

**Hua-Miao Archive
Songs and Stories**

Miao History

Early Leaders and The conflict with the Chinese and the loss of the homeland
Songs M201 to M223

Introduction, Translation, Transcription and Notes

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M201
Three leaders.

Narrated by Wang Da-lu.

Introduction

This story comes from an old song which has been recounted in modern prose. However, the snatches of verse in which the conversations have been recorded may belong to the original.

It is likely that the three elders in the story represent three Miao clans, two of which were closely allied. Although the song does not say so specifically, inter-clan rivalry, together with pressure from the Chinese, were making life difficult for the whole community. A determined effort on the part of the third clan succeeded in recalling the two related clans from other preoccupations to join in settling outstanding questions and securing the threatened territories, to the mutual advantage of all concerned.

The couplet,

"The game returns again,
The game comes back",

which occurs several times, is not entirely clear, though possibly in the original song the lines were more specific. The meaning may be that, in the ordinary way, a hunted animal will try to circle back to its home territory, but in this case, that did not seem to be happening. The two hunters were travelling further and further afield. The reason was that their quarry was a tiger, and tigers range over very wide areas. The hunters eventually realized that the tiger was heading for the shelter of a cavern in the Na-lyu valley, so, while one pursued it, the other lay in wait and shot the tiger as it leapt across the river.

M201
Three leaders.

Narrated by Wang Da-lu.

The old folk say that in ancient times, very long ago, Elder Gi-yo was living on Mount Gi-yo. The mountain where he lived resembled a ladle, hence its name. Elder Gi-yo heard it said that Elder Gi-chi was living on Mount Gi-no, he also heard that Gi-vu-gi-ndlw was living on Mount Gi-vu. Now of these three elders, Elder Gi-yo lived on Mount Gi-yo, so he was called Elder Gi-yo. Gi-vu-gi-ndlw, living on Mount Gi-vu was called Elder Gi-vu, as well as Gi-vu-gi-ndlw. Elder Gi-no, who lived on Mount Gi-no, was also called Gi-chi-gi-no.

All three Elders ran estates. Gi-chi-gi-no was an archer and a warrior, Elder Gi-yo was a swordsman and also a warrior, while Gi-vu-gi-ndlw was a horseman and a warrior. Gi-chi-gi-no and Gi-vu-gi-ndlw were brothers-in-law. The pair were famous in battle for their archery. People all knew about these two.

Elder Gi-yo living on the north side of Mount Gi-yo heard that earth had produced sorcerers and enchanters who had seized the very clouds in the sky. The seizing of the clouds in the sky foreshadowed the emergence of evil people on earth whose evil and cunning were like the clouds in the sky, extremely dark. There was so much fighting in the community at that time that it was hard to live, hard to rest, and hard to raise a family.

Elder Gi-yo decided to go in search of Gi-chi-gi-no and Gi-vu-gi-ndlw. When they reached an uncultivated plain and saw there a group of children herding pigs, Elder Gi-yo said to his retainers, "Come, let us ask those children who are herding pigs and see whether they know where Elder Gi-no and Elder Gi-vu may be". So Elder Gi-yo sang a song of enquiry, as follows:

"Children, herding your pigs that fill the plain,
It is said that Gi-chi-gi-no and Gi-vu-gi-ndlw
Are somewhere about, but where? Do you know?"

The pig-herds replied,

"Elder Gi-chi is on Mount Gi-no,
And Elder Gi-vu is on Mount Gi-vu".

Elder Gi-yo led his retainers to Mount Gi-no where he sang as follows:

"Where are Elder Gi-chi and Elder Gi-vu?
Are Elder Gi-chi and Elder Gi-vu at home?"

Gi-chi-gi-no's retainers sang in reply,

"Gi-chi-gi-no and Gi-vu-gi-ndlw are not at home.
They are followed a striped tiger,
And have gone to the Hmao-dao-li-hxw country".

Elder Gi-yo led his retainers to Hmao-dao-li-hxw and, having searched the mountain before and behind and not found them, he sang,

"The game returns again,
The game comes back.
Why, then, for Elder Gi-chi and Elder Gi-vu,
Has the game not come?
For Elder Gi-chi and Elder Gi-vu I wonder,
Where has the game gone?"

Elder Gi-chi and Elder Gi-vu heard, and sang in reply,

"Elder Gi-chi and Elder Gi-vu,
They are following a striped tiger,
And have gone to the Fao-nzhi country".

Elder Gi-yo led his retainers and reached Fao-nzhi. Having searched the mountain before and behind he found no one, so he sang as follows:

"The game returns again,
The game comes back.
For Elder Gi-chi and Elder Gi-vu I wonder,
Where has the game gone?"

Elder Gi-chi and Elder Gi-vu heard, and sang in reply,

"Elder Gi-chi and Elder Gi-vu,
They are following a striped tiger,
And have gone to the Na-lyu country".

While Elder Gi-chi rested on the river bank at a place where there was a cave, Gi-vu-gi-ndlw pursued the tiger until he caught up with Elder Gi-chi at Na-lyu. Now when the tiger came to the river bank, as it was in the act of leaping across to the other side, deliberately Elder Gi-chi stretched his cross-bow and loosed one shot, striking the tiger in the upper part of its chest, killing it on the spot.

As Gi-chi-gi-no and Gi-vu-gi-ndlw were returning together they heard Elder Gi-yo singing,

"The game comes back again,
But for Elder Gi-chi and Elder Gi-vu
The game did not return.
For Elder Gi-chi and Elder Gi-vu I wonder,
Where has the game gone?"

Elder Gi-chi and Elder Gi-vu replied,

"Are you a relative or a stranger?
If you are a relative, we are here at Na-lyu."

Elder Gi-yo went and found Gi-chi-gi-no and Gi-vu-gi-ndlw, and the three left Na-lyu and reached the heights of Na-lyu. Then from the heights of Na-lyu they reached the heights of Fao-nzhi and Hmao-dao-hxw. Thence from Hmao-dao-hxw they arrived here at Gi-no and

Gi-vu. Then Gi-chi-gi-no and Gi-vu-gi- ndlw accompanied Elder Gi-yo, and they went and secured their territories everywhere.

M201

†^r L^b T^u C^{no} I^{'s}.
 Three classifier the persons carry lead.

U_{no} T. L_u ɿ_n.
 Wang Da-lu spoke.

Y⁻ L_{ii} ɿ_n ɿ_u Y⁻ T^{'''} Y₋ C†₋ Y^u
 Old folk plural say that in ancient times very

Lⁿ T⁻ T_{nc} Ȳ, ɿⁿ Λ^o Λ_ε L_{ii} C^{no}
 long ago extremely that time, Gi-yo elder lived

T^{''} ɿⁿ Λ^o. L^u T^{''} ɿ_u C_s C^{no}
 mountain Gi-yo. the mountain which he lived

S_s Yⁿ T_u ɿⁿ Λ^o Ā T^{''} C†^r. ɿⁿ Λ^o
 resembled one classifier ladle so get name. Gi-yo

5 Λ_ε L_{ii} 'Ā ɿ_n ɿ_u ɿⁿ C^r Λ_ε L_{ii} C^{no} T^{''}
 elder heard said that Gi-chi elder lived mountain

ɿⁿ C^o, T_u 'Ā ɿ_u ɿⁿ V^u ɿⁿ CΔ_s C^{no} T^{''}
 Gi-no, also heard that Gi-vu-gi-ndlw lived mountain

ɿⁿ V^u. †^r L^b Ȳ Λ_ε L_{ii}, ɿⁿ Λ^o Λ_ε L_{ii} C^{no}
 Gi-vu. three classifier elders, Gi-yo elder lived

T^{''} ɿⁿ Λ^o Ā C†^r ɿⁿ Λ^o Λ_ε L_{ii}. ɿⁿ V^u ɿⁿ CΔ_s
 mountain Gi-yo so named Gi-yo elder. Gi-vu-gi-ndlw

C^{no} T^{''} ɿⁿ V^u Ā C†^r ɿⁿ V^u Λ_ε L_{ii}, T_u
 lived mountain Gi-vu so named Gi-vu elder, also

10 C†^r ɿⁿ V^u ɿⁿ CΔ_s. ɿⁿ C^o Λ_ε L_{ii} C^{no} T^{''}
 named Gi-vu-gi-ndlw. Gi-no elder lived mountain

ɿⁿ C^o Ā C†^r ɿⁿ C^r ɿⁿ C^o Λ_ε L_{ii}.
 Gi-no so named Gi-chi-gi-no elder.

†^r L^b Λ_ε L_{ii} ɿ_u T^u C†₋
 Three classifier elders were the persons administer

V[̃] Tⁿ CT^u. Jⁿ C^r Jⁿ C^o J_u T^u †^u
estates. Gi-chi-gi-no was the person handle

'C̣, T^u J⁻ T_o. Jⁿ Λ^o Λ_κ L_u J_u
crossbow, the person fighting. Gi-yo elder was

15 T^u †^u CT[̃], T^u J⁻ T_o.
the person handle sword, the person fighting.

Jⁿ V^u Jⁿ CΔ_s J_u T^u †^u C[̃]
Gi-vu-gi-ndlw was the person handle horses,

T^u J⁻ T_o. Λ_κ Jⁿ C^r Jⁿ C^o Λ_κ
the person fighting. man Gi-chi-gi-no man

Jⁿ V^u Jⁿ CΔ_s J_u C^u V^u. C_s Y⁻
Gi-vu-gi-ndlw were brothers-in-law. They two

L[̃] CT_u C_L Jⁿ 'C̣ T_κ CT^r
classifier do battle with crossbows go out name

20 T̄ T_{nc}, CΔ^{nc} Tⁿ T[̃] C[̃] †⁻ L[̃] T^u J^u C_s
very much, world people every one all knew them

Y⁻ L[̃].
two classifier.

Jⁿ Λ^o Λ_κ L_u C^{no} T^u Jⁿ Λ^o S[̃] Cⁿ J⁻,
Gi-yo Elder lived mountain Gi-yo side wind cloud,

'C̣ J_u CΔ^{nc} Tⁿ T_κ T^u Δ[̃] T^u S̄ T_̃. C̄
heard that world go out sorcerers finish. so

T_l J^u CT^u T^u T̄ J_o J_o S[̃] T_̃. T̄ J_o J_o.
seized sky the clouds away finish. clouds

25 T_l S[̃], J_p T_κ CΔ^{nc} Tⁿ T_κ T^u
seized away, foretold world put forth the persons

T^r T̄. C̄ CΔ^u †[̃] T_p J_u S_s T̄ J_o J_o J_u
hard. so evil cunning were like clouds were

t_u CT^u J_l CT_n S[̃] Cⁿ Yⁿ CΔ^{nc} Tⁿ T[̃] C[̃]
dark extremely away. time that world people

J_l T^o J_u Lⁿ V_u 'D^u J⁻ C̄ C^{no} C̄ J_s C̄
fighting that the community bad live bad sleep bad

Y⁻ C[>] T⁻ T_{nc}.
make intercourse very much.

30 Jⁿ Λ^o Λ_κ L_{||} Ā D^u C^ī Λ_κ Jⁿ [ʰr] Jⁿ C^o,
Gi-yo elder wanted go seek man Gi-chi-gi-no,

Jⁿ V^u Jⁿ CΔ₅. T^u J_u D^u †_o Yⁿ L^u
Gi-vu-gi-ndlw. when went reach one classifier

C^ī J^o Tⁿ J_o Yⁿ †_{||} Ġ Λ_{||} Λ_u
plain desolate land saw one group children herding

C^ī V_u Ÿ Jⁿ Λ^o Λ_κ L_{||} C^ī C₅ T^u †^r T^u †_u
pigs there. Gi-yo elder with his retainers

Tⁿ C^ī T_n, T⁻ Jⁿ C_u †^u Ġ Λ_{||} J_u
together said, come we ask those children who are

35 Λ_u C^ī D^o T_{nc} J^u Jⁿ C^o Λ_κ L_{||}, Jⁿ V^u
herding pigs see query know Gi-no elder, Gi-vu

Λ_κ L_{||} C^{no} J^o T₅. Jⁿ Λ^o Λ_κ L_{||} I^u C^u
elder situate place what. Gi-yo elder sang song

C_u [n T_u,
asked as follows,

Ī Tⁿ Λ_{||} D_n Λ_u [= Tⁿ C^ī C_n
Children you herd cattle the pigs connector

[n J^u C^ī,
thus fill plain,

C_n T_n Λ_κ Jⁿ [ʰr] Jⁿ C^o, Λ_κ Jⁿ V^u Jⁿ CΔ₅
they say man Gi-chi-gi-no, man Gi-vu-gi-ndlw

40 C^{no} [ʰnc T₅, T_{nc} D_n J^u.
situated place what, query you know.

†^u T^u Λ_u C^ī Tⁿ T_n,
those persons herding pigs replied said,

Jⁿ [ʰr Λ_κ L_{||} C^{no} T^u Jⁿ C^o,
Gi-chi elder situated mountain Gi-no,

ɟⁿ Vᵘ Λₛ Lᵢᵢ Cⁿᵒ Tᵢᵢ ɟⁿ Vᵘ.
Gi-vu elder situated mountain Gi-vu.

ɟⁿ Λ° Λₛ Lᵢᵢ I'ᵢ C₃ Tᵘ tʳ Tᵘ t₃ ɟᵢᵢ t₃.
Gi-yo elder took his retainers went reached

45 Tᵢᵢ ɟⁿ C°, C₃ I'ᵘ Cɟᵢᵢ [ₙ T₃,
mountain Gi-no, he sang song as follows,

ɟⁿ [ʳ Λₛ Lᵢᵢ, ɟⁿ Vᵘ Λₛ Lᵢᵢ Cⁿᵒ [ʳᵐ T₃,
Gi-chi elder, Gi-vu elder situated place what

ɟⁿ [ʳ Λₛ Lᵢᵢ, ɟⁿ Vᵘ Λₛ Lᵢᵢ Tₙc Cⁿᵒ
Gi-chi elder, Gi-vu elder query situated

Cɟ- Λ.
house oh.

ɟⁿ [ʳ ɟⁿ C° Tᵘ tʳ Tᵘ t₃ I'ᵘ Cɟᵢᵢ Tⁿ ɟₙ,
Gi-chi-gi-no retainers sang song replied said,

ɟⁿ [ʳ ɟⁿ C°, ɟⁿ Vᵘ ɟⁿ CΔ₃,
Gi-chi-gi-no, Gi-vu-gi-ndlw,

50 Jʳ Cⁿᵒ Cɟ- T₃,
not situated house finished,

t° [ₙ [̊ tʳ Jʳ CΔᵢᵢ,
follow thus tiger striped,

Δ̄ [ₙ 'ɟᵢᵢ Tᵢᵢ Lⁿ I₃ Tⁿ.
go to thus Hmao-dao-li-hxw country.

ɟⁿ Λ° Λₛ Lᵢᵢ Tᵢᵢ I'ᵢ C₃ Tᵘ tʳ Tᵘ t₃ ɟᵢᵢ t₃.
Gi-yo Elder then took his retainers went reached

'ɟᵢᵢ Tᵢᵢ Lⁿ I₃ C[̄]' Tᵢᵢ Jᵝ Tᵢᵢ Jᵢᵢ
Hmao-dao-li-hxw sought at front mountain back

55 Tᵢᵢ Tⁿ J₃ Ā ɟⁿ Λ° Λₛ Lᵢᵢ Tᵢᵢ I'ᵘ
mountain not see so Gi-yo Elder then sang

Cɟᵢᵢ ɟₙ,
song said,

C_n Δ[̄] C_n J̄ T₃ C_n T_u T̄,
connector game connector again returns,

C_n Δ[̄] C_n J̄ T₃ L_u C_n L_o.
connector game has connector come.

Y⁻ C_n J̄ⁿ C^r Λ_κ L_u, J̄ⁿ V^u Λ_κ L_u
why Gi-chi elder, Gi-vu elder

60 Δ[̄] C_n J̄ T₃ J^r †^κ L_o.
game not able come.

Tⁿ J^u J̄ⁿ C^r Λ_κ L_u, J̄ⁿ V^u Λ_κ L_u
not know Gi-chi elder, Gi-vu elder

Δ[̄] C_n J̄ T₃ Δ⁻ S[̄] T₃ L_κ Λ_u.
game go to side what gone oh.

J̄ⁿ C^r Λ_κ L_u J̄ⁿ V^u Λ_κ L_u 'C̄, I^u C^u Tⁿ
Gi-chi elder Gi-vu elder heard, sang song reply

T_n,
said,

65 J̄ⁿ C^r Λ_κ L_u, J̄ⁿ V^u Λ_κ L_u,
Gi-chi elder, Gi-vu elder,

†^o C̄ †^r J⁻ CΔ_u,
follow tiger striped,

Δ⁻ F̄ C_r Tⁿ L_κ T₃ Λ_u.
go to Fao-nzhi country gone finished oh.

J̄ⁿ Λ^o Λ_κ L_u T_u I³ C₃ T^u †^r T^u †_u †_o.
Gi-yo elder then took his retainers reached

F̄ C_r Tⁿ, C[̄] T^u J⁼ T^u J_u
Fao-nzhi country, sought at front mountain back

70 T^u L_u J_u J_o. J̄ⁿ Λ^o Λ_κ L_u T_u I^u
mountain but not see. Gi-yo elder then sang

C^u C_n T_u,
song as follows,

C_n Δ[̄] C_n ĩ T₃ T_u C_n ĩ̇,
connector game again connector returns,

C_n Δ[̄] C_n ĩ T₃ L_· C_n L_o.
connector game has connector come.

J^r J^u ɔ_u ɔⁿ ɕ^r Λ_κ L_u, ɔⁿ V^u Λ_κ L_u
not know that Gi-chi elder, Gi-vu elder

75 Δ[̄] C_n ĩ T₃ Δ⁻ T₃ L_κ.
game go to where gone.

ɔⁿ ɕ^r Λ_κ L_u, ɔⁿ V^u Λ_κ L_u 'Ċ, I^u ɕ^u Tⁿ
Gi-chi elder, Gi-vu elder heard, sang song reply

T_n,
said,

ɔⁿ ɕ^r Λ_κ L_u, ɔⁿ V^u Λ_κ L_u,
Gi-chi Elder, Gi-vu Elder,

t^o ĩ̇ tⁱ J⁻ ɕΔ_u,
follow tiger striped,

80 Δ⁻ C_· L₃ Tⁿ L_κ T₃ Λ_·.
go to Na-lyu country gone finish oh.

ɔⁿ ɕ^r Λ_κ L_u J^o C^{no} L^u ɕT_u Δⁿ, V_u
Gi-chi elder rested situated the bank river, at

Ÿ ɔ⁻ Yⁿ L^u ĩ̇ J³ ɔⁿ V^u ɔⁿ ɕΔ₃
there there was one classifier cave. Gi-vu-gi-ndlw

ɕ_n t^o T^u ĩ̇ ɔ^u, t^o ɔⁿ ɕ^r Λ_κ L_u
thus followed the tiger went, reached Gi-chi elder

C^{no} C_· L₃ ɕ_n. T^u ĩ̇ L_o t^o L^u
situated Na-lyu thus. the tiger came reached the

85 ɕT_u Δⁿ Ÿ T₃. ṫ T^u ɔ_u T^u
bank river there finished. deliberately when the

ĩ̇ b³ ĩ̇ T_n J³ J_n Tⁿ t^r ĩ̇³
tiger sprang will cross side opposite that moment

CT[̄] T^u 'C̄ Y⁻ Yⁿ 'C̄ ɔ_v CT'^o
stretched the crossbow made one shot which struck

T^u Ġ L^u Ġ CT^o, Tⁿ T^u Ġ CT_n T_.
the tiger the top chest, get the tiger hit dead

Tⁿ V_v Ÿ S[̄] T_z.
at there away finished.

90 ɔⁿ [ʳ ɔ^o, ɔⁿ V^u ɔⁿ CΔ_s Tⁿ CT_o S^r L_o,
Gi-chi-gi-no, Gi-vu-gi-ndlw together returned came,

'C̄ ɔⁿ Λ^o Λ_ε L_n I^{'u} Cɔⁿ ɳ_n,
heard Gi-yo elder sing song said,

C_n Δ[̄] C_n Ĵ T_s ɳ C_n S^r,
connector game again connector come back,

ɔⁿ [ʳ Λ_ε L_n, ɔⁿ V^u Λ_ε L_n,
Gi-chi elder, Gi-vu elder,

Δ[̄] C_n Ĵ T_s J^r †^ε Ġ.
game not able return.

95 J^r Jⁿ ɔⁿ [ʳ Λ_ε L_n, ɔⁿ V^u Λ_ε L_n
not know Gi-chi elder, Gi-vu elder

Δ[̄] C_n Ĵ T_s Δ⁻ T_s L_ε Λ_.
game go to where gone oh.

ɔⁿ [ʳ Λ_ε L_n, ɔⁿ V^u Λ_ε L_n Tⁿ ɳ_n,
Gi-chi elder, Gi-vu elder replied said,

ɛ_s ɔ_v C[>] L_. ɛ_s ɔ_v Δ[̄] Y_{nc}.
You are relative or you are spirit ho.

ɛ_s Ġ ɔ_v C[>] L_n ɛ_n Jⁿ C^{no}
you if are relative in that case we situated

C_. L_s Ġ
Na-lyu here.

100 ɔⁿ Λ^o Λ_ε L_n ɔⁿ C[̄] Tⁿ ɔⁿ [ʳ ɔ^o,
Gi-yo elder went sought get Gi-chi-gi-no,

ɟ̃ⁿ Vᵛ ɟ̃ⁿ CΔ₃ T̃₃. C₃ t'' tʳ Lᵃ ɟ̃
Gi-vu-gi-ndlw finished. they three classifier rose

C L₃ L₃ t₃ C L₃ ɟ̃̃, Tᵛ T'''
Na-lyu came reached Na-lyu heights, then from

C L₃ ɟ̃̃ L₃ t₃ ɟ̃̃ C C₃ ɟ̃̃,
Na-lyu heights came reached Fao-nzhi heights,

'ɟ̃'' T'' l₃, Tᵛ T''' 'ɟ̃'' T'' l₃ L₃ t₃
Hmao-dao-hxw, then from Hmao-dao-hxw came reached

105 ɟ̃ⁿ C° ɟ̃ⁿ Vᵛ ɟ̃̃ T̃₃.
Gi-no Gi-vu here finished.

Λ₃ ɟ̃ⁿ [ʳ ɟ̃ⁿ C°, ɟ̃ⁿ Vᵛ ɟ̃ⁿ CΔ₃ ɟ̃ ɟ̃'' C T₃.
man Gi-chi-gi-no, Gi-vu-gi-ndlw rose up went with

ɟ̃ⁿ Λ° Λ₃ Lᵢ, ɟ̃'' Λᵛ Ṽᵗ Tⁿ C Tᵛ Δ⁻
Gi-yo elder, went nurtured environs go to

CΔⁿᶜ Tⁿ CΔⁿᶜ T'' L₃ T̃₃.
worldwide gone finished.

M201
Three leaders.

Narrated by Wang Da-lu.

Notes

This story is recorded in Document M (no. 2, Page 7) and Document N (no. 15, page 397).

Title. In Document M it is simply "Story from a song", and in Document N, "Three Miao men who were leaders, Elder Gi-yo, Elder Gi-vu and Elder Gi-no". In the present transcription and translation the form "Three leaders" has been adopted.

Line 4. The sentence about the mountain being shaped like a ladle is found only in Document N.

Line 7. The phrase, "the three elders" is not in Document M.

Lines 16 and 17. "A horseman and a warrior" is not in Document M.

Lines 17 and 18. Document N has omitted the second name, "the man Gi-vu-gi-ndlw".

Line 22. The words "north side" are only in Document N.

Line 25. The word "seized" in this line has been added to make a proper link with the phrase that follows. Document M has 𐄂, "is", at this point.

Line 25. The word 𐄂 is wrongly spelt "nghes" in Document N.

Line 26. 𐄂⁵ 𐄂 means "hard" or "tough" when used of meat, and "bad" or "evil" when applied to persons.

Line 26. The words, 𐄂^u 𐄂^p 𐄂^v 𐄂^s, "evil and cunning were like", are omitted in Document N.

Line 35. The second name, Elder Gi-vu, is omitted in Document M.

Line 57. In Document N at the end of this line is a note in parenthesis which reads, "dlangb means killing meat and killing birds". That is to say, the expression 𐄂^o 𐄂ⁿ 𐄂^j 𐄂^s means the game or quarry killed in the hunt.

Line 98. A foot note in Document N explains that "nwx", 𐄂^v, is one's own people, and "dlangb", 𐄂^o, means other people.

How the ancients passed their time.

Narrated by Wang Jian-guo.

Introduction

This short piece is placed by the compiler of Document N between the story about people changing their skins in order to renew their youth and that of the dog fetching seed from the sky for mankind, though it bears little resemblance to either.

The Miao loved to tell stories to explain the origin of common customs and words, and these could be as amusing as they were fanciful. The present piece is a case in point, purporting to explain the etymology of the Miao words for "mother" and "father" as plays upon the verbs "to cry" and "to hide".

Wang Jian-guo derived this story from Yang Ya-go. It is the first in a group of a number of stories and songs which Yang called "A bundle of Miao traditions", and which is reproduced in Document D at a later stage, where of course the present story is repeated. Wang Jian-guo's two versions are not identical, and both vary a little from Yang Ya-go's original manuscript which Wang obviously had before him as he wrote.

In the English translation an attempt has been made, by employing square brackets, to explain the play on the Miao words, which, in the nature of things, it is not possible to translate, and which is further complicated by the changes in the tones.

Wang Jian-guo chose, in the first line, to use an archaic phrase, borrowed from another song-story, which means, "It was a time of adversity/trouble/evil/difficulty", and which simply does not fit the context. Yang Ya-go's "long ago" was perfectly adequate. There is also a reference to "blowing leaves". Miao children and young people would pick certain kinds of leaf which, held in a special way and blown upon, functioned as reeds. The pitch of the sound could be varied together with the rhythm of the notes in such a way as to convey messages. The piercing sound was loud enough to be heard over considerable distances.

M202

How the ancients passed their time.

Narrated by Wang Jian-guo.

They say that during a time of adversity, our old folk did not build houses to live in, but simply lived at the foot of rocks and trees and in the hollow of trees. In those days the forests were very great, and they feared the wild animals very much. So it was that the old people passed their time cutting herbs, gathering fruit and hunting game.

If they went hunting in the forest, at the time when they were returning, they would blow instruments and blow on leaves, so that those who had stayed home would hear and know that their own people were arriving, and they would ask, "Are you human or are you spirits?" When they heard that these were really the voices of their own home folk, presently they would return to the place where the young women were.

Because at that time one group would seize the dwelling place of another group, they were afraid that other people might have come and seized their dwelling place. Since those who had gone out into the forest did not in fact know what was happening at home, they blew instruments and called out so that both those in the forest and those at home would be able to distinguish their own people clearly, and presently come home.

It was also said that at that time, when the men had gone out into the forest and the women and children were left at home, whatever the pretext, good or ill, the women would be constantly crying. However, on one occasion, the men had been out in the forest and were returning. As they neared home, they heard the women who had remained at home singing songs which were very good to listen to. Because of this they said, "Be matters good or ill, we want no crying, only singing, because crying is not good to listen to".

Since, come good or ill, these women would cry, they were called "nie" [pronounced with the tone value 45 it means "crying"]. As time went by, in common use this became "nie" [pronounced with the tone value 55 it means "mother"]. Moreover if one of these women had a man [i.e. a lover], she would take and hide him, not willing that other people should see or know. She wanted him for herself only. Because she hid ["vai" pronounced with the tone value 11] him for herself only, they call a man father ["vai" pronounced with the tone value 21].

M202

As taot as nzas dwd nwb gyuf jaix niaok.
in ancient times people pass time.

Wang Jian-guo hik.
Wang Jian-guo said.

Nyus hik gul as taot nek zel, bib at laot
they say that at a time of trouble, our old folk

mis hit zeux cok ngax niob, lit mut niob
plural not able build house live, simply lived

ghangb veb ghangb zak ndros khod ghak gyuk deul
bottom rock bottom cliff with hollow trees

dab. Jaix niaok id raod dclub raob dlaos hlob,
only. time that dark forests great,

5 aib nchait nghaix raod dab dies. At lit,
very much feared animals forest very much. so

at laot mis sub byul lit mut ndraos raob
old folk plural first began simply cut herbs

dlit zid leud nghaix gyut hnuv niaok dab.
picked fruit hunted game passed time only.

Nyus zaox zhad gul leud nghaix deuf raod
they if that hunt game go out forest

leuf, taot gul sib ghwb lol id, yad cod
gone, when that return come then, must blow

10 ghwx cod ndlaos, gof dit gul niob
instruments blow leaves, cause those who situated

ngax daot hnod daot baot gul yiul dwd nwb lol
house get hear get know that own people come

njiaol dangl, draik zeux maol nus hik, "Mis gul
arrive finish, then able go ask say, you are

nwb lak mis gul dlangb yies?" Nyul zaox naos
human or you are spirit eh? they listen

daot vaif ngax yiu dwd nwb shangb at ghwt dangl
get at house own people voices finish

- 15 *diel, dad liel drod lol dlat qeut gul*
 true, presently return come go to place which
as box yaok mis niob.
 women young plural situated.
- Dud jaix niaok id, dwd nwb ciet hak ciet*
 the time that, people group seize group
queut niob, nchait kied max las pat yaol
 place live, for fear that there were other
dwd nwb dax, hak nyul zaox qeut niob leuf.
 people come, seize their place live gone.
- 20 *Id jil zaox gul deuf raod leuf, hit nies*
 hence those who go out forest gone, not yet
daot baot vaif ngax at lit jiang, yad sub
 get know at house do how, must first
cod ghwx hal hxut gof vaif raod vaif
 blow instruments and call cause at forest at
ngax fait ntraik gul yiul dwd nwb,
 house distinguish clearly that own people,
dad liel lol dlat ngax.
 presently come go to house.
- 25 *Draik hik gul taot lit id, ad yeus deuf raod*
 then say that at that time, men go out forest
leuf, as box lad dik yaok niob ngax dab, max
 gone, women children situated house only, have
raot nuf zhid nuf, jil yad nied
 good matter bad matter, thus want cry
as bib das nzhal jiet. Max ib gaoux
 continuously completed. there was one occasion
gul ad yeus deuf raod leuf, taot gul
 that men go out forest gone, when that
- 30 *drod sib lol ghak ngax hib dlib dab, hnod*
 return come separate house not far only, heard
gul as box mis niob ngax hxut ngaoux aib
 that women plural situated house sang song very
raot naos. Des nid nyul zaox hik,
 good listen to. on account of this they said,

"Max nuf gul raot zhid hit yad gul nied
have work which good bad not want that cry

dangl, yad gul hxut ngaox dab, id gul nied
finish, want that sing song only, because cry

35 jil hit raot naos".
thus not good listen to.

Draik gul as box nid, raot lak nied zhid lak
then that women these, good did cry bad did

nied nad, hxut as box at nied, hxut
cry therefore call women make "crying", call

maol hxut lol ad liek hxut as box at
go call come presently call women make

nieb. Hak ib lwb as box nid, zhat
"mother". and one classifier woman this, if

40 max ib lwb yeus dangl, as box keuk
have one classifier man finish, woman took

ad yeus vail jiet, hit zhut gof pat yaot
man hid completed, not willing cause other

dwd nwb daot bof daot baob nyul yad yiul
people get see get know she wanted self

ndros niob dab, vail jiet gof ndros yiul
with live only, hid completed cause with self

niob nad hxut ad yeus at vaif.
live therefore call man make "father".

M202
How the ancients passed their time.

Narrated by Wang Jian-guo.

Notes

This piece is found in Document N (no. 9, page 368).

There are many errors and misprints in the Miao text of which some are listed below.

Title. The word "jaix", "time", is printed "jit".

Line 1. A note in parenthesis in the text explains that "as taot nek zel" means "an evil time"

Line 5. The word "nchait", "fear" is printed "nchaix".

Line 7. The word "dab", "only", is printed "dwd".

Line 12. The word "njiaol", "arrive", is printed "jaol".

Line 18. The word "nchait", "fear", is printed "chaix".

Line 19. The word "niob", "live", is printed "niol".

Line 23. The word "fait", "distinguish", is printed "fat".

Line 23. The word "ntraik", "clearly", is printed "traik".

Line 30. The word "dlib", "far", is printed "alib".

Line 31. The word "ngax", "house", is printed "ngas".

Line 37. The word "box", "woman", is printed "bot".

Line 44. The word "hxut", "call", is printed "hxux".

M203
A bundle of Miao traditions.

Written by Yang Ya-go.

Introduction

This piece differs from most of the other Miao material, not only because it includes both prose writing and songs, but also because it is an attempt to trace the history of the people from the earliest times, before they had learned to build houses or cultivate the land, through to the present day. It is based on traditions and old songs and was compiled by Yang Ya-go, the most outstanding of the early Christian preachers. The prose passages are presumably his composition, and the verse, songs that he had learned as a boy.

An aetiological interest, common in the Miao songs, is a major factor in Yang Ya-go's choice of material. Though the fanciful derivation of the Miao words for "mother" and "father" could not have been intended to be taken seriously, the origin of the use of millet, the discovery of rice, of cotton and of hemp, and the growing of buckwheat were matters of utmost importance to the Miao. It is strange, however, that no mention is made of maize which, when Yang Ya-go was writing, was the staple food.

The Miao custom of burying the dead with the least possible delay is noted because of its contrast with the tradition of the Chinese who used to postpone burial for weeks, months or even years, waiting for a propitious day.

Yang Ya-go's narrative falls into nine stages which may be summarized:

- Stage 1** In prose. People dwelling in caves and living by hunting and food-gathering.
- Stage 2** In prose. Led by the Elder Gi-zi, the people reached "Millet Plain" and discovered the use of millet.
- Stage 3** In verse. Driven by famine and led by the Elder Gi-zi, the people reached the Great Eastern River, living on wild bamboo seed and herbs until the discovery of rice.
- Stage 4** In prose. The death of the Elder Gi-zi and the establishment of Miao burial customs.
- Stage 5** In verse. Chinese pressure successfully resisted by the Elder Gi-myu until he was eventually captured.
- Stage 6** In verse. Under renewed Chinese attack, and led by the Man Jio-bi-khao, the people crossed the Red Mud River and, settled by the Ndu-na-yi-mo, discovered the use of cotton, and here built fine houses.
- Stage 7** In verse. Under further Chinese pressure, led by the Man Jio-bi-khao, the people fled across the Ndu-na-yi-mo and settled in Di-njiang-na, living on rice and growing cotton and hemp.

Stage 8 In verse. Forced by Chinese pressure and led by the Man Jio-bi-khao, the people fled and settled for a time on the plain of Be-yi. This being high, cold country, the people had to live on buckwheat.

Stage 9 In verse. The people left the plain of Be-yi seeking a better living, and led by the Man Jio-bi-khao reached the forests in Yi (Mang-li-no) country. Here they remained but were reduced to serfdom by the Yi.

Putting songs together in this way has its pitfalls. Three great rivers are mentioned, the Great Eastern River, the Red Mud River and the Ndu-na-yi-mo, but it is possible, even likely, that these are names for the same river coming from different songs. Twice the people are described as fording rivers by clinging to water buffaloes, but again these may well be two accounts of the same incident. The most obvious problem lies in the double name "the Elder Gi-zi, the Man Jio-bi-khao". At stage 4 we learn that this individual grew old, died, and was accorded burial in the manner he had requested. His place was taken by the Elder Gi-myu who was eventually tricked and captured by the Chinese, and then the leadership passed to the Man Jio-bi-khao, but he, being the same person as the Elder Gi-zi, was already dead and buried. Yang Ya-go solved the difficulty by saying that the Elder Gi-zi and the Man Jio-bi-khao were two different people. In editing Yang's manuscript for inclusion in Document N, Wang Jian-guo, quite rightly, corrected this suggestion, and he eased, but could not remove the difficulty, by leaving the short paragraph describing the Elder Gi-zi's death to an explanatory note at the end of the piece.

It seems likely that while "the Elder Gi-zi" and "the Elder Gi-myu" are proper names of individual leaders, "the Man Jio-bi-khao" is a descriptive title which was given in succession to a number of different leaders who, over the generations, arose and conducted the people on the next stage of their migration.

The suggestion made in Document N that "the Man Jio-bi-khao" means "the man using iron shod military boots" must be rejected. (See note on line 45 of the Miao text.) "Jio" means "to carry", and by extension "to use". "Bi khao" is the name given to a certain kind of tree, the bark of which is used as a dye stuff. It is just conceivable that the name of a tree might appear in the title given to leaders of the migratory movements of the Miao people, but there seems to be no cogent reason for so doing. The word "khao", pronounced in the high tone in which it appears in Document F, is also the word used for food intended to be eaten on a journey. If this were the meaning of the word "khao" in the song, then "the Man Jio-bi-khao" would mean, "the man bearing rations for the journey". Such a title would not be inappropriate for the one who, in the course of their travels, discovered millet for the use of the people, led them, in time of necessity, to eat wild bamboo seed and herbs, who recognized the food value of rice, and in more austere circumstances, of buckwheat, and who finally led the folk in clearing the forest for cultivation.

There is another song which tells of the activities of the Elder Gi-zi and the Elder Gi-myu, and describes them, not as Yang Ya-go does in the present piece as "father and son" (line 95), but as "comrades and friends" and as "good companions". This tradition from the old song is preferable to Yang Ya-go's suggestion which is based simply on the fact that, on the death of the Elder Gi-zi, the Elder Gi-myu took over the leadership. "Gi-zi" and "Gi-myu" represent different clans, not different generations in the same clan.

M203
A bundle of Miao traditions.

Written by Yang Ya-go.

Stage 1

They tell a story that in the olden times our old folk did not build houses to live in, but simply lived at the foot of rocks and cliffs or in the hollow of trees. In those days the forests were very great, and full of wild animals. So it was that the old folk simply lived on wild fruit, and spent their time hunting. If they went out hunting they had to go as a group, and they hunted together. When they were returning home, they would play on flutes or other instruments as a signal, so that those who had remained at home would know. Thus when the folk at home heard that the others had come, they would go out and call, "Are you human or spirits?" On hearing the voices of the home folk the others would reply, "We are human!" and so would come home to the place where the young women were staying. They did this in order to give reassurance, because, at that time, the seizure by one group of another group's living place was common, and they were afraid that it might be some other people coming whom they did not know.

At that time, while the men were away, the young women remained at home, and, whatever the pretext, good or ill, the women would cry. However, on one occasion the men, who had been away, were returning, and, as they neared home, they heard the women who had stayed behind, singing songs, which were very good to listen to. So they said, "From now on, be matters good or ill, we want no more crying, only singing, because crying is not good to listen to!" Because, come good or ill, these women would cry, the children all called them "nie". [Pronounced with the tone value 45 it means, "crying".] As time went by, in common use this became "nie". [Pronounced with the tone value 55 it means "mother".] This is the origin of the word "mother" used for women.

A young woman, if she had a man, [i.e. a lover] she would "hide" ["vai", pronounced with the tone value 11] him. Now, everyone calls a man "father" ["vai", pronounced with the tone value 21] and this is how it began.

Stage 2

The ancestors later left that place and removed elsewhere. There was an old man called the Elder Gi-zi or the Man Jio-bi-khao who led them till they arrived on a very wide plain, of which they did not know the name. However, they saw an old man there planting millet, so they simply called it "Millet Plain". Here they remained and planted only millet for food. The seed for the present day millet was derived from here.

Stage 3

Afterwards there came a year which was a time of calamity. Robbers and soldiers abounded, and the world was full of fighting. So it was they sang a song which said,

This year we may know,
Know that wizards and enchanter's of the under-world were training their troops,
For this was an evil time and an evil year.

The millet was planted but did not ripen,
The millet was planted but the crop was ruined,
And people in the world rose up to fight each other.

The Elder Gi-zi, the Man Jio-bi-khao
Could not dwell there.
So the Elder Gi-zi, the Man Jio-bi-khao took,
Took the children and fled,
Fled to the great river in the east.

The Elder Gi-zi, the Man Jio-bi-khao took,
Took the children and went that they might pick,
Pick the bamboo seed on the hills for food.

But the Elder Gi-zi, the Man Jio-bi-khao
Could not eat it.
So the Elder Gi-zi, the Man Jio-bi-khao took,
Took the children and went,
Went to cut wild herbs on the river bank.

Upon the river bank there stood,
Stood the hill rice ripening or fully ripe,
With the swamp rice ripening in the sunshine,
And the glutinous rice ripening in the breeze.

The Elder Gi-zi, the Man Jio-bi-khao
Had no name to give it,
So they called the hill rice "river bank grain",
The swamp rice they simply called "rice",
And the glutinous rice they called "glutinous".

That which we now call hill rice together with ordinary rice and glutinous rice all originated from this source.

Stage 4

Not long after they came to live on the banks of this river, fighting broke out again all over the world, with one group attacking another. At the time the Elder Gi-zi was very old. He said to the children, "Throughout my life I have always done things without delay. When I die you will bury me in the same manner, won't you?" When he died, the children followed his instructions and buried him in this way. This is the origin of our Miao custom of burying in the grave in this manner.

Stage 5

After the Elder Gi-zi died, the Miao living there were led by his son whose name was the Elder Gi-myu. Now there were other people who wanted to attack them so they had a song which said,

While the sky remained constant,
The Elder Gi-zi having died,
The Ruling Race came,
Came from the Ruling Race's land,
Came to seize the children and carry them off.

The Elder Gi-myu was heavy hearted,
The Elder Gi-myu was sad at heart.
The Elder Gi-myu led,

Led the children to go and seek,
Seek a crossbow tree together.

They sought, and they found one,
One mulberry tree still thriving.
The Elder Gi-myu felled,
Felled the mulberry tree to make crossbows.

He made crossbows to be carried on the back,
He took shining swords to carry in the hand,
He led the children back to block the way,
And fight the Ruling Race on the river bank.

Seven times they loosed their bows and struck down seven,
Seven arrows they shot and struck seven pairs.
They attacked the Ruling Race, destined to be an offering to the spirits,
They slashed the Ruling Race, destined to be an offering to the idols.

The Ruling Race were afraid,
So afraid, indeed, that they dared not come,
So afraid, in truth, that they did not come out.

The result was the Ruling Race's grand stratagem.
The Ruling Race suggested,
Suggested the making of an agreement just to deceive,
To deceive the Elder Gi-myu. They said,

"Come let us make an agreement fixing the boundaries,
"Come let us make an agreement fixing the roads,
"Come let us make an agreement making all well".

But the Elder Gi-myu was tricked,
Tricked by the Ruling Race's deceit.
So the Ruling Race took,
Took the Elder Gi-myu and made him prisoner.

Stage 6

The retainers of the Chinese,
The soldiers in columns came pursuing,
But the people could not cross the Red Mud River.

The Man Jio-bi-khao caused,
Caused the pig to go and test the water.
It tested the water until noon but could not go.
It could not cross and so returned.

The Man Jio-bi-khao looked all around,
And saw the water buffalo grazing,
Grazing, jet-black, upon the river bank.

The Man Jio-bi-khao caused,
Caused the water buffalo to go and test it,
And the water buffalo crossed right over.

The Man Jio-bi-khao led the children and followed,
Followed the water buffalo and crossed right over.
They crossed and came to the flat banks of the Ndu-na-yi-mo.

The banks of the Ndu-na-yi-mo were wide,
Seven days and seven nights travel could not traverse it.

The banks of the Ndu-na-yi-mo were flat,
There grew the cotton plants,
Bushes as big as water-butts,
With heads as big as eggs.

Here the children built,
Built houses with timber frames and tiled roofs to set up families and live,
Built houses with timber frames and tiled roofs to set up families and dwell.

Stage 7

While the sky remained constant,
The Ruling Race returned again, came back in pursuit,
So the Man Jio-bi-khao led,
Led the children and fled.

But the banks of the Ndu-na-yi-mo were wide,
So the children removed,
Removed their girdles and the braids of their skirts and knotted them together.
They chose the cattle path and were pulled across,
The water buffaloes pulling them with their horns.

The children followed,
Followed behind the water buffaloes and came,
Came and reached the people's Di-njiang-na.
Now this place Di-njiang-na was good land.

Here there grew cotton
On bushes as high as a room,
With seed heads as big as ducks eggs,
Here the swamp rice ripened in the breeze,
And it vexed the eyes of the Ruling Race.

Here there grew hemp,
Thick as an ankle,
Thick as a small arm,
Here the glutinous rice ripened to maturity,
And it pained the hearts of the Ruling Race.

Stage 8

While the sky remained constant,
The Ruling Race again came in pursuit.
So the Man Jio-bi-khao led,
Led the children and fled together.

They fled to the Plain of Be-yi, that level plain,
But it is said that the Plain of Be-yi was a high plain,
And here the children lived,
Lived on the Plain of Be-yi, planting buckwheat for food.

Stage 9

Now the Man Jio-bi-khao and the children could not dwell there,
So the Man Jio-bi-khao led,
Led the children and fled together,
Fled till together they reached,
Reached Hmao-de in the Hmao-li-no country.

The dark forest of Hmao-de, Hmao-li-no was black indeed,
The deer all lived there,
The stags all dwelt there,
Tigers and lions all dwelt there.

The Man Jio-bi-khao led the children to clear the forest,
And the old folk warned the children,
"In clearing the forest do not clear far and wide,
For fear of clearing on to Mang-li-no land".

But the children did not understand.
The children went clearing the forest,
And did indeed clear right on to Mang-li-no land.

While the sky remained constant,
The children had to work on Mang-li-no land,
And the resulting work for Mang-li-no, the work to pay rent, was heavy.
As for compulsory labour, the compulsory labour was hard.

We Miao children did,
Did compulsory labour for Mang-li-no which never finished,
Did compulsory labour which never stopped.
Thus it is ended

M203

Y⁻ 'ɔ'' ɓ⁻ ɟ_n ɕ' _{ns} Y⁻ ɟ^o C^u. ʌ_ɛ ʌ⁻ ɟ_o S^{''}.
 Miao rope knotted of old matters. Yang Ya-go wrote.

Yⁿ Δ₋

Stage one

C_ɔ ɟ_n ɟⁿ T_u ɟ_u Y⁻ T^{''} Lⁿ ɟⁿ Y⁻ L_u ɟ_n
 they say story that of old our old folk plural

ɟⁿ t' _o ɕɟ- C^{no}, L^u ɟ^u C^{no} ɟ^ɔ V^ɔ
 not build house live, simply live bottom rocks

ɟ^ɔ t₋ ɕɟ_o ɟ^o Y⁻ ɕ' _ɔ T_ɛ T₋ ɕⁿ C_{nu} ɟ^o
 bottom cliffs with hollow trees only. time those

ɟ^u Δ^u ɟ^u Δ_u ɓ^o, ɕɟⁱ ɟ^u ɕɟⁱ t₋ t_u T⁻ T_{nc}.
 dark forests great, wild animals dwelt very much.

5 Y⁻ Lⁿ ɕ^o Y⁻ L_u ɟ_n L^u ɟ^u C_u
 make like this old folk plural simply ate

ɟ^u t_r, ɕⁱ ɕɟⁱ ɕ_ɔ 'C^u C_{nu} T₋ ɕ⁻ ɟ_u
 wild fruit, hunted game pass time only. if that

C_ɔ t_u ɟ_u ɕⁱ ɕɟⁱ ʌ⁻ ɟ_u Y⁻ t_u ɟ_u
 they went hunt game must that make group go

ɟⁿ ɕɟ_o ɕⁱ T^{''} ɟ_u S^r L_o ɟ^o,
 together hunt. when that return come that time,

ʌ⁻ ɟ_u t^o ɟ^ɔ ɟ^ɔ ɕɟ_o ɟ^o ʌ^{''} ɟ^ɔ
 must that blow flutes with other instruments

10 L_o Y⁻ S^{''}, ɟ_o ɟ^o ɟ_u C^{no} V_u
 come make sign, cause those who situated at

ɕɟ- T^{''} ɟ^{''}, Y⁻ Lⁿ ɕ^o V_u ɕɟ- 'ɕ^o
 house get know, make like this at house heard

ɟ_u C_ɔ t_u T^ɔ C^ɔ L_o T_ɛ, T_u T_ɛ ɟ_u
 that their people come finish, then go out go

I'ʉ ɲn, ɔn ɔv Cʰ L Δ̂. Cɔ tʉ 'Ċ
call say, you are human or spirit. they heard

Tʉ ɔv Λn Tʰ Cʰ Vv Cɔ- Ĵ Ŷ Jʰ I'ʉ Cɔ tʉ
get that own people at house voice call them

15 T̂, ɲv T̂ Lnc Tʉ ɲn, Jʉ ɔv Cʰ.
finish, then presently reply say, we are human.

Ŷ Lʉ Ċ L. Δ̂ Cɔ- ɲʉs ɔv
make like this come go to house place which

Ŷ Ĵo Λn ɔn Cʰ. ɲn Cn Ȳ, Tʰ Cʰ
women young plural situated. time that, people

Yʉ tʰnc ɲv Yʉ tʰnc ɲʉs Cʰ T̂ Tnc.
one group seize one group place live very much.

Cɲʉ ɔv L Jʰ Λʉ Tʰ Cʰ T- ɲn Cɔ tʉ Tʉ
fear that some other people come thus they not

20 Jʉ Ċ, Λ̂ Ŷ Lʉ Ċ ɔv ɔ-
know therefore, must do like this cause have

Cɲʉ ɲno.
reassurance so it is.

ɲn Cn Ȳ, Ŷ Λc Tc Ȳ Lc, Ŷ Ĵo Λn
time that, men go out forest gone, women young

Cʰ Cɔ- T̂, ɔ- Ȳ Cʉ ɲ Cʉ
situated house only, have good work bad work

Tʉ Λ̂ Ċ ɲno. ɔ- Yʉ Jʉ
all want cry so it is. there was one occasion

25 ɔv Ŷ Λc ɔn Tc Ȳ Lc, Sʉ
that men plural go out forest gone, return

L. Ĵ Vv Cɔ- Tʉ Δʉ T̂, 'Ċ
come separate from house not far only, heard

ɔv Ŷ Ĵo ɔn Cʰ Cɔ- I'ʉ Cɲʉ
that women plural situated house sang song

ɔv Ȳ Ȳ Cn Ŷ Lʉ Ċ Cɔ tʉ
which very good listen to. make like this they

ṭ_n, ṭ_ḡ Ċ ḏ- C^u ḏ_v ʒⁿ ḏ_v
said, from now there is work which good which

30 Ḓ ṭⁿ Ḍ ḏ_v Ċ^{nc} ṭ_ḡ, Ḓ Ḍ ṭ^u
bad not want that cry finish, only want sing

Ḓḏⁿ ṭ^r, ḏⁿ ḏ_v Ċ^{nc} Ḓ_n ṭⁿ ʒⁿ
songs only, because crying thus not good

Ḓ_n. ṭ_v ḏ_v ḏ^r ḏ^o Ċ ʒⁿ Ḓ ṭ^u
listen to. then that women these good bad all

ṭⁿ Ċ^{nc} ṭ_r Ḓ, ṭ^u Ḓṭ^r, ḏ_n
get cry weep therefore, sons daughters plural

ṭ^u ṭ^u ḏ^r ḏ^o ḏ^r Ċ^{nc}. ḏ^r ḏ^ḡ ṭ^u ḏ_n
all call women make "crying". afterwards call go

35 ṭ^u Ḓ_o ṭ^r Ḓ_{nc} ṭ^u ḏ^r C^{nc}. ṭ^u
call come presently call make "mother". call

ḏ^r ḏ^o ḏ^r C^{nc} Ḓ_s Ḓ^ḡ ḏ^r ḏ^o ḏ_v ḏ_s Ḓⁿ
woman make mother their origin was begun like

Ċ.
this.

ḏⁿ ḏ_v ḏ^r ḏ^o Ḍ_n Ċⁿ, Ḓ ḏ_v ḏ- ṭ^r Ḍ_s
because woman young this, if that had the man

Ḓ^{nc}, Ḓ_s Ḍ ḏ^r_s ṭ_v Ḓ^{nc}, ḏ^r
completed, she will take cover completed, make

40 Ḓⁿ Ċⁿ ṭ^r Ḓ^ḡ ṭ^u ḏ^r Ḍ_s ḏ^r ṭ_v ḏ_v
like this every one call man make father is

ṭ- ḏ^r Ċⁿ
come begin here.

ḏ^r Ḍ.

Stage two

ḏ^r Ḍ_s ḏ^r ḏ^ḡ ḏ_n Ḓṭ^v ḏ^ḡ Ḓ_o Ḓ_s ṭⁿ ṭ_v Ḓ^ḡ
ancestors plural afterwards come they then left

C₃ tⁿ Tⁿ C^{'n} S[̄] J[̄] Λ_n Δ⁻ J^{'-} Λⁿ Tⁿ C^{'n}.
their place away removed go to other place.

D- Yⁿ L[̄] Y⁻ Λ_κ L_n J_u C^t^r
there was one classifier man old who named

45 Jⁿ t^r Λ_κ L_n C_T Λ_κ C^{no} Jⁿ J['], I['], C₃ tⁿ
Gi-zi elder with man Jio-bi-khao, brought them

L_o C_{C_n} Yⁿ L^u C_T_̄ J_u C[̄]
come arrive one classifier plain which wide

T⁻ T_{nc}, Yⁿ V^{nc} Tⁿ Jⁿ C^t^r. tⁿ J_o J_u
very, but not know name. they saw that

D- Yⁿ L[̄] Y⁻ Λ_κ L_n C^{no} V_u
there was one classifier man old situated at

Yⁿ C^{no} Jⁿ t['] t^r L[̄], T_u L^u D^u
there planting millet the while, then simply

50 Tⁿ V_u Cⁿ C^t^r J_u C_T_̄ Jⁿ t[']. C₃ tⁿ C^{no}
call at here name was plain millet. they lived

V_u Cⁿ C_T C^{no} t['] Cⁿ T⁻. Cⁿ Cⁿ C[̄]
at here planted millet eat only. Now seed

t['] Jⁿ t['] J_u Tⁿ L_o V_u Yⁿ C^{no}.
millet is get come at that place so it is.

t^r Δ₋

Stage three

C_T_u J[̄] L_o D- Yⁿ J_n J_u C_C^r
afterwards come there was one year which met

Tⁿ C_{nc} J_n C^r. t[̄] T^o Cⁿ,
with time year evil. robbers soldiers many,

55 C_Δ^{nc} Tⁿ J⁻ T^o. Y⁻ Lⁿ Cⁿ C₃ tⁿ I^{'u} C_Jⁿ
world fighting. make like this they sang song

T_n.
said.

J_{ni} Ā †[◁] L_o J^{''},
year this able come know,

᳚ J^{''} C†^r Jⁿ C_{ni} T^u Δ[᳚] T^u S^r J_{ni}
did know under-world spirit men enchanters year

†^u T^o,
train troops,

J_{ni} Ā E_n E^r C_{ni} E_n E^r J_{ni}.
year this thus evil time thus evil year.

60 E_{no} †^u †^u J^r J̄,
plant millet millet not ripen,

E_{no} Jⁿ †^u Δ^{'n} Y⁻ CΔ₋,
plant millet change make ruin,

CΔ^{nc} Tⁿ T^b C^b J̄ J̄ T^o.
world people rose fighting.

Jⁿ †^r Λ_◁ L_{ii} Λ_◁ E_{no} Jⁿ J̄^u †_{ii} J^r T^{''}.
Gi-zi elder man Jio-bi-khao dwell not get.

Jⁿ †^r Λ_◁ L_{ii} Λ_◁ E_{no} Jⁿ J̄^u I^{'>},
Gi-zi elder man Jio-bi-khao brought,

65 I^{'>} L̄ Tⁿ Λ_{ii} J^r J_u J̄^u,
brought children fled away,

J̄ Δ⁻ S[᳚] 'C^u T⁻ J⁻ C^{nc} Δⁿ.
fled go to side sun come great river.

Jⁿ †^r Λ_◁ L_{ii} Λ_◁ E_{no} Jⁿ J̄^u ᳚ I^{'>},
Gi-zi elder man Jio-bi-khao did bring,

I^{'>} L̄ Tⁿ Λ_{ii} E_n ᳚ ᳚ J^r C_n Δⁿ,
brought children thus did go in order to pick,

᳚ Δⁿ †^r J^r Δ^o L_◁ Jⁿ T^{''} C_{T_o} L_o C^{''}.
did pick seed bamboo gone hills with come eat.

70 Jⁿ †^r Λ_◁ L_{ii} Λ_◁ E_{no} Jⁿ J̄^u C^{''} J^r T^{''}.
Gi-zi elder man Jio-bi-khao eat not get.

ɟ̚ⁿ ʰʳ ʌₛ Lᵢᵢ ʌₛ ɛⁿᵒ ɟ̚ⁿ ɟ̚ʰ, ɛₙ ɔ̚ₛ ɪʰ,ᵛ,
Gi-zi elder man Jio-bi-khao thus did bring,

ɪʰ,ᵛ ɫ̄ Tⁿ ʌᵢᵢ ɛₙ ɔ̚ ɔ̚ᵢᵢ,
brought children thus did go,

ɔ̚ᵢᵢ ɔ̚ɫᵢᵢ ʰ ɟ̚ⁿ ɛᵐ ɫₛ ɔ̚Tᵛ ʌⁿ.
go cut wild herbs gone bank river.

ɔ̚Tᵛ ʌⁿ ɛₙ ɔ̚ ʰᶜ,
bank river thus did stand,

75 ʰᶜ ɛₙ ɔ̚ₙ ʰʳ ɟ̚ʳ ɔ̚ʌⁿ ɟ̚ ɟ̚ⁿ ɔ̚ɫ.
stood thus connector hill rice ripen fully,

ɔ̚ʌⁿ ʸᵢᵢ ɟ̚ ɟ̚ⁿ ʰᶜ,
rice water ripen in the sunshine,

ɔ̚ʌⁿ ɔ̚ʌᵢᵢ ʰᶜ ɟ̚ⁿ ʰᶜ ɟ̚ ɟ̚ⁿ ʰᶜ.
glutinous rice ripen in blowing wind.

ɟ̚ⁿ ʰʳ ʌₛ Lᵢᵢ ʌₛ ɛⁿᵒ ɟ̚ⁿ ɟ̚ʰ,
Gi-zi elder man Jio-bi-khao

ɟ̚ʳ Tᵢᵢ ɟ̚ⁿ ɛ̇ ɔ̚ₙ Tⁿ ɔ̚ʰ.
not get the way connector give name.

80 ɔ̚ₛ ɪʰᵛ ʰʳ ɟ̚ʳ ɔ̚ʌⁿ ʸᵢᵢ ʰʳ ɔ̚Tᵛ ʌⁿ,
did call hill rice make grain bank river,

ɪʰᵛ ɔ̚ʌⁿ ʸᵢᵢ ɔ̚ʌⁿ ɔ̚ʌᵢᵢ ɪʰᵛ ʸᵢᵢ ɔ̚ʌⁿ,
called swamp rice called make rice,

ɪʰᵛ ʰᶜ ɛⁿᵒ ɟ̚ⁿ ʰᶜ ʸᵢᵢ ʰᶜ ɛₙ.
called glutinous rice make glutinous thus.

ɟ̚ⁿ ɔ̄ ɔ̄ ɪʰᵛ ʰʳ ɔ̚ʌⁿ, ɔ̚ɫ. ɔ̚ʌⁿ, Tᵢᵢᶜ
we now call hill rice, with rice, as well as

ʸᵢᵢ ʰᶜ ɔ̚ₛ ʸᵢᵢ ɛ̇ ʸᵢᵢ ɟ̚ⁿ ɟ̚ₛ ɫ. ʌᵢᵢ ɔ̄
glutinous their origin began come from here.

Δ" Δ.

Stage four

85 T''' ɟu Cɔ t'' Lɔ C^{no} Vu L^u CT^u Δⁿ Ċ̇,
 when they came lived at the banks river this,
 Tⁿ Lⁿ T⁻, CΔ^{nc} Tⁿ T_u ɟ⁻ T^o T_ɛ, Yⁿ
 not long only, world then fighting finish, one
 t'^{nc} CT_u Yⁿ t'^{nc}. T''' Ċ̇ ɟⁿ t^r Λ_ɛ L_u
 group strike one group. at this time Gi-zi elder
 Ȳ L_u T_ɛ, CT_o L̄ Tⁿ Λ_u T_n, ɟ̇ C^{no}
 very old finish, with children said, I live
 Š L_n ɟ̇ ɟ'' Tⁿ C[^u. T''' ɟu ɟ̇ T₋ L_ɛ
 still thus I went direct. when I die gone

90 L_n ɟ_n T_ɔ Tⁿ ʒ^ɔ T_o. T''' ɟu Cɔ
 thus you bury this way exclamation. when he
 T₋ L_ɛ Ȳ, L̄ Tⁿ Λ_u t^o Lⁿ ɟu Cɔ L^u,
 died gone then, children follow as his words,
 T_u ɟ⁻ Cɔ T_ɔ Tⁿ ʒ^ɔ L_{no}. ɟⁿ Y⁻ 'ɟ''
 then took him bury this way so it is. we Miao
 Tⁿ C[_ɛ ɟu T_ɔ Tⁿ ʒ^ɔ Y⁻ [̆^ɛ Y⁻ ɟ^o Y⁻
 graves that bury this way root origin make
 Lⁿ Ċ̇.
 like this.

ɟ' Δ.

Stage five

95 T'' ɟu ɟⁿ t^r Λ_ɛ ɟ_u T₋ L_ɛ T_ɛ, Cɔ T^u ɟu
 when Gi-zi elder died gone finish, his son who
 C[^r ɟⁿ ɟ^ɔ Λ_ɛ L_u T_u l'ɔ Y⁻ 'ɟ'' C^{no} Vu
 name Gi-myu elder then led Miao live at
 Ȳ, T_u ɟ⁻ ɟ⁻ Λⁿ T^ɔ C^ɔ Λ̄
 that place, then there were other people wanted

T- CT₁₁ C₃ t^u, C₃ t^u ɔ- Cɔ^u l^u ɿ_n.
come attack them, they had song sing said.

CT^u T^u CT^u T^ʔ ɔ^ʔ,
sky get sky constant,

100 ɟⁿ t^r Λ_κ L₁₁ T₋ L_κ T_ɛ,
Gi-zi elder dead gone finish,

J⁻ CT₁₁ [n^o Tⁿ V₁₁ [n₋ ɔ₋ T₋,
Ruling Race thus did come,

T- J⁻ CT₁₁ [n^o Tⁿ V₁₁ Tⁿ,
came Ruling Race country,

T- ɔ⁻ L̄ Tⁿ Λ₁₁ ɿ CT_o L_κ.
came took children seize with gone.

ɟⁿ ɔ^ʔ Λ_κ L₁₁ S^{nc} J^r T₋,
Gi-my^u elder heart not collect,

105 ɟⁿ ɔ^ʔ Λ_κ L₁₁ S^{nc} J^r t₁₁.
Gi-my^u elder heart not sufficient

ɟⁿ ɔ^ʔ Λ_κ L₁₁ [n₋ ɔ₋ l^ʔ,
Gi-my^u elder thus did lead,

l^ʔ L̄ Tⁿ Λ₁₁ CT_s C^ēl^ʔ,
led children went seek,

C^ēl^ʔ CT^u 'C̣ CT_o Lⁿ ɔ₁₁,
sought tree crossbow with going,

ɔ_ɛ C^ēl^ʔ T^u [n₋ C_n Yⁿ Γ^ɛ,
did seek get thus connector one classifier,

110 Yⁿ Γ^ɛ ɟⁿ t₋ ɟ_u C^ol^o Ṣ.
one classifier mulberry which thriving still.

ɟⁿ ɔ^ʔ Λ_κ L₁₁ [n₋ ɔ₋ C^ol^o,
Gi-my^u elder thus did fell,

C^ol^o Γ^ɛ CT^u ɟⁿ t₋ L_o Y⁻ 'C̣,
felled the tree mulberry come make crossbow,

Y⁻ T^u C_n 'C J⁻ T⁶ T_r CT_o J_u,
make get connector crossbows carry with back,

D₈ E'_{nc} E_n CT₈ CT'_{nc} L_{nc} T^u Tⁿ.
did take thus swords shining in hand.

115 I'₈ L⁻ Tⁿ A_u S^r D_u CT_n,
led children return go block,

CT_u J⁻ CT_u E^{no} Tⁿ V_u T^u CT^u Δⁿ.
attack Ruling Race on bank river.

T^u J₈ 'C T^u J₈ L⁸,
loosed seven bows hit seven individuals,

T^u J₈ V_o T^u J₈ CE_{nc}.
loosed seven arrows hit seven couples.

CT_u J⁻ CT_u E^{no} Tⁿ V_u E_n T_r Δ⁸,
attacked Ruling Race thus destined for spirits,

120 E'₈ J⁻ CT_u E^{no} Tⁿ V_u E_n T_r J⁶.
slashed Ruling Race thus destined for idols.

J⁻ CT_u E^{no} Tⁿ V_u CE^u,
Ruling Race feared,

CE^u Lⁿ T_{nc} J^r J₋ T₋,
feared truly not dare come,

CE^u T^u T_{nc} D⁻ T₆ L_o.
feared in truth not out come.

E'⁻ A₈ J_u J⁻ CT_u E^{no} Tⁿ V_u J^u CJ^u L^o,
result was Ruling Race stratagem great,

125 J⁻ CT_u E^{no} Tⁿ V_u E_n D₋ E^{no},
Ruling Race thus did bring,

E^{no} Δ^u T^u T^r T₋ E^u,
brought make agreement come deceive,

E^u Jⁿ D⁸ A₆ L_u T_n E_n,
deceived Gi-myū elder said thus,

T- Jⁿ Δ̂ ṅ T', L. Y⁻ CΔ^b,
come we make agreement come make boundary,

T- Jⁿ Δ̂ ṅ T', L. Y⁻ ṅ,
come we make agreement come make road,

130 T- Jⁿ Δ̂ ṅ T', Y⁻ ṅ. 3".
come we make agreement make cause good.

Jⁿ Ḍ^p Λ_κ L_{||} T",
Gi-myu elder experienced,

T" J⁻ C_T || [°ⁿ Tⁿ V_{||} Ċ'.
experienced Ruling Race deceit.

J⁻ C_T || [°ⁿ Tⁿ V_{||} T",
Ruling Race got,

T" Jⁿ Ḍ^p Λ_κ L_{||} Ḍ⁻ L_κ T_ḡ.
got Gi-myu elder take gone finish.

Δ_{||} Δ₋

Stage six

135 J⁻ C_T || [°ⁿ Tⁿ V_{||} T^u t^r,
Ruling Race retainers,

T^u T^o C_~ J⁻ C_ḡ T- Ċ^ḡ t".
Soldiers columns came driving them.

Δⁿ L^{nc} Δⁿ CΔ̂ T_n J^r T".
river red river muddy cross not get.

Λ_κ [°ⁿ Jⁿ J', Ḍ₋ [°^o ṅ,
man Jio-bi-khao did allow cause,

ṅ. C_J' [°ⁿ Tⁿ C_J' Ḍ_{||} C_T- Y",
cause animal carry the pig go measure water,

140 Ḍ_ḡ C_T- t_o T_ḡ 'C^u Ḍ_{||} J^r T",
did measure reach mid day go not get,

T_n Ḍ_{||} J^r T" T₋ Ċ^o L_o.
cross go not get then return come.

Λ_ε Γ^{no} Jⁿ J̄^h T_u Jⁿ L^b J^r Γ^{no} ɔ^δ,
man Jio-bi-khao then all around did look,

ɔ^δ C[~] Y^h J⁻ T_ɔ C_o,
saw water buffalo grazing,

C_o Δ^u Lⁿ CΓ^{nc} J^u CT^u Δⁿ.
grazing black extremely upon bank river.

145 Λ_r Γ^{no} Jⁿ J̄^h Γ^o J_o,
man Jio-bi-khao allowed caused,

J_o C[~] Y^h J⁻ T_ɔ CΓ_o ɔ_h CΓ₋,
cause water buffalo with go measure,

C[~] Y^h J⁻ T_ɔ T_n Lⁿ ɔ_h.
water buffalo crossed going.

Λ_ε Γ^{no} Jⁿ J̄^h I['], L̄ Tⁿ Λ_h t^o,
man Jio-bi-khao led children follow,

t^o C[~] Y^h J⁻ T_ɔ T_n Lⁿ ɔ^h.
follow water buffalo crossed going.

150 T_n L_o CΓ_h CT^u C⁻ Λ_n ɔ_o J⁻ CT^u T^{nc}.
crossed come arrive Ndu-na-yi-mo the banks flat.

CT^u C⁻ Λ_n ɔ_o J⁻ CT^u Γ̄^δ,
Ndu-na-yi-mo the banks wide,

ɔ_h Γ_n J^δ 'C^u J^δ 'ɔ^o ɔ_h J^r T_δ.
go thus seven days seven nights go not finish.

CT^u C⁻ Λ_n ɔ_o J⁻ CT^u T^{nc},
Ndu-na-yi-mo the banks flat,

ɔ_δ t_ε t^r T_h J^δ L_u,
did grow cotton,

155 J⁻ CT^h L⁻ L^u T^h,
the bush as big as the water butt,

t^r J⁻ L^u L⁻ L^u J_o.
seed heads as big as the egg.

Ḳ Tⁿ Ḳ₁₁ ɔ̄_ɛ t'°,
children did build,

t'° C]⁻ T^u C]⁻ V⁻ Y⁻
built house timber framed house tiled make

Ḳ_n C^{no},
family live,

ɔ̄_ɛ t'° C]⁻ T^u C]⁻ V⁻ Y⁻
did build house timber framed house tiled make

Ḳ_n t₁₁.
family dwell.

J^ɛ Δ₁

Stage seven

160 CT^u T¹¹ CT^u T^ʔ ɔ̄^ʔ,
sky get sky constant,

J^r CT₁₁ [C^{no} Tⁿ V₁₁ T₁₁ Ḳ^o Lⁿ S^r Ḳ^o T⁻ Ḳ[̄].
Ruling Race then came back returned came drive.

Ḳ_ɛ [C^{no} Jⁿ J^ʔ T₁₁ l'°,
man Jio-bi-khao then led,

l'° Ḳ Tⁿ Ḳ₁₁ J^r CT_o J₁.
led children together flee.

CT^u C⁻ Ḳ_n ɔ̄_o J⁻ CT^u Ḳ[̄].
Ndu-na-yi-mo the banks wide.

165 Ḳ Tⁿ Ḳ₁₁ ɔ̄_ɛ Δ_ɛ,
children did take off,

Δ_ɛ ɓ⁻ J⁻ ɓ[̄] T⁻ L_o J^r t₁₁.
took off girdles braid skirt come knot.

L_ɛ ɔ̄_ɛ CT_o Ḳⁿ [C^{nc} CT_o [C^ɛ T_n.
went did with path cattle with pulled cross.

ɔ̄_ɛ [C^ɛ T¹¹ C[~] Y¹¹ C[~] T_ɔ ɔ̄_n J^u Ḳ₁₁.
did pull by water buffalo plural horns oh.

l̄ Tⁿ Λ₁₁ ɔ̄₃ t^o,
children did follow,

170 t^o C[~] Y¹¹ C[~] T₃ J⁻ J^ʔ L_o,
follow water buffalo behind come,

L_o t_o CΔ^{nc} Tⁿ T^ʔ C^ʔ Tⁿ Cε^ʔ C₋.
come reach world people Di-njiang-na.

J^o Tⁿ Cε^ʔ C₋ C_L ʒ¹¹ Tⁿ.
place Di-njiang-na with good land.

ɔ₋ t_ɛ t^r T₁₁ J^ʔ L_o,
did grow cotton,

J⁻ CT¹¹ t^r J^ʔ CT^ʔ,
the bush as high as bottom loft,

175 t^r J⁻ L^u L⁻ J^ʔ Y_o,
seed heads as big as egg duck,

CΔⁿ Y¹¹ CΔⁿ CΔ₁₁ j̄ Jⁿ t^r,
swamp rice ripen blowing,

ɔ₋ εⁿ J⁻ C_L₁₁ ε^{no} Tⁿ V₁₁ J⁻ ɔ₋ ε_n.
did vex Ruling Race the eyes thus.

ɔ₋ t_ɛ J⁻ ɔ̄^ʔ,
did grow the hemp,

L⁻ Tⁿ l₁₁,
as big as lower leg,

180 L⁻ G₋ CJ^ʔ,
as big as small arm,

CΔⁿ CΔ₁₁ t_ɛ ε^{no} J⁻ t^r j̄ Jⁿ CT₋,
glutinous rice ripen fully,

ɔ̄₃ ɔ^o J⁻ C_L₁₁ ε^{no} Tⁿ V₁₁ ɔ_n J⁻ S^{nc} ε_n.
did pain Ruling Race plural the heart thus.

Λ_n Δ₋

Stage eight

CT_v T^u CT_v T^ʰ ɔ^ʰ,
sky get sky constant,

J⁻ CT_u [C^{no} Tⁿ V_u] T_u T⁻ L̄.
Ruling Race then come drive.

185 Λ_s [C^{no} Jⁿ J^ʰ] T_u l^ʰ,
man Jio-bi-khao then led,

l^ʰ L̄ Tⁿ Λ_u J^r CT_o J̄,
led children with flee,

J̄ Δ⁻ J⁻ CT_z J^ʰ Λ_n J⁻ CT_z T^{nc},
fled go to the plain Be-yi the plain flat,

C_n T_n J⁻ CT_z J^ʰ Λ_n J⁻ CT_z S^{nc}.
connector say the plain Be-yi the plain high.

E_n J_v L̄ Tⁿ Λ_u E_n ɔ₋ C^{no},
thus was children thus did live,

190 C^{no} J⁻ CT_z J^ʰ Λ_n E_{no} Eⁿ C^u.
lived the plain Be-yi plant buckwheat eat.

Λ_s [C^{no} Jⁿ J^ʰ] CT_o L̄ Tⁿ Λ_u t_u J^r T^u,
man Jio-bi-khao with children dwell not get,

Λ_r [C^{no} Jⁿ J^ʰ] l^ʰ,
man Jio-bi-khao led,

l^ʰ L̄ Tⁿ Λ_u J^r CT_o J̄,
led children with flee,

J̄ L_o J^r C_n t_o,
fled come together connector reach.

195 t_o 'ɔ^u T^ʰ 'ɔ^u Lⁿ C_o Tⁿ.
reached Hmao-de Hmao-li-no country.

ㄍㄨㄢ

Stage nine

'ㄉㄨㄥ' ㄊ' 'ㄉㄨㄥ' ㄌㄣ' ㄘㄜ ㄍㄨㄢ ㄓㄨㄢ' ㄉㄨ' ㄓㄨㄢ' ㄉㄨ ㄉㄨ' ㄌㄣ' ㄘㄍ^{nc},
Hmao-de Hmao-li-no thus dark forest black very,

ㄘㄍ' ㄍㄨㄢ' ㄌㄣ' ㄍ' ㄊ' ㄊ' ㄘ^{no},
deer all lived,

ㄊ' ㄍ^{no} ㄉㄨㄢ' ㄍ' ㄊ' ㄊ' ㄊ_ㄨ,
stags all dwelt,

ㄘ" ㄌ' ㄍ' ㄍ' ㄘ" ㄌ' ㄘㄍ' ㄊ' ㄊ' ㄊ_ㄨ.
tigers lions all dwelt.

200 ㄌㄘ ㄍ^{no} ㄍ' ㄍ' ㄌ' ㄉ' ㄌ' ㄊ' ㄌㄨ ㄘㄍ ㄌ' ㄌ",
man Jio-bi-khao led children with clear forest,

ㄌㄣ' ㄍ' ㄌㄨ ㄘㄍ ㄌ' ㄊ' ㄌㄨ ㄍ' ㄍ_ㄨ,
old folk with children said thus,

ㄌ' ㄌ" ㄍ' ㄌ' ㄍ ㄍ[̃] ㄊ".
clear forest do not clear cause wide do not.

ㄘㄍ" ㄍ' ㄊ" ㄌ' ㄉ' ㄍ_ㄨ ㄘ_ㄨ
for fear get clear go to thus connector

ㄉ[̃] ㄌㄣ' ㄘㄜ ㄊ".
Mang-li-no land.

ㄌ' ㄊ' ㄌㄨ ㄍ' ㄊ" ㄍ",
children not get know,

205 ㄌ' ㄊ' ㄌㄨ ㄊ" ㄌ' ㄌ" ㄍ_ㄨ,
children get clear forest thus,

ㄌ' ㄉ' ㄉ[̃] ㄌㄣ' ㄘㄜ ㄊ" ㄌㄘ ㄊ_{nc} ㄊ_̃.
cleared go to Mang-li-no land gone truly finish.

ㄘㄍ' ㄊ" ㄘㄍ' ㄊ' ㄉ',
sky get sky constant,

ㄌ' ㄊ' ㄌㄨ ㄉ_̃ ㄍ' ㄍ_ㄨ ㄉ[̃] ㄌㄣ' ㄘㄜ ㄊ",
children did work thus Mang-li-no land,

Γ' Λ₃ ɔ_v ɔ^δ Lⁿ C_o Γ_n C^u Lⁿ C^u J^p 'C^{n̄}
result was Mang-li-no thus work for rent heavy,

210 Lⁿ Cɔ^ɛ Lⁿ Cɔ^ɛ T̄ Γ_n.
compulsory labour hard thus.

Jⁿ 'ɔⁿ L̄ Tⁿ Λ_u ɔ_δ Y⁻ Γ_n,
we Miao children did do thus,

Y⁻ ɔ^δ Lⁿ C_o C_n Lⁿ Cɔ^ɛ J^r
did Mang-li-no connector compulsory labour not

†^ɛ T_δ,
able finish,

Y⁻ C_n Lⁿ Cɔ^ɛ J^r †^ɛ S_u.
did connector compulsory labour not able end.

Γ_n Jⁿ ɔ_o Cɔ_u.
thus ended.

people. For at that time, when only young women were at home and the men were away, there were those who might come, take the people and steal the home."

Lines 34 and 35. The explanation that over a period of time the word $\overset{nc}{C}$, "crying", changed its tone to C^{nc} , "mother", is provided only in Document N.

Lines 38 - 41. This short paragraph is found only in Document N.

Line 42. The opening expression $Y^- \Lambda \varsigma Y^- \lceil'^\flat \flat_n$, "the ancestors" is only in Document N.

Line 43. Document N omits S^δ , "away", and substitutes "gul dlib", "by a long distance", and then goes on, "Dad jaix niaok id", "at that time". Document F reads Y^- , "two" instead of Y^n , "one". See introduction.

Line 45. After the name Jio-bi-khaob, Document N inserts the following explanation:-

Gid zib yeul laol ndros yeul jiox bik khaok gul ib
Gi-zi elder with man Jio-bi-khao was one

lwb dab, jiox ib ngeul lit khaot hlaot
classifier only, carried one pair boots (?) iron

gul ndaok nzhit.
which battle.

"The Elder Gi-zi and the Man Jio-bi-khao were a single person, who used a pair of iron-shod battle boots".

The final sentence is intended to give the meaning of the name the Man Jio-bi-khao as "that man using iron-shod boots", but the explanation is less than convincing. "Jiox" certainly means "to carry" or "to use", but the remainder of the name, according to Document F is $\lceil^n \lceil''$ (= "bib khaod"). "Boots" would be written $L^n \lceil''$ (= "lit kaot") not "lit khaot"

Line 51. Document N has expanded $\lceil'' \lceil^n \lceil''$, "millet", into "cud tieb bit caod", "yellow millet and millet". \lceil'' and \lceil'' , "cud" and "caod", are different varieties of millet.

Line 52. In Document N the final phrase of the paragraph is rewritten:-

...traot lud drangt id jiox lol zos
...from the plain that place bring come reach

nid lit yas.
here so it is.

Lines 53 - 56. This passage is omitted in Document N and in its place there is a new heading, "Part two. The song of the Elder Gi-zi, the Man Jio-bi-khao."

Line 57. It is from this point onward that Documents K, L and N (second version) pick up the story. Document K, followed by Document L has a short introductory note which reads, "The time that they were living at Millet Plain (Sui-yuan Region, Shan-xi Province) Red Mud River (Yellow River) Di-ngiang-na (South of the Yellow River) The plain of Be-yi, Mang-de, Mang-li-no country". The place names in brackets are written in Chinese.

Line 58. Documents K, L and N (both versions) have $C\uparrow\text{ } \text{ } \text{ } C_{\infty}$, "nzyux gis niaos", "the Master", where it should read, $C\uparrow\text{ } \text{ } \text{ } C_{\infty}$, "nzix git niaos", "the underworld".

Line 72. The first version in Document N changes "the children" to "bib lib ghak laol", "our old folk", that is to say, "our ancestors". The last three words of the line and the first word of line 73 have also disappeared, and the two lines are joined into one.

Line 76. This is missing from the first version in Document N.

Lines 83 and 84. These lines are omitted altogether in Documents K, L and N (second version).

Lines 85 - 94. This paragraph is missing in Documents K, L and N (second version). In Document N (first version) it has been moved to the very end of the piece under the title, "Matters needing explanation".

Lines 95 - 99. This short paragraph, omitted entirely by Documents K, L and N (second version), has been re-written and considerably extended in the explanatory note at the end of the piece in Document N (first version), as follows.

<i>Taot</i>	<i>gul</i>	<i>yeul</i>	<i>Jiox</i>	<i>bik</i>	<i>khaok</i>	<i>das</i>	<i>leuf</i>	<i>dangl</i>	<i>nyul</i>	
when		man	Jio-bi-khao			dead	gone	finish	his	
<i>dub</i>	<i>Gid</i>	<i>Myub</i>	<i>yeul</i>	<i>laol</i>	<i>hit</i>	<i>nies</i>	<i>hlob</i>	<i>died</i>	<i>ad</i>	<i>hlak</i>
son	Gi-myu		elder		not	yet	big	become		youth
<i>sib.</i>	<i>Khab</i>	<i>byul</i>	<i>jil</i>	<i>Ad</i>	<i>vaos</i>	<i>hit</i>	<i>daot</i>	<i>hnod</i>	<i>gul</i>	<i>nyul</i>
yet.	beginning		thus	Chinese		not	get	hear	that	he
<i>das</i>	<i>leuf.</i>	<i>ndrux</i>	<i>ghwb</i>	<i>pat</i>	<i>yaot</i>	<i>zhangd</i>	<i>dwd</i>	<i>nwb</i>	<i>daot</i>	
dead	gone.	afterwards		other		kinds	people		get	
<i>baob</i>	<i>gul</i>	<i>Gid-zib</i>	<i>yeul</i>	<i>laol</i>	<i>das</i>	<i>leuf</i>	<i>dies</i>	<i>dangl.</i>		
know	that	Gi-zi	elder		dead	gone	truly	finish.		
<i>pat</i>	<i>yaob</i>	<i>zhangd</i>	<i>dwd</i>	<i>nwb</i>	<i>dax</i>	<i>dyud</i>	<i>cid</i>	<i>hak</i>	<i>ndaok</i>	
other		kinds	people		came	insult		and	attack	
<i>nyul</i>	<i>zaox,</i>	<i>dit</i>	<i>box</i>	<i>nief</i>	<i>dit</i>	<i>ngaox</i>	<i>ncail</i>	<i>gul</i>		
them,		the	women	of age	the	girls	daughters	who		

raot ngaox draos nyul zaox hal jaob dab dies leuf
good looking by them seize many very gone

dangl. Nyul zaox zhid gyub daot ib zak.
finish. they evil pass get one period

Taot vaix Gid myub yeul laol hit nies hlob died
at that time Gi-myu elder not yet big become

dwd nwb sib. Bot gul Shak ndraos jiox dis vaos
person yet. saw that Ruling Race

dub zib dub dros mab Ad hmao ngaox ncaik as box
retainers soldiers took Miao girls daughters women

niel gul raot ngaox jaob dat dies leuf, nyul
of age who good looking many very gone, he

dut sieb, hxek ad hlak dub maol ntried ndaot
grieved, led youths all go seek tree

hnwd dlat ad zak lol, hxek ad hlak dub mis
crossbow go to cliff come, led youths all plural

zut dros, dad liel hxek dros ndaok
train soldiers, presently led soldiers attack

Ad vaos, nyul zaox dad liel daot raot hnuv niaol
Chinese, they presently get good days times

gyuf. Max ngaox hxut hik,
pass. there was song sang said,

"Ndux daot ndux tes mes,
"sky get sky constant,

Gid zib yeul laol das leuf dangl,
Gi-zi elder dead gone finish,

Shak ndraos jiox dis vaos jil mas dax,
Ruling Race thus did come,

mas dax Shak ndraos jiox dis vaos dib,
did come Ruling Race country,

dax mab las dik yaok ndros leuf dangl".
came take children with gone finish".

(hnwd gul traot nid byul jios).
(crossbows were from this beginning so it is).

When the Man Jio-bi-khao died, his son, the Elder Gi-myu was not yet even a youth. To begin with the Chinese had not heard that he had died, but later other folk learned that he was actually dead, and the other folk came to humiliate and attack them. Very many good-looking young women and girls were carried off, and the Miao went through a very bad period. At this time the Elder Gi-myu, though still not an adult, saw how the soldiers and retainers of the Ruling Race were taking very many of the good-looking young women and girls, and he was incensed. He led the youths out to the cliffs in search of trees for making crossbows, he trained them as soldiers and presently he led his soldiers and attacked the Chinese, and thus restored good times again. There is a song which says,

While the sky remained constant,
The Elder Gi-zi having died,
The Ruling Race came,
Came from the Ruling Race's land,
Came to take and carry off the children, - - -.

Crossbows had their origin here.

Lines 99 - 195. Throughout this section which describes the flight of the Miao before the ever advancing Chinese, the latter are always referred to as 𠂔𠂔𠂔𠂔𠂔𠂔. Document N, in transcribing the name into Latin letters shows considerable uncertainty. 𠂔 is sometimes "shak" and sometimes "shad", 𠂔𠂔 is sometimes "jiox" and sometimes "jox", 𠂔𠂔 can be "dix" or "dis", while capital initials for one, two, or even three of the constituent syllables appear quite indiscriminately. Just occasionally one or other of the syllables is missing altogether.

Lines 118 and 120. In Document K followed by Document L the word 𠂔𠂔, "destined for", has been changed to 𠂔𠂔, the intended meaning of which is unclear.

Line 135. In all the documents this line is joined to line 136, a cumbersome arrangement which upsets the balance of the song.

Line 156. Document F says that the cotton heads were as big as 𠂔𠂔𠂔, and this reading is retained in Documents K, L and N (second version). 𠂔𠂔𠂔, in various tones, has a number of meanings, but none fit the present context. Prolific cotton plants are, however, described in a number of other songs, where the cotton balls are always said to be as big as 𠂔𠂔 𠂔. "ducks' eggs". The first version of the song in Document N has indeed altered the text to read, "ghet ok", "egg duck". It seems likely, therefore, that the word 𠂔𠂔𠂔, in Document F is a mistake for 𠂔𠂔 which is another word for "egg".

Line 171. The place name written 𠂔𠂔𠂔𠂔, "Di-njiang-na", appears in the first and second versions of the song in Document N as "Dib jial nal" and "dib jal naf" respectively. A note in Chinese in Documents K and L suggests that this place was "South of the Yangtzi River".

Lines 173 - 182. These lines do not appear in Document F, but they are present, with slight variations, in Documents K and L, and in both versions of the song in Document N. Line 172. "This place Di-njiang-na was good land", seems to require some further amplification, which Document N supplies most effectively, but whether these additional lines are part of

Yang Ya-go's original manuscript or are a redaction compiled from material in this and other similar songs, is difficult to determine.

Line 195. In the first version of this song in Document N the names "Hmao-de" and "Hmao-li-no" have been changed to "Mang-de" and "Mang-li-no" to indicate that these were not places where originally the Miao, the "A-hmao", lived, but were Yi, or "A-mang", settlements.

Concerning the Elder Gi-myu's search for the Elder Gi-zi.

Narrated by Wang Da-lu.

Introduction

The first section of this piece, as far as line 71, is set out as though it were a song. The passages of conversation between the parties are indeed in song form, however the narrative linking these exchanges is largely prose. In the English translation the lines in which the original is printed are retained, but the passages in verse are inset in order to mark the difference. The remainder of the piece is all prose and is printed as such.

There are here, in effect, four separate stories. The first is a tale of the Elder Gi-myu's search for the Elder Gi-zi. The key to this narrative is in the opening sentence, "It was a time of adversity", which means a famine year. The crops had failed, and in order to be able to get through until the next harvest the Elder Gi-zi, as a wise farmer, was fully occupied collecting supplies of various wild plants, fruits and seeds while they were still available to supplement his limited stock of grain. The original song probably finished with a statement that, having got together, the two leaders went off setting to rights the affairs of their whole neighbourhood. The elders in this story may well represent two clans, which, in a time of difficulty, pooled their efforts to their mutual advantage.

In the second episode any echoes of the old song from which it came have disappeared. This story is told in prose, and though linked to what has gone before, describes an entirely different situation. It concerns the family of the Elder Gi-zi only. The Elder Gi-myu plays no active role, and quietly disappears. The object of the narrative was to explain why it was forbidden in the Gi-zi clan to eat dog flesh. The Miao did not normally eat dog, though it might happen in a famine year, and there were some groups in which a dog figured in the worship of the local sacred tree, but in this clan dog flesh was strictly taboo.

The third narrative is introduced by the statement, "Later there were events which explain matters further". In fact the two sections that follow are unrelated both to that which precedes and also to one another. The third episode introduces a new leader with supernatural powers, the Elder Bi-zai. The setting is that of conflict with the Chinese, and the story is a variation of a common theme, namely that after initial success, the Miao lose in the end, outwitted by the more subtle Chinese.

The fourth section is also in a conflict setting, but here the Chinese are clearly the dominant race. The Miao are in the position of having to mount guerrilla attacks in which the identity of the leader, the composition of the band and its movement from place to place, were secrets which had to be closely guarded.

Concerning the Elder Gi-myu's search for the Elder Gi-zi.

Narrated by Wang Da-lu.

Episode 1.

It was at a time of adversity
that the Elder Gi-myu went in search of the Elder Gi-zi
at the Elder Gi-zi's house.

5 As he approached the place where the man Gi-zi lived,
the Elder Gi-myu sang a song of enquiry as follows,

"Where is the Elder Gi-zi?
Is the Elder Gi-zi at home?"

The Elder Gi-zi's retainers heard him and sang in reply,

10 "The Elder Gi-zi is on Mount Mi-lie,
That mountain so high,
The better to pasture the Elder Gi-zi's flocks and herds.
The Elder Gi-zi is not at home.

15 But on Ox-day when the ox lies prone,
Or Tiger-day when the tiger sleeps,
Then, please do come!"

The Elder Gi-myu returned, and, having come back, remained
until Ox-day and Tiger-day then he went and sang,

"Where is the Elder Gi-zi?
Is the Elder Gi-zi at home?"

20 The Elder Gi-zi's retainers heard him
and they sang in reply,

25 "The Elder Gi-myu has travelled far and long,
Alas that his time is not the time of coming together,
That his season is not the season of coming together,
For the Elder Gi-zi is not at home.

The Elder Gi-zi is gathering bamboo seed on yonder mountain range,
Gathering bamboo seed to feed the soldiers.
But on Ox-day when the ox lies prone,
Or Tiger-day when the tiger sleeps, please do come!"

30 The Elder Gi-myu returned, and remained until Ox-day and Tiger-day really came,
Then he went back and sang,

35 "Alas for the Elder Gi-zi and the Elder Gi-myu,
Two comrades and friends well matched,
Good companions indeed!
Where is the Elder Gi-zi?
Is the Elder Gi-zi at home yet?"

The Elder Gi-zi's retainers and soldiers sang in reply,

40 "The Elder Gi-myu has travelled far and long,
Risking his life and taxing his strength,
But the Elder Gi-zi is not at home.

The Elder Gi-zi has gone cutting wild herbs along the valley slopes,
Cutting wild herbs to feed his wife.
But on Dog-day or Pig-day please do come!"

45 The Elder Gi-myu then returned and remained until Dog-day and Pig-day saying,
"This time it could be that we may meet!"
So with a purpose the Elder Gi-myu went, and singing, he said,

50 "Alas for the Elder Gi-zi and the Elder Gi-myu,
Those two comrades and friends so well matched!
Where is the Elder Gi-zi?
Is the Elder Gi-zi at home?"

The Elder Gi-zi's retainers sang in reply,

55 "Alas that his time is not a time of coming together,
That his season is not a season of coming together.
The Elder Gi-zi is collecting hawthorn berries on the river bank,
Is collecting hawthorn berries to nourish the family.
Tomorrow certainly please do come".

60 The Elder Gi-myu returned and remained waiting.
Next day, to be certain, before it was light,
the Elder Gi-myu rose and, leading his retainers, went and reached that place,
then, singing, he said,

"Alas for the Elder Gi-zi and the Elder Gi-myu,
Those two comrades and friends so well, so very well matched!
Where is the Elder Gi-zi?
Is the Elder Gi-zi at home?"

65 This the Elder Gi-zi heard,
heard the sound of the Elder Gi-myu's voice raised in song.
The Elder Gi-zi arose and hurried to come and open the door,
arose and hurried down.
So the Elder Gi-myu and the Elder Gi-zi
70 those two comrades and friends rejoiced,
those comrades and friends laughed together.

Episode 2.

As a result the Elder Gi-myu and the Elder Gi-zi, the two of them, wanted to go together to secure the whole territory every where, but the times were so bad that no one had the least little bit of anything. Robbers and soldiers were attacking one another, and when people wanted to sow or reap there was no peace. In the Elder Gi-zi's family there was but one small female dog remaining.

The mother said to the Elder Gi-zi, "Honestly we two have nothing to set before our guest. The only thing that is left is this small bitch. Let us take and kill it for you to share and eat, and so let us part". She wanted them to take and kill the bitch, and having eaten, go their several ways. But the Elder Gi-zi remonstrated with his wife saying, "Do not kill it! Keep this bitch, it will be your friend". Having spoken, the Elder Gi-myu and the Elder Gi-zi went to set right the whole neighbourhood. They were gone for "thirteen years", [that is upwards of a year] leaving in the spring and returning some considerable time later. When the Elder Gi-zi was still a long way away, the small bitch was wagging its little tail and went to welcome him, but his children had gone off with the herdsman and shepherds, and his wife, dressed in old ragged clothes was out in the shack outside.

The Elder Gi-zi said, "This dog must not be killed because a dog is very loyal to the person who treats it well". On account of this the Elder GI-zi issued an instruction to his descendants and to the children, "Do not kill a dog, keep it to guard the house. Let the young women, when the men are away in the forest, be at pains to guard the house, just as a dog guards his master's house. Never again kill a dog, let the women make such killing a matter of great concern".

Episode 3.

Later there were events which explained matters further.

At the time of the story songs there was so much fighting below and above that people became very short of food. Thieves and robbers abounded, and there was so much aggravation from robbers and soldiers that people could neither raise crops nor farm. If any one had just a little it would be seized and consumed by the robbers. Those who were strong were attacking one another, and everywhere through all the world there was much fighting. The Elder Bi-zai led out his retainers and soldiers to secure the territories. The Elder Bi-zai was famous. Whenever the Chinese sought to kill him he did not die. They might cut off his head but he would grow another! The Chinese might kill him but they could not overcome him. So the Chinese brought a very pretty young Chinese woman to be his wife and keep house for him.

The Chinese woman looked after our Miao elders very carefully, but with malicious intent she asked the Elder Bi-zai, "How is it that when your head is cut off, you still have another one?" To begin with the Elder Bi-zai was unwilling to say, and after that, he tricked the Chinese and killed so many of them that only a few remained. In fact he nearly exterminated them. But then presently, he did tell her and the Chinese woman went and taught a group of her relatives how they could come and harass him.

Episode 4.

At this time when speaking of their leader, the retainers were not permitted to call him the "Elder Gi-myu". When they met one another they simply called him "the old man", and also

they all spoke of one another as "the man", since they were not willing to let the Chinese know who the head person was, for fear that, if the Chinese could distinguish who was the head and leader of the retainers and soldiers, they would take his life. For this reason also they composed songs when visiting one another. So if they were going to their own folk, they would always sing a song enquiring whether there were any strangers present, and in this way our Miao retainers and soldiers were able with assurance to distinguish their own people.

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Gid myub yeul laol ntried Gid zib yeul laol nuf.
Gi-myu elder sought Gi-zi elder business.

Episode 1.

As taot nek zel,
at a time oppression,

Gid myub yeul laol maol ntried Gid zib yeul laol,
Gi-myu elder went seek Gi-zi elder,

dlat Gid zib yeul laol ngax.
go to Gi-zi elder house.

Taot gul maol lad zos yeul Gid zib geut
when that go about to reach man Gi-zi place

niob dangl,
live finish,

5 *Gid myub yeul laol hxut ngaox nus jil dal,*
Gi-myu elder sang song enquire thus,

"Gid-zib yeul laol niob geut dyus?
Gi-zi elder situated place what.

Gid-zib yeul laol diel niob ngax?"
Gi-zi elder query situated house.

Gid zib yeul laol dub zib dub zak hnod, hxut ngaox
Gi-zi elder retainers heard, sang song

dib,
replied,

"Gid zib yeul laol niob Draob mil liel,
Gi-zi elder situated Mountain Mi-lie,

10 *lit draob sieb,*
the mountain high,

raot Gid zib yeul laol mis yius zhiex,
good Gi-zi elder plural nurture livestock,

Gid zib yeul laol shib niob ngax.
Gi-zi elder not situated house.

zos niux hnuv gul niux ndlub,
reach ox day which ox lie prostrate,

zos zhod hnuv gul zhod byut,
reach tiger day which tiger sleep,

15 shied gis dax hos".
carefully you come exclamation.

Gid myub yeul laol draik drod sib drod
Gi-myub elder then returned back returned

lol niob,
came situated,

gok zos niux hnuv zhod hnuv draik maol hxut
caused reach ox day tiger day then went sang

ngaox,
song,

"Gid zib yeul laol niob geut dyus?
Gi-zi elder situated place what.

diek Gid zib yeul laol khad niob ngax?"
query Gi-zi elder still situated house.

20 Gid zib yeul laol nil dub zib dub zak hnod,
Gi-zi elder connector retainers heard,

Draik hxut nkaox dib,
then sang song replied,

"Gid myub yeul laol dax gid dlib ghad jaix ndid,
Gi-myub elder come road far the time long,

chat chat at nyul ghad jaix hit ndros jaix,
alas make his the time not together time,

at nyul ghad niaos hit ndros niaos.
make his the season not together season.

25 Gid zib yeul laol shib niob ngax,
Gi-zi elder not situated house,

Gid sib yeul laol dlit zid shis dlob dlat bil
Gi-zi elder pick fruit bamboo go to yonder

dox,
mountain,

dlit zid shis dlob lol yius dub dros.
pick fruit bamboo come nurture soldiers.

zos niux hnuv gul niux ndlub,
reach ox day which ox lie prostrate,

zos zhod hnuh gul zhod byut shied gis
reach tiger day which tiger sleep carefully you

dax".
come.

30 Gid myub yeul laol sib lol niob gof
Gi-myu elder returned came situated cause

zos niux hnuh zhod hnuh,
reach ox day tiger day,

diel draik drod maol hxut ngaox,
truly then returned went sang song,

"Chat chat Gid zib yeul laol Gid myub yeul laol,
alas Gi-zi elder Gi-myu elder,

nil ab lwb gid yais gid las
connector two classifier comrade friend

shis nzis,
well matched.

shis nzis dul jil shis nzis raot.
well matched all thus well matched good.

35 diel Gid zib yeul laol niob qeut dyus?
query Gi-zi elder situated place what.

Gid zib yeul laol khad niob ngax yas?"
Gi-zi elder yet situated house oh.

Gid zib yeul laol dub zib dub dros draik hxut
Gi-zi elder retainers soldiers then sang

dib,
replied,

"Gid myub yeul laol dax gid dlib ghad jaix
Gi-myu elder come road far the time

ndid,
long,

jil zos shied jil zhaob ros.
thus reach life thus tax strength.

40 Gid zib yeul laol shib niob ngax yas,
Gi-zi elder not situated house oh,

Gid zib yeul laol ndraos raob ghab jaob leuf
Gi-zi elder cutting wild vegetables gone

ndruf hangd,
slopes valley,

ndraos raob ghab jaob lol yius box niangb.
cutting wild vegetables come nurture woman wife.

zos dlid jiox dik nbak hnuv shied gis
reach dog bring the pig day carefully you

dax".
come".

Gid myub yeul laol draik sib ghwb niob zos
Gi-myub elder then returned situated reach

dlid jioy dik nbak hnuv,
dog bring the pig day,

45 *nil hik gul gauv nad zeuv gul daot*
connector said that occasion this able that get

nzhib daot dangl viet,
meet get finish really,

Gid myub yeul laol draik zud maol jiol
Gi-myub elder then deliberately went so it was

hxut ngaov hik,
sang song said,

"Chat chat Gid zib yeul laol Gid myub yeul laol,
alas Gi-zi elder Gi-myub elder

nyul at lwb gid yais gid las shis nzis
they two classifier comrade friend well matched

raot yas.
good oh.

Gid zib yeul laol niob qeut dyus?
Gi-zi elder situated place what.

50 *Gid zib yeul laol diel niob ngax?"*
Gi-zi elder query situated house.

Gid zib yeul laol dub zib dub zak hxut ngaov
Gi-zi elder retainers sang song

dib,
replied,

"Chat chat at nyul ghad jaix hit ndros jaix,
alas make his the time not together time,

at nyul ghad niaos hit ndros niaos.
make his the season not together season.

Gid zib yeul laol dlit zid shis ndlis leuf ndul
Gi-zi elder pick fruit hawthorn gone bank

dlix,
river,

55 dlit zid shis ndlis yius dub git.
pick fruit hawthorn nurture descendants.

bis gis at ntrait shied gis dax".
tomorrow make clear carefully you come.

Gid myub yeul laol draik sib ghwb lol niob
Gi-myu elder then returned come situated

dol.
waited.

zos bis gis at ntrait hit nies bof gid sib,
reach tomorrow make clear not yet see way yet,

Gid myub yeul laol sheud hxel dub zib dub zak maol
Gi-myu elder rose took retainers went

zos
reached

60 id dang, draik hxut ngaox hik,
there finish, then sang song said,

"Chat chat Gid zib yeul laol, Gid myub yeul laol,
alas Gi-zi elder, Gi-myu elder,

nyul ab lwb gid yais gid las shis nzis
they two classifier comrade friend well matched

dul shis nzis raot,
all well matched good,

diel Gid zib yeul laol niob qeut dyux?
query Gi-zi elder situated place what.

diel Gid Zib yeul laol khad niob ngax?"
query Gi-zi elder yet situated house.

65 *Gid zib yeul laol lak mas hnod,*
Gi-zi elder then did hear,

lol hnod gul Gid myub yeul laol mis shangl
came heard that Gi-myu elder plural raised

ngaox ghak ghwk ndrod.
song the voice made sound.

Gid zib yeul laol sheud bwb sheyd ntaot lol khwb
Gi-zi elder arose and went come open

dlaox,
door,

sheud bwb sheud ntaot leuf caik daos.
arose and went gone lower side.

Gid myub yeul laol, Gid zib yeul laol,
Gi-myu elder, Gi-zi elder,

70 *mis ab lwb gid yais gid las shik niek*
plural two classifier comrade friend each

las,
rejoiced,

nil gid yais gid las shik niek dlot.
connector comrade friend each laughed.

Episode 2.

Des id Gid myub yeul laol Gid zib
as a result of this Gi-myu elder Gi-zi

yeul laol, nyul ab lwb yad hik hxet
elder, they two classifier wanted one another

maol yius vangt dib ndub dlat ndliex dib ndlix daol
go nourish environs go to everywhere

75 *dangl. Id vet niex xaot zhid gul ib nzhih nggak*
finish. but times bad that one tiny piece

ghat shit dut shit max, zws dros ciet
anything all not have, robbers soldiers each

hak ciet, taot gul dwd nwb at ghaob at
seize each, when that people make corn make

laot hit saod, nyul yix zhas jil dlif ib
crops not peace, his family only thus remain one

dus *nggak* *nies* *dlid* *dwd* *dangl*.
 classifier small mother dog reserved finish.

80 *Lwd* *nies* *ndros* *Gid zib* *yeul laol* *hik*, "ab
 the mother to Gi-zi elder said, two

lwb *hit* *max* *nzhik gab* *ghat shit* *dies*
 classifier not have anything whatever truly

dangl, *zhas* *shok* *dad* *nggak* *nies* *dlid* *nid*
 finish, only left the small mother dog this

dab, *keuk* *dad* *nggak* *nies* *dlid* *nid* *ndaot* *lol*
 alone, take the small mother dog this kill come

faib *gis* *naox* *sangt* *hak* *bib* *bik dral* *dangl*
 divide you eat away and we separate finish

85 *hos!"* *yad* *keuk* *dad* *nies* *dlid* *ndaot*
 exclamation. wanted take the mother dog kill

lol *naox* *dangl* *hak* *hib faib* *gid* *dangl* *lik*
 come eat finish and divide roads finish thus

nad, *Gid zib* *yeul laol* *kaod* *nil* *niangb*
 therefore, Gi-zi elder exhorted his wife

hik, "khab *ndaot* *dib*, *gis* *zib* *dad* *nies*
 said, do not kill at all, you keep the mother

dlid *nid* *jiet* at *gis* *las"*. *hik* *dangl*,
 dog this completed make you friend. say finish,

90 *Gid myub* *yeul laol* *Gid zib* *yeul laol* *maol* *yius*
 Gi-myu elder Gi-zi elder went nourish

vangt dib ndub *leul* *dangl*. *Leul* *daot* *gaof zib*
 environs gone finish. gone get thirteen

xaol, *leul* *faot nad* *ad liel* *draik* *drod* *lol*
 years, gone Spring later then returned come

njaol *ngax*. *Taot gul* *Gid zib* *yeul laol* *aib* *lol*
 arrive house. when Gi-zi elder very come

dlib *sib*, *dub* *nggak* *nies* *dlid* *nid* *fwt fwt* *dub*
 far yet, the small mother dog this wagged the

95 *nggak* *nzangl* *maol* *las* *lol*. *Hak* *dub ncail* *jil*
 small tail went glad come. and children thus

jil *jiex* *nis* *dub* *yius* *niux* *dub*
 thus keep connector those nourish cattle those

yius zhiex leul dangl. Nyul niangb jil,
nourish flock gone finish. his wife thus,

ndlas bil tlak niob lad kaob ngax at sud
ragged situated the thorn house wormwood

jiet.
completed.

100 *Gid zib yeul laol hik, "dlid nid khab ndaok*
Gi-zi elder said, dog this do not kill

sang dib id gul dlid aib rod dub
away at all because dog very much guard the person

shaok raot". Des nid Gid zib yeul laol
look after well. because this Gi-zi elder

khab fait gol dub git tieb las dik yaok
ordered cause descendants as well as children

mis, "khab ndaok dlid sangt dib, max dlid
plural, do not kill dog away at all, have dog

105 *jil yad jiet rod ngax. Id viet as box yaok*
thus must keep guard house. but women young

nid, ad yeul dub fet zhas deuf raod leuf,
this, men all leave behind go out forest gone,

at ndus vul rod ngax, syuk dlid rod nyul zhyud
be at pains guard house, like dog guard his master

ngax jiet ib rangb dab, nad hit drait
house completed one pattern only, so not again

gof ndaot dlid, hat hlab at ghas
cause kill dog, and kill recklessly make the

110 *bot dub det lit yas".*
woman the worry so it is.

Episode 3.

Ad ghwb max gul dleuk ntrail.
afterwards there was which explain clear.

Niob zox ngaox bis daos dud jaix niaok id,
situated reach song story the time that,

did ndux bal dros gul dwd nwb chaib vaf hxul
earth sky fighting that people hunger food much

sangt, swd veb swd zws jaob jil, zws
 away, thieves and robbers many thus, thieves

115 *dros chos gul hit at ghaob hit at*
 soldiers troubled that not make crops not make

laot, max ib nzhih nggak dut mab taot zws
 farming, have one little bit all give to thieves

hal naox dangl. Dit gul daol jil ciet
 seize eat finish. those who strong thus each

hat ciet, ndliex dib cat khod sheud bal dros
 seize each, world every place arose fighting

niob dab dies. Bib zaib yeul laol hxwk dub zib
 situated very much. Bi-zai elder took retainers

120 *dub dros yius vangt dib ndub. Bib zaib yeul laol*
 soldiers nourish environs. Bi-zai elder

nid aib deuf nzit. Ad vaos khad dax ndaok
 this very famous. Chinese whenever come kill

dut ndaok hit das, pat ib lub lit faot
 all kill not die, cut off one classifier head

sangt, draik zeux hlangd ib lub lit faot
 away, then able grow one classifier head

jiet. Ad vaos ndaok gul ndaok hit sheuk
 completed. Chinese kill that kill not overcome

125 *nyul, Ad vaos mab lwb ngaox box vaos*
 him, Chinese took classifier girl woman Chinese

gul raot ngaox dab dies dax traot nyul at
 was good looking very come for him make

niangb rod ngax.
 wife guard house.

Lwd box vaos nid yius bib hmao bid laol
 the woman Chinese this nurtured our Miao old folk

aid shied dangl, chyud nus Bib zaib
 very carefully finish, deceive ask Bi-zai

130 *yeul laol jil dak, "At jiangx nad, gis laib*
 elder thus, how is it that, you the

lit faot pat ib lub sangt draik max
 head cut off one classifier away then have

ib lub sib?" khab byul Bib zaib yeul laol
 one classifier still. beginning Bi-zai elder

hit zhut hit khet, ad ghwb lol chyud Ad vaos
 not willing tell, after come deceive Chinese

ndaok das gul shok hit jaob dangl. ndaok lak
 kill dead that left not many finish. kill then

135 *ndaok fad zaok dangl dad liel hit khet.*
 kill to the extreme finish. presently told.

Lwd box vaos maol khab nyul nbaib nus
 the woman Chinese went taught her group relatives

mis dax fat shot nyul sangt.
 plural come persecute him away.

Episode 4.

Niob jaix niaok id, dub zib dub zak hxut
 situated time that, retainers called

zid lit faot, hit zhut gof hxut Gid myub
 the person head, not allow cause call Gi-myu

140 *yeul laol. taot gul ciet nzhib ciet id,*
 elder. when each met each that time,

lit mut hxut at zid yeul laol, id jil
 simply call make the man old, that way thus

cat lwb ciet hxut ciet hak hxut at zid
 every one each called each and called make the

yeul, hit nghas gof Ad vaos daot baob zid
 man, not wish cause Chinese get know the

lit faot gul ghas dyul, nchaix kied Ad vaos zhab
 head was who, for fear Chinese if

145 *fait daot ghas dyul gul at lit faot hxek*
 distinguish who was make head led

dub zib dub drol jil, yad mab taot Ad vaos
 retainers soldiers thus, will give to Chinese

max shied sangt. Nad zot ngaox nid
 take life away. therefore composed song this

gul cied dlat cied, zhab gul yiul dwd nwd lit
 which each go to each, if that own people so

jil maol dlat, dut yad hxut ngaox nus diel
thus go go to, all must sing song ask query

150 *max pat yaol dwd nwb niob lak hit max?*
have other people situated or not have.

At lit nid gof bib hmaob dub zib dub dros
make like this cause our Miao retainers soldiers

fait daot yiul dwd nwb at bib daf nzhat
distinguish get own people make us assurance

jiol.
so it is.

Concerning the Elder Gi-myu's search for the Elder Gi-zi.

Narrated by Wang Da-lu.

Notes

This narrative is recorded in Document N (no. 17, page 404). There is considerable inconstancy in the tone markings throughout this piece. d and b are sometimes confused, x and t are often interchanged, and there is little discrimination in the marking of the low tones, t, k, l and s.

Title. The word "nuf", meaning "work" or "business" is printed "nruf".

Line 1. A foot note gives the meaning of "nek zel" as "evil" or "oppression".

Line 4. The word "niob", "to live", is printed "niox". The same mistake occurs in line 64.

Line 22. The expression "ghad jiax", "the time", is printed "ghak jiax". The same expression in line 23 is printed "ghad jiab", and in line 38, "ghak jia"

Line 26. The printed text reads, "Zid shis ndlis", "hawthorn berries", but in the following line it is "zid shis dlob", "bamboo seeds". The gathering of hawthorn berries belongs to lines 54 and 55. Here it is the edible seed of a kind of wild bamboo that was being collected, and the text has been corrected accordingly.

Line 33. The first element of the expression "gid yais gid las" meaning "friend" or "comrade" is wrongly written "gid hxais". This error is repeated several times throughout the piece.

Line 34. An explanatory note in brackets at the end of the line gives the meaning as, "They got on together very well".

Line 42. The final word "dax" is printed "dat".

Line 52. The word "nyul", "his", in this and the following line is printed "nis". (Cf. lines 23 and 24.)

Line 75. The word "nzhik" is printed without the initial "n". The same omission occurs in line 81.

Line 80. The word "ab", "two" is missing from the printed text.

Line 90. The name "Gid zib yeul laol" has been added in this line because the text as printed implies that the Elder Gi-myu went off on his travels alone, but from what follows it is clear that the Elder Gi-zi also went.

Line 92. The printed text reads "...leul faot nad, dliel draik drod..." It is hard to see what the word "dliel" may mean in this context. "dlie", read in various tones, has a whole series of meanings from "spoon" to "clean clothing", but none make any sense here. It seems likely, therefore, that this is a misprint of "ad liel", the initial "a" having got lost. "ad liel" means

"afterwards" or "later", and implies that it was some time later, a meaning which fits the context perfectly.

Line 111. The compositor misread his manuscript and printed "aleuk" instead of "dleuk".

Line 113. The word "dros" in the expression "bal dros", "fighting", has been left out. The word "hxul", meaning "very much", "extremely", is printed "hwd".

Line 120. The expression "vangt dib ndub", "environs" is here printed, "vangx dib ndux".

Line 121. The word "khad", "whenever" is printed "khud".

Line 152. In this line and again in line 138 the word "fait", "to distinguish", appears as "fa".

The descendants of the Elder Gi-myu.

Told by Wang Tien-chun.

Introduction

This narrative, entirely in prose, covers some of the same ground as the two previous pieces by Yang Ya-go and Wang Da-lu. It concerns the Elder Bi-zai and his successor, the Elder Gi-myu, and it is explained that these correspond respectively to the modern Miao clan names Hmao-yeu and Hmao-chi. Yang Ya-go likewise mentions two elders, the Elder Gi-zi who was also succeeded by the Elder Gi-myu. Wang Da-lu began with the Elder Gi-zi and the Elder Gi-myu, and then, using another source, continued with the Elder Bi-zai and the Elder Gi-myu. Now it may be that these stories represent the activities of three different Miao clans, but it appears more likely that there were only two, and that both the Elder Gi-zi and the Elder Bi-zai should be identified with the modern clan name Hmao-yeu. As would be expected, with material drawn from different sources, there are inconsistencies in detail between the different writers, but it is clear that the Hmao-yeu and Hmao-chi shared a tradition which prohibited the killing and eating of dogs, and also the eating of any animal heart, and the present story was told to explain the origin of this taboo.

Wang Tien-chun's piece began with a story to explain the age-old enmity between Miao and Chinese. It says that the Chinese wanted to perform ancestral rites, and the word used is "zi". Now this was the name of a specific Miao ritual, and not therefore strictly applicable to Chinese ceremonies. However, so far as the narrative is concerned, it does not matter. The point was that the ancestors had to be propitiated, and according to custom, this required the offering of the pig's heart. Failure to do so might result in vengeance being exacted by offended ancestors, and, more immediately, the family would lose face before the assembled guests. This explains the savage reaction resulting in the death of the child, when the pig's heart was not produced when required.

According to Wang Da-lu, the Elder Bi-zai possessed magical powers. The Chinese could not kill him, for whenever they struck his head off he promptly grew another. Wang Tien-chun says that there was a story circulating among the Chinese that the Miao had an enchanter who could graft the head back on a decapitated army commander or cause a new head to grow, and, to confuse the Chinese, the Elder Bi-zai issued an order that no personal names were henceforth to be used. Everyone, civilian, soldier or officer was simply to be called "A yeu", that is "Man". Thus the Chinese, having killed the Miao commander called "A-yeu", then discovered that commander "A yeu" was still there leading the fighters! Could it be that the severed head had indeed been replaced? Another result of the Elder Bi-zai's edict was that the whole clan became known as "Hmao-yeu".

The final revelation, by the Elder Gi-myu to the Chinese woman, that the removal of his dog would leave him vulnerable to attack, is of greater significance than might at first appear. On a practical level, if the dog were taken away, an enemy could approach undetected. On a psychological level, in the case of these two clans where the dog was held in special regard, its removal would have the same effect on morale as the loss of a lucky charm on the superstitious.

The descendants of the Elder Gi-myu.

Told by Wang Tien-chun.

The fathers recall that at a time long ago Chinese and Miao were still living together on the Plain of Cai-sie-mi-fu. The Chinese Man Jio-gha-lao and our Miao Elder Bi-zai were very good friends. Since the pair were such good companions, such good friends, when a year came that the Man Jio-gha-lao wished to perform ancestral rites, he invited the Elder Bi-zai and the Miao to come and prepare the food.

So it was that at the time of the spirit worship and the entertaining of guests, the Elder Bi-zai went to the Chinese family to prepare the meat and food. Now on that day as he was preparing dishes for the Chinese family, he was boiling meat in a large pot on the stove. At breakfast time his son, carrying a small basin of food he was eating, came and sat down with his father in front of the fire in the stove to eat it up. When he had finished he went home again.

The time for evening meal came, but the Chinese family wanted first to make the offering due to the spirits, and presently serve the evening meal. So they sent to the Elder Bi-zai and those preparing the dishes, to dip up the pig's heart to take and offer to the ancestors. However they failed to dip up the pig's heart for the Chinese man to take along. The Chinese family was very angry and said, "Don't you realize this heart is essential according to our custom for offerings to spirits of the ancestors? If they do not receive the heart as an offering, our family ancestors will become discontented. Go quickly and find it for us to offer to the spirits".

They turned over the meat in the pot, dipping it up from this side and that side to see, but for all their dipping they could not see it. They searched this way and that way, but failed to turn it over. At this point there was some one who had seen the child come at breakfast time, carrying a small bowl of food, and sit there for a time, and they thought that, may be, the pig's heart had been dipped up for the lad to have with his meal. So a group of the Chinese family's workmen and servants went to get the Elder Bi-zai's child at his house. They took the boy and cut open his stomach to see if in fact the heart had been given to him to eat. Immediately they saw only rice and egg there inside the stomach. There was no heart.

The Chinese having cut open and killed his son, the Elder Bi-zai stood up, he spat and said, "Just because I could not find the pig's heart the Chinese have cut open my son's stomach and killed him!" Angrily he went and took the pot and turned out all the contents. There was the pig's heart, stuck in the boiling to the bottom of the pot. Quickly he took it, went and handed it to the Chinese family, and said to them, "I boiled the pig's heart, but in spite of prolonged searching, could not find it because it was stuck to the bottom of the pot. Now you have taken my son and killed him by cutting open his stomach. Be sure you are going to pay for my son's life!" So it was, the Miao deployed soldiers, and the Chinese also deployed soldiers, below and above there were battles and fighting and attacks which never finished, never ended. As the fighting went back and forth, it seemed to the Chinese that our Miao soldiers must have some spirit- man, some enchanter, who, when one head was cut off caused another to grow, or when one was cut off and fell down, raised and joined it on again, for they could not win. So the Chinese reconsidered their fighting methods, seeking some stratagem.

The Miao Elder Bi-zai said, "Give an order to the soldiers and retainers, that, when they speak of the officer in charge, they should never refer to him as 'the officer'. An officer, or the one in charge of soldiers, should only be referred to as 'zi-yeu', 'the man'. Likewise, an officer, speaking of a retainer, should simply call him, 'the man'". Thus it was that everybody, each called the other "the man", so that the Chinese had no idea who was the officer in charge of the soldiers. Moreover, right down to the present time, you call me "the man", and I also call you "the man", and it goes back and forth, each calling the other "the man". So too, with regard to the family, "Hmao-yeu", it traces its source and beginning to this, the root and origin of the name "Hmao-yeu" came from here.

Later a conflict again arose between the Miao and the Chinese. The Elder Gi-myu led the soldiers fighting the Chinese. The Elder Gi-myu went in search of trees for making cross-bows, out on the precipitous cliffs, the echoing cliffs piled high, and fashioned good cross-bows for fighting. They took the cross-bows and shot the Chinese, nearly wiping them out, until the Chinese were afraid to venture outside. Then the Chinese devised a plan. They chose a very pretty young Chinese girl and pressed her as a gift upon the Elder Gi-myu to serve as a house maid. The Elder Gi-myu said to the Chinese, "You cannot harm me. You have made this plan with care, nevertheless I am not at all afraid of you, and you cannot deceive me".

So it was that the Chinese brought this Chinese woman to come and live in our Miao country. She learned our Miao customs and adopted our Miao habits. She took an interest in the Miao country all around, constantly observing how settlements and countryside were situated. She behaved as a very good friend to the Miao, and as time passed became very well acquainted with our Miao ways. She wanted to discover why, when never the Chinese captured and beheaded a leader in charge of the soldiers, he sprouted a new head. She asked the Elder Gi-myu, "How is it that when your head is chopped off and falls down, you can grow another and join it on?" The Elder Gi-myu said, "What do you want with these matters?" The Chinese woman said, "I have heard the group of my relatives say that these Miao have some spirit-man, some enchanter, who is very successful in fighting us Chinese, so that when one head is chopped off and falls down, they are able to grow another and join it on. If you are willing to tell me, I simply want to find out if it is true or false".

The Elder Gi-myu said, "Your relatives are not able to fight against us and win, and the reason is that when you Chinese were engaged in worshipping the spirits, you took our child and killed him by cutting open his stomach. Thus you transgressed while worshipping the spirits, and until you give a life in exchange, you will not be able to conquer us, and when you chop off one head another will grow. I will tell you, but not to tell your relatives, that when they capture a leader and only chop off his head, they cannot kill him. They must also cut out his liver, fry and eat it, only then will the leader be properly dead!"

Not long after this conversation, the Chinese woman sent a message to tell her relatives, and her relatives sent soldiers to fight the Miao. In the course of the fighting the Chinese captured the officer in charge of the soldiers. Instead of chopping off his head, they cut out his liver, fried and ate it. Nevertheless the officer continued to live just as before. He fought the Chinese retainers and soldiers till, with heads turned about they fled in retreat.

The Chinese woman was aggrieved, and said to the Elder Gi-myu, "You deceived my relatives and humiliated them. When they cut out, fried and ate the liver of that officer of yours in charge of the soldiers, he remained alive just the same!" The Elder Gi-myu said, "What do your relatives know? They attack our bodies only, and so are unable to kill us. When they attack they should observe where the shadow is, and attack the place where the

shadow falls, then they will kill their man. They must aim their attack at the shadow, not at the body!" Having been told this the Chinese woman was very happy.

The Chinese woman sent a message telling her relatives that if they came to fight, their soldiers and retainers must aim their attack at the shadow, only so would they overcome the Miao officer. Her relatives, having heard the message, prepared to lead trained and picked soldiers as a body in columns to fight with the Elder Gi-myu.

When the Chinese retainers and soldiers in a winding line arrived at a certain stretch of road, the Elder Gi-myu's retainers and soldiers were carefully hidden, waiting for the fight. The Chinese aimed their attack at the shadows of the retainers, but the Miao soldiers aimed their attack at the bodies of the Chinese soldiers. They pressed the attack until, of the Man Jio-gha-lao's retainers and soldiers, very few indeed remained. After the battle, as soon as the Chinese woman heard the news that the retainers and soldiers of her relatives had been utterly defeated, she was overcome with weeping, and secretly returned to her grandparents' home. She was no longer willing to serve as the Elder Gi-myu's house maid because the Elder Gi-myu had been unwilling to reveal anything to her, and not only so had deliberately deceived her relatives, bringing disaster upon them.

Since they were neither able to devise a method of getting at the spirit-man, the enchanter who, when a head was chopped off caused another to sprout, nor yet to work out how this could take place, the Chinese tried another stratagem; they would make an agreement with the Elder Gi-myu. "From now on let neither party touch the other. Come let us talk together and reach a clear understanding, so that neither side need deploy soldiers. Let us set things right by discussion".

Nevertheless the Chinese had no change of heart. As they thought it over, they dearly wanted to know where he was hidden, this head man who, when his head was cut off could still remain alive. However they had no scheme at all, other than for that young lass to go and win hearts. Presently, after making enquiries, they tracked her down, and coaxed the young Chinese woman to agree to return as the Elder Gi-myu's house-maid, just as before.

Not long after, the Chinese woman returned, back to the Elder Gi-myu's home, to live as his house maid. From now on the Chinese woman assiduously sought to become a true member of the Elder Gi-myu's family. In conversation, she avoided asking why it was that a head could be severed and yet be unbroken. Enough for her conscientiously to serve the whole family. She never made fun of anyone, and disliked accompanying those who just passed the time away. She cherished the Elder Gi-myu, that he might soften his attitude towards her.

Afterwards the Elder Gi-myu concluded that the Chinese woman had had a change of heart and become truly a member of the family. He thought that from now on the Chinese race could not touch the Miao, that there had been sufficient, more than enough, fighting, so he deliberately spoke thus to Chinese woman: "These two communities of ours lived together, and originally were very good friends. Now because, in the boiling, the pig's heart stuck to the bottom of the pot and we failed to dip it up for the worship of the spirits, you took our elder's son, cut open his stomach, and killed him. So you transgressed in the worship of the spirits, and it was necessary for you to give life in exchange for our son's life. Therefore we arose, and deployed our soldiers to take revenge. But now, having killed so many of you Chinese, reparation for life has been made, and I am contented, it is fully sufficient. Now if anyone wants to harm me, they have only to collect and carry off this small dog of mine, then if they come and fight, they will fight and kill me". Ever after this, if the Chinese came

fighting against us, they would first carry off the dogs, so that they could harm us Miao, fighting until we feared for our lives.

As a result the Hmao-yeu family together with the Hmao-chi family, through all the generations down to the present day, when they killed other livestock or a pig, would give the heart to some relative by marriage to eat, and for ever, they themselves will not eat it. In recollection of the troubles encountered by their forbears, the Hmao-chi and the Hmao-yeu families will not eat an animal's heart.

The old folk had this saying for the instruction of the younger brothers who were to follow, "A Chinese is not a friend, a stone is not a pillow". So ends the story of the Elder Bi-zai.

M205

Gid myub yeul laol dub jil.
Gi-myu elder descendants.

Wang Tien chun hik.
Wang Tien-chun told.

As taot nief zib zheb gul, as taot jiaix
Of old period fathers recall that, of old time

lit id, Ad vaos Ad hmaob hik ndros niob
that, Chinese Miao together lived

Caif sieb mib fud ndrang sib. Ad vaos yeul
Cai-sie-mi-fu plain still. Chinese man

Jiot ghak laol ndros bib Ad hmaob Bib zail yeul laol
Jio-gha-lao with us Miao Bi-zai elder

5 *aib raot las dab dies. ab lwb kieb*
very good friends very much. two classifier both

gul ib ngeul raot yies raot las nad,
were one pair good companions good friends so,

max xiaok jil, yeul jiox ghak laol yad
there was year thus, man Jio-gha-lao wanted

zif dangl jil, dax zhangt
perform ancestral rites finish thus, came conducted

Bib zail yeul laol Ad hmaob maol ndros nyuk yil
Bi-zai elder Miao go with their family

10 *at gat raob.*
make vegetables.

Id jil, zos jiaix gul lad at dlangb at
so it was, reach time that will make spirits make

khat dangl, Bib zaib yeul laol maol ndros yil
guests finish, Bi-zai elder went with family

vaos at nghaix at ghwd. Hnul nad gul
Chinese make meat make food. day this that

nyul ndros yil vaos at gat raob id,
he with family Chinese make vegetables that one,

15 *nyul maol haol nghaix draot lud zok lud paok*
 he went boil meat on the stove the pot

jiet. zos ad dangd nis naox caik
 completed. reach time connector eat breakfast

jil, nyul zad dub ched nggak kob vak naox
 thus, his the son carried small bowl food eat

langd had ndros nyul vaif raof lad khod
 the while and with his father sat the hole

ak zok ndix deut naox vaf. naox vaf dangl draik
 stove warm fire eat food. eat food finish then

20 *drod ghwb sib dlat ngax leuf.*
 went back returned go to house gone.

Ghak dangd gul yad naox hmot dangl,
 At the time that want eat evening meal finish,

yil vaos yad sub xid dlangb sangt
 family Chinese want first offer spirits away

shet, dad liel dwb hmot. zhot gof
 dues, presently serve evening meal. allow cause

bib zaib yeul laol dub at gat raot,
 Bi-zai elder the persons make vegetables,

25 *shat lad dleud nbat traot jiox maol xid*
 dip up the heart pig for carry go offer

gak laol, id vied shat hit deuf lud dleud
 ancestors, but dip up not come out the heart

nbat traot ghad vaos jiox maol. yil vaos
 pig for the Chinese carry go. family Chinese

ot sieb dab dies, hik, "lad dleud nid gis hib
 angry very much, said, the heart this you not

baob lak, bib gangb git gul mab at laol
 know query, our custom which give ancestors

30 *xid dlangb, zhad hit daot lud dleud nbat jiox*
 offer spirits, if not get the heart pig carry

lol xid dlangb, id jil bib yil nid
 come offer spirits, result our family this

ghat laol mis hit lol xied dangl. gis gid nchil
 ancestors plural not content finish. you quickly

ntried traot bib jiox maol hlangd dlangb".
 seek for us carry go worship spirits.

Nis nzwd lud paok nghai shat maol
 connector turned over the pot meat dip up go

35 *shat lol naf, dut nzwd shit bof, npab ntried*
 dip up come look, all turn not see, searched

maol npab ntried lol lak nzwd hit daot
 go searched come yet turn over not get

traot, id jil, max dit gul daot bof
 for, result, there was someone who get see

nis zad nggak yaok, at dangd naox chaik
 connector the child, at the time eat breakfast

ched nggak kob vaf dax raof rod id,
 carry small bowl food come sit remain there,

40 *ndyuf gul nyul keuk lad dleud nbat shat traot*
 think that he took the heart pig dip up for

zad dub id naox vaf sangt dangl lit nad.
 the son that one eat food away finish like so.

yil vaos nid nbox dub traot dub traot
 family Chinese this company the workman the servant

hik ndros maol mab Bib zaib yeul laol nid zad
 together went took Bi-zai elder this the

nggak yaok dlat nyul ngax, keuk nyul zad dub
 child go to his house, took hold his the son

45 *paik ad qaol lol naf mangt died yos gul*
 cut open stomach come look observe query true that

shat traot nggak yaok naox sangt. Ib paik
 dipped up for child eat away. once cut open

jil zhas bof vaf ndlix ndros ghod ghod niob
 thus only saw food rice with egg situated

laib dlangb ndlos dad, hit bof max lub
 the belly inside only, not see there was the

dleud ndros.
 heart with.

50 *Ad vaos keuk nyl dub paik das sang, nyul*
 Chinese took his son cut open dead away, he

sheud pait hik, "yyus gul gud ntried hit bof
 arose spat said, since that I seek not see

lud dleud nbat nad, Ad vaos dax keuk gud
 the heart pig therefore, Chinese come take my

zad dub paik ad dlangb paik das sangt".
 the son cut open belly cut open dead away.

nyul ot sieb, maol mab lub paot nghaix haik
 he angry, went took the pot meat dipped out

55 *hxud bws sangt, id jil, lad dleud nbat daot haot*
 all away, result, the heart pig get boil

gof jiet laib ghangb paok dangl. nyul keuk
 cling completed the bottom pot finish. he took

nchil lad dleud nbat jiox maol jid draot
 quickly the heart pig carry go hand to

yil vaos sangt hak ndros Ad vaos hik, "dleud
 family Chinese away and with Chinese said, heart

nbat gud daot haot gof jiet ghangb paok,
 pig I get boil cling completed bottom pot,

60 *ntried fad sangt shat hit bof, mis maol*
 sought thoroughly dipped up not see, you went

mab gud dub paik ad qaob das leuk, mis yad
 take my son cut open stomach dead gone, you will

baox gud dub shied hos!" at lit nid,
 repay my son life exclamation. make like this,

Ad hmao lol zik dros, Ad vaos lak zik
 Miao come deploy soldiers, Chinese also deploy

dros, sheud dib ndux bak dros hik ndaok
 soldiers, arose earth sky battles fighting

65 *bik dleud gik hit zeux dangl hit zeux saok.*
 attacks thus not able finish not able end.

Ndaok maol ndaok lol, Ad vos syud nyuk gul bib
 fight go fight come, Chinese like them that we

Ad hmaob dros max ib lwb dub dlangb
 Miao soldiers had one classifier spirit man

dub sid gul, pat ib lub lit faot
 enchanter-man who, cut off one classifier head

sangt, draik zeuf ib lub lit faot jiet.
 away, then grow one classifier head completed.

70 *khod pat baob leuk dangl dut sheud*
 or else cut down fall gone finish all rise

hik riek jiet. Ndaok hit sheuf. Ad vaos
 join together completed. fight not win. Chinese

hik ndros chad dek, ndaok daot kaod,
 together examine think over fight get method,

ntried kaot ngaox.
 seek stratagem.

Ad hmaob Bib zaib yeul laol hik, "yad khab fait
 Miao Bi-zai elder said, must order

75 *dub zib dub dros hxud bws, dub zib dub zak hxut zid*
 soldiers all retainers call him

gul jiox lit faot nzit, khab mut hxut nyul
 who carries head name, do not need call him

lit faot nzit dib. Zaox gul jiox dros hxek
 head name at all. those who carry soldiers lead

dros lak yad hxut at zid yeul dab, lit faot
 soldier also must call make the man only, head

yad hxut nyul dub zib lak hxut at zid yeul
 must call his retainers also call make the man

80 *dab hos". at lit nid hxud ndux bws ciet*
 only exclamation. make like this everybody each

hxut ciet at zid yeul, Ad vaos hit baob ghas dyuk
 call each make the man, Chinese not know who

gul at lit faot jiox hxed dros. at nid
 was make head carry lead soldiers. make this

dangl jil, zos nad gis hxut gud at zid yeul,
 finish thus, reach now you call me make the man,

gud hxut gis lak zid yeul, hxut maol hxut lol,
 I call you also the man, call go call come,

85 *ciet hxut ciet dul dangl, yeul, yeul! lik nid,*
 each call each all finish, man, man, like this,

yil Hmaob yeub nid sheud at got nzit Hmaob yeub
 family Hmao-yeu this rise origin name Hmao-yeu

sangt, nyul jiangb ad got lol lit nid.
 away, its root origin came like this.

Ndrux ghwb lol, Ad hmaob Ad vaos draik sheud bal
 afterwards come, Miao Chinese again rise fight

Gid myub yeul laol hxek dros ndaok Ad vaos.
 Gi-myu elder led soldiers fight Chinese.

90 *Gid myub yeul laol ntried ndaot hnwd dlat*
 Gi-myu elder seek tree crossbow go to

ad zak ndlangl ndlangl, ad zak shuk gul ndrod
 cliff slippery, cliff piled which sound

sid lol, det raot hnwd sid gul
 return come, fashion good crossbow return which

shad dros, jiox maol bod Ad vaos gik dret dlangt
 fighting, carry go shot Chinese thus completely

sangt. Ad vaos nchait dut dies mas deuk dax.
 away. Chinese feared all truly not out come.

95 *Ad vaos ndyuf daot kaot kaod, said Ad vaos ib*
 Chinese thought get plan, chose Chinese one

lwb ngaox ncail gul aib raot ngaox
 classifier young woman girl who very good looking

dab dies, maol cob traot Gid myub yeul laol at
 very much, go press for Gi-myu elder make

dub rod ngax. Gid myub yeul laol ndros
 the person watch house. Gi-myu elder with

Ad vaos hik, "mis fat shot hit daot gud. Mis lad
 Chinese said, you harm not get me. you will

100 *jiox dad kaot kaod nid dax at gof raot*
 bring the plan this come make cause good

lit viet, gud mas nchait mis dib, mis chyud
 yet, I not fear you at all, you deceive

gud hit daot".
 me not get.

Ib des gul Ad vaos mab lwb box Vaos nid
 So it was Chinese took the woman Chinese this

lol niob bib Hmaob dib geut, nyul lol yaos bib
 come live our Miao country, she came learn our

105 *Hmao zux rangl, fak Ad hmaob bid laos, yius*
Miao customs, adopted Miao habits, nurtured

Ad hmaob dib geut njis, zhut naf laob
Miao country around, constantly look town

dib laos geut niob lit jiangt. At gul
land town country situated how. made as though

aib raot las tieb Ad hmaob. niob gul niob
very good friend with Miao. live that live

gul, aib xied bib Ad hmaob bid laos dangl.
that, very conversant our Miao habits finish.

110 *nyul ncheut daot naf mangt at jiangt nad Ad vaos*
she liked get investigate why Chinese

khod dax keuk zid lit faot dub jiox
whenever come take head man the person carry

dros pat lit faot sangt, draik ceud deuf
soldiers cut off head away, then sprout out

ib lub lit faot lol, nyul nus Gid myub
one classifier head come, she asked Gi-myu

yeul laol hik, "at jiangt nad, gis lub lit faot
elder said, why, your the head

115 *nid, changb ib lub baob leuf dangl, draik*
this, chop one classifier fall gone finish, then

hlangd lol hik riek lait?" Gid myub yeul laol
grow come join together query. Gi-myu elder

hik, "nad gis lad daot dit nuf nid at
said, so you will get the matter this do

ghad shit nad?" lwb box Vaos hik, "gud hnod
what so. the woman Chinese said, I heard

gud nbaib nus hik gul Ad hmaob nid max
my group relatives say that Miao this have

120 *ib lwb dub dlangb dub sid gul*
one classifier person spirit person enchanter who

aib ndaok bib Ad vaos daot, changb ib
very much fight us Chinese get, chop one

lub lit faot baob leul, draik zeux hlangd
classifier head fall gone, then able grow

lol hik riek jiet. Hib baob gul nws
 come join together completed. not know that because

dus ghat shit nad, zeut hlangd hik riek
 creature what so, able grow join together

125 *jiet. gis zhab zhuk hik khet gud jil,*
 completed. you if willing tell me thus,

gud lit mut nus naf mangt dies lak chyud lus".
 I simply ask look observe true or false then.

Gid-myub yeul laol hik, "gis nbaib nus
 Gi-myu elder said, "your group relatives

at jiangt hit zeux ndaok sheuk bib nad, nws
 why not able fight win us so, because

gul mis Ad vaos keuk bib zad nggak yaok paik
 that you Chinese took our the child cut open

130 *ghad qaob das sangt, hlangd dlangb daot*
 the stomach dead away, sacrifice spirits get

hlangd yaf dlangb sangt, yad mis mab
 sacrifice wrongly spirits away, need you take

xied lol hlud xied nad mis ndaok hit sheuk
 life come exchange life so you fight not win

bib, hak changb ib lub lit faot sangt, draik
 us, and chop one classifier head away, then

hlangb ib lub deuf dax jiet jil. gud
 grow one classifier out come completed thus. I

135 *hik khet gis mas hik khet gis nus. taot gul*
 tell you not tell your relatives. when

daot mab zid lit faot id, changb lub
 get take the man head that one, chop the

lit faot dab jil changb hit das. yad gul
 head only thus chop not dead. must that

paik ad sieb lol gib naox sangt diek. zaib
 cut open liver come fry eat away truly. the

lit faot dros daot ndaok sangt dangl".
 head soldiers get killed away finish.

140 *Hik lit nid sangt hit lix dad, lwb box*
 say like this away not long at all, the woman

Vaos draot maot khet nyul nbaib nus
 Chinese sent message show her group relatives

leuf dangl. Nyul nbaib nus draik zib
 gone finish. her group relatives then sent

dros dax ndaok Ad hmaob, ndaok gul ndaok gul
 soldiers come fight Miao, fight that fight that

daot mab zid lit faot gul hxet dros
 get capture the man head who led soldiers

145 jiet dangl. nyul zaox hib changb lit faot viet
 done finish. they not chop head but

keuk paik ad sieb lol gib naox. naox sangt
 took cut open liver come fry eat. eat away

lak zid lit faot niob lit jiol jiet.
 then the man head lived the same completed.

ndaok hit das! mab Ad vaos dub zib dub dros
 fight not dead. took Chinese retainers soldiers

ndaok gul bab ad gheub lit faot bwd sib ghwb
 fight that back twisted head flee return

150 lwd box Vaos traot jil qiat sieb nus
 the woman Chinese from thus slighted asked

Gid myub yeul laol hik, "gis chyud gud nbaib
 Gi-myu elder said, you deceived my group

nus dax fat shot dwd, mis zid jiox
 relatives come humiliate, your the man carry

dros id, keuk paik ad sieb gib naox sangt
 soldiers that one, take cut liver fry eat away

dut niob nyul lit jiot jiet". at lit nid
 all lived him the same completed. make like this

155 Gid myub yeul laol hik, "gis nbaib nus jil
 Gi-myu elder said, your group relative thus

baob dus ghat shit mas, nyul zaox hnot draos
 know thing what then, they kill

bib at jid dab, hnot mas zeux das dib, taot gul
 our bodies only, kill not able die at all, when

hnod wait, bof gul at nzaot niob khod dyul,
 kill there, see that shadow situated place what,

hnot at nzaot draot khod dyul dad liel hnot draos.
 kill shadow to place what presently kill.

160 *yad zud daib nzaot hnot, khab hnot ad jid*
 must aim the shadow kill, do not kill body

dib!" hik khet laib box Vaos sangt, lwd
 at all. told the woman Chinese away, the

box Vaos las dab dies.
 woman Chinese pleased very much.

lwd box Vaos draot maot khek nyul nbaib
 the woman Chinese sent message show her group

nus, gof nyul zaox dub zib dub dros zhab
 relatives, cause their retainers soldiers if

165 *dax ndaob jil, zud at nzaot hnot jil daot*
 come fight thus, aim shadow kill thus get

Ad hmaob zid lit faot fat shot sangt dangl.
 Miao the man head harm away finish.

nyul nbaib nus id hnod maot, gik ziet
 her group relatives those heard news, prepared

hxet dros jil gik nzaos gik dryuk has at
 lead soldiers thus trained picked and make

zaot at niangl dax ndros Gid myub yeul laol
 group column come with Gi-myu elder

170 *hik ndaok dangl.*
 together fight finish.

Taot gul Ad vaos dub zib dub dros at nket
 when Chinese retainers soldiers make row

lik vok njiaol njiat id, Gid myub
 winding arrived stretch of road that, Gi-myu

yeul laol dub zib dub dros ndlaif raot jiet
 elder retainers soldiers hid well completed

dol ndaok. Ad vaos jil zud dub zib ghat
 wait fight. Chinese thus aimed retainers the

175 *nzaot hnot, Ad hmaob dros jil zud ghat*
 shadow kill, Miao soldiers thus aimed the

Vaos dros at jid nghaix hnot, hnot gul
 Chinese soldiers bodies flesh kill, kill that

Yeul jiox ghak laol dub zib dub dros saot jieud
 man Jio-gha-lao retainers soldiers left few

dangl njial. ndaok nzhit dangl ad ghwb, lwd
 finish utterly. fight battle finish after, the

box Vaos ib hnod maot gul nyul
 woman Chinese as soon as heard news that her

180 *ad nus mis dub zib dub dros hxat dangl*
 relatives plural retainers soldiers sieze finish

njial, ad sieb traot gik reut ros nied rib, lit mut
 utterly, heart with unconsolable weeping, simply

sib dab zhif vaif dlat ad daik ak yeul
 return secretly go to grandmother grandfather

ngax leuf. hit nghas at Gid myub yeul laol
 house gone. not willing make Gi-myu elder

dub rod ngax. id gul Gid myub yeul laol
 the person watch house. because Gi-myu elder

185 *hit nghas khet nyul sait, zud chyud nyul*
 not willing show her reveal, aim deceive her

nbaib nus, fat shot sangt dab.
 group relatives, harmed away only.

Id jil ntried hit daot daot gid daos daot Ad hmaob
 since seek not get get way able get Miao

dub dlangb dub sid lud lit faot
 the person spirit the person enchanter the head

gul changb ib lub sangt draik ceud ib
 which chop one classifier away then sprout one

190 *lub jiet, fait hit ntrail gul nws*
 classifier done, sort out not clear is because

ghad shit nad. nyul zaox draik traot pat yaot
 what so. they then with other

kaok ngaot, ndros Gid myul yeul laol dlaod hit taik,
 stratagem, with Gi-myu elder make agreement,

"des nad ciet khab cot ciet dib, dax bib
 from now each do not touch each at all, come we

hik gof ntrail sangt, hit muf tyuk dros
 speak cause clear away, not need deploy soldiers

195 *hib tieb, hik gof raot sangt dab*.
as well, speak cause good away only.

jil gul ghad Vaos shit dwt sieb, nyul zaox
thus was the Chinese not discouraged, they

ndyuf sangt draik ndyuf yad ncheut daot baob
thought away then thought will like get know

zid lit faot nid lud lit faot gul pat
the man head this the head which cut

sangt draik zeuf jiex id vaik draot khod
away then able live that one covered at place

200 *dyul. viet pat yaot kaot kaod dut hit max, jias*
what. but other schemes all not have, only

mab lwd ngaox ncaif nid maol mal
take the young woman daughter this go buy

ad sieb, dad liel nus daot daol dwd. nyul zaox
heart, presently enquire get track down. they

draik kaod gof lwd ncail box Vaos drod
then coaxed cause the daughter woman Chinese return

maol ndros Gid myub yeul laol rod ngax jil
go with Gi-myu elder watch house thus

205 *at zos daol dab.*
make follow tracks only.

Hit lix dangl, lwd box Vaos drod
not long finish, the woman Chinese returned

dieb bik lwl zos Gid myub yeul laol ngax, ndros
around reach Gi-myu elder house, with

Gid myub yeul laol niob at nyul dub rod
Gi-myu elder live make his the person watch

ngax. des nid jil, laib box Vaos traot sieb
house. from now thus, the woman Chinese heartily

210 *ndros Gid myub yeul laol at yil nwx dies*
with Gi-myu elder make family relation true

dangl, nus lak hit nghas nus gul lub lit faot
finish, ask but not willing ask that the head

at jiangt nad pat hit tlangk. zhas baob gul
why cut off not break. only know that

traot sieb vak yiuk ib ngax yil, hik lak
 heartily look after one house family, never

hik dlok, hit ncheut hik ndros gyuf hnuv niaok dwd,
 laugh at, not like accompany pass time folk,

215 *ndlix gol Gid myub yeul laol laib sieb daok mak*
 cheer cause Gi-myu elder the heart soft

hxaok dit nyul.
 come near to her.

ndrux ghwb lol, Gid myub yeul laol naf gul lwd
 afterwards come, Gi-myu elder looked that the

box Vaos shaot ad sieb at yil nwx
 woman Chinese gathered heart make family relation

dies dangl, nyul ndyuf, des nid shad Vaos
 truly finish, he thought, from now race Chinese

220 *cot hit daot ghad hmaob dangl, nzhit lak*
 touch not get the Miao finish, battle has

ndaok fad ndaok zaok dangl nad, zud
 fought plenty fought enough finish so, purposely

hik khet lwd box Vaos jil dat, "bib ab
 told the woman Chinese as follows, we two

jil nid hik ndros niob khab byul lak aib
 families this together lived originally also very

raot las jiok, nws gul haot lad dleud nbat
 good friends so it is, because boil the heart pig

225 *daot gof ghangb paot jiet, shat hit bof*
 get stuck bottom pot completed, dip up not see

traot hlangd dlangb dab, maol keuk bib zid
 for worship spirits only, went took our the

yeul dub paik ghad dlangb das sangt. at
 man son cut open the stomach dead away. make

yaf dlangb dangl jil, lad yad mab mis
 wrongly spirits finish thus, will need take your

xied hlud bib dub xied nad, sheud tyuk
 life exchange our son life so, rise deploy

230 *dros at dib ndux lol. gaot nad, gud*
 soldiers make revenge come. occasion this, I

ndaok mis nbaof nid Ad vaos lol baot xied
 fight you many this Chinese come repay life

sangt dangl jil, gud ad sieb las zaok dab dies
 away finish thus, my heart happy enough very

dangl. zhab gul ncheut fat shot gud sangt jil,
 finish. if that like harm me away thus,

zhas muf keuk gud dud nggak dlib nid shaot
 only need take my the small dog this collect

235 *jiox leuk haid, draik dax ndaok jil, daot*
 carry gone remove, then come fight thus, get

gud ndaok das dangt dangl". ndrux gheb nid dangl
 me fight dead done finish. after this finish

jil, Ad vaos zhab dax ndros bib bal dros, sub
 thus, Chinese if come with us do battle, first

shaot ghat dlib ghak dlok jiox leuk, dad liel
 collect dogs carry gone, presently

dax fat shot bib ghad hmaob, ndaok gul bib ghad
 come harm us the Miao, fight that we the

240 *hmaob sheud ad dlib sangt.*
 Miao arise soul away.

id jil, yil Hmaob yeub tieb yil Hmaob chib
 hence, family Hmao-yeu add family Hmao-chi

cik draot cik zos nid, zhab dat jiex
 generation to generation reach now, if kill stock

dat nbat, lud dleud xiex yad mab traot pat yaot
 kill pig, the heart stock must give to other

hmaob chaob hmaob gok naox dab, yiuk jil ghak
 relatives by marriage eat only, themselves thus the

245 *dleud lix ndid hit yad naox. nws gul zheb*
 heart for ever not must eat. because recall

at laol mis nzhib shaot ndlas, Hmaob chib
 old folk plural meet trouble Hmao-chi

Hmaob yeub hit naox dleut jiex jiok.
 Hmao-yeu not eat heart stock so.

At laol max lol lut hik, "Ad vaos hit yob
 old folk had classifier word say, "Chinese is not

las, ad veb hit yob njaot". gul khab khet
friend, stone is not pillow". which teach show

250 *ndrux ghwb dub gyud mis.*
after the younger brothers plural.

Bib zaib yeul laol bid daos hik saok dangl.
Bi-zai elder story speak ended finish.

M205
The descendants of the Elder Gi-myu.

Told by Wang Tien-chun.

Notes

This is a prose narrative found only in Document N (no. 19, page 419).

Title. The name "Gid myub" is printed as "Git myut", and the expression "dub jil" as "dul jil".

Line 13. The text reads, "hnuv nggak gul ...", which can only mean "on the small day that ...", which makes little sense. The phrase should probably be, "hnuv nad gul ..." which would mean, "On this day that ..."

Line 23. The printed text contains the word "shied" which cannot be correct. In the Latinized writing of Miao it is assumed that whenever the sound "sh" is followed by the vowel "i" the pronunciation of the former is modified from "sh" to "x". Thus there can be no such word as "shied", it would have to be written "xied". In fact the required word contains no "i" and its tone letter is "t", that is "shet", meaning something which is due to someone, like rent, or, in this case, the offering due to the ancestors.

Line 32. The expression "lol xied", "content", is printed "lol sieb".

Line 51. The word "pait", meaning "to spit", is printed "Pit".

Line 71. The expression "hik riek", "to join together" is printed "nik riek", and the word "sheuf", "to win" is printed "shuf".

Lines 71 and 72. The nine words, "ndraok hit sheuf. Ad vaos hit ndrol chad dek" are printed twice, clearly a case of dittography.

Line 92. The word "dek", "to fashion", is printed "dik".

Line 109. As in line 22, the word printed in the text "shied" cannot be correct. Here the word required is "xied" meaning "ripe" or "fully developed", and in the present context, "fully conversant with".

Line 114. The "a" in the word "at", "to make", has been lost in the printing.

Line 126. The word "gud", "I", is printed "gad".

Line 128. The printed text has omitted the word "hit", "not".

Line 178. Here the word "njial" is printed "njax", and in line 181, "njat".

Line 182. The expression "dab zhif vaif", "secretly", is printed "dab zhuf Vaif".

Line 190. The word "fait", "to sort out" is printed "fat".

Line 200. The Word "max", "to have", is missing from the printed text.

Line 211. The second "nus", "to ask", in this line is printed "hus".

Line 221. The word "fad", "plenty", is printed "faod".

Line 229. Twice in this line and twice in line 132 the word "xied", "life", is printed "shied".

Line 240. A footnote explains that the expression, "sheud ad dlib sangt", literally, "arise soul away", means "to fear that the soul may be parted from the body".

Line 211. A long footnote reads as follows:

Bib zaib yeul laol gul hmaob yuel, Gid myub yeul laol
Bi-zai elder was Hmao-yeu, Gi-myub elder

gul hmaob chib, yeul jiox bit khaot das leuf dangl,
was Hmao-chi, Man Jio-bi-khao dead gone finish,

Gid myub yeul laol zos Bib zaib yeul laol ghwb
Gi-myub elder followed Bi-zai elder after

maol ntried hxet lol yius vangt dib ndut. cwd
went seek lead come nurture environs. please

naf zox bid daof gul at yeul Wang Da lu hxut
look the story which grandfather Wang Da-lu sang

traot nyul ncaif vaod Yang ya go saot hik,
for his daughter husband Yang Ya-go wrote say,

Gid myub yeul laol ndros Bib zaib yeul laol lwb
Gi-myub elder with Bi-zai elder classifier

ntried lwb id baob ntrait dangl.
seek classifier that one know clearly finish.

nws gul faid ntrait dwd nwb nzit, Gid myub
concerning separate clearly people names, Gi-myub

yeul laol nyul vaif jil nzit Gid zib yeul laol,
elder his father thus name Gi-zi elder,

yeul jiox bit-kaot, hak zid gul ndros yeul
man Jio-bi-kao, and the man who with man

jiox bit kaot dub Gid myub yeul laol lwb nbaib
Jio-bi-kao son Gi-myub elder classifier group

lwb maol yius vangt dib ndut gul Bib zaib
classifier went nurture environs was Bi-zai

yeul laol, hmaob yeub, zid gul ndros At vaos at
elder, Hmao-yeu, the man who with Chinese make

The descendants of Zie-gha-lao.

Sung by Yang Zhi.

Introduction

Zie-gha-lao was the folk hero who brought the Miao Homeland under cultivation and taught the people the arts of agriculture, wine making and herbal medicine. In Yang Zhi's version two thirds of the song are devoted to these activities while the final third tells how he fled southwards, driven from the Homeland by the Chinese.

When considering the songs about Zhi-shi-lao, the clearer of the forests, it was noted that between the issue of Document E in 1949 and Document K in 1952 a theory seems to have been developed which placed Zhi-shi-lao in the far western province of Qing-hai. The evidence on which this theory was based was not given, but the text of the song by Yang Zhi was deliberately altered to accord with it, and these alterations were reproduced in the later Documents L (1981) and N (1988). Something similar appears to have happened to this song. A note written partly in Miao and partly in Chinese appears at the beginning of the song in Document K, and is reproduced, with slight alterations, in Document L. It reads:

(In Miao) The time when they lived at Die-fao-tai.

(In Chinese) Lived at the time of Shen Nong.

(In Miao) Dwelt in Shen-xi and Shan-xi.

(In Chinese) The upper regions of the Yellow River.

The name Die-fao-tai comprises three Miao words meaning "plain", "head" or "top", and "stone slab" or "stone steps" respectively. This may be the translation of a Chinese name, but no Chinese equivalent is given. Shen Nong was the legendary Chinese emperor, who taught the people husbandry in 2838 BC, and this note suggests that Zie-gha-lao was his Miao counterpart. The songs are unanimous in maintaining that the homeland was by a great river called Ndu-na-yi-mo. The theory which placed Zhi-shi-lao in Qing-hai Province seems also to have identified the homeland as lying in an area called Die-fao-tai, and the Ndu-na-yi-mo as the Yellow River. In order to make it conform to this theory, in Document K the text of line 4 has been altered to read:

"Reached Die-fao-tai, the Plains of Li-mo beside the waters of the Ndu-na-yi-mo."

In line 19 where Ndu-na-yi-mo occurs again a note in brackets written in Chinese says specifically that this was the Yellow River. Document L follows Document K, but Document N goes even further. In both line 4 and line 19 the original name Ndu-na-yi-mo is replaced by "Dlix lieb dlix ndlod" which means "River red river muddy" thus identifying it with the Yellow River. Whatever the merits of the Yellow River theory may be, although explanatory notes and comments are entirely in order, it is not legitimate to alter the text of a song to make it conform with this, or any other hypothesis.

In lines 26 to 29 an animal called niu-nci-niu-nca is mentioned as being a beast suitable for carrying loads but not used for pulling the plough. None of my helpers could identify this creature. However another Miao friend, with whom I was reading St. Mark's Gospel, when we came to the word "camel", volunteered the information that the "old people" had a word for this, it was "niu-nca", but now nobody knows it. (The New Testament simply uses the Chinese "lo-to".) If, in the course of their migrations, the Miao had lived at some time near

the Mongolian Desert they would certainly have had a word for camel. At the end of the song, the lands brought under cultivation by Zie-gha-lao were seized by the Chinese. The name employed for them both here and regularly in the songs is "Sha-ndrao-jio-di-vao". "Sha-ndrao" means a people or a race, "jio" means "to carry" or "to bear" and is here used as a conjunction, while "di-vao" means "ruling" or "governing". Thus the whole name means, "the governing race", "the people bearing rule", "the ruling race".

Ndrang-li-mo, meaning the Plains of Li-mo, mentioned in line 4 is regularly linked in the songs, though not here, with Nzhi-mi-li. "Nzhi" means a tract of land, so that this name is translated the "Tracts of Mi-li". It seems likely that these were the names given to the country on either side of the great river Ndu-na-yi-mo. Thus when Zie-gha-lao fled from the Chinese, leaving the Plains of Li-mo, he crossed the river, lines 83 and 84, and then travelled away south of "Ndu-nzhi", which is presumably another name for Nzhi-mi-li, the land on the other side of the river.

There is some question whether line 87 is original. (See notes on the Miao text.) If it is, then it represents a considerable leap both in time and distance, for it brings the Miao to "the borders of Bw-bw". Bw-bw is the name of the ancient Yi overlord of the area of N.E. Yunnan around Zhaotung before it was occupied by the Chinese. The other name Sao-nchang, may be related to Sao-no, another Yi overlord whose estates were located in eastern Guizhou around Weining.

M206
The descendants of Zie-gha-lao.

Sung by Yang Zhi.

When the sky began
And on earth the ranges were set in place,
The people's Zie-gha-lao reached,
Reached the Plains of Li-mo beside the waters of the Ndu-na-yi-mo.

5 Then ordinary people filled the earth,
And common folk had become a multitude.

The people's Zie-gha-lao was a great sage,
Indeed Zie-gha-lao was famous,
For Zie-gha-lao understood the methods,
10 And Zie-gha-lao would teach the ordinary people to farm,
Zie-gha-lao would teach the common folk to till.

There came a day when Zie-gha-lao drove out,
Drove out the water buffalo to level the fields,
He levelled rice fields, grouped along the banks of the river,
15 He levelled flat, long rice fields in the midst of the plain.

Zie-gha-lao brought clear water to irrigate the wet fields,
He brought streams of water to irrigate the dry fields.

Zie-gha-lao drove out the water buffalo to go and drain,
To drain the flat lands of the Ndu-na-yi-mo, the great river Hmao-shi.
20 Zie-gha-lao drove out the yellow oxen to plough the dry fields,
And drove out the water buffalo to plough the wet fields.

Zie-gha-lao drove out the yellow oxen to harrow the dry fields,
He harrowed the dry fields fine and flat,
Zie-gha-lao drove out the water buffalo to harrow the wet fields,
25 He harrowed them flat and smooth as the bottom of a large grain basket.

Zie-gha-lao drove out the camels across the water,
Zie-gha-lao drove out the camels to carry the seed corn.
The camels were not for ploughing the land,
Rather the camels were used for carrying loads.

30 Zie-gha-lao planted millet in the dry fields,
Zie-gha-lao planted rice in the wet fields,
Zie-gha-lao put wheat, put barley in the tilled fields.
Zie-gha-lao's corn sprang up and the land grew green,
Beautifully green like moss.

35 Now Zie-gha-lao's corn was good, it covered all parts,
And his crops were good as they covered each place.
Zie-gha-lao's millet grew high to the waist,

And his rice grew high to the girdle, even higher, to the arm pit.
While the sky remained constant,
40 Zie-gha-lao's corn ripened in all parts,
His crops ripened in each place.
When Zie-gha-lao gathered his corn, gathered his crops, it filled the estate.

Then Zie-gha-lao took,
Took millet and made yeast,
45 Took wild millet and made wine.

Zie-gha-lao carried his slender yellow staff,
Zie-gha-lao pounded the extract of wild herbs,
Zie-gha-lao gave it to those who were sick and they all grew well,
Zie-gha-lao gave it to those who were ill and they all recovered.

50 While the sky remained constant,
The ordinary folk among the people knew,
For thus the common people used,
Used many kinds of wild herbs for sickness,
Knew many kinds of wild herbs for illness,
55 And the origin of their tradition lies here.

On reaching Snake-month or Horse-month,
Zie-gha-lao's corn stood bright green in the fields on his land,
Zie-gha-lao's corn stood bright green in the fields in his place.

While the sky remained constant,
60 Zie-gha-lao's corn, standing bright green, vexed,
Vexed the Ruling Race day by day,
Until the Ruling Race grew black at heart,
Ready to gnaw, ready to crush Zie-gha-lao's bones.

So the Rulers arrived from the Rulers land, thus the Rulers arrived,
65 The Race came from the Race's land, thus the Race came,
The Ruling Race came from Cai-sie-mi-fu-di,
To drive Zie-gha-lao out and make him flee.

So Zie-gha-lao left,
Left his corn standing bright green in the fields on his land,
70 Left his corn standing bright green in the fields in his place.

So Zie-gha-Lao left,
Left his corn. left his crops there on the estate,
And, gathering all his family, Zie-gha-lao fled.

The banks of the Ndu-na-yi-mo were far apart,
75 But the Ndu-na-yi was spanned by a rope of yarn,
And the Na-yi-mo by a rope of bamboo.

The Ndu-na-yi was crossed by a ferry,
And the Na-yi-mo by a boat.
The ferry floated lightly on the water,

80 While the boat sank down deep in the water.
 The ferry went straight across,
 The boat by a devious course.

 So Zie-gha-lao with his descendants crossed,
 With all his posterity crossed over,
85 Crossed over and went forward,
 Went forward to the south of Ndu-zhi,
 Went forward to Sao-nchang and the borders of Bw-bw.

 Thus it is ended.

M206

†² J⁻ L₁₁ T^u C_n. Λ₈ C̄ I^u.
 Zie-gha-lao descendants. Yang Zhi sang.

CT^u T₁₁ J̄' J₅ T₁₁,
 sky came together beginning came together,

C_n J_u Tⁿ T₁₁ T^u T^o C^{'nc},
 thus was earth came together to ranges place,

C_n J_u CΔ^{nc} Tⁿ T³ C³ †² J⁻ L₁₁ T^u T^u,
 thus was world people Zie-gha-lao arrived at,

T^u C₁₈ Lⁿ J_o, CT_u C⁻ Λ_n J_o. J⁻ CT^u Y^u.
 at Ndrang-li-mo, Ntu-na-yi-mo edge water.

5 CΔ^{nc} Tⁿ T³ C³ T^u L_n J_u J^u CΔ^{nc} Tⁿ,
 world people ordinary people filled world,

C_n J_u T^u L_n J_u C_n Y⁻ C₁^o Λ₁.
 thus was common folk thus made multitude oh.

C_n J_u CΔ^{nc} Tⁿ T³ C³ †² J⁻ L₁₁ C_n J⁻ C^{nc}
 thus was world people Zie-gha-lao thus great

T^u L^u S¹,
 sage,

C_n J_u †² J⁻ L₁₁ T^u T^u C[†].
 thus was Zie-gha-lao famous.

C_n J_u †² J⁻ L₁₁ J^u J^u C₁^u C_n,
 thus was Zie-gha-lao know scheme thus,

10 †² J⁻ L₁₁ C̄ J^{'-} CΔ^{nc} Tⁿ T^u L_n J_u
 Zie-gha-lao will teach world ordinary people

J_o Y⁻ J^u,
 cause make farm,

C̄ J^{'-} C_n T^u L_n J_u J_o Y⁻ L₁₁ C_n.
 will teach thus common folk cause make till thus.

J_o 'C^u C_n †² J⁻ L₁₁ J₈ C₁⁻,
 there was day thus Zie-gha-lao did drive,

CJ_ C~ Y" C~ T_ CJ_ T' L^{nc} Λ.,
drive water buffalo went to level fields oh,

D_ T' V, L^{nc} J' t_ T" CT^u
did level rice fields gathered together at edge

Y",
water,

15 D_ T' V, L^{nc} Δ CTⁿ T" CL_ CT_.
did level rice fields flat long in midst plain.

t' J' L_ D_ C° Y" D' S^{nc} L_ Λ_v
Zie-gha-lao did set water clear come nourish

L^{nc} C> C_n,
fields wet thus,

D_ C° Y" J' 'C^u Λ_v L^{nc} CJ'-.
did set water running nourish fields dry.

t' J' L_ D_ CJ_ C~ Y" C~ T_ D" T_ C'_u
Zie-gha-lao did drive water buffalo went drain

C_n,
thus,

D_ T_ CT^u C- Λ_n D_ J' C^{nc} Δⁿ 'D" J' C_n
did drain Ndu-na-yi-mo great river Hmao-shi thus

T^u Δ Λ.
the flat land oh.

20 t' J' L_ D_ CJ_ C~ V_ C^{no} L^{nc} CJ'-.
Zie-gha-lao did drive ox yellow plough fields dry,

D_ CJ_ C~ Y" C~ T_ C^{no} L^{nc} C> C_n.
did drive water buffalo plough fields wet thus.

t' J' L_ D_ CJ_ C~ V_ i' L^{nc} CJ'-.
Zie-gha-lao did drive ox yellow harrow fields dry,

D_ i' L^{nc} CJ'-. C^u J' T- C_n.
did harrow fields dry turned flat thus.

L₁₁ 3^u E_n C^u t⁻.
crops good thus cover every place.

t⁻ J⁻ L₁₁ CΔ^{nc} 3ⁿ t^r Δ̄ J^r Λ₋,
Zie-gha-lao millet grew high waist oh,

CΔⁿ CΔ₁₁ t^c E^{no} J⁻ t⁻ t^r b⁻ J⁻ t^r J⁻ E_o.
rice grew high girdle grew high arm pit.

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

40 t⁻ J⁻ L₁₁ E_n J^u J̄ E_n Δ⁻ T^o,
Zie-gha-lao thus corn ripen thus go to all parts,

L₁₁ J̄ E_n Δ⁻ t⁻.
crops ripen thus go to every place.

t⁻ J⁻ L₁₁ ɔ_ɛ J^u J^u J^u L₁₁ C_o J̄^u
Zie-gha-lao did gather corn gather crops filled

J^p E_n.
environs thus.

t⁻ J⁻ L₁₁ E_n ɔ_ɛ ɔ⁻ Λ₋,
Zie-gha-lao thus did take oh,

ɔ_ɛ ɔ⁻ CΔ^{nc} 3ⁿ L_o J⁻ S^ɔ Λ₋,
did take millet come prepare yeast oh,

45 ɔ_ɛ ɔ⁻ Jⁿ t['] J^u J⁻ t_o L_o T^{'u} E^{nc} E_n.
did take darnel come ferment wine thus.

t⁻ J⁻ L₁₁ ɔ_ɛ CΔ^b E^p J^b J⁻ 3_n J^r
Zie-gha-lao did carry staff slender together

C_n V_ɛ Λ₋,
connector yellow oh,

t⁻ J⁻ L₁₁ ɔ_ɛ CΔ_c 3^u J⁻ 3₋ T^u Jⁿ t^o E_n.
Zie-gha-lao did pound herbs wild the residue thus.

t⁻ J⁻ L₁₁ ɔ_ɛ E^{'nc} T_o T^u T^u ɔ^o T^u
Zie-gha-lao did take administer to the sick the

Ct_ɛ t⁻ L^b t^u E_n,
ill each person well thus,

t̄ J̄ L_u ɔ̄ [̄^{nc} T_o T^u T^u ɔ̄^o T^u
Zie-gha-lao did take administer to the sick the

Ct̄^{ɔ̄} t̄^u L^{ɔ̄} T̄^u Λ_.
ill each person recovered oh.

50 CT^u T^u CT^u T^u? ɔ̄^{ɔ̄},
sky get sky constantly,

CΔ^{nc} Tⁿ T^{ɔ̄} C^{ɔ̄} T^u L_n ɔ̄_u J^u Λ_.,
world people ordinary people knew oh,

[_n]_u T^u L_n ɔ̄_. [̄^{no} [̄_n,
thus was common folk used thus,

ɔ̄ [̄^{no} [̄_n Tⁿ]_u [̄^{ɔ̄} 3^u J̄^u 3_. C[̄_o T^u
did use nine the ten kinds herbs wild for

ɔ̄^o,
sickness,

ɔ̄ J^u [̄_n Tⁿ]_u [̄^{ɔ̄} 3^u J̄^u 3_.]_u T^u
did know nine the ten kinds herbs wild for

Ct̄^{ɔ̄} [̄_n.
illness thus.

55 [_n]_u [̄^{ɔ̄} J̄^u]^o T^u V_u Ċ̄ T̄^u.
thus was origin from here repeated.

ɔ̄ t̄_o C^{ɔ̄} [̄^{no} Tⁿ C^{ɔ̄} ɔ̄ⁿ [̄_n,
did reach snake bring the horse month thus,

t̄ J̄ L_u [̄_n J^u Ct̄^u ɔ̄ⁿ S^{nc} C^{no}
Zie-gha-lao thus corn green exceedingly situated

L^{nc} Tⁿ,
fields land,

t̄^{nc} J̄^u L_u [̄_n J^u Ct̄^u ɔ̄ⁿ S^{nc} C^{no}
Zie-gha-lao thus corn green exceedingly situated

L^{nc} [̄^{nc} [̄_n.
fields place thus.

CT^u T^u CT^u T^u? ɔ̄^{ɔ̄},
sky get sky constantly,

60 t̄ J̄ L₁₁ J¹¹ Ct̄ Dⁿ S^{nc} E_n D₁ Eⁿ,
Zie-gha-lao corn green exceedingly thus did vex,

Eⁿ J̄ Ct₁₁ E^{no} Tⁿ V₁₁ D_n 'C^u,
vexed Ruling Race plural days,

D₁₀ J̄ Ct₁₁ E^{no} Tⁿ V₁₁ J̄ S^{nc} Δ^u Λ₁,
that Ruling Race raised heart black oh,

L̄ J̄ t̄ J̄ L₁₁ t^{'8} D₁₀ D₁₀ E_n.
will gnaw Zie-gha-lao's bones "go-go" thus.

V¹¹ L₀ V¹¹ Tⁿ L₁ V¹¹ L₀,
rulers arrived rulers land so rulers arrived,

65 J̄ T₁ J̄ Tⁿ L₁ J̄ T₁,
race came race land so race came,

J̄ Ct₁₁ E^{no} Tⁿ V₁₁ L₀ t['] S^{nc} Dⁿ Γ^u Tⁿ,
Ruling Race arrived Cai-sie-mi-fu-di,

L̄ Ct₁ t̄ J̄ L₁₁ J̄ Lⁿ D¹¹.
will drive Zie-gha-lao flee going.

t̄ J̄ L₁₁ D₁ Γ̄ Λ₁,
Zie-gha-lao did leave oh,

D₈ Γ̄ J¹¹ Ct̄ Dⁿ S^{nc} T¹¹ L^{nc} Tⁿ,
did leave corn green exceedingly in fields land,

70 D₈ Γ̄ J¹¹ Ct̄ Dⁿ S^{nc} T¹¹ L^{nc}
did leave corn green exceedingly in fields place.

t̄ J̄ L₁₁ D₈ Γ̄ Λ₁,
Zie-gha-lao did leave oh,

D₈ Γ̄ J¹¹ Γ̄ L₁₁ T¹¹ Ct₁ J¹¹.
did leave corn leave crops in midst environs.

t̄ J̄ L₁₁ J̄ T^u Λ_n T^u E_n J̄ Lⁿ D¹¹.
Zie-gha-lao gathered descendants fled going.

Ct^u C⁻ Λ_n D₀ J̄ Ct^u Γ̄ Λ₁,
Ndu-na-yi-mo banks wide oh,

- 75 CT^v C⁻ Λ_n T_n ɓ⁻ Ṧ,
Ndu-na-yi crossed over rope yarn,
- C⁻ Λ_n ɔ_o T_n ɓ⁻ Cɛ^{nm} ɛ_n.
Na-yi-mo crossed over rope bamboo strips thus.
- CT^v C⁻ Λ_n ɛ_s Cɔ^o Cɬ^v Λ₋,
Ndu-na-yi crossed boat flat oh,
- C⁻ Λ_n ɔ_o ɛ_s Cɔ^o L_v ɛ_n.
Na-yi-mo crossed boat keeled thus.
- Cɔ^o Cɬ^v CT^δ ɔ^{'n} Λ⁻ Λ₋,
boat flat floated lightly oh,
- 80 ɛ_n ɔ_v Cɔ^o L_v T_o ɔ^{'n} Λ_n ɛ_n.
thus was boat keeled sank deep thus.
- Cɔ^o Cɬ^v Cɔ^o ɛ_s Cɛ^{ns},
boat flat boat crossed straight,
- Cɔ^o L_v Cɔ^o ɛ_s T_v ɛ_n.
boat keeled boat crossed crooked thus.
- ɔ_δ ɛ_s ɬ⁻ ɔ⁻ L_n T^v Λ_n Tⁿ ɛ_n,
did cross Zie-gha-lao descendants,
- ɓ₋ Λ_n ɔⁿ Cɔ_s T_n Lⁿ ɔ["].
posterity cross over go.
- 85 ɔ_δ T_n ɔ^r ɛ^{no} Δ⁻,
did cross over so go to,
- ɔ_δ Δ⁻ CT^v Cɛ^r S^δ ɛⁿ ɛ['] Λ₋,
did go to Ndu-nzhi south oh,
- ɔ_δ Δ⁻ S["] Cɛ^{'δ} L_ɛ ɔ['] ɔ['] CΔ['] ɛ_n.
did go to Sao-nchang gone Bw-bw borders thus.
- ɛ_n ɔⁿ ɔ^v Cɬ₋.
thus ended.

M206
The descendants of Zie-gha-lao.

Sung by Yang Zhi.

Notes

This song is recorded in Document A (no. 4, page 8), Document E', part only, (no. 4, page 8), Document E (no. 4 page 8), Document K (no. 4 page 16), Document L (no. 11, page 35), and Document N (no 23, page 442).

Title. The title adopted is that in Document E and subsequent documents. Document A has the name 𑖑𑖒 𑖓𑖔 𑖕𑖖 only.

Lines 3 and 4. The various documents run these two together into a single cumbersome line. By simply repeating 𑖗𑖘 at the beginning of line 4 they become a balanced couplet of eleven syllables each.

Line 5. Document K omits 𑖙𑖚 𑖛𑖜. Document L restores 𑖙𑖚 𑖛𑖜 but omits 𑖝𑖞. Document N follows Document L, but misreads the 𑖙𑖚 as 𑖟𑖠.

Line 7. Documents E, K, L and N change "...𑖑𑖒 𑖓𑖔 𑖕𑖖..." to "...𑖑𑖒 𑖓𑖔 𑖕𑖖 𑖗𑖘..."

Line 8. Document E' omits this line altogether. Document N misspells the word "nzit" (𑖙𑖚𑖛𑖜) as "nait".

Line 10. Document A reads 𑖙𑖚 𑖛𑖜 instead of 𑖝𑖞 𑖟𑖠 𑖡𑖢.

Line 11. Document A alone retains the 𑖕𑖖 after the word 𑖗𑖘'. Documents L and N omit the initial 𑖗.

Line 13. Document N omits "niux aob", (𑖙𑖚𑖛𑖜).

Line 14. Document A inserts another 𑖙𑖚 after 𑖛𑖜. In different documents the word 𑖙𑖚 is variously written, 𑖙𑖚, 𑖙𑖚 and "zieb".

Line 15. Documents A and L insert another 𑖙𑖚 before 𑖛𑖜.

Line 16. Document A omits 𑖛𑖜. Later documents confuse the final words 𑖕𑖖 𑖗𑖘, omitting one or other of them.

Line 17. Document A reads 𑖗𑖘 '𑖙𑖚. Document E and subsequent documents change it to 𑖗𑖘 𑖙𑖚. The meaning is the same.

Line 18. This and the following line are omitted in Document A.

Line 22. In Document A 𐀀' is written 𐀀'.

Line 30. Here and in succeeding lines Document L has 𐀀ⁿ instead of 𐀀^{nc}. This is followed by Document N, "ndlit" instead of "ndliet".

Line 31. Documents L and N omit 𐀀^c 𐀀^{no} 𐀀^r 𐀀^r.

Line 32. Document N has changed 𐀀ⁿ 𐀀^{nc} 𐀀ⁿ to "draot ndlaif liex", i.e. "in the midst of the field".

Line 39. In Document L lines 39 to 49 inclusive are missing. This is a case of haplography since lines 39 and 50 are identical.

Line 40. After the word "shied", (𐀀) Document N inserts, "gik bud draob bud hxwx", that is, "filled the mountains and filled the ranges". This addition cannot be original since it completely destroys the parallelism and balance of the whole passage.

Line 41. Document E misread the text and substituted 𐀀^r for 𐀀^r. The error was repeated in Documents K and N. In the latter the word appears as "zis" that is, 𐀀^r.

Line 44. This line is omitted in Document E and by Documents K and N.

Line 46. Document A omits 𐀀^r 𐀀ⁿ.

Line 61. This line ends with the word '𐀀^u', "days", while line 62 begins with the word 𐀀^u, which in this context means "that" or "so that". This gives a perfectly straightforward meaning to the two lines. Unfortunately in the earlier documents A and E, where the songs are not written out in lines but as though they were continuous prose, the comma is misplaced, coming after 𐀀^u instead of after '𐀀^u', thus attaching 𐀀^u to the end of line 60 and creating a nonsense. In Document K 𐀀^u has been changed to 𐀀^u so the line reads, "Vexed the Ruling Race '𐀀^u 𐀀^u", " that is "stars", which is also a nonsense. However a note in parenthesis in the text explains that here "stars" mean "eyes"! Document L follows Document K as does Document N, but without the explanation.

Lines 75 and 77. Document L followed by Document N uses the full name of the river, that is adds a 𐀀^o at the end. This upsets the balance of the lines.

Lines 77 and 79. A note in Chinese in Documents K and L explains that 𐀀^o 𐀀^u is a raft, and 𐀀^o 𐀀^u is a boat.

Line 83. In all the documents lines 83 and 84 are run together as a single long line. The balance is better preserved by making them two lines.

Line 87. Document A ends at line 86 right at the bottom of a page. Whether the writer omitted line 87 because it was not in the manuscript he was copying, or whether he did not think it was worth starting a new page with this odd line, is a matter for conjecture. This line was not in the version of the song as collected by Lu Xing-fu but it is found in Document E,

and so must have been present in the source that Yang Yung-xing was using. However, he was not happy with it, for four years later, when he was compiling Document K, he deliberately altered the text to read: Ƨ̄ Δ̄ S̄ Ƨ̄ Ƨ̄', L̄ J̄ J̄ CΔ̄ Ƨ̄. . "They went south to the borders of Bw-bw." This reading is repeated in Documents L and N, but is obviously secondary.

M207
The Song of Zie-gha-lao.

Collected by Lu Xing-fu.

Introduction

In this version of the song of Zie-gha-lao, collected in the Mi-er-gou area in 1947, Lu Xing-fu covers the same ground as Yang Zhi, but omits much of the descriptive detail. Thus Zie-gha-lao's agricultural activities are reduced to only two fifths of the total song. There is no sign in this version of the deliberate alterations to the text which are found in the later copies of Yang Zhi's version.

M207
The song of Zie-gha-lao.

Collected by Lu Xing-fu.

The people's Zie-gha-lao was a great sage,
The people's Zie-gha-lao was great and famous.

The day came when Zie-gha-lao went out to level the fields.
He levelled smooth, long rice fields in the midst of the plain,
5 He levelled rice fields grouped together along the banks of the river,
And the day came when Zie-gha-lao drove out the yellow oxen and buffalo to
harrow the fields.

He brought clear water to irrigate the wet fields,
He brought streams of water to irrigate the dry fields.
He planted rice in the wet fields,
10 And he put wheat and barley in the dry fields.

On reaching Snake-month or Horse-month,
Zie-gha-lao's corn stood bright green in the fields on his land,
His corn stood bright green in the fields in his place.

Zie-gha-lao's corn standing bright green vexed,
15 Vexed the Ruling Race day by day,
Until the Ruling Race grew black at heart.

The Ruling Race would cross over and seize,
Seize Zie-gha-lao's corn standing bright green in the fields on his land,
Seize Zie-gha-lao's corn standing bright green in the fields in his place
20 The Race came from the Race's land, so the Race came,
The Rulers arrived from the Ruler's place, so the Rulers arrived,
The Ruling Race arrived from Cai-sie-mi-fu-di.

Zie-gha-lao could not resist them,
So, taking his descendants, his posterity, he fled.
25 The ferry went straight across,
The boat by a devious course,

Thus Zie-gha-lao with his descendants crossed,
With all his posterity he crossed over.
They crossed directly and went forward,
30 Went to the south of Ndu-nzhi.

This is sung that all the descendants, the posterity of Zie-gha-lao may recall,
It is sung that all the descendants, the posterity of Zie-gha-lao may remember.

M207

†² J⁻ L₁₁ C₁₁¹¹.
Zie-gha-lao song.

L₁₀ J₁₆ Γ₁₀ S₁₁.
Lu Xing-fu wrote.

CΔ^{nc} Tⁿ T³ C³ Γ_n †² J⁻ L₁₁ J⁻ C^{nc} T^u J¹¹ Ṡ,
world people thus Zie-gha-lao great sage,

CΔ^{nc} Tⁿ T³ C³ Γ_n †² J⁻ L₁₁ J⁻ C^{nc} T^u T¹¹ C†^r.
world people thus Zie-gha-lao great famous.

ɔ- 'C^u Γ_n †² J⁻ L₁₁ CT₅ T̄¹¹ L^{nc},
there was day thus Zie-gha-lao went level fields,

ɔ₋ T̄¹¹ T¹¹ V₃ CΔ^{nc} V₃ Δ̄ CT̄ⁿ
did level get rice fields smooth rice fields long

T¹¹ CT₁₀ CT₈,
in midst plain,

5 ɔ₋ T̄¹¹ T¹¹ V₃ L^{nc} V₃ Tⁿ †₅
did level get rice fields rice fields gathered

CT^u Y¹¹.
edge water.

ɔ- 'C^u Γ_n †² J⁻ L₁₁ ɔ₋ CT₋ C^{nc}
there was day thus Zie-gha-lao did drive cattle

V₈ C^{nc} T₅ CT₅ Ī¹¹ L^{nc}.
yellow cattle slow went harrow fields.

ɔ₋ Γ^o Y¹¹ ɔⁿ S^{nc} Λ_{nc} L^{nc} Γ^o Γ_n,
did set water clear nourish fields wet thus,

ɔ₋ Γ^o Y¹¹ Y⁻ 'C̄^u Λ_{nc} L^{nc} CT^r.
did set water streams nourish fields dry.

ɔ₋ Γ_{nc} CΔ^{nc} CΔ₁₁ J⁻ †⁻ T¹¹ L^{nc} Γ^o Γ_n,
did plant rice in fields wet thus,

10 ɔ₋ T¹¹¹ J¹¹ T¹¹¹ ɔ̇ T¹¹ L^{nc} CT^r.
did put in wheat put in barley in fields dry.

ᵛ. t. C^ḡ [ᵛᵒ Tⁿ C^ḃ ʙⁿ [ᵛ,
did reach snake bring the horse month thus,

†^ḃ J⁻ L_ᵛ J^ᵛ C†⁻ ᵛⁿ S^{nc} C^{no} L^{nc}
Zie-gha-lao corn green exceedingly situated fields

Tⁿ,
land,

[ᵛ J_ᵛ J^ᵛ C†⁻ ᵛⁿ S^{nc} C^{no} L^{nc}
thus was corn green exceedingly situated fields

[^ḡᵛ [ᵛ.
place thus.

†^ḃ J⁻ L_ᵛ J^ᵛ C†⁻ ᵛⁿ S^{nc} [ᵛ ᵛ. [ᵛ,
Zie-gha-lao corn green exceedingly thus did vex,

15 [ᵛ J⁻ C[ᵛ [ᵛᵒ Tⁿ V_ᵛ ᵛ_n 'C^ᵛ,
vexed Ruling Race plural days,

J_ᵛ J⁻ C[ᵛ [ᵛᵒ Tⁿ V_ᵛ J^ḡ S^{nc} Δ^ᵛ.
that Ruling Race raised heart black.

J⁻ C[ᵛ [ᵛᵒ Tⁿ V_ᵛ L̄ T_n L. ᵛ_ḡ,
Ruling Race will cross over come seize,

ᵛ_ḡ †^ḃ J⁻ L_ᵛ J^ᵛ C†⁻ ᵛⁿ S^{nc} C^{no}
seize Zie-gha-lao corn green exceedingly situated

L^{nc} Tⁿ,
fields land,

L̄ ᵛ_ḡ †^ḃ J⁻ L_ᵛ J^ᵛ C†⁻ ᵛⁿ S^{nc}
will seize Zie-gha-lao corn green exceedingly

C^{no} L^{nc} [^ḡᵛ.
situated fields place.

20 J⁻ T⁻ J⁻ Tⁿ L J⁻ T⁻,
Race came Race land so Race came,

V^ᵛ L. V^ᵛ Tⁿ L V^ᵛ L.,
Rulers arrived Rulers land so Rulers arrived,

J⁻ C[ᵛ [ᵛᵒ Tⁿ V_ᵛ L. †^ḃ S^{nc} ᵛ_n Γ^ᵛ Tⁿ.
Ruling Race arrived Cai-sie-mi-fu-di.

┌_n †² J⁻ L_{||} CT₂ Tⁿ T^{||},
thus Zie-gha-lao resist not get,

C₋ I[']₂ T^u Λ_n T^u ┌_n ɓ₋ Λ_n Jⁿ C_J₂ J³ Lⁿ ɔ^{||}.
did lead descendants posterity fled gone.

25 C_J^o C┌^u C_J^o ┌₂ C┌^o₂,
boat flat boat cross straight,

C_J^o L_u C_J^o ┌₂ T_u.
boat keeled boat cross crooked.

ɔ₋ ┌₂ †² J⁻ L_{||} T^u Λ_n Tⁿ ┌_n,
did cross Zie-gha-lao descendants,

ɓ₋ Λ_n Jⁿ C_J₂ T_n Lⁿ ɔ^{||},
posterity cross over go,

ɔ₋ T_n J⁻ Δ['] J^r ┌^{no} Δ⁻,
did cross over directly so go to,

30 Δ⁻ C┌^u C┌^r S^δ ┌ⁿ ┌³.
go to Ndu-nzhi south.

I^{'u} T^{'||} †² J⁻ L_{||} T^u Λ_n T^u ┌_n ɓ₋ Λ_n Jⁿ C_J₂ T^u T^u
sung for Zie-gha-lao descendants posterity all

┌²,
recall,

I^{'u} T^{'||} †² J⁻ L_{||} T^u Λ_n T^u ┌_n ɓ₋ Λ_n Jⁿ C_J₂ T^u T^u
sung for Zie-gha-lao descendants posterity all

C┌^{no}.
remember.

M207
The song of Zie-gha-lao.

Collected by Lu Xing-fu.

Notes

This version of the song of Zie-gha-lao is found in Document D (no. 2, page 1). Throughout the manuscript there are many minor errors in the writing, in particular the name 𠄎 𠄎 𠄎 appears as 𠄎 𠄎 𠄎. These errors have been corrected in the present transcription.

Line 2. The text reads, 𠄎 𠄎 𠄎, "giver of names", but clearly, it should read, 𠄎 𠄎 𠄎, "the famous one", as in Yang Zhi's version.

Lines 25 and 26. In the manuscript these have been confused and reduced to a single line that states that the keeled boats went straight across the river. This is something which they could not do, so the text has been restored by comparison with Yang Zhi's version.

M211
The Elder Gi-vu and the Elder Gi-no.

Sung by Yang Zhi

Introduction.

This is the first of the two songs concerning the Elder Gi-vu and the Elder Gi-no, and it is the longest and most elaborate of all the conflict songs. Two Chinese attacks, one over land and the other using boats, were heavily defeated before the Golden City was finally given up, and when the Chinese advanced south towards Rice City they were again beaten back twice. In the end, what turned the tables against the Miao was the use of gunpowder. “Fire-crackers” are mentioned quite regularly in the conflict songs. Together with shouting, foot-stamping and blasts on various kinds of horns, they were a means employed by the Chinese for striking fear into the enemy. The same word is used here, but, whatever they were, these “fire-crackers” were buried, and detonated when the Miao soldiers were passing, with devastating effect. Nowhere else is this particular device mentioned.

In this song and the next there are notes of criticism, not found in any subsequent piece, of the Miao soldiers and their leaders. Here they are rebuked for their lack of vigilance which allowed the Chinese to seize the Lion’s Throat pass, and led to the loss of Rice City and the fertile Plain of Li-vu.

M211
The Elder Gi-vu and the Elder Gi-no.

Sung by Yang Zhi.

- When the sky began,
And on earth the ranges were set in place,
The Elder Gi-vu and the Elder Gi-no came into Ndlo-hlang-dleu-di,
To the Tracts of Mi-li, the Plains of Li-mo, and the Golden City.
- 5 The Elder Gi-vu and the Elder Gi-no were the people's great sages,
The Elder Gi-vu and the Elder Gi-no, the famous ones,
The Elder Gi-vu and the Elder Gi-no were the people's great generals.
- Who were fierce soldiers?
The Elder Gi-vu and the Elder Gi-no were fierce soldiers.
- 10 Who were terrifying soldiers?
The Elder Gi-vu and the Elder Gi-no were terrifying soldiers.
- The Elder Gi-vu and the Elder Gi-no trained soldiers without respect of day,
They made soldiers without respect of night.
They made soldiers who would slay to the end,
- 15 They trained soldiers who would slay as they went.
In rain the Elder Gi-vu and the Elder Gi-no went training soldiers,
In sunshine the Elder Gi-vu and the Elder Gi-no went exercising soldiers.
- The Elder Gi-vu and the Elder Gi-no maintained,
Maintained a great host of cavalry,
- 20 Maintained a great host of retainers,
Maintained a great host of soldiers.
- Training soldiers, the Elder Gi-vu and the Elder Gi-no filled the three plains of the
Tracts of Mi-li,
Exercising soldiers, they filled the seven river basins of the Plains of Li-mo.
- In training the soldiers practised swordsmanship,
- 25 Practising on the three plains of the Tracts of Mi-li.
On exercise the soldiers laid ambushes,
Laying them in the seven river basins of the Plains of Li-mo.
In training all understood,
In ambushing each one succeeded.
- 30 While the sky remained constant,
The Chinese Leader Diao-jiao and the Chinese Leader Gi-yie threatened menacingly,
Like a storm of rain, thunder and hail threatening and black,
Like a storm of rain, thunder and hail threatening to break.
- The Elder Gi-vu and the Elder Gi-no whispered together,
- 35 "As rain, thunder and hail damage crops,
So the business of making soldiers damages posterity".

This, because the Chinese Leader Gi-yie and the Chinese Leader Dlao-jiao
threatened to break out,
To break out and come rushing from Cai-sie-mi-fu-di,
To cross over and seize the Elder Gi-vu and the Elder Gi-no's Ndlo-hlang-dleu-di,
40 The Tracts of Mi-li, the Plains of Li-mo and the Golden City.

The Elder Gi-vu was heavy-hearted,
The Elder Gi-no was sad at heart.
Maidens and youths, and maidens betrothed were heavy-hearted.
Married couples all were sad at heart.

45 When word came back to those seeking soldiers each one heard,
Heard that it would be a life and death struggle with the Ruling Race.
The Elder Gi-vu and the Elder Gi-no went forth,
With the Chinese Leader Gi-yie and the Chinese Leader Dlao-jiao to do battle, so
they went.

50 Strapped on their backs the Elder Gi-vu and the Elder Gi-no carried cross-bows,
And they carried swords strapped to their belts.
On the right, they carried carefully a quiver of arrows and a steel,
On the left, they carried carefully that most useful article, a pouch.

That the retainers and soldiers might be distinguished by their officers,
They all wore eagle plumes on their heads.
55 That the Elder Gi-vu and the Elder Gi-no would be recognized by the soldiers,
The Elder Gi-vu rode a war-stallion, all red,
And the Elder Gi-no rode a war-horse, all dappled.

For the Chinese Leader Gi-yie and the Chinese Leader Dlao-jiao they waited,
Waited at the pass in the gorge of the Tracts of Mi-li,
60 To fight at the meeting of the waters of the Plains of Li-mo.

The soldiers of the Ruling Race arrived in companies,
Blowing echoing calls on their cow-horns,
Blowing resounding calls on their bamboo horns,
All to strike fear into the Elder Gi-vu and the Elder Gi-no.

65 The Elder Gi-vu and the Elder Gi-no were unafraid.
The soldiers of the Elder Gi-vu and the Elder Gi-no yelled from both sides.
On horse-back and on foot they advanced from the far side,
On horse-back and on foot they advanced from the near side.

They shot the companies of the Ruling Race's soldiers till everywhere was rotting
flesh,
70 They fought till everywhere was flowing blood.
They crushed the Ruling Race down into the gorge,
Fighting till the Ruling Race was floating down in the midst of the water.

.In a single day the Elder Gi-vu and the Elder Gi-no encountered,
Encountered the Ruling Race seventeen times,
75 Until the Ruling Race could fight no more.

The Elder Gi-vu and the Elder Gi-no crushed,
Crushed them at the pass in the gorge of the Tracts of Mi-li, sparing none that
breathed,
Crushed them at the meeting of the waters of the Plains of Li-mo, sparing no one's
life.

80 So the Ruling Race returned,
Returned to the West of Cai-sie-mi-fu-di,
And the Elder Gi-vu and the Elder Gi-no remained in the Tracts of Mi-li, the Plains
of Li-mo and the Golden City,
Having crushed the Ruling Race for seven years.

When the Elder Gi-vu and the Elder Gi-no recalled the forced labour of training
soldiers,
The Elder Gi-vu and the Elder Gi-no smiled,
85 But when they recalled the forced labour of the battle,
The Elder Gi-vu and the Elder Gi-no laughed aloud.

For the reason that the Ruling Race coveted,
Coveted the Elder Gi-vu and the Elder Gi-no's meeting of streams on the Tracts of
Mi-li,
Coveted the Elder Gi-vu and the Elder Gi-no's broad plain of the Plains of Li-o,
90 To traverse it, journeying without rest, took half a month,
To cross it, journeying straight and without deviation, took six days,

For this reason, the meeting of the streams of the Tracts of Mi-li and the Plains of Li-
mo,
Vexed the Ruling Race every day,
Until the Ruling Race grew black at heart,
95 Ready to crush the bones of the Elder Gi-vu and the Elder Gi-no.

Among the people the Elder Gi-vu's garments bore a design of spots,
And the Elder Gi-no's garments bore a checkered design.

Who maintained a great host of soldiers in their companies?
The Elder Gi-vu and the Elder Gi-no maintained,
100 Maintained a great host of soldiers in their companies.
So the Elder Gi-vu and the Elder Gi-no remained in the Tracts of Mi-li and the
Plains of Li-mo.

In sunshine the Elder Gi-vu and the Elder Gi-no led out the soldiers,
In cloud the Elder Gi-vu and the Elder Gi-no deployed the soldiers,
Filling the three plains of the Tracts of Mi-li,
105 And filling the seven river basins of the Plains of Li-mo.

When the soldiers were led out they turned together,
When the soldiers were deployed they moved together,
When the soldiers were deployed they lay down together,
When the soldiers were led out they rose up together.
110 So they were taught to avoid the swords and spears of the Ruling Race.

While the sky remained constant,

The Chinese Leader Gi-yie and the Chinese Leader Diao-jiao threatened to fill the
land,
Like billowing clouds that fill the sky with blackness.
They would cross over and seize the Tracts of Mi-li and the Plains of Li-mo,
crushing them flat.

115 The Elder Gi-vu was heavy hearted,
The Elder Gi-no was sad at heart.

The Elder Gi-vu and the Elder Gi-no led out,
Led out the soldiers in companies and returned to block the way,
To block the way at the pass in the gorge of the Tracts of Mi-li and the Plains of Li-
mo,
120 And to fight at the water pool of the Tracts of Mi-li and the Plains of Li-mo.

When the companies of soldiers of the Ruling Race came,
They came aboard flat boats built of straight timbers,
They came aboard keeled boats built of curved timbers.

The officers of the Elder Gi-vu and the Elder Gi-no just waited,
125 Waited for the companies of soldiers of the Ruling Race to arrive.
Then carefully they stretched their bending cross-bows with their feet,
And carefully drew out their arrows with their hands.

In a pattern of curves the arrows flew and hit,
Hit the flat boats which sank in mid-stream,
130 Hit the keeled boats making them sink too,
And hit those destined as food for the fish, more than could be counted.

The Ruling Race wept together,
But the Elder Gi-vu and the Elder Gi-no laughed aloud.
The Ruling Race could fight no more,
135 So the Ruling Race returned home.

Nevertheless the Ruling Race did not lose heart,
But came again into the borders of the Elder Gi-vu and the Elder Gi-no,
Like tigers with much cunning,
And like lions with great cunning,
140 To savage the Elder Gi-vu and the Elder Gi-no to death.

The companies of soldiers of the Ruling Race were like driving sand,
When the Elder Gi-vu and the Elder Gi-no returned with their companies of soldiers
to block the way,
And with apprehension the Elder Gi-vu and the Elder Gi-no conferred.

"It were better to abandon the Tracts of Mi-li with the Plains of Li-mo,
145 For the Tracts of Mi-li and the Plains of Li-mo are filled,
Filled as a river in spate about to burst out".

So the Elder Gi-vu and the Elder Gi-no led,
Led the companies of soldiers back to crush,
To crush the Ruling Race in the deep valley,

150 So the little ones and the women might flee ahead,
Might flee to the Plain of Li-vu and the Rice City.

The Rice City stood,
Stood on the fertile banks of the southern river,
And the Elder Gi-vu and the Elder Gi-no founded a settlement on the flat land there,
155 Building thatched houses in Rice City.

There the swaying millet ripened,
There a fine rice harvest matured.

While the sky remained constant,
The Chinese Leader Gi-yie and the Chinese Leader Diao-jiao came threatening,
160 Like rain with thunder clouds flying, threatening to break,
To cross over and seize the Elder Gi-vu and the Elder Gi-no's Rice City.

The Elder Gi-vu and the Elder Gi-no led out,
Led out the companies of soldiers and returned to block the way,
To block the way at "the lion's throat" in the Plain of Li-vu,
165 And to fight at "the lion's gullet".
They fought until all the officers of the Ruling Race fell.

The ancestors considered this great forest resembled,
Resembled the throat of a lion,
There they fought the Ruling Race,
170 And crushed the Ruling Race for half a year.

But the officers of the Elder Gi-vu and the Elder Gi-no were not on the alert,
And the Ruling Race came to fight at "the lion's throat",
And they seized "the lion's gullet".

The Elder Gi-vu was heavy hearted,
175 The Elder Gi-no was sad at heart.

The Elder Gi-vu and the Elder Gi-no led out,
Led out the companies of soldiers and returned and fought,
Fought the Ruling Race as far,
As far as the banks of the river Hmao-shi.

180 The companies of soldiers of the Elder Gi-vu and the Elder Gi-no rode,
Rode on stallions, on war-horses and pursued,
Pursued the Ruling Race right down to the great river Hmao-shi where they
perished.
So the Ruling Race could fight no more.
The Ruling Race was black at heart,
185 The Ruling Race made mines and came, burying them in place,
In place for the arrival of the Elder Gi-vu and the Elder Gi-no's companies of
soldiers.
The Ruling Race detonated the mines blowing up the ground.
So they destroyed the soldiers of the Elder Gi-vu and the Elder Gi-no. Every man
fell.

190 The Elder Gi-vu and the Elder Gi-no wept together,
The Elder Gi-vu and the Elder Gi-no abandoned the place,
For the Ruling Race was like a great shining river flowing in full spate,
Flowing until it filled Ndlo-hlang-dleu-di to its four corners and to the very foot of
the plain.

So the Elder Gi-vu and the Elder Gi-no fled together.
They fled to the high mountain range of Drao-li-na,
195 They stayed at Dli-na-lu, Drao-zi-go and Die-zi-gyu,
Finally reaching Hmao-lu-li-jieu in sight of the lord Gi-myu.

This is sung that all the descendants may recall it,
This is sung that posterity may all remember.

Thus it is finished.

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
Gi-vu elder Gi-no elder made soldiers terrifying.

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
Gi-vu elder Gi-no elder trained soldiers not

ᵓᵐ ᵓᵐ,
pick day,

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ.
made soldiers not pick night.

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ,
made soldiers thus slay end oh,

15 ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ.
trained soldiers thus slay go thus.

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
rain come Gi-vu elder Gi-no elder went train

ᵓᵐ,
soldiers,

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
sunshine Gi-vu elder Gi-no elder went exercise

ᵓᵐ.
soldiers.

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ,
Gi-vu elder Gi-no elder did maintain,

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
did maintain several ten thousand soldiers

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ,
connector harness horses thus,

20 ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ,
did maintain several ten thousand retainers oh,

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ.
did maintain several ten thousand soldiers thus.

ɟⁿ V^u ʌ_ɛ L_u ɟⁿ C^o ʌ_ɛ L_u t^u T^o ɟ^u
Gi-vu elder Gi-no elder trained soldiers filled

CT^r ɟ_n L_n t^r L^u CT_ɛ,
Nzhi-mi-li three classifier plains,

ʒ^{nc} T^o ɟ^u CT_ɛ Lⁿ ɟ_o J^ɛ [n^u
exercise soldiers filled Ndrang-li-mo seven basins

Δⁿ ʌ_u.
river oh.

t^u T^o C_n [n^u t^r ʌ_u,
train soldiers connector practised sword play oh,

25 [n^u T^u CT^r ɟ_n L_n t^r L^u CT_ɛ.
practised in Nzhi-mi-li three classifier plains.

ʒ^{nc} T^o C_n t^o CT^u [n_u,
exercising soldiers connector built hides thus,

t_o T^u CT_ɛ Lⁿ ɟ_o J^ɛ [n_u Δⁿ.
built in Ndrang-li-mo seven basins river.

t^u T^o ɟⁿ L^{nc} ɟ^u ʌ_u,
train soldiers all know oh,

t^o CT^u t^r L^ɔ T^u [n_u.
build hides each one get thus.

30 CT^u T^u CT^u T^ɔ ɟ^ɔ,
sky get sky constantly,

Δ^u [n_u V_u t_ɔ L_u ɟⁿ ʌ^ɛ V_u t_ɔ L_u
Dlao-jiao Chinese leader Gi-yie Chinese leader

J^r C^o CT^u [n_u,
threatened menacingly, thus,

S_ɔ [n_u C^ɔ S^o J^r L_ɛ J^r C^o Δ^u ʌ_u,
like thus rain thunder hail threaten black oh,

S_ɔ [n_u C^ɔ S^o J^r L_ɛ J^r C^o CT^r
like thus rain thunder hail threaten scatter

[n_u.
thus.

ɟ̃ⁿ Vᵛ ʌ₄ Lᵢᵢ ɟ̃ⁿ C° ʌ₄ Lᵢᵢ Jʳ Cʰʳ ɳₙ ɛₙ,
Gi-vu elder Gi-no elder whispered said thus,

35 ɛₙ ɟ̃ᵛ C̃° S° J̃⁻ L₄ ɛ'₃ ɟ̃ᵛ Lᵢᵢ ɛₙ,
thus is rain thunder hail damage crops thus,

ɛₙ ɟ̃ᵛ Cᵛ ɟ̃ᵛ Y⁻ T° ɛ'₃ Tᵛ ɛₙ
thus is work that make soldiers damage posterity

ɛₙ.
thus.

ɛ'⁻ ʌ₃ ɟ̃ᵛ ɟ̃ⁿ ʌ⁻ Vᵢᵢ t₃ Lᵢᵢ Δᵛ ɛₙᵢᵢ Vᵢᵢ
reason was Gi-yie Chinese leader Diao-jiao Chinese

t₃ Lᵢᵢ Jʳ C̃ᵀ' Cʰʳ ɛₙ,
leader threatened scatter thus,

Cʰʳ Cₙ ɟ̃̃̃ Lₒ t', Sⁿᶜ ɳₙ Γᵛ Tⁿ ʌ₋,
scatter connector rushing come Cai-sie-mi-fu-di oh,

Ḳ Tₙ Lₒ ɳ₄ ɟ̃ⁿ Vᵛ ʌ₄ Lᵢᵢ ɟ̃ⁿ C° ʌ₄ Lᵢᵢ
will cross come seize Gi-vu elder Gi-no elder

CΔ° Ḳ̃ Δ₄ Tⁿ,
Ndlo-hlang-dleu-di,

40 Cɛʳ ɳₙ Lₙ Cɳ̃₃ Lⁿ ɳₒ Lᵛ Lᵢᵢ ɟ̃ᵛ ʌ₋.
Nzhi-mi-li Ndrang-li-mo Lu-lao-gu oh.

ɟ̃ⁿ Vᵛ ʌ₄ Lᵢᵢ Sⁿᶜ Jʳ T₋,
Gi-vu elder heart not collect,

ɟ̃ⁿ C° ʌ₄ Lᵢᵢ Sⁿᶜ Jʳ tᵢᵢ ɛₙ.
Gi-no elder heart not sufficient thus.

Cɟ̃ᵛ Cɳ̃ᵢᵢ Cɟ̃ᵛ ɟ̃ⁿ Cᵃ Sⁿᶜ Jʳ T₋,
maidens youths maidens betrothed heart not collect,

Lⁿᶜ Sⁿ Tⁿ Sⁿ Cɛⁿᶜ Sⁿᶜ Jʳ tᵢᵢ ɛₙ.
all married couples heart not sufficient thus.

45 ɳ̃₃ Sʳ Lₒ Lᵛ Jʳ Δ⁻ Tᵛ C̃ᵀ'
did return come word together go to those seeking

T° t'⁻ Lᵃ 'C̃ ʌ₋,
soldiers each one heard oh,

Ḳ CT. J CT₁₁ E^{no} Tⁿ V₁₁ J^r ḡ J̄ Λ₁.
will with Sha-ndrao-jio-di-vao divide life oh.

Jⁿ V^u Λ₅ L₁₁ Jⁿ C^o Λ₅ L₁₁ J̄ J³ J̄ CT¹¹ C_n
Gi-vu elder Gi-no elder arose went forth connector

CT_o,
with,

CT. Jⁿ Λ^f V₁₁ t₃ L₁₁ Δ¹¹ E₁₁ V₁₁
with Gi-yie Chinese leader Diao-jiao Chinese

t₃ L₁₁ C_n J^r J̄ T^o Lⁿ D₁₁.
leader connector do battle going.

Jⁿ V^u Λ₅ L₁₁ Jⁿ C^o Λ₅ L₁₁ J^f Tⁿ J₁₁ C₃ T_r
Gi-vu elder Gi-no elder strap back they carry

'C̄,
crossbow,

50 E_n J^f Ḳ J^f C₃ t_r CT³ E_n,
thus strap belt they carry sword thus,

S^o Lⁿ S^r t_r 3¹¹ Ct^u Ct₁ V_o J^r T₁ Ct^r E_n,
side right carry well quiver steel thus,

S^o Lⁿ Γ³ t_r 3¹¹ Δ³ C³ t^r J₁₁ Tⁿ E¹¹ T^u Λ₁.
side left carry well article useful pouch oh.

Y^r J̄. T^u t^r T^u T^o ḡ T¹¹
make cause retainers soldiers distinguish get

E^r,
officer,

T^u T^o C₁₁ J^r C³ CT¹¹ Δ³ Λ_n Tⁿ E¹¹ J^r Ct³.
soldiers columns wore on the head eagle tail.

55 Y^r J̄. Jⁿ V^u Λ₅ L₁₁ Jⁿ C^o Λ₅ L₁₁ ḡ
make cause Gi-vu elder Gi-no elder distinguish

T¹¹ T^o,
get soldiers,

Jⁿ V^u Λ₅ L₁₁ E¹¹ C³ S¹¹ Jⁿ E₃ T^u T^u L¹¹ Λ₁,
Gi-vu elder rode war stallion all red oh,

ɟⁿ ɕ^o ʌ_ɕ L_{||} ɛ^{ns} ɕ^b s^u ɟⁿ ɛ^{no} t^u t^u ɣ⁻ ɛ_n.
Gi-no elder rode war horse all dappled thus.

t^o ɟⁿ ʌ⁻ V_{||} t_ɕ L_{||} Δ^u ɛ_{||} V_{||}
wait Gi-yie Chinese leader Diao-jiao Chinese

t_ɕ L_{||} t^u,
leader at,

t^o t^u ɕɕ^r ɟ_n L_n Δ_ɕ t⁻ ɕɟ^o ɛ_n,
wait at Nzhi-mi-li pass gorge thus,

60 ɕt_{||} t^u ɕt_ɕ Lⁿ ɟ_o y^u ɟ^r ɟ₋ ɛ_n.
fight at Ndrang-li-mo water run together thus.

ɟ⁻ ɕt_{||} ɛ^{no} tⁿ V_{||} t^u t^o ɟ⁻ ɕ^ɕ ɕɛ_{||}.
Sha-ndrao-jio-di-vao soldiers companies arrived.

ɟ_ɕ ṭ^o ɟ⁻ s^ɕ ɟ^u ɕṭ^o ɟ^r tⁿ ʌ₋,
did blow cow-horns echoing oh,

ɟ_ɕ ṭ^o ɟ⁻ s^ɕ ɟ_n ɟ^u ɕṭ^o ɟ^r ɕɟ_o ɛ_n,
did blow bamboo horns resounding thus,

y⁻ ɟ_o ɟⁿ v^u ʌ_ɕ L_{||} ɟⁿ ɕ^o ʌ_ɕ L_{||} t^u ɟ⁻ ɛ̇ ɕɕ^u.
make cause Gi-vu elder Gi-no elder get way fear.

65 ɟⁿ v^u ʌ_ɕ L_{||} ɟⁿ ɕ^o ʌ_ɕ L_{||} ɛ₋ ɟ⁻ ɕɕ^u ɛ_n.
Gi-vu elder Gi-no elder only not fear thus.

ɟⁿ v^u ʌ_ɕ L_{||} ɟⁿ ɕ^o ʌ_ɕ L_{||} t^u t^o y⁻ s^ɕ ɛ^{'nc}
Gi-vu elder Gi-no elder soldiers two sides both

ɕɟ_ɕ.
yelled.

ɛ^{ns} ɕ^b ɟⁿ t^ɕ t⁻ t^u t^u,
ride horse on foot come far side,

ɛ^{ns} ɕ^b ɟⁿ t^ɕ t⁻ t^u ɕt^r.
ride horse on foot come near side.

ɟ_ɕ ɟ̇ ɟ⁻ ɕt_{||} ɛ^{no} tⁿ V_{||} t^u t^o ɕ^u ɟ⁻ ɕ^ɕ
did shoot Sha-ndrao-jio-di-vao soldiers companies

ɛ_n ɕɟ^r t^u t^u L^ɕ ʌ₋,
thus flesh all rot oh,

70 ɔ̄ CT₁₁ ɛ_n CĒ' T^u T^u CA₃ ɛ_n.
Did fight thus blood all flow thus.

ɔ̄ L'' J̄ CT₁₁ ɛ^{no} Tⁿ V₁₁ J'' † CT₀ ɛ_n,
did crush Sha-ndrao-jio-di-vao down in gorge thus,

ɔ̄ CT₁₁ J̄ CT₁₁ ɛ^{no} Tⁿ V₁₁ J'' Y'' CT^{ɔ̄}
did fight Sha-ndrao-jio-di-vao down in water float

CA° CA° ɛ_n.
within thus.

Jⁿ V^u Λ_ε L₁₁ Jⁿ C° Λ_ε L₁₁ ɛ_n Yⁿ 'C^u CT₁₁
Gi-vu elder Gi-no elder thus one day fought,

CT₁₁ J̄ CT₁₁ ɛ^{no} Tⁿ V₁₁ J₁₁ J^{ɔ̄} T^{ɔ̄}, Λ_ε,
fought Sha-ndrao-jio-di-vao seventeen times oh,

75 J̄ CT₁₁ ɛ^{no} Tⁿ V₁₁ CT₁₁ J^r Tⁿ.
Sha-ndrao-jio-di-vao fight not get.

Jⁿ V^u Λ_ε L₁₁ Jⁿ C° Λ_ε L₁₁ ɔ̄ L'',
Gi-vu elder Gi-no elder did crush,

ɔ̄ L'' CĒ^r ɔ_n L_n Δ_ε † CT₀ J^r Δ_n J^{ɔ̄},
did crush Nzhi-mi-li pass gorge not spare breath,

ɔ̄ L'' CT_{ɔ̄} Lⁿ ɔ₀ Y'' J^r J_ε J^r
did crush Ndrang-li-mo water run together not

Δ_n J̄.
spare life.

J̄ CT₁₁ ɛ^{no} Tⁿ V₁₁ T_ε S^r J^{ɔ̄} Λ_ε,
Sha-ndrao-jio-di-vao then returned oh,

80 S^r Δ⁻ †', S^{nc} ɔ_n Γ^u Tⁿ S^{ɔ̄} 'C^u CT^{ɔ̄},
returned go to Cai-sie-mi-fu-di west,

Jⁿ V^u Λ_ε L₁₁ Jⁿ C° Λ_ε L₁₁ C^{no} CĒ^r ɔ_n L_n,
Gi-vu elder Gi-no elder lived Nzhi-mi-li

CT_{ɔ̄} Lⁿ ɔ₀ L^u L₁₁ J^u Λ_ε,
Ndrang-li-mo Lu-lao-gu oh,

L'' J̄ CT₁₁ ɛ^{no} Tⁿ V₁₁ T'' J^{ɔ̄} J₁₁ ɛ_n.
crush Sha-ndrao-jio-di-vao get seven years thus.

ɔ̃ⁿ V^u Λ_ς L_{||} ɔ̃ⁿ C^o Λ_ς L_{||} ɛ^p t_o C^u Lⁿ Cɔ̃^ς
Gi-vu elder Gi-no elder recall reach forced labour

ɔ̃_v t_v T^o,
which train soldiers,

ɔ̃ⁿ V^u Λ_ς L_{||} ɔ̃ⁿ C^o Λ_ς L_{||} J^r Cɔ̃^r Δ_o ɛ_n,
Gi-vu elder Gi-no elder smiled thus,

85 ɛ^p t_o C^u Lⁿ Cɔ̃^ς ɔ̃_v CT_{||} T^o,
recall reach forced labour which fight soldiers,

ɔ̃ⁿ V^u Λ_ς L_{||} ɔ̃ⁿ C^o Λ_ς L_{||} Δ_o T_n Cɔ̃^r Λ_{..}
Gi-vu elder Gi-no elder laughed aloud oh.

ɛ^r Λ_ς ɔ̃_v J^r CT_{||} ɛ^{no} Tⁿ V_{||} S_{nc},
reason was Sha-ndrao-jio-di-vao coveted,

S_{nc} ɔ̃ⁿ V^u Λ_ς L_{||} ɔ̃ⁿ C^o Λ_ς L_{||} ɛ_n Cɛ^r ɔ̃_n L_n
coveted Gi-vu elder Gi-no elder thus Nzhi-mi-li

Y^r ɛ^p J_{..} ɛ_n,
streams meeting thus,

S_{no} ɔ̃ⁿ V^u Λ_ς L_{||} ɔ̃ⁿ C^o Λ_ς L_{||} ɛ_n CT_ς Lⁿ ɔ̃_o
coveted Gi-vu elder Gi-no elder thus Ndrang-li-mo

J^r CT_ς ɛ̃ Λ_{..}
plains broad oh.

90 ɔ̃_{||} ɛ_n C_n Tⁿ Cɛ^u Ā t', ɓⁿ ɛ_n,
go thus connector direct need half month thus,

ɔ̃_{||} ɛ_n C_n T_n ʒ^ς ɛ_n T^u J^r T_{nc} Ā
go thus connector straight line thus true need

J^r ɛ^u ɛ_n.
six day period thus.

ɛ^r Λ_ς ɔ̃_v Cɛ^r ɔ̃_n L_n CT_ς Lⁿ ɔ̃_o Y^r ɛ^p J_{..},
reason was Nzhi-mi-li Ndrang-li-mo streams meeting,

ɔ̃_ς ɛⁿ J^r CT_{||} ɛ^{no} Tⁿ V_{||} ɔ̃_n 'C^u 'C^u.
did vex Sha-ndrao-jio-di-vao plural day day.

J^r CT_{||} ɛ^{no} Tⁿ V_{||} J S^{nc} Δ^u Λ_{..},
Sha-ndrao-jio-di-vao raised heart black oh,

95 𐄂 𐄂𐄂 𐄂𐄂 V^u 𐄂𐄂 L₁₁ 𐄂𐄂 C^o 𐄂𐄂 L₁₁ †^{'8} 𐄂𐄂 𐄂𐄂.
will gnaw Gi-vu elder Gi-no elder bones crush.

CΔ^{nc} Tⁿ T^b C^b 𐄂𐄂 𐄂𐄂 V^u 𐄂𐄂 L₁₁ CΔ₁₁ Y⁻ L^u 𐄂𐄂,
world people thus Gi-vu elder pattern spots oh,

𐄂𐄂 𐄂𐄂 𐄂𐄂 C^o 𐄂𐄂 L₁₁ CΔ₁₁ Y⁻ Δ¹¹ 𐄂𐄂.
thus was Gi-no elder pattern checkered thus.

𐄂𐄂 J^r 𐄂𐄂 𐄂𐄂 𐄂𐄂 †^{'nc} V₁₁ T^o
who maintained several ten thousand soldiers

𐄂𐄂 C⁸,
companies,

𐄂𐄂 V^u 𐄂𐄂 L₁₁ 𐄂𐄂 C^o 𐄂𐄂 L₁₁ 𐄂𐄂 𐄂𐄂 𐄂𐄂,
Gi-vu elder Gi-no elder did maintain,

100 𐄂𐄂 𐄂𐄂 𐄂𐄂 †^{'nc} V₁₁ T^o
did maintain several ten thousand soldiers

𐄂𐄂 C⁸,
companies,

𐄂𐄂 V^u 𐄂𐄂 L₁₁ 𐄂𐄂 C^o 𐄂𐄂 L₁₁ C^{no} C𐄂^r 𐄂𐄂 L_n
Gi-vu elder Gi-no elder lived Nzhi-mi-li

C𐄂⁸ Lⁿ 𐄂𐄂.
Ndrang-li-mo.

𐄂𐄂 C𐄂^u 𐄂𐄂 V^u 𐄂𐄂 L₁₁ 𐄂𐄂 C^o 𐄂𐄂 L₁₁ C𐄂⁸ T^{'8}
sunshine Gi-vu elder Gi-no elder went lead out

T^o,
soldiers,

𐄂𐄂 𐄂𐄂 𐄂𐄂 V^u 𐄂𐄂 L₁₁ 𐄂𐄂 C^o 𐄂𐄂 L₁₁ C𐄂⁸ V₁₁
cloudy Gi-vu elder Gi-no elder went deploy

T^o.
soldiers.

𐄂𐄂 𐄂𐄂 𐄂𐄂 C𐄂^r 𐄂𐄂 L_n †^r L^u C𐄂⁸
did fill thus Nzhi-mi-li three classifier plains

𐄂𐄂,
thus,

105 ɔ̄ ɟ̄ ɛ_n ɕɿ̄ ɿ̄ ɔ̄ ɟ̄ ɛ_n
 did fill thus Ndrang-le-mo seven basins

Δⁿ Λ_{..}
 River oh.

ɿ̄₃ ɿ̄^o ɟ̄ⁿ ɿ̄^{nc} ɿ̄₆ ɛ_n,
 lead out soldiers altogether turned thus,

ɿ̄₆ ɿ̄^o ɟ̄ⁿ ɿ̄^{nc} ɕɿ̄₃ Λ_{..},
 deploy soldiers altogether went oh,

ɿ̄₆ ɿ̄^o ɟ̄ⁿ ɿ̄^{nc} ɟ̄³ ɛ_n,
 deploy soldiers altogether lay down thus,

ɿ̄₃ ɿ̄^o ɟ̄ⁿ ɿ̄^{nc} ɟ̄⁵ Λ_{..}
 lead out soldiers altogether stood up oh.

110 ɟ̄¹ ɟ̄_o ɕΔ₆ ɟ̄¹ ɕɿ̄₁₁ ɛ^{no} ɿ̄ⁿ ɿ̄₁₁ ɔ̄_n
 teach cause hide Sha-ndrao-jio-di-vao plural

ɕɿ̄⁸ 'ɕ̄ ɛ_n.
 swords spears thus.

ɕɿ̄^u ɿ̄^u ɕɿ̄^u ɿ̄³ ɔ̄³,
 sky get sky constantly,

ɟ̄ⁿ ɿ̄¹ ɿ̄₁₁ ɿ̄₃ ɿ̄₁₁ Δ^u ɛ_m ɿ̄₁₁ ɿ̄₃ ɿ̄₁₁
 Gi-yie Chinese leader Dlao-jiao Chinese leader

ɟ̄^r ɕɿ̄^o ɟ̄^u Λ_{..},
 threatened fill oh,

ɿ̄₃ ɟ̄¹ Δ^o ɿ̄⁸ ɟ̄_o ɟ̄^u ɕɿ̄^u Δ^u ɛ_n.
 like billowing clouds fill sky black thus.

ɿ̄₁ ɿ̄_n ɿ̄_o ɿ̄₆ ɕɿ̄^r ɔ̄_n ɿ̄_n ɕɿ̄̄₃ ɿ̄ⁿ ɔ̄_o
 will cross come seize Nzhi-mi-li Ndrang-li-mo

ɿ̄^u ɟ̄ⁿ ɿ̄¹ ɿ̄ⁿ Λ_{..}
 crush flat oh.

115 ɟ̄ⁿ ɿ̄^u ɿ̄₆ ɿ̄₁₁ ɿ̄^{nc} ɟ̄^r ɿ̄₁,
 Gi-vu elder heart not collect,

ᑭᑦ ᑕᑦ ᐱᓕ ᐱᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ
Gi-no elder heart not sufficient thus.

ᑭᑦ ᑭᑦ ᐱᓕ ᐱᑦ ᑭᑦ ᑕᑦ ᐱᓕ ᐱᑦ ᑭᑦ ᑭᑦ
Gi-vu elder Gi-no elder did lead out,

ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ
did lead out soldiers companies return go block,

ᑭᑦ ᐱᑦ ᑭᑦ ᑭᑦ ᐱᓕ ᐱᑦ ᑭᑦ ᑭᑦ ᑭᑦ
block go to Nzhi-mi-li Ndrang-li-mo pass valley

ᑭᑦ,
gorge,

120 ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᐱᓕ ᐱᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ
fight at Nzhi-mi-li Ndrang-li-mo pool water

ᑭᑦ,
midst,

ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ
Sha-ndrao-jio-di-vao soldiers companies arrived,

ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ
did situated boats flat of flat timbers thus,

ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ
did situated boats keeled of bent timbers thus.

ᑭᑦ ᑭᑦ ᐱᓕ ᐱᑦ ᑭᑦ ᑕᑦ ᐱᓕ ᐱᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ
Gi-vu elder Gi-no elder officers make thus wait,

125 ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ
wait Sha-ndrao-jio-di-vao soldiers companies

ᑭᑦ.
arrive.

ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ
did stretch crossbows bent well use feet thus,

ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ
drew out arrows well use hands.

ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ ᑭᑦ
pattern curved thus did go together hit,

ᵛᵛ T" C]° C†ᵛ ᵛ T. CΔ° Eₙ,
did hit boats flat did sink midst thus,

130 ᵛᵛ T" C]° Lᵛ Eₙ Y⁻ T. Eₙ,
did hit boats keeled thus make sink thus,

ᵛᵛ T" Eₙ Tᵛ Jᵛ C]ᵑ Λₛ Jᵣ T".
did hit thus persons feed fish count not get.

Jᵣ C]ᵛ Eₙ° Tⁿ Vᵛ Jᵣ Jᵣ C̄ Λₛ,
Sha-ndrao-jio-di-vao together cried oh,

Jⁿ Vᵛ Λᵣ Lᵛ Jⁿ C° Λᵣ Lᵛ Δ. Tⁿ C]ᵛ Eₙ.
Gi-vu elder Gi-no elder laughed aloud thus.

Jᵣ C]ᵛ Eₙ° Tⁿ Vᵛ C]ᵛ Jᵣ T",
Sha-ndrao-jio-di-vao fight not get,

135 J" C]ᵛ Eₙ° Tⁿ Vᵛ Tᵛ Sᵣ Jᵑ.
Sha-ndrao-jio-di-vao then returned.

Eᵛ Λₛ Jᵛ Jᵣ C]ᵛ Eₙ° Tⁿ Vᵛ Jᵣ Tₛ Sᵣ° Λₛ,
reason was Sha-ndrao-jio-di-vao not lose heart oh,

Tᵛ T- Δ⁻ Jⁿ Vᵛ Λᵣ Lᵛ Jⁿ C° Λᵣ Lᵛ ᵛᵛ
again come go to Gi-vu elder Gi-no elder plural

Jᵣ Jᵑ,
borders,

Sₛ Eₙ C" Lᵑ J- J'" C]ᵛ Eₙ° Λₛ,
like thus tigers stratagems many oh,

Sₛ Eₙ C" Lᵑ C†' J'" C]ᵛ ᵛ° Eₙ.
like thus lions stratagems great thus.

140 L̄ T. Jⁿ Vᵛ Λᵣ Lᵛ Jⁿ C° Λᵣ Lᵛ J. Tᵛ
will bite Gi-vu elder Gi-no elder cause break

Jᵑ,
breath,

Jᵣ C]ᵛ Eₙ° Tⁿ Vᵛ Tᵛ T° Cᵛ Jᵣ Cᵑ Sₛ S.
Sha-ndrao-jio-di-vao soldiers companies like sand

C]ᵛ.
blown.

ᵓᵐ
Gi-vu elder Gi-no elder took soldiers companies

ᵓᵐ ᵓᵐ ᵓᵐ
return went block.

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
Gi-vu elder Gi-no elder apprehensive said thus,

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
good that we abandon Nzhi-mi-li with Ndrang-li-mo

ᵓᵐ.
away.

145 ᵓᵐ
thus that Nzhi-mi-li Ndrang-li-mo filled oh,

ᵓᵐ
filled thus river fierce about to burst out thus.

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
Gi-vu elder Gi-no elder did lead out,

ᵓᵐ
did lead out soldiers companies return went crush,

ᵓᵐ
crush Sha-ndrao-jio-di-vao at valley deep oh,

150 ᵓᵐ
allow cause infants women all leave flee ahead,

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
flee go to Ndrang-li-vu Lu-lao-ndli.

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
Lao-ndli thus did situated,

ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
situated good south beside water oh.

ᵓᵐ
Gi-vu elder Gi-no elder did found town flat

ᵓᵐ,
thus,

S₃ C" L³ C⁺' D_n J⁻ CT^u E_n,
like lion throat thus,

CT₁₁ J⁻ CT₁₁ E^{no} Tⁿ V₁₁ T" V₁₁ Y^o A₁₁,
fought Sha-ndrao-jio-di-vao at there that place oh,

170 L" J⁻ CT₁₁ E^{no} Tⁿ V₁₁ T" t', J₁₁ E_n.
crushed Sha-ndrao-jio-di-vao get half year thus.

Jⁿ V^u A₁₁ L₁₁ Jⁿ C^o A₁₁ L₁₁ T^u E^{no} T^o J^r E^{no} Eⁿ A₁₁,
Gi-vu elder Gi-no elder officers not remember oh,

J^r CT₁₁ E^{no} Tⁿ V₁₁ T- CT₁₁ C" L³ C⁺' D_n J⁻ CT^u,
Sha-ndrao-jio-di-vao came fight lion throat,

T₁₁ T₁₁ T" C" L³ C⁺' D_n J⁻ C⁺ A₁₁.
then seize get lion gullet oh.

Jⁿ V^u A₁₁ L₁₁ S^{nc} J^r T₁₁,
Gi-vu elder heart not collect,

175 Jⁿ C^o A₁₁ L₁₁ S^{nc} J^r t₁₁ E_n.
Gi-no elder heart not sufficient thus.

Jⁿ V^u A₁₁ L₁₁ Jⁿ C^o A₁₁ L₁₁ D₈ T'₃,
Gi-vu elder Gi-no elder did lead out,

D₈ T'₃ T^u T^o C[~] J⁻ C⁸ S^r D₁₁ CT₁₁,
did lead out soldiers companies return went fight,

CT₁₁ J^r CT₁₁ E^{no} Tⁿ V₁₁ Δ⁻ E_n,
fight Sha-ndrao-jio-di-vao go to thus,

D₈ Δ⁻ Δⁿ 'Dⁿ J^r J⁻ CT^u Yⁿ E_n.
did go to river Hmao-shi edge water thus.

180 Jⁿ V^u A₁₁ L₁₁ Jⁿ C^o A₁₁ L₁₁ T^u T^o C[~] J⁻ C⁸ D₈
Gi-vu elder Gi-no elder soldiers companies did

E^{nb},
ride,

D₈ E^{nb} C³ Δ⁸ D_n E₈ E_n C³ J₁₁ T^o L¹ A₁₁,
did ride stallions thus war-horses pursued oh,

Ḷ J̄ CT₁₁ [Ḷ^{no} Tⁿ V₁₁] J₁₁ J̄ C^{nc} Δⁿ
pursued Sha-ndrao-jio-di-vao go down great river

'Ḷ" J̄ Ȳ J̄^Ḷ Δ^o [Ḷ_n].
Hmao-shi after disappeared thus.

J̄ CT₁₁ [Ḷ^{no} Tⁿ V₁₁] CT₁₁ J̄ Tⁿ.
Sha-ndrao-jio-di-vao fight not get.

J̄ CT₁₁ [Ḷ^{no} Tⁿ V₁₁] [Ḷ^{no} S^{nc} Δ^u Λ_{..}].
Sha-ndrao-jio-di-vao carried heart black oh.

185 J̄ CT₁₁ [Ḷ^{no} Tⁿ V₁₁] Ḷ_Ḷ Ȳ S^u T^c Ḷ_n Λ_n L_o
Sha-ndrao-jio-di-vao did make fire-cracker come

T_Ḷ [Ḷ^{nc} [Ḷ_n],
bury put thus,

[Ḷ^{nc} Ḷ_o J̄ⁿ V^u Λ_c L₁₁] J̄ⁿ C^o Λ_c L₁₁ T^u T^o
put cause Gi-vu elder Gi-no elder soldiers

Cⁿ J̄ C^Ḷ C[Ḷ₁₁].
companies arrive.

J̄ CT₁₁ [Ḷ^{no} Tⁿ V₁₁] Ḷ_Ḷ †' S^u T^c Ḷ_n Λ_n T_c
Sha-ndrao-jio-di-vao did light fire-cracker come out

C† Tⁿ Λ_{..}.
turn over ground oh.

Ḷ_Ḷ †^u J̄ⁿ V^u Λ_c L₁₁ J̄ⁿ C^o Λ_c L₁₁ T^o J₁₁
did destroy Gi-vu elder Gi-no elder soldiers fall

J̄ L^{nc}.
all.

J̄ⁿ V^u Λ_c L₁₁ J̄ⁿ C^o Λ_c L₁₁ J̄ J_c C^{nc} Λ_{..}.
Gi-vu elder Gi-no elder together wept oh.

190 J̄ⁿ V^u Λ_c L₁₁ J̄ⁿ C^o Λ_c L₁₁ [Ḷ^o C[Ḷ_n S^Ḷ [Ḷ_n].
Gi-vu elder Gi-no elder abandoned away thus.

J̄ CT₁₁ [Ḷ^{no} Tⁿ V₁₁] S_Ḷ J̄ C^{nc} Δⁿ Ḷⁿ S^{nc}
Sha-ndrao-jio-di-vao like great river shining

CΔ_Ḷ C J̄¹¹ C J̄_o C J̄_o,
flowing in spate,

CΔ₃ L₀ ǰ CΔ^o ǂ Δ₅ Tⁿ T^{''} Δ^{''}
flowing come fill Ndlo-hlang-dleu-di to four

ǰ^u ǂ^o ǰ^o CT₈ Λ_{..}
corners spread bottom plain oh.

ǰⁿ V^u Λ₅ L_{..} ǰⁿ C^o Λ₅ L_{..} ǰ^r ǰ₅ ǰ^o Λ_{..},
Gi-vu elder Gi-no elder together fled oh,

ǰ^o Δ⁻ T^{''} Lⁿ C_{..} ǰ⁻ T^o S^{nc} Λ_{..},
fled go to Drao-li-na mountain range high oh,

195 C^{no} T^{''} Δⁿ C_{..} L^u T^{''} † ǰ_o T^{nc} † ǰ^o C_n,
situated at Dli-na-lu Drao-zi-go Die-zi-gyu thus,

Y⁻ ǰ_o C_n ǰⁿ ǰ^o ǰ^o C_{nm} 'ǰ^{''} L^u L_n C_{nc}
make see thus Gi-myu lord arrived Hmao-lu-li-jieu

S_{..} V_o Ć Λ_{..}
end at here oh.

ǰ^u T^{''} ǰ⁻ ǰ^o 'ǰ^{''} ǰ_o T^u T^u C^o Λ_{..},
sung for descendants all recall oh,

ǰ^u T^{''} ǂ Λ_n ǰⁿ C_o T^u T^u C^{no} C_n.
sung for posterity all remember thus.

C_n ǰⁿ ǰ_o CT_{..}
thus ended.

M211
The Elder Gi-vu and the Elder Gi-no.

Sung by Yang Zhi.

Notes

This song is recorded in:- Document A (no. 5, page 10), Document E (no. 5, page 10), Document K (no. 10, page 30), Document L (no. 18, page 65), Document M (no. 4, page 17), Document N (no. 25, page 455). Document K, followed by Document L, has consistently written the name of the first elder as 𑎎𑎓𑎒, "Gi-nggo". This is corrected in the subsequent documents M and N. In the Miao text the following pairs of lines appear as single long lines in some or all of the documents, but the rhythm and balance is much better when they are split into two. Lines 73 & 74, 76 & 77, 99 & 100, 117 & 118, 147 & 148, 162 & 163, 176 & 177, 180 & 181.

Line 11 . This line is missing in Document E.

Lines 31 - 33 . In the process of copying, these lines have become increasingly garbled through Documents E, K and L, so that in Document M line 33 is missing altogether, and in Document N line 33 and half of line 32 have disappeared.

Line 45 . In Document E the word 𑎎𑎓, "seeking", was misread as 𑎎𑎓', and the mistake was repeated in all later documents.

Lines 56 and 57 . In all the documents line 56 begins with the names of both the Elders, and both are the implied subject in line 57. That is to say, both men were riding together on a brown horse and at the same time both were riding together on a dappled horse. The problem is easily resolved by beginning line 56 with the name of one Elder and line 57 with that of the other. This also restores the proper parallelism to the couplet.

Line 66 . In Document E the word 𑎎𑎓', meaning "both" has been misplaced and follows the word 𑎎𑎓, "soldiers", rendering the line meaningless. Later documents failed to correct the error.

Line 69 . Document A reads 𑎎𑎓, "laid flat" instead of 𑎎𑎓', "shot".

Line 80 . After line 80 Document E adds:- 𑎎𑎓 𑎎𑎓 𑎎𑎓, 𑎎𑎓 𑎎𑎓 𑎎𑎓 𑎎𑎓 𑎎𑎓. That is, "Returned to the North of Cai-sie-mi-fu-di".

Lines 87 - 89 . In the Miao text these three lines have been abbreviated and run together into a single long line, but the internal parallelism makes it simple to restore the original three lines.

Line 93 . In all the Documents this line ends, ... 𑎎𑎓 𑎎𑎓, 𑎎𑎓 . "... stars, oh". Thus the line asserts that the confluence of the streams of Nzhi-mi-li and Ndrang-li-mo "vexed the Chinese stars". A footnote in Document N which says that this means "pained their eyes", will hardly do, for there is no indication of "pain" or "eyes" in the context. What appears to

have happened is that, at an early stage, a badly written 'C^u, was copied as J^u, so that 'C^u 'C^u, "every day", became 'C^u J^u, "stars".

Lines 98 and 100 . In both these lines Document A omits V_u, "Ten- thousand", and misreads T⁻ C^o, as J⁻ C^o.

Line 104 , This line is missing from the Miao text. It has been restored by reference to line 22, in order to complete the parallelism with line 105 and to preserve the symmetry of the stanza comprising lines 102 to 105.

Line 105 . The Miao text reads "nine" instead of "seven". This must be a mistake, as the number cannot be different from the same phrase in lines 23 and 27.

Line 115 . This line is missing in Document N.

Lines 119 & 120 . Documents K, L, M & N omit C T_z Lⁿ D_o in these lines, while line 120 is missing entirely in Document N.

Line 129 . The word C Δ^o, "in the midst", is conjecture. Documents A, K and L have J̇, "shoot", while Documents E, M and N read C Δ^{'o}, the meaning of which may be "to leak". Neither meaning fits the context, whereas C Δ^o makes good sense.

Line 135 . This line is missing in Document E.

Line 138 . In Document K and subsequent Documents L, M and N C^o, "many", is replaced by b^o, "great", borrowed from the next line.

Line 139 . In Documents A and E the word b^o, "great" is written L_o, "come".

Line 145 . This line is missing in total or in part in all the documents except Document E.

Line 167 . In all the documents this and line 168 are joined into an over-long line. In the later Documents K, L, M and N the words ^u ⁿ Jⁿ C₋ have been omitted altogether, and the phrase V^o Δ^u Lⁿ C₋, which is an honorific title for "the ancestors", has been taken literally, "a great black rock". This produces a single line meaning, "There was a great black rock which resembled a lion's throat". In Documents A and E the verb D⁻, "to take", has been misplaced to a position at the beginning of the line, and in Document E appears as D_z, "did". The result makes no sense, and accounts for the problems in the later documents, but, restored to its proper place, it gives a perfectly good meaning, line 168 follows naturally and, with lines 169 and 170, forms a fully balanced stanza.

Line 188 . All documents except two read t^{'u}, "destroy". Document A has C t_u, "cut off", while Document N has "cab", "blow".

Line 192 . For the final four words the various documents offer three different readings. Document A: ^o J^o C T_z, Λ₋, "spread to the bottom of the plain, oh". Document E: ^o Y⁻ C^o, Λ₋, "spread to the roots, oh". Documents K, L, M and N: ^o J^o C^o, Λ₋, "spread to the bottom

of the roots, oh". The first reading is the best.

M212
The soldiers of the Elder Gi-vu and the Elder Gi-no.

Sung by Yang Zhi.

Introduction

This, the second song about the Elder Gi-vu and the Elder Gi-no, recounts the same story as the first, but in this version the Miao won only one victory before the ancient homeland was lost, and nothing is said about the flight to Rice City and the continuing conflict there. Instead it is the plight of the folk who are left that is described, using conventional, but none the less vivid, metaphors, which compare the enslaved people to ploughing oxen and pack horses. Moreover the Miao leaders and soldiers are blamed for allowing themselves to be hoodwinked by the Chinese.

M212
The soldiers of the Elder Gi-vu and the Elder Gi-no.

Sung by Yang Zhi.

When the sky began,
And on earth the ranges were set in place,
The Elder Gi-vu and the Elder Gi-no came into Ndlo-hlang-dleu-di,
To the Tracts of Mi-li, the Plains of Li-mo and the Golden City.

5 To fight the Ruling Race on the North side of the plain,
The Elder Gi-vu and the Elder Gi-no maintained,
Maintained a great host of horsemen,
Maintained three thousand six hundred swordsmen.

10 The horses were trained to keep in line,
The swordsmen were trained to wield their weapons.
The horses were trained until all understood,
The swordsmen were trained until all were proficient.

15 The companies of swordsmen wore elegant eagles' plumes,
So that retainers and soldiers might be distinguished.
The Elder Gi-vu and the Elder Gi-no knew the strategy,
And the companies of soldiers knew the plans.

The day would come when the Elder Gi-vu and the Elder Gi-no would lead out,
Lead out the companies of soldiers to do battle,
To fight in the midst of the Tracts of Mi-li, the Plains of Li-mo and the river Ndu-na-
yi.

20 So the Elder Gi-vu and the Elder Gi-no led out,
Led out the companies of soldiers repeatedly,
And dispatched the cavalry in waves.
The Elder Gi-vu and the Elder Gi-no led out,
Led out the companies of soldiers from the town,

25 There were three thousand six hundred on horseback,
There were seven thousand four hundred on foot.
The companies of soldiers were divided in good order,
With one thousand officers commanding them.
Thus there were ten thousand fighting soldiers.

30 The stallions, the cavalry, moving in due order,
Went clattering away to the fight,
With whirling hooves crossing the plain,
Snorting like the rushing, the thundering of a great river.

The Elder Gi-vu and the Elder Gi-no's companies of soldiers dispersed and took
cover,
35 Took cover in the rock-walled pass of the Tracts of Mi-li,
To fight at the river in the midst of the plains of Li-mo.

They waited for the companies of soldiers of the Ruling Race to arrive,
 To arrive where the great host of horsemen waited,
 The three thousand six hundred coming from yonder,
 40 And the seven thousand four hundred men on foot.
 The companies of soldiers of the Ruling Race set off,

 Set off exploding fire-crackers
 To strike fear into the Elder Gi-vu and the Elder Gi-no,
 45 But the Elder Gi-vu and the Elder Gi-no simply laughed.

 The Elder Gi-vu and the Elder Gi-no's officers gave the order,
 The order for the three thousand six hundred horses to charge,
 While the three thousand six hundred riders
 Drew their shining swords like eagles,
 50 Swinging them until the young men of the Ruling Race all fell.
 The galloping of the stallions of the cavalry,
 Was like the rushing, the thundering of a great river.

 The seven thousand four hundred men on foot
 Would slay the Ruling Race until all retreated.
 55 The seven thousand four hundred men on foot
 Drove back the companies of the Ruling Race's soldiers and, fighting, dispersed
 them.

 They crushed the Ruling Race down into the midst of the water.
 They fought the Ruling Race in the rock-walled pass,
 Until the blood of the Ruling Race ran knee deep,
 60 And the Ruling race could fight no more.

 All this was because the Ruling Race coveted,
 Coveted the Elder Gi-vu and the Elder Gi-no's four-square land of Ndlo-hlang-dleu-
 di,
 Which could scarcely be crossed in three month's travel,
 Or fully compassed in three years.

 65 But the Ruling Race did not lose heart,
 The Ruling Race sought some stratagem.

 The Ruling Race took straw and made effigies,
 Wrapping them in cotton cloth,
 Made them like the companies of the Ruling Race's soldiers who should be food for
 wild beasts,
 70 And set them in flat boats of straight planks,
 In keeled boats of twisted planks,
 And brought them to the Ndu-na-yi-mo river.

 The Elder Gi-vu and the Elder Gi-no stood guard for three days but there was no
 movement.
 While the sky remained constant,
 75 The Elder Gi-vu and the Elder Gi-no realized
 That these were only effigies wrapped in cotton cloth.

Then were the Elder Gi-vu and the Elder Gi-no not in the least afraid,
And for this reason the Elder Gi-vu and the Elder Gi-no relaxed.

80 Then when the guards at the foot of the plain came running to report,
That the companies of soldiers of the Ruling Race were arriving
Aboard flat boats of straight planks,
And keeled boats of twisted planks,
The Elder Gi-vu and the Elder Gi-no spoke thus,
"It is only the Ruling Race behaving like children,
85 Wrapping effigies in cotton cloth to deceive people".

The Elder Gi-vu and the Elder Gi-no's soldiers dragged,
Dragged a wine-storage jar and set it by the fire.
The wine-storage jar effervesced and filled with froth,
Making the companies of soldiers dead drunk upon their beds,
90 It scattered the burning-tasted froth,
Making the companies of soldiers dead drunk upon their pallets.

While the companies of the Elder Gi-vu and the Elder Gi-no's soldiers argued,
The companies of the Ruling Race's soldiers, like blowing sand,
Flowed right in among the soldiers of the Elder Gi-vu and the Elder Gi-no.

95 They fought the companies of the Elder Gi-vu and the Elder Gi-no's soldiers laying
them flat,
They fought the companies of the Elder Gi-vu and the Elder Gi-no's soldiers till they
fell headlong,
And the Elder Gi-vu and the Elder Gi-no could fight no more.

So the Chinese Leader Gi-yie and the Chinese Leader Dlao-jiao seized,
Seized the whole of the Elder Gi-vu and the Elder Gi-no's four-square land of Ndlo-
hlang-dleu-di,
100 And the Elder Gi-vu and the Elder Gi-no wept together.

While the sky remained constant,
The clans of the Elder Gi-vu and the Elder Gi-no became.
Became ploughing oxen and pack-horses to the limit of endurance,
Became ploughing oxen and pack-horses till they were exhausted.

105 This is sung that all the descendants of the Elder Gi-vu and the Elder Gi-no may
recall,
This is sung that all the posterity may remember,
This is sung for future generations until the present.

Thus it is ended.

M212

ᵓᵐ ᵓᵛ ᵕᵛ ᵕᵛ ᵓᵐ ᵕᵐ ᵕᵛ ᵕᵛ ᵓᵐ ᵕᵐ ᵓᵐ ᵕᵐ ᵓᵐ ᵕᵐ ᵓᵐ ᵕᵐ
 Gi-vu elder Gi-no elder soldiers who fought

ᵕᵕᵐ.
 battle.

ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ.
 Yang Zhi sang.

ᵕᵕᵐ ᵕᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ ᵓᵐ
 sky came together beginning came together,

ᵓᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ
 earth came together to ranges place,

ᵓᵐ ᵓᵛ ᵕᵛ ᵕᵛ ᵓᵐ ᵕᵐ ᵕᵛ ᵕᵛ ᵕᵐ ᵕᵐ
 Gi-vu elder Gi-no elder came together to

ᵕᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ.
 Ndlo-hlang-dleu-di,

ᵕᵐ ᵕᵕᵐ ᵕᵐ ᵕᵐ, ᵕᵕᵐ ᵕᵐ ᵕᵐ, ᵕᵐ ᵕᵐ ᵕᵐ.
 to Nzhi-mi-li, Ndrang-li-mo, Lu-lao-gu.

5 ᵕᵕᵐ ᵕᵐ ᵕᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ
 fought Sha-ndrao-jio-di-vao at side wind north

ᵕᵐ ᵕᵕᵐ ᵕᵕᵐ.
 edge plain.

ᵓᵐ ᵓᵛ ᵕᵛ ᵕᵛ ᵓᵐ ᵕᵐ ᵕᵛ ᵕᵛ ᵕᵐ ᵕᵐ,
 Gi-vu elder Gi-no elder did maintain,

ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ ᵕᵐ
 did maintain several ten thousand retainers

ᵕᵐ ᵕᵐ ᵕᵐ,
 connector train horses,

ᠳᠤᠰᠤ ᠴᠢᠢᠨᠢ ᠴᠢᠨ ᠵᠢᠨ ᠲᠢᠨᠴᠢ ᠪᠢᠨ
did arrive connector several ten thousand

ᠲᠦ ᠵᠢᠨ ᠴᠢᠨ,
harnessing horses,

ᠲᠢᠨ ᠲᠢᠨ ᠲᠢᠨᠴᠢ ᠳᠢᠨ ᠵᠢᠨ ᠲᠢᠨ ᠴᠢᠨ ᠴᠢᠨ,
at three thousand six hundred come yonder thus,

40 ᠲᠢᠨ ᠵᠢᠨ ᠲᠢᠨᠴᠢ ᠳᠢᠨ ᠵᠢᠨ ᠵᠢᠨ ᠲᠢᠨ ᠴᠢᠨ
at seven thousand four hundred on foot thus.

ᠵᠢᠨ ᠴᠢᠢᠨ ᠴᠢᠨᠴᠢ ᠴᠢᠨ ᠪᠢᠨ ᠲᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠳᠢᠨ ᠴᠢᠨ,
Sha-ndrao-jio-di-vao soldiers companies did release,

ᠴᠢᠨ ᠰᠢᠨ ᠲᠢᠨ ᠲᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ,
released fire-crackers exploding oh.

ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ
stamped feet exceedingly.

ᠶᠢᠨ ᠵᠢᠨ ᠵᠢᠨ ᠪᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ
made cause Gi-vu elder Gi-no elder get the

ᠴᠢᠨ ᠴᠢᠨ.
way fear.

45 ᠵᠢᠨ ᠪᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ
Gi-vu elder Gi-no elder come the laugh thus.

ᠵᠢᠨ ᠪᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ
Gi-vu elder Gi-no elder officers able come

ᠴᠢᠨ ᠴᠢᠨ
order thus,

ᠴᠢᠨ ᠲᠢᠨ ᠲᠢᠨᠴᠢ ᠳᠢᠨ ᠵᠢᠨ ᠴᠢᠨ ᠵᠢᠨ ᠴᠢᠨ ᠴᠢᠨ
order three thousand six hundred horses war run

ᠴᠢᠨ ᠴᠢᠨ,
ahead,

ᠲᠢᠨ ᠲᠢᠨᠴᠢ ᠳᠢᠨ ᠵᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ
three thousand six hundred situated upon horses,

ᠳᠢᠨ ᠲᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ ᠴᠢᠨ
did draw swords shining like eagles oh,

50 ɔ̄ Λ_o J̄ CT_{||} [°^{no} Tⁿ V_{||}]_n ɔ̄_n J̄ T_r
did wave Sha-ndrao-jio-di-vao thus young men

T^u T^u J_{||}.
all fell.

C^{ɔ̄} Δ^{ɔ̄} ɔ̄ⁿ C[_n]_o T^o T_{ɔ̄}
stallions carried soldiers running,

S_{ɔ̄} S_{ɔ̄} J̄ C^{nc} Δⁿ ɔ̄ⁿ S^{nc} C†^r C]_{ɔ̄} C]_{ɔ̄}.
like great river clear rushing nbeu-nbeu.

J^{ɔ̄} †^{nc} Δⁿ J_{||} C_n T^{'''} T^{ɔ̄},
seven thousand four hundred connector use feet.

Λ̄ 'C^o J̄ CT_{||} [°^{no} Tⁿ V_{||}]_o T^u T^u
will kill Sha-ndrao-jio-di-vao cause all

T_{ɔ̄} [_n.
go out thus.

55 J^{ɔ̄} †^{nc} Δⁿ J_{||} C_n T^{'''}
seven thousand four hundred connector use

T^{ɔ̄} [_n
feet thus,

ɔ̄_{ɔ̄} L̄ J̄ CT_{||} [°^{no} Tⁿ V_{||}]_o T^u T^o C[~] J̄ C^{ɔ̄}
did drive Sha-ndrao-jio-di-vao soldiers companies

CT_{||} Jⁿ T̄ Λ_{||},
fought scattered oh,

Lⁿ J̄ CT_{||} [°^{no} Tⁿ V_{||}]_{||} Yⁿ CΔ^o.
crushed Sha-ndrao-jio-di-vao fall water midst.

CT_{||} J̄ CT_{||} [°^{no} Tⁿ V_{||}]_{||} Tⁿ Δ_{ɔ̄} V^{ɔ̄}
fought Sha-ndrao-jio-di-vao at pass rock

T_{||} [_n,
walled thus.

J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ C_n CĀ', C]o. C]o. †^r
Sha-ndrao-jio-di-vao thus blood spread reached

Ī [̄ⁿⁱ,
knees,

60 J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ CT₁₁ J^r Tⁿ.
Sha-ndrao-jio-di-vao fight not get.

[̄^r Λ₃]_v J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ S^r,
reason was Sha-ndrao-jio-di-vao coveted,

S^r]ⁿ V^u Λ₅ L₁₁]ⁿ C^o Λ₅ L₁₁ CΔ^o Ī^o Δ₅ Tⁿ
coveted Gi-vu elder Gi-no elder Ndlo-hlang-dleu-di

Tⁿ Δⁿ]^u Λ₁.
to four corners oh.

D₁₁ C_n C_n †^r Ī_n J^r T₅
went thus connector three months not come out

CT^u,
far side,

D₁₁ C_n C_n †^r J₁₁ C_n T^u J^r T_{nc}
went thus connector three years thus right not

J^r]ⁿ †^o.
around whole.

65 J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ J^r T₃ S^{nc},
Sha-ndrao-jio-di-vao not lose heart,

J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ CĪ',]ⁿⁱ C]".
Sha-ndrao-jio-di-vao sought stratagem.

J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ D₃ [̄^{nc} CT^o J^r C^o Y^r
Sha-ndrao-jio-di-vao did take straw make

†ⁿⁱ CT^o,
effigies,

D^r C_n C_n CTⁿ Dⁿ Dⁿ J^o,
took thus connector cloth thin cotton wrapped

†ⁿⁱ CT^o
effigies

Y⁻ S₃ J⁻ CT₁₁ C^{no} Tⁿ V₁₁ T^u T^o C[~] J⁻ C^z
made like Sha-ndrao-jio-di-vao soldiers companies

T^u J^u C^{''}.
the ones to feed wild beasts.

70 C^o J_o C^{no} C^o CT^u Jⁿ T⁻ Tⁿ C_n,
caused situated boats flat of flat boards thus,

C^{no} C^o L_u Jⁿ T⁻ C_{Cⁿ},
situated boats keeled of twisted boards,

C^o J_o L_o CT^u C⁻ A_n D_o Aⁿ Y^{''} C^Δ.
caused come Ndu-na-yi-mo river water midst.

Jⁿ V^u A_z L₁₁ Jⁿ C^o A_z L₁₁ L^{''} T^{''} †^r 'C^u J^r
Gi-vu elder Gi-no elder guard get three days not

Y⁻ 3^o.
move.

CT^u T^{''} CT^u T^{'b} D^{'b},
sky get sky constantly,

75 Jⁿ V^u A_z L₁₁ Jⁿ C^o A_z L₁₁ J^{''} A₋,
Gi-vu elder Gi-no elder knew oh,

J^{''} J_u D⁻ CT^{''} Dⁿ Dⁿ J['],
knew that took cloth thin cotton wrapped

†^{'''} CT^{'b} A₋,
effigies oh,

Jⁿ V^u A_z L₁₁ Jⁿ C^o A_z L₁₁ D_z CT⁻ C^{''}.
Gi-vu elder Gi-no elder not the least fear.

C^{'-} A_n J_u Jⁿ V^u A_z L₁₁ Jⁿ C^o A_z L₁₁ Y⁻
result was Gi-vu elder Gi-no elder made

b^{'b} b^{'b} A₋.
relax oh.

C_n J_u T^u 3^o J^{'z} CT_z T_z L_o T_n C_n,
thus was guards bottom plain ran come said thus,

80 J̄ CT₁₁ E^{no} Tⁿ V₁₁ T^u T^o C[~] J⁻ C^o CE₁₁,
Sha-ndrao-jio-di-vao soldiers companies arrived,

D_z C^{no} C₁^o C^u Jⁿ T⁻ Tⁿ,
did situated boats flat of flat boards,

D_z C^{no} C₁^o L_u Jⁿ T⁻ CE₁₁.
did situated boats keeled of twisted boards.

Jⁿ V^u Λ_z L₁₁ Jⁿ C^o Λ_z L₁₁ †^z L_o T_n E_n,
Gi-vu elder Gi-no elder able come say thus,

J̄ CT₁₁ E^{no} Tⁿ V₁₁ Y⁻ L⁻ Tⁿ Λ₁₁ D_n
Sha-ndrao-jio-di-vao make children plural

3_z 3^{nc} Jⁿ,
manner so,

85 D⁻ E_n C_n CT¹¹ Dⁿ Dⁿ J^z,
take thus connector cloth thin cotton wrap

†¹¹ CT^z E^z T^z C^z Λ_z.
effigies deceive people oh.

Jⁿ V^u Λ_z L₁₁ Jⁿ C^o Λ_z L₁₁ T^u T^o J^r L_z,
Gi-vu elder Gi-no elder soldiers dragged,

J^r L_z G_z 'G^u Jⁿ E₁₁ T^z CT^u T_z.
dragged small wine jars placed beside fire.

G_z 'G^u Jⁿ E₁₁ E_n C₁₁ C_n T¹¹ Jⁿ C₁⁻
small wine jars thus boil connector froth

CE^u Λ_z,
filled oh,

D_z J¹¹ T^u T^o C[~] J⁻ C^o T¹¹ I^{'u} †_z,
did lay down drunk soldiers companies at upon bed,

90 D_z C₁¹¹ E_n T¹¹ Tⁿ Jⁿ C₁⁻ C₁^z,
did scatter thus froth burning taste,

D_z J¹¹ T^u T^o C[~] J⁻ C^o T¹¹ I^{'u}
did lay down drunk soldiers companies at upon

E¹¹.
place.

ᳵ᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳵ᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚
Gi-vu elder Gi-no elder soldiers companies

᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚,
speaking oh,

᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚
Sha-ndrao-jio-di-vao soldiers companies like

᳚᳚ ᳚᳚᳚,
sand blow,

᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚
flow enter Gi-vu elder Gi-no elder midst

᳚᳚.
soldiers.

95 ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚
did fight Gi-vu elder Gi-no elder soldiers

᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚,
companies flattened thus,

᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚
fought Gi-vu elder Gi-no elder soldiers companies

᳚᳚ ᳚᳚ ᳚᳚.
fall headlong.

᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚.
Gi-vu elder Gi-no elder fight not get.

᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚
Gi-yie Chinese leader Dlao-jiao Chinese leader

᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚,
able come seize thus,

᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚
seize get Gi-vu elder Gi-no elder

᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚
Ndlo-hlang-dleu-di to four corners

᳚᳚ ᳚᳚ ᳚᳚.
gone truly finish.

100 ɟⁿ Vᵛ λₛ Lᵢᵢ ɟⁿ C° λₛ Lᵢᵢ ɟʳ ɟₛ Ċ̄.
Gi-vu elder Gi-no elder together wept.

CTᵛ T" CTᵛ T'ᵖ ɟᵖ,
sky get sky constantly,

ɟⁿ Vᵛ λₛ Lᵢᵢ ɟⁿ C° λₛ Lᵢᵢ Tᵛ λₙ Tⁿ ɛₙ †ₛ L.
Gi-vu elder Gi-no elder clans able come

Y⁻ ɛₙ,
make thus,

Y⁻ Cₙ Cᵛ ɛₙᵒ Cᵇ ɛ̇
make connector cattle plough horses pack

ɛₙ Cɛⁿ ɓ",
thus fainting,

Y⁻ Cₙ Cᵛ ɛₙᵒ Cᵇ ɛ̇ ɛₙ
make connector cattle plough horses pack thus

ɟ̄ †ᵢᵢ.
to limit.

105 ɟ̄ᵛ ɟ̄ᵛ ɟⁿ Vᵛ λₛ Lᵢᵢ Δⁿ C° λₛ Lᵢᵢ ɟ̄ ɟ° 'ɟ" ɟₛ
sung for Gi-vu elder Gi-no elder descendants

Tᵛ Tᵛ ɛᵖ
all recall,

ɟ̄ᵛ ɟ̄ᵛ ɟ̄ Cɛʳ 'ɟ" Sᵢᵢ Tᵛ Tᵛ Cɛᵛᵒ,
sung for posterity all remember,

ɟ̄ᵛ ɟ̄ᵛ ɓ. λₙ ɟⁿ Cɟₛ †ᵖ Ċ̇ λ.
sung for future generations until now oh.

ɛₙ ɟⁿ ɟᵒ. Cɟ.
thus ended.

M212
The soldiers of the Elder Gi-vu and the Elder Gi-no.

Sung by Yang Zhi.

Notes

This song is recorded in Document A (no. 6, page 15), Document E (no. 6, page 16), Document K (no. 11, page 35), Document L (no. 19, page 74), Document M (no. 5, page 25) and Document N (no. 27, page 473).

Title . The title used is that found in Documents A and E. Documents K, L and M have "The descendants of the Elder Gi-vu and the Elder Gi-no (2)". Document N drops "the descendants of" and the number (2), so that this and the previous song (allowing for printing errors) have identical titles consisting simply of the two names.

Double lines . The following pairs of lines appear as single long lines in some documents: 3 and 4, 17 and 18, 20 and 21, 23 and 24, 41 and 42, 86 and 87.

Line 8 . The Miao text reads †^{nc} Δ_u J₋, "thousand six hundred" not stating how many thousands there were. The word †^r, "three", has been supplied by reference to a similar expression in line 26.

Line 12 . Document K, followed by Documents L, M and N read C³, "horses" instead of CT³, "swords" in this line.

Lines 15 and 16 . These follow the text of Document A which says that the leaders knew the ㄅ^u ㄅ^u, that is the general strategy to be followed, and the soldiers knew the ㄅ^u ㄅ^u, that is the methods to be employed. All subsequent documents have wrongly interchanged the two.

Lines 38, 39 and 40 . The Miao text in these lines has lost three numerals. The information which is being given is a repetition of that in lines 6, 25 and 26 respectively, so that the missing words, V_u, "ten-thousand", †^r, "three", and J³, "seven", can be readily supplied.

Lines 51 and 52 . In the Miao text these two lines have been displaced to follow line 54. This upsets the sequence of the of the description of the fighting and the balance of the stanzas.

Line 82 . In the Miao text this line has been conflated with line 81 and the words Jⁿ T⁻ C_{nc}, "of twisted boards", has been lost.

Lines 86 - 91 . Although the general sense of this stanza is clear, the exact meaning of one or two phrases is a little obscure, particularly in line 88 and its parallel, line 90. In the copy of Doc E in which Wang Ming-ji made certain comments and corrections, the whole of this stanza is set in brackets, indicating that he was not quite sure what it meant. Documents M and N both have footnotes purporting to explain the expressions T^{'n} Jⁿ C_J in line 88 and T^{'u} T^{'n} Jⁿ C_J in line 90, Document M in Miao and Document N in Chinese. However, neither give the exact meaning of the words but describe, in somewhat lurid terms, how very drunk the soldiers got. The wine jars mentioned were those used for making or storing

wine, and even a small one, when full, was heavy enough to have to be dragged over to the fire. It may be that the soldiers dragged out a jar in which the wine was still fermenting, hence the froth and the acrid taste, but the contents were nevertheless strong enough to produce a drunken stupor.

M213
The descendants of the Elder Gi-yie.

Sung by Yang Zhi.

Introduction

This is the first song in a group of four. It tells the story of the Chinese conquest of the ancient Miao homeland from the point of view of the Elder Gi-yie, an alternative name for the Elder Gi-vu of the two previous songs. After one successful defence of the homeland the clan was forced to abandon it to the invaders. The Elder himself was captured and executed, and after a short sojourn at Rice City (Lao-ndli), his family was compelled to flee far away to the South. The story of that flight is recorded in the songs about the migration to Yi territory.

Though swords and spears figure in the list of arms used by the Miao, there can be no doubt that the cross-bow was their most formidable weapon. Just stretching the bow called for considerable strength. The archer sat on the ground with his feet placed on the bow, one on either side of the stock, and drew the bow string back along the stock using both hands, until the string was caught in a notch cut across the stock. The arrow was then laid in a groove cut along the flat upper surface of the stock. When aim had been taken the string was released from the notch by pulling a small trigger, and the arrow, metal tipped and fletched with feathers, was propelled at its target with very considerable force. It was rendered more lethal by the deadly poison applied to the arrow head. Handling the cross-bow required both skill and care, but much of its effectiveness depended on catching the enemy unawares, so grass capes were worn as camouflage over the brightly coloured tribal costume. If the wearer of such a cape rode his horse at a gallop, this garment billowed out behind like the wings of a great bird.

M213
The descendants of the Elder Gi-yie.

Sung by Yang Zhi.

When the sky began,
And on earth the ranges were set in place,
At what place did the Elder Gi-yie arrive?
The Elder GI-yie arrived at Lao-u.

5 Among the people the Elder Gi-yie was a great sage,
The Elder Gi-yie was famous,
The Elder Gi-yie was a man of great wisdom.

10 Among the people the Elder Gi-yie was a fierce soldier,
The Elder Gi-yie was a tenacious soldier,
For the Elder Gi-yie was a man of war.

They say of the Elder Gi-yie,
That among the people he was a great archer.
The Elder Gi-yie wore a grass cape about his shoulders,
And the Elder Gi-yie rode a mule, a steed ash-coloured.

15 With whirling hooves they crossed the flat land,
As though flying with spread wings against a blue sky.
With whirling hooves they crossed the plain,
As though flying with spread wings within a clear sky.

20 So the Elder Gi-yie lived at Lao-u,
Seventeen li from the Ndru-na-yi-mo.

25 While the sky remained constant,
The Chinese Leader Gi-yie came from Cai-sie-mi-fu-di,
To cross into the midst of the land of the Na-yi-mo.
The Elder Gi-yie was heavy hearted,
Maidens and youths and maidens betrothed were sad at heart.

The Elder Gi-yie saw a whet-stone for honing swords,
Sharp swords, swords for thrusting.
The Elder Gi-yie saw a hard stone for honing spears,
Sharp spears, spears to be used.

30 The Elder Gi-yie led out the soldiers in companies to block the way.
The Elder Gi-yie took his cross-bow, black and curved, slung on his back,
He took his quiver of arrows girded at his waist,
And he drove the Chinese Leader Gi-yie, fighting as they went.

35 Carefully the Elder Gi-yie stretched his bending cross-bow with his feet,
And carefully he drew out his arrows with his hand.
In a pattern of curves the arrows flew and hit home,

Until the Chinese Leader Gi-yie sought a viable way, a way to return,
To return to the Chinese Leader Gi-yie's native land.

40 But the Chinese Leader Gi-yie could not bear the thought.
The Chinese Leader Gi-yie's hands were able.
What were his hands able to do?
His hands were able to build boats.

He built flat boats which went straight across.
He built keeled boats which went by a devious course.
45 Now the Ndru-na-yi was spanned by a rope of yarn,
And the Na-ji-mo by a rope of bamboo.

The flat boats floated lightly on the surface,
The keeled boats sank down in the water,
And they ferried the companies of the Chinese Leader Gi-yie's soldiers across.

50 The Elder Gi-yie was heavy hearted.
The Elder Gi-yie took the soldiers in companies back to block the way,
But the soldiers of the Chinese Leader Gi-yie were very numerous indeed,
Like swarming ants they arrived.

The Elder Gi-yie could not overcome.
55 The Elder Gi-yie's stallions were seized,
And the Chinese Leader Gi-yie drove the Elder Gi-yie fighting as they went.

The Chinese Leader Gi-yie's soldiers blew,
Blew echoing calls on their cow-horns,
Blew resounding calls on their bamboo horns.
60 They let off exploding fire crackers
Stamping hard with their feet.

So the Chinese Leader Gi-yie vanquished the Elder Gi-yie,
And pinned him down on the top of a rock,
Though the Elder Gi-yie struggled like a bull.
65 The companies of the Elder Gi-yie's soldiers all fled.

The Elder Gi-yie's family had lived at Lao-u,
But the Chinese Leader Gi-yie drove them on wherever they went,
So the Elder Gi-yie's family sought,
Sought a satisfactory way for them to go where?
70 Sought a satisfactory way for them to go to Rice City.

While the sky remained constant,
The family of the Chinese Leader Gi-yie came on and reached Rice City,
So the family of the Elder Gi-yie arose and fled.

To what place did they flee?
75 They fled to Gi-chi-na-lu, to Dli-gi-trao and Drao-zi-go, the high mountain range.
Here they multiplied until they filled twelve villages.

Thus it is ended.

M213

$\text{ɕ}^n \Lambda^=$ $\Lambda_{\varsigma} \text{L}_{\text{II}}$ $\text{T}^u \text{C}_n$. $\Lambda_{\tilde{\varsigma}}$ C^r I^u .
 Gi-yie elder descendants. Yang Zhi sang.

CT^u T_{II} $\text{J}^r \text{J}_s$ T_{II} ,
 sky came together beginning came together,

C_n J_u T^n T_{II} T'' T^o C''^n
 thus was earth came together to ranges place

C_n ,
 thus,

$\text{ɕ}^n \Lambda^=$ $\Lambda_{\varsigma} \text{L}_{\text{II}}$ T_{II} T'' C''^n T_s .
 Gi-yie elder came together to place what.

$\text{ɕ}^n \Lambda^=$ $\Lambda_{\varsigma} \text{L}_{\text{II}}$ T_{II} T'' $\text{L}'' \text{Y}^u$.
 Gi-yie elder came together to Lao-u.

5 $\text{C}\Delta^n \text{T}^n$ $\text{T}^p \text{C}^p$ $\text{ɕ}^n \Lambda^=$ $\Lambda_{\varsigma} \text{L}_{\text{II}}$ C_n $\text{J}^- \text{C}^n$ T^u
 world people Gi-yie elder thus great the person

$\text{J}'' \text{S}$,
 sage,

$\text{ɕ}^n \Lambda^=$ $\Lambda_{\varsigma} \text{L}_{\text{II}}$ T^u $\text{T}_{\varsigma} \text{C}^r$ C_n ,
 Gi-yie elder the person famous thus,

$\text{ɕ}^n \Lambda^=$ $\Lambda_{\varsigma} \text{L}_{\text{II}}$ C_n $\text{J}^- \text{C}^n$ T^u $\text{J}'' \text{T}^{\tilde{\varsigma}}$.
 Gi-yie elder thus great the person wise.

$\text{C}\Delta^n \text{T}^n$ $\text{T}^p \text{C}^p$ $\text{ɕ}^n \Lambda^=$ $\Lambda_{\varsigma} \text{L}_{\text{II}}$ Y^- T^o $\text{C}\Delta^u$,
 world people Gi-yie elder made soldier fierce,

$\text{C}\Delta^n \text{T}^n$ $\text{T}^p \text{C}^p$ $\text{ɕ}^n \Lambda^=$ $\Lambda_{\varsigma} \text{L}_{\text{II}}$ Y^- T^o $\bar{\text{T}}$,
 world people Gi-yie elder made soldier tenacious,

10 $\text{ɕ}^n \Lambda^=$ $\Lambda_{\varsigma} \text{L}_{\text{II}}$ T^u CT_{II} T^o .
 Gi-yie elder the person fight soldier.

C_n T_n J_u $\text{ɕ}^n \Lambda^=$ $\Lambda_{\varsigma} \text{L}_{\text{II}}$ C_n ,
 connector say that Gi-yie elder thus,

CA^{nc} Tⁿ T^b C^b J⁻ C^{nc} T^u J^o 'C^b.
world people great the person shoot cross-bow.

Jⁿ A⁻ A₄ L₁₁ CJ⁻ J^o S^r,
Gi-yie elder wore around the shoulders grass cape,

Jⁿ A⁻ A₄ L₁₁ D₈ [n^b C^b 3₈ Dⁿ [n₈ J_u J⁻ C^b
Gi-yie elder did ride mule which steed

||
C^b.
ashes.

15 T^c Tⁿ D₁₁ Lⁿ Jⁿ L_o S^r CT_u
feet hands went in circles return midst

T^{nc} ,
flat ground,

J⁻ Tⁿ D₈ A^b Jⁿ L I^{'u} CT_u C⁻.
wings did fly spread upon sky blue.

[n J_u T^c Tⁿ D₁₁ Lⁿ Jⁿ L_o S^r CT_u
thus was feet hands went in circles return midst

CT₈,
plain,

J⁻ Tⁿ D₈ A^b Jⁿ L J^u CT_u I^{'u}.
wings did fly spread within sky clear.

Jⁿ A⁻ A₄ L₁₁ C^{no} Lⁿ Y^u,
Gi-yie elder lived Lao-u,

20 D₈ J₁ CT_u D⁻ A_n D_o J₁₁ J^b Cⁿ.
did separate from Ndru-na-yi-mo seventeen li.

CT_u Tⁿ CT_u T^{'p} D^p,
sky get sky constantly,

Jⁿ A⁻ V₁₁ t₃ L₁₁ L_o t['], S^{nc} D_n Γ^u Tⁿ,
Gi-yie Chinese leader came Cai-sie-mi-fu-di,

L₁ T_n L_o Δ⁻ C⁻ A_n D_o Jⁿ CT₈ Tⁿ.
will cross over come go to Na-yi-mo middle land.

C̄ Λ_n ɔ_o T_n ɓ̄ C̄Cⁿⁱ E_n.
Na-yi-mo crossed rope bamboo strips thus.

C̄ɔ° C^u C^{ɔ̄} ɔ^{'n} Λ^ɛ,
boats flat float lightly,

C̄ɔ° L_u T_o ɔ^{'n} Λ_{ii} E_n.
boats keeled sink deep thus.

ɔ̄_ɛ E_ɔ ɔⁿ Λ^ɛ V_{ii} †_ɔ L_{ii} T^u T^o C[~] ɔ['] C^{ɔ̄}
did ferry Gi-yie Chinese leader soldiers companies

L_o E_n.
come thus.

50 ɔⁿ Λ^ɛ Λ_ɛ L_{ii} S^{nc} J^r T_{..}.
Gi-yie elder heart not collect.

ɔⁿ Λ^ɛ Λ_ɛ L_{ii} I['] T^u T^o C[~] ɔ['] C^{ɔ̄} S^r ɔ_{ii}
Gi-yie elder took soldiers companies returned went

C^T_n.
block.

ɔⁿ Λ^ɛ V_{ii} †_ɔ L_{ii} T^u T^o ẏ Eⁿⁱ T_{nc}
Gi-yie Chinese leader soldiers very many truly

E_n,
thus,

S_ɔ S_ɔ ɔⁿ C^t_{ii} ɔⁿ T^r C^T_o C^E_{ii} T_{..}.
like ants swarm together arrive come.

ɔⁿ Λ^ɛ Λ_ɛ L_{ii} C^T_{ii} J^r T["].
Gi-yie elder fight not get.

55 ɔⁿ Λ^ɛ Λ_ɛ L_{ii} C^{ɔ̄} Δ^{ɔ̄} ɔ_n C^E_{ɔ̄} C_n ɿ T_ɛ
Gi-yie elder stallions connector seized finish

E_n,
thus.

ɔⁿ Λ^ɛ V_{ii} †_ɔ L_{ii} ǀ ɔⁿ Λ^ɛ Λ_ɛ L_{ii}
Gi-yie Chinese leader drove Gi-yie elder

C^T_{ii} Lⁿ ɔ_{ii}.
fighting going.

ㄓㄢˊ ㄌㄟˊ ㄩㄥ ㄊㄛˋ ㄌㄞˊ ㄊㄨˊ ㄊㄛˊ ㄍㄨㄥ ㄉㄨ ㄊㄛˊ ㄌㄞˊ,
Gi-yie Chinese leader soldiers thus did blow oh,

ㄉㄨ ㄊㄛˊ ㄐㄨˊ ㄙㄛˊ ㄓㄨˊ ㄘㄨˊ ㄘㄧˊ ㄐㄨˊ ㄊㄢˊ,
did blow cow horns echoing,

ㄉㄨ ㄊㄛˊ ㄐㄨˊ ㄘㄨˊ ㄉㄨㄥ ㄐㄨˊ ㄘㄧˊ ㄐㄨˊ ㄘㄧˊ.
did blow bamboo horns resounding.

60 ㄉㄨ ㄍㄛˊ ㄙㄨˊ ㄊㄚˊ ㄊㄚˊ ㄉㄨㄥ ㄉㄨˊ ㄌㄞˊ,
did let off fire crackers exploding oh,

ㄘㄘˊ ㄊㄚˊ ㄊㄨˊ ㄘㄧˊ ㄘㄧˊ.
stamped feet very hard.

ㄓㄢˊ ㄌㄟˊ ㄩㄥ ㄊㄛˋ ㄌㄞˊ ㄊㄨˊ ㄓㄢˊ ㄌㄟˊ ㄌㄞˊ ㄌㄞˊ ㄘㄧˊ
Gi-yie Chinese leader get Gi-yie elder fight

ㄙㄛˊ ㄊㄛˊ.
away finish

ㄉㄨ ㄊㄨ ㄓㄢˊ ㄌㄟˊ ㄌㄞˊ ㄌㄞˊ ㄊㄨˊ ㄌㄛˊ ㄊㄨˊ ㄩˊ.
did hold down Gi-yie elder on upon top rock.

ㄓㄢˊ ㄌㄟˊ ㄌㄞˊ ㄌㄞˊ ㄉㄨ ㄘㄧˊ ㄌㄞˊ ㄐㄨˊ ㄌㄞˊ ㄙㄨˊ ㄌㄞˊ ㄊㄨˊ.
Gi-yie elder did struggle like bull.

65 ㄓㄢˊ ㄌㄟˊ ㄌㄞˊ ㄌㄞˊ ㄊㄨˊ ㄊㄛˊ ㄘㄨˊ ㄐㄨˊ ㄘㄨˊ ㄐㄨˊ ㄊㄛˊ
Gi-yie elder soldiers companies fled finish

ㄘㄘˊ.
complete.

ㄓㄢˊ ㄌㄟˊ ㄌㄞˊ ㄌㄞˊ ㄊㄨˊ ㄌㄞˊ ㄊㄨˊ ㄍㄨㄥ ㄘㄞˊ ㄌㄞˊ ㄩˊ,
Gi-yie elder extended family lived Lao-u,

ㄓㄢˊ ㄌㄟˊ ㄩㄥ ㄊㄛˋ ㄌㄞˊ ㄌㄞˊ ㄌㄞˊ ㄐㄨˊ ㄊㄛˊ
Gi-yie Chinese leader will drive cause wherever

ㄉㄨ ㄉㄨ.
went go.

ㄓㄢˊ ㄌㄟˊ ㄌㄞˊ ㄌㄞˊ ㄊㄨˊ ㄌㄞˊ ㄊㄨˊ ㄍㄨㄥ ㄉㄨ ㄘㄧˊ ㄌㄞˊ,
Gi-yie elder extended family did seek oh,

M213
The descendants of the Elder Gi-yie

Sung by Yang Zhi

Notes

This song is recorded in Document A (no. 7, page 18), Document E (no. 7, page 19), Document K (no. 7, page 24), and Document L (no. 15, page 52).

Line 8 . Document A reads Δ^u , "black", instead of $C\Delta^u$, "fierce".

Lines 11 and 12 . In the Miao text these appear as a single line.

Line 14 . The common word for "mule" is $C^b \text{ㄓ}^{\text{ㄓ}}$. In the songs this is frequently extended to a four-syllable expression, $C^b \text{ㄓ}^{\text{ㄓ}} \text{ㄉ}^n \text{ㄍ}^{\text{ㄍ}}$. So it reads here in Document A. Document E accidentally omitted the word $\text{ㄍ}^{\text{ㄍ}}$. Documents K and L followed suit, and then tried to restore some meaning to the expression by changing the word ㄉ^n , "which was" into ㄉ^u , meaning "male", setting the Elder Gi-yie astride a "male mule".

Lines 16 and 18 . These lines are metaphorical. The grass cape flying out behind the rider on a galloping horse gave the impression of the wings of a bird.

Line 17 . Documents A, K and L omit the initial $\text{ㄍ}^n \text{ㄉ}^u$.

Line 21 . Document E misreads $C\text{ㄒ}^n$ as ㄒ^n .

Line 32 . Document E reads ㄒ^r , "carried on the back", instead of ㄒ^r , "girded on".

Line 33 . Document E changes $C\text{ㄒ}^n \text{ㄌ}^n \text{ㄉ}^n$, "fighting as they went", to $C\text{ㄒ}^n \text{ㄉ}^n \text{ㄉ}^n$, "fighting wherever they went", as in line 67.

Line 49 . In Document K the word $\text{ㄍ}^{\text{ㄍ}}$, "to ferry", was misread as $\text{ㄍ}^{\text{ㄍ}}$, and Document L restored some meaning by adding ㄉ^n so that it became $\text{ㄍ}^{\text{ㄍ}} \text{ㄉ}^n$, "to cause".

Line 75 . Instead of $\text{ㄉ}^n \text{ㄒ}^n \text{ㄌ}^n$, "high mountains", Document E has $\text{ㄉ}^n \text{ㄒ}^n \text{ㄒ}^n$, "The middle of the land".

M214
The descendants of the Elder Gi-chi.

Sung by Yang Zhi.

Introduction

This, the second of the group of four songs, concerns the Elder Gi-chi, which is another name for the Elder Gi-no of the earlier songs.

The story is the same as before, but there is no mention of crossbows. Having been driven back once, the Chinese army eventually captured the homeland by crossing the river in boats at the foot of the plain, instead of coming through the narrow gorge at the head.

The Elder Gi-chi escaped to Rice City, where, we are told, stood a large tree, no doubt a sacred tree. Why this particular tree is mentioned is not immediately obvious. Possibly it was simply to identify the area in which the Gi-chi clan settled.

M214

The descendants of the Elder Gi-chi.

Sung by Yang Zhi.

When the sky began,
And on earth the ranges were set in place,
At what place did the Elder Gi-chi arrive?
The Elder Gi-chi arrived on the wide plain of the Yi-bang.

5 The plain of the Yi-bang was good land,
But where, is it said, was the plain of the Yi-bang situated?
It was situated in seven sweeping bends of the river Yi-bang.

It is said that the plain of the river Yi-bang was good land,
For there the swaying millet ripened,
10 There ripened the richly clothed rice,
And there, it is said, cotton ripened, blowing lightly in the breeze.

The folk built timber-framed houses to settle in their families and live,
They built tiled houses, row on row, to settle in their families and dwell.
So the clan of the Elder Gi-chi spread abroad.

15 The Elder Gi-chi lived on the great plain of the river Yi-bang
At a distance from the river Yi-bang which could be travelled in the time that it took
to prepare breakfast.

So it was, while the sky remained constant,
The Chinese Leader Gi-yie came from the Chinese country,
To cross over to the Elder Gi-chi,
20 To the plain of the Yi-bang water, the land of seven sweeping bends.

The Elder Gi-chi was heavy-hearted,
Maidens and youths and maidens betrothed were sad at heart.

The Elder Gi-chi was the people's commander of soldiers,
So the Elder Gi-chi led out the soldiers in companies to block the way,
25 To block it at the pass of Ji-sha on the river Yi-bang at the edge of the plain.

While the sky remained constant,
The Chinese Leader Gi-yie's soldiers arrived in companies.
They let off exploding fire-crackers,
Stamping hard with their feet,
30 To strike fear into the Elder Gi-chi.

The Elder Gi-chi was unafraid,
The Elder Gi-chi arose and went, running, he attacked,
Attacked the companies of the Chinese Leader Gi-yie's soldiers who fell in all
directions,
So the Chinese Leader Gi-yie could not overcome.

35 The Chinese Leader Gi-yie sought a viable way to return.
To return where?
To return in a direction mid-way between the setting sun and the North wind,
For there lay the Chinese Leader Gi-yie's native land.

While the sky remained constant,
40 The Chinese Leader Gi-yie came by a round about way,
By a round about way, he came to the foot of the plain of the river Yi-bang.
The Chinese Leader Gi-yie boarded flat boats which went straight across,
Boarded keeled boats which went by a devious course,
And ferried the companies of the Chinese Leader Gi-yie's soldiers over.

45 The Elder Gi-chi could not bear the thought,
The Elder Gi-chi took the soldiers in companies to block the way,
To block it at the foot of the plain of the river Yi-bang.

The Chinese Leader Gi-yie's soldiers blew,
Blew echoing calls on their cow horns,
50 Blew resounding calls on their bamboo horns.
They beat the hand drums until they sounded aloud,
They beat the stick drums until they sounded true, sounded near and far.

The Elder Gi-chi could not overcome,
For when the Chinese Leader Gi-yie's soldiers arrived in a body,
55 The Elder Gi-chi's soldiers in a body fled.

The Elder Gi-chi sought,
Sought a viable way, a satisfactory way for them to go where?
Satisfactory to go to the people's Rice City.

The people say,
60 Say that in the middle of the Rice City plain
There stood a hmang-bi-da tree.

Its trunk was nine fathoms around,
And nine was the number of its branches.
The branches were a place for hawks to nest,
65 And the trunk, a resting place for the Elder Gi-chi.

The original family of the Elder Gi-chi lived at Lao-u.
While the sky remained constant,
The succeeding family of the Elder Gi-chi lived at Rice City.

70 This is sung that all the Elder Gi-chi's original family may recall,
This is sung that all the Elder Gi-chi's succeeding family may remember.

Thus it is ended.

C_n ʔ_n ɕ_v t₁ T₁₁ ɕ_ɛ L_v ɕ̄ t'^ˊ
connector say that cotton ripened blowing

J^r.
lightly.

ɕ_ɛ t'^ˊ. ɕɕ- T^v Y⁻ Λ_n C^{no} ,
did build houses timber-framed make family live,

ɕ_ɛ t'^ˊ. ɕɕ- V⁻ CΔ^v CΔ_ɛ CΔ_ɛ Y⁻ Λ_n
did build houses tiled row on row make family

t₁₁.
dwell.

ɕⁿ ɕ^{'r} Λ_ɛ L₁₁ T^v Λ_n T^v ɕ_n J^ɛ ɕⁿ CT^o.
Gi-chi elder extended family spread abroad.

15 ɕⁿ ɕ^{'r} Λ_ɛ L₁₁ C^{no} Δⁿ Λ_n ɕ_ɛ J⁻ C^{nc} Cɕ_ɛ,
Gi-chi elder lived river Yi-bang great plain,

J₋ Δⁿ Λ_n ɕ_ɛ J⁻ T̄^{ɔ̄} C_n Cɕ₋
distant from river Yi-bang time connector prepare

ɕ^{'1}.
breakfast.

ɕ_n ɕ_v CT^v T¹¹ CT^v T^{'p} ɕ^p,
thus was sky get sky constantly,

ɕⁿ Λ⁻ V₁₁ t_ɛ L₁₁ L_o V₁₁ Tⁿ Λ₋,
Gi-yie Chinese leader came Chinese country oh,

ḷ T_n L_o Δ⁻ ɕⁿ ɕ^{'r} Λ_ɛ L₁₁ ɕ_n,
will cross over come go to Gi-chi elder thus,

20 J⁻ Cɕ_ɛ Tⁿ Λ_n ɕ_ɛ Y¹¹ J^ɛ ɕ^o' J⁻ S^{nc}
the plain land Yi-bang water seven bends sweeping

Tⁿ.
land.

ɕⁿ ɕ^{'r} Λ_ɛ L₁₁ S^{nc} J^r T₋,
Gi-chi elder heart not collect,

□" □L" □□" □" C' S^{nc} J^r
maidens youths maidens betrothed hearts not

†".
sufficient.

□" □"r Λ_κ L" □_υ □Δ^{nc} Tⁿ T' C' T^υ □^r
Gi-chi elder was world people the person rule

□^o.
soldiers.

□" □"r Λ_κ L" T' ₃ T^υ □^o C^υ □^r C^o S^r
Gi-chi elder led out soldiers companies return

□" □T_n,
went block,

25 □T_n Δ^r Δⁿ Λ_n □₃ Δ_κ □̂ J₁ □^r
block go to river Yi-bang pass Ji-sha the

□T^υ □□₃.
edge plain.

□T^υ Tⁿ □T^υ T' ³ □³,
sky get sky constantly,

□" Λ^r V" †₃ L" T^υ □^o C^υ □^r C^o □□_n.
Gi-yie Chinese leader soldiers companies arrived.

□₃ □^o S^υ T^κ T^κ Δ_n Δ̂,
did let off fire-crackers exploding,

□□_κ T^κ □Tⁿ □T_κ.
stamped feet very hard.

30 Y^r □_o. □" □"r Λ_κ L" Tⁿ □̂ □□ⁿ,
did cause Gi-chi elder get way fear,

□" □"r Λ_κ L" □₁ □₁ □□ⁿ.
Gi-chi elder not in the least fear.

□" □"r Λ_κ L" □̂ □₃ □̂ □Tⁿ □₃ □" □□₃,
Gi-chi elder arose and went ran went attacked,

CL₃ Jⁿ Λ[̄] V₁₁ †₃ L₁₁ T^u T^o C[~] J⁻ C[̄]₈
attacked Gi-yie Chinese leader soldiers companies

J₁₁ Y⁻ CT[̄].
fall all directions.

Jⁿ Λ[̄] V₁₁ †₃ L₁₁ CT₁₁ J^r T¹¹,
Gi-yie Chinese leader fight not get.

35 Jⁿ Λ[̄] V₁₁ †₃ L₁₁ C[̄]T[̄]' Ğ[̂] T₁₁ T₁₁ Ğ[̂]
Gi-yie Chinese leader sought way viable way

S^r J[̄],
return,

S^r J[̄] Δ⁻ C^{'n} T₃.
return go to place what.

D₈ S^r Δ⁻ S[̄] 'C^u C[†] S[̄] Cⁿ J⁻
did return go to side sunset side wind north

J⁻ CT^u CT[̄].
sky half.

Jⁿ Λ[̄] V₁₁ †₃ L₁₁ J⁻ J[̄] Tⁿ C^{no} V_u
Gi-yie Chinese leader native land situated at

Y[̂].
there.

CT^u T¹¹ CT^u T^{'̄} D[̄].
sky get sky constantly.

40 Jⁿ Λ[̄] V₁₁ †₃ L₁₁ T_u Ğ['] Ğ[̂],
Gi-yie Chinese leader then diverted road,

Ğ['] T⁻ Δⁿ Λ_n J₈ J⁻ J[̄] CT₈.
diverted come river Yi-bang bottom plain.

Jⁿ Λ[̄] V₁₁ †₃ L₁₁ C^{no} C^o C[†]^u C^o
Gi-yie Chinese leader situated boats flat boats

C₃ C[̄]₈,
cross straight,

C^{no} C^o L_u C^o C₃ T_u,
situated boats keeled boats cross crooked,

ㄟ ㄐㄢˊ ㄩㄥ ㄊㄨㄥ ㄊㄨㄛˊ ㄉㄨㄛˊ
ferried Gi-yie Chinese leader soldiers companies

ㄊㄨㄛˊ ㄊㄨㄛˊ ㄊㄨㄛˊ
cross over come finish.

45 ㄐㄢˊ ㄉㄨㄛˊ ㄆㄛˊ ㄌㄨㄛˊ ㄉㄨㄛˊ ㄐㄨㄛˊ ㄉㄨㄛˊ
Gi-chi elder thought not swallow.

ㄐㄢˊ ㄉㄨㄛˊ ㄆㄛˊ ㄌㄨㄛˊ ㄊㄨㄛˊ ㄊㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ
Gi-chi elder took soldiers companies returned

ㄉㄨㄛˊ ㄉㄨㄛˊ
go block.

ㄉㄨㄛˊ ㄆㄛˊ ㄆㄛˊ ㄆㄛˊ ㄆㄛˊ ㄆㄛˊ ㄆㄛˊ
blocked go to river Yi-bang connector bottom

ㄉㄨㄛˊ
plain.

ㄐㄢˊ ㄆㄛˊ ㄩㄥ ㄊㄨㄥ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ
Gi-yie Chinese leader thus soldiers thus did

ㄉㄨㄛˊ,
blow,

ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ
did blow cow horns echoing oh,

50 ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ
did blow bamboo horns resounding.

ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄌㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ
did beat drums hand sounding forth away thus,

ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ ㄉㄨㄛˊ
did beat drums stick sounding true sound

ㄉㄨㄛˊ ㄉㄨㄛˊ
away go.

ㄐㄢˊ ㄉㄨㄛˊ ㄆㄛˊ ㄌㄨㄛˊ ㄉㄨㄛˊ ㄐㄨㄛˊ ㄉㄨㄛˊ
Gi-chi elder fight not get.

- ɟⁿ ʌ[̄] V₁₁ t₃ L₁₁ T^o Cɟ^ɔ T⁻ ,
 Gi-yie Chinese leader soldiers in a body came,
- 55 ɟⁿ ɟ^{'r} ʌ₄ L₁₁ T^o Cɟ^ɔ ɟ̂ ʌ₁.
 Gi-chi elder soldiers in a body fled oh.
- ɟⁿ ɟ^{'r} ʌ₄ L₁₁ ɟ_n ɟ₁ Cɟ̄['],
 Gi-chi elder thus did seek,
- Cɟ̄['] ɟ̂ T₁₁ T₁₁ ɟ₁ ɟ̂ t₁₁ t["] Δ⁻
 sought way viable way sufficient them go to
- ɟ^{'n̄} T₃,
 place what,
- t₁₁ Δ⁻ CΔ^{n̄} Tⁿ T^ɔ C^ɔ L^u L₁₁ CΔⁿ.
 Sufficient go to world people the Lao-ndli.
- CΔ^{n̄} Tⁿ T^ɔ C^ɔ t₄ L_o ɟ_n ɟ_n,
 world people able come say thus,
- 60 ɟ_n ɟ_u L₁₁ CΔⁿ ɟⁿ Cɟ̄^ɔ Cɟ̄^ɔ,
 say that Lao-ndli middle plain,
- ɟ⁻ Yⁿ ɟ̄^ɔ Cɟ["] 'ɟ̄^ɔ ɟⁿ T⁻ ɟ_n,
 there was one classifier tree hmang-bi-da thus,
- ɟ⁻ ɟ^o ɟ⁻ ɟ^{n̄} ɟ₁,
 trunk had nine fathoms,
- ɟ⁻ Cɟ^r Cɟ_{n11} ɟ^{n̄} ɟⁿ ɟ_n.
 branches reached nine classifier thus
- ɟ⁻ Cɟ^r Y⁻ C["] L^{n̄} Tⁿ Δ̄^ɔ ɟ^{'n̄} T['] V^ɔ,
 branches made hawks place build nests,
- 65 ɟ⁻ ɟ^o Y⁻ ɟⁿ ɟ^{'r} ʌ₄ L₁₁ ɟ^{'n̄} ɟ_o ɟ_n.
 trunk made Gi-chi elder place rest thus.
- ɟⁿ ɟ^{'r} ʌ₄ L₁₁ ɟ⁻ ɟ^o 'ɟ["] ɟ₃ C^{n̄} L["] Y^u ɟⁿ.
 Gi-chi elder original family lived Lao-u so it is.
- Cɟ^u T["] Cɟ^u T^{'ɔ} ɟ['],
 sky get sky constantly,

M214
The descendants of the Elder Gi-chi.

Sung by Yang Zhi.

Notes

This song is recorded in:- Document A (no. 8, page 20), Document E (no. 8, page 21), Document K (no. 12, page 37), Document L (no. 20, page 79), Document M (no. 6, page 36), Document N (no. 28, page 479).

Line 4. Documents L, M and N have changed $\Gamma^{\bar{\delta}}$, "wide", to T^{ac} , "level".

Line 7. Documents K, L, M and N add T^{u} , "at", after C^{oo} , "situated".

Line 11. Documents K, L, M and N read $t^{\text{f}} T_{\text{u}} \text{J}^{\bar{\delta}} L_{\text{u}}$, the alternative form of the word for "cotton".

Line 12. Document E adds $C\text{J}-V^{\bar{}}$, "tiled houses" after "timber- framed houses".

Line 16. Document K, followed by Documents L, M and N, changes $C\text{J}_{\text{u}}$, "to prepare", to C^{u} , "eat".

Line 17. Documents K, L, M and N omit the initial $C_{\text{n}} \text{J}_{\text{u}}$.

Lines 19 and 20. These two lines are written as a single long line in the Miao documents.

Line 23. Document E and all subsequent documents read $T^{\text{u}} C\text{C}_{\text{u}} T^{\circ}$, "the attacker of soldiers", instead of $T^{\text{u}} C^{\text{r}} T^{\circ}$, "the commander of soldiers".

Line 25. Documents K, L, M and N read $J^{\text{r}} C^{\text{ac}} C\text{T}_{\bar{\delta}}$, "great plain", instead of $J^{\text{r}} C\text{T}^{\text{u}} C\text{T}_{\bar{\delta}}$, "edge of the plain".

Line 32. Document K, followed by Documents L, M and N, changes $T_{\bar{\delta}}$, "ran", to S^{r} , "returned".

Line 33. The four later documents change the order of the final phrase to $Y^{\text{r}} C\text{T}^{\bar{\delta}} J_{\text{u}}$.

Line 41. Documents K, L, M and N read $S^{\bar{\delta}} J^{\bar{\delta}} C\text{T}_{\bar{\delta}}$, "the lower side of the plain", instead of $J^{\text{r}} J^{\bar{\delta}} C\text{T}_{\bar{\delta}}$, "the bottom of the plain."

Line 52. Documents K, L, M and N add $C\text{T}^{\text{r}} L^{\text{r}}$, "hand drum".

Lines 61 and 62 In the Miao text these are written as one line.

M215
The descendants of Gha-sao-hmao-byu.

Sung by Yang Zhi.

Introduction

This, the third song in the set of four, concerns a Miao leader called Gha-sao-hmao-byu. He is not accorded the title “yeu-lao”, Elder, as were the Clan leaders in the two previous songs. “Sao” and “Byu” are the names of two powerful Yi families on whose estates the Miao lived during the period after the homeland was lost, but Wang Ming-ji, in his note at the beginning of the fourth song, does not mention it. What he does say is that Gha-sao-hmao-byu is an old form of the Clan name Hmao-jjai which is connected with the Chinese name Li.

According to this song two Chinese attacks were repelled before the homeland was finally lost, and this time the decisive factor was not the Chinese use of boats to ferry the troops across the river, but the ability to use gunpowder. It was fear of the exploding firecrackers which caused the Miao to flee.

There seems to be no particular reason for the inclusion, either of the description of Gha-sao-hmao-byu’s personal appearance, or of the name of a hill ridge on the Rice City plain.

M215
The descendants of Gha-sao-hmao-byu.

Sung by Yang Zhi.

When the sky began,
And on earth the ranges were set in place,
At what place did Gha-sao-hmao-byu arrive?
They say Gha-sao-hmao-byu arrived in the midst of the Ndu-na-yi-mo plain.

5 They say that the plain of the Ndu-na-yi-mo was wide.
Straight across it was seven days travel,
And, they say, from the foot of the plain to the head, was half a month's journey.

Of the great plain of the Ndu-na-yi-mo they say,
That the swaying millet ripened,
10 And there too ripened the richly clothed rice.
From millet folk made yeast,
And from wild millet they fermented wine.

They say that on the great plain of the Ndu-na-yi-mo,
The cotton bore heads as large as ducks' eggs.

15 They say that the rice fields were arranged together in curves,
Like the patterns on the adult daughters' skirts.
The level rice fields were long and curved,
Like the patterns on the adult daughters' aprons.

20 Gha-sao-hmao-byu lived in the midst of the Ndu-na-yi-mo plain,
Where folk built timber-framed houses to settle in their families and live,
And built tiled houses, row on row, to settle in their families and dwell.

Gha-sao-hmao-byu's countenance
Was round, like the rising sun,
Was round, like the shining sun.

25 Gha-sao-hmao-byu lived at a distance from the edge of the Ndu-na-yi-mo water
Which could be covered in the time it takes to prepare a mid-day meal.

While the sky remained constant,
The Chinese Leader Dlao-jiao came from the Chinese city,
To cross over into the midst of Gha-sao-hmao-byu's land.

30 Gha-sao-hmao-byu was heavy-hearted,
Maidens and youths and maidens betrothed were heavy-hearted,
Married couples all were sad at heart.

Gha-sao-hmao-byu led out the soldiers in companies to block the way.
They waited for the Chinese Leader Dlao-jiao there,
35 At the pass of Li-byu by the edge of the waters of the Ndu-na-yi-mo.

Seven thousand hid on the right side,
Motionless on the right hand side.
Three hundred hid on the left side,
Kneeling on the left hand side.

40 All waited for the companies of the Chinese Leader Dlao-jiao's soldiers to arrive,
Ready to drive the Chinese Leader Dlao-jiao's soldiers down into the water.

The soldiers of the Chinese Leader Dlao-jiao arrived in companies,
A detachment of cavalry,
And a thousand four hundred following,
45 A thousand four hundred on foot.

The Chinese Leader Dlao-jiao's companies of soldiers blew,
Blew echoing calls on their cow-horns,
Blew resounding calls on their bamboo horns,
To strike fear into Gha-sao-hmao-byu.

50 Gha-sao-hmao-byu was unafraid.
Ghao-sao-hmao-byu sprang up astride,
Astride the back of his stallion,
While Gha-sao-hmao-byu's soldiers on both sides moved as a body,
Crushing the soldiers of the Chinese Leader Dlao-jiao between them.

55 The troops of Gha-sao-hmao-byu stretched,
Carefully they stretched their curved cross-bows with their feet,
And carefully they drew out their arrows with their hands.

The arrows flew in a pattern of curves, their target the officers of the Chinese Leader
Dlao-jiao,
And they drove his companies of soldiers down into the water,
60 So the Chinese Leader Dlao-jiao could not overcome,
And the Chinese Leader Dlao-jiao retreated.

The Chinese Leader Dlao-jiao could not bear the thought,
So the Chinese Leader Dlao-jiao came by a round about way,
A round about way, bounded by the head waters of the Ndu-na-yi-mo,
65 To crush Gha-sao-hmao-byu in the middle.

Gha-sao-hmao-byu was unafraid.
Gha-sao-hmao-byu requisitioned war-horses, well-fed beasts,
And requisitioned stallions, fine animals and bold.

70 Then Gha-sao-hmao-byu sprang up astride,
Astride the back of his stallion.
Gha-sao-hmao-byu drew his shining sword and cut,
Cut to death the companies of the Chinese Leader Dlao-jiao's soldiers.

Gha-sao-hmao-byu's stallions charged from one side,
His soldiers fought on the other side,
75 While the Ndu-na-yi-mo flowed full on the third side.
So the Chinese Leader Dlao-jiao could not overcome,

And the Chinese Leader Dlao-jiao went back.
The Chinese Leader Dlao-jiao was heavy hearted,
The Chinese Leader Dlao-jiao was sad at heart.

80 But the Chinese Leader Dlao-jiao's hand was able.
What was his hand able to do?
His hand was able, his hand was skilful to make,
To make fire-crackers which would fly into the sky.

While the sky remained constant,
85 The Chinese Leader Dlao-jiao set off the fire-crackers which came flying,
Flying in clusters and arrived,
Arrived in the midst of Gha-sao-hmao-byu's soldiers.

The fire-crackers exploded in the sky,
And Gha-sao-hmao-byu trembled,
90 While his troops shook with fear.

Gha-sao-hmao-byu sought a viable, a satisfactory way for them to go where?
A satisfactory way for them to go to the great plain of Rice City,
Where the land was level and flat,
Where the swaying millet ripened,
95 And rice too ripened, blowing in the breeze.

Now at Rice City there were to be found,
A hill by the name of Hmao-gang,
And a hill-ridge which was called Hmao-ji.

Thus it is ended.

C_n ʔ_n ɹ_u CT^u C⁻ Λ_n ɔ_o ʔ⁻ C^{nc} CT_ɛ,
connector say that Ndu-na-yi-mo great plain,

t_i T_{ii} ʔ_ɛ L_u ʔ_n t^r ʔ⁻ L^u L⁻ ʔ^p Y_o.
cotton thus bore balls as big as eggs ducks.

15 C_n ʔ_n ɹ_u V_p L^{nc} V_p ʔ^r t^r
connector say that fields rice fields together

t^r ɔ_ɛ T^u ʔ_n ʔⁿ L_o,
arranged did curve,

S_ɔ ʔⁿ L^p T^u Tⁿ C t^r, ʔ_u C_{nc} L_{ii} ʔ⁻ C ʔ_ɛ T^r.
like the daughters young women adult skirts.

V_p L^{nc} V_p Δ̄ CTⁿ ɔ_ɛ T^u ʔ_n ʔⁿ L_o,
fields rice fields flat long did curve,

S_ɔ ʔⁿ L^p T^u Tⁿ C t^r, ʔ_u C_{nc} L_{ii} ʔ⁻ C ʔ_ɛ ʔ^r.
like the daughters young women adult aprons.

ʔ⁻ S̄^u 'ɔ^u ʔ_ɛ C^{no} CT^u C⁻ Λ_n ɔ_o ʔⁿ CT^ɔ CT_ɛ.
Gha-sao-hmao-byu lived Ndu-na-yi-mo midst plain.

20 ɔ_ɛ t^r. ʔ_n C ʔ⁻ T^u Y⁻ Λ_n
did build thus houses timber-framed make family

C^{no},
live,

ɔ_ɛ t^r. C ʔ⁻ V⁻ C Δ^u C Δ_ɛ Y⁻ Λ_n
Did build houses tiled row on row make family

t_{ii}.
dwell.

ʔ⁻ S̄^u 'ɔ^u ʔ_ɛ ʔ^r Δ^u ʔ_n,
Gha-sao-hmao-byu facial appearance thus,

T^u Lⁿ ʔⁿ L_o S_ɔ 'C^u T⁻,
round like sun rising,

T^u Lⁿ ʔⁿ L_o S_ɔ 'C^u ʔⁿ.
round like sun shining.

25 J̄ S̄ 'D̄" J̄, C^{no} CT^v C⁻ Λ_n D̄. J̄ CT^v Y["],
 Gha-sao-hmao-byu lived Ndu-na-yi-mo edge water,

J̄ CT^v C⁻ Λ_n D̄. J̄ T̄^δ C_n CT̄₋
 distant from Ndu-na-yi-mo time connector prepare

J^v C_n.
 lunch thus.

CT^v T["] CT^v T^{'p} D^p,
 sky get sky constantly,

Δ["] C_{ni} V_{ii} †_s L_{ii} L_o V["] L_{ii},
 Dlao-jiao Chinese leader came Chinese city,

L̄ T_n L_o Δ⁻ J̄ S̄ 'D̄" J̄, Jⁿ CT^δ
 will cross over come go to Gha-sao-hmao-byu midst

Tⁿ.
 land.

30 J̄ S̄ 'D̄" J̄, S^{nc} J^r T̄₋,
 Gha-sao-hmao-byu heart not collect,

CJ["] CT_{ii} CJ["] Jⁿ C['] S^{nc} J^r
 maidens youths maidens betrothed hearts not

T̄₋.
 collect,

L^{nc} Sⁿ T["] C^{nc} S^{nc} J^r †_{ii}.
 all married couples hearts not sufficient.

J̄ S̄ 'D̄" J̄, T^{'s} T^v T^o C_v J̄ C^δ S^r
 Gha-sao-hmao-byu led out soldiers companies returned

D_{ii} CT_n,
 went block,

T_o Δ["] C_{ni} V_{ii} †_s L_{ii} Δ⁻.
 wait for Dlao-jiao Chinese leader go to,

35 Δ⁻ CT^v C⁻ Λ_n D̄. Δ_s Lⁿ J^p J̄ CT^v Y["].
 go to Ndu-na-yi-mo pass Li-byu edge water.

S^δ Lⁿ S^r CΔ_v J^δ †^{'nc},
 side right hid seven thousand,

S³ Lⁿ S^r T^u T_n C_L.
side right at motionless.

S³ Lⁿ Γ^p C_Δ †^r J_L C_n,
side left hid three hundred thus,

S³ Lⁿ Γ^p T^u Γ^u C^m C_n.
side left at knee thus.

40 T_o Δ^u C_m V_u †_s L_u T^u T^o
wait for Dlao-jiao Chinese leader soldiers

J⁻ C³ C_m.
companies arrive.

Ā L⁵ Δ^u C_m V_u †_s L_u T^u T^o J_o.
will drive Dlao-jiao Chinese leader soldiers cause

J_u Y^u.
go down into water.

Δ^u C_m V_u †_s L_u T^u T^o J⁻ C³
Dlao-jiao Chinese leader soldiers companies

C_m,
arrived,

T^u C_n Jⁿ †^{nc} T^o J^u C³,
with connector several soldiers harness horses,

T^u C_n †^{nc} Δ^u J_L T⁻
with connector thousand four hundred coming

T^u C_{Tⁿ},
beyond,

45 T^u C_n †^{nc} Δ^u J_L T⁻
with connector thousand four hundred coming

T^u T⁵.
on foot.

Δ^u C_m V_u †_s L_u T^u T^o J⁻ C³ J_L
Dlao-jiao Chinese leader soldiers companies did

†^o,
blow,

†' J⁻ S[̄] J^u C[~] C[̄] J^r Tⁿ,
blow cow-horns echoing,

†' J⁻ C†⁻ D_n J^u C[̄] J^r C[̄].
blow bamboo-horns resounding.

Y⁻ J_o J⁻ S[̄] 'D^u J_o T^u J⁻ C[̄] C[̄],
make cause Gha-sao-hmao-byu get way fear,

50 J⁻ S[̄] 'D^u J_o C[̄] D_o C[̄] C[̄].
Gha-sao-hmao-byu not in the least fear.

J⁻ S[̄] 'D^u J_o b[̄] Δ['] J^r C^{no} C^{no},
Gha-sao-hmao-byu sprang up sat,

C^{no} C['] Δ[̄] D_n C_g D_n Tⁿ J_u.
sat stallion plural back.

J⁻ S[̄] 'D^u J_o T^u T^o Y⁻ S[̄] C[̄],
Gha-sao-hmao-byu soldiers two sides moved in a body,

L^u Δ^u C_u V_u t_o L_u D_n T^u T^o
crush Dlao-jiao Chinese leader plural soldiers

T^u Jⁿ C[̄].
in middle.

55 J⁻ S[̄] 'D^u J_o T^u t^r T^u t⁻ C[̄],
Gha-sao-hmao-byu retainers troops stretched,

D_o C[̄] 'C['] J⁻ T['] 3^u C[̄] T['],
did stretch cross-bows curved well using feet,

J^o S^u 3^u C[̄] Tⁿ,
drew out arrows well using hands,

CΔ_u Lⁿ J⁻ L_o D_u T^u Δ^u C_u V_u
patterned curving went hit Dlao-jiao Chinese

t_o L_u T^u C^{no} T^o D_n T^u C[̄],
leader officers plural chests,

\dot{L} $\Delta'' \text{L}_{ni}$ V_{ii} $t_3 \text{L}_{ii}$ $T^u \text{T}^\circ$ $J^- \text{C}^{\text{q}}$
 drive Dlao-jiao Chinese leader soldiers companies

J_o J_{ii} Y'' .
 cause go down into water.

60 $\Delta'' \text{L}_{ni}$ V_{ii} $t_3 \text{L}_{ii}$ CT_{ii} $J^r \text{T}''$,
 Dlao-jiao Chinese leader fight not get,

$\Delta'' \text{L}_{ni}$ V_{ii} $t_3 \text{L}_{ii}$ T_u $\overset{\circ}{\text{T}}$ L_s .
 Dlao-jiao Chinese leader then went back gone.

$\Delta'' \text{L}_{ni}$ V_{ii} $t_3 \text{L}_{ii}$ CT_3 J^r CT_o ,
 Dlao-jiao Chinese leader think not swallow,

$\Delta'' \text{L}_{ni}$ V_{ii} $t_3 \text{L}_{ii}$ T_u $\overset{\circ}{\text{L}}$ ' $\overset{\circ}{\text{L}}$.
 Dlao-jiao Chinese leader then diverted road.

$\overset{\circ}{\text{L}}$ ' T^- $\text{CT}^u \text{C}^- \Lambda_n \text{D}_o$ $J^- \text{J}^\circ$ Y'' $J^n \text{CT}^\delta$
 diverted come Ndu-na-yi-mo head waters between

CA^δ ,
 boundary,

65 T'' $J^- \overset{\circ}{\text{S}} \text{'D}'' \text{J}_3$ L'' T'' $J^n \text{CT}^\delta$ $\Lambda_{..}$.
 get Ghao-sao-hmao-byu crushed at between oh.

$J^- \overset{\circ}{\text{S}} \text{'D}'' \text{J}_3$ $\text{L}_- \text{D}_- \text{CT}^-$ CE'' L_n .
 Gha-sao-hmao-byu not in the least fear thus.

$J^- \overset{\circ}{\text{S}} \text{'D}'' \text{J}_3$ D_3 L'_{nc} CE_n $\text{C}^\delta \text{J}^n \text{L}^{no}$
 Gha-sao-hmao-byu did take requisition war horses

$\overset{u}{\text{T}}$,
 fed,

CT_o CE_n $\text{C}^\delta \text{L}_{\text{q}}$ $J^n \overset{\sim}{\text{L}}$ $\bar{\Delta}$.
 with requisition stallions fine bold.

$J^- \overset{\circ}{\text{S}} \text{'D}'' \text{J}_3$ $\text{b}^\delta \overset{\delta}{\Delta}'$ $J^r \text{L}^{no} \text{C}^{no}$,
 Gha-sao-hmao-byu sprang up sat,

70 C^{no} $\text{C}^\delta \Delta^\delta \text{D}_n \text{L}_{\text{q}}$ D_n $\text{T}^n \text{J}_{ii}$.
 sat stallion plural back.

$J^- \overset{\circ}{\text{S}} \text{'D}'' \text{J}_3$ T'° CT^δ $\text{Ct}'_{nc} \text{L}_{nc}$ L'^δ ,
 Gha-sao-hmao-byu drew out sword shining cut down,

ㄘ'ḅ Δ" ㄍ_{ni} V_{ii} ㄊ_s L_{ii} T^u ㄒ°
cut down Dlao-jiao Chinese leader soldiers

ㄐ⁻ ㄘḅ T₋.
companies dead.

ㄐ⁻ ㄑ̄^u 'ㄉ" ㄐ_s ㄘ^u Δ^ḅ ㄉ_n ㄍ_{ni} ㄐ^r Δ^ḅ T_ḅ Yⁿ
Gha-sao-hmao-byu stallions charged finish one

S^ḅ,
side,

T^u ㄒ° ㄘT_{ii} Yⁿ S^ḅ,
soldiers fought one side,

75 ㄘT^u ㄘ⁻ ㄐ_n ㄉ_o ㄊ^{'u} Yⁿ S^ḅ.
Ndu-na-yi-mo flowed full one side.

Δ" ㄍ_{ni} V_{ii} ㄊ_s L_{ii} ㄘT_{ii} ㄐ^r T["],
Dlao-jiao Chinese leader fight not get,

Δ" ㄍ_{ni} V_{ii} ㄊ_s L_{ii} ㄒ_u S^r ㄐ^u.
Dlao-jiao Chinese leader then returned.

Δ" ㄍ_{ni} V_{ii} ㄊ_s L_{ii} S^{nc} ㄐ^r T₋,
Dlao-jiao Chinese leader heart not collect,

Δ" ㄍ_{ni} V_{ii} ㄊ_s L_{ii} S^{nc} ㄐ^r ㄊ_{ii}.
Dlao-jiao Chinese leader heart not sufficient.

80 Δ" ㄍ_{ni} V_{ii} ㄊ_s L_{ii} ㄐ⁻ Tⁿ ㄊ^ḅ,
Dlao-jiao Chinese leader the hand able,

Tⁿ ㄊ^ḅ Tⁿ Y⁻ ㄐ^r.
hand able hand make what.

Tⁿ ㄊ^ḅ Tⁿ ㄘ_{nc} ㄊ^ḅ L_o Y⁻ ㄍ_n,
hand able hand skilful able come make thus,

Y⁻ T["] S^u T^ḅ ㄉ_n ㄐ_n ㄘT_o ㄐ^ḅ ㄘT^u ㄐⁿ ㄐ⁻ ㄐ₋.
make get fire-crackers with flew sky above oh.

ㄘT^u T["] ㄘT^u T^{'p} ㄉ^p,
sky get sky constantly,

85 Δ₁₁ Γ₁₁ V₁₁ †₃ L₁₁ ɔ̄₈ Γ° S^u T^c ɔ_n Λ_n
Dlao-jiao Chinese leader did let off fire-crackers

CT₀ Λ⁸ T- Γ_n,
with flew come thus,

ɔ̄₈ Λ⁸ Γ_n C[~] J⁻ C⁸ Γ_n ɔ₁ ɔ₁₁ J^r
did fly thus companies thus did go together

C_n †₀,
connector reached,

ɔ₁₁ †₀ J⁻ Š^{''} 'ɔ'' ɔ₃ ɔ_n Jⁿ CT⁸
went reached Gha-sao-hmao-byu plural midst

T⁰.
soldiers.

S^u T^c ɔ_n Λ_n ɔ̄₈ T₄ Jⁿ †¹ Δ⁻ Jⁿ CT^u,
fire-crackers did explode go to sky,

J⁻ Š^{''} 'ɔ'' ɔ₃ Tⁿ J^{'0} J^{'0},
Gha-sao-hmao-byu to tremble,

90 Γ_n ɔ_u T^u †^r T^u †⁻ Tⁿ Γ^{'b} Γ^{'b}.
thus was retainers troops to shake.

J⁻ Š^{''} 'ɔ'' ɔ₃ C[̄]T['] Ğ[̂] T₁₁ T₁₁ Ğ[̂] †₁₁
Gha-sao-hmao-byu sought way viable way sufficient

†₁₁ Δ⁻ Γ^{'nc} T₃.
them go to place what.

C[̄]T['] Ğ[̂] †₁₁ †₁₁ Δ⁻ L₁₁ CΔⁿ J⁻ C^{nc}
sought way sufficient them go to Lao-ndli great

CT₈,
plain,

Tⁿ T^{nc} J⁻ Tⁿ T⁻.
land level the land flat.

CΔ^{nc} 3^{nc} J[̄] Jⁿ 3_{nc},
millet ripened swaying,

M215
The descendants of Gha-sao-hmao-byu.

Sung by Yang Zhi.

Notes

This song is recorded in Document A (no. 9, page 22), Document E (no. 9, page 22), Document K (no. 13, page 39), Document L (no. 21, page 83), Document M (no. 7, page 40).

Line 7. This line is missing in Document E and all subsequent documents.

Line 15. The Miao text in all the documents has the first five words of line 17 inserted after †^r in this line. The result is that line 15 is too long and line 17 is truncated. When these words are returned to their proper place the sense is improved and the balance of the two couplets restored.

Line 21. Document A adds an extra $C\Delta\bar{s}$ to $C\Delta^u C\Delta\bar{s}$, "row on row", as in a previous song. This does not alter the meaning.

Lines 22 – 25. Line 24 is missing from Document A, while Documents L and M omit all three lines.

Lines 34 and 35. In the Miao documents these are joined into a single long line.

Line 37. In Document E the final word $C\bar{L}_v$ was misread as $C\bar{L}_v$, and the mistake is continued in Documents K, L and M, but it is not clear what meaning could have been accorded to the changed text.

Line 58. In Document E and subsequent documents this line and line 59 have been joined together and in the process the end of 58 and the beginning of 59 have been lost.

Lines 67 and 68, and lines 74 and 75. In Documents L and M these have been joined into single lines.

Line 82. Document A omits $T^n C\bar{J}_{nc}$, "hand was skilful".

M216
The descendants of three elders.

Sung by Yang Zhi.

Introduction

This, the final song in the set of four, takes the form of a grand finale. The story is the same as before, but this time all the forces are marshalled together upon the stage. All three Miao clan leaders and both the Chinese commanders are involved. So far as the battle was concerned, the Chinese suffered one crushing defeat, but when they attacked again, it was the frightening effect of their exploding rockets which turned the tables and caused the Miao to flee. The constant repetition of five multisyllabic names makes this song rather heavy going, both in Miao and in the English translation. The exclamation added to the final “Thus it is ended” sounds very like a sigh of relief from the singer!

The description of the Golden City in a number of the conflict songs affirms that it was circular in shape, the houses were set in rows, and were constructed with timber frames and roofed with tiles, in fact, the lay out of a typical Chinese city. However, the sacred trees where sacrifices were offered and the sacred hill on which they stood, which are mentioned at the end of this song, are drawn entirely from the Miao tradition.

A unique feature of this song is the prophetic assertion that, though indeed the Miao had suffered defeat and had been driven from their homeland, nevertheless a day would come when their fortunes would be reversed, when the “destitute orphan” would become an “honoured guest”.

M216
The descendants of three Elders.

Sung by Yang Zhi.

The Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu.

When the sky began,
And on earth the ranges were set in place,

Then Hmao-vu-gi-ndlw, the Elder Gi-yie, lived on Silver-plain,
And the Elder Gi-yie's clothing bore a pattern of spots.
5 Gi-chi-gi-no, the Elder Gi-chi, lived on Golden-plain,
And the Elder Gi-chi's clothing bore a checkered pattern.
Gha-sao-hmao-byu lived on Pewter-plain,
And Gha-sao-hmao-byu's clothing was also patterned.

The Elder Gi-yie was the people's Hmao-vu-gi-ndlw, A-yeu Hai.
10 The Elder Gi-chi was the people's Hmao-chi-gi-no, Yeu-ndro-ghai.
Gha-sao-hmao-byu was the people's Hmao-gi-jiai.
The Elder Gi-vu, the Elder Gi-no and Gha-sao-hmao-byu
Were thus the people's rulers, their high lords.

The Elder Gi-vu arrived at Golden City,
15 The Elder Gi-no arrived on the plain of the Yi-bang water, the land of seven
sweeping bends,
And Gha-sao-hmao-byu arrived on the great plain of the Ndu-na-yi-mo.

Among the people the Elder Gi-yie was a fierce soldier,
The Elder Gi-chi was a terrifying soldier,
And Gha-sao-hmao-byu was a tenacious soldier.

20 Among the people the Elder Gi-yie was a warrior, the one who handled the cross-
bow.
About his shoulders the Elder Gi-yie wore a grass cape.
Among the people the Elder Gi-chi was a fighter, the one who commanded soldiers.
The Elder Gi-chi's voice carried like the crowing of a cock.
Among the people Gha-sao-hmao-byu was a fighter, the one who trained horses.

25 While the sky remained constant,
The Rulers came from the Rulers' land, so the Rulers came,
The Race travelled from the Race's land, so the Race travelled,
The Chinese Leader Diao-jiao came from the Chinese land,
The Chinese Leader Gi-yie came from the Chinese city,
30 Thus the Ruling Race came from Cai-sie-mi-fu-di,
Came to seize the heart of the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-
byu's land.

The Elder Gi-yie was heavy-hearted,
The Elder Gi-chi was sad at heart,
And Gha-sao-hmao-byu was cast down in heart.

- 35 Maidens and youths and maidens betrothed were heavy hearted,
 Married couples all were sad at heart,
 But they arose and went forth together to join,
 To join in battle with the Chinese Leader Gi-yie and the Chinese Leader Diao-jiao,
 so they went,
 Fighting by the Ndu-na-yi-mo, in the pass of Li-byu at the water's edge.
- 40 The companies of soldiers of the Chinese Leader Diao-jiao and the Chinese Leader
 Gi-yie embarked,
 Embarked in seventy flat boats,
 And embarked in seventy pairs of keeled boats.
- Among the people the Elder Gi-yie was a warrior, the one who handled the cross-
 bow.
- 45 The Elder Gi-yie stretched his cross-bow, black and curved,
 His bow for waging war, carefully with his feet,
 And carefully drew out his arrows with his hands.
 In a pattern of curves the arrows flew and hit,
 Hit the officers of the Ruling Race who fell in all directions.
- Among the people the Elder Gi-chi was a fighter, the one who commanded soldiers.
- 50 The Elder Gi-chi arose and went forth, running he attacked,
 Attacked the companies of the Ruling Race's soldiers till they fell in heaps.
- Among the people Gha-sao-hmao-byu was a fighter, the one who trained horses.
 Gha-sao-hmao-byu requisitioned war-horses to carry the soldiers,
 Requisitioned horses, fine animals and bold.
- 55 Then Gha-sao-hmao-byu sprang up astride,
 Astride the back of his stallion.
 Gha-sao-hmao-byu drew his shining sword and struck down,
 Struck down the Ruling Race's soldiers till all, to the youngest, dropped,
 Struck down on to their backs the companies of the Ruling Race's soldiers.
- 60 The Elder Gi-yie and the Elder Gi-chi lifted up their voices, calling to the sky,
 And the clouds arose exceedingly black in the sky above.
- The Ruling Race could not overcome,
 So the Ruling Race retreated.
 Nevertheless the Ruling Race could not bear the thought.
- 65 Now the Ruling Race's hands were able.
 What were their hands able to do?
 Their hands were skilful, were able to make,
 Were able to make fire-crackers which would fly into the sky.
- 70 While the sky remained constant,
 The Ruling Race set off the fire-crackers which came flying,
 Flying in clusters and arrived,
 Arrived in the midst of the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu's
 soldiers.

The fire-crackers exploded in the sky,
And the Elder Gi-yie trembled,
75 The Elder Gi-chi shook with fear,
While Gha-sao-hmao-byu found a way to flee.

The Chinese Leader Gi-yie was like a black tiger,
And the Chinese Leader Diao-jiao was like a yellow lion,
Determined to fight the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu and
exterminate them.
80 Thus the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu could dwell there no
longer.

While the sky remained constant,
The descendants of the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu were
like:

Like an orphan driven away,
Because the orphan had no father;
85 Like ragged corn all beaten out,
Because the corn had been tilled amiss;
Like an orphaned calf without a mother.
Yet do not despair.

The day will come when the orphaned calf, grown into bull,
90 Will low three times in its own room in the house.
The day will come when the ragged corn will produce good seed,
To be stored in the grain-loft, all unbeknown.
The day will come when the orphan will be an honoured guest,
While the wealthy and the strong and the clever,
95 All unbeknown, will follow behind, ashamed.

Of old, when the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu lived at
Golden City,
There were at Golden City,
A tree called "hi-tru" where they sacrificed chicken,
And a tree called "go-mi-sie" where they sacrificed pigs,
100 For at Golden City stood the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu's
sacred hill.

This is sung that the descendants of the Elder Gi-yie, the Elder Gi-chi and Gha-sao-
hmao-byu may all remember,
This is sung that the descendants of the Elder Gi-yie, the Elder Gi-chi and Gha-sao-
hmao-byu may all recall.

Thus it is ended, aye!

M216

†^r L^b Λ_ς L_{||} T^v C_n. Λ_{z̄} C̄^r I^u.
 three classifier elders descendants. Yang Zhi sang.

Jⁿ Λ[̄] Λ_ς L_{||}, Jⁿ C^r Λ_ς L_{||}, J⁻ S̄^{||} 'D^{||} J₃.
 Gi-yie elder, Gi-chi elder, Gha-sao-hmao-byu.

CT^v T_{||} J̄^r J_v T_{||},
 sky came together beginning came together,

Tⁿ T_{||} T^{||} T^o C^{no},
 earth came together to ranges place,

'D^{||} V^v Jⁿ CΔ₃, Jⁿ Λ[̄] Λ_ς L_{||} C^{no} CT_{z̄} C^{nc},
 Hmao-vu-gi-ndlw, Gi-yie elder lived plain silver,

Jⁿ Λ[̄] Λ_ς L_{||} CΔ_{||} Y⁻ L^u.
 Gi-yie elder patterned spots.

5 Jⁿ C^r Jⁿ C^o, Jⁿ C^r Λ_ς L_{||} C^{no} CT_{z̄} J^u,
 Gi-chi-gi-no, Gi-chi elder lived plain gold,

Jⁿ C^r Λ_ς L_{||} CΔ_{||} Y⁻ Δ^{||}.
 Gi-chi elder patterned checkered.

J⁻ S̄^{||} 'D^{||} J₃ C^{no} CT_{z̄} †₋ C_n,
 Gha-sao-hmao-byu lived plain lead thus,

J⁻ S̄^{||} 'D^{||} J₃ CΔ_{||} L^u C^o.
 Gha-sao-hmao-byu patterned the clothing.

Jⁿ Λ[̄] Λ_ς L_{||} J_v CΔ^{nc} Tⁿ T^b C^b 'D^{||} V^v Jⁿ CΔ₃,
 Gi-yie elder was world people Hmao-vu-gi-ndlw,

Y⁻ Λ_ς T_i C_n,
 A-yeu Hai thus,

10 Jⁿ C^r Λ_ς L_{||} J_v CΔ^{nc} Tⁿ T^b C^b 'D^{||} C^r Jⁿ C^o,
 Gi-chi elder was world people Hmao-chi-gi-no,

Λ_ς CT_o J^r Λ₋,
 Yeu-ndro-ghai oh,

ɟ̃ⁿ ɟ̃ʳ ʌ̣ L̃ ɟ̃ᵛ ɟ̃Δⁿᵀ Tⁿ Tʰ ɟ̃ᵇ Tᵛ ɟ̃T̃ ɟ̃ɟ̃ʳ
Gi-chi elder was world people fighter

Tᵛ ɟ̃ʳ T°,
the person rule soldiers,

ɟ̃ⁿ ɟ̃ʳ ʌ̣ L̃ ɟ̃T̃ Jʳ ʌ̣.
Gi-chi elder made noise cockerel oh.

J̃ S̃ʰ 'ɟ̃' ɟ̃ᵛ ɟ̃Δⁿᵀ Tⁿ Tʰ ɟ̃ᵇ Tᵛ ɟ̃T̃ ɟ̃ɟ̃ʳ
Gha-sao-hmao-byu was world people fighter

Tᵛ †ᵛ ɟ̃ᵇ.
the person train horses.

25 ɟ̃Tᵛ Tʰ ɟ̃Tᵛ Tʰʰ ɟ̃ʰ,
sky get sky constantly,

Ṽ L̃ Ṽ Tⁿ L̃ Ṽ L̃.
Rulers came Rulers country so Rulers came.

J̃ T- J̃ Tⁿ L̃ J̃ T-.
Race travelled Race country so Race travelled.

Δʰ ɟ̃ᵛ Ṽ † L̃ L̃ Ṽ Tⁿ,
Dlao-jiao Chinese leader came Chinese country,

ɟ̃ⁿ ʌ̣ Ṽ † L̃ L̃ Ṽ L̃,
Gi-yie Chinese leader came Chinese city,

30 J̃ ɟ̃T̃ ɟ̃ᵛ Tⁿ Ṽ L̃ †ʰ S̃ⁿᵀ ɟ̃ⁿ ɟ̃ᵛ Tⁿ,
Ruling Race came Cai-sie-mi-fu-di,

L̃ L̃ ɟ̃ ɟ̃ⁿ ʌ̣ ʌ̣ L̃ ɟ̃ⁿ ɟ̃ʳ ʌ̣ L̃
will come seize Gi-yie elder Gi-chi elder

J̃ S̃ʰ 'ɟ̃' ɟ̃ᵛ ɟ̃ᵛ J̃ ɟ̃T̃ Tⁿ.
Gha-sao-hmao-byu plural midst country.

ɟ̃ⁿ ʌ̣ ʌ̣ L̃ S̃ⁿᵀ J̃ T-
Gi-yie elder heart not collect,

ɟ̃ⁿ ɟ̃ʳ ʌ̣ L̃ S̃ⁿᵀ J̃ †,
Gi-Chi elder heart not sufficient,

J̄ S̄ 'D" J̄ S̄^{nc} J̄^r V_v,
Gha-sao-hmao-byu heart not cope,

35 C]'' C]'' C]'' J̄ⁿ C³ S̄^{nc} J̄^r T̄₋,
maidens youths maidens betrothed heart not collect,

L̄^{nc} S̄ⁿ T'' S̄ⁿ C]̄^s S̄^{nc} J̄^r t̄_{''}.
all married couples heart not sufficient.

J̄ J̄ J̄ CT'' J̄^r C_n CT_o,
arose and went together connector with,

CT_o J̄ⁿ Λ[̄] V_{''} t̄₃ L_{''} Δ'' E_{''} V_{''}
with Gi-yie Chinese leader Dlao-jiao Chinese

t̄₃ L_{''} C_n J̄^r J̄ T̄^o L̄ⁿ D_{''},
leader connector do battle going,

CT_{''} T'' CT^v C⁻ Λ_n D_o Δ_s L̄ⁿ J̄³ J̄⁻ CT^u Y''.
fought at Ndu-na-yi-mo pass Li-byu edge water.

40 Δ'' E_{''} V_{''} t̄₃ L_{''} J̄ⁿ Λ[̄] V_{''} t̄₃ L_{''}
Dlao-jiao Chinese leader Gi-yie Chinese leader

T^u T̄^o C_v J̄⁻ C₃ E_n D₋ C^{no} Λ₋,
soldiers companies thus did embark oh,

D₃ C^{no} C]̄^o C]̄^u J̄³ E_{''} L^u,
did embark boats flat seventy classifier,

D₃ C^{no} C]̄^o L_u J̄³ E_{''} C]̄_{nc} E_n.
did embark boats keeled seventy pairs thus.

J̄ⁿ Λ[̄] Λ_s L_{''} J̄_v CΔ^{nc} Tⁿ T³ C³ T^u CT_{''} T̄^o T^u
Gi-yie elder was world people warrior the person

J̄^o 'C³ Λ₋.
shoot cross-bow oh.

J̄ⁿ Λ[̄] Λ_s L_{''} D₃ CT³ E_n 'C̄³ Δ^u
Gi-yie elder did stretch thus cross-bow black

L̄ⁿ C]̄^{''},
curved,

45 'C̄³ J̄ T̄^o 3'' C]̄^r T^s E_n,
cross-bow war well use feet thus,

J⁸ S^u 3^u C^r Tⁿ.
drew out arrows well use hands.

CΔ_u Lⁿ [C^{no} J^r L_o [C_n D_u J^r C_n
patterned curving thus went together connector

T^u,
hit,

T^u J^r C_u [C^{no} Tⁿ V_u T^u [C^{no} T^o J⁸ C⁸ J_u.
hit Ruling Race officers seven directions fell.

Jⁿ [C^r Λ_c L_u J_u CΔ^{nc} Tⁿ T⁸ C⁸ T^u C_u C^r
Gi-chi elder was world people fighter

T^u [C^r T^o.
the person rule soldiers.

50 Jⁿ [C^r Λ_c L_u J_u J_u J_u C^r T^u T⁸ D_u C_u,
Gi-chi elder arose and went ran went attacked,

C_u J^r C_u [C^{no} Tⁿ V_u T^u T^o C_u J^r C⁸ J_u
attacked Ruling Race soldiers companies fall

Y^r J_c [C_n.
make heaps thus.

J^r S^u 'D^u J_u J_u CΔ^{nc} Tⁿ T⁸ C⁸ T^u C_u C^r
Gha-sao-hmao-byu was world people fighter

T^u †^u C⁸.
the person train horses.

J^r S^u 'D^u J_u D₈ [C^{nc} C_u C⁸ Jⁿ [C^{no}
Gha-sao-hmao-byu did take requisition war-horses

T^u C_{T_n} T^o,
the ones carry soldiers,

C_u C⁸ [C_u Jⁿ C^u Δ̄.
requisitioned horses fine and bold.

55 J^r S^u 'D^u J_u 6⁸ Δ⁸ J^r [C^{no} C^{no},
Gha-sao-hmao-byu sprang up sat,

C^{no} C⁸ Δ⁸ D_n [C₈ D_n Tⁿ J_u [C_n.
sat stallion plural back thus.

†^c Y⁻ E_n S^u T^c ɔ_n Λ_n Λ[̄] Δ⁻ CT^u Λ_{..}
able make thus fire-crackers fly go to sky oh.

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

70 J⁻ CT_u E^{no} Tⁿ V_u ɔ_̄ E^o S^u T^c ɔ_n Λ_n CT_o Λ[̄]
Ruling Race did let off fire-crackers flew

T⁻,
come,

ɔ_̄ Λ[̄] E_n C[~] J⁻ C[̄] E_n ɔ₋ ɔ_u J^r
did fly thus companies thus did go together

C_n †_o,
connector reached,

ɔ_u †_o Jⁿ Λ⁻ Λ_c L_u Jⁿ E^r Λ_c L_u
went reached Gi-yie elder Gi-chi elder

J⁻ S^u 'ɔ^u J_s ɔ_n Jⁿ CT[̄] T^o.
Gha-sao-hmao-byu plural midst soldiers.

S^u T^c ɔ_n Λ_n ɔ_̄ T_c E_n Jⁿ Tⁱ Δ⁻ J^u CT^u Λ_{..},
fire-crackers did explode go to sky oh,

Jⁿ Λ⁻ Λ_c L_u T^u J^{'o} J^{'o},
Gi-yie elder to tremble,

75 Jⁿ E^r Λ_c L_u T^u E^{'s} E^{'s} E_n,
Gi-chi elder to shake thus,

J⁻ S^u 'ɔ^u J_s C[̄] T^u J⁻ E^o J_s.
Gha-sao-hmao-byu sought get way flee.

Jⁿ Λ⁻ V_u †_s L_u S_s C^u L^p J⁻ Δ^u,
Gi-yie Chinese leader like tiger black,

Δ^u E_{uu} V_u †_s L_u S_s C^u L^p C[̄] V_̄ E_n,
Dlao-jiao Chinese leader like lion yellow thus,

Ḳ CT_u ɟⁿ ʌ[̄] ʌ_ɛ L_u ɟⁿ ɕ^r ʌ_ɛ L_u ɟ^r Ṡ^u
will fight Gi-yie elder Gi-chi elder Gha-sao-

'ɔ^u ɟ_s T^u ɕ[̄] ʌ_u.
hmao-byu break off seed oh.

80 ɕ^r ʌ_n ɟ_u ɟⁿ ʌ[̄] ʌ_ɛ L_u ɟⁿ ɕ^r ʌ_ɛ L_u
result was Gi-yie elder Gi-chi elder

ɟ^r Ṡ^u 'ɔ^u ɟ_s t_u ɟ^r T^u.
Gha-sao-hmao-byu dwell not get.

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

ɟⁿ ʌ[̄] ʌ_ɛ L_u ɟⁿ ɕ^r ʌ_ɛ L_u ɟ^r Ṡ^u 'ɔ^u ɟ_s
Gi-yie elder Gi-chi elder Gha-sao-hmao-byu

T^u ʌ_n Tⁿ ɕ_n t^ɛ L_o S_s,
descendants able come like,

S_s T^u Tⁿ ɕ_t ɟ_u ɕ_n ɕ[̄] S[̄] ɕ_n,
like orphan who connector drive away thus,

ɕ^r ʌ_s ɟ_u T^u Tⁿ ɕ_t ɟ^r ɔ⁻ t^r ʌ_u.
reason was orphan not have father oh.

85 S_s T^u T⁻ ɕ_Δ ɟ_u ɕ_n t^u S[̄] ɕ_n,
like corn ragged is connector winnowed away thus,

ɕ^r ʌ_s ɟ_u T^u T⁻ ɕ_Δ ɕ[̄] ɟ^r T_u.
reason was corn ragged tilled not right.

S_s ɕ^u Tⁿ ɕ_t ɟ^r ɔ⁻ ɕ^{nc}.
like calf orphan not have mother.

ɔ_u T^r Tⁿ ɟⁿ ʌ[̄].
not be troubled over much.

ɔ⁻ 'ɕ^u ɕ_n ɕ^u T⁻ ɕ_t Ḳ ɕ^{nc} Lⁿ T^r,
there is day thus calf orphan will live bull,

90 ɕ[̄] t^r S[̄] ɕ^{no} ɕ[̄] ɕ⁻ ɕ_n.
low three times situated room house thus.

ɔ- 'C^u [ɛ_n] J^u J⁻ CΔ̄ L̄ [ɛ^{nc}] ʒ^u
there is day thus corn ragged will live good

ḍ̄
[ɛ,
seed,

C^{no} C_n CT^{'ḍ̄} C_n J^r J^u.
situated connector loft connector not know.

ɔ- 'C^u [ɛ_n] T^u Tⁿ Ct̄ L̄ [ɛ^{nc}] ʒ^u J^{'-},
there is day thus orphan will live good guest,

ɔ̄. T^u ɔ- T^u T_u T^u J^u T^{ḍ̄} ɔ_n,
cause the wealthy the strong the wise plural,

95 T^{'s} t^{ḍ̄} T⁻ CT^u J^b C_n J^r J^u Λ₋.
ashamed come behind connector not know oh.

Y⁻ T^u Jⁿ Λ⁻ Λ_ɛ L_u Jⁿ [ɛ^{'r}] Λ_ɛ L_u
of old Gi-yie elder Gi-chi elder

J⁻ Ṣ^u 'ɔ^u J_s C^{no} L_u J^u Λ₋,
Gha-sao-hmao-byu lived Lao-gu oh,

L_u J^u [ɛ_n] ɔ_{ḍ̄} ɔ- Λ₋,
Lao-gu thus did have oh,

ɔ- [ɛ_n] C_n Yⁿ Γ^{ḍ̄} CT^u J_u Ct^r
had thus connector one classifier tree which name

Tⁿ T^{'u} C_n b^{ḍ̄} J['] Λ₋,
hi-tru connector sacrificed chicken oh,

ɔ- [ɛ_n] C_n Yⁿ Γ^{ḍ̄} CT^u J_u Ct^r
had thus connector one classifier tree which name

J^o ɔⁿ S^{nc} C_n b^{ḍ̄} CJ⁻ [ɛ_n].
go-mi-sie connector sacrificed pigs thus.

100 Jⁿ Λ⁻ Λ_ɛ L_u Jⁿ [ɛ^{'r}] Λ_ɛ L_u J⁻ Ṣ^u 'ɔ^u J_s ɔ_n
Gi-yie elder Gi-chi elder Gha-sao-hmao-byu plural

T^u ɔⁿ Ṣ[?] C^{no} L_u J^u Λ₋.
sacred tree situated Lao-gu oh.

l'vu T'' ɔ^n Λ^= Λ_ς L_|| ɔ^n Γ'^r Λ_ς L_||
sung for Gi-yie elder Gi-chi elder

ɔ^- S'' 'ɔ'' ɔ_ T^v Λ_n T^n Γ_n T^v T^v CΓ^no
Gha-sao-hmao-byu descendants all remember

Γ_n,
thus,

l'vu T'' ɔ^n Λ^= Λ_ς L_|| ɔ^n Γ'^r Λ_ς L_||
sung for Gi-yie elder Gi-chi elder

ɔ^- S'' 'ɔ'' ɔ_ T^v Λ_n T^n Γ_n T^v T^v Γ^p Λ_..
Gha-sao-Hmao-byu descendants all recall oh.

Γ_n ɔ^n ɔ_ CΓ_ Y^v.
thus ended so.

M216
The descendants of three elders.

Sung by Yang Zhi.

Notes

This song is recorded in Document A (no. 10, page 25), Document E (no. 10, page 25), Document K (no. 9, page 28), Document L (no. 17, page 60), Document M (no. 1, page 1), Document N (no. 26, page 466).

Line 3. Document K and later documents read $T_{11} T''$ instead of C° .

Lines 4, 6 and 8. A footnote in Document M suggests that the patterns on the clothing described in these lines distinguish the uniforms of the commanding officers. It is much more likely that they simply describe the regular Miao tribal costume.

Line 8. Document M has changed $C\Delta_{11} L^u C'^{\circ}$ to $C\Delta_{11} Y^- C'^{\circ}$ to make the line the same as lines 4 and 6. Document A adds the exclamation J^n , "so it is!" to the end of this line.

Lines 12 and 13. In the Miao text these lines are joined together, with the conjunction C_n following $T^p C^p$.

Line 13. In Document E the expression $T^u C^r$, "those who rule", was misread $T^u T_r$, "those who choose", and the mistake appears in all subsequent documents.

Line 17. In all the documents the final word in this line is Δ^u , "black". But there is no reason why this particular elder should be so described, and in a footnote the compiler of Document N says that in his opinion the word should be CC'° , "terrifying", as in the next line. However the same phrase occurs in "The Elder Gi-vu and the Elder Gi-no", lines 8 and 9, and there the word is $C\Delta^u$, "fierce", and that, almost certainly, is the correct reading in this song.

Line 20. Following this line Documents L and M have inserted in error lines 44 - 46 from later in the song.

Line 22. In Document E, C^r , "to rule" or "to command" has been mistakenly written, CC_r , and the mistake has been continued through all the later documents. Footnotes in Documents M and N try, unconvincingly, to make some sense of the corrupted text.

Lines 26 and 27. These two lines are exactly parallel. In Miao two verbs, L_o and T^- , both meaning, "to come", are used. In English translation preserving the parallelism is difficult since there is no exact synonym for "came". "Travelled" has been used, but it lays stress on the actual journeying which the Miao T^- does not have.

Line 36. The expression $S^n T'' S^n CC^{\circ}$, "married couples", is written incorrectly in the Miao text $S^n T'' J^r CC^{\circ}$.

Lines 44 and 45. In the Miao text this appears as a single long line.

Line 49. This line is identical to line 22 and the later documents have repeated the errors made in the earlier line.

Line 51. Document E and subsequent documents read T^u CT_n T^o, "warrior", instead of T^u CT_n CE^r, "fighter".

Lines 53 and 54. In Document A these two lines are run together without any punctuation, while in Document E, followed by all subsequent documents, line 54 is attached to the beginning of line 55. Thus Document A reads,

T ^r S̄ ^u	'D ^u	J ₃	ɔ̄ _ɛ	Γ ^r _{nc}	CE _{nc}	C ^ɔ J ⁿ E ^{no}	T ^u
Gha-sao-hmao-byu	did	take	pair	war-horses	the ones		
CT _n	T ^o	Γ ^ɛ	C ^ɔ	E _n J ⁿ Ā̄		T ^r S̄ ^u	
carry	soldiers	led	horse	fine and bold.		Gha-sao-	
	'D ^u	J ₃	ɔ̄ ^ɔ Δ ^r	etc.			
	hmao-byu	sprang	etc.				

Document E reads,

T ^r S̄ ^u	'D ^u	J ₃	ɔ̄ _ɛ	Γ ^r _{nc}	E ^{nb}	C ^ɔ J ⁿ E ^{no}	T ^u
Gha-sao-hmao-byu	did	take	rode	war-horses	the ones		
CT _n	T ^o ,	Γ ⁿ	C ^ɔ	E _n J ⁿ Ā̄		Δ ^r	
carry	soldiers,	catch	horse	fine and bold	go to		
	T ^r S̄ ^u	'D ^u	J ₃	ɔ̄ ^ɔ Δ ^r	etc.		
	Gha-sao-hmao-byu	sprang	etc.				

It will be observed that the divergencies in the text occur in Document A at CE_{nc}, "pair" and Γ^ɛ, "led", and in Document E at E^{nb}, "rode" and Γⁿ, "catch". It will also be observed that in Document A, the word Ā̄ is part of the expression E_n Jⁿ Ā̄ which, used of horses, means "fearless, bold and brave". In Document E, Ā̄ has been detached from this expression and given a different tone, Δ^r. The shortened form E_n Jⁿ Ā̄ still has the same meaning as the longer form, but Δ^r now means "went to". Taken as it stands, it is difficult to make good sense of this passage in either document. However, comparison with lines 67 and 68 in the previous song, "The descendants of Gha-sao-hmao-byu", which are nearly identical, makes it clear that the four words Γ^ɛ, Γⁿ, CE_{nc} and E^{nb}, "led, catch, pair and rode" respectively, are all incorrect. Each should read CE_n, which means, "to requisition". In face of the threat of invasion, the Miao leader had to requisition for military use every suitable horse available. When CE_n is restored at the four points, the Documents come together and the lines fall naturally into place making perfectly good sense.

Line 56. In Document E, followed by Documents K, L and M, but not N, the final element Γ_{ng} in the word for "stallion" is incorrectly written, $\text{C}\Gamma_{\text{ng}}$.

Line 58. This line is missing in Document A.

Line 60. Document A omits $\text{J}^{\text{n}} \text{C}'^{\text{r}} \Lambda_{\text{c}} \text{L}_{\text{n}}$, "the Elder Gi-chi".

Line 85. Document E and subsequent documents omit D^- , "have".

Line 88. $\text{J}^{\text{n}} \tilde{\Lambda}$ is an exclamation placed after a prohibition to intensify its meaning.

Line 90. Document A says that the full grown bull will low three times $\text{C}^{\text{no}} \tilde{\Gamma}' \text{C}\text{J}-\Gamma_{\text{n}}$, "in a room in the house". That is, when full grown, the bull will require a special section of the cattle accommodation to be partitioned off for himself. For some reason unexplained, this manifestly original phrase was deliberately changed in Document E to read $\text{C}^{\text{v}} \text{C}\tilde{\Gamma}' \text{C}\tilde{\Gamma}'' \Gamma_{\text{n}}$, "bull seeking to fight". The new reading has passed into all the later documents.

Line 91. Document A reads $\tilde{\Gamma}$, "seed". Document E, followed all the subsequent documents, has J'' , "corn".

Line 94. The late documents, L, M and N have deleted $\text{T}^{\text{v}} \text{J}'' \text{T}^{\tilde{\sigma}}$, "the wise" from this line.

Lines 98 and 99. The trees mentioned are varieties of poplar. A note in the text gives the local Chinese names as "huang yang mu", "yellow sprouting wood", and "zi yang mu", "purple sprouting wood".

Line 103. The final word Y^{v} is an exclamation, found only in Document A. It has the force of a sigh of relief on having reached the end of an arduous task.

The belongings of the Miao old folk.

Sung by Yang Zhi.

Introduction

This song divides into two parts. As far as line 47 it is concerned with the weapons and articles of clothing which the Chinese are said to have seized and put on public display. From line 48 the song describes the caged animals and birds which were also there on display in the Chinese Leader's "nga rang" or "nga ndeu rang". "Nga" means house, "ndeu" means books or papers, and "rang" is a pattern or a plan, a picture, a drawing or an illustration. "House of records" is a fair translation.

The description in the song goes round in a circle. First the decorations on the tribal costumes are likened to the markings on the fur and feathers of the wild creatures, and then the plumage and the coats of the birds and beasts are said to resemble the patterns of the Miao embroidery.

The Miao distinguished four different motifs in the design of the "cho-hlu", that is the upper garment of their tribal costume. These were in order, beginning with the most highly regarded, "hlu-nza-nzyu", "hlu-a-niang-sa", "hlu-dlang-nba", and "hlu-a-ji". The name of the first may be something to do with bamboo, the second means "bracken", the third means "pig", though the reference is probably to the pig's eye, while the fourth means "branches", probably crossing branches.

In this song lines 18 to 22 describe garments of the first pattern, while lines 28 to 32 concern garments of the third pattern. The intervening lines, which are strictly parallel to lines 28 to 32 are obviously describing another pattern of costume which, however, is called "dlang-li-yi". The meaning of this name is "hoopoe", but coming as it does between the first and third designs, this is very likely an alternative name for "hlu-a-niang-sa". Nothing is said about the fourth design.

Attached to the back of the tribal costume was a kind of collar, an oblong piece of material often bearing some embroidered decoration, and hanging from it were spindle-like tassels a foot long with tiny bells, beads or even old Chinese copper cash at the end, which tinkled as the wearer moved about. The sleeves were very full and much longer than the wearer's arms. They had to be held up above the hands by a length of hand-woven braid with a large loop at each end. One loop went around the sleeve which was rolled and bunched back on to the fore arm, then the braid was passed up over the shoulders, under the collar and down to hold the other sleeve similarly in the second loop.

In days gone by one of the requirements of a proper marriage settlement was that the bride had to demonstrate her skill and industry by presenting the bridegroom with a "cho-hlu" which she had made herself. This, in addition to the actual needlework required in making up and embroidering the garment, involved actually growing the hemp, making it into yarn and weaving it into cloth, and also spinning and dyeing the wool used in the decoration work. It was a daunting task which took many months. If it was not completed by the time of the wedding, the bride would have to return from time to time to her parents home to get it done. She might not bring it with her to finish in her new home. This "bride-groom's gown" was also called "cho-nbw-sie", "the garment of longing", mentioned in line 73 of this song.

The women's skirts were like kilts, very full around the bottom and tightly gathered for several inches down from the top. The hemp cloth was dyed with a geometric pattern in indigo, in some localities quite heavily, in others, only very lightly. However the characteristic feature of the decoration were the two-coloured strips of cotton material applied in an irregular pattern over the skirt. Again there were regional variations. Three continuous bands, near the top, the middle, and around the hem were occasionally seen, but normally there were separate strips eight to ten inches long and an inch to an inch and a half wide. These strips were traditionally red and blue, but might be blue and brown, red and brown, or even red and black, but they were always sewn on parallel to the bottom hem.

The Miao had a word for "unicorn", "nao-li-jiang". This creature must therefore have figured in various songs or stories, yet, strangely, no one was able to offer any kind of information except that, "it had a single horn upon its head which resembled a woman's hair cone". It was agreed, however, that the "nao-li-jiang" was the same thing as the Chinese "qi-lin", a mythical beast, a bizarre mixture of various animals, having, in particular, a single fleshy horn on its forehead.

M217

The belongings of the Miao old folk.

Sung by Yang Zhi.

- When the sky began,
And on earth the ranges were set in place,
The Chinese Leader Gi-yie came from the Chinese land,
The Ruling Race came from Cai-sie-mi-fu-di.
5 Crossing over they seized the very heart of the Elder Gi-yie, the Elder Gi-chi and
Gha-sao-hmao-byu's land.
- The Chinese Leader Gi-yie came and took,
Came and took the names of the Elder Gi-yie, the Elder Gi-chi and Gha-sao- hmao-
byu and wrote them down,
Wrote them down in the Chinese Leader Gi-yie's book of records,
While their heads were drawn on painted boards.
- 10 The useful articles of all kinds belonging to the Elder Gi-yie, the Elder Gi-chi and
Gha-sao-hmao-byu were there in profusion.
The cross-bow, black and curved, hung in the middle,
While the grass cape hung on the right
And the quiver hung on the left.
- The cross-bow, black and curved, the cross-bow for war, was painted,
15 And the quiver was bound with copper.
There was a good and useful article to the right of the quiver, a steel,
And a good and useful article to the left, a tobacco pouch.
- The costumes of the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu, the hlu-
nza-nzyu, were there,
There in the middle room of the Chinese Leader Gi-yie's house of books.
20 The garments, the hlu-nza-nzyu, had a pattern of stripes,
The hlu-nza-nzyu were gathered with nine threads,
And they were patterned like the backs of tigers.
- The ghang-li-yi had eight linen strands,
The ghang-li-yi bore a "three-room" motive,
25 The ghang-li-yi had bright applique on them,
But the ghang-li-yi had an even pattern,
For they were patterned like the backs of lions.
- The hlu-dlang-nba were drawn up with five strands,
The hlu-dlang-nba had a checkered pattern,
30 The hlu-dlang-nba had white applique cut and fastened,
But the hlu-dlang-nba had an even pattern,
For they were patterned like the backs of eagles.
- The tassels were bright,
The tiny bells of copper and pewter tinkled,

- 35 And, hanging lower than the girdle, were bobbing beads, bright and new.
The Elder Gi-yie's garment, his embroidered costume, hung down over his arms,
The Elder Gi-chi's garment, embroidered with crosses, hung down over his hands.
- The garments, the hlu-nza-nzyu were on the right,
The cotton materials the women left behind were on the left,
40 With the blue skirts gathered with nine threads,
The blue skirts bearing parallel strips of coloured cloth,
The blue skirts, the best skirts for going out.
- The useful articles of all kinds belonging to the Elder Gi-yie, the Elder Gi-chi and
Gha-sao-hmao-byu were there all together.
The open display broke our hearts,
45 For we had become ploughing oxen and pack horses to the limit of endurance.
The open display broke our spirit,
For we had become ploughing oxen and pack horses till we were exhausted.
- There were all kinds of things in the Chinese Leader Gi-yie's house of records,
All kinds of things were there in profusion.
50 Every sort of deer was living there,
The stags all dwelt there.
- There was a pair of eagles seeking food,
Seeking food as they flew up and down in their aviary.
While tigers and lions prowled up and down in their cages.
- 55 The peacocks were marked and beautifully patterned,
Patterned like the daughters', the adult young women's stitched applique work.
They had graceful crests on the top of their heads,
And their graceful tails bore many markings.
Their graceful tails were patterned with spots,
60 Patterned like the daughters', the adult young women's bright applique work.
- The hoopoes were patterned with spots,
Patterned like the daughters', the adult young women's braids with the "three-room"
motif.
Their graceful tails were patterned with stripes,
Patterned like the daughters', the adult young women's braids with the "jumping"
motif.
- 65 The hoopoe was a bird with a horn,
A large single horn on its forehead,
Resembling the large horn of a unicorn.
What kind of creature was a unicorn?
A unicorn was a kind of wild animal.
- 70 The tigers were patterned with stripes,
Patterned like the daughters', the adult young women's costumes,
The hlu-nza-nzyu gathered with nine threads.
- The lions had an even pattern,
A pattern like the daughters', the adult young women's ghang-li-yi,

75 The ghang-li-yi which was the garment of longing.

The tigers and lions were patterned with stripes on all four legs,
Patterned like the daughters', the adult young women's braids with the "thorn" motif.

The ears of all the people have heard of it,
But their eyes have not seen it,

80 So this is sung that all the original families of the Elder Gi-yie, the Elder Gi-chi and
Gha-sao-hmao-byu may recall.

And this is sung that all the succeeding families of the Elder Gi-yie, the Elder
Gi-chi and Gha-sao-hmao-byu may remember.

Thus it is ended.

┌_n ɹ_u ɓ̥ Cɬ. Cɬ₃ † ┌_n Cɬ^u,
thus was costume nza-nzyu gathered nine threads,

ɔ̃ CΔ_u S₃ C" L₃ ɹ- ɔ_n Tⁿ ɹ_u ┌_n.
was patterned like tiger plural back thus.

┌_n ɹ_u ɹ^{ɔ̃} Lⁿ Λⁿ Λ_n ɔ̃ †^o ┌_n,
thus was ghang-li-yi eight hemp strands thus,

┌_n ɹ_u ɹ^{ɔ̃} Lⁿ Λⁿ ┌^o †^r ┌^{'n} ┌_n,
thus was ghang-li-yi set three rooms thus,

25 ┌_n ɹ_u ɹ^{ɔ̃} Lⁿ Λⁿ ɹ^u CΔ^{ɔ̃} ┌ⁿ ┌_n,
thus was ghang-li-yi on applique bright thus,

ɹ^{ɔ̃} Lⁿ Λⁿ CΔ_u ɹ^r ┌^{'n} ┌_n,
ghang-li-yi patterned even thus,

CΔ_u S₃ C" L₃ Cɬ^r ɔ_n Tⁿ ɹ_u ┌_n.
patterned like lion plural back thus.

┌_n ɹ_u L^u ɓ̥ Δ^{ɔ̃} Cɹ⁻ ┌^{ɔ̃} ɹ^{ɔ̃}
thus was the costume dlang-nba drawn up five
‡^o ┌_n,
strands thus,

┌_n ɹ_u ɓ̥ Δ^{ɔ̃} Cɹ⁻ ┌^o ɣ⁻ Δ^u ┌_n,
thus was costume dlang-nba set checkered thus,

30 ɓ̥ Δ^{ɔ̃} Cɹ⁻ ɹ^u CΔ^{ɔ̃} Δ^{ɔ̃} C_n ɹ^r
costume dlang-nba on applique white connector cut
S^o ┌_n,
fasten thus,

ɓ̥ Δ^{ɔ̃} Cɹ⁻ CΔ_u ɹ^r ┌^{'n} ┌_n,
costume dlang-nba patterned even thus,

CΔ_u S₃ Δ^{ɔ̃} Λⁿ Tⁿ ┌^u ɔ_n Tⁿ ɹ_u.
patterned like eagle plural back.

ɓ̃ Δ^{ɔ̃} ɹ^r ┌ⁿ ┌_n,
tassels bright thus,

Γ¹ T₁₁ Γ¹ t' CĪ 3. 3..
bell copper bell pewter tinkled.

35 Jⁿ J^δ b⁻ J^ε Γ_n b_ε Y⁻ C_Jⁿ Γ_n Γⁿ Γ^ε.
below girdle thus beads bobbing thus bright new.

Jⁿ Λ^ε Λ_ε L₁₁ Γ_n Γ^{'o} J_n b^u Γ^{'o}
Gi-yie elder thus garment costume garment

Δⁿ C_J^δ Λ₋,
hung down arms oh,

Jⁿ Γ^{'r} Λ_ε L₁₁ Γ_n Γ^{'o} J^{'n} Lⁿ Γ^{'o}
Gi-chi elder thus garment crosses garment

Δⁿ Tⁿ.
hung down hands.

Γ_n J_u Γ^{'o} b^u Ct₋ Ct_ε C^{'o} S^δ
thus was garment costume nza-nzyu situated side

S^r,
right,

J⁻ J^o T^u Γ² Γ_n CTⁿ T^δ Jⁿ C^{'o}
the women all left thus cloth cotton situated

S^δ Γ^p Γ_n.
side left thus.

40 T^ε T^δ Jⁿ S^{nc} Γ^{'nε} Γⁿ Ct^u,
skirt blue took nine threads,

T^ε T^δ Jⁿ S^{nc} J_ε Γ^o L_ε L_ε J₁₁
skirt blue did set coloured strips went

J^r t^ε Λ₋,
side by side oh,

Γ_n J_u T^ε T^δ Jⁿ S^{nc} C_n T^ε T^δ T_ε Γ_n.
thus was skirt blue connector skirt go out thus.

ᵛᵛ Cₒ Eₙ CTₒ Lₒ CTᵛ C] J Eₙ.
did forage thus up and down within cage thus.

C" Lₒ J C" Lₒ Cᵗ' ᵛᵛ C]ᵛ Eₙ Jₙ C CTᵛ C]-
tigers lions did prowls within house

ᵛᵛ Eₙ.
iron thus.

55 Eₙ Jᵛ C" CAᵛ CAᵛ Jₙ Tₒ Eₙ,
thus was peacocks patterned beautifully thus,

CAᵛ Sₒ Jⁿ Lᵛ Tᵛ Tⁿ Cᵗ', Gᵛ Cₙc Lᵛ
patterned like the daughters young women adult

ᵛᵛ CAᵛ C]ᵛ.
plural applique sewn.

ᵛᵛ ᵛ- ᵗ" CE'" Lᵛ Cⁿᵒ J Jᵛ.
did have crest graceful situated crown of the head.

Eₙ Jᵛ L Cᵗᵛ CE'" L" ᵛ- CAᵛ
thus was the tail graceful had markings

Eᵐ Eₙ.
many thus.

Eₙ Jᵛ Cᵗᵛ CE'" L" CAᵛ Y Lᵛ,
thus was tail graceful patterned spots,

60 CAᵛ Sₒ Jⁿ Lᵛ Tᵛ Tⁿ Cᵗ', Gᵛ Cₙc Lᵛ
patterned like the daughters young women adult

ᵛᵛ CAᵛ Eⁿ Eₙ.
plural applique bright thus.

C" Λⁿ CAᵛ Y Lᵛ,
hoopoe patterned spots,

CAᵛ Sₒ Jⁿ Lᵛ Tᵛ Tⁿ Cᵗ', Gᵛ Cₙc Lᵛ
patterned like the daughters young women adult

ᵛᵛ ᵛᵛ ᵗᵛ E'ᵛ Eₙ.
plural braid three rooms thus.

Eₙ Jᵛ Cᵗᵛ CE'" L" CAᵛ Y Jᵛ,
thus was tail graceful patterned stripes,

CΔ₁₁ S₃ Jⁿ L³ T^u Tⁿ Ct', G_u C_{nc} L₁₁
patterned like the daughters young women adult

D_n b³ Δ'_{nc} E_n.
plural braid jumping thus.

65 C" Λⁿ C" T- J^u Λ₋,
hoopoe bird come horn oh,

T- t', J^u J⁻ L' T" Γ" 'C^{nc},
come single horn large upon forehead,

D₃ S₃ E_n C" Lⁿ E³ J^u J⁻ L' E_n.
did resemble thus unicorn horn large thus.

C" Lⁿ E³ E_n 3³ 3₋ Y⁻ Lⁿ E³,
unicorn thus appearance make how,

C" Lⁿ E³ E_n 3³ 3₋ S₃ CT' t₋.
unicorn thus appearance resembled wild animal.

70 E_n J_u C" L₃ J⁻ CΔⁿ Y⁻ J³,
thus was tigers patterned stripes,

CΔ₁₁ S₃ Jⁿ L³ T^u Tⁿ Ct', G_u C_{nc} L₁₁
patterned like the daughters young women adult

D_n E³ b^u,
plural garment costume,

E³ b^u Ct₋ Ct₃ † E_n Ct^u Λ₋.
garment costume nza-nzyu gathered nine threads oh.

E_n J_u C" L₃ Ct⁻ CΔ₁₁ J^r E³_n E_n,
thus was lions patterned even thus,

CΔ₁₁ S₃ Jⁿ L³ T^u Tⁿ Ct', G_u C_{nc} L₁₁
patterned like the daughters young women adult

D_n J³ Lⁿ Λⁿ,
plural gang-li-yi,

75 J³ Lⁿ Λⁿ E_n E³ CJ³ S^{nc} Λ₋.
ghang-li-yi thus garment longing oh.

C" L₃ J- C" L₃ C†' T⁶ Tⁿ Lⁿ C. CA₁₁ Y- J⁵,
tigers lions feet hands all patterned stripes,

CA₁₁ S₃ Jⁿ L^b T^u Tⁿ C†', G_u C_{nc} L₁₁
patterned like the daughters young women adult

ᵀ_n ɓ⁵ J'" L_n.
plural braid thorn thus.

CA^{nc} Tⁿ T^b C^b J- C J^b T^u T^u 'Ċ Λ₋,
world people ears all heard oh,

J- ᵀ⁻ ᵀ₋ L₋ J_o L_n.
eyes not have seen thus.

80 |^u T'" Jⁿ Λ⁼ Λ_ε L₁₁ Jⁿ C^r Λ_ε L₁₁ J- S̄["]
sung for Gi-yie elder Gi-chi elder Gha-sao-

'ᵀ" J₃ J- J^o 'ᵀ" J₃ T^u T^u C^b,
hmao-byu original family all recall,

|^u T'" Jⁿ Λ⁼ Λ_ε L₁₁ Jⁿ C^r Λ_ε L₁₁ J- S̄["]
sung for Gi-yie elder Gi-chi elder Gha-sao-

'ᵀ" J₃ J- J^o 'ᵀ" S₁₁ T^u T^u C^{no}.
hmao-byu succeeding family all remember.

L_n Jⁿ ᵀ_o C^L.
thus ended.

M217
The belongings of the Miao old folk.

Sung by Yang Zhi.

Notes

This song is recorded in Document A (no. 11, page 30), Document E (no. 11, page 28), Document K (no. 25, page 43), Document L (no. 23, page 91), Document N (no. 39, page 546).

Title. Documents K, L and N add $\text{ㄓ} \text{ㄨ} \text{ㄉㄛ} \text{ㄌㄛ}$, "which were lost".

Line 3. Documents A, E and K all add the name of the second Chinese Leader $\text{ㄉ} \text{ㄨ} \text{ㄨ} \text{ㄩ} \text{ㄥ}$ in this line, but since he is mentioned nowhere else in the song, the later documents are probably right in leaving him out altogether.

Line 5. In Document E the word ㄗㄛ , "seized", is written $\text{ㄩ} \text{ㄛ}$. It could be argued that this is logically the correct way of writing the word, and that the letter ㄗ is strictly superfluous. However, the script was slowly developed over more than two decades, and the letter ㄗ had been established years before the symbol ㄩ was introduced. Long usage has fixed ㄗ firmly in the writing, so that the correct spelling for the word "to seize" is ㄗㄛ and not $\text{ㄩ} \text{ㄛ}$.

Line 7. Document E begins this line with $\text{ㄉ} \text{ㄛ} \text{ㄌ} \text{ㄛ}$, "did take".

Line 8. Instead of $\text{ㄌ} \text{ㄨ} \text{ㄘ} \text{ㄉ} \text{ㄘ} \text{ㄗ} \text{ㄛ}$, "inside the record book", Document E reads $\text{ㄉ} \text{ㄨ} \text{ㄘ} \text{ㄉ} \text{ㄘ}$, "in their book", while Documents K, L and N omit $\text{ㄘ} \text{ㄉ}$ entirely.

Line 13. This line is missing in Document A.

Line 17. A note in Miao in the text of Document N explains that $\text{ㄗ} \text{ㄛ} \text{ㄌ} \text{ㄛ} \text{ㄨ} \text{ㄥ}$ was a tobacco pouch worn at the waist.

Line 18. In Document N the last ten words of this line, from $\text{ㄌ} \text{ㄨ}$ to the end are missing,

Line 23. In Document K, followed by Documents L and N, $\text{ㄉ} \text{ㄛ}$, "hemp" was misread as $\text{ㄐ} \text{ㄛ}$, "to stretch out".

Line 27. Documents K, L and N repeat "tiger" instead of "lion".

Lines 39 to 42. The writer of Document E misread $\text{ㄘ} \text{ㄨ}$, "cloth", in line 39 as $\text{ㄘ} \text{ㄨ}$. There is probably no such word, but he took it to mean "skirt", and in lines 40, 41 and 42 substituted it for the normal word $\text{ㄗ} \text{ㄨ}$ which is used in Document A. In Document K, followed by Documents L and N, $\text{ㄗ} \text{ㄨ}$ is restored, but not only where it should be in lines 40, 41 and 42,

but also in line 39 where it replaces CT". The result is to present the women with "cotton skirts".

Line 42. The meaning of the final phrase of this line is not clear. It is likely that the original manuscript from which our documents are all derived read, C_n T[̄] T_ς Γ_n. This is the reading in Document A. In Document E it was altered to Δ_n J[̄] T_ς Γ_n. Document K, which is by the same writer as Document E, reverted to C_n T[̄] T_ς Γ_n, which was faithfully copied by Document L. Document N reads "nis dangb drut jil", that is C_n T[̄] T^υ Γ_n. The original phrase is obscure, and neither amendment much better. The difficulty lies chiefly in the meaning to be given to T[̄]. However, three times in the previous lines this word appears as a compound T[̄] T[̄], meaning "skirt", it therefore seems probable that the same should apply here, and the phrase should read:

C _n	T [̄] T [̄]	T _ς	Γ _n .
connector	skirt	go out	thus.

That is "the skirt for going out", or "the best skirt". This fits exactly with the beginning of the line, and also with the general context.

Line 46. Document E misread Γ_ρ as T_ρ which is meaningless in the context. In Document K and subsequent documents the meaning was restored by changing the word altogether, so that in place of the original T^υ Γ_ρ the text now reads T^υ C_Δρ. Both phrases mean "to be despondent".

Line 68. Document A omitted this line altogether.

Line 69. The last two words of this line in all the documents are J^ι C^ι. J^ι is a domestic fowl and C^ι means "green" or "blue". The purpose of the line was to explain what kind of creature a unicorn was, and to say that it was like a "green chicken" was less than helpful. It is just possible that early in the transmission of the manuscript CT^ι †, "wild animal", was mistakenly written J^ι C^ι, and since it was a description of an unknown beast, subsequent writers just copied, asking no questions.

Line 80. In Documents K and L the word Δ_ς in the expression J^ι Δ^ο 'Δ' Δ_ς, "original family" has been lost, while in Document N the complete phrase is missing.

M218
The old native land which was lost.

Sung by Yang Zhi.

Introduction

The first section of this song suggests that some articles of the Miao tribal costume were worn as perpetual reminders of that ancient homeland which was taken by the Chinese. This cannot mean that the designs were actually invented for the purpose, since, in the preceding song of this group it is clear that the patterned costumes were in use long before, and that, in fact, the spoils of conquest which the Chinese put on display, included examples of them. It must mean that the existing tribal costumes were accorded this new significance, so that whenever people saw the aprons, capes and skirts, these were to become, for them, reminders of the good land now irrevocably lost.

It is noteworthy that the distinctive upper garment, the cho hlu, so much in evidence in the previous song, is not mentioned. The aprons were about two feet square and were embroidered. They were worn, one in the front and the other behind, over the skirt, and always with the diagonals vertical and horizontal. By 1950 these were less commonly seen, but photographs from earlier in the century show them as essential items of the well dressed young woman's outfit.

In cold weather the Miao used felt capes which also served as bedding at night. The material was very thick and the top edge was gathered by a cord threaded in and out. The garment had therefore the shape of a vertical cylinder which was wrinkled where it was drawn in at the top. It is this wrinkling which is here said to have resembled the undulating country around Lao-u and Rice City.

It was common practise for the Chinese to spread pine needles on the floor as an aromatic carpet at weddings or on festal occasions. The second half of the song purports to explain the origin of the custom

M218
The old native land that was lost.

Sung by Yang Zhi.

From out of scattered sky material there came the dome,
And at Ndlo-hlang-dleu-di, Lao-u and Rice City the great-grand-daughters came to
live.

Woven from scattered earth material came the ranges,
And on the plain of the Yi-bang, the Ndu-na-yi-mo, the great-grand-sons came to
dwell.

5 Lao-u, Rice City and the plain of the Yi-bang were situated,
Situated on the fine great plain of Ndlo-hlang-dleu-di.

Now Ndlo-hlang-dleu-di was four-square,
Lao-u was circular in plan, while Rice City spread wide.
The plain of the Yi-bang was like a large flat basket,
10 That of the Ndu-na-yi-mo like the largest flat basket.

At Lao-u and Rice City the swaying millet ripened,
And there ripened the richly clothed rice.
By the Ndu-na-yi-mo, on the plain of the Yi-bang
Cotton ripened blowing lightly in the breeze,
15 Cotton bearing heads as large as ducks' eggs.

While the sky remained constant,
The Chinese Leader Gi-yie came from Cai-sie-mi-fu-di,
And crossing over seized Lao-u, Rice City and the plain of the Yi-bang,
The Ndu-na-yi-mo. So was the four-square country of Ndlo-hlang-dleu-di
irrevocably lost.

20 While the sky remained constant,
The Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu grieved,
Grieved for the four-square country of Ndlo-hlang-dleu di now beyond retrieve.

Then the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu took,
Took the four-square country of Ndlo-hlang-dleu-di,
25 Took and designed gathered aprons patterned with spots,
And gave them to the daughters, the adult young women, to wear.

They wore them as clear signs before and behind,
They wore them that the old folk all might see,
They wore them that the children all might see,
30 For the daughters', the adult young women's aprons resembled,
Resembled the four-square country of Ndlo-hlang-dleu-di.

Likewise the strips of coloured cloth were joined in a parallel pattern,
A pattern resembling the Ndu-na-yi-mo with parallel streams flowing in its current,
A pattern resembling the Ndu-na-yi-mo with interweaving streams flowing in its
current.

- 35 The Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu grieved,
Grieved for the countryside of Lao-u and Rice City with its land and its water.
Then the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao byu took,
Took the countryside and designed,
Designed felt capes, wrinkled and rounded, for the sons to wear.
- 40 They wore them that the old folk all might see,
They wore them that the children all might see,
For the sons' felt capes, wrinkled and ridged, crossed over and tied, resembled,
Resembled the countryside of Lao-u and Rice City with its land and its water.
- 45 The Elder Gi-yie, the Elder Gi-chi and Gha-sao hmao-byu grieved,
Grieved for the ricefields, the long, flat fields, of the Ndu-na-yi-mo.
Then the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu took,
Took the ricefields, the long, flat fields, and designed,
Designed cotton skirts for the daughters, the adult young women, to wear about the
waist.
- 50 They wore them that the old folk all might see,
They wore them that the children all might see,
For the daughters', the adult young women's, cotton skirts resembled,
Resembled the plain of the Yi-bang, the rice fields, the long, flat fields of the Ndu-
na-yi-mo,
And the braids of the daughters', the adult young women's, decorated skirts were
streams feeding the ricefields.
- 55 So the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu made,
Made useful articles and stored them,
Stored them that all the original families may recall,
Stored them that all the succeeding families may remember.
- 60 While the sky remained constant,
The Chinese Leader Gi-yie took,
Took the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu's wise men and held
them,
Held them till the end of the Ruling Race's year.
- 65 Then the Chinese Leader Gi-yie took,
Took the wise men and killed them,
And the blood of the wise men splashed upon,
Upon the threshold of the Chinese Leader Gi-yie's room.
- 70 So the Chinese Leader Gi-yie took,
Took pine needles in order to cover,
To cover the splashes of the wise men's blood and prevent them from being seen,
And they covered them until the fifteenth of the month.
- 70 They covered them until the sixteenth of the month,
Then the Chinese Leader Gi-yie swept,
Swept the splashes of the wise men's blood outside,
And swept the pine needles out of doors.

75 Still at the end of the Ruling Race's year,
The Ruling Race spreads pine needles at the head of the room.
Now this is the origin of the custom.

80 So the territories of old, the four-square country of Ndlo- hlang-dleu-di,
Lao-u and Rice City, the plain of the Yi-bang, the Ndu-na-yi-mo,
Together with valued articles of all kinds,
All that were belongings of the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-
byu,
While the sky remained constant,
Those valued articles of all kinds fell,
Fell into the power of the Chinese Leader Gi-yie.

Thus it is ended

M218

Y⁻ L_{||} Y⁻ ɔ^o Tⁿ ɕ^{'nɔ} ɔ_v Δ^o L_ɛ.
of old native land which lost gone.

Λ_ɛ ɕ^r ɩ^{'u}.
Yang Zhi sang.

T^{'u} ɕT^v ɔⁿ ɕɕ^ʔ ɕ_n ɔⁿ L_o,
from sky scattered material arrived sphere,

T^{'u} ɕΔ^o ɔ^ɔ Δ_ɛ Tⁿ L['] Y^u L_{||} ɕΔⁿ
at Ndlo-hlang-dleu-di Lao-u Lao-ndli

ɩ̇ ɕⁿ L_o ɕ^{no}.
great-grand-daughters came live.

J^{nc} Tⁿ ɔⁿ ɕɕ^ʔ ɕ_n Lⁿ V_{||},
weave earth scattered material arrived ridges,

T^{'u} ɕT_ɛ Tⁿ Λ_n ɔ^ɔ ɕT^v ɕ⁻ Λ_n ɔ_o.
at plain country Yi-bang Ndu-na-yi-mo

ɕⁿ L_o t_{||}.
great-grand-sons came dwell.

5 L['] Y^u L_{||} ɕΔⁿ ɔ⁻ ɕT_ɛ Tⁿ Λ_n ɔ^ɔ ɕ_n ɔ_o.
Lao-u Lao-ndli plain country Yi-bang thus was

ɕ^{no},
situated,

ɕ^{no} ɔ['] ɕΔ^o ɔ^ɔ Δ_ɛ Tⁿ ɔ⁻ ɕ^{nc} ɕT_ɛ.
situated good Ndlo-hlang-dleu-di great plain.

ɕ_n ɔ_v ɕΔ^o ɔ^ɔ Δ_ɛ Tⁿ T['] Δ['] ɔ^u Λ₋,
thus was Ndlo-hlang-dleu-di to four corners oh,

L['] Y^u T['] ɔⁿ L_o, L_{||} ɕΔⁿ T['] ɔⁿ L₋.
Lao-u to circle, Lao-ndli to spread wide.

ɔ⁻ ɕT_ɛ Tⁿ Λ_n ɔ^ɔ T['] ɕ^ɔ t^{'u} Λ₋,
plain country Yi-bang to large flat basket oh,

10 ɕ_n ɔ_v ɕT^v ɕ⁻ Λ_n ɔ_o T['] ɕ^ɔ L_{||} ɕ_n.
thus was Ndu-na-yi-mo to largest flat basket thus.

L" Y^u L_u CAⁿ E_n CA^{nc} 3^{nc} J̄ Jⁿ 3^{nc},
Lao-u Lao-ndli thus millet ripened swaying,

CA^{nc} CA_u t^c E^{no} J⁻ t⁻ J̄ Jⁿ CT⁻ E_n.
rice ripened fine looking thus.

E_n J_u CT^u C⁻ A_n ɔ_o J⁻ CT_ɛ Tⁿ A_n J^ɛ E_n,
thus was Ndu-na-yi-mo plain country Yi-bang thus,

t', T_u J^ɛ L_u J̄ J⁻ t⁻ J^r,
cotton ripened blowing lightly,

15 t', T_u J^ɛ L_u ɔ_ɛ t^r J⁻ L^u L⁻ J^p Y_o A_o.
cotton did bear balls as big as egg duck oh.

CT^u T["] CT^u T^{'p} ɔ^p,
sky get sky constantly,

Jⁿ A⁻ V_u t_s L_u L_o t', S^{nc} ɔⁿ Γ^u Tⁿ A_o,
Gi-yie Chinese leader came Cai-sie-mi-fu-di oh,

ɔ_ɛ T_n L_o ɾ T["] L["] Y^u L_u CAⁿ
did cross over come seize get Lao-u Lao-ndli

J⁻ CT_ɛ Tⁿ A_n J^ɛ,
plain country Yi-bang,

CT^u C⁻ A_n ɔ_o CA^o ɓ̄ Δ_c Tⁿ T["] Δ["] J^u
Ndu-na-yi-mo Ndlo-hlang-dleu-di to four corners

L_c T_{nc} T_ɛ.
gone truly finish.

20 CT^u T["] CT^u T^{'p} ɔ^p,
sky get sky constantly,

Jⁿ A⁻ A_c L_u Jⁿ E^r A_c L_u J⁻ S̄ 'ɔ["] J_s t^c
Gi-yie elder Gi-chi elder Gha-sao-hmao-byu able

L_o E['],
come lament,

E['] CA^o ɓ̄ Δ_c Tⁿ T["] Δ["] J^u T["]
lament Ndlo-hlang-dleu-di to four corners get

J^r T["] E_n.
not get thus.

Γ'ˉ L" Y˘ Lᵢ CΔⁿ CΔⁿᶜ Jᵑ Jᵢ Jᵑ Γₙ Tⁿ Y".
lament Lao-u Lao-ndli countryside thus land water.

Jⁿ Λᶜ Λᶜ Lᵢ Jⁿ Γ'ᶜ Λᶜ Lᵢ Jˉ Ṣ " ɔ" J₃ †ᶜ
Gi-yie elder Gi-chi elder Gha-sao-hmao-byu able

Lₒ Γ'ⁿᶜ,
come take,

Γ'ⁿᶜ CΔⁿᶜ Jᵑ Jᵢ Jᵑ †ᶜ Lₒ Yˉ Γₙ,
take countryside able come make thus,

Yˉ T" Γᵑ CΔᵑ Jⁿ Lₒ T'" Jⁿ Lᵑ
make get felt capes wrinkled round for the

Tᵘ Tⁿ Γᵑ C Jˉ Λ..
sons wear oh.

40 C Jˉ T'" Lⁿ Jˉ Lᵢ L₃ L₃ ɔᵑ,
wear for old folk all regard,

C Jˉ T'" L̄ Tⁿ Λᵢ L₃ L₃ ɔᵑ.
wear for children all regard.

Jⁿ Lᵑ Tᵘ Tⁿ Γᵑ Γₙ Γᵑ C Tᵑ C Δᵑ C Δᵑ
the sons thus felt capes wrinkled in ridges

Jᵒ C Γₙ Jᶜ Jˉ Γₙ ɔ. S₃,
which tied crossing over thus did resemble,

S₃ L" Y˘ Lᵢ CΔⁿ CΔⁿᶜ Jᵑ Jᵢ Jᵑ Γₙ Tⁿ
resembled Lao-u Lao-ndli countryside thus land

Y" Λ..
water oh.

Jⁿ Λᶜ Λᶜ Lᵢ Jⁿ Γ'ᶜ Λᶜ Lᵢ Jˉ Ṣ " ɔ'" J₃ †ᶜ
Gi-yie elder Gi-chi elder Gha-sao-hmao-byu able

Lₒ Γ'ˉ,
come lament,

45 Γ'ˉ C Tᵘ Cˉ Λⁿ ɔₒ Γₙ Vᵑ Lⁿᶜ Vᵑ Δ̄
lament Ndu-na-yi-mo thus ricefields fields flat

C T̄ Γₙ.
long thus.

ɟ̃ⁿ ḷ̃ᵀ ḷ̃ᵀ Lᵢᵢ ɟ̃ⁿ ɟ̃ʳ ḷ̃ᵀ Lᵢᵢ ɟ̃ⁿ ṡ̃ ṡ̃ᵀ ḷ̃ᵀ ḷ̃ᵀ †ᵀ
Gi-yie elder Gi-chi elder Gha-sao-hmao-byu able

Lᵒ ɟ̃ʳᵀ ɟ̃ₙ,
come take thus,

ɟ̃ʳᵀ Vᵑ Lᵀᵀ Vᵑ ḷ̃ᵀ ɟ̃ᵀ Yᵀ ɟ̃ₙ,
took ricefields fields flat long made thus,

Yᵀ Tᵀᵀ ɟ̃ₙ Tᵀᵀ ɟ̃ⁿ ɟ̃ⁿ ɟ̃ʳᵀ ɟ̃ⁿ Lᵑ Tᵀ Tᵀᵀ ɟ̃ᵀ,
made get thus skirts cotton for the daughters

ɟ̃ᵀ Cᵀᵀᵀ Lᵢᵢ ḷ̃ᵀᵀ ɟ̃ᵀ ḷ̃ᵀ ḷ̃ᵀ ḷ̃ᵀ.
young women adult wear upon waist oh.

ḷ̃ᵀᵀ ɟ̃ʳᵀᵀ Lᵀᵀ ɟ̃ⁿ Lᵢᵢ Lᵑ Lᵑ ɟ̃ᵀᵀ,
wear for old folk all regard,

50 ḷ̃ᵀᵀ ɟ̃ʳᵀᵀ ḷ̃ᵀ Tᵀᵀ ḷ̃ᵀᵀ Lᵑ Lᵑ ɟ̃ᵀᵀ.
wear for children all regard.

ɟ̃ⁿ Lᵑ Tᵀᵀ Tᵀᵀ ɟ̃ᵀᵀ, ɟ̃ᵀᵀ Cᵀᵀᵀ Lᵢᵢ ɟ̃ₙ Tᵀᵀ
the daughters young women adult thus skirts

ɟ̃ⁿ ɟ̃ⁿ †ᵀ Lᵒ Sᵑ ɟ̃ₙ,
cotton able come resemble thus,

Sᵑ ɟ̃ⁿ ɟ̃ᵀᵀᵀ Tᵀᵀ ḷ̃ᵀᵀ ɟ̃ᵀᵀ Cᵀᵀᵀ ḷ̃ᵀᵀ ɟ̃ᵀᵀ ɟ̃ₙ
resemble plain country Yi-bang Ndu-na-yi-mo thus

Vᵑ Lᵀᵀ Vᵑ ḷ̃ᵀ ɟ̃ᵀ ḷ̃ᵀ,
ricefields fields flat long oh,

ɟ̃ⁿ Lᵑ Tᵀᵀ Tᵀᵀ ɟ̃ᵀᵀ, ɟ̃ᵀᵀ Cᵀᵀᵀ Lᵢᵢ ɟ̃ₙ ḷ̃ᵀᵀᵀ Tᵀᵀ
the daughters young women adult thus braids skirt

ɟ̃ⁿ Tᵢ ɟ̃ᵀ ɟ̃ᵑ Lᵀᵀ.
decorated were streams ricefields.

ɟ̃ⁿ ḷ̃ᵀ ḷ̃ᵀ Lᵢᵢ ɟ̃ⁿ ɟ̃ʳᵀ ḷ̃ᵀ Lᵢᵢ ɟ̃ⁿ ṡ̃ ṡ̃ᵀ ḷ̃ᵀ ḷ̃ᵀ †ᵀ
Gi-yie elder Gi-chi elder Gha-sao-hmao-byu able

Lᵒ Yᵀ ɟ̃ₙ,
come make thus,

55 Yᵀ Tᵀᵀ ḷ̃ᵀᵀ ɟ̃ᵀᵀ †ᵀ ɟ̃ᵀᵀ Lᵒ ɟ̃ᵀᵀ ɟ̃ᵀᵀ ɟ̃ᵀᵀ ɟ̃ₙ,
made get things useful come store completed thus,

J" [nc T'" J̄ J° 'D" J₃ Tᵛ Tᵛ [b,
stored completed for original family all recall,

J" [nc T'" J̄ C[̄r 'D" Sᵢᵢ Tᵛ Tᵛ C[̄no.
stored completed for following family all remember.

CTᵛ T" CTᵛ T'ᵑ Dᵑ,
sky get sky constantly,

Jⁿ Λ[̄] Vᵢᵢ t₃ Lᵢᵢ t₄ Lₒ T" [n,
Gi-yie Chinese leader able come get thus,

60 T" Jⁿ Λ[̄] Λ₄ Lᵢᵢ Jⁿ C[̄r Λ₄ Lᵢᵢ J̄ S̄ "D" J₃
get Gi-yie elder Gi-chi elder Gha-sao-hmao-byu

[n Tᵛ J" Tᵑ D̄ Λ₋,
thus persons wise took oh,

D̄ Lₒ [nc Jₒ tₒ J̄ CTᵢᵢ [no Tⁿ Vᵢᵢ
took come completed cause reach Ruling Race

Dₙ Sᵢᵢ Jᵢᵢᵢ [n.
plural end year thus.

Jⁿ Λ[̄] Vᵢᵢ t₃ Lᵢᵢ [n D₃ D̄,
Gi-yie Chinese leader thus did take,

D₃ D̄ Tᵛ J" Tᵑ Lₒ CTᵢᵢ T₃ [n,
did take persons wise come killed finish thus,

Tᵛ J" Tᵑ C[̄ᵑ' Jⁿ CT₋ [n D₋ C^{no} Λ₋,
persons wise blood splash thus did remain oh,

65 C^{no} Jⁿ Λ[̄] Vᵢᵢ t₃ Lᵢᵢ Dₙ Jᵑ [ᵛ.
remained Gi-yie Chinese leader plural bottom room.

Jⁿ Λ[̄] Vᵢᵢ t₃ Lᵢᵢ [n D₃ D̄ Λ₋,
Gi-yie Chinese leader thus did take oh,

D₃ D̄ CΔ" T̄' t₄ [no J^r Cᵢᵢᵢ J^r Cₙ V̄,
did take leaf pine with connector cover,

V̄ Tᵛ J" Tᵑ C[̄ᵑ' Jⁿ CT₋ J^r Jₒ.
cover persons wise blood splash forbid cause

J₃ [n,
appear thus,

$\overset{?}{V}$ $[^{nc}$ $]_o$ t_o S^{nc} C_n L^n V_o Δ^-
 cover completed cause reach the date go to

$]_{11}$ J^p .
 fifteen.

70 $\overset{?}{V}$ $[^{nc}$ $]_o$ t_o S^{nc} C_n L^n V_o Δ^-
 cover completed cause reach the date go to

$]_{11}$ Δ_{11} $[_{n,}$
 sixteen thus,

$]^n \Lambda^=$ V_{11} t_s L_{11} $[_{n,}$ \mathcal{D}_- $[^{n}$ Λ_- ,
 Gi-yie Chinese leader thus did sweep oh,

$[^{n}$ $[_{n,}$ T^u J'' T^{δ} $[_{n,}$ $C\bar{[}'$ $]^n$ CT_- $]_o$.
 swept thus persons wise thus blood splash cause

T_{ζ} $\overset{11}{3}$,
 go outside,

$[^{n}$ $C\Delta''$ $\overset{u}{T}'$ t_{ζ} $[^{no}$ J^r C_{n11} $]_o$ T_{ζ} CT_{δ} .
 swept leaf pine cause go without.

t_o J^- CT_{11} $[^{no}$ T^n V_{11} \mathcal{D}_n S_{11} J_{n11} $[_{n,}$
 reach Ruling Race plural end year thus,

75 J^- CT_{11} $[^{no}$ T^n V_{11} J^- $C\Delta''$ $\overset{u}{T}'$ t_{ζ} $[^{no}$ J^r C_{n11} T'' $\overset{11}{\Gamma}$
 Ruling Race spread leaf pine on top

$[^{n}$ Λ_- ,
 room oh,

$[_{n,}$ $]_u$ $]^\circ$ J^- $[^{nb}$ T''' V_u $\overset{n}{Y}$.
 thus was roots from there.

$[^{n'nc}$ T_u CT^n $C\Delta^\circ$ $\overset{\delta}{b}$ Δ_{ζ} T^n T'' Δ'' $]^u$,
 places of old Ndlo-hlang-dleu-di to four corners,

L'' Y^u L_{11} $C\Delta^n$ CT_{δ} T^n Λ_n J^{δ} CT^u C^- Λ_n \mathcal{D}_o ,
 Lao-u Lao-ndli plain country Yi-bang Ndu-na-yi-mo,

Δ^{δ} C^{δ} $C\bar{[}''$ I_{11} $]_o$ $[_{n,}$ T^n $]_{11}$ $\bar{[}$,
 things valued cause all kinds,

80 ɟᵛ ɟⁿ ᵏ̄ ᵏ̄ ᵏ̄ ɟⁿ ᵏ̄ʳ ᵏ̄ ᵏ̄ ɟ̄ ᵏ̄ ᵏ̄ʳ ɟᵛ ᵏ̄
were Gi-yie elder Gi-chi elder Gha-sao-hmao-byu

ᵏ̄ᵛ ᵏ̄ᵛ ɟⁿᵏ̄,
all theirs,

ᵏ̄ᵏ̄ᵛ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ᵛ ᵏ̄ʳᵏ̄ʳ,
sky get sky constantly,

ᵏ̄ᵏ̄ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄,
things valued all kinds thus did fall oh,

ɟᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ɟⁿ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄ᵏ̄ᵏ̄ᵏ̄
fell go to Gi-yie Chinese leader plural power

ᵏ̄ᵏ̄.
oh.

ᵏ̄ᵏ̄ ɟⁿ ᵏ̄ᵏ̄ ᵏ̄ᵏ̄.
thus ended.

M218
The old native land which was lost.

Sung by Yang Zhi.

Notes

This song is recorded in Document A (no. 12, page 33), Document E (no. 12, page 31), Document K (no. 14, page 41), Document L (no. 22, page 87), and Document N (no. 38, page 540).

Title. All the song titles were supplied by the editors of the various documents, and are not part of the original text. The one chosen for this translation is that which appears in Document E. Document A has 𐄂 𐄃 𐄄 𐄅 𐄆 𐄇 𐄈 𐄉 𐄊 𐄋 𐄌. "The Miao land seized by the Chinese". Documents K, L and N have 𐄍 𐄎 𐄏 𐄐 𐄑 𐄒 𐄓 𐄔. "Song lamenting the land that was lost".

Line 2. In Document N "lad jid", "Great-grand-daughters", is misprinted "lad hid". This is the first of a number of similar mistakes in this document. Only those which have a bearing on the meaning will be noted here.

Line 6. The last three words of this line and the whole of line 7 is missing in Document A. The Miao text in all the documents inserts 𐄕 𐄖 𐄗, "to four corners" in this line after the name "Ndlo-hlang-dleu-di", and in so doing makes line 7 pointless and also upsets the balance with line 5. The phrase has therefore been omitted.

Line 8. Documents L and N, which set out the text in lines, split this line into two.

Line 11. In Document N the word "xied", "ripened " is incorrectly printed, "sieb", and the same word in lines 12 and 14 appears as "shied". It is a convention in the Pinyin writing that whenever the initial "sh" is followed by the final "i" it becomes "x"

Line 12. Documents E, K, L and N all read 𐄘 𐄙 instead of 𐄚 𐄛 in this line. 𐄘 𐄙 makes good sense applied to cotton plants in line 14, but is not an appropriate description of rice. Comparison with the same expression in several other songs confirms this.

Line 15. This line is omitted in Document N.

Line 22. Document N omits "to four corners".

Line 23. This line is missing in Document E.

Lines 35 and 36. These lines are missing in Document A.

Line 36. In Documents K, L and N the expression 𐄜 𐄝 𐄞 𐄟 is incorrectly written 𐄜 𐄝 𐄞 𐄟, but the error is corrected in line 38.

Line 39. Documents A and E add a second, superfluous 𐄠 𐄡, "round" at the end of this line.

Line 42. In Documents K, L and N the final word J_{\cdot} is missing. Added notes in Miao and Chinese fail to make any reasonable sense of the corrupted text.

Line 43. This line occurs only in Document A, added in pencil after the manuscript had been completed.

Lines 44 and 45. These lines are missing in Document A.

Line 68. Documents K, L and N detach the final phrase $J' \text{ } \square \circ J_{\triangleright} \text{ } \square_{\cdot}$ from the end of this line and join it to the beginning of line 69. Also the word J_{\triangleright} , "to appear" is incorrectly written CJ_{\triangleright} .

Lines 79 and 82. In both these lines the expression, $\Delta^{\bar{\sigma}} C^{\triangleright} C \square'' \text{ } |_{\cdot}$, "valued things", occurs, but in Document A line 79 it appears as $\Delta^{\bar{\sigma}} C^{\triangleright} \square'' \text{ } \dagger_{\cdot}$ and in both entries in Document E as $\Delta^{\bar{\sigma}} C^{\triangleright} \square'' \text{ } |_{\cdot}$.

M219

The descendants of the Elder Gi-yie and the Elder Gi-chi.

Sung by Zhang Ming.

Introduction

This is another version of "The descendants of the Elder Gi-yie" as sung by Yang Zhi. The sequence of events in the two songs, the execution of the Miao leader on the top of a great rock, the places through which the fleeing Miao passed and their eventual settlement in the people's twelve villages, are identical. The major difference is that this version by Zhang Ming concerns both the Elder Gi-yie and the Elder Gi-chi. On closer examination, however, it becomes obvious that the Elder Gi-chi is very much the "poor relation" who appears to have been dragged into the story without any specific role to play, and who can as easily be dropped out again, leaving scarcely a trace in the narrative. Thus lines 5 to 8 extol the wisdom of the Elder Gi-yie and praise his prowess with the cross-bow, but there is no corresponding stanza, in fact, not a single word, of appreciation of the Elder Gi-chi.

In Yang Zhi's sequence of conflict songs there are two traditions preserved, namely that the Elder Gi-vu lived at Lao-gu (Golden City), and the Elder Gi-yie lived at Lao-u. Now since the Elder Gi-vu and the Elder Gi-yie were one and the same person, and Lao-gu and Lao-u were both half a day's journey from the great river, the Ndu-na-yi-mo, it is clear that Lao-gu and Lao-u are also identical. In the present version the Elder Gi-yie lived at Lao-o, which is presumably a variant spelling of Lao-u, but to accommodate the Elder Gi-chi, Lao-gu has been reintroduced but sited 120 li, 40 miles, away.

The description of the Miao leaders riding their steeds across the plain contains, in lines 12 and 15, a somewhat enigmatic reference to "wings spread in the blue sky". From Yang Zhi we know that the Elder Gi-yie wore a grass cape which billowed out and flapped like wings when his horse was at full gallop.

M219

The descendants of the Elder Gi-yie and the Elder Gi-chi.

Sung by Zhang Ming.

This year we may know,
Know that the Elder Gi-yie arrived at Lao-o,
And know that the Elder Gi-chi arrived at Golden City.
It is said that Lao-o and Golden City were a hundred and twenty li apart.

5 It is said that the Elder Gi-yie was a man of great wisdom,
It is said that the Elder Gi-yie was a great sage,
It is said that the Elder Gi-yie was a great archer,
It is said that the Elder Gi-yie was a great man with the cross-bow.
Now the Elder Gi-yie and the Elder Gi-chi reared mules and horses for the army.

10 The mules and horses of the Elder Gi-yie and the Elder Gi-chi,
With hooves thundering, went over the plain,
As though flying with wings spread in the blue sky.

The mules and horses of the Elder Gi-yie and the Elder Gi-chi,
With hooves thundering, went through the flat land,
15 As though flying with wings spread in the blue sky.

This year we may know,
May know that the Chinese Leader Gi-yie has sought,
Sought for a propitious way to go where?
He has sought for a propitious way to go to Lao-o.
20 The Chinese Leader Gi-yie has sought for a propitious way to go to Golden City.

The Elder Gi-yie and the Elder Gi-chi arose and took,
Took their cross-bows, black and curved, priming them well with their feet.
They laid the arrows well upon the stock of the cross-bow,
And in a pattern of curves the arrows flew and hit,
25 Hit the Chinese Leader Gi-yie's retainers and soldiers in the head.

The Elder Gi-yie and the Elder Gi-chi arose and took,
Took their cross-bows, black and curved, stretching them well with their feet.
They laid the arrows well upon the stock of the cross-bow,
And in a pattern of curves the arrows flew and hit,
30 Hit the Chinese Leader Gi-yie's retainers and soldiers in the back.

The Chinese Leader Gi-yie could fight no longer,
So the Chinese Leader Gi-yie sought,
Sought for a suitable way to return,
To return to the Chinese Leader Gi-yie's native land.

35 The Chinese Leader Gi-yie's hands were able and skilful.
What were his hands able to do?
His hands were able to build boats,
And his hands were able to plait ropes.

40 He built seventy flat boats,
Flat boats that cross by a cable,
Flat boats that cross by a rope,
And ferried the Chinese Leader Gi-yie's retainers and soldiers across.

45 The Elder Gi-yie and the Elder Gi-chi spread the black horses' saddles out of doors,
Then they lifted the horses' saddles on to the horses' backs,
And astride the black horses saddles they went and hid,
Hid well there by the great black rock.

50 They awaited the arrival of the Chinese Leader Gi-yie's soldiers,
And, astride the black horses' saddles, they pursued,
Pursued the Chinese Leader Gi-yie's retainers and soldiers killing them as they went,
Until the dead of the Chinese Leader Gi-yie's retainers and soldiers lay in heaps.

Because the Chinese Leader Gi-yie so coveted the Elder Gi-yie's Lao-o,
The Chinese Leader Gi-yie's retainers and soldiers were like sand blowing,
And caught the Elder Gi-yie's retainers and soldiers in the middle of a trap.

55 So the Chinese Leader Gi-yie's retainers and soldiers took,
Took the Elder Gi-yie and the Elder Gi-chi captive,
And pinned them down on the very top of the great black rock.

60 Though the Elder Gi-yie and the Elder Gi-chi struggled like bulls,
Panting and gasping for breath,
The Elder Gi-yie's black saddled horses were all seized,
And his retainers and soldiers fled and were gone.

Then the Chinese Leader Gi-yie's retainers and soldiers filled completely,
Filled Lao-o and Golden City to bursting,
Filled Lao-o and Golden City entirely.

65 What should the Elder Gi-yie and the Elder Gi-chi's family do for the best?
The Elder Gi-yie and the Elder Gi-chi's family sought,
Sought a viable way to flee.

70 They fled back, returned and reached,
Reached the plain of U-zho, that level plain,
But the plain of U-zho clearly was not,
Was not a place for the Elder Gi-yie and the Elder Gi-chi's family to settle.

The Elder Gi-yie and the Elder Gi-chi's family went on and reached,
Reached the country of Na-lu, that wide plain,
But the plain of Na-lu clearly was not,
Was not a place for the Elder Gi-yie and the Elder Gi-chi's family to settle.

75 The Elder Gi-yie and the Elder Gi-chi's family came on and reached,
Reached the valley of Bi-trao, that long valley.
It is said that in the valley of Bi-trao stood Drao-zi-go,
The mountain stood on the level land in the valley of Bi-trao.

80 There came a day when the Elder Gi-yie and the Elder Gi-chi's family multiplied,
So multiplied as to fill the people's twelve villages.

Thus it is ended.

M219

ɟ̃ⁿ ʌ̃ ʌₛ Lᵢᵢ ɟ̃ⁿ ʈ̃ʳ ʌₛ Lᵢᵢ Tᵘ ʈ̃ⁿ.
 Gi-yie elder Gi-chi elder descendants.

ʈ̃ᵝ ɟ̃ₙₑ ɪ̃ʰ.
 Zhang Ming sang.

Jᵢᵢ ʈ̃ †ˣ Lₒ Jᵢᵢ,
 year this able come know,

Jᵢᵢ ɟ̃ⁿ ʌ̃ ʌₛ Lᵢᵢ ʈ̃ᵢᵢ ʈ̃ᵢᵢ Lᵢᵢ Yᵒ,
 know Gi-yie elder came together to Lao-o,

ʈ̃ᵢᵢ Jᵢᵢ ɟ̃ⁿ ʈ̃ʳ ʌₛ Lᵢᵢ ʈ̃ᵢᵢ ʈ̃ᵢᵢ Lᵢᵢ ɟ̃ᵘ.
 also know Gi-chi elder came together to Lao-gu.

Cₙ ʈ̃ₙ Lᵢᵢ Yᵒ Jᵢᵢ Lᵢᵢ ɟ̃ᵘ Yⁿ
 connector say Lao-o distant from Lao-gu one

Jᵢᵢ Cₙ ʈ̃ᵢᵢ ʈ̃ᵢᵢ.
 hundred twenty measures.

5 Cₙ ʈ̃ₙ ɟ̃ⁿ ʌ̃ ʌₛ Lᵢᵢ ɟ̃ᵘ Jᵢᵢ Cⁿᵀ Tᵘ
 connector say Gi-yie elder was great the person

Jᵢᵢ Tᵝ,
 wise,

Cₙ ʈ̃ₙ ɟ̃ⁿ ʌ̃ ʌₛ Lᵢᵢ ɟ̃ᵘ Jᵢᵢ Cⁿᵀ
 connector say Gi-yie elder was great

Tᵘ Jᵢᵢ Ṡ.
 the person sage.

Cₙ ʈ̃ₙ ɟ̃ᵘ ɟ̃ⁿ ʌ̃ ʌₛ Lᵢᵢ Jᵢᵢ Cⁿᵀ Tᵘ
 connector say that Gi-yie elder great the person

ᵛ ʈ̃ᵢᵢ,
 shoot cross-bow,

C_n ɿ_n ɿ_v ɿⁿ Λ[̄] Λ_ς L_{||} ɿ⁻ C^{nc} T^u
connector say that Gi-yie elder great the person

ɿ_r 'C̣.
prime cross-bow.

ɿⁿ Λ[̄] Λ_ς L_{||} ɿⁿ ɿ^r Λ_ς L_{||} ɿ_δ Λ_v C^ʔ ɿ_δ C^ʔ C_o.
Gi-yie elder Gi-chi elder did rear mules horses

ɿ^r ɿ^{no} ɿ^{nc}.
military completed.

10 ɿⁿ Λ[̄] Λ_ς L_{||} ɿⁿ ɿ^r Λ_ς L_{||} C^ʔ ɿ_δ C^ʔ C_o ɿ_n,
Gi-yie elder Gi-chi elder mules horses thus,

T^ς Tⁿ ɿ_{||} CT^{'n} ɿⁿ CT^{'o} ɿ^{||} CT^o CT_δ,
feet hands went thundering well along plain,

C_n ɿ⁻ Tⁿ Λ^δ L^u ɿ_n L_{||} ɿ^{||} CT^u C[̄].
connector wings flying spread well sky blue.

ɿⁿ Λ[̄] Λ_ς L_{||} ɿⁿ ɿ^r Λ_ς L_{||} C^ʔ ɿ_δ C^ʔ C_o ɿ_n,
Gi-yie elder Gi-chi elder mules horses thus,

T^ς Tⁿ ɿ_{||} CT^{'n} ɿⁿ CT^{'o} ɿ^{||} CT_v T^{nc} Tⁿ,
feet hands went thundering well midst flat land,

15 C_n ɿ⁻ Tⁿ Λ^δ L^u ɿ_n L_{||} ɿ^{||} CT^u C[̄].
Connector wings flying spread well sky blue.

J_{n||} C̄ t^ς L_o ɿ^{||},
year this able come know,

ɿ_δ ɿ^{||} ɿⁿ Λ[̄] V_{||} t_ς L_{||} L_{||} ɿ_{||} C[̄]ɿ['],
did know Gi-yie Chinese leader has done seek,

C[̄]ɿ['] ɿⁿ t_{||} t^{||} ɿ_{||} ɿ^{'nc} T_ς.
seek way sufficient them go place what.

ɿ_δ C[̄]ɿ['] ɿⁿ t_{||} t^{||} L_ς L^{||} Y^o.
did seek way sufficient them gone Lao-o.

20 ɟ̃ⁿ λ̃ᶜ Vᵢᵢ t̃₃ Lᵢᵢ ɟ̃₃ C̃T̃' Ċ̃ tᵢᵢ t̃ᵢᵢ
 Gi-yie Chinese elder did seek way sufficient them

L̃ᵛ Lᵢᵢ ɟ̃ᵛ.
 gone Lao-gu.

ɟ̃ⁿ λ̃ᶜ λ̃ᵛ Lᵢᵢ ɟ̃ⁿ C̃T̃' λ̃ᵛ Lᵢᵢ ɟ̣̣̃ ɟ̣̣̃ ɟ̣̣̃ C̃T̃'' ɟ̣̣̃ᵛ,
 Gi-yie elder Gi-chi elder arose and went took,

ɟ̣̣̃ᵛ 'Ċ̣̣̃ Δᵛ Lᵢᵢ C̃T̃'ᵢᵢ Tᵣ ʒᵢᵢ C̃T̃ T̃ᵛ,
 took cross-bow black curved primed well use feet,

ɟ̣̣̃ᵛ Sᵛ T̃ⁿ Vᵢᵢ ʒᵢᵢ Ĩ̃ 'Ċ̣̣̃,
 raise up arrows well top cross-bow,

Sᵛ T̃ⁿ Vᵢᵢ C̃Δᵢᵢ L̃ⁿ ɟ̣̣̃ Lᵢᵢ Sᵣ ɟ̃ᵢᵢ T̃ᵢᵢ,
 arrows patterned curving returned went hit,

25 ɟ̣̣̃ T̃ᵢᵢ ɟ̃ⁿ λ̃ᶜ Vᵢᵢ t̃₃ Lᵢᵢ T̃ᵛ t̃ᵣ T̃ᵛ T̃ᵠ
 did hit Gi-yie Chinese leader retainers soldiers

ɟ̃ᵢᵢ L̃ⁿ Ĩ̃.
 plural head.

ɟ̃ⁿ λ̃ᶜ λ̃ᵛ Lᵢᵢ ɟ̃ⁿ C̃T̃' λ̃ᵛ Lᵢᵢ ɟ̣̣̃ ɟ̣̣̃ ɟ̣̣̃ C̃T̃'' ɟ̣̣̃ᵛ,
 Gi-yie elder Gi-chi elder arose and went took,

ɟ̣̣̃ᵛ 'Ċ̣̣̃ Δᵛ L̃ⁿ C̃T̃'ᵢᵢ C̃T̃ᵠ ʒᵢᵢ
 took cross-bow black curved stretched well

C̃T̃ T̃ᵛ,
 use feet,

ɟ̣̣̃ᵛ Sᵛ T̃ⁿ Vᵢᵢ ʒᵢᵢ Ĩ̃ 'Ċ̣̣̃.
 raised up arrows well top cross-bow,

Sᵛ T̃ⁿ Vᵢᵢ C̃Δᵢᵢ L̃ⁿ ɟ̣̣̃ Lᵢᵢ Sᵣ ɟ̃ᵢᵢ T̃ᵢᵢ,
 arrows patterned curving returned went hit,

30 T̃ᵢᵢ ɟ̃ⁿ λ̃ᶜ Vᵢᵢ t̃₃ Lᵢᵢ T̃ᵛ t̃ᵣ T̃ᵛ T̃ᵠ
 hit Gi-yie Chinese leader retainers soldiers

ɟ̃ᵢᵢ T̃ᵛ Ā̃.
 Plural back.

ᵓᵒ ᵒᵒ Vᵒ ᵒᵒ Lᵒ CTᵒ Jᵒ Tᵒ,
Gi-yie Chinese leader fought not get,

ᵓᵒ ᵒᵒ Vᵒ ᵒᵒ Lᵒ Lᵒ ᵒᵒ Cᵒᵒ,
Gi-yie Chinese leader has done seek,

Cᵒᵒ ᵒᵒ ᵒᵒ ᵒᵒ Lᵒ ᵒᵒ Sᵒ,
seek way sufficient them has done return,

Sᵒ ᵒᵒ ᵓᵒ ᵒᵒ Vᵒ ᵒᵒ Lᵒ ᵒᵒ
return go to Gi-yie Chinese leader plural

Jᵒ Jᵒ Tᵒ.
native land.

35 ᵓᵒ ᵒᵒ Vᵒ ᵒᵒ Lᵒ Jᵒ Tᵒ ᵒᵒ Jᵒ Tᵒ Cᵒᵒ,
Gi-yie Chinese leader hand able hand skilful,

Tᵒ ᵒᵒ Tᵒ Yᵒ Jᵒ,
hand able hand do what,

Tᵒ ᵒᵒ Tᵒ ᵒᵒ Cᵒᵒ,
hand able hand build boat,

Tᵒ ᵒᵒ Tᵒ Jᵒᵒ ᵒᵒ.
hand able hand plait rope.

ᵒᵒ ᵒᵒ Tᵒ Jᵒᵒ Cᵒᵒ Lᵒ Cᵒᵒ.
did build get seventy boats flat.

40 Cᵒᵒ Cᵒᵒ Cᵒᵒ Tᵒ ᵒᵒ,
boats flat boats cross cable,

Cᵒᵒ Cᵒᵒ Cᵒᵒ Tᵒ ᵒᵒ.
boats flat boats cross rope.

ᵒᵒ Cᵒᵒ ᵓᵒ ᵒᵒ Vᵒ ᵒᵒ Lᵒ Tᵒ ᵒᵒ
did convey Gi-yie Chinese leader retainers

Tᵒ Tᵒ ᵒᵒ Tᵒ Lᵒ.
soldiers plural cross come.

ᠵᠢᠨ ᠠᠦ ᠠᠴᠢ ᠯᠢᠨ ᠵᠢᠨ ᠬᠢ ᠠᠴᠢ ᠯᠢᠨ ᠳᠢ ᠲᠦ ᠴᠢ ᠠᠨ
Gi-yie elder Gi-chi elder did spread horses black

ᠵᠢᠨ ᠬᠢᠨ ᠲᠦ ᠴᠢᠨ ᠰᠢ.
saddles at outside.

ᠳᠤ ᠬᠢ ᠴᠢ ᠵᠢᠨ ᠬᠢᠨ ᠲᠦ ᠴᠢ ᠵᠢᠨ.
did lift horses saddles on to horses backs.

45 ᠳᠤ ᠬᠢᠨ ᠴᠢ ᠠᠨ ᠵᠢᠨ ᠬᠢᠨ ᠬᠢ ᠳᠢ ᠳᠢᠨ
did ride horses black saddles thus did go

ᠵᠦ ᠴᠢᠨ ᠴᠢᠨ,
together connector hide,

ᠳᠤ ᠴᠢᠨ ᠰᠢ ᠮᠤ ᠲᠦ ᠮᠤ ᠠᠨ ᠬᠢᠨ ᠴᠢᠨ
did hide well there at rock black great

ᠬᠢᠨ ᠴᠢᠨ,
completed thus,

ᠳᠤ ᠲᠤ ᠵᠢᠨ ᠠᠦ ᠮᠤ ᠲᠢ ᠬᠢᠨ ᠲᠦ ᠲᠦ ᠴᠢᠨ.
did wait Gi-yie Chinese leader soldiers arrive.

ᠳᠤ ᠬᠢᠨ ᠴᠢ ᠠᠨ ᠵᠢᠨ ᠬᠢᠨ ᠬᠢᠨ,
did ride horses black saddles drive,

ᠬᠢᠨ ᠵᠢᠨ ᠠᠦ ᠮᠤ ᠲᠢ ᠬᠢᠨ ᠲᠦ ᠲᠦ ᠲᠦ ᠲᠦ
drive Gi-yie Chinese leader retainers soldiers

ᠴᠢᠨ ᠬᠢ ᠳᠢᠨ.
kill going.

50 ᠵᠢᠨ ᠠᠦ ᠮᠤ ᠲᠢ ᠬᠢᠨ ᠲᠦ ᠲᠦ ᠲᠦ ᠲᠦ
Gi-yie Chinese leader retainers soldiers

ᠲᠢ ᠲᠢ ᠵᠢᠨ.
died in heaps.

ᠬᠢᠨ ᠠᠦ ᠵᠢᠨ ᠠᠦ ᠮᠤ ᠲᠢ ᠬᠢᠨ ᠰᠢᠨ ᠵᠢᠨ ᠠᠦ
on account of Gi-yie Chinese leader covet Gi-yie

ᠠᠴᠢ ᠯᠢᠨ ᠳᠢᠨ ᠬᠢ ᠶᠦᠨ,
elder plural Lao-o,

ㄍㄣ ㄓㄨ ㄓㄩ ㄆㄣˊ ㄨㄢ ㄊㄨ ㄌㄢ ㄊㄨ ㄊㄩ ㄊㄩˊ
thus was Gi-yie Chinese leader retainers soldiers

ㄊㄨ ㄊㄨˊ ㄓㄩ,
did completely fill,

ㄓㄩ ㄌㄠ ㄩㄛ ㄌㄠ ㄓㄨ ㄍㄣ ㄓㄩ ㄘㄣˊ,
filled Lao-o Lao-gu thus filled stretched,

ㄓㄩ ㄌㄠ ㄩㄛ ㄌㄠ ㄓㄨ ㄍㄣ ㄓㄩ ㄊㄨ ㄘㄣˊ ㄘㄣˊ.
filled Lao-o Lao-gu thus filled finish entirely.

ㄓㄩ ㄆㄣˊ ㄆㄣˊ ㄌㄢ ㄓㄩ ㄘㄣˊ ㄆㄣˊ ㄌㄢ ㄊㄨ ㄆㄣˊ ㄊㄨ ㄍㄣ ㄩˊ
Gi-yie elder Gi-chi elder extended family act

ㄍㄣˊ ㄓㄩˊ.
how right.

65 ㄓㄩ ㄆㄣˊ ㄆㄣˊ ㄌㄢ ㄓㄩ ㄘㄣˊ ㄆㄣˊ ㄌㄢ ㄊㄨ ㄆㄣˊ ㄊㄨ ㄍㄣ ㄘㄣˊ,
Gi-yie Elder Gi-chi elder extended family sought,

ㄘㄣˊ ㄍㄣˊ ㄊㄨ ㄊㄨ ㄘㄣˊ ㄍㄣˊ ㄍㄣˊ ㄌㄢ.
sought way viable sought way flee.

ㄊㄨ ㄓㄩ ㄊㄨ ㄊㄨ ㄊㄨ ㄌㄠ ㄊㄨ,
did flee come back return come reach,

ㄊㄨ ㄘㄣˊ ㄩㄛ ㄍㄣˊ ㄓㄩ ㄘㄣˊ ㄊㄨ,
reach plain U-zho plain level,

ㄓㄩ ㄘㄣˊ ㄩㄛ ㄍㄣˊ ㄘㄣˊ ㄓㄩ ㄆㄣˊ,
plain U-zho certainly was not,

70 ㄓㄩ ㄆㄣˊ ㄓㄩ ㄆㄣˊ ㄆㄣˊ ㄌㄢ ㄓㄩ ㄘㄣˊ ㄆㄣˊ ㄌㄢ ㄊㄨ ㄆㄣˊ ㄊㄨ ㄍㄣ
was not Gi-yie elder Gi-chi elder extended family

ㄊㄨ
plural

ㄓㄩ ㄘㄣˊ ㄊㄨ.
place dwell.

ㄓㄩ ㄆㄣˊ ㄆㄣˊ ㄌㄢ ㄓㄩ ㄘㄣˊ ㄆㄣˊ ㄌㄢ ㄊㄨ ㄆㄣˊ ㄊㄨ ㄍㄣ
Gi-yie elder Gi-chi elder extended family

ㄊㄨ ㄊㄨ ㄓㄩ ㄍㄣ ㄊㄨ,
did go together connector reached,

᠋ᠵᠢᠰᠢ ᠲᠤ ᠲᠦ ᠴᠢ ᠯᠤ ᠵᠢ ᠴᠢᠰᠢ ᠶᠢᠰᠢ,
did reach country Na-lu plain wide,

ᠵᠢ ᠴᠢᠰᠢ ᠴᠢ ᠯᠤ ᠴᠢᠰᠢ ᠵᠢ ᠯᠤ,
plain Na-lu certainly was not,

ᠵᠢ ᠯᠤ ᠵᠢ ᠯᠤ ᠯᠤ ᠴᠢ ᠴᠢᠰᠢ ᠯᠤ ᠴᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ
was not Gi-yie elder Gi-chi elder extended family

ᠵᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ.
plural place dwell.

75 ᠵᠢ ᠯᠤ ᠯᠤ ᠴᠢ ᠴᠢᠰᠢ ᠯᠤ ᠴᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ
Gi-yie elder Gi-chi elder extended family did come

ᠵᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ,
together connector reach,

ᠵᠢᠰᠢ ᠴᠢᠰᠢ ᠵᠢ ᠴᠢᠰᠢ ᠵᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ.
did reach valley Bi-trao valley long.

ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠵᠢ ᠴᠢᠰᠢ ᠵᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ
connector say valley Bi-trao Drao-zi-go has

ᠴᠢᠰᠢ ᠴᠢᠰᠢ,
done stand,

ᠵᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠵᠢ ᠴᠢᠰᠢ ᠵᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ.
did stand in valley Bi-trao connector level land.

ᠵᠢᠰᠢ ᠴᠢᠰᠢ ᠵᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ
there was day Gi-yie elder Gi-chi elder

ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ,
extended family has done spread,

80 ᠵᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ.
spread fill world people twelve villages.

ᠴᠢᠰᠢ ᠴᠢᠰᠢ ᠴᠢᠰᠢ.
thus ended.

The descendants of the Elder Gi-yie and the Elder Gi-chi.

Sung by Zhang-ming.

Notes

This song is recorded in:- Document K (no. 8, page 26), Document L (no. 16, page 50), Document N (no. 22, page 438). The versions in Documents L and N have been copied directly from Document K.

Line 10 . In the text the name $\text{ㄓ}^n \text{ㄍ}^r \text{ㄤ} \text{ㄌ}^n$, "Elder Gi-chi", is missing. It has been restored here to maintain the parallelism with line 13.

Line 15 . This line is identical with its parallel line 12. In other songs where this construction is used, $\text{ㄔ} \text{ㄒ}^v \text{ㄔ}^f$, "blue sky", is normally balanced by $\text{ㄔ} \text{ㄒ}^v \text{ㄩ}^f$, "clear sky".

Line 22 . Here, and again in line 27, the word $\text{ㄔ} \text{ㄓ}^r$, "curved", is wrongly transcribed "gaot" in Document N.

Line 23 . All three documents mistakenly read ㄙ^n instead of ㄗ^n in this line.

Line 26 . Documents K and L read "the Elder Gi-chi" in this line. Document N has "the Elder Gi-yie". Since, however, it is exactly parallel to line 21, both names should appear.

Line 29 . In the Miao text the conventional expression $\text{ㄔ} \text{ㄤ}^n \text{ㄌ}^n \text{ㄓ}^r \text{ㄌ}^o$ has been changed to $\text{ㄔ} \text{ㄒ}^n \text{ㄓ}^r \text{ㄌ}^o$.

Line 35 . There is clearly a disruption of the text in this line. In all the documents it reads:-

$\text{ㄓ}^n \text{ㄤ}^f \text{ㄎ}^n \text{ㄌ}^n \text{ㄔ} \text{ㄌ}^o \text{ㄍ}^n \text{ㄩ}^n \text{ㄌ}^v \text{ㄓ}^r \text{ㄒ}^n \text{ㄔ}^f \text{ㄓ}^r \text{ㄒ}^n \text{ㄔ} \text{ㄓ}^n$.
Gi-yie Chinese leader with connector one classifier hand able hand skilful.

The phrase $\text{ㄔ} \text{ㄌ}^o \text{ㄍ}^n \text{ㄩ}^n \text{ㄌ}^v$ cannot possibly be followed by the rest of the line, since the noun coming immediately after the classifier ㄌ^v must be a person. Moreover, if the phrase is removed entirely the line is complete in itself and links exactly with the lines that follow. The previous line, 34, tells of the Chinese leader's retreat after the initial battle, and comparison with other songs suggests that before going on to describe the Chinese ability to build boats, we might expect, though by no means necessarily so, a line saying "The Chinese Leader could not bear the thought", or "The Chinese Leader was not discouraged", or even "The Chinese Leader sought a stratagem". It is therefore just possible that what we have here is the fragment of such a missing line. However, $\text{ㄔ} \text{ㄌ}^o \text{ㄍ}^n \text{ㄩ}^n \text{ㄌ}^v$ does not remotely resemble any phrase found in other songs, so that the best solution seems to be to regard it as an intrusion into the text and leave it out altogether.

Line 45 . A note in Chinese in the text of both Documents K and L gives the meaning of ㄓ^n ㄍ^n as "saddle".

Line 48 . In the Miao text this and 49 are joined into a single long line. The same has occurred with lines 65 and 66, lines 69 and 70, and lines 73 and 74.

Line 51 . A note in Chinese in all three Documents gives the meaning of S_{nc} , the word "to covet", as "greed".

Line 52 . In Document N the word CJ' , "blowing" is wrongly transcribed "paox".

Line 70 . In the Miao text the name $\square^n \square'^r \Lambda_s L_{ii}$, "The Elder Gi-chi", is missing. It has been restored to maintain the parallelism with line 74.

M220
The song of a woman and a man called Ndlw.

Sung by Tao Zi-gai.

Introduction

This song belongs to the cycle of songs of conflict with the Chinese. Sung by Tao Zi-gai, its style and content are different from the songs by Yang Zhi, but its subject is the same. It concerns, in particular, the clan called Ndlw, which is the equivalent in modern Miao to the archaic name, Gi-yie. This song is therefore most closely related to "The descendants of the Elder Gi-yie" as sung by Yang Zhi. That song contains a description of the Chinese troops coming in boats to attack the Miao homeland. It then goes on:-

"So the Chinese Leader Gi-yie vanquished the Elder Gi-yie, And pinned him down on the top of a rock, Though the Elder Gi-yie struggled like a bull. The companies of the Elder Gi-yie's soldiers all fled".

All this may explain the strange behaviour described in lines three to eight of the present song, where the frustration and the anger of the Miao leaders is vented on the river which had facilitated the Chinese invasion. So violent was their attack on the water that the very fish in the river suffered too. After this dramatic outburst, however, the rest of the song propounds a somewhat fatalistic philosophy. As the river must pay its dues to the cliffs and rocks, that is to say that both its course and its rate of flow are determined by them, and as the wild geese and cranes must pay their due to "the sky people", that is to the succession of the seasons which determine their migrations, so the Miao must pay their dues to the invincible Chinese, who came flooding in like the monsoon rains.

M220

The song of a woman and a man called Ndlw.

Sung by Tao Zi-gai.

The villages of the woman Ndlw filled five regions,
And the hamlets of the man Ndlw filled five districts.

The woman and the man took staffs and went to the river bank,
Took staffs and beat the water,
5 Beat the water, hitting and striking the water.

The woman and the man took staffs and went to the river bank,
Took staffs and beat the water,
Beat the water, hitting and striking the fish.

To fly along the river Shi, the river Gi-bang, a crane would take half a day,
10 For the river Shi, the river Gi-bang, flowed through nine basins,
Flowed smoothly to the nine lakes of Gi-nzyu,
The nine lakes of Gi-nzyu on their nine flood plains.

Nine stretches of the river Shi, the river Gi-bang, flowed away through nine
localities,
Dividing the people's land.
15 Nine stretches of the river Shi, the river Gi-bang, flowed away through nine areas,
Dividing the people's territory.

The people's rocks and cliffs formed,
Formed curving cliffs all around,
A place where the river Shi, the river Gi-bang, was held back,
20 Causing the river Shi, the river Gi-bang, to flow smoothly,
And pay its dues to the rocks and cliffs.

Even the wild geese and the cranes had to pay.
The wild geese and the cranes were calling,
Calling on all their family to pay dues to the sky people,
25 When the sky season came round again,
And the earthly time returned once more.

For the people, too, there were dues to pay.
This year the Chinese king,
In all the domains is stirring trouble,
30 For the Chinese king has determined that the people,
The Miao nation in all its families should pay,
Should pay dues to the Chinese king.

As a strong wind blowing,
Blowing the clouds above which carry,
35 Carry rain and showers everywhere,
So the retainers and soldiers of the Chinese king advanced.

40 As the clouds which carry,
 Carry rain and showers all over the earth,
 So the retainers and soldiers of the Chinese king arrived,
 And the tears of the fathers fell fast.

 Thus it is ended.

M220

J° CA₃ Λ₄ CA₃ CJ". T'₁₁ †ʳ J' I'ᵘ.
 woman Ndlw man Ndlw song. Tao Zi-gai sang.

Cₙ J° CA₃ CT'nc [no Jᵇ †'nc,
 the woman Ndlw settlements used five sets,

Cₙ Λ₄ CA₃ CT'ʳ J⁻ ʒʳ [no Jᵇ †₁₁.
 the man Ndlw neighbourhoods used five groups.

Cₙ J° Cₙ Λ₄ [ʳᵒ [ᵇ Jᵇ J⁻ ʒₙ L₄ CTᵘ
 the woman the man took staff gone bank

Δⁿ,
 river,

[ʳᵒ [ᵇ Lᵇ J⁻ ʒₙ CTₒ CT₁₁ Y",
 took staff beat water,

5 CT₁₁ Y" Jʳ CJₒ Jʳ CJ⁻ Y".
 beat water knocked struck water.

Cₙ L° Cₙ Λ₄ [ʳᵒ [ᵇ Jᵇ J⁻ ʒₙ L₄ CTᵘ
 the woman the man took staff gone bank

Δⁿ,
 river,

ᵓ₁₁ [ʳᵒ [ᵇ Jᵇ J⁻ ʒₙ CTₒ CT₁₁ Y",
 went took staff beat water,

CT₁₁ Y" Jʳ CJₒ Jʳ CJ⁻ CJᵖ.
 beat water knocked struck fish.

Δⁿ Jʳ Δⁿ]ₙ Jᵝ †₁₁ C" Λᵝ J⁻ J₄
 river Shi river Gi-bang enough crane

ᵓ₁₁ Tᵝ 'Cᵘ,
 go half day,

10 Δⁿ Jʳ Δⁿ]ₙ Jᵝ CA₃ [ᵒ †ᵘ,
 river Shi river Gi-bang flowed nine basins,

CA₃ CAⁿ CA₃ CA₀ Δ⁻ ɟⁿ C^ɥ ɛⁿ
flowed smoothly go to Gi-nzyu nine

L^u ɟ^{nc},
classifier lakes,

ɟⁿ C^ɥ ɛⁿ L^u ɟ^{nc} ɛⁿ L^u
Gi-nzyu nine classifier lakes nine classifier

C^{no} ɛⁿ ɛⁿ.
situated nine flood plains.

Δⁿ ʃ^r Δⁿ ɟ_n ɟ^ɛ ɛⁿ ɟ^ɛ CA₃
river Shi river Gi-bang nine stretches flowed

L_ɛ ɛⁿ ɟ^o, Tⁿ,
gone nine localities,

ɟ^u CA^{nc} Tⁿ T^ɥ C^ɥ ɟ^{-nc} ɟ^o, Tⁿ.
separated world people lands.

15 Δⁿ ʃ^r Δⁿ ɟ_n ɟ^ɛ ɛⁿ ɟ^ɛ CA₃
river Shi river Gi-bang nine stretches flowed

L_ɛ ɛⁿ ɟ^o, ɛ^{nc},
gone nine places,

ɟ^u CA^{nc} Tⁿ T^ɥ C^ɥ ɟ^{-nc} ɟ^o, ɛ^{nc}.
separated world people territories.

CA^{nc} Tⁿ T^ɥ C^ɥ ɟ^{nc} V^ɥ ɟ^{nc}
world people surrounding rocks surrounding

ɟ⁻ Y⁻,
cliffs make,

Y⁻ ɟ^{nc} ɟ⁻ L_n V_o ʃ^r ɛ^{no} ɟ^{nc},
make surrounding cliffs winding all around,

Y⁻ Δⁿ ʃ^r Δⁿ ɟ_n ɟ^ɛ ɟ^{-nc} ɟ^o,
make river Shi river Gi-bang place gathering,

20 ɟ_o Δⁿ ʃ^r Δⁿ ɟ_n ɟ^ɛ CA₃ CAⁿ CA₃ CA₀,
cause river Shi river Gi-bang flowed smoothly,

T^u ɟ^{nc} V^ɥ ɟ^{nc} ɟ⁻ ɟ^ɥ.
paid surrounding rocks surrounding cliffs rent.

Δ_n C" J. C" Λ^δ J⁻ J_κ ɔ_δ C^{nc} T^u,
even wild geese cranes did greatly pay,

J_o C" J. C" Λ^δ J⁻ J_κ J⁻,
cause wild geese cranes call,

J⁻ T^u [n^o Tⁿ [n T^u J" CT^u T^ɔ C^ɔ J^ɔ,
call extended family pay sky people rent,

25 CT^u J_κ ĩ̇ L_o C[_{nii},
sky period come back arrive,

Tⁿ [nⁱ T_u ĩ̇ S^r.
earth time then return.

CΔ^{nc} Tⁿ T^ɔ C^ɔ T^u J^ɔ C[_{nii},
world people pay rent due,

J_{nii} ĩ̇ [n V_{ii} [n^o Jⁿ ɔ^ɔ,
year this thus Chinese king,

V^δ Tⁿ CT^u C[^o Lⁿ ɔ_{ii}.
surroundings stirring going.

30 V_{ii} [n^o Jⁿ ɔ^ɔ CT⁻ CΔ^{nc} Tⁿ T^ɔ C^ɔ,
Chinese king determined world people,

Lⁿ V_u 'ɔ" J⁻ T^u [n^o Tⁿ [n T^u,
Miao nation extended families pay,

T^u V_{ii} [n^o Jⁿ ɔ^ɔ J^ɔ.
pay Chinese king rent.

[ⁿ ḃ ɔ_n J_κ J^r CT^ɔ t[']_,
strong wind went blew,

t[']_ Δ_{ii} Y["] [n^o ɔⁿ J⁻ T_r,
blew clouds above carrying,

35 T_r Y["] C[_{ii} Y["] C[^ɔ L_o t^u t[']_,
carrying rain and showers come everywhere,

V_{ii} [n^o Jⁿ ɔ^ɔ T^u t^r T^u T^o T["] J^r [n_o.
Chinese king retainers soldiers at came on.

Δ₁₁ Y¹¹ [°^{no} ɔⁿ J⁻ T_r,
clouds above carrying,

T_r Y¹¹ C[E¹¹ Y¹¹ C]P C[E₁₁ CΔ^{nc} T¹¹,
carrying rain and showers arrive whole world,

V₁₁ [°^{no} ɔⁿ ɔ^p T^u t^r T^u T^o CT₁₁ J^r C[E^r,
Chinese king retainers soldiers fight battle.

40 Λ_s [°^{no} ɔⁿ t^r Y¹¹ t^{nc} Y¹¹ ɔ⁻ J^r C]s J₁₁ [°_n.
fathers tears went fell thus.

[°_n ɔⁿ ɔ^o C]L.
thus ended.

M220
The song of a woman and a man called Ndlw.

Sung by Tao Zi-gai.

Notes

This song is recorded in Document E (no. 15, page 38).

Line 1 . In Document E the word CT^{'nc}, meaning "settlement" or "neighbourhood" is wrongly written C†^{'nc}.

Lines 9 to 16 . In Document E these lines appear in the order:- 10, 9, 12, 13, 11, 14, 15, 16. This is probably due to the error of a copyist at some point during the transmission of the text. In addition, the words Δⁿ □_n J³, "river Gi-bang", are missing in line 9, and the word □_n, "flood-plain", at the end of line 12 has been interchanged with J^o' Tⁿ, "localities" in line 13. This throws the parallelism of both stanzas into confusion.

Lines 17 18 . In the Miao text these appear as a single long line.

Line 27 . In Document E this line is placed between lines 21 and 22.

Line 35 . The expression Y" C□" Y" C J^p, which has been translated, "rain and showers", means literally, "water from the mouth and nose". It is derived from the story that rain originates from the mouth and nose of Thunder, envisaged as a great giant. The expression occurs again in line 38.

M221
When the Miao lived on the Tracts of Mi-li
and the Plains of Li-mo.

Sung by Tao Zi-gai.

Introduction

This song covers the same ground as the sequence of songs by Yang Zhi, namely the conflict between the Miao and the Chinese over the ancient homeland. The Miao groups involved here are simply called Chi and Ndlw, but these names equate with the more elaborate forms used by Yang Zhi thus:-

Chi = The Elder Gi-no = The Elder Gi-chi.

Ndlw = The Elder Gi-vu = The Elder Gi-yie.

The one difference is a reversal of the order. Yang Zhi always puts the Ndlw clan first, while Tao Zi-gai always leads with the Chi clan.

However, Chi and Ndlw do not appear in the song until line 58 when the conflict with the Chinese begins in earnest. The first actors are "The Woman, the Mother", and "The Man, the Father". These are the unnamed progenitors of the Miao Race, which, in turn, is designated "The Offspring". This expression, in the translation, has been rendered "The Children". After long years of wandering the Woman and the Man and their Children eventually settled in Nzhi-mi-li and Ndrang-li-mo, that is, on the Tracts of Mi-li and the Plains of Li-mo, although in this song the double name is regularly combined and contracted into "Ndrang-nzhi-li", that is the Nzhi-li plain. On this fertile plain the Miao founded their "city", called, not Lao-gu or Lao-u, as in earlier songs, but Lao-gi-jiai, and the excellency of the City of Gi-jiai roused the jealousy of the Chinese.

The sending of a Chinese girl or girls as a wife or wives for the Miao leaders is reminiscent of earlier songs, but there the object was to introduce a spy into the camp. Here it was a deliberate ruse to pick a quarrel, it being certain that the "friendly gesture" would be rejected.

The use of dummy soldiers in boats by the Chinese is also found in Yang Zhi's version of the story, but there the Miao, having realized that these were only straw dummies, relaxed their guard, and the Chinese were able to mount a surprise attack. This time the dummies were a decoy to distract the Miao troops, and leave the City of Gi-jiai open to an attack by a roundabout route.

Eventually the Miao, tired of years of harassment, decided to abandon the homeland. In this version they were not actually driven out, and in the final lines we are told they withdrew and settled on the "wide plain of the Yi-bang". The problem here is that, from Yang Zhi's songs it is quite clear that the Yi-bang is simply another name for the Ndu- na-yi-mo, the great river which ran through the Tracts of Mi-li and the Plains of Li-mo, so that the country to which they are said to have fled for asylum was none other than the one they had just left. In the other versions of the story, when they left the ancient homeland, the Miao first went to the Plain of Li-vu where they established a settlement called Rice City.

A point of detail in the translation of lines 35 and 36 requires some explanation. The "vang cu" in line 35 was a round, bamboo basket, some three feet in diameter, and four or five

inches deep. It was used, among other things, for winnowing grain, and had an inner surface of woven bamboo strips which was very smooth and flat. The "vang lao" in the next line was similar, but could be twice as large, and was used for storing grain. The insides of both these baskets are described as "die", which indeed means "smooth and flat". However, "die" has also the derived, metaphorical meaning of "peace" or "peaceful". In these lines the peaceful, "die", hearts of the people are likened to the two baskets which are also "die", very smooth and flat within.

M221
When the Miao lived on the Tracts of Mi-li
and the Plains of Li-mo.

Sung by Tao Zi-gai.

- The Woman, the Mother, and the Man, the Father, sought a place, a land set within borders.
Seeking they travelled towards the south for long periods,
Seeking they travelled towards the north for years,
Thus the Woman, the Mother, and the Man, the Father, sought a place to dwell.
- 5 They reached that wide plain, the Tracts of Mi-li and the Plains of Li-mo.
It was said of the wide Tracts of Mi-li and of the Plains of Li-mo,
That one might cross them, and in nine days encounter no steep place,
Or travel in a straight line seven days without reaching the edge of the flat land.
- So the Nzhi-li plain was sufficient for the Children of the Woman, the Mother, and the Man, the Father, to dwell,
10 The Nzhi-li plain was sufficient for all generations of the Woman, the Mother, and the Man, the Father, to live.
The Nzhi-li plain was sufficient for the Children to dwell,
To dwell for nine periods of time and through nine generations.
- Then the Children of the Woman, the Mother, and the Man, the Father, spread,
Spread to fill all the land of the Nzhi-li plain,
15 Thriving, they filled the wide plain of the Tracts of Mi-li and the Plains of Li-mo.
- The Woman, the Mother, and the Man, the Father, commanded,
Commanded the elders of their descendants to forgather.
The elders considered and discussed,
Discussed the building of a City.
- 20 They drove out water buffalo to drag in the stone,
And they drove out yellow oxen to haul the timber,
Until enough hard stone was dug and split,
And enough joined with the ringing of hammers.
Felled trees were brought to erect the houses,
25 And so was built the beautiful City of Gi-jiai.
- It was said that the City of Gi-jiai shone bright as the sunrise,
And that it was circular like the sun's appearing.
Going and coming the young women, all friends, were like wild bees from a nest,
Departing from the City and returning again the young men, all friends, were like bees from a hive.
- 30 On the Nzhi-li plain the rice fields, long and flat, lay side by side,
And the streams brought clear water, bright as the sky.
In the fields the rice ripened fine and yellow,
While the swaying millet ripened in between the fields.

35 The Children of the Woman, the Mother, and the Man, the Father,
Were thus as peaceful at heart as a round basket is smooth and flat within,
Were thus as peaceful at heart as a large round basket is smooth and flat within.

While the sky remained constant,
The Ruling Race heard all about it,
And sent retainers and soldiers to come and look.

40 They looked at the Children's beautiful City of Gi-jiai,
They saw the Children's crops there in the fields,
And they saw the Children's rice,
Fully ripened and filling the plain.

45 The tiny city of the Ruling Race could not compare with the Children's city,
And the land, the place within their borders was in no way equal to the Children's
four-square land.
The difference was a cause of pain to the Ruling Race's eyes,
The difference was a cause of pain to the Ruling Race's heart.

The Ruling Race grew menacing,
Seeking some way of oppressing the Children every day,
50 Seeking a cause for complaint against the Children every year.
The Ruling Race became extremely menacing,
For, unable to take the City of Gi-jiai and the Nzhi-li plain, they were very sore at
heart.

Thus they deliberately presented young Chinese women to the Children as wives,
Sending the young Chinese women to become keepers of the Children's houses.
55 But should it transpire that the Children did not want the Chinese girls,
Then the Ruling Race had found a cause for complaint against the Children,
And for taking revenge and hostile action against them.

Chi and Ndlw led out the retainers and soldiers, and, in determined mood, returned
to wait,
To wait at the piles of boulders in the narrow valley of the river Gi-jiai.
60 They crushed the Ruling Race, defeating them completely,
So that the Ruling Race could fight no longer,
And the Ruling Race retreated and withdrew.

Since the Ruling Race so greatly coveted,
Coveted the Nzhi-li plain and the high, bright City of Gi-jiai,
65 The Ruling Race was heavy hearted,
The Ruling Race was sad at heart.

The Ruling Race sent out companies of retainers and soldiers each year.
In Winter the soldiers came out,
In Summer the soldiers came out,
70 Making the lives of Chi and Ndlw's Children a misery,
Making the existence of Chi and Ndlw's Children intolerable.

While the sky remained constant,
The Ruling Race twisted grass into dummies putting them in boats.

- They twisted grass into dummies, wrapped them in cotton cloth and set them in keeled boats like Chinese soldiers.
- 75 They twisted grass and made dummies to go out first leading the way,
They twisted grass and made dummies to go on ahead.
- Chi and Ndlw's retainers and soldiers remained at the river to keep watch,
Keep watch and shoot the retainers and soldiers of the Ruling Race as they clung,
Clung to flat boats and to keeled boats with curved timbers, boats arriving on the river.
- 80 Now when the dummies of bean-straw and the dummies of wormwood with their
cloth heads appeared on the river,
Chi and Ndlw with their companies of soldiers shot,
Shot arrows, flighted with duck feathers, in a pattern of curves and hit,
Shot and hit the dummies of wormwood and the dummies of grass in the head.
- 85 But the dummies of wormwood and the dummies of grass did not move.
The dummies of wormwood and the dummies of grass were like,
Like the shadows of spirits come to deceive,
To deceive Chi and Ndlw and lead them astray.
- Meanwhile the Ruling Race made a detour around to the other side and their
companies passed,
Passed the Nzhi-li plain and filled the City of Gi-jiai, filled it completely,
90 So when the companies of Chi and Ndlw's retainers and soldiers arrived back,
They saw the soldiers of the Ruling Race filling the City of Gi-jiai,
Like ants swarming everywhere.
- Chi and Ndlw caused the companies of soldiers to go in.
They attacked the Ruling Race's soldiers from all sides, killing them as they went.
95 They took and drove the Ruling Race's soldiers out of the City,
Killing the Ruling Race's soldiers and leaving them lying in heaps.
- Like waves splashing they slashed the Ruling Race filling the market place,
With blood splashing up to the knees.
So the Ruling Race could fight no longer,
100 And the Ruling Race fled in retreat.
- While the sky remained constant,
It was Monkey-year or Cockerel-year
That the Ruling Race came and gathered.
Thereafter Chi and Ndlw were fighting the Ruling Race for seventy years,
- 105 They could get no time of peace.
From Cockerel-year to Cockerel-year there was no end to the fighting.
- Chi and Ndlw considered and discussed,
"Come, let us relinquish the Nzhi-li plain, that wide plain,
For the Ruling Race to make their land their place.
110 We have guarded the City of Gi-jiai, but for not one day has all gone well,
We have lived in the City of Gi-jiai, but there has been no year when it has been
good to live there".

115 So Chi and Ndlw fled, and taking their women and children they went,
 Went to the foot of the plain of the Yi-bang, that wide plain, and lived there.
 On the plain of the Yi-bang one might gather fruit and cotton to fill the loft,
 While millet and rice stood filling the plain.

 It was good for the Children of Chi and Ndlw to live through all generations,
 And it was sufficient for all the Children of Chi and Ndlw to dwell.

M221

Y⁻ 'D'' C^{no} CE^r D_n L_n CT_z Lⁿ D_o.
 Miao situated Nzhi-mi-li Ndrang-li-mo.

T'_{ii} t^r D' I'^u.
 Tao Zi-gai sang.

J^o Jⁿ C^{nc} Λ_z [C^{no} Jⁿ t^r C^z T_z Tⁿ T_z
 woman mother man father sought limit land limit

[C^{'nc} [C_n,
 place thus,

C^z C[C_n J^z CT^u [C_n T_z C^{nc},
 sought climbed south thus spent periods of time,

C^z C[C_n Γ^u CT^u [C_n T_z J_{iii},
 sought climbed north thus spent years,

J^o Jⁿ C^{nc} Λ_z [C^{no} Jⁿ t^r C^z Tⁿ C^z [C^{'nc}
 woman mother man father sought land sought place

t_{ii}.
 dwell.

5 t_o CE^r D_n L_n CT_z Lⁿ D_o CT_z Γ^z,
 reached Nzhi-mi-li Ndrang-li-mo plain wide,

C_n T_n CE^r D_n L_n CT_z Lⁿ D_o J⁻ CT_z Γ^z,
 connector say Nzhi-mi-li Ndrang-li-mo plain wide,

D_{ii} C_n Tⁿ CT^u [C^u 'C^u D_{ii} J^r J^o T^o,
 go connector across nine days go not see steep,

D_{ii} C_n Tⁿ 3_z J^z 'C^u T^u J⁻ T^{nc} J^r
 go connector straight seven days level not

T_z CT^u.
 go beyond edge.

CT_z CE^r L_n t_{ii} J^o Jⁿ C^{nc} Λ_z [C^{no} Jⁿ t^r
 Ndrang-nzhi-li sufficient woman mother man father

T^u Tⁿ Γ^p t_{ii} [C_n,
 offspring dwell thus,

10 C₁ C₂ L_n D₁ t₁₁ J^o Jⁿ C^{nc} Λ_ς [°_n Jⁿ t^r
 Ndrang-nzhi-li sufficient woman mother man father

t^r t^r C^{no} Λ₁.
 all generations live oh.

C₁ C₂ L_n t₁₁ T^u Tⁿ Γ^p t₁₁,
 Ndrang-nzhi-li sufficient offspring dwell,

t₁₁ L_ς [°_n C^{nc} Lⁿ [°_n t^r.
 dwell gone nine periods the nine generations.

J^o Jⁿ C^{nc} Λ_ς [°_n Jⁿ t^r T^u Tⁿ Γ^p D_δ J^δ,
 woman mother man father offspring did spread,

D_δ J^δ J^u C₁ C₂ L_n Tⁿ,
 did spread fill Ndrang-nzhi-li land,

15 C^{no} J^u C₂ D_n L_n C₁ Lⁿ D_o J⁻ C₁ Γ^δ [°_n.
 live fill Nzhi-mi-li Ndrang-li-mo plain wide thus.

J^o Jⁿ C^{nc} Λ_ς [°_n Jⁿ t^r D_n C₁,
 woman mother man father plural commanded,

C₁ T^u Λ_n T^u [°_n Lⁿ J⁻ L₁₁ T⁻ t_o C₁₁.
 commanded descendants elders come reach arrive.

Lⁿ J⁻ L₁₁ C₁^p T^ς J^r C₁^p T₁₁,
 elders considered and discussed,

C₁^p Lⁿ T₁₁ C₁ [°_u L₁₁.
 discussed building city.

20 D₁ C₁ C^u Yⁿ C^u T_o C₁ i' V^p,
 did drive water buffalo drag stone,

C₁ C₁ C^u V_δ C^u J^r C₁ J^r L₁ C₁".
 did drive yellow oxen haul trees.

t₁₁ V^p T⁻ C₁^o C₁,
 sufficient stone hard dug cracked,

t₁₁ t⁻ T⁻ Tⁿ T^ς.
 sufficient joined together ringing of the hammers.

CT̄ CT" J^r L_o t'. C]̄.
felled trees bring erect houses,

25 D̄_z [̄^u T" L^u L_u]ⁿ [̄^m Lⁿ 3" C]̄^u.
did build get the city Gi-jiai beautiful.

C_n ɿ_n L^u L_u]ⁿ [̄^m D̄_z [̄ⁿ
connector say the city Gi-jiai did shine

C_n [̄^{'=} [̄^{'=} Lⁿ 'C^u T₋,
connector polished as sunrise,

D̄_z T" Lⁿ]ⁿ L_o S_z 'C^u T_z.
did toward circular like sun coming out.

C]̄^u C t', Λ^u L₋ T" D_u T" L_o S_z D^u
girls daughters friends going coming like bees

CT̄^z,
wild,

CT_u T^u Λ^u L₋ T_z L_u S^r L_o Tⁿ T_o.
youths sons friends go out city return resemble

D^u CT_o.
bees domestic.

30 CT̄_z C[̄^r L_n V_z L^{nc} V_z Δ̄ CT̄ⁿ t_z
Ndrang-nzhi-li paddy fields paddy flat long sited

J^r t₋,
side by side,

L^{nc}]_z T̄^z Y" Dⁿ S^{nc} Lⁿ CT^u
paddy water courses conducted water bright as sky

l^u.
clear.

CΔ^{nc} CΔ_u t_z [̄^{no} J⁻ t⁻ J̄ CT" S^u V_u C^{no}
rice ripened fine yellow situated

J^u L^{nc},
upon fields,

CΔ^{nc} 3ⁿ J̄]ⁿ 3_{nc} C^{no} CT̄^z L^{nc} Λ₋.
millet ripened swaying situated between fields oh.

J^o Jⁿ C^{nc} Λ_c [C^{no} Jⁿ t^r T^u [C_n T^u Γ^p [C_n,
woman mother man father offspring thus,

35 S^{nc} T^{nc} S₃ V^δ t^{'u},
hearts peaceful like large flat basket,

S^{nc} T^{nc} S_u V^δ L_{||} [C_n.
hearts peaceful like very large flat basket thus.

CT^u T["] CT^u T^{'p} ɔ^p,
sky get sky constantly,

J^r CT_{||} [C^{no} Tⁿ V_{||} CT_o 'C^o T["],
Ruling Race heard get,

t^r T^u t^r T^u T^o CT_o T⁻ C₋.
sent retainers soldiers come look at.

40 C₋ T^u Tⁿ Γ^p ɔ_n L^u L_{||} Jⁿ [Cⁿ
look at offspring plural the city Gi-jiai

Lⁿ ʒ["] C_{||}["],
beautiful,

J_o T^u Tⁿ Γ^p ɔ_n J["] ɔ_n L_{||} C^{no} CT_u L^{nc},
saw offspring plural crops situated within fields,

J_o T^u Tⁿ Γ^p ɔ_n CΔ^{nc} CΔ_{||} t^c [C^{no} J^r t^r [C_n,
saw offspring plural rice thus,

ɔ₋ J^r CT_u Jⁿ CT₋ J^u CT_z.
did ripen matured fully filling plain.

J^r CT_{||} [C^{no} Tⁿ V_{||} ɔ_n G₋ L_{||} J^r [Cⁿ
Ruling Race plural small city not come up to

T^u Tⁿ Γ^p L^u L_{||},
offspring the city,

45 T_p Tⁿ T_p [C^{'nc} J^r T_p T^u Tⁿ Γ^p
limit land limit place not equal to offspring

ɔ_n J^u Tⁿ.
plural corner land.

┌' Y' 〕。 〕° J' CT₁₁ 〔^{no} Tⁿ V₁₁ 〕_n
shortfall make cause pain Ruling Race plural

J' 〕' 〰,
eyes oh,

┌' Y' 〕。 〕° J' CT₁₁ 〔^{no} Tⁿ V₁₁ 〕ⁿ
shortfall make cause pain Ruling Race plural

S^{nc} Δ^ξ 〔_n.
heart thus.

J' CT₁₁ 〔^{no} Tⁿ V₁₁ 〕_n 〕^ξ S^{nc} Δ^υ.
Ruling Race plural rose up heart black.

〕_ξ C┌' 〕'' 〕', T'^{nc} T^υ Tⁿ Γ^ρ 〕_n †' 'C^υ,
did seek method add offspring plural every day,

50 〕_ξ C┌' T^υ Tⁿ Γ^ρ 〕_n 〕ⁿ 〕^ξ 〕° 〔_n †'
did seek offspring plural grievance thus every

J₁₁.
year.

J' CT₁₁ 〔^{no} Tⁿ V₁₁ 〕^ξ S^{nc} Δ^υ Lⁿ C┌^{nc} 〔^{nc}.
Ruling Race rose up heart black very completed.

┌' J^r T'' L^υ L₁₁ 〕ⁿ 〔ⁿ CT_ξ C┌^r L_n
if not get the city Gi-jiai plain Nzhi-li

C^{nc} S^{nc} J^r †₁₁.
greatly heart not sufficient.

〔_n 〕_υ †^υ S^ξ L^ρ C┌'' 〕° V₁₁
thus was deliberately gave the girl woman Chinese

┌'' T^υ Tⁿ Γ^ρ 〕_n Y' C^ξ,
to offspring plural make wife,

†^r 〕。 C┌'' Lⁿ 〕° V₁₁ T- Y'
sent cause girl the woman Chinese come make

T^υ Tⁿ Γ^ρ 〕_n T^υ 〕° C┌-.
offspring plural person keep house.

55 L. ㄉ- ㄐ_u ㄊ^u ㄊⁿ ㄆ[?] ㄐ^r ㄘ^{nc} ㄚ̄
come there was that offspring not at all want

ㄐ^r ㄩ_{||} ㄘㄊ',
Chinese daughter,

ㄐ^r ㄘㄊ_{||} ㄍ^{no} ㄊⁿ ㄩ_{||} ㄉ_z ㄘㄊ', ㄊⁿ ㄊ^u ㄊⁿ ㄆ[?] ㄉ_n
Ruling Race did seek get offspring plural

ㄐⁿ ㄐ^z ㄉ^o,
grievance,

ㄉ_{||} ㄘㄊ_o ㄊ^u ㄊⁿ ㄆ[?] ㄩ^r ㄊⁿ ㄘㄊ^u ㄐ^r ㄐ_{||} ㄊ^o.
did with offspring take revenge do battle.

ㄊ^u ㄍ^r ㄊ^u ㄘㄆ_z ㄉ_z ㄘㄊ_{||} ㄊ^u ㄊ^r ㄊ^u ㄊ^o ㄩ^r ㄘ^{nc}
Chi Ndlw did lead out retainers soldiers great

ㄑ^r ㄉ_{||} ㄊ_o,
return went wait,

ㄊ_o ㄆ^r ㄆⁿ ㄐⁿ ㄍⁿ ㄐⁿ ㄍ[?] ㄆⁿ ㄐ^r ㄊ^z ㄘㄊ_o.
wait go to river Gi-jiai piled boulders gorge

60 ㄉ_z ㄌⁿ ㄐ^r ㄘㄊ_{||} ㄍ^{no} ㄊⁿ ㄩ_{||} ㄘㄊ_{||} ㄊ[?] ㄆ^z.
did crush Ruling Race fight exterminate.

ㄐ^r ㄘㄊ_{||} ㄍ^{no} ㄊⁿ ㄩ_{||} ㄘㄊ_{||} ㄐ^r ㄊⁿ,
Ruling Race fight not get,

ㄐ^r ㄘㄊ_{||} ㄍ^{no} ㄊⁿ ㄩ_{||} ㄊ^o ㄑ^r ㄐ^z.
Ruling Race returned went back.

ㄍ^r ㄆ_z ㄐ_u ㄐ^r ㄘㄊ_{||} ㄍ^{no} ㄊⁿ ㄩ_{||} ㄩ^r ㄊ^{nc} ㄑ^{nc},
because that Ruling Race truly coveted,

ㄑ^{nc} ㄘㄊ_z ㄘㄍ^r ㄌ_n ㄌ^u ㄌ_{||} ㄐⁿ ㄍⁿ ㄑ^{nc}
coveted plain Nzhi-li the city Gi-jiai high

ㄐ^r' ㄆ_{||},
bright oh,

65 ㄐ^r ㄘㄊ_{||} ㄍ^{no} ㄊⁿ ㄩ_{||} ㄑ^{nc} ㄐ^r ㄊ_{||},
Ruling Race heart not collect,

ㄐ^r ㄘㄊ_{||} ㄍ^{no} ㄊⁿ ㄩ_{||} ㄑ^{nc} ㄐ^r ㄊ_{||} ㄍ_n.
Ruling Race heart not sufficient thus.

J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ ɔ̄₈ †^r T^u †^r T^u T^o
Ruling Race did send retainers soldiers

C^u J̄ C⁸ †^r J₁₁ T⁻.
companies every year come.

CT^u [̄^u C_n CT₅ T^o,
winter connector went out soldiers,

CT^u j̄ C_n CT₅ T^o Λ₁.
summer connector went out soldiers oh.

70 Y⁻ ɔ̄_o T^u [̄^r T^u CΔ₅ T^u Lⁿ Γ^p [̄ C^{no},
make cause Chi Ndlw offspring evil live,

Y⁻ ɔ̄_o T^u [̄^r T^u CΔ₅ T^u Lⁿ Γ^p [̄ ɔ̄_o.
make cause Chi Ndlw offspring evil exist.

CT^u T^u CT^u T^p ɔ̄^p,
sky get sky constantly,

[̄_n ɔ̄_u J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ C]₅ †^u C]₅
thus was Ruling Race twisted effigies grass

C^{no} l^{'u} C]°_o,
situated upon boats,

C]₅ †^u C]₅ j̄⁵ CT^u ɔ̄ⁿ ɔ̄ⁿ T^p
twisted effigies grass wrapped cloth cotton placed

C]°_o L_u S₅ J̄ T^o,
boats keeled like Chinese soldiers,

75 C]₅ T^u †^u C]₅ S^u T_κ l^{'u} CTⁿ,
twisted get effigies grass first go out lead on,

C]₅ T^u †^u C]₅ [̄^{no} T^u T['].
twisted get effigies grass take on ahead.

T^u [̄^r T^u CΔ₅ T^u †^r T^u T^o C^{no} Δⁿ ɔ̄⁸,
Chi Ndlw retainers soldiers stay river watch,

ɔ̄₈ j̄ J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ T^u †^r T^u T^o 3_{nc},
did shoot Ruling Race retainers soldiers cling,

3_{nc} C]° Ct^u C]° L_u Jⁿ T₋ C]°
cling boats flat boats keeled bent timbers boats

CT_o CE_{ni} Δⁿ.
with arrive river.

80 t'' T'' t'' Š Lⁿ Γ'' CT''
effigies bean-straw effigies wormwood heads cloth

T'' Δⁿ,
on river,

T^u C'r T^u CA₃ CT_o T^o J⁻ C^o J^o,
Chi Ndlw with soldiers companies shot,

J^o S^u Tⁿ Y_o CA_{ni} Lⁿ J⁻ L_o J^r C_n T'',
shot arrows duck patterned curving together hit,

J^o T'' t''' Š t''' CT^o D_n
shot hit effigies wormwood effigies grass plural

Lⁿ Γ'',
heads,

t''' Š t''' CT^o Tⁿ Y⁻ 3^o.
effigies wormwood effigies grass not move.

85 t''' Š t''' CT^o D₋ S₃,
effigies wormwood effigies grass did resemble,

S₃ Jⁿ Δ^o D_n Ct_{ni} T⁻ C',
resemble spirits plural shadows come deceive,

C', T^u C'r T^u CA₃ L₄ Yⁿ S^o.
deceive Chi Ndlw gone one side.

C_n J_u J⁻ CT_{ni} C^{no} Tⁿ V_{ni} C' C' Jⁿ L^o Yⁿ S^o
thus was Ruling Race detoured around one side

J⁻ C^o C'ⁿⁱ,
companies passed,

C'ⁿⁱ CT₃ C^r L_n J^u L_{ni} Jⁿ Cⁿⁱ D_n
passed plain Nzhi-li filled city Gi-jiai so

J^u L_{ni} T₃ Λ₋.
filled city finish oh.

90 T^u C^r T^u CA_s T^u t^r T^u T^o C[~] J⁻ C^o T̄
Chi Ndlw retainers soldiers companies returned

Lⁿ S^r L_o CE_m,
came back came arrived,

J_o J⁻ CT_u E^{no} Tⁿ V_u T^u T^o J^u L_u Jⁿ C^m,
saw Ruling Race soldiers filling city Gi-jiai,

S_s S_s Jⁿ C^t_u Jⁿ T^r CJ^{'''} C_o L_o.
like ants spreading everywhere come.

T^u C^r T^u CA_s J_o T^u T^o C[~] J⁻ C^o J_u J_u,
Chi Ndlw caused soldiers companies enter go,

CE_r Δ⁻ J⁻ CT_u E^{no} Tⁿ V_u Jⁿ CT^o T^o CT_u
attacked go to Ruling Race midst soldiers kill

Lⁿ J_u.
going.

95 J_s J⁻ J⁻ CT_u E^{no} Tⁿ V_u T^u t^r T^u T^o L̄
did take Ruling Race retainers soldiers drive

T_s L_u,
go out city,

CT_u J⁻ CT_u E^{no} Tⁿ V_u T^u t^r T^u T^o J_u
killed Ruling Race retainers soldiers fell

T_s L_s.
clusters gone.

C^{'o} J⁻ CT_u E^{no} Tⁿ V_u CJ^{''} CE^{'no} C_n Jⁿ Λ_o J^u
slashed Ruling Race waves swirling filled

CA^o Eⁿ,
inside marketplace,

CE^{'o} CJ^{''} C_n Jⁿ Λ_o t^r J^u E^m.
blood swirling as high as knee.

J⁻ CT_u E^{no} Tⁿ V_u CT_u J^r T^{''},
Ruling Race fight not get,

100 J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ L̄ S^r J^b.
Ruling Race fled went back.

CT_v Tⁿ CT_v T^{'p} ɔ['],
sky get sky constantly,

ɔ_z t_o L^{nc} [̄^{no} Tⁿ J['] J₁₁₁,
did reach Monkey bring the Cockerel year,

J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ T⁻ L_z t₁₁,
Ruling Race came gone gathered,

T^v [̄^r T^v CA_z CT_o J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ CT₁₁ Tⁿ
Chi Ndlw with Ruling Race fought get

J^{'z} [̄₁₁₁ J₁₁₁,
seventy years,

105 Tⁿ J̄ [̄ⁿ ɔ_z t['] T^{nc}.
get time not able peace.

T^{'11} J['] J₁₁₁ CT₁₁ t_o J['] J₁₁₁ ɔ_z
from Cockerel year fight reach Cockerel year not

t['] S₁₁.
able end.

T^v [̄^r T^v CA_z J^r Ct_z T_z J^r Ct_z Tⁿ,
Chi Ndlw considered and discussed,

T⁻ Jⁿ [̄^o C[̄ⁿ CT_z C[̄^r L_n J̄ CT_z ĩ̄,
come we relinquish plain Nzhi-li plain wide,

T^{'11} J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ Y⁻ J̄ CT₁₁ [̄^{no} Tⁿ V₁₁ ɔ_n T^v Tⁿ
for Ruling Race make Ruling Race plural land

T^v [̄^{nc}.
place.

110 Jⁿ ǒ L₁₁ Jⁿ [̄ⁿ J^r ɔ⁻ 'C^v ɔ_v Tⁿ
we guard city Gi-jiai not have day which get

[̄ⁿ T^{nc} [̄ⁿ S̄ T_z Λ_z,
everything well finish oh,

Jⁿ C^{no} L₁₁ Jⁿ Cⁿ J^r ɔ- J₁₁₁ J₁₁ CT₁₀
we live city Gi-jiai not have year which with

ʒⁿ C^{no} T_ɛ Λ₁.
good living finish oh.

T^u C^r T^u CΔ_ɔ ɔ₁ l['] J⁻ J^o T^u Γ^p J¹ Lⁿ ɔ₁₁.
Chi Ndlw did take women children fled going.

ɔ₁₁ Δ⁻ J^ɔ CT_ɛ Tⁿ Λ_n J^ɔ J⁻ CT_ɛ Γ^ɔ
went go to bottom plain land Yi-bang plain wide

C^{no} V₁ Yⁿ.
live at that place.

J⁻ CT_ɛ Tⁿ Λ_n J^ɔ ɔ₁ Jⁿ † Jⁿ J^ɔ L₁₁
plain land Yi-bang did gather fruit gather cotton

Γ_n J^u CT^{'ɔ},
thus fill loft,

115 CΔ^{nc} ʒⁿ CΔⁿ CΔ₁₁ †_ɛ J^u CT_ɛ.
millet rice stood fill plain.

ɔ_ɛ ʒⁿ T^u C^r T^u CΔ_ɔ T^u Tⁿ Γ^p †⁻ †^r
was good Chi Ndlw offspring every generation

C^{no},
live,

ɔ₁ †₁₁ T^u C^r T^u CΔ_ɔ T^u Tⁿ Γ^p L_ɔ L_ɔ †₁₁.
was sufficient Chi Ndlw offspring all dwell.

M221
When the Miao lived on the Tracts of Mi-li
and the Plains of Li-mo.

Sung by Tao Zi-gai.

Notes

This song is recorded in Document M (no. 3, page 10).

Line 6. The Miao text has omitted the second name $\text{CT}_z \text{L}^n \text{D}_o$, "The Plains of Li-mo", but the context requires that it should be there.

Double lines. At the following points throughout the song pairs of lines are run together as single long lines in Document M: 13 and 14, 16 and 17, 42 and 43, 63 and 64, 78 and 79, 85 and 86.

Line 15. In the Miao text the first of the two names given is $\text{CT}_z \text{CT}^r \text{L}_n$, but this is the contracted form of a combination of the two names. When used with the second name $\text{CT}_z \text{L}^n \text{D}_o$, the first name should read $\text{CT}^r \text{D}_n \text{L}_n$.

Line 19. The word C^u , "to build" is incorrectly written CT^u .

Line 34. In Document M line 35 is joined to this line, resulting in a very long line (34 + 35) followed by a very short line, 36. This obscures the exact parallelism between lines 35 and 36.

Line 45. The word J^u means "horn", and hence "corner". Applied to the ancient homeland it means "square", an abbreviation of the often-used expression $\text{T}^n \Delta^u \text{J}^u$, "to four corners".

Lines 51 to 53. In Document M a number of words in these three lines are so indistinct that they cannot be read with any degree of certainty. However, the general meaning of the lines is not in doubt.

Line 75. In the text the word CT^p is missing.

Line 107. In Document M the last three words of this line, $\text{J}^r \text{CT}^s \text{T}^n$, have been detached, and written as a separate line.

M222
Concerning the Man Li-dao, section one.

Sung by Tao Zi-gai.

Introduction

Recorded in Document F and reproduced in Documents K, L, M and N, this piece comprises more than 350 lines. In fact it is not a single song. Section one does indeed run straight on into section two without any formal division, but the subject matter is sufficiently distinct to make a break desirable. The first section is a detailed account of how the Miao established themselves in their ancient homeland, together with a less detailed account of their eventual eviction by the Chinese after one successful defence of their territory. Section two traces their flight from the homeland and ultimate settlement by the A-na river in an area ruled by powerful Yi over-lords. Section three concerns the use of drums in the worship of the ancestors. It appears to be a variant of a song recorded by Wang Ming-ji, and belongs with that and other songs to a group associated with the worship of the spirits. Section four, unrelated to any of the foregoing, has, in fact, nothing to do with the Miao at all. It is an account of the seizure, by the Chinese, of the Zhaotung plain and the surrounding country from the original Yi rulers. This song is much more nearly related to the concluding part of the song by Yang Zhi describing the draining of the lake, which at one time covered the Zhaotung plain, by the legendary folk-hero Nzyu-fa-lao.

In Document F, compiled by Yang Yong-xing in 1950, this song is prefaced by the following introduction written in Miao:

"The Miao, having fled from the plains of the Yi-bang country, continued their flight and reached Ngga-yi-shi-lw country. At that time the Elder Gi-no, Gha-sao-hmao-byu and the Elder Gi-chi were all dead, leaving only one elder, called the Man Li-dao, as leader living there. Afterwards the Ruling Race came and drove them out, so that the Miao fled thence and arrived in the Byu-no country".

When, in 1953 Yang Yong-xing included the song in Document K, this preface was replaced by a brief heading in Miao which read:

"The time when they were living in the Ngga-yi-shi-lw country, also called Ngga-yi-shi-lu country".

Underneath this is a note placed in brackets and written in Chinese:

"A place in West Hunan".

Document K was transcribed and re-issued by a group of Miao teachers in Weining in 1981. This is Document L, and here both the introduction from Document F and the heading from Document K are reproduced, but when this song was selected by the same group of teachers for a place in Document M, neither were retained, nor do they appear in Document N.

Why Documents M and N discarded Yang Yong-xing's comments is not explained, but it is possible that it was realized that they were in fact mistaken. The Man Li-dao, the Elder Gi-vu and the others were representatives of Miao clans rather than individual people. The modern name for the Li-dao clan is Hmao-dang, and its members are known by the Chinese surname Wang. With small variations in detail, the narrative is identical to that in the other

stories of the conflict with the Chinese, and the name Ngga-yi-shi-lw, far from being some indeterminate region in Western Hunan, is in fact a variant form of the name of the Ndu-na-yi-mo or Yi-bang, the great river that ran through the ancient homeland. Furthermore the circular city with its rows of fine houses bears the name Lao-gi-jiai which is the name found in other songs by Tao Zi-gai, and is equivalent to Lao-gu or Lao-u in Yang Zhi's songs.

One point of detail needs clarification. Lines 59 to 65, describing how the fields were irrigated, mention crops of rice and also of peas and broad beans. The former was the main crop planted in the spring in the flooded fields and harvested when the fields had been drained in the autumn. It was then possible to plant a winter crop of peas and broad beans which would be gathered before it was time to prepare the fields for planting the rice seedlings again.

Concerning the Man Li-dao, section one.

Sung by Tao Zi-gai.

- When the sky began,
 From the very first the Man Li-dao was there.
 When the earth began,
 The able hands of the Man Li-dao were there.
 5 From the time that the sky came to be,
 The skilful hands of the man Li-dao were there.
- The Man Li-dao went through the lands that were there,
 The Man Li-dao went through the places that were there,
 And secured the country of the Ngga-yi-shi-lw,
 10 Secured the plains of the Ngga-yi-shi-lw,
 To make a place for the Man Li-dao to dwell,
 To make a place for the Man Li-dao to live.
- The Man Li-dao could not settle his mind.
 Though through nine nights the Man Li-dao had thought of nine ways,
 15 And through nine days he had thought of nine schemes,
 The Man Li-dao was sad at heart.
- So the Man Li-dao ordered,
 Ordered the Miao people to forgather,
 Ordered all the Miao people to gather,
 20 That the Man Li-dao together with,
 With the elders of the Miao people might discuss and reach a conclusion.
 With the elders of the Miao people might discuss and complete the matter.
- The Elder Li-dao would build houses with timber frames and tiled roofs where
 families might live,
 Would build houses with timber frames and tiled roofs where families might dwell.
- 25 The Man Li-dao took,
 Took the Miao people to lay out the city.
 Laying it out they went right across and completed the task,
 Laying it out they went right across and concluded the work.
- The Man Li-dao's circular city would be,
 30 Would be the place where the Man Li-dao would dwell.
 There the Man Li-dao would build a house with timber frame and tiled roof to be,
 To be the place from which the Man Li-dao would exercise control.
- The Man Li-dao called,
 Called the Miao people to drive out,
 35 To drive out water buffalo to haul,
 To haul great, black rocks to build,
 To build the Man Li-dao's circular city,
 On the plain of the Ngga-yi-shi-lw, that level plain.

40 The Man Li-dao ordered,
Ordered the Miao people to carry,
To carry pine trees to build,
To build the Man Li-dao's houses with timber frames and tiled roofs,
On the plain of the Nggá-yi-shi-lw, that flat country.

45 The Man Li-dao was sad at heart,
For the Man Li-dao could not settle his mind.
So the Man Li-dao called,
Called the Miao people to forgather,
Called all the Miao people to gather.

50 The Man Li-dao called,
Called the elders of the Miao people to discuss and reach a conclusion.
The Man Li-dao together with,
With the elders of the Miao people discussed and completed the matter.

55 The Man Li-dao then selected,
Selected Miao people to go and level the fields,
And led out Miao people to go and level the place.

Then the Man Li-dao channelled,
Channelled clear water to come flowing freely over the plain,
To come nourishing the Man Li-dao's fields.

60 Thus in the midst of the Man Li-dao's fields was water,
Water shining and fresh, water to nourish the rice,
And support the Man Li-dao's descendants through all the generations.

65 He also caused clear water, shining and fresh, to nourish,
To nourish the Man Li-dao's peas and broad beans on the plain,
Peas and broad beans to support,
Support the Man Li-dao's descendants through all the years.

70 The Man Li-dao was sad at heart,
For the Man Li-dao could not settle his mind.
So the Man Li-dao called,
Called the Miao people to forgather.
The Man Li-dao ordered,
Ordered all the Miao people to gather.

75 They discussed and reached a conclusion,
They discussed and completed the matter,
The Man Li-dao arranged for the Miao people to go,
To go to the plain of the Nggá-yi-shi-lw, that level plain
To go to the plain of the Nggá-yi-shi-lw, that flat plain.

80 He caused the Miao people, going together, to plant,
To plant cotton for spinning the warp,
To plant cotton for spinning the weft,
That the descendants of the Man Li-dao might have sufficient to wear.

- The Man Li-dao could not settle his mind,
 So the Man Li-dao was sad at heart.
 The Man Li-dao together with,
 With the elders of the Miao people discussed and reached a conclusion.
 85 The Man Li-dao together with,
 With the elders of the Miao people discussed and completed the matter.
- The Man Li-dao and the elders having considered it,
 The Man Li-dao and the elders gave,
 Gave to the Man Li-dao's circular city the name "City of Gi-jiai".
- 90 The Man Li-dao's ricefields gathered there on the plain,
 His ricefields grouped there on the flat land,
 Gave the Ruling Race cause to be sick at heart,
 While his cotton there on the plain,
 Gave the Ruling Race cause to be sick in mind.
- 95 The Ruling Race declared,
 Declared this to be the Ruling Race's opportunity for a show of strength.
 The Ruling Race declared,
 Declared this to be the Ruling Race's opportunity to take control,
 Yet the Ruling Race was heavy hearted.
- 100 When the rain fell, who was evil hearted?
 The Ruling Race was evil hearted.
 When the sun shone who was hard hearted?
 The Ruling Race was hard hearted.
- The Ruling Race ordered,
 105 Ordered their retainers and soldiers to advance from the north,
 Ordered their retainers and soldiers to advance from the south,
 To do battle with the Man Li-dao.
- The Man Li-dao could not settle his mind,
 For the Man Li-dao was sad at heart.
- 110 The Ruling Race declared,
 Declared this to be the Ruling Race's opportunity for a show of strength,
 But the Man Li-dao would not be frightened.
 The Man Li-dao declared,
 Declared this to be the Man Li-dao's opportunity to take control.
- 115 So the Man Li-dao ordered,
 Ordered the Man Li-dao's retainers and soldiers to mount a concerted attack,
 To attack the Ruling Race's retainers and soldiers who fled back whence they came.
 Thus the Ruling Race was heavy hearted.
- 120 The Ruling Race then went and ordered,
 Ordered their retainers and soldiers to advance from north and south,
 And the Man Li-dao's retainers and soldiers could not resist,
 So the Man Li-dao fled and was gone.

M222

Λ_ς [C^{no} Lⁿ T_{||} C^v, Yⁿ Λ̄.
 man Li-dao matters, one section.

T'_{||} †_r ɔ' |'v.
 Tao Zi-gai sang.

CT^v T_{||} J̄' J₃ T_{||},
 sky came together beginning came together,

T_{||} T'' Λ_ς [C^{no} Lⁿ T_{||} [C^{nc} T_v CTⁿ.
 came together get man Li-dao completed first.

Tⁿ T_{||} J̄' J₃ T_{||},
 earth came together beginning came together,

T_{||} T'' Λ_ς [C^{no} Lⁿ T_{||} J⁻ Tⁿ †^s.
 came together get man Li-dao the hands able.

5 CT^v C^{no} ɔⁿ [Cⁿ Lⁿ CT^v T_{||},
 sky situated time so sky came together,

T_{||} T'' Λ_ς [C^{no} Lⁿ T_{||} J⁻ Tⁿ C]nc.
 came together get man Li-dao the hands skilful.

Λ_ς [C^{no} Lⁿ T_{||} C]J₃ T_{||} Tⁿ,
 man Li-dao went came together land,

Λ_ς [C^{no} Lⁿ T_{||} C]J₃ T_{||} [C^{'nc}.
 man Li-dao went came together place.

T_{||} T'' G₋ Λ_n J^r L^b Tⁿ,
 came together get Ngga-yi-shi-lw country,

10 T_{||} T'' G₋ Λ_n J^r L^b C]T₃,
 came together get Ngga-yi-shi-lw plain,

Y⁻ Λ_ς [C^{no} Lⁿ T_{||} J⁻ [C^{'nc} †_{||},
 make man Li-dao the place dwell,

Y⁻ Λ_ς [C^{no} Lⁿ T_{||} J⁻ [C^{'nc} C^{no}.
 make man Li-dao the place live.

Λ_ς [L^{no} Lⁿ T_{||} CT₃ J^r CT_o.
man Li-dao think not swallow.

Λ_ς [L^{no} Lⁿ T_{||} CT₃ [Lⁿ 'D^o Y⁻ [Lⁿ 3^δ,
man Li-dao think nine nights made nine ways,

15 CT₃ [Lⁿ 'C^u Y⁻ [Lⁿ [L^δ,
think nine days made nine kinds,

Λ_ς [L^{no} Lⁿ T_{||} S^{nc} J^r t_{||}.
man Li-dao heart not sufficient.

Λ_ς [L^{no} Lⁿ T_{||} t^c L_o CT₋,
man Li-dao able come order,

CT₋ Lⁿ V_u 'D["] J⁻ T⁻ t₃ [L_{||},
order Miao people come forgather,

CT₋ Lⁿ V_u 'D["] J⁻ T⁻ t₃ t['].
Order Miao people come gather everyone.

20 Λ_ς [L^{no} Lⁿ T_{||} J^r C_n CT_o,
man Li-dao together with,

CT_o Lⁿ V_u 'D["] J⁻ Lⁿ J⁻ L_{||} J^r CT₃ J^r T₃ T["],
with Miao people old folk discussed get,

CT_o Lⁿ V_u 'D["] J⁻ Lⁿ J⁻ L_{||} J^r CT₃ J^r T₃ T^{nc}.
with Miao people old folk discussed fully.

Λ_ς [L^{no} Lⁿ T_{||} t^{'o} [C]- T^u [C]- V⁻
man Li-dao built houses timber framed houses tiled

Y⁻ Λ_n C^{no},
make family live,

t^{'o} [C]- T^u [C]- V⁻ Y⁻ Λ_n
built houses timber framed houses tiled make family

t_{||}.
dwell.

25 Λ_ς [L^{no} Lⁿ T_{||} D_δ l['],
man Li-dao did lead out,

l'v Lⁿ Vu 'D'' J⁻ CT₃ CE₋ L₁₁.
led out Miao people went measure city.

CE₋ Tⁿ CE^v T_n 3₃ T^{nc},
measured directly across fully,

CE₋ Tⁿ CE^v T_n 3₃ Tⁿ.
measured directly across get.

Λ_κ [E^{no} Lⁿ T₁₁ L₁₁ Jⁿ L_o Y⁻,
man Li-dao city circular made,

30 Y⁻ Λ_κ [E^{no} Lⁿ T₁₁ J⁻ [E^{'no} t₁₁.
made man Li-dao the place dwell.

Λ_κ [E^{no} Lⁿ T₁₁ D₃ t'_o C]- T^v
man Li-dao did build house timber framed

C]- V⁻ Y⁻,
house tiled make,

Y⁻ Λ_κ [E^{no} Lⁿ T₁₁ J⁻ [E^{'no} t^p.
make man Li-dao the place control.

Λ_κ [E^{no} Lⁿ T₁₁ I^{'u},
man Li-dao called,

l'v Lⁿ Vu 'D'' J⁻ CT₋,
called Miao people drive,

35 CT₋ C[~] Yⁿ C[~] T₃ J^r [E^{no} I^{'u},
drive water buffalo together use drag,

I^{'u} V^p Δ^v Lⁿ C₋ J^r [E^{no} [E^v,
drag stones black great together use erect,

[E^v Λ_κ [E^{no} Lⁿ T₁₁ L₁₁ Jⁿ L_o,
erect man Li-dao city circular,

Tⁿ G₋ Λ_n J^r L^p CT₃ J⁻ CT₃ T^{nc}.
on Ngga-yi-shi-lw plain the plain level.

Λ_κ [E^{no} Lⁿ T₁₁ CT₋,
man Li-dao ordered,

- 40 CT₁ Lⁿ V_v 'D'' J^r J^r [no] ǰ̃,
 ordered Miao people together use carry,
 ǰ̃ CT'' T̃' J^r C_{nu} J^r [no] t'°,
 carry trees pine together use build,
 t'° Λ_s [no] Lⁿ T_{ii} C] T^v C] V^r,
 build man Li-dao houses timber framed houses tiled,
 T'' G₁ Λ_n J^r L^b CT_z J^r Tⁿ T_v.
 on Ngga-yi-shi-lw plain the land flat.
 Λ_s [no] Lⁿ T_{ii} S^{nc} J^r t_{ii},
 man Li-dao heart not sufficient,
- 45 Λ_s [no] Lⁿ T_{ii} CT_z J^r CT_o.
 man Li-dao think not swallow.
 Λ_s [no] Lⁿ T_{ii} I^{'u},
 man Li-dao called,
 I^{'u} Lⁿ V_v 'D'' J^r T- t_z [nu],
 called Miao people come forgather,
 I^{'u} Lⁿ V_v 'D'' J^r T- t_z t['].
 called Miao people come gather everyone.
 Λ_s [no] Lⁿ T_{ii} I^{'u},
 man Li-dao called,
- 50 I^{'u} Lⁿ V_v 'D'' J^r Lⁿ J^r L_{ii} J^r Ct_z J^r T_z Tⁿ.
 called Miao people old folk discussed get.
 Λ_s [no] Lⁿ T_{ii} CT_o,
 man Li-dao with,
 CT_o Lⁿ V_v 'D'' J^r Lⁿ J^r L_{ii} J^r Ct_z J^r T_z T^{nc}.
 with Miao people old folk discussed fully.
 Λ_s [no] Lⁿ T_{ii} [n] ɔ₁ Šⁱ,
 man Li-dao thus did choose,
 Šⁱ Lⁿ V_v 'D'' J^r CT_z T̃' L^{nc},
 chose Miao people go level paddy,

55 l'ᵛ Lⁿ Vᵛ 'ᵛ J⁻ CTᵛ T' C'ⁿᵛ.
 took Miao people go level place.

Λᵛ C'ⁿᵛ Lⁿ Tᵛ Cₙ ᵛ C°,
 man Li-dao thus did allow,

C° Y" ᵛ Sⁿᵛ CΔᵛ CTᵛ Λᵛ Lᵛ CTᵛ Tⁿᵛ,
 allow water clear flow freely come within plain,

Lᵛ Λᵛ Λᵛ C'ⁿᵛ Lⁿ Tᵛ J⁻ CTᵛ Lⁿᵛ.
 come nourish man Li-dao the midst paddy.

Λᵛ C'ⁿᵛ Lⁿ Tᵛ CTᵛ Lⁿᵛ Y",
 man Li-dao midst paddy water,

60 Y" CTᵛ Δᵛ J⁻ Δᵛ Y" Λᵛ CΔⁿ,
 water shining and fresh water nourish rice,

Λᵛ Λᵛ C'ⁿᵛ Lⁿ Tᵛ Tᵛ C'ⁿᵛ Tⁿ Cₙ Lᵛ †'⁻
 nourish man Li-dao descendants gone every

†'ᵛ.
 generation.

ᵛ Y" ᵛ Sⁿᵛ CTᵛ Δᵛ J⁻ Δᵛ Jᵛ C'ⁿᵛ
 cause water clear shining and fresh together use

Λᵛ,
 nourish,

Λᵛ Λᵛ C'ⁿᵛ Lⁿ Tᵛ T" ᵛ T" †'⁻ T" CTᵛ
 nourish man Li-dao peas broad beans on within

CTᵛ,
 plain,

T" ᵛ T" †'⁻ †ᵛ Lᵛ Λᵛ Cₙ,
 peas broad beans able come nourish thus,

65 Λᵛ Λᵛ C'ⁿᵛ Lⁿ Tᵛ Tᵛ C'ⁿᵛ Tⁿ Cₙ Lᵛ †'⁻ Jᵛ.
 nourish man Li-dao descendants gone every year.

Λᵛ C'ⁿᵛ Lⁿ Tᵛ Sⁿᵛ Jᵛ †ᵛ,
 man Li-dao heart not sufficient,

Λ_ς [°^{no} Lⁿ T_{ii} CT_ς J^r CT_o,
man Li-dao think not swallow,

Λ_ς [°^{no} Lⁿ T_{ii} I^{'u},
man Li-dao called,

I^{'u} Lⁿ V_u 'D^u J^r T⁻ †_ς [°_{iii}.
called Miao people come forgather.

70 Λ_ς [°^{no} Lⁿ T_{ii} CT₋,
man Li-dao ordered,

CT₋ Lⁿ V_u 'D^u J^r T⁻ †_ς †['].
ordered Miao people come gather everyone,

J^r CT_ς J^r T_ς T^u,
discussed get,

J^r CT_ς J^r T_ς T^{nc}.
discussed fully.

Λ_ς [°^{no} Lⁿ T_{ii} [° Lⁿ V_u 'D^u J^r L_ς,
man Li-dao allowed Miao people go away,

75 L_ς G₋ Λ_n J^r L^β CT_ς J^r CT_ς T^{nc},
go away Ngga-yi-shi-lw plain the plain level,

L_ς G₋ Y_n J^r L^β CT_ς J^r CT_ς T_u.
go away Ngga-yi-shi-lw plain the plain flat.

∫_o Lⁿ V_u 'D^u J^r J^r CT_ς [°_{no},
cause Miao people together go plant,

[°_{no} †^r T_{ii} J^ς L_u CT_u Š^o †^r,
plant cotton draw out warp,

T_u [°_{no} J^ς L_u CT_u Š^o l^u,
then plant cotton draw out weft,

80 ∫_o Y⁻ Λ_ς [°^{no} Lⁿ T_{ii} T^u [°^{no} Tⁿ [°_n D_n
cause make man Li-dao descendants plural

†_{ii} 'C̄^ς.
sufficient wear.

Λ_ς [° Lⁿ T_{||} CT₃ J^r CT₀,
man Li-dao think not swallow,

Λ_ς [° Lⁿ T_{||} S^{nc} J^r t_{||}.
man Li-dao heart not sufficient.

Λ_ς [° Lⁿ T_{||} ɔ̄ CT₀,
man Li-dao did with,

CT₀ Lⁿ V_v 'ɔ̄" J^r Lⁿ J^r L_{||} J^r CT₃ J^r T₃ Tⁿ.
With Miao people old folk discussed get.

85 Λ_ς [° Lⁿ T_{||} ɔ̄ CT₀,
man Li-dao did with,

CT₀ Lⁿ V_v 'ɔ̄" J^r Lⁿ J^r L_{||} J^r CT₃ J^r T₃ T^{nc}.
with Miao people old folk discussed fully.

Λ_ς [° Lⁿ T_{||} Lⁿ J^r L_{||} J^r [° [°
man Li-dao old folk thought it over,

Λ_ς [° Lⁿ T_{||} Lⁿ J^r L_{||} [° ɔ̄ Tⁿ,
man Li-dao old folk thus did give,

Tⁿ Λ_ς [° Lⁿ T_{||} L^v L_{||} Jⁿ L₀ CT^r
gave man Li-dao the city circular name

L_{||} Jⁿ [°.
Lao-gi-jiai.

90 Λ_ς [° Lⁿ T_{||} V₃ L^{nc} J^r t₃ C^{no} CT_v
man Li-dao fields paddy gathered situated within

CT₃,
plain,

V₃ L^{nc} J^r [° C^{no} CT_v T^{nc},
fields paddy collected situated within flat land,

Y^r J^r CT_{||} [° Tⁿ V_{||} [°^{nc} ɔ̄ S^{nc}.
make Ruling Race place sick heart.

Λ_ς [° Lⁿ T_{||} t^r T_{||} J³ L_v C^{no} CT_v CT₃,
man Li-dao cotton situated within plain,

Y⁻ J⁻ CT₁₁ [no Tⁿ V₁₁ [no^c 3^o C]>.
make Ruling Race place sick lungs.

95 J⁻ CT₁₁ [no Tⁿ V₁₁ T_n,
Ruling Race said,

T_n J⁻ CT₁₁ [no Tⁿ V₁₁ J⁻ Cⁿ T₁₁.
said Ruling Race opportunity power.

J⁻ CT₁₁ [no Tⁿ V₁₁ T_n,
Ruling Race said,

T_n J⁻ CT₁₁ [no Tⁿ V₁₁ J⁻ Cⁿ †^p.
said Ruling Race opportunity control.

J⁻ CT₁₁ [no Tⁿ V₁₁ S^{nc} J^r T₁₁.
Ruling Race heart not collect.

100 L_o C³ C_n J⁻ J^r [no S^{nc} CΔ^v,
rain connector who carried heart evil,

J⁻ CT₁₁ [no Tⁿ V₁₁ [no S^{nc} CΔ^v.
Ruling Race carried heart evil.

C³ CT^v C_n J⁻ J^r [no S^{nc} 3₁₁,
sunshine connector who carried heart hard,

J⁻ CT₁₁ [no Tⁿ V₁₁ [no S^{nc} 3₁₁.
Ruling Race carried heart hard.

J⁻ CT₁₁ [no Tⁿ V₁₁ CT₁₁,
Ruling Race ordered,

105 CT₁₁ T^v †^r T^v T^o J³ CT^v C[no₁₁,
ordered retainers soldiers north arrive,

CT₁₁ T^v †^r T^v T^o C¹¹ CT^v C[no₁₁,
ordered retainers soldiers south arrive,

CT_o Λ_c [no Lⁿ T₁₁ J^r J₁₁ T^o.
with man Li-dao do battle.

Λ_c [no Lⁿ T₁₁ CT₃ J^r CT_o,
man Li-dao think not swallow,

Λ₁₁ [° Lⁿ T₁₁ S^{nc} J^r †₁₁.
man Li-dao heart not sufficient.

110 J^r C₁₁ [° Tⁿ V₁₁ T₁₁,
Ruling Race said,

T₁₁ J^r C₁₁ [° Tⁿ V₁₁ J^r Ĉ T₁₁.
said Ruling Race opportunity power.

Λ₅ [° Lⁿ T₁₁ ɔ̣ C₁₁ C₁₁ʹ.
man Li-dao not willing fear.

Λ₅ [° Lⁿ T₁₁ T₁₁,
man Li-dao said,

T₁₁ Λ₅ [° Lⁿ T₁₁ J^r Ĉ †^p.
said man Li-dao opportunity control.

115 Λ₅ [° Lⁿ T₁₁ C₁₁-,
man Li-dao ordered,

C₁₁ Λ₅ [° Lⁿ T₁₁ T^u †^r T^u T^o
ordered man Li-dao retainers soldiers

J^r [° J₁,
together use attack,

J₁ J^r C₁₁ [° Tⁿ V₁₁ T^u †^r T^u T^o ɔ̣
attack Ruling Race retainers soldiers fled

S^r J^p.
returned back.

J^r C₁₁ [° Tⁿ V₁₁ S^{nc} J^r †₁₁,
Ruling Race heart not sufficient,

J^r C₁₁ [° Tⁿ V₁₁ S^{nc} J^r T₁₁.
Ruling Race heart not collect.

120 J^r C₁₁ [° Tⁿ V₁₁ C₁₁ɔ̣ C₁₁ T^o,
Ruling Race went order soldiers,

C₁₁ T^u †^r T^u T^o J^o C₁₁ ɥ^u C₁₁ C₁₁.
order retainers soldiers north south arrive.

Λς [no] L^n T_ii T^u t^r T^u T^o J_ J^r T^u,
man Li-dao retainers soldiers attack not get,

Λς [no] L^n T_ii J L^n D_ii.
man Li-dao fled going.

M222
Concerning the Man Li-dao, section one.

Sung by Tao Zi-gai.

Notes

This song is recorded in Document F (no. 17, page 14), Document K (no. 18 page 51) Document L (no. 25, page 98), Document M (no. 9, page 50) Document N (no. 34, page 510).

In the Miao text the following pairs of lines have been joined into single long lines: 25 and 26, 29 and 30, 31 and 32, 37 and 38, 39 and 40, 42 and 43, 83 and 84, 85 and 86, 104 and 105, 113 and 114.

Line 2. In Documents K, L and M the opening words have been changed to the more normal form, 𑜇𑜨 𑜇𑜨". However in lines 4 and 6 which are exactly parallel, no alteration has been made. It would appear therefore that the change in line 2 is merely a scribal error. This does not apply to Document N where all three lines begin "draos draot", that is, 𑜇𑜨 𑜇𑜨".

Line 32. The final word 𑜇𑜨 in modern Miao means "to rule over", "to control" and also "to bully". A footnote in Document M explains that here it means "to exercise authority".

Line 43. Four times in the first part of this song, (lines 1 - 89), the following line occurs:

Ȳ 𑜇𑜨 𑜇𑜨^{no} L̄ⁿ 𑜇𑜨 𑜇𑜨 𑜇𑜨^{no} 𑜇𑜨.
make man Li-dao the place dwell.

On the first occurrence, at line 11 it is unquestionably correct for it forms a couplet with the exactly parallel line 12 which follows it.

At the second occurrence, line 30, it also makes good sense in the context, and is properly linked to the previous line by the repeated verb Ȳ, "make".

The third occurrence is following line 43, where it appears to be out of place, an intrusion into the text which does not make good sense. There is also no link to the previous line. One would have expected Ȳ, "make" at the end of line 43, but it is not there. Moreover line 43 is exactly parallel to line 38. The latter marks the end of a stanza, so line 43 should do the same. Thus the addition of "To make a place for the Man Li-dao to dwell" is not required by the context and also breaks the poetic sequence. The line has, accordingly, been omitted.

The fourth occurrence is clearly wrong. It follows line 55. The song at this point is dealing with the levelling of the ground to make rice fields, and the lines which immediately follow describe the flooding of the fields with water. The Man Li-dao did not live in the middle of a paddy field.

Line 57. The text followed at this point is that of Document F. In Document K, followed by all the later documents, 𑜇𑜨, "flow", is omitted, and the word 𑜇𑜨, "blue", is added before 𑜇𑜨 S^{no}, "clear". The phrase 𑜇𑜨 𑜇𑜨 S^{no} is very often used in the songs and it would be easy

for a copyist writing $\mathfrak{D}^n \mathfrak{S}^{nc}$ to prefix it automatically with \mathfrak{C}^+ . However, the expression is normally used to describe a clear blue sky, not running water.

Line 77. Document F has an additional word, \mathfrak{J}^z , "flower", at the end of this line.

Line 82. Document K, followed by all the later documents reads, mistakenly, $\mathfrak{C}^+ \mathfrak{J}^+ \mathfrak{t}_n$ instead of $\mathfrak{S}^{nc} \mathfrak{J}^+ \mathfrak{t}_n$ in this line.

Lines 88 and 89. In Document F these lines are joined in a single sentence. Instead of $\mathfrak{C}_n \mathfrak{D}_- \mathfrak{T}^n$, "thus did give" in line 88 with the repetition of \mathfrak{T}^n , "give" in the second line, there is the single word \mathfrak{D}_o , "caused".

Line 91. The expression $\mathfrak{J}^+ \mathfrak{C}_n$, "collect together", was misread in Document K as $\mathfrak{J}^+ \mathfrak{C}_n$, then copied in Documents L and M as $\mathfrak{J}^+ \mathfrak{C}_n$, and finally transformed in Document N into "shak jiod", that is $\mathfrak{J}_- \overset{no}{\mathfrak{C}}$, with an added footnote seeking, not very successfully, to give the expression some meaning.

Line 97. This line is missing in Document K and all subsequent Documents.

M223
Lao-gi-jiai and the Man Dao.

Narrated by Wang Ming-ji.

Introduction.

This is an interesting attempt to construct a single account of Miao history out of information gathered from the old songs. At the same time it seeks to link those stories with certain Chinese records, and hence to fix the location of the various events geographically and historically. This proved to be no simple task, as the following comments will indicate.

In the songs the narratives read as though they are stories about the exploits of great individual leaders, the elder Gi-vu, the elder Gi-no, Gha-sao-hmao-byu, the Man Li-dao, the Woman and the Man Cao, and so forth. In fact these are actually names of clans, not of individuals. Thus, for instance the Man Li-dao is the leader of the Hmao-dang clan, and represents the clan, but is a different individual in different generations and it is not always easy to be sure where a generation change has taken place.

The various Miao clans were called by different names in different strands of the tradition. Of this Wang Ming-ji was fully aware, and went to some trouble to sort them out. However, in this account he tends to jump about, sometimes using one name, sometimes another, for the same clan, so that the reader often has difficulty in keeping up.

At a number of points further explanations would be valuable but are not offered. Thus in several of the songs mention is made of “The Twelve Clans”, but nowhere are the names of the clans given. In one of his notes in Chinese, Wang Ming-ji mentions the number twelve, but again furnishes no details. In modern Miao usage there are eight clan names. Presumably the other four were subdivisions of the eight.

The songs are full of names, of regions and rivers, of cities and plains, but merely to assume that they are all different places is precarious. The songs come down through different lines of tradition and, as in the case of the clan names, different strands may use different names for the same place. Before geographical locations can be established therefore, a critical analysis of the song material needs to be undertaken. So, for example, there are good reasons for assuming that Lao-gu and Lao-u are not two cities, as Wang Ming-ji assumes, but two forms of the name of a single city. (See the note in the introduction to song M219). Lao-gi-jiai may well be yet another name for the same place. (See the introduction to song M221).

We are told that the man Hxai had a nickname “chicken breast man”. This requires a little further explanation. He was armed with a crossbow, with quivers of arrows, probably poisoned, and wore a grass cape. The latter was for concealment, because he had to lie in wait until the enemy came within range. The cape was made from long grass plaited together in such a manner that the loose ends on the outside all hung downwards like thatch on a roof. The cape was quite water proof and of a speckled greenish brown colour which blended well into the scrub and undergrowth, but which also resembled, more or less, the speckled feathers on a chicken’s breast.

M223
Lao-gi-jiai and the Man Dao.

Narrated by Wang Ming-ji.

He was a man of the Hmao-dang clan. In the songs he is given the name “Grandfather Dao”. That is because his son was called “The strong one”. [“Dao” means “strong” or “able”.] There are songs which call him by the name Zye-lao-no, the man Si-gyu-zi-lao. (He was one who reared cattle.)

He heard that a Chinese “enchanter” had arisen and that there would be fighting along the borders, so he went in search of Gi-vu and Gi-chi to discuss the situation. When he had found the elder Gi-chi and Gi-vu Gi-ndlw, the three of them went together to relieve the borders. Together they repelled the Zhung-jia and the Chinese, the Man Yellow who came from Cai-sie-mi-fu-di. These three were brothers in law, and whenever there was trouble on the borders they together repelled it. That was during the time of Tang-yao and Yu-shun. In the Chinese books, Shang shu and Yu gong dian it says “Shun defeated three tribes of Miao, pushed them to the north and split them into three groups”.

The elder Gi-yio lived on a mountain called Mount Gi-yio, so everyone called him the Man Gi-yio. Of great strength, he carried a large club to repel the Chinese. When in combat with the Chinese he swung the club round and round making a whirling sound like a flying beetle, so he was called the Man Shai as well, [“shai” means “to whirl” or “to buzz”.] But he could only use a sword or a club, being unable to handle the crossbow. This being the case, when the borders had to be protected, he had to go and seek the elder Gi-chi at Mount Gi-no, and seek the Man Hxai at Mount Gi-vu. Now Gi-vu Gi-ndlw could use the smooth crossbow, shooting down the Chinese at a considerable distance.

Gi-chi Gi-no, Gi-vu Gi-ndlw and the elder Gi-yio, while following game came to the Tracts of Mi-li and the Plains of Li-mo in the four-square country of Ndlo-hlang-dleu-di. Presently they brought all the Miao descendants, and came to live and to fill the Tracts of Mi-li and the Plains of Li-mo, building houses with timber frames and tiled roofs, where they lived in their families, an ever spreading company. The elder Gi-vu organised the Miao community and built Lao-u, the elder Gi-no organised the building of Lao-gu, and the elder Gi-yio, the man Li-dao, organised the building of Lao-gi-jiai. These three at that time were the chief elders and the senior members of the Miao people. (“Chief elders” mean the paramount leaders, while the “senior members” were the governors of the cities and their lands.) These men were also both wise and famous. They secured and held firm the borders for us Miao, so that ensuing generations could continue their farming and enjoy good health. But wherever the Miao went they were pursued by the Chinese. They even pursued and took the Tracts of Mi-li and the Plains of Li-mo. In the Chinese book, “Shi jun lan pian, Lu shi chun qui” there is a passage which reads, “Yao conquered the uncivilised Miao, and occupied the Dan-han area and made his son Shu-dan the ruler”. So it was that there was fighting from the Year of the Cockerel to the Year of the Cockerel. [that is the complete cycle of twelve years] A large number of Chinese were killed, and, on this the Miao side, very many fell. This time must be explained clearly. By this time it was no longer those three old folk who came previously, Gi-no, Gi-vu and Gi-yio. When they were at Mount Mi-lie, this group who came and settled in the middle of the Die-fao-tai country, had gone. In his book, “Wei du” written by Han Fei-zi it says, “In Shun’s rule there were rebellious Miao. Yu Shun became ruler of Hua-shi. He continued to wage war on these three Miao groups and control them at Mi-li Mountain”. At that time Hmao-ndlw, the man Hxai, wore a grass cape, carried his crossbow

for war on his back, and three quivers of arrows at his waist. Now from the top, his chest he appeared speckled like the breast of a chicken, so that everyone called him, “chicken breast man”.

The elder Hmao-chi, also called the elder Hxe, was the commander of soldiers, who marshalled the troops.

Hmao-vu-gi-ndlw built a city in Honan on the banks of the river of yellow water at Ban-chuan. The city he built was Lao-gu. Hmao-dang’s city was Lao-gi-jiai by the bridge at the head of the plain. (It lay in the region to the north west of Ban-chuan.) They fought but could not hold the plain, so the family of the elder Hmao-ndlw Gi-yie fled from Lao-u and crossed to Lao-ndli. Lao-ndli was only a short distance from the Ndu-na-yi-mo river. The Hmao-chi family had crossed to the Di-yi-bang plain. Meanwhile the Hmao-dang family, loath to leave their own land and place, were still living in their native Lao-gi-jiai. After this there arose in the Hmao-jiai clan one who was an outstanding military leader. His name was Gha-sao-hmao-byu, and his family lived on “Pewter plain” at the foot of the plain.

Gha-sao-hmao-byu commanded soldiers mounted on horses trained for war. In fact all the songs sing of Gha-sao-hmao-byu as the foremost cavalry officer in charge of soldiers armed with knives and swords. Together with the elder Gi-chi and the elder Gi-vu he settled in one area of Ndlo-hlang-dleu-di, and became famous. Those three fought with Dlao-jiao-vaoyzu-lao and Gi-yie-vaoyzu-lao by the river, along the seven bends of the riverbank. Our three men fighting the Chinese resembled the felling of the forest. For all their fighting the Ruling Race could not take the land, and the two, Hmao-chi and Hmao-ndlw, laughed aloud.

The family homes of these two brothers-in-law were both not far from the river Ndu-na-yimo, and so were only one hundred and twenty li from each other. Meanwhile the Chinese returned, and having constructed flat and keeled boats, placed in them straw effigies covered with thin cloth in order to deceive the Miao into keeping watch and shooting at them. The two despatched their retainers and soldiers to go and defend on the river.

Having stood guard for three days and three nights and seeing no movement they realised that the Chinese had wrapped straw effigies in thin cloth, setting them in boats to deceive the retainers and soldiers into shooting their arrows into what were only straw effigies. So the elder Gi-chi and the elder Gi-vu laughed, “Ha! ha!” saying, “The Chinese, unable to overcome us fighting, are trying to deceive us by making straw effigies!” Accordingly they relaxed, and all came to drink wine, until the retainers were spread around like small wine jars beside the fire. Drinking wine, enjoying themselves and laughing they all became drunk as rabbits and rats. They collapsed on the bed, and around the walls of the room, lying scattered all about.

Meanwhile the Chinese retainers and soldiers came by a round about way to the foot of the plain, and the Hmao-dang family who lived there came quickly to say that Dlao-jiao-vaoyzu-lao and Gi-yie-vaoyzu-lao had come to the bottom of the plain by a round about way.

Unfortunately the elder Gi-chi was relaxed and said, “The Chinese are still acting like children and there is nothing on earth, or in the sky, to be afraid of”. He did not prepare the soldiers or set a watch, choosing to drink himself drunk, so that, stretched out on the bed, he was quite unaware of the great Chinese army, coming by a round about way, was arriving like sand blowing in the wind. The drunken Miao retainers and soldiers, given into their hand, suffered great loss.

The elder Gi-chi and the elder Gi-no were completely defeated. All they could do was to raise their voices and weep to the sky. The Chinese took the elder Gi-yie and the elder Gi-chi and bound them on the top of a rock on the mountain. Presently the Chinese returned to attack the family Hmao-jiai and the family Hmao-dang, the soldiers of the Man Li-dao. By that time the earlier Hmao-dang, the Man Li-dao, was no longer living. There remained only a Hmao-ndlw and a Man Li-dao with Zie-lao-no of Si-gyu-zi-lao. Zie-lao-no was one who pastured cattle. He was a descendant of Hmao-dang, the Man Li-dao. The Chinese chose the day when all the able-bodied were out celebrating the festival to come and set fire to Lao-gi-jiai, making a cloud of smoke which turned the sky black. The corn in flower became evil smelling and dropped because of the smell of the smoke. All over, Lao-gi-jiai was going up in flames, every place bright with fire. As the old people's proverb has it,

“To turn back on the road even to nurse a child,
is to die on the road despite the best of health”.

Unfortunately the Man Li-dao's 'ears were relaxed'. He allowed the old folk to spend their time pleasantly, every year concerned only with the supply of food and clothes, with worshipping the spirits and in convivial entertainment, and gave no thought to security. So then with the coming of Rabbit month in the year of the Monkey, when everybody was busy preparing for the Miao celebration, Gi-yie-vaio-zyu-lao and Diao-jiao-vaio-zyu-lao chose the day when the Miao, all the able-bodied, had gathered for celebrations, to come and set fire to Lao-gi-jiai. They attacked and pursued the people, cutting them down and killing them as they tried to flee. Our old folk, mothers and fathers simply took the children, took the women and the babies, and fled out of Lao-gi-jiai, away to the dark forest.

On their way to hide, as they fled, they snatched up some festival meat, and taking some partially cooked rice, carried it out to the forest, where they warmed up the meat for the children to eat, while the adults simply scooped up partially cooked rice to go with it. Because of this, their descendants, on the first day of the festival celebration, prepare the food, but snatch up some festival meat for the children going out to pasture the cattle. They also pack up meat for lunch, which, with meal cakes, they carry out into the fields to be warmed up and eaten. The root and origin of this custom is in remembrance of these events.

Presently they followed in the footsteps of those who had first fled before them. Coming, and coming on, they reached a place called Ngga-yi-shi-lw, and the plain of Ngga-yi-shi-lw. In this country there were Hmong who had first come and settled there. It was indeed Hmong country.

The Man Li-dao and the man Hmao-ndlw took their clans to live among the Hmong. When they came to settle in the Hmong country the offspring of the Man Li-dao erected a new city on the Ngga-yi-shi-lw plain. They led the people out to level paddy fields, farming to support their descendants. They planted cotton, which they spun into yarn to make clothes. Afterwards, as they began to spread, group after group migrated to Lao-dlu.

The Hmao-dang family, who fled later and came to live with the Hmong, built rough shelters on the far side of the Ndu-gi-njie river for rearing cattle. At that time the man Si-gyu-zi-lao came right at the end. Therefore they called him the man “Hmao-finish”. [A pun on the word “dang” which is both the clan name and also means “finished”.] The man Gi-dang came to live for a short time only and settled on the plain of Go-dleu, the plain of Gao and the plain of Zi-sie.

So it was that the Man Li-dao died here. Then Nza-lyu-lyu arose to resist along the Chinese borders, and a man of the Hmao-dang family, escorting the offspring, followed to the headwaters of the river Gi-nzhe, and then followed the river, and came to settle in Na-no country. At that time the woman Cao and the Man Cao were living on the far side of the river Gi-nzhe, not yet having come to Byu-no, but they had reached the limits of “Blossom open country”. Moreover the Hmao-ndlw family, which came to live in Ngga-yi-shi-lw country, because the borders were increasingly disturbed, with the Chinese killing many men of Hmao-ndlw, brought all their descendants to “Blossom open country”. (According to tradition “Blossom open country” in the song is Quiyang and Kaiyang. All twelve tribes were there.)

M223

Laos gib jiaib, At yeul daol.
Lao-gi-jiai, The Man Dao.

- Nyul guk hmaob dangl at yeul, dul ngaox dik nyul
He was Hmao-dang man, the song give him
- nzit yeul daol nid guk nyul zat dub nzit zat
name Man Dao this is his the son name the
- daol nad. max ngaox guk hxut nyul
strong therefore. there is song which calls his
- nzit jik gos nzit zieb laos nol yeul sib gyub
name thus cause name Zie-lao-no man Si-gyu-
- 5 zit laol. (guk ib lwb dub jiut jieux)
zi-lao. (was one classifier person tend cattle)
- nyul hnod guk ad vaos sheud dub dlang dub sid,
he hear that Chinese rise enchanter,
- vangx dib ndux yad bal dang, nyul maol
borders will fight finish, he go
- ntried gib vub gib chib chad dek. taot guk nyul
seek Gi-vu Gi-chi discuss. when that he
- maol ntried daot gib chib yeul laos gib vub gib
go seek get Gi-chi elder Gi-vu Gi-
- 10 ndwl dangs, nyul zaox zib lwb hik ndrol
ndw finish, they three classifier together
- maol yius vangx dib ndux hik ndrol deut
go nurture borders together repel
- ghat shad dhat vaos guk yeul vangx guk dax caix
Zhung-jia Chinese is Man Yellow who come Cai-
- sieb mit fud dib id. zaox zib lwb guk
sie-mi-fu-di there. they three classifier are
- nus vaod dab. vangx tib ndux ncod jik
in laws only. borders disturbance thus
- 15 max nyul zaox zib lwb deut
there are they three classifier repel

jiet. dut jiaix niaol id, draos guk
completed. the time that, in is

niob [Chinese characters] jiaix niaol. niaob
situated Tang-yao Yu-shun time. situated

ad vaos ndeud guk [Chinese characters] hik,
Chinese book is Shang shu Yu gong dian says,

[Chinese characters]
Shun defeated three tribes Miao, pushed north divided

20 *[Chinese characters].*
three groups.

gib yiob yeul laos niob ib lub draob
Gi-yio elder lived one classifier mountain

guk nzit draob gib yiob nad cat leb hxut
which name Mount Gi-yio therefore everyone call

at yeul jiox lit daol. dlangx rol hlob jiox
make Man Li-dao. strength great carry

ib dut nies dlaux ted ad vaos. taot
one classifier large club block Chinese. when

25 *guk ndaof ad vaos fwt fwt dut dlaux jik*
that fight Chinese wave the club thus

hik dib bit lwl at shangb gik shais syut dut
round and round make sound whirling like the

bid gangb ghad nbat ghax jik shus shais
insect flying beetle make noise thus buzzing

nad draik hxut at ad yeul shais tieb.
therefore also call make man Shai as well.

nyul zeux jiox ndangx dlaox dab, hit zeux jiox
he able use sword club only, not able use

30 *hnwd. at lit nid, vangx dib ndux ib*
crossbow. make like this, borders there

deuf nyul draik yad maol ntried gib chib
repel he then must go seek Gi-chi

yeul laos dlat draob gib nof, ntried at yeul hxais
elder go to Mount Gi-no, seek man Hxai

dlat draot gib vub. gib vub gib ndlwl jik zeux
go to Mount Gi-vu. Gi-vu Gi-ndlw thus able

jiox hnwd dlangs bod ad vaos gik dret
use crossbow smooth shoot Chinese completely

35 *sangt bid daos.*
away yonder.

gib chib gib nob, gib vub gib ndlwl, gib yiob
Gi-chi Gi-no, Gi-vu Gi-ndlw, Gi-yio

yeul laol, zaox zox ngaix nad lol draot
elder, they follow game therefore come into

dib draot nzhit mit lil ndrangl lit mol ndlos
land into Tracts of Mi-li Plains of Li-mo Ndlo-

hlangb dleud dib guk draot dlaob gub
hlang-dleu-di which into four corners

40 *jiet. dad liel hxek ab hmaob dub jit*
completed. presently bring Miao descendants

mis hxud bws lol niob bud nzhit mit lil
plural all come live fill Tracts of Mi-li

Ndrangl lit mol cot ngax drux ngax
Plains of Li-mo build houses wooden frame houses

val at yis niob hik nbos bik lal gib
tiled make families live company spreading Gi-

vub yeul laos nghas lid vuf hmaob shat zhub daot
vu elder drive Miao community erect get

45 *lub laos ub. gib nob yeul laos nghas lid vuf*
the Lao-u. Gi-no elder drive Miao

hmaob shat zhub daot laos gub. gib yiob yeul laos
community erect get Lao-gu. Gi-yio elder

yeul jiox lit daol nghas lid vuf hmaob shat zhub
man Li-dao drive Miao community erect

daot lub laos gib jiaib. nyul zaox zib lwb
get the Lao-gi-jiai. they three classifier

guk dut jiax niaol id guk ab hmaob faod zaol
were the time that were Miao elders

50 *bit laos zaol. (faod zaol guk zait nies lit faot*
old men. (elders are the great the head

faod zaol, bit laos zaol guk zaox guk ged zhyux
elders, old men are those who govern

- laos dib laos qieul. draik guk ad nies dub*
 city land city place. also are great the
- baob dangb dub deuf nzit. bib ab hmaob max*
 wise the famous. We Miao have
- nyul zaox zib lwb dad vangx dib ndux*
 them three classifier hold borders
- 55 *jik nzhes ndraif jieb, gos dub jit*
 thus stand firm completed, cause the descendants
- at ghaub at laot niob jik zaob nzhel. id viet*
 do farming live thus good health. but
- ab hmaob bwd zos khod dyus ad vaos leud*
 Miao flee reach place what Chinese pursue
- zox ghwb dlat khod dyus. leud ab hmaob*
 follow after go to place what. pursue Miao
- sangt hak lol shuk daot nzhit mit lil ndrangl*
 away and come take get Tracts of Mi-li Plains
- 60 *lit mol dib quiet leuf. niob ad vaos ndeud*
 of Li-mo country gone. situated Chinese book
- [Chinese characters] max guk*
 Shi jun lan pien, Lu shi chuan qui, there is that
- saot jiet, [Chinese characters]*
 write completed, Yao conquered the uncivilised Miao
- [Chinese characters]*
 and occupied the Dan-han area and made his son Shu-dan
- at lit nid, traot ghaib xiaok*
 the ruler. make like this, from cockerel year
- 65 *ndaok zos ghaib xiaok. ndaok guk ad vaos*
 fight reach cockerel year. fight that Chinese
- das nzhet dab dies, ab hmaob sangb nid aid*
 killed very much, Miao side this very
- ghaos jiaob. dub jaix niol nid yad hik ntraik*
 fall many. the time this must say clearly
- zos dub jaix niol nid hib yiob zib lwb*
 reach the time this is not three classifier
- laos guk dus ndix ndrangt chot lol id. gib nob,*
 old who previously come that. Gi-no,

- 70 *gib vub, gib yiob taot guk niob draob*
 Gi-vu, Gi-yio when that situated Mount
- Mit liel dangs, nbox nid zaox guk lol zeut*
 Mi-lie finish, group this those who come settle
- Diex faot tait bid ndrangb dib, leuf tangs.*
 Die-fao-tai middle country, gone finish.
- [Chinese characters]
 (In his book Wei du, written by Han Fei-zi, it says,
- [Chinese characters]
 "In Shun's rule there were rebellious Miao. Yu-shun
- 75 [Chinese characters]
 became ruler of Hua-shi. He continued to wage war on
- [Chinese characters]
 these three Miao groups and control them at Mi-li-shan
- taot vaix hmaob ndlwl at yeul hxaix guk nbat*
 that time Hmao-ndlw man Hxai who wear
- pob sib, drit hnwd ndaok draot dib ghaol,*
 grass cape, carry crossbow fight on back,
- zit lub drangx vok draot shub dlad.*
 three classifier quivers arrows on upon waist.
- 80 *nyul lub faod ndrob at dit drwb sut ghaib*
 his the top chest make speckled like chicken
- ndrob, cat lwb hxut at yeul ndrob ghaib.*
 breast, everyone call man breast chicken.
- hmaob chib at yeul nzit at yeul hxed, guk at yeul*
 Hmao-chi elder name elder Hxe, is elder
- dub zhyux drot, dub nghaf drot.*
 person govern soldiers, person command soldiers.
- hmaob vub git ndlwl jik cot lub laos niob*
 Hmao-vu-gi-ndlw thus build the city situated
- 85 [Chinese characters] *ad ndus dlix aob vangx,*
 Honan banks river water yellow,
- [Chinese characters] *hmaob chib lub laos jik*
 Ban-chuan. Hmao-chi the city thus

cot draot laos gub. hmaob dangl lub laos jik
build at Lao-gu. Hmao-dang the city thus

cot draot diex faot tait laos git jiaib.
build at plain head bridge Lao-gi-jiai.

(*niob [Chinese] sangb [Chinese characters]*)
(situated Ban-chuan side north west region.)

90 *nyul zaox ndaok shit sheuk dub diex dangl*
they fight not win the plain finish

nad yis hmaob ndlwl gib yieb yeul laos
therefore family Hmao-ndlw Gi-yie elder

traot laos ub bwd lol nzwd lub laos ndlix
from Lao-u flee come cross to the Laos-ndli

dangl. lub laos ndlix ghak bangl ndux nal yil mol
finish. the Lao-ndli from river Ndu-na-yi-mo

nggat dit gil gid dab. yis hmab chib lak
small distance road only. family Hmao-chi had

95 *lol nzwd ghab ndrangl dib yi bangl leuf*
come cross to the plain Di-yi-bang gone

dangl, hak taot lit vaib yis hmaob dangl
finish, and the time that family Hmao-dang

chat yiul dib yiul qiut, niob
grieve for own land own place, situated

jiet ab ghwb dib laos gib jiaib jieb
completed native land Lao-gi-jiai completed

sib. ad ghwb nid, hmaob jiaib max ib
still. after this, Hmao-jiai have one

100 *lwb guk sheud faod jiox drot, nyul nzit*
person who arise top carry soldiers, his name

guk ghat saod hmaob byul. nyul yis niob
was Gha-sao-hmao-byu. his family situated

ndrangl cat sangb ghangb ndrangl.
plain pewter side bottom plain.

gat saod hmaob byul guk ngax drot guk jiwx
Gha-sao-hmao-byu was drive soldiers which ride

nwl shat drot. dub ngaox mis hxut at ghat
horses for war. the songs plural sing make Gha-

- 105 *saod hmaob byul sheud faod zut drot guk*
sao-hmao-byu stand top train soldiers who
- jiwx nwb jiox ad diel ndangx. ndros gib chib*
ride horses use knives swords. with Gi-chi
- yeul laos, gib vub yeul laos hik zeuk deut ib*
elder, Gi-vu elder settled foot one
- nzhis draot ndlos hlangb dleut dib, guk jik*
tract in Ndlo-hlang-dleu-di, was thus
- deuf nzit leul. nyul zaox zib lwb ndros*
famous gone. they three classifier with
- 110 *dlaob jiaol vaos zyul laos tieb gib yieb*
Dlao-jiao-vao-zyu-lao in addition Gi-yie-
- vaos zyul laos hik ndaok draot dib bangx aob*
vao-zyu-lao fight to the river
- xiang chod ghad ndub aob. bib zib lwb*
seven bend the bank water. our three classifier
- yeul nid ndaok ad vaos bit dof nis lax*
men this fight Chinese resemble connector cut
- laof. shab ndraos jiox dit vaos dut ndaok shit*
forest. Ruling Race all fight not
- 115 *shuk. hmaob chib hmaob ndlwl nyul ab lwb*
take. Hmao-chi Hmao-ndlw they two classifier
- las jik dlol dil nkhal.*
then thus laugh aloud.
- id guk nyul yis ab lwb nub vaot*
since them family two classifier brothers-in-law
- qieut niob ghak bangx ndux naf yis mol hib*
place live distant river Ndu-na-yi-mo not
- dlib dab, lwb ghak lwb ib bat*
far only, each one distant each one one hundred
- 120 *nif ngaof njiat dab. ad vaos nbot drod sib*
twenty li only. Chinese company return
- maol zyuk daot ngox nzaib ngox lul*
go construct get boats flat boats keeled
- beul caob nghwb taot ndaob mib mib kheud. caob*
straw effigies use cloth thin wrap. Straw

- nghwb raof ngox dax chyud gos dol*
 effigies sat boats come deceive cause wait
- bod. nyul ab lwb tyut dub drot*
 shoot. they two classifier despatch the soldiers
- 125 *dub zib maol ndil dlat changb vangb ndlos*
 the retainers go block go to river surface.
- laol daot zib hnuv zib hmok shit at ros,*
 guard get three days three nights not move,
- dad liel baot ntraik ad-vaos mab ndaob mib mib*
 presently know clearly Chinese take cloth thin
- keuk caob nghwl raof ngox dax chyud dub*
 wrap straw effigies sit boat come deceive the
- zib dub drot mab vok bod caob*
 retainers the soldiers make arrows shoot straw
- 130 *nghwb dab, at lit gib chib yeul laos gib vub*
 effigies only, make like Gi-chi elder Gi-vu
- yeul laos dlok had had hik, ad vaos ndaok hit*
 elder laugh ha ha said, Chinese fight not
- shuk bib, at caob nghwb dax chyud bib.*
 take us, make straw effigies come deceive us.
- lit nad daot at hleb hleb. hxud bws lol*
 like therefore get relax. all come
- haok jeud, gos dub zib dub drot*
 drink wine, cause the retainers the soldiers
- 135 *hik las nggak hnggub bit jiaob dwb jiet*
 spread small wine jars place completed
- ndut deus. haok jeud hik lal hik dlok. at*
 beside fire. drink wine enjoying laughing. make
- las guk hxud bws ghaos jeud gik at lad*
 then that all drunk thus make rabbits
- at nangl. ghaos npaot hleb draot zangx, ghaos*
 make rats. fall spread lie on bed, fall
- npaot draot ndut jiub jik feb dub feb deb*
 spread on edge room thus scatter all round
- 140 *hlet jiet.*
 lie completed.

jik guk ad vaos dub zib dub drot,
thus was Chinese the retainers the soldiers,

chod gid dax sangb ghangb ndrangl dax
round about way come side bottom plain come

dangk. yis hmaob dangl guk niob sangb ghangb
finish. family Hmao-dang who live side bottom

ndrangl id, daot maol gid nchik dax hik guk
plain that, get go quickly come say that

145 *dlaol jiaob vaos zyul laos tieb gib yieb vaos*
Dlao-jiao-vao-zyu-lao as well as Gi-yie-vao-

zyul laos chod gid dax ghangb ndrangl
zyu-lao round about way come bottom plain

dangk.
finish.

chat yyus guk gib yieb yeul laos at hleb hleb
unfortunately that Gi-chi elder relax

hik guk ad vaos jik at nggad yaok mis
say that Chinese thus make children plural

150 *rangx riet sit at gik hit nchait ndux, hit*
style still make you not fear sky, not

nchait dib. hit git ziet drot dol,
fear earth. not prepare soldiers wait for,

lit mut las haok jeud ghaos jeud hlet
simply pleased drink wine drunk lie

jiet zangx qiout hit njiud nyul dut ad vaos
completed bed not aware the Chinese

ghad nies drot chod gid lit vol syut
great soldiers round about way winding like

155 *sat npaot dax dies dangk. zuf guk*
sand blowing come truly finish. since that

huxd bws ghaos jeud jiet hak kat mab
all drunk completed and give over

ab hmaob dub zib dub drot at langx
Miao the retainers the soldiers greatly

fat shot sangb.
suffer away.

- gib chib yeul laos gib nob yeul laos draot ndaok*
 Gi-chi elder Gi-no elder to fight
- 160 *ghaos leuf dangk, zhas daot gid zhangt shangb*
 fall gone finish, only get way raise voice
- nied draot ghaof ndux id jik. ad vaos daot*
 weep to sky there thus. Chinese get
- mab gib yieb yeul laos gib chib yeul laos jiangb*
 take Gi-yie elder Gi-chi elder lead
- khaib maol dat draot faod veb sangt.*
 tie-up go the mountain top rock away.
- ad vaos dad liel hik dib maol fat shot yis*
 Chinese presently turn back go attack family
- 165 *hmaob jiait ndros yis hmaob dangl. yeul jiox*
 Hmao-jiai with family Hmao-dang. Man
- lit daol drot. viet taot lit vaix, hmaob dangl*
 Li-dao soldiers. but at that time, Hmao-dang
- yeul jiox lit daol nzod dut hib niob sangt*
 Man Li-dao early all not live away
- dangk. zhas jik shos lwb hmaob ndlwl yeul jiox*
 finish. only thus remain the Hmao-ndlw Man
- lit daol ndros zieb laol nol yeul sib gyub zil*
 Li-dao with Zie-lao-no man Si-gyu-zi-
- 170 *laol. zieb laol nol guk lwb dub yius jiex*
 lao. Zie-lao-no was the person pasture cattle
- guk hmaob dangl yeul jiox lik daol dub jit*
 was Hmao-dang Man Li-dao the descendant
- jios. ad vaos zud hnuv guk ab hmaob*
 so it is. Chinese choose day which Miao
- gid saod gid nzes lol at jieb, dax traot*
 able bodied come make celebration, come use
- dit hleud guk laos gib jiaib at bangt nqiot*
 hand set fire that Lao-gi-jiai make smoke
- 175 *nzaod guk ndux dlub sangt. cid guk bangx*
 cloud that sky black away. burn that flowers
- ghwd zhyut hniaod met, zhyut at bangt nqiont*
 grain smell horrid droop, smell smoke

leuf dangk. lub laos gib jiaib bid liet deul
 gone finish. the Lao-gi-jiai all over fire

lieb zix dix guk czt khod dut jit lus
 glow up and up that every place all shine bright

sangt. id jik at laol mis max ib
 away. that thus old folk plural have one

180 *lob lub, dwb nwb liex draot gid*
 classifier word, people turn back on road

bal, dwb nwb das draot gid saod.
 nurse, people die on road good health.

chat yyus guk yeul jiox lik daol at nbes
 unfortunately that Man Li-dao ears

hleb hleb, lit mut hxek nbaix laol mis
 relaxed, simply led group old folk plural

gyuf hnuv niaol guk raot, cat xiaot zhas
 spend time that good, every year only

185 *baob guk git ziet naox git ziet hngand, at*
 know that prepare eat prepare wear, make

dlangb at khat jik ndrod ndrwb, hib ndyuf
 spirits make guests thus noisily, not think

gid zait shaok nad zhot njias gok lieb
 way protect therefore leave that monkey

xiaok lad hlik, hxud bws git ziet at ab hmaob
 year rabbit month, all prepare make Miao

jieb dwb hak gib yieb vaos zyul laol,
 celebration arrange and Gi-yie-vao-zyu-lao,

190 *dlaob jiaol vaos zyul laol zud hnuv guk bib*
 Dlao-jiao-vao-zyu-lao chose day which we

hmaob at jieb at cuf gid saod nzes
 Miao make celebration make gather able bodied

id, dax mab laos gib jiaib hleud leub
 there, come take Lao-gi-jiai set fire pursue

ndaok zaox sangt hak laob cub gos
 fight them away and cut down destroy cause

bwd deuf leuf. bib nbaix laol nieb
 flee go out gone. we group old folk mothers

- 195 *vaif mis lit mut xid dub dik ncail hxet*
 fathers plural simply escort children take
- at box dub did fet bwd deuf laos gib jiaib bwd*
 women offspring flee out Lao-gi-jiai, flee
- lol draos raod dlub raob dlaos leuf.*
 come to black forests gone.
- maol ndlaif dlat got at raot, taot guk lad*
 go hide go to forest, when that about to
- bwd id, shat gyub dyub ngaix, keut ndlix*
 flee then, snatch up festival meat, take rice
- 200 *at niaol drit deuf maol niob got at raot*
 partly cook carry out go situated forest
- keut ngaix gyub dyub cieb faib dub ncait naox*
 take meat festival warm divide children eat
- dwb nwb hlob jik lit mut keut ndlix at niaol*
 people big thus simply take rice partly cook
- vail nzak. des nid, dub jit*
 scoop up go with. result this, the descendants
- mis niob jiaix jieb dangk sieb ib*
 plural situated time celebration finish day one
- 205 *at ghwb, yad shat gyub dyub ngaix traot*
 make food, must snatch up festival meat for
- nggal yaok guk yius jiex, ndif shut maol*
 children who pasture cattle, pack lunch go
- jik nghaix at shut, drit bab bab maol cie*
 thus meat make lunch, carry cakes go warm
- draot ndrangl naox, at jiangb at got guk*
 at plain eat, root origin is
- zheb njiot ib gaox nut nid.*
 remembrance one occasion matter this.
- 210 *ad liel dangk diek, draik daot zox nbox*
 presently finish truly, then get follow group
- guk sub bwd hxek ndix leuf id ghwb*
 which first fled go ahead gone that behind

- nwd* *lol.* *lol guk* *lol guk,* *lol* *zos*
footprint come. come that come that, come reach
- khod qieud* *guk* *nzit* *nggab yil shit lwb* *dib,*
place which name Ngga-yi-shi-lw country,
- nggab yil shit lwb* *ndrangl* *dangk.* (*khod dib*
Ngga-yi-shi-lw plain finish. (place country
- 215 *nid* *max* *hmaob at nzhil* *sub* *hxek mdix* *lol*
this there are Hmong first go ahead come
- zeit* *niob* *jiet,* *guk* *at nzhil dib* *jios*
settle live completed, is Hmong country so it is
- dangk.*)
finish.)
- Yeul jiox lit daol* *at yeul* *hmaob ndlwl* *xid* *hxed*
Man Li-dao the man Hmao-ndlw clans took
- nyul zaox* *ndros* *hmaob ghat nzhil* *niob.* *taot* *guk*
them with Hmong live. when that
- 220 *zaox* *lol* *zeit* *at nzhil dib,* *yeul jiox lit daol*
they came settle Hmong country, Man Li-dao
- dul fet* *mis* *zhub* *daot* *ib* *lub* *laos*
offspring plural erect get one classifier city
- ghat chieb* *jieb* *nggab yil shit lwb* *drangl.*
new completed Ngga-yi-shi-lw plain.
- nyul draik* *hxet* *lit vuf* *taod* *liex*
they then take the people level paddy fields
- ab gaob* *yius* *dub jit,* *jios* *bangx sud lul*
farm nurture descendants, plant cotton
- 225 *lol* *ng hul* *sod* *at* *chot* *hnangd.* *ad ghwb*
come pull out yarn make clothes wear. after
- guk* *dub jit* *mis* *xiangt* *bib ndobd* *ciet*
that descendants plural spread abroad group by
- ciet* *bwd* *lol* *dlab* *laos dlax* *leuf.*
group flee come go to Lao-dla gone.
- yis* *hmaob dangl* *lak bwd* *lol* *ghwb* *lol* *ndros*
family Hmao-dang had fled come after come with
- ghat nzhil* *niob* *bangl* *ndux gib njieb* *pangb bis dux*
Hmong live river Ndu-gi-njie far side

- 230 *cot jyub jyub ngax bub jiex. taot vaix*
 build rough shelters house feed cattle. that time
- yeul sib gyub zit laos lol saok ghwb dangk*
 man Si-gyu-zi-lao come end after done
- dangs nad hxuk at hmaob dangl at yeul.*
 finish therefore call make Hmao-dang man.
- Yeul git dangl lol niob draot ib zal dangk*
 Man Gi-dang come live get one period finish
- diek draik hik hxek lol zeut ndrangl*
 truly then take together come settle plain
- 235 *got dleub ndrangl gaob ndrangl zit sied.*
 Go-dleu plain Gao plain Zi-sie.
- id jik yeul jiox Li-dao dub lol das draot nid*
 so Man Li-dao all come die at here
- sangt, zos guk nzab lyus lyus sheud lol ndrel*
 away, reach that Nza-lyu-lyu rise come resist
- lad vaos vangx dib ndux, yis hmaob dangl*
 the Chinese borders, family Hmao-dang
- draik ib lwb ab yeul xid dub fet*
 then one classifier man escort the offspring
- 240 *ndox ndut gib nzheb at got aob ndox dlix*
 follow river Gi-nzhe head waters follow river
- lol zeut nab nof dib. taot vaix box caod*
 come settle Na-no country. that time Woman Cao
- yeul caod niob ndut gib nzheb sangb bid dux*
 Man Cao situated river Gi-nzhe side far
- jiet. hib nies lol dlat byul nof sib,*
 completed. not yet come go to Byu-no yet,
- lol zos bangx deuf dib dwd sib, hak*
 come reach flower open country limits yet, and
- 245 *yis hmaob ndlwl guk lol niob nggab yil shit*
 family Hmao-ndlw which come live Ngga-yi-shi-
- lwb dib las, nws guk vangx dib ndux*
 lw country did, because that borders

aib niob aib ncod, ad vaos dax ndaok hmaob
increasingly disturbed, Chinese come kill Hmao-

ndlwl at yeul nad hxet dub jit mis
ndlwl men therefore take descendants plural

hxud bws lol dlat bangx deuf dib dangk.
all come go to flowers open country finish.

Note in Chinese.

According to tradition "Blossom open country" in the song is Quiyang and Kaiyang. All 12 tribes were there.

M223
Lao-gi-jiai and the Man Dao.

Narrated by Wang Ming-ji.

Notes.

This narrative is recorded in Document N (no. 31, page 491).

Line 4. For a discussion of this name see introductions to M239 and M240.

Line 6. “dub dlangb dub sid” is a wonder-worker, an enchanter, a sorcerer. In this case it was a military commander who claimed to have supernatural powers.

Lines 45, 46 and 48. The Miao text offers, in parenthesis, a Chinese form for each of these place names. Lao-gu is translated, but Lao-u and Lao-gi-jiai are simply transliterated.

Line 125. A note in Chinese in the text gives the meaning of “changb vangb ndlos” as “the surface of the river”.

