adultery with a woman. The man and the woman were lovers.

That day the woman had said to him, "To-night my husband will not be at home. Come and we two shall enjoy happy conversation together." He asked, "How had I better come?" She said, "You make a hole in the roof of my house and come through it. But when you come, you count 12 bamboo trees and at the twelfth you come down to the roof."

That night he went and made a hole in the roof of the house. Then he went in. As the woman had told him to do, he counted the 12 bamboo trees and then let go and leaped down onto the roof. He fell into a privy hole. The old folks in the house said, "Probably the pig has fallen into the toilet," and they quickly came with lamps to see. Then the would-be committer of adultery climbed out and ran away. After that the woman was no longer friendly to him.

There is a saying that harlots have no conscience, and young men should not go and have dealings with them.

An Orphan Who Became Rich (257)

There was an orphan who had nothing to eat or drink. Every day he hoed in the field. He sighed and said, "Yo, yo, I have nothing to eat or drink. Other people have others with whom to celebrate the New Year. I have not. I have not even a pipeful of tobacco to smoke." Then he took a drink of water. When he was through drinking he again sighed and said, "Other people have folks with whom to celebrate the festivals. I have not. I have nothing to celebrate the New Year with. I will sit down by myself and sing a song."

1. Ble len dang na nio la Ngeo mao ya ning.
2. A ni rzuang tsai niao lo i p'ang.
3. Rzuang ntseo niao lo bi sua.
4. Bong tco rzuang tsai shiung lo sang ntsai.
5. Bong ndeo rzuang ntseo shiong lo tsai niang.
6. Di ngeo mao ya ni.

Translation

1. My soul has slipped along until the present, but now I am happy as the kine, and I am singing a new song (a sigh).

2. So it is that the striped dragon is on one side of the sky (a desirable thing).

3. The striped dragon is on top of the sky (also a happy circumstance).

4. The year has come for the striped dragon to give his daughter away in marriage.

5. The year has come for the striped dragon to welcome home the bride.

6. The song is certainly new (a sigh).

When he had finished singing, the dragon king's woman servants who had come out to cut grass for the pigs heard it. They immediately went home and told the striped dragon Rzuan Tsai. They said, "Old grandfather, do you want to invite someone to sing songs? Now outside is a person who is able to sing songs. He sang a song very beautiful to hear. Come quickly and listen." Then the dragon king sent his maid-servants out to invite the singer into the house.

But at that time the singers of songs near the dragon king's palace were very numerous. When they had finished singing, the dragon king said, "Ah, although all of you guests sing well, I have another able son here. Let us all invite him to sing." Then they all with one voice said, "Please sing." Then he sang.

He sang the song that is written above. When the old dragon heard it, he laughed loudly and said, "Ah, this is truly an able son who is from Ntzi's Land above." At that time all the people around the stove together were amazed and praised him saying, "Good, good." That night he sang all night. Next morning the old dragon especially invited him to sing three days and three nights.

When he had finished and returned home, the dragon rewarded him with three pecks and three quarts of silver and gold ornaments. From that time he was a rich man.²⁸

A False Tuan Kung (272)

There was a *tuan kung* who said that he could capture demons. He also said that demons had bodies.

One day he went to control demons and heal sicknesses for a family. He first captured a rat and tied it in the grass under the trees in the forest. But some people saw him

²⁸ The *rzung tsai* is a dragon with stripes horizontal. The *rzung nse* is a dragon with stripes perpendicular.

go there, and when he went away they went and looked. They saw that he had tied an old rat there, and they set the rat free.

The *tuan kung* performed his ceremonies until midnight when he turned loose the *ma gioh*. But the rat had been released by other people, so when the *ma gioh* came and looked for it he could not find it. During that whole night he could not find anything. Later the people who let the rat loose said to him, "You preach about your *tuan kung* being efficient in capturing demons. Why couldn't you catch that rat that night?" The *tuan kung* said, "Szechwan is a place full of demons.²⁹ You should do false things instead of true things."

For this reason some of the Miao people do not believe that there are any demons.³⁰

A Story Commemorating the Death of Chang Tuan Kung (274)

Formerly there was an old woman who was 60 years of age. She had no sons. Suddenly, one day when she was in the forest, she heard two newborn babes crying. Then she went and picked them up. She wrapped them in cloth and hired a wet nurse to come and feed them. Daily the two children became larger, and one day the two boys said to the old woman, "Today we are going to eat you." The old woman said, "Don't you understand? In heaven and on earth only babies eat their mothers (that is, drink their milk). When the children grow up, the mothers eat their babies (eat their food). Why do you, on the contrary, want to eat me? You can go along the big road and ask, and if others say that children should eat their mothers, then you may eat me."

In the morning the two boys ran along the big road and asked the people going back and forth. The passers-by said, "Yes, children should eat their mothers." So the two came back and were about to bite their mother and eat her.

The mother said, "I have nourished you from the time you were small, and today you two want to bite and eat me. I am not willing. We can now go together and ask people along the road. Then if I am eaten by you I shall be satisfied."

That day they went along with the mother on the big road. Fortunately they came to a

²⁹ This is a well-known proverb or saying in Szechwan.

³⁰ It seems likely that the unbelievers are few.

tuan kung named Chang in a big fortified place. They asked the *tuan kung* and he said, "Of course when children are tiny they may eat their mothers (drink their milk). When you have grown up, isn't it right for you to find food for your mother to eat? If you thus nourish your mother, it does not mean that she eats you. I render the decision that you ought to be eaten by your mother."

The two boys would not heed the *tuan kung's* advice, so Chang *Tuan Kung* scolded them loudly. One of them was afraid and so he crawled into Chang *Tuan Kung's* bottle, and the *tuan kung* bottled him up securely. The other escaped and scolded as he walked along. He said, "You Miao, Mr. Chang, within three years you will die at my hands." But that demon's son ran to the emperor's capital city and secretly ate the queen. Then he pretended to be the queen. Not long afterward he pretended to be sick.

Then the emperor asked her, "What medicine do you want to eat?" She said, "Unless I eat the heart of the Miao Chang *Tuan Kung*, I shall soon die." Then the emperor sent runners and soldiers to take Chang *Tuan Kung*.

One day they seized the *tuan kung*. Suddenly the runners took him and led him halfway along the road. Then the soldiers took him and bound him. He slept until midnight, and suddenly an eel spook (or demon) came and called for them to open the door. He was prevented from entering by the latch on the inside. The latch then said, "Tonight you must not come. I have guests here." Then the eel spook became angry and said, "Aren't you going to open the door for me? You are only a door latch." The door latch then scolded him and said, "You are a big eel from the puddle our water buffaloes wallow in outside our door (a filthy pool). I'll make it impossible for you to live."

Chang *Tuan Kung* heard this very clearly. Next morning he arose and saw that in that family there was a sick person lying on the bed. The family asked him to investigate and control the sickness. Then he called his gods to help, and sent a *ma gioh* to bring the eel from the pool the water buffaloes wallowed in. He cut it open and cooked it, and gave it to the sick person to eat, and the illness was cured. The family brought gold and silver to express their thanks, but he did not want it. He wanted only the latch on the door, which the family gave him.

He took the latch and carried it along the road. He saw where an eel and ants had died. He drew a line around them with the

door latch, and the dead things all came to life.

That day, when he was just about to enter the palace, the empress cried out loudly saying, "I want to eat Chang *Tuan Kung*; I want to eat Chang *Tuan Kung*." The people in the palace were going to kill him. Then the *tuan kung* said, "If you want to kill me, you may. But I must see the queen, and then I shall be glad to die." Then they took him into the palace. Then Chang *Tuan Kung* pointed the door latch at the queen and shouted, and then the demon went into the bottle. Then he said to the emperor, "This is not the queen. It is a demon. The queen was eaten by a demon. He took the empress's bones and buried them in a deep pit in the garden."

They went into the garden and saw there a heap of white bones. Then the emperor asked him, "Since you have such great ability, can the empress be cured again?" He replied, "Yes, she can be cured, but it will take several days to restore her because she has no flesh."

Every day he took the door latch and pointed it at the dry bones. Before long the queen was restored to life again, and she was the wife of the emperor as before.

When the emperor saw that the *tuan kung* was a Miao he asked him how he had such great ability. He then wanted to test him again. He therefore said, "I have a mule that has been dead three or four years. Can you bring it back to life." The *tuan kung* said, "It can be done." So he took his door latch and pointed it at the bones, and the mule came back to life again.

When the emperor saw that he had such great ability he secretly hated him. One day the emperor asked him, "What thing on earth is best to eat?" He answered, "Without salt nothing else has a good flavor." The emperor said, "These precious things of ours are all no good? How can you say salt is good? You are truly deceiving me. If I leave you on earth, how can it be otherwise than that you, a Miao, will rebel?" Then he ordered his soldiers to kill him so that he would not do injury to the world. They immediately killed him.

Next morning the emperor said to the cook, "This morning, when you put in food, do not put in salt." Then all the workers said, "If we do not put in salt, it will really not be good to eat." Then the emperor knew that he should not kill sincere Miao people. So every year he left his throne empty thirty

days so that Chang *Tuan Kung* could be the emperor then.

Therefore, every year, in the eighth moon they all say, "This is the reason that Chang *Tuan Kung* should be emperor (because the emperor left his throne vacant for him to occupy thirty days)."

Now the *lin p'ai* that the *tuan kungs* use is made like Chang *Tuan Kung's* door latch, and the *tuan kungs* will never forget him.

*Gold and Silver Followed the Lolas into Cool Mountain*³¹ (333)

In ancient times where the Lolas lived there was a great deal of gold and silver. Afterward the Lolas went to Cool Mountain, and the gold and silver also went along with them. Many of the Lolas had lived in Yunnan. In Yunnan there is a place near the river. At that time that place had very much gold and silver ore. Afterward the Lolas were driven out by the Chinese, and the Chinese went to open up gold and silver mines.

It is not known how long they worked at the opening of these mines. One day they saw two horses come out of a cave to drink water. Then the miners went to catch the two horses. The two horses leaped into the cave on the side of a cliff. They all followed them into the caves. They followed until they arrived beside a great river. Suddenly they saw very luxuriant willows growing on the two sides of the river, and the two horses were not to be seen. Then they all tore off a willow limb. But as they pulled, the water from the other side flowed over toward them. Just as they fled back out of the mouth of the cave, abundant water came pouring out.

They then saw that it was not really a willow but was a handful of gold. This was sufficient for their travel expenses. When a month had not passed by, they again went and watched, and those two horses again came out to drink water and eat grass. Then they all went to chase the two horses.

Then the horses did not go into a cave but ran toward the ridge of a great mountain. The men followed after them. After they had gone a few tens of days, the two horses flew leaping over the Yangtse River. They watched from the other side of the river, and saw the horses enter the hills of Cool Mountain. Now this place, therefore, has no gold or silver, but the old holes can be seen where

people formerly dug for minerals. This can be investigated.³²

Using Wild Bees in Battle (336)

Roaming all over the world, I arrived at a place where fierce wild bees were just arising. Speaking of the earth, I have traveled all over it. I traveled to where the wild yellow bees (probably hornets or yellow jackets) were just flaring up. Those fierce bees' bodies were spotted with black. There was another kind which was spotted with black and green. The stingers of those bees were as hard as water buffaloes' horns. The points of their stingers were as bright as the horns of cattle.

They flew to the capital of the Chinese emperor. They saw that the capital was bright like a piece of silver. Another small swarm of bees flew to the new capital of the emperor. The big swarm of bees carried their stingers and stung the emperor's body so that he turned about like a wheel for winding thread. The small swarm of bees also carried their needles (stingers) and stung the people in the emperor's capital. The people stood about shouting so that the noise was like thunder. The Chinese soldiers cried out saying, "The Miao are using these hornets. They are very fierce." When they shouted the hornets would not give in to them.

The hornets entered the emperor's garments and stung him until he was helpless. The emperor rolled into a fish pool and was drowned. Moreover, the great officials were frightened until they leaped out of the windows. The common soldiers were stirred up and ran into the gardens. All the people in the city cried out that the Miao were truly terrible (fierce) and raised these strange bees whose stingers were like the horns of cattle or like sharp needles. When they stung a person, it would certainly swell up and he would not eat food and could with difficulty drink water. They were truly unable to heal themselves.

The Soul of a Dead Girl Sought Somebody to Bury Her (403)

In a family there was a daughter named Ngeo Tso. Her parents married her into a home on a high mountain. She was treated

³² Possibly modern miners do not dig deep enough at this place. The writer has been told that this spot is near Wei Ning, in Kweichow, of the river that flows from Wei Ning to Chao-tung, Yunnan. The name of Wei Ning is sometimes pronounced Wei Lin. The river is called Lo Tsai Ho.

³¹ Cool Mountain (Liang Shan) is the present home of the independent Lolas in Sikong Province.

badly by her husband's family, so she went and hanged herself in the deep forest.

One day two brothers went to plow the field. The soul of the girl called to them, "Yo, yo, my older brother plows the field with a spotted cow. My younger brother plows the rice paddy with a water buffalo. A family had a daughter who was married to a family up above. She was treated meanly by her husband's family. She hanged herself on a tree in the deep forest. Yo, yo." Then the soul of the girl again sang, "My older brother uses a spotted cow, and my younger uses a yellow cow. Nts'ai Ngeo Tso went above to be a wife and was treated meanly by people, and hanged herself in the deep forest. Please go and tell my parents. Tell them to take me and bury me peacefully (so that my soul can be in peace and comfort)."

The two who were plowing went and told their parents. Then the parents came and saw their daughter's body hanging on a tree. Her flesh had decayed. All her bones and joints had fallen in a heap on the ground. Only her lower jaw was hanging on the belt. Then her parents picked up her bones and buried them.

Pretending to Pay a New Year Visit and Secretly Burying a Father (404)

In former times there was a Miao family whose father had already died. Only the mother and a son were left.

At that time the mother and her son were very poor. They had no food to eat. The only thing they could do was for the mother to go every day and work for somebody else and bring a little rice back to feed her son.

One day the *yinyang* professor came and sought to lodge in this home where the mother was working. The master did not want him to stay there. Then the *yinyang* professor went to the home of the mother and her son, and they entertained him in their home. They had no rice to eat, but they gave him what the mother had received that day for helping the other family.

When he had finished eating he said, "You are, mother and son, very hospitable. I think that the grave of this boy's father is not good (lucky). I will find a good place for you. Take the bones of your dead father and burn them to ashes. Also go and buy several cups of wine and put them in this wine jar. On New Year day you pretend to pay New Year respects (to the landlord). When you have come before his front door, pretend to fall down and break that jug in front of the

door. Then you will get that fine spot for a grave. (The wine will wash the ashes into the ground.)

The mother and her son did as he directed, and secured that fine burial place. Later that landlord became poor and the mother and her son became rich, so the landlord sold his land to them. Afterward the son composed this song to commemorate the fact that the *yinyang* professor directed them well.

A Monkey That Looked at the Sun (408)

In ancient times when the monkeys looked at the sun they regarded the sun as precious. Because the sun was round and bright, the monkey daily went and looked. He watched thus several hundred years, and got the sun's light essence, and the monkey's eyes were burnt into pearls.

At that time there was an orphan in that place who was very poor. He went and asked Ye Seo, who said to him, "Tomorrow morning you wait in the big cliff. When the monkey comes out to look at the sun, you go up behind him and shout at him with a loud voice."

He went behind the monkey as directed and shouted loudly and frightened the monkey. Then the monkey spit the pearls in his eyes out on one side, and the orphan went and picked them up. Then he went and asked Ye Seo what he should do. Ye Seo said, "You take them and give them to the emperor, and the emperor will make you a great official." Later he gave them to the emperor, and the emperor made him a high official over the Miao. He could rule over the Miao, and could also collect the taxes of the Miao to eat. He left this song to commemorate it.

A Song about Helping the Thunder (461)

In former times there was a Miao. One day he went into a high mountain with forests and grass to shoot wild animals with his bow and arrows. One day he went beneath a great cliff and suddenly a dark cloud covered the aged forest. The thunder roared and the rain was heavy. When he saw this he did not dare to walk. He stood under the cliff. Suddenly a flash of lightning came down. After that he saw a big snake reaching its head out of the cave. On the snake's head there was a red crown and two horns. It seemed that between the horns there was a red pearl. Suddenly the lightning again came down, and the snake crept back into the cave. For half a day the thunder could not strike the snake.

When he saw the snake he took the stiff bow in his hand and bent it and placed a poison arrow in position. When the snake came out he shot it. Then the snake crawled out and twisted around. Then there was another flash of thunder, and this time the snake could not think of running away any place.

After a while, when the cloud disappeared, he awoke and lifted his head and looked. He was more than 10 li away from the cliff. Then he ran to the foot of the cliff and looked. He saw the great snake had been cut into nine pieces. The soil on the ground had been colored red by (the blood of) the snake. Then he saw that his poison arrow had hit the snake's belly, and knew that he had helped the thunder, and knew that the thunder had saved him (by lifting him away out of danger). Then he made up this song to commemorate the event.

A Miao When Drunk Frightened a Tiger until it Fell Down a Cliff (462)

Formerly Bang Gai, when he was young, would drink wine when he went into the village. When he was drunk he would speak and chant in a disorderly way. He constantly carried a large *liu sheng*, and on his fingers he wore several rings made of copper. On his waist he hung a gourd to put wine in.

One day he went into the village. He drank some wine, and it was dark when he started away from the town. When he had gone halfway, by the side of the road was a great cliff. He slept alone there until midnight, and a big tiger went past the place. When he saw the man sleeping there, the tiger smelt him with his nose. Then the man gave a kick with his foot and shouted loudly, and the tiger was frightened and leaped backward and fell down the cliff below.

He did not go down and look until morning. Then he saw that the tiger had been killed by the fall. Then he went home and called the people in his home to help him skin the tiger and sell the skin. Then he boasted that his soul was truly great, because he was able to frighten the tiger until it fell down the cliff.

A Story of Two Old People (506)

Formerly there were two old people who had no sons. In their ditch behind the house they had a god which they constantly worshiped, burning incense.

One night the god revealed himself to them in a dream and said, "Tomorrow you shut up your small chickens. I will go through your house."

Next morning the two old people got up and looked. They did not see anything except a small angleworm which went out of their house. Just as it got out of their door it grew large and changed the dry ground in front of their door into a rice field. The two old people had enough to eat all their lives from this rice field, and this god changed into a dragon.

The Calendar (the Yellow Book) (553)

What Miao are good Miao? The people who live here are good Miao. What weather is good weather? The first month of the lunar year is good weather. Who has seven sons? It is Lo Ni (a person who moves quickly) who has seven sons. He said, "When the weather is good, the snow is everywhere." He said that he could fell all the trees in the world. He told his fifth son Vu No to go and inform people about the early spring. This son traveled over the flats, villages, cities, big mountains, and big peaks and returned to his home. Lo Ni said, "Who do you say can carve out books?"³³ Lo Ni (I myself) can carve out books. I divided four sheets to the four corners. I also divided four sheets to the four directions. One sheet was spoilt and flew into the city of the Chinese. The Chinese looked at it and meditated. He could not understand it, and he then sent it to the emperor. The emperor took it and made it into a sheet of paper as thick as your fingernail. Then the emperor called this his yellow book. This was the calendar.³⁴

A Thousand Piculs of Rice Was Necessary to Get Silver (697)

In ancient times a member of the O Chih clan had a great deal of silver money. He therefore did as follows to amuse himself. He used a kitchen jug and put in it a jugful of silver and placed it in the middle of a cliff. On top of it he wrote several big characters saying, "A thousand piculs of silver are necessary before you can hit this jug of white silver." That silver was suspended there several decades, and there was nobody who had 1,000 piculs of white rice and so was willing to go and strike the jar.

One day there was a Miao who by chance went to cut grass. He used his carrying stick for carrying grass on his back and punched it

³³ In early times words were often carved on wood or bamboo. This might refer to the early bamboo books, or books carved on wood. The Miao words are *nTeo nTai*, strike books.

³⁴ In China the official calendar showing lucky and unlucky days is called the yellow book.

down from the top of the cliff and knocked the jar of silver upside down. He first went down and picked up the white silver, and then he ran to the house of O Chih and said, "Those Chinese did not have 1,000 piculs of rice, so they could not get the silver. Today I had only one carrying pole, and I got the silver. How about this?"

O Chih praised him and said, "Originally I did not intend to give this silver of mine to one who has money, but I intended to give it to one who used his mind. Today you showed ingenuity, and this silver belongs to you." The Miao therefore became very friendly to O Chih, and composed this song to commemorate it.

VI. FOLKTALES

TALES OF CREATION

The Creation of the Sun and the Moon in Ancient Times (69)

The sky is in the edge of heaven. The borderland of the sky is empty. The earth is in its place, a great *yang*.

One day the sky became firm. In the midst of the firm was a woman called Na Bo Dang (meaning a woman of courage), who stabbed into the dark cloud. The earth also became firm and when it became firm there was one man named Lan Dang Li (meaning brave man) who stood below the great sky. The sky was in its place over there. The earth was in its place, and the end of earth was on the edge of heaven.

One day when the sky was above there was added a man Na Bo Dang Sa who arose to change the color of the moon before the earth was firm. When the earth became firm there, an old man Lan Dang Li arose to separate the sun. Na Bo Dang Sa tied the moon in a wooden pen. Lan Dang Li traced out the sun's path. He took the sun and tied it in a stone corral. The woman returned to the house and slept. The man also returned and went to sleep.

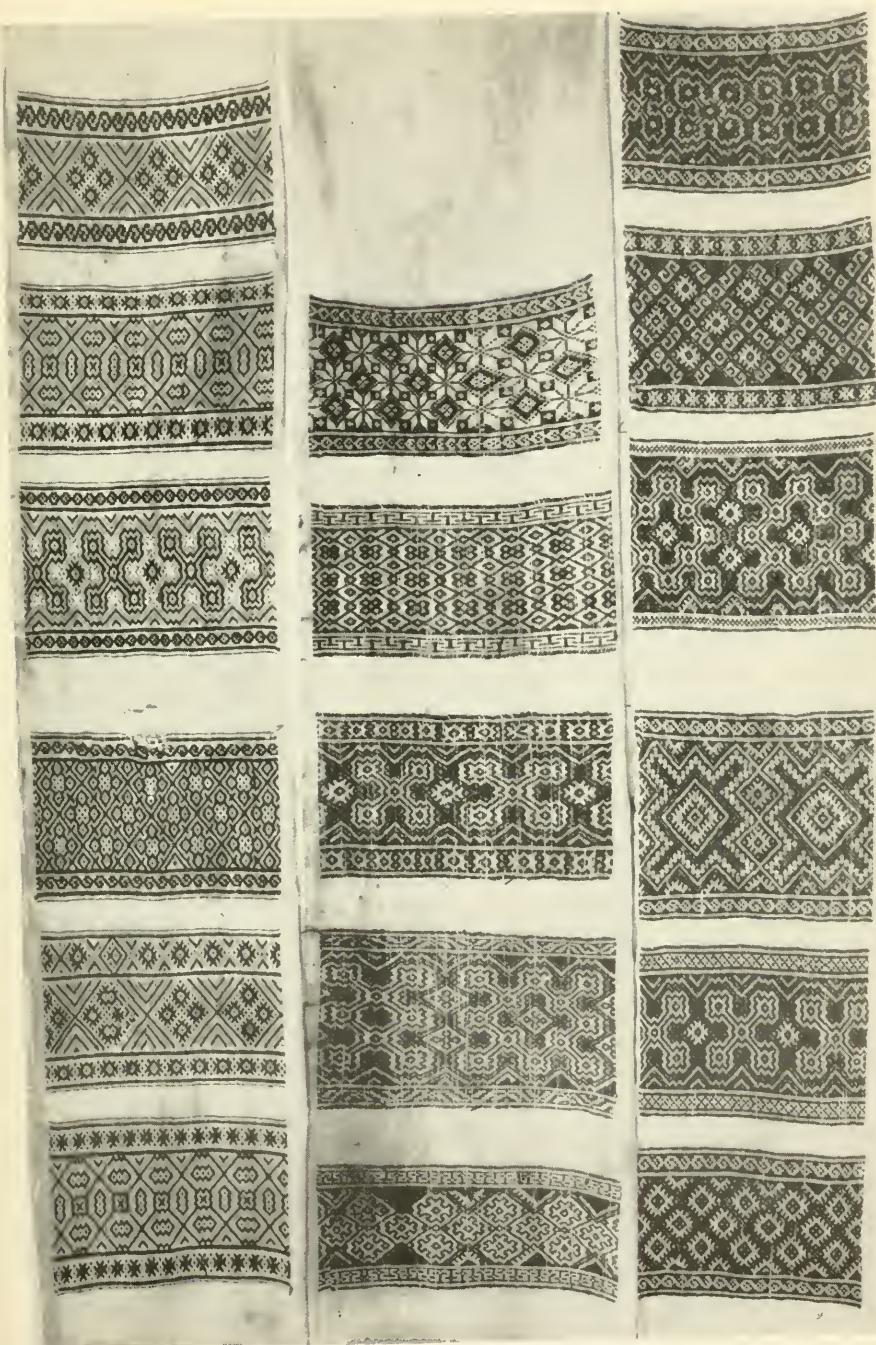
When the woman had slept until midnight she arose and listened with her ears to learn if the sun was coming or not. The man also slept until midnight and arose and listened to see if the moon was still in the pen or not. The woman went out and looked. The man also leaped out and looked. They saw that the sun was standing on the edge of the earth on a flat place (about to ascend to heaven). The man also saw the moon's color and the moon also appeared with its foot standing on the earth (about to ascend into heaven). After this Na Bo Dang Sa (or Swa) said, "We have eyes."³⁵

The Creation of the Suns and the Moons

The sky resided in its place.
 The sky got Gulo the first who came.
 The earth resided in its place.
 The earth got Gulong the first who arrived.
 Gulo slept away deeply.
 He industriously got a lump of iron.
 Gulong slept away deeply.
 He industriously searched out a lump of copper.
 Gulo forged the brass until the sparks flew like flowers.
 The sparks came forth from under the flat stone.³⁶
 The sparks of brass came forth as living moons.
 Gulong forged forth flowery sparks of iron.
 The sparks came forth from the bottom of the black stone.
 The flowery iron sparks came out as living suns.
 The female suns were very numerous.
 The male moons were very many.
 They shone everywhere until the earth was parched to dust and the sky was dry.
 All the earth very deeply was dried to dust and the sky to particles.
 Gulong could not stand it.
 He took a message to Ndeo Mba (*nT^{au} mba*²).
 Ndeo Mba saw there was left only one mulberry tree growing up in the sea.
 Gulo cut the mulberry tree and brought it and put it in the crossbow.
 He gave it to Yang Ya, that one.
 He shot the crossbow three times to the top of the mountain.
 The female suns died, and there was left one who was left as seed.
 The male moons died leaving one as seed.
 The female sun feared and feared.
 The male moon trembled and trembled.
 The cow spoke with a loud voice.

³⁵ That is, "We can see that they can go themselves." This story means that the sun and the moon had previously existed but had not mounted into the sky and that the man and the woman thought of telling them what to do but found that they could direct themselves.

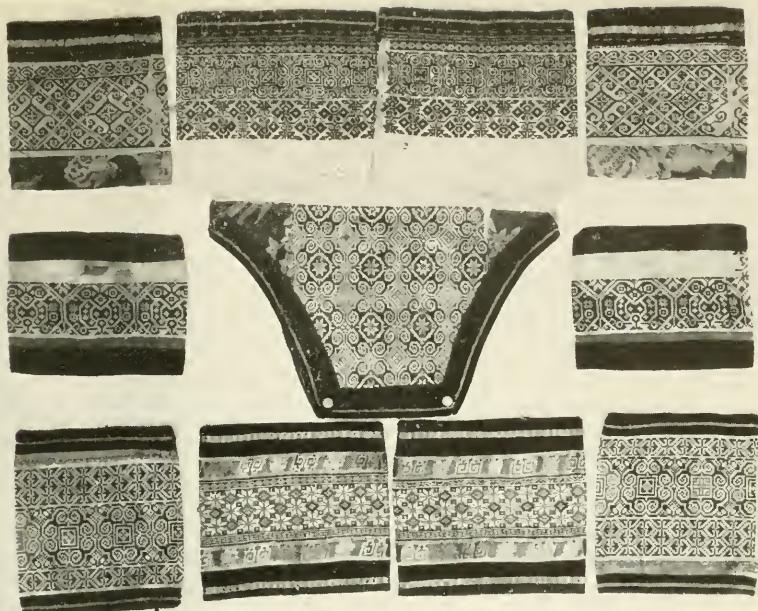
³⁶ The flat stone covered the fire which was in a hole in the ground.



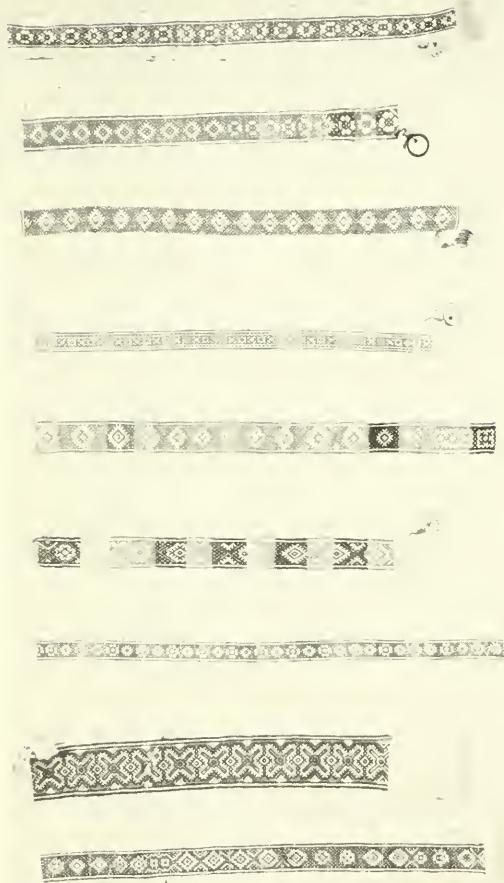
Designs on Ch'u'an Miao women's hat bands.



Upper, Ch'uan Miao women's hats with embroidered bands, now in the West China Union University Museum. *Lower*, Ch'uan Miao woman's embroidered apron, consisting of belt and pendants. Courtesy of West China Union University Museum.



Upper, Ch'u'an Miao woman's embroidered sleeves and (center) breast cover. Note the fine geometric designs. *Lower*, Ch'u'an Miao embroideries. It takes about 3 years of steady work for a woman to do the embroidery work on her clothing. For this reason the Ch'u'an Miao are rapidly discarding these embroideries and the art will soon be lost. The pattern on the extreme left with the S designs has been found by Dr. Carl Schuster and others as far west as Rumania, among peasant embroideries. Photographs courtesy of West China Union University Museum.



Top row, narrow strips of embroidered cloth. *Bottom row*, small embroidered squares. All Ch'uan Miao, northern Yunnan, near the border of Szechwan Province, China. The embroideries pictured in this and the following plates were collected from the Ch'uan Miao by the writer, and were presented to the American Museum of Natural History by Dean Sage, Jr. Pictures furnished through the courtesy of the American Museum of Natural History.

The tiger spoke. The tiger's voice was great.
The cow called three times. The female sun
did not come out of the western border of
the sky.

The tiger called three times. The male moon
would not emerge out of the western
horizon.

The cock crowed three times.

The female sun came out on the western
border of the sky.

The cock (again) crowed three times.
The male moon came out of the eastern bor-
der of the sky.

Gulo had no way of requiting the cock.
There was only the comb made of mulberry
wood to requite the cock with.

The cock was able to carry it and was not
able to wear it upon his head.
The comb was stuck into his head.
The teeth stuck upward toward the sky.

nTo ^{·2}	njao ⁶	nja <u>ɔ̄</u> ²	nTo ^{·5}	d <u>z</u> au ⁷			
sky	sit,	a comple- tewell	sky	get, got			
nTo ^{·5}	d <u>z</u> au ⁷	gu ^{·3} lo ^{·2}	k'a ^{·3} bu ^{·2}	lo ^{·2}			
sky	get	Gulo	beginning	come.			
Tei ⁵	njao ⁶	nja <u>ɔ̄</u> ²	Tei ⁵	d <u>z</u> au ⁷			
earth	sit, dwell,	a comple- teword	earth	get			
Tei ⁵	d <u>z</u> au ⁷	gu ^{·3} lo <u>ɔ̄</u> ²	k'a ^{·3} bu ^{·2}	bo <u>ɔ̄</u> ⁵			
earth	get	Gulong	beginning	fall			
gu ^{·3} lo ^{·2}	bu ^{·1}	ɔ̄glo ^{·5}	t <u>ʃ</u> e ⁵				
Gulo	sleep	away	deeply (slept)				
ntʃai ³ Tong ⁵	T <u>l</u> au ⁵	dʒja <u>ɔ̄</u> ²	llau ⁵				
industriously	get	lump	iron				
gu ^{·3} lo ^{·2}	bu ^{·1}	t <u>ʃ</u> e ⁵	ɔ̄glo ^{·5}				
Gulo	sleep	deep	away				
ntʃai ³ To <u>ɔ̄</u> ⁵	T <u>l</u> au ⁵	dʒja <u>ɔ̄</u> ²	t'o <u>ɔ̄</u> ⁵				
industriously	get	lump	copper				
gu ^{·3} lo ^{·2}	t'u <u>ɔ̄</u> ⁵	ba <u>ɔ̄</u> ²	t'o <u>ɔ̄</u> ⁵				
Gulo	forged	flowerlike	brass				
Tai ^{·2}	nTa ^{·3}	Ta ^{·5}	dʒei ²	zei ⁵	ts'i ^{·5}		
open	sparks	come	bottom	stove	piece		
ba <u>ɔ̄</u> ²	To <u>ɔ̄</u> ⁵	Ta ^{·5}	tai ⁵	nTa ^{·3}	lo ^{·2}	dʒja ^{·2}	lli ^{·5}
flowery	copper,	come	open	sparks	come	alive	moons
gu ^{·3} lo <u>ɔ̄</u> ²	t'u <u>ɔ̄</u> ⁵	T <u>l</u> au ⁵	ba <u>ɔ̄</u> ²	llau ⁵			
Gulong	forged	get	flower	iron			
tai ²	nTa ^{·3}	Ta ^{·2}	dʒei ²	zei ⁵	glo ^{·5}		
open	sparks	come	bottom	stone	black		
ba <u>ɔ̄</u> ²	llau ⁵	lo ^{·2}	dʒja ^{·2}	hnō ^{·5}			
flower	iron	come	living	suns			

ঁgla ² female	hn̄ ⁵ suns	nT ¹ many	a ¹ again	nT ¹ many
nT ² male	lli ^{5,1} moons	dʒo ⁵ numerous	a ¹ again	dʒo ⁵ numerous
za ⁵ shine	T ¹ got	ঁgla ² everywhere	Tei ⁵ earth	ঁgi ⁵ parch to dust
nd ² ao ⁵ all	Tei ² earth	t'o ¹ deep	dʒin ² all	ঁgi ⁵ parched to dust
gu ³ lo ² Gulo	Ta ⁵ bear	tʃə ⁵ not	T ² get (able)	
dʒao ² took	mō ⁵ message	nja ² arrive	Ty ⁵ Ndeo	nT ² mba ² Mba
nT ² Ndeo	mba ² Mba	na ⁴ looked	tʃ'a ⁵ left	tsao ⁹ one piece
		tsai ⁵ born (grown)	Ta ² finished	nTwa ⁵ in
gu ³ lo ² Gulo	tsai ⁵ cut	tsao ⁹ piece	gwa ⁹ mulberry	tʃo ⁹ tree
		tsy ⁵ put in	dʒa ⁵ piece	hnʌn ⁷ crossbow
K'ai ⁵ give	Tu ⁵ to	ja ² Yang	ja ⁵ Ya	mei ² him
				lʌn ⁵ one (person)
Ta ⁵ shot	nja ² completed	ma ² hard	bjei ⁵ three	hnʌn ⁷ crossbow
ঁgla ² female	hn̄ ⁵ sun	Ta ⁵ die	Tang ² finish	ts'ao ⁵ left
		Ta ⁵ one	lo ⁵ piece	dʒa ⁵ remain
nT ² male	lli ¹ moon	Ta ⁵ die	Ta ² finish	ts'ao ⁵ left
		Ta ⁵ one	lo ⁵ piece	dʒa ⁵ remain
ঁgla ² female	hn̄ ⁵ sun	nts'ai ¹ fear	a ¹ again	nts'ai ¹ fear
nT ² male	lli ¹ moon	k'o ⁵ tremble	a ¹ again	k'o ⁵ tremble

njo ²	Ta ⁵	njo ²	fwa ⁵	nd ^z ao ¹
cow	speak	cow	sound	resound
	(low)		voice	
tjo ³	Ta ⁵	tjo ⁸	swa ⁵	lo ²
tiger	speak	tiger	sound,	large
			voice	
njo ²	Qgao ³	bjei ⁵	fwa ⁵	
cow	call	three	voices, sounds	
Qgau ²	hnō ⁵	tʃə ¹	Tai ⁸	QgaQ ³
female	sun	not	come out	nTo ⁵
				Ta ⁵
tjo ⁸ xo ¹	<u>njaQ²</u>	na ²	bjei ⁵	lo ⁷
tiger	called		three	phrases
nT ¹ au ²	lji ¹	tʃə ¹	Tai ⁸	Xau ³
male	moon	not	emerge	nTo ²
				<u>tso⁵</u>
lau ³	Ga ⁵	gwa ⁵	bjei ⁵	fwa ⁵
cock	crow	three	voices, sounds	
Qgau ²	hnō ⁵	Tai ⁵	QaQ ³	nTo ⁵
female	sun	emerge	western	sky
			horizon	come
lau ³ Ga ⁵	gwa ⁵	<u>njaQ²</u>	bjei ⁵	lo ⁵
cock	crow		three	sounds
nT ¹ au ²	lji ¹	Tai ⁴	Xau ³	nTo ⁹
male	moon	emerge	eastern	sky
			border	<u>tso⁵</u>
gu ⁸ lo ²	tʃə ^{1,6}	T ¹ au ⁵	gla ⁹	tʃə ^{1,5}
Gulo	not	able	have	not
				pay respects to
lau ³ Ga ⁵	mō ⁷	lo ²	<u>ʒwa⁵</u>	gwa ⁹
cock	left	piece	comb	mulberry
				tree
To ¹			lau ¹	Ga ⁵
give to			cock	mō ⁷
pay respects to				
lau ¹ Ga ⁵	tsai ²	dʒao ⁵	tʃə ¹	tsai ²
cock	able	carry in	not	able
		hands		
nToQ ⁶	d ^z oQ ⁶	Ta ²	Ty ⁵	Xau ⁷
carry on head	comb	come	stick	head
			into	
hna ⁸	Ta ²	Ty ⁵	nTo ⁸	Ti ⁵
teeth	come	stick	sky	toward
		into		

ɔgʌu² mao⁵ ja⁵ nʌn² 37
song is finished

The Story of Creation³⁸ (662)

na ⁻⁴	bo ⁻²	<u>gla</u> ⁹	gla ⁻⁵	Xa ⁻⁸	bu ⁻²	<u>lo</u> ⁻²
woman (wife)	glang	gla	just	arrive	come	
ʒai ⁰	tsi ⁻³	jao ²	tsu ⁻⁴	<u>ʒin</u> ²	Xa ⁻³	<u>bu</u> ⁻²
husband	yao	tsu	yin	just	arrive	fall
na ⁻⁴	bo ⁻²	<u>gla</u> ⁹	gla ⁻⁵	ntʃ'ai ³	To⁹	tsao ²
woman	glang	gla	industriously	pursue	sky	road
ʒe⁹	tsi ⁻³	jao ²	tsu ⁻⁴	<u>ʒin</u> ²	ntʃ'ai ³	To⁹
husband	yao	tsu	yin	industriously	<u>Tau</u> ⁵	nTo ⁻²
ma ⁻⁶	Tau ⁵	no⁹	<u>nTo</u> ⁻⁵	d ^z ao ³	lo ⁻²	bo⁹
grasped	got	seed	sky	arrive back	come	fall
ma ⁻⁶	Tau ⁵	no⁹	Tei ⁵	d ^z ao ³ lo ⁻²	<u>tso</u> ⁻⁵	
grasped	seed	earth	come	back	arrive	
K'ai⁵	Tu ⁻⁷	na ⁻⁴	bo ⁻²	<u>gla</u> ⁹	gla ⁻⁵	Ta ⁻³
give to		woman		glang	gla	beat
					(with the sound glo glai)	glo ⁻²
Ta ⁻³	Tau ¹	nTo ⁻²	lu ⁻⁵	<u>ntsai</u> ²	Ta ⁻³	glo ⁻²
beat	get	sky	break	pieces	beat	glo
			(broken)			<u>glai</u> ²
Ta ⁻³	Tau ¹	hmo⁹	Tei ²	lu ⁻⁸	<u>ntsao</u> ⁵	
beat	get	dust	earth	broken	pieces.	
Tei ⁵	lau ²	gju ⁴	<u>nja</u> ⁹	wa⁹	tʃ'au ⁵	lau ¹
hand	right	grasp	a finishing word	sifter		iron
tʃ'au ¹	hmo⁹	nTo ⁻²	<u>mao</u> ⁵	njo⁹		
sift	dust	sky	fine			
tʃ'au ¹	hmo⁹	Tei ²	<u>mao</u> ⁵	no ⁻²	na ⁻⁵	
sift	dust	earth	fine	small	(fine or minute)	
na ⁻⁴	ɔ <u>au</u> ²	<u>tsai</u> ⁵	ntsei ¹	bjei ³	Tei ⁵	glei ⁵
mother	girl	efficient	dip up	three	handfuls (hands)	water

³⁷ The last three words are said to have no real meaning, but to indicate that the song is finished. This is a common ending of Ch'uan Miao songs.

⁸⁸ In this story and in the others that have been written in the international script, it will be noticed that there are discrepancies both in tones and in pronunciation. After these stories or songs had been written down, they were

gone over several times with the person from whom they were secured, in the presence of other Ch'uan Miao. All agreed that they had been recorded correctly. When asked why there were variations of tone and of pronunciation, they explained that it was due to the swing of the phrases and that the words preceding and following a word sometimes cause variations in tone or pronunciation.

jai⁴ tsi³ jao² tʃu⁵ ʒin²
husband yao tsu yin

sai³ tsə⁵ ba⁵ Təu¹ nTo² Ta⁵ nTo⁰ ʒo⁵
arise come pat get (did) sky flat get smooth

ba⁵ Təu¹ ndzao⁵ Tei⁰ t'o¹ dʒin xo³ nō⁰ na⁵
pat got everywhere earth wide far clean pure
(with hands)

nTo² jao² ʒin tʃə¹ tsai² ntʃei⁵
sky move unfirm not able firm

na⁸ bo² glaG⁵ gla⁵ nTəu⁷ njəG² na⁵ bjei⁵
woman glang gla beat three

ts'a⁵ lo⁵ Tən⁵ ntsə² njə⁵
thousand piece nail son silver
(ending of
a noun)

bjei⁵ ts'a⁵ Təu¹ ba¹ Tən⁵ ntsə² go⁵
three thousand six hundred nail son gold

k'ai¹ Tu¹ jai⁴ tsi³ jao² tʃu⁵ ʒin²
give to husband yao tso yin

i⁵ lən⁵ ntʃa⁵ ntʃa¹ Təu¹ nTo² d'wa⁶
one piece nail nail got sky firm

nTo⁵ ʒin² tʃə¹ tsai² glaG⁵
sky edge not able wobble

Tei⁵ tʃ' jai⁵ d'wa⁶ ndzən³ tʃə¹ tsai² bao⁵
earth below firm secure not able move

nTo² ɔGai⁵ a¹ ɔGai⁵ Tei⁵ GaG³ a¹ GaG³
sky narrow also narrow, earth broad also broad
(again)

jai⁴ tsi³ jao² tʃu⁴ ʒin² ndʒao⁶ ʒao⁵
husband yao tsu yin grasp secured

dʒa² tso⁵ ʃəu¹ ndzəG² nTa⁵ na³
nine pieces tendon earth pull (a helping word)
ground

bjei⁵ nTa⁵
three strokes (times)

gla⁹ Tei⁵ d'zoG⁶ i⁵ ba⁵ i⁵ dʒu⁵ dʒao³
below earth mountain one hundred one ten several
peak

lo² XaG⁷
piece bend (of a valley or mountain)

i⁵ ba⁵ i⁵ dʒu⁵ dʒao² lo⁵ d'zoG⁶
one hundred one ten several piece mountain peaks

nTo ⁻²	nTo ⁻⁵	nTo ⁻²	ntʃwa ⁻³	tʃə ¹	ʃy ⁶	nTo ⁻²	naD ⁶
sky	fall down	sky	sound of rain	not	like	sky	rain
Tei ⁹	tʃ'ai ⁵	nTo ⁻²	ntʃwa ⁻³	tʃə ¹	ʃy ⁶	nTo ⁻²	<u>glei⁶</u>
earth	ground	sky	fall down	not	like	sky	water
t'au ^{6,5}	zaD ²	ba ⁻⁵	xa ⁻³	bu ⁻²	lo ⁻²		
formerly	dragon	wife	just	arrive	come		
before							
zaD ²	bo ⁻⁵	ʃai ⁶ tʃə ⁵	ʃai ⁵	Tao ⁴	XAn ⁴		
dragon	wife	arose	build	merit			
zaD ²	ʒai ⁵	Xa ⁻³	bu ⁻⁵	boD ⁵			
dragon	husband	just	arrive	fall			
zaD ²	ʒai ⁵	ʃai ³ tʃə ⁵	tʃ'An ²	ʃin ⁵	ndʒa ⁻⁵		
dragon	husband	arise	become	immortal	person or family		
zaD ²	bo ⁻⁵	<u>DGai²</u>	tʃu ⁻⁹	naD ⁵			
dragon	wife	come down	control	rain			
zaD ²	ʒai ⁵	<u>DGai²</u>	tʃu ⁻²	glei ⁹			
dragon	husband	come down	control	water			
nTo ⁻²	ntʃwa ⁻³	ʃy ⁶	nTo ⁻²	naD ⁶			
sky	(rain) fall	like	sky	rain			
down							
ndzao ²	Tei ⁵	t'o ⁻¹ dʒin ²	tʒ'aD ²	nTo ⁻⁵	ndzə ⁵		
all	earth	everywhere	clear	sky	bright		
la ⁻²	Tei ⁵	Tei ³	nAn ⁶	a ⁻¹	GoD ⁶	li ⁻¹	zoD ¹
below	earth	all	people	do	farming	just (from this time)	good
Tau ¹	dʒao ²	lo ⁻⁵	ʒo ⁻⁵	ʃae ³			
get	take	arrive	nourish	life			
Tau ¹	GoD ⁶	Tau ¹	loD ¹	dʒao ²	lo ⁻⁵	ʒo ⁻⁵	nju ⁻²
get	farming	get	grain	bring	come	feed	mouth
							Tei ⁵
							(an ending word)

Translation

The wife Glang Gla has (or had) just arrived.

The husband Yao Tsu Yin has (or had) just come.

The wife Glang Gla industriously pursued the sky road.

The husband Yao Tsu Yin industriously followed behind the sky.

They grasped sky seed and came back.

They grasped earth seed and returned.

He gave them to the wife Glang Gla who beat them until they made the noise *glo glai*.

She beat the sky to pieces until it resounded. She beat the earth to dust and pieces.

Her left hand grasped the iron sifter.

She sifted the earth dust very fine.

The woman efficiently dipped up three handfuls of water (to mix with the dust of the sky and the earth).

The husband Yao Tsu Yin kneaded the sky flat and smooth.

He kneaded the earth everywhere clean and pure.

The sky moved unfirmly and was unstable.

The wife Glang Gla beat out 3,000 silver nails, and 3,600 golden nails, and gave them to her husband Yao Tsu Yin.

He alone nailed the sky firm and the borders
of the sky could not wobble.

He made the earth below firm and unmov-
able.

The sky was very narrow and the earth was
very broad.

The husband Yao Tsu Yin grasped nine ten-
dons of the earth and pulled them three
times (pulling the earth together until
there were) on the earth below 110-odd
bends on the mountains and 110-odd peaks.

The rain fell from the sky unlike sky rain
(unceasingly and in great quantity).

The water fell on the earth unlike sky water.

First the dragon wife came down.
She arose and built up her merit.

The dragon husband when he first came
(fell) down arose and made himself an
immortal.

Then the dragon wife came down to con-
trol the rain.

The dragon husband came down to control
the water.

Then the rain fell from the sky like sky rain
(appropriately).

In all the world everywhere the sky was clear
and bright.

On the earth below all the people did their
farming well, then took their crops to nour-
ish life.

They farmed and got grain with which to
feed their mouths.

THE DELUGE AND AFTER

The Flood (18)

Before the flood had risen to the sky there
were two brothers who were hoeing the
ground. The two hoed one day, and the next
day again went to hoe. Every day when they
returned to the field they found that the
ground they had hoed the previous day had
been turned back as it had been before. They
continued to hoe seven days, but they could
not make any progress. The two brothers
then said, "Truly this ground is strange. To-
night we will keep watch to see what it is."

That night the two brothers went and kept
watch over the ground. In the middle of
the night they saw an old man who came
forward and turned back the soil. The two
brothers said, "Correct." The older brother
said, "Let us beat him." The younger brother
said, "We do not need to beat him. We had
better carefully interrogate him." The older
brother said, "All right." The two brothers
then went forward and asked the old man
who said, "You ignorant men, why do you
hoe the ground? For the flood is going to
cover up all the world." The two men were
then frightened and said, "Old man, what
must we do to escape?" The old man said
to them, "You yourselves should make some-
thing to escape with." Then the two brothers
returned and made them.

The older brother's plan was large, and he
took iron and made an iron drum so that
when the water came he could take refuge
in the iron drum. The younger brother had
no money, so he took a *wu-t'ong* tree and
hollowed it out. When the water came he
could live in the wooden drum.³⁹

Just when the two brothers had finished
preparing, heavy rains fell from the skies.
Unexpectedly water also poured out of the
mountains. Water also poured out of the
rocks. Water also came out of the trees.⁴⁰ In
a few days water covered all the world.
The older brother sat in the iron drum,
and the iron drum sank to the bottom of the
water. Only the wooden drum of the younger
brother was left, which floated on the sur-
face of the water. When the water had re-
ceded, there were no people on the earth, and
only the younger brother was left, who lived
alone in the world.

After the Flood. A Brother Marries His Sister (19)

The people of the earth were all drowned
by the water, and there were left only Mi
Long (mi· lo᷑) and T'u Nyi (T'u· nji·), a
brother and a sister. Mi Long came down and
rolled a cold rock. T'u Nyi came down and
rolled a black stone. Mi Long rolled the rock
on that side of the mountain. T'u Nyi rolled
the stone on this side of the mountain. The
two stones rolled down the mountain and
rolled into a heap together (it was in a
canyon). When the brother and the sister saw
this they both marveled at it. The next day
the brother released a thread on the mountain
on that side. The sister threw away a needle
on the mountain on this side. To their sur-
prise the thread threaded the needle. Then
the brother and the sister reported to heaven
and earth and became husband and wife.

³⁹ During very heavy rains in West China, in regions where there are rocky cliffs and large trees, water actually seems to pour out of the mountains, out of the rocks, and out of the forks of trees.

⁴⁰ This might also be translated barrel, tub, or boat.

The next morning they gave birth to a son. This son was a queer thing. It was like a piece of wood. There was no head on top of it, and below there was no means of urinating or relieving the bowels. The two talked the matter over and took the son and cut it into many pieces and threw one piece onto a peach tree and another piece onto a willow tree, and some onto every kind of tree and onto other objects. On the third morning the two arose and saw that there was smoke (from fires made by people) everywhere. Then people arose everywhere and called on them to be mother and father, and they named all things.⁴¹

The Story of the Deluge (664)

Two brothers went daily to plow a field. At night Ye Seo (*je^b sau^b*) came and turned the soil back.⁴² Then one night the two brothers went to watch. They saw the old man come and turn the soil back. The two brothers ran and seized the old man. The older brother said, "Let's beat him." The younger brother said, "Do not beat him but ask him why he is doing it." The old man replied, "The older brother is not a good speaker (speaks offensively). Let him go and make an iron barrel. The younger brother speaks

well (kindly). Let him go and make a wooden barrel. Do not do any farming. A deluge will come and submerge the field and the earth."

When the brothers had returned, the older brother made an iron barrel (or drum). The younger brother with his sister got into the wooden drum, and it floated. The iron drum sank, and the older brother was drowned. Ye Seo saw all this, and took the wooden drum into the sky. He used a 4-pronged iron weapon, and dug deep pits into the ground,⁴³ and the water receded down these pits.

The world had no human seed. Tso Nts'ang (tread mare) went up to the sky and requested the brother and the sister to come down. They were unwilling to come down. Then Ye Seo sent them down and wrote their names in a book. He hung the wooden drum (or barrel) up in the sky. The brother and the sister came down to the earth. The sister was unwilling to marry her brother. Then each took a flat round stone, and they rolled the stones down from the opposite sides of a canyon. The two stones stopped together in the same spot. Then one threw up a needle and the other threw up a thread, and the thread went through the eye of the needle. They then realized that it was the will of heaven, and they were married.⁴⁴

THE WARTY TOAD

An Ancient Immortal Who Covered up the Sky Is a Warty Toad (123)

In ancient times, when there were very few people, there was a man and his wife. All their lives they had no children. One day the woman felt an itch on her knee. She scratched it. In a short time something as big as an egg rolled out, and the woman held it under her armpit.

One day the wife went out and walked over the hills, and the crows flew over her head and cawed. She lifted up her head and

looked, and a warty toad leaped out of the round egglike thing under her armpit.

The woman brought the toad home with her. The toad would not drink milk. In less than a year it grew up. But the husband and his wife hated the toad because it stank badly and could only leap along below. The father thought of killing it and took it out with him to split wood.

When the wood was about to split open the father told the toad to climb up to the top of a tree and see whether the mother had brought breakfast. The toad leaped upon the tree, and the father struck twice with his ax and cut the tree down. The father thought that the tree had crushed the toad to death. He went home and said to his wife "Today I have killed that dirty thing." But before they had finished speaking the toad came back, whistling as it rested. It had brought the big tree home on its back.

Then the parents dared not say anything except to tell the toad to eat. Afterward they secretly thought of a method to kill it. The father went and chiseled out seven stone mortars for husking rice. One day the father

⁴¹ Apparently the pieces of flesh became people.

⁴² Other Miao and Lolo stories simply say an old man.

⁴³ In the Ch'u'an Miao country there are many natural deep pits in the limestone, into which water flows and disappears.

⁴⁴ This story was told to the writer by Glao Ao or Peach Two, whose age was 60 years. He lived near Tso Hsi, Yunnan, where he was born and had lived all his life as a normal Miao farmer. His grandfather was a Miao king who led a rebellion against the Chinese. As the name implies, he was the second son in the Glao family.

told the frog to carry the mortars. He first told him to carry one. The toad said, "You help place it on my head to carry there." The toad then put its head down to carry the mortar. Then the father put the seven mortars on its head. He thought he would crush it to death in this way. To their surprise, that night the toad came carrying the seven mortars on its head.

Afterward the toad asked the mother to go to the mother's brother's family and engage a daughter as a bride for him. The mother said, "You are so odd in appearance. Do you think your uncle will be willing to give you his daughter?" The toad said, "Please mama, take me there. He will certainly give me one."

Then the mother took the toad to his uncle's house, and the mother asked for the girl. The uncle said, "What does this toad want my daughter for?" The toad said, "Is that so (that you will not give her to me)? If you do not give her to me I will cry." Then the uncle said, "What does it concern me if you cry?" Then the toad cried and the water in the rice paddies rose until the banks of the rice paddies moved and gave way (broke down). Then the uncle said, "Do not cry. I will give you a wife. But you must restore the banks of my rice paddies before I will give her to you." Then the toad stopped crying.

When he had stopped crying the banks of the rice paddies became as before (the banks were restored). But they would not give the girl to the toad. The toad said, "I am going to laugh." They said, "What does it matter to us if you laugh?" Then he laughed and all the rice paddies dried up. They did not dare to trouble him any more, but gave him the girl.

When the girl went away from her home, the uncle gave her many round stones and gave her a horse to ride, and told the frog to lead the horse. When the horse was going along behind the toad, the girl took the stones and threw them at the toad. When she threw the toad leaped and she did not hit him. She went on to his home and they were married.

When the woman was cooking food in the house, the toad went out to plow the field. The toad said, "When I am out working and you bring my food, you must certainly send the dog ahead of you lest the wild animals frighten you." It was this way every day.

One day the wife said, "I will not take a dog with me, and I will see what comes out." She stole along and looked and saw that there were very many people helping her husband

plow, and the toad had changed into a handsome man and was reading a book at one side. He had taken off the toad skin and put it aside. The woman ran ahead and stole the toad skin and burned it up in the stove. Alas, without a skin the toad would soon die.

The toad came home and said to his wife, "I depend entirely upon my toad skin. Now you have burned it for me. I certainly cannot live any longer. But although I will die, my soul will not leave me. You use a big wooden rice steamer and stew me. You must stew me seven days and seven nights, and I can be restored as a frog. If not I will perish forever. But if I die you must not bury me elsewhere, but you must secure a big terrace of my uncle's to bury me on so I can constantly see my wife and they can see me."

Alas, the mother and the wife only steamed him four days, then opened the steamer to look. The steam escaped and the toad sweat all over and died. They secured a big terrace from the uncle and buried him there. Then the toad turned into a solo tree (in the moon) and it can still be seen.

Now the Miao people preserve this song with the story of the toad. If the children cry the older people take hold of their kneecaps and say, "Do not cry lest a toad come out," and the children stop crying. When a child cries the older person says this and tickles the child's kneecap, then the child begins to laugh.

A Warty Toad Shows Marvelous Powers (147)

At that time there was a Miao whose name was Dong Jin (To³ ㄉㄧㄥ²). He was able to find lucky spots for people to bury their dead. His son said, "You, aged one, can help others find places for burial. Why don't you find one for yourself?" The father said, "That pool of ours where the water buffalo wallows (takes baths) is good." Later the mother died and they carried her and buried her in the pool. At that time the father had gone away. His older son's wife gave birth to a son. This son had nine faces, nine arms, and nine feet. The oldest son's wife was wicked and killed her baby. The father came home and said, "Why did you not help me by keeping this son?"

Next year that woman again gave birth to a son. This son was not like a son, but like a warty toad. The father told his daughter-in-law to carefully nourish it.

Gradually the warty toad grew up. At a later time robbers took possession of Szechwan. Kuan the Immortal came and saw this and said, "This Miao has a precious thing

that can protect the nation." Later the emperor came and took this precious thing.

This precious thing did not use spears and arrows, but only ate sulfur and powder. One day when the robbers arrived they saw a warty toad go out to fight them. They therefore did not pay any attention to it. Then the warty toad opened his mouth widely and blew out some smoke and burnt the whole mountain and destroyed the robbers. The people named the warty toad Lai Ge Bao⁴⁵ because he was able to do away with all precious things.

A Warty Toad Obtained a Good Wife, Became Human, and Became Emperor (605)

In most ancient times there was a *yinyang* professor who lived with his wife. He noticed that his wife was pregnant.

He then went away to look at the ground (find a lucky place for a grave) for a family. His wife at home bore a son, and his son's ears were as big as those of a cow's. She took this son and beat him to death.

Later her husband came back and could not find this son. So he asked his wife, "Where is the son you bore?" She replied, "The son I gave birth to had ears as big as a cow's ears, so I beat him to death." Then her husband scolded her hard for a while. Her husband said, "In the future, no matter what queer thing you give birth to, you must not kill him."

After her husband had gone away, she gave birth to a warty toad. She disregarded what it was and fed it.

Later, on the woman's father's birthday, the toad heard that his mother was going to give a birthday present. His mother was afraid to have him go along with her, and told him to go and look after the cows. His mother then arranged things nicely and departed.

When she had just started, the warty toad came following. His mother said, "You mustn't go. I am afraid that your girl cousins will laugh at you." He replied, "Never fear." Then he followed to the home of his grandfather, and stayed there several days.

When they came back, the girl cousins escorted them halfway home. The warty toad asked, "Who are escorting us?" His mother replied, "They are your cousins." He said, "If they are my cousins, I want one of

them to be my wife." His mother said, "Your form is exceedingly dirty. I fear that your cousins will scold you." He replied, "I am not afraid."

Then the toad ran and said to his grandfather that he wanted a cousin to be his wife. His grandfather said, "You can speak about it to your uncle, for she is his daughter."

He went and spoke to his uncle, and his uncle could not easily refuse, so he thought about a plan to kill him.

One day his uncle went to gather wood and told him to come along and cut wood. The wood was on the cliff. When the dry tree was about to fall, the uncle told the toad to go and carry it. When the tree broke off, it pushed the toad down over the cliff. They thought he was dead, and came back home.

At night the toad came home carrying that wood. He said, "Now I should have my cousin for a wife." His uncle said, "We have a big stone jar. If you can carry it back, then we will give the cousin to you for a wife." He said, "You take me there so I can carry it." Then he put the big jar on his head and carried it back.

The toad then said, "Now I want my cousin for a wife." His uncle replied, "Over there we have several dry ricefields on a great hill. For tens of days there has been no water in them. You go and help us so that they will have water, and we will give your cousin to you for a wife."

After they had finished speaking, the warty toad went to bring water onto the fields. In the afternoon his cousins carried food for him to eat, but could not see him working there. They saw only many hoes working in the fields. When the cousins looked at him, he ran up a tree to amuse himself. Then they brought the food back home.

In a short time the warty toad returned. He said to his grandfather, "You go quickly and look after the banks of your rice paddies lest they be broken down by the rising water." Then the grandfather said, "All my folks were not able to bring water. Were you able to go and get the water to come?" His cousins on one side came up and said, "When we took dinner to him, we saw many hoes working in the ricefields, and the water has filled the rice paddies." His grandfather ran and looked, and actually the fields were full of water.

The warty toad said, "Now I want my cousin." His grandfather said, "Now you can give this cousin to him, and also give a horse to his cousin to ride. Give a stone pestle to the girl." She said to the warty toad, "When

⁴⁵ The Ch'uan Miao word for immortal is nñ⁶ ts'a⁵. That for warty toad is na⁴ gai¹. The "precious things" in the last sentence means swords, spears, bows, and arrows.

we go we will go together, and I will carry the stone pestle."

The husband and his wife and the horse went along together. In a little while his wife on the back of the horse took the stone pestle and struck down at the warty toad with it, but she did not hit the warty toad.

The warty toad said, "Why did you throw the stone pestle down?" Then the warty toad picked it up and returned it to her. They again proceeded awhile, and the wife again threw the stone pestle at him, but missed him again. At night they arrived home. He had gotten his cousin for a wife.

After the warty toad came home, he was unwilling to go to work because he was unwilling to leave his wife. His wife then said to him, "I will draw a picture of myself so that when you see my picture it will be as if you saw my face."

When he was plowing a field he hung her picture on the corner of the field. When he plowed that way he looked at the picture and smiled. When he plowed back this way he again looked at the picture and smiled.

Later the picture was blown by a great wind to Peking. It was picked up by the emperor. Then the emperor looked at it. He said, "Where is there such a pretty woman in all the world?" The emperor then sent runners to go everywhere and investigate. They searched until they reached the place where

she was, and they stole away the wife to be the wife of the emperor. The warty toad was helpless, but followed along behind after his wife.

He followed them until they arrived in a big flat. When the warty toad arrived he turned somersaults. When he had turned over a somersault, he turned into a young man. When he turned a somersault back again, he turned again into a warty toad. When the attendants of the emperor saw it, they told the emperor. The emperor came out and looked, and the wife said to the emperor, "If you will put on the clothing of the warty toad, I will believe you more." Then the emperor took off his clothing and gave it to the warty toad, and the warty toad took off his skin and gave it to the emperor. The emperor put on that skin and the emperor turned over one somersault, and that skin stuck to him. When he turned a somersault back again, he could not take off that skin. Then the emperor turned several somersaults in succession, and his whole body changed into a warty toad.

Then the woman said, "This is a wild animal. Quickly kill him." The attendants then speared him to death. The warty toad went and sat on the throne of the emperor, and the husband and his wife lived together all their lives until they became old, and they ruled over the people.

DUMB CREATURES THAT SHOW GRATITUDE

An Official with a Good Conscience, or an Ant Requites Kindness (43)

There was a man who went to take the government examinations. While he was walking he saw a pair of ants that had fallen into a creek. He picked up a strip of bamboo and made a bridge for them to walk to shore on.

Later he went and took the examinations. When he went to pass in his examination paper the examiner saw that one of the characters on his paper had one stroke wrong and an ant was correcting it for him. The examiner then asked him, "What odd thing have you done to make anything take such an interest? Quickly report to me so that the examiner may pardon you." He answered, "I have committed no sin and have had no affairs except that a few days ago, when I came to the examinations, on the road half-way from here I saved a group of ants." The examiner then understood and said, "In this examination your good conscience saved you from your mistake. Because you treated an

insect mercifully, I will give you first place in the matter of a good conscience."⁴⁶

A Tiger Recompensed Kindness (263)

In most ancient times we Miao lived in the deep forests. One night a tiger came into a cave where we were living. At that time the weather was cold, and we had built a fire to warm ourselves by. The tiger came and warmed himself by the fire. When he had warmed himself a long time, we gave him one of our small children (so he would not eat a grown-up). The tiger was very mannerly. He received the child in his arms. For a short time we were afraid of the tiger and then handed him two other children. But the tiger did not eat them.

After a time the tiger stretched one paw before my bed, and I was not afraid of him but took courage and took hold of his paw and stroked it. Suddenly I touched a bamboo

⁴⁶ This is probably a Chinese story learned from the Chinese by the Ch'uan Miao.

splinter that had stuck into his paw. Then I carefully pulled it out of his paw. He warmed himself a little longer and when daylight came he left. Then I knew that he had come to request me to cure him.

Afterward, when more than a year had passed, I went to the home of my relative to visit. The day I came back I was drunk with wine. I fell down by the road in a forest on the mountain. It was very cold then, and in the forest was snow and ice.

That night the same tiger came to the spot. When he saw that I was lying down and did not wake up, then the tiger lay down and embraced me. I slept until midnight, and I realized that there was a creature that was warm like a rug that was embracing me. When I moved he growled so as to frighten me, so I did not dare move any more, and I lay there until daylight. Then the tiger leaped away and I came back home. Then I remembered that a year before I had taken the splinter out of his paw, and so this year, during the winter, he came back and protected me. If he had not, if I had frozen to death, I am afraid that some wild animal would have eaten me.

So I made up this song to commemorate the event.

A Tiger Requites Kindness (267)

Once upon a time there was a Miao *tuan kung* who went about everywhere healing diseases and driving out demons. One day he went into a deep forest, and suddenly he met a woman who blocked his road and said to him, "Sir, please come and help my husband, for his foot has been pierced by a thorn." He said, "Where is your home?" She answered, "Our home is not far from here. If you will not go with me, my husband will come and bite you." He did not dare say much to her but could only go along quietly with her. She led him a long time until they came to a cave in a cliff, and then he saw a big striped tiger lying there who could not lift up one foot.

The woman said to him, "Please begin to heal him." Then the *tuan kung* dropped some spittle on the tiger's foot. He pushed aside the toes and hair of the tiger's foot and looked and saw a pair of scissors that had stuck into the foot. Then he pulled out the scissors and washed the wound with cold water.

That night, when it was dark, the woman said, "Tonight you may sleep here and go away tomorrow." He saw that the forest was already dark, so he did not dare to go. He

therefore stayed with them one night, and next morning the woman escorted him down the mountain. The woman said, "Thank you. This year, at New Year's time, we shall come and wish you a happy New Year."

After the scissors had been removed, the tiger's foot healed. At New Year's time, on the night of the thirteenth, at midnight, the dogs suddenly barked. A woman had come to their door outside. She cried, "Mr. *tuan kung*, Mr. *tuan kung*, thank you. We have a rat here which you use to worship your gods. We are going."

Next morning the *tuan kung* arose and looked. There was a big fat pig outside. Then he knew that the tiger had come to requite him, and he left this song to commemorate it.

A Miao Midwife Delivered a Tiger Baby (705)

In ancient times when we cut down the deep forests to live there the population was sparse, and my grandmother lived in a cave in a cliff in the forest. Several families lived in the same place.

My grandmother was a midwife. Whenever in the cave there was a woman who had difficulty in childbirth, they would have to ask her to go and deliver the child.

One day the old woman went out to gather firewood and suddenly met a big black-striped tiger that was kneeling down below the road terrace, like a cat trying to catch a mouse, and was wagging his tail. When she saw it almost frightened her to death.

But the tiger did not bite my grandmother, and the old woman said to the tiger, "What strange affair have you? Please get up." The tiger then stood up. The old woman again said, "What do you want me to do? You may go ahead first." The tiger led the way in front step by step, and the old woman followed him. When they had gone along awhile, they arrived at a big cave in a cliff, and the old woman saw a female tiger just giving birth. The newborn baby was unable to come out but was caught in the vagina of the mother tiger. Then the old woman knew that it was for this reason that she was called. She then used her hands and extracted the tiger baby. The female tiger licked it clean with her tongue, and both the mother and the baby lived.

The old male tiger then ran away, and my grandmother, traveling alone, went out of the woods and came back home. She realized that she had done a good deed for the tiger.

To their surprise, that year on New Year's

eve the female tiger came with the small baby tiger, carrying in her mouth a wild pig which she left outside the front door. Next morning when they arose and saw this, they realized that the tigress had thus come to express thanks for help in delivering her baby.

*An Orphan Saved an Insect (Lizard) and Secured Gold*⁴⁷ (417)

There was an orphan who had nothing to eat or wear. He went and worked for a Chinese.

One day he went to hoe the dykes of the rice paddies, and he cut off the tail of a lizard. Then he was very sorry for that reptile. So he went and found medicine and healed the lizard and gave it some food to eat.

After he had doctored it several days, the reptile recovered. Then the lizard said to

him, "Your conscience is good. You helped me every day and cured me. Today you reach out your hand, and I will spit out a pearl for you." When he spit it out, it was a gourd seed. He said, "Quickly plant this and let it grow up. In the future you will certainly get food to eat." When he had finished speaking, the orphan stretched out his hand, and the snake spat out a grain of seed for him, and he took it and planted it. Later from that seed a gourd vine grew up.

In the autumn the gourd ripened (yellowed). Then he picked it and broke open the gourd. Inside there were many golden seeds, which rolled out. The orphan took these and bartered them for rice to eat, and it was enough for him to use all his life. So he made up this song to teach future generations that all creatures having life you should treat kindly, and afterward you will certainly receive benefits.

PEOPLE CHANGED INTO TIGERS AND TIGERS INTO PEOPLE

A Miao Changed into a Tiger, or Why Cows Have no Upper Teeth (46)

There is a kind of Miao people who can have two kinds of existence. At one moment they are people and the next moment they are tigers. The way they change is that the oldest son changes into a tiger and the oldest daughter changes into a *lao pien (bien) p'o*.⁴⁸ Some after death change into tigers out of the grave. Others while living change their bodily appearances into tigers.

One time there were two brothers. Their parents were both dead. They lived with their mother's older brother. When they had grown up, one day the uncle went out and they two brought a stool to practice jumping. At that time the uncle had a nest of little chickens, and the brothers would jump once and pick up a chick and eat it raw. They talked it over thus, "When the day arrives that we have great strength, we will certainly eat them (the uncle's family) up." At that time their uncle came back from without and heard what they said and saw them tearing up the chicks and eating them. One of them developed a tail and the uncle killed him. One escaped and said, "Uncle, I have gone. After three years I will return and try out strength with you." He then went away for three years.

One day the uncle went outside to plow

the ground. The nephew had changed into a striped tiger and returned. Suddenly he leaped out of the forest and said to his uncle, "You old fellow, are you plowing the ground?" The uncle lifted up his head and looked. "You truly frighten me," he said.

He made up his mind and then he said to the tiger, "Why do you deceive an old person like me?" The tiger said, "I will not deceive you. No matter what you do I will eat you up at one mouthful (bite). The uncle said, "Don't be in a hurry. In the end I will go into your mouth. Please let me go back and report to my wives, and then I will come back and be your dinner." The tiger said, "I fear that you will not return." He said, "I will leave my cow here to be a witness. How will that be?" The tiger said, "All right, all right." The uncle again said, "I fear that you will eat my cow." The tiger said, "You can tie me to this tree and not release me until you return. Then we will compare strength. What is wrong about that?" He said, "That will do," and he bound the tiger. But the cow was tied to the tree with the tiger. The cow feared the tiger very greatly.

In a short time the uncle went home and brought back his ax and said to the tiger, "Today, my good fellow, I ask you to return to Ntzi's land." When he had said this, he killed the tiger. The cow, tied to the tree, laughed until she fell down, and lost her upper teeth. Therefore cattle have no upper teeth, and it is concerned with the second nephew turning into a tiger.

⁴⁷ Lizards are called insects, snakes long insects.

⁴⁸ *Lao pien p'o* is a Chinese phrase meaning an old woman who changes.

Nong Shioh Changed into a Tiger. His Beloved Wife Used a Plan so that He again Became a Man (111)

Nong Shioh⁴⁹ was an orphan of ancient times. His parents died early. He lived with his uncle and aunt. His uncle and his aunt married a wife for him. His wife was Yang Leo's daughter Nts'ai Mi Ntsai (a girl who was a youngest twin). The age of the husband and his wife was the same, and they loved each other greatly. But Nong Shioh had been formerly deceived by Na Bo Ndzung who changed people's souls into tigers. Daily he went outside and would speak only very briefly. He was afraid that people would find this out and tell it. He did not let his wife know about it and said to her, "When you bring food for me to eat, you must send your dog ahead before you come, and if you do not I am afraid that a wild animal will frighten you."

His wife heeded his words, but it was like this every day. His wife said, "What should we fear in a place that is as bright as day?" One day her husband again went to plow. At breakfast time his wife brought his breakfast and secretly looked to see what he was doing. Her husband was there working carelessly. He then climbed alone to the top of the hill and sighed and wept. He said, "Why is this, oh heaven? In vain have my uncle and aunt used up the wine and the meat (for the wedding) and secured Yang Leo's daughter Nts'ai Mi Ntsai for me. In vain my uncle and aunt have paid out silver money to secure Yang Leo's little girl for my wife. It is truly hard for Nong Shioh to be a human being. I have to be a demon or a tiger."

When his wife heard these words she paid careful attention. Afterward she followed him every day. No matter where he went she went along, hand in hand, and would not allow him to be alone, or to speak wantonly. The husband was helpless and could not go alone (to change into a tiger). All he could do was to bear it daily. His face was yellow (not a healthy red). In less than a year the husband dried up and died. His wife said, "Although he is dead, I am going to watch over his grave and see what he changes into later."

One day the uncle and the aunt carried out Nong Shioh and buried him. At sunset the wife said to the uncle and the aunt, "I thank you, uncle and aunt. When your son

was on the earth, I was under the control of your family. Now your son is dead, and there is nobody to look after me. I am going to leave."

When she had said this she took a torch and went to the grave. She watched it until midnight and then until daybreak. When the sky became yellow on the horizon, and the sky was white in the east, she looked up at the mountain. Suddenly she saw Na Bo Ndzung carrying on her back a bundle wrapped in her apron. She walked unsteadily down from the mountain top. Then the wife hid behind a stump and pretended not to know about it.

When Na Bo Ndzung arrived at the grave, she walked around to the right and to the left of the grave three times, then sat on the foot of the grave to rest, and whistled three times as if to rest.⁵⁰ Then she opened her mouth and said an incantation:

"The mountain road to the mountain creek. Wait awhile and the creek is all red. Never fear that your flesh is rotting in the grave. Never fear because your blood is soaking into three layers of red soil. Never mind that your flesh is filthy. Never mind that your filth enters Bo Na's hemp field, that your blood sprinkles red into your wife's forest or house."

When she had said this she called "Shioh, Shioh, arise. May your ancestors for nine generations and your forefathers for seven generations increase your strength and we go on climbing to the land of the sky horse below the great cliff below the mountain and find food to eat." But the dead person did not arise.

At daylight Na Bo Ndzung went away. She came in the same way three mornings, and three mornings she repeated the incantations, speaking in the same way. Suddenly, at the end of the three mornings, when she had finished the incantation, the wife heard the dead person move about, and then the coffin opened. Then the dead person followed Na Bo Ndzung away. But his wife at this time had gone to sleep. An insect called to her, "Nts'ai Mi Ntsai, get up and pursue." The insect called three times and awakened her. Then she rubbed open her eyes and looked and saw that the coffin had been opened and the dead person had gone. She looked on the ground and saw their tracks where they

⁴⁹ Nong Shioh is said to mean an older brother of a girl who laughs and cries.

⁵⁰ Load carriers or travelers in West China often whistle when they are tired. They believe that whistling rests people.

had gone up on the mountain. She immediately pursued them.

She had not gone very long before she overtook them on top of the mountain. On the mountain was a big black rock. Bo Ndzong asked the man, "Is this a servant of yours? Let us transform her." Nong Shioh said, "No, she is my little sister." Bo Ndzong said, "If she is your little sister, we have a stone that tests bones. You carry her up to that black stone and go around it three times. If she perspires, we will eat her. If she is not your sister she certainly will not perspire."

Nong Shioh did not dare to say much, and he carried her back and forth around the rock three times. The wife perspired on her forehead, but her husband could not bear to have her injured, and secretly used his sleeve to wipe away the perspiration. Then he asked Bo Ndzong to look. Of course, she did not see any sweat.

Then Bo Ndzong said, "You can bring her along with us." They went along together three days, and finally reached the place with a great cliff below the mountain, called Ts'aō T'ien Ma³ (ts'aō² t'ien¹ ma³). They all lived in the cave in the mountain.

A band of tigers carried Nong Shioh into the forest to hunt animals to eat. His wife Nts'ai Mi Ntsai then made an embroidered cloth and sewed it onto his head. Then he went with the tigers for several months.

They started away on the first day of the new year, and now it was already the tenth month. Nts'ai Mi Ntsai lived alone in the cave in the side of the mountain. One morning she climbed to the top of the mountain. Then she sighed and said, "Yo, yo, (jo', jo'),"⁵¹ Nong Shioh has gone and has not returned. The cow day of the cow month will soon be here (the eleventh day of the eleventh moon). He said he would take me back home and make me a warm nest to sleep in. But he has not returned, and I do not know why."

Just after she had said this a tiger came out of a cave in the cliff and said, "Pretty girl, who are you? Are you waiting for him? What are you saying?" She replied, "I said it will soon be the fifteenth of the eleventh moon, and the moon will soon be full. My mother-in-law will come and get me. But she has not come to take me and give me to another husband." The tiger said, "Then I will call him here, but you must recognize him. If you do not, then we will transform you." When the tiger had finished speaking,

he picked up a pawful of earth and scattered it on the mountain above. In a short time tigers enough to cover three ridges came. The woman said, "He is not among these." Then the tiger again took a pawful of dirt and threw it below, then a handful to the right, then one to the left. Then all the tigers came out so that there was hardly room for them on the mountain.

Then she saw a striped tiger that had been scratched with thorns, with some hair on it. On its head it wore her embroidered cloth. She said, "That is my older brother." Then Nong Shioh escorted her out of the mountains.

When they had gone three days Nong Shioh said, "Have you passed over this place?" She said, "This is where I once carried wood." He said, "You may go back. I will not escort you further." On this hill there was a wild bird calling, "Eo, eo" (eu, eu). The girl said, "I am afraid. There is a demon. Hurry and escort me." Then they went forward and he escorted her. When they had gone a little farther he said, "Have you been here?" She replied, "Formerly I carried water here." He said, "I will go no further." The wild bird again cried three times, "Eo, eo, eo." She then said, "I am afraid. There is a demon." He again escorted her until they reached the rear of their home. Then she said, "You and I love each other as wife and husband. But now you are going to part from me forever. This time you have troubled your heart for me. You may rest here a little while and let me go home and roll a pipeful of tobacco for you to smoke before you go." Then the husband said, "Good." The woman returned home and rolled three catties of tobacco into one pipeful, and put it into a big, sand-tempered earthenware pot, and she took a big bamboo tube for blowing the fire, and carried them to him to smoke with. The tiger smoked as he pleased. In a short time the smoke smudged the tiger to sleep, and he fell down on the ground and was unconscious. Then the woman came back and took the ax (wood knife) and cut off the tiger's tail. Then she pushed him into the toilet.

Soon all the maggots in the toilet crawled onto the tiger's body. In a short time Na Bo Ndzong came up behind the house and saw Nong Shioh in the toilet with his whole body covered with maggots. Na Bo Ndzong sighed and said:

"The mountain is black, the mountains are red. Never fear if your flesh is rotten in the ground. Never fear if your blood has dyed three layers of the red sand soil, or if your blood has fallen on the dwelling of

⁵¹ Yo, yo, expresses worry, distress, or sorrow.

your wife and Bo Na Me's (me) dwelling. Shioh, Shioh, (ʃjo·⁵ ſjo·⁵), I call you, but you will not listen to me. Now I do not want you. I will leave you to live with these maggots."

When she had said this, Na Bo Ndzung ran swiftly away. When his wife heard that she did not want him, she went and lifted him out. His eyes opened. Now he had no tail, and he could no longer transform himself into another creature.

That night he shed his tiger skin, and the next day he changed into a fine young man. After this all their lives they lived together as husband and wife.

A Man Changed into a Tiger (115)

In very ancient times there was a husband and his wife. From the day they were married it was actually true that the husband would sing songs and his wife would sing in accompaniment. They truly sang songs very well, and it sounded as good as a flute.

The despicable Na Bo Ntsong (or Ndzung) came and deceived him. The man secretly sighed to himself and shed tears, and on the other hand laughed. In less than a year his body turned yellow and dried up (and died). His family and neighbors all came to help, and intended to help carry him out and bury him. The wife then said, "When he was alive, he was my husband. When he is dead, I am not afraid. Leave him here in the house." Then all the neighbors went away. Only his wife, carrying his baby in her arms, watched over him.

At the end of three days, in the morning, his wife was carrying the babe and started a fire beside the kitchen door to warm herself by. Suddenly in the parlor she heard a noise as though from the coffin. His wife then quickly turned her head and looked. She saw that the dead person was sitting up and had already taken the silk cloth off his face and was eating it. He called in a loud voice, "My wife and child, come quickly and I will change you (by killing, into a demon, a tiger, etc.)." When he had said this, his head wagged back and forth and his body moved back and forth, and he displayed a pair of tusks. He looked to the east and to the west.

Then the woman was afraid. She put her arms around her baby and leaped out through the window. She waited awhile. The husband leaped through the door and shouted in all directions, "My wife and my child." The woman ran into the stronghold and hid.

The husband called this way every day, and other people saw him. When he had called for a day, some hair would grow on his body, and he would call for another day and grow some more hair. When he had shouted for over a half a year his whole body was covered with hair. Then, when his hair had grown out, he did not call any longer but only cried "Miao, Miao." He went into the forest and the woman did not dare from that time to speak of her husband, and others did not hear anybody say that they would see him again (afraid lest he should come).

*The Life of One Who Is Going to Change into a Tiger Hides in His Armpit*⁵² (116)

In ancient times there were two cousins. Both were good in playing the *liu sheng* and constantly went and helped people by playing it during ceremonies. One day when they were at leisure one said to the other, "When you are dead I will come and play for you and you go and see your ancestors." The other said, "I cannot die. After all you come and I will play with you." When the first speaker heard this he did not know whether it was true or false.

One day the first speaker went to buy some wine and put some honey into the wine. Then when the other came he invited him to drink wine. The second drank as he was able. When he was drunk, the first one asked him, "Cousin, where is your life hiding?" He said, "My life is hiding in my armpit." Then the first dare not ask again.

In a short time the second turned yellow and dried up and died. The family asked the first one to come and play the *liu sheng* and he went. On the one hand he played the *liu sheng* and on the other hand he pointed the *liu sheng* toward the dead man's armpits. At midnight, when people were quiet, he played the *liu sheng* and pointed it toward the armpits of the other. Then the other laughed out loud and arose and seized the player. The player ran outside. He ran along, and on the road was a pile of cow manure, and the dead person stepped into the manure and fell down, and his footcloths (slippers made of cloths) fell off into the

⁵² The title of this story was given by the Ch'uan Miao themselves. The Ch'uan Miao, like the Karen of Burma, strongly prefer to say that inanimate things have lives rather than souls, and sometimes this preference is manifested when speaking of animals, birds, reptiles, insects, and human beings.

cow manure. Afterward the others awakened, and the living cousin told them about playing with the dead person. But they did not believe him. He said, "There is proof that everyone can test." They said, "What evidence is there?" Then he led them to see the footprint in the manure, and they also saw that on the foot of the dead person there was manure, and that the foot-glove (slipper) was in the manure. Then they believed that some Miao people are efficient in changing themselves without dying. Therefore the living cousin made up this song.

If Not Permitted to Change into a Tiger, He Would Harm People (117)

There was a Miao family that was accustomed to change into tigers. Generation after generation it was their custom to change. The males would change into tigers, and the females would change into witches (Bo Ndzing, who change people into tigers).

In this generation there was an eldest son who was at an early age bewitched by Bo Ndzing. He lived either at home or in a cave in a forest. His family and relatives knew about this, but they were unwilling for him to go and change into a tiger. But Bo Ndzing came and frightened this family so that they were not happy. Before long he died sadly, and his family thought he was going to change into a tiger and forged an iron band and bound the coffin together, then carried him out and buried him. But the Bo Ndzing disturbed the parents and the wife of this man many times worse (with pains, illnesses, etc.), so as to make them go and bury him elsewhere. If they did not, then another would die and be added to the son.

This family certainly found it hard to bear. They therefore bought another coffin and killed a cow to offer to him. One day they hired many to help them open the grave and take off the iron band. When they had just taken off the lid and looked, they saw in the coffin a thing the size of a cat. Then everybody called out, "Whose cat is here?" Then the creature with one leap escaped and in a moment it was as large as a cow. Joyfully it leaped into the aged forest. Then the people saw that there was nothing in the coffin, and everybody threw on dirt and covered up the empty coffin. Then this family was happy. Now if others discuss tigers, that family does not dare to do so (lest speaking of a tiger cause a tiger to come).

A Soul of a Tiger Ate a Man and Then Changed into a Man Like That Person (472)

In ancient times a Miao family lived in an aged forest. One day the husband said that he would go out and net wild animals. He was eaten by a tiger. Then the tiger made himself look like this man and came back.

When the tiger arrived he said, "Today when I went out, on my buttocks there came a boil so that I cannot sit on the stool. Quickly bring a big jar for me to sit on." Then the woman carried a big jar for him to sit on.

When he had sat a long time, his tail resounded as it moved about in the jar. They asked him, "Why is there a noise in the jar?" He replied, "It is the noise of the pus from the boil on my buttocks running out."

He sat there a long time and went to sleep with the woman. He slept until midnight, then ate the woman. Her brother's wife in the next room heard the sound of chewing. Her brother and sister-in-law were somewhat afraid. Then he called to them, "I am going to come and sleep with you." The wife said, "Older brother, if you want to come, wait until I am asleep and then you can come." The tiger said, "Go to sleep quickly."

When the girl had finished talking, she went and carried a hive of bees and put it on the bed. Then she also went and brought a big stone and put it in her basket. She used the straw she was sleeping on and covered the stone. Then she went outside the door and hid.

In a short time the tiger arose and went into the sister-in-law's bedroom. He then went and touched the bees, and the bees were disturbed. Then he was afraid and receded backward. He did this way all night until day break. But he was not afraid, and from outside of the door he made one leap and with his lips he bit with force. When he bit, he bumped his teeth against the rock. He bumped his head until it broke open, then he roared out loud saying, "Oh heaven, oh heaven, the sister-in-law's conscience is not good. She deceived me and I have broken three teeth. I cannot nourish my life. My sister-in-law, your conscience is not good. You deceived me until I broke three teeth. I cannot nourish my demon life."

The tiger roared until daylight, then he went out holding his head, the blood dripping, and entered the deep forest. Then his sister-in-law came home.

At the time that she came back home, the sky was clear. After she came back home,

she took her beans and every kind of fruit and put them outside the door to dry in the sun. Then the crows and the magpies flew down and ate the beans and the fruit. She took a bamboo stick and chased them. Then the crows and the magpies said, "Sister, do not chase us. Let us eat until we are full and we will go and call your older and younger brothers to come and get you." She said, "Thank you both. Please both eat until you are satisfied. Trouble your hearts to go and tell my older and younger brothers to come and get me."

When she had finished speaking, they ate until they were full, and then they flew away. They flew to that home, and the magpie and the crow called, "Wife's relatives, wife's relatives, quickly go to get your younger sister.

A WIFE CAPTURED BY TIGERS

Nts'eo Mplai Went with Nts'i Ma Niang Ntsai. Tigers Stole a Man's Wife. He Killed the Tigers and Rescued Her. She Changed into a Tiger and again into a Woman (312)

In most ancient times Nts'eo Mplai blew (played) a *liu sheng* made of stalks of hemp. One morning he was playing as he wished, and his wife Nts'i Ma Niang Ntsai was watching. She watched a whole morning. She was cooking a jug of rice, and it burned up.

She said to him, "This morning I watched you, and the rice I cooked can't be eaten." He said to her, "Never fear, cook some more." Then she again cooked, and he again played and she watched. But she paid attention and cooked the rice well, and they ate it. He said to her, "You remain home. I want to go to Ntz'i Di Geo Bi (God's level flat) to play and dance. While you are at home you must not sigh, lest a demon of a dead person come and entice you." When he had said this, he departed.

She, at home, thought of him a great deal. She put a bamboo flute in her mouth and played. She played, "Bo li, bo li, Ntz'i Ma Niang Nts'ai (God's smallest daughter) lives here. Where has Nts'eo Mplai gone? Bo li, bo li."

A tiger heard this and said to his friend, "Listen. Nts'eo Mplai, the boy, has a good wife. Let us go and deceive her."

Next morning she went to carry water, and the tiger took a heap of horse manure and changed it into peaches and left it beside the road. When she saw it she sighed and said, "Ah, it is now the eleventh or twelfth moon

For yesterday the tiger came and pretended to be a man, and ate her brother and her sister-in-law. Only your sister is left. Go quickly and get her. If you don't, tonight the tiger will come again and eat her."

When her older and younger brothers heard this, they then ran to their sister's home. Their own sister sat alone outside the door and was crying. Then they looked inside the house. They saw only some blood on the grass, and some hair. Then they asked their sister, and she told them about it in detail. They were then frightened. They quickly arranged the things in the house and took their sister out of the forest, and she came back and lived all her life with her own family, and thus avoided the terror of the deep forest.

A WIFE CAPTURED BY TIGERS

(winter). Why are there still good peaches here? I wonder if they belong to men or demons." The tiger at one side said to her, "You eat it. It is not a demon's, but men's." Then she picked it up and put it into her mouth. Then the tiger struck her with his paw, and she fell to the ground. She then said, "I will be the wife of the man who takes hold of my hand (and helps me up)." Then the tiger helped her up and he said, "Now I have helped you. You must go with me." She did not dare say much and could only do as he said. She said, "I will go with you, but you must wait until my clothes and my skirts are washed clean before I go." Then she came home and took her clothes and skirts and hung them up in the crevice of the dark cliff to dry. But every day they were not dry yet, and every day the tiger came and urged her to go.

She told the tiger to make straw sandals for her, and in front to put nails in the soles and behind to fix iron heels. Then she went with the tiger.

When she had gone halfway, Nts'eo Mplai was lying asleep at the crossroads. When the tigers saw this, they shouted in a loud voice, "Hey, this thing is still here. We had better eat him up." Then the woman said, "You must not eat him. He is not my husband, but my younger brother. If you eat him, I won't go with you." Then the tigers did not eat him.

But when the woman pinched and seized hold of him, he did not awaken. Then she wound a needle on his garment, in the center in front at the top. She then went away. Later, after she had gone a long time,

he awoke and saw the needle and thread on his garment. He also saw many tiger footprints, and then he knew that the tigers had enticed his wife away.

He went home and ground his sword three days. One day when it was clear he said to his mother, "Let me have your clothes bag to try my sword on." The mother said, "This is what I have kept in order to get a wife for you. But if you want it, you may take it away. Then he brought it out and threw it up toward the sky, and he struck out with his sword and the bag was cut into two pieces. Then he said to his mother, "I also want that steer to try my sword on." His mother at first declined, but later gave it to him. At one stroke he cut it into two pieces.

Later he asked his mother to prepare dinner for him, and she got it ready for him and he carried it away with him. When it was dinnertime, he saw where the tigers and the woman had built a fire. He then saw a heap of ashes, and he used his fire flint to make a fire. When he had a fire, he warmed up his dinner and ate it.

After he had eaten he climbed up on top of a big tree and played on a bamboo flute, "Bo li, bo li, I am pursuing on the road, but cannot find my wife. I do not know where she has gone with the tigers." Suddenly he heard a bird in the woods calling, "Gi li li, giao lo lo, you follow faster. She has gone into the old forest on Ts'ao T'ien Ma (a horse going to the sky)."

Then he came down and went on. He walked until dinnertime, and he again saw an ash pit. He touched it with his hands, and the ashes were a little hot. Then he built a fire and warmed up the biscuits he had brought and ate them. He again climbed a big tree and sat on the top of the tree and took out the bamboo flute he had brought, and played as he had before. The bird again urged him to hurry, and he again came down the tree and went on.

He went on three days, and then he saw a fire burning. When he saw it he took out a biscuit and toasted it to eat. He again chose a tall tree and climbed to the top, and again took out his flute and played. Again the bird urged him to hurry, and he came down and proceeded.

He went on to the Ts'ao T'ien Ma mountain and secretly looked around and saw the woman in a cave making embroidery. Then he climbed up on top of a tree and spit some spittle down, and it fell on her embroidery. She sighed, "E, I have separated from my parents and my husband. I don't know what

strange thing has dropped its excretion on my embroidery. I fear it is not well with me." She spoke this but did not look up, and worked at her embroidery as usual.

He then took his sword and cut the leaves off the tree, and the leaves fell down to her. One dropped on her hand. She then picked up the leaf and smelt of it, and she knew that the odor was that of a sword. She lifted up her head and saw him. Then she said to him, "Why have you come here? At first you would not listen to me, or we would not be suffering today's bitterness. Come on down."

He came down and lived with her a half day. At dusk he saw some birds flying into the forest in flocks, and the cold wind was blowing. She urged him to leave quickly and go for fear that those who eat things raw and drink things cold might come. "You go lest they come." He said, "I am not afraid. By some means or other I will take you along, or else I will not go. She could no longer urge him to go, and took her silk belt and tied it onto the tree up on the cliff, and then he climbed up to the top of the cliff.

In a little while one tiger came carrying a big fat pig. Then he rested and said, "My daughter-in-law, you smell badly." The woman replied, "When you went away and ate your things, what have I had to eat at home?"

In a short time the great tiger also arrived carrying a deer in his mouth. Then he rested as the father tiger had done. He asked, and she answered as before. In a short time her tiger husband came back carrying a female dog in his mouth. He also asked her as the others had, and she answered in the same way. Then none of them asked her anything more, but they all ate up those animals.

The old tiger sat down and called the baby tiger to him and said, "You quickly go out and see if there are any wild animals coming here or not." Then the small tiger leaped out and rolled over and put his whiskers to the ground and made a circle. Then he lifted up his head and called, "Cousin, cousin, quickly come down and visit with us." The father-in-law tiger leaped out and looked at him and called, "Small boy, quickly come down. We have not offended you. Come down and play (visit) with us."

Nts'eo Mplai said, "The vine has tied me onto the tree. I cannot come down." The tiger said, "If you do not come, I will go to you." Then the tiger leaped up, and he cut the tiger into two pieces at one stroke. Then the husband tiger's older brother leaped up, and he struck the tiger once with his sword,

and the tiger died at once. Then the husband tiger went up, and with one blow he cut the tiger into two pieces.

The little tiger said, "I have not offended you. Why are you so fierce? I will also come and eat you." Then the little tiger also climbed up by means of the belt, and he struck it with the back of the sword, and the baby tiger fell down crying out and ran flying away.

After he had killed all the tigers, he came down and told his wife to go away quickly. But she said, "You have no conscience. You have killed all my people. I will not go with you." He said, "If you will not go, I will also kill you." She said, "Do not kill me, but let me go and pay my debts to the demons, and then I will go with you." He replied, "All right."

Then she leaped upon the cliff, and came back changed into a yellow tigress and ran at him to bite him. He cried out, "You animal, your heart is truly wild." He struck with his sword and cut her tail off. He also looked and saw that half of her skirt had broken off.

Then the woman said, "Don't kill me. Let us go back home." They two slowly went back home, and already three years have passed.

A Wife Was Captured by Tigers and Was Changed into a Tiger and again into a Woman, or, Why the Ch'uan Miao Worship the Door (25)

There was a woman named Hmong Ts'i Nts'ai Nyang Tsa⁵³ and a man named Dong Pl'ai Hmong Zwang². These two, husband and wife, were happy and cheerful every day.

This woman was truly beautiful. There was no other girl on earth so beautiful as she. She was an orphan girl. She treated Dong Pl'ai Hmong Zwang as her older brother, but Ngeo Geo had already been married to another man. She came back to visit in the home of Dong Pl'ai Hmong Zwang. They could not find anybody to escort her back home, so they asked Dong Pl'ai Hmong Zwang to escort her home. Dong Pl'ai Hmong Zwang's wife warned him saying, "On your way do not think wantonly nor wrongly judge others. After twelve days I will await you." He then escorted Ngeo Geo away.

When he had gone halfway he said to her, "I have something to do at home now. I cannot go farther with you." She said, "You

need not go then. Wait until I blow on a tree leaf before you go back." The girl then took a tree leaf saying, "Leaves spring from roots. Forests come from trees. If a girl is to be married she must have relatives to escort her. My life is truly hard. Dong Pl'ai Hmong Zwang, my brother, escorting me, suddenly when halfway turns back. This is very hard to bear."⁵⁴

When he heard these words, he could not bear to come back from halfway, and escorted her until she was near her home. Again he said, "I really cannot escort you. I truly have matters at home." She replied, "Can't you go with me? Wait until I again blow on the tree leaf for you to hear before you go back." The woman in the same way again took a tree leaf and blew on it. Her words were like she used the first time. He could not bear it and escorted her home.

Unexpectedly, when he reached her home, he was forced by the brothers of her husband to remain many days so that the date his wife set for him was missed. After twelve days he walked behind the mountain and took out the small bamboo flute he had with him and played on it saying, "A woman had no brother or sister and adopted me as her brother. I was unable to go back home. I fear that my wife has been carried away by tigers or demons." He blew this three times.

The sound actually entered the ears of a band of tigers. The small tigers said, "Older brothers, older brothers, he has a pretty wife. Let us go and carry her off." The older tigers said, "All right, all right. How shall we do it?" The smaller tigers said, "What is hard about it? He constantly plays his flute. We can correctly blow on flutes and quickly go behind his house and hide in the deep forest. We can play like him on a bamboo flute and when his wife comes out to look, we will take advantage of the opportunity and carry her away."

The tigers prepared a flute at once and went to the hill behind her house. Then they played the flute. When the woman heard it she said to her mother-in-law, "My husband has returned. I will go and meet him." The mother said, "All right."

Then she put on her good clothes and went out to wait for her husband. Suddenly, when she got behind the hill in the deep forest, the tigers struck her and knocked her unconscious on the ground. In a moment she re-

⁵³ hmo^Q tsə² nts'ai¹ nja^Q tsa⁵, a beautiful girl called Liu in Chinese.

⁵⁴ The name Dong Pl'ai Hmong Zwang indicates a character like a brass ring so that everybody likes him.

gained consciousness and said, "I will be the wife of the one that lends a hand to me. I will bring joy to the one that helps my feet." As soon as she had said this, the large tiger came out and helped her stand up. She said, "You are not my husband. I do not want you." The tigers then frightened her saying, "If you will not go we will eat your flesh." She then did not dare to refuse and went along with the tigers.

After this the husband came back and asked his mother, "My wife?" His mother said, "She originally said to you that if you went away you must not think wantonly or act wantonly. I am afraid that tigers or demons have taken away your wife. Why didn't you heed her? She has been carried away by a demon tiger." When he heard his mother's words he was helpless. He could only take his bow, his quiver, and his sword, and he sharpened his sword seven days. He said to his father, "Let me have that cow to try my sword on." The father said, "This cow has gotten ready to use as an engagement gift in engaging another wife for you, but if you want to try out your sword, you may." He then led the cow out and with one stroke of the sword cut the cow in two. Then he said to his mother, "Mother, will you lend me your hemp ball of thread to try my sword on?" She said, "My son, if you want it, all right." He then took his mother's ball of hemp thread and threw it into the air. When it fell on the sword it was cut in two. He then said, "My sword is ready, mother, please prepare my food."

On the next day he went forth and found their footprints. After he had searched a half a month he found a heap of dust. He turned it over and looked, and in the center there were still sparks of fire. He then ate his dinner and when he had finished he climbed up a large tree and slept. Then he took his bamboo flute and played it saying, "bo li, bo nyi (bo· li·, bo· ni), above I have left my parents. In the middle am I. Why have I gone into the dangerous deep forest on the mountain? My wife, where have you gone? Why don't I see your tracks?" Suddenly a beautiful bird answered, "A red cow licks a yellow cow and a yellow cow licks a black cow.⁵⁵ Arise quickly and follow their footsteps." When he heard this voice he arose, turned around, and started away.

He followed into a great dangerous forest. He saw many tiger hairs sticking to the leaves and twigs in the forest. The dreadful sound

of the north wind shrieked, but he did not fear at all. He again climbed to the top of the highest pine tree and slept one night. The next day he got up very early and raised his head to look. He saw on the big shadowy dark cliff on the opposite side the fierce band of tigers coming out to find food. His determination to find his wife stirred him greatly. He crawled along toward the large cliff. He went along until noon when the sun was at its zenith, and arrived at the cave in which was the tiger's lair. He raised his head to look, and saw his wife in the nest making embroidery. He wended to fly down the cliff into the cave, but he could not go down because the cliff was high.

He then took his sword in his hand, cut off a tree leaf and threw it down, and it struck the embroidery his wife was making. His wife saw it and smelt it. She said, "This thing is much like a leaf cut off by my husband." She did not look up, but continued her embroidery as usual. He spat once onto her embroidery, and weeping she said, "I, Hmong Ts'i Nts'ai, am separated from my parents above, in the middle I am separated from my husband, and have come to hide with these tigers in this forest. Why does a bird let its droppings fall on my embroidery? Is this because things will go wrong with me?" She did not arise, but continued to make embroidery as usual. He again spat, and it fell on her hand. She knew this was human spittle and looked up and actually saw her husband. She asked, "Why have you come? He said, "Truly it is in search of you." He added, "I am going to come down." She replied, "Right."

They took their belts and tied them together, and he tied them to his body and swung down by them into the mouth of the cave. The two then talked. When night had come and the sun was falling behind the hills, and the flocks of birds were returning to their roosts, she said to him, "You quickly go away. My workers (tigers) are about to return." He replied, "I am not going." She said, "I am afraid that if you do not go they will come and injure you." He replied, "Should a brave man fear birds and animals?" She was then helpless and said to him, "Give me the sword you have in your hands." He then gave her the sword which he held. She took the sword and drew a circle on the wall of the cliff and said to him, "You fly and take refuge in that cliff. Wait until winter when the tigers are asleep, and then come down and visit several days. Let us not lose our affection for each other."

⁵⁵ A way of courting or showing affection.

Just as they had finished speaking they heard an approaching like that of horses. He then knew that he could not oppose them, and leaped into the circle on the side of the cliff. The large tiger carried a big yellow cow in his mouth. He smelt all around and asked, "My daughter-in-law, why does it smell so in your home today?" She said, "Father-in-law, you went away and had very good things to eat. I remained at home with a mouth so dry that my lips could not move. That is why there is an odor." In a short time the mother tigers and father tigers and children and older brothers and younger brothers came back in a group. They all said to her, "You smell much with a human odor." She said as before that she did not know about it.

She waited until the time of winter cold when there were icicles and all the tigers had gone to sleep. Then she took her embroidery needle and pricked the skins of the tigers, but each one was sound asleep and was entirely unconscious. Then she called him down and the two conversed. They spoke a few sentences, and then he took his sword and killed a tiger, but she did not know it. He continued to talk and to kill until all the tigers were killed. She wept and said, "You are really without goodness, and have killed all these people. I will not go with you." He said, "If you will not go, I will also kill you." She said, "You must not kill me. Let me go into the cave and pay my debts to the demons before we go." She immediately went into the cave and changed into a large yellow striped tiger, and with mouth open and extended claws she clutched at him. He took out his sword and said to her, "Let your body be divided into three pieces if it is long or two pieces if it is short." She said, "You must not kill me. Wait until I have finished paying my debts and I will go."

She returned into the cave and changed into a pretty woman, and the two walked together. When they had gone halfway she said to him, "Now I still want to pay debts to demons before I can go with you. Otherwise I can hardly stay with you." He said, "All right." She said, "Now you dig a pit for me thirty feet wide and three feet deep and cover it with nettles. I will lie down inside and you bury me with dirt. After seven days, expose me and look. If I look fresh as far as my feet I will certainly be alive, and otherwise I will surely be dead." He prepared everything, and the woman lay down in the center. After seven days he exposed her and looked. She had turned into a heap of fine manure. He ceased looking at her

and boiled some porridge to eat, intending to go home and eat it. He wept as he cooked it. He cried himself to sleep and heard the porridge saying to him, "Ging ging, gong gong, your face has swollen from crying. Ge (ge) ge, qwa qwa, your face is large from weeping." This sound entered his ears, and he dared not cry any more. He again went and opened up the grave and looked. He actually saw the woman lying there with her face as beautiful as a peach blossom. The woman then said, "You are still here?" He said, "I am waiting for you." The two arose and ate, then returned together.

When they reached their home, their parents could not recognize them. That evening their parents were just killing a cow and playing the *liu sheng* and beating the drum in a Tso Chai memorial ceremony for them. Their father went to make offerings to them and said, "Hai (Xai), ah, hai, hai, hai" (meaning here, here, here, come my son and eat). He then wept awhile with tears flowing. The son replied from not far away, "Hai, ah, hai, ah, your son is still living." His father said, "You guest, when my heart is in pain and I am calling my dead son, why are you imitating me?" He replied, "Old man, you are not good at making offerings. Bring them here and I will teach you." The old man said, "All right," and invited the son to teach him.

The son called on the ancestors beginning several generations back up to his own name, then took the offerings and ate them. The aged parent said, "There is still my son, Dong Pl'ai Hmong Zwang." The son then knelt down and said, "Father, why are you thus? I am your son." The father said, "My son, just remember that you were gone several years and could not come back, and because of this I have burnt a soul for you. Now, never mention that. You are here. Your wife?" He replied, "She has also come back, but she cannot enter this building, and sleeps in a cornpile beside the house." The father said, "Quickly call her back here."

When the family heard these words, they were very happy indeed and sent some women to welcome her. To their surprise, when she came to the doorsill and one foot had entered the house, and she still had one foot outside, she could not lift her second foot inside. Their father and mother then vowed to offer a pig to the door before she could get into the house. The reason the Ch'uan Miao now worship the door is that that daughter went and returned (and this had to be done before she could enter the house).

HELPFUL TIGER FATHERS

A Miao Was Transformed into a Tiger. The Connection between Heaven and Earth Was Severed (66)

There was a certain man whose family all died, and only he, an orphan, was left. He had nobody to depend upon. His uncle and his aunt took him home to live with them. But they mistreated this orphan. Daily they made him plow the fields.⁵⁶

One day when he had plowed all morning he wept and said to the female cow, "Mother cow, mother cow, is the grass you are eating bitter? They eat boiled white rice. I eat the roots of bitter vegetables and bitter buckwheat. When I have finished my work, it is harder.⁵⁷ How long must I suffer hardship? After suffering hardship, I must still suffer more hardship." He then wept.

Unexpectedly his father, who had died three years before, answered him from the edge of the forest saying, "My son, Zia, go with me." He then ceased crying and controlled his voice and asked, "Who are you, a person, or a demon?" "Truly I am not a demon, but I am the father who begot you." The son said, "What evidence can you give that you are my father?" The father said, "Don't you remember? When I died you put a bracelet on my arm. This can be a proof." The son said, "Stretch out your arm for me to see." The father then stretched out his tiger's hand for the son to see. On his arm was a silver bracelet. The son said, "This bracelet is truly the bracelet which I put on your arm when you were buried." The father said, "Quickly drive your cow back to your uncle's and come here. We two will go." His son took the cow and the plow home. He tied the cow in the corral and said to his uncle and his aunt, "Now I am going with my father. Don't be afraid." Then he went away with his father to the cave called Ts'ao T'ien Ma (heavenly horse image).

Daily the father went and killed animals for the son to eat. The father ate raw meat, but the son could not eat it. The father then held the meat under his armpit to warm it, and then gave it to his son. It was daily thus

⁵⁶ This story is about a Miao father who was transformed into a tiger in order to save his son. He urged his son to marry a wife. He also gave his son some silver. The son received an order from Ntzi to go to heaven and play the *liu sheng*. Later the son and his wife were separated forever.

⁵⁷ It was harder because he must do more work.

for one year. The father said, "I want to engage a wife for you." The son said, "I am young. I do not want a wife. Wait a few years longer before I marry a wife."

After another year the father said, "Now can I secure a wife for you?" The son said, "I am truly very young. I don't want one. Wait several more years before I get married." But time flew rapidly, and two years of life passed by. Then the father again urged him, "My son, I want to get a wife for you. I want to go." The son said, "Father, wait a year longer before getting me married."

Well, another year passed by, and his father took him to a big Miao stronghold and went on a moonlight night to choose a bride. He spent half the night choosing when the son said, "Although these girls are good, I do not want them." The father said, "We will go ahead to the stronghold beside the forest." When they arrived the father said to him, "This time you must make up your mind and I, your father, will go and help you marry her."

At this time the moon was shining from on high, and all the young women in the stronghold were laughing and talking in a very interesting way. The boy went into the cool shadow and with fixed eyes looked at the women and girls. The father asked, "In that group of fine girls up there, which do you want?" The boy answered, "I do not want those fine girls. I only want that ugly girl on the left. She is very efficient in preparing hemp for making thread. She does not talk much." The father said, "You go away quickly and I will help you." The son said "Yes" and departed.

Then the tiger roared loudly. He actually frightened the women so that they ran away. Only the ugly industrious girl was left behind. The tiger picked this girl up in his mouth and carried her away to be the wife of his son.

After they had lived there three years, the father wanted them together to visit her parents. The father said, "Now my children must return to the girl's parents' home as guests." The son said, "We will go, but we have no presents to take along. How can we go?" The father said, "My son, quickly comb your hair and wash your face and I will go and find some."

Just after he had said this the father went into the streets, and from the mouth of the upper street he roared three times so that he frightened away all the people in the

stronghold. He then sprang into the street and carried back to the cave one of the butcher's fat pigs. He also went and took a sack of rice from the rice market and brought it back.

That night the father told his daughter-in-law to quickly make biscuits so that they might return on the morrow to her parents. The daughter-in-law again said, "Father, have you forgotten the presents you should give?" The father said, "Yes, you still want wine." The son said, "Yes." The tiger again went along the big road and waited. He saw a person coming who was carrying strong wine. He waited until the person came up to him and then roared loudly and frightened the person away. He then carried the wine back home.

That night the parent said, "Children, tonight go to bed early. Tomorrow go to the home of the wife's parents." The son prepared all night, and in the morning he arose. The tiger said to his son, "You may go." The son said, "Father, we do not dare to go lest on the way the Chinese come and frighten and rob us." The tiger said, "Don't be afraid. You two go in the middle of the road and I will walk in the forest beside the road. If anybody comes to frighten you, I have a way to manage."

Then they started. When they had gone halfway, a group of Chinese came along and frightened them by shouting and said, "Miao girl, lend us some of the biscuits." They replied, "Sir, these are to carry to give as entertainment presents, and they cannot be given to you." The Chinese said, "Is that so? We will beat you to death." Then the son called out, "Father, father." Then the tiger in the edge of the forest quickly answered, "Miao, Miao." The Chinese then said, "Little brother, we were deceiving you and do not want your things. You go on quickly." Then the two proceeded forward.

They again walked on a while and met another group of Chinese. The Chinese said, "Young woman, give us your wine to drink." The daughter-in-law replied, "We are unwilling because we want to carry our wine back to my father's house to entertain guests with, so we can't give you any. The Chinese said, "If they talk this way, we can take this Miao woman and carry her away." The son again called loudly, "Father, father, father." The tiger immediately answered with a loud voice, "Miao, Miao, Miao," and actually frightened those hated people until they rolled down the precipice. The two paid no more attention and proceeded.

They went on until it was nearly dark when they reached the home of their parents. The tiger then said, "Now I will not go inside with you because my body is very dirty. But tell your father-in-law that you want to give me the wine that is in the white vessel." The son said, "I understand." But the daughter-in-law did not understand what this white pot was, and secretly asked her husband, "What is a white pot of wine?" Her husband said, "You must give the white dog of your parents to him to eat and that will be all right."

When they heard his father say this, they separated from him and went into the house of her parents. When they arrived the family was just observing the memorial ceremony for the girl,⁵⁸ playing the *liu sheng*, beating the drum, and making offerings. When they went in nobody greeted them. They said, "It is dark, and we must lodge in your house." The bride's folks did not refuse and said, "If you two spend the night here, it will be all right. But since we have many guests, please sleep in the cow shed below. Will that be all right?" They said, "If the host is pleased, that is all right with us," and they spent the night in the cow shed.

At midnight the bride's father sent his little daughter to the cow pen to visit. The bride then toasted some biscuits and gave her some to eat. The woman then said, "My dear sister, do you recognize me? I am your older sister. Inside my room, by my bed, under my pillow, was my mouth-harp. Did you pick it up?" The little sister said, "I did not pick it up. You wait here until I go back and ask mama." She went back and told her mother saying, "Mother, that couple in the lower cow pen is our older sister." Her mother asked, "What older sister have you left? A long time ago she was carried away and eaten by a tiger." The little sister then said, "Mother, if you do not believe it, you go down into the cow pen with me and see."

Her mother then went with the little girl into the cow pen. When she had reached the cow pen the bride gave a biscuit to her mother to eat and said to her mother, "Eat a biscuit, my mother." Her mother asked, "Who are you, that you call me mother?" She said, "Mother, I am truly your daughter who was carried away by the tiger in his mouth." When her mother heard these words, she wept loudly. Then the mother and her daughter embraced each other, and they both

⁵⁸ The memorial ceremony called Tso Chai in Chinese.

wept. Then the mother invited them both into their home.

The father could hardly recognize them. He asked, "Did only you two come back, and did anybody come with you?" The daughter said to her husband, "Where is your father who escorted us here?" Her father said, "If the relative-by-marriage came with you, where is he?" Her husband said, "He is outside." The bride's father then asked, "Why is he outside?" The daughter replied, "He said that his body was very dirty. But he told us that he wanted my father's little white dog to eat." Her father said, "All right. You two quickly give it to him." The daughter then took the dog and tied it in the forest. At midnight the tiger came out and ate the dog.

The girl's father told her to go and invite her father-in-law to come in. The girl then called, "Please come, father-in-law, my father told me to invite you into the house to talk and rest." The tiger then said, "He knows we are related. You quickly go back and bring some of your chickens, pork, rice cakes, wine and cooked eggs and give them to your guests to eat, and request them to quickly depart, and then I will go into their house." The daughter-in-law then said, "I will obey." Then they two returned to their father's house and took all the things they had brought and gave them to the guests. The guests then departed.

When the guests had all gone the bride's father said, "Now that day is dawning, you may go and invite him to come." The couple then went to invite the tiger to come in. But the tiger was drunk from eating the dog and had fallen into the fire pit and was asleep there.

When daylight arrived, a neighboring Chinese woman came to get some fire to start her own fire with. She saw the big striped tiger sleeping at the edge of the fire pit, and was afraid to go into the pit to get fire. She opened her mouth and said, "Why is this striped thing here?" This family did not dare to say anything to her until she had taken some fire and gone away, when the tiger awoke and said, "This woman is detestable. I am going to go and play with her a little." When he had said this he went out and ate that woman, and then he returned and warmed himself by the fire.

That night the tiger said to his son and to his daughter-in-law, "Now I am not able any longer to live with you. Tomorrow you two may go to that big tree across there and dig beneath it. You will certainly see three white hairs and three yellow hairs." The couple

then said to the wife's father and mother, "We have been here a long time. Tomorrow we will certainly depart." Her parents understood and did not detain them.

That night the girl's father and mother arose and killed a chicken and cooked rice for them to eat. Then they left their parents and went away. When they had reached the forest they found three white hairs and three yellow hairs. Then they dug down at that spot. When they had dug down just a little way, they picked up three large jars of gold and three of silver. Then they took the gold and the silver and carried it back to their cave. From this time they had an established home. The old father then ascended to paradise.

The husband and his wife had unconsciously became old. The very ancient Ntzi⁵⁹ wanted to make offerings and asked the husband to go up (to Hades) and play the *liu sheng*. The husband said to his wife, "Now I am very old and cannot walk. I must lie on my bed before I can depart (for paradise). He said to his wife, "When I am sleeping, you take my big *liu sheng* and put it at my pillow. When forty-nine days have passed, my *liu sheng* will certainly resound from the empty spaces above. You must open the door and look at me."

When only half the time had passed by, the younger sister in this stronghold came to grind meal and heard the sound of the *liu sheng* in the air and said, "My older brother is very old. Why should he have to do this hard work (dancing and playing the *liu sheng*)? It is pitiful." She then went secretly to her older brother's bed and lifted up his bedding and looked at him. She saw sweat like water on her older brother's face. She then took her skirt and wiped off the pearls (sweat drops) on her older brother's face. Alas, when she wiped in this way the skin on her brother's face came off and his sister did not dare to look. For forty-nine days his wife waited anxiously for him. After the forty-nine days had passed, he still did not come. His wife could wait no longer and pulled off the bedding and looked. She saw that her husband had rotted, his face had decayed, and he was black like smoke. His wife quickly hurried after him to the land of Ntzi. She reached Ntzi's place and searched for him several days, but could not find him.

One day she suddenly saw two butterflies flying to carry water. She asked the butterflies, "You two girls, have you seen my hus-

⁵⁹ ntza, the highest god.

band or not?" The two butterflies replied, "We do not know anybody else excepting Ntzi's teacher of the *liu sheng*. Now he cannot return home." His wife said, "That is good. That is my husband. Please tell me, young ladies, where is he now?" The two said to her, "He has gone to the stronghold on the big mountain ahead for a walk. He comes back once a day. He will go through the oak forest over there. He is just about to return. You'd better quickly go ahead and wait for him."

When his wife heard this she was very glad. She went into the forest ahead by the big road where sheep were pastured, and hid where she could watch. In a short time she heard the sound of her husband coming and playing the big *liu sheng*. She waited, hidden, until her husband came in front of her and she grabbed her husband. She then said, "My husband, why have you been here so long and not returned home? What do you want me to do?" Her husband then said to her, "It is certainly not that I wanted to come here, but it is because you people injured me."⁶⁰ His wife said, "When you have such strength, how can you say anybody injured you?" Her husband said, "Don't you believe me? We two can make a trail in the grass here." His wife said, "All right," and the two walked in the grass.

When her husband walked in the grass, the grass did not bend over a bit. When his wife walked past, she tread down a path. His wife said, "This is not enough for me to believe. After all, you must go back home." Her husband said, "In front is a pool of thin mud. We can walk on it." His wife said, "Yes, go ahead." Her husband walked about once on the mud, and the mud did not move a bit. As soon as his wife stepped on the mud she got stuck in it and cried out loudly. "Take hold of me, take hold of me." Her husband then pulled her out and he said to his wife, "Now I cannot go again with you down to earth, for I am a spirit."⁶¹ You go back quickly and take my decayed body and bury it under the dirt in peace."

His wife then wept loudly saying, "This is undesirable, it will not do at all. You think. Your sons and daughters are many, and you have many fields and animals. How can I take care of them?" Her husband answered, "You can't blame me. I cannot enjoy you. Give me a sickle and let us go." His wife then gave him a sickle and he said, "I will

cut the *yin* and the *yang* roads in two.⁶² lest descendants hereafter be able to see each other."⁶³ When he had finished he cut the *yin* and the *yang* road and cut it in two. He then became invisible, and his wife went home weeping and with an aching heart.

When she reached home, she saw that her husband's body had given birth to many maggots. She then told her sons and her daughters to take his body and bury it in peace.

After this people in Hades could not see people on earth, and people on earth could not see people in Hades.⁶⁴

A Father Changed into a Tiger and Helped His Son Get a Wife (128)

On a clear day the bitter bamboo grew up in the grove and the *ban chuh* bamboo sprouts grew on the roots of the *ban chuh* bamboo trees. The time and the years force me to transform into a tiger. The time has already come for Ndzeo Dai's⁶⁵ Gi Je Gai P'ong,⁶⁶ and this year he must go and change into a tiger, and the year is also the one for him to go and change into a demon. When he had changed into a demon, he started to that family to grip Ngeo Va⁶⁷ under his armpits and bring her for his son to use.⁶⁸ Then he changed into a tiger and went into the girl's house and took her under his armpits and took her to his son for a wife. When Ngeo Va arrived, she wove cloth on the loom. Her husband Ndzeo Dai was still not as high as her waist.

Ndzeo Dai jumped back and forth and laughed and smiled at her. But Ngeo Va hated him like the bitter medicine Huang Lien (*coptis teet'a*, Wall, a bitter medicine). She wept about it. When she wept she disturbed Ndzeo Dai's mother's liver.⁶⁹ Ngeo

⁶² Severing Hades or paradise and this world.

⁶³ So people on earth cannot see those in Hades and vice versa.

⁶⁴ In this story and in the minds of the Ch'uan Miao, the *yin* signifies Hades or paradise, the land of the departed souls, and the *yang* signifies this world. The Ch'uan Miao believe that people in Hades can see people on earth and that people can change into tigers and other creatures.

⁶⁵ Ndzeo Dai means a small son who is a husband.

⁶⁶ Gi Je Gai P'ong means a father whose mouth and teeth are large and strong.

⁶⁷ Ngeo Va means tile girl, a girl as fine as a tile.

⁶⁸ The Ch'uan Miao regard the wife as a servant of the husband, and therefore speak of the wife as one he uses.

⁶⁹ It is believed that disagreeable things may injure or disturb another's liver.

⁶⁰ When his sister wiped his face, otherwise he could have come back to life.

⁶¹ The word means spirit breath.

acted like pepper and affected like pepper the heart of the boy's mother. Then the mother said, "Ngeo Va, if you want to go you may."

After three years had passed by, Ndzeo Dai had grown up, and then after six years Ndzeo Dai became a man. Ndzeo Dai was good at plowing and following the plow. The mother said, "If my son Ndzeo Dai farms a field of one mow, then we have enough to eat. When he has planted the dry-field rice or the water-paddy rice, then I have food to eat (he is a good farmer).

One day the Miao Bi Tsu⁷⁰ conducted the flower-altar ceremony, and this girl Ngeo Va dressed all over her body in fine clothes and went there to visit. Ndzeo Dai (*nd²au² Tai⁴*) also dressed in fine clothes and went there to have a good time.

In that home Ndzeo Dai began playing a tune on the *liu sheng* and was going to the front of the house. Ngeo Va wept until she shed tears. Then Ndzeo Dai again played a tune on the *liu sheng* and went toward the front of the house. Ngeo Va again wept and stumbled and fell. She sighed and said, "Ze (že), I would like to be a shoe (ingot) of silver. If I could be put back into the melting pot again, I would like to go back and be used by him (married to him). I would like to be like a pick which is worn out, which can return to the blacksmith to be made over, if when I came back I could be his wife."

Her weeping and sighing was heard by Ndzeo Dai's father. Not long after Ngeo Va became ill and became yellow and dried up. Then that family held funeral ceremonies for her three nights and days and then carried Ngeo Va out to bury her. Ngeo Va's grave ditch was behind the grave.

One day Ngeo Va stood behind the grave. Ndzeo Dai's father, Gi Je Gai P'ong came with his body covered with striped hair. He came from Ntzi's bend. Ngeo Va stood below the moon. Ndzeo Dai's father changed so that his whole body was covered with striped hair (into a tiger) and he came from Ntzi's place. His mouth was as big as a peck measure. His whiskers were as large as a sifter. When he came he escorted Ngeo Va to the edge of the field. He then again escorted her to the center of the field.

At this time Ndzeo Dai came to plow. He plowed up to the edge of the field, and heard the breath of that tiger. Ndzeo Dai again plowed to the center of the field and smelt the odor of the tiger. Ndzeo Dai again plowed to the edge of the field and saw the

woman standing at the edge of the field. Ndzeo Dai again plowed back to the center of the field, and he saw Ngeo Va standing in the middle of the field. Then Ngeo Va opened her mouth and said, "Now I have come to be your wife. I have now come to be your servant." Ndzeo Dai said, "I do not know whose wife you are or whose servant you are." Ndzeo Dai also said, "I do not want you." Ngeo Va said, "Don't you want me? I will call my father(-in-law) here and we will talk about it. I will call my father (-in-law) and we will discuss the matter." He said, "If I tell you to call him, you can't find a father to call."

Then Ngeo Va clapped her hands and called out "My father." Then Gi Je Gai P'ong came down the mountain ridge. His mouth was as big as a peck measure and his whiskers were as large as a sifter. Gi Je Gai P'ong said, "Ngeo Va has now come to be your wife, to be your servant. You two wait a day until the Miao below hold memorial services on the flowery altar, and if you two go together it will be well."

Actually on that day on the plain below a Miao family was using the flowery altar for memorial services. Ndzeo Dai prepared good clothes for all his body and went. He played the *liu sheng* and went toward the interior and his wife did not cry. He then played his *liu sheng* and went toward the door, but his wife did not faint away.

Ngeo Va had left a small baby in that family,⁷¹ and the baby stretched out her arms to her mother and touched her mother's breast. Then Ngeo Va embraced the child in her arms. Then the other husband stamped on the floor and said that she was his wife. Ndzeo Dai said, "How can she be your wife?" He could not give any reason. Then he told Ndzeo Dai to speak. Ndzeo Dai said, "I have commemorated the souls of my own ancestors. I have not wrongly made offerings to the ancestors of others. My father Gi Je Gai P'ong gave Ngeo Va to me for a wife." Ndzeo Dai also said, "If you do not believe it, I will call my father here to speak and explain to us."

He told Ngeo Va to call, but she could not think of a way to call him. Ndzeo Dai then clapped his hands and thus called his father. His father Gi Je Gai P'ong then came running along the mountain ridge. Then Ndzeo Dai again called three times, and his father came on down. His mouth was open as large as a peck measure and his whiskers were as

⁷⁰ A Miao living halfway up a hill.

⁷¹ Apparently Ngeo Va had been remarried into another family and had given birth to a child.

large as a sifter. Then Gi Je Gai P'ong said, "My Ngeo Va has been given to Ndzeo Dai to use. My Ngeo Va has been given to Ndzeo Dai for a wife. You say that my Ngeo Va is your servant. You also say that she is your wife. Didn't your wife die in your home? Didn't the woman you were using die in your house? Then you held memorial services for her three days and three nights before you carried her out and buried her. At that time the older brothers helped you by holding onto the ropes, and the younger helped by lifting the coffin. Now you say Ngeo Va is your servant and your wife. Now in the aged forest I will make a big nest for you to see." Then he called his son and Ngeo Va and went away.

Afterward Ngeo Va and Ndzeo Dai went wherever they pleased as companions, and nobody dared to deceive them, and all allowed them to go and visit (play) together as they pleased.

The Father Changed into a Tiger and Came Back and Secured a Wife for His Son (182)

There was a father who died and changed into a tiger. He then returned home.

That night the moon was very bright. The father came back and took his son to the other side of the mountain to the fortress of Yang Bo Tü of Yang Glai (a hillside not very steep) in order to select a wife. When they had arrived the father said to the son, "Both of these homes have daughters. You may look at them and see what family's daughter is best, and then I will get a wife for you." His son then went with him.

They walked until midnight when the father said, "What family's daughter do you consider best?" The son said, "The daughter of Yang Bo Tü, Nts'ai Min Ntsoh, is the best." The father then helped him to marry her.

He waited until the girl was actually walking in the moonlight, and then he carried her off to be the wife of his son. He carried her away into a cave. The father said, "You two may live here and let me go outside and find a pig for you so we can use it in calling the people to proclaim the marriage."⁷²

At that time the wife and the husband lived in the cave. The tiger father went and killed a big fat pig and brought it back. He put it down at the mouth of the cave and told

his son to clean the hair off and cut it up. He worked half a day and had not finished it.

The tiger said, "Haven't you any strength? Let me rest a little and I will prepare it." The father went away a little while; then he used his tongue and licked the pig, and the pig was soon cleaned. He also used his sharp teeth and divided the pig into two parts. He then said, "You may take the intestines and throw them beside the creek and let me come and eat them." When he had said this they threw the pig's intestines out for the father to eat.

The father again said, "You have no rice to eat. Wait until I bring some rice for you to eat." When he had finished saying this he ran into the forest and hid. When those who were selling rice were passing by he leaped forth and scared away the rice merchants. He then carried the bags of rice in his mouth into the cave. He said, "You live here now. Money and clothing are hard to find. Wait until I go again and get these ready for you." After he had finished speaking, he went several times to find them. He then brought back other people's money and clothing. From this time they had everything they needed.

The tiger said, "I will now go and carry lumber and close up the mouth of your cave. I will go away again." When he had said this, he went and carried lumber and closed the mouth of the cave, and he went outside.

Then he said, "If anybody scares you here, you may beat my big iron cooking vessel and thus cause my ear to be warm, and then I will come back and look after you."

Unexpectedly, when he had been gone only about half a month, another fierce tiger came and tore away the boards at the mouth of the cave. When they saw that a fierce tiger was coming, they took the iron cooking vessel down from the stove and beat it. Then the father's ear became warm and immediately he came leaping and roaring back.

The fierce tiger knew that he could not oppose the father, so he fled away. When he arrived and saw the danger, he could not let them live long in that cave. He then said, "Now I am old. You may go and live with your wife's parents. I cannot constantly protect you lest some other terror come and frighten you." The father also said, "When you go I will escort you to that home. If the father-in-law (of the son) scolds you, come out and call me." The father said, "You may start. You go in the center of the road. I will go beside the road."

⁷² The pig will be killed and eaten at the feast.

They started on their way. In less than a day, they arrived at the home of the bride's father, Yang Bo Tü. The wife of Yang Bo Tü loudly scolded them and did not want them to live there. Then the son slowly walked out and called his father. Then the father quickly went to the home of Yang Bo Tü. Then he roared like a tiger saying "Miao, Miao, Miao, I am going to eat people." Then Yang Bo Tü and his wife came out and urged him not to be angry. The tiger then answered, "If we can arrange this marriage properly, I will eat two people (you and your wife). If it cannot be arranged, I will eat three people" (adding the bride).

Then Yang Bo Tü asked the bride and the groom to speak to him. Then the tiger ceased to be angry and said that he wanted to drink a cup of wine. The Yang family then gave him their dog to eat. When he had eaten, he said to his son and to his daughter-in-law, "Now I can cease to worry. You now have a place to live. After I have gone, if you have any trouble and you want to call me, you can use a hatchet and beat the iron cooking vessel, and I will come and help you."

For this reason the Miao, when there is no special occasion, will not permit anybody to use an ax or hatchet and beat an iron cooking vessel.

THE ECHO AND THE TIGER

The Echo Deceived the Tiger (47)

In ancient times the creature that was most able to deceive people was the echo. One year the echo and the tiger were good friends. The echo said to the tiger, "I am your young cousin. Today I will escort you to trap on the hills." The tiger said, "Trapping, I am naturally expert in that. Why do you need to take me out?" The echo said, "If that is so, it is well." That day the two together went to trap on the hills. The echo said, "Can we two set up board traps?" The tiger said, "How can we set them?" The echo said, "I will set them on the tops of trees, and you set them beneath the trees." The two of them then carried the traps out and set them. On the next day before daylight the echo went out to take a look. His own trap had caught a small bird. The tiger's trap had caught a big wild boar. He then took the small bird down and placed it in the tiger's trap and took the wild boar and placed it in the top of the tree.

At daybreak the tiger came and called, "Let us go and see if the traps we set have caught anything or not." The echo replied, "Let us go." They started at once. The tiger arrived first and took the small bird. The echo then climbed to the treetop and took out the big wild boar. When the tiger had eaten up the bird he said to the echo, "Give me some of your wild boar to eat." The echo replied, "If you will come here beside the creek, I will give you some to eat." The echo then smeared some of the wild boar's blood on a big rock, and told the tiger to go and eat the stone. But the tiger was unable to eat the stone. The echo then said to the tiger, "If you can't eat it here, take it home and put a large cooking pot on the stove and tell your wife and children to sit around the stove and look at

the cooking. Bring the big pig (the big rock painted with boar's blood) and let it drop down from above and break to pieces, and then you will be able to eat it."

The tiger obeyed him and ordered his wife and his children to sit by the stove and await the meat they were to get. To their surprise, when he dropped the big, blood-covered rock down from above, the whole family of tigers was burnt to death (by the scalding water) and became meat. The tiger then thought, "This is not the fault of the echo, but it is because I coveted meat to eat."

The tiger said, "I will again ask the echo to do some good deeds and find a good place to bury my wife and children. But the tiger did not know that the echo was devoid of conscience. So when he asked the echo, the echo did not refuse, and at once came to help him bury them. At daytime he helped him bury them, and at night he brought the dead tigers and left them at the mouth of the tiger's cave. Next morning the tiger arose to open the door, and saw all the dead tigers where they had rolled in. It frightened him and he quickly ran again to the echo and the echo said, "No, they still want to eat some of your fat pig."⁷³ The tiger said, "Then I request you to trouble your heart and quickly kill my fat pig to offer them lest they be unsatisfied and frighten me." The echo did not decline at all, but took the pig and killed it to eat. The tiger, then, after offering it to the dead tigers, gave the fat pig to the echo for his pay. Then the echo again took the dead tigers and buried them. At night the echo again brought the dead tigers back.

The third morning the tiger again went

⁷³ Each Ch'u'an Miao family has a special fat pig to be killed on rare and special occasions.

and opened the door, and the dead tigers again rolled into the cave. The tiger ran to ask the echo who said, "Because their minds are not yet satisfied, they now want your big cow." The tiger then took his cow to be sacrificed to the dead. The tiger's home then had nothing left, and the echo took the dead tigers and sold them all. After he had sold them he returned and deceived the tiger. He said, "This time they are well satisfied and have also again become alive. If you do not believe it, you can come and see." When the tiger heard that they were alive, he was very happy and went with the echo to look. They walked into a deep forest. There was a big bees nest, and the bees were humming "ong, ong, ong (oŋ)." The echo said to the tiger, "Listen. They are alive again and thank me." The tiger went down the cliff and rubbed the bees nest with his hand and grasped the bees nest with his paw. The bees all came out and stung the tiger. The tiger then leaped and wallowed around and rolled down the cliff, falling into a big pool of water. The tiger then died, and the echo gladly pulled out the big tiger and took off his skin to wear.

The Echo Tricked the Tiger (48)

In very ancient times the most clever and tricky of all was the echo. Every living creature was deceived by him. He himself thought, "The most evil thing here is the tiger, and, moreover, he bites the domestic animals. It will be better to entice him here and kill him." He then made up his mind and went into the deep forest above a big cliff, and took the large intestine of a cow and hid it inside his trousers. Then he pulled it out of his trousers and ate it as if it were his own intestine. When the tiger saw this, he wanted very much to eat some of the intestines of the echo. The tiger then said to him, "What kind of intestines have you that you can eat them every day? Please let me eat a little of them." The echo replied, "If I give you some to eat, in the future I will be without it." The tiger said, "People say 'If you lend it can be returned.' Could it be that I would not repay you?" The echo said, "Since you know the custom, I will lend you a piece of an intestine to eat." Then the echo took from inside his trousers a big piece of an intestine for the tiger to eat. It was, of course, very good.

On the third day the echo went to press the tiger for the return of the intestines. The tiger asked, "Where are the intestines that I may return them?" The echo said, "The in-

testines are in one's abdomen. You must certainly take them out of your own abdomen. Can it be that you did not see me take mine out for you to eat?" The tiger said, "You please take them out for me." The echo replied, "Of course I am able to take them out, but your anus is small and I must find another way before I can take them out." The tiger said, "How must it be done?" The echo said, "You must dig a pit three feet deep and put your head down into it (with hind quarters only protruding) before I help you pull it out so as to get the intestine to eat." The tiger then went quickly and dug a hole. When the hole was dug, he invited the echo to come and help.

The echo then went and sharpened a long stick and poked it into the anus of the tiger, which caused the tiger to suffer unbearable pain. The tiger roared several times saying, "He is killing me, he is killing me." The tiger then cursed the echo saying, "You thing, let me loose. I'll kill you before I am content."

When the echo heard this bitter cry he was afraid and released the tiger and ran away. He ran to a stonemason and said to him, "Teacher, there is trouble. The tiger has come." The stonemason dared not look, but ran away. The echo then picked up the stonemason's hammer and began to chisel a stone. At once the tiger arrived and seeing that he was a stonemason he asked, "Teacher, teacher, please tell me, did you see the echo or not?" He replied, "He just ran past here." And he asked, "Great tiger king, why are you pursuing him?" The tiger then told him about their exchanging and extricating the intestines. The echo then had the tiger curl his body, and he saw that his own stick was still in the tiger's anus. Then he looked at it for a moment and cried out loudly, "You harmful tiger, shall I leave you alive and let you injure other creatures? I am the echo." With all his might he struck with the hammer so that the tiger was as though he had died and had come back to life.

The echo then ran to a carpenter shop and frightened the carpenter away. He picked up the carpenter's hat and put it on, and pretended to be a carpenter. The tiger ran up to him. He deceived the tiger as before and struck him again and fled.

The echo ran to the top of a big cliff and met an old man making a coffin. He frightened the old man away and pretended to be a filial son weeping and guarding the coffin. When the tiger had arrived he asked, "Big filial son, why are you weeping here?" He replied, "Because my father died I got this

coffin and I do not know whether it fits my father's body or not, and so I am weeping." The tiger asked, "How large is your father? Let me help you by lying in the coffin awhile to see. How will that be?" The echo replied, "Good. I request you to do so." The tiger then lay down in the coffin and the echo nailed the lid on and used a big rope and bound the boards tightly and hung the coffin on the side of the cliff.

When the coffin had hung there a few days, a squirrel sat in a chestnut tree and picked chestnuts to eat. The squirrel then ran onto the coffin and scratched. The tiger inside heard the sound and said, "Little brother squirrel, please trouble your heart and scratch a hole so I can see the light of the sky." The squirrel then said, "Yes," and the squirrel used his small claws and slowly scratched until he had gradually scratched through the coffin. The tiger then stuck his claws out intending to grasp the squirrel and eat it. At one grasp he hurt the squirrel and tore open the skin on the squirrel's abdomen. The squirrel then got angry and bit with all his strength until the rope was gnawed in two. The tiger then fell down the cliff and was killed. Now some small squirrels have three light lines on their hind legs near the abdomen. These are the wounds made by the tiger.

The Tiger Was Afraid of a Leak in the House, and Later Was Killed (306)

Formerly there was a family, and a tiger was coming and eating their chickens. One night it was raining and the people in that family said, "Tonight the house will leak some." When the tiger heard this, he would not go in.

Later the tiger went to the echo, and the echo said, "I am not afraid of the *leo* (the Chinese word for leak). I am afraid of the *seo* (*sau*, the Ch'uan Miao word for leak)." Later the echo said to the tiger, "You go below the great rock below the high mountain and hide. When the *seo* comes I will see if you are afraid or not."

Then the echo went home and took some knives and tied them onto a string. He then took them and shook them above the rock

where the tiger was sitting. When the knives were shaken they resounded "Ding, ding, dang, dang." Then the tiger said "The *seo* (leak) has come," and he fled away. The echo said, "Don't be afraid, don't be afraid. I will not shake it, and the *seo* will not come."

Then the tiger was not afraid, and the echo visited there with the tiger. The echo then slapped his hips and shook out some things to eat which were hidden there. He did this way several times in succession. When the tiger saw this he said, "Whence did you get these things to eat?" The echo said, "When I strike my anus, then I get things to eat." The tiger said, "Please strike mine for me so I can get some to eat." Then the echo went and got a big knife for cutting wood and cut a big sharp sliver and placed it at the opening of the tiger's anus and drove it into the rectum.

The tiger roared loudly, and the echo got up and ran away. Then the tiger quickly chased him. The echo ran to where a man was hoeing the ground and said "A tiger is coming," and that man ran away. Then the echo took the man's hoe and pretended to hoe the ground.

The tiger came pursuing to this spot and said, "Older brother farmer, did you see the echo?" The echo said, "I have not seen this person." Then the tiger said, "He took a wooden splinter and stuck it into my anus. Please pull it out for me." Then the echo took the hoe and again struck it. The tiger roared loudly and the echo again ran off, and the tiger again chased him.

The echo ran to where a carpenter was working. He said, "The tiger has come," and the carpenter fled.

Then the echo pretended to be a carpenter, and the tiger came up. The tiger said, "What are you doing?" The echo said, "I am making a coffin for my mother. Mother is as long and as big as you. Please lie in it so I can measure it and see whether it is right." Then the tiger crawled in and lay down. The echo took the cover and covered the coffin up and took iron hooks and fastened it together. Then he threw the tiger down the cliff. The tiger died, and the echo escaped from the tiger.

MEN CHANGED INTO MONKEYS AND MONKEYS INTO MEN

A Man Changed into a Monkey (104)

Na Bo Hmong (a Miao married woman who has given birth to a child, na⁴ bo² Xmo⁹), although she had sons, was unable

to care for them. The father, Ze Gi Hmong (3ε⁹ dʒi¹ Xmo⁹, the Miao old father), also had sons but was unable to care for them.

That year the sky was unfriendly. It sent

down a great black pestilence. The mother first died, and then the father also died. They left behind them two sons.

The older son first married a wife. The second son was young. The older son had already married his wife three years. Her heart was not good. Daily she cheated and beat the younger brother.

That year when winter came the sky dropped snow and moved the bones of the water (ice). There was no wood left. The coal gave out. The younger brother had nobody to depend upon.

The sister-in-law asked, "Are you willing to be changed into a monkey? A monkey does not warm by the fire but is comfortable." The younger brother did not have understanding. His sister-in-law heated a big stone and put it beside the river. The younger brother sat on that stone and his buttocks was scorched until there were scabs. Then his dead parents came and led him upon a mountain. As he was going with them, a thorn scratched a stripe on him. Where the thorn scratched the skin open, hair grew up.

In less than a year his character changed and hair grew all over his body, and his fingernails grew long so that he was able to climb the cliffs. His buttocks was injured by the heat so there he had scabs. From this he gave birth to four, and the four to one hundred monkeys, and they were to be found everywhere.

Monkeys That Changed into Human Beings (105)

In the beginning, when the sky and the earth had just been separated, and there was nothing alive on the earth, suddenly the earth gave birth to animal horns, and the horns bloomed, and the flowers bore fruit. One morning the fruit split open and gave birth to a man whose name was Go Je P'u (father old man original). After a while the earth also gave birth to a woman named Na Bo Da (a woman mother out of the earth). Both of them had tails and were very skillful in climbing trees and cliffs. Daily they went about as companions. They saw males and females among the flowers and the grasses, and that when a flower flew to another flower it could propagate the species. They also saw that the sky could send down air and that the earth could give birth to things (trees, grass, etc.). When they saw these things, then they knew the nature of people. Then they two were harmonious.

Slowly they gave birth to children. Daily the parents guided them, and they all knew how to propagate the race. We do not know how many years they lived or to how many descendants they gave birth. The sunlight shone on them and caused the hair on their bodies to fall off. Occasionally they squatted on the earth and broke off their tails. Day by day they became more naked, and they had already lost their tails, and they were finally called men.

A HAWK OR AN EAGLE CARRIES A MAN WHO GETS GOLD

The Recompense of Two Brothers (75)

There were two brothers in a certain family. The older brother had a wife, but the younger brother had none. The wife of the older brother had a bad conscience, and she drove the younger brother away from home.

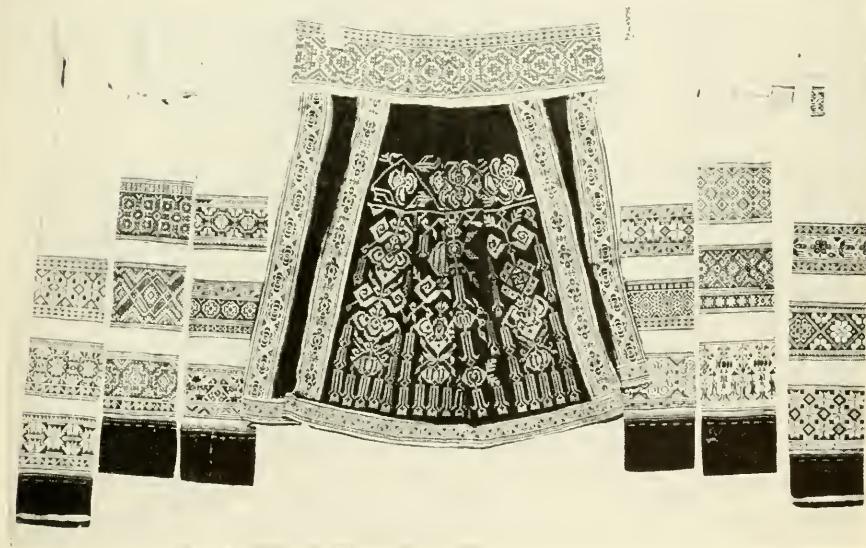
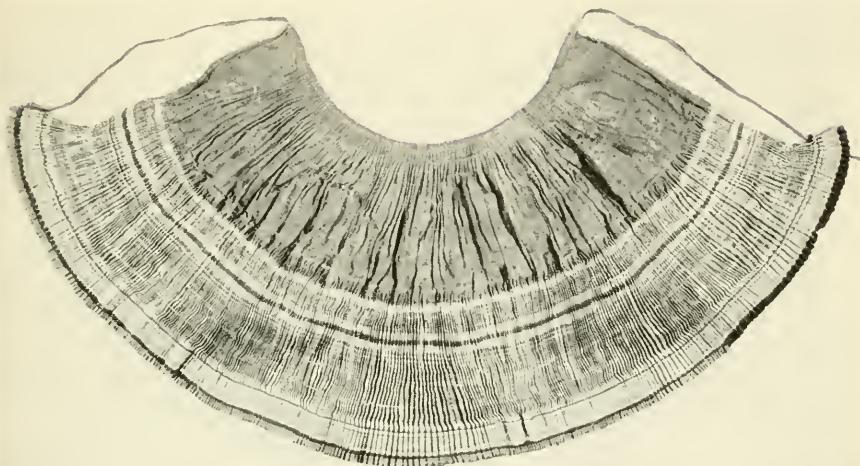
At first the older brother and his wife had enough to eat and to wear. In spring, when there was drought, the husband and his wife went to look over the clearing.⁷⁴ The younger brother also went to watch one field. He cut off the grove on that hill, then came and said to his sister-in-law, "Now we want to plant seed." His older brother asked him. "Should you first plant seed before setting fire (to burn off a clearing), or should you first burn a clearing and then plant seed?" The sister-in-law's heart was evil so she said, "I

will now lend you some small seeds. You plant them on the hill and afterward set fire to clear the land. After this your harvest will certainly be good."

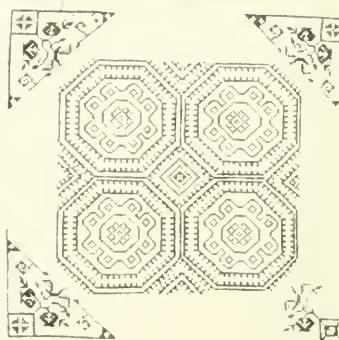
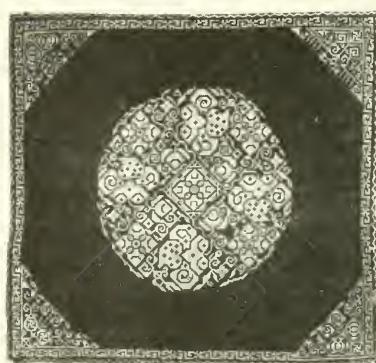
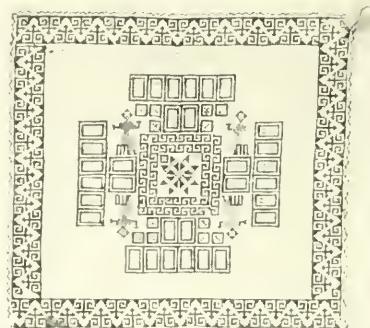
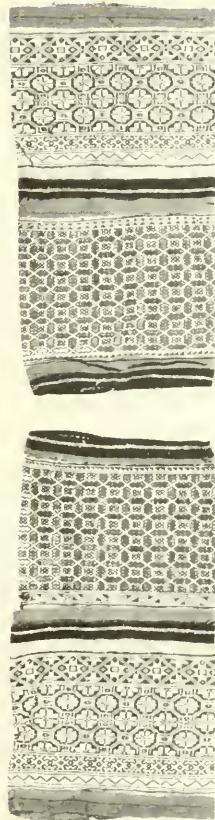
When the younger brother heard these words, he took his belt and wrapped the little seeds in it. The next day from daylight until noon he planted these seeds on the wood he had cut. Then he used a torch and set fire so that he burnt off the whole hill. He thought in his mind, "In this way even the twigs are burnt up so it must be well with my small seeds. Probably Ntzï will accept me."

The time flew by rapidly, and not long afterward it rained. He waited day after day and saw that the seeds of his brother and sister-in-law had grown up like a forest, but nothing could be seen of his own. Afterward he saw only one stalk growing up in a crack between stones. When he saw it he was very

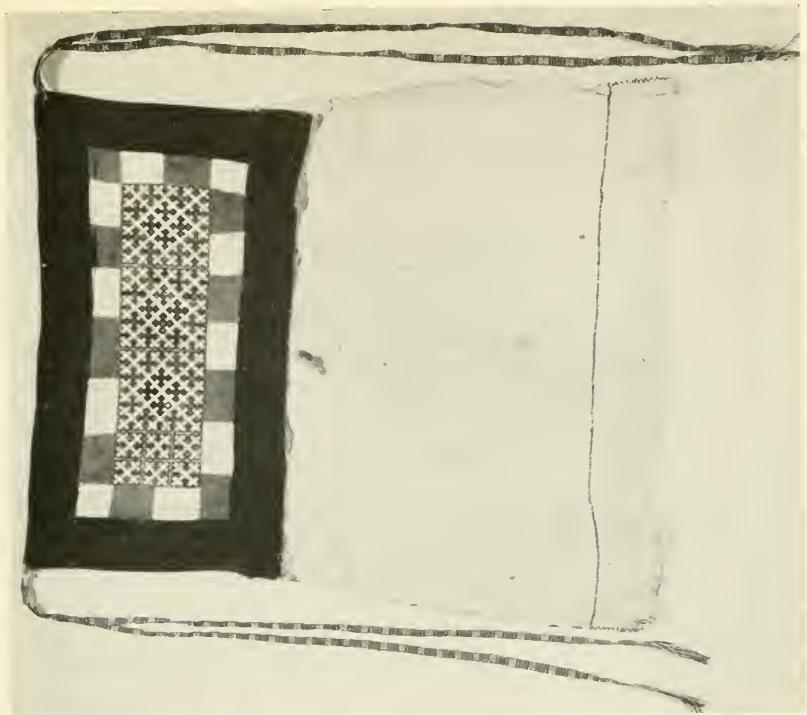
⁷⁴ Called fire land because when the wood had been cut down it was burned away by fire.



Upper, pleated skirt with broad batik band and a band of embroidery at the edge. Ch'uan Miao, from Wang Wu Chai near Lo Piao, Szechwan-Yunnan border, China. *Lower*, embroidered apron and embroidered pendants. Ch'uan Miao, northern Yunnan near Szechwan border, China.



Upper, pair of embroidered sleeves. Ch'uan Miao, Kung Chieh Ssu, or Peacock Monastery, northern Yunnan. *Lower*, cross-stitch embroidered squares. Ch'uan Miao, northern Yunnan near Szechwan border, China. The one at the extreme right depicts a game.



Left, coat or gown with embroidered sleeves, and embroidered apron and breast cover, Ch'uan Miao, from Wang Wu Chai near Lo Piao in southern Szechwan near the border of Yunnan Province. *Right*, embroidered apron, Ch'uan Miao, northern Yunnan Province, near the border of Szechwan, China.



Upper, apron belt with pendants. Embroidery designs are a combination of old Ch'uan Miao and new types learned from the Chinese. Ch'uan Miao, from Wang Wu Chai near Lo Piao, Szechwan-Yunnan border, China. *Lower*, embroidered belt with four pendants. Ch'uan Miao, from near Sha Kuan, Yunnan Province, China.

happy and said, "Ntzi really loves me. He will not destroy me. Since I have this one stalk it is all right." Daily he carried fertilizer and nourished it and caused the stalk of the small seed to go very prosperously so that it was as tall as he.

When the harvest time came, suddenly a hawk flew down and picked off the stalk and carried it away. He then wept loudly and said to the hawk, "Hawk, do you wish to destroy me? Please begin to seize me and eat me. My wages from one year's work is this result which has grown from one little seed. Why don't you open your eyes? Open your eyes and have compassion on me." The hawk did not listen to him, but flew into a cave on the side of a cliff.

Afterward that hawk spoke to him in a loud voice saying, "You poor son, you need not cry. You can get up on my wings and I will carry you to a place below a big star in the west. You go and gather the secretion of that star and use it. Then you will have clothing and food. Why should you depend on this one little seed?" He replied, "You are so high. How do you expect me to come?" The hawk said, "I will come down and you get up on my back and squat down and I will carry you there so you can pick it up."

The young man was not afraid, and when the hawk came down he climbed onto its back. Before daylight the hawk carried him away, and in a short time they reached the place below the big star. The hawk then said to him, quickly pick it up and don't wait until mother sun comes out and sees us." He then took his bag and filled it half full, and again climbed on the back of the hawk. The hawk flew back home with him. He took out the secretion of the star and looked at it, and saw that it was a beltful of yellow gold. He used that gold and bought lumber and hired laborers to build a house for him to live in. After this he had plenty to eat and a house to live in, and was rich.

Next year his older brother heard that he had become rich and came and asked him about it. He told his brother about what had happened. The older brother then said, "I am willing to go and do likewise. Could it be bad to add much gold and silver?" That night the husband and his wife talked it over and they went and cut out another clearing (fire land). As a matter of course they did just as the younger brother had done. They also got only one stalk of grain to grow. This was also carried off by the hawk. He, as his brother had done, sorrowfully entreated the hawk. The hawk also carried him on his back

to the big star in the western heaven. The hawk said to him, "Hurry up, lest the sun come out and see you." But his heart was very covetous and he gathered as he pleased until daylight. At that time the sun had already appeared and shone upon them. But the light of the sun was very hot so that even the hawk was almost scorched dry. The feathers of the hawk were scorched black. The hawk's feathers were now the color of yellow tobacco leaves and it flew away and did not carry the brother back home.

The older brother got a bagful of the offal of the star, but his body was scorched by the sun into a pile of dry rusted smoke.

An Orphan Was Saved by an Eagle. A Rich Man Was Eaten by the Eagle (136)

Once there was an orphan who had nothing to eat or drink. He lived in the ash pit and slept on the dirt. He daily gathered wood and sold it, or rather exchanged it for food. He gathered wood like this every day.

One day the eagle on the cliff said to him, "You need not gather wood. Come, and I will let you ride on my wings to the east and pick up the refuse of the stars to use."⁷⁵ He went home and sewed a bag shaped like a cow's horn. Before daybreak he went where the eagle was. The eagle carried him on his back and flew straight to the eastern horizon. Then the eagle said to him, "You quickly pick up some of the star refuse and let me see if the sun sister has arisen." In a little while the eagle came back and asked him, "Have you picked it up or not? Now the sun sister has arisen and is washing her hands. Come, let us go." Then the orphan and the eagle came back. The orphan from this time took the star refuse and exchanged it for food. He became richer every day.

Afterward there was a Ndzang Do Seo (*nd^az^aD^b To^c sau^d*) who rode a horse past the rear of his house. The orphan called him in to visit, but he would not come. He said, "My legs are large. You haven't a pipeful of tobacco for me to smoke. My leg is thick. You haven't even a pipe of tobacco for me to prepare" (with my fingers). I will not come." And he rode away on his horse.

Next day he again rode past on his horse and the orphan again invited him. He then tied up his horse and entered the small home of the orphan. The orphan then used a golden cup and poured out tea for him to

⁷⁵ The idea is that the stars are living beings and that the refuse picked up was the night soil passed out of their bowels.

drink, and also used a silver plate and spread out food for him to eat. He also filled a pipe with tobacco from the big river for him to smoke. He became drunk from smoking this. Then the orphan cooked rice and vegetables, and in a little while invited him to get up and eat. But such vegetables as he prepared Ndzang Do Seo had not eaten in all his life.⁷⁶

When he was through eating, Ndzang Do Seo asked the orphan how he got rich. He then told him how he gathered wood and exchanged it for food, and later the eagle had him go to the east and gather the refuse of stars.

When Ndzang Do Seo heard this he went home and threw away his horse and saddle. He then changed into a very poor orphan, and went and gathered wood to exchange for food. Then the eagle took him to the east as he had formerly taken the orphan. When they arrived the eagle said, "Quickly gather it and let me go and see if the sun sister has arisen or not."

The eagle went away a short time and came back and said, "We'd better go. The sun sister has already arisen and is washing her face." He replied, "I have not finished gathering it," because his bag was very large. The eagle said, "Gather it quickly. I fear the sun sister will see us." But he said, "I have not picked up enough." The eagle came the second and the third time, but he said he had not gathered enough.

Suddenly the sun came out and in a wink of an eye she scorched the eagle, but the eagle flew away east and flew to her home. That Ndzang Do Seo was roasted dry by the sun. The next morning the eagle went and looked at him, and saw that he was dried up like a piece of dried beef. Then the eagle said, "You thing, you nearly caused my death. Let me eat some of your flesh." When he had said this, the eagle ate a meal of his dry flesh. The eagle said as he ate, "It is good to eat, it is good to eat (it tastes good)."

TALES THAT TEACH

ONE SHOULD NOT TRAVEL FAR

Why the Miao Are Unwilling for a Son to Travel to a Distant Place, or, Three Stupid Sons (393)

There was a man who had three sons. They were all stupid and without knowledge. The father gave each one a hundred ounces of silver and told them to go to distant places and learn trades.

Each of them took his silver with him and went away. When the oldest son had traveled halfway, he met a hunter. He gave the silver to the hunter and then went with him to learn how to hunt.

When the second son got his silver, he took it and went to learn how to play the *liu sheng*.

When the third son got his silver, he took it and fortunately met a man whose father had died and who was loudly weeping. Then

he gave the silver to this man and asked him to teach him how to weep.

The three sons thought they had learned trades. Before long they all came back home.

The father said, "Now you have each learned a good trade. Today let each one of you perform his trade for me to see, and I will note which of you has done best." The three sons said, "Father, please watch and we will perform." Then the father brought a stool and sat down at the door.

The oldest son then carried out his gun and shot at his father, and his father was killed by him. Then the second oldest son brought out his *liu sheng* and played it and danced. The third son then came and wept.

From this time others, when they saw that this father was so thoughtful about them and sought wisdom for them and then was killed by one of their trades, did not dare to send their sons to distant place to learn trades.

ONE SHOULD NOT GET ANGRY

The Harm of Getting Angry (138)

In ancient times there was an old man who went daily to herd his sheep. One day the father drove his sheep upon the mountain and

the sheep trod upon a stone slab. The stone slab resounded with a bang, and a wildcat ran out.

The wildcat said, "Sheep girl, sing a song." The sheep said, "Cat brother, you please sing." Then the wildcat sang, "*Ble la la*, above the flowers bloom and the fruit hangs down.

⁷⁶ The word here translated vegetables may include both vegetables and meat.

When the sheep girl (you) dies, leave me, the wildcat, to propagate my species." The master heard this and called out, "Something is wrong. How can the sheep speak?" and he killed the sheep. He placed the mutton on the meat board to cut it up. The meat board said, "Go slowly. You are cutting my back." The master said, "The meat board is also able to speak. Truly luck is bad." So he split up the meat board and burnt it. Then the house cat said, "Since you split up your meat board, how can I eat meat?" Then he killed the cat.

The rat said, "Since you have killed the cat,

we will take courage and eat things." The man took a torch and burnt up his house so as to burn up the rats.

There was a crow that cawed saying, "Ah, ah, don't burn it, don't burn it." He took his gun and shot the crow.

The turtle dove saw it and said, "Gu, gu, gu, since you have burnt your house, I will not eat your grain" (because it is burnt up). He shot the turtle dove. Then the turtle dove said, "Gu, gu, gu, I will eat my bones. When you burn your house, why do you shoot my tail?" And the man got so angry that he died.

ONE SHOULD NOT BE SELFISH OR COVETOUS

One Who Was Not Too Covetous Became Rich (102)

He was very superstitious. One day he went to the village to reckon (consult) the eight characters (八字)⁷⁷ The man who did this then said to him, "You will find some silver." When he heard these words, he was very attentive. The man who reckoned the eight characters said to him, "Although you find it, you must not use it just for yourself. You must divide it with others, and that will be all right." He then remembered these words very carefully.

Daily he thought about the silver. One day he went outside and looked to the east and to the west, and he saw a shoe of silver (an ingot, or ten ounces). He remembered that he must not use it just for himself and must divide it with others. But at this time there was nobody with him. He looked below and saw a worker plowing the field. Then he gave half the silver to the laborer.

The plowman said to him, "This is your wealth. Why do you divide up with me?" He said very little in reply and went away. Then the plowman plowed the middle of the field, and his plowshare caught on a board and turned it over. He then lifted up the board and under it was a stone jar filled with silver. He thought, "That passer-by, when he found a shoe of silver, gave some to me. Can it be that I will use (or need) all this myself?" Then he tied up his cow (the plow animal) and ran after the other man. He called the other man back and they divided up the silver. From this time on the passer-by was a rich man.

One Should Not Be Selfish, or A Selfish Man Came to Grief (149)

There were two pig merchants who drove away a herd of pigs to sell. When they were halfway, they saw a big pig trough full of silver. They talked the matter over and said, "It is fine that we have found this silver. Alas, we are traveling now, and it is not convenient to take it away." So they discussed the matter and took the silver and hid it. They said, "We will drive the pigs along and sell them. Then we will return and divide up the silver." When they had finished speaking, they took the silver and hid it well, and drove the pigs away.

When they had gone halfway, one became selfish and pretended that his stomach ached so that he could go no farther. He said that he would go back home and get cured. He came to the place where they had hidden the silver, and he found that not a bit of the silver was left, but only a pig trough full of clear water. He was not pleased, and drank a few mouthfuls of the water. In a little while his stomach began to pain him. That night, when he came and spent the night where they had stayed before, his stomach pained him very much worse. He arose and relieved his bowels upstairs. Next morning, when he realized that he had relieved his bowels in the bed and on the floor upstairs, he was ashamed slipped out and ran away.

When the host arose he found that the pig merchant was gone, and he saw small grains of silver everywhere upstairs. The host did not dare use that silver. Later the one who sold the pigs came back to the place where they had hidden the silver. The troughful of white silver was there as usual. He picked up the silver and carried it off. He went to

⁷⁷ Consulting the eight characters as a means of divination is a Chinese custom here practiced by a Ch'u'an Miao.

the inn where they had formerly spent the night. The host gave the small grains of silver to him so that this man got all the silver. The

selfish man did not have any. So the one who got the silver wrote this song to teach people of future generations not to be selfish.

ONE SHOULD NOT STEAL

One Should Not Steal (150)

The mother of a certain family had died. The brothers were all clever at stealing. Only the youngest brother was unwilling to steal. His wife reproved him and said, "You see that your older brothers are thieves, and they have everything. Why don't you steal? Do you want our whole family to starve to death?" He did not dare to discuss it much with his wife. He said, "Let me go this time and try stealing."

That night he went to a home that had only a few quarts of rice. He went in and stole that rice. But when he was coming back along the road he thought, "When people have only this small amount of rice to live on, if I steal it will I actually make them die? My mind can hardly endure it." He then took the rice back to that family.

He again came halfway back. He thought,

"The door of that house was opened by me. I am afraid that others will improve this opportunity and steal there." So he again returned and pretended that he had been caught on his way after dark, and went to that home and sought a light. He called to that family to open the door, and when that family arose and closed the door he went away.

To his surprise, that night when he went into a deep gulch he found a small creek full of silver. Then he carried that silver back home. But his wife thought he had stolen it from others. He said, "This silver is not stolen. I borrowed it from others. We had better use it well, and later we can return it."

The husband and his wife did not dare use it wastefully, and from this time they became very rich. The husband left this song to teach the Miao people that they should not steal, for Ntzi is able to give things to you.

GOOD AND EVIL RECOMPENSE

A Good Man Prospered, a Bad Man Suffered a Calamity (151)

There were two men who went to sell pigs. One of them had an evil heart. When they had driven the pigs above a perpendicular cliff, he pushed the other over the cliff. But the other was not injured. He fell halfway down the cliff and was stopped by a vine.

He sat there until daylight and then heard a tiger talking to a monkey. The tiger said, "Let us sing songs." The monkey said, "All right." Then the tiger sang saying, "If anybody understands, he only needs to use the two man-loads of coal and the cliff will be burnt up." Then the monkey said, "If anybody is able like me to pick the lin-tzu-ts'ao,⁷⁸ and he takes it and treats the eyes of the daughter of the emperor, then he will become a prime minister."

When the Miao heard these words, he thought in his mind about it. Next day there was a shepherd boy who came to cut grass. The man asked the boy to pull him up the cliff. He then said to those near him, "If any-

body is willing to ask me to, I will take water out of the cliff and save the people on the plain." Then they asked him how much money he wanted. He said, "I only want 300 taels of silver." So they prepared three hundred ounces of silver and requested him to do it. He carried 200 catties of coal and burnt the cliff, and the cliff was ruined by burning, and water ran out. He then carried his silver back with him.

The other Miao went and sold the pigs and came back. When he had come halfway, thieves robbed him clean. He also feared that the one that he had injured would pursue him, but he did not pursue him but only thanked him saying, "If it had not been for you, I would not have had this happiness." That one asked him, "How have you been able to get rich?" He did not deceive the other at all, but told him the circumstances.

The other (the evil) one leaped down the cliff upon the vine. But the tiger and the monkey were not able to (would not) sing songs lest somebody should spy on them. There was nobody who came near that place, and he hung below the cliff a few tens of days. Then the vine broke and he fell, and his body was broken into fragments.

⁷⁸ 靈芝草, a kind of grass that enables one to live forever.

BE KIND TO YOUR WIFE

A Song That Teaches (85)

In very ancient times there was an orphan. Both his father and his mother were dead. He was very poor, so he built a house of reeds in the forest to live in. He could only weep day after day, for he had nothing to eat or to wear. He lived alone three days and wept three nights. His crying moved the heart of the old dragon king. The dragon king then sent his daughter to look after him. His daughter came at night and called to him to open the door. He said, "I do not know whether you are a person or a demon, so I will not open the door for you." The girl replied, "I am not a demon. I am truly a human being. Because you are very poor, I have come to save you." He then opened the door.

The girl then came in and stayed with him. At night she covered the orphan with her dress and skirt. Next morning when they arose the girl told him to carry water to cook food with. The orphan said, "I am so poor that I have no rice." The girl said, "Don't you bother about anything else, but bring the water, I have rice." He then brought the water. Then the girl took from the corner of her garment half a grain of rice, and put it into the cooking vessel. In a short time from that half grain there was a pot full of cooked rice. She also found a pig's hair in the corner of her garment. She threw it into the pot and in a short time had a pot full of meat. Then the two ate.

Then the woman said, "To-night you go to sleep early. My older brothers will come and build a house for us." Of course, he went to sleep earlier and slept until midnight. Then the wind blew and the rain fell. In a little while he heard the sounds of hatchets and of carpenters. He then lifted up his head and looked. Suddenly a fragment of wood struck his eye and he began to cry. His wife then took the edge of her skirt, wet it with her saliva, and rubbed his eye, and his eye became well. His wife then said, "You must not look," and the orphan went to sleep.

Next morning he arose and looked and saw that there was a building with many yards and fields all around it. He was living in a tile-roofed house with a heavenly well and buildings on both sides. He was afraid and said, "We are wrongly living in some other person's house." Then the woman said, "Have you forgotten? Last night when I told you to sleep my older brothers built a large house for us to live in." Then he understood.

Afterward the orphan did not take responsibility but lived with the woman several years. He thought wantonly. In the stronghold where he was living there was a daughter of Yang Leo (jaǒ lāu), Nts'ai Ngeo Go, who made love to him. He went into the stronghold every night to see the girl and did pleasing things. Nts'ai Ngeo Go said to him, "Now your wife is not right. She has leprosy." He answered, "How can that be?" The girl said, "Don't you believe it? Today you may go and look at her legs. You will certainly see that the skin is coming off her legs." The boy said, "What shall I do?" The girl said, "It's all right with you. I don't want you. I am afraid that you will infect me." The orphan said, "If I do not want her, will that be all right?" His sweetheart then answered, "It will not do. I am not good. You had better keep her." He answered, "This is also wrong." The sweetheart then said, "If only you have a conscience we two can certainly secure everlasting happiness."

He believed this, and when he returned home he said to his wife, "Tonight I do not want you any more." His wife said, "Why don't you want me?" He said, "You have leprosy." His wife said, "How can it be that I have this disease?" He said, "If you do not believe it, take off your leggings and look." The girl took them off and looked. When she grasped her leg, a piece of white skin came off. The man said, "If this is not leprosy, what is it?" The woman said, "It is not. It is the flesh and skin of my leg."

The orphan made up his mind that he really did not want her. His wife repeatedly talked to him, but he actually did not want her. Then the wife said, "If you do not want me, my cattle, horses, and every kind of domestic animals, fields, and land, all these I will take away." The boy said, "I do not want a thing of yours. All you need to do is to carry it away and it is yours. Otherwise it is mine." The girl then stood up and called, "My clothing, my food, my house, let us go."

In a moment all these things went out together. The woman then returned and looked at him and said, "Do you want me?" He said, "I will tell you in one sentence, I do not want you." When the girl heard this she, weeping, flew ahead and the cows, horses, sheep, money, and the rest all followed after her. He saw that there was nothing left, and then he pursued the woman to take some by force. He was only able to seize one sheep.

He turned around and saw that he had no house excepting the grass hut that he had at first.

He stayed in the straw hut alone one day, and at night he again went to see Nts'ai Nege Go. When the girl saw dried teardrops on his eyelashes and his mouth twitching and different from what he used to be, she scolded him saying, "You thing that drives away wives and that becomes filthy, what do I want with you?" And she spat on his face. Then he thought about his having chased away his wife, and he began to weep. He then went to the dragon pool and every day he looked at the water in the pool and wept.

One day a big warty toad sat behind him and called, "Guest, why are you crying?" He then told him about his whole life. The toad said, "You sit here a long time. When I have drunk up all this water, I will take you there (to his wife)."

In a little while the toad had drunk all the water. The toad said, "You must hide under my armpit and I will take you there. You must not laugh at me."

In a short time the water in the pool was drunk up. The toad then grasped him under his armpit and took him along. In a wink he saw a great palace, and his wife was there weaving. When he saw his wife, he laughed. When he laughed the toad's stomach was torn open, and when the water had flowed out the pool of water was there as usual.

He then wept awhile and the toad said to him, "You must not cry. Quickly take a needle and thread and sew up my abdomen. But you simply must not laugh until you have

seized your wife, and I will leap out and go away, and then it will be fitting (right)."

Of course this time he did not laugh, and the toad squeezed him under his armpits and slowly went to where his wife was. He then seized hold of his wife.

His wife said, "What do you want here?" He then told his wife in detail what had happened. His wife said, "When I urged you not to listen to people's talk, you would not believe me. Now I cannot look after you." He then wept and wanted his wife. His wife said, "Because I now have another husband, I cannot go with you. You must not blame me as though I were without conscience." He took hold of his wife and would not release her. His wife said, "Don't you believe me? I will open the door and you can secretly take a look." He replied, "I will look." The wife then opened the door with her hand and he saw a man outside. His body was like a tiger's body, his head was like an eagle's head, and he had two wings. When he roared it was like thunder. He was tending a herd of sheep behind a hill.

The orphan said, "If you do not go with me, what shall I do?" The woman then said, "I will give you a chicken's wing. Take it back with you. In cold weather, wherever you are cold, just brush yourself there and you will be warm. He actually took the chicken wing back with him. Not long afterward winter came and he tried using it a little, and his whole body became warm. Unexpectedly, when it suddenly became very cold, he felt that his neck was a little cold. He then swept his neck with the feathers and his head fell off.

BUDDHIST TALES

A Kind Boy Who Became an Immortal (15)

The son went to gather wood. His mother gave him corn biscuits to eat for dinner. When he came to the forest he met a beggar. He saw that the beggar was very hungry, so he himself did not eat, but gave his food to the beggar. That night when he came home he told his mother, "Today I did not eat any lunch because I met a very hungry beggar in the forest and I gave him my biscuit to eat." His mother said, "Tomorrow I will give you one more. You may give one to him and eat one yourself, and that will be all right." When he went next day there were two beggars and he gave his two biscuits to the two beggars to eat. At night he came home and said to his mother, "Today there was one more hungry beggar and I gave to them both and did not eat myself." Thereafter until

the eighth day it was like this, and there were eight beggars and he did not eat any lunch himself. He gave his biscuits to all the eight beggars to eat. Then the beggars of the eight days said to him, "You have done good deeds. We will give you a pair of straw sandals. Take them and sell them to Mr. Lu Yuen Wai." When Lu Yuen Wai had looked at the straw sandals he asked how much silver he wanted for them. He said, "I want one hundred dollars." Yuen Wai said, "I will not buy your sandals." Then the eight beggars said to Yuen Wai, "It is all right if you do not want them." To the boy who gathered wood they said, "You may put them on and go with us to be a beggar. When you take a stick and stand it up beside a flower, the flower will not bear fruit. Only the willow beside the river will be able to grow large (as

a memorial to you) and you can go and become an immortal."

A Monkey Went Fishing, or Securing Buddhist Sacred Books (97)

The monkey changed into a fisherman and daily went fishing (with a line and hook). He hooked the dragon's upper lip. When he pulled, the fishhook broke off in the dragon's upper lip. The dragon's lip therefore pained him every day. Then every day the dragon king called on his soldiers to go and get a doctor and heal it, but they could not find a doctor.

The monkey daily went to the sand bank to look for his fishhook. One day when he was looking for it two of the dragon king's soldiers came and asked him, "What are you looking for?" He answered, "I am looking for medicine." The two soldiers then said, "Old scholar, our old man's upper lip pains him and he sent us to help him find a doctor. Can you heal him?" The monkey thought, "Probably he has been caught by my fishhook." He then said, "I can heal it, but I must first look at the injury, then I will give the medicine." Then the two soldiers invited him to come.

He said, "How can I go since there is so much water?" He had to go down into the water of the stream. The two men then said, "You may get under our fins and close your eyes, and do not open your eyes until we call you." The monkey wanted to see the dragon, so he closed his two eyes. The two soldiers held him under their fins, and in a short time one of them called him, and he opened his eyes and looked.

When he opened his eyes he had already entered a fine palace. In a little while he heard the soldiers of the dragon king from both sides calling to the dragon king to come and have his wound looked at.

The monkey heard the inside gate resound, "*Gu, ga.*" He then saw the hands of a big man carrying the dragon king so that he could sit in the chair. Then they requested him to look at the wound. The monkey kowtowed just once to the dragon king and then looked. Then he took a pair of chopsticks and pushed aside the dragon king's lips, and saw that the fishhook was hooked in the dragon king's upper lip. Then he took the chopsticks and loosened the fishhook a little. He then asked the dragon king, "Is it any better?" The dragon king answered, "It is a little better." Then the monkey sat down and rested a little. The dragon king said, "I am afraid that I will die from this illness."

The monkey said, "You will not die from this sickness. You will certainly recover." The dragon said, "If you are willing to heal me, I will give you whatever you want." The monkey then used the chopsticks to push open the lips. Then he seized the fishhook with his chopsticks and with one jerk pulled out the fishhook. The lip of the dragon king hurt no longer.

Then the dragon king called to his daughters to entertain the monkey fisherman. The monkey remained there several days. The dragon king was afraid that he was in a hurry and told his soldiers to give him some gold and silver. The monkey said, "I do not want gold and silver. I only want you to permit me to stay here a few days longer." When the soldiers had reported this to the dragon king, he was glad to have him remain longer. He stayed several months.

One day he was visiting with the women in the palace. The monkey saw a yellow golden club. He then picked it up to play with. He struck with the golden club outside, and the club flew with him to the sea. Then he knew that this club was an ancient golden club. The dragon king did not pursue him.

The monkey lived until the Tang Dynasty, and the Tang Dynasty king wanted to go and get sacred books. But the king could not go himself because the demons and spooks were very numerous along the road. The Tang emperor then sent a messenger to call the monkey to him. The monkey said, "I cannot go. If anybody wants me to go, he must change likenesses with me, and then I will go."

The Tang emperor himself returned, and for three years sought for a method. One day he came and said to the monkey, "Now I am able to change." The monkey then requested the Tang emperor to change. The Tang emperor then changed into a big mountain, and the monkey went into the mountain. Then he was unable to come out again. The Tang emperor then said, "Now will you go with me?" The monkey then promised to go with him. Then the Tang emperor lifted aside the written character that had imprisoned him, and then the monkey came out. The monkey then went with the Tang emperor to the western horizon and brought back the sacred books.⁷⁹

⁷⁹ The Ch'uan Miao said that this is a story about a monkey of some repute, but they did not know his name. It is evidently the monkey god Sen Hou Tzu 孫猴子 or Sen Wu K'ung 孫悟空.

MEN AND DEMONS

In Ancient Times People and Demons Could See Each Other (44)

In ancient times the *yin* and the *yang* principles had not been clearly separated. People and demons lived and mingled with each other without distinction.

There were two cousins who were very friendly. One day one died, but although his body was dead his soul had not evaporated. He constantly had communication with all. When others came to make presents, this demon also came and made presents. His presents were fine fruit and cocoons. But people did not realize that they were other kinds of things and only thought they were fine wine and meat. Not many days later, after drinking the wine, the people had departed and all returned home the first time.

In the second year the demons had a festival (happy celebration), and of course the demons came and invited people to go to the demons' homes and drink wine (to enjoy the feast). The people prepared several jars of wine and presented them to the demons with a big fat pig.

When people went to the demon's home to eat and drink his things, people did not know what the edibles were. But those demon guests were covetous and drank much of the wine that the people had presented, so they became drunk. Late at night the demon relatives and all their children were drunk. Then people saw their true likenesses. They were not people, but big rats, mice, frogs, and all sorts of small creatures. Their presents were fruit, insects, etc. The people then became angry and with their pipes they killed all the demons (demon relatives).

Their host, the demon cousin, came out and saw it, and became very angry and said, "From now on we will not be friends of men any more." He then said to the people, "When I went to your homes, I did not deceive your guests, but when you came to my house you truly were without conscience and beat all my guests to death. After this, please do not come to my home." Because of this, men and women can no longer see each other.

A Man and a Demon Scheme Together to Get a Family's Money (32)

In very ancient times men and demons mingled together. Once an official sent a runner to call a person to be tried in court. The demon king also sent a demon messenger

to go and arrest a demon. The two messengers met at a road crossing. The two walked together one morning. They both became hungry. The demon runner said, "Friend, we are both servants of others, which is truly hard to bear. It would be better if we should cooperate to get a little money to buy our dinner with." The human runner said, "How shall we do it?" The demon runner said, "If you will only heed my words, I have a way." The human messenger said, "Yes, begin." The demon said, "We will not go to those careful people. I see that among those people opposite there is an old person whose hair and whiskers are white and whose age is seventy-two years. I see that he is very careless. I will go into his window and leap inside and twist him and choke him until he is half dead. Then you come as a doctor and tell them to prepare wine, meat, and money, and then I will release him, and we will be all right." Then the human messenger said, "All right. We two will separate for a while and each will perform his task."

In less time than it takes to eat a meal, the demon seized the old man. Near evening the human runner went to that home and saw the old man half dead and half alive and helpless. He then asked, "Master, this old man, what sickness has he?" Someone replied, "I do not know what strange illness it is. He began suffering this morning." The same person also said, "Guest, can you heal it?" He said, "I am not efficient in anything else except in exorcising cunning spooks." He again said, "If you folks want to heal him, you may prepare good incense and spirit (paper) money and candles, and gold nuggets and lumps of silver and a rooster and four strings of cash as my pay and I can heal him."

When the family heard these words they did not refuse, but immediately made ready and invited him to perform. He then performed the *do nun's* ceremonies for one night. Next morning the old man was well and his strength was especially good and he said, "Good teacher, thank you."

Although the demon trick was already accomplished, the human runner was not strong, and he could not carry on his back four strings of cash and the peck of rice in which incense was placed. He said, "This demon has truly harmed me, for I cannot carry a load that heavy." The demon said, "Who made your mind that big? I also cannot carry ten bundles of spirit money, and there is the

rooster, gold nuggets, and lumps of silver. Ha ha. We two ought not to be too big-minded. It is truly hard to carry." The two walked along the road talking and quarreling until they missed their law cases. Afterward, when the time of trying the cases had arrived,

neither was there. Henceforth Ntzi separated men and demons lest men and demons plot to get money and injure good people and disobey the commands of Ntzi. Therefore people now cannot see demons and demons fear people.

EXPLANATIONS OF CEREMONIES, CUSTOMS, AND THINGS

Why the Tuan Kung (Do Nun) Kills a Chicken, Sprinkles Blood on a Sick Person, and Wears Paper Horns on His Head (31)

In ancient times there was a family with a daughter named Dso.⁸⁰ Her family greatly loved her. This girl grew up and a very rich and honorable family came to take her in marriage.

Unexpectedly this girl became married into a family of a lowly servant of the devil king, in the midst of the sky, who slaughtered cattle. She lived in his home three days, then returned to the home of her parents. She did not realize how fast time had flown, for when she returned she had actually been there a whole year.

One day the girl's parents told her brothers to go and bring this daughter back for a visit. The oldest brother traveled a day, but he did not know by what road he could reach that home. The next day the second and third oldest brothers went, and at night they returned and reported that they could not find the way. That night their youngest brother, only two years old, said, "Older brothers, are you unable to get to sister's home?" They replied, "That is so." He said, "That time we went through the black cave in the hill over there."

Next day they went through that cave and of course went away through the dark, and they heard the sound of roosters crowing and of dogs barking. They saw people coming and going to work, and realized that they had already arrived at the sister's home. When the sister saw that her older brothers had arrived, she was truly very happy. When it was almost dark her husband returned and asked, "Who are these?" She said, "These are my brothers." Her husband very respectfully enquired about them, and they remained there three days.

The sister's husband then said, "Older brother, our king will kill a water buffalo tomorrow. I will take you to see it, and we will see whether you can recognize a few water buffaloes or not." The older brother

said, "What kind of talk is this? Can't we people even recognize a water buffalo?" On the next day the husband of his sister led him there. In a little while he heard the bronze bells and the iron bells resounding and saw very many people calling, and they led a water buffalo forth to butcher her. He looked and saw that they were leading a woman. His sister's husband then asked him, "Do you recognize her?" He said, "Don't be in a hurry about killing her. She is my aunt by marriage. I recognize her because she had malaria before she died." The demon husband then went and reported to the emperor saying, "This female water buffalo is very lean." The king of demons said, "Release her. Secure a male water buffalo to kill. The demon then went and led another up. Again he asked, "Do you recognize him?" He said, "I cannot recognize this one." The demon cried out with a loud voice "Wei tzo," and the head of that man rolled into the gutter.⁸¹ The demon king then said, "Kill one more." The demon then again went and led one up whose leg was lame and asked him, "Can you recognize this water buffalo?" He replied, "This is my uncle, for he has a sore foot." The demon then reported to the king of demons saying, "This buffalo's foot is lame and it is leaner, so that it cannot be killed and taken for guests to eat." The king of demons said, "Release him. Bring another fat calf to kill."

The demon brought another wealthy old man and asked, "Do you recognize this water buffalo?" He replied, "I dare not tell. This is my neighbor. He is a millionaire, Mr. Wu." He strongly urged the demon saying, "Please tell the emperor to forgive him." The demon again reported to the king and the king said, "Today I do not know your reason or whose bribe you have taken that you do not kill a water buffalo for me. I will determine your punishment for receiving bribes." The demon butcher was helpless and could only with one hard stroke cut off the water buffalo's head and report to the emperor, "I have already

⁸⁰ Dso means bright and straight.

⁸¹ The call *Wei tzo* is used when anybody greatly exerts his strength.

killed a fat buffalo." The emperor said, "I see that today you have brought here a living person. You are very friendly with him. After this you must not bring outside people here again.⁸² If you again bring one here, I will drive even your family outside into the living world."

That night they two returned and the sister asked, "How many buffaloes did you kill today?" Her husband then said, "Don't mention the killing of buffaloes. He even almost fired me out of here." She said, "Thus even sick people who live quietly are to be executed. This is truly hard to manage." Her husband said, "If people of the living world are to avoid it, when they become ill they should invite a person who makes two horns of yellow paper and puts them on his head and uses the blood of a rooster and sprinkles it all around, and when the emperor orders me to kill them, and I see those two horns and the chicken blood, I will say 'I have already butchered. The blood has already discolored my sword and even the water buffalo head I have brought,' and then the person's death can be avoided. Moreover, I will take this and report to the emperor and he will not order me to kill this person. You may return now. Remember my words forever and you will be able to substitute the imitation head for good people."

The *do nun* (Chinese *tuan kung*) of the Ch'uan Miao wears paper horns and sprinkles chicken blood because of this legend.

Why the Tuan Kung Beats the Table and Shouts "T'ai, T'ai, T'ai," in Ceremonies (142)

Once a Miao saw a Chinese geomancer traveling about everywhere and went and studied the geomancer's doctrines and practices. After the Miao had learned all the theories about the earth, he went about everywhere to make money practicing them. But his family was very poor. He left his three sons in his home. They were hungry. The three sons at the time of the autumn harvest went out and saw other people's corn. The third son wept and stole an ear of corn belonging to somebody. Then the two older brothers reproved him saying, "Little brother, haven't you heard people say that even if you starve to death you must not steal? Can it be that when our father goes to teach others to be good we ought to be thieves?" Then they took the ear of corn and put it down on the ground.

⁸² This means living people from the outside world of the living.

Later their father had come home and the three brothers had grown a little larger. Their farming was sufficient for their food and to sell (enough to pay other expenses). They saw that their father had become old and they said to him, "If you travel over the whole world and look over the earth for others (to determine the *fengshui* and to find lucky places for dwellings and burial), after all, where will your grave be in the future?" The father reproved them saying, "Do you brothers want me to die?" They dared not ask him further about it.

Later their father said, "We have paid out 40,000 cash as earnest money for the rent of this place. Later, when I die, use half of this to buy hemp ropes and the other half for you to eat. You then carry me out and where the rope breaks, bury me there."

After a few years the father died. They greatly respected the words the father had spoken to them, and went straight to buy hemp ropes, and took the father's coffin and started to carry it off. But the ropes did not break easily, and they had nearly used up their travel money. The two younger brothers became impatient, but the older brother would not stop and told them to carry the coffin on.

One day they came to a mountain pass and the ropes all broke. They now did not have left a bit of their travel money, so the three brothers begged for food and buried their father.

When the father had been buried the three brothers said, "We haven't a single thing left in the world. We can separate here, and each travel and learn a trade. Next year, on this day, we will come back here and compare the trade each one of us has learned." When they were through speaking, the three brothers wept and separated.

Next year, on the same day, they all came back to the grave of their father. The older brother said, "I have learned to speak the language of birds." The second oldest said, "I have learned to fly in the air." The third brother said that he had learned to heal sickness. Each one of them now had a trade.

At that time the emperor had a daughter who was ill. One day a bird accidentally flew there and sang. It said, "The emperor's daughter is ill. If anybody goes and heals her, the emperor will make him an official." When the older brother heard this he said, "Alas, we haven't anybody that can learn to heal. If we could heal sickness, we could become officials of the emperor." Then the third (youngest) brother said, "Older brother,

I can heal sickness, but the emperor is so far away from us. How can we get there?"

Then the second oldest brother said, "I can fly. I will fly and carry you there." When they had settled the matter, the second brother flew and carried his younger brother to the capital of the emperor. They saw the placard saying that the emperor was looking for a physician, and tore it down and went into the house. Then the emperor requested them to heal his daughter.

The youngest brother's method of healing was to stamp with his feet and shout "*T'ai, t'ai, t'ai*," and when he had done this the daughter of the emperor got well. The three brothers told the emperor all about themselves, and the emperor exalted them to the position of prime minister.

Therefore when the Miao *tuan kung* (Ch'u'an Miao *To⁶ nān⁶*) exorcises demons, he must first strike the *lin p'ai* three times on the table and shout "*T'ai, t'ai, t'ai*."

Why the K'a Gei Uses a Bow and an Arrow ⁸³ (86)

In that place was a school, and in that school was a poor student. He loved to eat good things. One day when the teacher was not at home, his fellow students secretly talked over how they would injure him. On the other side was a temple, and there (in the temple) was one of the first demons. He was very efficient in eating people. The fellow students were going to deceive the poor student and give him to the demon to eat.

That day each student prepared a jar of wine, and they enticed that boy to go into the temple to play (visit, or amuse each other). The boy said, "In that temple there is a demon who is very bad. I will not go." The others deceived him and said, "Today the teacher is not at home and we want to hold a special meeting to capture the demon. We who have money will be the hosts and the poor student need not pay any money for edibles." The boy thought, "If I do not have to pay any money I will go."

⁸³ The following explanation was included in the original translation as given to D. C. Graham by the Ch'u'an Miao: "Because in ancient times the Miao loved to hunt, when one was about to die the relatives would make a bow and arrows to accompany him, and it protected the living mourners from demons. In very ancient times they (the K'a Geis) did not do this (use bows and arrows at funerals) very much, but it is because a demon came down to this world (a first demon), and he taught a student how to get people's money to use."

When he arrived, they invited him to occupy the chief seat. Because his courage was great, he did not decline but sat in the highest seat. That temple was P'an Ku's temple.

They gave this boy a great deal of wine to drink. He then became drunk. At dark the other pupils all departed and left him alone in the temple. He slept alone until midnight when the demon came. The demon's head was pointed and his hair was red and his face was black. His body was twelve feet high. When he came to the door he said, "Ge le ge lo (gg⁶ le¹ gg⁶ lo⁶), I, this evil one, am very happy. I will certainly get the stupid person." When the demon had said this, he worshiped (bowed in respect to) the temple.

When the first demon arrived, he suddenly saw the boy and said, "My son, do you wish to be my breakfast?" The boy then suddenly awakened, and he realized that the pioneer demon had arrived. He then stood up straight and grasped the wooden idol to fight the demon with. They fought a very long time, and all the idols in the temple were knocked to pieces by them. They fought until midnight and that boy stretched forth his hand and grasped the throat of the demon. He then used the idol's sword to kill the demon with. The demon called to him "Flower, flower, my old ancestor of a thousand hills, please release me and I will secure some money for you, and afterward you will be a rich man, and you will certainly besides have silver so that you can be an official." The boy said, "Please tell me (what you will do) and I will release you. Otherwise I will leave you until tomorrow morning before I kill you."

The demon then said to him, "In the fourth lunar month there is a rich man who intends to have his son get married. On that day I will certainly take his soul away by choking him. I will let the bridegroom die first, and after that I will choke the whole family almost to death. Afterward you come and heal them. You can take a bamboo and make a bent bow and use a peach tree to make the arrows with. From the outside shoot three arrows into their home and also shoot three arrows out from the inside of their home, and those people will get well. But if I teach you, you must not use this promiscuously, but wait until people die until you use this method."

In the middle of the fourth moon the rich man invited guests for the marriage. When the bride was entering the house, and the bride and bridegroom were coming together, the bride and the groom died. Then whoever in that family came to look also died. After-

ward somebody called the poor boy. At first when he came that family did not entertain him, and he left without eating food. Therefore some suspected that he could heal this matter and requested somebody to go and urge him. He then came and healed that family. They agreed that for every dead person brought to life he would get 100 shoes (ingots) of silver.⁸⁴

In that family sooner or later eight had died. When he went to heal them, he shot his arrows, and the persons came to life, and he got 800 shoes of silver. From this time on the Miao used bows and arrows, and opened the way by shooting arrows.⁸⁵

The Beginning of the Custom of Those Named Yang Not Eating the Hearts of Any Creatures (168)

In ancient times there was a man named Yang Lau (very aged Mr. Yang). He was a very courageous man. He was also a very good cook.

That year the family of the Chinese official was entertaining guests and came and asked him to cook for them. He got every kind of food ready. When the Chinese was worshiping his gods, he wanted to take the pig's heart to use in worship. To their surprise, the heart could not be found. Then the Chinese official said that the Miao had certainly secretly eaten it, and punished him very painfully. Still the cook was unable to find it, for it had been eaten by a cat. But the Chinese would not accept this explanation, and ordered his soldiers to take the cook and behead him, and cut his heart out and use it as a substitute for the pig's heart in worshiping the house gods. Because of this the descendants of Yang were afraid that the Chinese would come and behead them and cut out their hearts to offer up to their gods. Some of them did not dare to be named Yang, so they changed their name. Some changed their name to Ch'e (cart, wagon, chariot), some to Han, some to Huei, some to Teng, and some to Li. But every one of them, because of their grief at this treatment, secretly used the custom of not eating hearts as commemorating a very grievous affair. In addition they made

⁸⁴ One shoe or ingot contains 10 ounces of silver.

⁸⁵ The priest who performs the funeral and all the other memorial ceremonies is called a *mo*. During the funeral he performs a ceremony to open the way of the dead to Hades. At this time the *mo* is called a *k'a gei*, or one who opens the way. The shooting of the arrows as above described is part of the ceremony of opening the way.

an oath to the effect that afterward if anybody having one of these names ate a heart, he should become dumb (the gods would cause him to become dumb). For this reason anybody with one of these names will not eat the heart of anything.

Why It Is Dark at Night (94)

Roaming over all the world, a person was moved to go to the road of Ma Glo (black sister). Speaking of the earth, when the day was finished he went to the dwelling of Ndseo Ge (a young and bright person). The black sister awoke and cut off the life of the sky. Ndseo Ge woke up and shut up the air (breath) of the world. She finished cutting off the life of the sky. In shutting off the air of the earth, she left a small road.

The sky came around back again like a wheel to wind up thread. The earth also turned around like the wheel winding up thread. Then the darkness of the day (night) retired into a house.^{86a} When the place had finished being darkness, the darkness retired into the house. When the life of the sky is cut off above, it returns into a level plain.⁸⁶ The life of the earth is shut in the Shan T'un Ngai (or Ai), the cliff with three layers of stratified rock. When the sky (or day) is shut off, the blackness follows. When it has reached the underside of the top of the roof of Bo Na's house, and when the place is dark, the darkness goes up into the loft of Bo Na's house.⁸⁷

When the sky is nearly dark, the blackness travels on a level and goes to Bo Na's pig pen. When the place is about to become dark, the darkness goes into Bo Na's chicken pen. The darkness darkens the sky to the edge of the sky and darkens the earth up to the top of the mountains. When the sky is about to darken, the darkness also goes down to Bo Na's room where the *liu sheng* is played. When the place below is about to become dark, the darkness goes down to Je Gi's ($\beta\epsilon^5$ d $\bar{s}i^1$) room for welcoming brides (in marriage ceremonies).

Why Wildcats Eat Chickens (400)

In most ancient times men changed from monkeys who lost their tails and who could secure food by planting.

^{85a} It seems to the Ch'u'an Miao that during the day darkness retires into houses. Their houses are dark inside.

⁸⁶ The sun seems to set in a level place or yard.

⁸⁷ The Miao believe that at night day air or life is present no more, and the lightness of the sky is the life of the world.

One day the people went and planted a small seed. The monkeys came constantly to eat their small grain when it became ripe. They went and asked Ye Seo who said to them, "You go home and use a peck and a quart of small grain and beat it into moist rolls and paste it all over your body. Then you go and lie in the creek near the field where the small grain is planted. Wait until the monkeys come, and you will be rewarded by them."

He believed Ye Seo's words, and one day he prepared the small grain and made rolls. He ate one meal himself and smeared the rest all over his body. Then he went and lay down in the dry creek bed. In a short time the monkeys came and saw him and said, "Come quickly. Here is a seven-year-old cow that is dead. Let us drag him away." Then the monkeys came and dragged him into a cave in a cliff and let him lie still there.

Then the monkeys brought the gold and the silver cups in the cliff and spread them out. Then they said, "Rlom net bu se bu so ve ndang ve thlo," meaning "Give you, given, older sister, sword, older sister great."

He lay still and said nothing. Later he cried out loudly and frightened all that band of monkeys down the cliff. Then he picked up the gold and the silver cups and brought them home. After this the monkeys did not dare to come and eat his small grain.

After a few days there was one Ndzang Do Seo who came and saw his gold and silver cups on the table. Then the owner repeated, "Bu se, bu so, vi ntsang, vi thlo." When he had finished repeating this, there was wine and meat in the golden and silver cups. He brought it and gave it to Ndzang Do Seo to eat and drink. When he had finished eating he asked the poor man, "Where did you get these precious things?" Then he told the visitor about the monkeys eating his grain, and the visitor secretly thought of getting this kind of a recompense.

Next year, in the autumn, Ndzang Do Seo also in the same way planted some small grain on the cliff. Then he went and made some of the *pille* (biscuits) and ate them. When he had finished, he took some and smeared it all over his body and lay down in the creek bed near the field of grain.

In a short time the monkeys came. They all said, "Come, a cow seven years old has died here. Let us drag him off and throw him away." Then the monkeys dragged him, and he emitted some air from his anus and it stunk. The monkeys said, "This is wrong. The belly of the old cow has broken." Then

they threw him down the cliff, and he fell onto the lair (nest) where the old black bear had her cubs. The old bear was going to bite him. Then the wildcats on the cliffs called out to the old mother bear, "You mustn't eat him. Wait until later when the hunters come, and you have him speak to them lest they shoot us." The old mother bear then went and found fruit for him to eat.

After he had eaten thus for several days, those wildcats secretly said to him, "Tomorrow we will kill the mother bear and eat her." Next day the wildcats imitated the hunters sending out dogs barking and biting. Then Ndzang Do Seo said to the mother bear, "The hunters and the wolf packs (dogs) have come. What shall we do?" The mother bear said, "You may take our big stone ax in your hands." In a little while the wildcats came saying, "So, so," and the foxes imitated the dogs.

Then the man said to the bear, "Listen carefully." Then the old bear raised her ears to listen. He waited until the old mother bear was off guard, and with one blow of the stone ax he struck the old mother bear beside her ear and killed her. Then he pushed her down the cliff and went and called the people in his house to come and divide up the old bear's meat.

When the meat was divided up, there was no meat for the wildcats. Only some blood was left, and the wildcats could only use their tongues to lick up the blood. Since there was not enough for the wildcats to eat, the wildcats scratched him with their claws. Then he took the strike-a-light from his pocket and the flint and struck, and fire flew forth.

The wildcats asked him, "What is this thing?" He said, "This is called *mo do (To) ble* (flee bite wildcats)." Then he again struck and again the fire flew out and burnt the eyes of the wildcats. Then the wildcats cried out, "Do not strike. We don't want your meat." The wildcats ran outside the door. Then they said, "If you don't give us some meat now, in the future we will certainly catch your chickens and eat them."

From the time of Ndzang Do Seo to the present time, wildcats have been in the habit of coming and eating chickens.

In Marriages the Soil Must Be Worshiped (61)

Hmong Bu Ha⁸⁸ roamed all over the world and saw the cause of the first Miao.

⁸⁸ Xmo⁵ bu⁵ Xa⁵, the first Miao.

Speaking of the earth, roaming over all the world, he traveled to Na Bo Hmong's (na.⁴ bo.² Xmo³) place for receiving his bride and said, "Hai, (Xai¹), hai, the Miao tribe are going to come and farm."

The Miao gentleman slept until midnight and awoke, then arose and went to do farm work and clear a forest. The Miao gentleman also used a curved ax to cut down the forest. The Miao gentleman also used a curved knife to hoe the ground with. The Miao tribe⁸⁹ cut out a road, and the vines and grasses from both sides piled up in the middle.

At night the Miao father returned home and went to bed. The Miao son also returned home to sleep. They had slept until midnight and awakened and said, "What shall we do without seed?" The Miao son then said, "The seed is above in Ntzi's land." The Miao father then replied, "Yes, the seed is in Ntzi's heaven."⁹⁰ The Miao son then released a green bird to go and bring the first seeds. The Miao father also released a green bird to go and get seed.

The green bird released by the son flew straight to Ntzi's plain. The Miao father's bird also flew up to Ntzi's level land. In a short time the two green birds picked up some of Ntzi's seed and flew back. The two birds then flew with the seeds in their mouths back to the fortified place. The Miao son then got some seed to put in his chest of drawers. The Miao father then got the seed in his bucket.

The Miao son waited until the next spring when the soil was warm and the earth was moist. When the weather was dry and clear, the Miao son went and set fire to the mountain. The fire came from both directions, yet on the edge of the clearing the fire lingered. The Miao boy then returned home to rest. The Miao son slept until the middle of the night and took the seed from his pocket. The Miao father also slept until midnight, then arose and took the seed from his belt. The Miao son then went to the field, and from the top of the hill planted the seed as far as the center of the field. The sprouts came up very bountiful and green. The Miao father also scattered three handfuls in the gulch, and sprouts grew out like new bamboo shoots. The Miao son also returned and saw that on the hill the sprouts had grown out like a bamboo grove. The Miao father again sowed three handfuls in the gulch and sprouts

grew up like new bamboo. It had heads like millet. The stalks were like green trees. A wind came and blew over the grain so that it resembled a bed. The stalks fell down and lay flat on the terraces.

The crop was good, and one person could carry only three bundles. A small boy without courage could carry only three stalks. The grain they reaped filled up three houses. The Miao from this time had food to eat, and the old Miao gentleman was also not unwilling to eat. Then the Miao son distilled a jar of wine and the Miao father distilled a jar of black wine.⁹¹ The clear wine made of rice was sweet like honey. The black wine was fragrant like flowers. The Miao son said, "We have a group of people on the cedar mountain." The Miao father said, "We have a group of people on the big creek." They went and called the other brother and he came saying, "This wine can be used in making a good engagement." The younger brother said, "This wine can be used when performing marriage ceremonies." From this time people carried wine when making engagements, but when you plan to make engagements you must have good wine. "But there are also the ancestors who gave us food to eat (who should also have good wine)." When he had said this, he took the pitcher and poured out wine for the ancestors saying, "Hai, Hai,"⁹² and then made offerings to the soil, of every kind in every place.

Why the Miao Use Umbrellas When Welcoming a Bride to Her New Home (45)

The reason is that while heaven and earth had not been divided, and men and demons had not been separated, and demons constantly went into people's houses and people also went into demons' houses, a good-looking demon came and said to the bridegroom, "Cousin, when there was a marriage in our family you came. You actually committed fornication with our sisters. Now you are going to get married, but you must let me see your wife and bride. If she is pretty I want to marry her." The man said, "Correct."

When the groom returned to his home, he thought about what he should do. "If he wants my wife, she will certainly be choked to death by the demon, who is truly injuring people." He then thought of a plan and secretly sent a message to the girl's family saying, "When you are escorting the bride,

⁸⁹ The old man's son is the Miao tribe, and the Miao gentleman is the father.

⁹⁰ For heaven the Ch'u'an Miao say "The ancient level land of Ntzi."

⁹¹ Very strong wine.

⁹² Xai,¹ Xai,² meaning "Come and drink, come and drink."

you must use a fishnet to cover the bride's head so as to hide her from the demon's wanton eyes.”⁹³

When the day of the wedding arrived, the demon waited on the road. They took a fishnet and covered the bride's head. When they had gone halfway, the demon of course saw her. The demon said, “A woman with such a measly face,”⁹⁴ even I fear her.” The demon then quickly returned and said, “The brides of you men are truly bad looking. We do not want them. From this time on you must not come to our homes any more. You take sheets of paper to separate us.” From this time on when people died they used sheets of fire paper.⁹⁵

Why Hawks and Sparrow Hawks Catch Chickens (211)

In very ancient times the hawks and sparrow hawks were very large. They could catch people and eat them.

At that time the people on earth were about to all be eaten up by them. Only an old man and his wife were left. The husband said to the hawks and sparrow hawks, “You boast that you have great strength. Today, if you can break my grinding stone, you can eat me.”

As soon as the old man had finished speaking, the sparrow hawk flew straight up in the air and darted down and knocked the grinding stone to pieces. Then the sparrow hawk was about to seize the old man and eat him.

The old man repeatedly entreated him not to eat him, but the sparrow hawk opened wide his eyes and was about to seize the man and eat him. Then the old man knew that he was hopeless, but again entreated him saying, “If you eat me up today, the human race will be extinguished. After that what will you eat?” The hawk and sparrow hawk said, “What do you want?” The old man said, “Please do not eat me. Let me beget many descendants. Let them afterward raise chickens for you to catch and eat.” For this rea-

⁹³ When the bride is being taken to her husband's home, and she is just starting, a paper umbrella is used to cover her. When she is about to enter the groom's house, they must also hold up an umbrella to cover the head of the bride. Even to this day the Miao hold an umbrella over a bride when she is going to the groom's house. Formerly nets were used.

⁹⁴ A face looking as though she has measles.

⁹⁵ Paper made into spirit money to burn as offerings to the dead.

son, now hawks and sparrow hawks catch chickens and eat them.

The Origin of the Custom of Using a Peach Branch to Exorcise Demons (405)

In ancient times there was a father and his son. When the father was ill he said to his son, “When I am dead you can carry me in my coffin, and the place where the ropes break will be the place to bury me. After that it will be well with you.”

The son carefully remembered the words of his father. When his father died he hired people to take his father's body and put it into the coffin and carry it away.

One day, when they had reached a place outside the door of the local deity (土地), suddenly the ropes broke, and he laid his father's body down there. That night the local deity returned and said, “A seven-year-old cow died here. Why does nobody do good deeds? Take it away and bury it.” Then the local deity looked, and at the same time took off his own red gown, and himself went and pushed the corpse. The son, when he saw the red coat of the local deity behind the temple, ran and picked up the red coat and put it on. Then he returned home wearing it.

But when he wore this red coat, if he talked with anybody he could see the other person, but the other person could not see him. Then he put on this coat and went onto the street and took people's things, but people could not see him. After a while he became courageous and went onto the street and took people's things, but people could not see him. He secured a great deal of gold and silver. He wore this coat and entered the emperor's palace, and the officials and soldiers in the palace also could not see him. Then he went into the inner room of the emperor. The daughter of the emperor was there. Then he slept with the daughter of the emperor, and after a while the princess was with child.

When the queen noticed that the abdomen of the princess was large, she asked her daughter why it was. The daughter did not know that anybody had been in bed with her. The queen feared that it was a spook that had come and bound her daughter, so she took a peach branch and struck wantonly about in the room. The Miao could not avoid being beaten, so he ran out and returned to his home. From this time when he saw a peach branch he was much afraid. Because this queen used this method to drive away demons, people had suspicions, and said that

peach branches were very efficient in exorcising demons, and to this day this custom persists.

The Reason That the Five Grains Differ (224)

In ancient times the five grains were alike. They yielded a great deal every year.

In those days people were very lazy and were unwilling to exert their strength to do much work. Later Ntzi's Do Jin⁹⁶ came out to investigate, and saw that people were unwilling to work much. Then he went back and reported to Ntzi. Ntzi told him to come and take away the five grains. So he came and snatched the corn and started upward. Because his hand was small he could not take away the corn. He grasped the stalk in the middle, and it broke in two. For this reason corn now yields in the middle.

Then he went to take the millet. He moved about pulling. His hand slid to the very top of the millet, and it cut his hand. Then he stopped pulling. Therefore there is red blood on top of the millet.

At the same time he went to get the rice. At that time there was a woman just giving birth to a child. The woman entreated him to pity her because if she did not have good rice to eat just at the time when bearing a child, she could not bear it. She asked him to leave some uncooked rice for her to eat. Because of this he left a great deal of rice for people to eat.

Then he went to get the beans. Because it was a clear (dry) day, the husks of the beans stung his hand, and it pained him. He therefore did not twist off the beans, and so the beans yield all over the stalk.

He then saw that the stalks of the wheat and the buckwheat were weak and he said, "Mei Tzu (wheat) is the little sister. The little sister cannot come back in one year⁹⁷ to celebrate the New Year. Buckwheat is the older brother. The older brother is a male. Because men must suffer more hardship, buckwheat must bear twice a year." And he permitted the buckwheat to come back and celebrate the New Year (because it yields in the fall).

The Reason Evil Wives Are Called Bo (143)

In ancient times there were two brothers. They had an intimate friend. That friend

⁹⁶ A son or person who moves about a great deal while sitting.

⁹⁷ Wheat is planted in the fall and harvested in the following spring, so it does not yield or come back the same year it is planted.

was one who greatly esteemed wealth but lightly esteemed goodness. He acted as a go-between for the two brothers and went about everywhere to choose wives for them. He came and said to them, "There is a family that has two daughters. One is 35 years old, and the other 25. Do you want them?" They said, "Since their ages, older and younger, are appropriate, we will depend upon your friendship to help us." He said, "For these women you will only need to pay four strings of cash."

One day they gave the money (for the daughters) to the go-betweens and went to bring back the wives. To their surprise one whom they married was an old woman 60 years old. They thought of sending her back but could not. Then the brothers said, "Since we do not want her for a wife we can call her mother." So they served her as they would a mother.

One day the two brothers went to carry water and broke a stone slab by stepping on it. From inside the stone there leaped out a horse the color of yellow gold. They brought the horse back and put it in their rice granary. Then the rice in the granary grew thick and high (much). They hid the horse in the heap of coins. Then the coins grew a great deal (into a great heap of money). Afterward other people saw that they were rich and envied and hated them.

Somebody secretly accused them at court. The officials sent runners to bring them. The two did not make excuses, but told the official all they had experienced. The official was amazed and reported their affairs to the emperor. The emperor determined that since Heaven gave them a precious horse because they treated another person's mother like a mother, he would elevate them to the position of prime minister (*chuang yuen*).

Now when somebody marries a bad wife and others see it, we call her "old mother" (*bo*),⁹⁸ and call our own wives *bo na*.

A Dragon Who Ate People for his Rent (223)

In most ancient times kings would collect rents from people. There was an ancient Miao family. That year the demon king was going to come to their home. For in that family there had just been born a small child. But that family was very unwilling to have the dragon eat this son, and their parents could only cry every day.

To their surprise Lo Ts'i (a man who could

⁹⁸ The word *bo*^{9,2} means wife or mother, and *na*⁴ means great or honorable, and sometimes can mean mother.

bind heaven) came to their home and saw that they were thus very sorrowful. Then he wanted to save them from this injury, so he told the two old people not to cry, for he could master the situation. He said, "Today you can take your child and go elsewhere. Leave me here."

Lo Tsii as a matter of course pretended to be a child in that home, and slept in the bed waiting until the dragon came to eat him. Before he expected it, the dragon arrived and picked him up and swallowed him. Lo Tsii then entered the dragon's stomach, and inside he grew large. Then he seized the mouth of the stomach.

The dragon felt his stomach swell and was in great pain. Then Lo Tsii spoke a few words saying, "You eat people. Today people will eat you." Then the dragon king was greatly frightened. He then entreated Lo Tsii who answered, "If you will not eat people,

then I will let you go. If you do, then I will destroy your stomach and let people eat your flesh." Then the dragon became obedient to him, and Lo Tsii came out through a rib of the dragon. But the dragon still wanted to eat people. Lo Tsii knew that the dragon was unwilling to be subject to him, and turned into a peach.

When the dragon saw the peach, he took it and ate it. Just as it got into his stomach, he felt pain in his stomach. Then he knew that Lo Tsii understood his mind. This time he said to Lo Tsii, "I will truly not eat people." Lo Tsii said, "If you do not eat people, what will you eat?" The dragon said, "I will labor industriously and reap the crops." Then Lo Tsii knew that he would never eat people, and released him. After this the dragon farmed, and so there is no dragon who comes and takes (and eats) people as rent.

The song is ended.

ORIGIN OF CUSTOMS, CEREMONIES, AND OBJECTS

The Origin of Marriage (36)

Going all over the world. Speaking of heaven, heaven has black air. Speaking of earth, earth is the source of all creatures. I, one person, go all around to Na Bo Ngin's (na⁴ bo² ndžin⁸) big road. Speaking of the earth, it is broad. I go to the road on which my uncle goes to market.

Na Bo Ngin inside had no son. She arose and went to get her uncle's (father's brother) son and brought this son (adopted him) so that when he grew up he could be her eldest son. Na Bo Ngin then planned to choose a wife (for her adopted son) and conduct the marriage. Then she went and sought one as far as Ntzi's land to the sky god.⁹⁹ The sky god gave her some land and some soil. She sought on as far as the third crossroads of Ntzi's land and she was allowed to govern a grassy hill. When she had gone all over the world, she had fields and soil and everything. When she had finished traveling, she again returned to her home.

One night, when the night had become old, she got a man named Ni Long. One night, when the night had become old, she got a man named T'u Ni (T'u³ ni²). When he had completed three years, Ni Long had grown up. After six years, T'u Ni had grown large. His uncle (on the father's side) with Na Bo Ngin wanted to make engagements for Ni Long and T'u Ni and conduct the marriages. Na Bo Ngin requested two go-

between to talk the matter over with his uncle. Tzu Ye Lah (Tzu³ ſe² la²), the head of the family of T'u Ni and Ni Long, then sent go-betweens to go to Ntzi's place and speak for Ntzi Nyang Ya's (ntsə² jaɔ² ja²) daughter whose name was Nts'ai Ngeo Nya (nts'ai² ɔ̄u² na⁵, a girl as beautiful as silver) to be Ni Long's wife. He also invited a go-between to go to Ntzi Nyang Tsu (ntsə² jaɔ² tzu²) to speak for his daughter Nts'ai Ngeo Tsu (tzu²).

After he had spoken an entire year, Na Bo Ngin with her uncle wanted to prepare to welcome a bride. The two grooms went forward to welcome the brides. Ni Long arrived and looked and saw that the entire road was like flowers.¹ T'u Ni also went out and looked and saw that half the road was like flowers. Ni Long then knelt down so that he could carry a flower (stuck on his head by others). He got Ntzi Ndo Shwang's (ntsə nto² Swa²) 360 jars of wine. T'u Ni also knelt down and got Ntzi Di La Di's (Ntsə² Ti⁵ La² Ti⁵) 360 bowls of meat. When they had received the wine and the meat, they divided them up with those who were with them to carry. Ni Long separated himself and went back home. T'u Ni followed after Ni Long. They came for one year.

One day Ni Long went out and saw that Ntzi Ndo's bride and those who were escorting her had arrived. T'u Ni² also went out

¹ Like flowers because of people in colored garments.

² Ni is sometimes pronounced jni² or ndži².

to look and saw that Ntsii Ndo Schwang's escort and the bride were coming. They both came out and arranged the tables and set in place wine and meat. When the guests escorting the bride arrived and had eaten the meat and drunk the wine and entered the house, those who escorted them visited the two brides for one night. Next morning, before it was daylight or the cocks had crowed, the guests who brought the brides arose and ate breakfast and departed, and there were left only the two girls sitting with the two bridegrooms. From this time Na Bo Ngin ceased to worry and her uncle also ceased to worry, and the two sons were married and had occupations. These are the ancestors who in the beginning opened the sky and opened the earth (put the universe into shape) and first married.

The Origin of the Nine-Headed Bird (155)

In ancient times there was a very poor Miao. Only the father and his son were still living. He told his son to pick up sticks, but his son was lazy, and in one day he would gather only a small bundle of sticks.

One day when the son went to gather wood, he saw a striped tiger and carried it home. The father saw that his load was very heavy and said, "What have you done today that your wood is so heavy?" He replied, "Father, today when I was gathering wood on the cliff, I met a small mouse. I killed it with two blows of the grass-cutting knife (sickle). I carried it back here. Please, aged father, boil it and eat it."

When the father looked at it, he saw that it was a big striped tiger. Later he went and daily worked preparing a bellows. The son's name was Do Ngo Bo. He carried the bellows on his back, and carried it about everywhere. He met a man who was digging ditches into rice paddies, whose name was Do T'ao Gu La. The ditch digger asked "Where are you going?" The son answered, "I am going to trap wild animals." The other said, "I will go with you." The son asked, "How much talent have you?" The other took his plow and dug it, and in a moment he had finished a rice paddy.

The two went along together and met a grass cutter whose name was Do Glai Nyang (*To.² glai⁶ na²*). He asked them what they were going to do. They said, "We are going to trap wild animals." Do Glai Nyang also wanted to go with them. They asked, "What talent have you?" He replied, "Please look." Then he cut with the grass knife. At one

stroke he cut all the grass so that the hill was smooth.

The three went together into the great forest and built a house to live in. Do Ngo Bo (or Do· Tsii Bo·) and Do T'ao Gu La went to trap wild animals. Do Glai Nyang cooked the food at home, and when it was done he called them back to eat.

To his surprise, when he called there was one Na Ma (or Lang) Bong Ntsong with red eyes who replied to him, "Oh, I have come." In a little while she came and asked him "Food?" He did not dare to deceive her, and told her to eat. When she had finished eating she went away.

When the two trappers arrived, nothing was left. Next day they changed and appointed Do T'ao Gu La to cook breakfast. In the same way Na Lang Bo (or Bong) Ntsong came and ate the food.

On the third day Do Tsii Bo cooked breakfast. That morning he boiled the food and at the same time was making a big bamboo basket. When the basket was finished, he in the usual way called the two trappers to breakfast. When he called, that Na Lang Bo Ntsong came again. When she saw the big basket she asked, "What have you made this for?" He replied, "Because my mother is old and cannot walk. I made this to put her in it." The visitor asked, "How big is your mother?" He replied, "My mother is just as big as you." The visitor asked, "Hadn't I better try it a little?" He replied, "You may get inside and try it." When the visitor had climbed in, Do Tsii Bo locked her inside and hung her up on a big tree.

In a little while the two trappers returned and saw her hanging in the tree. They ate their breakfast happily and when they had finished each took a big club and beat the big basket. In a little while they broke the basket to pieces, and that thing leaped down and ate Do T'ao Gu La and Do Glai Nyang up.

Only Do Tsii Bo was left. He ran and asked Ye Seo (*3ε⁹ sA⁶*). Ye Seo said, "This thing's strength is very great. If you use force you cannot defeat it. You can only kill it by using a trick." Ye Seo also said, "You go and dig a deep pit, and put some chaff in it, and place a beam for husking rice above it, and call her, and after she has come ask her to help you by stirring the chaff. When she has bent her back, then lift your foot aside and let the hammer kill her." He came back and did as Ye Seo told him to do.

When the arrangements had been made, he called Na Lang Bo Ntsong (*nd¹o²*). When she came, he asked her to help by stir-

ring the husks. Then the rice beater struck her and broke her head into nine pieces. The thing changed into a bird with nine heads and flew away. People at the present time call it (in Chinese) Chiu T'ou Niao 九頭鳥, meaning a bird with nine heads. As she flies she calls out, and if people hear it they must beat something like the beating of the rice husker, and when she hears it she will not dare to come, and people can escape undesirable things.³

The Cause of the Black on Tigers (207)

In ancient times, one day the tiger and the thunder and the echo and a dragon all four held a contest of ability on a high mountain. One day the echo spoke to them as follows: "We are all here. Let us see if we can think of some strange thing to make it difficult for all of us." They all thought, "Who in heaven or on earth is as able as we?" Unexpectedly the echo went down to the foot of the mountain and used a torch to set the mountain on fire. They had no way to escape the fire. In a moment the fire arrived. The thunder dispersed. The dragon flew into the air. Only the tiger was unable to evaporate or fly, and he could only leap about. In a moment the fire burned him black. Therefore today the tiger has black stripes because the echo did him harm.

Why There Is Some Black on the Weasel (264)

The hawk flew 10,000 feet high.

The weasel is a small, strong thing. One day he said to the hawk, "You fly very high. Have you seen all the world? I cannot see anything. It would be good if I were like you."

The hawk said to him, "You come here

and I will carry you on my back so that you can see." Then the hawk took him on his back and flew very high. That day the hawk flew to a place outside the sky where it was very dark, and then put the weasel down on the black dirt. But the hawk took pity on him and brought him back and said to him, "Now you have seen the view of the world." He replied, "I have now seen the world. You can fly, and you did not bring that black dirt back with you. I cannot fly and some of the black dirt stuck to me and I cannot wash it all off."

For this reason there is still some black on the weasel.

The Origin of Death: Because She Was Uncleanly, Death Has Come to All (399)

The men of most ancient times did not die. When they became old, they would change their skins and return as new people.

One year the old mother of a family had come to the time for changing her skin. That night she told her son and her daughter-in-law to heat some water so she could take a bath, after which she would change her skin. Actually that daughter-in-law was too lazy, and she took water warmed by the sunlight and gave it to her mother-in-law. The mother did not know about this, but lay down in the water to take her bath. Just as she lay down in the water she cried out loudly, and her skin, bones, and joints all fell apart (down). From this time she was dead forever.

When the old woman had died, in a dream at night she came back and talked with her son and daughter-in-law saying, "I have died forever because you have injured me. Now, since I have died, this death has already become the suffering of all people on earth. From this affair death has come, and it cannot be avoided."

HUMOR AND JOKES

The Tiger and the Toad (203)

Once a tiger and a toad agreed to be brothers. One day the toad said to the tiger, "Although we are brothers, we can have a contest in battle. The one who conquers can eat the one who is defeated."

³ People in West China believe that there is a nine-headed bird which at night flies northward in spring and southward in fall. As the flocks of migrating birds pass over, the birds call to each other so as to be able to keep together. Of course the voices of the different birds sound differently, which is believed to be evidence that the bird has

The tiger thought his strength was very great. He thought the toad could not oppose him. The tiger then used his fighting power. To his surprise the toad held onto his tail with his mouth. Then the tiger leaped forward, and the tail of the tiger threw the toad ahead. But the tiger did not know this.

nine heads. It is thought that if a feather or a drop of blood or the offal of the bird falls on the house or in the yard of a family, sickness, death, or some other calamity will ensue. Therefore, when these birds are heard flying over, people beat the doors or walls of their houses or something else to frighten the bird away.

The tiger called, "I am now going to eat you for my dinner." The toad said, "I can leap ten feet farther than you." The tiger then feared the toad and ran away at once. He ran until he met a fox.

The fox asked him, "Why are you running so fast?" He replied, "There is a toad that is very brave." The fox said, "I do not believe this. You take me there and let me see what talents he has." The tiger was still afraid. The fox said, "Then you can take a vine and tie it around my shoulders. If he really has great ability, you can hold onto me and we can run away together." Then the two went together to the toad.

The toad was still not afraid. He opened his mouth widely and shouted, "Have you come again? Do you think that you alone are not enough for me to eat and invited a fox brother to come back again? Stand still, I am coming."

When the tiger heard this he did not take care for the fox, but ran away pulling the fox after him. They ran until it was afternoon, when they came into a forest. Then the tiger rested. But the fox was dead, and his tongue was hanging out, and his mouth was open. Then the tiger laughed at him and said, "Fox brother, are you unafraid? Are you laughing at me?"

The Foolish Husband, or What a Stupid Man Did in Ancient Times (602)

In ancient times there was a stupid man. He was very fond of eating rice biscuits. He went with his wife to her home to visit. At night his parents made rice biscuits for them to eat. Just as they were making the biscuits, they knocked the light out. Then his wife went to light the light.

He thought that his wife was still there making biscuits, and said in a low voice, "In a little while, when you pick up a biscuit, pick up a big one for me." His mother-in-law then said, "Yes, let me pick up a big one for you." When he heard his mother-in-law's voice, he was ashamed and got up and ran away.

When they had finished making the biscuits, they called him to come and eat biscuits. He would not speak a word, but ran and lay down. His mother-in-law then said, "Son-in-law, if you want to eat you may." She again said, "The honey is in this small jug."

When she had finished saying this, the parents-in-law went to bed. The stupid man then secretly took a biscuit, and put the biscuit and his hand into the jug to dip them into the honey. He could not take his hand

out and was helpless, so he went about everywhere looking for a stone to break the jug on.

There was no stone in the house, so he went to the toilet to find a stone to hit it with. At that time it thundered. His father-in-law was in the toilet urinating. He saw the lightning, and saw his father-in-law's legs. He thought that the leg was a stone, and hit the jug against it. His father-in-law then thought that it was the lightning that had struck him. He then cried out, "Old wife, I have been struck by lightning." The son-in-law was more ashamed, and slipped away and went home.

The Clever Woman: The Aged P'an Ku (13)

When P'an Ku was 800 years old, he married a wife who was only 16 years old. He said, "I myself am 800 years old. If there is anybody older than I, I will give him my wife." To his surprise there was a man named Ho T'ai (Xo T'ai) who was a thousand years old. He said that this wife was his. To their amazement there was another man whose name was "Million Years Old" who reckoned that his age was greater. He was a million years old, and planned to come and marry that woman. P'an Ku was helpless. Because he was a king, he certainly did not want to lose her, but he had already made his promise, and how could he break it? Then his sister-in-law came out and made a plan for him saying, "You can take some manure dust and sprinkle it over me. Later, when Million Years comes, I have a plan."

Soon after the sister-in-law had made herself look like a very old woman and sat in the parlor, Mr. Million Years arrived. When he saw the old woman as white as lime he said, "Who is this?" P'an Ku replied, "This is my mother." He asked her how old she was, and she replied, "Do you want to know my age? The solo tree in the sky on the moon was planted by me. I opened up the channel of the Yellow River. I caused the old mother of Yao to be pregnant. I existed before the sky did. I cannot reckon my age. Can you figure out my age?" Million Years could not determine this old woman's age, and he did not dare to take the 16-year-old wife of P'an Ku.

A Pumpkin Is the Egg of an Elephant (205)

In the forest on the mountain there was a Miao family. The master was a man of great power. But because there were not many products in the place where he lived, one day

several women came from a distant place whence they had fled from their husbands. Each of them carried on her back two pumpkins.

That day they walked into the forest and the Miao came out and saw them. He asked them, "What are these things?" They said, "These are eggs laid by elephants." The Miao said, "Are they able to hatch out young elephants?" The women said, "How can it be that eggs cannot hatch out young?" He asked, "When there is no mother to sit on them, how can they hatch young?" They replied, "People can sit on them, and they will hatch."

Then he brought out many things to exchange with them for one of the pumpkins. After this the two women lived in the forest

and possessed many things. But although the Miao sat on the pumpkin, it did not hatch. Then he ran and asked them. They said, "It takes a year to hatch elephants." He said, "If I sit for a year to hatch out the young elephant, during that time shall I neglect my farm work?"

When he came back, he took the egg and threw it off the cliff. A takin came out and leaped down the cliff. Then he shouted, "Let everybody come and catch the baby elephant for me."

They ran after it several days, then he went and asked the two women and they said, "You have thrown away the elephant. How can you have an elephant left?" Then he could ask no more questions.⁴

FATE

Fated to Marry a Beggar Girl (708)

Formerly there was a certain rich Miao who had no son. He constantly went and requested the *tuan kungs* to help him secure (male) descendants. A certain *tuan kung* divined for him, and after looking at a bowl of water said that later he would certainly have a good son, but the good son should not get engaged to a daughter of a rich man, but should marry a beggar girl, and matters would be all right.

After a while a Miao mother who was in distress and was pregnant actually came to his home. The man's wife was also pregnant. A boy was born in his family one month earlier, and a month later the beggar woman gave birth to a girl baby. They named their son So Ch'e and gave the girl the name of Mi Lo. Later they made an engagement for Mi Lo to marry So Ch'e.

When the children grew up, they were married. But Mi Lo's personality was not bad. She was diligent at work, and was able to make all kinds of bamboo and wicker objects.

Afterward their parents died, and other people ridiculed them saying, "So Ch'e was originally a rich man's descendant, but married a beggar girl for a wife. They are truly not from families of equal rank (that are matched)." When he first heard this talk, he did not care, but others again said, "Do you see? The things that Mi Lo has made, haven't they been taught her by a beggar family?"

After he heard this talk, he came back home

and told Mi Lo not to make these things any more. Mi Lo replied, "When we are born in this world, we should not live upon the inheritance of our parents. It is necessary to have a trade to work at and secure food to eat, and it will be well."

He was constantly telling his wife to stop working, but his wife was unwilling to do so. He said, "You are truly of a beggar race. I no longer want you." Mi Lo replied, "If you do not want me, I do not care. But I fear that later, if you are out of a job, I cannot face your deceased parents." He said, "You are truly a beggar girl. My parents do not want me to keep you any more." She replied, "Since we are married, please give me a horse to ride, and my weaving implements, and also give me the money I have earned. I want nothing else of yours."

The husband was willing to part with her, and gave her a horse. When she had gotten her baggage ready, she mounted the horse, and she made a resolution saying, "My horse, I commit my life to you. Wherever you take me, I will go. To whatever home you go, I am willing to be the servant (wife) in that home." She went away weeping for her husband.

On the first day they arrived at a dry cave in a big grassy plain. They rested there one night. The next day they came to a family living in a grass hut at the foot of a forest-covered mountain. In this family there were only a mother and her son. She dismounted from her horse and entered the hut of that old woman, and told the old woman about herself. The old mother said, "I would not do anything to hinder you, but you are a person with a handicraft. We will permit

⁴ When he threw the pumpkin down, it scared out a takin (a wild animal something like an ox) and he thought it was a baby elephant hatched out of the pumpkin.

you to stay here and make your things." She did not say much, but remained and lived there.

One day she took out an ingot of white silver and requested the old woman to use it to buy food. The old woman said, "Is this silver? Behind our hut here in the cave in the cliff there is a great deal more. If you do not believe it, I will take you there to see it."

The two of them then went up on the cliff, and actually there was a layer of silver covering the foot of the cliff. She told the old woman that she should not talk much about it, and during the following days they carried that silver and put it inside their hut. They made another small house to live in outside of it.

After that the son of that old woman grew up year by year, and the girl and the boy with freedom became harmonious husband and wife.

Not long afterward she took the silver and bought many fields, and she hired many Miao to come and work for the family. She herself became very wealthy.

But as to her former husband, because he had divorced her his outside affairs increased daily, and before long his silver money was all used up until he was unable to support himself and wandered about everywhere, trying to beg a little food.

One year Mi Lo's family was marrying a wife for her oldest son, and killed seven pigs. Many guests came from great and small strongholds round about. He did not realize that it was his former wife who already had a son, so the former husband went there to enjoy the feast.

Others who went there had wedding gifts to give, but when he went there he had no ceremonial gifts which he could present. That day the manager of the feast for the guests was very strict. People who had not made wedding gifts were not allowed to enjoy the feast. After a while the other guests had all finished eating, and he alone was standing outside the gate warming himself where they were cooking food. Mi Lo went out and saw him, and she returned and told her servants

to prepare a tableful of food for him to eat, and after he had eaten to allow him to remain in the house.

After he had lived there several days Mi Lo said to him, "I think that you, guest, hate beggars a little. Why are you begging?" He replied, "Madam, we working people, how can we say such a thing as that?" She replied, "Alas, you did not obey the orders of your parents, and foolishly divorced your wife, who was able to earn money. I have heard that that wife of yours now has a son who also got married the same day that my son did. I myself was formerly a working girl. My husband was like you, and he disobeyed the orders of his parents and divorced me. But I have the handicraft used by beggars, and I am all right now. I pity you, and hope that you, this beggar, will again become rich." She then used a bushel and a quart of rice and cooked a big rice cake, and in it she put ten big pieces of silver. The next morning she gave it to him and told him to go, giving it to him as a lunch.

Of course he did not know that there was silver in it. He carried it half the way, and noticed that a Chinese family was grinding rice, and he took the small rice cake and traded it to that family for five quarts of white rice. He thought that the cake could not last long, and that the rice was easier to take care of.

When the Chinese received this big rice cake, he thought that it was somebody's large ceremonial gift, and that it should be regarded as something to present to others. The Chinese parents led their son to be adopted into Mi Lo's family, and were able to use this big rice cake as the ceremonial gift. When the Chinese came carrying this big cake on his back, Mi Lo realized that it was the same cake, and she secretly broke it and looked, and found that the silver she had placed inside was still there in good condition.

That night she sighed and said, "Things in this world truly are not caused by people. Truly they are determined long before by the aged Ntzi (god) in heaven." This woman, who lost her former husband, composed this song to leave a record about him.

THE DAUGHTER OF THE DRAGON KING MARRIES A MAN

*Mr. Mbla. A Beautiful Fish Became His Wife.
He Lost Her Because He Mistreated Her.
Later He Was Changed into a Kingfisher
(244)*

Mr. Mbla⁵ was an orphan. Every day he went and netted fish. Each day he caught only enough to eat.

⁵ Said to mean a man who did not wear clothes.

One day he suddenly caught a small varicolored fish. When he saw that this fish was beautifully colored, he placed it in a water jar and fed it. After that he went every day and worked. But when he returned to his work he would say, "He, you think about it. (The fish) is very queer. There is a pot of white rice that is all cooked. After this I shall have plenty like this every day." He

realized that this was very strange, and so he went and asked Je Seo (or Ye Seo). Je Seo said to him, "Ai, I am afraid that you are feeding some strange things." He said, "I am only feeding a small fish." Je Seo then said to him, "When you go home today, you take the combs, brooms, cooking vessels, bowls, and brushes and pick them all up and pretend that you are going away. Then you hide behind your house and see what the fish changes into."

He then returned home and did as he was told. After he had gone out of the house, he secretly came back and looked. He saw the colored fish in the water jar leap out and shake itself. It took off its fish skin and carefully laid it down. Then it suddenly changed into a young girl of eighteen years. She went about everywhere looking for a broom to sweep the floor with, but she could not find any. She lifted the basket aside. Then Mr. Mbla came and seized her. She did not refuse, but became his wife.

That day Mr. Mbla went again and netted fish, and the girl said to him, "You need not go and fish." He said, "If I do not go we shall have nothing to eat." She said, "Now I have some rice in my belt. You can boil that for us to eat." In this way they had rice to eat every day.

Afterward the woman said to him, "Tonight you may go to bed early. My father and my brothers will come and build a house for us to live in." That night Mr. Mbla went to bed early. Next morning he got up and looked, and they were living in a big house. Then he asked the woman what her name was. She said to him, "My name is Ngan Ryuang Bang (young girl dragon flower)." After this they had everything that they needed.

Later this husband began to covet other pretty girls, and he went and had friendly intercourse with a neighbor girl, Nts'ai Ngan Go. Later Nts'ai Ngan Go made up her mind to deceive him. She told him that his wife had some big boils on her back. He said, "What evidence have you that she has these boils?" She said, "Tonight you look at her feet. There will be scabs like chaff on her feet."

When he went home, he looked at his wife's feet. At one grab he pulled off a great deal of white skin. Then he said to her, "I do not want you because you have white boils on your body." She said, "I truly haven't any." Mbla then said, "Today I do not want you." His wife said, "If you really do not want me, you may go and cut off brier bushes and three vines. Go to the cliff below the road and cut off three other vines." Mr. Mbla

then went and got them ready for her. Then his wife braided them into a whip and struck to the right and to the left with it. Then, to his surprise, the big house slid down into the big pool.

Then Mr. Mbla went to bring Ngan Go to be his wife. But when she came, to his surprise she would not do any work. When she saw that he had nothing, she did not care to live with him. In his house he did not even have rice to eat. Later even Mr. Mbla could not live there, and he went to the edge of the big pool and there wept, calling every day for Ngan Ryuang Bang saying, "Bang, Bang, Ngan Go did me harm."

When Ryuang Lan heard it he said to his daughter, "I told you to go and save that orphan. Why do you not go?" The daughter sighed and said, "Because Mr. Mbla did me great harm." But Mr. Mbla did not cease to call.

One day a Chinese came carrying a load of cloth on a carrying pole. When he saw Mr. Mbla crying, the Chinese asked him what he was crying about. He then said that he was crying about his wife. The Chinese said, "You do not need to cry. Let me help you." When he had said this, the Chinese helped him call.

When they had called for three days and nights, the Chinese became tired of calling and went to sleep. Then Mbla got up and carried away the Chinese man's cloth. Later, when the Chinese awoke, he cried out, "Bang, Bang." When Ryuang Lan heard it, he scolded his daughter loudly and the daughter at one big step leaped out. Then the Chinese seized her and she became his wife. Later Mr. Mbla sold the cloth and used up the money. Then he again ran to the edge of the pool. But when he saw that the woman was the wife of the Chinese, he did not dare to try to get her. He could only cry about her.

The woman then took pity on him and tied an embroidered handkerchief on his head. He hardly realized it, but he was changed into a small bird. This bird (the small kingfisher) is still living.

The Dragon's Daughter Saved One in Distress (474)

There were two brothers who divided the old home.⁶ The heart of the older brother was bad. The heart of the younger brother was not evil. The older brother alone took possession of the inheritance. The younger brother did not get a thing.

When the father died, only the mother was left. Her eyes were poor. Then the older

⁶ They separated and each formed a new home.

brother said to the younger, "You look after our mother and I will give you a piece of poor land." So the mother lived with the younger brother.

The younger brother was very efficient in netting fish. So he went daily and netted fish. One day he went and netted a five-colored (many-colored) flowery fish. He was unwilling to kill it, so he put it in a big water bowl. He went as usual to catch fish.

After he went away, the fish changed into a beautiful girl and cooked the food. She also swept the house clean, and carefully served his mother. When he came back, he saw that there were many things for him to eat.

He saw that it was this way every day. He therefore asked his mother, "Where did these things come from?" She answered, "Every day a young woman comes and does it. I suppose it is someone in this fortified place."

He then hurried about the fortified place and at every house thanked the women. But they took offense at it. So he was helpless, and he ran and asked Ye Seo. Ye Seo said to him, "This is your good fortune. Tomorrow you pretend to go out, and hide behind the house. When you see her come out, just

pick up her fish skin and put it carefully away. Then seize her, and she cannot escape."

Of course, when he did this, he got this fish for a wife. Later this fish-woman made a big house for him to live in. But when the older brother saw that he was rich, he wanted to trade his fields and houses to him for the girl so she would be his wife. But the younger brother was unwilling.

That night his wife said to him, "You do not know that I am not truly your wife. I came to save you. You may trade me to him. But you only want his principal wife and the deed to his fields, and bring his wife to live with your mother."

He actually did this way, and gave the woman to his older brother. That night the older brother was going to sleep with this woman and the woman said, "You may get a basin of water for me to bathe in (then I will sleep with you)."

But when she got the water she took the fish skin and soaked it in the water. When it was well soaked, she put the fish skin on. Then she changed into a small, many-colored fish. Then a flood arose, and the house was entirely washed away by the flood, and the older brother was also drowned by the water, and there was no further trouble.

MAGIC

The Deeds of the Ancient Hero Wen (502)

In ancient times there was a scholar who was called the heroic student. When he was three years old he went to school. He caught a centipede and took care of it. He put it inside a round box (or tube). When it had grown big he bought a large box and kept it inside. Later, when he discontinued studying, he hired a servant to carry the insect and go with him everywhere he went.

One day he arrived at an inn. He heard people say that on the road ahead of him was a great forest and that he would have to walk seven days and seven nights before he could walk through it. Inside the forest there was a great demon that ate people. He could eat a thousand or ten thousand people.

When he had heard these things, he became sad in his heart. But one night the centipede spoke to him in a dream (gave him a dream), saying, "You must not be afraid."

The next day he was going through the forest and saw an old man whose teeth were eight palms broad. Where he came out of the forest there was an inn. The innkeeper asked him, "Did you meet that old man in the forest?" He replied, "I saw him." Then the

innkeeper would not let them stay there. Then they went on to another home. The master of the home asked, "When you came, did you see an old man?" He replied, "We did not see him." Then that family permitted them to stay there.

While he was asleep the centipede again revealed himself to him in a dream saying, "Do not fear. When you hear the sound of wind blowing and the falling of snow, the demon will arrive. Do not fear. I will capture him."

But when he heard these words in the dream, he did not sleep any longer. He heard a noise in the box, and the centipede grew large and surrounded the room they were staying in. Then the demon fought with the centipede, and the centipede bit the demon to death. The hero then arose and said to the master of the house, "My centipede has bitten your big demon to death. You must contribute money and perform a ceremony of three days and three nights for the demon and bury the demon." They then contributed money and performed the memorial ceremony for three days and three nights, and buried the demon.

When the student returned home he was sad and would not eat. One night the centipede again spoke to him in a dream. He said, "Are you thinking of me? Tomorrow you may walk one hundred and twenty steps in front of your door, and you will see me. But you must still go forward, and will see a group of ants. You take me and move me over the ants. Then you will see a man."

On the next day he did as he was told, and of course he saw a man. He took the man and put him in his pocket. He then went forward to the edge of a mountain and saw on the ground below a great many dragonflies lying dead. He took out the centipede and moved him over them, and the insects all flew away.

Again he went forward and saw a man lying dead in a cave on a cliff. He again took the centipede and moved it over him, and the person became alive and was determined to help him carry the load. He was helpless and so gave the man some silver (so he would not carry the load). Then he came back home.

Another time he again went out, and the demon he had killed went along with him. That day was a hot sunny day, and he wanted to drink water.

In that place there was a well. The demon said to him, "You must not drink this water. Over there is a well where you can drink." The water lie spoke about was in a big cave. When he arrived at the cave he told the demon to go and drink, and the demon stepped on him with his foot and he fell down into the cave. Then the demon took his things and carried them away.

Then the centipede carried him out of the cave, and he pursued the demon. They pursued him as far as a village. Then he spoke to the demon, but he could not equal the demon in the discussion. Then he seized the demon and led him to the magistrate.

He told the magistrate what had previously happened, and the magistrate beat the demon and shut him up in prison. Then the student stayed in the village for the night.

The official then wrote a decree and had it pasted up on a wall, saying that he wanted to select a son-in-law to marry his daughter. Then the student went and tore up the paper on which the decree was written.

The runners of the magistrate saw him. They then seized him and took him to the magistrate. The magistrate said, "If you were my son-in-law you would be able to go through the wall and talk with my daughter, then would be reckoned as my son-in-law."

Then the centipede spoke to him in a dream

saying, "Do not fear. Take me and move me about (near the wall) and there will be a big path by which you can walk into the room of the daughter."

He actually took the centipede and moved it about near the wall, and there was a path into the woman's room. Then he went in and spoke to the daughter. The runners then reported it to the magistrate saying, "This is truly your son-in-law. Although the wall is so tall, yet he can get into the room."

The magistrate did not believe it, but went to listen. This thing was actually true.

Then the magistrate said, "I have a city in which many robbers have come. You take one hundred soldiers and go and conquer them, and I will acknowledge that you are my son-in-law."

That day he took his centipede and went. The centipede bit the brigands to death. When he came back the magistrate said, "Although the brigands are all dead, tomorrow I will carry out thirty sedan chairs. If you are able to seize the one that contains my daughter, she will then be your wife. If you cannot seize her, then I will execute you."

Next day thirty sedan chairs came out. He then took the centipede and moved it about, and a swarm of dragonflies came out. Then he went and seized the sedan chair, and the sedan chair actually contained the daughter of the magistrate.

The magistrate said, "You can do everything. I will give my daughter and my office to you." In this way he became a magistrate.

The Doings of Nie Ta,⁷ or The Magic Fan (504)

In ancient times there was a son in a certain family who was lazy and would not do anything. His father thought of a plan to kill him.

One day his father told him to go and cut down some wood. His father told him to climb up on the top of the tree. When the tree was cut down, the father ran back home believing that the son was dead. The son did not die, but carried the tree back home. When he arrived at the door the oldest daughter came out and saw him and returned and said to the father, "Your son has come back carrying that big tree." Then the father went out and saw that he had actually come home. Then the father said, "Why did you not die?"

Later, after three years, the son said to the father, "You prepare for me a piece of iron

⁷ *Nie* means grasp, *ta* means divide.

one hundred and twenty pounds heavy and beat it into a sword. I am going into the great forest to trap wild animals." The father made the sword and brought it. The son gave it a twist, and the sword broke in two. The father made another sword, and it was all right. Then the son took the sword and went to hunt wild animals on the mountains.

He first met a man who was digging a ditch in a rice field who said, "If you are going to hunt on the mountains I will go with you." Then they went along together into a great forest.

These two men met a grass cutter who went along with them. When the three men arrived in the forest, they got wood and built a small house. Then they left the man who was digging the ditch in the rice paddy at home. Nie Ta and the grass cutter went to trap on the mountain. Nie Ta said, "When you have cooked breakfast, call my name and I will come back and eat."

When breakfast was done he called, "Nie Ta, come back and eat." There was a demon who came flying with a roar from a pigpen over there. He pushed the man into the house and ate the rice.

When the two men came back, there was no rice. When Nie Ta saw it he said, "Tomorrow let me cook the food at home and you can go and trap on the mountain." Then on the one hand he cooked the rice, and on the other hand he wove a basket. When the

rice was cooked he called, and the demon again came. He took the basket and placed it inside the door. When the demon came, he seized him. When his friends came back he said, "You are not so fierce as I. I have captured the demon. Let us eat breakfast and then take him out and kill him." The demon said, "You must not kill me. I have a young daughter that I will bring and give to you." Then the demon made a date saying, "On that day you may come and take her."

On that day they went to get the daughter. It was very hot. The old demon said to the small demon, "You go and get a fan and fan them until they are cool." The small demon brought the fan and fanned them twice, and fanned the three men up onto the top of a cliff. Later the big demon carried them down on his back.

Next day they said to the daughter of the old demon, "Why has your father's fan such power? Let us see it." The daughter gave it to them to look at. They carried the demon's fan away and left their own fan there.

On the third day they again went to see the demon. The old demon said to the small demon, "You go and bring my fan and fan them." When the small demon had brought the fan, he fanned three times. But he could not move them. Then they took their fan and fanned the old demon once, and fanned him up onto the opposite cliff. Today if people call once the demon on the cliff will reply once. It is that old demon.

THE CLEVER WIFE

A Cousin Asked Hard Questions (an Obstacle Story) (88)

Formerly there were two cousins. One was stupid and one was wise. The wise one saw that the stupid one had a beautiful wife, and he coveted her. So he determined to ask hard questions. If the stupid cousin could not guess the answer, then he would take the stupid cousin's wife.

The wise cousin then said, "I came to a level terrace and saw a bean as big as a big bowl. What is this?" The stupid cousin could not answer him. When the stupid cousin came back his wife asked him, "Why are you so sorrowful today?" He replied, "My cousin asked a hard question of me. He said that if I could answer it, all right, but if not he would take you as his wife." His wife said, "What is hard about that? You quickly eat. When he comes tomorrow I have a way out."

Next morning that cousin came. He called out, "Cousin, are you at home?" His wife

replied, "He is not at home." He said, "Where did he go?" The wife replied, "Last night a Chinese chiseled out a stone grinder and needed 120 men to carry it." The cousin said, "What kind of grinder is this that it needed so many people to carry it?" The woman then said, "This grinder is to grind a bean as big as a bowl." The cousin was then frightened and did not dare to want (implies to take) her.

After a few days the wise cousin met the stupid one and again said, "Now I have a hard conundrum that I want you to guess. If you are able, all right. If not, quickly give your wife to me." The stupid cousin said, "Please speak." Then he said, "I saw a dyer's jar in which six ducks can bathe but in seven days and seven nights they are unable to reach its borders. What is this?" The cousin could not guess and went home crying.

His wife again interrogated him, and he told his wife the question that his cousin

asked him. His wife said, "Do not be afraid. Tomorrow you can take a good sleep. If he comes, I can answer him."

Next morning the cousin came and called him. His wife answered saying, "He isn't at home now because a few nights ago a thief came and stole a bamboo tree belonging to a Chinese. This bamboo tree, after it was cut, was carried three days into the forest and its top had not yet been carried out of the bamboo grove. Therefore he went with them to chase the thief." The cousin said, "Where is there such a long bamboo tree?" The woman said, "If there is not such a long bamboo, that big dyer's jar in which six ducks, after seven days and seven nights of traveling, still could not reach the border, how could there be such a jar?" The cousin then did not dare to ask further.

Later the husband and the cousin met again. The cousin again said, "Now I still want you to guess. If you can, all right. If not you must give me your wife." He then asked his cousin to tell what it was. The cousin said, "I have a drum. When I strike it with a club, it resounds from the first to the fifteenth of the month. What do you think it is?" He was unable to answer.

As he had done previously, he went to talk it over with his wife. Next morning the wise cousin came and called him. The woman ran out and replied, "Yesterday afternoon a Chinese cow, with a very long neck, from the other side of the river stretched its neck over and ate our younger sister, and he went to chase the cow." The wise cousin said, "How can there be such a long-necked cow?" The woman then said, "If this cow does not exist, how can there be a drum which if beaten one stroke on the first of the month will resound until the fifteenth?" Then the wise cousin said, "Again I do not dare to expect to get you."

Later the husband and the cousin met again. The wise cousin said, "I have another queer thing. Please quickly prepare to manage it for me. Tomorrow I must give it to the aged emperor. In all I want fifty-eight demon skins. Please prepare twenty-four of them. If you can, you can go and fulfill the emperor's orders. If not you can quickly give me your wife and I will prepare them for you."

When he heard this, he was very sad. Then he went home to talk it over with his wife. His wife said, "Tomorrow I will cover you upstairs in a big basket, and I will be able to catch a demon and skin it." Next morning his wife covered him up in a big basket up-

stairs. He sat there stooped over in a basket. His cousin soon came and called him. He asked the woman, "Where has he gone?" The wife said, "He has gone outside to catch demons and skin them." The cousin said, "I do not believe it. Where can he catch a demon?" The woman then said, "Don't talk much or a demon may come and hear and harm you." This time the husband was very much afraid lest his cousin come and turn him over, so that he shivered with fear. Then the cousin said, "Let me go and turn over things and look for him. If he has no demon skins, you will have to go along with me." Then the woman said, "You can go yourself and search."

The wise cousin searched to the east and to the west, turning the things over. Then he went straight up and turned over the basket. Then the cousin in the basket leaped up, trembling all over. His whole body was covered with coal dust like a black demon. When he leaped up the wise cousin cried, "Aiyah, I fear demons." Then he hurried downstairs and ran outdoors. Then the woman hit him a blow with her fist. He said, "Thank you, for if you had not struck me that black demon might have carried you away. Now I do not want you."

After this he did not dare to think of getting her, and he swore an oath thus, "If I again deceive anybody, I am willing for a demon to catch me and skin me."

Stupid Sons and a Clever Wife. A Bad Official Was Killed. An Obstacle Story (112)

There was a family that had four sons, all of whom were stupid. They could not even count four copper coins correctly. The father had already secured three wives for his older sons. These three daughters-in-law were all stupid. There was only the younger son who had not married a wife.

The father thought that he ought to get a good wife for his younger son, and that afterward it would be well. If he did not get a good wife, then the Chinese and the Lolas would constantly cheat the whole family. Later, when they had finished their work in the sixth moon, the three daughters-in-law wanted to return to their mothers' homes to rest. But their father-in-law said, "The wife of my oldest son can have a vacation of half a month. The second oldest son's wife can have a vacation of fifteen days. The wife of the third son can have a vacation of seven and eight days. But you must all go together and come back together. Nobody can stay a day longer than the rest."

When the three daughters heard these words, all began to cry because they did not know how many days it was. On that morning the third son's wife went out to carry water, and was crying. A girl beside her asked her what she was crying about. She then told the girl the length of time determined by her father-in-law. The girl said, "What is hard about this? After all you go on the day when no moon is visible and return on the day when the moon is full. That will be 15 days."

When they heard this explanation they ceased to worry and went on their visits. Afterward, when half a month had passed, the daughters-in-law all came back. The father said, "People say that you three are all stupid women. As I see it, you three are not stupid at all." The three daughters-in-law said, "Father, this is not our ability. It is all what the Lin family's daughter told us." Then the father thought to himself, "This girl is bright. I will certainly send go-betweens to engage her to my youngest son."

Afterward he sent go-betweens to make an engagement of marriage with that girl, and the girl's parents promised her as a wife to his son. Not long afterward the father had them married.

After the girl had come, the family was better than before. But the girl had somebody write a few words on the door. In a few days an official passed by their house and saw that they had pasted up outside the door "Don't ask people for anything." The official asked, "What kind of people are in this house? Why did they write these words?" Somebody said to the official, "This is an old Miao family." The official said, "I will examine this family. If they can answer, all right. If not, I will take them as my servants." Then he told the father of this family to go with him to the yamen. The official said to the Miao, "Miao person, I want you to make a piece of cloth as long as this river and raise a pig as big as this mountain. Quickly do this and bring them here. If you cannot do it I will confiscate your home."

When the father heard this hard problem, he went home weeping. When the youngest daughter-in-law saw it she asked her father-in-law, "Why are you crying today after returning from meeting the official?" The father then told her what the official had said and done. She said, "Please, father, eat your food. Tomorrow I will go and answer him."

Next day the daughter put a small pair of scales in her bosom and took a ruler in her hand and went to the official's yamen. Then

the official asked, "What has this woman come here for?" She replied, "Today my father will prepare cloth and the pig for the great old parent (the official). I have come first to ask the great person (you) to tell me how long the river is and how heavy the mountain is. You take this pair of scales to weigh the mountain with and this ruler to measure the river. Then our family will go and do it." The official said, "How do you expect me to weigh and measure them? These are hard things to do." When the girl heard this she said, "For our family to prepare the cloth and the pig are harder to do. This thing is hard for the official to do, and it is hard for us common people to do. Then we will not do it." Then the official said, "Never mind doing it."

Later the official again said, "I ask your family to prepare a steer that can have calves and a rooster that can lay eggs." When the father heard these words, he was in greater difficulties. Later his youngest son's wife said to the official, "Today my father has given birth to a son." The official said, "How can a man give birth to a son?" The girl said, "Since a man cannot give birth to a son, how can a steer have calves or a rooster lay eggs?" Then the official had nothing to say.

Again the official said, "Now I certainly want you to get for me the liver of the thunder and a dragon's heart." The girl answered him, "That is not strange. I can certainly do it." He said, "If this is not remarkable, today I certainly want you to do something wonderful for me. If you do not, I will certainly punish you for your sins." Then the woman said, "I ask your highness to pay attention. I set three days as the time in which I will help your greatness accomplish it." Then the woman returned home. She used sulphur and saltpeter and powder and filled up a big box. In the center she placed a fire umbrella. Then she told her brothers to quickly take it to the yamen. She said to her brothers, "You take it straight into the yamen and quickly come out. If you do not I fear it will explode and injure you." She called four men to carry it. Those four men carried it and quickly gave it to the official and then quickly came out.

The official opened it at once and looked at it. He did not think that when the fire was blown by the wind things would happen quickly. In a moment the fire burned to the powder, and it exploded and blew the official so that he could not be found. Then that Miao family moved to a distant forest and lived there. Later that woman made this song to pass on (to future generations).

THE GOOD FORTUNE OF ORPHANS, POOR MEN, AND BEGGARS

A Beggar Was Advised by Ye Seo and Became Rich (395)

In very ancient times there was a Miao who lived in a cave in a cliff. Every day he went and begged for food. He thought, "Each day I can only get a little rice to eat, and I cannot get any meat to eat. I will save a quart of rice and trade it for a little meat." Every day he saved some rice in this way.

A rat stole his rice and ate it. He realized that there was no way for him to save up a quart of rice, so he ran and asked Ye Seo. But the place where Ye Seo lived was very far away. He did not dread the distance, but made up his mind and went.

One day he arrived at the home of an old man. The old man asked him where he was going and what he was going to do. He replied, "The rats stole the rice I had begged and ate it. Shouldn't I have a quart (sen) of rice all my life? I am going to ask Ye Seo, and I will see how he instructs me." The old man said, "I request you to ask him a question for me and ask him to instruct me. For I have lived here several hundred years, and I am still unable to become an immortal." The beggar replied, "All right," and he again proceeded.

One day he arrived at the edge of the sky and saw Ye Seo sitting in a cloud wearing white clothing which emitted light like the lightning. But before he could open his mouth to ask Ye Seo said, "Miao beggar, Miao beggar, go back and tell that old man that beneath the house he is living in is a jug of gold and one of silver. You dig this up and give it to the poor, and you will be able to ascend to heaven." The beggar replied, "Yes, yes." He opened his eyes and looked, but Ye Seo was not to be seen. So he could not ask any more questions, and could only return home.

When he arrived at the home of the old man, the old man asked him about it, and the beggar told him what Ye Seo said. Then the old man said, "Where are there any poor people? I fear I must ask you to trouble your heart and dig them up for me." Then that beggar began to dig, and he dug up that gold and silver. There were actually two jugs full and the old man gave it to him, and he returned home happily.

He used the gold and silver and bought a small farm. Every year he paid eight pints as taxes. Therefore he said, "What the Chinese say is correct. A man's good fortune has only eight tenths of a quart. Even if you go

all over the world, there will not be one full quart." He also said, "Let me write up this story for my descendants. You should not try by force to get more (silver) money (than comes according to your luck).

An Orphan Miao Boy of Ancient Times, He Fought a Tiger and Secured a Wife, or Why Cattle Have No Upper Teeth (3)

First, one year his father died. Then during the next year his mother also died. He could find nothing to eat. He could only weep constantly day by day and live with his uncle and his aunt. His uncle told him to go and plow the fields. His aunt cooked the food at home, and when it was done she carried his breakfast to him. He said, "My aunt, just put it down there and I will come and eat it. For your sheep at home are a flock and your cattle a herd, and there are many chickens and ducks in your house, and the little brothers and sisters are crying, so you may quickly go home." His aunt replied, "Well then, the food is here. You come and eat it and I will return home."

Three times he crossed the field and came back. He then drew a bamboo flute from his pocket and played it saying "Yei (jei), yei, yei, ya (ja). I am an orphan. I have no father or mother, and I live with my uncle and my aunt, and my uncle does not know that my aunt treats me very badly, bringing food that is spoilt and roots of bitter vegetables which are hard to eat." To his surprise there was a person below the cliff over there who was playing on the leaf of a tree and who answered him saying "Chungking has a street. At Suifu there is a flat. If you can kill the striped tiger, then you will get a heap of silver coins. If you kill the black tiger, then you will have a chest of gold and silver. You will have more than you can eat, more than you can use, and a great deal will be left over."

When he had eaten his food, he returned to his work. The next day he again went to plow the field. His aunt as usual carried food for him to eat. Things happened in the same way as on the first morning, and the woman below the cliff again blew on the tree leaf in reply to him. On the third day she replied in the same way. That night when he went home he told his uncle. His uncle said to him, "My son, your reward (karma) has come. Get your sword and your bow and your crossbow ready. Tomorrow go ahead and investigate below the cliff. How will that

do?" He replied "Uncle, how can such a thing be possible?"

Next morning the orphan prepared his sword and his bows and arrows and actually went forward and looked. He saw a beautiful woman making embroidery in a cave. He then took his sword in his hand and struck down a bunch of leaves from a tree so that they flew into the cave. The woman said, "Why is this? Wait till I smell one of these leaves." She then took up one of the leaves and smelled it. She smelled the odor of a sword and then looked up and saw the man on the cliff. Then the two smiled and spoke to each other. She said, "Gracious man, why did you come here? You should hide lest my pack of tigers see you." He remained there three days, then arranged his bows and crossbows and shot all the tigers dead. The woman then took her belt and threw it up to him and welcomed him down. He lived with her one night. The next day they gathered up all the things in the cave and the two went together to the home of his uncle, and his uncle arranged a home for them.

The following day the orphan went to plow the field. Suddenly two small tigers came out to him and said "Uncle (on the mother's side), let's have a fight." He was afraid, but his face did not change color. In his mind he thought out a plan, and said to the striped tigers "If you two eat me up, what good will it do you? You will be unable to display any special ability, and besides you will not prove yourselves good fellows." The tigers said, "What do you want to do?" He said, "My fists and palms (of hands) have been left home. You'd better let me go home and bring them, and then we can fight. Will that be all right?" He again said, "I am afraid you will eat my cow." The tigers said, "Never fear, you can unfasten the cow's ropes and tie us to trees and not release us until you get back. Then we can fight a fair fight." He immediately did as they said.

He came home and prepared his ax and went back to the striped tigers. The tigers said, "Release us, if you please." He replied, "Wait until I am through smoking and I will release you." After he had said this he lifted his ax and killed the two tigers. Then the cow he used for plowing laughed until she fell flat on the ground and even broke off her teeth. This is the reason cattle have no upper teeth.

An Orphan Gets a Wife and Becomes Wealthy (21)

On the evening of the thirteenth day of the twelfth moon, an orphan who had no rice

with which to pass the new year, cold and shivering, carried a small wine pitcher to the village to buy wine with which to commemorate his parents. His feet moved quickly, and he arrived beside the town. He went to a silversmith. At this time the silversmith was working silver, and suddenly a little silver leaped into his wine pitcher. He carried it upon the street and saw that he truly had a lump of white silver. He then went and used some silver to buy some meat and wine, and also bought many firecrackers which he brought home with which to celebrate the new year.

He set off the firecrackers with much noise. His uncle heard that he was so happy, but he himself sighed and said, "I am as rich as this, but I do not dare to thus celebrate. How can he do this?" He then secretly sent somebody to investigate the reason for his nephew's celebrating. The investigator went to the rear of his nephew's home to listen, and the nephew had just drunk a little wine and thanked the wine pitcher saying, "Thank you, little cup." His words were heard by the investigator who returned and reported to the uncle saying, "I have it, his words tonight are probably because he has found some silver."

Next day the uncle sent somebody to call his nephew and said, "My nephew, hadn't you better marry a wife?" The nephew replied, "I have no money. How can I marry a wife?" The uncle said, "I'll use my money and help you get married." And the uncle got him a wife.

The wife thought that he had really found silver. But where did he really have any silver? The wife would not believe that he had none. He merely did his farm work each day, and his actions were not as though he had any. But his wife sincerely believed that he had silver.

One day the orphan went out to work for wages, and his wife watched him from behind, and saw him urinate toward an opposite cliff. When he had finished he pointed his finger toward the cliff saying, "Silver, hide yourself. Don't let anybody see you." His wife thought, "Correct, correct. Wait until he has gone, and I will go and look for the silver." After this the wife went to the cliff, looking everywhere. She slid to the middle of the hill and found some white silver in the large cliff.

She said nothing and waited until evening. When her husband had returned home, she very happily said to him, "I will not deceive you. Your silver I have already seen." Her husband said, "What silver is there?" His wife said, "Isn't it true? Shall we two go ahead and see it?" The husband said, "That

will be all right." The two went together and looked into the cave. When they had arrived they saw a heap of white silver in the cave on the cliff. They talked it over and decided to prepare a basket and that on the next night they, husband and wife, should carry the silver home. There was a great deal. From this time the orphan and the faithful woman were wealthy.

A Pretty Girl Who Did Not Want a Poor Husband (22)

In early times there was a family. While the husband and the wife were living they made a nuptial engagement for their baby boy. Not long afterward the parents died. The one they engaged him to was the daughter of the maternal uncle.

Then the uncle thought of breaking the engagement, but he was unable to make a proper explanation among the relatives. He could only have the orphan go and live with him. The uncle then told him to go and herd the horses and tend the sheep. He gave him a horse stall to live in.

The orphan had a great deal of money. Every night he took his silver and made ornaments and silver garments. He made gold and silver flutes. He also made gold and silver *liu shengs* to play, and there were gold and silver horns. The horns were to contain wine.

The uncle heard the sound of beating, ding ding, dong dong. The uncle said, "What is this person doing? Why does he hammer away until the middle of the night?" He then ran to investigate. When he arrived the nephew merely held a stick in his hand and was aimlessly dancing and beating. When the uncle saw this, he did nothing about it. The orphan waited until the uncle had gone away, and then he again quickly made the things for his use until they were finished.

When the new year arrived, on the morning of the new spring the girl he was engaged to went with her sisters to play on the hills. The orphan took a sandy earthenware pot to get water. His sister-in-law invited him to go and play on the hills and enjoy the spring scenery saying, "Brother-in-law, let's go and play." He replied, "You have beautiful clothes to wear. You may go, I am a poor orphan, bitterly poor, and have no new clothes, nor even ragged clothes to cover my shame. I certainly cannot go." Afterward the wife he had still not married came where he was and saw his earthenware vessel beside the road, full of water. She used her foot and pushed over the sandy pot and went away. He said nothing, but merely picked up the pot and went to get water.

He brought the water back and washed his face and combed his hair and put on the silver clothing and ornaments he had made. He took his gold and silver flutes and carried them on his back and took wine and poured it into the gold and silver horns and took in his hand the gold and silver *liu shengs*, and blowing them, tsa la, tsa lo, and dancing, he followed after them. He played and danced around the bend and walked over the level hilltops shouting exceedingly happily as though the sky were coming down and the earth were going to arise. In a little while he arrived on the hill where they were playing. He then took out the fine wine which was in the gold and the silver horns and poured it out for them to drink. His betrothed secretly watched him and saw that he was like a painted picture of a handsome bridegroom. She asked her relatives, "Who is this?" His sister-in-law replied, "This is your husband. Don't you recognize him?" Then the betrothed said, "You my husband? Today I will go with you." He replied, "I am a poor person. How can I marry a pretty girl like you? I don't want you."

Later in the afternoon, when the birds were going to roost, and the sun was setting in the west, indeed that girl went with him, carrying the gold and the silver vessels, and grasping his clothing and belt, and went back with him to live in the horse stall. She saw his much gold and silver. She asked, "Is this yours?" He replied, "Yours, mine, yours, mine." Pointing as he said "Yours, mine, yours, mine," so he answered her. She did not dare to reply.

Later the orphan said, "If you wish to be my wife, you must boil some rice for us to eat before I want you." The betrothed said, "Yes, I will cook it." While she was cooking the rice he took his large *liu sheng* and played and danced. When she saw it she forgot the rice in the vessel, and the rice was spoiled. He said, "I don't want you. You cannot even cook rice for me to eat. What can I want you for?" She said, "Husband, not too fast. Give me a little more rice to cook."

While she was boiling the rice again he took the small gold and silver *liu shengs* and played them, and also flew dancing about better than the first time. She broke out laughing, and watched so that she again spoiled the rice. He said, "I still don't want you." She said, "Why don't you want me?" The husband said, "If you want to be with me, you must take down that piece of meat hanging on my door and boil it for us to eat before I will have you." She said, "A piece of meat hanging up so high, how do you expect me to get it down and boil it?

Truly it is hard for me to be your wife." At that time his small brother was there and he said, "Sister-in-law, you can beat the door and shake that piece of meat, and it will fall down." She then went and beat the door, and the meat fell down.

The husband said again, "Since you have secured the meat, I want you at one stroke of the knife to cut it into four pieces, and then I will want you. If you cannot, I will not have you." She said, "How can one stroke of the knife cut off four pieces of meat? It is truly hard." The little brother-in-law again said to her, "Sister-in-law, this is also easy. My older brother has a knife with four blades beside his pillow. I will secretly take it and give it to you, and you can take it and cut, and at one stroke get four pieces of meat." The little brother stole the knife and gave it to her. She took it and cut, and got four pieces of meat. After this they had no difficulty as husband and wife, and became a family.⁸

*An Orphan Killed a Tiger and Got a Wife.
The Bad Aunt Came to a Bad End (24)*

In ancient times there was an orphan. He had nothing to eat or wear. His mother and father were dead. He arose and went and lived with his uncle and his aunt.

His uncle went away to do business selling cattle and hogs. His aunt stayed at home. She had a bad disposition. Daily she herself ate a little good food and used only a little buckwheat meal and rice and husks to make food for him to eat. It was indeed bad to eat.

One morning she told her nephew to go and plow the field. She cooked breakfast at home and carried it to him to eat. She carried the food to the edge of the field and called her nephew to come and eat breakfast. The nephew said, "Aunt, you go back and I will come and eat, lest a wildcat come and eat the chickens, and the little girls cry."

He waited until his aunt had gone back and he said, "Cows, lift up your ears and with them strike the flies. Why do I have to suffer so?" He wept bitterly and said, "Yo, my uncle has gone into the town to do business. He has gone onto the street to sell pigs. He thinks only of making money for his descendants and of making a bagful of gold. The orphan eats bitter buckwheat food and bitter vegetable soup, as the cow eats stalks of course

reeds and leaves of wild grass. When these are eaten it is truly hard (bitter)."

At that time there was a young woman named Nts'ai Ngeo Nya⁹ who answered him, "Are you sad? Yo,¹⁰ you go back quickly and bring your sword. When you have killed the striped tiger, we will take a large jar filled with gold and one filled with silver and buy a street in Ch'ang Ling and a big yard in Kung Hsien, and will buy white rice to eat, and then we will not suffer any more."

When the orphan heard these words, he was very happy in his heart, and let the cow loose and carried the plow home on his shoulders and laid it down beside the door. He picked up the sword he constantly played with, placed it on a grindstone and sharpened it well, and then he carried it. He walked alone to the top of the great white cliff and sought her.

When he arrived he opened his mouth and asked, "Are you really a person, or are you a demon? Ha." To his surprise there was an eighteen-year-old young woman who answered him in a fine tone of voice, "Have you come? I am not a demon. I am truly a human being. My name is Nts'ai Ngeo Nya. Come quickly and kill the tigers and we will depart." Then he saw the wicked tigers sleeping beside the girl.

With a flying stroke of the sword he killed a striped tiger, and with another stroke he killed a black-and-yellow striped tiger. With another stroke he killed the baby tiger. Nts'ai Ngeo Nya said to him, "I have been frightened by these tigers several years. Today I am happy."

She stood up and led him to a place where they saw three large bowls of gold and three of silver which they brought back to his home. They bought a street in Ch'ang Ling and a field in Kung Hsien and planted a crop. When harvest came they had white rice which they boiled to eat. Then they no longer suffered hardship, but the farming they did was very good. They climbed up a large banyan tree and looked and saw that the rice heads were really yellow like gold. He said, "Birds come when plants become yellow and ripe. Above there are parents who taste it with us. Above there are brothers and sisters who eat it with us. Why are we poor orphans with nobody to eat the new crop with us?" His wife said, "What are you saying?" He replied, "When people have planted a crop, then the

⁸ The Ch'u'an Miao may or may not form a new family when a marriage takes place. Many are married young and do not form a family until later in life.

⁹ nts'ai ㄉㄞ, girl young silver.
¹⁰ Yo indicates sorrow or unhappiness, or hatred or serious intent, or purpose to kill somebody or something.

near relatives come to eat the new food with them. There is nobody to eat the new crop that we have planted." She said, "I will write a letter for you, and you can take it and bring your uncle to come and live with us."

The orphan then took the letter and pasted it on the door of his uncle's and aunt's house. When his uncle came and saw the letter, he could not help weeping every time he looked at it.

On the day when the orphan went to market, he saw his uncle and invited him to come the next day and "eat new"¹¹ with them. He said, "When I come to get you, I will certainly be playing a jointed trumpet. When you hear the sound of the trumpet, you speak to my aunt and tell her to conceal her head in a large jug." Indeed, on the next day he had somebody play the jointed trumpet and went to the home of his uncle. When his uncle heard it, he said to his aunt, "Old woman, quickly hide your head in a large jug until they are gone before you take your head out." After they had gone away her head was caught in the jug and could not be gotten out. She then walked with the jug on her head to the wall to beat the jug against it. When the jug was broken and she had taken her head out to see, her husband could not be seen. She looked for him everywhere and could not even find his tracks. She saw only a band of monkeys eating fruit.

The aunt went with the monkeys and ate leaves with them, and gradually changed into a monkey. The orphan took his uncle with him and they partook of the new crop and tasted all the melons and fruit.

When the crop had been reaped, the orphan went with his uncle to hunt on the mountain. They went to capture monkeys and caught a female monkey. They carried her back and skinned her and cut off all the remnants, and put the meat of the monkey in the pot to boil. When they had boiled it and eaten it all up, the nephew took his chopsticks and began to grasp inside the pot, and he picked out the hand of the monkey. On her hand was a bracelet. The nephew said, "Uncle, this is the ivory bracelet my aunt formerly wore on her wrist." The uncle said, "Eat more quickly, don't talk, for now while people eat if children talk older people may rebuke them. (Eat more quickly and don't talk lest you find some other such object.)" These

words recall the result of the recompense of the bad aunt.

A Mother and Her Son. Heaven Rewarded the Son with a Wife (26)

In ancient times there was an orphan. His father had died early. Only his mother and he were left. He spoke to his mother asking her to make an engagement for him with her brother's daughter.

Her mother went to his uncle's home and was afraid to open her mouth to ask for a daughter-in-law until she had gone several times. His uncle then opened his mouth and asked, "Sister, what do you constantly come to my home for? Why do you not ask?" She then said, "Your nephew, my son, asked me to come and request one of your daughters to be his wife." The uncle said, "Your family is very poor, so I will not marry a daughter into your family. My daughter must be married into a family which has three pecks and three quarts of gold nuggets and an animal with a horn on its head pointing to the sky, and one large red hair (on its head)." When the mother had heard these words she said, "Where are there such precious things?"

She came back home. Her son asked, "Is uncle willing to marry a daughter to us?" His mother said, "He will marry her, but we must have three pecks and three quarts of gold nuggets and a creature with a single horn mounting to heaven, and one single red hair on its head. These ceremonial objects must be prepared before he will give his daughter to any family in marriage." Her son said, "What is there hard about this? Let us go and find them. We certainly want the girl."

One day her son took a sickle and carried a basket on his back. He went to hunt in the grass but did not find them. The next day he again went to hunt for them, and when about halfway he met an old man. The old man asked him, "Little boy, what are you going to do?" He said, "I want to marry a wife. I want to go and find three pecks and three quarts of nugget gold and a creature with one horn pointing toward heaven and a single red hair on his head." The old man said, "You want to find these things? Where can there be such? You must go where the sun sets and ask for this animal."

When he heard these things the boy made up his mind and daily proceeded forward. One day he arrived at the door of a home. The people in that home asked him, "Where are you going?" He said, "I am going westward to seek an animal." The people in that

¹¹ Among the Chinese and the Ch'uan Miao there is a ceremony called "eat new," which consists mainly of a ceremonial feast. It is performed each year before the new grain crop is eaten.

home said, "When you go, please ask a question for us, for in our home there is a small boy nine years old who still cannot talk, and a dog who cannot bite people. Please ask why this is." He said, "All right."

On the next day he arrived in a home where there was a peach tree nine years old which still could not bear fruit. The people said, "Please ask the reason for us." The third day he reached the side of a large creek and met an old dragon king. The old dragon king asked him, "I cultivated Tao¹² for nine years and did ten years of work, and still cannot ascend the skies. Why is it?"

The orphan of course agreed to ask, but he did not know where he could inquire about his own creature. He did not become discouraged, but walked along daily. One day he reached the end of the sky where was the water of the great ocean. Suddenly he saw a cloud, and a voice from the cloud called to him, "Orphan, where are you going?" He said, "I am going to the western heaven." The one in the cloud said to him, "The old dragon king cannot go up to heaven because the two horns on his head are heavy. Have him take off one and then he can ascend to heaven. The peach tree does not bloom and the plum tree does not bear fruit because beneath them there are three pecks and three quarts of gold nuggets. Tell them to take these away and then the trees will bear fruit. The boy in that family and the dog that cannot speak or bite anybody, you must take a red hair from that boy's head and then he can speak and the dog can bite people." Before he could mention his own wife the cloud disappeared.

He did not proceed any more, and thought in his mind, "If only I can straighten up other peoples' affairs my own affairs do not matter." That day he walked slowly back to the dragon king. He said to the dragon king, "The two horns on your head are too heavy, and so you cannot ascend to heaven. The immortal who spoke to me from the cloud said that you must take one off before you can ascend to heaven." The old dragon king said, "Please help me take it off." He then took the horn off the dragon king's head. The old dragon king did not want it and gave it to him.

He then walked to the house of the peach and the plum trees. This family asked him, "What did the immortal Yei Seo say to you?" He replied, "Yei Seo spoke thus: 'There are some things beneath the peach trees and the plum tree. You must take them out before

the trees can bear fruit.'" The people in that house said, "Please trouble your heart and help us by taking them out." He replied, "Please assist by preparing a hoe and I will begin." They prepared the hoe, and then he went and dug out three pecks and three quarts of gold. He then went back to the family where the boy could not talk and the dog could not bite people. That family asked him, "Why can't the boy talk or the dog bite people?" He replied, "Yei Seo said, 'Because your small boy had one bad red hair on his head.'" They asked, "What should we do about this hair?" He said, "You must remove it and the boy and the dog will be all right." The people of that family then said, "Please trouble your heart and pull out the hair." He did not refuse, but pulled out the boy's red hair and the boy was able to speak and the dog was able to bite people. The people in that house said, "We will present this red hair to you." He said, "All right," and picked these things up and made a load that he carried to his own home. He said to his mother, "Your son thanks heaven. The ceremonial objects uncle wants I have prepared. I request you, mother, to carry them over for me." His mother said, "Heaven has rewarded you in this way. Your mother can hardly fail to obey the command of heaven."

On the next morning his mother prepared go-betweens and first went ahead to the family, and then hired men to carry the ceremonial objects. When the gifts arrived the uncle's family marveled a great deal and said, "How did such a poor person get such things? They have truly been given him by heaven." The uncle stood up and ordered people to take the girl and give her to him. From this time the orphan had a wife. Heaven does not block the way of the helpless (does not block the road for people who have no roads)."

*A Poor Person Received a Reward and a Proud Rich Person Received Punishment
(27)*

In ancient times there was a family whose parents had died early leaving only a small son. He had nothing to eat or to drink. Daily he slept on the ground or sat on an ash pile. He gradually grew a little. Every day he went to cut firewood on the mountain, thus clearing the forest for agriculture. When he had finished clearing the forest, he went and sought advice from the immortal. The immortal said, "You are very quick. First you must finish planting the small grains before setting fire to the mountain." He replied, "I

¹² Tao 道 means learning, religion.

understand." Then he returned home to prepare the fire for lighting the forest.

On the next day he took a peck and two quarts of the small grains and went to sit on the pile of wood. He waited until the wind was blowing in the afternoon, when he used a torch and lighted the mountain. Alas, the seed was also burnt up, and there was left only one small grain that was left under a knot of a big tree. This grain then grew until it was as large as a large banyan tree, and it was yielding grain.

One day he went to town to buy salt and small grain. The grain in his field was suddenly carried above the city by a hawk which flew down and carried it away. He was helpless and went to ask Yei Seo the Immortal. Yei Seo said, "Do not fear, do not fear. Tonight you go into the temple on the opposite side and sit behind the altar of the idol. Observe the small gods who come there during the night. Wait until the idols have gone, and then you bring back the wooden tongue which they held in their hands,¹³ and it will be well with you."

The night after he heard these words he went stealthily into the temple and hid behind the idol. At midnight he heard the front door open. The light of their lamps exposed people's hearts. He did not fear at all. The small gods arrived and took the *lin p'ai* in their hands and shouting they struck the table saying, "At one stroke of the *lin p'ai* carry out water for washing our feet." They again struck the *lin p'ai* and said, "At one stroke of the *lin p'ai* bring out supper and spread it in order."

In a short time everything was in order. After they had eaten up everything they talked together and played until daylight, when they departed and left only the *lin p'ai* there. The orphan ran and picked up the *lin p'ai* and brought it home with him. He used a table and cried out once and struck it with the *lin p'ai*. Wine, meat, and rice were all spread out for him. Soon after this there was a neighbor named Ntsang Do Seo (*ntsang* To *sau*) who passed his door riding a large white horse. The orphan humbly called to him saying, "Ntsang Do Seo, please come here to my home and visit." Ntsang Do Seo said, "My leg is long, and you have no tobacco for me to taste, so I will not come."

That night Ntsang Do Seo returned to his own home and said to his mother, "Several days when I went past the door of that or-

phan he did not call me. Today when I rode a horse past his door he called me to come in and play (visit). I offended him." His mother said, "I suspect that he has become rich. Tomorrow, if he calls you, you should go in and see what kind of a person he is now."

Next day he again rode his horse over there to the orphan's door. The orphan, with a smiling face, called to him inviting him to come into his home. He then entered the orphan's home. The orphan took a leaf of tobacco grown near a river and filled a pipe for him to smoke. After he smoked his tobacco he became unconscious and was drunk.

The orphan prepared the dinner and then invited Ntsang Do Seo to come and eat. The guest saw that the food on the table included everything to eat. He secretly thought in his heart, "All my life I have not had such things to eat. How did this person today get these things?" He then asked, "After all, how did you get rich?" The orphan told him in detail. Ntsang Do Seo said, "Since you have these things, tomorrow I will try your way of doing it."

Ntsang Do Seo returned home and said to his mother, "That orphan is truly rich. I am going to imitate him." His mother said, "All right." He immediately changed into an orphan and imitated the ways of an orphan. That night he ran into the temple and hid himself. Suddenly, at midnight, the gods came laughingly and from a sleeve took a *lin p'ai* and placed it on the table, crying with a loud voice, "At one stroke of the *lin p'ai* bring out water to wash our feet." Again they cried out. "At one stroke of the *lin p'ai* spread out our supper. At one stroke of the *lin p'ai*, bring out the thief. At one stroke of the *lin p'ai*, take him and bind him. At another stroke of the *lin p'ai*, pull his tongue out. At another stroke of the *lin p'ai*, bring out a knife. At another stroke of the *lin p'ai*, cut off his tongue." Then Ntsang Do Seo died, losing his life.

An Orphan Secured a Beautiful Wife, or Why the Liu Sheng Is Not Played when Worshiping the Sky Demon (28)

In ancient times there was a family that had a severe illness. Both parents died and only one son was left. The son buried the two parents in graves like those of the Chinese. On one grave there grew up a stalk of tobacco. Daily he carried manure and fertilized that stalk of tobacco until it grew as high as the sky. The leaves of the tobacco hung down onto the ground.

¹³ The *lin p'ai*, a ceremonial object used by Buddhist and Taoist priests.

To his surprise that tobacco gradually became yellow and dried up. He guarded the tobacco every day (because the tobacco dried up) and wept. But he could not help it. He then went and asked Ye Seo (*ȝe⁹ sau⁶*). Ye Seo said to him, "This matter (the tobacco dying) is all right. You quickly go home and use a hoe and dig up the root of the tobacco. Beneath that root there are certainly three large jars of white silver."

When he heard these words of Ye Seo, he returned home, took his hoe, and went to dig up the tobacco. As soon as he took up the tobacco to look, he saw three large jars of white silver. He beat this silver into ornaments—head ornaments, bracelets, and finger rings.

He took the ornaments and went all over the world looking for a wife. Down beside a creek he met a group of people catching birds and asked them, "Friends, what road must be taken in order to reach the country of Ntzi?" They said to him, "We do not know what sin you have committed on earth (to make you want to go there). We won't tell you." He said, "I want to go and select a wife. If you will tell me, I will give you the ring I am wearing on my finger. Please tell me." When they got his silver ring they said, "Go westward from here, cross a mountain, and go through a forest. You will find a large plain. On the plain there is a big road with three divisions going in three directions. Go to the middle of the road and you will see the shepherds of Ntzi. You ask them."

The orphan went and met the shepherds. He asked, "How do you go to Ntzi's land?" They said, "We won't tell you for fear you have committed some crime on earth." He said, "I want to select Yang Leo's (*ja⁹ la¹*) daughter for a wife. Please show me the road." They would not show him the road. He said, "I will give you the silver bracelet on my wrist." They said, "You go straight westward, and after going down to a creek, climb up a mountain, and you will certainly see a group of people carrying water on their backs. You ask them and you can find out."

Of course he again proceeded until he arrived there and met the water carriers. He asked the water carriers, "What road leads to Yang Leo's home in Ntzi's country?" They said, "We won't tell you for fear you have committed some sin on earth." He said, "I want to go to Yang Leo's home to select a wife. Please tell me. I will take off my silver head ornaments and give them to you." Then they showed him saying, "Go past here and

proceed over the big mountain in front, and continue to the top of the mountain where you will find a large level plain. Take the road in the middle and you will see a large tile-roofed house with three sections around a court (heavenly well). Take the road to the place where there is a wall ornamented with gold and woodwork ornamented with silver. In front of the door is a large *liu sheng* and a small *liu sheng*, a big drum and a little drum. Take the big *liu sheng* and play it three times, and use the small *liu sheng* yourself in response. Beat the big drum three times and in response beat the little drum three times."

Of course he went and did as they said. In less than half a day he arrived and took the big *liu sheng* and played it and the big drum and beat it. Then the small *liu sheng* and the little drum resounded. In a short time Yang Leo in Ntzi's land called, "The husband of my daughter has arrived. Go out quickly and drive away the dogs." Yang Leo also came out and drove away the dogs and invited him into the house. He stayed there several days.

One night Yang Leo said, "My son-in-law has been here a long time. Tomorrow he will probably choose a wife, so prepare breakfast and eat it early." They slept until just before daylight began to come, and they heard the golden drums and brass gongs sounding very loudly so that they were unable to sleep. They waited until daylight and then Yang Leo said, "Arise, son-in-law. If you want to begin looking over the girls, then begin doing so." The young man went out of the door and looked and saw outside the three hills and five peaks covered with the women and girls from the mountain and beside the sea standing before his eyes, so that his eyes could not look at them at all. He took down the bamboo flute and blew saying "Ah, e, ah, e, ah, ah, ah (*a⁶ i¹ a² i¹ a⁶ a⁶ a⁶*). Below the light is shining everywhere. I see very many standing over a wide space. How can I choose?" Suddenly there was an old woman who used a flute to reply to him saying, "Ah, e, ah, ah, ah (*a² i¹ a² a² a²*). The light shines brightly. Those who are so many and fill such a space are not your wife. Only that one with bare feet standing beside the door of the house holding a sandy earthenware pot in her hands, carrying on her back a broken basket, and wearing torn clothing is your wife." When he heard the sound of this flute, he then seized the girl, who looked like a beggar. Yang Leo said, "This is probably not your wife." He said, "I am a poor man and am

destined, else I would not match this girl." Yang Leo again said, "Tomorrow I will entertain you with wine. You must drink it all before you can be my son-in-law. If you cannot drink it all there will be no marriage."

On the next morning Yang Leo opened the door of a small room and gave him wine to drink. Inside there were seven large jars full of good wine. As soon as he had drunk one cup he was drunk so that he was unconscious. In a moment the girl secretly said to him, "How is it possible for you to drink so much wine? Take the dipper and dip it out and throw it onto the ground." When he heard this he arose and took the seven jars of wine and poured it onto the ground. About dark Yang Leo opened the door and looked. When he saw that there was no wine he said, "This is truly my son."

The next night Yang Leo said, "I suppose that my son-in-law will return home and that he will choose a *liu sheng*." In the middle of the night the noise of the beating of large drums and gongs arose until before daybreak when his wife secretly said to him, "You do not want the gold and silver *liu shengs* or the drums of gold and silver. You want only that *liu sheng* which is made of bamboo and that drum bound with pigskin, and it will be all right." At daybreak they opened the front door and Yang Leo told him to go and choose. When he gave the gold and silver *liu shengs* the son-in-law refused them, and when he offered the golden and silver drums he also refused them. He took only the bamboo *liu sheng* and the drum bound with pigskin. Yang Leo said, "That is bad." He answered, "We poor people accept such things." Yang Leo again said, "You truly are my son-in-law."

That night Yang Leo again said, "My son-in-law has been here a long time. Tomorrow let my daughter pack up and go with him. You prepare breakfast a little earlier for them to eat." It need hardly be said that at the middle of the night, at the third watch, the whole family, old and young, got up to prepare breakfast. At daylight the two arose and ate breakfast and went off together. All her sisters came out to escort her on her way. They accompanied her to behind the hill when the older sister said to the bride, "You two go back. Do not idly play the *liu sheng* or beat the drum. If you want to play and beat them, you must first get your crops well planted, enjoy a good year, and get 560 fat pigs and have 560 jars of good wine before you beat the drum or play the *liu sheng*."

The two returned to their home and that

year raised only 60 fat pigs and made only 60 jars of wine. They then played the large and the small *liu shengs* and beat the big and the little drums. Yang Leo, in Ntzi's land above the sky, said, "Sons and daughters, quick, for on earth there is something doing. Go down very quickly."

Then they took 32,000 soldiers, strong soldiers, and went down. When they arrived they saw that the two did not have any special affairs and asked, "Why did you have to disturb us?" They replied, "Because we were thinking of you, we gladly danced and played the *liu sheng*." All then laughed and danced, and they killed the pigs and poured out the wine and drank it. But the pigs and the wine were not sufficient for them to eat and drink. His wife then thought of a plan and used a big bamboo trough and went and brought down by it Yang Leo's wine and his pork so that the next day they could feast the guests so they could depart.

But this beautiful woman's fame reached to the old emperor. The emperor ordered soldiers to come and take her away by force. The orphan as usual played the *liu sheng* and beat the drum. Yang Leo said, "His crops are reaped and he again wants us to go and visit. But we will not go." He beat the drum three days in succession, but Yang Leo's troops did not come. He then took his *liu sheng* and his drum and broke them. Yang Leo of Ntzi's land then cried out with a loud voice, "Something is wrong, something is wrong. There is some trouble on the earth." He arose and despatched soldiers down to the earth. They fought one battle and killed the old king and brought his daughter back. Because of this, to this day when the Ch'uan Miao worship the sky demon Ndo Glang (nTo·glaG),¹⁴ they do not use the *liu sheng* or the drum, but only use the bamboo flute which they blow, and a wooden dipper which is placed over a water bucket and beaten, and do not permit the use of the Chinese language, because in ancient times the Chinese came to steal the wife of this Miao and Yang Leo said that they should forever observe this ceremony to commemorate it.

An Orphan Found Gold, or A Living Rock That Spoke (37)

In most ancient times there was an orphan. Both his father and his mother were dead. He had nothing to eat. Daily he carried chaff on his back to sell.

¹⁴ Some identify the sky demon with the Chinese Shih Kan Tang, but it is not the same.

Once he had walked until he was tired and sat down under a large stone to rest. Afterward this happened every day. One day when he arrived at the large rock it suddenly opened its mouth and said to him, "You poor little orphan, you may take some of my entrails and liver out of my abdomen to use." The orphan replied, "Yes indeed." He then stretched out his hand and took some of the small entrails of the stone. These stone entrails were very fine gold, and in this way he became wealthy.

One day there was a man named Ndang Do Seo (*nd²a² To² sau*, meaning a prodigal or evil person), who came up from behind and rode past on a horse. The orphan invited this Ndang Do Seo to come in and visit. Ndang Do Seo said to him, "You poor boy, you straighten out one leg and draw in the other (from cold) and you have neither tobacco nor tea. What are you inviting me to come and do?" And he rode on past.

That night he returned and said to his mother, "Today when I rode past that orphan's home he invited me to go in and visit, and I scolded him a little." His mother said, "Tomorrow, if he invites you again, you go in." On the next day he went, and when invited he went in and saw many objects made of gold and silver. The orphan cooked dinner for him. When Ndang Do Seo sat down at the table, he saw that everything on the table was complete. When he had finished eating he asked, "How did you get rich?" The orphan said, "These were given to me by that large rock." He then reported to Ndang Do Seo what the big stone had said to him.

Ndang Do Seo returned home and took the furniture in his house, his horse, and the saddle, and sold them all and used the money all up. He then carried a load of chaff on his back and went to the big rock. The big rock then called to him to take some of its entrails and liver and use it. But his mind was big (he was greedy). He grabbed a big handful and hurt the large rock. The lips of the big stone bit him until it pained his hand. Then he could not take his hand out. So his wife daily carried rice for him to eat.

One day Ndang Do Seo said to his wife, "You go and ask Ye Seo what I must do to get loose." His wife then went and asked. Ye Seo said to her, "Tomorrow when you go, give your breasts to him to suckle. The stone will certainly laugh, and when the stone laughs and opens its mouth your husband's hand will certainly be released." When she went to her husband the next day, she acted in this way. The rock laughed, and Ndang

Do Seo took his hand out. After that he did not dare be so covetous.

An Orphan Becomes Rich (148)

In ancient times there was an orphan. He had no clothing, food, or place in which to live. Daily he went to the T'u Ti shrine¹⁵ outside the temple to sleep. The T'u Ti said to him, "Orphan, you suffer so, I will lend you Ch'i Liang Sheng's¹⁶ three hundred taels of silver. When he is born into this world, you can repay him." These words were not spoken to him while he was awake, but he became conscious of them when he was asleep. Next day when he got up and looked, he saw below the terrace 300 taels of silver. He took that silver and used it to make a living. He gradually became rich.

Later the T'u Ti said to him in a dream, "Now Ch'i Liang Sheng is going to appear upon the earth. You had better go and give back the silver." But the orphan did not know who Ch'i Liang Sheng was. He paid no attention to directions, but rode a horse and carried the three hundred taels of silver on his back and went about over the world. As he went he said, "I am going to pay back Ch'i Liang Sheng's account." The horse went as it pleased. One day it was about to become dark. He arrived in a home where they were building a house, and spent the night in that home. That family did not hinder him, and allowed him to stay there for the night.

On the next day, when they were climbing onto the beam, a son was born into that family. The grandfather named him Ch'i Liang Sheng. Then the orphan knew that he was the right person, and gave the silver to the new-born son. Later the son and the orphan were both rich. This song was composed by them.

Three Brothers. Their Father Justly Divided Their Inheritance for Them. When the Youngest Son Got a Wife, He Became Famous (157)

In ancient times, although there were people, they knew little about healing or medicine. There were always orphans.

In a certain family, the mother first died. Only the father cared for and taught the chil-

¹⁵ The T'u Ti is the Chinese local deity or god of earth, whose shrine was formerly found in practically every locality and often in homes and shops.

¹⁶ tʃ²j³ lia² san¹, apparently the Chinese equivalent of the Ch'uan Miao words dʒai² dʒo⁵, one who straddles the top beam of a house.

dren. The oldest two of the three brothers already had wives. Only the youngest son had no wife. But the oldest two brothers wanted the father to divide some of the inheritance with them. The father said, "The money you ought to receive is gone. I owe each of you sons a wife, and you owe me a coffin." When the two oldest sons heard their father's words, they took their wives and went away (to make their own homes). There was only left the money with which to get a wife for the third son.

Before long the father died. Then the youngest son took all the gold and silver in the house and made jewelry with it—gold and silver flowers to wear on the head, and gold and silver ornaments to wear on the body, and gold and silver rings to wear on the fingers. When these were finished, he made a bamboo flute. Then he called two companions to go along with him and carry the things. They went to Ntzi Ni Leo's family to select a wife.

When they had gone several days, they met a group of bird hunters. They asked, "How do we go to Ntzi Ni Leo's home?" The bird hunters replied, "Why do you ask about his home?" They said, "We are going to select a wife." They gave their finger rings to the bird trappers. The bird trappers then showed them the road and said, "From here you cross over a mountain, and there is a big flat. On the flat are a few shepherds. You ask the shepherds and you can find out."

When they reached the flat, they met the shepherds there. Then they gave the head ornaments to the shepherds, and the shepherds showed them the road and said, "You go forward. After you have gone over three ridges, and have reached a water well, then you will meet girls carrying water on their backs."

They went ahead and met the girls. They gave the girls many ornaments, and the girls told them. The girls said, "You go forward, and you will see a house on a big flat. The house has four heavenly wells (inside open courts). Formerly they raised (fed) the hawk-cuckoo and also raised some tame pigeons. At the front of the door they have black dogs. You call to them in a friendly manner so they will not bite you."

When they arrived, there was a pair of black tigers protecting the door. They took the golden bracelets and threw them to the tigers. The black tigers picked up and swallowed the bracelets. Then the two companions leaped inside the door. When they reached the second door, they met two striped tigers guarding the door. They threw their

silver ornaments to the striped tigers. Then they went to Ntzi Ni Leo's house. Ntzi Ni Leo told them to sit down, and they lived there several days.

That night Ntzi Ni Leo's youngest daughter said, "My father's want is very great. No matter who comes, he will kill him. Tonight when he tells you to select beds, you must not sleep on the bed having gold, silver, silks, and satins. But you may sleep on the bed of bamboo with a straw mat as you please."

That night Ntzi Ni Leo came and asked him to choose a bed. When he saw the gold and silver bed he did not take it. He slept on the bamboo bed with a straw mat.

On the second night the girl came and said to him, "Tomorrow my father will tell you to choose a wife. He will dress me up like a criminal carrying in front a broken sand-tempered cooking vessel and behind a broken carrying basket. That is I."

He slept until midnight, and before daylight when the roosters crowed he heard the sound of several cannon. Ntzi Ni Leo then told his servants to go out. He came back and called, "Son-in-law, quickly get up and choose a wife."

He opened the door and looked and saw very many women. He was unable to choose. He took the bamboo flute from his breast and played on it, and its sound was "Bo li di, bo ndi ndi. The ideas of your father and your mother are numerous. The roads they make are wide, and their minds narrow. How can I choose?" Then the girl Nts'ai Niang Ntsui blew on a leaf, "Bo i, bo i, my parents truly have many plans. They dressed me like a criminal. I am now standing here beside the door. In front I am carrying a sand-tempered pot and behind I am carrying a broken carrying basket. This is I, the one you must choose."

He went ahead and looked, and took hold of that girl. Ntzi Ni Leo said, "This is not your wife." He said, "I am a poor man, so I have chosen this one."

That night the girl again came to him and said, "My father still has many tricks. Tomorrow he intends to secretly stab you to death. I have here three paper charms. Tomorrow when he comes you look over them and use them." Next morning, of course, Ntzi Ni Leo called him saying, "Son-in-law, come out quickly and look." When he came out he saw many long spears and daggers coming toward him. He put a charm in water and drank the water, then spurted three mouthfuls of the water on the spears and daggers, and they were unable to move. The

father-in-law said, "You are truly my son-in-law."

That night the girl came to him and said, "Tomorrow my father will tell you to go and choose a horse and a sedan chair. After all you must not accept the good ones."

Next day the horses and the sedan chairs were very numerous. He did not take the good ones, and only wanted the poor ones. Ntzi Ni Leo said, "This person's heart is not covetous. He is truly my son-in-law."

On the third day the father sent them (the bride and the groom) back home. When the landlord, a Chinese, saw his wife, he made up his mind and called the husband to him. The master said, "I see that you have some ability. You have even secured a fine wife. Please tomorrow help me by getting three hundred and sixty *mi kwei yang* and *bao gu* (corn) birds. If you can do it, it will be well. If not, give me your wife. If you don't I will kill you."¹⁷

When he heard these words, he was helpless and could only sit by his wife and weep. His wife said, "You give me that yellow dirt." With the dirt she made many *yang* birds and *bao gu* birds which could even fly and sing. Next day she took them, and the landlord was much frightened. The landlord then thought of a trick to have the Miao go and invite the emperor to come and visit his father because it was his father's birthday. The Miao thought that the emperor was in his capital far away so that he could not come, and he could only weep. But his wife took a pen and wrote a character on his hand and told him to mount a horse and shut his eyes. In a moment he brought the emperor.

When the emperor arrived he asked, "Who is this precious person who can in a moment bring me flying here?" The landlord said, "This is my renter. He truly has talent. But in his home there is a beautiful woman." Then the emperor came and saw the Miao girl.

That night when the emperor returned, he called the Miao husband and told him to give his wife to the emperor. The Miao returned and said to his wife, "The emperor wants you." His wife said, "If he wants me, then you will be an emperor." She said to him, "You give me to the emperor, and you will get three hundred taels of silver." Later the emperor took his wife away.

The husband went out daily and shot birds. He took the bird skins and sewed them into a garment. One day he wore it to the em-

peror's palace. His wife saw him, and broke out laughing loudly. The emperor then said, "Since you married me you have not laughed, but when you saw the bird hunter you laughed." The woman said, "You give your clothes to that bird hunter to wear, and put on his bird-skin clothes, and you pick up his bow and you go outside and walk around once, and I will laugh at you even more."

The emperor changed clothing with the hunter and put on the bird-skin garment and walked around outside. Then the woman cried out to the emperor's bodyguard, "Why don't you behead the tiger demon and not let him come in and disturb this palace."

There was a beating of bells and drums, and the emperor was killed. The Miao went and became emperor. He left this song to commemorate it.

An Orphan Became Wealthy (297)

His mother ate a hen's egg. The father ate a dog's egg. The mother died, and there was only this son who had nothing to eat or to wear. He lived every day in an ash pit.

He gradually grew up and he made a clearing in the forest, then asked Ye Seo whether he should first sow the seeds before burning off the brush, or plant the seeds after burning (the brush and grass off). Ye Seo said to him, "First burn, then sow the seed." But he misunderstood and first planted the seeds then burned, and none of the seeds grew excepting that one stalk grew up. It grew up until it touched the sky, then turned down until it touched the earth.

There was a hawk which flew from the city of Er and carried away the seed in its claws.

Later he also went and made another clearing in the forest. He again went and asked Ye Seo and said to Ye Seo, "What you told me I misunderstood. I planted the seeds before burning. Later the seeds did not grow, excepting that one stalk grew up. It grew until it touched the sky, then turned back as far as the earth. A hawk flew back from the city of Er and carried the seeds off."

Ye Seo said to him, "You must go and plant the seed before burning. When it has grown up and the hawk comes flying, you chase him away, and wherever he goes you follow."

The man did this way. Suddenly the hawk came flying and again carried away the man's grain. The man ran after it and chased it to the top of a temple. The hawk sat there eating his grain.

He saw that behind the temple there was

¹⁷ Both the *mi kwei yang* and the *bao gu* birds are species of the hawk-cuckoo.

a golden stick. This he carried home, and then he had food to eat.

One day Ntseo Do Seo¹⁸ came riding a horse to the back of his house. The orphan said, "Please come in and smoke some tobacco and drink some tea." Ntseo Do Seo said, "Where have you any tobacco for you to smoke?" and after he had said this he departed.

On another day Ntseo Do Seo again came up behind his house. The orphan again invited him to come in, but he did not come.

On the third day Ntseo Do Seo came into his house. Then the orphan said, "Do you want to enter my golden door, or my silver door?" Ntseo Do Seo said, "I am a rich man. I want to enter the silver door." Then the orphan asked him, "Do you want to sit on a silver stool, or a golden one?" He said, "A silver stool." The orphan carried a silver stool for him to sit on, and when he sat down on it he fell off. He could not sit down until the orphan brought a wooden stool for him to sit on.

The orphan said to him, "Do you want to smoke a big pipeful of tobacco, or a small one?" He said, "A big pipeful." Then the orphan brought a big pipeful of tobacco for him.

The orphan then said, "Do you want to use a golden pipe, or a silver pipe?" He replied, "I want to use a silver pipe." Then the orphan gave him a golden pipe, and his teeth broke off. After that he brought a bamboo pipe for him to smoke with, and then he could smoke.

After that the orphan brought nine big bowls of vegetables for him to eat. When he had finished eating Ntseo Do Seo said to the orphan, "You are a poor person. Why do you have such good things?" Then the orphan told him about what had happened, and then Ntseo Do Seo got upon his horse and rode away.

An Orphan Found a Flower Which Turned Out To Be a Wife (308)

Once there was a family. A tiger kept coming and eating them until only an orphan boy was left. He was in a pitiful condition. He went and gathered dog manure to sell so as to get food.

One day he went and asked Ye Seo what he should do in order to get a wife. Ye Seo then said to him, "You cut wood and sell it, and you will get a wife." Then he came back and cut wood every day and sold it.

¹⁸ A flower son who loves playing and dancing.

One day he went by a big road to cut wood. There was a large cave, and beside the cave was a big flower which was beautiful. Then he brought the flower home with him and stuck it up inside the parlor.

One day he went as usual to cut wood. While he was gone that flower changed into a very fine girl who cooked food for him, and when it was done she set it on the table. Then she changed back into a flower.

When the orphan came back at night, he saw the food spread out at home, and he wondered greatly about it. Two or three days in succession it was the same. Then he went and asked Ye Seo. Ye Seo said to him, "I told you to cut wood to sell and you would get a wife. Probably you do not know you got one. That flower is your wife."

The orphan did not believe it, so Ye Seo said to him, "If you don't believe it, you go back home tomorrow and pretend you are going to cut firewood. Then you hide and watch her."

When the orphan heard Ye Seo's words, he did as he was told. He hid carefully, and suddenly that flower changed into a girl and came out. The woman was unable to change into a flower, and she was his wife. Later, after the orphan got a wife, he became rich and made up this song to commemorate it.

An Orphan Got a Home and Lost It, or A Journey into the Lower World of Midgets (322)

In most ancient times there was an orphan. He had neither clothing nor food. He lived with a man named Je Nan L'eo.¹⁹ Every day he went to cut grass for the horses and carried a bamboo pole on his shoulder to carry the grass with. He carried the pole to the pavilion whence the emperor looked at the flowers. He sang a song saying,

"Ndang Di, Ndang ndai. Ba
Jiao De t'ai.
Ba t'o de la, ba jiao t'ai chü,
Ba jiao t'ai lai,
Gieu lü h'an tsai er men.
Ba jiao t'ai, ba giao t'o.
Ba jiao whan bi huang di
lao ye da.
Yo, yo."²⁰

¹⁹ This L is probably the Welsh double l.

²⁰ This seems to be a mixture of Miao and Chinese expressions. The romanizations are not according to the Wade system for the Chinese, but as pronounced by the speaker in Szechwan Chinese. The last sentence is apparently Chinese and means that *ba jiao* is greater than the aged emperor.

At that moment the daughter of the emperor was on the flower pavilion. She then saw him and threw a red thread down to him. Then the red thread changed into a stone pavement leading up to the flower pavilion.

He then went up to visit (play). But at night he came home without any grass. Je Nan L'eo then asked him, "Why couldn't you cut grass?" He replied, "Because there were lice on my clothes. Today I went to find the lice, so I did not cut any grass." Je Nan L'eo then comforted him with a few words and told him next day to cut grass diligently.

For ten days he in the same way failed to cut grass. Later, one day, Je Nan L'eo secretly went along behind to watch him. Just as he arrived beneath the flower pavilion he again sang, saying the same words as before. Then the emperor's daughter again welcomed him upstairs. Then Je Nan L'eo secretly understood his affairs.

At night, when the orphan had finished eating, Je Nan L'eo asked him, and he had nothing to say. Then Je Nan L'eo said, "I will not scold you, because your good luck has arrived. Tomorrow I will go and speak for you (make an engagement).

Next day Je Nan L'eo mounted a horse and went. He arrived at the palace and said to the emperor, "The orphan wants to marry into your family." When the emperor heard his words, he became angry and immediately ordered his soldiers to seize Je Nan L'eo and take him out and execute him. But Je Nan L'eo did not let the soldiers seize him. He leaped upon his horse and fled back home.

When he had reached home, he barricaded his door. Then he called people to guard the door, and the emperor's soldiers did not dare to enter. The emperor feared that his daughter was acting in an improper way, and he was about to kill his daughter. His daughter then said, "My father, if you want to kill me, execute me today as you may, but the reason Je Nan L'eo came to mention marriage was this. Will you please, this morning, come upstairs and look?"

Of course he saw the actual image of the orphan. Naturally he then believed the words of his daughter. On that day the emperor sat upstairs and in a little while the orphan came below the pavilion carrying the carrying pole. When he arrived, he sang the same words as before. When he had repeated them once, the emperor saw nine dragons come to protect that orphan. Then the body of the orphan emitted light. The emperor then

knew that this person would be useful in the future.

Next day the emperor himself went in a sedan chair to the home of Je Nan L'eo and promised his daughter to the orphan in marriage. Then the emperor said, "I have already promised my daughter to this orphan. I want seven grams of his fine hair as a bride price, and I want eight pearls and three pecks and two quarts of dust gold as the ceremonial gift."

Je Nan L'eo said, "This is not difficult. Since I am here, it will certainly be accomplished, and that is all!" Within a few days Je Nan L'eo got it all ready for him.

He first sent word to the emperor. Then the emperor chose an auspicious day, and certainly the ceremonial bridal gift was to be sent to the emperor. Next day Je Nan L'eo escorted the orphan to the home of the emperor, and the emperor prepared a most excellent feast to entertain them. They all ate until in the afternoon.

The emperor's daughter secretly said to the orphan, "You must be careful. In that parlor we have a place covered with a red cloth. You must not go and step on it."

He became badly drunk, and he went into the parlor and stepped right onto the red cloth. He then sank down into a place below the earth. This place was called Ruang Tsa Glang Ti (dragon rotton demon place). The people in that place are only as tall as a broom (about two feet). Those people use cooking vessels the size of eggshells.

One day they invited the orphan to come and eat. When he had eaten as much food as all these people in one fortified place would eat, it was still not enough for him (about as much as two hundred of them would eat).

After that these people were about to go and cut wood to build a house. The axes they used were only as big as a nail. They cut for a whole day before they had cut down a large grass stalk. Then several of them tried to carry one stalk, but could not carry it. Then the orphan at one load carried back all the stalks of grass. Then these people highly respected him.

One day these people went to hoe the ground (to farm). He watched them dig one day. Each person hoed only as large a spot as a straw bed mat. Then he went and helped them hoe the ground. He had no hoe, but scratched with his hands. In a little while he scratched up a large place. These people came and looked and all said, "It is bad. Today we are here, and this man is too big. He has dug up other people's landmarks."

So they called out, "Get ready. In a little while the official's soldiers will come and arrest us."

In a little while, a band of little soldiers came and there was an officer riding on a rabbit. They carried some long needles and knives on their shoulders. The orphan said nothing, but took a club and ran and fought them a while, and killed all the soldiers and the officer. Then he killed the rabbit and boiled it. When he had eaten it, he was no longer hungry. Then he arose and went forward.

He went to the side of the river, and there saw two people who had netted two fish. Then he bought the two fish from them, and he intended to take them home to look at. He took them to a creek to wash them, but when they reached the water they immediately slipped loose and swam away. In a moment the two fish changed into two pretty girls on the opposite side of the creek. Then they sang, saying—

"Ngeo sam p'an, ngeo sam p'an,²¹ formerly I suffered a calamity, and you came and saved me.

Hereafter when you are in trouble I will come and save you. Is that not so?"

When they had finished singing, a table appeared. There was wine and meat arranged on the table. The two women invited him to eat. He alone ate up everything. Suddenly he saw a big road, and he walked along the big road until he arrived at a dark place. There was not a bit of light. Then he thought of the song the two fish had sung before. Then he sang—

"Ntse sam p'an, ntse sam p'an, formerly when you were in trouble I rescued you. Now I am in trouble. Please save me. Will that do?"

When he had finished singing it became daylight. Then he again saw wine and meat arranged neatly on a table, and he took it and ate it. Then he knew that he had already walked around in a circle three times there under the earth, and three years had passed. During those three years it had not rained on earth, and the earth had dried up so that a big crack in the earth opened up. He then crawled up through that crack.

He saw that on the earth the grass and the trees had all dried up.

²¹ The Ch'uán Miao realize that Ngeo Sam P'an refers to a boat, although the words have no meaning in the Ch'uán Miao language. The words *sam p'an* are probably the Kwangtung word

The Emperor Requested the Orphan to Go and Save Them (324)

When the orphan got the silver and had married a wife he said, "The world is very broad." Because for three years there had been no rain, great bands of robbers arose in all directions, robbing and killing people. The emperor's soldiers could not defeat them. He then employed a man who could divine by the stars to look at the stars in the sky. He studied the stars for one night and then he said to the emperor, "Emperor, if you want to subjugate these bandits, you must get the orphan son-in-law to come and fight them before you can conquer them." Then the emperor said, "I am afraid this will be hard to do because he fell into the *ruang ntsa glang* region. I am afraid that he was devoured by the broom people." Then the astrologer said, "It seems to me that he is still alive. But the place where he is is very far away. You must certainly have the big sea bird (called *lo hai*, big sea), go and bring him, before he can be brought."

That day the emperor prepared wine and meat, and invited the big sea bird to eat and drink. When he had finished, the great sea bird flew to the outside of the door where that orphan was staying, inside the garden. Then the bird called, "Gi li, gu lu, the emperor boiled meat for me to eat, and poured out wine for me to drink, and told me to come and get you, orphan, and to take you to the emperor's place. Gi li, gu lu."

When the orphan heard it he said, "The calling of this bird is not good. Quickly bring my bow and I will shoot it dead." Then the bird was frightened and flew straight to the home of the emperor. Then the emperor said, "You are a useless bird. If you do not bring him here, I will kill you."

Then the bird snatched some food, and again flew to the orphan's home. Again the orphan tried to shoot it, and again the bird flew back. The emperor said to him, "You go again and cry very nicely until he hears clearly. If again you cannot bring him back, I will certainly first shoot you dead with an arrow, and then I will give these regions to the wicked brigands."

This time the bird again flew on top of the orphan's house, and first told plainly the

for sampan which has been handed down with little change. The Miao do not know whence this word came, or why it is given this pronunciation. It seems likely that it was arranged between them that the words *Ntse sam pan* should be a means of calling the girls to him when he was in trouble.

purpose of the emperor in requesting him to go and save the emperor. The orphan said, "Then you come down and tell me clearly before we go." The bird had the orphan first tie up the cat before he flew down.

He told all about the emperor's being beset by brigands. Next day the bird went ahead, and the orphan followed after him. When they had traveled seven days and seven nights, he entered the capital. The emperor first gave his daughter to him for a wife. Then next morning the orphan went up on the city wall and looked. He saw very many brigands surrounding the city. He did not speak a single sentence, but on the watch-towers of the city, on all sides, he piled up some grass and took a cutting knife and cut the grass up fine. Then he carried the grass up onto the city wall, and with his lips he whistled for a wind and blew on a ram's horn. Then the grass that had been cut up changed into a great many soldiers, and they flew down from the city wall and killed some of the brigands. In a short time they killed all the brigands. Next morning there were no more brigands. Then the emperor resigned the throne in his favor and ruled no more.

An Orphan Who Gathered Dog Manure for a Livelihood (325)

Once there was an orphan who daily gathered dog manure to sell.²² One day he met beside the road some men who sold pigs. The hog merchant, who was resting there, lost a bag of silver. The orphan went and picked it up. But although he picked it up, he did not keep it. He said to himself, "If I keep it, it is not good. If I do not keep (take care of) it, it is also not good. It will be better if I watch it here until they come and get it. Then I can go away." So he sat there and waited a while.

The hog merchant returned and called to him, "Have you picked up our silver? If you have seen it, we will give you half of it." The orphan then stood up and said, "This silver is yours. I will not keep what is yours." Then he gave the silver to him, and went to pick up the dog manure as usual.

After three years the hog merchant was about to give away a daughter in marriage. On that day the orphan went again to gather the dog manure. In that place there was a big creek which was just rising. Those who

²² In West China dog manure is used for fertilizer, and very poor people gather it to sell to the farmers.

were escorting the bride were unable to cross the creek.

Then the pig merchant said, "Today this daughter of mine cannot go. After today it will be unlucky. It will be better if I marry her to this orphan."²³ He also said, "This is the person who picked up the silver when we lost it. Today, when we cannot take the bride across the river, we again meet him. Should not this daughter of mine belong to him? It will be well if they are united tonight as an everlasting memorial." Later the father-in-law gave him some land to live on, and it was well with him.

An Orphan Was Hunting for Medicine and Secured Something Precious (397)

In ancient times the wife of the emperor was painfully ill, so the emperor sent abroad a decree seeking a physician and had it pasted up everywhere.

At that time there was a Miao orphan. He heard that the empress was very ill. Later he wanted to tell Ye Seo about this and see what plan Ye Seo would suggest to him.

One day he started and walked below the cliff. The hawk on the cliff asked him where he was going. He said, "I am going to Ye Seo to ask him for medicine to heal the queen's illness." The hawk said, "When you go, please ask for me when I can ascend to heaven." He answered, "Yes."

He again proceeded to the side of a river, and the dragon king also requested him to ask whether the dragon could ascend to heaven or not. He again walked to the goddess Kuanyin. The goddess Kuanyin requested him to ask when she could ascend to heaven, for she had already cultivated Tao 道 a thousand years.

He remembered all that they had said and again proceeded. One day he came to the edge of the sky and walked beneath a big cloud. Ye Seo was sitting in the cloud and said to him, "Orphan, you have come over there. The Kuanyin whom you saw cannot become an immortal because beneath her feet she is treading on gold and silver. You have her take the gold and silver and give it to orphans and poor people, and then she can ascend to heaven. Return to the dragon king over there and tell him to dig out six or seven pearls in his head and leave only one, and he

²³ Marriages must be on lucky days. The subsequent days were probably considered unlucky days for marriage, and they probably considered it unlucky not to consummate the marriage on the date that had been decided upon.

can ascend to heaven. You also tell the hawk on the cliff that in his nest there are three bunches of *lin tzu ts'ao*.²⁴ He must throw these out before he can ascend to heaven." He heard all of Ye Seo's words, and Ye Seo was not to be seen. Alas, he had not instructed the orphan in regard to the orphan's own affairs. The orphan came back very sorrowfully.

When he returned, he told them as Ye Seo had said. Because at that time nobody else excepting him understood, they requested him to do them a favor by taking down the things, and they gave them to him. He then brought these precious things back with him. He used the gold and silver for travel expenses, and gave the pearls to the emperor, and used the grass to heal the queen, and the queen recovered. The emperor then made him a prime minister. He then composed this song to commemorate the graciousness of Ye Seo because of which he had become so rich.

*The Fame of an Orphan's Beautiful Wife
Spread to the Capital. Later the Orphan
Became Emperor (443)*

The Miao orphan and the star woman became very loving husband and wife. But the Chinese, since he could not get the woman, drew a very beautiful picture of her and gave it to the emperor. After the emperor got the picture, he determined during a dream that he would get this woman. Then the emperor issued a decree ordering the official who had charge of his affairs (chamberlain?) to go abroad with him.

One day they arrived at the home of the Miao. Then the emperor ordered the orphan to quickly give his wife to him. The Miao woman in the house replied to the emperor, "Will the emperor please look carefully, and I will come out?" Then the woman merely reached one finger out. The emperor saw that her finger was slender, and that on her finger she wore the finest gold and silver rings. Then the emperor wanted this woman very badly. He desired her so badly that he fell over backward. The servants of the emperor lifted him up. Then the emperor thought out a trick and said to the Miao orphan, "Little Miao, I want your wife to make a table for me. On the table she is to place seven pairs of chopsticks and seven plates. In the plates she is to put nine kinds of vegetables. Tell her to bring them at once or she will be my wife, the woman that I use."

The Miao told his wife. His wife said,

"That is not hard. I will go and do it." Then in her garden she picked a leek plant. She put this vegetable into a lacquered wooden dish. Then she took a pair of black lacquered chopsticks and put them on the table, and invited the emperor to come and eat.

When the emperor saw that she was such a clever woman, he did not dare to trick her. The emperor then said to the Miao orphan, "I am going to trade my queen to you." The orphan told his wife and talked the matter over with her. His wife said, "This is well. Because I came to save you, I am not your wife forever." Then he traded with the emperor.

But when the emperor got this woman he did not want to be emperor, but took off his clothing and hat and gave them to the orphan. Then he told the Miao orphan to ride in the emperor's sedan chair.

The wife of the Miao said to him, "Now I am already pregnant. If in the future it is a girl, I will not come. If I give birth to a boy, I will come and live with you. But you are unwilling in your heart. When you have gone a little way you can turn around and look at me. Then you will be willing."

They all started off, men, horses, and sedan chairs. When they had gone a while the orphan said, "My shoes are lost. I will go back and get them." Then he again went back into his house and looked. He saw that the emperor was dead and was as stiff as a hard club. The woman was not to be seen. Then he did not worry about his wife, but entered the palace to be emperor. But before a year passed, that woman gave birth to a son. But the woman could not come down to earth. So she took a rope and let the boy down near the home of a Miao family where there was no son, on top of a tree in a magpie's nest.

Next morning the two old people got up and heard a child crying in a magpie's nest on top of a tree. Then the two old people got somebody to climb the tree and carry the child down. The two old people took the child home.

The child grasped in his hand a piece of embroidered silk. The two old people cared for him until he grew up.

The children in his neighborhood were in the habit of troubling him. They called him a child without parents. He knew that these words were unpleasant to hear and came back and asked the two old people, "Why do people tease me by saying I have no father or mother?" Then the two old people told him about his being found in a magpie's nest. He then asked, "How can there be anybody

²⁴ An herb enabling people to live forever.

without a father or mother? This is a strange thing." Then he secretly ran and asked Ye Seo. Ye Seo said, "How do you know that you have no father or mother?" He replied, "I was born in a magpie's nest. When I was in the magpie's nest, I had a piece of embroidered silk in my hands. Now that embroidered silk cloth is still to be found. So I have come to ask you." Ye Seo said to him, "If you have this evidence, tomorrow you can take it and go into the great mountain behind your house. On the mountain is a large pool. You wait in that place, and there will certainly be seven women who come to bathe. Wait until they have finished bathing, and you grab hold of the clothing and belt of the last one who goes, and tell her to be your mother. But when you call you take the embroidered silk you formerly held in your hands and show it to her. If you do not, I am afraid that she will take a sword and cut your head off."

That day he came back home and asked the two old people for that piece of embroidered silk. Next day he went up on the mountain and waited. At noon there actually came seven pretty women to bathe. He concealed himself until they were through bathing. When all had gone excepting one, he seized her embroidered pleated skirt. Then the woman took a sharp sword from her breast and was going to behead him. Then the boy quickly took the piece of embroidered silk out of his breast. A woman nearby saw it and quickly prevented the other woman from beheading him and shouted to the other, "Sister, can't you recognize him? This is your good fortune." Then the woman did not dare to behead him and said to him, "My small son, because you have grown up I could not recognize you. Now I cannot return to my mother Na Bo Tang. Come and I will take you to your father. But your father is now an emperor. He is far away from here. Do you want to ride on a cloud, or walk?" The son said, "We had better ride on a cloud." Then she folded the boy under her armpit and told him to close his eyes, and in a short time they flew into the emperor's palace. From this time the husband and his wife were united, and the father and his son could meet each other. That was truly good.

A Star Married an Orphan. Her Son Became a Great Person (494)

In ancient times there was an orphan. His father and mother had died when he was very young. He went to live with his uncle and his aunt. Every night they had him go and

call the laborers. At night he would look up at the sky and call out, "Head of the sky, head of the sky, arise and save me." Suddenly a star shone forth and fell down. Then another shone forth and passed over. Then the star ran to him and lived with him one night.

He called thus three times in succession. One night the youngest of the seven sisters (in the sky) came over and waited for him beside the road. When he arrived there the girl said, "Every night you call me. Tonight I have come down to save you." She then pushed him into the corner of the pigpen (to warn him).

Next day he returned to his uncle's home. He constantly carried food for the girl to eat.

One day his aunt saw him take food for the girl to eat. She then said, "It looks like this son has led another family's daughter-in-law here to live. Let us go and look a while."

When she went and looked, she saw a very good girl there making clothes. She then returned and told her husband and said, "Your nephew is too bad. We don't know whose daughter he has gone and enticed here. Let us drive him out and not let him live with us."

The pretty girl said to the orphan, "They do not want us to live here. Let us go." Then they went to an aged forest on a great mountain. He said, "I am a little hungry." The girl said, "If you are hungry, you go and find wood, and we will boil rice to eat." Then he went and found wood and brought it. The daughter took a grain of rice and boiled it, and both of them had enough to eat.

That night the girl took her skirt and surrounded them, and they slept inside. Then the girl ran up to the top of the mountain and whistled several times, and her brothers came down and built a house for her.

At dawn the orphan spoke. He said, "This is the house of a Chinese." The girl said, "It is ours. It does not belong to a Chinese. This house was built by my older brothers who came to help us by building it last night. In our parlor I have prepared a bowl of syrup. You can take it and give it as an expression of thanks to them (her brothers)."

He carried it outside the door and saw two older brothers of his wife. He said, "Thank you for building a house for us to live in last night." Just as he said it the two older brothers flew up into the sky.

She said to him, "Today you go and invite our landlord to eat dinner." He replied, "We haven't anything at all to invite him with." She said, "We have dinner. You must invite him to come and eat a little." Again she said,

"I will give this blade of grass to you. You put down a little every step."

He did as directed, and went to the front door of the landlord. He looked around and saw that they (the pieces of grass) were all stone steps. He went into the home of the landlord and invited him. The landlord said to him, "Formerly you lived with your uncle. You had nothing. Have you anything now? How can you invite me to eat dinner?" He said, "You may go and look." He went and looked and saw a big stone-step road right to his own front door. Then the landlord went with him.

When they arrived at the house of the orphan, there were set out nine bowls of food with good flavor. Then the landlord asked him, "Who helped you prepare these nine bowls of food?" He replied, "It was prepared by my wife herself." Then the landlord said, "You call your wife here so that I can see her." His wife came out for the landlord to see.

Later the landlord wanted to exchange wives with him. The landlord was willing to give his wife, his houses, and his fields all in exchange for the orphan's wife. The orphan told his wife and she replied, "You may exchange with him. For he has seven wives, and if you have me you have only one wife."

When they had finished speaking, they got a person to prepare the evidence. After it had been written that day, the orphan went down to receive the landlord's fields and his seven wives. The landlord went up and lived a day with the orphan's wife. When night came the landlord went to sleep. Then the wife of the orphan went and whistled several times, and a great wind came and blew the house all to pieces. Then the girl returned above the sky. Next morning the landlord arose and saw that he had been sitting on a big yellow piece of soil and that he had no house.

He wanted to go back and talk and to discuss the rights of the case. But he could not match that woman in speech, and his wives also did not want him. He was then helpless and went off as a beggar.

The wife of the orphan went up to heaven and gave birth to a baby. She brought this baby down and left it in the eaves ditch. Because the seven wives had no sons, they took the baby and nourished it.

Later, when it had grown up, they sent him off to study. He attained high rank in his examinations. Although he was small, when he went to study every student made fun of him because he was a Miao, and they were

in the habit of beating him and sneering at him because he had no parents.

He went and asked his teacher why they talked about him in this way. The teacher said to him, "Neither of these seven mothers is your mother. Your mother is on the sky."

After he had studied every kind of his books well, he wanted to go up to the sky to meet his mother. He went to a place where there was a large tree which had fallen down to the ground. Then he took out his book and began to read it. This tree then stood up.

He went to a great cave and could not find his way. He again took out his book and read it. Then on a great cliff a road appeared. He then went to a great river. He again took out his book and read it, and the water of the river dried up.

He went to Ntz'i's sheep pasture. The sheep herders asked him what he wanted to do. He said that he wanted to go and find his mother. They said, "Do you want to find your mother? You must make a bracelet for each of us before we will tell you."

Later he returned and had bracelets made, and gave one to each of them. They then said to him, "You go up on the high mountain. You will see seven sisters leading some horses to bathe. You will see one in the rear leading a horse which is only as large as a sow. That one is your mother."

He then went onto the mountain and saw the seven sisters come leading horses to bathe. He saw one going behind leading a horse. He ran and seized her and called her mother. They asked him, "Who are you that you call her your mother?" All six of them thought of killing him. He said, "You want to kill me. Wait until I tell you about my past before you kill me."

When he had finished his mother helped him, saying, "This child is probably the one I gave birth to in the sky." Then the six sisters did not kill him.

The seven sisters all said, "You must not go out to play lest you knock down the flowery bamboo of your grandfather." At midnight he went to relieve his bowels, and came out and walked to the center of the parlor. He bumped against his father's flowery bamboo so that it fell down. His grandfather heard it and raised a row about it saying, "What child is this who knocked down my flowery bamboo? Kill him." The boy said, "You must not kill me. Let me tell you about the past events." When his grandfather heard this he said that his mother was not truly a big (good) person, and he intended to chase her down into the world. He took a box and

closed the mother and her child inside and threw them into a river.

The boy took out his book and read it. Suddenly the water was not to be seen, and the big road became invisible. The mother and her son returned to his home. In the house was a soldier watching the door. The soldier was unwilling to open the door. They forced their way inside. Her husband saw her and she said to her husband, "Formerly I saw (took notice of) you. Do you want to kill me now?"

Then the people inside welcomed them into the house. The woman lived with them all her life. The mother had a box (used in fortunetelling) which had one hundred and twenty-four characters inside. The mother took out sixty of these characters and burnt them. Therefore people of the present time cannot reckon all the one hundred and twenty-four characters (in divining) and so they cannot go up to the sky.

Afterward that woman returned to the sky, and she entered the sky and returned to her place as a star. Because she came down to the earth and gave birth to a son, her light is not very bright.²⁵

A Poor Orphan Became Wealthy (508)

Formerly there was a boy who had neither father nor mother. His father and his mother were dead. He had neither clothing nor food. He lived with his uncle, and his uncle daily caught small birds for him to eat.

One day his uncle went to market and then returned home. He asked the orphan, "Did your aunt give you anything to eat today?" He replied, "She gave me the head of a bird to eat." His uncle said, "You go and bring it and show it to me." When he saw it he sighed and said, "Ah, this is bitter grass. It is not a bird's head. Your aunt can't treat you right. Tomorrow I will take you with me into the great old forest to trap wild animals."

Next morning, when they had eaten their breakfast, he took the nephew up on the mountain. Then he said to his small nephew, "You trap on the mountain on this side, and I will trap on the mountain on that side. If you reach the top of the mountain first, you call me. If I arrive first, I will call you." His purpose was to take his small nephew into the forest and run away and leave him there.

When it became dark the boy arrived at the top of the mountain, but he called for his

uncle in vain. Then the boy gathered some wood and put it down below a big tree and slept there.

He slept until it was midnight, and it was very cold. So he built a fire below the tree, and the smoke went up to the top of the tree. It seemed as though somebody on top of the tree were saying, "Do not smoke (me), do not smoke (me). If you smoke me I will fall down and I will be your wife."

When daylight came he ran and asked Ye Seo. Ye Seo said to him, "Do not be afraid. Your wife has come. You go back and gather a great deal of wood and set it afire, and tomorrow you will see her."

He came back and did as he was told. The next morning a pretty woman dropped down out of that tree. She said to him, "I told you not to smoke (me). If you smoke me and I fall down, I will be your wife." But he did not dare to want her. He said, "If I want you, I have no food for you to eat." The woman said, "If you have no food, I will go and find some." Then she took a grain of rice out of her shoe and boiled a big kettle of rice from it, and they both ate.

Then the woman asked him where he had been born. He replied, "I was born in a great bend." Then they both went to that great bend. Then the woman said, "Today I will cook breakfast for you to eat. You go and rent a place to live in."

He went to rent a place, and the landlord agreed. His wife then said to him, "You return to my father's house and borrow a big knife and a big chisel." He then went to the big tree and borrowed a big knife and a big chisel and came back. Then the woman said, "You go into the woods and wantonly cut as you please." He went and did so and returned home. His wife poured out water for him to wash his feet with, and told him to go and sleep. The woman took her skirt and covered him with it, and he slept.

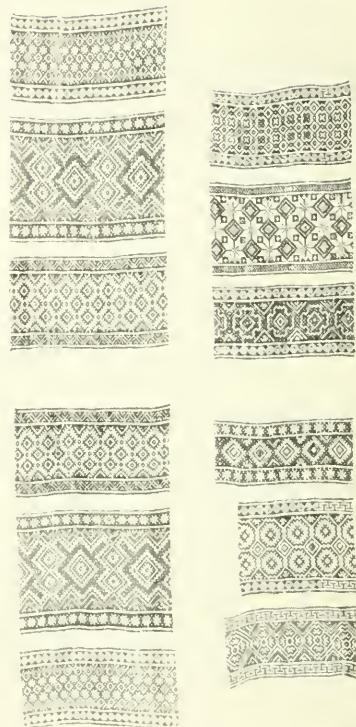
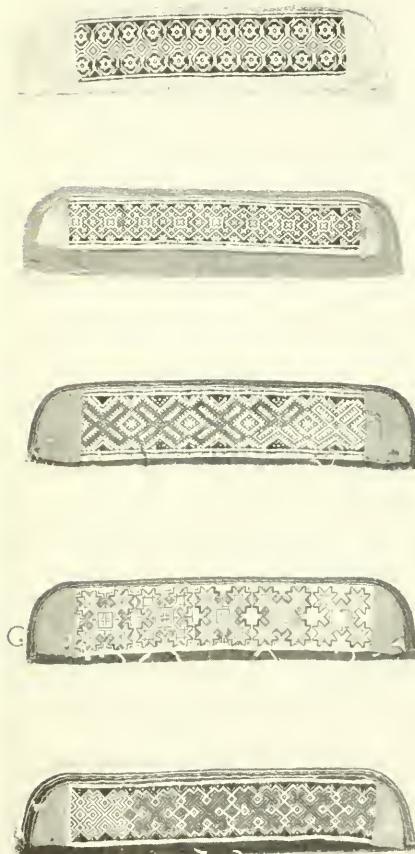
When he awoke he saw that the house was different from the former one. So he said to his wife, "We have gone into somebody's house to live." His wife said, "Last night your small uncles came and built a large house for us. Your older brother-in-law is nailing a door in the parlor. Go quickly and thank him."

Just as he went the older brother-in-law was not to be seen. Then his wife told him to go and invite the landlord to come and eat food. The food that the woman cooked had a remarkably good flavor. So the landlord said to the orphan, "How was this flavor secured?" He said, "My wife did it." The

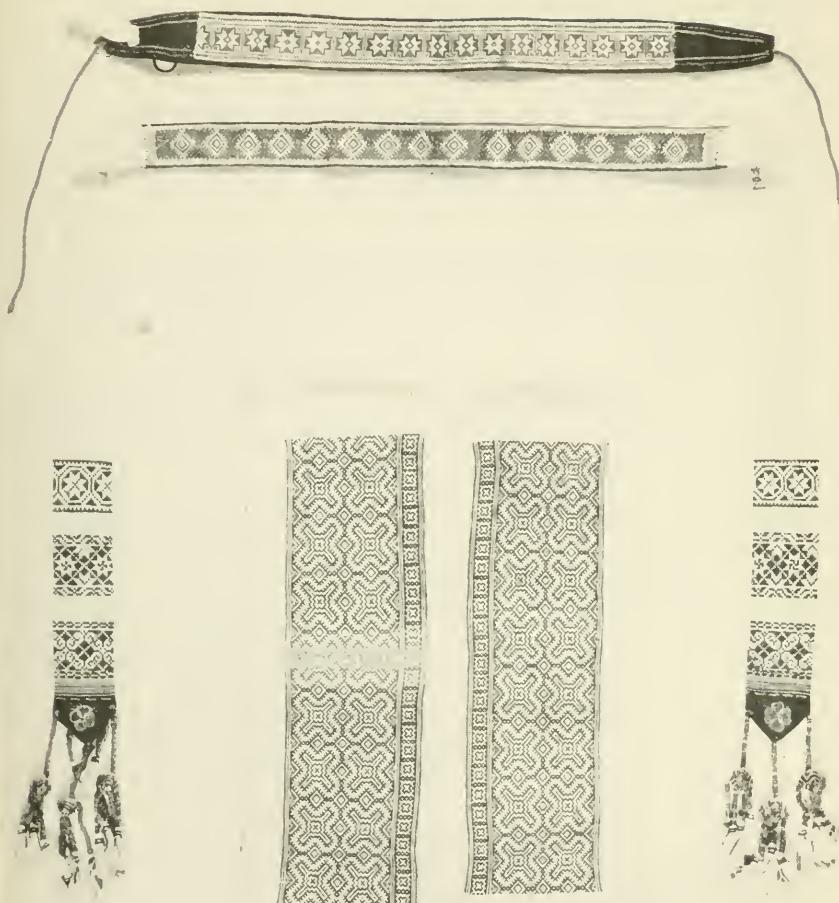
²⁵ She is one of the seven stars in the big dipper.



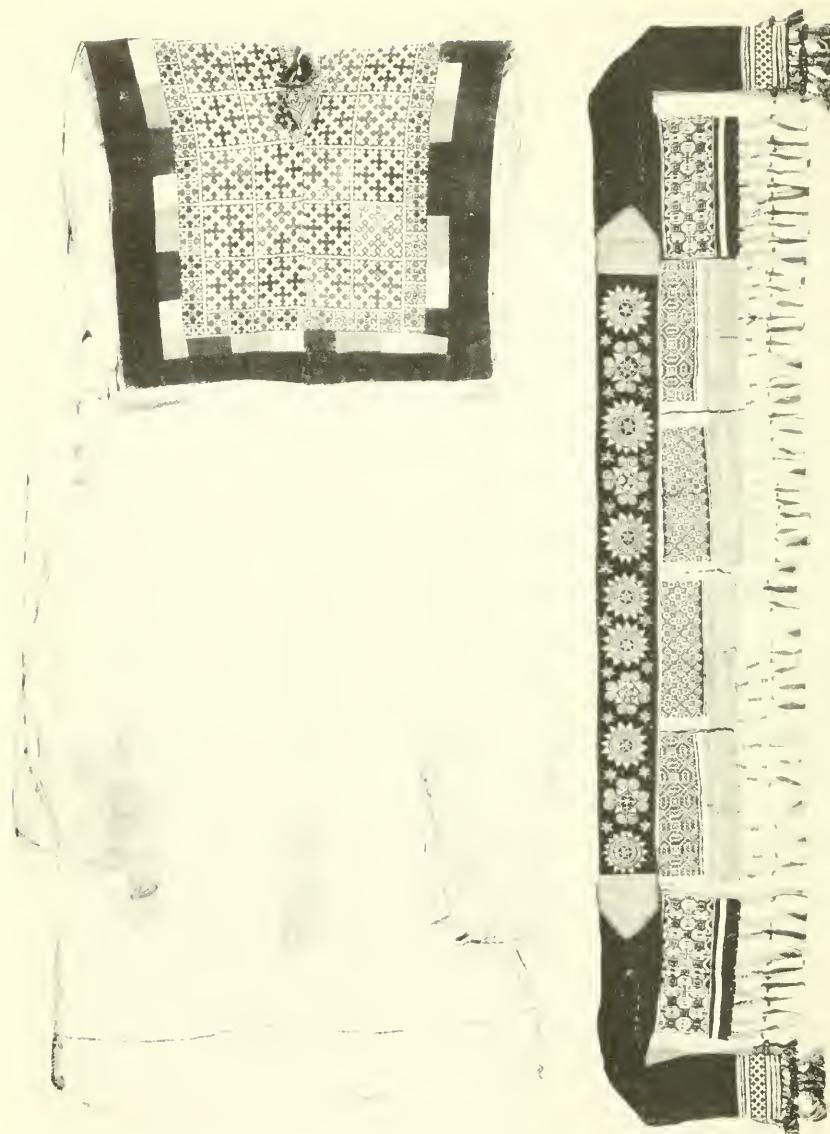
Upper, women's embroidered breast covers. *Lower*, four embroidered belt pendants for woman's belt. Native and synthetic dyes. All Ch'uan Miao, from northern Yunnan Province near the border of Szechwan, China.



Left, two strips of embroidered cloth for hat bands. *Right*, embroidered collars for coats or dresses. Ch'u'an Miao (the collars from Shih Len Pa), northern Yunnan Province, near the border of Szechwan, China.



From top to bottom: Narrow embroidered band, from Yuen Ai Shih; embroidered hat band with bead pendants, from Wang Wu Chai, near Lo Piao; embroidered cloths. Ch'u'an Miao, Yunnan Province near the border of Szechwan, China.



Left, Ch'u'an Miao dress made of native woven cloth, with cross-stitch embroidery. *Right*, Ch'u'an Miao woman's head band with embroidered pendants. From northern Yunnan Province, near the border of Szechwan, China.

landlord replied, "I want to meet your wife." The woman said, "The landlord wants to meet me. I will give him a good chair to sit in." Then she pointed at the door with her finger, and the landlord fell down.

When the landlord became conscious he wanted to exchange his ricefields and land and his wife with the orphan for the orphan's wife. The woman said, "I will bring a big sword weighing 100 catties to you (her husband). You take it and strike that big tree three times and as you strike you call, 'Ji lu, ji je lu, my landlord wants my wife."

That tree replied to him and dropped a shoe down to him. He put it on and came back. The landlord requested (wanted) his wife as usual. He said, "If you don't give me your wife, you must go and climb that stone pillar. If you can climb it, I will not take your wife." He put on that shoe and he then climbed up the stone pillar.

That landlord still tried to get his wife the second time. He then went to talk it over with that tree. That tree then dropped some of its bark down to him. Then he came back and said to the landlord, "If you want my wife, we two can go down into the creek."

They went to the creek, and then he picked up the tree bark and set the creek on fire and burnt up the creek. From this time the landlord did not dare to want his wife, and the husband and his wife lived happily together all their lives.

A Lazy Man Prospers (511)

In most ancient times there was a lazy man. He used up all that he had inherited from his parents. His wife hated him greatly and would not live with him, and went back to her parents. She took back home with her all the pigs and chickens her parents had given to her.

Her husband followed after her. His wife's parents also hated him and told him to sleep below the pigpen.

One day he was sleeping on a big slab of stone, and he had a dream. The big stone slab said to him, "My master has come."

Next day he turned over the big stone slab and saw a large jar of silver under it. There were three big jars of gold.

One day the silversmiths passed his door, and he hired the silversmith to make gold and silver clothing for him, and to make a gold and silver horn to hold wine. He also made a *liu sheng* of gold and silver. One day his wife asked her parents, "What is this lazy demon beating every day?"

Later there was a family holding a me-

morial service. He went there, and his father also went there and saw him playing the *liu sheng* and dancing. His mother-in-law also went there, and his wife followed her. His wife walked in front of him and looked a hateful look at him, and told him to quickly go back home.

He then went back home and put on his gold-and-silver clothing, and filled the gold-and-silver horn with sweet wine and carried it suspended on his back. He carried the *liu sheng* he had made of gold and silver, and ran to that house.

When he arrived he took the horn and hung it on a nail, and took the *liu sheng* and played it. After he had played the *liu sheng* he poured out some wine for his wife to drink. His wife said, "This is actually like honey." Her sister-in-law asked her, "Is it good to drink?" Then he gave some to the sister-in-law to drink.

He played the *liu sheng* until daybreak. Then he picked up all his things and went out. When he returned home he sat down as usual under the pigpen.

His wife followed him back home, and also followed him under the pigpen. When she arrived she noticed that he had plastered the wall with biscuits. His wife took some of them down and ate them. Her husband told her not to eat them. "If you want to eat anything, you can go to the cupboard and get it."

When his wife opened the cupboard, she saw very white rice biscuits inside. His wife said, "My father over there has an old mother. I will bring her here, and we will feed her." Her husband said, "That is your food. I have mine." The wife said, "My father has a hen over there. I will bring it and it will be ours." He said, "That is also yours. I don't want yours. We two can live harmoniously together (as husband and wife) and enjoy happiness all our lives."

His Wife Deserted the Orphan Because He Was Young and Poor, but Later Returned to Him (512)

In ancient times there was a man whose father and mother died when he was very young. He was small (young). His wife was unwilling to live with him, and returned to the home of her parents. He then went out to be a beggar.

He went into a cave on a big cliff to live. Every night he slept on a big rock. He said, "Let me roll this stone away." When he pushed, he noticed that it moved a little, but he could not push it away. Then he went

and found an iron bar belonging to a carpenter, and brought it to move this stone. He shoved and pushed the stone away.

When the stone had been rolled away, under the earth there was a house that was made entirely of gold and silver. Inside the house everything was to be found.

One day his wife's father and mother went past. He said, "Do you want to go and have a good time (play)?" They answered him, "Get aside quickly. We want to proceed." His wife was with them, but she would not speak a word to him, and they went along.

Then he went into his house and put on his gold and silver clothing, and pursued after them. His wife saw that he was very good looking and said to her sister-in-law, "Who is he?" Her sister-in-law said to her, "He is your husband." His wife said, "I don't believe it." Then her sister-in-law said, "You follow along behind and look." His wife said, "Is it actually true? If he is my husband, you help me by bringing him here." Her sister-in-law said, "It is actually so."

Then the wife took hold of her husband. First she seized his tobacco pipe and his tobacco pouch. Then her husband took hold of the mouthpiece of his pipe. He then paid no attention to them and went back into his cave.

When he arrived at the cave, he took his ragged clothes and put them on. Then he took some smoke and blackened his face, and sat down as usual in his cave.

When he saw his father and mother-in-law he said, "Have you come?" His wife's sister-in-law and his wife followed along behind. When they arrived at the mouth of the cave, they looked about everywhere. They saw only the mouthpiece of the pipe. Then the sister-in-law said to the wife, "This is much like the mouth of the pipe we got before." The wife said, "How can that be? It is not." Then he took the pipe and matched it to the mouthpiece. The sister-in-law talked to the wife, but she would not admit (that it was her husband). Later the husband took the iron bar and shoved the stone aside, then the husband went into that very fine house. The sister-in-law escorted the wife into the house, where she lived all her life with her husband.

An Orphan Who Cut Grass for the Cows Became Emperor (635)

In ancient times there were a father and his son. The father hired out his son to another to care for the cows. One day he went to look after the cows. He went to the

middle of a large cliff and saw a geomancer who had come to find a burial place for the emperor. The geomancer pulled up a stalk of tall grass, and with it he measured that cliff. When he had finished measuring, in that cliff he opened a door. The geomancer went inside the cliff, and in a short time the geomancer again came out of the cliff door.

When the geomancer had gone, the orphan went and looked. He also took a stalk of grass to measure that cliff. Then the cliff opened a door, and he went inside. He saw that inside there were many stone implements. There were also golden tables and silver chairs and a stone coffin. He realized that this was very strange, and returned home and told his father about the door in the cliff. Then the father went with him and looked at it, and saw this cliff.

The son went and pulled a grass stalk, and a door opened into the cliff. Then the father and the son went into the cliff and saw the things which were in the cliff.

They sat there a long time. The son said to the father, "You sit here awhile and wait for me. I will return and let the cattle out, then I will come after you." The father leaned on the silver chair and slept.

The son went out and closed the door of the cliff and went home. When it was nearly dark the son came back and tried to open the door in the cliff. But the cliff door would not open. The son therefore was helpless, and he walked about everywhere.

One night he went into a home. That family had a son who was ill. The son stayed there that night. He slept until midnight when a man came and called to them to open the door. The poles in his room, on which the bed net was hung, replied, "Tonight you must not come. I have guests here." The one who was outside said, "You are just a pair of bed-net poles. How dare you prevent me?" The things in the home replied, "You outside the house are an eel that hides in the ricefield. You come to injure people's things. If people know about you, they will certainly kill you and fry you."

The orphan on the bed inside the net heard these words clearly and plainly and paid attention, and he intended to remove the calamity. Next morning he said to that family, "I am able to heal the disease that is now in your family. Do you want me to heal it?" Then that family requested him to heal the sickness for them. He falsely imitated a geomancer and leaped into the rice paddy, and underneath a stone slab he seized the big eel. He cut the eel open with his

knife. He scalded the liver of the eel in water and gave it to that family to eat, and then the whole family became well.

The bed-net pole said to him, "Orphan, you have done this thing. Whatever the master offers to give you tomorrow, you must not accept it. You ask for me. In the future I can cause you to become an emperor."

Next morning that family offered him a great deal of silver, but he did not accept it. He said that he wanted only the bed-net pole, and the family gave it to him.

When he got this pole, he carried it on his shoulder and aimlessly went about. One day when he was walking about he saw a dead hawk. He waved the bed-net stick, and the hawk came to life again and flew away. Afterward he came upon an anglerworm that had died, and he waved his bed-net pole and the anglerworm came to life.

Later he entered the capital. At that time the emperor was sick, and the emperor put out placards everywhere seeking for physicians to heal him. The emperor said, "Whoever can heal my sickness, I will resign my throne to him."

After the orphan heard these words, he went into the capital and waved his bed-net pole and healed the emperor. Then the emperor resigned his throne to him.

Before long there were Chinese from beside the Eastern Sea who came and contested

for the land. One day he led out soldiers and fought them. He was not victorious, and was almost captured by the Chinese government troops. To his surprise the hawk which he had saved before flew down and struck the Chinese government troops with its wings. He then escaped through those who had surrounded him. But the Chinese troops again pursued. This time the anglerworm which he had saved came out and thrust dirt out on the ground and covered up his tracks and that of his soldiers. So the Chinese government troops were unable to pursue them, and they went back and protected the imperial throne. Then he knew that his father had secured a lucky place for a grave (so that all this good fortune came to him), and he left this story (song) to commemorate it.

Yü Sam P'an and Ts'en Sam P'an²⁶ (668)

In most ancient times (*p'a⁻¹ t'o⁻² i⁻¹*) there was an orphan who had neither food nor clothing. He ate on an ash heap and slept in a hole in the ground. Later he went to look after the cows and cut grass for Ma² Tsong³Yin⁴. One day he shouldered his carrying pole, stuck his flute in his belt, and walked beneath the flowery pavilion of the emperor's daughter. Then he took his flute and played,

la ⁻⁵ la	la ⁻⁵ la	li ⁻¹ li	li ⁻¹ , li	li ⁻¹ li	li ⁻¹ li	la ⁻⁵ la	la ⁻⁵ la
ba ⁻⁵ eight	ſjo ⁵ flutes	tʃ'o ⁻³ blow	li ⁻¹ , li,	ba ⁻⁵ eight	dʒa ⁻⁵ carried	Ta ³ pavilion (sedan chair?)	
ba ⁻⁵ eight	dʒa ⁻⁵ carry	tʃ'o ⁻³ blow	li ⁻¹ li, (play)	ba ⁻⁵ eight	dʒao ⁴ sedan chair	t'ai ² carry	
dʒa ⁻⁵ eight	ʒa ² sheep	tʃ'y' Ōgo ¹ curving	nTao ¹ g'ao ³ pretty	ntʃu ⁻⁵ nose			
gau ⁴ ten	la ⁻³ sheep	tʃ'y' Ōgo ¹ bends	nTao ¹ g'ao ³ pretty	ntʃei ² ears			
bi ⁻³ Than	fa ⁻⁵ Tai ¹ emperor	tʃa ⁻⁴ more	lo ⁻² great	xa ⁻⁵ ha.			

Then the princess in the tower above came and looked out of the window, and she

noticed that the orphan was better looking than her father. She called to him, "Can you come up here to visit (play)?" He said, "I am so poor. How can I come to visit with you?" The young woman said, "If you are my good friend, please come up." Then he

²⁶ This story was told by Yang Ming Ch'in, a Ch'uau Miao whose age was 27 years. *Sam P'an* is pronounced like the boat called a sampan in eastern China.

threw down the carrying pole and flew up, and there he visited with the daughter of the emperor all day.

When it became dark he descended and carried back the carrying pole. Ma Tsong Yin then asked him, "How is it that you have been gone all day and could not cut one blade of grass?" He replied, "Because I had no clothes to wear and it was very cold, I lighted a fire to warm myself and did not cut grass." Then Ma Tsong Yin ordered the servants to quickly make some clothes for him to wear.

Next day he went early to cut grass. He put on his clothes and took his carrying pole, and walked beneath the flowery pavilion. He then played the flute as before. When the princess heard it she again called him up, and he went up and visited with the princess all day. At dusk he came down and took the empty carrying pole back home. Ma Tsong Yin then scolded him saying, "Yesterday you said that you were cold and had no clothing so that you could not cut grass. Today, after you got new clothes to wear, why is it that you still could not cut grass?" He replied, "Because lice bit me badly, I took off my clothes to find the lice and could not cut grass." Ma Tsong Yin then called his house servants, who took boiling water and scalded his clothing.

The third day, after his clothes had been well scalded, he was again told to go and cut grass. Again he walked under the flowery pavilion and took his flute from his belt and played it. The princess again called him up, and again he visited with the princess all day and carried back the empty carrying pole. Ma Tsong Yin beat him and said, "The first day you had no clothing to wear, so you could not cut grass. The next day you said that the lice bit you badly so you could not cut grass, and your clothing was scalded. Why is it that today you are again unable to cut grass?" And he beat the orphan and drove him away.

The orphan walked along crying until he came under the flowery pavilion of the princess. Then he took out his flute and played saying, "My ways are as numerous as the bamboo, but my master's ways are more numerous than the bamboo. My ways are as numerous as the hairs of the head, but my master's ways are more numerous. Alas, my bitterness is very great."

When the princess heard this she called him up and said to him, "Quickly go back and ask Ma Tsong Yin to be a matchmaker and try to make an engagement for us through

the emperor." He then went back and said to Ma Tsong Yin, "The first day it was not because I had no clothing, but the emperor's daughter called me up to visit with her. The second day it was indeed not that the lice bit me, but the princess again called me up to visit with her." And he requested Ma Tsong Yin to be a middleman and to ask the emperor to give his daughter to the orphan in marriage.

Ma Tsong Yin then became more angry and said, "I am a chief steward (or manager) of the emperor, and dare not speak to him about an engagement with his daughter. You are a cow herder, and how dare you speak of an engagement with the princess?" Ma Tsong Yin did not believe the orphan at all so the orphan said, "If you do not believe it, you follow along behind me." Ma Tsong Yin followed him until they arrived under the flowery tower. The cow herder took the flute and played. When the princess saw him she called him, and he flew up to her.

Ma Tsong Yin then believed him, and went and reported to the emperor and sought to make an engagement for the young people. The emperor became angry and said, "Why is it that a boy who herds cows comes to speak of an engagement to the emperor?" He said that his daughter was not upright, and picked up a sword and went to the tower to kill his daughter. His daughter said, "Father, do not be in a hurry to kill me. That boy who herds cows for Ma Tsong Yin is certainly better looking than the emperor. If you do not believe it, you come here tomorrow and look at him. If this is not so, then you can kill me." To this her father consented.

Next morning the emperor came with his daughter to the flowery tower. In time the cow herder in the home of Ma Tsong Yin came under the tower with his carrying pole on his shoulder. Then he played a tune with his flute. The princess told her father to look. He saw that the orphan was more handsome than the emperor himself.²⁷

When the emperor saw this he was very happy. His daughter called to the orphan to come up, and he flew up into the tower, at which the emperor was even more astonished, and called his manager Ma Tsong Yin to come and make the engagement.

When the wedding took place, because the emperor had no son the groom was taken to the emperor's home, and there they were married. There was a feast of seven days

²⁷ Ordinarily he was not good looking, but when he played the flute he was transformed so that he was very handsome.

and seven nights, with wine and meat and invited guests. After a while the groom became drunk and walked into the open court (heavenly well) of the palace. There a sheet of red cloth was spread out. The princess said to him, "Be careful. Do not step on that red cloth or you will fall down below the earth."

He did not heed her, but stepped on the red cloth, falling down below the earth. In that region there was neither day nor night.

ts'An ²	saem ³	p'aen ³ ,	ts'An ²	saem ³	p'aen ³ ,
ts'en	sam	p'an,	ts'en	sam	p'an,
go. ³	y ²	saen ¹	lo. ¹	laen ¹	gao ²
I	yü (fish)	san	fall	calamity	you
saen ⁵	dʒai ⁴	Tai ⁴	lo. ²		ts'An ²
san	save	out	come		
dʒa. ¹	gao ²	ts'An ²	saen ⁵	lo. ⁵	laen ⁵
wait	you	ts'en	san	fall	calamity
go. ³	y ²	saen ⁵	d ^z ao ³	Ta. ⁹	dʒai ⁴
I	Yü	san	back	come	gao ²
			again		xa. ⁵ .

He remembered this song, and followed along the shore of this river. He walked until he arrived at a large flat (big bank). He was very hungry, so he was about to lie down on

It was always like the time of yellow dusk. The orphan walked toward the place where it was lightest.

After some time he arrived beside a stream. He saw there a person who had caught three fish, and he bought the three fish to eat.

On the fish there was some sand from the stream. He therefore took the fish to the stream to wash them. When he put them in the water they quickly swam into the middle of the stream and sang this song—

y ³	saem ³	p'aen ³ ,	y ²	saem ³	p'aen ³ ,
Yü	sam	p'an,	Yü	sam	p'an,
t'au ⁵	gao ²	y ²	saen ⁵	lo. ⁵	laen ⁵ (or la·n ⁵)
formerly	you	Yü	san	fall	calamity,
go. ³	ts'An ²	saen ⁵	dʒai ⁴	Tai ⁴	lo. ²
I	ts'en	san	save	out	come
ni. ² na. ³	go. ³	ts'An	saen ⁵	lo. ⁵	la·n ⁵
now	I	ts'en	san	fall	calamity
gao ²	ja. ³	dʒai ⁴	go. ³	tʃə ¹	dʒai ⁴
you	want	save	me	not	ma. ⁵
	will				(question word)
		y ²	saem ³	p'aen ³	
		Yü	sam	p'an.	

When he had sung this there were set before him nine big bowls of food. After he had eaten enough he again proceeded. Every day it was this way. When he was hungry he sang this song and nine bowls of food were placed before him, and when he had

the ground. Then he thought of the statement of the fish that it (or they) would come and save him, and sang this song—

eaten enough he again proceeded. In this way he went along for three years.

After he had fallen down through the hole there was a continuous drought on earth, and a great crack appeared in the ground. Through this big crack he crawled back onto

the earth. He did not know where he was, but there he married and made a home and begat children.

Because the drought had lasted three years, the emperor requested the geomancers (*tuan kung* 端公) everywhere to pray for rain. The emperor arranged three tables covered with gold, three covered with silver, and three covered with money, and said that whoever secured rain would get all this gold, silver, and money. But nobody succeeded in securing rain.

Finally the emperor called an old man to him and asked his advice, saying that the sky had been dry for three years and the people were all about to die, and that although he had offered three tables of gold, three tables

of silver, and three of money, nobody had succeeded in securing rain. The old man said, "There is one person who can cause it to rain. It is your son-in-law." The emperor said, "My son-in-law? Three years ago my son-in-law fell down the dragon-mouth hole. How can he still be living?" The old man said, "He is still living, but he is far away." The emperor asked, "Who can go and find him?" The old geomancer said, "Only *neo lo la* can find him."²⁸ Then the emperor called *neo lo la* to him and sent him to find his son-in-law.

The bird flew away. On the first day he found the son-in-law. He alighted on the fence before the front door and sang this song—

la ⁵	la ⁵	li ¹	li ¹	li ¹	la ¹	la ¹
(just musical syllables)						
fa ⁵	Tai ⁵	Tei ⁵ t'ε ⁵	nTo ²	qw'a ¹	bi ⁵	ʃjoɔ̃ ⁵
emperor	country	sky	dry	three	years	
xo ¹	gao ²	d ² ao ³	mo ²	nɔ̃ ⁴	na ¹ lo ⁵	
requests	you	back	go	see	(ending without meaning).	

When Ts'en Sam P'an heard this he got up and said, "The sky is not yet yellow, and the earth is not yet light. What dead, rotten bird has come to my door to sing?" Then he took a long bamboo stick²⁹ and struck at the bird, and it flew away.

The bird flew back and said to the emperor, "I have already found him. I stood on the ground in front of his door and called and called to him. He would not listen to me, but seized a bamboo stick and struck at me." The emperor said, "Tomorrow you go again, and do not light upon the ground, but on the sill of his front door."

Next day the bird went again, and he flew onto the front doorsill. Then Ts'en Sam P'an again scolded and struck at him with the stick, so that the bird flew back again. He said to the emperor, "Today I flew onto his front doorsill. He would not listen to me, but tried to hit me." The emperor said, "Tomor-

row you go again and fly onto his ancestral shrine."

On the third day he again went, and flew onto the altar in his home. When he called out this time Ts'en Sam said, "Are you a human being, or a demon? If you are a person, please say it again." Then the bird told him in detail why he had come. Ts'en Sam detained him three days to visit, and secured insects to entertain him with (as food).

Ts'en Sam prepared money for the journey so as to go with the bird. He now had a home and children, whom he left behind, and proceeded with the bird. They traveled nine days before they arrived at the emperor's palace.

When he arrived at the palace the orphan saw that there were very many poor people all around, and that there were three tables of gold, three of silver, and three of money, and all around there were geomancers trying to secure rain. After he had met the emperor he had the nine tables placed one on top of the other. Then he climbed on top of them to seek rain. When he sought rain he sang the song—

²⁸ Said to be a kind of bird that can naturally talk.

²⁹ A long bamboo stick cut into splinters on one end so that when it strikes it makes a loud noise. Such sticks are used to drive ducks or chickens.

^{y²}
 Yü saem³ p'aen³, ^{y²}
 sam p'an, Yü saem³ p'aen³,
 t'au¹ gao^{5,2} ^{y²} saen⁵ lo⁵ la·n⁵
 Formerly you Yü San fell calamity
 go³ ts'au⁵ saen⁵ dʒai⁴ Tai⁴ lo²
 I ts'en san saved out come
 ni² na³ go³ ts'au⁵ saen⁵ lo⁵ la·n⁵
 now I ts'en san fall calamity
 gao² ja³ dʒai⁴ go³ tʃa¹ dʒai⁴ ma⁵
 you will save me not save (sign of a
 question)
^{y²} saem³ p'aen³
 Yü sam p'an.

When he had just finished singing the song the first time, a cloud appeared on the horizon. Then he sang it a second time, and the cloud covered all the sky. When he sang it the third time, a heavy rain began to fall.

Then he began to descend from the top of the pile. Before he got down the poor people had seized (stolen) all the gold, silver, and money.

THE STUPID SON SUCCEEDS

A Very Stupid Boy Outwits Others (328)

There was a family in which a son was born. He was a very stupid child. The people in that locality gave him the name Ts'a Ts'u (stupid boy). When he had grown up, his father gave him one hundred taels so he could go abroad and learn to do well.

The son took the silver and went to the shore of a great river. There he saw a water wheel people had made. He looked at it occasionally, smiling when he looked. He then said, "On the high hills we do not have this queer thing. We ourselves exert (use) our strength, and ourselves dig up and carry water. We do not rest either by day or by night." So he bought food with his silver, and stayed there tens of days.

One day a Chinese came from another place to look at the water in the rice fields. He saw this boy sitting there smiling and singing. He then asked the boy why he was so happy. The boy then told that man about his watching that water wheel. Then the man said, "You may give me the silver, and I will take a water dipper off the wheel for you, and you carry it back home for me. Then you take it up on your high mountain and make a water wheel, and then your father will certainly respect you."

When he heard these words, he was very

happy, and he gave the Chinese all the money that was left. Then that man took a bamboo cup off the water wheel and gave it to him. When he received this bamboo cup, he struck it on the palm of his hand, and the bamboo cup emitted the sound, "Bong, bong, bong." So he regarded it as a very strange thing and carried it back home.

On the day he arrived at home he hid in their hemp field and secretly listened to learn what they were doing in his home. He heard his mother say, "This chicken leg is to be left for my stupid son." The wife of his father's older brother said, "Take good care of it so the cat won't steal it and eat it." Then his mother opened the cupboard and carefully put away the chicken leg.

He waited until dark before he entered his home. Then he took the bamboo cup out and beat it on his hand. His father asked, "What are you going to do with this thing that you got after going away a few tens of days?" He replied, "You do not know that this cup of mine can talk, and can foresee (foretell) things. His mother came out and said, "Then you know what we have done today?" Then he struck the bamboo tube on his hand and listened. Then he smiled and said, "My mother, right. Tonight we have a chicken leg to eat." Then he told them in detail what he had heard them say. Of course

it was entirely correct, and they all respected him.

At that time the uncle was there watching and regarded it as true (that the tube or cup could speak). He was determined to get it from him by any means. But the boy would not give it to his uncle. Then his uncle gave the fields, gardens, cattle, and horses he had inherited to the boy for it. Then the boy traded it to his uncle.

But after the uncle had taken it away and had taken it outside, he came back at night and patted the tube with his hand. But although it could make a noise, it was unable to speak. The uncle patted it a whole night but heard nothing. Then he got angry and quickly broke the tube, but he did not find anything inside of it.

Next day he went and demanded back his fields from his nephew. His nephew then said, "All right. Return my tube to me and I'll return your land." But because the bamboo tube had been broken it could not be returned, and the uncle's lands all belonged to the stupid nephew.

The Success of a Stupid Man (392)

In former times there was a father who had one son. The son was not wise. When he had grown up, his father gave him 300 ounces of silver and told him to go and seek wisdom.

He took the silver and went away. He did not know about directions, but went about irregularly. As he traveled he met a merchant. He gave the silver to the merchant and requested him to be his teacher. Then he went with the merchant to a very rocky place. He saw a crab and asked the merchant, "What is this thing?" The merchant said, "It's name is 'look secretly.'" Then the stupid son kept repeating the phrase "look secretly," and so he remembered these words.

They went to the shore of a river. There they saw a man washing things in the river. The stupid boy asked, "What is this man doing?" The merchant replied, "This man has some shrimp in a basket, and not one can escape." This he also carefully remembered.

Again they went on until they were in the

middle of the river. He saw a large pumpkin that the water was washing down. He asked, "What is this?" The merchant replied, "This is a pumpkin washed along by the water." Then he daily repeated this phrase.

One day he arrived at a crossroads. The merchant said, "You have traveled with me more than one year. I am afraid that your father is worrying about you. I will now cease teaching you." Then the stupid boy left him and went by another road.

Just as they were parting the merchant said, "Friend, goodbye, goodbye. We will meet again." The stupid boy also remembered these words.

In one year his 300 ounces of silver was used up by the merchant and himself, and the stupid boy had only learnt these few phrases, but he very happily went back home.

His father thought that since he was a stupid boy he had probably died, and married his wife to another.

One day the groom was just coming to take away his wife, and the stupid son arrived at the outside of his front door. His wife came out and saw him. He also lifted up his head and saw his wife. Then he said, "You are a crab in a heap of stones. Are you still able to secretly look?"

When those who were to take away the bride heard this, they all came out and looked. He again said, "You are a basketful of shrimp. I will arrange it so that not a single one shall escape."

When they heard this they were afraid and did not dare to take his wife away, so they departed. When he saw them going off together he said, "I will make you like a pumpkin driven along in a river." Then they were afraid of him and ran as fast as they could. He then said, "Goodbye, Goodbye, we shall meet again."

By this time they had all gone, and he returned to his home. All the rest of his life he lived with his wife. The neighbors noticed that every day he could only say these phrases, and that he did not have much ability. This story (song) was composed as a means of making fun of him.

LO YIN, THE BACHELOR OF ARTS

HE DECEIVED THE "SHORT PEOPLE"

The Former Inhabitants of the Ch'u'an Miao Region Called the Ngai Ntsi (130)

In ancient times the inhabitants of the present borderland of Yunnan and Szechwan

were called Ngai Ntsi (ntso).³⁰ Later the

³⁰ The Ch'u'an Miao word *Ngai Ntsi* is a corruption of the Chinese word *ai tsu* 矮子, pro-

Miao and the Lulos came and lived there. The nature of the Ngai Ntsi was to struggle against the sky (heaven). They were therefore also called the Du T'ien.³¹ In the summer when it was hot they were accustomed to wear leather coats and warm themselves by the fire. For this some laughed at them and said "If you wear skin clothing during the fifth and sixth moons you will be too hot inside and outside."

In the winter they wore a single sweat garment (very thin), and carried big fans in their hands and fanned themselves. But they would not let anybody be lazy, and all struggled against heaven (or the sky). They were very industrious at clearing the land, and each family was very rich. Every family built a stone grave in which to bury its parents. In birth (while living) they were a united group, and in death they wanted to be together (therefore their graves were close together).

Afterward there was a Chinese bachelor of arts named Lo Yin (羅因). He worked out a scheme so that when a person died his descendants could not prosper. He therefore started a rumor, "The Ngai Ntsi can only struggle against heaven. They cannot struggle against the water of the sea. It will be well to first take our ancestors' bones and bury them in the sea. After that we can scatter the Ngai Ntsi people."

The Ngai Ntsi heard this and they took all their ancestors' bones and buried them in the water of the seas (small lakes). But although they did this, they afterward prospered greatly, and out of their midst a great ruler arose. Later this Lo Yin bachelor of arts again thought out a trick. He again started a rumor saying, "These Ngai Ntsi can only oppose heaven, the earth, and water. There are still the great white cliffs. Probably they do not want these cliffs because the cliffs are very dry. If they bury their ancestors by hanging them on the cliffs, they will never cease to prosper, and from the cliffs they will look upon us like the stars and the moon, and their descendants will prosper even more in the future and will rule all the world."

When they heard these words, they spread the news everywhere, and they assembled the race all together and said, "Formerly people spoke about sea water, and we have already accomplished things (we have buried the dead there and prospered). Today there are also people who say we should hang the dead up high like the stars and the moon, and in the future we will control the world." Afterward they hired masons to first paint the bows, arrows, swords, and so on which the people used, with the horses they rode and their saddles, and their seals, on the cliffs, then after death to bury them by hanging their coffins on the cliffs.³²

As a DEMON

The Bachelor of Arts Lo Yin and the Magician Wang San (489)

The bachelor of arts, Lo Yin, was efficient in eating people. Wang San, the *tuan kung*, was efficient in healing people. Where Lo Yin, the bachelor of arts, ate people, the *tuan kung* healed people.

One day Wang San, the magician, went to

nounced in southern Szechwan *Ngai Tsī*, meaning dwarfs or short people. The Ch'uan Miao name for these people also means dwarfs or short people. In Chinese they are called *Pai Jen* 亐, and are apparently of the Shan or Thai race.

³¹ *Du T'ien* are Chinese words meaning to struggle against heaven or hold a contest against the sky.

³² At the present time these coffins can be seen near Kunghsien, Ma T'ang Ba, Miao Keo, Shan Tsai, Shi Tsai, which localities are probably all in Szechwan, and in the districts of Cheng Hsiung Hsien, Lung K'ung Pa, of Yen Ching Hsien, and Teo Sha Kuan of Ta Kuan Hsien in Yunnan Province. The name in Ch'uan Miao for the Ngai Ntsi is *Tao^b ㄊㄜㄠ*, or short people.

heal people. Then the bachelor of arts ran to the wife of the *tuan kung* and said, "In whatever home I eat people, your husband pursues me to that home. On the thirteenth day of the ninth moon I will come to take you for my wife."

When it had become dark her husband came home. She told her husband about it. On the day when the bachelor of arts was coming, the whole family kept watch all day, but they did not see the bachelor of arts Lo Yin come. Later, when the fire had died out, the wife went to sleep and suddenly she was not to be seen. Then the *tuan kung* knew that she was taken away by Lo Yin, and he wept every day. Although he wept, he did not know where to go and find her.

One day a small boy came and said to him, "Are you thinking about your wife? Your wife has already been taken across the great sea by the bachelor of arts, Lo Yin. If you go along the river you will certainly get to see her."

When he heard the small boy's words, he

went as directed. When he arrived at the great sea he saw only the big waves and did not see his wife, and he began to weep loudly. The maid-servant of Lo Yin the bachelor of arts came out to carry water and saw him. She asked him, "Why are you crying?" He replied, "My wife has been brought here by Lo Yin, the bachelor of arts. I have come here and I see only the waves and do not see my wife. Therefore I am crying."

The servant returned and told his wife. Then his wife said, "Where is he? Tell him to come." The servant then came out and said to him, "Our lady told me to come and get you." He replied, "These are big waves. How can I go?" The woman said, "You put your head under my arm and I will take you."

He did as directed, and before he knew it he was carried into the house by the woman servant.

In the sea was a great house, very well built. When his wife saw him, she talked with him. They talked a very long time. Then the wife said to him, "You go back quickly. At this time Lo Yin the bachelor of arts will come back. When he comes he will certainly injure you." He replied, "You go back with me." The woman said, "I will not go." The woman blew on him three times and said, "He will truly come home now. Over there is a bunch of grass. You go there and hide."

He hid there for a time and saw that Lo Yin, the bachelor of arts, had come. Out of his mouth there had grown two very large tusks.

Next day, when he had eaten breakfast, Lo Yin the bachelor of arts got things ready and again went away. Then the husband came out and spoke with his wife. The wife said, "Do you still want me to go with you? In the parlor of Lo Yin the bachelor of arts is a sword. You go and pick it up. If you can pick it up you kill him and then I will go with you."

He tried to pick it up, and he could lift it. She then prepared some dinner for her husband to eat. When her husband had finished eating he went as usual into the grass and hid. Before long he saw that Lo Yin, the bachelor of arts, had come. Then he took

the sword and killed Lo Yin the bachelor of arts, and his wife returned with him.

After she had returned three days the husband said, "I want to go and engage a wife for my son. Over there is a magistrate. He has seven daughters. If we have some way to get one of the daughters, that is better." His wife said, "I can."

The wife turned into a small bird and flew to a tree in front of the magistrate's door and sang. She sang, "Gi li giao lo. The magistrate has seven daughters. Does he wish to marry one to a Miao? If he does not, the seven will all die." The official said, "What bird is this, after all, which is singing here? I will go and kill it." Just as they were going to kill it the bird flew back.

Next day it flew into the middle of the magistrate's parlor and sang. Then the magistrate ran and seized her and broke one of her legs, then set her down on the table. Then the magistrate returned into his room.

Then the small cat came out and miaowed, and the bird flew into the granary. When the official came out again he could not see the bird. The official said, "It was captured by me."³³

The bird in the granary was eating grain and nourishing its wound. When its wound had been healed it again flew in front of the door and sang, "Ji li, jiao lo, the great old gentleman has seven daughters. Do you wish to wed one to a Miao? If you do not, all seven will die." The official asked, "What bird is this that was eaten by my cat and still comes here and sings? Are you truly an immortal? Go back and send a go-between."

Then the official saw a written document in the middle of the parlor which said, "How great a bridal present do you want?" The official saw it, but saw no person. Then the magistrate said, "I want so much, so much." He saw nobody but heard a voice say, "The things are all ready." He saw that the ceremonial presents were actually there, and heard a voice come and take his daughter away. But he did not know in what direction they went. The daughter of the official and the son of the Miao family became husband and wife, and the mother went and changed into an immortal.

MISCELLANEOUS FOLKTALES

A Good Daughter-in-law (17)

In ancient times there was a mother-in-law and her daughter-in-law. Because the father-

in-law and husband had died, the mother-in-law said to the daughter-in-law, "I am old. Because you are still young you get married again. How about it?" The daughter-in-law replied, "Although I am young I will truly not marry another. I will certainly live with

³³ The official thought it was some strange, dangerous supernatural bird.

my old mother-in-law." The mother-in-law again exhorted her thus, "Young people must not be deceived in this way. Won't it be all right to marry another?" The daughter-in-law said, "I cannot marry anyone like that."

Later the mother-in-law again said, "Because you will not marry away, I can get another to be my son (and your husband). Will that be all right?" The daughter-in-law said, "If you, mother, tell me to do this, I will not dare to disobey." The daughter-in-law also said, "According to this, I request mother to be very careful." When the mother-in-law heard these words, she could hardly think out a plan. So when on that day she saw a beggar standing in a cave, she returned home and told her daughter-in-law. The daughter-in-law said, "That is good." The mother-in-law asked, "Why is a beggar good?" She replied, "Because he is a poor man, on the one hand I can live with my mother (in-law) and on the other hand I can assist a poor person without relatives. This is my mind." Her mother-in-law said, "Tomorrow I will bring him here."

The next day the mother-in-law brought the beggar to be her son and the husband of her daughter-in-law. On the third day the old mother-in-law gave him a tael of silver to buy rice for breakfast with. When he saw the silver he asked the mother, "Is this silver?" The mother said, "Yes." He said, "If that is so, every day in the cave I saw a lot of white silver. I don't know how much rice it would buy." He led her to the cave, and she saw the cave filled full of white silver. The wife and the husband then carried it away during the whole night. The next morning the old mother got up and saw it, and was truly very happy. From this time the husband and the wife and the old mother were very rich people.

Kindness to an Old Woman Was Requited (20)

There were two small boys. While their parents were still living they secured wives for them. Not long afterward their parents died so that both were orphans with nobody to depend upon.³⁴ They thought about the fact that all had parents, but they two had no mother or father.

One day there was an old woman who came to their house begging. She was truly very old. When she came to the home of the two boys she said, "If any people ask me, I am willing to work for them." The two were already married. Their wives very harmoniously said, "Since we have no parents,

are you, old lady, willing to come and be our mama?" The old woman did not refuse, and lived in their home. The old woman said, "Although I am acting as your mother, my eyes are very painful. I request my daughters-in-law to touch my eyes with their tongues. How will that be?" The two daughters disregarded the uncleanliness and with their tongues licked the old woman's eyes. The old woman's eyes then opened wide and she saw clearly.³⁵

That year the old woman said, "This year you must plant the six grains, planting small rice, and when you get the six grains you can make biscuits of them and plaster them on the wall until they have dried, and keep them for next year. During the famine you can use them to satisfy your hunger." The sons did according to the words of the old woman.

When the next year had come there was a great famine. Other people ate up everything before the year of famine had passed so that many died of hunger, and it was truly hard. Only this family, which used the biscuits to satisfy their hunger, was not harmed.

The next year the old woman again said, "This year, in the fourth lunar month, you must plow the fields and plant them. In the eleventh and twelfth moons you must weed the rice plants. Then in the second and third moons you will certainly reap a rice crop. But when you are reaping the rice you must cut down all the rice stalks and with a knife cut them up fine and keep them, and put them in a bin. We will have a use for it." The sons did not dare to oppose her, and prepared to do according to her words.

When the next year had arrived, suddenly in Hsiao Ts'ao a pestilence broke out which no medicine could cure. Then the Immortal Kuan looked out and said that if only people could find green rice straw and eat it they would get well. If not, then all the people would die off. Kuan the Immortal looked at the stars of heaven. Since the straw was to be had, he told the people of Hsiao Ts'ao to buy it so they might be healed. Then Kuan the Immortal reported this to the officials, and the officials sent men to search and buy it in all directions. They reached this home before they found that kind of straw. They took it away and then healed the people of Hsiao Ts'ao. But the price of the straw was a tael of silver an ounce. In less than half a month all the rice straw in this home was sold and the illness of the people in Hsiao

³⁴ They were married while quite young.

³⁵ It is considered a very filial act to lick the sore eyes of an aged parent, and it is supposed to heal the sore eyes.

Ts'ao was all cured, and this family had become very wealthy.

Then the old mother again changed into a very old person, and her eyes were blind. She again said to her daughters-in-law, "Can you lick my eyes again and cause them to get well?" The daughters-in-law replied, "Why not?" and immediately they licked the eyes of the old woman with their tongues. Just as they bent down their faces to lick her, the old mother could not be seen. This is a true case of being without a mother but still having a mother.³⁶

Ancient People Who Played the Liu Sheng (23)

There was a girl whose name was Mi Nyang Mi Fan Tsa (mi¹ nja² mi¹ fan² tsa³).

In ancient times, at the very beginning, the flood mounted to the sky and the great temples floated away, and a Buddhist priest floated and was tossed up (on the waves). An old person came down from above and played a large *liu sheng* very beautiful to hear. A small boy came from below playing a small *liu sheng* with a sound like li la li la (li¹ la²). The small person said to the old person, "Where do you want to go?" The old person said, "I want to go to Ntzi's place where there is a large fallen tree." The small boy said, "Thank you, I have a younger sister in Ntzi's place, who releases small swallows. I request you to carry a letter to her. My sister's name is Mi Nyang Mi Fan Tsa. You go and say to her, 'Your father and mother are below, and in the sixth and seventh moons the guests will come, and they will kill a pig with which to entertain the guests, and pour out wine for the guests to drink. A fire has burnt to death seven daughters-in-law in your family. In the eleventh moon on the fifteenth day they will burn paper (spirit) money. We want you to go and see it, Mi Nyang Mi Fan Tsa.' I also have a relative called Lao Zen Dao (lao³ zan² Tao⁴). You tell him, 'Lao Zen Dao, your relatives below are going to kill a pig for guests to eat, and pour wine for them to drink. Fire has burnt to death seven daughters-in-law. Please come and see it.'"

The old person carried the message and went slowly. He went to the place where Ntzi's smoke was arising.³⁷ Lan Zen called out, "Mi Nyang Mi Fan Tsa, your parents,

in the sixth and seventh moons, will have guests and will kill a pig to eat and pour out wine to drink, and seven daughters have been burnt to death. On the fifteenth day of the eleventh moon they will burn spirit money. Please go and see it." In this way he cried out seven times. Suddenly he saw birds flying about and the door of the precipice opened, and a young girl came out who was truly like an immortal or like a jade stone. She was good looking, and when the Miao people saw her they praised her saying she was as beautiful as the sea. The Chinese praised her saying she was as beautiful as a mountain. She won Ta T'ien Pa (Great Field Flat) and her fame resounded to Chiu Ssu Ch'eng.³⁸ She said, "When I was young, releasing little swallows, nobody knew my name. Since you call me, you may say a few words to me." The old person said, "Mi Nyang Mi Fan Tsa, your parents below will have guests during the sixth and seventh moons and will kill a pig to eat, and will pass around wine for the guests to drink. Fire has burnt to death seven daughters-in-law. They request you to go and see it." At once the young woman wept and cried. She invited the old man to come to her home and eat dinner.

She led the old man in. He lived there seven days, and for seven days drank good wine and ate good meat. She also presented the old man three quarts of gold and three quarts of silver.

The old man went ahead toward the place where the dragon king Lao Lang Dao (lao lao Tao) lived. On the road he met several children who were wanton mixed-breeds.³⁹ They spoke wantonly, "Old man, where are you going?" The old man said, "I am going to the old dragon king." The wanton mixed-breeds said, "Right. We will help you go and call him. Give us your three quarts of gold and of silver. If you do not, we will eat you." The old man said, "All right, please go and call him." The wanton bastards actually went to the mountain of the old dragon and called out, "Old dragon, old dragon." When they had called a whole day and nothing appeared, the wanton bastards went away. The old man then slowly went there himself and called, "Old dragon, old dragon, old dragon." When he had called three times he said, "On the sixth and seventh moons the guests will come, a pig will be killed for the guests to eat, and wine will be

³⁶ The implication is that probably the old woman was the soul of the real mother who had come especially to help her children.

³⁷ Smoke from the fire in his house.

³⁸ These are two places in the Ch'u'an Miao region.

³⁹ Crosses between two or more races.

poured out for the guests to drink. Seven daughters-in-law have been burnt to death, and in the eleventh moon on the fifteenth day spirit money will be burnt. You are invited to go and see it."

Just about a second after the old man had finished calling there stood on the edge of a pool a small person who said, "Old man, what are you saying?" The old man then told again as he had before about the entertaining of guests and the burning to death. The old dragon said, "Is this so? It is truly pitiful. Please come into my house to rest awhile."

The old man then entered the home with the dragon. He saw that the house was built very well. He lived there several days and Lang Dao said, "I will not detain you. I will give you two yellow vegetable leaves. Take them home and make soup of them and eat them." The old man then thanked him saying, "I am unworthy today." In a moment Lao Lang Dao took out two yellow vegetable leaves and gave them to him. The old man picked one up and looked at it. They looked like yellow vegetable leaves, but were very dry. He carried them on a carrying pole.

When he had carried them out of the door of the cave, he looked at them. They were not leaves but two large fishes. He carried them home and there was enough for his family of seven persons to eat for seven days. Indeed, that year on the fifteenth day of the eleventh moon Mi Nyang Mi Fan Tsa with her family relatives and the old dragon went to the home that was holding the Tso Chai memorial ceremonies and sacrifices.

The Sun and the Moon Were Frightened (74)

When the sun comes out the light shines on the moon. When the moon comes out the light shines on the sun. When the light of the sun shines on the moon, the moon is then white like a person's face.

The sun also shone on the paint-tree grove of the old woman Na Bo. When the moon came out, it was much like a person's face and it shone on Ye Ch'i's ($\xi\text{e tsi}^{\cdot}$) mulberry grove. The sunlight dried up Na Bo's paint trees. It also dried up Ye Ch'i's mulberry grove. There only remained one paint tree and one of Ye Ch'i's fine trees. The two (Na Bo and Ye Ch'i) then asked, "Who knows the news (about what the sun and the moon will do)? Only Yang Ya knows. Who knows the source of the sun and the moon? Only Yang Ya knows the source of the sun

and the moon." So they sent a person to call Yang Ya (a fine archer and warrior).

When Yang Ya arrived, he cut down a dried-up paint tree and one of the dried-up mulberry trees. He took a paint tree to make a crossbow's body and a pine tree to make the bow. He took the twigs of the pine tree to make the arrows. From the hill he shot down into the valley (bend) and from the valley (bend) he shot up to the hill. After this he shot an arrow into the sky. He broke a bowstring and shot with his arrow the eye of the moon. He again shot seven arrows across the valley and afterward shot an arrow into the sky and struck the sun's eye.

After this the sun was afraid and did not come out for three years. The moon was also unable to come out for three years. The world below was dark, and it darkened the birds of the air so they could not see. The people on the earth wept saying that they could not get things to eat. The birds of the air could find nothing to nourish them.

The old Miao woman Na Bo then said, "Let him who has a loud voice call the sun." Someone said, "The cow's voice is loud. Let him call the sun." She also said, "Let the one who's voice is loud call the moon." Somebody replied, "The voice of the tiger is loud. Let the tiger call the moon." Then the cow ran out and lowed eighteen times. The sun was much more afraid. The tiger came out and roared several times, and the moon was scared even worse. They frightened the sun and the moon so that they again did not come out for three years and six months, so that the people on the earth were in greater darkness, and the birds of the heavens were also in darkness, and the people had no place to secure food, and the birds had no place where they could find that which would nourish their bodies.

People still enquired, "Whose voice is round so that he can call the sun? Whose voice has the right loudness so that he can call out the moon?" Somebody said, "The voice of the rooster is round so that he can call forth the sun. The rooster's voice is of the right loudness so that he can call forth the moon."

The rooster crowed four or five times and the sun came out thirty feet high. The rooster crowed up to the thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth times and the sun and the moon rose high over the edge of the sky.

Then the sun said that it was the rooster's cousin.⁴⁰ The sun said, "I have nothing to

⁴⁰ The sun's mother's older brother's son.

present you. I certainly thank you. I will give you my silver comb." When the rooster received the comb, he could carry it, but could not wear it upon his head. He then pointed the teeth of the comb upwards and put the back of the comb on his head. Therefore the rooster is able to announce daylight and the rooster is likeable, and the sun and the moon are the rooster's relatives.

The Wife and the Concubine Receive Their Rewards. One Was Changed into a Pair of Scales (76)

There was a man who married a wife and a concubine. The wife and the concubine each gave birth to a daughter. The name of the daughter of the wife was Nao.⁴¹ The name of the daughter of the concubine was Ts'en.⁴²

One day the husband and his wife went with the daughter of the concubine. The three went together to hoe. They hoed for a long time when the wife saw a clump of large, coarse grass (called *ba ma ts'ao* in Chinese) at the bottom of the hill. The wife then said, "Zea, zea, this grass is very fine." Her husband then changed his mind and said, "If you want to eat it, what is there to hinder?" Then he took two creeping vines from the mountain and bound his wife with them and beat her with some other vines. When he had beaten her once, cow's hair appeared on his wife's body. He beat her all over, and his wife changed into a female cow. The cow then went and ate a stomachful of green grass. When it was nearly even-tide, he with his daughter led the cow back home.

The concubine asked her husband, "How did you get this cow?" Her husband answered, "Today I took that dishonorable person and traded her for this cow." The concubine was pleased at this.

Next morning the daughter of the wife, whose name was Nao, led the cow out to graze. When they reached the top of the hill, the cow shed her skin and spread it on the ground and said to her own daughter, "I will help you make hemp strings."⁴³ They did this until the afternoon when the mother said to her daughter, "It is getting late. Let us go home." Then she put on

⁴¹ Nao is pronounced as if underscored and means mussed-up hair.

⁴² Ts'en means a small bird that has a curved red bill, a blue back and tail, and a yellow breast.

⁴³ Tearing the hemp strips off the stalks in preparation to making them into strings, or thread.

the cow skin and the daughter led her back home.

But the daughter and the concubine saw that she had prepared much hemp and asked her, "Older sister, in the past you were not efficient in preparing hemp. How did you get so much done today?" Nao said, "The way I did it was that the cow's horn, the cow's tail, and the trees of the forest helped me." The other daughter said, "Tomorrow let me go and pasture the cow." Next day the other daughter went and pastured the cow. She distributed hemp all over the trees and put some on the cow's body. But the cow would not mind her and ran all over the hill and ate up all her hemp. That night she went back home and said to her father, "This cow acted badly. Today she almost killed me." The father said, "She is not respectful. Let us select a lucky day and make an offering of her."

On the third day Nao took her out to pasture. When they reached the top of the hill, she changed into a person and again helped her daughter prepare hemp. She told her daughter to look for lice in her hair.⁴⁴ The daughter looked for lice and at the same time wept. The tears dropped upon her mother's knees. The mother asked, "Who has scolded you?" The daughter said, "I am not crying about anything. I am sorrowful because in a few days they will kill you and make an offering of you." The mother said, "I can hardly bear this. When they stab me it will frighten my eyes very much. My daughter, you may go back home and in front of the cowpen dig a pit and place a slippery stone slab on the edge of the pit, and let me kill myself lest my eyes be frightened. But do not eat my flesh or drink my soup."

When the mother had said this, the daughter returned home and secretly did these things. When the cow reached the door of the pen she stumbled and fell into the knife pit and died. They then skinned the cow and used her for an offering to the ancestors, and invited neighbors to eat. The girl dipped some meat and soup out and carried it to the door of the cowpen and poured it out beneath the board floor of the pen and came back. The daughter of the concubine said to her, "Older sister, why are you so quick? I'm afraid that you did not take it all the way. This time let me carry it." To her surprise, when she carried it to the door of the pen she spilled

⁴⁴ A common practice and an evidence of affection. If there are lice, they are killed. If not, the head is scratched to stop the itching.

the meat and the soup there and there was no meat left.

Afterward, in that stronghold, there was a family actually holding memorial services (*Tso Chai* in Chinese) and making offerings, and these two girls intended to go so as to choose husbands. But the concubine made a bad plan and took many banana leaves and gave them to her own daughter to wear. She also spilled a peck of beans into the ashpit and made Nao pick them all up before going. Nao could not help it and wept as she picked them up. Suddenly a small crow flew onto the corner of the roof of the house and cawed saying, "Ah, ah, you take a basket and winnow it and take a sifter and sift it." When the girl heard it, she understood. In a short time she had sifted out all the beans in the ashpit. The crow again cawed, "Ah, ah, ah, you go below the cowpen and take your clothing and skirt and wear them." She then went and got her clothes and put them on. Then she followed after the concubine and her daughter.

When they arrived, the *liu sheng* and the drum were resounding. Nao stood alone. Ntseo Nang⁴⁵ played the *liu sheng* and said,⁴⁶ "Tsa la, my wife is up there. Tso lo, my pretty girl is up there." When the concubine heard this, she secretly led her daughter up above. Nao then ran down below and stood there. Ntseo Nang's *liu sheng* again resounded saying, "Tsa la, tso lo, my beautiful wife is sitting down below. Tso lo, tsa la, are you here below?" The concubine again took her daughter and led her down below.

Then the concubine and her daughter and also Nao invited Ntseo Nang to go and stay in their home. When they had gone halfway Ntseo Nang again played the *liu sheng* and said, "Tsa la la, my wife is walking in front." The concubine then sent her daughter in front. Ntseo Nang again played the *liu sheng* and said, "Tao lo lo, my pretty girl is behind." When they had reached their home, the concubine told her own daughter to sleep with Ntseo Nang. At midnight he did not want the concubine's daughter to sleep with him, but embraced Nao to his bosom. But the mother did not know this, and before daylight she took some rice biscuits and covered up completely her own daughter's face, ears, lips, and eyes, and then boiled rice and killed a chicken and called them to get up and eat. Ntseo Nang said, "Mother-in-law, never mind light-

⁴⁵ The name means good looking and cunning as a snake.

⁴⁶ The idea is that he spoke through the music, which many Ch'uan Miao musicians are able to do.

ing a light. I am very much ashamed." The concubine then said, "Eat quickly and go away, lest that unworthy girl (Nao) know about it."

Ntseo Nang and Nao quickly finished eating and went away. Next day, in the afternoon, the concubine went to wind up hemp thread and said to herself, "Wheel, ji ni dʒi· ni·, my daughter is probably in a resting place." The daughter called to her, "Mama, ha, ha (shi, shi), I am still sleeping here." Her mother then said, "Don't say much, lest I kill you."⁴⁷ After awhile the mother again said to herself, "Wheel, gi, ba, ba,⁴⁸ my daughter has probably reached her husband's home." Her daughter again said, "Shi, shi (ha, ha), my mama, hey, your daughter loves to sleep (is still sleeping)."

The concubine then took a club and beat her. After she had beaten her awhile, she pulled aside the bedding and looked. It was actually her own daughter and her mother said, "My daughter, don't be afraid and I will help you up." When she had helped her up, she used water and washed her face clean and combed her hair. Then she arranged a trick for her daughter. She told her daughter to quickly follow them, and when she arrived Nao had already given birth to a child.⁴⁹ When she arrived, Nao heard the dogs barking and got up and saw her and then said, "Younger sister, have you come?" She answered, "Older sister, I think of you a great deal. I have left my mother and come here." Nao said, "Help me husk some rice and we will cook dinner to eat." Nao then went and mixed some chicken manure with the grain her sister was husking. The more she beat it, the dirtier it was. Nao then said to her, "You are not good at husking rice. You come and help me carry water.⁵⁰ Let me do the husking myself."

T's'en, the concubine's daughter, went to carry water. Nao then threw away the chicken manure and the dirty rice and brought good rice and boiled it. When Ts'en had carried the water, they two ate together. When they were through eating, Ts'en used a trick to injure Nao. She said to Nao, "Older sister, let us go out and look at the scenery." Nao said, "All right, let us go." Ts'en carried

⁴⁷ The mother thought that she was speaking to Nao.

⁴⁸ This is supposed to be the sound of the wheel.

⁴⁹ Probably the child was Ntseo Nang's from previous intercourse.

⁵⁰ The expression means to carry water on the back.

Nao's baby on her back. Nao walked ahead and Ts'en walked behind. As Ts'en walked along, she pinched the child and the child cried. Nao asked her, "What is the baby crying about?" Ts'en said, "She wants your embroidered clothing." Nao took off her embroidered clothing and gave it to her. In this way she got Nao to hand back to her her jewelry, ornaments, embroidered cloth, rings, and earrings.

When she had finished deceiving Nao, they reached a pit. At the edge of the pit was a pretty flower. Ts'en again pinched the baby and the baby cried. Ts'en said, "The baby wants that flower by the pit." Nao then picked the flower and Ts'en pushed her into the pit.⁵¹

At night Ts'en put on Nao's clothing and her jewelry and ornaments and carried the baby back into the house. She carried the baby into the bedroom and waited for the husband to return. When he came he saw her and said, "Sister-in-law, have you come here?" She then scolded the husband saying, "You blind man, I am not your sister-in-law." The husband lay down on the bed and said, "If you are my wife, why is your hair so short? My wife's hair is long. She spreads it out for me to sleep on." Ts'en was helpless and took her hair, which was three feet long, for her husband to sleep on. But because her hair was short she suffered pain all night.

Next day there was a servant (hired by the year) who was cutting grass for the cows. He cut grass until he reached the pit and then saw a bird singing at the mouth of the pit. The sound of the singing was "Ji li li, jao lo lo. Does the baby in the snake family cry or not?"⁵² The servant then came home and told his master. The master went with the servant to the pit. When he reached the pit there was actually a bird there. Ntseo Nang then said, "If you are my wife, you can fly onto my hand." The bird then flew onto his hand. He then coaxed the bird to go back home with him. When the bird saw on the child a louse or uncleanness about the eyes she would fly and pick it off.

When the false wife saw this she said, "This bird is truly detestable. I am afraid it will bite my baby's eyes." And she killed the bird and threw it into the toilet. Out of the bird there grew a bunch of nettles. When others went to use the toilet it would not sting them, but when the false wife went to use the toilet

it stung her. Then the false wife dug up the nettle, and under its roots she found a round stone. She then took the stone and gave it to the baby to play with.

When she had given the stone to the baby, the baby would not cry. After this if the baby could not see the stone it would cry. The false wife then became angry and threw the stone into a pool. The stone then changed into a beautiful woman and went into a home in the stronghold. When the child had grown up, every day it would go into the stronghold and play with the woman. This woman picked up rice balls in her hands and gave them to the child to eat.

The child returned to his home and told his father and said, "Probably that woman is my mother." But his father could not believe it. Later the father went to see Ye Seo. Ye Seo said to him, "Tomorrow you yourself go and invite her and she will come back."

The next day the husband went and invited that woman and the woman came. The false wife saw that she had come to life again and that her hair was very long. Her hair was 45 feet long. That night when she slept with her husband she used her hair for her husband to sleep on. When she had spread it, there was some left over. The false wife then asked her, "Sister, how did you get such fine hair?" She replied, "The reason I could not die and could return to life is this hair." The false wife then asked, "How did you trim your hair to make it that long?" She replied, "It is not at all hard, but very easy." The false wife asked, "Please tell me how." Then the sister Nao used this opportunity and thought of a method to kill her. So she said, "I boiled a big vessel of water and sat beside the vessel, then combed my hair above the water until the steam moistened my forehead. If you do this, I will guarantee that your hair will grow very long." The false wife said, "What is hard about this? Tomorrow I will do this way."

Next morning that sister heated a big vessel of water to boiling and placed a board on the edge of the vessel and dipped a comb into the boiling water to heat her hair with. Nao then came up behind and saw her. Nao then said, "Sister, you get into the vessel and take a bath and you will get still better hair." When she had said this, she pushed the false wife into the vessel and she was scalded to death. Then Nao, her husband, and her son all three stood around the vessel. Ntseo Nang sent a message and requested his father-in-law and mother-in-law to come and see. He

⁵¹ It was so deep that she could not get out and probably died of the fall. Pits like this are rather common in the Ch'uan Miao region.

⁵² Snake is the family name of Ntseo Nang.

said, "Your daughter became ill and was so ill that she died."

The mother arrived and did not ask how she died. She only told this family to kill a cow as an offering. But Nao daily boiled her sister in the vessel and gave the soup to her mother to eat. But she cut off the breasts and kept them. When the memorial ceremonies were over and her mother was about to go back, then the husband and the wife prepared her dinner for her to eat on her way home. When the dinner had been prepared, then they escorted the mother-in-law out.

Nao said, "Today when mother becomes hungry on the way, you may eat your daughter's hornlike breasts." The mother-in-law then saw that in the bag was one breast. The mother then inquired how a person's breast got into the bag. After a while the mother knew that it was her daughter. She then went home and told her father about it. The grandfather then brought a large number of people to manage this affair. Then Ntseo Nang and Nao and their son were afraid and each fled in a different direction. Ntseo Nang turned into a great mountain. His wife turned into a white cliff and the son changed into a forest. Afterward the father said, "We three people must manage not to separate so that people on earth will forever be unable to get along without us. We can turn into a pair of scales." Ntseo Nang then turned into the beam of the scales, Nao turned into the weight of the scales, and the son turned into the hook of the scales, and they will endure forever. But the bad mother-in-law and her father were separated from these three and could not find their tracks.⁵³

A Water Buffalo Got Rich and a Tiger Ate Him. How the Magpie Became Black and White (an Obstacle Story) (87)

In very ancient times every kind of creature was industrious. One day a water buffalo, Ndseo Dü (ndsaü Ty), was plowing the field.

There was a Miao who used unapproved methods to get a wife. He was originally a trapper. One day he went ahead and enticed a family's two daughters to be his wives. When they had come halfway, they met Ndseo Dü. When the two women met Ndseo Dü they said, "You dirty buffalo, you

⁵³ The Ch'uán Miao do not allow people to sing this song on respectable occasions, because it is regarded as unlucky and likely to result in pushing people into pits or injuring them in some other way.

are very filthy." The two sisters then spat on his body. Ndseo Dü said nothing to them.

The man then took the two girls into the forest to live. The two girls thought only of the fact that he was good looking. But he was a poor man without even food to eat. He daily trapped wild animals for them to eat. But the meat of the animals he got was not enough for them. He then went and picked up chestnuts and wild leeks to nourish them. He daily went like this to find things to eat, and left his two wives in the forest.

There were two days when he could not find anything and they had nothing to eat, which was very hard to bear. They suffered great hardship for a year and a half. Then the two daughters secretly talked the matter over and made a scheme to run home. When they had gone halfway they met Ndseo Dü who was then reaping rice. The two girls said, "We are going home now, and haven't face to meet our older brothers. It will be better for us to marry Ndseo Dü and so get food to eat. How will that be?" The two sisters then said to Ndseo Dü, "Please give us a little food to eat, and we will both be your wives." Ndseo Dü then asked, "Where have I any rice to eat? Don't you know that I am a dirty thing? Moreover, I am a laborer. How can I marry two nice girls like you?" But the two women very sincerely urged him, and Ndseo Dü said, "The affair will be settled as you wish." The two then asked, "Where is your home?" He replied, "I have no good home. I am only able, when plowing a rice paddy, to sleep in the rice paddy, and when plowing a field to sleep in the field." They urged him very earnestly. He said, "My home is in front in a little house below that mountain. You two can go yourselves and hunt for it. But when you go, you must look carefully. I have a big rat below in that pile of straw. I am afraid that you two will step on him."

The two women went forward to find the house. They looked for a long time and did not find any straw house, and saw only a big tile-roofed house on a large terrace. They had no other resources, and went into the tile-roofed house. When they had reached the door, he had used an iron post to prop the door. They both tried to push it open, and then the iron post fell down and frightened away the big pig. Then they went out to chase the pig. They chased it one day but could not catch it. Later he came back and asked them and they said, "We frightened away your fat pig. What shall we do?"

The water buffalo said, "If you want to be

my wives, I am willing to marry the one that goes and drives the pig back." Then the younger sister went out to call the pig. She called a long time, but the pig would not come back. The older sister also went and called, and the pig returned.

The water buffalo then said, "Tonight you two may sleep upstairs. Tomorrow I still want to try you before we can be married." Next morning he said, "This morning who ever goes and finds water with which to boil rice, I want that one." The younger sister then took a wooden tub and carried it on her back. She looked for water all morning, but could not find it. She found only a dipper half full of muddy water and brought it back. Her sister in the house, in a short time, saw a magpie leap down from an eavestrough and drink water below the wall of the house. The older sister then went and saw a big pool of clear water. She then dipped up some water and cooked breakfast. From this time the water buffalo decided to live with her as husband and wife. The younger sister remained there and helped with the work.

They lived together thus about a year, and the water buffalo went out to trap. But soon after he went he met a tiger and the tiger ate him. The tiger then changed into a water buffalo and took the wild animals which he had trapped and carried them on his back. At night the tiger came wobbling to the house. When the older sister saw it she said, "Younger sister, quickly go and cook rice. He has come." The younger sister said, "I see him. He does not look like your husband." The older sister would not believe it and she went and cooked food for him to eat. When he had eaten the food, he went and slept with the girl. The younger sister slept upstairs.

The younger sister slept until midnight and she heard the sound of his chewing (the older sister). The younger sister then said, "Brother-in-law, what are you eating?" He said, "I am eating roasted beans." Then he drank the blood of the sister. The younger sister asked, "What are you drinking?" The tiger replied, "When I have eaten roasted beans can I help my mouth being dry?" The younger sister said, "Please give me a little to eat." The tiger then handed one of her sister's fingers to her.

When she saw that it was her sister's finger, she secretly ran out and climbed up on the house and sat down. Next morning the tiger slept until noon, then called "Younger sister, are you up?" He called several times but no one answered. The tiger then said, "Won't

you come down? Then I will come myself and take a hand." When he had said this the tiger leaped upstairs and pulled aside the straw bedding and looked, and there was nothing there. Then the tiger called with a loud voice, but nobody replied. The tiger then smelled below with his nose and found that the younger sister had run out. The tiger then pursued her. He lifted up his head and saw her sitting on top of the house. The tiger then said, "Sister, who has frightened you that you have climbed up on the roof of the house?" The girl then said, "You two have the joy of being husband and wife, and I am a single person. So I came up on the house to enjoy myself." Then the tiger said, "Come down quickly and I will play with you." She answered, "I will not come down. Please go back and take the big fire tongs and heat them red and lend them to me, and I will take a piece of dry meat off my body for you to eat, and after that I will come down and make merry with you." The tiger said, "All right." Then the tiger went away and heated the big tongs red and handed them up to her.

Then the girl took the tongs and pretended to rub them over her body, but only rubbed them over her skirt. Then she said, "Please lift your head and open your mouth and I will throw it for you to eat." Then the tiger opened his mouth and waited for her flesh to eat, and she threw the fire tongs into his mouth. The tiger roared loudly and ran into the forest and cared for his wound.

Suddenly a magpie flew upon the girl's head and the girl said to the magpie, "Lucky bird, lucky bird,⁵⁴ please do a good deed and carry a message for me to my parents for my older brothers to come and get me." The magpie said, "If I go, what shall I say?" The girl said, "When you go say, 'Older brother and second older brother, quickly arise and go to get your younger sister. Your two sisters were taken away by a hunter and the older sister was eaten by a tiger.' You say this and they will understand."

Of course the lucky bird went as directed, and when he reached their home he called, and those in that house came out and looked. They did not know what he was calling about and invited him to come down. The magpie then told them what the younger sister had said. They answered, "How can such as this be true? Do not leave, for we will go and dip up some dye and put it on your back.

⁵⁴ Among the Chinese and the Miao the magpie is regarded as a lucky bird, or a bird that brings good luck.

If it discolors you, then we will believe.⁵⁵
If it cannot discolor you, then we will kill you." The magpie said, "Do as you wish."

Then they dipped up a dipperful of dye and poured it on the magpie's back, and all the white feathers were dyed striped. Then the family was agitated and called to the magpie, "Lucky bird, brother, let us trouble you to lead us. Where are they?" The magpie then said, "You follow me." And the magpie went leaping in front, and they followed after him. Then the magpie leaped into the forest, and when they reached the water buffalo's house the magpie could not go in but cried out "Cha, cha, cha."

Then they went into the house and looked and smelled the odor of fresh blood and torn hair, and saw the footprints of a tiger all over the terrace. Then the magpie flew upon the housetop and they all looked after him. There they saw the younger sister on top of the house crying. Then they helped her down and she told them everything.

Then the older brothers said, "This tiger is truly despicable. If we do not kill him our minds cannot be content." The younger sister said, "Although this is so, you must not act hastily. You must make a plan before you can kill him." The older brother said, "Today we request the lucky bird brother to go and spy out where he is so that we can make a plan to catch him." The magpie said, "I will go ahead," and they waited.

Before long the magpie came back. He then said, "This tiger is now living in a cave on a high mountain." Then they all said, "Today we will go and dig a pit behind that mountain and put on top of it some limbs, and spread tree leaves on top of that, and have somebody go and disturb him, and wait until he leaps into the pit, and we will go and kill him."

When they all had decided about it, they went and dug the pit. In a short time they had everything ready and requested the magpie to go ahead and frighten the tiger. Then the magpie said, "If you get him you must give me some intestines to eat." They replied to the magpie, "All right."

Then the magpie flew to the cave where the tiger was sleeping and cried out and struck the tiger with his wings. The tiger then got angry and leaped out to seize the magpie. When he leaped he fell into the pit. Then they took rocks and sticks and beat the tiger, and beat the evil tiger down until he was held by the soft mud. Then they let a

man down and he bound up the tiger, and they pulled and pushed him up to the mouth of the cave. Then they skinned the tiger and gave the tiger's skin to the younger sister to sleep on, and the intestines to the magpie to eat. Then they all returned home. They said, "The magpie is very glad to bring good news. After this we will not injure him."⁵⁶

One Who Pretended to Divine through Dreams (107)

In the middle ancient times there lived a Miao husband and his wife. The wife was at home cooking and the husband was outside plowing. The wife was a woman who loved to eat. On the one hand the husband went out to plow and on the other hand he secretly came home to watch (spy on) his wife. The wife was boiling the rice and at the same time she picked up some rice with her hands and ate it.

When breakfast was ready, the wife called to her husband to come back and eat. The husband pretended to be lying down asleep. The wife shouted at him saying, "Why do you need to sleep in the daytime?" The husband then said, "There is reason for my sleeping." The wife asked, "What reason is there?" The husband answered, "When I am asleep it is easy to dream." The wife asked, "What did you dream? Tell me quickly. If you don't I will not give you any food to eat." Then he said, "I am afraid that you will scold, so I will not tell you." His wife said, "Why should I scold you for dreaming?" The husband replied, "Then I will tell it."

Then the husband said, "In my dream I saw you picking up food with your hands and eating it, and dipping food with a spoon and drinking it, and pouring into the cooking vessel what you could not drink up. I also saw you, after going to the toilet, come and eat up the meat and the vegetables without washing your hands as though you were a very dirty person. Therefore I did not tell my dream."

Then the woman did not dare to ask anything else. From this time she did not dare to secretly steal and eat food. Afterward the wife returned to her father and her mother and told them that her husband was a fine dreamer.

One day one of the pigs belonging to the wife's father was missing. He came and asked the husband to dream about it. The husband

⁵⁵ It is believed that formerly the magpie was white.

⁵⁶ The magpie is considered a lucky bird to have around because he likes to bring good and happy news.

thought to himself, how is it possible for me to have this dream (and see the thief)?" Nevertheless he could not easily refuse, so he thought he had better think out a method so as to escape trouble. So he said, "You need not look for this pig. After three days I will certainly dream the matter clear."

After they had gone he secretly went to find the pig. He found the sow, which had given birth to a litter of pigs, in a grave. There were seven little pigs. Then he returned to the home of his father-in-law and said to him, "You may prepare a bed for me and let me sleep on the bed." Then the family prepared the bed and requested him to sleep on it.

Next morning he said to his father-in-law, "It is all right. Last night I saw the pig in an old grave and she had given birth to seven little pigs. They are all in the grave. I urge my father-in-law to go quickly and drive them back." Then the father-in-law went and drove the pigs back according to the son-in-law's instructions. In this way his reputation for dreaming spread afar so that it reached the district magistrate's office.

One day the official's seal was secretly stolen by one of the official's servants. The official then sent messengers to ask him to dream. When he saw the runners coming to call him, he did not say whether he could do it or not. He only concerned himself to say a few words at random (it may be here, it may be there, etc.), to deceive the runners. He then said to his wife, "When I go with the runners you just take the treading beam for husking rice and hang it up on top of the house, and I can manage the affair." When he had said this, he went along with the runners.

When he had gone a little while he said, "Things are bad, things are bad." The runners asked him, "Why are they bad?" He then said, "The treading beam in my home has climbed up onto my house." Then the runners said, "We can go back and take it down." Then they went back with him and took down the treading beam.

Again he said to his wife, "This time when we have gone out of the door you set fire to the house." Just as they had gone out of the door she actually set fire to the house. In a little while he said, "Things are wrong. Fire from the sky is burning my house." Then they came back together and put out the fire.

It was now already dark. Next morning he had no way to deceive them, so they again started. When they had gone halfway, in a rice paddy they saw a yellow bird fighting with a white crane. He repeated an incantation and then said, "Last night I had a bad

dream. The yellow bird and the white crane were having a fight. When I have said this, if you will not believe it I do not know whether you will die or I, or whether the white crane or the yellow bird will die. Probably we will all die." When he had said this, he began to weep loudly.

By chance one of these runners was named white and one yellow. The official's seal had been stolen by them. They did not understand what he was saying, and so they were afraid that later when the stealing of the seal was revealed the official would execute them. They both knelt down in front of him and said, "Sir, forgive our sin." He replied, "What is your sin. Tell me quickly lest in my dream I find it out." They replied, "Because the Lelos gave us money to steal the seal and give it to them so they could come and rule, and promised us a great deal of silver, we stole the official's seal. But we have not yet given the seal to the Lelos. We will put the seal in a magpie's nest in a tree outside the yamen, and we hope you will think out a way to get it and return it." He said, "All right, Heaven has the virtue of loving to save life. Should I be unable to forgive your sin?"

When he heard these words, he was happy in his heart. So he went that day into the yamen and he said, "The official shall not be without his seal an hour. Quickly prepare a bed for me so that I can dream."

In a short time, after he had met the official, he lay down on the bed to sleep. Next morning he came out and said, "I request the great old official to receive the seal." The official asked, "Where is the seal?" He replied, "This seal has climbed a tree and has been the companion of magpies for several days. Send someone quickly to bring it down."

Then the official sent two of his soldiers to climb the tree, and they actually brought down the seal. After this he had an even greater reputation. But the official wanted to test him, and he took a small boy and wrapped him in paper and gave it to him, asking him to guess what it was. When he saw that it was wrapped in red and blue paper he broke out laughing, "He (xe³), he, he, he." Then the official's servants who were standing by said, "This gentleman says 'hai, hai, hai, hai' (boy, boy, boy, boy). Then the official had no further doubt about him.

Now some of the Miao still believe in dreams (as a means of telling the future). Sing this song to teach them.⁵⁷

⁵⁷ This is an old song that aims to teach people not to be superstitious. It was composed by a Miao without Christian influence.

A Mother and Her Son. When He Was Young the Mother Treated Him Well. When She Was Old He Treated Her Kindly (129)

Once upon a time there was a family. The father died and left only the mother and the son. They were very poor. They constantly went to the landlord's house and worked for him. At the evening meal the mother would not eat, but wrapped up the food and brought it for her son to eat. For the mother, although she was very poor, was also very kind.

One day there was a geomancer who went past her house. It was dark. The geomancer first went to the landlord to find a place to sleep. But the landlord would not permit him to stay there for the night. The geomancer was helpless, and came to the small house where the mother and her son were living. The mother then thought, "We are Miao and are poor. This teacher has come here to us. We will give him the food we received from the landlord." So she and her son did not eat it, and gave it to the guest to eat.

When he was through eating, the geomancer (scholar of the earth) said, "You, mother and son, are as poor as this. As I see it you need not use very much money and you will get rich." Then they said, "We do not want to get rich." The geomancer said, "The spot where you are living is a place where there is running water (underground). The place that your landlord is living on is like a calf. The place where you, mother and son, are living is a cow (female). You alter your door and you can get rich."

Then the mother and her son hired a carpenter to alter their door. After it had been changed, before it had become broad daylight, the mother opened the door. The door then resounded, "Ge gu." When others heard this they said, "This family has arisen." After this the mother and her son gradually had enough clothing to wear and food to eat.

Afterward, when the son had grown up, he married a wife and became rich, and the landlord declined and became poor. The neighbors said, "It is because the place where they are living is a mother cow and the landlord's is a calf. The cow called the calf to her and therefore that family is not rich."

A Wildcat Ate a Hen, and a Rooster Killed the Wildcat (137)

The rooster went to the plowed field and the hen at home was preparing breakfast. When it was done, the hen carried the breakfast for the rooster to eat. When she had carried it

to a pass over a ridge, she met a wildcat. The hen asked the wildcat to pick lice off her. The wildcat looked for a while then said, "Your head is very fragrant. I am going to eat you." The hen said, "You must not do it lest the rooster quarrel with you." The wildcat said, "I am not afraid." After he had said this he ordered the hen to pull out a feather for him to eat. When he had eaten the feather it was not enough for him, so he ate up the hen.

At dark the rooster came back home and asked the little chickens about it. He asked, "Where is your mama?" The little chickens said, "This morning mama carried breakfast for you to eat." The rooster said, "At this time of day she still is not to be seen. I am afraid she was eaten by a wildcat." Then he went and asked Je Seo (జେ ଶୌ). Je Seo said to him, "Things are that way, and it is useless to cry about her (the wildcat has really eaten her). You had better catch the wildcat and make him pay with his life." The rooster said, "How shall it be done?" Je Seo said, "When you go home you may put some cow dung before your front door, and stick a nail into the wooden stool, and roast a chestnut in the stove, and put a snare in the window. After this is finished, you tell the little chicks to go and call the wildcat. When he comes, you have these things all ready."

The little chickens went and requested the wildcat to come and companion with them. The rooster hid upstairs.

At night the wildcat came. The little chicks climbed upstairs. The chicks and the wildcat came up to the door. The wildcat said, "Little chicks, the cow dung made me slip." The chicks replied, "Sit on the wooden stool." The wildcat said, "The needle has stuck me." The chicks said, "Light a light so you can see." The wildcat said, "A gun has exploded" (the chestnut cracked with a loud sound). The chicks said, "Go to the granary and hide." The wildcat said, "The rice husker has hit me." The chicks said, "Something is wrong. You had better leap out through the window."

The wildcat leaped into the window and then he cried, "A snare has caught me." He cried out, "Meow, meow, meow." The rooster then said, "What are you meowing about? Did you eat my wife?" And when he said this, he killed the wildcat. Then he skinned the wildcat and put ashes in its skin and hung the wildcat skin up on a big tree.

The next day at dusk the female wildcat sought her mate everywhere. When she had found him, she saw him hanging on the tree.

The female wildcat then said, "It is dark. Why don't you go home? You have made me hunt for a whole day." Then the female wildcat hit him several times and did not see him move, but only saw the ashes fly. When the female wildcat saw this, she did not dare to stay but quickly ran away. After this the rooster and the chicks may be regarded as having secured revenge.⁵⁸

A Cow that Spoke, or, Why a Cow Chews Her Cud (139)

Once a woman was carrying food for her husband to eat when he was making a clearing.⁵⁹ The woman carried food to him every day. One day the woman saw something at the foot of the mountain. When she saw it, she was afraid. After a time she became used to it and was no longer afraid. She then called to the monster, "You big thing, you play (idle away your time) every day. Why don't you find some work to do?" The creature said, "Give your food to me and I will work with you." The woman said, "The food we eat is not enough for you." She also said, "Now I can say to you, I will fix a rule that when you finish one row I will give you one mouthful of food." They agreed on this. Every day they did accordingly. But if she did not give him food the creature would not work.

One day there was a man named Lo Yin who came out. He came out secretly and said to the woman, "Today you may go and call him here. I will work out a plan for you to make him work for you always." That day Lo Yin concealed a big punch. When the creature had just come out to work, it said it wanted to eat. Lo Yin then came out of the grove and shouted to him, "This way of doing things, working a little and eating a little, lessens the work you do." So the animal then used its two cow horns and stooped to hook Lo Yin. Lo Yin took hold of the animal's nose and made a hole through her nose

⁵⁸ When a Miao woman is raped by a Miao man who kills her the husband has his children entice the guilty person to his home, and the husband uses some scheme to kill him. This story symbolizes such a revenge.

⁵⁹ In earlier times and in some localities today clearings are made by setting fire to the forests and then cutting the trees that are left, or by first cutting down all the trees and shrubbery and then setting fire to them when they are dry. This is very destructive to the forests, and should be prohibited, for although it makes available a soil that is very rich for a few years, through erosion it is likely soon to become useless.

with the punch and put a rope through it and told her not to speak. She did not believe it but went on speaking. Lo Yin pulled her neck and broke her thyroid cartilage in two⁶⁰ so that she was unable to speak. But although she was unable to speak, alas, if she could not eat she would not work. Lo Yin then said, "You may give her a meal at a time to eat," and he said to the creature, "When you eat, eat a meal at a time and fill your stomach with the food. Then at night you may chew it slowly, one mouthful at a time, so that you will not feel hungry." For this reason cows now regurgitate and chew their food.

Na Bo Tsao, a Woman Witch or Demon (144)

In ancient times Na Bo Tsao⁶¹ constantly came out and ate people. Her dwelling was a cave. One family was almost eaten up by her. The family constantly called physicians to come and heal them, but the doctors could not find out what was injuring them.

One day that family called a Miao *tuan kung*.⁶² That night he exorcised demons all night for them. When he had exorcised one night, Na Bo Tsao was defeated and the *tuan kung* chased her away and pursued her as far as the mouth of the cave. Na Bo Tsao then crawled into her cave. Na Bo Tsao's children thought their mama had caught somebody and brought him back. They all called out for food. Na Bo Tsao then sighed and said, "This time things are wrong. I almost lost my life. Luckily he did not use the wooden sword marked with ink."⁶³ If he had used this, I would have lost my life."

While Na Bo Tsao was speaking, the Miao *tuan kung* heard her. The next time the *tuan kung* prepared a wooden sword and marked it with ink, and when he came to heal he beat the gong. Then Na Bo Tsao fought with him, and he took the wooden sword in his hand and struck at her. Na Bo Tsao couldn't find a place to go, and he cut her head off. From this time Na Bo Tsao was unable to harm people. Therefore the Ch'uan Miao hang seven wooden swords above the door and near

⁶⁰ This might also mean the hyoid bone. The Ch'uan Miao believe that it is this cartilage or bone that does the speaking.

⁶¹ na⁴ bo² tfaō⁶ is a woman witch.

⁶² Tuan kung is the Chinese name for a geomancer, called To⁶ nān⁶ in the Ch'uan Miao language.

⁶³ The wooden sword is used in ceremonies of exorcism, and is called in Chinese lang fa ch'i. It is marked with ink, here called black chicken manure.

the roof, and on the right of the door seven more,⁶⁴ and these can behead demons and keep away the demonical creatures.

A Son-in-law Stole from His Father-in-law
(154)

Once there was a poor son-in-law. He joked with his father-in-law. He saw that his father-in-law was wearing silk trousers. He said to his father-in-law, "I am clever at stealing. I will steal your trousers." The father-in-law said, "If I see you steal my trousers, then I will say you are skillful." The son-in-law said, "Then I will come and steal."

That night the son-in-law took a bamboo tube and filled it with yellow dirt. He waited until his father-in-law was asleep, then he put the dirt inside his father-in-law's trousers. He (the father-in-law) took off his trousers and hung them up on the wall. Then the son-in-law took advantage of this and stole them.

Next day the father-in-law arose and saw that they were gone. In the afternoon the son-in-law ran to him and said, "Please look at my silk trousers. Yellow soil dirtied my trousers. Another said that it was human night soil, but I say it isn't."

An Ill-treated Daughter-in-law (173)

There was a family whose son married a wife. At first, when she had just arrived, the husband and his wife were both harmonious. Later the whole family hated the daughter-in-law and constantly harmed her but did not kill her. Her husband then built a special grass hut for her and made her live there alone. Daily she went alone to gather pig grass (grass to feed the pigs) and went and sold it, and it was sufficient for her living expenses. Her husband then thought of another plan by which he would cause her death.

That night her husband tore a hole in the hut she lived in and carried a load of stones to stone her with. But the stones her husband threw in she picked up, and they were ingots of silver. After several days the husband thought she had been killed by the stones and went to look at her. He saw her sitting on her bed and asked her, "Why don't you go and cut grass for pigs and sell it?" She said, "I am going to take down my tent." Her husband constantly spoke to her thus, but

she would not go. Her husband then lifted aside her bed and saw her silver. Then he took her home and took care of her and told her she need not do any work. Afterward she was unwilling to sit around idly and went about doing some work.

One day she went to feed the pigs and slipped beside the pigpen, and she turned over another pig trough full of silver.

After these things that family did not dare to abuse her any more.

A Ferryman Was a Rip Van Winkle (178)

In ancient times there was a man. He was fond of running the ferryboat every day.

One day he took the boat to the shore of the river and tied it there. He saw a cave in the cliff on the shore. He went alone into the cave, and suddenly there was another sky and there were people going back and forth in the cave. They invited him to stay inside, and he remained there three days before returning.

But his boat had disappeared. Then he went and asked the people beside the river about it. They said to him, "Now we do not know about your boat. We have only heard our master say that formerly there was a fisherman who went into this mountain, and he did not come back out. His boat rotted away."

Then he knew that he had been gone 30 years, but he did not know where he had gone to. He therefore wrote this song to commemorate it.

The Good Fortune of Two Old People (181)

In most ancient times there were two people, husband and wife, whose children had all died. They wept every day.

At that time behind their house in the ditch there was a spring. One night there was suddenly a white-whiskered old man who came and talked to them in their dreams and said to them, "Tomorrow you shut up your chickens well, because tomorrow I will pass by here. I am afraid your chickens will seize me and eat me. But you can open a small ditch for me in your guest room."

The two old people awoke and talked about it. The dreams of both of them were the same. Then they said, "Tomorrow we can do in that way and we will see what queer thing will happen."

Next day, during the afternoon, suddenly in broad daylight there were several gusts of hard wind and a black cloud formed in the clear sky and a heavy rain fell. From the spring in their ditch under the eaves there

⁶⁴ There is a similar custom among the Tibetans in Sikong Province, China. The word here translated sword could also mean dagger.

suddenly came out something like an earthworm. As soon as it had gone out of their front door it changed into a big thing as big as a mat. It rolled over once. Then the ground in front of their front door changed into a big field, and the creature became invisible.

From this time the two old people all their lives had enough to live on. They composed this song to commemorate it.

A Demon Who Ate People Was Imprisoned in a Jug (184)

Once there was a big hungry lean demon. He waited every night beside the road to eat people. It is unknown how many people he had already eaten.

That day there was an old man who went along that road. The demon leaped forth and was about to start eating him. The old man said, "Now you want to eat me. I am old and am not enough for you to eat. Behind me is another man. Wait awhile until he comes and then you may eat us."

Just as he had finished speaking, another old man came. The demon then was about to eat them. In a short time a Chinese student also arrived. The hungry demon was about to bite and eat him. The student, although he was young, had some ability. He said, "You want to eat us. After all, where is your home?" The hungry demon said, "My home, you can not go in." The pupil then said, "Since we three cannot enter your home, how can we enter your stomach?" The demon said, "I can lead you to my home so you can see it. Afterward I will request you to enter my stomach." The young pupil said, "That's right, that's right."

The demon did not take precautions about them, but led them to his residence. He lived in a small jug.

They asked him, "How can anybody as big as you live in this?" He said, "Please look. I am going in." Then the demon twisted his body and entered the jug. The pupil then took his book and covered up the jug. Then the demon cried out. The three together dug a hole in the road-crossing and covered up and buried the hungry demon. Then they all separated and went away.

Afterward the two old Miao composed this song to commemorate it.

A Deception (206)

In a fortified place dwelt a man and his wife. They were 50 years old before a son was born to them.

The parents loved him dearly. The son was also very wise, but he was not honest and could speak only deceptive words.

One day his aunt on his mother's side came to his home. His uncle said, "I see that you are a strange person. I have heard say that you are efficient in deceiving people. See if you can deceive me in something today." The boy replied, "My uncle, I am able to do what you say. But my father constantly rebukes me. Please climb up this tree and see if my father is coming or not before I will talk. I am afraid that my father will come and whip me." The uncle said, "Wait until I climb up and look."

When he had said this, he climbed up the tree and looked. He looked for a long time, but did not see the father coming. Then he came down and said to his nephew, "Now you can speak." The boy answered, "The deceiving words I have spoken already. If I were not deceiving my uncle, do you think my uncle would have been willing to climb up the tree?" When he had said this, he broke out laughing. Therefore his uncle saw that he was very efficient in deceiving people and left this song commemorating it.

A Wise Girl and a Stupid Girl (332)

In most ancient times there was an old Miao woman. She went out and met Na Bo Ntsong⁶⁵ who ate her up. When the day was almost ended her two daughters went to call her. But she did not reply. Then the two sisters went into the forest and called their mother's mother. When they called, that Na Bo Ntsong falsely replied for their grandmother saying, "I will come soon, ha." When she arrived, because she had a tail she lied saying, "On my buttocks I have a boil. It is not convenient for me to sit on a stool. I want to sit on a jug with a small mouth." Then the two sisters carried such a jug out for her to sit on.

After she had sat there a long time she said, "Tonight you take off your clothing and shake off the lice, and I will sleep with the one who is clean." But of those two sisters the older was the smarter, and the younger was the more stupid. The older took a handful of *su ma* (sesame) seeds and put it inside of her clothes. When she shook the clothing, the sesame fell into the fire, and there were sounds as of burning lice. Na Bo Ntsong said, "You have too many lice. I do not want you to sleep with me."

⁶⁵ Na Bo Ntsong or Na Bo Ndzung is a female witch who changes men into tigers, and if she meets women she eats them.

The younger sister did not understand but thought that it was her grandmother. So she took her gown and her skirt and shook them well. There was not a sound of one louse falling into the fire. The false mother-in-law then told the younger sister to sleep with her.

When they had slept until midnight, Na Bo Ntsong ate her. The older sister, upstairs, heard the sound of gnawing. She then asked Na Bo Ntsong what she was eating. Na Bo Ntsong said, "I am eating roasted beans (roasted dry on a hot fire). The older sister said, "Give me a little to eat." Then Na Bo Ntsong gave her a finger. When she felt it she was frightened.

Then she took her belt and tied around the sow, and at daybreak she seized the belt, and the sow screamed. Na Bo Ntsong said, "You must not scream like a pig. I have not bitten you." The girl again seized the belt, and the sow again screamed.

Na Bo Ntsong leaped up and looked. It was actually a sow. She then crept upstairs and looked, but the older sister was not to be seen. She then searched for her upstairs. But she could not find her.

In the afternoon, when the sun became bright, Na Bo Ntsong became thirsty. She then went to the edge of the well to drink water. Then Na Bo Ntsong saw the older girl's shadow in the water. When she lifted up her head and looked, and saw the older sister sitting in a pear tree. She smilingly called her saying, "My granddaughter, I have not offended you. Why do you want to climb up that pear tree? Quickly come down and eat dinner. I am about to leave."

The older sister said, "I cannot come down." Na Bo Ntsong said, "Won't you come down? I will go up and eat you." The older sister said, "As you please." Na Bo Ntsong tried to climb that tree, but could not climb up. The older sister said, "Grandmother, you may go home and come back wearing the leather shoes my father used to wear, and then you will be able to climb up."

Na Bo Ntsong went away and came back wearing the leather shoes. But she could not climb up.

Na Bo Ntsong saw the pears on the pear tree. Then she called to the older sister to knock down a pear for her to eat. The older sister said, "The pears are a long way off from me. You quickly go and bring our spear with a long bamboo handle and give it to me. Then I'll knock down pears for you to eat."

Then Na Bo Ntsong went and brought the spear back and gave it to her. The older

sister then knocked down a pear with the spear. Then she called to Na Bo Ntsong, "Grandmother, open your mouth and I will hand you a pear to eat." Na Bo Ntsong then opened her mouth, and the older sister used the long bamboo-handled spear and gave it to her, pushing with all her might. Then the spear pierced into Na Bo Ntsong's stomach, and Na Bo Ntsong immediately died.

Later Na Bo Ntsong grew up into a big bramblebush. The bramblebush, as it grew up, circled around the pear tree so the older sister could not come down. Daily she sat on the tree and ate the pears. Not long after there was a group of cloth merchants passing by. She called to them to help her down, saying she would gladly become the wife of one of them. Then they opened up the hemp cloth they were carrying and spread it over the bramblebush, and this helped her down. Then she went off down the river with those cloth merchants.

A Miao Married a Princess (394)

In ancient times there were two men who went to buy pigs. When they reached a cliff, there was one whose heart was evil. He said to the other, "You go and see. On the middle of the cliff is a medicine tree." Then the other bent his head over and looked down, and his companion pushed him over the cliff. He fell into a net of vines.

In the night three immortals came down to play chess. They played for a long time and one of them said, "Now we can say conundrums." They then continued, now one declining and now one saying a conundrum. One of them said, "On the middle of the cliff, on the other side, there is a clump of medical grass called mao (hair) grass. This grass can heal the illness of the princess." Another said, "Whoever heals the emperor's daughter can become a prime minister." Another said, "Whoever pays three hundred ounces of silver, if he burns this cliff it will emit a small stream of water and in the future a rice paddy can be made here."

When all three had spoken, they departed. Next morning the merchant gradually came down the cliff. Then he went to the cliff opposite and took down that medical grass. Then he said out loud, "If anyone will pay three hundred ounces of silver, I can buy coal and burn this level terrace in order to make a rice paddy."

Some people gave him a trial and gave him the silver. He then went and bought coal and burnt the cliff. The cliff cracked, and a stream of water began flowing out which

flooded a large field. Then he gave this field the name of Mu Ho Keo (wood fire creek). Then he took the grass and went to the emperor. He entered the emperor's palace. The emperor requested him, and he healed the emperor's daughter. Then the emperor gave the princess to him as a wife.

Because he was a Miao and got this great wealthy country, he secretly left this in the hands of the Miao as a reminder.

A Laborer Who Planted only One Seed Became Rich (410)

In former times there was a son of a Miao who went and worked for a rich man. When he began he said to his master, "I do not want any wages. I only request that you give me four years of harvest from one grain of rice." The master said, "All right."

During the first year he took a single grain of rice and planted it at the edge of his master's ricefield. At harvest time there was only one stalk (or head). The second year he took the grain from this stalk and planted it. At the time of harvest there was over one quart of rice.

He did this year after year for four years. The master did not have any fields for himself, and the boy had become a very rich man with (plenty of) food to eat. The master said, "This Miao's planning is excellent. We truly do not dare to hire Miao to come and work."

An Orphan Enjoyed Happiness and His Father-in-law Deceived Him, but His Sons Recovered Their Mother (412)

In ancient times there was an orphan who had nothing to eat or wear. He would blow the fire, then warm himself by the fire. He would sit on the ground.

Every day he went and cut wood in the deep forest. He cut down a place and burnt off the trees and grass, and on that clearing (fire land) he opened up a well. When he had just opened up the well of water, then seven wild ducks flew there and lighted on the water. They came every day, and he could not drive them away. So he ran and asked Ye Seo.

Ye Seo said to him, "This is your good fortune. You need not be sorry. Some day you may go and hide and wait until they come and bathe, and you pick up a spotted feather from one of their wings. You will certainly be benefitted by them."

Next day he went there and hid, and the seven ducks came flying to bathe. Then he

leaped up and shouted loudly, and the ducks dived into the water. Then he went and picked up a spotted feather from their wings.

In a little while an old woman came and asked him to give back the feather to her, but he was unwilling. The old woman then said, "If you don't give it back to me, I will change my form and frighten you." He said, "You may change. I am not afraid." Then the old woman moved her head, and the skin of all her body split open. Then he was afraid and gave it back to her.

Next day he again went and asked Ye Seo. Ye Seo said to him, "You do not want that spotted feather or the black feather. You want only the white feather, and it will be all right."

The next day he went and picked up the white feather. In a short time a pretty girl came and asked him for the white feather, but he was unwilling to give it to her. Then the girl said, "Won't you give it to me? Then I will be your wife." He did not object, and they became husband and wife.

When they had lived together three years, they had born to them twin boys. After the sons had grown more than one year, when the mother was at home caring for them they would cry, but when their father was at home the children would not cry. It was this way six or seven years.

One day the father went out to do farm work, and only the mother was at home. The two sons were crying. Then the mother asked them, "What is the matter with you?" Then they said, "You cannot fly. When our father is at home, he has a white feather. Every day he wears that white feather on his head and he pretends to fly like a duck, and then we laugh at him." The mother then asked, "Where is this white feather?" They replied, "The white feather is upstairs hidden among the rafters." Then she went upstairs and took it down and put it on her head, and actually flew to the left and to the right. Then the children broke out laughing. She practiced flying, and when she could fly well she flew out of the front door and did not come back.

At night the father came back and could not find the mother. The father blamed the two boys and said that they must by some means or other find their mother, and if they did not he would kill them. They replied to their father, "We will go and hunt for her." They went just into an aged forest and picked up a crow feather. They thought it was their mother's feather, so they came back happily to see their father. They arrived at the home of a blacksmith. The blacksmith asked,

"What feather is that you have?" They replied, "This is our mother's feather for flying." Then the blacksmith stole their feather and burnt it, and they broke out crying, but the blacksmith was helpless and beat out a pair of fire tongs and a hammer and gave them to the boys. He said, "You take these and go, and no matter what you meet, grasp it with the tongs and beat it with the hammer. It will certainly be your mother."

They first met a green bird. Then they grasped the bird with the tongs and beat it with the hammer. Then the bird cried out, "Ji li, ji li, you two brothers must not grasp me. Quickly go ahead. Your mother passed by here not long ago." Then they ceased beating the bird and pursued their mother.

They met an angleworm and were about to grasp and beat it. The angleworm showed them where to go, and they went below the cliff. There they met a flock of swallows but the swallows said, "You must not bother us. Go quickly onto the mountain. There is a big pool of water. In the pool are nine spotted stones. You wantonly seize and beat them and say to the stones, 'We want our mother, we want our mother.' Then you will certainly see your mother."

They went up on the mountain and saw the pool and the stones. They both beat and called out. In a short time the water went aside, and their mother came out and led them into a house.

*The Heart of the Father-in-law Was Evil.
He Did Not Want the Mother to Return.
The Older Son Did Not Get a Tiger's
Daughter for a Wife. The Younger Son
Got a Monkey for a Wife (413)*

(This story is a sequel to the previous one.)

The wife's father came out and welcomed the two sons into the house to live. On the third day, in the morning, the two sons said to their grandfather (mother's father), "We are afraid that because we have been here a long time our father will worry. Today we want to take our mother back home." The grandfather said, "Do you want to go? Quickly pick the peaches in my garden, then you may go." Then they picked all the peaches.

The grandfather said, "It will not do. Do you want to go? Quickly put the peaches back on the tree for me and then you may go. If not, you cannot go at all." When they heard this, they could only cry. They wept a day and the mother secretly came down to them and said to them, "Quickly eat a bowl

of rice. Tomorrow I will put the peaches back for you."

Next morning the mother climbed up in the peach tree and fanned with her skirt, and in a short time the peaches were all back in place.

The grandfather then said, "You still must not be in a hurry about going. You two must still go and burn off a clearing for me (cut off a fire land). It must be very large so that I can sow one peck of small grain. You cannot go until it is planted."

They began and cut down trees several months before it was finished. One day they went and sowed one peck and two quarts of small grain. Just as they had finished the grandfather said, "Do you want to go? You must quickly pick this grain up, and as at first fill up one peck and two quarts of seed before you can go. Otherwise you cannot go."

The two boys thought, "This grain is so small. How can we pick it up?" And the two went about picking it up and crying as they worked. Then their mother said to them, "Do not cry. You can eat food and let me come and pick it up."

When the two had rested a short time the mother took her skirt and waved it and whistled, and a strong wind came, and in a short time grain was all heaped up in a pile. Alas, there was lacking a small handful to fill up the corner of one of the quart measures. It was because this had been eaten by a small bird that had flown here and eaten it. When they saw that the corner of the measure was not filled up, they wept. Then the mother reached her hand and caught the small bird, and took her brass hairpin and cut open the stomach of the bird and took out the grain, and then the quart measure was filled up.

The grandfather also said, "You two have ability, but I will still test your minds. Let me go and hide, and you come and find me. If you find me I will let you go. If you cannot find me, you cannot go." When he had finished speaking, the grandfather was not to be seen, and they did not know where he had gone.

Their mother secretly told them, "You go into the big flat. There is a white horse. You go, one on the left side and one on the right, and grasp him with your fingers (tickle him near the shoulders). When you grasp him you must say, 'u ji u jia gong, u ji u jia gong (near home grandfather).' Then he will certainly laugh."

Of course they went. They sought him for one day, and found the big white horse.

Then they went and did as their mother told them. Then the big white horse laughed, "He, he, he," and changed into a man.

Afterward the grandfather again changed into a sow. Their mother again told them what to do, and they again found him. After that the grandfather again said, "Now you two may go and hide and let me come and look for you. If I find you, you cannot go. If I cannot find you, then you can go."

Their mother secretly changed them into a pair of chopsticks and put them inside a bamboo tube. The grandfather hunted for a day, but did not find them. At night they broke out laughing, "Shi, shi, jia gong." He again said, "You are truly my grandchildren." He again said, "Tomorrow you may go and hide in the wood in my field (cleared by burning). I will set fire, and if I cannot burn you, then you can go. If you are burnt to death, you must not blame me."

Although they consented, they did not know how they could escape this calamity. Then they began to weep. Then their mother again said, "Do not cry. Today I will again take responsibility. You two only go and hide in the field."

Just as they had hidden, the grandfather set fire on all sides and burnt the clearing. Then their mother changed them into small fish (so they could hide in the mud). Then they bored down into the mud.

The fire burned along with the wind. It burned until night, when the mountain forest was all burnt up. The grandfather then said, "Are these two things still alive today?" Just as he had finished speaking the two boys said, "Grandfather, let us go." Then the grandfather was shocked and said, "So I have no way in which I can harm them (deceive them)."

Next day the grandfather told them to start home with their mother. Just as they were about to start the grandfather said, "Today when you reach the bank of the river with your mother, when you see water bubbles come, if you see black bubbles, dip them up. If you see white bubbles, do not dip them up." Their mother said, "Black bubbles are sky demons. White bubbles are gold and silver ornaments. Take care."

Then they went to the shore of the stream. They saw a big black bubble come floating on the water. The older brother did not believe his mother, and he reached out and grasped the black bubble. Unexpectedly, a big black man came out of the bubble, and he leaped out and at one grasp seized their mother and took her back home.

Then the white bubbles arrived. They did not care to dip them up, but again returned to their grandfather's place and said to their grandfather, "You are truly detestable. You have again brought our mother back home. After all, what do you want?" He replied, "The older brother can go and pick up that muddy water, and he will get a tiger's daughter for a wife. If the younger brother goes and picks up clear water, he will get a monkey's daughter for a wife. Today you two may go and seek a wife, and then I will release your mother to go with you."

That day the older brother went into the great forest. He called, "Tiger's daughter, tiger's daughter, I will come and choose you for my wife." But he was afraid of tigers, so he climbed up into a tree and hid. In a short time there came a woman from the big bend, seeking him. But he did not dare to speak. The woman sought for him awhile, then went away, and he did not get her for a wife.

The younger brother went to a cliff and chose a monkey's daughter and brought her back home. The younger first reached home, and the older brother had not arrived. When the younger brother arrived, he told his wife to go and bring water to drink. When she went to carry water (on her back), she met the older brother coming back. Then the older brother saw that she was a monkey woman, and was going to beat her. The monkey woman said, "If you beat me, I have my water dipper. I am not afraid of you." Then the older brother killed her with one blow of his fist.

When the older brother reached the house the younger brother asked him, "Did you see my monkey wife come to carry water?" He replied, "That thing was struck dead by me and was thrown into the edge of the pool." The younger brother said, "Mother has not come back with us. Father is not at home. If the monkeys come and require her life of us, what can we do?" The older brother said, "Tomorrow we will carry the monkey woman and throw her on the grasshopper cliff. Then you play false by going to the monkey cliff and calling. If the monkeys come out and ask 'What are you calling for?' you say, 'I have come to call my monkey wife, for she came back this morning to weave cloth. Has she come back to your home, or not?'"

When he went and called, the monkeys replied. Then the mother monkey said, "I have not seen my daughter come back." Then he said, "If she is not to be seen, I fear that

she has been killed by grasshoppers." Then he pretended to weep loudly. Then the monkeys went with him to the grasshopper cliff and saw the monkey woman dead there. Then the monkeys began to cry and roared loudly, "Such hated grasshoppers, we will destroy them all or we will not count as monkeys."

Next morning they brought together the monkeys of three bends and six ridges to make war with the grasshoppers. Because it was too early the sun had not yet come out, and the grasshoppers' wings were not yet strong. The grasshoppers entreated the monkeys saying, "You are good (Chinese) people. Please wait until dinner before you fight. Now we have embroidered clothing. Wait until noon when our grandmothers (on the mother's side) bring clothes for us to wear, then we will fight."

The monkeys of the three bends and six mountaintops each carried a short club. At noon, when the sun was just at the zenith, the grasshoppers of the hill flew out to fight. They flew and struck at the heads of the monkeys. Then the monkeys struck at the grasshoppers with the clubs, and struck their own heads. In a little while the monkeys had all killed themselves, and only one monkey was left, who was watching the mountain.

This lookout monkey (watch-mountain-monkey) then ran to Ye Seo and asked him about it. Ye Seo said to him, "These grasshoppers live on the reeds and grass. This morning you run and seize them with your hand, and they cannot fly, and you can exterminate them."

The monkey came back and did as he was advised. The grasshoppers on the pass were seized and eaten by him. Alas, he ate too much. That night when he came back his bowels were loose and he died, and then both kinds had perished. Only the two brothers were left. They made up this story to commemorate it.

Two Sons Were Recompensed by Their Mother (420)

In former times, on a flat, there was a Miao family. The father had died. There were only the mother and two sons. But their mother was blind. The older brother married a wife. The younger had not yet married, but he was very diligent in farming.

One day he made a clearing⁶⁶ and did

⁶⁶ Literally, cut down a fire field. The grass and trees are first cut down, and later they are

much farm work. Then he married a girl who belonged to a family at the edge of an old forest. After he had married this wife, the older brother sent the mother to live with the younger brother. Because the heart of the older brother was not good, he did not give any of the things in their home to the younger brother, but only sent the blind mother to live with him.

The younger brother was very poor. One month the mother became ill, and after she had gradually become well she wanted very much to eat chicken meat.

One day the younger son and his wife went to his wife's home. Her mother killed a chicken for them to eat. She pretended that she did not want to eat it, and picked up the chicken meat with her chopsticks and, putting it to one side, she wrapped it up and took it home for her mother-in-law to eat.

When she reached home it was dark and her mother was asleep. She therefore put the chicken meat in the cupboard and it was knocked off into the urinating vessel by the cat. Then the daughter-in-law chased the cat, and as she chased the cat she wept.

The mother asked her why she was crying. Then she told the mother-in-law about bringing back the chicken meat. The mother-in-law said, "Although the chicken meat has fallen into the vessel, you can wash it clean and give it to me to eat. I am not afraid, and I cannot get money to buy any."

The daughter-in-law, when she heard this, used a great deal of water and washed the meat. Then she cut it into pieces and gave it to her mother to eat. When she had eaten the mother-in-law said, "Although this chicken meat fell into the urine, after I have eaten it my sickness has improved. In the future you and your husband will get rich."

That night the son and wife went to bed and slept. Then their dead father came to them and revealed himself to them in a dream (did a dream for them). He said, "My small son, tomorrow you two can go to the foot of that cliff to carry silver." Both the husband and the wife had this dream.

Next morning they went below the cliff and looked. They actually saw a lot of white silver in a crevice on the cliff. Then they came back home and told their mother. The mother said, "This is yours. Quickly go and carry it back." Then they went and carried it home, and from this time they were rich.

Later their older brother and his wife came

burned. This is a common method in West China, and it is very destructive of the forests.

and saw that they were rich and asked them how they got rich. Then the younger brother told the older brother about the chicken meat falling into the urine and then being given to the mother to eat. Afterward the older brother and his wife took a hen and killed it and left it in urine several days. Then they carried their mother to their home. They then boiled that chicken and gave it to their mother to eat. The chicken stunk badly, and the mother would not eat it. Then the older brother washed his hands clean and tore the meat off, and urged his mother to eat it. Then they said to her, "Mother, you must help us get some silver." The mother said, "You need only to be industrious, and you will certainly get rich. How can I help you?" The mother also said, "I do not want your chicken meat. If you want to get rich, you need not kill a chicken for me to eat. I see that you are very poor. Why should you kill a chicken for me? From this day you must be good." They then realized that these words of their mother were good, and they escorted the mother back to the younger brother's home.

That night the older brother and his wife went to sleep. Then their dead father came and said to them in a dream, "My older son, if you and your wife want silver, tomorrow you may go and dig at the foot of the cliff."

Next morning they thought that they would get some silver. Each of them prepared a hoe and went to the foot of the cliff to dig. Dig as they pleased, they could not see any silver. They dug until dark, and the stones on the cliff loosened and rolled down and killed them both.

Afterward their mother heard about this and said, "My son, one cannot get silver by wantonly thinking. One only needs to be industrious, and he will actually get it. Why need you lose your life? It is too bad."

A Carpenter Who Was Efficient in Sorcery (423)

In former times there was a Miao who went everywhere to learn to be a carpenter. He was efficient at sorcery. One year he went and helped a family on the edge of the forest build a house.

The woman in that house treated him badly. Then the carpenter drew at the juncture of the eaves a picture of a man. He drew a man urinating in a vessel.

After the house was built, the people lived in it. Whoever slept in that house at night

would urinate in his bed. Afterward even the guests in that house would do so.

Still later they invited that carpenter to come back and gave him a fine meal to eat. Then the master of the house said to the carpenter, "I do not know why, but since this house was built our whole family urinates in bed at night. Please find a way to help us." The carpenter said, "Tomorrow I will come and help you."

Next day the carpenter went past their door. When they saw him, they called. The carpenter said, "I will not come," and he went away. After that the family did not urinate in bed at night.

A Superstition about Building Piggens (424)

When we hire a carpenter to build a pigpen, we must entertain him well. If not, it is to be feared that he will determine on something evil, and in the future when we raise pigs they will not do well.

When he has finished building it, he must sweep that pen and use a rooster and dish up a basin of rice and mix fine vegetables in the rice, and secure several men to act like a gang of pigs in the pigpen. They may lie down or sit down like a pig. After one has laid down for a while, he gets up and eats the food. While they are eating they must not talk, and must not put their hands on top of the pen. After they have finished eating, they must go together into a corner and there urinate and relieve the bowels. When the carpenter has finished sweeping, then they may go out of the pen.

A Girl Was Kind to Her Father Who Had Treated Her Badly (473)

Ho Tsu (a big jar) was a great, rich, and respected man. He helped Chinese manage affairs. At that time he had a daughter. She was 22 years old. Her father wanted to help her choose a good husband. There were people coming all the time who wanted to marry his daughter, but he would not give her in marriage.

Later the girl said to her father, "Father, haven't you heard others say, 'People on earth all come through the orders of heaven, not from people?'" When the father heard these words, he scolded that girl. Then the daughter quarreled with her father, and the father then got angry and got a poor man and took the daughter and gave her to the poor man in marriage. The daughter then went along with him.

They went, but could not find a house to live in. So they went and lived in a cave. The husband begged food to give to his wife.

They lived there several months. One day the woman saw three rocks used to set the kettle on (when cooking) which were very heavy. Then she used a curved knife and scraped those stones. All three stones were silver.

That night when her husband returned she said to her husband, "These pot holders are silver." Her husband said, "Is this silver? Then in the cave there is a great deal more." The woman said, "You may lead me to look at it."

The two of them went and looked, and actually the cave in the cliff was full of silver. Then they picked up the silver and came home. They took some of the silver and rented a piece of land to live on.

After a few years a son was born to them. They bought a place, and became rich.

At that time their father's old landlord died. Then the son of the landlord ceased renting the place to him. Every year food was not enough to eat, and his son died. Only the father was left, and he went to be a beggar.

One day the daughter was going to welcome a bride for her small son. She killed several cattle and several large pigs. Their father heard it said that a rich Miao family was having a feast, so he went to their home.

When the father arrived, the daughter could not recognize the father, and the father could not recognize the daughter. Then the daughter said, "Don't let that old beggar out there eat with the other beggars." At night the daughter went outside the house and called the old beggar to come inside the house. She gave him wine and meat. Then she asked him, and he weeping said to his daughter, "I thank you for entertaining me. I will go and find a place to sleep." Then the daughter said, "Old man, do you know the old man who wanted a good husband for his daughter, or not? Think again. Do you know whether you should act according to your own ideas or the decrees of heaven?" The old man said, "I do not know." Then the daughter called out, "My father, I am the one you gave to the beggar for a reward (punishment)."

When the daughter had finished saying this she called to a person to go and warm some water for him to bathe with. When he had bathed she gave him good clothes to wear. Then the daughter kept him to live with her all his life. Therefore they made up these words to pass the story on to future generations.

The Marriage of a Girl Who Was as Beautiful as a Flower (493)

There was a girl like a mustard flower who lived near the muddy-water creek. She could sew nine garments at one time with one needle. There was a man named Ndān (nTan) Giang. He lived in Ntžü Ni Di (Ti). He could play nine *liu shengs* with his mouth at one time. He wanted to go and choose the mustard-flower girl who lived on the muddy creek. Ndān Giang walked half the way and met some little boys who cared for the sheep of the father of the mustard-flower girl. He asked, "I want to go and get engaged to the mustard-flower girl at the muddy-water creek. How shall I go on that road, friends?" They said, "Do you want to go and get engaged to the mustard-flower girl at the muddy-water creek? Go back and make for us three bracelets and give them to us."

Ndān Giang went back and had them made, one for each of them. The little boy who cared for the sheep of the girl's father led them to the house. Then he got to see the mustard-flower girl. He said to her, "It is well." The father of the girl said to him, "You go back and buy a half-catty of beef and a half-jug of wine, and also bring them as a marriage present."

Then he went back home and prepared everything and took them with him to make the engagement. The guests of the father-in-law were very numerous. In all there were 300 tables of guests. They could not eat up the beef or drink up the wine he gave. They could not use them up. The engagement ceremony was carried out well.

Ndān Giang was a poor man. After the engagement was made he was unable to marry her. So he went to live with his father-in-law, and ate with his father-in-law. He was a very lazy man. Later his father-in-law did not like him, and would not give him food to eat. Then he had nothing to eat or wear. His wife also hated him. He said, "Now I have no way to manage. I will go anywhere to live in any house. There is a large stone slab on my father-in-law's land. I will go there and build a house to live in."

He saw that that stone was very long. So he went and borrowed the stonemason's iron bar and pried on the stone. When he had shoved it aside, he looked below it. Inside was everything. There was a big house, wine, meat, silver, gold, and clothing. There were a gold and a silver *liu sheng*. There was every kind of thing.

He came out and closed the door. He then went and bought the iron lever from the

Chinese stonemason. He wanted to buy it even if it cost a great deal of money. He bought the lever.

At this time the *hua t'an* (flowery altar) ceremony was to be performed in the sky. That day his mother-in-law and his wife dressed themselves very well and came in front of his door and said to him, "Let us go along to Ntzi Deo Ndo where there is a *hua t'an* ceremony, cousin." Ndán Giang replied, "In playing the *liu sheng*, my fingers are not harmonious. When beating the drum it is not harmonious with my road (path). I will not go."

His father-in-law's sons went ahead. Then he took the iron lever and shoved the stone aside and went in. He washed his face with warm water, and took a silver comb and combed his hair well. He put on silver clothing and wrapped the turban well around his head. He brought the water-buffalo horn and put sweet wine in it. He took the silver *liu sheng* in his hand. He hung the silver pipe on his side. Afterward he went up to the sky (where the ceremony was to be performed).

At this time mustard-flower girl said to her sister-in-law, "Today I see a pretty man. Tonight you must help me get (grasp) him."

Ndán Giang then took the water-buffalo horn and poured out some sweet wine and gave it to his parents-in-law. He also poured out some for his brothers and sisters-in-law to drink. Each person drank one cupful. Each person said, "It is very good." His wife also got a cupful and smilingly drank it.

Ndán Giang played the *liu sheng* three times. Mustard-flower girl said, "Very good." Ndán Giang again played three times on the *liu sheng* and went below. The mustard-flower girl said to her sister-in-law "Tomorrow you must help me seize him."

Next morning the two women guarded the door. Mustard-flower girl seized the corner of his garment and it slipped. The sister-in-law seized his pipe. Then the two women pursued him to the big stone. He sat as usual on the big rock.

His parents-in-law went past that place. He told them to come in, but they would not. His wife and sister-in-law came behind and said to Ndán Giang, "Do you still have such fine things?" He answered, "I have not." Then the sister-in-law brought out the tobacco pipe as evidence. He had nothing to say, but could only take the iron bar and pry the big stone aside and invite them all to go in and enjoy themselves. He brought hot water and washed his face well, and put

on his clothing. His parents-in-law lived there seven days and seven nights. Then his father-in-law went away.

Mustard-flower girl's sister-in-law then asked her, "Do you now want to go back?" She said, "I will not go now." Then she lived with her husband. They both lived there a long time. Then his wife said, "Let us go back home and get a little meat from my parents to eat." Her husband said, "If you want to eat meat you can go upstairs and bring some and boil it." Then his wife went and brought some and boiled it to eat.

His wife said, "Let us go home and get a little wine from my parents to drink." Her husband said, "If you want to drink wine you can go to the big jar and dip it out." His wife said, "Let us go back home and bring some clothing to wear." Her husband said, "My clothing in the chest of drawers upstairs is very plentiful." His wife said, "We have everything. Let us return home and live with my parents a few days and then come back." Her husband said, "All right." Then they prepared a big rice biscuit and took a silver buffalo horn and poured wine in it. They took it with them and then went to the homes of their parents-in-law. All drank and ate seven days and nights, and the husband and his wife came back together. Until they were very old they were very rich.

Ni Ma and San Jin, or The Road from the Earth to the Sky Was Severed (509)

Ni Ma lived above the sky and constantly came down and ate people. When he ate a person he also took a girl, Nts'ai Mi Je,⁶⁷ in his mouth, and took her up on the sky. Ni Ma saw that this girl was very good, so he did not eat her. This girl helped Ni Ma cook his food. San Jin followed them seeking Nts'ai Mi Je. Nts'ai Mi Je said to him, "What have you come to do? Ni Ma is fierce in eating people (eats many people). I will roast brass ornaments until they resound three times, and iron ornaments until they resound two times. If you can eat them all up, you can overcome him."

He ate with all his strength and ate them up. Then he went and got Ni Ma's sword and pulled it out (of its sheath). He then saw Ni Ma flying down toward the world like a big eagle. He took the sword and struck him, and Ni Ma fell down to the earth.

But he did not die yet. Three times in

⁶⁷ Said to mean girl small like a man.

succession he thought of climbing up to the sky. Then he said to the woman, "You have treated me, your husband San Jin, badly. Now I will shut you up. I, your husband, will now take two ropes and give one to you. I want one. I will take you up into the empty sky."

Ni Ma crawled up toward the sky for a half day. Then she pulled on the sky's road, and the sky's road broke in two. Therefore people of the present time cannot go up to the sky, and present people use that rope (or string or thread) to weave cloth. Nts'ai Mi Je is in the sky above every morning. When the day is dawning, the star that is seen is what Nts'ai Mi Je has woven (during the night).

When the two creatures were killed, the two men went and asked the children of the wild people, "Why did your parents eat people?" They replied, "My father has a mouth harp. If he should blow it in hades, the people in hades would get up. If he played it in this world, the people in this world would also arise." Then these two men took this mouth harp and played it in hades, and then the people in hades heard this dirty instrument like a fierce wind. When they played it in this world, every family had the stamina of fire. Therefore they went and played it throughout the world, and people gradually became more numerous. Now this mouth harp is still to be found.

The Cannibals Bo Glai and Je Glai Were Killed (510)

In a big flat there was a cave with flowers blooming in it. In it lived the family of Bo Glai and Je Glai, who constantly came out and ate people. Wherever he heard there were people, he went to eat them. He ate up all the people on this flat. There were left only two girls who stayed upstairs (from fear).

Two trappers came and asked the girls, "Why are you here?" They replied, "In our flat there are a pair of wild beings that eat people. They have eaten us all up. Only we two sisters are left." The trappers said to them, "How can we call them here?" The two girls said, "In the middle of the flat you call them, and they will come. You go away and come back tomorrow."

They had just gone away, and went behind the house of the cannibals and listened. They heard the smaller children of the cannibals say, "The cow kettle is hot." Their parent said to them, "The two men came with five

manloads of arrows. If black chickens' manure is rubbed on the arrows, they can shoot us dead."

When the two trappers heard this, they went away. The next day they brought the five loads of arrows and smeared the black chicken's manure on the arrows. Then they carried the arrows and shot and killed the two creatures that ate people.

The Great Demon King (513)

In very ancient times there was a husband and his wife who were very harmonious. Later the wife died, and her husband was truly much grieved about it.⁶⁸ Some person told him, "Your wife is now at Yung Ch'iao, Lu Hsien. You go there and look for her, and you will certainly get to see her."

He then went to that place and actually saw his wife. That day the demon king was not at home. When it became night the demon king came, and the demon king said to him, "Now your wife is already my wife. I tell you, there is something that in the future will bring you fame. On a certain street there is a prime minister. He has only one son. I have dug a little flesh out of his son's back. Now the prime minister says that whoever can heal his son will be given his daughter for a wife. I will now give you the flesh I dug out to take away. You go there and set up a court. You take a bowl of water and put it on the stand (or small table). Afterward you sprinkle some water on the body of the sick person, then you stick that flesh back on him, and he will recover."

He did this and healed the son of the prime minister. Then the prime minister gave his daughter to him in marriage, and he got a wife. The prime minister also gave him some land and houses. Then he had everything, and he did not think about his former wife.

When a Miao Travels until It Is Dark, He Must Certainly Sleep in a Chinese Open Stone Tomb, and He Need Not Be Afraid (550)

Formerly there was a Miao man who went to visit his distant relatives and came back home. It had already become dark, and he had not reached his house. He arrived in a large forest where there was no home. One man alone did not dare to travel farther. But there was a deep grave made of big stones. He went inside to sleep. He slept until

⁶⁸ The word includes grief, anger, and resentment.

midnight, and then had a dream. In his dream he saw a very large man outside who said to him, "Miao older brother, you are a good person. Tomorrow I request you to do some good things. In my left eye I have a thorn. I request you to take it out for me. If you will, I will give the hat on my head to you. You can then be an emperor."

He slept all night, and next morning arose and realized that last night's dream was strange. Then he looked and saw that the human skull in the grave had a wooden splinter sticking into the hollow of its left eye. Then he took a stone ax and cut the wooden splinter in two and pulled it out. Then he looked and saw an embroidered hat in the grave. This he put on his head and went home.

When he arrived home he saw that the people in his home were just eating breakfast. Then he called to them, but the people in his home could not see him. So he took his hat off, and then they could see him. Then he told the people in his home about the hat.

Next day he went into the village. When he wore the hat, people could not see him. Then he went and picked up the biscuits of the Chinese and ate them, but the people could not see him. He then took people's gold and silver, and still they could not see him.

Later he came home and talked over things with the people in his home. Then he put a sharp knife in his bosom and went to the palace and killed the emperor. He put on the emperor's clothes and became emperor.

That night he slept with the queen. The queen felt of his body, and it was not like that of the emperor. Then the empress knew that something was wrong. The Miao could only think of being an emperor, but did not understand an emperor's affairs. Later, when he had sat on the throne several years, he was dethroned by another. In this way he realized that it is not easy to be an emperor. He only knew that a stone tomb is a lucky place. Later he told this to the Miao people. He said, "If you travel until dark and cannot find a home, just find an ancient tomb and sleep inside, and you need not fear anything."

A Woman Gave Birth to Octuplets (604)

In ancient times there was a husband and his wife. The wife was unable to give birth to a son, and the husband scolded her every day. Daily she went to work beside the big road. On the one hand she worked, and on the other hand she wept.

One day the bachelor of arts Lo Yin went

past and asked her, "Why are you crying?" She replied, "I am unable to give birth to a son. My husband scolds me every day and I can hardly stand it, so I cry." Lo Yin the bachelor of arts said to her, "Today I will give you eight pills. You take them home and eat one pill each time."

She took the pills home and ate all the eight pills at once. Later, at the end of one year, she gave birth to eight sons at once. These eight sons would not grow, and she put them all on one bed. Her husband again scolded her saying, "When you are unable to give birth to a son, you cannot bear a single one. When you do give birth to sons, in one litter you give birth to many." She again went beside the road and wept.

One day the bachelor of arts Lo Yin again went past that place, and again he asked her why she was crying. She replied, "Formerly I did not have sons, and my husband scolded me. Now I have eight sons, and they will not grow. He again scolds me, so I am weeping." Lo Yin the bachelor of arts said, "This time you go back and name them. Name the oldest Ta I, Big First(-born), the second Er I, Second(-born), the third Shan T'ieh Hing, Third Iron Layers, the fourth Po P'i, Thin Skin, the fifth Lan (or Nan) Ze, Hard to Make Hot, the sixth Shen Hsien, Immortal, the seventh Ch'ang Chioh Kan, or Long Legs, and the eighth Lao Pa Tso T'ien Hsia, Old One Who Rules Over the World, and they will be able to grow large."

She returned home and changed their names thus, and in a short time that group of children grew up. Then they went and found food for their parents to eat, and their parents were no longer sad. But this news spread to Peking, and the emperor sent messengers to find them. Lu Shen Hsien first knew that the emperor was sending to arrest them. Then Shan T'ieh Hing went to visit those messengers. Then the emperor ordered men to beat him a whole day, but they did not strike him (for he had three layers of metal on his outside). After they had beaten him he still smiled. They were unable to hurt him by beating, so they released him.

A second time the emperor thought of coming and seizing them. Luh (No. 6) Shen Hsien first knew about this and said, "This time he will take us and skin us." Then they told Ssu (No. 4) Po P'i to go. But when they took off one layer of skin, he again grew a layer. Since they could not kill him, they released him.

Later the emperor came a third time to seize them. Then they sent the fifth one,

The emperor tried to burn him, but they could not burn him to death, so they released him.

Later, the fourth time, the emperor again sent people to arrest them, and seized Ch'ang Chioh Kan (Long Legs) and took him away. After they had taken him away they threw him in the ocean. Because his legs were long, the water did not drown him. The emperor released him, and he came home.

Later the eight brothers united and went and killed the emperor. Lao Pa then went and sat on the throne. Afterward the other seven were his military officials.

The Giant Who Rode the Mountains (630)

In ancient times there was a giant at Chien Wu. His name was The Giant Who Rides Mountains. He was fiercer than Ha Ta Wa. Afterward when he died he became a demon and frequently appeared.

One day he stepped at one stride from Turnip Mountain to Wang P'u Mountain. He also with one stride stepped from Wang P'u Mountain to Kuanteo Mountain. He repeatedly stepped around thus from mountain to mountain. When he was stepping thus, no matter who opposed him, he struck that person dead with one blow of his palm.

Ending a Drought (689)

Nobody could secure rain, and the drought was severe. Only Ye Gei Nang could secure rain (*je² gei³ na⁵*). She knelt in front of Ntzi and begged for rain. Ntzi said to her, "My rain seeds are all gone." The woman said, "If you have no rain, how can we mortals live? The fields and the ground are all dry. For three years there has been no rain and no wind." He replied, "I grant your request because of your prayer. I will do my best. You may go home and prepare vessels to hold the rain water."

He then ran and shook the wind, and rain fell. It turned into water and flowed into the low places, but the high places had no water. His wife got up the next morning (apparently the wife of Ntzi) and saw this, and thought out a plan. She ordered the people to secure a carpenter and make a water wheel, and told them how to make it, like the loom on which women make hemp string. The wheel was placed in the creeks, and when the creek water pushed against the wheel, the wheel moved and carried water to the higher fields.

When the owners of the fields saw it the next morning they said, "The fields already

have water." The wives of the field owners came and saw it and said gladly, "Now we can sow seeds, and the seeds will become rice plants, which can be planted, and they will yield much rice, and all can live well and be good people."

[Sung by Mrs. Wang Ch'eng Fu, daughter of T'ao Min Hsuen.]

The Tiger and the Toad (690)

Jin Dang and Jin Nang were two men whose families had intermarried. Once one went to visit the other in his home, and the other went to kill a chicken so as to give him a feast. The mother hen said, "I can lay eggs. You should not kill me." Therefore he went to kill a rooster and the rooster said, "I am efficient in crowing. You should not kill me." He therefore did not kill the rooster, and went to kill a goose. The goose said, "You should not kill me. When thieves come I cry out and awake you." He then went to kill a rabbit, and the rabbit said, "I only eat grass and do not eat your meat. You should not kill me."

The goose ran to the toad, and the toad asked, "Why do you run?" The goose replied, "My master wants to kill me." The toad asked, "Why does your master want to kill you?" The goose said, "The two intermarried families want to have a good time." The toad said, "Does he want to kill me?" The master said, "You will do."

The toad therefore fled and met a tiger. The tiger said, "Mr. Toad, why do you run?" The toad said, "Because the master wants to kill me." The tiger asked, "Does he want to kill me?" The man said, "You are truly fierce, so I want to kill you." The toad and the tiger then consulted. They said, "We will see which can run the fastest." (The slowest would be killed.)

The toad thought of a plan and bit the tail of the tiger. The tiger fled fast, and the toad held onto the tail of the tiger. The tiger switched his tail, and the toad was thrown in front. The tiger then cried, "Mr. Toad, here I am. How can you run so rapidly?" The toad said, "I leap quicker each time than you can jump." The tiger said, "Should I learn to run from you?" The toad said, "If you want to learn from me how to run, you should change your fierce character, and you will have learned from me." The man, seeing the good trend, did not kill either of them.

[Sung by Mr. Yang Han Ch'in, of Wang Wu Chai, over 30 years of age.]

*Learning to Understand and to Record Time
(696)*

Heaven is deaf, the earth cannot talk. We cannot find out the times.

Ntži ordered a man to look at the earth. There was nothing at all there. He saw only the old king Pan Ku setting traps on the mountains to catch wild animals. Pan Ku ran and saw the messengers of Ntži.

Pan Ku asked, "Do you understand the times (periods or dates)?" The messenger replied, "I do not know. I only know that we pour out the water for the emperor. If you want to find out the times, you can look at the moon in the heavens. In the moon is a solo tree. The solo tree has one branch that reaches to the left, one to the right, one toward heaven, one toward the earth. When the moon is round, it is the fifteenth. When it is smallest, it is the first of the month. Cool weather comes in the spring, hot weather in summer, the falling of leaves in autumn, and the coldest weather in winter. From these things you can distinguish (understand and record) time."

[Sung by Mrs. Wang Ch'eng Fu, daughter of Mr. T'ao Min Hsuen.]

The Toad and the Sky Bird Measure the Sky (699)

Constantly traveling all over the world moves one's mind. He traveled to the road of Go Gai. Speaking of the earth, he traveled all over the sky. He traveled to the dwelling place of Gai Long. Go Gai lived at Horse-foot-track. Gai Long also lived at Cow-foot-track. They both slept until midnight and remembered that they should get up and measure the sky. After they had measured the sky, Go Gai asked Gai Long, "When you measured the sky, how large was it?" Gai Long answered, "Before the dawn I started from the place which was still dark, and at one stretch of my wing I arrived at the edge of the sky, where the sun sister was. I did not reach her breast, and my wings had no more strength, so I rested in the place where the water of the big river stops. I rested a little while, and I again flew once, and flew to the midst of the big plain. I measured the sky, and the sky has no breast, no feet, and no hands. All around the four sides is water, which caused me to have no place to rest. I looked around and it was nearly dark, so I had to fly with (the length of) my two wings before I arrived home without stopping. After two days I will go and measure the

sky again, and maybe I can finish measuring it."

Go Gai said, "I started at the Horse-foot-print, and with one jump I leaped to the middle of the great flat, and then from the big flat at one leap I jumped to the center of the big creek, and again with one leap jumped onto the great cliff. I stood on the cliff and looked. That sky was very wide. I thought of jumping again, but was afraid that if I leaped down from the cliff I would not be able to jump back again, therefore I returned home."

The two of them returned to the same place and talked the matter over again. They intended to go again and measure (the sky).

One day Gai Long determined that he would start from the place where the sun sister slept. He flew for seven days and seven nights and arrived at the end of the sky, but he could not find the face of the sky, and he then came back again. Go Gai leaped for three days and three nights, and became tired. They both returned, and each spoke. Gai Long said, "The sky was entirely measured by me, but it has no ears, eyes, or face. There is just a big plain. I say, the plain (flat) is just like a person's breast." Go Gai said, "I leaped for three days and three nights, and I did not leap as far as the edge of the sky. I think it would be hard for me in my whole life to measure the whole sky."

*When Lighting a Lamp on a Dark Night,
It Should Not Be Placed up High (715)*

Formerly there was an old Miao. He claimed that he was a prophet. He also said, "Don't you people know about ancient things? I will tell you." He said, "When you light a fire at night, you must not lift it up high. This is because in ancient times Dao Lai Dai came to get the fire seed. That day when he lighted the fire, the wild people and the wild animals on the mountains all fled away. When he lighted a fire (or torch?) at night, and the demons saw the light of the fire, the demons were frightened still more. The demons thought that the sun was again coming out during the night."

The groups of demons came to entice him, but he built the fire on the ground, and his shadow stretching from the middle of the light of the fire was several tens of feet high. When the demons came where he was, they saw that there was a giant there, standing up as high as the sky. The demons were all afraid, and did not dare to come near him.

That old man said, "In ancient times Dao

Lai Dai was thus able to frighten away the demons. Now at night when walking alone you need only to have a torch, and then you have company. But when you light a fire (torch) you should not lift it up high. If you lift it up high, a person's shadow will certainly be small, and the demons and wild animals can easily come and hurt people. If you do not lift it up high, your shadow will certainly be very high, and the demons and wild animals will all be afraid." From these sentences of his, which have been handed down, to this day when walking at night and lighting a light it is always like this, and you need not be afraid of demons and wild animals.

A Strange Young Thief (716)

There was a Miao family whose parents had both died and left a small son. This small son lived with his maternal uncle, but his uncle treated him badly. He gave him no clothes to wear. Every day the nephew went to the home of a leather worker. He noticed that the awl of the leather worker was good looking, and he thought of stealing it away, but he realized that if he stole it he had no place to hide it. He was afraid that people would see it, which would be bad.

He thought for awhile, then he hid the awl in the hollow of his knee, and pretending that he was lame he limped along and leaped out of the door. Afterward he played with

the awl and it became known to his uncle, and his uncle drove him out of the door, after which his reputation became known to others.

One day there were several robbers who were going to go and rob people, and they induced him to join them.

One night they went to the home of a rich man. They used ropes and let the boy down to look for things. They said to him, "When you have found the things, first send the things up on the rope, and afterward we will pull you up." But he understood their psychology, and he said nothing.

When he went down, he felt of a leather box. There was gold and silver in the box. He got into the box and stretched out his hand and shook the box, and they pulled the box up and carried it off on their backs.

They traveled until daybreak and then they said, "Tonight that boy thief certainly suffered." In the box he laughed loudly and said, "I am very peaceful." They all laughed together and opened the box and looked, and saw him there in a heap of gold and silver. When they saw that he was so clever, they shared some of the gold and silver with him. Thus he got a great deal of gold and silver.

When he grew up he realized that it was not good to be a thief, and composed this song to show that he was capable of being one. From this story one should take warning not to steal.



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APPENDIX

I. NOTES ON THE CONNECTIONS OF THE SONGS AND STORIES OF THE CH'UAN MIAO WITH CHINESE FOLKTALES

BY WOLFRAM EBERHARD¹

The page numbers indicate the pages in this book on which the stories referred to may be found, and the numbers following are the numbers of the songs, stories, and folktales as used in this book, and also in the unclassified list in the author's collection.

Page	No.	
11	293	In China, the sun is regarded as male, the moon as female (see <i>Tun-huang to-so</i> , <i>Yen-tse fu</i>); in South Chinese and native folklore the sun is female. (W. Eberhard, Typen chinesischer Volksmärchen, Nos. 67 and 68.)
11	314	Chinese early mythology also mentions "the ropes of heaven," but details are not known. (Cf. <i>Huai-nan-tse</i> , <i>T'ien-wen-hsün</i> ; Chang Heng, <i>Hsi-ching-fu</i> .)
12	349	"Kirin" corresponds to the Chinese mythological animal, the "Ch'i-lin." (Cf. J. J. M. de Groot, Religious System of the Chinese, vol. 2, p. 822ff.)
14	208	Middle part is related to type No. 7 of the Typen chinesischer Volksmärchen; tales about a former connection between heaven and earth are common in South China and Indo-China. (Cf. A. Kühn, Berichte über den Weltanfang bei den Indochinesen, Leipzig, 1935.)
16	551	There are very few tales about cats in China. The cat seems to have been introduced into China via India. (E. Erkes, in <i>T'oung Pao</i> , vol. 37, p. 192.)
17	350	A similar story occurs as an episode in the Chinese novel, <i>Hsi-yo-chi</i> (The Journey to the West).
17	441	Similar stories about stones are typical for South China. (Cf. W. Eberhard, Lokalkulturen im alten China, vol. 1, p. 374f., and vol. 2, p. 183, Peking, 1942.)
20	4	Cf. the "Wu-man" (i.e., "black barbarians") of Chinese tradition. (W. Eberhard, Kultur und Siedlung der Randvölker Chinas, p. 364, Leiden, 1942.)
21	40	Similar "sociological theories" are well known from China. (Cf. <i>Mé Ti</i> , ch. 11, Forke transl., pp. 214-217, and ch. 12, Forke, p. 219.)
24	58	The Chinese also have a ceremony of "Eating New Grain." (See <i>Chung-hua ch'üan-kuo feng-su-chih</i> , pt. 2, ch. 5, pp. 27 and 30; ch. 6, p. 13; ch. 8, p. 18.)
25	118	On the history of coal in China, see K. A. Wittfogel, History of Chinese Society, Liao, p. 155, note, Philadelphia, 1949.
27	752	Cf. W. Eberhard, "Einige Stammessagen nichtchinesischer Stamme in den Han-Annalen," in Zeitschr. f. Ethnol., vol. 63, p. 48.
28	681	Refers clearly to popular Chinese history books.

¹ According to his Motif-Index in Typen chinesischer Volksmärchen. (See bibliography, Eberhard, 1937a.)

- | Page | No. | |
|------|--------------------|--|
| 32 | 683 | Cf. type No. 73 of the Chinese tales. (This and the following notes of this type always refer to Eberhard's Typen chinesischer Volksmärchen, hereinafter shortened to "Typen.") |
| 37 | 717 and following. | Compare with L. Vanicelli, <i>La Religione dei Lolo</i> , Milano, 1944, where related ceremonies of the Lolo tribes are described. |
| 82 | 524 | The introduction reflects popular Chinese history. The Li Lao Chün is the philosopher Lao-tse; in the popular novel <i>Hsi-yo-chi</i> he is mentioned in connection with bellows. |
| 83 | 487 | On the custom of "washing the bones," see W. Eberhard, <i>Kultur und Siedlung</i> , p. 359; <i>Chung-hua ch'üan-kuo feng-su-chih</i> , pt. 1, ch. 6, p. 23; <i>Ming-chai hsiao shih</i> , ch. 1, p. 7b (for Kiangsi Province, 1767). |
| 94 | 321 | Similar contests are very common among Near Eastern minstrels; they seem to have existed in China, too. In this connection compare the different opinions on Ch'ü Yüan's <i>T'ien-wen</i> as reviewed by H. Wilhelm, <i>Bemerkungen zur T'ien-wen-Frage</i> , in <i>Monumenta Serica</i> , vol. 10, pp. 427-432, 1945. |
| 98 | 337 | On love songs in China, cf. W. Eberhard in <i>Anthropos</i> , vol. 48, pp. 1025-1026, 1953; in general, cf. E. Loeb in <i>Anthropos</i> , vol. 45, pp. 821-851, 1950. |
| 102 | 9 | "Money societies" are quite common in China and Indo-China. (See R. Tawney, <i>Agrarian China</i> , pp. 204-207, New York, 1952; D. H. Kulp, <i>Country Life in South China</i> , vol. 1, p. 189, New York, 1925; A. Smith, <i>Village Life in China</i> , p. 153, New York, 1899; Ngyuen van Vinh, <i>Savings and mutual lending societies</i> , Yale Univ., South-East Asia Stud., Transl. Ser. No. 2, 1949.) |
| 127 | 194 | Hsiung is a clan name which is typical for South-Central China; it is later known as a famous gentry family. (<i>Tun-huang tsa-lu</i> , hsia 154a; Bull. Acad. Sinica, vol. 7, pp. 481 and 487.) |
| 128 | 243 | The first part of this tale resembles a famous Near Eastern motif. (W. Eberhard and P. N. Boratav, <i>Typen türkischer Volksmärchen</i> , No. 77, Mainz, 1953.) |
| 129 | 299 | Influenced by the last chapters of the novel <i>Hsi-yo-chi</i> . |
| 131 | 459 | On the origin of guns and cannons in China, cf. G. Sarton in <i>Isis</i> , vol. 35, p. 177, 1944; L. C. Goodrich, ibid., vol. 35, p. 211, 1944; vol. 36, pp. 114-123, 250-251, 1946; and vol. 39, p. 63, 1948. See also <i>Isis</i> , vol. 37, pp. 160-178, 1947, and Li Ch'iao-p'ing, <i>The Chemical Arts of Old China</i> , pp. 114-115, New York, 1948. In general, K. Huuri in <i>Studia Orientalia</i> , vol. 9, No. 3, 1941. Important also is Lu Mao-tê in <i>Sinica</i> , Nos. 1-2, 1938. The famous Chinese philosopher Wang Yang-ming was the first Chinese general to attack native tribes with Western fire weapons (<i>Wang Yang-ming ch'üan-chi</i> , 2, p. 251, and 3, ch. 24, p. 639). He had known of these weapons since 1519. |
| 133 | 109 | Related to joke No. 1, subtype 7, of "Typen." |
| 134 | 268 | On Chinese fox stories in general, see W. Eberhard, <i>Die chinesische Novelle des 17.-19. Jahrhunderts</i> , p. 95f., Ascona, 1948. |
| 135 | 270 and following: | Chinese short stories bring many similar stories. For a general discussion, see W. Eberhard, <i>Die chinesische Novelle</i> . |
| 140 | 80 | See "Typen," No. 195. |

Page	No.	
145	548	On the belief that demons can take off their heads, see W. Eberhard, <i>Lokalkulturen</i> , vol. 2, p. 478. The motif of the man who lost his head and still continued to live until a woman told him he would have to die (p. 36, No. 628) is related. A parallel to this text is reported in the <i>T'ai-p'ing kuang-chi</i> , vol. 15, ch. 191, p. 12b.
147	503	Cf. J. J. M. de Groot, <i>Religious System</i> , vol. 5, p. 714ff., for Chinese parallels.
152	11	On the high rate of suicide among tribes during the period of transition from their old system of free love to the Chinese marriage system, cf. Bull. École Franç. d'Extrême-Orient, 1939, p. 2.
157	305	Cf. W. Eberhard, <i>Lokalkulturen</i> , vol. 2, p. 478. Dogs' blood as a magic medicine is known in China (J. J. M. de Groot, loc. cit., vol. 6, p. 1008).
166	240	The concept of another world under the earth is known to Chinese, too. This world is either permanently foggy or dark (<i>Fa-yüan chu-lin</i> , ch. 382; <i>T'ai-p'ing kuang-chi</i> , vol. 31, ch. 386, p. 28b, and vol. 30, ch. 379, p. 44b), or day and night are interchanged (ibid., vol. 30, ch. 379, p. 42b, and vol. 24, ch. 298, p. 22b).
166	257	Cf. "Typen," No. 40.
168	274	The motif of the value of salt occurs in China ("Typen," No. 73).
172	69	Cf. "Typen," No. 67.
179	18	Cf. "Typen," No. 47. See also <i>Frontier Affairs</i> , vol. 4, Nos. 2/3, pp. 21-22, Ch'eng-tu, 1945, for a text from the Chung-chia tribe in Kui-chou; <i>Nanking Journ.</i> , vol. 8, Nos. 1/2, pp. 11-13, for a Yao tale; <i>Journ. West China Border Res. Soc.</i> , vol. 7, Ch'eng-tu, 1935, for a Moso tale.
179	19	Cf. "Typen," No. 48.
180	664	Cf. "Typen," No. 47, subtype 1.
180	123	Cf. "Typen," No. 43.
181	147	Cf. "Typen," No. 174. The toad is a sacred animal in South China, connected with the moon. (Cf. W. Eberhard, <i>Lokalkulturen</i> , vol. 2, p. 71f.)
182	605	The beginning of this tale seems related to "Typen," No. 43, the rest to "Typen," No. 195.
183	43	Cf. "Typen," No. 16.
183	263	Cf. "Typen," No. 17.
184	267	Cf. "Typen," No. 17.
184	705	Cf. "Typen," No. 17, a third variant. (Cf. W. Eberhard, <i>Volksmärchen aus Südost-China</i> , pp. 37-38, Helsinki, 1941.)
185	417	Cf. "Typen," No. 24.
185	46	Cf. W. Eberhard, <i>Lokalkulturen</i> , vol. 2, p. 478; J. J. M. de Groot, <i>Religious System</i> , vol. 4, p. 163f.; vol. 5, p. 544f.; <i>T'ai-p'ing yü-lan</i> , 892, p. 1b; 888, p. 2a; <i>T'ai-p'ing kuang-chi</i> , vol. 23, ch. 284, p. 192; vol. 24, ch. 296, p. 14a; <i>Sou-shen-chi</i> , 12, p. 2b; <i>I-chien-chih</i> , 8, p. 3a; <i>Chin-hu ch'i-mo</i> , 5, p. 6a; H. Bernatzik, <i>Akha und Meao</i> , vol. 1, p. 161, 1947; C. P. Fitzgerald, <i>The Tower of the Five Glories</i> , p. 142, London, 1941; etc.
189	472	Cf. "Typen," No. 11.
197	66	The motif of the person covered for 49 or for 7 days, after which time he is supposed to be changed, is typical for South Chinese natives and occurs in "Typen," No. 41.

Page	No.	
203	306	Cf. "Typen," No. 10.
203	104	Cf. "Typen," No. 119.
204	75	Cf. "Typen," No. 26.
205	136	Cf. "Typen," No. 26.
206	393	Cf. "Typen," joke No. 1, subtype 1.
207	149	Cf. "Typen," No. 176.
208	151	Cf. "Typen," No. 28.
209	85	Beginning is similar to "Typen," No. 36. On the specific meaning of leprosy in this type of tale, see W. Eberhard, <i>Volksmärchen aus Südost-China</i> , pp. 215-216, Helsinki, 1941; <i>Lokalkulturen</i> , vol. 2, p. 117f.; H. Matignon, <i>La Chine herméétique</i> , p. 77; H. Lamson, <i>Social Pathology in China</i> , p. 309, Shanghai, 1935; P. Pelliot, <i>Mémoire sur les coutumes de Cambodge</i> , p. 17, Paris, 1951; <i>Toyo Bunko Memoirs</i> , No. 7, pp. 116, 126-128; <i>T'un-k'u lan-yen</i> , pp. 89, 133-134.
210	15	Cf. "Typen," Nos. 106-108. The eight beggars seem to be the Pa-hsien (Eight Immortals) of Chinese mythology.
211	97	The first part seems related to "Typen," No. 39; the end is influenced by the Chinese novel <i>Hsi-yo-chi</i> (<i>The Journey to the West</i>).
212	32	This tale has its closest parallels in the Near East (W. Eberhard and P. N. Boratav, <i>Typen türkischer Volksmärchen</i> , No. 377).
213	31	May be compared with "Typen," No. 147, and W. Eberhard, <i>Volksmärchen aus Südost-China</i> , pp. 171-178.
214	142	Cf. "Typen," No. 172. The rest of the tale has Indian and Near Eastern parallels (W. Eberhard and P. N. Boratav, loc. cit., p. 335).
215	86	Cf. "Typen," No. 114. About the magic qualities of peach wood, cf. W. Eberhard, <i>Lokalkulturen</i> , vol. 2, p. 455.
216	400	The first part is related to "Typen," No. 27.
219	405	Cf. "Typen," No. 172. The rest of the tale has its closest parallels in the Near East. (Cf. W. Eberhard and P. N. Boratav, loc. cit., pp. 198-199.)
220	223	Some relation to "Typen," No. 95, seems to exist.
223	399	Cf. "Typen," No. 71.
223	203	Cf. "Typen," No. 3.
224	602	Cf. "Typen," joke No. 1, subtype 7.
224	13	Cf. "Typen," No. 158.
224	205	Cf. "Typen," joke No. 1, subtype 10.
226	244	Cf. "Typen," No. 35.
227	474	Cf. "Typen," No. 35.
228	502	Cf. "Typen," No. 18. The last motif has Near Eastern parallels (cf. W. Eberhard and P. N. Boratav, loc. cit., p. 69).
230	88	Cf. "Typen," joke No. 28, subtype 2.
231	112	Cf. "Typen," joke No. 28, subtype 2.
233	395	Cf. "Typen," No. 125.
237	26	Cf. "Typen," No. 125, and W. Eberhard, <i>Studies of Near Eastern and Chinese folk-tales</i> , in <i>Sinologica</i> , vol. 1, pp. 144-151, 1947.
238	27	Cf. "Typen," No. 28.
242	148	Cf. "Typen," No. 175.
242	157	For the end of this table, see "Typen," No. 195.

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244	297	Cf. "Typen," No. 26.
245	308	Cf. "Typen," No. 35.
248	397	Cf. "Typen," No. 125.
249	443	Cf. "Typen," No. 195. The end is related to "Typen," No. 34.
250	494	Cf. "Typen," No. 195 and No. 34.
252	508	Cf. "Typen," No. 35.
254	635	Perhaps some connection with "Typen," No. 192. (See p. 245, No. 322.)
259	328	The introduction can be compared with "Typen," joke No. 1, subtype 5. Then follows "Typen," No. 190 and perhaps No. 191.
260	392	Cf. "Typen," joke No. 1, subtype 1.
260	130	On Lo Yin, see "Typen," No. 161; W. Eberhard, <i>Volksmärchen aus Südost-China</i> , p. 185f. His actual biography is in <i>Chiu-Wu-tai-shih</i> , ch. 14, p. 4216b, ch. 24, p. 4224c, ch. 60, p. 4277b, ch. 133, p. 4369b. Chinese folklore tells of dwarfs in South China from early times. (See <i>Lieh-tse</i> , 5, 3, transl. R. Wilhelm, p. 50; <i>Po-shih Ch'ang-ch'ing chi</i> , 3, Shanghai ed., p. 20a; <i>I-chien-chih</i> , 13, p. 6b; <i>Ling-wai tai-ta</i> , 10, p. 4a; <i>T'ang-shu</i> , 194; Bull. Chin. Stud., vol. 4a, p. 220.) On the Pai-jen tribe, cf. W. Eberhard, <i>Randvölker</i> , p. 313ff.
263	20	Cf. "Typen," No. 108.
265	74	Cf. "Typen," No. 67. The motif of the rooster has its closest parallels in Japan (see F. K. Numazawa, <i>Die Weltanfänge in der japanischen Mythologie</i> , Freiburg, 1946), but cf. W. Eberhard, <i>Lokalkulturen</i> , vol. 2, pp. 454-456.
266	76	Cf. "Typen," No. 32, then No. 31. See also W. Eberhard, <i>The girl that became a bird</i> , in <i>Semitic and Oriental Studies</i> , Univ. California Publ. in Semitic Philology, vol. 11, p. 79ff., 1951.
269	87	Cf. "Typen," No. 11.
271	107	Cf. "Typen," No. 190.
273	129	Cf. "Typen," No. 173.
273	137	Cf. "Typen," No. 14.
275	154	Cf. "Typen," joke No. 13, III, subtype 10.
275	178	Cf. "Typen," No. 103. Probably directly influenced by the famous essay of T'ao Yüan-ming.
276	184	Some relation with "Typen," No. 117, is possible.
276	206	Cf. "Typen," joke No. 1, subtype 10.
276	332	Cf. "Typen," No. 11.
277	394	Cf. "Typen," No. 28.
278	412	Cf. "Typen," No. 34.
282	423	Cf. "Typen," No. 100.
282	424	Cf. "Typen," No. 100, and W. Eberhard, <i>Chinesischer Bauzauber</i> , in <i>Zeitschr. f. Ethnol.</i> , vol. 71, pp. 87-99, 1936.
282	473	Cf. "Typen," No. 193.
285	550	Cf. "Typen," No. 64.
286	604	Cf. "Typen," No. 208.
287	690	Cf. "Typen," No. 7. The rest has close parallels in the Near East (cf. W. Eberhard and P. N. Boratav, loc. cit., p. 29).
289	716	Cf. "Typen," joke No. 22.

It may be stated that those Ch'uan Miao texts which are folktales belong to the Far Eastern tale area and more specifically to the Chinese subarea. But all of them are strongly influenced by Miao social and cultural institutions. In a number of cases, it is difficult to decide whether a Miao tale is related to a similar Chinese tale at all.

The stories of the Miao seem to be strongly influenced by Chinese short stories. Owing to the specific character of these short stories (cf. W. Eberhard, *Die chinesische Novelle*, pp. 116-119) comparisons are difficult. The Miao material would certainly deserve an analysis in this direction.

Many cultural traits of the Miao, even details of their ceremonial calendar, show Chinese influences. Here, too, an analysis would bring interesting results.

II. MOTIF-INDEX OF GRAHAM'S FOLKTALES OF THE CH'UAN MIAO, ARRANGED BY STITH THOMPSON²

Letters and numbers on the left refer to the classification of the motifs in Stith Thompson's Motif-Index. Numbers on the right refer to folktales in Graham's collection, and page numbers are those in this book on which the folktales and the particular motifs mentioned may be found. *L*, left column; *R*, right column.

A. MYTHOLOGICAL MOTIFS

A200-A299. GODS OF THE UPPER WORLD

A211. God of heaven. No. 61, p. 218*L*

A400-A499. GODS OF THE EARTH

A400. *God of earth*. No. 148, p. 242.

A410. *Local god*. No. 405, p. 219*R*.

A430. *God of vegetation*. No. 61, pp. 217-218*L*.

A700-A799. THE HEAVENS

A701. Creation of the sky. No. 36, pp. 221*R*-222; No. 69, p. 172*L*.

A702. Nature of the sky. No. 699, p. 288*R*.

A702.6. Sky measured by bird. No. 699, p. 288*L*.

A720. *Nature and condition of the sun*.

A721.0.2. Sun kept in corral. No. 69, p. 172*L*.

A739.1. Sun at the edge of the sky. No. 699, p. 288*L*.

A750. *Condition and nature of the moon*.

A751.6.1. Solo tree on moon was once a toad on earth. No. 123, p. 181*R*.

A751.12. Toad turns into solo tree and is seen on moon. No. 123, p. 181*R*.

A754. Moon kept in box. No. 69, p. 172.

A760. *Creation of the stars*.

A762.2. Star-woman takes mortal man as husband. No. 443, p. 249*L*.

A770. *Origin of particular stars*.

A771. Origin of Great Bear (*Ursa Major*). No. 494, p. 252*L*.

A780. *The Planets*.

A781.1. Origin of morning star. No. 509, p. 285*L*.

² Classified in accordance with his Motif-Index of Folk-Literature (See bibliography, Thompson, 1932-1936; also his Indiana University Studies.)

A800-A899. THE EARTH

A800. *Creation of the earth.* No. 69, p. 172L.

A900-A999. TOPOGRAPHICAL FEATURES OF THE EARTH

A950. *Origin of the land.* No. 36, p. 222L.

A960. *Origin of mountains.* No. 662, p. 177.

A1000-A1099. WORLD CALAMITIES

A1000. *World catastrophe.*

A1006.2. New race from incest after world calamity. No. 19, pp. 179-180; No. 19, p. 10, No. 664, p. 180L.

A1010. *Deluge.* No. 18, p. 179; No. 662, p. 176; No. 664, p. 180.

A1020. *Escape from deluge.*

A1021.0.1. Escape from deluge in wooden cask (drum). No. 18, p. 179; No. 664, p. 180L.

A1090. *World calamities: miscellaneous motifs.*

A1099.2. Calamity: great crack in the earth and a drought. No. 668, pp. 257-258.

A1100-A1199. ESTABLISHMENT OF NATURAL ORDER

A1130. *Establishment of present order: weather phenomena.*

A1131.0.1. Regulation of rains. No. 662, pp. 178-179.

A1180. *Establishment of present order—miscellaneous motifs.*

A1191. All things receive names. No. 19, p. 179R.

A1200-A1699. CREATION AND ORDERING OF HUMAN LIFE

A1200-A1299. CREATION OF MAN

A1220. *Creation of man through evolution.*

A1224.5. Men are monkeys who have lost their tails. No. 400, p. 216R.

A1224.6 Descent of men from monkeys. No. 105, p. 204R.

A1230. *Emergence or descent of first man to earth.*

A1234.4. Earth gives birth to woman. No. 105, p. 204R.

A1260. *Mankind made from miscellaneous materials.*

A1263.5. Man created from animal horns that bloomed and bore him as fruit. No. 105, p. 204R.

A1300-A1399. ORDERING OF HUMAN LIFE

A1310. *Arrangement of man's bodily attributes.*

A1313.3. Misplaced genitalia. No. 19, p. 179R.

A1330. *Beginnings of trouble for man.*

A1335. Origin of death. No. 399, p. 223R.

A1350. *Origin of sex functions.*

A1352.2. Viewing sexual aspect of all life causes humans to realize purpose of sex for themselves. No. 105, p. 204R.

A1400-A1499. ACQUISITION OF CULTURE

- A1420. *Acquisition of food supply.*
A1428. Acquisition of wine. No. 61, p. 218*R*.
A1430. *Acquisition of other necessities.*
A1439.1.1. Origin of bows and arrows. No. 86, p. 216*L*.
A1440. *Acquisition of crafts.*
A1441. Acquisition of agriculture. No. 61, p. 218*L*.
A1441.3. Origin of water wheel and rice growing. No. 689, p. 287*L*.
A1480. *Acquisition of mental and moral characteristics.*
A1492. How people learned about calculating time and the seasons. No. 696, p. 288*L*.

A1500-A1599. ORIGIN OF CUSTOMS

- A1550. *Origin of customs of courtship and marriage.*
A1555. Origin of marriage. No. 36, p. 221.
A1555.3. Why umbrellas are used to welcome bride to new home. No. 45, pp. 218-219.
A1559.1. Why wine is used in courtship and marriage ceremonies. No. 61, p. 218*R*.

A1700-A2199. CREATION OF ANIMAL LIFE

A1700-A1799. CREATION OF ANIMAL LIFE—GENERAL

- A1710. *Creation of animals through transformation.* No. 104, pp. 203-204.

A1800-A1899. CREATION OF MAMMALS

- A1860. *Creation of primata.*
A1861. Creation of monkey. No. 104, pp. 203-204.

A1900-A1999. CREATION OF BIRDS

- A1950. *Creation of caraciiformes.*
A1951. Creation of the kingfisher. No. 244, p. 227*R*.

A2200-A2599. ANIMAL CHARACTERISTICS

A2200-A2299. VARIOUS CAUSES OF ANIMAL CHARACTERISTICS

- A2210. *Animal characteristics: change in ancient animal.*
A2218. Animal characteristics from burning or singeing. No. 207, p. 223*L*.
A2250. *Animal characteristics: result of contest.*

A2300-A2399. CAUSES OF ANIMAL CHARACTERISTICS: BODY

- A2330. *Origin of animal characteristics: face.*
A2345.7. Why cow has no upper teeth. No. 3, 233*R*; No. 46, p. 185*R*.

A2400-A2499. CAUSES OF ANIMAL CHARACTERISTICS: APPEARANCE AND HABITS

- A2410. *Animal characteristics: color and smell.*
A2411.1.3.1. Why weasel is part black. No. 264, p. 223.
A2413.3. Stripes of squirrel. No. 48, p. 203*L*.
A2413.4. Stripes of tiger. No. 207, p. 223*L*.

A2430. *Animal characteristics: dwelling and food.*

A2435.3.15. Why wildcats come and eat chickens. No. 400, pp. 216-217.

A2435.6.6. Food of hawks. No. 211, p. 219.

A2470. *Animal's habitual bodily movements.*

A2472.1. Why cows ruminate. No. 139, p. 274.

A2700-A2799. PLANT CHARACTERISTICS

A2750-A2799. ORIGIN OF VARIOUS PLANT CHARACTERISTICS

A2770. *Other plant characteristics.*

A2791.13. Why willow flowers do not bear fruit. No. 15, pp. 210-211.

A2793.1.1. Why the beans bear everywhere. No. 224, p. 220L.

A2793.2.1. Why wheat must be planted in one year and harvested in the next. No. 224, p. 220L.

A2793.7. Why rice is so abundant. No. 224, p. 220L.

A2793.8. Why millet is red on top. No. 224, p. 220L.

A2793.9. Why buckwheat produces twice a year. No. 224, p. 220L.

A2793.10. Why corn does not yield in the middle. No. 224, p. 220L.

B. ANIMALS

B0-B99. MYTHICAL ANIMALS

B10. *Mythical beasts.*

B11.8. Dragon as power of good. No. 23, pp. 264-265.

B11.10.2. Dragon eats people for his rent. No. 223, pp. 220-221.

B15.3.7. Animal with a horn on his head pointing to the sky. No. 26, p. 237R.

B16.5.2. Tiger eats all children of a family except one. No. 308, p. 245L.

B100-B199. MAGIC ANIMALS

B130. *Truth-telling animals.*

B131.8. Bird warns to hurry. No. 312, p. 191L.

B134.3.1. Dog warns of coming. No. 123, p. 181L.

B150. *Oracular animals.*

B151. Horse determines road to be taken. No. 708, p. 225R.

B151.3. Horse allowed to go as it pleases, finds unknown person. No. 148, p. 242R.

B200-B299. ANIMALS WITH HUMAN TRAITS

B210. *Speaking animals.*

B211.9. Speaking bird. No. 324, pp. 247-248; No. 472, pp. 189-190; No. 668, p. 258R.

B211.21. Speaking tiger. No. 3, p. 234L.

B214. *Animal whistles (sings, etc.).*

B214.1. Whistling toad. No. 123, p. 180R.

B214.2. Laughing toad. No. 123, p. 181L.

B214.3. Weeping toad. No. 123, p. 181L.

B217. Animal languages learned. No. 142, pp. 214-215.

B240. *King of animals.*

B248.1. King of dragons. No. 26, p. 238; No. 85, p. 209L.

B260. *Animal warfare.*

- B263.6. War of monkeys and grasshoppers. No. 413, p. 281L.
 B290. *Other animals with human traits.*
 B291.1. Bird as messenger. No. 61, p. 218L; No. 668, p. 258.
 B299.1. *Animal takes revenge on man.*
 B299.1.1. Eagle takes revenge on man. No. 136, p. 206R.

B300-B599. FRIENDLY ANIMALS

B300-B349. HELPFUL ANIMALS—GENERAL

- B320. *Reward of helpful animal.*
 B322.2. Helpful birds demand food. No. 472, p. 190L.
 B330. *Death of helpful animal.*
 B335.7. Helpful cow to be killed because of refusal to help stepdaughter. No. 76, p. 266R.

B350-B399. GRATEFUL ANIMALS

- B360. *Animals grateful for rescue from peril of death.* No. 412, p. 279L; No. 635, p. 255R.
 B362. Animal grateful for rescue from drowning. No. 43, p. 183.
 B370. *Animal grateful to captor for release.*
 B375.1. Fish returned to water: grateful. No. 474, p. 228L; No. 668, p. 257.
 B380. *Animal grateful for relief from pain.*
 B381. Thorn removed from tiger's paw: in gratitude tiger later rewards the man. No. 263, pp. 183–184; No. 267, p. 184.
 B387. Tiger grateful for woman assisting tigress as midwife. No. 705, pp. 184–185.
 (Cf. F372.1.)

B400-B499. KINDS OF HELPFUL ANIMALS

- B400. *Helpful domestic beasts.*
 B411. Helpful cow. No. 76, p. 266L.
 B430. *Helpful wild beasts.*
 B431.3. Helpful squirrel. No. 48, p. 203L.
 B450. *Helpful birds.* No. 25, p. 193R.
 B452.1. Helpful crow. No. 472, p. 190.
 B467. Helpful magpie. No. 472, p. 190.
 B480. *Helpful insects.* No. 111, p. 186R.
 B481. Helpful ant. No. 43, p. 183L.
 B490. *Other helpful animals.*
 B492. Helpful lizard. No. 417, p. 185.
 B494. Helpful toad. No. 85, p. 210L; No. 123, pp. 180–181.
 B496.1. Helpful centipede. No. 502, p. 228R.
 B496.2. Helpful angleworm. No. 412, p. 279L.
 B498. Helpful dragon. No. 85, p. 209L.

B500-B599. SERVICES OF HELPFUL ANIMALS

- B500. *Magic power from animals.*
 B505.3. Magic song received from fish. No. 668, p. 257.

B520. *Animals save person's life.*

B524.1.9 Grateful hawk attacks hero's enemies. No. 635, p. 255R.

B524.1.10 Helpful centipede kills ogre. No. 502, p. 228R.

B530. *Animals nourish men.*

B531. Animal provides food for men. No. 66, pp. 195R-196L; No. 705, p. 185L.

B550. *Animals carry men.*

B552. Man carried by bird. No. 136, p. 205R.

B559.1. Man carried by toad. No. 85, p. 210R.

B560. *Animals advise men.*

B562.1. Animal shows man treasure. No. 66, p. 197.

B570. *Animals serve men.*

B576.2.7. Tiger as guardian of treasure. No. 24, p. 236R.

B576.4. Animal protects child. No. 322, pp. 246-247.

B579.1. Animal accompanies man on journey. No. 66, p. 196.

B579.2. Helpful cow strikes at flies, while boy eats. No. 24, p. 236L.

B579.3. Animal corrects examination paper for his rescuer. No. 43, p. 183.

B580. *Animal helps men to wealth and greatness.*

B582.1.1. Animal wins wife for his master. No. 85, p. 210; No. 489, p. 262R.

B600-B699. MARRIAGE OF PERSONS TO ANIMALS

B620. *Animal suitor.*

B621.4. Tiger as suitor. No. 472, p. 189R.

B640. *Marriage to person in animal form.*

B643.1. Marriage to person in toad form. No. 123, pp. 180-181; No. 605, pp. 182-183.

C. TABOOS

C0-C99. TABOO CONNECTED WITH SUPERNATURAL BEINGS

C31.1. Taboo: looking at supernatural wife. No. 443, p. 249.

C31.12. Unfaithful husband loses magic wife. No. 244, p. 227.

C32.1.1. Taboo: wife seeing transformed husband. No. 111, p. 186L.

C200-C299. EATING AND DRINKING TABOO

C221.5.1. Taboo: eating hearts of animal (to commemorate relative whose heart was removed by king). No. 168, p. 216.

C300-C399. LOOKING TABOO

C300. *Looking taboo.* No. 85, p. 209L.

C400-C499. SPEAKING TABOO

C441.1. Family dares not discuss tigers, fearing that son in form of tiger will return. No. 117, p. 189L.

C460. *Laughing taboo.* No. 85, p. 210L.

C700-C899. MISCELLANEOUS TABOOS

C761.1. Taboo: remaining on journey too long. No. 25, p. 192.

D. MAGIC

D0-D699. TRANSFORMATION

D100-D199. TRANSFORMATION: MAN TO ANIMAL

- D110. *Transformation: man to wild beast (mammal).*
 D112.2.1. Man-tiger. No. 46, p. 185; No. 111, p. 186.
 D118.2.1. Transformation: man to monkey. No. 24, p. 237L; No. 104, pp. 203-204.
 D150. *Transformation: man to bird.* No. 489, p. 262R.
 D170. *Transformation: man to fish.* No. 474, p. 228R.
 D190. *Transformation: men to reptiles and miscellaneous animals.*
 D196. Transformation: man to toad. No. 123, p. 221R.

D200-D299. TRANSFORMATION: MAN TO OBJECT

- D211.6. Transformation: man to peach. No. 223, p. 221R.

D300-D399. TRANSFORMATION: ANIMAL TO PERSON

- D361.1. Swan maiden (girls in duck coats on water). No. 412, p. 278; No. 413, pp. 279-281.
 D370. *Transformation: fish to man.* No. 322, p. 247L.
 D394. Transformation: toad to man. No. 123, p. 180.

D400-D499. OTHER FORMS OF TRANSFORMATION

- D420. *Transformation: animal to object.*
 D429.3.1. Transformation: frog to tree. No. 123, p. 181R.
 D430. *Transformation: object to person.*
 D431.1. Transformation: flower to person. No. 308, p. 245R.
 D431.5.1. Transformation: grass to soldiers. No. 324, p. 248L.
 D450. *Transformation: object to another object.*
 D457.5. Transformation: pieces of grass turned into stone steps. No. 494, p. 251L.
 D469.24. Hero's grain turns into treelike plant. No. 27, p. 239L.
 D469.25. Red thread turns into stone pavilion. No. 322, p. 246L.
 D469.26. Transformation: peaches to horse manure. No. 312, p. 190L.
 D470. *Transformation: material of object changed.*
 D475.3.3. Transformation: stones to silver. No. 173, p. 275.

D500-D599. MEANS OF TRANSFORMATION

- D502. Inability to transform self in presence of others. No. 111, p. 186L.
 D523.1.1. Transformation by playing flute. No. 668, p. 256R.
 D531. Transformation by putting on skin. No. 76, p. 266L; No. 412, p. 278R; No. 474, p. 228.
 D550. *Transformation by eating or drinking.*
 D551.5.1. Transformation into monkey by eating leaves with monkey. No. 24, p. 237L.
 D560. *Transformation by various means.*
 D561.2. Transformation by somersault. No. 605, p. 183R.
 D566.4. Transformation by striking with creeping vines. No. 76, p. 266L.

D600-D699. MISCELLANEOUS TRANSFORMATION INCIDENTS

- D630. *Transformation and disenchantment at will.* No. 25, p. 194L; No. 76, p. 266.
 D642.3. Transformation to escape lover. No. 474, p. 228R.
 D688.1. Transformed cow advises daughter. No. 76, p. 266.

D700-D799. DISENCHANTMENT

- D710. *Disenchantment by rough treatment.*
 D712.6. Disenchantment by wounding. No. 111, pp. 186-188.
 D720. *Disenchantment by removing (destroying) covering of enchanted person.*
 D721. Disenchantment by removing skin. No. 76, p. 266.
 D721.2. Disenchantment by hiding skin. No. 474, p. 228R.
 D721.3. Disenchantment by destroying skin (covering). No. 123, p. 181R.

D800-D1699. MAGIC OBJECTS

D800-D899. OWNERSHIP OF MAGIC OBJECTS

- D812.5.1. Magic object received from temple demons. No. 27, p. 239L.
 D830.1. Attempt to learn about magic object by spying. No. 21, p. 234L.
 D855.1. Magic object acquired as reward for vigil. No. 27, p. 239L.
 D860. *Loss of magic object.* No. 27, p. 239L.
 D861.0.1. Magic object stolen from local deity. No. 405, p. 219R.

D900-D1299. KINDS OF MAGIC OBJECTS

- D906. Magic wind. No. 494, p. 251L.
 D931. Magic stone (rock). No. 37, pp. 241-242; No. 511, p. 253.
 D965.12. Magic grass. No. 394, pp. 277-278; No. 397, p. 249L.
 D973.1. Magic rice-grains. No. 27, p. 239L.
 D1033.1. Magic rice. No. 85, p. 209L; No. 244, p. 227L; No. 494, p. 250L; No. 508, p. 252R.
 D1077. Magic fan. No. 504, p. 230.
 D1133.1. House created by magic. No. 85, p. 209L; No. 244, p. 227L; No. 494, p. 250R; No. 508, p. 252R.
 D1146.1. Magic doorstep. No. 25, p. 194R.
 D1162.1. Magic lamp. No. 27, p. 239R.
 D1171.4. Magic pitcher. No. 21, p. 234R.
 D1202. Magic hoe. No. 605, p. 182R.
 D1223.1. Magic flute. No. 668, p. 255R.
 D1225.2. Magic mouth harp. No. 509, p. 285R.
 D1254. Magic stick (wand). No. 297, p. 245L.
 D1266. Magic book. No. 494, p. 251R.
 D1266.2. Magic picture. No. 423, p. 282.
 D1275. Magic song. No. 322, p. 247L; No. 668, p. 257.

D1300-D1599. FUNCTION OF MAGIC OBJECTS

- D1310. *Magic object gives supernatural information.*
 D1311.4. Oracular tree. No. 508, p. 253L.
 D1311.6.2. Magic cloud answers questions. No. 26, p. 238L.

- D1314.12.1. Rope breaks at proper burial place. No. 142, pp. 214-215; No. 405, p. 219R.
- D1330. *Magic object works physical change.*
- D1335.1. Magic strength-giving food. No. 489, p. 262L.
- D1337.14. Playing of magic flute beautifies. No. 668, pp. 255-256.
- D1338.11. Rejuvenation by magic manure dust. No. 13, p. 224R.
- D1360. *Magic object effects temporary change in person.*
- D1361.12. Magic cloak of invisibility. No. 405, p. 219R.
- D1361.15. Hat renders invisible. No. 550, p. 286L.
- D1379.2.1. Magic picture causes people to wet the bed. No. 423, p. 282.
- D1381.11.1. Magic circle protects from wild animals. No. 25, pp. 193R-194L.
- D1395.9. Magic centipede enables captive to make hole in wall. No. 502, p. 229R.
- D1400. *Magic object overcomes person.*
- D1402.26. Magic arrow kills. No. 510, p. 285.
- D1402.26.1. Arrows rubbed with black chicken fatal. No. 510, p. 285R.
- D1408.1.1. Magic bark sets a creek on fire and burns it up. No. 508, p. 253L.
- D1410. *Magic object renders person helpless.*
- D1413. Magic object holds person fast. No. 37, p. 242L.
- D1413.16.1. Magic doorstep will not let person pass over. No. 25, p. 194R.
- D1450. *Magic object furnishes treasure.*
- D1463.3. Magic seed produces golden gourd seed. No. 417, p. 185R.
- D1463.4. Magic tobacco plant hides treasure. No. 28, pp. 239-240.
- D1469.8. Treasure from magic stick. No. 297, pp. 244-245.
- D1469.9. Silver leaps into wine pitcher. No. 21, p. 234R.
- D1470. *Magic object as provider.*
- D1470.2.1.1. Leaves turn into fish to feed family. No. 23, p. 265L.
- D1472.1.12. Magic kettle supplies food. No. 27, p. 239L.
- D1472.1.14. Gold and silver cups magically yield wine and meat upon incantation of formula. No. 400, p. 217L.
- D1472.2. Magic object causes food to be furnished. No. 27, p. 239L.
- D1472.2.5. Magic song produces food. No. 668, p. 257.
- D1481. Magic object furnishes warmth. No. 85, p. 210R.
- D1481.1. Magic chicken wing keeps one warm in cold weather. No. 85, p. 210R.
- D1484.2. Reading from magic book causes road to appear. No. 494, p. 251R.
- D1500. *Magic object controls disease.*
- D1500.1.32. Magic healing straw. No. 20, pp. 263-264.
- D1500.1.4.1. Magic healing grass. No. 394, pp. 277-278; No. 397, p. 249L.
- D1505.2. Spittle restores sight. No. 20, p. 263; No. 85, p. 209L.
- D1520. *Magic object affords miraculous transportation.*
- D1520.37. Magic journey by reading book. No. 494, pp. 251-252.
- D1532.3.1. Special shoes enable hero to climb a stone pillar. No. 508, p. 253R.
- D1532.10. Magic fan bears person aloft. No. 504, p. 230R.
- D1540. *Magic object controls the elements.*
- D1542.1.5. Magic song brings rain. No. 668, p. 259.
- D1542.2.1. Reading book causes river to dry up. No. 494, p. 251R.
- D1550. *Magic object miraculously opens and closes.*
- D1555. Underground passage magically opens. No. 635, p. 254R.
- D1555.3. Magic formula causes silver to hide itself in mountain. No. 21, p. 234R.
- D1560. *Magic objects perform other services for owner.*
- D1561.11. Lucky places for grave. No. 147, pp. 181-182.

D1571.3. Reading from a book makes fallen tree stand up. No. 494, p. 251R.
 D1581. Task performed by use of magic object. No. 605, p. 182R.

D1600-D1699. CHARACTERISTICS OF MAGIC OBJECTS

D1600. *Automatic object.*

D1601.16.1. Self-digging hoe. No. 605, p. 182R.

D1610. *Magic speaking objects.*

D1610.18. Speaking rock. No. 37, p. 241L; No. 511, p. 253L.

D1610.30. Speaking porridge. No. 25, p. 194R.

D1617. *Magic laughing object.*

D1617.1. Magic laughing stone. No. 37, p. 241L.

D1640. *Other automatic objects.*

D1645.10. Man's body emits light. No. 322, p. 246L.

D1652.1.3. Inexhaustible rice. No. 85, p. 209L; No. 244, pp. 226-227; No. 494, p. 250R; No. 508, p. 252R.

D1700-D2199. MAGIC POWERS AND MANIFESTATIONS

D1710-D1799. POSSESSION AND MEANS OF EMPLOYMENT OF MAGIC POWERS

D1745. Magic arts studied. No. 142, pp. 214-215.

D1800-D2199. MANIFESTATIONS OF MAGIC POWER

D1812.3.3. Future revealed in dream. No. 181, pp. 275-276; No. 502, p. 228; No. 550, p. 286L.

D1821.3.7.1. Magic sight by looking into glass of water. No. 708, p. 225L.

D1850.1. Woman changes into an immortal. No. 489, p. 261L.

D1891.1. Young woman changes into old woman. No. 46, p. 185L.

D2011. Years thought days. No. 31, p. 213L; No. 178, p. 275R; No. 322, p. 247L.

D2030. *Other temporary magic characteristics.*

D2038. *Animal (man) becomes magically larger.*

D2038.1. Centipede becomes large enough to kill demon. No. 502, p. 228R.

D2060. *Death or bodily injury by magic.*

D2064. Magic sickness. No. 115, p. 188L.

D2069.1.1. Person made to fall down by pointing at the door. No. 508, p. 253L.

D2080. *Magic used against property.*

D2081.1. Earth dried up in three years while hero is under earth. No. 322, p. 247L.

D2089.6. House destroyed by magic. No. 494, p. 251L.

D2100-D2199. OTHER MANIFESTATIONS OF MAGIC POWER

D2100. *Magic wealth.* No. 143, p. 123.

D2105. Provisions magically furnished. No. 306, p. 203; No. 494, p. 250R.

D2120. *Magic transportation.*

D2121.2. Magic journey with closed eyes. No. 443, p. 250L.

D2121.7. Magic journey in cloud. No. 443, p. 250L.

D2126. Magic under-water journey. No. 489, p. 262L.

D2135. Magic air journey. No. 668, p. 256L.

D2136.10. Magic house removed. No. 85, p. 209R; No. 244, p. 227R.

D2140. *Magic control of the elements.*

D2149.5. Rice paddies flooded or dried by toad's tears or laughter. No. 123, p. 181*L*.

D2150. *Miscellaneous magical manifestations.*

D2176.6. Exorcising invisible man by flailing air with peach branch. No. 405, p. 219*R*.

D2177.1. Demon enclosed in bottle. No. 184, p. 276*L*.

D2178.6. Ceremonial presents produced by magic. No. 489, p. 262*R*.

D2192. Work of day magically overturned at night. No. 18, p. 179.

E. THE DEAD

E0-E199. RESUSCITATION

E10. *Resuscitation by rough treatment.*

E15.3. Resuscitation by stewing. No. 123, p. 181*R*.

E55.6. Resuscitation by playing harp. No. 509, p. 285*L*.

E61. Resuscitation by shooting arrows. No. 86, p. 215*R*.

E64.1. Resuscitation by staff. No. 635, p. 255*L*.

E73. Resuscitation by incantation. No. 111, p. 186*R*.

E79.1. Resuscitation by passing helpful animal over corpse. No. 502, p. 229*L*.

E181.2. Student revives whole family following instructions given by demon. No. 86, pp. 215-216.

E200-E599. GHOSTS AND OTHER REVENANTS

E300-E399. FRIENDLY RETURN OF THE DEAD

E322.8. Return from dead and remarriage to husband. No. 128, pp. 199-200.

E323.2.1. Dead mother (in animal form) returns to aid persecuted children. No. 20, pp. 263-264.

E327. Dead father's friendly return. No. 66, p. 195*L*.

E400-E599. GHOSTS AND REVENANTS—MISCELLANEOUS

E423.2.10. Revenant in tiger form. No. 66, p. 195*L*.

E431.20. Coffin with iron band made to keep corpse from returning as tiger. No. 117, p. 189*L*.

E489.8. Why living cannot go to land of the dead. No. 66, p. 198.

E489.9. In land of dead the dead walk on grass without bending it and on mud without sinking. No. 66, p. 198*L*.

E547.3. Dead man laughs. No. 116, p. 188*R*.

E600-E699. REINCARNATION

E612.11. Reincarnation as buffalo. No. 31, pp. 213*R*-214.

E613. Reincarnation as bird. No. 76, p. 8.

E631.4. Dead ogress reincarnated as bramblebush which prevents escape of fugitive. No. 332, p. 277*R*.

E631.5. Reincarnation as tobacco plant. No. 28, p. 239*R*.

E648.2. Reincarnation: woman—bird—nettles—stone—woman. No. 76, p. 268.

E695. Gradual reincarnation—man to tiger. No. 115, p. 188.

E700-E799. THE SOUL

- E714.12. Soul in armpit. No. 116, p. 188R.
 E722.3.1.1. Soul remains about dead body. No. 44, p. 212L.

F. MARVELS

F0-F199. OTHER-WORLD JOURNEYS

- F10. *Journey to upper world.*
 F12.1. Journey to sky-god. No. 36, p. 221L.
 F15. Visit to star-world. No. 75, p. 205.
 F15.1. Man seeks his mother (star-maiden) in upper world. No. 494, p. 251R.
 F50. *Access to upper world.*
 F51. Sky-rope. No. 509, p. 285R.
 F54.2. Plant grows to sky. No. 297, p. 297R.
 F62.0.1. Bird flies to upper world. No. 61, p. 218L.
 F62.1. Bird carries person to upper world. No. 75, p. 205.
 F80. *Journey to lower world.*
 F81.1. Orpheus. Journey to land of dead to bring back person from the dead. No. 66, pp. 197R-198; No. 513, p. 285R.
 F92.4. Entrance to lower world through mountain. No. 31, p. 213L.
 F100. *Visit to lower world—miscellaneous motifs.*
 F108.1. People in lower world tall as a broom. No. 322, p. 246R.
 F114. Journey inside the earth. No. 668, p. 257.
 F145. Mountain at borders to other world. No. 28, p. 240L.
 F150.1. Way to other world hard to find. No. 28, pp. 240-241.

F400-F499. SPIRITS AND DEMONS

- F402.1.4.1. Demons appear as frogs and rats. No. 44, p. 212L.
 F405.12. Demons flee from fire. No. 715, p. 288R.

F500-F599. REMARKABLE PERSONS

- F531.1.6.2.2. Giant with very broad teeth. No. 502, p. 228L.
 F531.3.5.2. Giant bestrides mountain. No. 630, p. 287L.
 F535.2.8. Little soldiers with officer on rabbit (long needles and knives for weapons).
 No. 322, p. 247L.

F600-F699. PERSONS WITH EXTRAORDINARY POWERS

- F601. Extraordinary companions. No. 504, p. 230L.
 F610. *Remarkably strong man.* No. 155, p. 222.
 F611.3.3.1. Hero tests sword by cutting steer in two. No. 25, p. 173L; No. 312, p. 191L.
 F612.3.2. Strong hero given very heavy sword; breaks first one made for him. No. 504, p. 230L.
 F614.6. Strong man throws trees on roof. No. 504, p. 229R.
 F624.10. Strong man carries bellows. No. 155, p. 222L.
 F660. *Remarkable skill.*
 F660.1. Sons go out in world to learn trades: (1) to fly, (2) to speak like birds, (3) to heal. No. 142, pp. 214-215.

- F662.0.1. Woman skillful in sewing. No. 493, p. 283R.
 F662.0.1.1. Woman sews nine garments at a time with one needle. No. 493, p. 283R.
 F667.3. Expert swordsman cuts clothes bag in two. No. 312, p. 191L.
 F668. Skillful doctor. No. 142, pp. 214-215.
 F679.9.1. Skillful musician plays nine mouth harps at once. No. 493, p. 283R.
 F681.10. Marvelous plower. No. 155, p. 222L.
 F681.11. Marvelous swift mower. No. 155, p. 222L.

F700-F899. EXTRAORDINARY PLACES AND THINGS

- F721.4. Underground treasure chamber. No. 493, p. 283R; No. 635, p. 254.
 F725.3.3. Undersea house. No. 489, p. 262L.
 F771.1.1.2. House of gold and silver. No. 512, p. 254L.
 F821.1.1. Gold and silver clothing. No. 511, p. 253R; No. 512, p. 254L.

F900-F1099. EXTRAORDINARY OCCURRENCES

- F912. Victim kills swallower from within. No. 223, pp. 220-221.
 F940. *Extraordinary underground disappearance*. No. 322, p. 246R.
 F949.2. Boy falls down "dragon-mouth hole." No. 668, pp. 257-259.
 F950.10. Healing by sprinkling water and replacing flesh. No. 513, p. 285R.
 F982.6. Toad carries seven stone mortars on his head. No. 123, p. 181L.
 F982.7. Toad carries tree on back. No. 123, p. 180R.
 F983.4. Cat grows as large as a cow in a minute. No. 117, p. 189L.
 F1021.3. Man learns to fly. No. 142, pp. 214-215.

G. OGRES

G10-G99. CANNIBALS AND CANNIBALISM

- G11.15. Cannibal demon. No. 86, p. 215L; No. 184, p. 276L; No. 502, p. 288L; No. 509, p. 284R.
 G11.16. Female ogre who changes men into tigers and eats women. No. 332, p. 276R.
 G36.1.1. People fear boy who eats raw birds will eat them when he grows older. No. 46, p. 185L.
 G61. Relative's flesh eaten unwittingly. No. 76, p. 269L.
 G61.1.1. Girl avoids eating her mother's flesh by spilling the meat and the soup in the pen. No. 76, p. 266R.
 G81. Wife married by cannibal. No. 489, p. 261.
 G81.1. Cannibal marries wife by force. No. 489, p. 261.
 G84. Fee-fi-fo-fum. Cannibal returning home smells human flesh and makes exclamation. No. 25, p. 194L; No. 312, p. 191R.
 G86.1. Cannibal ogress gives finger of one girl to her frightened sister. No. 332, p. 277L.

G300-G399. OTHER OGRES

- G302. Demons. (Cf. G11.15. Cannibal demon.)
 G302.2. Devil king. No. 31, p. 213L.
 G342. Demon with pointed head, red hair, and black face. No. 86, p. 215R.
 G358. Tiger ogre. No. 25, p. 192R.
 G363.2. Large tusks grown from ogre's mouth. No. 489, p. 262L.

G400-G499. FALLING INTO OGRE'S POWER

G465. Ogre sets impossible tasks. No. 413, p. 279.

G475.1. Ogre attacks intruders in house in woods. No. 155, p. 222R; No. 504, p. 230.

G500-G599. OGRE DEFEATED

G500. Ogre defeated. No. 86, p. 215R.

G512.1. Ogre killed with sword. No. 489, p. 262.

G524.1. Dupe persuaded that trickster is eating own intestines. Fatal imitation. No. 48, p. 202.

G530.6. Ogre's maid servant as helper. No. 489, p. 262L.

G532. Hero hidden and ogre deceived by his wife. No. 509, p. 284R.

G534. Ogre tells wife how people may evade his power. No. 31, p. 214L.

H. TESTS

H0-H199. IDENTITY TESTS: RECOGNITION

H13.1.3. Recognition by overheard conversation with cow. No. 66, p. 195L.

H35.1.2. Recognition by unique manner of playing flute. No. 25, p. 192R.

H62.0.1. Recognition of man transformed to horse. No. 413, pp. 279-280.

H94. Recognition by ring. No. 443, p. 249L.

H95. Recognition by bracelet. No. 24, p. 237L; No. 66, p. 195L.

H107. Recognition by tobacco pipe. No. 493, p. 237L; No. 512, p. 254L.

H119.2. Needle left in garment of husband by abducted wife as sign. No. 312, p. 190R.

H135.1. Recognition: announcing presence by sending a leaf down. No. 3, p. 234L; No. 25, p. 193R; No. 312, p. 191R.

H141. Recognition by embroidery. No. 111, p. 187R; No. 443, pp. 249-250.

H142. Recognition by token: mouth harp left by bed. No. 66, p. 196R.

H161.0.1. Recognition of person among identical companions. No. 494, p. 251R.

H175.2. Child mystically recognizes woman as his mother. No. 76, p. 268R.

H186.1. Hero spits twice at his wife as sign of recognition. No. 25, p. 193R.

H200-H299. TESTS OF TRUTH

H264. Footsteps in manure (dust) as proof that dead man has walked. No. 116, pp. 188-189.

H300-H499. MARRIAGE TESTS

H310. *Suitor tests*. No. 24, p. 236R; No. 605, p. 182R.

H312.8. Bridegroom-to-be has to have three pecks, three quarts of gold, and an animal with a horn on his head pointing to the sky, and a large red hair. No. 26, p. 237R.

H312.9. Suitor test: to be able to go through a wall. No. 502, p. 229.

H324. Suitor test: choosing princess from others identically clad. No. 28, p. 240R.

H324.1. Suitor test: choosing sweetheart's sedan chair from thirty others like it. No. 502, p. 229R.

H335. Tasks assigned suitors. No. 26, pp. 237-238; No. 28, p. 241L.

H335.0.1. Suitor helped with tasks by bride. No. 28, p. 241L; No. 413, pp. 279-280.

H335.4.2. Suitor task: to overcome robbers. No. 504, p. 230.

- H335.9. Suitor task: to bring back food as a marriage present. No. 493, p. 283R.
 H373. Bride test: performance of tasks. No. 22, pp. 235-236.
 H383.4. Test of skill in preparing food. No. 443, p. 249.
 H384.1.1. Wealthy suitor disguised as beggar to test bride's kindness. No. 22, p. 235L.
 H460. *Wife test.*
 H476. Husband tests false wife by sleeping on her hair. Had always done so with true
 bride. No. 76, p. 268L.
 H481.2. Infant picks out his unknown mother. No. 443, p. 250L.

H500-H899. TESTS OF CLEVERNESS

- H521.1. Test: guessing unknown propounder's age. No. 13, p. 224R.
 H588.0.1. Father-in-law gives daughter-in-law enigmatic permission to go home. No.
 112, p. 231R.

H900-H1199. TESTS OF PROWESS: TASKS

H900-H999. ASSIGNMENT AND PERFORMANCE OF TASKS

- H901. Tasks imposed. No. 502, p. 229.
 H901.2. Bird must bring orphan to king or bird will be killed. No. 324, pp. 247-248.
 H911.1. Task (quest) assigned at suggestion of jealous co-wife. No. 76, pp. 266-267.
 H931. Tasks assigned in order to get rid of hero. No. 76, p. 267L.
 H939.5. Tasks assigned by stepmother. No. 76, p. 267L.
 H951. Countertasks. No. 112, p. 232.
 H952. Reductio ad absurdum of task. No. 112, p. 232.
 H963. Tasks performed by means of secrets overheard from tree. No. 394, pp. 277-278.
 H981. Tasks performed with help of brother. No. 22, p. 236L.
 H1010. *Impossible tasks.* No. 413, p. 279.
 H1023.22. Task: putting peaches back on tree. No. 413, p. 279.
 H1024.1.1.1. Task: making a bull bear a calf.—Reductio ad absurdum: have a man
 prepare for childbirth. No. 112, p. 232.
 H1091. Task: sorting a large amount of grain. No. 76, p. 276L; No. 413, p. 279R.
 H1149.8. Girl to bring cloth as long as river and raise pig as big as mountain (counter-
 task: measure river and weigh mountain). No. 112, p. 232L.
 H1199.16. Task: produce seven pairs of chopsticks in seven plates (a lacquered plate
 and pair of chopsticks—seven coats of lacquer). No. 443, p. 249.

H1200-H1399. TESTS OF PROWESS: QUESTS

H1200-H1249. ATTENDANT CIRCUMSTANCES OF QUESTS

- H1235. Hero sent from one helper to another. No. 28, p. 240L; No. 412, pp. 278-279.
 H1235.1. Helpers on quest demand pay for advice. No. 494, p. 251R.

H1250-H1399. NATURE OF QUESTS

- H1256. Journey to other world to obtain a wife. No. 28, p. 240.
 H1260. *Quest to the upper world.* No. 509, pp. 284-285.
 H1290. *Quests to the other world—miscellaneous motifs.*
 H1291. Questions asked on way to other world. No. 26, pp. 237-238.

- H1292. Answers found in other world to questions propounded on the way. No. 26, p. 238*L*; No. 397, pp. 248–249.
- H1292.2. Question (propounded on quest): why does not a certain tree flourish? No. 26, p. 238*L*.
- H1292.14. Question (propounded on quest): why can't the dragon king ascend to the sky? No. 26, p. 238*L*.
- H1292.15. Question (propounded on quest): why can't the child talk or the dog bark? No. 26, p. 238*L*.
- H1320.1. Quest for magic objects. No. 26, p. 237*R*.
- H1331.7. Quest for creature with a single horn mounting to heaven with a single red hair on its head. No. 26, p. 237*R*.
- H1332.6. Quest for liver of thunder and heart of dragon. No. 112, p. 232*R*.
- H1370. *Miscellaneous quests.*
- H1376.8. Quest for wisdom. No. 328, p. 259; No. 392, p. 260.
- H1381.1. Quest for unknown parents. No. 443, pp. 249–250.
- H1381.2.2. Boy twitted with illegitimacy seeks unknown mother. No. 443, p. 249*R*.
- H1381.3.2. Quest for bride for oneself. No. 28, p. 240*L*.
- H1385. Quest to sky for stolen girl. No. 509, p. 248*R*.
- H1385.3. Quest for vanished wife (mistress). (Cf. H1256.) No. 25, p. 193; No. 312, p. 191; No. 412, pp. 278–279.
- H1397. Quest to place where sun sets. No. 26, p. 237*R*.

H1500-H1549. TESTS OF ENDURANCE AND POWER OF SURVIVAL

- H1510. *Vain attempts to kill hero (toad).* No. 123, pp. 180–181; No. 605, pp. 182–183.
- H1511. Heat test. No. 413, p. 279*L*.
- H1511.1.1. Test: swallowing heated brass and iron ornaments. No. 509, p. 284*R*.
- H1562.2.1. Test of strength: lifting sword. No. 489, p. 262*L*.
- H1585. Test of cleanliness by being shaken to see if lice fall off. No. 332, pp. 276–277.

J. THE WISE AND THE FOOLISH

J0-J199. ACQUISITION AND POSSESSION OF WISDOM (KNOWLEDGE)

- J86. Rocks falling together and thread entering needle's eye suggest sexual intercourse: hence its beginning. No. 19, p. 179*R*.

J1100-J1249. CLEVER PERSONS AND ACTS

- J1111. Clever girl. No. 112, p. 232.

J1750-J1849. ABSURD MISUNDERSTANDINGS

- J1772.1. Pumpkin thought to be an ass's egg. No. 205, pp. 224–225.

J2000-J2049. ABSURD ABSENT-MINDEDNESS

- J2033. Three girls distressed by seemingly impossible task to go and return together—one in one-half lunar month, another in fifteen days, another in seven plus eight days. No. 112, pp. 231–232.

J2050-J2199. ABSURD SHORT-SIGHTEDNESS

J2096. Stupid boy convinced that trading all his silver for worthless cup will gain people's respect. No. 328, p. 259*L*.

J2400-J2449. FOOLISH IMITATION

J2415. Foolish imitation of lucky man. No. 27, p. 239; No. 37, pp. 241-242; No. 75, p. 205; No. 136, pp. 205-206; No. 400, pp. 216-217; No. 420, p. 282*L*.

J2450-J2499. LITERAL FOOLS

J2460.1. Disastrous following of misunderstood instructions (to burn land, then sow seed; opposite done). No. 297, p. 244*R*.

J2461.2.2. Fool learns to repeat commonplace expressions: by chance thus succeeds in scaring off wife's suitors. No. 392, p. 260.

J2499.10. Three stupid sons sent out into the world to learn trades: hunter kills his father; musician plays and dances at his father's death, etc. No. 393, p. 206.

J2600-J2649. COWARDLY FOOL

J2633. Tiger frightened of leak in house. No. 306, p. 203.

K. DECEPTIONS

K0-K99. CONTESTS WON BY DECEPTION

K11.2. Race of toad and tiger; toad rides on tiger's tail. No. 690, p. 287*R*.

K100-K299. DECEPTIVE BARGAINS

K114.4. Sale of alleged oracular bamboo cup. No. 328, p. 259.

K158. Trickster persuades dupe to sacrifice animal and give it to him as payment for supposed services. No. 47, p. 201.

K300-K499. THEFTS AND CHEATS

K311.6.2. Man allows himself to be carried off by monkeys, who mistake him for cow; steals their magic cups. No. 400, p. 217*L*.

K323. Trickster surreptitiously exchanges valuable booty in dupe's trap for trifle in his own. No. 47, p. 201*L*.

K324. Theft by use of coat of invisibility. (Cf. D1361.12.) No. 405, p. 219*R*.

K335. Thief frightens owner of goods. No. 66, pp. 195*R*-196.

K335.1.2.2. Robbers frightened from goods by sham-dead man. No. 400, p. 217*R*.

K341.2.2.2. Man feigns sickness in order to go back to steal hidden gold. No. 149, p. 207*R*.

K344.5. Son-in-law steals father-in-law's pants by making latter believe he has dirtied them. No. 154, p. 275*L*.

K359.1. Theft by means of magic invisibility. No. 550, p. 286*L*. (Cf. D1361.15.)

K500-K699. ESCAPE BY DECEPTION

- K512.2. Compassionate executioner: substituted heart. A servant charged with killing the hero (heroine) substitutes an animal, whose heart he takes to his master as proof of the execution. No. 168, p. 216.
- K520. *Death escaped through disguise, shamming, or substitution.*
- K521.2.4. Disguise as farmer so as to escape. No. 306, p. 203R.
- K521.2.5. Disguise as carpenter so as to escape. No. 306, p. 203R.
- K525. Escape by use of substituted object. No. 472, p. 189R.
- K525.1. Substituted object left in bed while intended victim escapes. No. 472, p. 189R.
- K525.7. Girl escapes from ogress by substituting pig. No. 332, p. 277L.
- K533. Escape by successive disguises. No. 306, p. 203R.
- K533.1. Fugitive disguises successively in different forms and deceives pursuer into self-injury. No. 48, pp. 202-203.
- K550. *Escape by false plea.*
- K551.4.5. Woman to go with tiger when she finishes washing clothes (never finishes). No. 312, p. 190R.
- K551.5. Respite from death until victim can fall asleep. No. 472, p. 189R.
- K579.4. Cannibal induced to bring fugitive spear for knocking down bear; fugitive kills cannibal with spear. No. 332, p. 277.
- K619.12. Cleanest girl to be eaten by ogress: clever girl shakes sesame into fire to simulate sound of burning lice. No. 332, p. 276R.
- K677.1. Hero hides in treasure box and thus circumvents plot to leave him below when companions pull up box. No. 716, p. 289R.

K700-K799. CAPTURE BY DECEPTION

- K710. *Victim enticed into voluntary captivity or helplessness.*
- K713.1. Deception into allowing oneself to be tied. No. 3, p. 234L; No. 46, p. 185R.
- K714.2.2. Tiger enticed into coffin. No. 48, p. 203L; No. 306, p. 203R.
- K714.4. Victim tricked into entering basket. No. 155, p. 222R.
- K714.5. Woman persuaded to hide head in jug: she is caught. No. 24, p. 237L.
- K717. Deception into bottle (vessel). No. 184, p. 276L.
- K750. *Capture by decoy.*
- K755.1. Abduction by fraudulently giving signal of husband's return. No. 25, p. 192R.
- K770. *Other deceptive captures.*
- K776.2. Man is made drunk and left in temple at mercy of demons. No. 86, p. 215.

K800-K999. FATAL DECEPTION

- K832.4. Man gets bear off guard by telling her to listen for hunters; kills her. No. 400, p. 217R.
- K832.5. Victim persuaded to look for certain tree: pushed over cliff. No. 394, p. 277R.
- K925.9. Murder by pushing off cliff. No. 394, p. 277R.

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- K1013. False beauty-doctor. No. 76, p. 268R.
- K1023. Getting honey from the wasp nest. No. 47, p. 202L.
- K1032. Dupe made to sit on hot stone. No. 104, p. 204L.

- K1036. Trickster pretends to give dupe magic power to produce food; injures him. No. 306, p. 203R.
 K1062. Dupe persuaded to transform self into animal. Cannot change back. No. 605, p. 183R.

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- K1464. Trickster deceives dupe into killing his own children. No. 47, p. 201.

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TYPES OF TALES WITH EUROPEAN ANALOGUES

Arranged in accordance with Stith-Thompson, *The Types of the Folk-Tale: Antti Aarne's Verzeichnis der Märchentypen translated and enlarged* (FF Communications No. 74), Helsinki, 1928.

Type	Chinese (Graham's collection)
Type 210	No. 137
Type 301 (I, II)	Nos. 155, 504
Type 313 (Ib, IIbc)	No. 413
Type 400 (IIe, IVd)	No. 412
Type 461	No. 26
Type 510	No. 76
Type 613	Nos. 151, 394
Type 653	No. 142
Type 1319	No. 205
Type 1775	No. 602



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PREPARED BY WOLFRAM EBERHARD

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