

**Hua-Miao Archive
Songs and Stories**

Miao History

Migration to the Nuo territory and the saga of Byu-no and Sao-no
Songs M231 to M258

Introduction, Translation, Transcription and Notes

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The Hua-Miao Archive
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Twelve families of Miao, fleeing, reached Nuo country.

Sung by Yang Zhi.

Introduction

Two songs in Document N are given this title. For the present song, which contains no reference to the people arriving in Nuo country, it is scarcely appropriate. It has, however, a sub-title, "Celebrating the fifth moon festival", which is considerably more to the point.

When the Miao decided finally to abandon their ancient homeland, it was not a simple matter of slipping away quietly and swiftly. Small children and the elderly had to be considered, and it would be necessary to carry as much food as possible with them. Moreover, since their wealth was chiefly in their livestock, the pace of their flight would be determined by the speed at which flocks and herds could be moved. In the initial stages, until they had got beyond the range of a Chinese raid, they would be particularly vulnerable. Had everything suddenly gone quiet in their villages, the alarm would surely have been raised, but they chose to depart at the Fifth Moon Festival when the celebrations included considerable commotion and the beating of drums. The noise made by the rams and the billy-goats dragging around small drums created the impression that all was proceeding normally in the Miao settlements, and gave time for the people to get away safely.

The Miao used the same cycle of twelve animals as the Chinese for counting time. This was applied to years, and we are here told that hostilities between the Miao and the Chinese continued over a full cycle of twelve years. It also applied to the lunar months of the year, which was kept in step with the solar year by the addition every few years of an intercalary month. The cycle of twelve animals was also applied to days, but this ran independently, and was not tied to the cycle of months. The flight of the Miao was in the year of the Cockerel, that is the fifth year of the cycle, in Cockerel-month, that is the fifth month, and on the fifth day of the month, which that year fell on Cockerel-day.

There is a convention in the old Miao songs that in giving the name of a year or a month it is prefixed with the name of the previous year or month. So here we have not simply "Cockerel-year" or "Cockerel-month", but "Monkey-year bringing Cockerel-year" and "Monkey-month bringing Cockerel-month".

According to the old songs, if one were to travel far enough, one would reach the limit of the sky and the end of the earth, the point where the dome of the sky rested down upon the earth. In lines 28 and 29, repeated in lines 67 and 68, the people longed to be able to flee to that place where there would be no more conflict. In these lines mention of striking with the hands and with the feet is a little obscure. It is possible that the reference is to the use of the Miao people's most formidable weapon, the crossbow. To stretch and to shoot with it required considerable strength and the use of both hands and feet.

Twelve families of Miao, fleeing, reached Nuo country.

Sung by Yang Zhi.

- When twelve families of Miao dwelt on the Tracts of Mi-li,
 At the Golden City, Lao-u and Lao-gi-jiai on the great plain,
 It was pleasant as the sun's rising,
 It was propitious as the sun's appearing.
- 5 Hearts were peaceful as a basket is smooth within,
 Hearts were restful as a large basket is flat within.
- While the sky remained constant,
 In Monkey-month or Cockerel-month,
 When Chinese families and Miao families celebrated the Fifth-Moon Festival,
- 10 The Chinese families came from Cai-sie-mi-fu-di,
 While the Miao families were living in the cities of Ndlo-hlang-dleu-di.
- Which Chinese families were these?
 These were the families of the Chinese Leader Gi-yie who seized the land.
 Which Miao families were these?
- 15 These were the families of the Leader Gyu-myu-zhyu the guardian of the land.
- When the sky grows black, rain must follow,
 When hearts become evil, the training of soldiers begins.
 The Chinese families and the Miao families were like great black bulls
 about to interlock horns,
 For the Chinese families and the Miao families disputed the land,
- 20 The Chinese families and the Miao families disputed the place.
- They fought through practically a whole cycle of twelve years.
 The Miao families saw many of the young generation fall in battle,
 As the companies of Miao soldiers suffered heavy casualties.
 So it was also when one considered the Chinese leader Gi-yie on the other side.
- 25 The Miao families spoke together and said,
 "Fighting yields no shelter from the sun,
 Soldiering yields no shelter from the rain!
 Could we flee to the limits of the sky and the limits of the earth, none need strike
 with his hands,
 Could we flee to the ends of the sky and the ends of the earth, none need strike with
 his feet.
- 30 So let us leave the Tracts of Mi-li and the Plains of Li-mo to the Chinese clans,
 Let us leave them for the Chinese Leader Gi-yie to make his own portion of land,
 Let us leave them for the Chinese Leader Gi-yie to make a portion for himself".
- Then the Miao families sought a time, sought an occasion for setting out,
 They sought a time, sought an occasion in Monkey-year or Cockerel-year,
- 35 And chose Monkey-month or Cockerel-month.

Then, on the fifth day of the fifth month, which was Cockerel day,
The Miao families gathered together all their members to flee in earnest,
Like a mother-hen brooding her little ones under her feathers that none might stray
away.

40 This time when the old folk fled,
They climbed right up to the high mountains above the river Nzhi-mi,
And the children, when they had climbed to the mountain top, jumped for joy.

For this time they had escaped from the Chinese Leader Gi-yie and crossed over the
pass,
And the old folk, having fled so far, killed chicken and killed pigs in celebration,
For today they had escaped from the power of the Chinese Leader Gi-yie.

45 Now the Miao families had devised a plan,
The Miao families had devised a scheme.
They caught rams and tied them to hand-drums,
They caught billy-goats and tied them to stick-drums.

50 As the rams ate grain and vegetables from the storage baskets,
And as the billy-goats ate grain and vegetables from the winnowing baskets,
They dragged the hand-drums and stick-drums, and banging them, made a great
noise.

When the Chinese Leader Gi-yie sent retainers in secret to come and spy,
They saw that the Miao families had gathered their members and every one had fled.
Fleeing, they had gone nearly half a month's journey.

55 When the Chinese Leader Gi-yie sent soldiers under cover to come and look,
They saw not a single person remaining of the twelve Miao clans.
They saw only rams and billy-goats dragging hand-drums and stick-drums and
making a great noise.

The Miao families had taken their members and were fled and gone.
The twelve Miao clans, fleeing, had reached a place where the land was well
drained.

60 But the old folk, great and small, were sad at heart,
The old folk, great and small, were heavy hearted,
As they lamented for the Tracts of Mi-li and the Plains of Li-mo now beyond
reclaim.

They made ballads by which to return and look,
And as they looked back to the Tracts of Mi-li and the Plains of Li-mo their tears
flowed down,
As they looked back to the Tracts of Mi-li and the Plains of Li-mo they lifted their
voices and wept.

They made ballads by which they returned again,
Would they could flee to the limits of the sky and the limits of the earth where none
need strike with his hands!
Would they could flee to the ends of the sky and the ends of the earth where none

need strike with his feet!

Thus it was that the ballads of the twelve Miao clans began.

70 Now, when we Miao make sacrifice to the spirits entertaining them as guests,
We do not take rams or billy-goats for the offering,
Because rams and billy-goats protected,
Protected the lives of the twelve Miao clans.

Rams and the billy-goats protected,
75 Protected the twelve Miao clans climbing away from the Plain,
And this is sung that the twelve Miao clans,
When sacrificing to the spirits and entertaining them as guests, may remember
and follow the tradition.

Thus it is ended.

M231

Gaof ab yil hmaob bwd lol zos Nof dib.
twelve families Miao flee come reach Nuo country.

Yang Zhi hxuk.
Yang Zhi sang.

gaof ab yil hmaob zaol draot Nzhit mis lil,
twelve families Miao dwelt at Nzhi-mi-li,

draot lub Laos gub, Laos ub, Laos gib jiaib
at the Lao-gu, Lao-u, Lao-gi-jiai

ghad nies ndrangl,
great plain,

raot niob syuk hnuv dax,
good live resemble sunrise,

raot byut syuk hnuv deuf.
good sleep resemble sun come out.

5 *sieb diex syuk vangb cud,*
peaceful resemble flat basket,

sieb dus syuk vangb laol.
restful resemble large flat basket.

ndux daot ndux tes mes,
sky get sky constantly,

mangs zos lieb jiox dit ghaib hlik,
did reach monkey carry the cockerel month,

ndraos yil hmaob yil ab yib hxaol,
Chinese family Miao family kept fifth-moon festival,

10 *ndraos yil lol Caif sieb mit fut dib,*
Chinese family came Cai-sie-mi-fu-di,

hmaob yil niob Ndlos hlangb dleud dib lib hmaob
Miao family lived Ndlo-hlang-dleu-di the Miao

laos.
cities.

ndraos yil hmaob ghat shit jik,
Chinese family people what thus,

ndraos yil gul Gib yieb vaos zyul laol
Chinese family was Gi-yie Chinese leader

dub hak dib.
person seize land.

hmaob yil hmaob ghat shit jik,
Miao family people what thus,

15 *hmao yil gul Gyut myut zhyud zyul laol dub*
Miao family was Gyu-myu-zhyu leader person

rod dib.
guard land.

ndux dlub traob nangs lol,
sky black for rain come,

sieb ndlux sheud zut drot.
heart evil arise train soldiers.

ndraos yil hmaob yil syuk niux dlub lit hed
Chinese family Miao family like black bulls

lad hik jid gub dangk.
will interlock horns finish.

ndraos yil hmaob yil shit ndwl dib,
Chinese family Miao family disputed land,

20 *ndraos yil hmaob yil shit ndwl qieut.*
Chinese family Miao family disputed place.

mangs ndaot zos ndux bwb shib lwl daot
did fight reach practically get

zhut xiaol.
twelve year period.

hmaob yil bof dub yil dit git aid ghaos jiaob,
Miao family saw posterity very fall many,

hmaob drot niux ghat niangb aid ghaos nzhet.
Miao soldiers companies very fall sharp.

naf draot Gib yieb vaos zyul laol sangb
look at Gi-yie Chinese leader side

bib dux at nid jiol yas.
opposite make this so it is oh.

- 25 *hmaob yil zeux lol hik jik,*
Miao family able come say thus,
- ndaok nzhil shit ndrel changd,*
fighting not shelter sunshine,
- at drot shit ndrel nangs.*
make soldiers not shelter rain.
- bib bwd maol dlat ndux geul dib geul shid*
we flee go go to sky limit earth limit not
- taok dit,*
strike hand,
- bib bwd maol dlat ndux saok dib saok shid*
we flee go go to sky end earth end not
- taok deut.*
strike foot.
- 30 *bib fed Nzhit mis lil Ndrangl lit mol at ndyut*
we leave Nzhi-mi-li Ndrang-li-mo make clans
- shat,*
Chinese,
- bib fed traot Gib yieb vaos zyul laol at*
we leave for Gi-yie Chinese leader make
- Gib yieb vaos zyul laol dus bul tib,*
Gi-yie Chinese leader portion land,
- bib fed traot Gib yieb vaos zyul laol at*
we leave for Gi-yie Chinese leader make
- Gib yieb vaos zyul laol dus bul bies.*
Gi-yie Chinese leader portion his own.
- hmaob yil ntried jiaais ntried niaos gul*
Miao family sought time sought occasion which
- sheud deut,*
raise foot,
- mas ntried jiaais ntried niaos draot lieb*
did seek time seek occasion in monkey
- jiox dit ghaib xiaok.*
carry the cockerel year.
- 35 *mas zos lieb jiox dit ghaib hlib jik,*
did reach monkey carry the cockerel month thus,

zos bwb hlik sieb bwb gul ghaib
reach fifth month day number five was cockerel

hnub.
day.

hmaob yil lad gheuk dub yil dub git bwd lib maol
Miao family will gather posterity flee going

dangk yas,
finish oh,

lad syuk nies ghaib bit tut bas nggad nggak
will resemble mother hen feathers brood little ones

shit bwd dut.
not run away any.

gaot nad ghat lit ghat laol mis bwd lol,
occasion this the old people plural fled come,

40 nji dlat ndux Nzhit mis draob sieb leuf
climb go to river Nzhi-mi mountain high gone

dies dangk,
truly finish,

lad dib yaok njit faod draob jik lad dib yaok
children climb top mountain thus children

at tliet las.
made jump happy.

gaot nad bwd dlif Gib yieb vaos zyul laol
occasion this escaped Gi-yie Chinese leader

mis dleuf dil.
plural pass crossed.

lit gat lol dat ghaib dat nbat bwd
old people killed chicken killed pig fled

ghad dlib,
a long way,

hmot nad bwd dlif Gib yieb vaos zyul laol mis
today escaped Gi-yie Chinese leader plural

ghat nghwt nbangb dangk.
the power finish.

45 hmaob yil baob kaot kaod,
Miao family knew methods,

hmaob yil baob kaot ngaot jik.
Miao family knew stratagems thus.

mangs jiaof yangx mil mis khaib draot ndral las,
did catch rams tied to hand-drum,

mangs jiaof chit bit lyus khaib draot ndral gheut.
did catch billy-goats tied to stick-drum,

yangx mil mis naox ghwd nciek liel raot
rams eat grain white vegetables

vangb laol,
big baskets,

50 chit bit lyus naox ghwd nciek liel raot
billy-goats eat grain white vegetables

vang cud,
small baskets,

yangx mil mis chit bit lyus mangs nghul ndral las
rams billy-goats did drag hand-drum

ndral gheut ndaok ndrod ndrwl jik.
stick-drum hit make noise thus.

Gib yieb vaos zyul laol zib dub zib ndaos
Gi-yie Chinese leader sent retainers secretly

dax shaib,
come spy,

shaib bof hmaob yil mangs gheuk dub yil dub git
spy saw Miao family did gather posterity

bwd jiaol cat,
fled together everyone,

bwd leuf ndux changb shib lwl caif hlit gid.
fled gone practically half month road.

55 Gib yieb vaos zyul laol mangs zib dub drot
Gi-yie Chinese leader did send soldiers

ndlaif dax naf,
hiding come look,

shit bof gaof ab xik hmaob ib lwb
not see twelve clans Miao one classifier

niob yas,
situated oh,

zhas bof yangx mil mis chit bit lyus nghul
only saw rams billy-goats drag

ndral las ndral gheut ndaok ndrod ndrwl jik.
hand-drum stick-drum hit make noise thus.

hmaob yil hxet dub yil dub git bwd lib maol
Miao family took posterity fled going

dangk,
finish,

bwd maol zos gaof ab xik hmaob ghad qeut
fled went reach twelve clans Miao place

nis haok chaot.
connector drained land.

60 *lib ghat laol hlob shaob dit nggak sieb shit das,*
old people great and small heart not collect,

lib ghat laol hlob shaob dit nggak sieb shit zaok
old people great and small heart not sufficient

jik.
thus.

mangs chat Nzhit mis lil Ndrangl lit mol daot
did lament Nzhi-mi-li Ndrang-li-mo get

shib daot.
not get.

mangs at jik zib ghat zol sib maol naf,
did make thus ballad return go look,

mangs naf jik Nzhit mis lil Ndrangl lit mol
did look thus Nzhi-mi-li Ndrang-li-mo

ndlyul gat mas,
flowed tears,

65 *mangs naf Nzhit mis lil Ndrangl lit mol zhangt*
did look Nzhi-mi-li Ndrang-li-mo raised

sangb nied yas.
voice weep oh.

mangs at jik zib ghat zol drod sib lol,
did make thus ballad come back return come,

lad bwd dlat ndux geul dib geul shid taok
will flee go to sky limit earth limit not strike

dit dangk jik,
hand finish thus,

lad bwd dlat ndux saok dib saok shid taok
will flee go to sky end earth end not strike

deut dangk yas.
foot finish oh.

gaof ab xik hmaob zib ghat zol traot vaix byul.
twelve clans Miao ballad from that began.

70 bib hmaob at dlangb at khat jik,
we Miao make spirits make guests thus,

shid mab yangx mil mis chit bit lyus drit nies
not take rams billy-goats offer

dlangb yas,
spirits oh,

id gul yangx mil mis chit bit lyus drik,
because rams billy-goats carried,

drik gaof ab xik hmaob mis xied.
carried twelve clans Miao plural lives.

yangx mil mis chit bit lyus drik,
rams billy-goats carried,

75 drik gaof ab xik hmaob mis njib diex.
carried twelve clans Miao plural climb plain.

hxut gof gaof ab xik hmaob
sung cause twelve clans Miao

at dlangb at khat yad njiot zox.
make spirits make guests must remember observe.

jik gid mof ndral.
thus ended.

M231
Twelve families of Miao, fleeing, reached Nuo country.

Sung by Yang Zhi.

Notes

This song is recorded in Document N (no. 29, page 483).

Normally in Document N a list of numbered footnotes is printed at the end of the song. In the text, references to these notes are indicated by index numbers set in circles. There are over twenty circles printed in this song, however, all but the first three are blank, and the footnotes, which should appear at the end, are missing altogether. There are also a number of errors in the transcription and printing. These have been corrected but not listed here in detail.

Line 13. The word "zyul" has been omitted in the text.

Line 15. The verb "gul" is missing in the text.

Line 21. In Document N the third element in the expression meaning "practically" is printed "cheb" instead of "shib", and the final element is given the wrong tone letter "b" instead of "l". This is probably due to the compositor misreading a hand written manuscript.

Line 30. The meaning of the end of this line is obscure. The final three words, as printed, read, "at ndryut shat" which make no kind of sense. They are followed by a blank circle where there should appear a reference number to a footnote which is also missing as explained above. The editor of the text had offered some elucidation, but this, in the printing of the book, was lost. It is possible that the second word should be "ndyut", which can mean "a clan", and this was misread as "ndryut", either in the original Miao script or in the process of transcription into Latinized writing. This reading yields a reasonable meaning and fits well into the context. It has accordingly been adopted in the present translation.

Lines 67 and 68. In the printed text these lines are identical. They should be a couplet of two parallel lines. Fortunately they are very nearly a repetition of lines 28 and 29, so that the correct reading can be readily restored.

Lines 70 to 75. In Document N these six are printed in three very long lines.

Lines 76 and 77. These final lines appear to have been detached from this song at some point in the transmission of the manuscripts and added to the text of another song, also by Yang Zhi, describing how the twelve Miao clans settled in the Gi-chi-na-lu country. In that song they are meaningless, and have therefore been restored to this, their proper context.

M232

Customs devised by twelve Miao clans for their protection.

Sung by Yang Zhi.

Introduction

The narrative in this song begins at the end of the story, with the time when the Miao left their ancient homeland, and works backwards to the point at which they first arrived and took their bearings. It starts with a brief reference to the fifth moon festivities under cover of which the Miao clans eventually fled from the homeland. It then refers to that battle with the Chinese which took place in the narrow river valley. Next comes an extended passage describing how the young people mounted a watch in preparation for the anticipated Chinese attack. Then there is a section about the hunting of game, followed by one about the making of roads, and, finally, a description of the Miao Elders surveying the borders of the homeland, to the south and the north, and to the east and the west.

Several of the songs which concern the flight of the Miao from their ancient homeland and their subsequent migrations, describe how the old people grieved for the lost land and recorded their grief in song. This piece may well belong in that category. It seems much more like the some-what disjointed reminiscences of an old man recalling what used to be when he was young, than an historical narrative of things as they actually happened. In fact the details in the passage about the "rock watch" and the "farm watch" read like the recollections of someone who still remembered how weary one could get, and what a struggle it was to keep awake.

From other songs we learn that the fleeing Miao tribes first encountered the Yi people at a place called Bang-deu-di. This name occurs at the very end of this song where it is called "this place", presumably the place where the singer found himself as he composed his song.

Customs devised by twelve Miao clans for their protection.

Sung by Yang Zhi.

In Monkey-month or Cockerel-month,
When Chinese families and Miao families had celebrated the fifth-moon festival,
The military commanders of the Miao families,
The Elder Gi-vu, the Elder Gi-no and Gha-sao-hmao-byu, forgathered.

5 Reports were rife of companies of soldiers ready to attack as they emerged from the
gorge,
To attack the Plains of Li-mo by the Ndu-na-yi-mo river,
At the lower border beside the water,
And to fight at the meeting of the waters on the Plains of Li-mo.

10 Now the older folk of the twelve Miao clans living in towns,
Gave instruction that their children who lived in the villages,
Must now appoint controllers to control the towns,
And craftsmen to oversee the villages.

If the day came when there was a call to arms,
The controller would cry out the words of calling,
15 Would cry out that brothers, parents, everyone would awaken.
Likewise the craftsmen would cry out like the cock crowing,
Would cry out that brothers, sisters, all would arise.

So the older folk lived in their families.
And married couples could choose to sleep,
20 But the daughters, the young women, all friends, mounted the "farm-watch",
And the sons, the young men, all friends, mounted the "rock-watch".

"Rock-watch" rations were food for those guarding the road,
"Farm-watch" rations were food for those guarding the lower border.

The daughters, the young women, all friends, guarded the surroundings of the
settlements,
25 The sons, the young men, all friends, guarded the high mountain ranges.
The daughters, the young women, all friends, prepared food in readiness,
For the sons, the young men, all friends, returning quietly to eat.

30 "You, who guard the lower border and guard the road, take care,
Fearing lest the Chinese Leader Gi-yie's companies of soldiers should come,
And evil, greedy people enter our towns,
And for fear lest the Chinese Leader Gi-yie's companies of soldiers should arrive,
And evil, greedy people enter our villages.

35 Daughters, young women, all friends, and sons, young men, all friends,
If on guard you grow weary, exchange, and let me go on guard.
I will guard while you sleep.
For if you grow drowsy there is danger,

And if you start dreaming you must be wakened quickly.
So, you will pinch me and I will nudge you!

40 Speak in whispers, make no noise,
Speak in whispers, do not raise your voice,
For fear lest the Chinese Leader Gi-yie's companies of soldiers should destroy us.

45 So, brothers and sisters, be of one purpose.
You, daughters, young women, behave with decorum,
And you, sons, young men, with decency,
So that should hostilities break out,
All will stand firm as a single body”.

50 The Elder Gi-vu, the Elder Gi-no and Gha-sao-hmao-byu sent,
Sent out a group of foresters,
Because there was no time for raising crops,
And no time to engage in farming.

55 It was necessary that their controller should lead them with discipline.
Standing high on the mountain range,
Without so much as a blink of the eyes,
He should make decisions with assurance ,
In all matters of importance.

60 The controller, raising his voice across the deep valley,
Cried out, and with a rustling sound the tiger was gone over the pass;
Cried out, and the roebuck sprang suddenly to their feet;
Cried out, and the deer ran to the middle of the plain.
So he took his stand and, crying out, directed clearly,
Where those on guard should lie in wait,
On all the hill slopes for the various wild creatures;
On the hill slopes for the roebuck and the deer;
On the hill slopes for the wild pigs, in the surroundings where they thrived.

65 So they hunted wild creatures of all kinds, the wild pigs, the deer,
And the roebuck, to enhance their strength,
But they only took them that the children might prepare well their morning and
evening meals.

70 They would hunt wild creatures of all kinds, the wild pigs, the deer,
And the roebuck, to establish their control,
But they only took them that the retainers and soldiers might prepare well their
midday meals.

The Elder Gi-vu, the Elder Gi-no and Gha-sao-hmao-byu sent,
Sent a group of road makers across the lower valley,
To clear a way through the green covering,
And to clear the dark forest laying it flat.

75 They cleared it that the children might have a smooth road to travel,
They cleared it that old people and children might not stumble.

The Elder Gi-vu, the Elder Gi-no and Gha-sao-hmao-byu
Would look back towards Nbw-sie-mi-fu-di,
For the south wind came from the Nbw-sie-mi-fu plains in the Nbw-sie-mi-fu
country,
80 Which was bounded on one side by the nine lakes of Gi-nzyu.

Then they would turn right about and look,
Look towards Cai-sie-mi-fu-di,
For the north wind came from the Cai-sie-mi-fu plains in the Cai-sie-mi-fu country,
Which was bounded on one side by the blue lakes of Gi-nzyu.

85 Turning towards the far side of the land,
Were dark forests sighing in the wind,
For great forests were the boundary on that side.

But the twelve Miao clans had smooth roads,
Flat roads for their journey to reach this place,
90 To reach this wide plain, the plain of the river Deu-di.

Thus it is ended.

M232

gaof ab xik hmaob rangx riet gul vak yiul.
twelve clans Miao customs which protect.

Yang Zhi hxuk.
Yang Zhi sang.

mangs zos lieb jiox dib ghaib hlik,
did reach monkey carry the cockerel month,

ndraos yil hmaob yil ab yib hxaol
Chinese family Miao family make fifth-moon festival

sangb yas,
away oh,

hmaob yil dub nghak drob,
Miao family military commanders,

Gib vub yeul laol Gib nob yuel laol
Gi-vu-yeu-lao Gi-no-yeu-lao

Ghak saod hmaob byus zeux lol zyuk jil.
Gha-sao-hmao-byu able come together thus.

5 *nad nid bud drob niux ghat niangb lad laob*
now fill soldiers companies will crush

dlat deuf zat nghos,
go to come out gorge,

lad laob dlat Ndux nal yil mol Ndrangl lit mof,
will crush go to Ndu-na-yi-mo Ndrang-li-mo,

ghangb vangx ghab ndux aob,
bottom border beside water,

lad ndaok dlat Ndrangl lit mof aob shit shat.
will fight go to Ndrang-li-mo water meeting.

nad nid gaof ab xik hmaob lit ghat laol gul
now twelve clans Miao old people who

niob laos,
live city,

10 *gof lad dib yaok gul niob rol,*
caused children who live village,

nad nid yad zib nyul lit ged gul
now must appoint their controllers who

ged laos,
control city,

las zib jil nil lit zhyut gul zhyut
also appoint thus connector craftsmen who fashion

rol.
village.

max hnuv zhab max nub lit ngeut gul
there is day if there is compulsory work which

zas shak,
fighting,

lit ged jil lad sed lut nghet,
controllers thus will cry out words calling,

15 lad sed gyud dix nieb vaib cat lwb zhif.
will cry out brothers parents everyone awaken.

jil gul lit zhyut sed lut ghaib,
thus was craftsmen cry out the cockerel,

lad sed gyud dix gyud rid hxud bws sheud.
will cry out brothers sisters all rise.

lit gat lol nis at yil niob,
old people connector make family live,

max ngeuf max bak faid gof byut,
have couple have partner choose cause sleep,

20 ngaox ncail yais las zyut laok nzhub,
young women daughters friends prepare farm-watch,

ndraos dub yais las lad zyut veb nzhub.
young men sons friends will prepare rock-watch.

ghwd veb nzhub ghwd rod gid,
food rock-watch food guard road,

ghwd laok nzhub ghwd rod ghang.
food farm watch food guard bottom.

ngaox ncail yais las rod ghab beb,
young women daughters friends guard surroundings,

25 ndraos dub yais las rod dox sieb.
young men sons friends guard ranges high.

mis hik lub bib qid khab gof ndrod yas,
 you say words whisper do not cause noise oh,
 40 mis hik lub bib qid khab deuf sangb,
 you say words whisper do not put forth voice,
 nchait kied Gib yieb vaos zyul laol dub drob
 for fear Gi-yie Chinese leader soldiers
 niux ghab niangb laob cub bib.
 companies destroy us.
 zhas yad gul gyud dix gyud rid ib lub
 only want that brothers sisters one classifier
 sieb.
 heart.
 mis at ngaox ncail at gof hxud,
 you make young women daughters make cause pure,
 mis at ndraos dub at gof jial.
 you make young men sons make cause clean.
 45 zhab max nub lit ngeut gul shak drob,
 if there is compulsory work which fighting,
 hxud bws ib ghait sheud gof drax.
 all one body stand cause firm.
 Gib vub yeul laol Gib nob yeul laol
 Gi-vu-yeu-lao Gi-no-yeu-lao
 Ghak saod hmaob byus zeux lol zib jil,
 Gha-sao-hmao-byu able come send thus,
 lad zib nil ib zaos dub gil raod,
 will send connector one group persons foresters,
 id gul nad nid at ghaob shit max jiais dangs
 because now make crops not have time finish
 yas,
 oh,
 50 at laok hib max jiaix dangs yas.
 make farming not have time finish oh.
 yad zyut nyul lit ged hxel zaos maol gul
 must make their controller lead them go that
 max rangx.
 have order.

nyul lit ged sheud dox sieb,
their controller stand range high,

ad mas shit yad nzhaik,
eyes not want blink,

faib nuf faib gof ntrail,
separate work separate cause clear,

55 max nub gul yad zaid.
have work which important.

lit ged shangb sangb lit nget sed hangd
controller raise voice cry out valley

dob,
deep,

mas sed naot lyut bax ncod nyul kad kad leus
did cry out tiger with a rustling gone

bif dleuf,
pass,

mangs sed nghaix jiak lit gaot tlieb bit tlwd,
did cry out roebuck jumped suddenly,

mangs sed zait jiox mib shaik drangs druf
did cry out deer ran middle

ndrangl.
plain.

60 zhot nyul sheud sed khet gof ntrail,
allow him stand cry out show cause clear,

jil dub zod gangb at jil dol,
thus persons guard bottom make thus wait,

jil draot naot lyus lyus lit ndangb ncieb,
thus on to creatures all kinds hillsides complete,

jil draot nghaix jiak lit gaot zait jiox mib shaik
thus on to roebuck deer

mis lit ndangb,
plural hillsides,

jil draot naot lyut nbat mis ndangb
thus on to wild pigs plural hillsides

ghak ntaot geut yad zhiex.
regions around place want thrive.

65 *jil leud naot lyus lyus naot lyut nbat*
thus hunt creatures all kinds wild pigs

zait jiox mib shaik
deer

ngaix jiaik lit gaot lol nbangx lit ghak zhok,
roeibuck come help strength,

zhas daot traot jil lad dit yaok raot at
only get for thus children well make

chaik hmot yas.
breakfast evening meal oh.

lad leud naot lyus lyus naot lyut nbat
will hunt creatures all kinds wild pigs

zait jiox mib shaik
deer

ngaix jiaik lit gaot lol nbangx lit nghwt nbangb,
roeibuck come help power,

70 *zhas daot traot jil dub zib dub drot raot at*
only get for thus retainers soldiers well make

shut jil.
lunch thus.

Gib vub yeul laol Gib nob yeul laol
Gi-vu elder Gi-no elder

Ghak saod hmaob byus zeux lol zib,
Gha-sao-hmao-byu able come send,

zib jil nis ib zaos dub hxiak
send thus connector one group persons scrape out

gangb mis dis jil,
bottom plural cross over thus,

ved mit sieb draot ndaol chod.
covering green to cut down go through.

mangs lab raod dlob lit nggok ghaos gat lies,
did clear black forests fall flat,

75 *lab traot jil lad dib yaok maol gid diex,*
clear for thus children walk road smooth,

lab gof lit gat laol lad dib yaok shit
clear cause old folk children not

dleuf deut yas.
stumble oh.

Gib vub yeul laol Gib nob yeul laol
Gi-vu elder Gi-no elder

Ghak saod hmaob byus
Gha-sao-hmao-byu

drod naf mangt draot Nbwf sieb mib fud dib.
back looked observed to Nbw-sie-mi-fu-di.

jiat changd dax Nbwf sieb mib fud ndrangl
south wind come Nbw-sie-mi-fu plains

Nbwf sieb mib fud dib.
Nbw-sie-mi-fu country.

80 mas max Gib nzyub jiax lub xieud
did have Gi-nzyu nine classifier lakes

laox ib sangb.
bordered one side.

mas daik bit lwl shit jiox mangt,
did turn around continued observe,

mangt draot Caif sieb mib fud dib.
observed to Cai-sie-mi-fu country.

jiat bat dax Caif sieb mib fud ndrangl
north wind come Cai-sie-mi-fu plains

Caif sieb mib fud dib.
Cai-sie-mi-fu country.

max Gib nzyub xiud nzab laox ib sangb.
have Gi-nzyu lakes blue bordered one side.

85 mangs draik bit lwl caib daos dib,
did turn around yonder side land,

jil gul raod dlub lit nggok ncit shyud shyud yas,
thus was black forest sighing oh,

raod dlub raod dlaos laox ib sangb.
great forests bounded one side.

gaof ab xik hmaob daot gid diex,
twelve clans Miao get road smooth,

daot gid dus lol zos nid yas,
get road flat come reach here oh,

90 *lol zos dlat ndrangl bangx Deuk dib ghab*
come reach go to plain river Deu-di the

ndrangl fangd.
plain wide.

jil gid mof ndral.
thus ended.

Customs devised by twelve Miao clans for their protection.

Sung by Yang Zhi.

Notes

This song is recorded in Document N (no. 33, page 505).

Title. In the title and throughout this song the word "xi" meaning "clan" has been written with the tone letter "f". This has been changed to "k" to bring it into line with other songs where the word is used. Two words in the title are misprinted, "riet" as "rlet", and "yiul" as "uyul". There are many similar mistakes throughout the song which have been corrected, but only the more significant have been noted.

Line 6. In the text the last two syllables of the name of the river are wrongly printed "jil mol", followed immediately by the same two words but in the correct form "yil mol".

Line 13. A note in the text explains that "zas shak" means "fighting".

Line 20. In the printed text the word "njiub" is misspelt "nzhiab". "njiub" also occurs in lines 21, 22, and 23, and in the note that follows line 21. Now "njiub" means "limp", which simply does not fit the present context. It can be read in other tones, but none give a sensible meaning. It is therefore likely that the word intended was "nzhub" which means a turn of duty, generally a spell on watch, guarding crops, cattle or property.

Line 21. Following this line there is an insertion into the text. It begins with "Hik ntrail" (the latter word being misspelt "trail") which means "explanation", but what follows is printed in three lines just as though it were part of the song. It reads,

Explanation: preparing corn meal to make food, and seeking vegetables to make meals ready for the return of the young men who were guarding the road, this, by people of a later date, was said to be eating "rock-watch" food.

Line 24. The last word of this line is wrongly printed "deb". However, there is a footnote in which the correct word "beb" appears.

Line 48. A footnote explains that "dub gil raod" means "people who resist in the forest".

Line 60. The word "ntrail" meaning "clear" is printed "trait"

Lines 62 to 66. Each of these lines begins with the conjunction "jil", "thus", but in every case it has been printed with the tone letter "d".

Lines 62 to 64. These three lines all contain the word "ndangb" meaning "hillside", but in lines 62 and 63 it is printed "dangb" while in line 64 it appears as "dlangb".

Line 62. There is a reference to a footnote against the final word "ncib" in this line. The footnote says that the last three words of the line mean "wild pig". This is identical with the next footnote referring to line 64. In the latter case it is correct, but here it is clearly a printing error, and there is no way of knowing what the note should have been.

Line 64. The word "ntaot", "surroundings" is printed "trait". Also the final word in the line printed "shied" cannot be correct as the initial "sh" may not be followed by the vowel "i". However the required initial is "zh", and the tone letter "x", for the word is "zhiex" meaning "to live" or "to thrive".

Line 65. The second word in this line appears as "aeuf" which cannot be pronounced. Presumably the required word is "leud" meaning "to pursue" or "to hunt". In this line also the word for "tiger" is printed instead of that for "wild pig".

Line 66. A footnote explains that "lit ghat zhok" which means "the upper arm", is here used metaphorically for "strength". It is in fact parallel to "lit nghwt nbangb" in line 69 which is "the worth of the arm" and means "power" or "control".

Lines 68 to 70. In the printed text the material in these lines is somewhat confused and it has been necessary to rearrange it to preserve the parallelism with lines 65 to 67.

Line 83. In the text this line is identical with line 79.

M233

Song of how twelve Miao clans, fleeing, reached Nuo country.

Sung by Yang Zhi.

Introduction

This, the third of Yang Zhi's songs about the flight of the Miao from the ancient homeland, describes how they eventually settled in Gi-chi-na-lu. The picture is of a well organized migration. Though forced to leave Nzhi-mi-li by Chinese pressure, they were by no means a defeated rabble, and when they arrived on the borders of Yi country they were still a force to be reckoned with. The Yi cousin is certainly depicted as having a sympathetic nature, but the friendly reception that the Miao were given was not prompted by philanthropy. They were, indeed, offered a place to live but it was not given to them as their own land. They would have to pay rent for their holdings, and when the Yi cousin spoke of "light burdens and heavy", she was referring to the extra service that the Miao would be required to render to Lord Byu-no for the privilege of living on his estates. Later songs describe how that, in time, the demands made upon them became so oppressive that the Miao decided to flee from Byu-no country.

This song is recorded in Documents M and N. The former, compiled by a group of teachers in Weining, is a selection of songs intended as an outline of Miao history. This probably accounts for the fact that in Document M the present song breaks off abruptly at line 113, when the Miao clans had been offered Gi-chi-na-lu as a locality in which to live. The passage that follows about sweetening the soil with tobacco smoke to counter the ill effects of "soil vapour" was probably regarded as inappropriate to the scheme of the Document and accordingly omitted.

M233

Song of how twelve Miao clans, fleeing, reached Nuo country.

Sung by Yang Zhi.

The eldest daughter of Byu-no,
The Yi cousin, the young woman who commanded and led the soldiers,
Heard that twelve clans of Miao had reached the border at the river Deu-di.

5 The Yi cousin was deeply concerned,
So the Yi cousin, riding her mule, an animal dappled and grey,
Commanded her companies of soldiers to run and investigate.

10 When they reached the border at the river Deu-di
The Yi cousin saw the twelve Miao clans,
With their companies of soldiers wearing,
Wearing flowing tail plumes of eagles,
Wearing tail plumes of eagles to serve as a sign.

15 They made everyone, great and small, even the old folk wear,
Wear smart head-ties, shining like new,
Wear smart head-ties, shining and bright,
Wear head-ties shining red against the hill slope,
Wear head-ties shining red against the hill side.
The head-ties they wore when repelling the Chinese Leader Gi-yie's swords
and spears.

20 The Yi cousin was surprised and alarmed
To see the twelve Miao clans' companies of soldiers waiting,
With shining spears and pointed swords in their hands.
The Yi cousin opened her mouth, opened her lips and asked,

25 "Are you the twelve Miao clans which fled,
Fled from the Tracts of Mi-li and the Plains of Li-mo?"
The twelve Miao clans heard the Yi cousin's voice,
But the retainers and soldiers of the twelve Miao clans made no response.

So the Yi cousin raised her right hand and, beckoning, said,
"We are brothers and sisters, let there be no mischief!
We are brothers and sisters, let there be no onslaught!"

30 Then the twelve Miao clans' companies of soldiers laid down,
Laid down their weapons upon the ground.
And the Yi cousin dismounted from her mule.

35 The controllers and officers of the twelve Miao clans ran forward,
The controllers and officers spoke up,
"If there are questions, speak and make them plain,
If there are decisions, speak and let us know".

The Yi cousin, turning aside, made enquiry,

Speaking her words quietly she asked,
 "Are you the twelve Miao clans who fled,
 Fled from the Tracts of Mi-li and Golden City?

40 They speak of twelve Miao clans who fled from the Plains of Li-mo,
 Whom the Chinese Leader Gi-yie drove away. Are you they?"

The controllers, the officers and the old folk,
 Speaking their words quietly asked,
 "They speak of the Yi cousin, the young woman who commands soldiers. Are you
 she?"

45 The Yi cousin opened her mouth and replied,
 "I am just an ordinary young woman,
 But when they speak of the Yi cousin, the young woman, the fighter, it is I".

So the Yi cousin spoke truthfully to the controllers and officers,
 And the controllers and officers responded in good faith.

50 Then the Yi cousin raised her voice and laughed aloud,
 "There is no need to be anxious at all.

The sky is wide enough for the birds to fly,
 The earth is wide enough for twelve Miao clans to choose a place to live.
 There is work to be done, you have my word,

55 There are light burdens and heavy, you have my promise".

When the twelve Miao clans heard the Yi cousin speaking so plainly,
 And the twelve Miao clans knew that the Yi cousin was telling the truth,
 And that their controllers and officers had responded in good faith,
 The twelve Miao clans' companies of soldiers laughed aloud.

60 But the old folk, great and small, spoke about Nzhi-mi-li,
 About the calamity, the bitterness and the hardships,
 Raising their voices to the sky,
 While the tears streamed down.

The Yi cousin was sympathetic,
 65 And the Yi cousin was weeping with them,
 But the Yi cousin quietly wiped away her tears,
 Unwilling that any of the old folk, great or small, should see.

Then the Yi cousin said,
 "Wipe away your tears and dry your eyes,
 70 Wipe you mouths, and wipe your noses clean.
 The calamities and disasters, the bitterness and hardships,
 Take them, and cast them behind you along the way".

When the next day came,
 The Yi cousin brought the old folk great and small,
 75 And the companies of soldiers back, and reached,
 Reached the borders of the Yi cousin's grandfather, the Lord Byu-no's estates.

The Yi cousin announced,
 "Twelve Miao clans have arrived as a group".

80 When grandfather, the Lord Byu-no heard,
 Heard the Yi cousin say,
 That twelve Miao clans had come as a group,
 Grandfather, the Lord Byu-no came, and approaching,
 Grandfather, the Lord Byu-no, laughed aloud.

85 When grandfather, the Lord Byu-no had seen them,
 Speaking his words quietly, he asked,
 Asked the Yi cousin privately,
 "Are these indeed the twelve Miao clans?"

Then the Yi cousin replied,
 She said, "These are indeed the twelve Miao clans".

90 The Yi cousin again extended to the twelve Miao clans,
 To the old folk and the companies of soldiers, reassurance.
 Raising her voice and clapping her hands the Yi cousin said,

95 "There is no need to be anxious at all.
 There are light burdens and heavy, you have my promise,
 For matters great or small you have my presence,
 You twelve Miao clans set your hearts at rest.

Raise crops, do your farming, so pass your days and fill your time.
 The sky is wide enough for the birds to fly,
 And earth is wide enough for water to flow,
 100 And, so far as people are concerned,
 Wide enough for twelve Miao clans to choose places to dwell".

The old folk, everyone great and small,
 And the companies of soldiers laughed aloud.

105 Grandfather, the Lord Byu-no and the Yi cousin prepared,
 Prepared a dinner, prepared food and entertained,
 Entertained the twelve Miao clans as Lord Byu-no would entertain at a wedding.
 Prepared as when the Yi cousin entertained her guests.

When the next day came,
 The Yi cousin and Grandfather, Lord Byu-no came out and said,

110 "You may occupy the whole of the plain,
 Facing toward the sunrise,
 By the river A-na at Gi-chi-na-lu,
 Behind the mountain. There you may live as you please".

115 The old folk of the twelve Miao clans chose dwelling places,
 Chose them on the whole of the plain,
 Facing toward the sunrise.
 Yet still the old folk were anxious and declared,

- "If you dig holes, holes in the soil and do not smoke,
 Smoke tobacco and let the vapour go into the holes,
 120 Let the smoke get down to the subsoil,
 You will not fulfil the wishes of the old folk.
- In fact the old folk, every one will be most upset.
 For as black, brackish water cannot be carried for use,
 So vapour from the soil cannot promote friendship".
 125 Having spoken, the old folk withdrew.
- When the old folk had chosen dwelling places,
 Chosen them by the Na-lu river in Gi-chi-na-lu country,
 People dug holes in the soil, but first they went and lit up.
 They smoked their tobacco, puffing out smoke which penetrated to the subsoil.
- 130 First one puff reached the hole, then three puffs,
 And finally twelve puffs of tobacco smoke,
 Puffs of tobacco smoke which went spiralling,
 Spiralling along the ground till it penetrated to the subsoil.
- Then the old folk laughed aloud,
 135 "As black water has been left on the flats and clear water carried for use,
 So the vapour from the soil will now promote friendship".
- The twelve Miao clans dwelt in the Gi-chi-na-lu country,
 Including Do-zi-go together with Die-zi-nyu,
 Ndrang-shi-njia and Ndrang-go-nghw,
 140 Sufficient for the descendants of the twelve Miao clans
 To build houses and establishments for all generations.
- While the sky remained constant,
 The hills and levels of Ngyu were renamed, "The hills and levels of the twelve Miao
 clans",
 Were renamed, "The hills and dwellings of the twelve Miao clans".
- 145 When the twelve Miao clans settled by the river A-na in Gi-chi-na-lu country,
 Hearts were peaceful as a basket is smooth within,
 Hearts were restful as a large basket is flat within.
- They came to regard Nzhi-mi-li with its roads and villages under guard as but a
 temporary home,
 And, as a reminder, made "rock watch rations", taking and eating steamed eggs.
 150 So all the twelve Miao clans lived at Gi-chi-na-lu.
- While the sky remained constant,
 They multiplied through succeeding generations,
 This growth had its origin, its beginnings at Gi-chi-na-lu,
 And this is sung that all the children may remember.
- 155 Thus it is ended.

M233

ɕᵛ Ỹ Jₙ 'ɕᵛ ɕ̌ Lₒ tₒ Cₒ Tⁿ Cɕᵛ.
twelve clans Miao flee come reach Nuo country song.

Λ̃ ɕ̌ | 'u.
Yang Zhi sang.

ɕ̌ Cₒ Cɕ', J̃ ɕ̌,
Byu-no daughter eldest,

J̃ ɕ̌ Cɕ̌ ɕ̌ Cɕᵛ Cɕ̌ T° L' Tᵛ
Yi cousin young woman command soldiers person

ɕᵛ T°,
use soldiers,

'Č ɕ̌ ɕᵛ Ỹ Jₙ 'ɕᵛ ɕ̌ Lₒ tₒ
heard that twelve clans Miao fled come reach

Cɕᵛ Cɕ̌ ɕ̌ Ť Tⁿ Ť.
border river Deu-di finish.

J̃ ɕ̌ Cɕ̌ ɕ̌ Sⁿᶜ J̃ tᵛ ɕ̌,
Yi cousin heart not sufficient thus,

5 J̃ ɕ̌ Cɕ̌ ɕ̌ ɕ̌ C' ɕ̌ ɕ̌ J̃ J̃ C' ɕ̌,
Yi cousin rode mule dappled steed grey,

ɕ̌ Cɕ̌ Tᵛ T° Č J̃ Č Ť ɕ̌ J̃.
did command soldiers companies run go investigate.

ɕ̌ ɕ̌ J̃ Č tₒ Cɕᵛ Cɕ̌ ɕ̌ Ť Tⁿ.
did go until reached border river Deu-di.

J̃ ɕ̌ Cɕ̌ ɕ̌ ɕ̌ ɕᵛ Ỹ Jₙ 'ɕᵛ
Yi cousin saw that twelve clans Miao

Tᵛ T° Č J̃ Č ɕ̌ Cɕᵛ,
soldiers companies did wear,

10 ɕ̌ Cɕᵛ Δ̌ Λⁿ Tⁿ ɕ̌ ɕ̌ J̃ Cɕ̌ Cɕ' L" Λ̌,
did wear eagles plural tail flowing oh,

ᠳᠤᠰᠤ ᠴᠤᠳᠤ ᠠᠳᠤ ᠠᠨᠤ ᠲᠤᠨ ᠭᠤ ᠳᠤᠨ ᠵᠤ ᠴᠤᠳᠤ ᠤᠯᠤ ᠶᠤ ᠰᠤ.
 did wear eagles plural tail come make sign.

ᠳᠤᠰᠤ ᠵᠤᠯᠤᠰᠤ ᠪᠣᠳᠤ ᠵᠤᠨ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ ᠵᠤᠨ ᠵᠤᠨ ᠴᠤᠳᠤ
 did cause everyone big and small old people wear

ᠭᠤᠨ,
 thus,

ᠴᠤᠳᠤ ᠵᠤᠨ ᠤᠯᠤᠰᠤ ᠴᠤᠳᠤ ᠰᠤᠵᠤ ᠭᠤᠨ ᠭᠤᠨ ᠭᠤᠨ,
 wear hats heads smart shine new,

ᠴᠤᠳᠤ ᠵᠤᠨ ᠤᠯᠤᠰᠤ ᠴᠤᠳᠤ ᠰᠤᠵᠤ ᠭᠤᠨ ᠤᠯᠤᠰᠤ ᠤᠯᠤᠰᠤ,
 wear hats heads smart shine bright,

15 ᠴᠤᠳᠤ ᠵᠤᠨ ᠤᠯᠤᠰᠤ ᠭᠤᠨ ᠤᠯᠤᠰᠤ ᠲᠣᠨ,
 wear hats heads shine red hill slopes,

ᠴᠤᠳᠤ ᠵᠤᠨ ᠤᠯᠤᠰᠤ ᠭᠤᠨ ᠤᠯᠤᠰᠤ ᠲᠣᠨ,
 wear hats heads shine red hill sides,

ᠴᠤᠳᠤ ᠵᠤᠨ ᠤᠯᠤᠰᠤ ᠭᠤᠨ ᠴᠤᠳᠤ ᠵᠤᠨ ᠠᠨᠤ ᠶᠤᠨ ᠲᠣᠨ ᠤᠯᠤᠰᠤ
 wear hats heads thus repel Gi-yie Chinese leader

ᠴᠤᠳᠤ ᠴᠤᠳᠤ ᠵᠤᠨ.
 connector swords spears.

ᠵᠤᠨ ᠳᠣᠰᠤ ᠴᠤᠳᠤ ᠳᠣᠰᠤ ᠲᠣᠰᠤ ᠤᠯᠤᠰᠤ,
 Yi cousin surprised alarmed,

ᠵᠣᠰᠤ ᠵᠤᠨ ᠶᠤᠨ ᠵᠣᠰᠤ ᠵᠣᠰᠤ ᠲᠣᠰᠤ ᠴᠣᠰᠤ ᠴᠣᠰᠤ ᠶᠤᠨ
 see twelve clans Miao soldiers companies make

ᠭᠤᠨ ᠲᠣᠨ,
 thus wait,

20 ᠲᠣᠨ ᠵᠣᠰᠤ ᠴᠤᠳᠤ ᠤᠯᠤᠰᠤ ᠵᠣᠰᠤ ᠴᠤᠳᠤ ᠲᠣᠨ ᠵᠣᠰᠤ ᠵᠣᠰᠤ
 holding spears shining swords pointed carry hands.

ᠵᠣᠰᠤ ᠳᠣᠰᠤ ᠴᠤᠳᠤ ᠳᠣᠰᠤ ᠴᠣᠰᠤ ᠴᠣᠰᠤ ᠵᠣᠰᠤ,
 Yi cousin raised mouth raised lips asked,

ᠳᠣᠨ ᠲᠣᠨ ᠠᠨᠤ ᠵᠣᠨ ᠶᠤᠨ ᠵᠣᠨ ᠵᠣᠨ ᠵᠣᠨ ᠵᠣᠨ ᠵᠣᠨ,
 you query are twelve clans Miao which fled come,

ᳵ L. Cᳵᳵ ᳵᳵ Lᳵ Cᳵᳵ Lᳵ ᳵ. Jᳵ ᳵ°.
 fled come Nzhi-mi-li Ndrang-li-mo not are.

ᳵᳵ Yᳵ Jᳵ 'ᳵ" 'ᳵᳵ Tᳵ Jᳵ ᳵᳵ Cᳵᳵ ᳵ. Jᳵᳵ,
 twelve clans Miao heard get Yi cousin voice,

25 ᳵᳵ Yᳵ Jᳵ 'ᳵ" Tᳵᳵ ᳵᳵ Tᳵᳵ Jᳵ ᳵᳵᳵ.
 twelve clans Miao retainers soldiers not respond.

Jᳵ ᳵᳵ Cᳵᳵ ᳵ. ᳵᳵ ᳵᳵ Tᳵ Lᳵ Sᳵ ᳵᳵ ᳵᳵ ᳵᳵ,
 Yi cousin did raise hand right waved said,

Jᳵ ᳵᳵ ᳵᳵ Tᳵ ᳵᳵ ᳵᳵ ᳵᳵ Jᳵᳵ ᳵᳵ ᳵᳵ
 we are brothers sisters you do not misbehave

Tᳵ,
 at all,

Jᳵ ᳵᳵ ᳵᳵ Tᳵ ᳵᳵ ᳵᳵ ᳵᳵ Tᳵᳵ Tᳵ
 we are brothers sisters you do not use hands

Tᳵ.
 at all.

ᳵᳵ Yᳵ Jᳵ 'ᳵ" Tᳵᳵ Cᳵᳵ Jᳵ Cᳵᳵ ᳵ. ᳵᳵ,
 twelve clans Miao soldiers companies did place,

30 ᳵᳵ ᳵᳵ ᳵᳵ Cᳵᳵ Sᳵᳵ ᳵᳵ Tᳵ Jᳵ Tᳵ.
 did place things weapons upon ground.

Jᳵ ᳵᳵ Cᳵᳵ ᳵ. Cᳵᳵ Cᳵᳵ Cᳵᳵ Lᳵ.
 Yi cousin dismounted horse come.

ᳵᳵ Yᳵ Jᳵ 'ᳵ" Cᳵᳵ Lᳵ ᳵᳵ Lᳵ ᳵᳵ
 twelve clans Miao connector controllers officers

ᳵᳵ ᳵᳵ Cᳵᳵ,
 ran ahead,

Lᳵ ᳵᳵ Lᳵ ᳵᳵ ᳵᳵ Lᳵ ᳵᳵ,
 controllers officers able come say,

ᳵᳵ Cᳵᳵ Jᳵ Jᳵ ᳵᳵ ᳵᳵ Cᳵᳵ,
 there are questions whatever say cause plain,

- 35 ɔ̌- Ṣ ɪ̌- ɟ̌- ɲ̌_n ɲ̌_o ɲ̌".
there are choices whatever say cause know.
- ɪ̌- ɔ̌̌ ɕɲ̌_o ɔ̌_o ɪ̌- Ḃ ɲ̌^n ɣ̌' ɟ̌- ɕ_n
Yi cousin turned back away together connector
- ɕ_u ɛ_n,
 asked thus,
- ɔ̌̌ ɲ̌_n ɭ_o ɭ̌^u ɲ̌^n ɛ̌' ɬ̌̌ ɭ_o ɕ_u ʌ̌..
did say words whisper able come ask oh.
- ɔ̌_n ɬ̌_nɕ ʌ_o ɲ̌_|| ɣ̌- ɟ̌_n 'ɔ̌" ɲ̌_u ɲ̌̌ ɭ_o,
you query are twelve clans Miao who fled come,
- ɲ̌̌ ɭ_o ɕɛ̌' ɔ̌_n ɭ_n ɭ̌^u ɭ̌_|| ɲ̌̌.
fled come Nchi-mi-li Lu-lao-gu.
- 40 ɕ_n ɲ̌_n ɲ̌_|| ɣ̌- ɟ̌_n 'ɔ̌" ɲ̌_u ɲ̌̌ ɭ_o
connector say twelve clans Miao who fled come
- ɕɬ̌̌ ɭ̌^n ɔ̌_o,
 Ndrang-li-mo,
- ɲ̌_u ɲ̌^n ʌ̌= ɤ_|| ɬ̌_ɭ_|| ɭ̌ ɭ_o ɬ̌_nɕ
who Gi-yie Chinese leader drove come query
- ʌ_o ɔ̌_n.
 are you.
- ɭ̌^n ɲ̌̌ ɭ̌^n ɛ̌' ɭ̌^n ɪ̌- ɭ̌_|| ɔ̌_n
controllers officers old folk plural
- ɔ̌_ ɲ̌_n ɭ_o ɭ̌^u ɲ̌^n ɛ̌' ɬ̌̌ ɭ_o ɕ_u ɛ_n,
did say words whisper able come ask thus,
- ɕ_n ɲ̌_n ɪ̌- ɔ̌̌ ɕɲ̌_o ɔ̌_o ɕɲ̌"
connector say Yi cousin young woman command
- ɬ̌° ɬ̌_nɕ ʌ_o ɛ̌_ɔ̌ ʌ̌..
 soldiers query is you oh.
- 45 ɪ̌- ɔ̌̌ ɕɲ̌_o ɔ̌_o ɛ̌̌ ɕɛ̌^m ɬ̌̌ ɭ_o ɬ̌^n ɛ_n,
Yi cousin raised mouth able come reply thus,
- ɲ̌̌ ɲ̌_u ɕɲ̌"
I am young woman ordinary,

C_n ɿ_n ɿ̃ ɔ̃^δ Cɿ̃ ɔ̃. Cɿ̃" ɿ̃ⁿ CT_n ɿ̃_v
connector say Yi cousin young woman fighting is

ɿ̃^u ɿ̃_{no}.
I so it is.

ɿ̃ ɔ̃^δ Cɿ̃ ɔ̃. ɔ̃_δ ɿ̃_n Lⁿ ɿ̃² Lⁿ ɿ̃¹ ɿ̃̃¹ T_{nc},
Yi cousin did say controllers officers truth,

Lⁿ ɿ̃² Lⁿ ɿ̃¹ T'₃ S^{nc} Ct'_{nc} L_{nc} ɿ̃_n ɿ̃'²
controllers officers showed heart pure told

ɿ̃_n.
thus.

50 ɿ̃ ɔ̃^δ Cɿ̃ ɔ̃. ɿ̃^δ J^δ Lⁿ CT² Δ. T_n CT'₁ ɿ̃_n,
Yi cousin raised voice laughed aloud thus,

ɔ̃₁ T² Tⁿ Jⁿ ʌ̃.
not be anxious at all.

CT_v ɿ̃^δ ɿ̃₁ C" ʌ^δ,
sky wide permit birds fly,

Tⁿ ɿ̃^δ ɿ̃₁ ɿ̃_n Y⁻ J_n 'ɔ̃" ʃ ɿ̃'^{nc}
earth wide permit twelve clans Miao choose place

C^{no}.
live.

ɔ̃₁ C^v Lⁿ Cɿ̃⁶ ɔ̃₁ ɿ̃^u T⁶,
there is labour there is my word,

55 CT^δ ɿ̃¹ CT^δ 'C^{no} ɔ̃₁ ɿ̃^u ɿ̃_r.
loads light loads heavy there is my order.

ɿ̃_n Y⁻ J_n 'ɔ̃" T" 'C^o ɿ̃ ɔ̃^δ Cɿ̃ ɔ̃. ɿ̃_n
twelve clans Miao get hear Yi cousin say

L^v CT'₁,
words plain,

ɿ̃_n Y⁻ J_n 'ɔ̃" T" ɿ̃" ɿ̃_v ɿ̃ ɔ̃^δ Cɿ̃ ɔ̃. ɿ̃_n
twelve clans Miao get know that Yi cousin

ɿ̃'² ʃ T_{nc},
show truth,

Lⁿ ɕ² Lⁿ ɕ¹ T³ S^{nc} ɕt^{'nc} L^{nc} ɿ_n ɕ_n,
 controllers officers showed heart pure say thus,

ɕ_n Y⁻ J_n 'ɕⁿ T^u T^o ɕ[~] ɿ⁻ ɕ^ʔ Δ_o.
 twelve clans Miao soldiers companies laughed

ɿ_n ɕɿ['] ɕ_n.
 aloud thus.

60 Lⁿ ɿ⁻ L_n ɞ^o Jⁿ T_n ɕ_~ ɿⁿ t_o.
 old folk everyone big and small spoke about

ɕɕ^r ɕ_n L_n,
 Nchi-mi-li,

ɕ_n J_n ɕ_n ɕ³ ɕⁿ Y⁼ ɕⁿ Δ^ɕ
 thus calamity thus lament eat bitter eat salt

ɕ_n,
 thus,

ɕ_ʔ ɕ^ɕ J^ɕ Lⁿ ɕɿ^ɕ Tⁿ ɿⁿ ɕɿ^u,
 did raise voices to sky,

Yⁿ t^{nc} Yⁿ ɕ⁻ J^r ɕɿ₃ ɕΔ₃ ɕ_n.
 water cold water eyes went flowing thus.

ɿ⁻ ɕ^ɕ ɕɿ_o ɕ_o ɞ^u,
 Yi cousin pitied,

65 ɿ⁻ ɕ^ɕ ɕɿ_o ɕ_o ɕɿ_o ɕΔ₃ ɿ⁻ ɕ⁻.
 Yi cousin with flowed tears.

ɿ⁻ ɕ^ɕ ɕɿ_o ɕ_o ɕ_ʔ J^o ɿ⁻ ɕ⁻ T⁻ ɕ_r V_u ɕ_n,
 Yi cousin did wipe tears quietly thus,

J^r 'ɕ_n Lⁿ ɿ⁻ L_n ɞ^o Jⁿ T_n ɕ_~ Yⁿ
 not willing old folk everyone big and small one

L^ɕ ɿ_o ʌ_~.
 classifier see oh.

ɿ⁻ ɕ^ɕ ɕɿ_o ɕ_o t^ɕ L_o ɿ_n ɕ_n,
 Yi cousin able come say thus,

ᠳᠠᠨ ᠵᠦ᠋ ᠵᠢᠨ ᠳᠢᠨ ᠵᠦ᠋ ᠵᠠᠨ ᠴᠢᠵᠢᠨ,
 you wipe tears wipe cause dry,

70 ᠳᠠᠨ ᠵᠦ᠋ ᠶᠡᠨ ᠴᠢᠨᠠᠨ ᠶᠡᠨ ᠴᠢᠵᠢᠨ ᠵᠦ᠋ ᠵᠠᠨ
 you wipe water mouth water nose wipe cause
 ᠶᠡᠨ.
 clean.

ᠢᠨ ᠵᠠᠨ ᠢᠨ ᠴᠠᠳᠤᠨ ᠴᠢᠨ ᠶᠢᠨᠢᠨ ᠴᠢᠨ ᠠᠳᠤᠨ
 thus calamity thus disaster eat bitter eat salt
 ᠢᠨ,
 thus,

ᠳᠠᠨ ᠢᠨᠢᠨ ᠤᠨᠢᠨ ᠰᠢᠳᠤᠨ ᠵᠠᠨ ᠢᠨᠢᠨ ᠠᠨᠢ.
 you take throw away beside road oh.

ᠵᠠᠨ ᠢᠨ ᠲᠢᠨ ᠤᠨᠢᠨ ᠰᠢᠳᠤᠨ,
 tomorrow able come away,

ᠵᠢᠨ ᠳᠢᠳᠤᠨ ᠴᠢᠵᠠᠨ ᠳᠠᠨᠢᠨ ᠢᠨᠢᠨ ᠤᠨᠢᠨ ᠵᠢᠨᠢᠨ ᠤᠨᠢᠨ ᠵᠢᠨ ᠤᠨᠢᠨ ᠴᠢᠵᠠᠨ,
 Yi cousin brought old folk everyone big and small,

75 ᠲᠢᠨᠢᠨ ᠲᠢᠨᠢᠨ ᠴᠢᠨᠢᠨ ᠵᠢᠨᠢᠨ ᠴᠢᠨᠢᠨ ᠲᠢᠨᠢᠨ ᠰᠢᠨᠢᠨ ᠲᠢᠨᠢᠨ ᠳᠠᠨᠢᠨ
 soldiers companies return come back return go

ᠲᠢᠨᠢᠨ,
 reach,

ᠳᠠᠨᠢᠨ ᠲᠢᠨᠢᠨ ᠵᠢᠨᠢᠨ ᠴᠢᠵᠠᠨ ᠳᠠᠨᠢᠨ ᠠᠨᠢᠨᠢᠨ ᠢᠨᠢᠨ ᠵᠢᠨ ᠴᠢᠵᠠᠨ
 went reach Yi cousin grandfather lord Byu-no

ᠳᠠᠨᠢᠨ ᠵᠢᠨᠢᠨ ᠵᠢᠨᠢᠨ ᠢᠨᠢᠨᠢᠨ.
 plural borders thus.

ᠵᠢᠨ ᠳᠢᠳᠤᠨ ᠴᠢᠵᠠᠨ ᠳᠠᠨᠢᠨ ᠳᠠᠨᠢᠨ ᠵᠠᠨᠢᠨ ᠢᠨᠢᠨᠢᠨ,
 Yi cousin did say thus,

ᠴᠢᠨᠢᠨ ᠵᠠᠨᠢᠨ ᠶᠢᠨᠢᠨ ᠵᠠᠨᠢᠨ 'ᠳᠢᠨᠢᠨ ᠶᠢᠨᠢᠨ ᠲᠢᠨᠢᠨ ᠤᠨᠢᠨ
 connector twelve clans Miao make group come

ᠴᠢᠨᠢᠨᠢᠨ ᠲᠢᠨᠢᠨᠢᠨ ᠠᠨᠢᠨᠢᠨ.
 arrive finish oh.

- Λ_{ς} $\overset{1}{\square}$ J_{\circ} C_{\circ} $'\overset{\circ}{C}$,
 grandfather lord Byu-no heard,
- 80 $\mathcal{D}_{\tilde{\tau}}$ $'\overset{\circ}{C}$ J_{ν} J^{-} $\mathcal{D}^{\tilde{\delta}}$ \square_{\circ} \mathcal{D}_{\circ} \mathcal{T}_n ,
 did hear that Yi cousin said,
- J_{\parallel} Y^{-} J_n $'\mathcal{D}''$ Y^{-} \dagger_{\parallel} L_{\circ} ,
 twelve clans Miao make group come,
- Λ_{ς} $\overset{1}{\square}$ J_{\circ} C_{\circ} T^{-} I'_{\parallel} V^{ρ} \square_n ,
 grandfather lord Byu-no came drew near close thus,
- Λ_{ς} $\overset{1}{\square}$ J_{\circ} C_{\circ} Δ_{\circ} T_n $\square J'$ \square_n .
 grandfather lord Byu-no laughed aloud thus.
- Λ_{ς} $\overset{1}{\square}$ J_{\circ} C_{\circ} \dagger^{ς} L_{\circ} J_{\circ} \square_n ,
 grandfather lord Byu-no able come see thus,
- 85 $\mathcal{D}_{\tilde{\tau}}$ \mathcal{T}_n L_{\circ} L^{ν} J^n $\overset{n}{\square}'$ \dagger^{ς} L_{\circ} C_{ν} ,
 did say words whisper able come ask,
- C_{ν} J^{-} $\mathcal{D}^{\tilde{\delta}}$ \square_{\circ} \mathcal{D}_{\circ} T^{-} \square_r V_{ν} \square_n ,
 asked Yi cousin quietly thus,
- C_n \mathcal{T}_n J_{\parallel} Y^{-} J_n $'\mathcal{D}''$ J_{ν} \dagger'' $\overset{n}{C}$
 connector say twelve clans Miao are folk these
- \square_{no} .
 so it is.
- J^{-} $\mathcal{D}^{\tilde{\delta}}$ \square_{\circ} \mathcal{D}_{\circ} \dagger^{ς} L_{\circ} \mathcal{T}_n ,
 Yi cousin able come say,
- C_{\circ} \mathcal{T}_n J_{\parallel} Y^{-} J_n $'\mathcal{D}''$ J_{ν} \dagger'' $\overset{n}{C}$
 she said twelve clans Miao are folk these
- \square_{no} .
 so it is.
- 90 J^{-} $\mathcal{D}^{\tilde{\delta}}$ \square_{\circ} \mathcal{D}_{\circ} L_{\circ} T^{ρ} J_{\parallel} Y^{-} J_n $'\mathcal{D}''$,
 Yi cousin also extended twelve clans Miao,
- L^n J^{-} L_{\parallel} T^{ν} T° C_{\sim} J^{-} $C^{\tilde{\tau}}$ \mathcal{D}_n S^{nc} T^{nc} .
 old folk soldiers companies plural heart peace.

Yi cousin did raise voice clapped hands said

thus,

not be anxious at all,

burdens light burdens heavy there is my order,

95 matters big matters small there is I situated.

you twelve clans Miao rest greatly your hearts,

do your crops do your farming pass days pass

time.

sky wide permit birds fly,

sky wide permit water flow,

100 world people thus,

permit twelve clans Miao choose place dwell.

old folk everyone big and small,

soldiers companies laughed aloud thus.

Λ_ς ͡͡ ͡͡ C_o ͡͡ ͡͡^δ ͡͡ ͡͡_o †_ς L_o
 grandfather lord Byu-no Yi cousin able come

Y⁻ ͡͡_n,
 make thus,

105 Y⁻ '͡͡^o Y⁻ ͡͡^o †_ς L_o †_{͡͡} ͡͡_n,
 made supper made food able come entertain thus,

͡͡_ς †_{͡͡} ͡͡_n Y⁻ ͡͡_n '͡͡ⁿ S_ς ͡͡ ͡͡ C_o
 did entertain twelve clans Miao like lord Byu-no

͡͡_n †_{͡͡} ͡͡^{''},
 plural entertain wedding,

Y⁻ S_ς ͡͡ ͡͡^δ ͡͡ ͡͡_o ͡͡_n †_{͡͡} ͡͡⁻
 make like Yi cousin plural entertain guests

͡͡_n.
 thus.

͡͡_n ͡͡_n †_ς L_o S^δ,
 tomorrow able come away,

͡͡ ͡͡^δ ͡͡ ͡͡_o Λ_ς ͡͡ ͡͡ C_o T_ς T⁻
 Yi cousin grandfather lord Byu-no out came

͡͡_n ͡͡_n,
 said thus,

110 ͡͡_n ͡͡ C^{no} ͡͡ ͡͡_ς Tⁿ I_u ͡͡_{no},
 you shall live the plain land complete so it is,

T^o ͡͡^r ͡͡^{nc} Tⁿ S^δ 'C^u T⁻,
 facing toward side sun come,

C^{no} Δ⁻ L^u Δⁿ Y⁻ C_{͡͡} ͡͡ⁿ ͡͡^r C_{͡͡} L_u,
 live go to the river A-na Gi-chi-na-lu,

Tⁿ Tⁿ ͡͡_n ͡͡_{͡͡} ͡͡_n †ⁿ.
 mountain back please yourselves.

͡͡_n Y⁻ ͡͡_n '͡͡ⁿ Lⁿ ͡͡⁻ L_n Sⁱ ͡͡^{nc} †_n,
 twelve clans Miao old folk choose places dwell,

115 Sⁱ †_o ͡͡ ͡͡_ς Tⁿ I_u ͡͡_{no},
 choose reach the plain land complete so it is,

T³ J^r CΔ^{nc} T["] S^δ 'C^u T⁻.
facing toward side sun come.

Lⁿ J⁻ L_u J^r T³ T_n E_n,
old folk anxious said thus,

D_n C[E_{nc} J^o J^o J⁻ L⁻ J^r T_u †^r,
you dig holes holes soil not drink burning,

T_u Λ_n E^o J^δ T["] J^o,
drink tobacco allow breath into holes,

120 D_δ E^o E_n J^δ E^{'no} T["] J⁻ L⁻ J^δ,
did allow thus smoke into soil bottom,

E₋ J^r T["] Lⁿ J⁻ L_u J^{'n} S^{nc} CT₃,
please not get old folk thoughts,

E_n Lⁿ J⁻ L_u J_n E^{'n} †⁻ E_n.
thus old folk annoyed everyone thus.

Y["] Δ^u E_n Y["] Δ^ε J^r T_r J₃,
water black thus water salty not carry,

E_n J^δ J⁻ L⁻ J^r T_r Λ_u L₋.
thus breath soil not carry friends.

125 Lⁿ J⁻ L_u T_u S^r J³.
old folk then returned.

E_n Lⁿ J⁻ L_u Sⁱ E^{'nc} †_u,
thus old folk chose place dwell,

Sⁱ Δ⁻ Δⁿ C₋ L_u Jⁿ E^{'r} C₋ L_u Tⁿ Λ₋.
chose go to river Na-lu Gi-chi-na-lu country oh.

D₋ C[E_{nc} J^o J⁻ L⁻ S^u D_u †^r,
did dig holes soil first went lit,

D₋ T_u Λ_n J₋ J₋ J^δ C[E^{'n} J^δ C[E^{'o} E^o
did drink tobacco puffing smoke allow

T["] I^{'u} J⁻ L⁻ J^δ.
into approach soil bottom.

130 ɔ̃ t̃ Yⁿ L^{ɔ̃} t̃ t^r ɔ̃,
 did reach one breath reach three breaths,
 ɔ̃ Y⁻ ɔ̃ Λ_n ɔ̃ ɔ̃.
 twelve breaths tobacco puffs.
 ɔ̃ Λ_n ɔ̃ Cɔ̃ ɔ̃ L^o,
 breath tobacco puff twisted around,
 Cɔ̃ ɛ_n ɔ̃ CT₋ L₋ Tⁿ I' ɔ̃ ɔ̃ L₋
 twisted thus along the ground into approach soil
 ɔ̃.
 bottom.

ɛ_n Lⁿ ɔ̃ L_n Δ_o T_n CT'..
 thus old folk laughed aloud.

135 Yⁿ Δ^u CT_o T_n T^u Yⁿ Cɛ^{'nc} CT_o.
 water black with flat land water clear with

T_r ɔ̃,
 carry,

ɛ_n ɔ̃ ɔ̃ L₋ T_r Λ_o L₋ T_{ɔ̃} Λ₋.
 thus breath soil carry friends finish oh.

ɔ̃ Y⁻ J_n 'ɔ̃ t_n Tⁿ ɔ̃ ɛ^{'r} C₋ L_o Tⁿ,
 twelve clans Miao dwelt in Gi-chi-na-lu country,

ɔ̃ ɔ̃ T^o t̃ ɔ̃ T^{'nc} T^{nc} t̃ Cɔ̃,
 did have Do-zi-go together with Die-zi ngyu,

CT_{ɔ̃} J_r Cɛ_n, CT_{ɔ̃} ɔ̃ CT['].
 Ndrang-shi-njia, Ndrang-go-nghw.

140 t_n ɔ̃ Y⁻ J_n 'ɔ̃ T^u Λ_n T^u ɛ_n
 enough twelve clans Miao descendants

t̃_o Cɔ̃ t̃_o ɛ^{'nc} t̃_o t̃⁻ t̃_r.
 build house build place reach every generation.

CT^u Tⁿ CT^u T^{'p} ɔ̃,
 sky get sky constantly,

T° T^{nc} Cɿ Ngyu Tⁿ ɿ Cɿ^r ɿ Y⁻ J_n
 hills plains Ngyu named cause name twelve clans

'ɿ^u ɿ_n T° T^{nc},
 Miao plural hills plains,

Tⁿ ɿ Cɿ^r ɿ Y⁻ J_n 'ɿ^u ɿ_n T°
 named cause name twelve clans Miao plural hills

ɿ_u.
 dwell.

145 ɿ Y⁻ J_n 'ɿ^u T_u Tⁿ Δⁿ Y₋ C₋
 twelve clans Miao came together to river A-na

ɿⁿ C^r C₋ L_u Tⁿ,
 Gi-chi-na-lu country,

S^{nc} T^{nc} S₃ V^ɿ ɿ^u,
 peaceful resemble flat basket,

S^{nc} T_u Lⁿ V^ɿ L_u.
 restful like large flat basket.

ɿ₋ C^r_{nc} C^r ɿ_n L_n C_n ɿ ɿ^o ɿ_o.
 did take Nzhi-mi-li thus roads guarded villages

Y⁻ Cɿ₋ ɿ^o ɿ^o,
 make house away from home,

ɿ_ɿ C^r_{nc} ɿ^o C_u C^u Y⁻ ɿ^o V^o C^u
 did take eggs ate steamed make food rock watch

ɿ^o L_o C^o.
 able come recall.

150 ɿ Y⁻ J_n 'ɿ^u ɿ_u Tⁿ ɿⁿ C^r C₋ L_u L₃ L₃
 twelve clans Miao dwelt at Gi-chi-na-lu whole

C^{no} Λ₋.
 lived oh.

CT_u Tⁿ CT_u T^o ɿ^o,
 sky get sky constantly,

ɿ_ɿ J^o ɿ^o 'ɿ^u ɿ₃ 'ɿ^u S_u,
 did multiply fill future generations,

Y⁻ ɕ^ŋ Y⁻ ɕ^o ɕ_u ɕ^ʰ ɕⁿ ɕ^ʰ ɕ_l ɕ_u Y⁻ ɕ^o ɕ_ɔ
 root origin was from Gi-chi-na-lu origin begin.

ɕ^ʰ ɕ^ʰ ɕ^l ɕⁿ ɕ_u ɕ_u ɕ_u ɕɕ^{no}.
 sung for children all remember.

155 ɕ_n ɕⁿ ɕ_o ɕɕ_l.
 thus ended.

Song of how twelve Miao clans, fleeing, reached Nuo country.

Notes

As explained in the introduction, the final passage, (lines 114 - 155) was omitted deliberately from Document M by the compilers. Apart, however, from this major omission, there are still sufficient differences between the text of Document M and that of Document N, to suggest that the manuscripts from which the respective editors were working were also divergent, the result of copyists errors and alterations through the years. Nevertheless such differences amount to less than 15% of the total song.

At a number of points two lines of the song appear as a single long line in one or other document, occasionally in both. The list is as follows, 8 and 9 M and N, 12 and 13 M, 12 and 15 N, 22 and 23 M, 38 and 39 M and N, 40 and 41 M, 42 and 43 M, 64 and 65 M, 71 and 72 M and N, 80 and 81 M, 90 and 91 M, 96 and 97 M, 98 and 99 N, 100 and 101 M and N, 102 and 103 M, 112 and 113 M and N.

Line 6. In Document N the final word **J**, "to investigate" has been changed to "naf" meaning "to look".

Line 45. In Document N this line is shortened to read, 𐎲 𐎠𐏀𐎡𐎹𐎶𐎵𐎽𐎢𐎥𐎧𐎺𐎠𐎫, "The Yi cousin said".

Lines 90 and 91. In Document N the phrase $L^n J^- L_n$ is attached to the end of line 90.

Line 141. After this line the text of Document N continues.

M233NT

In the context of this song these lines are meaningless since there has been no reference to worshipping the spirits of the ancestors, nor to any tradition or ritual which had to be perpetuated. However, it is entirely relevant to the final section of the song, also by Yang Zhi, describing how the twelve clans fled from the ancient homeland at the time of the fifth moon festival, their departure being masked by the continuing noise made by rams and billy-goats tethered to small drums. During the transmission of the manuscripts the final two lines of that song have apparently been detached, and mistakenly included in this song. They have now been returned to their proper context.

The song of the Man Cao. How the Miao arrived in Byu-no country.

Sung by Yang Nggai-xing.

Introduction

In the sixth song of Yang Zhi's cycle describing the loss of the Miao homeland and their conflict with the Chinese, there is a summary of the names used for the ancient clan leaders. Thus for the modern Miao name Hmao-ndlw, the old "classical" form was Gi-yie-yeu-lao or Gi-no-yeu-lao, but there was also the form A-yeu-hai, which, though no longer in current use, appears to be less old than the other two. The name Yeu-cao, the Man Cao, used throughout this song, also belongs in this later category, while the vocabulary and language suggest a rather later style of composition than that of the Yang Zhi cycle. At the end of another version of this song, recorded by Wang Ming-ji, there is a footnote explaining that "this family belongs to the Hmao-njjiao branch of the Hmao-dang clan". That is the clan bearing the Chinese name Wang.

According to this song, the feud between the Miao and the Chinese began when the leader of the Cao clan, while on a journey, was set upon and robbed by some local Chinese. The Miao took revenge by attacking and killing the several Chinese leaders. The angry threats that this evoked were sufficient to frighten the Miao into fleeing from the region altogether. Unlike other forms of the tradition, this clan seems to have offered no resistance, and made no effort to defend their homeland.

At the end of the song we learn that the Miao eventually settled in the Na-lu valley, but no mention is made of their relationship with the Yi landlord Byu-no who owned the whole area. However in Wang Ming-ji's version the oppression and the virtual enslavement that the Miao suffered is vividly described, and the story is carried forward to the ultimate settlement far to the West in Sao-no country.

The song of the Man Cao. How the Miao arrived in Byu-no country.

Sung by Yang Nggai-xing.

From out of scattered sky material came the dome,
For the Man Cao to come and live.
Woven from scattered earth material came the ranges,
For the Woman Cao to come and dwell.

5 The Woman Cao was beautiful,
As the man Cao soon came to know.
The Woman Cao together with,
With the Man Cao made a family to live,
With the Man Cao made a family to dwell.

10 They dwelt on the great plain of the river Ndu-gi-nzhe.
Now there on the plain of the river Ndu-gi-nzhe
There was paddy land from which to harvest rice,
There were paddy fields, flat and long, planted and secure,
And resembling their daughters, the grown up young women's skirts,
15 Cotton skirts, the skirts decorated with strips of applique sewn side by side.

They built houses with timber frames and tiled roofs for living in families.
The houses with timber frames and tiled roofs resembled,
Resembled their sons' felt capes gathered in thirteen folds.
They arranged for their sons to come and live in the houses,
20 And the sons also worked,
Worked the paddy fields, flat and long, making them secure.

The Woman Cao and the Man Cao discussed together,
"This year the season has been good; a good year.
We have harvested white rice and filled the granary,
25 We have harvested millet and filled the store,
We have harvested cotton and filled the place".

One day the Woman Cao and the Man Cao rose,
Rose early, before dawn,
Rose and set out to go,
30 To go to their parents' home.

Having reached the edge of the plain of the river Ndu-gi-nzhe
They met with nine robbers of the Ruling Race,
Who appeared suddenly and robbed,
Robbed the Woman Cao and the Man Cao of everything.
35 As a result the Man Cao took,
Took and killed the robbers nine headmen.

While the sky remained constant,
The Ruling Race came to know,
And the Ruling Race, uttering dark threats, reacted with menace.

40 The Woman Cao shook with fear,
 The Man Cao trembled.

 So the Woman Cao and the Man Cao took,
 Took the children, the women with the young folk and fled,

 Fled to the plain in the Nang-she country.

45 There the Woman Cao and the man Cao turned back to look,
 To look at their homeland on the river Ndu-gi-nzhe.

 The Woman Cao and the Man Cao lamented,
 Lamented for the great plain of the river Ndu-gi-nzhe,
 For the paddy fields, flat and long, planted and secure,

50 For the houses with timber frames and tiled roofs set in rows.

 For the rice growing in the midst of the flat land,
 And the cotton in the midst of the plain.
 The Man Cao and the Woman Cao's tears dropped down.

 While the sky remained constant,

55 The Woman Cao and the Man Cao discussed together,
 "We are afraid that the Ruling Race
 Will, in these surroundings, stir up trouble in the future".

 So the Woman Cao and the Man Cao arose and fled,
 Fled to Gha-nzhi-do-sha-lao, safe country,

60 But country at high altitude.

 At Gha-nzhi-do-sha-lao one might plant maize but it would not ripen,
 One might plant millet but it would not mature.
 At Gha-nzhi-do-sha-lao all the roads were twisting,
 Having rounded ninety nine bends there was no end in sight,

65 Having rounded ninety nine bends one had still not finished.

 So the Woman Cao and the man Cao spoke out,
 Saying that Gha-nzhi-do-sha-lao
 Did not compare with the Woman Cao and the Man Cao's homeland,
 And the Woman Cao and the Man Cao could not dwell there.

70 So the Woman Cao and the Man Cao arose and fled,
 Fled away to the low-lying country of the Na-lu valley,
 To the dry country of the Na-lu valley,
 And secured it for their descendants,
 Through nine stretches of time and through nine generations.

75 Thus it is ended.

M234

Λ_ς ʰʰ Cɿʱ. Y⁻ ʰʰ L_o Cɿ_{ni} ɿ₃ C_o Tⁿ.
 man Cao song. Miao come arrive Byu-no country.

Λ_ʒ G, J_{ne} ʰʰ.
 Yang Nggai-xing sang.

T^{ʰʰ} CT_u ɿⁿ Cɿʰ ɿ_n ɿⁿ L_o,
 from sky scattered material arrived sphere,

T^{ʰʰ} C_n Λ_ς ʰʰ ɿ_n L_o C^{no}.
 for connector man Cao thus come live.

J^{nc} Tⁿ ɿⁿ Cɿʰ ɿ_n Lⁿ V_{ni},
 weave earth scattered material arrived ridges,

T^{ʰʰ} C_n ɿ^o ʰʰ ɿ_n L_o ʰ_{ni}.
 for connector woman Cao thus come dwell.

5 C_n ɿ^o ʰʰ Lⁿ ʒⁿ Cɿʱ,
 connector woman Cao pretty,

C_n Λ_ς ʰʰ ɿ̄^ʰ L_o ɿⁿ.
 connector man Cao began come know.

C_n ɿ^o ʰʰ J^r C_n CT_o,
 connector woman Cao together connector with,

CT_o C_n Λ_ς ʰʰ Y⁻ Λ_n C^{no},
 with connector man Cao make family live,

ɿ_ʒ CT_o Λ_ς ʰʰ Y⁻ Λ_n ʰ_{ni}.
 did with man Cao make family dwell.

10 ʰ_{ni} Tⁿ ɿ_ʒ CT_u ɿⁿ Cɿʰ ɿ⁻ C^{nc} CT_ʒ.
 dwelt at river Ndu-gi-nzhe great plain.

ɿ_ʒ CT_u ɿⁿ Cɿʰ ɿ⁻ C^{nc} CT_ʒ ɿ_ʒ ɿ⁻,
 river Ndu-gi-nzhe great plain did have,

ɿ⁻ Tⁿ L^{nc} Tⁿ Jⁿ CΔⁿ,
 had land paddy land gather rice,

ᵈ- Vᵈ L^{nc} Vᵈ Ḃ CTⁿ t_ᵛ J^r t^ᵛ,
 had fields paddy fields flat long plant firm.

Sᵈ Jⁿ Lᵈ T^u Tⁿ Ct', G^u C^{nc} L_{ᵢᵢ} ᵈ_n
 like the daughters young women adult plural

T^ᵛ,
 skirts,

15 T^ᵛ ᵈⁿ ᵈⁿ L_n J^ᵈ T^ᵛ ᵈ_{ᵢᵢ}
 skirts cotton thus applique pattern skirts go

J^r t^ᵛ.
 side by side.

ᵈᵈ t'. C]- T^u C]- V⁻ Y⁻
 did build houses wooden framed houses tiled make

Λ_n C^{no},
 family live.

C]- T^u C]- V⁻ L_n ᵈᵈ
 houses wooden framed houses tiled thus did

Sᵈ,
 resemble,

Sᵈ Jⁿ Lᵈ T^u Tⁿ L^ᵛ C]- Lᵈ ᵈ- J_{ᵢᵢ} t^r
 resembled the sons felt capes have thirteen

CTᵈ.
 folds.

L^o J_o Jⁿ Lᵈ T^u Tⁿ L^ᵛ L_o C^{no} C]-.
 allow cause the sons come live houses.

20 Jⁿ Lᵈ T^u Tⁿ L^ᵛ L_n ᵈᵈ Y⁻,
 the sons thus did make,

Y⁻ Vᵈ L^{nc} Vᵈ Ḃ CTⁿ ᵈ_{ᵢᵢ} J^r t^ᵛ.
 make fields paddy fields flat long go firmly.

C_n J^o t' Λ_ᵛ t' J^r L^{no} Lⁿ,
 connector woman Cao man Cao discussed,

J_{ᵢᵢᵢ} C̄ L_n 3" C^{nc} T_ᵛ 3" J_{ᵢᵢᵢ},
 year this thus good season also good year,

- J^n J'' E_n $\text{C}\Delta^n$ Ct'_{nc} L_{nc} E_n J^u Ct^u ,
 we gathered thus rice shining thus fill barn,
- 25 J^n J'' E_n $\text{J}^n \text{t}' \text{J}^- \text{CE}_-$ E_n J^u 3^u .
 we gathered thus millet thus fill store,
- J^n J'' $\text{t}' \text{T}_{||} \text{J}^\delta \text{L}_u$ E_n J^u E'^{nc} .
 we gathered cotton thus fill place.
- D_- $'\text{C}^u$ E_n J^o t' Λ_ς t' E_n D_-
 there was day thus woman Cao man Cao thus did
- J ,
 rise,
- J $\text{CT}^u \text{J}^n \text{V}_o \text{T}_\delta$ $\text{J}_n \text{Ct}^\circ$,
 rose day break early,
- J $\text{J}^p \text{J}$ $\text{CT}'_{||}$ J^r C_n $\text{D}_{||}$,
 arose went forth together connector went,
- 30 $\text{D}_{||}$ Δ^- J^o $\text{J}^n \text{C}^{nc}$ $\Lambda_\varsigma \text{E}^{no} \text{J}^n \text{t}^r$ D_n $\text{J}^u \text{CJ}_-$.
 went go to the mother the father plural home.
- $\text{D}_{||}$ t_o J^δ $\text{CT}^u \text{J}^n \text{CE}^p$ J^- CT^u CT_δ ,
 went reach river Ndu-gi-nzhe the edge plain,
- D_δ CE^r E_n C_n $\text{J}^- \text{CT}_{||} \text{E}^{no} \text{T}^n \text{V}_{||}$ E^n
 did meet thus connector Ruling Race nine
- L^p t^p ,
 classifier robbers,
- D_δ T_ς $\text{J}^- \Delta$ E_n D_- T_- ,
 did come out suddenly thus did rob,
- T_- J^o t' Λ_ς t' CT_o T_δ CE_n .
 robbed woman Cao man Cao with finish completely.
- 35 Λ_ς t' E_n D_- D^- ,
 man Cao thus did take,
- D^- E_n C_n E^n L^p $\text{L}^n \text{T}^u$ t^p
 took thus connector nine classifier head robbers
- $\text{CT}_{||}$ S^δ .
 kill away.

CT^u T^u CT^u T^p ɔ^p,
sky get sky constantly,

J⁻ CT_u [L^{no} Tⁿ V_u t^s L_o J^u,
Ruling Race able come know,

J⁻ CT_u [L^{no} Tⁿ V_u [L_n C^u Δ^u Lⁿ C[^{nc} C^ot[']
Ruling Race thus matters black very stir up

T_s T⁻.
out come.

40 J^o t['] T^u [ɣ['] [ɣ['],
woman Cao became shaking,

Λ_s t['] T^u J^{'o} J^{'o}.
man Cao became trembling,

J^o t['] Λ_s t['] [L_n ɔ_ɛ l['],
woman Cao man Cao thus did conduct,

l['] [L⁻ Tⁿ Λ_u J⁻ J^o T^u l['] [L_n ɔ₋ J['],
conducted children women offspring thus did flee,

J['] Δ⁻ J⁻ CT_ɛ C^ɛ J['] Tⁿ.
fled go to plain Nang-she country.

45 J^o t['] Λ_s t['] T_u Jⁿ L_s J^r [L^{no} ɔ^ɛ,
woman Cao man Cao turned around to observe,

ɔ^ɛ T^u J^ɛ CT^u Jⁿ C[^p J⁻ J['] Tⁿ.
observe toward river Ndu-gi-nzhe homeland.

J^o t['] Λ_s t['] [L_n ɔ_ɛ [ɣ^{'-},
woman Cao man Cao thus did grieve for,

[ɣ^{'-} J^ɛ CT^u Jⁿ C[^p J⁻ C^{nc} CT_ɛ,
grieved for river Ndu-gi-nzhe great plain,

V_p L^{nc} V_p Δ⁻ CTⁿ t_s J^r t^s.
fields paddy fields flat long planted firm.

50 $\text{E}^{\text{'}}$ E_n CJ^- T_u CJ^- V^-
 grieved for thus houses wooden framed houses tiled

C^{no} CA^u CA_z .
 situated in rows.

CA^n CA_{II} t^c E^{no} J^- t^- C^{no} CT_u T^{nc} ,
 rice situated within flat land,

t^r T_{II} J_z L_u C^{no} CT_u CT_z .
 cotton situated within plain.

Λ_c $\text{t}^{\text{'}}$ J^o $\text{t}^{\text{'}}$ E_n $\text{Y}^{\text{'}}$ t^{nc} $\text{Y}^{\text{'}}$ D^- J^r CT_z $\text{J}^{\text{'}}$.
 man Cao woman Cao thus tears went falling.

CT_u $\text{T}^{\text{'}}$ CT_u $\text{T}^{\text{'p}}$ $\text{D}^{\text{'}}$,
 sky get sky constantly,

55 J^o $\text{t}^{\text{'}}$ Λ_c $\text{t}^{\text{'}}$ J^r E^{no} E^n .
 woman Cao man Cao discussed,

$\text{CE}^{\text{'}}$ J_u J^- CT_{II} E^{no} T^n V_{II} E_n ,
 for fear that Ruling Race thus,

V_z T^n CT^u $\text{Ct}^{\text{'}}$ CT_u $\text{J}^{\text{'}}$.
 surroundings stirring up afterwards.

J^o $\text{t}^{\text{'}}$ Λ_c $\text{t}^{\text{'}}$ T_u J J ,
 woman Cao man Cao then rose fled,

J Δ^- S T^n J^- CE_r T^o J L_{II} ,
 fled go to safe country Gha-nzhi-do-sha-lao,

60 J^- T^n J^{nc} J^- T^n S^{nc} .
 the country elevated the country high.

J^- CE_r T^o J L_{II} E_n E^{no} t^r $\text{J}^{\text{'}}$ J^r t^c
 Gha-nzhi-do-sha-lao thus plant maize not able

J ,
 ripen,

E^{no} $\text{t}^{\text{'}}$ J^n $\text{t}^{\text{'}}$ T_c Y^- CA_{I} .
 plant millet come out ragged.

- ɿ̃ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 Gha-nzhi-do-sha-lao the roads winding,
- ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 wind ninety nine bends go not end,
- 65 ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 wind ninety nine bends go not finish.
- ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 woman Cao man Cao able come say thus,
- ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 said that Gha-nzhi-do-sha-lao thus,
- ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 not equal to woman Cao man Cao homeland,
- ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 woman Cao man Cao dwell not get.
- 70 ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 woman Cao man Cao then rose fled,
- ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 fled gone the river Na-lu the country low lying,
- ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 the valley Na-lu the country dry,
- ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 give for descendants dwell,
- ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 dwell gone nine periods gone nine generations.
- 75 ʈʰ ʈʰ ʈʰ ʈʰ
 thus ended.

The song of the Man Cao. How the Miao arrived in Byu-no country.

Sung by Yang Nggai-xing.

Notes

This song is recorded in: Document K (no. 19, page 57), Document L (no. 26, page 114), Document M (no. 10, page 69), and Document N (no. 35, page 525).

Lines 2 and 4. Documents K and L read $\overset{n}{\text{C}}$ instead of C_n .

Line 5. This line is missing in Document N.

Lines 12 and 13. In Document K, which is the main source for this song, both these lines begin with \mathfrak{D} -, "there were". In Document L followed by Document M, this was misread as \mathfrak{D}_z which means "did", and makes no sense. Document N restored the \mathfrak{D} -, but did not delete the \mathfrak{D}_z , and therefore reads, "mangs max".

Line 22. In copying Document K the compilers of Documents L, M and N, omitted $\Lambda_s \overset{''}{\text{t}}$, "the Man Cao".

Lines 56 and 57, 59 and 60, 67 and 68. In Documents L, M and N these pairs of lines are printed as single long lines.

M235
Concerning the Man Li-dao, section two.

Sung by Tao Zi-gai.

Introduction

Section one of this song describes the settlement of the Miao clan Li-dao in their ancient homeland, and also tells of the people's eventual eviction from that homeland by the Chinese. Section two, traces their subsequent migration until their settlement in the valley of the river A-na on the estates of the Yi over-lord Byu-no, who is called throughout this song "the Lord Shi-byu".

In Yang-zhi's version of the story, when the Miao arrived in Byu-no country, they were given a friendly welcome and at once assigned the valley of the river A-na as a place in which to live. This song states that, though the Lord Byu-no received them kindly, the Miao were still fearful that, in time to come, the Chinese might turn on them as they had done before. The Lord Byu-no was apparently unable to offer them reassurance, so, with his blessing, they travelled on to the domains of another Yi over-lord, Sao-no, called "the Lord Gha-sao" throughout this song. After enquiry and investigation and a journey to consult with the Lord Byu-no, Lord Sao-no proposed that Byu-no, Sao-no and the Man Li-dao should form a mutual defence pact to guard against future Chinese aggression. Given this assurance the Miao decided to remain in Byu-no territory to which they had apparently returned with Lord Sao-no, and they were granted leave to settle in the forests along the A-na river.

The following points of detail need some further explanation.

1. In the passage beginning at line 20 we are told that the women and children grieved in particular for the loss of the plentiful supply of running water which flowed past their houses and gardens. This reflects the fact that in a Miao household the task of carrying water for domestic use usually fell to the women and girls. A constant supply close at hand greatly lightened their work.

In lines 96 and 97 the Lord Gha-sao declared that his "hands were able" and his "hands were skilful". This is a conventional formula in the songs which usually takes the following form:

"So and so's hands were able, his hands were skilful. What were his hands able, his hands skilful to do? His hands were able, his hands were skilful to make ..."

2. Commonly the objects made were boats to cross a river or fire crackers to frighten the enemy. In this song the usage is slightly different. The Lord Gha-sao had just received a strongly worded appeal from a rival landlord requesting him to give the bearer of the message preferential treatment, but the Lord Gha-sao, apparently, took exception to being told what he should do. In observing that his "hands were able and skilful", he was saying, "I am perfectly capable of handling this matter myself, and I will make up my own mind what should be done".
3. The expression, "While the sky remained constant", is a convention used regularly in the songs to indicate the passage of time. Thus lines 107 and 108 which read,

"Unfortunately, while the sky remained constant,
The Man Li-dao could not dwell there".

simply mean,

"Later, unfortunately, there came a time
When the Man Li-dao could not dwell there"

M235
Concerning the Man Li-dao, section two.

Sung by Tao Zi-gai.

The Man Li-dao fled and was gone,
The Man Li-dao's women and children going ahead,
And the Man Li-dao's retainers and soldiers coming behind,
Until they reached the plain of Hmao-gha-nzhi.

5 Then the women and children turned round and gazed,
Gazed at the women and children's homeland,
And the women and children raised their voices and wept.

The Man Li-dao turned round and gazed,
Gazed at the Man Li-dao's circular city there,
10 There on the plain of the Ngga-yi-shi-lw.

The retainers and soldiers of the Ruling Race
Had hoisted glowing red flags like flames of fire.
The retainers and soldiers of the Ruling Race
Had hoisted shining white flags like whirling snow.

15 The Man Li-dao grieved,
Grieved for the Man Li-dao's houses with timber frames and tiled roofs, now
irrecoverable,
The Man Li-dao grieved,
Grieved for the Man Li-dao's circular city, now beyond reclaim,
So the Man Li-dao's tears came welling up.

20 The Man Li-dao's women and children grieved,
Grieved for the Man Li-dao's streams of water flowing past,
Flowing strongly past the lower side of the gardens.

The women and children grieved,
Grieved for the Man Li-dao's streams of water flowing past,
25 Flowing strongly past the lower side of the dwellings,
So the women and children raised their voices, weeping aloud.

The Man Li-dao led the way ahead,
Making the women and children, in fact the whole community,
Press forward till they reached,
30 Reached the cliff top above the Hmao-gha-nzhi gorge.

The Man Li-dao turned round and gazed,
Gazed at the plain of the Ngga-yi-shi-lw.

The Man Li-dao wept bitterly calling to the sky,
The women and children wept bitterly calling to the earth,
35 For the Man Li-dao's home and dwelling under the blue sky,
For the women and children's streams of water under the clear sky.

- The Man Li-dao turned round and gazed back
 At the country of the Ngga-yi-shi-lw with long, flat rice-fields side by side,
 With row upon row of houses, timber framed and tiled,
 40 And it wrenched at the Man Li-dao's heart.
- He gazed at the plain of the Ngga-yi-shi-lw and in the midst of the deserted
 ricefields
 Was the cotton crop filling the plain,
 And it wrenched at the Man Li-dao's spirit,
 So the Man Li-dao wept bitterly calling to the sky.
- 45 When the Man Li-dao looked back,
 The Man Li-dao's way shone bright,
 But when the Man Li-dao looked forward,
 The Man Li-dao's way was dark.
- The Man Li-dao came on till he reached,
 50 Reached the region of the Lord Shi-byu,
 Reached the neighbourhood of the Lord Shi-byu.
- The Lord Shi-byu opened his mouth, opened his lips and asked,
 Asked the Man Li-dao everything.
 The Man Li-dao, raising his voice answered,
 55 Telling things of nine kinds, things of ten sorts as well,
 Telling things of every kind and every sort together.
- The Lord Shi-byu listened and followed the story,
 The Lord Shi-byu listened and took the point.
 The Lord Shi-byu pitied the Man Li-dao, truly pitied him.
- 60 The Man Li-dao grieved,
 As the Man Li-dao told the Lord Shi-byu the truth,
 Gave the Lord Shi-byu an accurate account.
- The Man Li-dao had founded a circular city,
 On the plain of the Ngga-yi-shi-lw, there on the flat plain.
 65 The Man Li-dao had built houses, timber-framed and tiled,
 On the plain of the Ngga-yi-shi-lw, there on the level land.
- But the recollection broke the Man Li-dao's heart,
 The recollection broke the Man Li-dao's spirit.
 The Man Li-dao's tears poured down unchecked,
 70 Unchecked, his tears fell,
 And the women and children's tears, likewise unchecked, dripped down.
- The Lord Shi-byu judged that the Man Li-dao spoke the truth,
 So the Lord Shi-byu treated,
 Treated the Man Li-dao as a member of the family.
- 75 The Lord Shi-byu judged that the Man Li-dao gave an accurate account,
 So the Lord Shi-byu treated,

- Treated the Man Li-dao as an equal.
But the Man Li-dao could not settle his mind,
The Man Li-dao was sad at heart.
- 80 For the Man Li-dao was afraid,
Afraid that the Ruling Race
Around and about would stir up trouble in the future.
The Lord Shi-byu could give no reassurance,
So the Man Li-dao fled.
- 85 The Lord Shi-byu showed the Man Li-dao the way,
Bidding the Man Li-dao go,
Go to the region of the Lord Gha-sao,
Go on to reach the neighbourhood of the Lord Gha-sao.
- 90 The Lord Shi-byu judged that the Man Li-dao spoke the truth,
So the Lord Shi-byu urged the Lord Gha-sao to treat,
To treat the Man Li-dao as a member of the family.
- The Lord Shi-byu spoke,
Requesting the Lord Gha-sao to treat,
To treat the Man Li-dao as an equal.
- 95 However, the Lord Gha-sao insisted,
Insisted that the Lord Gha-sao's hand was able,
Insisted that the Lord Gha-sao's hand was skilful.
So the Man Li-dao was heavy hearted,
The Man Li-dao was sad at heart.
- 100 The Man Li-dao opened his mouth, opened his lips to reply,
For the Lord Gha-sao questioned the Man Li-dao's identity,
And the Lord Gha-sao asserted,
Asserted the Lord Gha-sao's authority,
So the Man Li-dao spoke.
- 105 "The Man Li-dao built nine large houses, nine buildings,
Erecting nine on nine sites.
Unfortunately, while the sky remained constant,
The Man Li-dao could not dwell there.
- 110 Yet the Man Li-dao's circular city stands on the level ground,
His houses, timber framed and with tiled roofs stand on the plain,
And his cotton crop is there on the land.
- In the Man Li-dao's ricefields, long and flat,
Are the leaves of the rice plants, the leaves growing long,
As you see they grow long on the Lord Gha-sao's estates".
- 115 Then the Man Li-dao added,
"As the Lord Gha-sao's buckwheat leaves grow large,
If the Lord Gha-sao cared to pay a visit,
He would see that so it is also on the Man Li-dao's land".

- 120 The Lord Gha-sao was heavy hearted,
So the Lord Gha-sao took,
Took the Lord Gha-sao's retainers and soldiers, travelling until he reached,
Reached the homestead of the Lord Shi-byu.
- 125 The Lord Gha-sao opened his mouth, opened his lips and asked,
Asked the Lord Shi-byu for the truth,
And the Lord Shi-byu told him the truth.
- The Lord Shi-byu spoke,
"The Lord Shi-byu will organize,
Organize an escort to take,
To take the Lord Gha-sao to go and look".
- 130 The Lord Gha-sao gazed,
Gazed at the Man Li-dao's circular city standing on the plain,
At his deserted ricefields on the level ground,
And at his crop of cotton there on the land.
- 135 When the Lord Gha-sao returned, came back and reached,
Reached the homestead of the Lord Shi-byu,
The Lord Shi-byu opened his mouth, opened his lips and asked,
Asked, "Was there any kind of deception?"
- 140 The Lord Gha-sao shook his head and replied,
"There are the Lord Shi-byu, the Lord Gha-sao
And the Man Li-dao of one mind.
- If the Ruling Race
Around and about cause disturbance in the future,
The Lord Shi-byu, the Lord Gha-sao and the Man Li-dao
Should muster their forces and, with common aim, go forth,
145 Should muster their forces and, with common aim, unite".
- The great forests of the A-na river
Were lairs for the tigers.
The extensive forests of the A-na river
Were haunts for the deer.
- 150 Then the Man Li-dao said,
"Let the Man Li-dao go and live in the forests".
So the Man Li-dao's descendants settled,
Settled in the woodlands of the A-na river.
- 155 The descendants of the Man Li-dao went and cleared the forests.
They sowed yellow millet, sowed millet for the Man Li-dao to eat,
They sowed glutinous millet to feed the Man Li-dao's children.
So the Man Li-dao remained there,
Remained there a full cycle of twelve, even for thirteen years.

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Λ_ς [Λ^{no} Lⁿ T_u C^u, Y⁻ Λ^δ .
man Li-dao matters, two section.

T[']_u t_r ɟ['] l^{'u}.
Tao Zi-gai sang.

Λ_ς [Λ^{no} Lⁿ T_u ɟ['] Lⁿ ɟ_u,
man Li-dao fled going,

Λ_ς [Λ^{no} Lⁿ T_u J⁻ ɟ^o T^u ɣ^ɔ T["] T_u CTⁿ,
man Li-dao women children at in front,

Λ_ς [Λ^{no} Lⁿ T_u T^u t^r T^u T^o T["] CT^u J^ɔ.
man Li-dao retainers soldiers at behind.

ɟ['] t_o Tⁿ 'ɟ["] J⁻ CT^r CT_ɜ.
fled reached the Hmao-gha-nzhi plain.

5 J⁻ ɟ^o T^u ɣ^ɔ T_u Jⁿ L_ɜ J^r [Λ^{no} ɟ^δ,
women children turned around together observed,

ɟ^δ T["] J⁻ ɟ^o T^u ɣ^ɔ ɟ_n J⁻ J^ɔ Tⁿ,
observed toward women children plural homeland,

J⁻ ɟ^o T^u ɣ^ɔ [ɟ^δ J⁻ J^ɔ C^{nc}
women children raised voices wept.

Λ_ς [Λ^{no} Lⁿ T_u T_u Jⁿ L_ɜ J^r [Λ^{no} ɟ^δ,
man Li-dao turned around together observed,

ɟ^δ T["] Λ_ς [Λ^{no} Lⁿ T_u L_u Jⁿ L_o C^{no},
observed toward man Li-dao city circular situated

10 C^{no} G₋ Λ_n J^r L^ɔ CT_ɜ.
situated Ngga-yi-shi-lw plain.

J⁻ CT_u [Λ^{no} Tⁿ V_u T^u t^r T^u T^o
Ruling Race retainers soldiers

ɟ⁻ ɟ['] Jⁿ CT⁻ S_ɜ J^δ T^ɛ,
flags glowing red resembled flames fire,

J⁻ CT₁₁ [°^{no} Tⁿ V₁₁ T^u t^r T^u T^o
 Ruling Race retainers soldiers

ɔ⁻ j['] Ct[']_{nc} L_{nc} S₃ Cj^u T[']₁₁.
 flags shining white resembled snow whirling.

15 Λ₅ [°^{no} Lⁿ T₁₁ t⁵ L_o [°⁻,
 man Li-dao able come grieve,

[°⁻ Λ₅ [°^{no} Lⁿ T₁₁ Cj⁻ T^u Cj⁻
 grieved man Li-dao houses timber-framed houses

V⁻ T["] J^r T["],
 tiled obtain not get,

Λ₅ [°^{no} Lⁿ T₁₁ [°⁻,
 man Li-dao grieved,

[°⁻ Λ₅ [°^{no} Lⁿ T₁₁ L₁₁ jⁿ L_o T["] J^r t^r.
 grieved man Li-dao city circular obtain not fix.

Λ₅ [°^{no} Lⁿ T₁₁ Y["] t^{nc} Y["] ɔ⁻ J^r CT₃ j³.
 man Li-dao tears welled up.

20 Λ₅ [°^{no} Lⁿ T₁₁ j⁻ j^o T^u Γ³ t⁵ L_o [°⁻,
 man Li-dao women children able come grieve,

[°⁻ Λ₅ [°^{no} Lⁿ T₁₁ j³ Y["] j³ j³ j³,
 grieved man Li-dao water supply flowing by,

j³ jⁿ Ct³ j³ CT^u V³.
 flowing strongly bottom edge garden.

j⁻ j^o T^u V³ t⁵ L_o [°⁻,
 women children able come grieve,

[°⁻ Λ₅ [°^{no} Lⁿ T₁₁ j³ Y["] j³ j³ j³,
 grieved man Li-dao water supply flowing by,

25 j³ jⁿ Ct³ j³ CT^u t₁₁,
 flowing strongly bottom edge dwelling,

j⁻ j^o T^u Γ³ [°³ Tⁿ Cj₁ j⁻ S³ C̄^{nc}.
 women children raised very loud sound wept.

Λ_κ [° Lⁿ T_u [° I['] CTⁿ,
man Li-dao thus went on ahead,

J_o J⁻ J^o T^u V^p T^u [° Tⁿ [° [°,
caused women children extended family thus,

J₋ L_o J^r C_n t_o,
did come until reached,

30 t_o Tⁿ 'D["] J⁻ C[^r Tⁿ Γ["] t⁻ CJ^o.
reached the Hmao-gha-nzhi the top cliff gorge.

Λ_κ [° Lⁿ T_u T_u Jⁿ L_u J^r [° J^δ,
man Li-dao turned around together observed,

J_δ T_u G₋ Λ_n J^r L['] CT_δ,
observed toward Ngga-yi-shi-lw plain,

Λ_κ [° Lⁿ T_u C^{nc} [° Lⁿ J⁻ L_κ L_o I^{'u} CT^u,
man Li-dao wept thus bitterly come call sky,

J⁻ J^o T^u Γ^p C^{nc} [° Lⁿ J⁻ L_κ I^{'u} Tⁿ.
women children wept thus bitterly call earth.

35 Λ_κ [° Lⁿ T_u [°^{'nc} C^{no} [°^{'nc} t_u 3^{nc} CT^u
man Li-dao place live place dwell open to sky

CT⁻,
blue,

J⁻ J^o T^u Γ^p J_δ Y["] J_δ J['] 3^{nc} CT^u I^{'u}.
women children water supply open to sky clear.

Λ_κ [° Lⁿ T_u T_u Jⁿ L['] J^r [° J^δ T["]
man Li-dao turned around together observed toward

CT^u J['],
behind,

G₋ Λ_n J^r L['] Tⁿ [° V_p L^{nc} V_p
Ngga-yi-shi-lw country thus fields paddy fields

Δⁿ CTⁿ C^{no} J^r t⁻,
flat long situated side by side,

- C[-] T^u C[-] V⁻ C^{no} CΔ^u CΔ_z,
 houses timber-framed houses tiled situated in rows,
- 40 D_z T̄' Λ_z C^o Lⁿ T_u S^{nc}.
 did pull apart man Li-dao heart,
- G₋ Λ_n J^r L^b CT_z C_n CT^{z̄} L^{nc} C^{no}
 Ngga-yi-shi-lw plain thus midst paddy situated
- J^r C_n,
 deserted,
- D₋ t^r T_u J^{z̄} L_u C^{no} J^u CT_z,
 there was cotton situated fill plain,
- D_z T̄' Λ_z C^{no} Lⁿ T_u C[-].
 did pull apart man Li-dao lungs.
- Λ_z C^{no} Lⁿ T_u C̄^{nc} Lⁿ J⁻ L_z L_o I^{'u} CT^u.
 man Li-dao wept bitterly come call sky.
- 45 Λ_z C^{no} Lⁿ T_u C₋ T["] J^b,
 man Li-dao looked toward behind,
- Λ_z C^{no} Lⁿ T_u J⁻ C̄ⁿ C̄^{z̄}.
 man Li-dao the road sunny.
- Λ_z C^{no} Lⁿ T_u C₋ T["] T[']_,
 man Li-dao looked toward ahead,
- Λ_z C^{no} Lⁿ T_u J⁻ C̄ⁿ t_u.
 man Li-dao the road dark.
- Λ_z C^{no} Lⁿ T_u C_n D₋ L_o J^r C_n t_o,
 man Li-dao thus did come until reached,
- 50 t_o J^r J_z C̄¹ t_z L_u CT^{'nc},
 reached Shi-byu lord region,
- t_o J^r J_z C̄¹ t_z L_u CT^{'"}.
 reached Shi-byu lord neighbourhood.
- J^r J_z C̄¹ t_z L_u C^{z̄} CC^{nu} C^{z̄} L^o C_u,
 Shi-byu lord raised mouth raised lips asked,

C_u Λ_ς [C^{no} Lⁿ T_u] [C_n t['] 3^ς.
 asked man Li-dao thus every kind.

Λ_ς [C^{no} Lⁿ T_u] [C^ς J⁻ J^ς J^r [C^{no} Tⁿ,
 man Li-dao raised voice together used reply,

55 T_n [C_n [Cⁿ 3^ς J_u [C^ς L_o J^r T^{'nc},
 said thus nine kinds ten sorts come as well,

T_n [C_n t['] 3^ς t['] [C^ς L_o J^r CT_o.
 said thus every kind every sort come together.

J^r J_ς [C¹ t_ς L_u L_o C_u t^o,
 Shi-byu lord come listen follow,

J^r J_ς [C¹ t_ς L_u L_o C_u T["].
 Shi-byu lord come listen get.

J^r J_ς [C¹ t_ς L_u L^u Λ_ς [C^{no} Lⁿ T_u] [C_n Y⁻ L^u.
 Shi-byu lord pitied man Li-dao thus make pity.

60 Λ_ς [C^{no} Lⁿ T_u] [C['],
 man Li-dao grieved,

Λ_ς [C^{no} Lⁿ T_u] T_n J^r J_ς [C¹ t_ς L_u J⁻ S¹ T^{nc},
 man Li-dao said Shi-byu lord thoughts true,

T_u T_n J^r J_ς [C¹ t_ς L_u J⁻ L^u T^{nc}.
 then said Shi-byu lord words true.

Λ_ς [C^{no} Lⁿ T_u] [C^u L_u Jⁿ L_o T["],
 man Li-dao founded city circular on,

T["] G₋ Λ_n J^r L^ς CT_ς J⁻ CT_ς T^{nc},
 on Ngga-yi-shi-lw plain the plain flat,

65 Λ_ς [C^{no} Lⁿ T_u] t^{'o}. C]- T^u C]-
 man Li-dao built houses timber-framed houses

V⁻ T["],
 tiled on,

T["] G₋ Λ_n J^r L^ς CT_ς J⁻ Tⁿ T_u.
 on Ngga-yi-shi-lw plain the land level.

E^{p} t_0 D_8 T^{u} Λ_{s} E^{no} L^{n} T_{u} S^{nc} ,
 recall concerning did break man Li-dao heart,

E^{p} t_0 D_8 T^{u} Λ_{s} E^{no} L^{n} T_{u} CJ^{p} .
 recall concerning did break man Li-dao lungs.

Λ_{s} E^{no} L^{n} T_{u} Y^{u} t^{nc} Y^{u} D^- J^{r} CT_5 CE' ,
 man Li-dao tears clearly poured down,

70 Y^{u} t^{nc} Y^{u} D^- J^{r} CT_5 J^{u} ,
 tears clearly fell,

J^- J_0 T^{u} r^{p} E_n Y^{u} t^{nc} Y^{u} D^- J^{r} CT_5 CA_0 .
 women children thus tears clearly dripped.

J^{r} J_5 E^{p} t_5 L_{u} r_n Λ_{s} E^{no} L^{n} T_{u} J^- S^{p} T_{nc} ,
 Shi-byu lord said man Li-dao thoughts true,

J^{r} J_5 E^{p} t_5 L_{u} E_n D_- E^{no} ,
 Shi-byu lord thus did treat,

E^{no} Λ_{s} E^{no} L^{n} T_{u} Y^- Y^{n} Λ_n .
 treat man Li-dao make one family.

75 J^{r} J_5 E^{p} t_5 L_{u} r_n Λ_{s} E^{no} L^{n} T_{u} J^- L^{u} T_{nc} ,
 Shi-byu lord said man Li-dao words true,

J^{r} J_5 E^{p} t_5 L_{u} E_n D_- E^{no} ,
 Shi-byu lord thus did treat,

E^{no} Λ_{s} E^{no} L^{n} T_{u} S_5 Y^{n} L^{p} .
 treat man Li-dao like one person.

Λ_{s} E^{no} L^{n} T_{u} CT_5 J^{r} CT_0 ,
 man Li-dao think not swallow,

Λ_{s} E^{no} L^{n} T_{u} S^{nc} J^{r} t_{u} ,
 man Li-dao heart not sufficient,

80 Λ_{s} E^{no} L^{n} T_{u} t^{c} L_0 CE'' ,
 man Li-dao able come fear,

CE'' E_n J^- CT_{u} E^{no} T^{n} V_{u} E_n ,
 fear thus Ruling Race thus,

V^o Tⁿ CT^u C^o†' CT^u J^o.
surrounding stir up afterwards.

J^r J₃ C¹ t₃ L₁₁ J^r 'C₁₁ Tⁿ.
Shi-byu lord not willing answer.

Λ₅ C^{no} Lⁿ T₁₁ J^o Lⁿ D₁₁.
man Li-dao fled going.

85 J^r J₃ C¹ t₃ L₁₁ J^rΛ₅ C^{no} Lⁿ T₁₁ C^o,
Shi-byu lord showed man Li-dao road,

J_o Λ₅ C^{no} Lⁿ T₁₁ Δ⁻,
caused man Li-dao go to,

Δ⁻ J⁻ S^o C¹ t₃ L₁₁ CT^{'nc},
go to Gha-sao lord region,

D₁₁ t_o J⁻ S^o C¹ t₃ L₁₁ CT^{'m}.
go reach Gha-sao lord neighbourhood.

J^r J₃ C¹ t₃ L₁₁ T_n Λ₅ C^{no} Lⁿ T₁₁ J⁻ S^o T_{nc},
Shi-byu lord said man Li-dao thoughts true,

90 J^r L₃ C¹ t₃ L₁₁ J_o J⁻ S^o C¹ t₃ L₁₁ C_n D₁
Shi-byu lord caused Gha-sao lord thus did

C^{no},
treat,

C^{no} Λ₅ C^{no} Lⁿ T₁₁ S₃ Yⁿ Λ_n.
treat man Li-dao like one family.

J^r J₃ C¹ t₃ L₁₁ J^r C^{no} Cⁿ,
Shi-byu lord spoke,

C¹ J_o J⁻ S^o C¹ t₃ L₁₁ C_n D₁ C^{no},
requested Gha-sao lord thus did treat,

C^{no} Λ₅ C^{no} Lⁿ T₁₁ S₃ Yⁿ L^o.
treat man Li-dao like one person.

95 J⁻ S^o C¹ t₃ L₁₁ C_n D₁ T_n,
Gha-sao lord thus did say,

ŋ_n J⁻ S^u [t₃ L_u J⁻ Tⁿ t^s,
said Gha-sao lord the hand able,

ŋ_n J⁻ S^u [t₃ L_u J⁻ Tⁿ C]_{nc}.
said Gah-sao lord the hand skilful.

Λ_s [^{no} Lⁿ T_u S^{nc} J^r T₋,
man Li-dao heart not collected,

Λ_s [^{no} Lⁿ T_u S^{nc} J^r t_u.
man Li-dao heart not sufficient.

100 Λ_s [^{no} Lⁿ T_u [^δ C]_u [^δ L^o Tⁿ,
man Li-dao raised mouth raised lips reply,

J⁻ S^u [t₃ L_u J^r T₃ Λ_s [^{no} Lⁿ T_u J⁻ C]_t^r
Gha-sao lord concerned man Li-dao the name

T₃.
what.

J⁻ S^u [t₃ L_u ŋ_n,
Gha-sao lord said,

ŋ_n J⁻ S^u [t₃ L_u J⁻ [ⁿ t³.
said Gha-sao lord the road control.

Λ_s [^{no} Lⁿ T_u J^r [^{no} [ⁿ,
man Li-dao spoke,

105 Λ_s [^{no} Lⁿ T_u t^{'o} [ⁿ]^u [^{nc} [ⁿ
man Li-dao built nine residences completed nine

[^{'n},
buildings,

[^u [ⁿ L^u [^{nc} [ⁿ S^δ.
erected nine classifier completed nine sides.

[^{'-} Λ_s C]_t^u T^u C]_t^u T^{'3} ɔ³,
unfortunately sky get sky constantly,

Λ_s [^{no} Lⁿ T_u t_u J^r T^u.
man Li-dao dwell not get.

Λ_ς [C^{no} Lⁿ T_u L_u Jⁿ L_o C^{no} CT_u T^{nc},
 man Li-dao city circular situated on flat land,

110 C[- T^u C[- V⁻ C^{no} CT_u
 houses timber-framed houses tiled situated on
 CT_z,
 plain,

t^r T_u J^z L_u C^{no} CT_u Tⁿ.
 cotton situated on land.

Λ_ς [C^{no} Lⁿ T_u V_z L^{nc} V_z Δ̄ CTⁿ,
 man Li-dao fields paddy fields flat long,

[_n CΔ_u CΔⁿ [_n CΔ_u CTⁿ,
 thus leaves rice thus leaves grow long,

[-' CTⁿ J⁻ S̄ [- t_z L_u ɔ_n CT^z Δ^z.
 examine grow long Gha-sao lord plural estates.

115 Λ_ς [C^{no} Lⁿ T_u T_n,
 man Li-dao said,

T_n J⁻ S̄ [- t_z L_u [_n CΔ_u [_n J⁻
 said Gha-sao lord thus leaves buckwheat the

CΔ_u b^o,
 leaves grow big,

J⁻ S̄ [- t_z L_u CT⁻ T_u [_n,
 Gha-sao lord willing visit thus,

[-' ɔ⁻ Λ_ς [C^{no} Lⁿ T_u Yⁿ CT^z Δ^o.
 examine there is man Li-dao one tract land.

J⁻ S̄ [- t_z L_u S^{nc} J^r T₋,
 Gha-sao lord heart not collected,

120 J⁻ S̄ [- t_z L_u l^{'z},
 Gha-sao lord took,

l^{'z} J⁻ S̄ [- t_z L_u T^u t^r T^u T^o ɔ₋ ɔ_u
 took Gha-sao lord retainers soldiers did go

J^r C_n t_o,
 until reached,

tə J^r ʃi byu ɕ¹ t₃ L₁₁ ʃ⁻ ʃ^u ɕɿ-
reached Shi-byu lord homestead.

ʃ⁻ ʃ^u ɕ¹ t₃ L₁₁ ɕ^{ɔ̃} ɕɿ^u ɕ^{ɔ̃} L^o ɕ_u,
Gha-sao lord raised mouth raised lips asked,

ɕ_u J^r ʃi byu ɕ¹ t₃ L₁₁ ʃ⁻ ʃ^u T_{nc}.
asked Shi-byu lord thoughts true.

125 J^r ʃi byu ɕ¹ t₃ L₁₁ ʃ_n ʃ⁻ ʃ^u T_{nc}.
Shi-byu lord said thoughts true.

J^r ʃi byu ɕ¹ t₃ L₁₁ ʃ^r ɕ^{no} ɕⁿ,
Shi-byu lord spoke,

J^r ʃi byu ɕ¹ t₃ L₁₁ ɕ_n ɕ₋ ɕ^o,
Shi-byu lord thus did allow,

ɕ^o ɕ_o T^u t^r T^u t⁻ l['],
allow cause troops take,

l['] ʃ⁻ ʃ^u ɕ¹ t₃ L₁₁ ɕɿ_o ɕ₁₁ ɕ₋.
take Gha-sao lord with go look.

130 ʃ⁻ ʃ^u ɕ¹ t₃ L₁₁ ɕ^{ɔ̃},
Gha-sao lord observed,

ɕ^{ɔ̃} ʌ_ɕ ɕ^{no} Lⁿ T₁₁ L₁₁ ʃⁿ L_o ɕ^{no} ɕɿ_o
observed man Li-dao city circular situated on

ɕɿ_{ɔ̃},
plain,

V_{ɔ̃} L_{nc} ʃ^r ɕ_n ɕ^{no} ɕɿ_o T_{nc},
fields paddy deserted situated on flat land,

t^r T₁₁ ʃ^{ɔ̃} L_u ɕ^{no} ɕɿ_o Tⁿ.
cotton situated on land.

ʃ⁻ ʃ^u ɕ¹ t₃ L₁₁ ɿ_o ɿ^o Lⁿ ʃ^r ɿ^o L_o t_o,
Gha-sao lord then returned came back reached,

135 tə J^r ʃi byu ɕ¹ t₃ L₁₁ ʃ⁻ ʃ^u ɕɿ-
reached Shi-byu lord homestead.

J^r J₃ ĩ¹ t₃ L₁₁ ƛ^ʒ Cƛ₁₁ ƛ^ʒ L^o C_u,
 Shi-byu lord raised mouth raised lips asked,

C_u T_{nc} L₁ C^u ĩ¹.
 asked query has been matter deceive.

J⁻ Š^{''} ĩ¹ t₃ L₁₁ ƛ^ʒ ƛ^ʒ Lⁿ ƛ^{''} Tⁿ,
 Gha-sao lord shook head replied,

ƛ₁ ɔ- ɔ_u J^r J₃ ĩ¹ t₃ L₁₁ J⁻ Š^{''} ĩ¹ t₃ L₁₁
 only there are that Shi-byu lord Gha-sao lord

140 ʌ_ɛ ƛ^{no} Lⁿ T₁₁ Yⁿ L^u S^{nc}.
 man Li-dao one classifier heart.

ƛ⁻ ɔ_u J⁻ Cƛ₁₁ ƛ^{no} Tⁿ V₁₁ ƛ_n,
 if that Ruling Race thus,

V^ʒ Tⁿ CT^u C^oT^o T⁻ Cƛ^u J^ʒ,
 surrounding make noise come afterwards,

J^r J₃ ĩ¹ t₃ L₁₁, J⁻ Š^{''} ĩ¹ t₃ L₁₁, ʌ_ɛ ƛ^{no} Lⁿ T₁₁,
 Shi-bye lord, Gha-sao lord, man Li-dao,

T^ʒ₃ Δ^ʒ T^ʒ₃ ʒ_o Yⁿ T^ʒ
 put forth effort put forth strength one purpose

T_ɛ,
 go out,

145 T^ʒ₃ Δ^ʒ T^ʒ₃ ʒ_o Yⁿ T^ʒ
 put forth effort put forth strength one purpose

J₁.
 meet.

J^ʒ Δⁿ Y⁻ C₁ ƛ_n ʒ^{''} Δ^u ʒ^{''} Δ₁₁ ʌ^o,
 river A-na thus dark forests large,

Ĭ^o t^ʰ J⁻ CΔ₁₁ C^{no}.
 tigers striped lived.

J^ʒ Δⁿ Y⁻ C₁ ƛ_n ʒ^{''} Δ^u ʒ^{''} Δ₁₁ ƛ^{nm},
 river A-na thus dark forests many,

CT' [n L' ɔ'' t''.
 deer dwelt.

150 Λs [no L' T'' Tn [n,
 man Li-dao said thus,

[o ɔo Λ'' [no L' T'' C'' CT'' ʒ.
 allow cause man Li-dao live in the forest.

Λs [no L' T'' T'' Λn T'' [n C'',
 man Li-dao descendants lived,

C'' T'' ɔ̃ Δ' Y' C' T'' CT'' t'.
 lived in river A-na woods.

Λs [no L' T'' T'' Λn T'' [n CT', L' L'',
 man Li-dao descendants went cleared forest,

155 ɟ' ʔ' ɟ' ʔ' T'' Λs [no L' T''
 sowed yellow millet sowed millet for man Li-dao

C'',
 eat,

ɟ' ʃ 'C̃ 'C̃ Λn Λs [no L' T''
 sowed glutinous millet ears nurture man Li-dao

ɔn T'' [n [n.
 plural offspring thus.

Λs [no L' T'' [n ɔ' C'',
 man Li-dao thus did live,

C'' T'' Cn Y'' [v ɔ'' t'
 lived get connector one twelve year cycle thirteen

J''.
 years.

M235

Sung by Tao Zi-gai. Notes

Notes

This song is recorded in Document F (no. 17, page 16), Document K (no. 18, page 53), Document L (no. 25, page 104), Document M (no. 9, page 56), Document N (no.34, page 514).

The following pairs of lines appear as single long lines in some or all of the Documents. 11 and 12, 13 and 14, 28 and 29, 63 and 64, 65 and 66, 81 and 82, 117 and 118, 139 and 140, 141 and 142, 143 and 144.

Lines 9 and 10. In Document F these are written as a single long line, which, when copied in Document K, was reduced to read,

ᠳᠤᠰ ᠲᠡᠨ ᠭᠦᠯᠠᠨ ᠵᠢᠷᠣᠯᠢᠰ ᠲᠡᠨ ᠤᠯᠤᠰ ᠵᠢᠷᠣᠯᠢᠰ.
observed toward Ngga-yi-shi-lw land city circular.

In this form it continued in Documents L, M and N.

Lines 16 to 20. These lines are missing in Document K, but have been restored in later documents.

Line 17. Documents L and M add $\dagger^s L_0$ making this line identical to line 15.

Line 27. In Document K the phrase $\text{C}_n \mid \text{' } \triangleright \text{CT}^n$, "thus went on ahead", is changed to $\text{T}_\delta \mid \text{' } \triangleright \text{CT}^n$, "ran on ahead", while in Documents L and M it appears as $\text{T}_\epsilon \mid \text{' } \triangleright \text{CT}^n$, "then went on ahead". Document N follows Document K.

Lines 35 and 36. These lines are missing in Document K.

Lines 38 to 43. In these lines the text followed is that found in Documents K, L, M and N. Document F has three sentences, which do not fall easily into lines and read like a precis of the fuller text. They run as follows,

$\Lambda_{\zeta} \sqsubset^{\text{no}}$	$\text{L}^{\text{n}} \text{T}_{\text{II}}$	V_{p}	L^{nc}	$\text{J}^{\text{r}} \sqsubset_{\text{n}}$	CT_{o}	$\Lambda_{\zeta} \sqsubset^{\text{no}}$	Li T_{II}
man	Li-dao	fields	paddy	deserted	with	man	Li-dao

C[-	T_v	C[-	V⁻	T'	Λ_s C^{no}
houses	wooden-framed	houses	tiled	pulled apart	man

$L^n T_{11}$ S^{nc} , $\Lambda_{\zeta} [n^o$ $L^n T_{11}$ C_{-} T'' $CT_u J^b$, Y^-
 Li-dao heart, man Li-dao looked towards behind, make

$\Lambda_{\varsigma} \sqsubset^{\text{no}}$ $L^n T_{\text{II}}$ $C T^{\delta}$ L^{nc} $J^r \sqsubset_n$ $\dagger^r T_{\text{II}} \rfloor^{\delta} L_u$ \bar{t}'
 man Li-dao midst paddy deserted cotton pulled apart

Λϰ Γ^{no} Lⁿ T_{ii} C J₃.
man Li-dao lungs.

Line 58. This line is missing in Document N.

Line 59. In Documents F, K and L the final phrase in this line is mistakenly written Γ_n Y^ˉ ɓ^o which means "thus make big", but it is followed by a note in brackets giving the meaning as Jⁿ ɔ^ˉ which is simply another expression for "to pity". Document M corrects the initial mistake reading Γ_n Y^ˉ ɓ^u, "thus make pity" and has a footnote explaining that it means "to pity more". Document N follows the text of Document M but has discarded the footnote.

Lines 60 to 71. In Document N these lines are all missing.

Lines 67 and 68. This couplet is missing in Document F.

Line 75. Document N repeats "thoughts", as in line 72 instead of "words".

Line 76. Document K, followed by all subsequent documents, omits Γ_n ɔ_ˉ Γ^{no} in this line and then joins it to line 77 destroying the parallelism with lines 72 to 74.

Line 88. In Documents F, K, L and N a note in parenthesis in the text reads, "Then the Miao fled and arrived in Sao-no country".

Line 90. Documents K, L, M and N omit Γ_n ɔ_ˉ Γ^{no}, and join this line to line 91.

Line 93. Documents K, L, M and N change Ġ^ˉ ɔ_o, "requested", to Ĵ^ˉ Γ^u ɔ_o, "commanded".

Line 107. In Document K and subsequent documents Γ^ˉ Λ₃, "unfortunately", has been removed from the beginning of this line and attached to the beginning of line 108.

Lines 109 to 111. In Document F the final word in lines 109 and 110 in T^{nc}, "flat land", and in line 111 it is CT₃, "plain".

Line 112. This is the text in Document K and subsequent documents. Document F reads,

Λϰ Γ^{no} Lⁿ T_{ii} Γ_n CT₃ L^{nc},
man Li-dao thus middle plain,

and joins this on to the beginning of line 113.

Line 116. In Documents K, L and N a note in Chinese in the text gives the meaning of CΔ_{ii} Γⁿ as "buckwheat leaves".

Line 117. In the Miao text the word CT_ˉ, "to be willing" is written J_ˉ.

Line 125. This line has been lost in Document K and all later documents.

Line 126. Document K and later documents read $J^r \sqsubset^{\circ} T^n$, "replied" instead of $J^r \sqsubset^{\circ} \sqsubset^n$, "spoke".

Lines 148 and 149. In Document F the final words in these lines are $\tilde{\Gamma}$, "wide", and \sqsubset^n , "many", respectively.

M236
The Miao homeland of Nzhi-mi-li.

Sung by Zhu Zhai-ming.

Introduction

In most of the songs of conflict and migration the activities of various clans are personalized and described as the actions of the Elder or Leader of the clan. So we read of the doings of the Elder Gi-vu, the Elder Gi-no, the Man Li-dao and a number of others. This song does not mention any leader by name, but the group is represented in the persons of a senior couple who are called simply "Ni-bo" and "Ni-yeu", "the Woman" and "the Man".

Different Miao clans in describing their ancient homeland used different names for the same places. Thus the great river was called by some, "Yi-bang", by others, "Ndu-na-yi-mo", and by yet others, "Ngga-yi-shi-lw", while the circular capital city appears variously as "Lao-gu", "Lao-u", and "Lao-gi-jiai". These variations caused difficulties for later singers when transmitting the story. Thus the singer of the present song knew that the Miao had been driven away from Nzhi-mi-li by the Chinese, and knew also, from another source, that they had been driven away from the plain of the Ngga-yi-shi-lw, but not realizing that these were simply two accounts of the same episode, recorded them as two separate events.

In line 53, without any explanation, we are told that, because of the harsh treatment they were receiving at the hands of the Lord Shi-byu, the Miao followed the Lady-bride to the estates of the Lord Gha-sao. This migration is described in detail in a whole series of songs. They tell how the Lord Gha-sao had made a successful application to the Lord Shi-byu for the hand of his daughter in marriage. When she was about to leave for her new home, with promises of more tolerable conditions and reduced rents, the Lady-bride succeeded in persuading the Miao living on her father's lands to abandon their homes and move with her to her new husband's estates. It was arranged that they should flee suddenly and by night, so that they were gone before the Lord Shi-byu was able to do anything to stop them.

M236
The Miao homeland of Nzhi-mi-li.

Sung by Zhu Zhai-ming.

Where, is it said, that, of old, the Woman and the Man lived?
It is said that, of old, the Woman and the Man lived in the land of Nzhi-mi-li.
The land of Nzhi-mi-li was level land, land for farming,
It was low-lying, land for tilling rice.

5 Where is it said that cotton grew?
It grew in the land of Nzhi-mi-li,
And the heads of the cotton were as large as ducks' eggs.

The Woman and the Man sent out,
Sent out young women bearing,
10 Bearing large and small baskets to pick,
To pick the cotton for spinning into yarn,
For spinning into yarn in order to weave cloth.

They wove cloth for the Woman and the Man to wear as protection through the
seasons,
They wove cloth for the Woman and the Man to wear as protection from the old.

15 In the land of Nzhi-mi-li the plain was level, the plain was wide,
And the land of Nzhi-mi-li was good land,
For there the swaying millet ripened,
There ripened the richly clothed rice,
And there ripened cotton, blowing in the wind.

20 This so pained the heart of the Ruling Race,
That the Ruling Race led out companies of soldiers to fight,
To fight against the Woman and the Man year by year,
Until the Woman and the Man could live there no longer.

The Woman and the Man sought a way to flee,
25 The Woman and the Man sought a way to go.
The Woman and the Man fled till they reached,
Reached the land of Hmao-gha-nzhi.

Where, is it said, that the land of Gha-nzhi is located?
The land of Gha-nzhi is located on the plain of the Ngga-yi-shi-lw,
30 And there the Woman and the Man founded,
Founded a circular City on the level land.

From within, the City was like a circle,
From within, the City was like the rising sun.
From without, the City was like the setting sun,
35 With rice fields, long and flat, laid out side by side.

This so pained the heart of the Ruling Race,

M236

Y⁻ 'D^u Y⁻ J^b Tⁿ L_o C[^r D_n L_n Tⁿ.
Miao native land come Nzhi-mi-li country.

[^u [i D_{ne} I^{'u}.
Zhu Zhai-ming sang.

C_n T_n Y⁻ T^{'u} C_n J^o C_n Λ_s C^{no} [^{'ns}
connector say of old the woman the man lived place

T₃,
what,

C_n T_n Y⁻ T^{'u} C_n J^o C_n Λ_s C^{no}
connector say of old the woman the man lived

C[^r D_n L_n Tⁿ.
Nzhi-mi-li land.

C[^r D_n L_n Tⁿ [n Tⁿ T^{nc} Tⁿ Y⁻ J^{'u},
Nzhi-mi-li land thus land level land farm,

Tⁿ J₃ Tⁿ [no CΔⁿ.
land low land plough rice.

5 C_n T_n t^r T_u J³ L_u t_s [^{'ns} T₃,
connector say cotton stood place what,

t_s T^{'u} C[^r D_n L_n Tⁿ.
stood upon Nzhi-mi-li land.

t^r T_u J³ L_u t^r J⁻ L^u L⁻ J^p Y_o.
cotton bears balls as big as egg duck.

C_n J^o C_n Λ_s [n D₋ t^r,
the woman the man thus did send,

D₃ t^r C[^{'u} D³ C[^{'u} J⁻ T_r,
did send the young women carry,

10 T_r [n^u T_r J_s C[_o D_u
carry large basket carry small basket together go

Δⁿ,
pick,

Δ^n \dagger^r T_{11} J^{δ} L_v CT_v \dot{S} ,
pick cotton draw out yarn,

CT_v \dot{S} L_o CT_o CT'' .
draw out yarn come weave cloth.

CT_o T''' $C_n J^o$ $C_n \Lambda_{\varsigma}$ $'\dot{C}$ $CT^=$ Γ^u ,
weave for the woman the man wear resist seasons,

CT_o T''' $C_n J^o$ $C_n \Lambda_{\varsigma}$ $'\dot{C}$ $CT^=$ C^o .
weave for the woman the man wear resist cold.

15 CT^r \mathcal{D}_n L_n T^n $J^- CT_{\delta}$ T^{nc} $J^- CT_{\delta}$ $\dot{\Gamma}$,
Nzhi-mi-li country plain level plain wide,

CT^r \mathcal{D}_n L_n T^n CT_o $3''$ T^n ,
Nzhi-mi-li country with good land,

CA^{nc} 3^{nc} \bar{J} $J^n 3_{nc}$,
millet ripened swaying,

CA^{nc} CA_{11} \dagger^{ς} Γ^{no} $J^- \dagger^-$ \bar{J} $J^n CT_-$,
rice ripened fine-looking,

\dagger^r T_{11} J^{δ} L_v \bar{J} $J^n \dagger'^-$.
cotton ripened blowing.

20 \mathcal{D}^o $J^- CT_{11}$ Γ^{no} $T^n V_{11}$ S^{nc} ,
pained Ruling Race heart,

$J^- CT_{11}$ Γ^{no} $T^n V_{11}$ T'^{\triangleright} $T^u T^o$ $C^{\sim} J^- C^{\natural}$ CT_{11} ,
Ruling Race led out soldiers companies fight,

CT_{11} $C_n J^o$ $C_n \Lambda_{\varsigma}$ Γ_n \dagger'^- J_{n11} .
fight the woman the man thus every year.

$C_n J^o$ $C_n \Lambda_{\varsigma}$ C^{no} J^r T'' ,
the woman the man live not get,

$C_n J^o$ $C_n \Lambda_{\varsigma}$ $CT_{\bar{1}}$ $\bar{\Gamma}$ \bar{J} ,
the woman the man sought road flee,

25 $C_n J^o$ $C_n \Lambda_{\varsigma}$ $CT_{\bar{1}}'$ $\bar{\Gamma}$ \mathcal{D}_{11}
the woman the man sought road go.

C_n J° C_n Λ_ς Γ_n ɔ̃ J^{ɔ̃} L_o J^r C_n t_o,
the woman the man thus did flee come until reach,

t_o Tⁿ 'ɔ̃" J⁻ CΓ_r Tⁿ.
reach the Hmao-gha-nzhi land.

C_n Γ_n C_n J⁻ CΓ_r Tⁿ C^{no}
connector say connector Gha-nzhi land situated

Γ^{'nc} T_{ɔ̃},
place what,

C_n J⁻ CΓ^r Tⁿ C^{no} T["]
connector Gha-nzhi land situated upon

G₋ Λ_n J^r L^{ɔ̃} CΓ_{ɔ̃}.
Ngga-yi-shi-lw plain.

30 C_n J° C_n Λ_ς Γ_n ɔ̃ Γ^u,
the woman the man thus did found,

Γ^u T["] L_u Jⁿ L_o C^{no} CΓ_u T^{nc}.
founded get city circular situated on flat land.

CΔ^{nc} L_u T["] Jⁿ L_o,
within city to circle,

CΔ^{nc} L_u T["] 'C^u T⁻,
within city to sun-rising,

J_u L_u T["] 'C^u C†^{ɔ̃},
without city to sun-setting,

35 V_{ɔ̃} L^{nc} V_{ɔ̃} Δ̄ CⁿT̄ C^{no}
fields paddy fields flat long situated

J^r †⁻.
side by side.

ɔ̃° J⁻ CΓ_u Γ^{no} Tⁿ V_u S^{nc},
pained Ruling Race heart,

J⁻ CΓ_u Γ^{no} Tⁿ V_u T^{'ɔ̃} T^u T^o C^u J⁻ C^{ɔ̃} CΓ_o T⁻
Ruling Race led out soldiers companies with come

CΓ_u,
fight,

ᠳᠤᠰᠤ CT₁₁ C_n J^o C_n Λ_κ E_n t⁺ J₁₁₁,
 did fight the woman the man thus every year,

C_n J^o C_n Λ_κ CT₁₁ J_κ J^r T¹¹.
 the woman the man fight win not get.

40 C_n J^o C_n Λ_κ C¹¹ Eⁿ J¹
 the woman the man sought road flee,

C_n J^o C_n Λ_κ C¹¹ Eⁿ ᠳ₁₁.
 the woman the man sought road go.

C_n J^o C_n Λ_κ E_n ᠳ₁ J¹ L_o J^r C_n t_o,
 the woman the man thus did flee come until reach,

L_o t_o J^r L₃ E¹ t₃ L₁₁ Tⁿ,
 come reach Shi-byu lord land,

C_n L^o C_n Λ_κ E_n ᠳ₁ C^{no},
 the woman the man thus did live,

45 C^{no} T¹¹ J^r J₃ E¹ t₃ L₁₁ Tⁿ.
 lived on Shi-byu lord land.

ᠳᠤᠰᠤ Y⁻ E_n J^r J₃ E¹ t₃ L₁₁ ᠳ_n C[~] E^{no}
 did make thus Shi-byu lord plural oxen plough

E¹ E_n C¹¹ b¹¹,
 horses pack thus fainting,

Y⁻ J^r J₃ E¹ t₃ L₁₁ ᠳ_n C[~] E^{no} C³
 make Shi-byu lord plural oxen plough horses

E¹ E_n E¹ t₁₁.
 pack thus to the limit.

ᠳᠤᠰᠤ Y⁻ J^r J₃ E¹ t₃ L₁₁ ᠳ_n Lⁿ C¹ J^r
 did do Shi-byu lord plural unpaid labour not

t^κ S₁₁,
 able end,

ɔ̌ ʈʊ ʃɪ ɬɔ ʈ ʈɔ ʈɪ ɔ̌ ʈʊ ʈʊ ʈʊ ʃɪ ʃɪ ʈɔ̌
 did pay Shi-byu lord plural rent not able

T₃.
finish.

50 CT^u T^u CT^u T^u D^u,
sky get sky constantly,

$C_n \downarrow^o$ $C_n \wedge \varsigma$ $\dagger_{||}$ J' T'' ,
 the woman the man dwell not get,

$C_n \sqsupset^\circ$ $C_n \wedge \varsigma$ Γ_n \supset_- \dagger° ,
 the woman the man thus did follow,

t°	ɔ̃	l̃	J̃ J̃	L̃	J̃ C̃	t̃,
followed	bride	lady	after	come	until	reach,

t₀ J⁻ S^{''} [t₃ L^{''} Tⁿ.
reached Gha-sao lord land.

55 L_o C^{no} T^u J^ɔ Δⁿ ɟ_n L_ɔ T⁻ Δⁿ ɾ̥,
came live at river Gi-lyu the river wide,

C^{no} T^u J^{ɔ̃} Δⁿ J_n L_{ɔ̃} J⁻ ǰ^{ɔ̃} ǰ^o.
 live at river Gi-lyu the valley deep.

D- 'C^u $\text{C}_n \text{ L}^\circ$ $\text{C}_n \text{ A}_\varsigma$ I_n D^- L^1
 there was day the woman the man said bride lady

$T \vdash T_{nc}$
thoughts true.

2. 7n Cn 1° Cn 1b T- T+ T° Cn,
 did say the woman the man native land thus,

D. C^{no} J' Tⁿ J⁻ C[_r Tⁿ.
was situated location the Gha-nzhi land.

60 ɔ̃ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ ʈʰ
 did found get city circular at within flat land.

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 did leave fields paddy fields flat long standing

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 side by side at there.

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ,
 bride lady thus did pity,

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 pitied the woman the man thus every day.

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ,
 bride lady thus did accompany,

65 ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 accompanied the woman the man return go look at,

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 look at the woman the man plural the city go to

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 the Hmao-gha-nzhi land.

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ,
 bride lady able come believe,

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 bride lady said that the woman the man thus great

ᵛᵛᵛ,
 truly,

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 said that the woman the man thus capable finish.

70 ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 thus ended.

M236
The Miao homeland of Nzhi-mi-li.

Sung by Zhu Zhai-ming.

Notes

This song is recorded in Document K (no. 21, page 61) and Document L (no. 29, page 125).

Lines 9 and 10. In both documents these two lines are written as a single long line.

Lines 24 and 25. In these two lines and again in lines 40 and 41 the word for "road" or "way" is used. In some Miao areas this word is pronounced $\overset{\circ}{\text{gi}}$, "gi", while in other areas it is pronounced $\overset{\circ}{\text{ji}}$, "ji". In the songs both forms are found, but not usually within the same song. Here, however, both documents use $\overset{\circ}{\text{gi}}$ in lines 24 and 25, and $\overset{\circ}{\text{ji}}$ in lines 40 and 41. For the sake of consistency, in the present transcription $\overset{\circ}{\text{ji}}$ has been used in both places.

Lines 58 and 59. In the Miao text these two lines appear as a single long line.

M237

Concerning the Man Li-dao, section four.

Sung by Tao Zi-gai.

Introduction

This short final section of Tao Zi-gai's extended song about the Li-dao clan has, in fact, nothing to do with the man Li-dao. It tells rather how the powerful Yi lords, who originally controlled the area around Zhaotung in North-east Yunnan, were driven away, and their land seized by the Chinese. The same story was recorded by Yang Zhi at the end of the legend of how Nzyu-fao-lao drained the lake which once covered the Zhaotung plain to make way for agriculture.

The two accounts differ in one particular. According to Yang Zhi, having annexed the Zhaotung region, the Chinese sent an envoy who dictated terms to the defeated Yi lords, confining them to the West side of the Ndu-na-yi-mo river. On the other hand Tao Zi-gai says that, having been driven from the Zhaotung plain, the Yi lords brought a case against the invaders before a superior authority called Lord Syu-gyu. It is not explained who he was, but he clearly had the authority to set a bound to the Chinese expansion to the West, leaving the Yi lords in control of the mountains on the far side of the Ndu-na-yi-mo.

In the old songs the name Ndu-na-yi-mo is used for the great river which ran through the ancient Miao Homeland. Here, however, and in general modern usage, it is the name given to that stretch of the Yangtsi river which, some miles to the West of Zhaotung, flows in a North-easterly direction, and is known locally as the "Golden Sands River". Beyond it lay a region which was known as "independent Lolo country" as late as the middle of the Twentieth Century.

M237
Concerning the Man Li-dao, section four.

Sung by Tao Zi-gai.

A day came when the Ruling Race,
Raising a tumult, arrived from the surrounding countryside.

The retainers, the soldiers of the Ruling Race,
Gathered in strength and came from the north.
5 The retainers, the soldiers of the Ruling Race,
Gathered in strength and arrived from the south.
They killed Lord Shi-byu on their way,
They killed Lord Gha-sao and all his folk.

What would Lord Mu and Lord Bw-bw contrive?
10 What would Lord Mu and Lord Bw-bw do for the best?
Lord Mu and Lord Bw-bw fled.
Lord Mu and Lord Bw-bw fled to the boundary of the region of Bw-bw.

The Ruling Race took possession,
Possession of the plain of Li-mu country, to settle in their families and live,
15 Possession of the plain of Li-mu city, to settle in their families and dwell.

So Lord Mu and Lord Bw-bw sued,
Where did they sue the Ruling Race?
They went and sued the Ruling Race before Lord Syu-gyu.
Then Lord Syu-gyu gave his ruling.

20 "Let the Ndu-na-yi-mo be made the boundary of the lands of Lord Mu and Lord Bw-
bw,
Let the Ndu-na-yi-mo be made the boundary of the country of the Ruling Race.

For a thousand ages, for ten-thousand years,
The Ruling Race in the surrounding countryside shall raise no tumult.
For a thousand ages, for ten-thousand generations,
25 Lord Mu and Lord Bw-bw in the surrounding countryside shall raise no riot".

Thus it is ended

M237

Λ_κ [Λ^{no} Lⁿ T_{||} C^u, Δⁿ Λ³.
man Li-dao matters, four section.

T[']_{||} t_r J['] I^{'u}.
Tao Zi-gai sang.

ɔ- 'C^u J⁻ CT_{||} [Λ^{no} Tⁿ V_{||} C_n,
there was day Ruling Race thus,

V³ Tⁿ CT^u C^o_I L_o t_o.
surrounding country tumult came reached.

J⁻ CT_{||} [Λ^{no} Tⁿ V_{||} T^u t^r T^u T^o
Ruling Race retainers soldiers

t_{||} J⁻ C^{nc} J³ CT^u T⁻.
gathered in a big way north came.

5 J⁻ CT_{||} [Λ^o Tⁿ V_{||} T^u t^r T^u T^o
Ruling Race retainers soldiers

t_{||} C_n J⁻ C^{nc} J^{||} CT^u C_{||}.
gathered connector in a big way south arrived.

[['] CT_{||} J^r J₃ [t₃ L_{||} T_{||} Lⁿ ɔ_{||},
killed Shi-byu lord dead going,

CT_{||} J⁻ S^{||} [t₃ L_{||} T_{||} L_κ t['].
killed Gha-sao lord dead gone everyone.

ɔ^u t₃ L_{||} J³ J³ t₃ L_{||} Y⁻ [Λ³ t^r,
Mu lord Bw-bw lord how arrange,

10 ɔ^u t₃ L_{||} J³ J³ t₃ L_{||} J⁻ [Λ³ J_{||},
Mu lord Bw-bw lord how right,

ɔ^u t₃ L_{||} J³ J³ t₃ L_{||} J³ Lⁿ ɔ_{||},
Mu lord Bw-bw lord fled going,

ɔ^u t₃ L_{||} J³ J³ t₃ L_{||} J³ Δ⁻ CT^u C_{||}^r J³ J³
Mu lord Bw-bw lord fled go to edge tract Bw-bw

Tⁿ.
land.

J⁻ CT₁₁ [°^{no} Tⁿ V₁₁ Tⁿ,
Ruling Race got,

Tⁿ CT₈ Lⁿ ɔ^u Tⁿ Y⁻ Λ_n C^{no},
got plain the Mu country make families live,

15 Tⁿ CT₈ Lⁿ ɔ^u L₁₁ Y⁻ Λ_n t₁₁.
got plain the Mu city make families dwell.

ɔ^u t₃ L₁₁ J^b J^b t₃ L₁₁ Δ_ε,
Mu lord Bw-bw lord sued,

Δ_ε J⁻ CT₁₁ [°^{no} Tⁿ V₁₁ L_ε [°^{nc} T₃,
sued Ruling Race gone place what,

Δ_ε S^ɔ J^ɔ t₃ L₁₁ ɔ_n J^r CΔ^{nc}.
sued Syu-gyu lord plural in front of.

S^ɔ J^ɔ t₃ L₁₁ J^r [°^{no} [°ⁿ,
Syu-gyu lord spoke out,

20 ɔ⁻ CT^u C⁻ Λ_n ɔ_o L_o Yⁿ ɔ^u t₃ L₁₁ J^b J^b t₃ L₁₁
take Ndu-na-yi-mo come make Mu lord Bw-bw lord

ɔ_n CΔ^b Tⁿ,
plural boundary land,

ɔ⁻ CT^u C⁻ Λ_n ɔ_o L_o Y⁻ J⁻ CT₁₁ [°^{no} Tⁿ V₁₁ ɔ_n
take Ndu-na-yi-mo come make Ruling Race plural

CΔ^b [°^{nc}.
boundary place.

ɔ_o t_o t^{nc} C_{nc} [°_n V₁₁ J₁₁₁,
cause reach thousand ages thus ten thousand years,

ɔ_o J⁻ CT₁₁ [°^{no} Tⁿ V₁₁ V₈ Tⁿ CT^u J^r t_ε
cause Ruling Race surrounding country not able

C₁.
raise tumult.

ɔ_o t_o t^{nc} C_{nc} V₁₁ t^r
cause reach thousand ages ten thousand generations

25	𐎧𐏁	𐎢𐏁	𐎠𐏃	𐎡𐏁	𐎠𐏃	𐎠𐏃	𐎡𐏁	𐎡𐏁	𐎡𐏁	𐎡𐏁	𐎡𐏁
	cause	Mu	lord	Bw-bw	lord		surrounding	country		not	

†^o C†^o.
able raise riot.

Γ_n thus ended.

M237
Concerning the Man Li-dao, section four.

Sung by Tao Zi-gai.

Notes

This song is recorded in Document F (no. 17, page 19), Document K (no. 18, page 57), Document L (no. 25, page 113), Document M (no. 9, page 67), Document N (no. 34, page 522).

Lines 1 and 2, 3 and 4, 5 and 6, are set out as single long lines in the Miao text.

Lines 3 and 4. These lines are missing in Document M.

Line 9. This line is missing in Document N.

Line 12. In the Miao text this line has been misplaced to a position following line 15, and in Documents F, K and L the word Δ^- is written Δ^u .

Lines 15 and 16. Document K and all subsequent documents drop the L^n from the name $CT_{\bar{s}} L^n \supset^u$.

Lines 18 and 19. In the writing of Document K the name $S^p \supset^p$ was wrongly copied as $S^p \supset^p$ and the mistake reappears in all the later documents.

Zie-li-dao of Gi-nzyu and Zie-lao-no from Lord Syu-gyu.

Sung by Tao Zi-gai.

Introduction

The first forty-four lines of this song repeat the story of the flight of the Miao from their homeland. In this case two clans were involved. The Li-dao (Wang) clan was said to have arrived first, being joined later by the Lao-no (Yang) clan. Thereafter they moved as one.

The conventional words of line 45, "While the sky remained constant", mark the passage of many years, possibly of many generations, of migration. The clans eventually arrived in west Guizhou. The two rivers named in the song are identified in a footnote in the text as located north of the city of Weining. Here the clans were obliged to remain when two applications for permission to migrate westward into Yunnan Province were rejected by the Yi overlords Mu and Bw-bw who used to control the Zhaotung plain and all the country around about, before it was seized by the Chinese.

In the Miao text the two clan-leaders are given long, compound names, "Gi-nzyu-zie-li-dao" and "Zie-lao-no-syu-gyu-zyu-lao". The actual clan names are "Li-dao" and "Lao-no". To each of these has been added the word "zie" which means one of a pair of people or animals moving side by side, as a yoke of oxen or two folk walking abreast. In this song it signifies that the two clan-leaders were acting in partnership. "Gi-nzyu", in the first title, is also the name of a place. The songs often mention "The nine lakes of Gi-nzyu" which lay beyond the mountains far away to the east of the ancient homeland. Thus the first name probably means, "The partner Li-dao of Gi-nzyu". The second name begins, "The partner Lao-no", and ends with "zyu-lao". This is a title which is used in the songs for both the Chinese and the Yi. It means "Leader", "Military commander", or "Feudal lord", an important and powerful individual with large estates under his control. The second half of the name can thus be translated, "Lord Syu-gyu", so that the whole name becomes, "The partner Lao-no from Lord Syu-gyu", that is from the lands of Lord Syu-gyu. For the sake of brevity, even though the names still remain cumbersome, "zie", "partner", in each case has been left untranslated, so that the names appear as "Zie-li- dao of Gi-nzyu" and "Zie-lao-no from Lord Syu-gyu". Who Lord Syu-gyu may have been is further discussed in the introduction to "Concerning the Man Li-dao, section four".

Zie-li-dao of Gi-nzyu and Zie-lao-no from Lord Syu-gyu.

Sung by Tao Zi-gai.

- The people lived in the people's city of Gi-jiai.
 The earth at Gi-jiai, the earth was already in being,
 Was already in being when Zie-li-dao of Gi-nzyu was alone.
 The sky at Gi-jiai, the sky was already in being,
 5 Was already in being when Zie-lao-no from Lord Syu-gyu came later.
- Who pastured flocks of sheep?
 Zie-li-dao of Gi-nzyu pastured flocks of sheep.
 Who pastured herds of cattle?
 Zie-lao-no from Lord Syu-gyu pastured herds of cattle.
- 10 Zie-lao-no from Lord Syu-gyu's stockmen drove,
 Drove out the herds of cattle to pasture on the flat land.
 Zie-li-dao of Gi-nzyu's stockmen drove,
 Drove out the flocks of sheep to pasture on the plain
- Zie-li-dao of Gi-nzyu and Zie-lao-no from Lord Syu-gyu planted,
 15 Planted cotton in the midst of the flat land.
 Zie-li-dao of Gi-nzyu and Zie-lao-no from Lord Syu-gyu made,
 Made fruitful rice fields in the midst of the plain.
- This pained the heart of the Ruling Race,
 For the Ruling Race desired it.
 20 So the Ruling Race led out retainers and soldiers to come and fight.
- Zie-li-dao of Gi-nzyu could not dwell there,
 So Zie-li-dao of Gi-nzyu sought a way to flee.
 Zie-lao-no from Lord Syu-gyu could not remain there,
 So Zie-lao-no from Lord Syu-gyu sought a way to go.
- 25 Zie-li-dao of Gi-nzyu fled until he reached,
 Reached a certain place, a long plain, called the "Plain of Wild Peppers",
 There Zie-li-dao of Gi-nzyu turned round to gaze,
 Gaze at the city of Gi-jiai, that great city.
- Zie-li-dao of Gi-nzyu grieved,
 30 Grieved for Zie-li-dao of Gi-nzyu's home and hearth under the blue sky,
 And Zie-li-dao of Gi-nzyu's tears flowed down.
- Zie-lao-no from Lord Syu-gyu fled until he reached,
 Reached a certain place, a wide plain, called the "Plain of Walnuts",
 There Zie-lao-no from Lord Syu-gyu turned round to gaze,
 35 Gaze at the city of Gi-jiai, circular like the rising sun.
- Zie-lao-no from Lord Syu-gyu grieved,
 Grieved for Zie-lao-no from Lord Syu-gyu's house and home under the clear sky,

- And Zie-lao-no from Lord Syu-gyu's tears dripped down.
 Zie-lao-no from Lord Syu-gyu with Zie-li-dao of Gi-nzyu
 40 Came on until they reached,
 Reached the wide plain of Ndu-nzhi,
 And reached Ndu-nzhi's high mountain ranges.
- Zie-lao-no from Lord Syu-gyu with Zie-li-dao of Gi-nzyu
 Here accepted the situation and ceased to look back.
- 45 While the sky remained constant,
 Zie-lao-no from Lord Syu-gyu with Zie-li-dao of Gi-nzyu,
 Came on until they reached,
 Reached the river Gi-trao where it gushes foaming from a hole in the rock,
 Reached the river Mi-lie where it flows foaming from the west.
- 50 The two courses of the rivers Gi-trao and Mi-lie
 Join together behind the mountain as the river Gi-jiai.
- Zie-li-dao of Gi-nzyu with Zie-lao-no from Lord Syu-gyu
 Came on until they reached,
 Reached the region of Lord Mu and Lord Bw-bw.
- 55 Indeed Zie-lao-no from Lord Syu-gyu with Zie-li-dao of Gi-nzyu
 Came on until they reached,
 Reached the neighbourhood of Lord Mu and Lord Bw-bw.
- Zie-lao-no from Lord Syu-gyu with Zie-li-dao of Gi-nzyu
 Had driven their flocks of sheep and herds of cattle and come a great distance,
 60 Had followed their flocks of sheep and herds of cattle and come from far.
- Zie-lao-no from Lord Syu-gyu with Zie-li-dao of Gi-nzyu spoke,
 They parted their mouths, parted their lips and asked,
 They opened their mouths, opened their lips and said,
 "Are the hills of Lord Mu and Lord Bw-bw available for grazing the sheep and the
 cattle?"
- 65 Lord Mu and Lord Bw-bw spoke out,
 Causing Zie-lao-no from Lord Syu-gyu with Zie-li-dao of Gi-nzyu,
 To withdraw their flocks of sheep and herds of cattle from grazing,
 From grazing back and forth on the hills of Lord Mu and Lord Bw-bw,
- Zie-la o-no from Lord Syu-gyu with Zie-li-dao of Gi-nzyu
 70 Parted their mouths, parted their lips and replied,
 "Let the flocks of sheep and herds of cattle come together,
 Come together and graze back and forth on the hills of Lord Mu and Lord Bw-bw".
- But Lord Mu and Lord Bw-bw spoke out,
 They parted their mouths, parted their lips and insisted,
 75 Causing Zie-lao-no from Lord Syu-gyu with Zie-li-dao of Gi-nzyu to go together,
 To go together to the winding valleys of river Gi-trao and river Mi-lie.
- Thus it is ended.

M238

ɕʰ Lᵐ Cᵗᵗ ʰ Lᵐ Tᵐ ʰ Lᵐ Cᵒ Sᵑ ɕᵑ ʰ Lᵐ.
Gi-nzyu-zie-li-dao Zie-lao-no-syu-gyu-zyu-lao.

Tᵐ ʰ Tᵐ ɕᵑ ʰ.
Tao Zi-gai sang.

CΔᵐ Tᵐ Tᵑ Cᵑ Cᵐ CΔᵐ Tᵐ Tᵑ Cᵑ Lᵐ ɕᵑ [ᵐ,
world people situated world people city Gi-jiai,

Tᵐ Cᵐ ɕᵑ [ᵐ Lᵐ Tᵐ Tᵐ,
earth situated Gi-jiai so earth came together,

Tᵐ Tᵐ ɕᵑ Cᵗᵗ ʰ Lᵐ Tᵐ [ᵐ Yᵐ
came together to Gi-nzyu-zie-li-dao completed one

Lᵑ.
person.

Cᵗᵐ Cᵐ ɕᵑ [ᵐ Lᵐ Cᵗᵐ Tᵐ,
sky situated Gi-jiai so sky came together,

5 Tᵐ Tᵐ ʰ Lᵐ Cᵒ Sᵑ ɕᵑ ʰ Lᵐ [ᵐ
came together to Zie-lao-no-syu-gyu-zyu-lao completed

Cᵗᵐ ɕᵑ.
after.

Cᵐ J̄ Jᵐ Λᵐ Λᵑ Cᵗᵐ,
connector who nurtured flocks of sheep,

ɕᵑ Cᵗᵗ ʰ Lᵐ Tᵐ Λᵐ Λᵑ Cᵗᵐ.
Gi-nzyu-zie-li-dao nurtured flocks of sheep.

J̄ Jᵐ Λᵐ Cᵐ Cᵗᵐᵐ,
who nurtured herds of cattle,

ʰ Lᵐ Cᵒ Sᵑ ɕᵑ ʰ Lᵐ Λᵐ Cᵐ Cᵗᵐᵐ.
Zie-lao-no-syu-gyu-zyu-lao nurtured herds of cattle.

10 ʰ Lᵐ Cᵒ Sᵑ ɕᵑ ʰ Lᵐ L̂ Vᵐ Lᵐ [ᵐ Cᵗᵐ,
Zyu-lao-no-syu-gyu-zyu-lao people livestock drove,

CT₋ C[~] C⁺'^r Λ_~ CT_u T^{nc}.
drove herds of cattle nurtured within flat land,

ɟⁿ C⁺ t⁻ Lⁿ T_u Lⁿ V_u Lⁿ C⁼ CT₋,
Gi-nzyu-zie-li-dao people livestock drove,

CT₋ Λ[̃] C⁺'^r Λ_~ CT_u CT_̃.
drove flocks of sheep nurtured within plain.

ɟⁿ C⁺ t⁻ Lⁿ T_u t⁻ L_u C^o S^o ɟ^o t_o L_u C_{no},
Gi-nzyu-zie-li-dao Zie-lao-no-syu-gyu-zyu-lao planted,

15 C_{no} t⁺, T_u ɟ[̃] L_u T^u CT_u T^{nc}.
planted cotton at within flat land.

ɟⁿ C⁺ t⁻ Lⁿ T_u t⁻ L_u C^o S^o ɟ^o t_o L_u Y⁻,
Gi-nzyu-zie-li-dao Zie-lao-no-syu-gyu-zyu-lao made,

Y⁻ V_o L^{nc} J^r t⁺ T^u CT_u CT_̃.
made fields paddy fruitful at within plain.

ɟ^o J⁻ CT_u C_{no} Tⁿ V_u S^{nc},
pained Ruling Race heart,

J⁻ CT_u C_{no} Tⁿ V_u CT_o C₋ T^u,
Ruling Race together admired,

20 J⁻ CT_u C_{no} Tⁿ V_u T_o T^u t⁺ T^u T^o T^u T⁻
Ruling Race led out retainers soldiers to come

CT_u.
fight.

ɟⁿ C⁺ t⁻ Lⁿ T_u t_u J^r T^u,
Gi-nzyu-zie-li-dao dwell not get,

ɟⁿ C⁺ t⁻ Lⁿ T_u C[̃]' Cⁿ ɟ^o.
Gi-nzyu-zie-li-dao sought way flee.

t⁻ L_u C^o S^o ɟ^o t_o L_u t_u J^r t_r,
Zie-lao-no-syu-gyu-zyu-lao dwell not continue.

t⁻ L_u C^o S^o ɟ^o t_o L_u C[̃]' Cⁿ ɟ_u.
Zie-lao-no-syu-gyu-zyu-lao sought way go.

- 25 ɟⁿ ɕt^ɔ t^ɛ lⁿ t_u ɗ₁ ɟ₁ l_o j^r ɕ_n t_o,
 Gi-nzyu-zie-li-dao did flee come until reached,
- t_o ɕt_ɛ ɟ_u ɕt_ɛ s^r s̃^{nc} j^r ɕt_ɛ ɕt̃ⁿ,
 reached tract of land plain wild peppers plain long,
- ɟⁿ ɕt^ɔ t^ɛ lⁿ t_u t_u jⁿ l_ɔ j^r [n^o ɗ^ɔ ɕ_n,
 Gi-nzyu-zie-li-dao turned round observe thus,
- ɗ^ɔ t^u l_u ɟⁿ [nⁱ j^r ɕ^{nc} l_u.
 observe at city Gi-jiai great city.
- ɟⁿ ɕt^ɔ t^ɛ lⁿ t_u [ʼ⁻ [ʼ⁻ ʌ₁,
 Gi-nzyu-zie-li-dao grieved oh,
- 30 [ʼ⁻ ɟⁿ ɕt^ɔ t^ɛ lⁿ t_u [ʼ^{nc} ɕ^{no} [ʼ^{nc} j^ɔ
 grieved Gi-nzyu-zie-li-dao place sit place sleep
- 3̃^{nc} ɕt^v ɕt⁻ ʌ₁,
 under sky blue oh,
- ɟⁿ ɕt^ɔ t^ɛ lⁿ t_u y^u t^{nc} y^u ɗ⁻ j^r ɕt_ɔ ɕt̃^ʼ ɕ_n.
 Gi-nzyu-zie-li-dao tears went pouring down thus.
- t^ɛ l_u ɕ^o s^ɔ ɟ^ɔ t_ɔ l_u ɗ⁻ ɟ₁ l_o j^r ɕ_n
 Zie-lao-no-syu-gyu-zyu-lao did flee come until
- t_o,
 reached,
- t_o ɕt_ɛ ɟ_u ɕt_ɛ ɟ_o ʌ^ɛ j^r ɕt_ɛ ɟ̃^ɔ.
 reached tract of land plain walnuts plain wide.
- t^ɛ l_u ɕ^o s^ɔ ɟ^ɔ t_ɔ l_u t_u jⁿ l_ɔ j^r [n^o ɗ^ɔ ɕ_n,
 Zie-lao-no-syu-gyu-zyu-lao turned round observe thus,
- 35 ɗ^ɔ t^u l_u ɟⁿ [nⁱ t^u lⁿ jⁿ l_o lⁿ 'ɕ^u
 observe at city Gi-jiai to circular like sun
- T⁻.
 come.
- t^ɛ lⁿ ɕ^o s^ɔ ɟ^ɔ t_ɔ l_u t^ɛ l_o [ʼ⁻,
 Zie-lao-no-syu-gyu-zyu-lao able come grieve,

$\text{L}^{\text{'}}$ $\text{t}^{\text{'}} \text{L}_{\text{H}} \text{C}^{\circ} \text{S}^{\circ} \text{J}^{\circ} \text{t}_{\text{S}} \text{L}_{\text{H}}$ $\text{L}^{\text{'nc}} \quad \text{C}^{\text{no}} \quad \text{L}^{\text{'nc}}$
 grieved Zie-lao-no-syu-gyu-zyu-lao place sit place

$\text{J}^{\text{'}}$ Z^{nc} CT^{u} $\text{I}^{\text{'}}$ L_{n} ,
 rise under sky clear thus,

$\text{t}^{\text{'}} \text{L}_{\text{H}} \text{C}^{\circ} \text{S}^{\circ} \text{J}^{\circ} \text{t}_{\text{S}} \text{L}_{\text{H}}$ $\text{Y}^{\text{'}} \text{t}^{\text{nc}} \text{Y}^{\text{'}} \text{J}^{\text{'}}$ $\text{J}^{\text{'}} \text{CT}_{\text{S}} \text{C}\Delta_{\circ}$.
 Zie-lao-no-syu-gyu-zyu-lao tears went dripping.

$\text{t}^{\text{'}} \text{L}_{\text{H}} \text{C}^{\circ} \text{S}^{\circ} \text{J}^{\circ} \text{t}_{\text{S}} \text{L}_{\text{H}}$ CT_{\circ} $\text{J}^{\text{'}} \text{Ct}^{\text{'}} \text{t}^{\text{'}} \text{L}^{\text{'}} \text{T}_{\text{H}}$
 Zie-lao-no-syu-gyu-zyu-lao with Gi-nzyu-zie-li-dao

40 L_{H} J_{H} L_{\circ} $\text{J}^{\text{'}} \text{C}_{\text{n}}$ t_{\circ} ,
 then did come until reached,

t_{\circ} CT^{u} $\text{C}\text{L}^{\text{'}}$ $\text{J}^{\text{'}}$ CT_{S} $\text{I}^{\text{'}}$ Λ_{H} ,
 reached Ndu-nzhi the plain wide oh,

t_{\circ} CT^{u} $\text{C}\text{L}^{\text{'}}$ CT^{u} $\text{J}^{\text{'}}$ T° S^{nc} .
 reached Ndu-nzhi mountain ranges high.

$\text{t}^{\text{'}} \text{L}_{\text{H}} \text{C}^{\circ} \text{S}^{\circ} \text{J}^{\circ} \text{t}_{\text{S}} \text{L}_{\text{H}}$ CT_{\circ} $\text{J}^{\text{'}} \text{Ct}^{\text{'}} \text{t}^{\text{'}} \text{L}^{\text{'}} \text{T}_{\text{H}}$
 Zie-lao-no-syu-gyu-zyu-lao with Gi-nzyu-zie-li-dao

$\text{Y}^{\text{'}} \text{CT}^{\text{u}}$ V_{u} V_{u} $\text{J}^{\text{'}}$ $\text{J}^{\text{'}}$ $\text{J}^{\text{'}}$.
 acquiesced not observe back.

45 CT^{u} $\text{T}^{\text{'}}$ CT^{u} $\text{T}^{\text{'}}$ $\text{J}^{\text{'}}$,
 sky get sky constantly,

$\text{t}^{\text{'}} \text{L}_{\text{H}} \text{C}^{\circ} \text{S}^{\circ} \text{J}^{\circ} \text{t}_{\text{S}} \text{L}_{\text{H}}$ CT_{\circ} $\text{J}^{\text{'}} \text{Ct}^{\text{'}} \text{t}^{\text{'}} \text{L}^{\text{'}} \text{T}_{\text{H}}$
 Zie-lao-no-syu-gyu-zyu-lao with Gi-nzyu-zie-li-dao

L_{H} J_{H} L_{\circ} $\text{J}^{\text{'}} \text{C}_{\text{n}}$ t_{\circ} ,
 then did come until reached,

t_{\circ} Δ^{n} $\text{J}^{\text{'}}$ $\text{T}^{\text{'}}$ $\text{I}^{\text{'}}$ L_{\circ} $\text{L}^{\text{'}}$ J_{n} Λ_{\circ} L_{\circ}
 reached river Gi-trao spouting come foaming come

$\text{J}^{\text{'}}$ $\text{V}^{\text{'}}$,
 hole rock,

t_{\circ} Δ^{n} J_{n} L^{nc} $\text{C}\Delta_{\text{S}}$ $\text{L}^{\text{'}}$ J_{n} Λ_{\circ} L_{\circ} 'C^{u}
 reached river Mi-lie flowing foaming come sun

$\text{Ct}^{\text{'}}$ L_{n} .
 setting thus.

- 50 Δ^n $\text{J}^n \bar{\text{T}}'$ Δ^n $\text{D}_n \text{L}^{nc}$ Y^- E_n ,
river Gi-trao river Mi-lie two courses,
- $\text{J}^r \text{t}_3$ Δ^n $\text{J}^n \text{E}_n$ Δ^- $\text{T}^n \text{J}_n$ T'' .
met together river Gi-jiai go to back mountain.
- $\text{J}^n \text{Ct}^3 \text{t}^- \text{L}^n \text{T}_n$ CT_0 $\text{t}^- \text{L}_n \text{C}^\circ \text{S}^3 \text{J}^3 \text{t}_3 \text{L}_n$
Gi-nzyu-zie-li-dao with Zie-lao-no-syu-gyu-zyu-lao
- L_- D_- L_0 $\text{J}^r \text{C}_n$ t_0 ,
then did come until reached,
- t_0 $\text{D}^u \text{t}_3 \text{L}_n$ $\text{J}^3 \text{J}^3 \text{t}_3 \text{L}_n$ CT^{nc} Λ_- .
reached Mu-zyu-lao Bw-bw-zyu-lao region oh.
- 55 E_n J_u $\text{t}^- \text{L}_n \text{C}^\circ \text{S}^3 \text{J}^3 \text{t}_3 \text{L}_n$ CT_0
thus was Zie-lao-no-syu-gyu-zyu-lao with
- $\text{J}^n \text{Ct}_3 \text{t}^- \text{L}^n \text{T}_n$
Gi-nzyu-zie-li-dao
- L_- D_- L_0 $\text{J}^r \text{C}_n$ t_0 ,
then did come until reached,
- t_0 $\text{D}^u \text{t}_3 \text{L}_n$ $\text{J}^3 \text{J}^3 \text{t}_3 \text{L}_n$ $\text{CT}^{''}$ E_n .
reached Mu-zyu-lao Bw-bw-zyu-lao neighbourhood thus.
- $\text{t}^- \text{L}_n \text{C}^\circ \text{S}^3 \text{J}^3 \text{t}_3 \text{L}_n$ CT_0 $\text{J}^n \text{Ct}^3 \text{t}^- \text{L}^n \text{T}_n$
Zie-lao-no-syu-gyu-zyu-lao with Gi-nzyu-zie-li-dao
- CT_- $\Lambda^3 \text{C}\bar{\text{t}}'$ $\text{C}^\sim \text{Ct}^{''}$ L_0
drove flocks of sheep herds of cattle come
- $\text{J}^n \bar{\text{f}}$ Λ_- ,
great distance oh,
- 60 $\bar{\text{L}}$ $\Lambda^3 \text{C}\bar{\text{t}}'$ $\text{C}^\sim \text{Ct}^{''}$ L_0
chased flocks of sheep herds of cattle come
- $\text{J}^n \Delta^n$ E_n .
from far thus.
- $\text{t}^- \text{L}_n \text{C}^\circ \text{S}^3 \text{J}^3 \text{t}_3 \text{L}_n$ CT_0 $\text{J}^n \text{Ct}^3 \text{t}^- \text{L}^n \text{T}_n$
Zie-lao-no-syu-gyu-zyu-lao with Gi-nzyu-zie-li-dao
- $\text{J}^r \text{E}^{nc} \text{E}_n$,
spoke,

C^{h} $\text{C}\text{C}^{\text{m}}$ C^{h} L° C_{v} ,
 raised mouth raised lips asked,

J^{b} $\text{C}\text{C}^{\text{m}}$ J^{b} L° T_{n} C_{n} ,
 opened mouth opened lips said thus,

D^{v} t_{s} L_{m} J^{b} J^{b} t_{s} L_{m} T_{v} T^{h} t_{m} L_{m}
 Mu-zyu-lao Bw-bw-zyu-lao hills sufficient pasture

L^{h} t_{m} L_{m} C^{v} .
 sheep sufficient pasture cattle.

65 D^{v} t_{s} L_{m} J^{b} J^{b} t_{s} L_{m} J^{r} C^{no} C^{n} ,
 Mu-zyu-lao Bw-bw-zyu-lao spoke,

J_{o} t^{r} L_{m} C° S^{p} J^{p} t_{s} L_{m} $\text{C}\text{T}_{\text{o}}$.
 caused Zie-lao-no-syu-gyu-zyu-lao with

J^{n} $\text{C}\text{t}^{\text{p}}$ t^{r} L^{n} T_{m}
 Gi-nzyu-zie-li-dao

J^{b} L^{h} $\text{C}\text{t}^{\text{r}}$ C^{v} $\text{C}\text{t}^{\text{r}}$ T^{h} ,
 take back flocks of sheep herds of cattle from,

T^{h} D^{v} t_{s} L_{m} J^{b} J^{b} t_{s} L_{m} T_{v} T^{h} L^{p} L^{p}
 from Mu-zyu-lao Bw-bw-zyu-lao hills to and fro

L_{m} .
 pasturing.

t^{r} L_{m} C° S^{p} J^{p} t_{s} L_{m} $\text{C}\text{T}_{\text{o}}$ J^{n} $\text{C}\text{t}^{\text{p}}$ t^{r} L^{n} T_{m}
 Zie-lao-no-syu-gyu-zyu-lao with Gi-nzyu-zie-li-dao

70 C^{h} $\text{C}\text{C}^{\text{m}}$ C^{h} L° T^{n} ,
 raised mouth raised lips answered,

D^{r} L^{h} $\text{C}\text{t}^{\text{r}}$ C^{v} $\text{C}\text{t}^{\text{r}}$ T_{m} ,
 take flocks of sheep herds of cattle come together,

T_{m} T^{h} D^{v} t_{s} L_{m} J^{b} J^{b} t_{s} L_{m} T_{v} T^{h}
 come together at Mu-zyu-lao Bw-bw-zyu-lao hills

L^{p} L^{p} L_{m} .
 to and fro pasturing.

D^{v} t_{s} L_{m} J^{b} J^{b} t_{s} L_{m} J^{r} C^{no} C^{n} ,
 Mu-zyu-lao Bw-bw-zyu-lao spoke,

[^{δ} C[_{m} [^{δ} L° $\text{I}^{\text{'}}$ [_n ,
 raised mouth raised lips instructed thus,

75 [_o $\text{t}^{\text{'}}$ L_{m} C° $\text{S}^{\text{'}}$ $\text{[}^{\text{'}}$ t_s L_{m} CT_o .
 caused Zie-lao-no-syu-gyu-zyu-lao with

[^n $\text{CT}^{\text{'}}$ $\text{t}^{\text{'}}$ L^n T_{m} T_{m} ,
 Gi-nzyu-zie-li-dao come together,

T_{m} T'' Δ^n [^n T'' Δ^n [_n L^{nc} I^-
 come together at river Gi-trao river Mi-lie the

[^{δ} [° $\Lambda_{\text{..}}$
 valleys winding oh.

[_n [^n [_o $\text{CT}_{\text{..}}$
 thus ended.

Zie-li-dao of Gi-nzyu and Zie-lao-no from Lord Syu-gyu.***Sung by Tao Zi-gai.*****Notes**

This song is recorded in Document A (no. 14, page 40), Document K (no. 17, page 49), Document L (no. 24, page 95), Document M (no. 8, page 45), Document N (no. 30, page 487).

Line 5. In all versions of the text the name $\text{ㄓ}^n \text{ㄘ}^p \text{ㄊ}^r \text{ㄌ}^n \text{ㄊ}^n$ which appears in the parallel line 3, is used again in this line. However, poetic form would require the name in line 3 to be balanced by the other name $\text{ㄊ}^r \text{ㄌ}^n \text{ㄘ}^o \text{ㄙ}^p \text{ㄓ}^p \text{ㄊ}^s \text{ㄌ}^n$ in line 5. Moreover it makes sense that, if one partner arrived "alone at first", he should be joined "afterwards" by the second partner.

Line 6. A footnote in Document M explains that $\text{ㄌ}^s \text{ㄘ}^{\bar{r}}$ means "sheep for shearing", but in the context of this song the meaning is clearly "flock of sheep"

Line 8. The expression $\text{ㄘ}^{\sim} \text{ㄘ}^{\bar{r}}$ or the compound $\text{ㄘ}^{\sim} \text{ㄘ}^{\bar{r}} \text{ㄘ}^{\sim} \text{ㄘ}^{\bar{r}}$ is the old Miao name for camel, now no longer used. In the context of this song, however, the meaning must be "herd of cattle".

Line 10. At this point the written record of the song seems to have broken down, for the surviving text has lost some of the components that normal poetic form would require. The material which remains has been compressed into a single long line which, in Document A reads, $\text{ㄊ}^r \text{ㄌ}^n \text{ㄘ}^o \text{ㄙ}^p \text{ㄓ}^p \text{ㄊ}^s \text{ㄌ}^n \text{ㄌ}^n \text{ㄌ}^n \text{ㄘ}^{\sim} \text{ㄘ}^{\bar{r}} \text{ㄘ}^{\sim} \text{ㄘ}^{\bar{r}} \text{ㄘ}^{\sim} \text{ㄘ}^{\bar{r}} \text{ㄘ}^{\sim} \text{ㄘ}^{\bar{r}} \text{ㄌ}^n$. Documents K, L, M and N have the same reading, except that they supply the word ㄌ^s following the word $\text{ㄘ}^{\bar{r}}$. Fortunately, by following the pattern established in the preceding stanza, lines 6 to 9, it is not difficult to reconstruct the missing lines from the material which has survived.

Lines 14 and 15, 16 and 17, 29 and 30 appear in the Miao text as single long lines.

Lines 16 and 17. These lines are found only in Document A.

Line 23. In all the Miao documents this line appears twice. Once in its proper context between lines 22 and 24, and again following line 20 where it is out of context and not required.

Line 25. This line is missing in the Miao documents but is essential to the sequence of the song. It has been restored by reference to its parallel line 30.

Line 33. This line has also been inserted, in the Miao text, following line 26 where it upsets the sequence of thought and also the poetic form.

Line 40. This line occurs again as lines 47, 53 and 56. The Miao documents record it variously. Sometimes it is written as a separate line, but more often some part of it is omitted and the remainder joined to the end of the previous line.

Line 45. This line is not present in Document A, but was added in Document K to mark a time lapse of many years.

M239
Song of the Man from Lord Gyu. (1)

Introduction

The name of the singer of this song is not recorded in Document A, but the vocabulary and the poetic construction strongly suggest that it was Yang Zhi.

The song is a lament for the loss of the ancient homeland, and the Miao clan leader concerned is called "Zi-gyu-zyu-lao". This is an abbreviation of the name "Zie-lao-no-syu-gyu-zyu-lao" in the previous song by Tao Zi-gai. The introduction to that song explained that the name could be transcribed into English as "Zie-lao-no from Lord Syu-gyu". Here the personal element of the name, "Zie-lao-no", has been replaced by "Zi" which means "the male person", that is, "the Man", and "Lord Syu-gyu" has been shortened to "Lord Gyu", resulting in the title "The Man from Lord Gyu". This, however, does not imply any personal relationship with Lord Syu-gyu, but merely that its bearer originated from, or had lived in a region controlled by Lord Syu-gyu.

This song concentrates on the hardships and deprivations experienced after the homeland had been lost. These are depicted in two metaphors. The first describes the shortage and inadequacies of the food available, in fact, insufficient to keep even the clan-leader's stallion strong and virile. The second compares their arduous travelling to the long journeys of migrating swallows on earth, or of courses of the stars across the sky.

M239
Song of the Man from Lord Gyu. (1)

From out of scattered sky material came the dome,
For the Man from Lord Gyu to come and live.

Who reared a stallion, frost-coloured and dappled?
The Man from Lord Gyu reared,
5 Reared a stallion, frost-coloured and dappled.
Who reared a horse of great strength, a piebald?
The Man from Lord Gyu reared,
Reared a horse of great strength, a piebald.

Formerly it was fed full grain,
10 But afterwards only waste grain.
Formerly it neighed nineteen times,
But afterwards it neighed only ten.
The rice fields of the valleys were just not enough,
So the dappled stallion could neigh but ten times.

15 Who maintained thousands of soldiers like eagles?
The Man from Lord Gyu maintained,
Maintained thousands of soldiers like eagles.
Who maintained thousands of soldiers like ants?
The Man from Lord Gyu maintained,
20 Maintained thousands of soldiers like ants.

The Man from Lord Gyu set,
Set a saddle on the horse's back,
With a bridle of hemp, he set the bit in the horse's mouth.

25 The Man from Lord Gyu led out the companies of soldiers to climb,
To climb through the earth people's swaying forests to thirty camps,
To climb the earth people's path of the swallows.
The Man from Lord Gyu led out the companies of soldiers to climb,
To climb through the sky people's swaying forests to thirty lands,
To climb the sky people's path of the stars.

M239

†^r ɕ^ɕ t_ɕ L_u Cɕ^u. (1)
 Zi-gyu-zyu-lao song. (1)

ɕ^u CT_u ɕ^u Cɕ^ɕ C_n ɕⁿ L_o,
 from sky scattered material arrived sphere,

ɕ^u †^r ɕ^ɕ t_ɕ L_u C_n L_o C^{no}.
 for Zi-gyu-zyu-lao thus come live.

C_n ɕ^u J^r ɕ^u C^ɕ C^u ɕⁿ ɕ_u
 connector who nourished horse frost stallion

ɕ^u.
 dappled.

†^r ɕ^ɕ t_ɕ L_u ɕ^u,
 Zi-gyu-zyu-lao nourished,

5 ɕ^u C^ɕ C^u ɕⁿ ɕ_u ɕ^u.
 nourished horse frost stallion dappled.

C_n ɕ^u J^r ɕ^u C^ɕ T_u ɕⁿ T_u CΔ_u.
 connector who nourished horse very strong piebald.

†^r ɕ^ɕ t_ɕ L_u ɕ^u,
 Zi-gyu-zyu-lao nourished,

ɕ^u C^ɕ T_u ɕⁿ T_u CΔ_u.
 nourished horse very strong piebald.

T_u CTⁿ ɕ^u ɕ^u L^u,
 before fed on full grain,

10 CT_u T^u CT_u T^ɕ ɕ^ɕ C_n ɕ^u
 sky get sky constantly connector fed on

ɕ^u CΔ_u.
 ill-formed grain.

T_u CTⁿ ɕ^u ɕ_u C^u,
 before neighed nineteen,

CT_u T" CT_u T'ᵑ ᵑᵑ C_n ᵑᵑ ᵑ_u S^ᵑ.
 sky get sky constantly connector neighed ten times

ᵑᵑ L_{nc} ᵑᵑ J^r t_u,
 valley paddy valley not sufficient,

Cᵑ Δ^ᵑ Γ⁻ C_ᵑ ᵑᵑ S^ᵑ.
 dappled stallion neighed ten times.

15 C_n J̄ J^r Λ_u Jⁿ t'^{nc} T^o L_{nc} Δ^ᵑ.
 connector who maintained thousands soldiers eagles.

t^r ᵑᵑ t_u L_u Λ_u,
 Zi-gyu-zyu-lao maintained,

Λ_u Jⁿ t'^{nc} T^o L_{nc} Δ^ᵑ.
 maintained thousands soldiers eagles.

C_n J̄ J^r Λ_u Jⁿ t'^{nc} T^o ᵑ'ᵑ Ct_u.
 connector who maintained thousands soldiers ants.

t^r ᵑᵑ t_u L_u Λ_u,
 Zi-gyu-zyu-lao maintained,

20 Λ_u Jⁿ t'^{nc} T^o ᵑ'ᵑ Ct_u.
 maintained thousands soldiers ants.

t^r ᵑᵑ t_u L_u CT_n,
 Zi-gyu-zyu-lao placed,

CT_n Cᵑ Δ^ᵑ Y^ᵑ T" Cᵑ J_u,
 placed horse saddle upon horse back,

CT_n Cᵑ S" Jⁿ CT⁻ T" Cᵑ C[C_u].
 placed horse bridle hemp in horse mouth.

t^r ᵑᵑ t_u L_u CT₋ T^o J⁻ C^ᵑ J^r [C^{no} C[Cⁿ],
 Zi-gyu-zyu-lao led out soldiers companies climbed,

25 C[Cⁿ CΔ_{nc} Tⁿ Tᵑ Cᵑ C_n L^u 3 G_o Lⁿ G_o.
 climbed world people connector forests swaying

t^r C_u Ct^u,
 thirty camps,

$\text{C}\text{C}^{\text{n}}$ $\text{C}\Delta^{\text{nc}} \text{T}^{\text{n}}$ $\text{T}^{\text{p}} \text{C}^{\text{p}}$ $\overset{\text{n}}{\text{J}}$ $\text{J}'^{\text{n}} \text{L}_{\text{u}}$.
 climbed world people road swallows.

$\text{t}^{\text{r}} \text{J}^{\text{p}} \text{t}_{\text{s}} \text{L}_{\text{u}}$ CJ_{L} T^{o} $\text{J}^{\text{r}} \text{C}^{\text{r}}$ $\text{J}^{\text{r}} \text{C}^{\text{no}} \text{C}\text{C}^{\text{n}}$,
 Zi-gyu-zyu-lao led out soldiers companies climbed,

$\text{C}\text{C}^{\text{n}}$ $\text{J}'' \text{C}\text{T}^{\text{u}}$ $\text{T}^{\text{p}} \text{C}^{\text{p}}$ C_{n} $\text{L}^{\text{u}} \overset{\text{u}}{\text{Z}}$ $\text{G}_{\text{o}} \text{L}^{\text{n}} \text{G}_{\text{o}}$.
 climbed sky people connector forests swaying

$\text{t}^{\text{r}} \text{C}_{\text{u}}$ T^{n} ,
 thirty lands,

$\text{C}\text{C}^{\text{n}}$ $\text{J}'' \text{C}\text{T}^{\text{u}}$ $\text{T}^{\text{p}} \text{C}^{\text{p}}$ $\overset{\text{n}}{\text{J}}$ $'\text{C}^{\text{u}} \text{J}^{\text{u}}$.
 climbed sky people road stars.

M239
Song of the Man from Lord Gyu. (1)

Notes

This song is recorded in Document A (no. 18, page 46).

Line 6. The word C^p , "horse", is missing in Document A.

Lines 7 and 8. These two lines are missing in the Miao text, but they are essential to answer the question posed in line 6. They can, however, be reconstructed with confidence as they must be exactly parallel to lines 4 and 5, and also follow the pattern found elsewhere in the song, e.g. lines 15 to 20.

Line 10. A note in Miao, written in parenthesis at the end of this line, explains that $CT^u T^p$ \mathcal{D}^p means, "afterwards".

Line 12. The word \mathcal{J}_u , "ten", is mistakenly written $C\mathcal{J}_u$ in the Miao text.

Line 15. A note in Miao at the end of this line says that $L^{nc} \tilde{\Delta}$ means $S_{\circ} S_{\circ} L^{nc} S_{\circ} S_{\circ} \tilde{\Delta}$, "like eagles like vultures".

Line 22. In Document A the final word \mathcal{J}_u , "back", is wrongly written S_u .

Lines 24 to 29. As in earlier stanzas, this final stanza is divided into two sections of three lines each, but in the process of transmission the pattern has been disrupted at two points. Lines 25 and 26 have been interchanged, while line 27 has been inserted a second time following line 28.

Line 26. In the Miao text the last three words of this line are $\mathcal{J}^n \mathcal{J}'^n L^n$, but, because Document A was written with a Chinese brush pen, the tone positions are generally not to be relied upon. The first word is undoubtedly \mathcal{J} and means "road", and $\mathcal{J}'^n L^n$ must be an expression defining what kind of road it was. However $\mathcal{J}'^n L^n$ is the name of a simple frame, which revolves on a peg, and is used for winding hemp into skeins. It has no relationship or resemblance whatever to a road. Some emendation to the text is therefore necessary, and there seem to be two possibilities. The expression might originally have read, $\mathcal{J} \mathcal{C}_n L^n$, "road thus long time". That is the soldiers "climbed earth-people's road for a long time". This would make reasonable sense, but it is difficult to see how an original \mathcal{C}_n could have got changed into \mathcal{J}'^n . Moreover, the parallel expression in line 29 is $\mathcal{J}'^u \mathcal{C}^u \mathcal{J}^u$, "road stars", that is the road travelled by the stars. This however, so far from being parallel, bears no resemblance at all to "for a long time". Alternatively the phrase might originally have read $\mathcal{J} \mathcal{J}'^n L_u$. This time, the change to $\mathcal{J} \mathcal{J}'^n L^n$ is minimal, the simple inversion of the vowel sign u into n . $\mathcal{J} \mathcal{J}'^n L_u$ means "road swallows", that is "the road travelled by the swallows". Here the parallelism with line 29 is perfect. The long road, travelled by migratory swallows on earth, is paralleled by the long road, travelled by the stars, in the sky.

M240
Song of the Man from Lord Gyu. (2)

Introduction.

In this song, as with the previous one, the name of the singer is not recorded, but, again, internal evidence suggests that it was Yang Zhi.

The Miao clan leader is the same as before, and this song too is a lament for the loss of the ancient homeland. Unlike the previous song, however, it has a specific setting. Twin Miao villages are mentioned by name, Hmao-lu and Hmao-gha. A note in the manuscript identifies these as Hmao-bu-gha, which is located to the north and west of Weining. The local Yi landlord was called So-gha. He lived in his ancestral home, which resembled a fortified manor house. The whole suite of buildings and the high wall, which surrounded large ornamental gardens, were whitewashed, and were visible from far and near.

Though generations had passed, and the ancient homeland was far away, the sight of the landlord's residence and walled gardens was a constant reminder to the Miao people of the kind of building they believed their clan leader had once occupied. They pictured ornamental gardens with circular "moon" doors through which the rays of the sun and moon would shine at their respective rising in the east.

M240
Song of the Man from Lord Gyu. (2)

From out of scattered sky material came the dome,
For the Man from Lord Gyu to come and live.
Woven from scattered earth material came the ranges,
For the Man from Lord Gyu to come and dwell.

5 The Man from Lord Gyu placed a saddle on the horse's back,
And the Man from Lord Gyu led out the companies of soldiers to climb,
To climb straight out of the Hmao-lu valley.
The Man from Lord Gyu led out the companies of soldiers to climb,
To climb directly out of the Hmao-lu, Hmao-gha valley.

10 The Man from Lord Gyu turned round and gazed,
Gazed at Gi-myu's gardens away to the south,
And the Man from Lord Gyu asked,

"Is the house of the Man from Lord Gyu, with its timber frame and tiled roof, still
there?"

But the people said,

15 "The house of the Man from Lord Gyu, with its timber frame and tiled roof, is there
no longer".

So the Man from Lord Gyu grieved,
Grieved for the Man from Lord Gyu's house, with its timber frame, its tiled roof and
copper studded doors.
The Man from Lord Gyu grieved for the Man from Lord Gyu's iron studded doors.

For the house of the Man from Lord Gyu, with its timber frame and tiled roof,
faced,

20 Faced, with its circular doors, toward Gi-nzyu and the rising of the sun,
And the Man from Lord Gyu grieved for those circular doors set toward Gi-nzyu and
the moon at its appearing.

But the people said,

"The house of the Man from Lord Gyu, with its timber frame and its tiled roof is
there no longer.

25 The house, with its timber frame and tiled roof, has become,
Has become just a heap of stones".

The people said,

"The house, with its timber frame and tiled roof, has become,
Has become just a heap of rocks".

M240

ṭʳ ɟᵑ ṭᵑ Lᵢᵢ Cɟᵢᵢ. (2)
Zi-gyu-zyu-lao song. (2)

Tʰᵢᵢ CTᵛ ɟᵢᵢ Cɟᵑ ɛᵢᵢ ɟᵢᵢ Lᵒ,ᵢ
from sky scattered material arrived sphere,

Tʰᵢᵢ ṭʳ ɟᵑ ṭᵑ Lᵢᵢ ɛᵢᵢ Lᵒ Cᵢᵢᵒ.
for Zi-gyu-zyu-lao thus come live.

Jᵢᵢᵒ Tᵢᵢ ɟᵢᵢ Cɟᵑ ɛᵢᵢ Lᵢᵢ Vᵢᵢ,
weave earth scattered material arrived ridges,

Tʰᵢᵢ ṭʳ ɟᵑ ṭᵑ Lᵢᵢ ɛᵢᵢ Lᵒ ṭᵢᵢ.
for Zi-gyu-zyu-lao thus come dwell.

5 ṭʳ ɟᵑ ṭᵑ Lᵢᵢ CTᵢᵢ Cᵑ Yᵑ Tᵢᵢ Cᵑ Jᵢᵢᵢ,
Zi-gyu-zyu-lao placed horse saddle upon horse back

ṭʳ ɟᵑ ṭᵑ Lᵢᵢ Cɟᵢᵢ Jᵢᵢ Tᵒ Jᵢᵢ Cᵑᵢᵢ Jᵢᵢ ɛᵢᵢᵒ Cɟᵢᵢ,
Zi-gyu-zyu-lao led out soldiers companies climbed,

Cɟᵢᵢ 'ɟᵢᵢ Lᵛ ḡᵢᵢ Tᵢᵢ Cɟᵢᵢ.
climbed Hmao-lu valley straight out.

ṭʳ ɟᵑ ṭᵑ Lᵢᵢ Cɟᵢᵢ Jᵢᵢ Tᵒ Jᵢᵢ Cᵑᵢᵢ Jᵢᵢ ɛᵢᵢᵒ Cɟᵢᵢ,
Zi-gyu-zyu-lao led out soldiers companies climbed,

Cɟᵢᵢ 'ɟᵢᵢ Lᵛ 'ɟᵢᵢ Jᵢᵢ ḡᵢᵢ Tᵢᵢ Cɟᵢᵢ.
climbed Hmao-lu Hmao-gha valley direct.

10 ṭʳ ɟᵑ ṭᵑ Lᵢᵢ Tᵢᵢ Jᵢᵢ Lᵑᵢᵢ Jᵢᵢ ɛᵢᵢᵒ ɟᵑᵑ,
Zi-gyu-zyu-lao turned around observed,

ɟᵑᵑ ɟᵢᵢ ɟᵑᵑ Vᵑᵑᵑ Tᵑᵑ ṭᵑᵑ Jᵑᵑ CTᵛ.
observed Gi-myu garden standing south.

ṭʳ ɟᵑ ṭᵑ Lᵢᵢ ɟᵢᵢ,
Zi-gyu-zyu-lao said,

$\text{t}^{\text{r}} \text{ } \text{ } \text{ } \text{t}_3 \text{ } \text{L}_{\text{H}}$ CJ- T^{u} CJ- V^-
 Zi-gyu-zyu-lao house timber-framed house tiled

T_{nc} J' C^{no} .
 query still situated.

$\text{C}\Delta^{\text{nc}} \text{ } \text{T}^{\text{n}}$ $\text{T}^{\text{p}} \text{ } \text{C}^{\text{p}}$ I_{n} ,
 world people said,

15 $\text{t}^{\text{r}} \text{ } \text{ } \text{ } \text{t}_3 \text{ } \text{L}_{\text{H}}$ CJ- T^{u} CJ- V^- J^{r}
 Zi-gyu-zyu-lao house timber-framed house tiled not

C^{no} T_{z} .
 situated finish.

$\text{t}^{\text{r}} \text{ } \text{ } \text{ } \text{t}_3 \text{ } \text{J}_{\text{H}}$ C'^- ,
 Zi-gyu-zyu-lao grieved,

C'^- $\text{t}^{\text{r}} \text{ } \text{ } \text{ } \text{t}_3 \text{ } \text{L}_{\text{H}}$ CJ- T^{u} CJ-
 grieved Zi-gyu-zyu-lao house timber-framed house

V^- $\text{J}^- \Delta^{\text{n}}$ C_{n} $\text{C}\text{C}^{\text{f}}$ T^{n} ,
 tiled doors connector nailed copper,

$\text{t}^{\text{r}} \text{ } \text{ } \text{ } \text{t}_3 \text{ } \text{L}_{\text{H}}$ C'^- $\text{t}^{\text{r}} \text{ } \text{ } \text{ } \text{t}_3 \text{ } \text{L}_{\text{H}}$ $\text{J}^- \Delta^{\text{n}}$
 Zi-gyu-zyu-lao grieved Zi-gyu-zyu-lao doors

C_{n} $\text{C}\text{C}^{\text{f}}$ b^{n} .
 connector nailed iron.

$\text{t}^{\text{r}} \text{ } \text{ } \text{ } \text{t}_3 \text{ } \text{L}_{\text{H}}$ CJ- T^{u} CJ- V^-
 Zi-gyu-zyu-lao house timber-framed house tiled

C_{n} D_- T^{p} ,
 thus did face,

20 T^{p} Δ^{n} $\text{J}_{\text{n}} \text{ } \text{L}_0$ T^{n} $\text{J}^{\text{n}} \text{ } \text{C}\text{t}^{\text{p}}$ T^{n} $'\text{C}^{\text{u}}$ T^- .
 faced doors round toward Gi-nzyu toward sun come.

$\text{t}^{\text{r}} \text{ } \text{ } \text{ } \text{t}_3 \text{ } \text{L}_{\text{H}}$ C'^- $\text{t}^{\text{r}} \text{ } \text{ } \text{ } \text{t}_3 \text{ } \text{L}_{\text{H}}$ Δ^{n} $\text{L}^{\text{n}} \text{ } \text{J}_{\text{n}} \text{ } \text{L}_0$
 Zi-gyu-zyu-lao grieved Zi-gyu-zyu-lao doors round

T^{n} $\text{J}^{\text{n}} \text{ } \text{C}\text{t}^{\text{p}}$ $\text{J}^- \text{ } \text{b}^{\text{n}}$ T_{s} .
 toward Gi-nzyu moon come out.

$\text{C}\Delta^{\text{nc}} \text{ } \text{T}^{\text{n}}$ $\text{T}^{\text{p}} \text{ } \text{C}^{\text{p}}$ I_{n} ,
 world people said,

$\text{t}^{\text{r}} \text{ɔ}^{\text{p}} \text{t}_{\text{s}} \text{L}_{\text{u}}$ $\text{C} \text{ɔ}^-$ T_{u} $\text{C} \text{ɔ}^-$ V^- J^{r}
 Zi-gyu-zyu-lao house timber-framed house tiled not

C^{no} T_{s} .
 situated finish.

$\text{C} \text{ɔ}^-$ T_{u} $\text{C} \text{ɔ}^-$ V^- L_{n} ɔ_- L^{nc} ,
 house timber-framed house tiled thus did become,

25 L^{nc} C_{n} Y^{n} $\text{t}^{\text{b}} \text{ɔ}^{\text{n}} \text{t}^{\text{b}}$ V^{p} .
 become connector one pile stones.

$\text{C} \Delta^{\text{nc}} \text{T}^{\text{n}}$ $\text{T}^{\text{b}} \text{C}^{\text{b}}$ T_{n} ,
 world people said,

$\text{t}^{\text{r}} \text{ɔ}^{\text{p}} \text{t}_{\text{s}} \text{L}_{\text{u}}$ $\text{C} \text{ɔ}^-$ T_{u} $\text{C} \text{ɔ}^-$ V^- L_{n}
 Zi-gyu-zyu-lao house timber-framed house tiled thus

ɔ_- L^{nc} ,
 did become,

L^{nc} C_{n} Y^{n} $\text{t}^{\text{b}} \text{ɔ}^{\text{n}} \text{t}^{\text{b}}$ L^{r} .
 become connector one pile rocks.

M240
Song of the Man from Lord Gyu. (2)

Notes

This song is recorded in Document A (no. 19, page 47)

Lines 8 and 9. These lines have been interchanged in the Miao text.

Line 11. In Document A the word $V^{\bar{s}}$, "garden", is written $\Gamma^{\bar{s}}$.

Line 12. Between this line and line 11 Document A repeats line 8. This upsets the whole construction and sense of the passage.

Lines 12 and 13, 14 and 15, 16 and 17, appear as single lines in the Miao text.

M241
The times of the Man Li-byu.

Sung by Zhang Shu-wei.

Introduction

Although it has a number of unique details, in general this song covers familiar ground, and conforms to well established patterns, tracing the expulsion of the Miao by the Chinese from their ancient homeland, called here the plain of Yi-bang, to their eventual settlement on the estates of a powerful Yi Landlord, who is not named. The Yi were divided into two social groups, the Black Yi who were landowners and yeoman farmers, and the White Yi who were slaves. Hence the title, "Black Yi Landlord" used in this narrative.

For each phase of the story a particular leader was responsible, shaping the course of events. First came the Man Li-byu who founded the race by establishing distinctive Miao customs of marriage and family relationships. The expressions translated "marriage-bond" and "marriage-union" in the opening lines of the song, are the Miao words "za-chao" and "za-go". They are virtually identical in meaning, except that the former refers to the bride's family and the latter to the bridegroom's family.

Next came the Man Li-dao who taught the people farming, and in particular, the cultivation of cotton which they harvested and sold to the Chinese. With the proceeds the man Li-dao established an unnamed town or settlement, and built there a square pool for storing water. Why such a pool was required is not explained. This is one feature peculiar to this song.

Attacks by the Chinese brought to the fore the Man Li-hxai, a military leader who, for a period was able to hold the Chinese at bay. However, his army was eventually tricked, and then wiped out by the Chinese, and the Man Li-hxai was himself captured and executed.

Finally the Miao fled from the homeland led by two individuals called "gha nji zhu Ya-shyu" and "gha nji zhu Fa-na". Ya-shyu and Fa-na are both place names, and "gha nji zhu" means "builder of pillars". This may simply be the name of the men's occupation, as in English one might say, "builder and carpenter", but it could be an honorific title. There is a Miao legend that at one point at the dawn of history the dome of the sky was thrown to one side and smashed. It was rebuilt and fixed back in place by a team of smiths who forged great pillars of copper and iron to support it, thereby saving the world for human occupation. Thus "pillar-builder" might well be a title for some benefactor of the people.

This song repeats the tradition that the distinctive patterns embroidered on the Miao tribal costume were designed as memorials of the homeland that was lost. In this connection lines 160 to 163 refer to articles of clothing called "eu", a word which has been rendered "aprons" in translation, for want of a better term. These were pieces of embroidered cloth about two and a half feet square. Photographs taken earlier in the Twentieth Century show that they were worn in pairs by young women, one in front and one behind, with the diagonals of the squares horizontal and the upper corners caught under the girdle which held the upper garment and the skirt in position. The present context says that they were also used for carrying a baby on the back. There are no pictures of these squares being worn by older women, and by the middle of the Century their use had disappeared altogether. It would seem likely that the eu was embroidered and worn only by young women expecting their first baby, to protect the unborn child from attacks of evil spirits both from before and

behind. When the child had been born the eu continued to protect it as its mother carried it around on her back.

The end of the song reflects the tradition that the Miao managed to live for some time in the remote forests on the Yi Landlord's estates without being discovered, and that, even when their presence became known the reception they were accorded was not unfriendly.

According to Miao legends about the Flood, of all the human race, only Ndrao-ya and his young sister survived. Having been given super-natural signs that this was the right thing to do, they were eventually persuaded to live as man and wife. They had three sons, the eldest was Miao, the second, Yi, and the youngest, Chinese, who contrived to gain ascendancy over his brothers by a combination of his cunning and their stupidity. In this song the Yi Landlord recognized these strange newcomers as descendants of that remote elder brother, and allowed them, for a time, to go on living there free of rent.

We are not told at what figure the rent was finally fixed, but the Landlord's somewhat cryptic remark is recorded.

"In a good year the Landlord will be good,
In a bad year the Landlord will not be good".

This presumably meant that the rent fixed, in normal times, would not seem excessive, but when the harvest was not so good there would be no special concessions. This was bad news for people already living at subsistence level, and the final line of the song foreshadows worse to follow.

M241
The times of the Man Li-byu.

Sung by Zhang Shu-wei.

When the sky began,
The sky began really to continue.

As it came about, who instituted marriage bonds?
As it came about, who instituted marriage unions?
5 The Man Li-byu instituted marriage bonds.

The Man Li-byu having nothing to use as a name,
The Man Li-byu took their situation as a name,
Calling them the "Miao marriage bond tribe",
Calling them the "Miao marriage union tribe".

10 The Man Li-byu gathered,
Gathered in-laws and cousins to celebrate marriage.
Gathered cousins, young women and young men, to dwell as families.

The cousins, young women and young men, came together,
Came together making places to live on the plain of Yi-bang,
15 Came together making places to rest on the plain of Yi-bang.

The cousins, young women and young men, raised,
Raised nine sons, nine alike in stature,
Raised nine sons, nine alike in appearance.

20 So the cousins, young women and young men,
Their descendants spread to fill the land,
Their descendants spread to fill the plain,
Their descendants spread so as to fill the district,
Their descendants spread so as to fill the country.

As it came about, who was it took,
25 Took the cousins, young women and young men,
And their children, to till crops?
As it came about, the Man Li-dao took,
Took the cousins, young women and young men,
And their children to till crops.

30 The Man Li-dao took,
Took the children to plant crops,
To come every day and plant cotton on the plain,
To come every month and plant cotton on the plain,
And, year by year, at the right time, to gather the crops,
35 Year by year, at the right time, to gather the harvest.

The cotton on the Yi-bang plain,
The cotton came into bloom,

And as the flowers came out they brightened the land,
As the flowers came out they brightened the plain.

- 40 Then the cousins, young women and young men,
And their children carried on their backs,
Carried big baskets, carried large baskets to go and pick,
To pick the cotton on the plain each day,
To pick the cotton on the plain each month,
45 And sell it to the Ruling Race.

- The young women, both Yi and Chinese spun,
Spun skeins of yarn for the whole wide world,
Spun skeins of thread for the whole wide world.
They wove rolls of cloth for the whole wide world,
50 And provided the whole wide world with clothes to wear.

The cousins, young women and young men,
And their children, by selling cotton,
By selling cotton, obtained from the Ruling Race a store of silver,
By selling cotton, obtained from the Ruling Race a store of treasure.

- 55 The Man Li-dao brought out,
Brought out the Man Li-dao's store of silver,
And built for the cousins, young women and young men,
And their children, a town with a water pool,
A town with a water pool, a pool four-square.

- 60 Then the Man Li-dao brought out,
Brought out the Man Li-dao's store of silver,
And built houses with timber frames and tiled roofs adjoining one another,
Built houses with timber frames and tiled roofs standing together.

- The houses, timber framed and tiled, stood in a curve like a chicken's claw,
65 The houses, timber framed and tiled, stood in a curve like a pig's hoof,
Where the cousins, young women and young men,
And their children, might live.

As it came about, who was it did no good?
The Ruling Race did no good, and in this manner.

- 70 The Ruling Race dispatched,
Dispatched from the Ruling Race,
Retainers and troops each day to attack,
To attack the cousins, young women and young men,
And their children, in the middle of the plain.

- 75 So the cousins, young women and young men,
And their children, could not continue to rest there,
The cousins, young women and young men,
And their children, could live there no longer.

As it came about, who was it came making crossbows?

- 80 As it came about, who was it came making swords?
 As it came about, who was it came making soldiers?
 As it came about, the Man Li-dao made crossbows.
 As it came about, the Man Li-dao made swords.
 As it came about the Man Li-dao made soldiers.
- 85 The Man Li-dao came and made,
 Made ninety nine smart soldiers.
 They exercised with crossbows over thirty mountain ranges,
 And they exercised with swords through thirty valleys.
- 90 So they repelled the Ruling Race,
 Repelled the retainers and soldiers upon the sheep paths,
 Repelled the retainers and troops along the sheep tracks,
 Protecting the cousins, young women and young men,
 And their children, in the middle of the plain.
- 95 Thus the cousins, young women and young men,
 And their children, could continue to rest,
 The cousins, young women and young men,
 And their children, could rest secure.
- The Ruling Race was flustered, impatient and frustrated,
 As the Ruling Race sought for a solution.
- 100 So the Ruling Race offered,
 Offered to young women of the Ruling Race,
 To their pretty young daughters, bangles of silver,
 To their pretty young daughters, bangles of gold,
- 105 For coming to deceive the Man Li-hxai's retainers and troops,
 Deceive them upon the sheep paths,
 For coming to deceive the Man Li-hxai's retainers and troops,
 Deceive them along the sheep tracks,
 To deceive the Man Li-hxai's retainers and troops into making families to live,
 To deceive the Man Li-hxai's retainers and troops into making families to dwell.
- 110 The king of the Ruling Race enquired,
 "What do you need for the marriages?
 What do you need for the weddings?"
 The Ruling Race's daughters said,
 "We need bowls of clear wine for the marriages".
- 115 Then the Ruling Race devised a plan.
 The Ruling Race took out,
 Took out bowls of clear wine to make them drunk.
- 120 They made the Man Li-hxai's retainers and troops drunk,
 Made them drunk upon the sheep paths,
 Made the retainers and troops drunk along the sheep tracks.
- Then they killed the Man Li-hxai's retainers and troops,

- Killed them upon the sheep paths,
Killed the retainers and troops along the sheep tracks.
- When the cousins, young women and young men,
125 And their children's daughters heard it, they covered their faces and wept.
They raised their voices, calling all the family together,
"Is it true that the youths all together are no longer alive?"
- The Chinese retainers and troops came and arrested,
Arrested the Man Li-hxai there,
130 There at the town with a water pool, in the middle of the town.
They tied the Man Li-hxai's wrists together,
They tied the Man Li-hxai's ankles together,
And carried him on a pole to the City of the Ruling Race's king.
- The Ruling Race killed the Man Li-hxai there,
135 There in the City of the Ruling Race's king,
Killed him on the fifth day of the fifth moon.
Then the Ruling Race came to destroy,
To destroy the children at the town with a water pool.
- As it came about who was it led,
140 Led the children in flight?
As it came about the pillar-builder from Ya-shyu,
Together with the pillar-builder from Fa-na led,
Led the children in flight out of the town.
- They fled from the red river, the river like blood,
145 But having climbed from the fertile country of the valleys,
In what land would they want to rebuild and settle,
In what country would they care to rebuild and settle?
- The cousins, young women and young men,
And the young folk, daughters and sons of their children,
150 Called to the youths in songs and in words for answers.
"Having climbed the mountain range of Fa-na, that high mountain range,
And having reached Fa-na, will the children still be alive?
Having reached Fa-na, will the old folk still be alive?"
- When they fled from the plains to the mountains,
155 The young women, the daughters lamented and grieved,
Grieved for the town with the water pool each day.
The young women, the daughters lamented and grieved,
Grieved for the plain of Yi-bang each month,
They grieved, but could not regain them.
- 160 The young women, the daughters took,
Took silk thread and satin thread to embroider,
Embroider a pattern of the town with a water pool, a pool four-square,
Embroidering gathered squares for aprons, squares of cloth for carrying a child.
- The young women, the daughters took,

165 Took silk thread, and satin thread to embroider,
 To embroider the plain of Yi-bang, making clothes to wear,
 Making the costumes with the nza-nzyu pattern which they wore.

Fleeting from the valley of the elderberry river, the valley of the river of reeds,
 The young women, the daughters, picked elderberries and fed the children.

170 Having fled the domain of the black-hearted Ruling Race,
 They fled to the lands of the Black Yi Landlord.

They fled there and farmed their crops,
 And, for a twelve year period, approaching thirteen years,
 The Black Yi Landlord knew nothing about it.

175 Then some of the Black Yi Landlord's slaves came and saw
 The young Miao women, the daughters' hair cones resembling sprouting horns.

When the Black Yi slaves returned,
 They said, "We went and we saw
 People who grow horns! Whoever can they be?"

180 The Black Yi Landlord replied,
 "You go and call them for me to see".

So the Black Yi Landlord's slaves came to call them.
 A call in the Yi language, and they ran away.
 A call in Chinese, and they stood and looked.

185 A further call in Chinese persuaded them to go and see the Landlord.
 All the Miao sons and daughters went,
 Went together for the interview with the Landlord.

When the Landlord saw them he was moved with pity and said,
 "These are from long, long ago,
 190 When the Deluge had at last abated,
 The survivor's eldest son was a Miao, these are his descendants".

Then the Black Yi Landlord said,
 "You return to your farming,
 Raise corn and raise crops to live on.

195 Later we will come and talk about the rent".

So the Miao sons and daughters came and worked,
 Worked through a twelve year period, approaching thirteen years.
 Then indeed the Landlord came and said,

"In a good season, a good year, the Landlord will be good,
 200 In a bad season, a bad year, the Landlord will not be good!"
 For slaves of the Yi the compulsory labour is never easy.

Thus it is ended

M241

Yeul jiox lib byul jiaix niaol. Zhang Shu-wei hxut.
Yeu-jio-li-byu times. Zhang Shu-wei sang.

ndux draos khab byul draos,
sky beginning came together,

ndux aid khab byul zik.
sky very began continue.

lol max jil nis ghad shit niob
come there is thus connector who situated

zak chaob,
marriage bond,

lol max jil nis ghad shit niob
come there is thus connector who situated

zak got.
marriage union.

5 Yeul jiox lib byul niob zak got.
Yeu-jio-li-byu situated marriage union.

Yeul jiox lib byul shit daot ghad shit lol dit
Yeu-jio-li-byu not get anything come give

nzit,
name,

Yeul jiox lib byul lol keuk qieut niob lol
Yeu-jio-li-byu came took place situated come

dit nzit,
give name,

dit daot yif zhangd hmaob shit lol
gave get family tribe Miao together come

zak chaob,
marriage bond,

dit daot yif zhangd hmaob shit lol
gave get family tribe Miao together come

zak got.
marriage union.

- 10 *Yeul jiox lib byul lol zyul,*
Yeu-jio-li-byu came gathered,
- lol zyul nub vaot gid nbeut jiet chaob got,*
came gathered in-laws cousins completed marriage,
- lol zyul ngaox mof ndraos nbeut*
came gathered young women cousins young men cousins
- at yif zaol.*
make families dwell.
- ngaox mof ndros ndraos nbeut zeux*
young women cousins with young men cousins able
- lol draos,*
come come together,
- draos draot ghab ndrangl Yil bangl at*
came together on the plain Yi-bang made
- qieut niob,*
place sit,
- 15 *draos draot ghab ndrangl Yil bangl at*
came together on the plain Yi-bang made
- qieut byut.*
place sleep.
- ngaox mof ndraos nbeut zeux lol*
young women cousins young men cousins able come
- shaot,*
rear,
- shaot daot jiax lwb dub jiax hib*
rear get nine classifier sons nine together
- lab,*
size,
- shaot daot jiax lwb dub jiax hib*
rear get nine classifier sons nine together
- syuk,*
resemble.
- ngaox mof ndraos nbeut gik,*
young women cousins young men cousins thus,
- 20 *dub yil dub gil xiangb gik bud dib,*
descendants spread thus fill land,

dub yil dub gil xiangb gik bud ndrangl,
descendants spread thus fill plain,

dub yil dub gil xiangb lit gik bud nzhit,
descendants spread like thus fill area,

dub yil dub gil xiangb lit gik bud dib.
descendants spread like thus fill country.

lol max jil nis ghad shit zeux lol
come there was thus connector who able come

hxet,
take,

25 *lol hxet ngaox mof ndraos nbeut*
come take young women cousins young men cousins

gik,
thus,

dit lat dib yaol lol at ghaob.
the children come make crops.

lol max Yeul jiox lib daol zeux lol hxet,
come there was Yeu-jio-li-dao able come take,

lol hxet ngaox mof ndraos nbeut
come take young women cousins young men cousins

gik,
thus,

dit lat dub yaol lol at ghaob.
the children come make crops.

30 *Yeul jiox lib daol zeux lol hxet,*
Yeu-jio-li-dao able come take,

hxet dit lat dib yaol lol jios ghaob.
take the children come plant crops.

lol jios ghab ndrangl bangx lul gik cat hnuh,
come plant the plain cotton thus every day,

lol jios ghab ndrangl bangx lul gik cat hlit.
come plant the plain cotton thus every month.

bas xiaok zos jiaix nid shaot ghaob,
next year reach time this gather crops,

35 *bas xiaok zos jiaix nid shaot laok.*
next year reach time this gather harvest.

ghab ndrangl Yil bangl bang lul,
the plain Yi-bang cotton,

bangx lul zeux lol deuf,
cotton able come come out,

bangx deuf bangx jit dib,
flowers come out flowers shine land,

bangx deuf bangx jit ndrangl.
flowers come out flowers shine plain.

40 ngaox mof ndraos nbeut gik,
young women cousins young men cousins thus,

dit lat dib yaol zeux lol drik,
the children able come carry,

drik jiaid drik geuf lol dlit,
carry big baskets carry large baskets come pick,

lol dlit ghab ndrangl bangx lul gik cat hnuh,
come pick the plain cotton thus every day,

lol dlit ghab ndrangl bangx lul gik cat hlit,
come pick the plain cotton thus every month,

45 lol dais draot Shat ndraos jiox dib vaos.
come sell to Ruling Race.

ngaox mangb ngaox vaos zeux lol
young women Yi young women Chinese able come

nghul,
draw out,

nghul daot ndliex dib ndliex daol ghab nchak
draw out get whole world the skeins

feb,
yarn,

nghul daot ndliex dib ndliex daol ghab nchak
draw out get whole world the skeins

sod.
thread.

ndok daot ndliex dib ndliex daol ghab gieuk ndaob,
weave get whole world the rolls cloth,

50 *lol mab traot ndliex dib ndliex daol zeux lol*
 come give for whole world able come

hnangd.
 wear.

ngaox mof ndraos nbeut gik,
 young women cousins young men cousins thus,

dit lat dib yaol lol dais,
 the children come sell,

dais daot Shat ndraos jiox dib vaos ghab rut
 sell get Ruling Race the store

niex,
 silver,

dais daot Shat ndraos jiox lib vaos ghab rut
 sell get Ruling Race the store

hleuk.
 treasure.

55 *Yeul jiox lib daol zeux lol tyuk,*
 Yeu-jio-li-dao able come bring out,

lol tyuk Yeul jiox lib daol ghab rut niex,
 come bring out Yeu-jio-li-dao the store silver,

lol zhub daot ngaox mof ndraos
 come build get young women cousins young men

nbeut gik,
 cousins thus,

dit lat dib yaol ib lub aob laot laos,
 the children one classifier water ponded town,

aob laot laos laot dlaob gub.
 water ponded town ponded four corners.

60 *Yeul jiox lib daol zeux lol tyuk,*
 Yeu-jio-li-dao able come bring out,

lol tyuk Yeul jiox lib daol ghab rut niex,
 come bring out Yeu-jio-li-dao the store silver,

lol at ngax drux ngax val gik
come make house wooden framed house tiled thus

hik tlot,
together join,

at ngax drux ngax val gik hik
make house wooden framed house tiled thus together

dik.
stand.

ngax drux ngax val dik gaot lib vol
house wooden framed house tiled stand claw curve

lit gaot ghaib,
like claw chicken,

65 ngax drux ngax val dik gaot lib vol
house wooden framed house tiled stand claw curve

lit gaot nbat,
like claw pig,

lol traot ngaox mof ndraos nbeut
come for young women cousins young men cousins

gik,
thus,

dit lat dib yaol zeux lol niob.
the children able come live.

lol max jil nis ghad shit at shit
come there was thus connector who did not

raot.
good.

lol yyus nis Shat ndraos jiox dib vaos
come for this reason connector Ruling Race

at shit raot.
did not good.

70 Shat ndraos jiox dib vaos zeux lol tyuk,
Ruling Race able come bring out,

tyuk jil Shat ndraos jiox dib vaos
bring out thus Ruling Race

dub zib dub zat cat hnuv ndaok,
the retainers the troops every day fight,

ndaok jil ngaox mof ndraos nbeut
fight thus young women cousins young men cousins

gik,
thus,

dit lat dib yaol draot bib ndrangb ndrangl.
the children upon middle plain.

75 *ngaox mof ndraos nbeut gik,*
young women cousins young men cousins thus,

dit lat dib yaol byut hib zib,
the children rest not continue,

ngaox mof ndraos nbeut gik,
young women cousins young men cousins thus,

dit lat dib yaol niob hib daot.
the children live not get.

lol max jil nis ghad shit lol zit
come there was thus connector who come make

hnwd.
crossbows.

80 *lol max jil nis ghad shit lol zit*
come there was thus connector who come make

ndangx.
swords.

lol max jil nis ghad shit lol zit
come there was thus connector who come make

drob.
soldiers.

lol max jil Yeul jiox lib hxais lol zit
come there was thus Yeu-jio-li-hxai come make

hnwd.
crossbows.

lol max jil Yeul jiox lib hxais lol zit
come there was thus Yeu-jio-li-hxai come make

ndangx.
swords.

lol max jil Yeul jiox lib hxais lol zit
come there was thus Yeu-jio-li-hxai come make

drob.
soldiers.

85 Yeul jiox lib hxais lol zit,
Yeu-jio-li-hxai come make,

lol zit daot jiax jiaol jiax ndal drob,
come make get ninety nine smart soldiers,

lol zut ghab hnud bud zib jiaol hxws,
come test the crossbows fill thirty ranges,

lol zut ghab ndang bud zib jiaol hangd.
come test the swords fill thirty valleys.

lol ndrel Shat ndraos jiox dib vaos,
come repel Ruling Race,

90 lol ndrel dub zib dub drob draot yangx
come repel the retainers the soldiers upon sheep

gid,
road,

lol ndrel dub zib dub zat draot yangx
come repel the retainers the troops upon sheep

njiat.
stretch of road.

lol gaox ngaox mof ndraos nbeut
come surround young women cousins young men cousins

gik,
thus,

dit lat dib yaol draot bib ndrangb ndrangl.
the children upon middle plain.

ngaox mof ndraos nbeut gik,
young women cousins young men cousins thus,

95 dit lat dib yaol gik byut zib,
the children thus rest continuing,

ngaox mof ndraos nbeut gik,
young women cousins young men cousins thus,

dit lat dib yaol gik byut ghangb.
the children thus rest contentedly.

Shat ndraos jiox dib vaos sieb zaid, sieb caod,
Ruling Race flustered, impatient,

sieb shit vul.
frustrated.

Shat ndraos jiox dib vaos ntried kaot kaod.
Ruling Race sought method.

100 *Shat ndraos jiox dib vaos zeux lol zhot,*
Ruling Race able come release to,

zhot Shat ndraos jiox dib vaos gik,
release to Ruling Race thus,

ngaox ncaik raot ngaox lit gaot niex,
young women daughters pretty the rings silver,

ngaox ncaik raot ngaox lit gaot gub.
young women daughters pretty the rings gold.

dax chyud Yeul jiox lib hxais dub zib dub
come deceive Yeu-jio-li-hxai the retainers the

zak,
troops,

105 *dax chyud draot yangx gid.*
come deceive upon sheep road.

dax chyud Yuel jiox lib hxais dub zib dub
come deceive Yeu-jio-li-hxai the retainers the

zak,
troops,

dax chyud draot yangx njiat.
come deceive upon sheep stretch of road.

chyud daot dub zib dub zak at
deceive get the retainers the troops make

yil niob,
families live,

chyud daot dub zib dub zak at
deceive get the retainers the troops make

yil zaol.
families dwell.

110 *Shat ndraos jiox dib vaos git myut zuex lol nus,*
Ruling Race king able come ask,

diel gul ghad shit at chaob chieb,
query is what make marriage new,

diel gul ghad shit at got chieb.
query is what make wedding new.

Shat ndraos jiox dib vaos ncaik hik,
Ruling Race daughters said,

kob jieud mib sieb at chaob chieb.
bowls wine clear make marriage new.

115 *Shat ndraos jiox dib vaos ndaol deuf kot dangl.*
Ruling Race knocked out scheme finish.

Shat ndraos jiox dib vaos zeux lol keuk,
Ruling Race able come take,

keuk kob jieud mib sieb zeux lol khaot,
take bowls wine clear able come make drunk,

khaot jil Yeul jiox lib hxais dub zib
make drunk thus Yeu-jio-li-hxai the retainers

dub zak,
the troops,

khaot draot yangx gid,
make drunk upon sheep road,

120 *khaot jil dub zib dub zak draot*
make drunk thus the retainers the troops upon

yangx njiat.
sheep stretch of road.

ndaol das Yeul jiox lib hxais dub zib dub
kill dead Yeu-jio-li-hxai the retainers the

zak,
troops,

ndaol das draot yangx gid,
kill dead upon sheep road,

ndraol das dub zib dub zak draot yangx
kill dead the retainers the troops upon sheep

njiat.
stretch of road.

ngaox mof ndraos nbeut gik,
 young women cousins young men cousins thus,

125 dit lat dib yaol ngaox ncaik hnod
 the children young women daughters heard

 dangl bok tlut nied.
 finish cover face weep.

zhangt sangb hxut yil baof.
 raise voices call family enter.

diel gul yil bat yil zaol khad niob jiaol.
 query are youths still alive together.

Shat ndraos jiox dib vaos dub zib dub zak
 Ruling Race the retainers the troops

 zeux dax mab,
 able come arrest,

mab Yeul jiox lib hxais draot,
 arrest Yeu-jio-li-hxai in,

130 draot bib lub aob laot laos bib ndrangb laos.
 in the water ponded town middle town.

lol khaib Yeul jiox lib hxais hib dlangb nbangb,
 came tied Yeu-jio-li-hxai neck arms,

lol khaib Yeul jiox lib hxais shit dlangb deut,
 came tied Yeu-jio-li-hxai neck feet,

maol gyud dlat Shat ndraos jiox dib vaos
 went carried on a pole go to Ruling Race

 git myut laos.
 king city.

Shat ndraos jiox dib vaos ndaol das
 Ruling Race kill dead

 Yeul jiox lib hxais draot,
 Yeu-jio-li-hxai in,

135 draot Shat ndraos jiox dib vaos git myut laos,
 in Ruling Race king city,

ndaol draot lub bwb hlit lit sieb bwb.
 kill on the five moon the high five.

Shat ndraos jiox dib vaos dax laob ndaol,
 Ruling Race came destroy,

laob ndaol dit lat dib yaol draot aob laot
destroy the children at water ponded

laos.
town.

lol max jil nis ghad shit zeux lol
come there was thus connector who able come

hxed,
lead,

140 hxed dit lat dib yaol bwd.
lead the children flee.

lol max jil ghab njib zhub Yas shyud,
come there was thus pillar builder Ya-shyu,

ndros ghad njib zhub Fal nal zeux lol hxed,
with pillar builder Fa-na able come lead,

hxed dit lat dib yaol bwd deuf ghaof laos.
lead the children flee out outside town.

bwd deuf dlix Lieb dlix Gib zhal maol,
flee out river Red river Gi-zha go,

145 njit deuf ghab nzhiik mit xiut ghab nzhiik hangd,
climb out country hospitable country valley,

nghat zhub nghat xiut ghad shit dib.
willing build up willing settle what land.

nghat zhub nghat xiut ghad shit zub.
willing build up willing settle what locality.

ngaox mof ndraos nbeus gik,
young women cousins young men cousins thus,

dit lat dib yaol ngaox ncail ndraos
the children young women daughters young men

dub ab hlal,
sons young folk,

150 hxut yil bat yil zaol shangb ngaox shangb lut
call youths raise songs raise words

gik hib dib.
thus reply.

njit deuf ghab dox Fal nal ghab dox sieb,
climb out the range Fa-na the range high,

zos Fal nal diel dit lat dib yaol khad niob
reach Fa-na query the children still live

jiaol.
together.

zos Fal nal diel ghab lit ghab laos khad niob
reach Fa-na query the old folk still live

jiaol.
together.

lol traot ndragl dib bwd deuf rangb
come from plain land flee out mountain side

dib,
land,

155 ngaox ncaik zeux lol chat yas chat,
young women daughters able come lament grieve,

chat aob laot laos gik cat hnuh.
grieve water ponded town thus every day.

ngaox ncaik zeux lol chat yas chat,
young women daughters able come lament grieve,

chat ghab ndrangl Yil bangl git cat hlit.
grieve the plain Yi-bang thus every month.

chat lak daot hit daot dangl.
grieve but get not get finish.

160 ngaox ncaik zeux lol keuk,
young women daughters able come take,

keuk sod zhux sod nbas lol haik yas haik,
take thread silk thread satin come embroider,

haik bib lub aob laot laos laot dlaob
embroider the water ponded town ponded four

gub,
corners,

haik daot ib dus eud zaid eud
embroider get one classifier apron gathered apron

drik dub.
carry son.

ngaox ncaik zeux lol keuk,
 young women daughters able come take,
 165 keuk sod zhux sod nbas lol haik yas haik,
 take thread silk thread satin come enbroider,

 haik jil ghab ndrangl Yil bangl at
 embroider thus the plain Yi-bang make

 chot hnangd,
 clothes wear,

 at daot lub hlud nzas nzyul zeux lol hnangd.
 make get the costume nza-nzyu able come wear.

 bwd deuf hangd dlix mol mol hangd dlix
 fled out valley river elderberry valley river

 gheb,
 reeds,

 ngaox ncaik dlit zid mol mol lol
 young women daughters picked fruit elder come

 dud dub.
 feed son.

 170 bwd deuf Shat ndraos jiox dib vaos sieb dlub
 fled out Ruling Race heart black

 dib,
 land,

 bwd daot mangb dlub zhyud zyus laos dib.
 fled to Yi black lord land.

 bwb lol at ghaob at laok daot
 fled come make corn make crops get

 ib zhut shit lud gaof zib
 one period of twelve years not short thirteen

 xiaok.
 years.

 mangb dlub zhyud zyus laos dub hib baob.
 Yi black lord all not know.

 175 mangb dlub zhyud zyus laos dub khwt zeux dax
 Yi black lord the slaves able come

 bof
 see

ab hmaob ngaox ncaik zhyub zhyub syuk
Miao young women daughters hair cones resemble

dax gub.
come horn.

mangb dlub khwt draik drod sib maol,
Yi black slaves then returned back went,

maol hik, bib maol bof nis gik,
went said, we went see connector thus,

did dwd dwb ghad shit gul dax gub.
those people who that come horns.

180 *mangb dlub zhyud zyus laos zeux lol hik,*
Yi black lord able come say,

mis maol hxut dax traot gud naf.
you go call come for me look at.

mangb dlub zhyud zyus laos dub khwt zuex dax
Yi black lord the slaves able come
hxut.
call.

at ab mangb lub hxut jil bwd leuf.
make Yi words call thus fled gone.

at ab vaos lub hxut jil lol sheud naf.
make Chinese words call thus come stand look.

185 *at ab vaos lub hxut gof maol bof zhyud.*
make Chinese words call cause go see lord.

ab hmaob dub ncaik hxud bws,
Miao sons daughters all,

dut ndros maol mangt zhyud.
all together went observe lord.

zhyud bof dangl aib chat hlub hik,
lord saw finish very pity said,

did nid gul at taot lib,
these are of old,

190 *aob hlaob zid nglaos maf zib jiet,*
deluge put away,

ab maot ab hlob ab hmaob dub gik.
eldest son oldest Miao descendants.

ab mangb dlob zhyud zyus laos zeux lol hik,
Yi black lord able come say,

mis seb ghwb maol at laok,
you return go make crops,

at daot ghaob daot laok dud xied,
make get corn get crops feed life,

195 *bib dab liel dax hik shed.*
we presently come say rent.

ab hmao dub ncaik lol at daot,
Miao sons daughters came make get,

at daot ib zhut gaof zib
make get one period of twelve years thirteen

xiaok.
years.

diel zhyud zyus laos dab liel dax hik,
truly lord presently came said,

raot niek raot xiaok jil zhyud raot,
good time good year thus lord good,

200 *zhid niek zhid xiaok jil zhyud hib raot.*
bad time bad year thus lord not good.

at ab mangb khwt lit ngeut hib lik gaol.
make Yi slaves compulsory labour not easy.

jil gid mof ndral.
thus ended.

M241
The times of the Man Li-byu.

Sung by Zhang Shu-wei.

Notes

This song is recorded in Document N (no.24, page 447).

Note. In lines 3 to 12 the parallel phrases "zak chaob" and "zak got", meaning "marriage bond" and "marriage union" respectively, occur a number of times. The word "zak" appears variously as "zik", "zak" and "at", while "got" is printed, "gol", "gox" and "gos". Such errors abound throughout the piece. As far as possible they have been corrected in the present text, and only the more serious have been noted here.

Note. In the printed text of this song the following 31 pairs of lines have been run together as single lines, 10 and 11, 19 and 20, 25 and 26, 30 and 31, 36 and 37, 40 and 41, 51 and 52, 55 and 56, 57 and 58, 60 and 61, 66 and 67, 71 and 72, 73 and 74, 75 and 76, 77 and 78, 85 and 86, 89 and 90, 92 and 93, 94 and 95, 96 and 97, 104 and 105, 106 and 107, 118 and 119, 121 and 122, 124 and 125, 129 and 130, 148 and 149, 160 and 161, 164 and 165, 172 and 173, 186 and 187.

Line 41. The last word is printed "dlit", meaning "pick". It should read, "drik", meaning "carry", in order to link with the next line.

Line 126. A note in the text explains that "yil baof" means "ib yil zaol" that is "whole family gather".

Line 147. The word "zub", meaning "a stretch of country" is wrongly printed "zaik".

M251
Matters concerning Byu-no and Sao-no.

Related by Yang Sa-gai.

Introduction

This story was collected by Yang Han-xien for an article he wrote in the mid-1940s about Miao migration. (Document G.) Yang Yung-xin included it in Document F in 1950, taking the original text and largely rewriting it to improve the style of the Miao, but adding virtually nothing to the narrative itself. The compilers of Document M, whose brief was to produce a history of the Miao, also edited the text, shortening it, and making it a little more formal, and, in particular, omitting the whole of the section suggesting that Lord Sao-no had engineered the sudden departure of the Miao from Byu-no.

Three different classes of Yi are mentioned. The feudal lords belonged to the relatively small group of Tu-mu, and since marriage normally took place within the group, it was often necessary to travel some distance to find a suitable bride. Also mentioned is a small group of Yi called Meng-go, all the members of which were engaged in the craft of weaving bamboo into many kinds of baskets and mats. Thirdly, reference is made to "those slaves". Associated with the land owning class, the "Black Yi", was a class called "White Yi" who were virtually slaves, and were treated as such. The Miao, although they often received harsh treatment at the hands of the Yi landlords, were tenants and not slaves.

The spoons which figure in the story were carved in wood. The bowl of each spoon was some two inches across and one inch deep. The handle was jointed into it at an angle to facilitate dipping up hot gravy from a bowl. On enquiry it was explained that, before they copied the Chinese and began using chopsticks and earthenware bowls, the people used bowls made of wood for serving meat and vegetables, which were set on the table for all to help themselves, while each person had a small, individual basket for his rice, and a spoon for eating.

The Miao always preferred to use expressions which indicated family relationships rather than proper names. So in this narrative, from the moment that the betrothal had been ratified the proper names Byu-no and Sao-no are replaced by Zi-mu Zhyu and Lw-ma Zhyu, "the Lord of the bride's family" and "the Lord of the bridegroom's family" respectively.

In general Miao clothing was made from white cloth. The highly coloured tribal costumes were not normally worn when travelling. If then a large group of Miao were moving together along the road, to an observer at a distance, they would look like a river of white flowing along.

"A-nzhi country" is the Miao name for a region in North-West Guizhou and North-East Yunnan along the border with Sichuan.

Matters concerning Byu-no and Sao-no.

Related by Yang Sa-gai.

They tell a story that of old our ancestors arrived in a country covered by great dark forests. They spent their time clearing the forest and hunting, but, though the jungle that could be cleared for cultivation was extensive, they were very much afraid of the Yi. So it was that they said to one another, "We must be cautious lest, in clearing the forest we happen to trespass on to Yi land, and the Yi come and take us. Let everyone be most careful for fear that the Yi may come and see us here".

Later, while people continued to live there and spread further afield as their numbers increased, a day came when a certain Miao man went tree felling, and in so doing, happened to trespass on to Yi land. He returned home very frightened, and soon after, sure enough, the Yi arrived. To begin with these Yi were very good. They did not scold the Miao man, and they permitted him to cultivate that land, but they did require some help in the form of compulsory service. However, the longer they lived there, the more arduous the compulsory service became. As compulsory service this Byu-no family took our ancestors with them when they went visiting. They could be away for more than half a year before returning, and, on these visits, the compulsory service meant very long journeys. So the people made up a song which said,

"Who required hard compulsory work?
It was the 'good' Yi Lord who required hard compulsory work!
When you do compulsory work you should get your food,
When we Miao folk did compulsory work we got no food.
When you do compulsory work you should get some free time,
When we Miao folk did compulsory work for the 'good' Yi Lord, we got no free time".

Even on New Year's Day our ancestors still had to do hard compulsory service. So they said to one another, "It is not even enough that we Miao folk have to do the Lord's compulsory service on New Year's Day!" and they agreed together, "It is hard being slaves. The truth is we cannot go on living here".

One year the family of Lord Sao-no wished to take a wife from the Byu-no family. Because these Yi families were few in number, if one group wished to intermarry with another group it was necessary to travel considerable distances. The Byu-no family took our ancestors on a visit to Sao-no which lasted between six months and a year before they could return. When Sao-no visited Byu-no it was just the same.

The Sao-no family having agreed with the family of Byu-no for their daughter in marriage, it was necessary to pay the marriage settlement in cattle, according to old Yi custom in arranging marriages. The number of cattle that Sao-no had to deliver to Byu-no was considerable, as many as might graze over two or three hillsides, so that when herded together they made the whole hillside look red.

When the time for escorting the bride approached, Byu-no ordered the Miao foremen to find people to make spoons for eating, and ordered the Meng-go to weave baskets to serve the food. The people were to prepare a large number of spoons and food baskets for fear there

might not be enough for the many guests to use. Accordingly the foremen had the people fashioning spoons every day in order to be ready.

When the day for escorting the bride arrived many guests came. Those seated filled the house, while those standing filled the precinct. The Lord of the bride's family ordered the slaves to bring out the spoons for eating, but, for some unknown reason, they had all disappeared. Very many guests were arriving, but there were no spoons for them to use, so the Lord of the bride's family, in anger, took the pair of foremen and beat them, at which they were most distressed. Also, as a result, the Lord of the bridegroom's family was unhappy and grew angry, and a quarrel ensued between the Lord of the bridegroom's family and the Lord of the bride's family.

In the evening the Lord of the bridegroom's family sent for the pair of foremen and talked with them. "Are you willing to go with me back to Sao-no?" In the circumstances the pair of foremen replied, "We are willing to go". So the Lord of the bridegroom's family said, "You go back quickly, prepare plenty of rations for your journey, go on ahead and wait for me". So the pair of foremen returned and told their neighbours. All who heard wanted to accompany the Lord of the bridegroom's family. They were highly elated. Quickly they prepared rations for the journey and were ready to leave during the night. Neither house nor home nor belongings were wanted any longer, and by midnight all had departed, going on ahead of the Lord of the bridegroom's family.

Now people say that the Lord of the bridegroom's family had planned all this much earlier. He wanted to take the Miao to Sao-no, but fearing that the Lord of the bride's family would object, at the time when the foremen delivered the spoons, the Lord of the bridegroom's family deliberately took and hid them, in order that the pair of foremen might get a severe beating and therefore be willing to come away with him.

When the Miao had gone, the Lord of the bride-groom's family arose immediately, preparing to leave for Sao-no well before the accustomed time, and, because of all that had happened, the Lord of the bride's family could not dissuade him. Then the Lord of the bride's family discovered that the Miao had all gone and his quarrel with the Lord of the bridegroom's family sharpened dramatically. First the Lord of the bridegroom's family had incited the Miao to go on ahead, and then he was hastening after them. For three days had scarcely passed, and the Lord of the bridegroom's family was up and on his way.

Now these Miao had all left in a body, so many, that the very roads appeared white as they went. One group, however, having reached half way, could not continue, and simply settled where they were. Another group separated and travelled off to A-nzhi country. Those who were able, remained with the Lord of the bridegroom's family. They came on to Shui-cheng where later they built a settlement, and the longer they remained there the more people fled to the area. So it came about that the groups were separated by considerable distances. Those who had gone to live in A-nzhi country called to those who lived up here to go down to A-nzhi so that ultimately they might all live together in one place.

M251

J₃ C₀ CT₀ Š C₀ C^u. Λ₈ S⁻ J¹ T_n.
Byu-no with Sao-no business. Yang Sa-gai said.

C_n T_n Jⁿ T_u J_u Y⁻ T^u Lⁿ, Jⁿ Y⁻ L_u
connector tell story that of old, our old folk

J_n L₀ C₀ C_u Yⁿ J^o Tⁿ C^{'nc} J_u
plural came reached one place country that

Š Δ^u Š Δ_u b^o T⁻ T_{nc}. C^{no} V_u Yⁿ
dark forests big very. living at that place

L⁻ L["] L^ˆ CT¹ C₃ 'C^u C_u T⁻. V_u Cⁿ
clearing forest hunting passed time only. at here

5 CT["] Y⁻ Š b^o T⁻ T_{nc} J_u L⁻ J₀ Y⁻ L^{nc}.
jungle big very which clear cause make paddy.

Yⁿ V^{nc} C₀ C_u T⁻ T_{nc}. Y⁻ Lⁿ Cⁿ Yⁿ t^{'nc} CT₀.
but fear Yi very. make like this one group to

Yⁿ t^{'nc} T_n, Ā T⁻ CT₃, C₀ C_u T["]
one group said, must be careful, fear get

L⁻ L["] Δ⁻ C₀ Tⁿ L₃, C₀ C_u J^{nc} C₀ T["]
clear forest go to Yi land gone, fear lest Yi get

L₀ J⁻ L₃. Y⁻ Lⁿ Cⁿ t^{'-} L³ T^u
come arrest gone. make like this every one all

10 S^{nc} J["] T⁻ T_{nc}, Yⁿ J_u Y^u C₀ C_u T["] T⁻ J₀.
careful very, because much fear Yi get come see

Jⁿ V_u Cⁿ.
us at this place.

CT_u J³ L₀ T³ C³ Y⁻ C^{nc} C^{no} Y⁻ C^{nc} C_u
afterwards come people greatly lived greatly many

Y⁻ C^{nc} J₈. J⁻ Yⁿ 'C^u J⁻ Yⁿ
greatly spread. there was one day there was one

L³ Y⁻ L_u 'J["] J_u CT^o CT["]. T["] CT^o
classifier old Miao went fell trees. got fell

15 ʔ^{nu} Δ⁻ C_o Tⁿ L_ε. t^r L_u 'ɔ^u Ċ^u
 cross over go to Yi land gone. the old Miao this

S^r L_o Δ⁻ Cɔ- Cɔ^u T⁻ T_{nc}. T_o ɲⁿ Lⁿ
 return come go to house fear very. wait not long

T⁻ C_o T⁻ T_{nc} T_z. S^u ɔ^u ɲ_u t^u
 at all Yi came truly finish. at first was they

C_o Ċ^u ʔ^u ʒ^u T⁻ T_{nc}, ɲⁿ L⁻ t^r ʔ⁻ L_u
 Yi this very good very much, not scold the old

'ɔ^u Ċ^u, ʔ_u ʔ^o ɲ_o Cɔ_o. ʔ⁻ Tⁿ ʔ^{ns}, Cɔ^z
 Miao this, only allow cause with work land, help

20 ʔ⁻ Lⁿ Cɔ^ε T⁻. ʔ^u V^{nc} ʔ⁻ C^{nc} C^{no} ɲ_u
 do compulsory work only. but greatly situated was

Lⁿ, Lⁿ Cɔ^ε ʔ⁻ C^{nc} T⁻ T_{nc}.
 long time, compulsory work greatly hard very much.

Λ_n ɲ_o C_o Ċ^u ɪ^u ɲⁿ ʔ⁻ L_u ɲ_n ɲ_u
 family Byu-no this took our old folk plural go

ʔ⁻ ɲ^u ʔ⁻ Lⁿ Cɔ^ε, L_ε T^u ʔⁿ t^u,
 make guest do compulsory work, gone get one half

ɲ_{nu} T^u ɲⁿ ɪ^o L_o. ɲ_u ʔ⁻ ɲ^u ʔ⁻
 year all not return come. go make guest do

25 Lⁿ Cɔ^ε Ċ^u ʔ^u Δⁿ T⁻ T_{nc}. ʔ⁻ Lⁿ Ċ^u
 compulsory work this road far very. make like this

T^u C^u ʔ⁻ Cɔ^u ɪ^u ɲ_n,
 people make song sing said,

C_n T⁻ ɲ^r Cɔ_o. Lⁿ Cɔ^ε Lⁿ Cɔ^ε T⁻ ʔ_n,
 connector who with compulsory work hard thus,

ʔ_n ɲ_u ʒ^u ɲ^z ʔ^u t_z L_u Cɔ_o. Lⁿ Cɔ^ε Lⁿ Cɔ^ε
 thus was good Yi lord with compulsory work

T⁻ Λ_u.
 hard oh.

C_n Y⁻ Lⁿ C₃⁶ E_n C_n Tⁿ
connector do compulsory work thus connector get

V⁻ Cⁿ,
food eat,

30 'Cⁿ J⁻ Y⁻ C_n Lⁿ C₃⁶ E_n J⁻
Miao folk do connector compulsory work thus not

Tⁿ V⁻ Cⁿ. C_n
get food eat. connector

C_n Y⁻ Lⁿ C₃⁶ E_n C_n C⁻
connector do compulsory work thus connector have

Eⁿ C_n E_n,
time thus,

'Cⁿ J⁻ Y⁻ 3ⁿ C⁸ E¹ t₃ L_n C_n Lⁿ C₃⁶
Miao folk do good Yi lord plural compulsory work

Tⁿ C⁻ Eⁿ C_n.
not have time.

t₀ 'C^u C_u Y⁻ E⁻ T₈, Y⁻ L_n
reach day which make New Year finish, old folk

C_n T^u Y⁻ Lⁿ C₃⁶ C_u T⁻ T⁻ T_{nc}
plural all did compulsory work which hard very

35 Sⁿ. Y⁻ Lⁿ Cⁿ C₃ tⁿ Tⁿ C₁. T_n, Jⁿ
still. make like this they together said, we

'Cⁿ J⁻ Y⁻ E¹ Lⁿ C₃⁶ t₀ 'C^u C_u
Miao folk do lord compulsory work reach day which

Y⁻ E⁻ T₈ T^u Tⁿ t_n Sⁿ.
make New Year finish all not sufficient still.

I^u J₃ Tⁿ C₁. T_n, Y⁻ J^u T⁻ T_{nc}, Jⁿ
all together said, make slaves hard very, we

C^{no} Tⁿ Tⁿ T_{nc} T₈.
live not get true finish.

40 C⁻ Yⁿ J_n, A_n Sⁿ C₀ E¹ A⁻ C_n
there was one year, family Sao-no lord want go

l'p C^{nc} Δ⁻ Λ_n J₃ C_o. Ẏ J_u C_o Ĉ
bring wife go to family Byu-no. because Yi these

Ẏ C₄ Ĉ Yⁿ t'^{nc} CT_o Yⁿ
very scarce for this reason one group with one

t'^{nc} J'³ C'' C_n Ẏ J_u Δⁿ T⁻ T_{nc}.
group arrange marriage thus very go far very.

Λ_n J₃ C_o l'p Y⁻ L_u J_n J_u Y⁻ J'⁻
family Byu-no took old folk plural go make guest

45 Δ⁻ S̄ C_o, Ā J_u Lⁿ J_u Yⁿ t', J_{nu}
go to Sao-no, wanted go it might be one half year

t_o Yⁿ J_{nu} Y⁻ L^{nc} t̄ L_o CC_{nu}. Ĉ Ĉ
reach one year presently return come arrive. now

S̄ C_o Ā Y⁻ J'⁻ Δ⁻ J₃ C_o L_o Y⁻ Lⁿ
Sao-no want make guest go to Byu-no also do like

Ĉ C_{no}.
this so it is.

Λ_n S̄ C_o J_n T'' Λ_n J₃ C_o Ct',
family Sao-no spoke get family Byu-no daughter

50 T_z, Ā J_u T^v C[~] CT³, Ẏ J_u Y⁻ T'' Lⁿ
finish, must go pay cattle price, because of old

C_o Y⁻ C'' Ā T^v C[~] CT³ Ĉ t_o.
Yi make marriage must pay cattle price so. reach

C_{nu} C_{nu} J_u Ā T^v C[~] CT³ T_z, S̄ C_o.
time which must pay cattle price finish, Sao-no

Ā L̄ C[~] T⁻ T'' J₃ C_o. C[~] Ĉ
must drive cattle come for Byu-no. cattle these

C_{nu} J_u Y⁻ t^r L^v f̄ T'' Λ_u J̄
many that two three classifier hills graze fill

55 S^{z̄} C_{no}. C^o C[~] J̄ f̄ T'' J_u L^{nc} S^{z̄}.
away so it is. free cattle fill hill is red away.

t_o C_{nu} J_u S^{z̄} Ct', T_z, J₃ C_o.
reach time that escort daughter finish, Byu-no

- ɿ。 Ṣ Ṃ Cṭ' Tᵑ Cᵑ Y⁻ Ṃ̃ L。 T'ᵐ
 caused foremen seek people make spoons come for
- J'⁻ C" V⁻, ɿ。 ɿᵑ Ṃ̃ Jⁿᶜ Vᵑ L。
 guests eat food, caused Meng-go weave baskets come
- C" V⁻ T"。 Ṃ̃ Cṭ。 Vᵑ C" V⁻ Ṃ̃
 eat food from. spoons with baskets eat food must
- 60 Jⁿ tⁿᶜ Ṃ̃ T" Cᵐ, Cṭ' ɿᵤ J'⁻ Cᵐ Tⁿ
 prepare very get many, fear that guests many not
- tᵐ Cᵐ。 Y⁻ Lⁿ C̃ Ṣ Ṃ ɿ。
 sufficient use. make like this foremen caused
- 'ᵑ" J⁻ t'⁻ 'Cᵐ Tᵐ Y⁻ Ṃ̃ ɿᵤ Cᵐ
 Miao folk every day all make spoons which many
- Cᵐᶜ T。.
 completed wait.
- t。 'Cᵐ ɿᵤ Sᵑ Cṭ', Tᵑ, J'⁻
 reach day which escort daughter finish, guests
- 65 T- Cᵐ ɿᵤ Cᵐ Ṃ̃ Cṭ- Ṃ̃ Cᵐ
 came many who seated filled house standing thus
- Ṃ̃ Cṭᵑ, t' Cᵐ C̃ ɿ。 t"
 filled plain, bride's family lord caused those
- J' C'ᵐᶜ Ṃ̃ L。 C" V⁻. Tⁿ J" Y⁻ Cᵑ
 slaves take spoons come eat food. not know why
- Ṃ̃ Tⁿ ɿ。 Ṃ̃' Ṃ̃ Lᵐ. J'⁻ T- Cᵐ T⁻ Tᵐᶜ
 spoons not see all gone. guests come many very
- Tᵑ, Tⁿ T" Ṃ̃ C" V⁻. Y⁻ Lⁿ C̃
 finish, not get spoons eat food. make like this
- 70 t' Cᵐ C̃ Yᵑ Sᵐᶜ, Cᵐᶜ Cṭᵐᶜ Ṣ Ṃ L。
 bride's family lord angry, took pair foremen come
- Cṭᵐ. Y⁻ Lⁿ C̃ Cṭᵐᶜ Ṣ Ṃ Tᵐ Sᵐᶜ T⁻ Tᵐᶜ.
 beat. make like this pair foremen despondent very.

T, Ć L' D' Ć S^{nc}
on account of this bridegroom's family lord heart

L₁ Tⁿ 3rd C^{no} T^{inc}, L^b D⁻
also not well in addition, bridegroom's family

$\bar{\Gamma} \quad Y^{\circ} S^{nc}, \quad L^{\circ} D^{-} \quad \bar{\Gamma} \quad CT.$
 lord angry, bridegroom's family lord with

75 ¹ C_u ¹ C_u Tⁿ T_u.
bride's family lord quarrelled.

'D° CT_v L³ D⁻ Ī I³ CŁ_κ Ṣ̌ Ī

evening bridegroom's family lord took pair foremen

\mathcal{D}_{11} \mathcal{T}^- $\mathcal{L}_{..}$ \mathcal{T}_{nc} \mathcal{D}_n \mathcal{L}_u $\mathcal{C}\mathcal{T}_o$ $\overset{u}{\mathcal{J}}$ \mathcal{D}_{11} Δ^-
 go talk over. query you willing with me go go to

J_n S̃ C_o. Y⁻ Lⁿ Ĉ CŁ_{nc} Š Ĵ 7_n,
yonder Sao-no. make like this pair foremen said,

\mathcal{J}^n \mathbb{E}_u \mathcal{D}_{II} $\mathbb{E}_{no.}$ Y^- L^n \hat{C}
 we willing go so it is. make like this

80 ל' דִּן הָ אַתָּה, אַתָּה מְהֵרָה אָבָה
bridegroom's family lord said, you quickly go

$\text{[}^n + ^{nc} \text{]}^{\text{'}}$ $\text{C}^{\text{'}}$ $\text{[}_o \text{]}^{\text{'}}$ $\text{[}^{\text{nil}} \text{]}$,
 prepare food for the road eat cause much.

S ^u	I',	CT ⁿ	T _o	ḡ	7°.	Y ⁻	L ⁿ
first	go	ahead	wait	me	exclamation.	make	like

Ĉ ĈĈ_{as} ŝ ĵ s^r L_o 1_n j¹² 3_r 3^o.
this pair foremen return come tell neighbours.

ἰ' ἰς ᾧ ἵνα ἔλθῃ μετὰ τοῦ νυμφίου
 all heard get that want with bridegroom's family

85 𐀀𐀂𐀃𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿𐁀𐁁𐁂𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇𐂈𐂉𐂊𐂋𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟𐂠𐂡𐂢𐂣𐂤𐂥𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮𐂯𐂰𐂱𐂲𐂳𐂴𐂵𐂶𐂷𐂸𐂹𐂺𐂻𐂼𐂽𐂾𐂿𐃀𐃁𐃂𐃃𐃄𐃅𐃆𐃇𐃈𐃉𐃊𐃋𐃌𐃍𐃎𐃏𐃐𐃑𐃒𐃓𐃔𐃕𐃖𐃗𐃘𐃙𐃚𐃛𐃜𐃝𐃞𐃟𐃠𐃡𐃢𐃣𐃤𐃥𐃦𐃧𐃨𐃩𐃪𐃫𐃬𐃭𐃮𐃯𐃰𐃱𐃲𐃳𐃴𐃵𐃶𐃷𐃸𐃹𐃺𐃻𐃼𐃽𐃾𐃿𐄀𐄁𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀

\tilde{J}'	C'' .	Y^-	L^n	\hat{C}	$C\bar{\square}-$	$[']^{ns}$
food for the road	eat.	make	like	this	house	place

Δ[̄] C[̄] T^υ ɿ^ˆ Ḃ T_z. ǐ' ɿ T''' 'ɔ° CT_υ Y⁻ T[̄]
goods all not want finish. all by night time

T_z 'ɔ° ɿ ɿ[̄] ǐ[̄] L[̄] ɔ⁻ ǐ[̄]
midnight departed took bridegroom's family lord

CTⁿ L_s.
ahead gone.

90 ǎ ɿ_υ T[̄] C[̄] ɿ_n, L[̄] ɔ⁻ ǐ[̄] C[̄]
now people say, bridegroom's family lord early

C[̄] ɔ⁻ ǐ[̄] S^{nc} CT_z Ĉ T_z.
early had the heart think this finish.

L[̄] ɔ⁻ ǐ[̄] C[̄] ǐ' Y⁻ 'ɔ'' L_o.
bridegroom's family lord wished bring Miao come

Δ⁻ ǐ_n Š C_o, ǎ V^{nc} C[̄] ǐ' C_υ ǐ[̄]
go to thus Sao-no, but fear bride's family lord

ɿⁿ ǐ_υ Ĉ ǐ[̄] T''' ɿ_υ
not willing for this reason on purpose when

95 Š ǐ ǐ^{no} Δ^{nc} T⁻ ǎ,
foremen brought spoons come that time,

L[̄] ɔ⁻ ǐ[̄] ǐ'_{nc} V_υ S[̄] Ĉ Ḃ
bridegroom's family lord took hid away so wanted

ǐ[̄] Y⁻ Lⁿ Ĉ ɿ_o C[̄] Š ǐ T''
on purpose do like this cause pair foremen to be

CT_u Ḃ T_{nc}. C_z ǐ'' Y⁻ L_{nc} ǐ_υ CT_o.
beaten severely. they presently willing with

L[̄] ɔ⁻ ǐ[̄] L_o.
bridegroom's family lord come.

100 T''' ɿ_υ ǐ'' Y⁻ 'ɔ'' Ĉ ɿ T_s L_o L_s
when those Miao this arose out came gone

T_z, L[̄] ɔ⁻ ǐ[̄] ǐ[̄] ɿ_υ
finish, bridegroom's family lord deliberately that

ɿⁿ ǐ_o ǐⁿⁱ C_{ni} Š, C_z T_υ Š ǐ' CTⁿ
not reach time yet, he then first went ahead

⁵
 arose went out go to Sao-no gone finish.

bride's family lord also because the business this

105 dissuade not get finish. because bride's family

lord get know that Miao fled gone finish, make

like this strongly with bridegroom's family lord

quarrelled very. first bridegroom's family lord

allowed caused those Miao this go ahead gone.

110 afterwards bridegroom's family lord presently

followed after chased come, from this not reach

three days yet all bridegroom's family lord arose

out come finish.

those Miao this thus in a body came, make come

115 the road all white away. come reach middle road,

one group came not get for this reason, merely

resided there. one group thus from at there

\bar{r} \bar{c} L_o Δ^- Y⁻ C \bar{c} ^r Tⁿ L_ε.
 divided road come go to A-nzhi country gone.

†ⁿ ɹ_u T_u C_n C \bar{c} _o L^b ɹ⁻ \bar{c} ¹
 those who able thus with bridegroom's family lord

120 L_o Δ^- Yⁿ L_u L_ε. Y⁻ J^b L_o †^o.
 come go to Shui-cheng gone. afterwards come build

L_u Tⁿ Yⁿ L_u. Y⁻ C^{nc} C^{no} Y⁻ C^{nc} \bar{c} ¹
 town at Shui-cheng. greatly lived greatly fled

L_o Δ^- S³ J_n \bar{c} ⁿ L_ε. T^b C^b Y⁻ C^{nc}
 come go to side higher this gone. people greatly

C^{no} Y⁻ C^{nc} Cⁿⁱⁱ, Y⁻ J^b L_o, Yⁿ †^{'nc}
 lived greatly many, afterwards come, one group

J₋ Yⁿ †^{'nc} ɹ_u Δ^n T₈. †ⁿ ɹ_u
 separated one group was far finish. those who

125 L_o C^{no} C \bar{c} _o Y⁻ C \bar{c} ^r Tⁿ \bar{y} ⁿ T_u I^{'u} ɹ_o.
 come reside A-nzhi country there then call cause

†ⁿ ɹ_u C^{no} J_n \bar{c} ⁿ ɓⁿ ɹ_u Δ^-
 those who lived higher this go down go go to

Y⁻ C \bar{c} ^r Tⁿ. Y⁻ Lⁿ \bar{c} ⁿ Y⁻ L_{nc} Tⁿ ɹ_u
 A-nzhi country. Make like this presently get go

Tⁿ C \bar{c} _o C^{no} Yⁿ J^o.
 together live one place.

M251
Matters concerning Byu-no and Sao-no.

Related by Yang Sa-gai.

Notes

This story is recorded in Document F (no. 7/2, page 6), Document G (no. 2, page 428), Document M (no. 12, page 78).

Line 1. Document G omits $C_n - - - \mathfrak{I}_v$, beginning the story at $Y^- T'^n L^n$, "of old", and adds $T_v CT^n$, "in former times". Document M omits $J^n T_n$, "story" which might suggest that this was fiction and not fact. It also replaces $J^n Y^- L_n \mathfrak{D}_n$, "our ancestors" with $J^n Y^- 'D$, "we Miao".

Line 4. Document G omits $\acute{L} CT'$, "hunting".

Line 6. Document M adds that the rice fields were very wide, but omits the following phrase $\acute{Y} V^{nc} CC'' C_o T^- T_{nc}$, "but they feared the Yi very much".

Line 13. Documents F and M omit $Y^- C^{nc} J^{\mathfrak{z}}$, "spread greatly".

Line 16. $T_o T^n L^n$, is the reading of Document M. Document F has $\acute{Y} V^{nc}$, "but", while Document G has no such connecting phrase, but simply states, "the Yi came".

Line 28. After this line Document F interjects $T_v T_n$, "It also says", but this appears neither in Document G nor Document M.

Line 37. Document F reads $T^u T^n \mathfrak{t}_n \acute{S}$, "all not enough still". Document G has $T^u T^n \mathfrak{t}^s T_{\mathfrak{z}}$, "all not able to finish".

Line 55. Document M omits the sentence about the hillside appearing red by reason of the number of cattle. Document G suggests that the red colour extended over two or three hillsides.

Lines 64 to 66. The passage $J'^- T- - - - \mathfrak{J} CT_{\mathfrak{z}}$ is the reading in Document M. Document F omits the passage entirely, while Document G reads simply, $J'^- T- C^{nn} T^- T_{nc}$, "many guests came".

Lines 90 to 113. These two paragraphs are omitted in Document M.

Lines 90 to 94. The passage $L^{\mathfrak{z}} \mathfrak{D}^- \bar{C} CC'^s - - - T^n C_v \bar{C}$ appears in Document G only.

M252
Song of our Miao ancestors living in Byu-no country.

Sung by Yang Sa-gai.

Introduction

Although there is some variation in detail between the different singers, the old Miao songs are unanimous that when the people had been driven from their ancient homeland by the Chinese, they eventually settled in a heavily forested area in the domains of the Yi feudal Lord of Byu-no. Throughout this song this name is translated into Miao as Lord Hmao-byu.

To begin with there was a friendly relationship between the landlord and his new tenants, which the present song describes. The latter duly paid their rent, and at New Year brought presents to, and received hospitality from Lord Byu-no. However, after a considerable time, perhaps several generations, the relationship became strained, as successive Lords of Byu-no demanded increasing amounts of compulsory unpaid labour from the Miao. Ultimately, when they could bear it no longer, they fled westwards, to the estates of Lord Sao-no.

M252
Song of our Miao ancestors living in Byu-no country.

Sung by Yang Sa-gai.

When the sky began
And on earth the ranges were set in place,
In earlier times our Miao ancestors
Came to the estates of Lord Hmao-byu.

5 Lord Hmao-byu lived,
Lived in a country of swaying forests exceedingly black,
Of swaying forests extremely dark,
The people's forests sighing in the wind.

10 The deer all lived there,
The stags all dwelt there,
Large animals and strong, all dwelt there.

So the old folk went to clear it.
They cleared the people's swaying forest and levelled it,
They cleared the people's swaying forest and laid it flat.
15 They sunned the soft and hard wood trees till they were very dry.

The sunshine, shining brightly,
The sunshine was good,
Good for the old people to burn off the cutting,
So they burned off the black forest and cleared it.

20 Then the old folk sowed,
Sowed millet in the clearing,
And the millet grew to full grain.

On reaching Ox-month or Rat-month,
The harvest of millet had fully ripened,
25 The millet had ripened a golden yellow,
Then the old folk reaped,
Reaped the millet and gathered it home.

The swaying forests were exceedingly black,
The swaying forests were extremely dark,
30 The deer all lived there,
The stags all dwelt there,
Large animals and strong, all dwelt there,

But the old folk, the whole community hunted,
Hunted the animals of forest and cliff wherever they went,
35 Until the animals of forest and cliff had all been caught.

The old folk would bring millet to pay the landlord's rent,
And as a gift to the landlord at New Year, they hunted deer.

Then Lord Hmao-byu would fill,
Fill cups with new wine for the old folk to share and drink,
40 Spreading tables for the old folk, all smiling, to eat.

Thus it is ended.

M252

CJ" J_v Jⁿ 'D" Y⁻ L_u C^{no} J₃ C_o Tⁿ.
 song that our Miao old folk lived Byu-no country.

Λ₈ S⁻ J' I^{'u}.
 Yang Sa-gai sang.

CT^v T_u J' J₃ T_u,
 sky came together beginning came together,

Tⁿ T_u T" T^o C^{'nc}.
 earth came together to ranges place.

C_n J_v T_v CTⁿ Jⁿ 'D" Lⁿ J⁻ L_u
 thus was in earlier times our Miao old folk

T_u T" 'D" J₃ C¹ t₃ L_u Tⁿ.
 came together to Hmao-byu lord land.

5 'D" J₃ C¹ t₃ L_u C_n D₋ C^{no},
 Hmao-byu lord thus did live,

C^{no} Tⁿ C_n 3^u Lⁿ G_o Δ^v Lⁿ C^{nc},
 lived land thus sighing forests black exceedingly,

C_n J_v 3^u Lⁿ G_o t_u J⁻ CTⁿ,
 thus was swaying forests dark very,

C_n J_v CΔ^{nc} Tⁿ T³ C³ C_n 3^u Lⁿ G_o.
 thus was world people thus swaying forests

Ct^{'r} J³ J³.
 sougning.

CTⁱ C_n Lⁿ J" T^v T^v C^{no},
 deer all lived,

10 tⁱ C^{no} Dⁿ J_i T^v T^v t_u,
 stags all dwelt,

CTⁱ b^o CTⁱ T⁻ T^v T^v t_u.
 animals large animals strong all dwelt.

E_n J_u $\text{L}^n \text{J}^- \text{L}_u$ CT_s $\text{L}^- \text{L}''$,
 thus was old folk went clear forest,

D_z L^- E_n $\text{C}\Delta^{nc} \text{T}^n$ $\text{T}^s \text{C}^s$ E_n $\overset{u}{3} \text{L}^n \text{G}_o$.
 did clear thus world people thus swaying forests

$\text{T}^- \text{J}^n \text{T}^-$,
 levelled,

D_z L^- E_n $\text{C}\Delta^{nc} \text{T}^n$ $\text{T}^s \text{C}^s$ E_n $\overset{u}{3} \text{L}^n \text{G}_o$.
 did clear thus world people thus swaying forests

J_u $\text{J}^- \text{L}_{nc}$.
 fell flat.

15 D_z $\overset{nc}{3}$ E_n CT'' D_z CT'' $\bar{\text{T}}$ $\bar{\text{T}}'$ E_n
 did sun thus trees soft trees hard dry thus

$\text{CT}_{..}$.
 very.

$\overset{\delta}{\text{E}}' \text{CT}_u$ $\overset{\delta}{\text{E}}'$ CT'' CT_s ,
 sunshine shine very fine,

$\overset{\delta}{\text{E}}' \text{CT}_u$ t^c L_o $\overset{u}{3}''$,
 sunshine able come good,

$\overset{u}{3}''$ E_n $\text{L}^n \text{J}^- \text{L}_u$ CT_o $\overset{c}{\text{b}}$ L'' ,
 good thus old folk together burn off clearing,

D_z $\overset{c}{\text{b}}$ $\overset{u}{3}'' \Delta^u$ $\overset{u}{3}'' \Delta_u$ E_n CT'^δ L_o .
 did burn off black forest thus cleared come.

20 $\text{L}^n \wedge^- \text{L}_u$ E_n D_- J^s ,
 old folk thus did sow,

J^s E_n $\overset{u}{\text{t}}' \text{J}^n \text{t}''_u$ T'' CT_u L'' ,
 sowed thus millet in within clearing,

E_n J_u $\overset{u}{\text{t}}' \text{J}^n \text{t}''_u$ $\text{T}-$ J^- CE_∞ .
 thus was millet came full grain.

D_z t_o E_n C^\sim E^∞ T^n C_z b^n E_n ,
 did reach thus ox carry the rat month thus,

- J'' $\overset{u}{t}' J^n t''_{||}$ $\overset{3}{J}$ $J^n CT_{-}$,
 grain millet ripen fully,
- 25 $[_{\alpha}$ J_u $\overset{u}{t}' J^n t''_{||}$ $\overset{3}{J}$ V_{δ} V_u .
 thus was millet ripen yellow very.
- $[_{\alpha}$ J_u $L^n J^- L_{||}$ $[_{\alpha}$ \mathcal{D}_{δ} G_{δ} ,
 thus was old folk thus did reap,
- G_{δ} $\overset{u}{t}' J^n t''_{||}$ J'' $[^{nc}$ CT_{-} .
 reap millet gather completed house.
- $[_{\alpha}$ J_u $\overset{||}{3} L^n G_{\circ}$ Δ^u $L^n C[^{nc}$,
 thus was swaying forests black exceedingly,
- $[_{\alpha}$ J_u $\overset{||}{3} L^n G_{\circ}$ $t''_{||}$ $J^- CT^n$.
 thus was swaying forests dark very.
- 30 $CT' [_{\alpha} L^n J''$ $T^u T^u$ C° ,
 deer all lived,
- $t' [^{\circ} \mathcal{D}^n J_{||}$ $T^u T^u$ $t''_{||}$,
 stags all dwelt,
- CT' b° CT' \bar{T} $T^u T^u$ $t''_{||}$.
 animals large animals strong all dwelt.
- $[_{\alpha}$ J_u $L^n J^- L_{||}$ $T^u \overset{||}{3} T^u \overset{\circ}{3}$ $\overset{\zeta}{L}$ $[_{\alpha}$
 thus was old folk community hunted thus,
- \mathcal{D}_{δ} $\overset{\zeta}{L}$ CT' $\overset{||}{3}$ CT' t^- $\overset{\circ}{J}'$ $\mathcal{D}_{||}$
 did hunt animals forest animals cliff place go
- $\mathcal{D}_{||}$,
 go,
- 35 \mathcal{D}_{δ} \mathcal{D}^- CT' $\overset{||}{3}$ CT' t^- $[_{\alpha}$
 did catch animals forest animals cliff thus
- T_{δ} $[_{\alpha}$.
 finish completely.

L^{n} J_{u} L^{n} J^{-} L_{u} D_{z} L^{no} t^{u} J^{n} t^{u} T^{u}
 thus was old folk did bring millet pay

L^{r} J^{p} ,
 landlord rent,

D_{z} L^{c} CT^{r} L_{n} L^{n} J^{n} S^{z} L^{r} L^{r} .
 did hunt deer give landlord New Year.

'D^{n} J_{u} L^{r} t_{u} L_{u} L_{n} D_{z} CT_{n} ,
 Hmao-byu lord thus did fill,

CT_{n} L^{nc} D^{n} S^{nc} T^{r} L^{n} J^{-} L_{u} D_{n} J^{r} r^{u}
 filled wine clear for old folk plural share

T_{u} ,
 drink,

40 Y^{-} L_{n} T^{u} Y^{-} T^{p} T^{r} L^{n} J^{-} L_{u} D_{n} Δ_{\circ} Ct^{ru} Δ_{\circ} Ct^{r}
 made thus tables for old folk plural smiling

C^{n} .
 eat.

L_{n} J^{n} D_{\circ} $\text{CT}_{\text{..}}$.
 thus ended.

M252
Song of our Miao ancestors living in Byu-no country.

Sung by Yang Sa-gai.

Notes

This song is recorded in Document F (no. 8, page 8) and in Document M (no. 13, page 81). The name of the singer is recorded in Document M only.

Lines 2 and 4. These are written as a single line in Document M.

Line 6. In Document F, in this line and in several succeeding lines, the word 𐄢 is incorrectly written 𐄣.

Lines 16 to 29. These lines are not in Document M. The omission was most likely accidental.

Line 32. In Document M this line is also missing.

Line 33. Here, and in line 34, the word 𐄢, "hunted", is missing in Document F.

Line 34. Document M adds 𐄢𐄣𐄢𐄣, "deer", in this line.

Lines 40 and 41. These are missing in Document F.

How the Miao arrived in Sao-no land.

Sung by Yang Nggai-xing.

Introduction

Although this is substantially the same story as that narrated by Yang Sa-gai, it suggests a rather different sequence of events. Here, the bridegroom, Lord Sao-no, does not figure at all in the circumstances which led up to the flight of the Miao people from the domains of Lord Byu-no. The episode which brought to a head the discontent of the Miao with the treatment they were receiving was, as before, the matter of wooden spoons which the Miao were required to prepare for the marriage festivities, but the foremen were humiliated and beaten, not because the spoons had disappeared, but because they could not manage to deliver the stipulated number on time. The bridegroom was not involved, rather it was the bride, Lord Byu-no's daughter, who encouraged the Miao to leave, and who frustrated the attempt of her father to force them to return.

Despite Lord Byu-no's displeasure, custom required that, as leading tenants on his estates, the Miao foremen should be present among the guests at the great marriage feast, and their failure to come meant that, to some extent, Lord Byu-no "lost face" before the large assembled company. This is why the stewards were sent to ensure their presence at the ceremonial "sending-off" breakfast the next morning.

Over a period of years the rent required by Lord Byu-no from the Miao had steadily increased. Originally it was measured in "shen", now in "dou", and there are ten "shen" in one "dou". These were measures of capacity used for grain. Although their actual size varied considerably from place to place, in any one locality they were constant.

The three hundred young women and young men who were required to escort the bride as she left for Sao-no were not originally expected to go all the way. They were conscripted to swell the size of the caravan departing from Byu-no, to make it look as large and imposing as possible. They would normally have returned after travelling a day or two out along the road. In the event they were an excellent cover for the Miao evacuation.

Having arrived at Sao-no the Miao needed to find a suitable district in which to settle. They eventually chose the valley of the river Gi-trao. The final section of the song suggests that this location was discovered by a hunting dog bringing back the shoot of a certain variety of bamboo entangled in its coat. This was a kind of bamboo which needed dryer and more fertile conditions than those found on the high uplands around Weining. When consulted, Lord Sao-no confirmed that such conditions were, in fact, to be found in the Gi-trao valley.

M253
How the Miao arrived in Sao-no land.

Sung by Yang Nggai-xing.

This year we may know,
May know that Lord Sao-no has opened marriage negotiations with Lord Byu-no.

Accordingly Lord Sao-no dispatched,
Dispatched the middleman who went and reached,
5 Reached Lord Byu-no's homestead.

The middleman opened his mouth, opened his lips and requested,
Requested Lord Byu-no's eldest daughter.
When Lord Byu-no heard it,
Lord Byu-no made the Miao people bring oats in preparation for the marriage.

10 For Lord Byu-no was black at heart,
Where formerly rent was measured by the "shen",
Latterly the measure was a "dou".

He made the foremen carve rounded spoons in preparation for the marriage.
They carved three hundred and thirty bundles of ten,
15 Thirty bundles of ten short, which they could not get carved.

Lord Byu-no was so impatient,
That he took rounded spoons already carved,
And stamped upon them, breaking them in pieces.
Then he gave the foremen a severe beating.

20 The foremen were most distressed,
So distressed they would not attend the marriage,
So distressed they would not attend the supper,
And when the foremen returned and got back home,
They alerted the whole village from the bottom to the top.

25 The young Yi Lady intended to take,
To take three hundred of our Miao young women and men
To escort her away from Lord Byu-no's house.

But now their parents and relations, the Miao people, would remain no longer,
And the foremen went and alerted,
30 Alerted the young Yi Lady saying they would accompany her too.

The young Yi Lady spoke,
"You go, take the fattened chicken, kill and eat them,
Leaving only hens and chicks in the house".

Then the young Yi Lady continued,
35 "Take your women and children and go on ahead,

The young Yi Lady will bring your three hundred young women and men and
 follow after".
 So when Lord Byu-no's stewards went to fetch,
 To fetch the foremen to attend breakfast,
 The fattened chicken had disappeared, only hens and chicks remained in the
 houses,
 40 And the Miao people had all gone.

The stewards returned, came back and said,
 Said that the Miao people had all disappeared.

When Lord Hmao-byu heard it,
 Lord Hmao-byu dispatched,
 45 Dispatched retainers and soldiers in pursuit,
 To block the way and turn the Miao people back.

The young Yi Lady asked them,
 "What matter brings you following after us?"
 The stewards replied,
 50 "We want to compel the Miao people to return".

The young Yi Lady declared,
 "Lord Byu-no is black at heart!

The Miao people have paid their rent,
 But where formerly the measure was a 'shen',
 55 Latterly the measure was a 'dou',
 Making the Miao people work like locusts just to pay the rent.

Work in lieu of rent was heavy,
 And compulsory, unpaid service, hard.
 The Miao people are not going to return.

60 So the Miao people accompanied the young Yi Lady until they reached,
 Reached the Weining plain, that high plain,
 And stayed in the highlands of the Na-lyu mountain range.

But though the sky remained constant,
 The Miao people could not dwell there.

65 Now one day the Miao people went hunting game,
 Hunting through forests dark and wide-spread.
 They set the spotted dogs to drive the game,
 And they drove away yonder into a deep valley.

The Miao people did not know its name,
 70 So the Miao people spoke together,
 "Does the boundary of Lord Sao-no's estates reach that far?"

Then the Miao people's spotted dog came back dragging,
 Dragging a shoot of clean black bamboo.
 This they took for Lord Hmao-sao to inspect.

75 Lord Hmao-sao remarked,
"There is low-lying, dry land to be found,
To be found in the deep valley of the river Gi-trao".

So the Miao people removed,
Removed to "Cattle-drink" in the valley of the Gi-trao,
80 And settled along both sides of the Gi-trao valley.

Our Miao descendants spread,
Spread to fill the people's lands everywhere,
Spread to fill the people's places everywhere.

Thus it is ended.

M253

Y⁻ 'ɔ" L_o C[_{nu} S["] C_o Tⁿ.
Miao come arrive Sao-no country.

Λ₈ G_i J_{no} I^{'u}.
Yang Nggai-xing sang.

J_{nu} C̄ t^ʰ L_o J["],
year this able come know,

ɔ₈ J["] 'ɔ" S["] [̣¹ t₃ L_u C[_o 'ɔ" J₃ [̣¹ t₃ L_u
did know Hmao-sao lord with Hmao-byu lord

J^r J^{'b} [̣['].
arranging marriage.

[̣_n J_u 'ɔ" S["] [̣¹ t₃ L_u [̣_n ɔ₈ t^r,
thus was Hmao-sao lord thus did send,

ɔ₈ t^r Jⁿ L^b T^u t^r J["] [̣_n ɔ₈ ɔ_u J^r C_n t_o,
did send the middleman thus did go till reached,

5 t_o 'ɔ" J₃ [̣¹ t₃ L_u J⁻ J^u C[̣⁻.
reached Hmao-byu lord homestead.

Jⁿ L^b T^u t^r J["] ɔ₈ [̣^δ C[̣_{nu} [̣^δ L_o C_u,
the middleman did raise mouth raise lips ask,

C_u 'ɔ" J₃ [̣¹ t₃ L_u ɔ_n L^b C[̣['] J⁻ ɓ^o.
asked Hmao-byu lord plural the daughter eldest.

'ɔ" J₃ [̣¹ t₃ L_u t^ʰ 'C̣^o T["],
Hmao-byu lord able hear get,

'ɔ" J₃ [̣¹ t₃ L_u J_o Lⁿ V_u 'ɔ" J⁻ T_r C[̣₃
Hmao-byu lord caused people Miao carry oats

L_o t₃ [̣['].
come prepare marriage.

10 'ɔ" J₃ [̣¹ t₃ L_u [̣^{no} S^{nc} Δ^u,
Hmao-byu lord bore heart black,

T_u C[̣ⁿ [̣^{no} J^r L^u,
before used shen measure,

CT^u J^p L^u CT_u T̄.
after measure inside dou.

[^o]_o L^u Ŝ L^u J̄ CC_{nc} Δ^{nc} Lⁿ V_ς T⁻ t₃
caused foremen carve spoons rounded come prepare

[^{''}].
marriage.

CC_{nc} T^{''} t^r J₋ t^r [C_{ni}] C]||,
carved get three hundred thirty tens,

15 Δ_n C_n t^r [C_{ni}] C]|| CC_{nc} J^r T^{''}.
missing connector thirty tens carve not get.

'D^{''} J₃ [̂ t₃ L_{||} [C^{no} S^{nc} t̄',
Hmao-byu lord bore heart impatient,

'D^{''} J₃ [̂ t₃ L_{||} D₈ D⁻ Δ^{nc} Lⁿ V_ς CC_{nc}
Hmao-byu lord did take spoons rounded carved

T_u CTⁿ,
before,

[^u Δ^{nc} Lⁿ V_ς [C_n T_ς T^u.
trod on spoons rounded thus into pieces.

D₈ CT_{||} L^u Ŝ L^u J̄ [C_n Γ⁻ S^{nc},
did beat foremen thus to the limit,

20 T^u L^u Ŝ L^u J̄ S^{nc}.
broke apart foremen heart.

T^u S^{nc} D₋ t₃ [^{''}],
broke apart heart would not prepare marriage,

T^u S^{nc} D₋ t₃ 'D^o.
broke apart heart would not prepare evening meal.

L^u Ŝ L^u J̄ T_u T̄ Lⁿ S^r T̄ L_o C]-,
foremen then return go back return come house,

D₈ T^p J^δ 3^o T_ς Γ^{''} 3^o.
did alert bottom village go out top village.

- 25 C]'' [C]'' C。 [n D- I'p,
 young lady No thus did take,
 I'p J^n 'D'' T^n C]'' T^n b- t^r J-
 take our Miao young women young men three hundred
 L^p,
 classifier,
 T''' 'D'' J- [t- L- Dn C]- J T^c
 from Hmao-byu lord plural house arise feet
 Ls.
 gone.
 Cs t^r Cs J^n C^u L^n Vu 'D'' J- C^no J^r T''.
 parents and relatives people Miao remain not get.
 L^u S^p L^u J- C]o D- T^p,
 foremen together went alerted,
 30 T^p C]'' [C]'' C。 Y^- t- D-.
 alerted young lady No make company go.
 C]'' [C]'' C。 J^r [^no [n,
 young lady No spoke,
 Dn D- ['^nc J' Jo V- L。 T^- C'' S^z,
 you go take fattened chicken come kill eat away,
 Dn J^p J^- C^nc T^n G- [^nc J^u C]-.
 you leave hens chicks completed within house.
 C]'' [C]'' C。 t^c L。 Jn,
 young lady No able come say,
 35 Dn I'p J^- Jo T^u J^p C]o I'p CT^n,
 you take women children together go ahead,
 C]'' [C]'' C。 I'p Dn t^r J- T^n C]''
 young lady No take your three hundred young women
 T^n b- L。 C]v J^p.
 young men come after.

'ᳵ" ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ" ᳵᳵ ᳵᳵ,
Hmao-byu lord the stewards went bring,

ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ- ᳵᳵᳵ ᳵᳵᳵ,
bring foremen come attend breakfast,

ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵᳵ ᳵᳵ ᳵᳵ
not see fattened chicken only see hens chicks

ᳵᳵᳵ ᳵᳵᳵ ᳵᳵᳵ.
situated within house.

40 ᳵᳵ ᳵᳵ 'ᳵ" ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ.
people Miao not see finish.

ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ" ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ,
stewards then return go back return come say,

ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ 'ᳵ" ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ.
did say people Miao not see finish.

'ᳵ" ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵᳵ 'ᳵᳵ ᳵᳵ,
Hmao-byu lord together heard get,

'ᳵ" ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ,
Hmao-byu lord thus did send,

45 ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵᳵ ᳵᳵ ᳵᳵ,
send cause retainers soldiers together go pursue,

ᳵᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ 'ᳵ" ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ.
block the way cause people Miao return go back.

ᳵᳵᳵ ᳵᳵ ᳵᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ,
young lady No able come say,

ᳵᳵ ᳵᳵ- ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ- ᳵᳵᳵ ᳵᳵ.
you have piece business what come after.

ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ" ᳵᳵ ᳵᳵ ᳵᳵ,
stewards able come reply,

50 ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ 'ᳵ" ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ.
want force people Miao cause go back.

C]'' [C]'' C。 7_n,
young lady No said,

'D'' J₃ [t₃ L₁₁ [^{no} S^{nc} Δ^u.
Hmao-byu lord bears heart black.

Lⁿ V_u 'D'' J⁻ CT_o T^u J^p,
people Miao together pay rent,

T_u CTⁿ L^u CT_u J^r,
before measure inside shen,

55 CT_u J^p L^u CT_u T̃,
after measure inside dou,

J_o Lⁿ V_u 'D'' J⁻ CT₋ t^r J'' t^r t_r CT_o
cause people Miao prepare locusts together
T^u J^p.
pay rent.

C^u L^u C^u J^p 'C̃^{n̄},
work in lieu of rent heavy,

Lⁿ C]₄ Lⁿ C]₄ T̃.
compulsory service hard.

Lⁿ V_u 'D'' J⁻ J^r [^u S^r.
people Miao not permitted go back.

60 Lⁿ V_u 'D'' J⁻ CT_o C]'' [C]'' C。 [_n D₋ D₁₁
people Miao with young lady No thus did go

J^r C_n t_o,
till reached,

t_o J⁻ CT₈ J⁻ D₃ J⁻ CT₈ S^{nc},
reached the plain Weining the plain high,

D₈ C^{no} Δ⁻ Y⁻ CE^r T_o C₋ L₃ J⁻ Tⁿ
did live go to mountain range Na-lyu the land
J̃^{nc}.
high ground.

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

Lⁿ V_u 'ɔ^u J⁻ t_u J^r T^u.
people Miao dwell not get.

65 ɔ⁻ 'C^u ɛ_n Lⁿ V_u 'ɔ^u J⁻ CT_s Ĺ CTⁱ.
there was day thus people Miao went pursue game.

Ĺ Δ⁻ Jⁿ L^u ʒ Δ^u ʒ CTⁱ,
pursued go to the forest black forest wide spread,

ɛ^o ɔ_o Δ J^p Jⁿ tⁱ ɔ_u Ĺ CTⁱ.
allow cause dog spotted go drive game.

Ĺ L_s Jⁿ C_n Jⁿ L^u T⁻ T^ɔ T^o.
drive gone yonder connector the valley deep.

Lⁿ V_u 'ɔ^u J⁻ J^r J^u CT^r,
people Miao not know name,

70 Lⁿ V_u 'ɔ^u J⁻ J^r ɛ^{no} ɛⁿ,
people Miao spoke,

'ɔ^u ʒ Ĺ t_s L_u T_s Tⁿ T_s ɛ^{'no} T_{nc}
Hmao-sao lord boundary land boundary place query

C^{no} t_o.
situated reach.

Lⁿ V_u 'ɔ^u J⁻ ɛ_n Δ J^p Jⁿ tⁱ t_s L_o l^{'u},
people Miao thus dog spotted able come drag,

l^{'u} C_n Jⁿ T_o Δ^o t^r l^{'u} Δ^u,
drag connector sprout bamboo clean black,

ɔ⁻ T^{'u} 'ɔ^u ʒ Ĺ t_s L_u C_u.
took for Hmao-sao lord look.

75 'ɔ^u ʒ Ĺ t_s L_u t_s L_o T_n,
Hmao-sao lord able come say,

Tⁿ T_s Tⁿ CT^{'u} ɛ_n ɔ_u C^{no},
land low land dry thus was situated,

C^{no} Tⁿ J^z Δⁿ Jⁿ T^{'n} J⁻ ɲ^z T^o.
 situated in river Gi-trao the valley deep.

Lⁿ V_u 'ɔⁿ J⁻ ɛ_n ɔ₋ J^ɔ,
 people Miao thus did remove,

J^ɔ Δ⁻ L^u ɲ^z Jⁿ T^{'n} C[~] ɲ_n Yⁿ.
 removed go to the valley Gi-trao "Ox-drink-water".

80 ɔ_z t_n Tⁿ J^z Δⁿ Jⁿ T^{'n} ɲ^z Y⁻ J^{'z}.
 did dwell at river Gi-trao valley two sides.

Jⁿ 'ɔⁿ ɛ_n T^u Λ_n T^u ɛ_n t^ɛ L_o J^ɲ,
 we Miao thus descendants able come spread,

ɔ_z J^ɲ J^u CΔ^{nc} Tⁿ T^ɔ C^ɔ t^{'-} J^o' Tⁿ,
 did spread fill world people everywhere land,

J^ɲ J^u CΔ^{nc} Tⁿ T^ɔ C^ɔ t^{'-} J^o' ɛ^{'nc}.
 spread fill world people everywhere place.

ɛ_n Jⁿ ɔ_o Cɬ₋.
 thus ended.

M253
How the Miao arrived in Sao-no land.

Sung by Yang Nggai-xing.

Notes

This song is recorded in Document K (no. 20/1, page 59), Document L (no. 27, page 118), Document M (no. 14, page 83), and Document N (no. 36, page 529).

Title. In Document N the final word "DIB", Tⁿ, "land" is printed "DLB". This is the first of a series of such errors in this document. Only significant ones will be mentioned in these notes.

Line 7. In Document M this line is missing except for the initial C_u which is added to the beginning of line 8.

Line 11. In Document N the word "shib", J^r, the measure of one "shen", is omitted. A footnote tries, and fails, to sort out the resulting confusion.

Line 28. This line is divided into two in Document N.

Line 30. In Document N the words "ngaox nol", C_u C_o, are missing.

Line 39. This is the reading in Document N. Documents K, L and M say that the stewards observed the fattened chicken, the hens and chicks, which they could not have done since the fattened chicken had, by that time, been killed, cooked and eaten.

Lines 41 and 42. These lines are missing in Documents L, M and N.

Line 47. Document M reads Tⁿ, "replied", instead of T_n, "said".

Line 62. Document N reads "mal myuk" in place of the name C_u L_u, "Na-lyu". In Document K, followed by Document L, a Miao note in parenthesis reads, "The Miao, following the Lady bride, arrived in Sao-no land". This is not repeated in either Document M or Document N.

M254

Song of the marriage arranged between Sao-no and Byu-no.

Sung by Yang Jie-chuan.

Introduction

This is yet another version of the story of the flight of the Miao from Byu-no to Sao-no. The basic cause of the migration was the longstanding desire of the Miao to escape from the harsh conditions of their tenancy at Byu-no, but there is no mention of the matter of the wooden spoons which, in the other versions, prompted their precipitant departure. Here the removal took place simply because the bride requested it, making it a condition for her agreement to the marriage deal. Presumably, though the song does not actually say so, it was with her father, the Lord Byu-no's knowledge and approval that she approached the Miao leaders. The latter, it appears, did not require much persuasion. In this version of the story the whole matter was arranged and carried through without any hint of ill feeling.

M254

Song of the marriage arranged between Sao-no and Byu-no.

Sung by Yang Jie-chuan.

This year we may know,
May know that Lord Hmao-sao together with,
With Lord Hmao-byu is arranging a marriage.

5 So Lord Hmao-sao dispatched,
Dispatched the middleman who came and reached,
Reached the home of Lord Hmao-byu.

The middleman opened his mouth, opened his lips and requested,
Requested Lord Hmao-byu's eldest daughter
To go as Lord Hmao-sao's wife.

10 Lord Hmao-byu's eldest daughter spoke,
"Your girl will go, your girl is willing,
But will you allow me to take,
To take the Miao, great and small, to accompany me?"

15 Then the young Yi Lady together with,
With the foremen of our Miao old folk conferred,
And the two foremen of our Miao old folk spoke,

"If we remain here with Lord Hmao-byu,
There is much work in lieu of rent,
And the compulsory, unpaid service is hard.
20 It were better to accompany the Lady bride and go yonder".

So it was that our old folk together with,
With the young Yi Lady rose,
Rose, went forth and came and reached,
Reached the estates of Lord Hmao-sao.

25 Where then did Lord Hmao-sao live?
He lived in the people's country of Na-lyu and the river Gi-trao.

Originally, in earlier times, our Miao old folk lived,
Lived on the estates of Lord Hmao-byu,
But later generations lived in Lord Hmao-sao's country,
30 Lived at Na-lyu and the river Gi-trao.

This is sung that our Miao descendants may recall,
It is sung that later generations may remember.

Thus it is ended.

M254

C]'' J_u S'' C_o CT_o J_o C_o J''^o C'''.
 song which Sao-no with Byu-no arrange marriage.

Λ₈ C''^{nc} C''_{uz} I''^u.
 Yang Jie-chuan sang.

J_{ni} C̄ t^o L_o J'',
 year this able come know,

D₈ J'' C_n 'D'' S'' C̄ t₃ L_u C_n D₋ CT_o,
 did know thus Hmao-sao lord thus did with,

D₋ CT_o C_n 'D'' J_o C̄ t₃ L_u D₋ J''^o
 did with thus Hmao-byu lord did arrange

C'''.
 marriage.

'D'' S'' C̄ t₃ L_u C_n D₋ t^r,
 Hmao-sao lord thus did send,

5 D₋ t^r J'' L^o T'' t^r J'' C_n D₋ T- J^r C_n
 did send the middleman thus did come until

t_o,
 reach,

D₋ t_o 'D'' J_o C̄ t₃ L_u D_n J'' CΔ° C]-.
 did reach Hmao-byu lord plural inside house.

J'' L^o T'' t^r J'' C_n C^o CC'' C^o L° C_u,
 the middleman thus raise mouth raise lips ask,

D₈ C_u 'D'' J_o C̄ t₃ L_u D_n C t', J'' L°
 did ask Hmao-byu lord plural daughter eldest,

D_u Y'' 'D'' S'' C̄ t₃ L_u C^o.
 go make Hmao-sao lord wife.

10 'D'' J_o C̄ t₃ L_u D_n C t', J'' L° J^r C''^{nc} C_n,
 Hmao-byu lord plural daughter eldest spoke,

25 'ɔ̌" Ṣ̌ ɛ̌ ťš Ľᵛ Č^{no} ɛ̌^{'nc} Ťš.
 Hmao-sao lord lived place what.

ɔ̌ɛ̌ Č^{no} ɛ̌_n ČΔ^{nc} Ťⁿ Ť^{ɔ̌} Č^{ɔ̌} ɟ̌' Ťⁿ Č₋ Ľš Δⁿ
 did live thus world people location Na-lyu river

ɟ̌ⁿ Ť^{'"}.
 Gi-trao.

Y̌⁻ Ť^{'"} ɟ̌ⁿ 'ɔ̌" Ľⁿ ɟ̌⁻ Ľᵛ ɔ̌_n ɟ̌⁻ ɟ̌^o Č^{no},
 of old our Miao old folk plural originally lived,

Č^{no} 'ɔ̌" ɟ̌š ɛ̌¹ ťš Ľᵛ Ťⁿ,
 lived Hmao-byu lord land,

ɟ̌⁻ Čɛ̌^r 'ɔ̌" Ṣ̌ᵛ Č^{no} 'ɔ̌" Ṣ̌ ɛ̌¹ ťš Ľᵛ ɟ̌' Ťⁿ,
 later generations lived Hmao-sao lord location,

30 Č^{no} Č₋ Ľš Δⁿ ɟ̌ⁿ Ť^{'"}.
 lived Na-lyu river Gi-trao.

ɟ̌^{'u} Ť^{'"} ɟ̌ⁿ 'ɔ̌" Ť^u Λ_n Ť^u ɛ̌_n Ť^u Ť^u ɛ̌^{ɔ̌},
 sung for our Miao descendants all recall,

ɟ̌^{'u} Ť^{'"} ɟ̌⁻ Čɛ̌^r 'ɔ̌" Ṣ̌ᵛ Ť^u Ť^u Čɛ̌^{no}.
 sung for later generations all remember.

ɛ̌_n ɟ̌ⁿ ɔ̌_o Čɛ̌₋.
 thus ended.

M254

Song of the marriage arranged between Sao-no and Byu-no.

Sung by Yang Jie-chuan.

Notes

This song is recorded in Document F (no. 9, page 9).

The following pairs of lines are written as single long lines in the Miao text, 8 and 9, 12 and 13, 22 and 23, 27 and 28, 29 and 30.

Line 13. Following this line there is a note in parenthesis in the manuscript which reads, "The root and origin of the Miao following the Lady bride is derived from here".

Line 15. A note in the Miao text explains that $\text{C}\uparrow\text{ } \text{T}_\circ$ means to discuss or talk over.

Line 31. In Document F, instead of $\text{J}^n \text{'D}$ ", "our Miao", the text reads, $\text{'D} \text{J}_\text{D}$, "Hmao-byu", that is the oppressive Yi lord from whom the Miao had fled. This must be a mistake, for it is hardly likely that the song was composed to keep his descendants informed.

M255
Song of how the Miao living at Byu-no fled.

Sung by Li Nggai-guang.

Introduction

This version of the story of their migration from Byu-no to Sao-no makes no mention of the longstanding discontent of the Miao with their harsh treatment by Lord Byu-no, which, in other versions, is the main reason for their move. Neither, in this account, was it a general exodus of the whole community, but only of a small group of young women and young men who accompanied the bride to Sao-no at her request. Here they remained as her personal retainers for some time before moving away to set up their own farms in the valley of the "great river".

Sticks, from which the bark had been peeled leaving them white, figure occasionally in the accounts of Miao spirit worship. Here the middleman was either given such a white stick by Lord Byu-no, or instructed to get one, and use it to determine whether this was a propitious time for a marriage. The middleman, having no idea what to do with the stick, consulted an old Miao woman who apparently explained that it had to be placed in a pool of water, and if it floated in a vertical position a positive answer was indicated. In theory the vertical is a possible position of unstable equilibrium, but it could only be achieved if the water in the pool were quite still and there was absolutely no wind. It was to such a pool that the middleman was directed.

M255
Song of how the Miao living at Byu-no fled.

Sung by Li Nggai-guang.

This year we may know,
Know that Lord Hmao-byu together with,
With Lord Hmao-sao is arranging a marriage.

5 So Lord Hmao-sao sent,
Sent the middleman travelling on the road.
The middleman went until he reached,
Reached Lord Hmao-byu's home.

10 Then the middleman opened his mouth and requested,
Requested that Lord Hmao-byu's eldest daughter
Should come as wife to Lord Hmao-sao.

15 Lord Hmao-byu spoke,
"This year the marriage omens are not known,
And this year the wedding omens may not be favourable,
So on behalf of Lord Hmao-byu take,
Take the white divining rod and test them".

20 What was the middleman to do?
He came to see a Miao woman, an old person, living yonder.
The middleman took,
Took the white divining rod and enquired.
Then the Miao woman, the old person spoke,

25 "Take the white rod and place it,
Place it in the bright blue reflecting pool.
If one end sinks down in the water,
Then Lord Hmao-byu and Lord Hmao-sao,
May have a family marriage, a family wedding".

Lord Hmao-byu's young Yi Lady spoke,
"The girl will go, the girl is willing, but I want,
Want the young Miao women and young men to go with me".

30 So the young Miao women and young men conducted,
Conducted the young Yi lady and came,
Came and reached the home of Lord Hmao-sao.

35 The young Miao women and young men remained,
Remained for a full cycle of twelve, indeed for thirteen years.
Then the young Miao women and young men fled,
Fled to the land of black forests.

Thus it is ended.

M255

Y⁻ 'ɔ" ɟ_u CT_o ɟ_ɔ C_o C^{no} ɟ[̂] L_o L_ɛ Cɟ".
Miao who with Byu-no lived fled come gone song.

Lⁿ ɞ[̂] ɟ_uɜ I^u.
Li Nggai-guang sang.

J_{nu} C̄ t^ɛ L_o ɟ",
year this able come know,

ɟ_u ɟ" ɛ_n 'ɔ" ɟ_ɔ ɛ̂ t_ɔ L_u CT_o,
did know that Hmao-byu lord with,

CT_o 'ɔ" S̄ ɛ̂ t_ɔ L_u J^r J^ʔ ɛ^{''}.
with Hmao-sao lord together arrange marriage.

ɛ_n ɟ_u 'ɔ" S̄ ɛ̂ t_ɔ L_u L_u ɟ_u t^r,
thus was Hmao-sao lord has done send,

5 ɟ_u t^r ɟⁿ L^ɔ T^u t^r ɟ" J^r CT^o ɛ̂,
did send the middleman travelling road,

Lⁿ L^ɔ T^u t^r ɟ" ɛ_n ɟ_u ɟ_u J^r C_n t_o,
the middleman thus did go until reach,

ɟ_ɜ t_o 'ɔ" ɟ_ɔ ɛ̂ t_ɔ L_u J⁻ CΔ^o Cɟ⁻.
did reach Hmao-byu lord inside house.

ɟⁿ L^ɔ T^u t^r ɟ" J^ʔ Cɛ" t^ɛ L_o C_u,
the middleman opened mouth able come request,

ɟ_ɜ C_u 'ɔ" ɟ_ɔ ɛ̂ t_ɔ L_u ɟ_n C⁺ J⁻ ɞ^o,
did ask Hmao-byu lord plural daughter eldest,

10 L_o Y⁻ 'ɔ" S̄ ɛ̂ t_ɔ L_u ɟ_n C[%] ɛ_n.
come make Hmao-sao lord plural wife thus.

'ɔ" ɟ_ɔ ɛ̂ t_ɔ L_u J^r ɛ^{no} ɛⁿ,
Hmao-byu lord spoke,

J_{nu} C̄ ɛ̂ ɛ^{''} L_u ɟ_u ɟ",
year this road marriage is not known,

J_{nu} C̄ ɛ_n ɛ̂ ɟ^o L_u ɟ_u CT_o.
year this thus road wedding is not with.

- E_n J_u CT_o 'ɔ" J_s $\text{E}^1 \text{t}_s \text{L}_u$ E_n D_z D^- ,
 thus was with Hmao-byu lord thus did take,
- 15 D_z D^- $\text{E}^> \text{J}^>$ E_n E^n $\text{Ct}^{\prime}_{nc} \text{L}_{nc}$ $\text{J}^r \text{E}^{\circ} \text{C}_{\text{L}}$.
 did take rod thus shine white measure.
- E_n J_u $\text{J}^n \text{L}^>$ $\text{T}^u \text{t}^r \text{J}''$ Y^- E^{z} t^r ,
 thus was the middleman do how arrange,
- L_o D_- J_o J^o 'ɔ" $\text{L}^n \text{J}^- \text{L}_u$ C° $\text{J}_n \text{Y}^{\circ}$.
 came did see woman Miao old one living yonder.
- $\text{J}^n \text{L}^>$ $\text{T}^u \text{t}^r \text{J}''$ D_- E^{\prime}_{nc} ,
 the middleman did take,
- E^{\prime}_{nc} $\text{E}^> \text{J}^>$ E^n $\text{Ct}^{\prime}_{nc} \text{L}_{nc}$ $\text{J}^r \text{E}^{\circ} \text{C}_u$.
 took rod shine white enquired.
- 20 J^o 'ɔ" J_u $\text{L}^n \text{J}^- \text{L}_u$ $\text{J}^r \text{E}^{\circ} \text{E}^n$,
 woman Miao was old one spoke,
- E_n J_u E^{\prime}_{nc} $\text{E}^> \text{J}^>$ $\text{Ct}^{\prime}_{nc} \text{L}_{nc}$ $\text{J}^r \text{E}^{\circ} \text{T}''$ E_n ,
 thus was take rod white put into thus,
- E° T'' J_z Z_z Ct^- $\text{D}^n \text{S}^{\text{nc}}$,
 put into pool reflecting blue exceedingly,
- E_n J_u C_n $\text{J}^- \text{J}^o$ T_o CT_o Y'' ,
 thus was connector end sink with water,
- $\text{T}_s \text{C}^{\circ}$ 'ɔ" J_s $\text{E}^1 \text{t}_s \text{L}_u$ CT_o 'ɔ" S° $\text{E}^1 \text{t}_s \text{L}_u$,
 this way Hmao-byu lord with Hmao-Sao lord,
- 25 Y^- A_n $\text{E}^{\prime\prime}$ Y^- A_n J^o E_n .
 make family marriage make family wedding thus.
- 'ɔ" J_s $\text{E}^1 \text{t}_s \text{L}_u$ E_n CJ'' $\text{E}^1 \text{CJ}''$ C_o $\text{J}^r \text{E}^{\circ} \text{E}^n$,
 Hmao-byu lord thus young lady No spoke,
- CJ'' D_u L CJ'' E^u T^- J^u $\bar{\text{A}}$,
 girl go also girl willing and I want,
- $\bar{\text{A}}$ 'ɔ" $\text{T}^n \text{CJ}''$ $\text{J}^- \text{L}_-$ CT_o J^u D_u .
 want Miao young women young men with me go.

T⁻ 'ɔ" Tⁿ Cɔ" T⁻ ɓ. ɔ₈ l'₇,
 the Miao young women young men did take,

30 ɔ̃ l' ʈɔ̃" ʈ ʈɔ̃" ʈ. L.,
 did take young lady No come,

L _o	t _o	'ɔ̃" S̃	l̃ t _o L _u	ɔ _n	ɪ ⁻ ɕΔ°	ɕɪ ⁻ .
come	reach	Hmao-sao	lord	plural	inside	house.

T⁻ 'ɔ'' Tⁿ Cɿ'' T⁻ b_ [n ɔ_ C^{no},
the Miao young women young men thus did stay,

\mathfrak{D}_{δ}	\mathbb{C}^{no}	\mathbb{J}^{u}	\mathbb{L}_n	\mathbb{C}_n	\mathbb{Y}^n	\mathbb{L}_{u}
did	stay	fill	thus	connector	one	twelve year span

$J_{11} + J_{13}$
thirteen years.

T⁻ 'ɔ" Tⁿ Cɔ" T⁻ ɓ₁ ɔ₂ ɔ₃
 the Miao young women young men did flee,

35 ɔ̌ʒ ʃ Δ⁻ Tⁿ T⁻ ǯ Δ^u L_ɛ.
 did flee go to land forest black gone.

\square_n thus ended.

M255
Song of how the Miao living with Byu-no fled.

Sung by Li Nggai-guang.

Notes

This song is recorded in Document A (no. 15, page 43), Document F (no. 7/1, page 6), Document G (no. 1, page 423), Document K (no. 20/2, page 60) Document L (no. 28, page 122).

Title. The title varies from document to document. This is the one used in Documents A and F.

Document G. The Miao text in this document is written in a unique form of Romanization, and it is not always easy to be sure what the words are. It would appear that Document A was derived from Document G by transcribing it back into Miao script. However, from time to time the scribe simply did not know what he was writing. This is particularly true in the first half of the song.

Line 8. Documents K and L alter the end of this line to read, 𑜋𑜧 𑜋𑜧𑜨 𑜋𑜧 𑜋𑜧𑜨 𑜋𑜧, "opened his mouth, opened his lips and asked", which is the normal conventional form.

Line 10. In Documents K and L this line is missing.

Line 13. The word 𑜋𑜧 is missing in Document K.

Line 16. In the earlier documents this line finishes with the question 𑜋𑜧𑜨 𑜋𑜧𑜨 𑜋𑜧, "how should he arrange this?" Documents K and L have again substituted the conventional form 𑜋𑜧𑜨 𑜋𑜧𑜨 𑜋𑜧, "how should he act correctly?"

Line 33. Document A has "three years" instead of "thirteen years".

Line 35. In Documents K and L this line has been expanded, and an extra line added, probably derived from another song,

𑜋𑜧 𑜋𑜧 𑜋𑜧 𑜋𑜧 𑜋𑜧 𑜋𑜧𑜨 𑜋𑜧 𑜋𑜧𑜨 𑜋𑜧,
 did flee go to the river great the forest black,

𑜋𑜧 𑜋𑜧 𑜋𑜧 𑜋𑜧 𑜋𑜧 𑜋𑜧𑜨 𑜋𑜧 𑜋𑜧𑜨 𑜋𑜧𑜨.
 did dwell at the river great river two sides.

"They fled to the black forests of the great river,
 Dwelling along both sides of the great river".

Song of the Woman Cao and the Man Cao.

Recorded by Wang Ming-ji.

Introduction

At the end of this song in Document N there is a footnote explaining that the Cao family belonged to the Hmao-njiao branch of the Hmao-dang clan. That is the clan which took the Chinese name Wang.

Internal evidence makes it clear that Wang Ming-ji had collected two songs about the Cao family. One traces their flight from their original home, their arrival on the estates of Lord Byu-no, and the subsequent oppression they suffered at his hands. The second song begins with a graphic description of the increasingly heavy demands made upon the family by Lord Byu-no, even in a year when all the crops failed. It then tells how the family fled to Sao-no when Lord Byu-no was killed and his estates seized by the Chinese.

Whether these two songs were collected from the same singer is not clear. The first is a different version of the story, also narrated in a song by Yang Nggai-xing, and the second presents yet another angle on the Miao migration from Byu-no to Sao-no. The interesting thing is the unique manner in which Wang Ming-ji combined the two songs. He began with the second song, but having reached the point where the family was fleeing after the Chinese attack on Byu-no, he inserted the first song as a "flash back" to the last occasion when the Cao family had had to flee before Chinese aggression. After this he took up the second song again, completing the story of the flight to Sao-no. In this way the songs were not simply strung together, nor was there any conflation. The integrity of each was preserved, and it is quite obvious where each began and ended, though it is just possible that the linking stanza, lines 43 to 47, together with line 91 were added by Wang Ming-ji. For the sake of greater clarity the inserted song has been printed in italics in the English translation.

Document N presents the piece much as Wang Ming-ji had edited it, but the compilers of Document M, had already included Yang Nggai-xing's song and did not wish to cover the ground again. Having therefore quoted the first four lines of Wang Ming-ji's version, that is as far as line 51, they omitted the rest and passed straight on to the arrival at Sao-no, which is line 92.

The following detached notes will assist in understanding the song.

1. Rent had to be paid in kind and not in cash, hence the measures of capacity mentioned in lines 16 to 18. The Miao text uses Miao words. In the translation the Chinese equivalents have been employed. The table runs as follows,

Miao	10 shi = 1 dyu	10 dyu = 1 lu
Chinese	10 shen = 1 dou	10 dou = 1 dan

The actual size of these measures varied from place to place.

2. Lines 61 and 104 both read, "When the morrow came". This is a conventional expression marking a change of subject. It does not signify literally "the next day".

3. This song, and several others, reflect the fact that, in earlier times, small individual bamboo baskets and wooden spoons were used for eating. The use of pottery bowls and chopsticks was copied at a later date from the Chinese. See line 114.
4. The Miao word "tai" means a slab of stone. It is used for the large pieces used for building flights of steps and for the stone pillars over which the wooden decking of a bridge was laid. It is also the name given to up-standing natural outcrops of rock. "Rock pinnacle" is probably a fair translation in the present context.

M256
Song of the Woman Cao and the Man Cao.

Recorded by Wang Ming-ji.

This was a bad time, a bad year,
The crops did not ripen and the fruit did not set.

Only the wild bamboo put forth blossom,
Only the wild bamboo bore seed.
5 The wild bamboo bore seed in bunches,
The wild bamboo bore seed in clusters.

The Woman Cao and the Man Cao left,
Left the young woman Cao's little daughter at home
While the Woman Cao and the Man Cao gathered seed.

10 They gathered the wild bamboo seed behind the mountain,
Gathered the wild bamboo seed to serve for breakfast.
They gathered the wild bamboo seed behind the ranges,
Gathered the wild bamboo seed to serve for supper.

15 They gathered the wild bamboo seed to pay the rent,
To pay Lord Shi-byu's rent of one "dan".

Where formerly the measure was a "shen",
Latterly the measure was a "dou",
But when the measure reached a "dan" they could not pay it.

20 The Woman Cao and the Man Cao's labour in lieu of rent was heavy too,
And the Woman Cao and the Man Cao could not manage it.
So the Woman Cao and the Man Cao sought a way to flee.

Fighting broke out between the Ruling Race and Lord Shi-byu,
And the Ruling Race was busy training soldiers.
When all in the lower ranks were fully trained,
25 And all in the higher ranks were quite proficient,
They went to fight with Lord Shi-byu.

The land was black with the thousands of the Ruling Race's soldiers,
When the Ruling Race's soldiers arrived from the south and from the north.

30 The companies of the Ruling Race's soldiers struck down,
Struck down Lord Shi-byu and he died.
The young Yi woman, Lord Shi-byu's daughter, alone was left.

The Woman Cao and the Man Cao could not stay,
The Woman Cao and the Man Cao took sandals and bound them on.

35 With the young folk following behind,
The old folk went on ahead,

So both fled on their way.
The men fled, so the men were gone,
The women fled, so the women went.

40 As the women fled the women grieved,
Grieved for the women's gardens.
As the men fled the men grieved,
Grieved for the men's houses.

Of old the Ruling Race,
Their companies of retainers and soldiers had pursued,
45 Pursued the Woman Cao and the Man Cao across,
Across to the higher side of the river Gi-nzhe.
Then the Woman Cao and the Man Cao sang this song of lamentation.

*From out of scattered sky material came the dome,
For the Woman Cao to come and live.
50 Woven from scattered earth material came the ranges,
For the Man Cao to come and dwell.*

*The Woman Cao was beautiful,
As the Man Cao soon came to know.
So the Woman Cao came and together with,
55 With the Man Cao made a couple as a family to dwell,
To dwell on the opposite side of the river Gi-nzhe.*

*When they harvested the crops they filled the store,
When they gathered the cotton it filled the loft.
From their farming they gained,
60 Gained both food and clothing year by year.*

*When the morrow came,
They were on the road early in the morning, at break of day,
For they were going as guests, but their memory of the road was confused,
So the Woman Cao and the Man Cao had to select their route.
65 Unconcerned, they selected a route to their aunt's.*

*They travelled until breakfast time,
When they encountered nine Chinese robbers,
Hiding by the river Gi-nzhe,
Who robbed the Woman Cao and the Man Cao of everything.*

70 *How should the Woman Cao and the Man Cao react?
The Woman Cao and the Man Cao could not bear the thought,
So the Man Cao took and killed the nine Chinese robbers.*

*Afterwards the nine Chinese robbers' families accused,
Accused the Man Cao before the magistrate,
75 And the Man Cao had a court case with the nine Chinese robbers.
The Chinese robbers wanted a way to bring pressure,
To bring pressure on the Man Cao and make him afraid.*

*The Man Cao was indeed afraid of future trouble from the Chinese robbers,
So the Man Cao and the Woman Cao sought a way to flee,
80 And they fled to the presence of Lord Shi-byu.*

*Lord Shi-byu spoke,
Requiring the Woman Cao and the Man Cao to provide young girls to become,
To become the young Yi Lady's handmaids.*

*So the Woman Cao and the Man Cao took,
85 Took Cao girls to pay the people's rent, for,
For Lord Shi-byu to make into slaves.*

*Thus the Woman Cao and the Man Cao had become,
Become Lord Byu-no's slaves.
The young Yi Lady took Cao girls with her when she went as bride to Sao-no,
90 And having gone, there was no word for eighteen years.*

*After the attack of the Ruling Race,
The Woman Cao and the Man Cao came on until they met,
Met Lord Shi-byu's daughter, the young Yi woman, together with,
With young Cao women along the sheep path.*

*95 Lord Shi-byu's daughter, the young Yi woman, asked,
Asked the Woman Cao and the Man Cao who they were.
Then Lord Shi-byu's daughter, the young Yi woman, spoke,
Spoke with sincerity to the Woman Cao and the Man Cao.*

*100 Lord Shi-byu's daughter, the young Yi woman, took,
Took the Woman Cao on behalf,
On behalf of Lord Gha-sao, to serve as cook,
And she arranged for the Man Cao, on behalf,
On behalf of Lord Gha-sao, to go and pasture cattle.*

*When the morrow came,
105 The Woman Cao went to get breakfast,
While the Man Cao went to pasture cattle.*

*The sun was shining brightly,
Shining so that the weather was good,
Good for the Man Cao to pasture the cattle on the far side of the mountain.*

*110 The Man Cao heard the deer calling up there on the ridge,
The stags calling clearly behind the mountain.
So the Man Cao came back from pasturing cattle, he returned and reached,
Reached Lord Sao-no's house.*

*115 The Man Cao ate well from the basket,
And fed the spotted dog well from the trough.
The Man Cao ate well from his hand,
And fed the spotted dog well from the dish.*

The Man Cao took the black, the curved crossbow carrying it on his back,

And led out the black, the spotted dog to go hunting.
 120 Where the game was the dog knew,
 And startled, the game raced away from the dog,
 While the dog chased after the game.

It chased a stag to the rock pinnacle at Ngga-yi-gi-zai,
 Where the stag ran for shelter,
 125 For shelter beside the rock pinnacle at Ngga-yi-gi-zai.

The Man Cao took his crossbow, stretched it well with his feet
 And lifted an arrow with care to the stock of the bow.
 Then quickly he went out under the open sky,
 Where, under the blue sky, there was light to see that the arrow lay straight,
 130 And light to keep the stock from tilting as he turned.

The arrow flew on its curving flight,
 Flew on its way and hit,
 Hit the stag right in the heart.

The stag jumped round three times,
 135 Then fell to the ground,
 Fell there beside the rock pinnacle of Ngga-yi-gi-zai.

So the Man Cao had meat to prepare.
 Then the Man Cao spoke,
 "The land by the rock pinnacle of Ngga-yi-gi-zai is low-lying,
 140 And on low-lying land rice will ripen".

So the Man Cao came and built,
 Built a home beside the rock pinnacle of Ngga-yi-gi-zai,
 And he brought the Woman Cao to make a family and live,
 He brought the Woman Cao to make a family and dwell.

145 Thus it is ended.

M256

J^o 𐀀' 𐀀𐀀 𐀀' 𐀀𐀀. U^o 𐀀𐀀 𐀀𐀀 S^u.
 woman Cao man Cao song. Wang Ming-ji wrote.

J^u 𐀀 𐀀 𐀀^{nc} 𐀀 J^u,
 year this evil time evil year,

J^u J^r 𐀀 𐀀 J^r 𐀀^r.
 crops not ripen fruit not bear.

𐀀 𐀀^{nc} 𐀀^r J^r 𐀀^o 𐀀𐀀. T^𐀀 J^𐀀,
 wild bamboo with came out flowers,

𐀀 𐀀^{nc} 𐀀^r J^r 𐀀^o 𐀀𐀀. 𐀀^r L^u,
 wild bamboo with bore seed,

5 𐀀^r J⁻ L^u Jⁿ T⁻ 𐀀J^u,
 bore the seed in bunches,

𐀀^r J⁻ L^u Jⁿ T⁻ J⁻.
 Bore the seed in clusters.

C_n J^o 𐀀' 𐀀𐀀 𐀀' 𐀀𐀀 𐀀⁻ 𐀀²,
 connector woman Cao man Cao thus did leave,

𐀀² 𐀀𐀀 𐀀' 𐀀𐀀^r Tⁿ 𐀀⁻ 𐀀^{nc} J^u
 left young woman Cao daughter small completed in

𐀀𐀀⁻,
 house,

C_n J^o 𐀀' 𐀀𐀀 𐀀' 𐀀ⁿ,
 connector woman Cao man Cao picked,

10 𐀀ⁿ 𐀀 𐀀^{nc} 𐀀^r J^r 𐀀^o L^𐀀 J^u T^u,
 picked wild bamboo gone back mountain,

𐀀ⁿ 𐀀 𐀀^{nc} 𐀀^r J^r 𐀀^o L^o Y⁻ 𐀀^r,
 picked wild bamboo come make breakfast,

𐀀ⁿ 𐀀 𐀀^{nc} 𐀀^r J^r 𐀀^o L^𐀀 J^u I^𐀀,
 picked wild bamboo gone back ranges,

Δ^n \dagger^r 3^{nc} \dagger^r J^r Δ° L_\circ Y^- $'\mathcal{D}^\circ$.
 picked wild bamboo come make supper.

Δ^n \dagger^r 3^{nc} \dagger^r J^r Δ° L_\circ T^u J^p ,
 picked wild bamboo come pay rent,

15 T^u J^r J_\circ \bar{C}^1 \dagger_\circ L_{\parallel} Y^n L_u J^p .
 pay Shi-byu lord one dan rent.

T^u CT^n L_u CT_u J^r ,
 before measure inside shen,

CT_u J^p L_u CT_u \bar{T}^2 ,
 after measure inside dou,

L_u \dagger_\circ Y^n L_u L_u J^r T'' .
 measure reach one dan measure not get.

C_n J° \dagger'' Λ_ς \dagger'' C^u L^n C^u J^p
 connector woman Cao man Cao work in lieu of rent

$'C^{\text{h}}$,
 heavy,

20 C_n J° \dagger'' Λ_ς \dagger'' L_u J^r T'' ,
 connector woman Cao man Cao measure not get,

\mathcal{D}_n L° \dagger'' Λ_ς \dagger'' $C\bar{T}'$ \bar{C} \bar{L} .
 connector woman Cao man Cao sought way flee.

J^- CT_{\parallel} C^{no} T^n V_{\parallel} CT_\circ J^r J_\circ \bar{C}^1 \dagger_\circ L_{\parallel} J_- T° .
 Ruling Race with Shi-byu lord fighting.

J^- CT_{\parallel} C^{no} T^n V_{\parallel} C^{no} \dagger^r T° ,
 Ruling Race lived train soldiers,

\dagger^r J^δ T° J^n L^{nc} \bar{T}^{nc} ,
 train bottom soldiers everyone complete,

25 \dagger^r \bar{T} T° J^n L^{nc} T'' .
 train top soldiers everyone attained.

CT_\circ J^r J_\circ \bar{C}^1 \dagger_\circ L_{\parallel} CT_\circ J_- T° .
 with Shi-byu lord went fight.

J⁻ CT₁₁ [C^{no} Tⁿ V₁₁] Jⁿ t^{'nc} T^o T⁻ Δ^u Tⁿ
 Ruling Race thousands soldiers came black land

Lⁿ C[^{nc},
 extremely,

J⁻ CT₁₁ [C^{no} Tⁿ V₁₁] T^u T^o J^o CT^u ǁ CT^u C[₁₁
 Ruling Race soldiers south north arrived

J⁻ CT₁₁ [C^{no} Tⁿ V₁₁] T^u T^o C_~ J⁻ C_o J^r [C_n CT₁₁,
 Ruling Race soldiers companies thus killed,

30 [C_n CT₁₁ J^r J_o [t_o L₁₁ T₁ Lⁿ D₁₁.
 thus killed Shi-byu lord dead going.

[C₁ Δ_n J^r J_o [t_o L₁₁ Ct['] C[₁₁ C_o T̄
 only left Shi-byu lord daughter girl Yi alone

Yⁿ L^o.
 one person.

C_n J^o t['] Λ_o t['] C^{no} J^r T["],
 connector woman Cao man Cao remain not get,

J^o t['] Λ_o t['] [t_o J⁻ J["] T["] C[₁₁ T^o.
 woman Cao man Cao took shoes put on upon feet.

T̄ C_n J⁻ C[^r T["] C[₁₁ J^o,
 returned connector young folk at behind,

35 T̄ C_n J⁻ L₁₁ T["] T_u CTⁿ,
 returned connector old folk at before,

T⁻ L^o Lⁿ J^{'nc} J^o D₁₁ D₁₁.
 two classifier both fled go go.

Λ_o J^o Λ_o Lⁿ L_o,
 man fled man gone,

J^o J^o J^o Lⁿ D₁₁.
 woman fled woman went.

C_n J^o J^o C_n J^o [t⁻,
 connector woman fled connector woman grieved,

40 [t⁻ C_n J^o Jⁿ J⁻ V_o.
 grieved connector woman the garden.

- C_n Λ_{ς} $\overset{\circ}{J}$ C_n Λ_{ς} Γ'^- ,
connector man fled connector man grieved,
- Γ'^- C_n Λ_{ς} $\overset{\circ}{J}^n$ $\overset{\circ}{J}^-$ $C\Gamma^-$.
grieved connector man the house.
- Y^- T'' $\overset{\circ}{J}^-$ $C\Gamma_{\parallel}$ Γ^{∞} T^n V_{\parallel} Γ_n ,
of old Ruling Race thus,
- T^u \dagger^r T^u T^o C_{\sim} $\overset{\circ}{J}^-$ C° \mathcal{D}_- $\overset{\circ}{L}$,
retainers soldiers companies did pursued,
- 45 $\mathcal{D}_{\tilde{\circ}}$ $\overset{\circ}{L}$ C_n $\overset{\circ}{J}^o$ $\overset{\circ}{\dagger}'$ Λ_{ς} $\overset{\circ}{\dagger}'$ T_n ,
did pursue connector woman Cao man Cao cross,
- T_n $\overset{\circ}{J}_{\tilde{\circ}}$ Δ^n $\overset{\circ}{J}^n$ $C\Gamma^?$ L_{ς} $\overset{r}{\dagger}$ \dagger_r .
cross river Gi-nzhe gone higher side.
- C_n $\overset{\circ}{J}^o$ $\overset{\circ}{\dagger}'$ Λ_{ς} $\overset{\circ}{\dagger}'$ $\overset{\circ}{J}$ Λ_{\sim} L^n $\Lambda_{\tilde{\circ}}$ $\overset{\circ}{J}^-$ $S^{\tilde{\circ}}$ $C\Gamma_{\parallel}$.
connector woman Cao man Cao lamented sound song.
- T'' $C\Gamma^u$ $\overset{\circ}{J}^n$ $C\Gamma^?$ Γ_n $\overset{\circ}{J}^n$ L_o ,
from sky scattered material arrived sphere,
- T'' C_n $\overset{\circ}{J}^o$ $\overset{\circ}{\dagger}'$ Γ_n L_o C^{∞} .
for connector woman Cao thus come live.
- 50 J^{nc} T^n $\overset{\circ}{J}^n$ $C\Gamma^?$ Γ_n L^n V_{\parallel} ,
weave earth scattered material arrived ridges,
- T'' C_n Λ_{ς} $\overset{\circ}{\dagger}'$ Γ_n L_o \dagger_{\parallel} .
for connector man Cao thus come dwell.
- C_n $\overset{\circ}{J}^o$ $\overset{\circ}{\dagger}'$ L^n \mathfrak{Z}'' $C\Gamma_{\parallel}$,
connector woman Cao pretty,
- C_n Λ_{ς} $\overset{\circ}{\dagger}'$ $\bar{\overset{\circ}{J}}'$ L_o $\overset{\circ}{J}''$,
connector man Cao began come know,
- C_n L^o $\overset{\circ}{\dagger}'$ \mathcal{D}_- L_o $\overset{\circ}{J}^r$ C_n $C\Gamma_o$,
connector woman Cao did come until with,
- 55 $C\Gamma_o$ Λ_{ς} $\overset{\circ}{\dagger}'$ $\overset{\circ}{J}^r$ $C\Gamma_{\varsigma}$ Y^- Λ_n \dagger_{\parallel} ,
with man Cao as a couple make family dwell,

70 𠤎 𠤎' 𠤎 𠤎' 𠤎 𠤎 𠤎 𠤎.
 woman Cao man Cao do how right.
 𠤎 𠤎' 𠤎 𠤎' 𠤎 𠤎 𠤎,
 woman Cao man Cao think not swallow,
 𠤎 𠤎' 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎
 man Cao did take thus nine classifier Chinese

𠤎 𠤎 𠤎 𠤎.
 robbers killed dead going.

𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎,
 after Chinese robbers did go sue,

𠤎 𠤎 𠤎' 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎.
 sued man Cao go to magistrate plural presence.

75 𠤎 𠤎' 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎,
 man Cao did with Chinese robbers make legal case,

𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎,
 Chinese robbers together want way press thus,

𠤎 𠤎 𠤎 𠤎' 𠤎 𠤎 𠤎 𠤎.
 press thus man Cao get the way fear.

𠤎 𠤎' 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎
 man Cao feared Chinese robbers business trouble

𠤎 𠤎,
 afterwards,

𠤎 𠤎' 𠤎 𠤎' 𠤎 𠤎 𠤎.
 man Cao woman Cao sought way flee.

80 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎 𠤎.
 fled gone Shi-byu lord plural presence.

𠤎 𠤎 𠤎 𠤎 𠤎 𠤎,
 Shi-byu lord spoke,

ᠳᠤᠰ ᠵᠣᠨ ᠵᠣᠨ ᠲᠤᠰᠤᠨ ᠕ᠤᠰᠤᠨ ᠲᠤᠰᠤᠨ ᠳᠤᠰᠤᠨ ᠴᠤᠲᠤᠰᠤᠨ ᠲᠤᠨ ᠭᠤᠰᠤᠨ
 did cause woman Cao man Cao give daughter small

ᠶᠤᠨ ᠭᠤᠨ,
 make thus,

ᠶᠤᠨ ᠭᠤᠨ ᠴᠤᠲᠤᠰᠤᠨ ᠴᠣᠨ ᠲᠤᠨ ᠰᠤᠨ ᠕ᠤᠨ.
 make lady young woman No handmaid.

ᠵᠣᠨ ᠲᠤᠰᠤᠨ ᠕ᠤᠰᠤᠨ ᠲᠤᠰᠤᠨ ᠤᠨ ᠳᠤᠨ ᠵᠤᠰᠤᠨ,
 woman Cao man Cao then did take,

85 ᠵᠤᠰᠤᠨ ᠴᠤᠲᠤᠰᠤᠨ ᠲᠤᠰᠤᠨ ᠲᠤᠨ ᠲᠤᠨ ᠴᠤᠨ ᠵᠤᠨ ᠲᠤᠨ,
 took girls Cao pay people rent for,

ᠲᠤᠨ ᠵᠤᠨ ᠵᠤᠨ ᠭᠤᠨ ᠲᠤᠨ ᠤᠨ ᠶᠤᠨ ᠵᠤᠨ.
 for Shi-byu lord make slaves.

ᠵᠣᠨ ᠲᠤᠰᠤᠨ ᠕ᠤᠰᠤᠨ ᠲᠤᠰᠤᠨ ᠳᠤᠨ ᠶᠤᠨ,
 woman Cao man Cao changed make,

ᠶᠤᠨ ᠕ᠤᠰᠤᠨ ᠭᠤᠨ ᠵᠤᠨ ᠴᠣᠨ ᠳᠤᠨ ᠵᠤᠨ.
 make man lord Byu-no plural slaves.

ᠭᠤᠨ ᠴᠤᠲᠤᠰᠤᠨ ᠴᠣᠨ ᠤᠨ ᠴᠤᠲᠤᠰᠤᠨ ᠲᠤᠰᠤᠨ ᠶᠤᠨ ᠴᠤᠨ
 lady young woman No took girls Cao make bride

ᠴᠤᠨᠤᠨ ᠰᠤᠨ ᠴᠣᠨ,
 arrive Sao-no,

90 ᠤᠰᠤᠨ ᠲᠤᠨ ᠴᠤᠲᠤᠨ ᠵᠤᠨ ᠴᠤᠨ ᠤᠨ ᠵᠤᠨ ᠕ᠤᠨ ᠵᠤᠨ.
 gone get silence eighteen years.

ᠵᠤᠨ ᠴᠤᠨᠤᠨ ᠭᠤᠨ ᠲᠤᠨ ᠵᠤᠨ ᠲᠤᠨ ᠴᠤᠲᠤᠨ ᠵᠤᠨ,
 Ruling Race attack,

ᠴᠣᠨ ᠵᠣᠨ ᠲᠤᠰᠤᠨ ᠕ᠤᠰᠤᠨ ᠲᠤᠰᠤᠨ ᠳᠤᠰᠤᠨ ᠤᠨ ᠵᠤᠨ ᠴᠣᠨ ᠴᠤᠨ,
 connector woman Cao man Cao did come until met,

ᠴᠤᠨᠤᠨ ᠵᠤᠨ ᠵᠤᠨ ᠭᠤᠨ ᠲᠤᠨ ᠤᠨ ᠴᠤᠲᠤᠨ ᠴᠤᠲᠤᠨ ᠴᠣᠨ ᠴᠤᠨᠤᠨ,
 met Shi-byu lord daughter young woman No with,

ᠴᠤᠨᠤᠨ ᠴᠤᠲᠤᠰᠤᠨ ᠲᠤᠰᠤᠨ ᠴᠤᠨᠤᠨ ᠕ᠤᠰᠤᠨ ᠭᠤᠨ.
 with young women Cao upon sheep road.

- 95 J^r J₃ ĩ t₃ L_u Ct', C]'' C. CT_o,
 Shi-byu lord daughter young woman No with,
- CT_o J^o t', Λ_ς t' J^r T', Ct^r.
 with woman Cao man Cao asked identity.
- J^r J₃ ĩ t₃ L_u Ct', C]'' C. T_n,
 Shi-byu lord daughter young woman No said,
- T_n J^o t' Λ_ς t' J⁻ Ṣ T_{nc}.
 said woman Cao man Cao the truth.
- J^r J₃ ĩ t₃ L_u Ct', C]'' C. I',
 Shi-byu lord daughter young woman No took,
- 100 I', C_n J^o t' CT_o,
 took connector woman Cao with,
- CT_o J⁻ Ṣ ĩ t₃ L_u CT₃ Y⁻ J̣,
 with Gha-sao lord went make food,
- Ē^o J_o Λ_ς t' CT_o,
 allowed caused man Cao with,
- CT_o J⁻ Ṣ ĩ t₃ L_u CT₃ Λ_u Ē=
 with Gha-sao lord went pasture cattle.
- J_n Ē_n t^ς L_o Ṣ^ς,
 tomorrow able come away,
- 105 C_n J^o t' CT₃ Y⁻ Ē',
 connector woman Cao went make breakfast,
- C_n Λ_ς t' CT₃ Λ_u Ē=
 connector man Cao went pasture cattle.
- Ē' CT_u Ē' CT'' CT_r,
 sunshine shine brightly,
- Ē' C_n J⁻ CT_u t^ς L_o 3'',
 shine connector the sky able come good,
- 3'' Λ_ς t' CT₃ Λ_u Ē= L_ς J_u T''.
 good man Cao go pasture cattle gone back hills.

110 Λ_ς 𐀀' '𐀂 C𐀅' 𐀀^o Lⁿ 𐀆" C𐀅" Lⁿ L_ς L_ς J^r J_n
 man Cao heard deer calling up there

𐀆',
 mountain ridge,

𐀅' 𐀀^o 𐀆_n J_i C𐀅" Lⁿ L_ς L_ς 𐀆" J_n T".
 stags calling well back hills.

Λ_ς 𐀀' Λ_~ 𐀀= 𐀂^o S^r 𐀂^o 𐀅_o
 man Cao pasture cattle return back return came

𐀅_o,
 reached,

𐀅_o J⁻ S^o 𐀀^o 𐀅₃ L_n J⁻ CΔ^o C𐀅⁻.
 reached Gha-sao lord the inside house.

Λ_ς 𐀀' Cⁿ 𐀆" Jⁿ T⁻ V^δ,
 man Cao ate well out of basket,

115 J^u 𐀂ⁿ J'^o 𐀆ⁿ 𐀅' 𐀆" Jⁿ T⁻ Δ^δ.
 fed dog spotted well out of trough.

Λ_ς 𐀀' Cⁿ 𐀆" Jⁿ T⁻ Tⁿ,
 man Cao ate well out of hand,

J^u 𐀂ⁿ J'^o 𐀆ⁿ 𐀅' Jⁿ T⁻ T_u.
 fed dog spotted out of dish.

Λ_ς 𐀀' 𐀀'𐀆_ς '𐀂 Δ^u Lⁿ 𐀆'𐀅_n T_r C𐀅_o
 man Cao took crossbow black curved carried upon

J_n,
 back,

𐀆', 𐀂ⁿ Δ^u 𐀂ⁿ J'^o 𐀆ⁿ 𐀅' C𐀅₃ 𐀂^o C𐀅'.
 took dog black dog spotted went hunt game.

120 C𐀅' C^{no} 𐀀_n 𐀂ⁿ J",
 game situated thus dog knew,

C𐀅' T" C𐀅' 𐀆'𐀅_u 𐀂ⁿ,
 game get game race from dog,

$\hat{\Delta}$ T'' $\hat{\Delta}$ \hat{L} CT' .
 dog get dog chase after game.

\hat{L} $t' [^{\circ} \supset_n J_i$ $T_{\bar{x}}$ Δ^- $G_- \Lambda_n \supset^n t_u$ \hat{T}' ,
 chase stag ran go to Ngga-yi-gi-zai rock slab,

$t' [^{\circ} \supset_n J_i$ $\supset_{\bar{x}}$ $T_{\bar{x}}$ L_o t_u ,
 stag did run come crouch down,

125 t_u T'' $G_- \Lambda_n \supset_n t_u$ T^n CT^u \hat{T}' .
 crouch down at Ngga-yi-gi-zai the side rock slab.

Λ_{ς} \hat{t}' t^{ς} L_o $[^{\circ} \alpha_{\varsigma}$ $'\hat{C} J^- T^{\varsigma}$ CT^{δ} $C^{\bar{r}}$
 man Cao able come take crossbow stretch using

T^{ς} ,
 feet,

$[^{\delta}$ $S^u T^n V_o$ $\bar{3}''$ Γ'' $'\hat{C}$.
 raised arrow well top crossbow.

T_{ς} C_n $J^n C\bar{E}''^r$ T'' J_{\parallel} CT^u ,
 went out connector quickly to sky,

\hat{L} $S^u T^n V_o$ CT^u $C\bar{t}^-$ $C\bar{E}''^{\bar{x}}$ J^r $C\bar{E}''^{\bar{x}}$,
 lit up arrow sky blue straight not straight,

130 $\supset_{\bar{x}}$ \hat{L} Γ $'\hat{C}$ $T^n L_o$ $t'^u C\bar{L}_{\bar{x}}$ $J^- C\bar{E}''^{\bar{x}} \Delta^n$.
 did light up top crossbow turn hinder swaying.

$S^u T^n V_o$ $J^r C\Delta_{\parallel} L^n J^- L_o$,
 arrow curving,

$[_n$ \supset_- \supset_{\parallel} $J^r C_n$ T'' ,
 thus did go until hit,

T'' $t' [^{\circ} \supset_n J_i$ \supset_n $S^{nc} \hat{\Delta}$.
 hit stag the heart.

$t' [^{\circ} \supset_n J_i$ $J^r C\bar{E}_n$ C_n t^r $C\bar{E}_n$,
 stag turned around connector three turns,

135 $t' [^{\circ} \supset_n J_i$ J_{\parallel} $C\Delta_o C\bar{J}'''$,
 stag fell to the ground,

I_{H} J_{H} $\text{G}_{\text{L}} \text{A}_n \text{J}_n \text{t}_{\text{L}}$ T^n CT^u t' .
 fell landed Ngga-yi-gi-zai the side rock slab.

A_{S} t' T'' Y^- CT^i ,
 man Cao get make meat,

A_{S} t' t^{c} L_0 T_n ,
 man Cao able come say,

$\text{G}_{\text{L}} \text{A}_n \text{J}_n \text{t}_{\text{L}}$ t' J^- T^n $\text{T}_n \text{J}_{\text{S}}$,
 Ngga-yi-gi-zai rock slab the land low-lying,

140 T^n $\text{T}_n \text{J}_{\text{S}}$ T^n J CA^n .
 land low-lying land ripen rice.

A_{S} t' D_{S} L_0 $\text{J}^r \text{C}_n$ t'_0 ,
 man Cao did come until built,

t'_0 CJ^- CT^u T'' $\text{G}_{\text{L}} \text{A}_n \text{J}_n \text{t}_{\text{L}}$ T^n CT^u
 built house shelter at Ngga-yi-gi-zai the side

t' .
 rock slab.

D_{S} I'_{S} J^0 t' L_0 Y^- A_n C^{no} ,
 did bring woman Cao come make family live,

D_{S} I'_{S} J^0 t' L_0 Y^- A_n t_{H} .
 did bring woman Cao come make family dwell.

145 C_n $\text{J}^n \text{D}_0 \text{CT}_{\text{L}}$.
 thus ended.

M256
Song of the Woman Cao and the Man Cao.

Recorded by Wang Ming-ji.

Notes

This song is recorded in Document M (no. 15, page 88) and Document N (no. 40, page 551).

Origin. Document M says that it was sung by "a man from ..." Unfortunately the name of the place cannot be read in the manuscript. Document N says that it was "Sung by Wang Ming-ji". It is much more likely that it was collected and written down by Wang Ming-ji.

Line 9. In the Miao text this line is joined directly to line 10. However, by breaking it into two, lines 10 to 13 form two exactly parallel couplets.

Line 12. In Document M the word 𑜉𑜃, "ranges", is incorrectly written 𑜉𑜂.

Line 15. Document N omits the name Shi-byu.

Lines 18 and 19. These lines are missing in Document N.

Line 21. In Document M the name is written 𑜇𑜂 𑜇𑜂 𑜇𑜂, while Document N has 𑜇𑜂 𑜇𑜂 𑜇𑜂, with similar variations in line 30. These are probably all incorrect. The name should read 𑜇𑜂 𑜇𑜂 𑜇𑜂 𑜂𑜂 𑜇𑜂, "Lord Shi-byu" as in line 15.

Line 23. Document M reads 𑜇𑜂𑜂, "went" instead of 𑜇𑜂𑜂, "lived".

Line 27. Document M has "companies of soldiers" instead of "thousands of soldiers".

Lines 28 and 36. Both these lines are missing in Document N.

Line 37. In Document N the last word of the line is 𑜂𑜂, making it identical with the ending of line 38.

Line 46. In both documents there is a note explaining that 𑜂𑜂 𑜂𑜂 means "to the higher side".

Line 65. A footnote explains that 𑜇𑜂 𑜇𑜂 𑜇𑜂 𑜇𑜂 means "going along without thinking of anything at all". The implication is that, with a little forethought they could have avoided going anywhere near the robbers' hide-out. In the Miao text the following pairs of lines are joined up as single lines, 82 and 83, 85 and 86, 87 and 88, 93 and 94, 95 and 96, 97 and 98.

Line 90. A footnote in Document N explains that the expression 𑜇𑜂𑜂 𑜇𑜂 𑜇𑜂𑜂 𑜇𑜂 means 𑜇𑜂𑜂 𑜇𑜂𑜂, "gone road silence", which presumably means that, having left, there was no further word from them.

Line 93. In Document N this line contains an additional nine words, a repetition from the previous line, inserted between the words $\overset{u}{\text{†}}$ ' and CL_u .

Line 96. A footnote in Document M gives the meaning of $\text{J}^r \text{T}^r$, $\text{C}\text{†}^r$ as "asked each other's names".

Line 101. Document M reads the final word as $\overset{b}{\text{J}}$ ', "slave" instead of $\overset{b}{\text{J}}$, "food".

Line 105. This line is missing in Document M.

Line 108. In Document N this and the next line are shortened and combined into a single line.

Lines 116, 124 and 125. These lines are missing in Document N.

Line 129. This line is missing in Document M.

Line 141. Document M has this line twice, at the bottom of one page and repeated at the top of the next, but in both the final word is wrongly written †_o , "reached" instead of $\text{†}'_o$, "built". The same error occurs in Document N.

Song of the surroundings of the Sao-no family.

Sung by Li Xing-zhen.

Introduction

There can be no doubt that behind the stories which make up the Byu-no and Sao-no saga, there are substantial historical facts. However, in this song the scene moves into the realm of fantasy. It is, moreover, interesting to observe how an Yi landlord has here become something of a folk-hero.

The song is long and repetitive, and it is possible that the episode about the building of the bridge over the river Li-zhu is an independent fragment, which has been added to the story. There is scarcely anything in this section which connects with the rest of the narrative, while the drums and the activities of the spirit-possessed which are the chief themes of the main story, do not appear at all. The removal of the passage, lines 65 to 83, far from upsetting the continuity of the narrative, would in fact enhance it. These considerations explain why, in the English translation, this section is printed in italics.

The Miao text does not say how many drums were made. It could be taken to mean one large drum and one small drum only, but if this were the case it would hardly have required "several yoke of oxen" to make them. Moreover, if there were only two drums, the constantly repeated statement that the large drum sounded over seven days' journey away to the east, and the small drum sounded over seven months' journey to the west, would have to mean that it was by some magic that the sound was made to carry over these vast distances. It seems more likely that, in fact, many drums were made, both large and small. The former were distributed toward the east, whence the main Chinese threat was expected, and the latter, being easier to transport over the much greater distances, were sent out to the west. Thus, when an emergency arose, the drums at Lord Sao-no's headquarters would begin beating out a three pulse rhythm which was immediately taken up by the drums in the adjacent villages, so that in a relatively short time the message had passed from village to village over a wide area, and the whole countryside was throbbing to the drum beat. This immediate, widespread response, at least initially, made the Chinese have second thoughts about the wisdom of invading.

The Miao words "dlang" and "si" both mean "spirit", and the expression "du dlang du si" is used of any person who is thought to possess, or to be possessed by, a spirit and so to have magical or supernatural powers. "Magician", "wizard", "sorcerer", "enchanter", are all possible translations depending on the actual context. In this song the name is given to two infants who, from the moment of their birth, are able to crawl and to talk. For such, the usual translations scarcely seem appropriate, and so the literal, albeit somewhat clumsy, expression, "spirit-possessed" has been chosen.

That Lord Sao-no was the father of the two spirit-possessed is stated over and over again. Presumably their mothers were those two women who were left behind when Lord Sao-no went to war. How their offspring should have become spirit-possessed we are not told. The spirit-possessed themselves, do not seem to have known their mothers' identity, for three times over they complain,

"But still we do not know the taste of our mothers' milk!"

The reason for this ignorance may be that, immediately it was realized that there was something unusual about the babies they were rejected and thrown out by their mothers, and it was curiosity, rather than affection, that brought them home again.

To begin with the spirit-possessed were unable to walk, and crawled from place to place. When, somewhat later, they found their father, he called them "you two soldiers", so presumably by that time they were grown up. After their long sleep they were strong enough to pull up a pine tree by the roots and to wield it as a club to wipe out the Chinese army.

The spirit-possessed seem to have been fascinated by drums. On two occasions, once before setting out to find their father, and again before they began the journey back to their cavern, they beat out the warning signal on both the large and the small drums, but why, we are not told. Seeing their interest in the drums, Lord Sao-no offered to give them the small one to carry home. They accepted, but took the large one instead, because it made a bigger noise! The point of all this is unexplained. In any case they already had a very special drum of their own made of copper and iron and set up at the entrance of the cave. When people approached, this drum sounded automatically, either to warn intruders to keep out, or to inform the inmates that they had visitors. However, the spirit-possessed had obviously no intention of receiving guests.

There are a number of points of detail, which need some further elucidation.

- (1) The Miao word rendered "roasted corn" in line 29 is "hmao". This was pop-corn ground to a powder, and used as rations on a journey or during a short stay away from home. A basinful mixed with a little water made a sustaining, if extremely uninteresting porridge.
- (2) Twice, at line 139 and at line 224, the spirit-possessed were required to produce their credentials. The proof that was demanded was their ability to eat "food of divination", translated "magic food". This food was identified as "root of copper" and "root of iron" that is copper and iron ore, but was in fact molten copper and molten iron.
- (3) The saddles described in the section beginning at line 172 were made of wood, not of leather. They rested on felt blankets laid over the horses' backs, and the riders' comfort was provided by some padded quilting laid over the top. Saddles were often highly decorated with paint or lacquer. Those selected by the spirit-possessed, having been damaged were simply hung on the wall where, over a period of time, they became encrusted with soot from the open wood fire in a room without a chimney.
- (4) Over and again throughout this song the expression, "for practically fourteen years", occurs. There is nothing in the text to explain it, but where it is found in other songs there are footnotes which say that this is a convention which really means, "for practically a year", but nowhere is it actually explained why the convention is used. On several occasions toward the end of the song, a similar expression is used. In translation it reads, "half a period of twelve or thirteen years". For counting time, the Miao used the twelve year cycle as used by the Chinese. A complete cycle they called one "zhu". The expression "half a zhu or thirteen years" is probably also a convention which actually means, "six months".
- (5) At line 250 the spirit-possessed gave instructions that, before the gong was struck to awaken them from their heavy sleep, their heads, and particularly their noses, were to be supported. The reason, presumably was to prevent them from damaging themselves against the wooden bed, as they suddenly started up, having been so deeply asleep. In

the event, (line 269) this was not done, and the shock of awakening did in fact result in them striking their heads, and causing profuse nose bleeding.

Song of the surroundings of the Sao-no family.

Sung by Li Xing-zhen.

This year we may know,
Know who it was went to survey his land,
Know that Lord Sao-bang-no went to survey his land.

5 Surveying he went to the banks of the river Na-zhu.
His survey took him south for seven days.
His survey took him north for seven months.
He surveyed the whole of the Miao community.

10 This year we may know,
Know who it was who had a disturbing dream.
Gha-sao Lord Bang-no had a disturbing dream.

Gha-sao Lord Bang-no called,
Called the Miao people to come and confer,
For on the Chinese border there was much military activity.

15 Who had many mouths?
The people on the border had many mouths,
But the ordinary Miao people's mouths were few.

20 Gha-sao Lord Bang-no summoned,
Summoned the elders of the ordinary Miao people,
So the elders of the ordinary Miao people arrived,
Arrived at Gha-sao Lord Bang-no's house.

"Do the communities of Miao people live far away?
For with so much military activity on the Chinese border,
There is fear that the community of Miao people may suffer".

25 When the elders of the ordinary Miao people made answer,
What did the elders say?

The elders bade Gha-sao Lord Bang-no call,
Call the people, the ordinary people to come,
To come and bring several yoke of cattle, coloured cattle, to be slaughtered.

30 The flesh of the cattle would be eaten with roasted corn,
But the hides would be stretched to make drums.
Stretched for large drums to be used toward the sun's rising,
Stretched for small drums to be used toward the sun's setting.

35 The bones would be burned and harrowed in,
Burned and harrowed in when the rice was tilled,
Tilled, that white rice might fill the store,
Tilled, that white rice might fill the house.

- This year we may know,
 Know that Gha-sao Lord Bang-no has had a disturbing dream.
 Gha-sao Lord Bang-no rose forthwith to tell,
 40 To tell the two elders, so he opened his mouth.
- What did Gha-sao Lord Bang-no say?
 Gha-sao Lord Bang-no dreamt that he saw,
 Saw flying cranes which completely filled the people's land.
- How did the two elders make answer?
 45 "There is fear that the people may be caught up in fighting,
 There is fear that the Ruling Race's great army may fill the land".
- Who was it that was first to rise?
 The elders said that Gha-sao Lord Bang-no was first to rise.
 Gha-sao Lord Bang-no even before,
 50 Before midnight was up and planning.
- "We must go and rouse,
 Rouse the large drums away to the sun's rising,
 For the Chinese soldiers are coming,
 The Chinese soldiers are coming and will fill the people's land completely".
- 55 What was the right action for the two elders to take?
 How should the two elders arrange things?
 "We will beat three strokes, the large drums will sound three times,
 And the sound will spread out over seven day's journey".
- The two elders could not bear the thought,
 60 So they drew out the sticks and beat,
 Beat the small drums away to the sun's setting as well,
 And the sound of the small drums spread out over seven month's journey.
- When the Ruling Race heard it,
 The Ruling Race returned and withdrew.
- 65 *When Gha-sao Lord Bang-no returned,
 He called the people, the ordinary Miao, who came and arrived.
 What did Gha-sao Lord Bang-no intend to do?
 "Come let us go to the river Li-zhu and build!"*
- He took the ordinary Miao and went to the river Li-zhu to build,
 70 To build a bridge with a single arch which spanned,
 Spanned the main stream of the river Li-zhu.
 So he built a bridge with an arch, and on the left side set a plantation of pine trees.*
- The ordinary Miao went and dragged,
 Dragged the stone and dragged the rock to build,
 75 To build the arch which spanned,
 Spanned the main stream of the river Li-zhu.*

*So he built an arch to stand,
To stand, rounded, over the main stream of water.
He built a bridge with an arch, and on the right side set a plantation of fir trees.*

80 The plantation of pine trees grew and became big,
Sufficient for Gha-sao Lord Bang-no to shelter in the shade.
The plantation of fir trees grew and became big,
Sufficient for Gha-sao Lord Bang-no to shelter from the rain.

85 When Gha-sao Lord Bang-no returned home,
There was fear that the people's land might be filled with fighting soldiers.
Gha-sao Lord Bang-no by midnight was first to rise.
How did Gha-sao Lord Bang-no react?
He reacted by fetching the two elders to his house.

90 They struck the large drums, which sounded,
Sounded three times away to the sun's rising,
Then the two elders struck,
Struck the small drums, which sounded,
Sounded their noise away to the sun's setting.

95 Gha-sao Lord Bang-no was going to battle,
So he struck the large drums which sounded all over the land.

The Ruling Race took horns of copper and iron to blow,
And summon their retainers and soldiers.
When the retainers and soldiers arrived,
They seized Gha-sao Lord Bang-no's border country.

100 Then Gha-sao Lord Bang-no led out his soldiers and drove,
Drove the Ruling Race's great army,
Drove it back across the banks of the Great River,
And there destroyed the Chinese king's soldiers and retainers.

105 When Gha-sao Lord Bang-no departed,
He departed and left,
Left the women and children there,
There in the great valley of the river Li-zhu.

110 The women and children bewailed.
How did they bewail and lament?
"Why has Gha-sao Lord Bang-no not slain the foe and returned?"

Gha-sao Lord Bang-no's women and children put,
Put two babies in a place of hiding for they said,
"These two babies are already crawling and even talking!"

115 When they spoke what did they say?
"We wonder when the time will come for us to follow,
To follow our Father and our Sire!"

Gha-sao Lord Bang-no's women and children said,

"These two babies are possessed!"
 120 So they called retainers and soldiers to come and to carry,
 To carry the two babies, to go and to throw,
 To throw them away on the ground by the great sheet of rock.

Twelve days, perhaps thirteen, after having thrown them out,
 The women and children could no longer bear the thought.
 125 So the two women and children relented and called,
 Called the retainers and soldiers to go and look,
 To look and see what had become of the two babies.

The retainers and soldiers looked,
 Looked and saw that the two babies had crawled,
 130 Crawled on all fours and climbed,
 Climbed up the rock face on all fours, up to the mountain of fir trees,
 And the two babies had eaten completely all the foliage on the fir trees.

Gha-sao Lord Bang-no's women and children told,
 Told the two retainers and soldiers to return, to go back and carry,
 135 Carry the two babies back.
 So the two retainers and soldiers went and carried,
 Carried the two babies home.

Gha-sao Lord Bang-no's women and children asked,
 Asked the two spirit-possessed, "What magic food do you eat?"
 140 "Our food is copper ore,
 And our drink is iron ore".

Gha-sao Lord Bang-no's women and children took,
 Took horns of copper and iron and heated them,
 Heated the liquid copper and liquid iron until it boiled,
 145 Heated it for the two spirit-possessed to drink.

The two spirit-possessed drank it,
 Drank the liquid copper and liquid iron, drank it straight down.
 Then the two spirit-possessed spoke,
 What were the words they spoke?
 150 "Still we do not know the taste of our mothers' milk".

"You two spirit-possessed, what do you eat to live on?"
 "We two spirit-possessed eat,
 Eat the foliage of the fir trees to live".

The two babies crawled out,
 155 Crawled out and requested horses,
 Requested Gha-sao Lord Bang-no's black and grey horses to ride.

So Gha-sao Lord Bang-no's women and children led out,
 Led out two horses, black, grey and mottled ready,
 Ready for the two spirit-possessed to ride.

160 But the two spirit-possessed said,

"These two are not the horses for us to ride".
 The two spirit-possessed then continued,
 "Please provide us with horses of our own size".

165 The people came all together to provide them,
 And the two spirit-possessed crawled out,
 Crawled out and led,
 Led away two small colts to ride.

They took the colts and led them outside,
 Where the spirit-possessed dipped,
 170 Dipped up three basins of clear water and washed,
 Washed the small colts and they became fine horses.

The two spirit-possessed requested,
 Requested saddles to ride.
 So Gha-sao Lord Bang-no's women and children brought out,
 175 Brought out Gha-sao Lord Bang-no's saddles, fine decorated saddles.

But the two spirit-possessed said,
 "On our Father's, our Sire's saddles we will not ride".
 Instead the two babies crawled,
 Crawled away and took,
 180 Took two saddles, broken and soot encrusted.

The two spirit-possessed then dipped up,
 Dipped up clear water and washed,
 Washed the saddles which emerged,
 Emerged as two fine saddles.

185 The two spirit-possessed put,
 Put bits into the horses' mouths,
 And set the saddles on the horses' backs.

Then the two spirit-possessed rode,
 Rode three times to the mouth of the river,
 190 And the fine horses neighed,
 Neighed three times having travelled seven days' journey.

The two spirit-possessed rode,
 Rode nine times to the head of the river,
 And the fine horses neighed,
 195 Neighed nine times having travelled seven months' journey.

The two spirit-possessed returned,
 And struck three times on the large drums,
 Which sounded three times over seven days' journey.

They struck nine times on the small drums,
 200 And the small drums sounded nine times,
 Sounded some nine times over seven months' journey.

Then the two spirit-possessed followed,
 Followed their Father, their Sire.
 They went and they reached,
 205 Reached the banks of the great river,
 Reached the place where their Father had been fighting.

What did Gha-sao Lord Bang-no say?
 "Concerning what matter have you two soldiers come?"
 The two spirit-possessed replied,
 210 "We two spirit-possessed concerning,
 Concerning our Father, our Sire have come.

Our Father, our Sire went to do battle,
 To do battle throughout the land,
 And he has been gone for nearly fourteen years".

215 Then Gha-sao Lord Bang-no said,
 "What is your Father's, your Sire's name?"
 "Our Father's, our Sire's name is Gha-sao Lord Bang-no".

Gha-sao Lord Bang-no therefore prepared,
 Prepared white pork and white rice to serve,
 220 To serve for the two spirit-possessed to eat.
 But the two spirit-possessed refused.

Gha-sao Lord Bang-no asked,
 "You two spirit-possessed, what magic food do you eat?"
 "Our magic food is copper ore,
 225 And our magic drink is iron ore".

Gha-sao Lord Bang-no took,
 Took horns of copper and horns of iron and heated them,
 Headed the liquid copper and the liquid iron until it boiled,
 Heated it for the two spirit-possessed to drink.

230 The two spirit-possessed drank it,
 Drank the liquid copper and liquid iron, drank it straight down.
 Then the two spirit-possessed spoke.
 What were the words which they spoke?
 "Still we do not know the taste of our mothers' milk!"

235 "You two spirit-possessed, what do you eat to live on?"
 "We two spirit-possessed eat,
 Eat the foliage of fir trees to live".

In what manner did the two spirit-possessed then speak?
 "Since coming out among the people we have become very drowsy,
 240 But we have not managed to sleep.

The distance we have travelled is great and the stages long,
 We have come but we are tired,
 We two have become very drowsy,

We two spirit-possessed must sleep.

245 Should there be a day when the Ruling Race's retainers and soldiers come,
 We fear that if the two elders call,
 That call we two spirit-possessed might not hear.

 If the day comes you two elders must take,
 Take a small gong and come and support,
 250 Support for us two spirit-possessed our heads and our noses.
 Then strike the gong thrice and call three times,
 And we two spirit-possessed will hear".

 So the two spirit-possessed slept,
 Slept drowsily away.
 255 Slept away for practically fourteen years.

 Gha-sao Lord Bang-no remained,
 Remained until midnight when he heard,
 Heard the sound of the Ruling Race's harness bells of copper and of iron,
 And the Chinese king's retainers and soldiers coming to fill,
 260 To fill the people's land completely.

 Gha-sao Lord Bang-no looked all around,
 Looked up at the sky where swallows and cuckoos were flying,
 Flying and darkening the sky.
 Gha-sao Lord Bang-no went to halt,
 265 To halt the great army, but in vain.

 Gha-sao Lord Bang-no could not bear the thought.
 He drew out the gong and went back and struck,
 Struck the gong thrice and called three times.

 The spirit-possessed awoke,
 270 Jumping so suddenly up in the bed,
 That blood streamed from their noses as from a sword thrust.

 The spirit-possessed came out,
 Came quickly out to observe,
 To observe the people's land,
 275 Black with retainers and soldiers.

 They looked all around,
 And saw the sky above darkened with swallows and cuckoos.

 The spirit-possessed pulled up.
 Pulled up a great pine tree,
 280 Its trunk was thirteen fathoms,
 And its branches spread over a small hill.

 The spirit-possessed then took,
 Took the pine tree and beat,
 Beat the Ruling Race's retainers and soldiers to death,

285 Until the ground was black with the dead.

Three times they beat them right through to the head of the valley,
Which grew black with the dead of the Ruling Race's retainers and soldiers.

The two spirit-possessed then said,
"This is not our land or our place,
290 Our home and our place is not here.
Our home and our place is located,
Located in the great valley of the river Li-zhu".

The two spirit-possessed escorted,
Escorted Gha-sao Lord Bang-no to go back, to return
295 And the spirit-possessed led out,
Led out a fine horse just for,
Just for Gha-sao Lord Bang-no to ride until they came,
Came to the great mountain ridge above the river Li-zhu.

They came on and reached,
300 Reached Gha-sao Lord Bang-no's homestead.
Then the spirit-possessed said,
"Our home and our place is not here!"

They had only just arrived at Gha-sao Lord Bang-no's home,
So Gha-sao Lord Bang-no asked,
305 "Where then is your home and your place?"

The spirit possessed said,
"Our home and our place is located,
Located on the Plain of Walnuts, that flat plain,
Located in the cave on the Plain of Walnuts.

310 Our home and our place is located,
Located on the Plain of Walnuts, that wide plain,
Located in the cavern on the Plain of Walnuts.
When we have gone for nearly fourteen years, come and look".

The two spirit-possessed struck,
315 Struck the large drum and it sounded,
Sounded three times towards the sun's rising.
They beat three strokes on the small drum,
Which sounded three times away towards the sun's setting.

"We will give the small drum for you two to carry away".
320 So Gha-sao Lord Bang-no offered.
But the small drum could not boom,
As the large drum was able to boom.

"We will take the large drum and carry it away,
Carry it to the Plain of Walnuts, that wide plain,
325 Away to the cavern on the Plain of Walnuts".

- The spirit-possessed added,
 "When the day comes that you come to look,
 A copper, an iron drum will sound".
 And the spirit-possessed said,
 330 "Still we do not know the taste of our mothers' milk!"
- Then the spirit-possessed placed,
 Placed saddles on the horses' backs,
 And mounted at a single leap.
- Taking the large drum which they carried on their backs,
 335 The spirit-possessed travelled until they reached,
 Reached the cave on the Plain of Walnuts.
- When the spirit-possessed had gone for half a period of twelve or thirteen years,
 Gha-sao Lord Bang-no followed and went to see,
 To see the spirit-possessed at the cave on the Plain of Walnuts.
- 340 Then the drum of copper, the drum of iron sounded,
 Standing there at the entrance of the cave,
 Yet the spirit-possessed did not speak.
 Gha-sao Lord Bang-no was disappointed,
 But the spirit-possessed said nothing.
- 345 Disappointed, Gha-sao Lord Bang-no remained,
 Remained for half a period of twelve or thirteen years,
 Then he returned and went back to look.
- The drum of copper, the drum of iron had changed,
 Had changed into rock and had fallen down and blocked,
 350 Blocked the cave, the cavern entrance, fine and smooth.
- Their two fine little horses had also changed,
 Had changed into stone statues and blocked,
 Blocked the cave, the cavern entrance standing guarding it.
- There still might be a day when the large drum sounded again,
 355 But meanwhile the people's borders were at peace.
- Gha-sao Lord Bang-no returned, went back and remained,
 Remained for half a period of twelve or thirteen years,
 Then Gha-sao Lord Bang-no returned, and came back to see,
 To see the spirit-possessed at the cave on the Plain of Walnuts.
- 360 That large drum of the spirit-possessed had changed,
 Had changed into rock and fallen down and blocked,
 Blocked the cave, the cavern entrance completely.
- The two fine horses had changed,
 Had changed into stone statues and blocked
- 365 Blocked the cave, the cavern entrance standing firmly.

Now Gha-sao Lord Bang-no accepted the situation.
He returned, came back to control,
To control the people on all sides,
Standing firmly as a rock.

- 370 The people, the Miao community lived well,
The Miao community lived, their land at peace and their place at rest, so they did!

Gha-sao Lord Bang-no controlled,
Controlled the people, standing firmly as a hardwood tree,
Standing firmly as pine trees and fir trees on the plain.

- 375 For the people, with heaven at peace and earth at rest,
Hearts were peaceful as a basket is smooth within,
Hearts were restful as a large basket is flat inside.

Thus it is ended.

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Ṣ C。 Λ_n V̄ Tⁿ CT^u CṰ".
Sao-no family surroundings song.

L_n J_{n6} C̄ I^{'u}.
Li Xing-zhen sang.

J_{n1} C̄ †^c L。 J",
year this able come know,

J" C_n J̄ J^r CṰ, J', Tⁿ.
know connector who went show land.

J" C̄ Ṣ J̄ C。 CṰ, J', Tⁿ,
know lord Sao-bang-no went show land,

J', L_c J⁻ Δⁿ C₋ C^u J⁻ CT^u Y".
show gone river Na-zhu edge water.

5 J', L_c J̄ Lⁿ CT^u L_c J̄ 'C^u,
show gone bottom sky gone seven days,

J', L_c J̄ Lⁿ CT^u L_c J̄ Lⁿ,
show gone top sky gone seven months,

J', CΔ^{nc} Tⁿ 'Ḑ" J⁻ L̄ V_u Lⁿ C^{nc} J".
show world Miao people community know.

J_{n1} C̄ †^c L。 J",
year this able come know,

J" C_n J̄ J^r CṰ, Ṣ C̄,
know connector who dream bad,

10 J" C_n J⁻ Ṣ C̄ J̄ C。 CṰ, Ṣ C̄.
know thus Gha-sao lord Bang-no dream bad.

J⁻ Ṣ C̄ J̄ C。 I^{'u},
Gha-sao lord Bang-no called,

I^{'u} CΔ^{nc} Tⁿ 'Ḑ" J⁻ T⁻ J_r T̄.
called world Miao people come discuss.

J⁻ V₁₁ Tⁿ CT^u T^o J₁ ɓ^o.
 Chinese borders soldiers fighting big.

C_n J̄ J^r L^u C[^u [̃^u,
 connector who the mouths many,

15 J⁻ Lⁿ CT^u L^u C[^u [̃^u,
 people borders the mouths many,

J⁻ 'ɔ" T^u T^ɔ Lⁿ C[^u [̃_ɛ.
 Miao humble the mouths few.

J⁻ S̄ [̄ J̄^ɛ C_o I^{'u},
 Gha-sao lord Bang-no called,

I^{'u} J⁻ 'ɔ" T^u T^ɔ Lⁿ L₁₁ T⁻,
 called Miao humble elders come,

J⁻ 'ɔ" T^u T^ɔ Lⁿ L₁₁ CT_o T⁻ C[̃_u,
 Miao humble elders together came arrived,

20 C[̃_u C_n J⁻ S̄ [̄ J̄^ɛ C_o C[̃_ɛ.
 arrived thus Gha-sao lord Bang-no house.

CΔ^{nc} Tⁿ T^ɔ C^ɔ Tⁿ 'ɔ" J⁻ T_{nc} C^{no} Δⁿ,
 world people the Miao race query live far off,

C[^u J⁻ V₁₁ Tⁿ CT^u C[̃_o J₁ T^o ɓ^o,
 fear the Chinese border together fighting great,

C[^u CΔ^{nc} Tⁿ T^ɔ C^ɔ Lⁿ V_u 'ɔ" J⁻ C_n C^u
 fear world people community Miao race thus eat

Y^ɛ.
 bitterness.

J⁻ 'ɔ" T^u T^ɔ Lⁿ J⁻ L₁₁ T⁻,
 the Miao humble elders respond,

25 Lⁿ J⁻ L₁₁ J_n Lⁿ [̃^ɛ.
 elders spoke how.

Lⁿ J⁻ L₁₁ J_o J⁻ S̄ [̄ J̄^ɛ C_o I^{'u},
 elders caused Gha-sao lord Bang-no call,

l'ʰ CΔ^{nc} Tⁿ T^ʰ C^ʰ CΔ^{nc} Tⁿ T^u T^ʰ T⁻,
 call world people world humble come,

T⁻ Jⁿ C^{nc} C^u t^ʰ C^u CΔ^{nc} C^{no}
 come several yoke of cattle cattle coloured bring

L_o T⁻.
 come kill.

C^{'nc} C^u J⁻ C^ʰJ^ʰ L_o C^u 'D^u.
 take cattle the flesh come pop corn.

30 C^{'nc} C_n J⁻ T^ʰ L_o 3^o C^ʰT⁻.
 take connector the hide come stretch drum.

3^o C^{nc} Lⁿ C^ʰT⁻ T^u 'C^u T⁻,
 stretch large drum to sun rise,

3^o G₋ Lⁿ C^ʰT⁻ T^u 'C^u C^ʰt^ʰ.
 stretch small drum to sun set.

C^{'nc} C_n J⁻ t^ʰʰ^o L_o t_ʰ C^ʰ,
 take connector the bones come burn harrow,

t_ʰ C^ʰ Jⁿ L_o L_o L^u CΔⁿ,
 burn harrow around come till rice,

35 D₋ L^u CΔⁿ C^ʰt^{'nc} L^{nc} C_n J^u 3^u,
 did till rice white thus fill store,

L^u CΔⁿ C^ʰt^{'nc} L^{nc} C_n J^u C^ʰJ⁻.
 till rice white thus fill house.

J_{nc} C^ʰ t^ʰ L_o J^u,
 year this able come know,

J^u J⁻ S^u C^ʰ J^ʰ C_o C_n C^ʰJ_u S^u C^ʰ.
 know Gha-sao lord Bang-no connector dream bad.

J⁻ S^u C^ʰ J^ʰ C_o J^ʰ Lⁿ J⁻ J^ʰ C^ʰT_o L_o J_n,
 Gha-sao lord Bang-no rose up with come speak,

40 ʔ_n ʔ^ʔ C_n Y⁻ L^ʔ Lⁿ ʔ⁻ L_{||} ʔ^ʔ
 speak show connector two classifier elders opened

Cʔ^{n||}.
 mouth.

ʔ⁻ ʔ^{||} ʔ^{||} ʔ^ʔ C_o ʔ_n Lⁿ ʔ^ʔ.
 Gha-sao lord Bang-no spoke how.

ʔ⁻ ʔ^{||} ʔ^{||} ʔ^ʔ C_o Cʔ_u ʔ⁻ Cʔ_u ʔ^ʔ ʔ_o,
 Gha-sao lord Bang-no dream saw,

ʔ_o C^{||} ʔ^ʔ ʔ⁻ ʔ_ʔ ʔ^ʔ ʔ^u Cʔ^{nc} Tⁿ ʔ^ʔ C^ʔ Tⁿ ʔ_n
 saw cranes fly fill world people land thus

T^ʔ Cʔ_n.
 completely.

Y⁻ L^ʔ Lⁿ ʔ⁻ L_{||} ʔ_n Lⁿ ʔ^ʔ.
 two classifier elders replied how.

45 Cʔ^{||} Cʔ^{nc} Tⁿ ʔ^ʔ C^ʔ Cʔ_ʔ ʔ_{||} ʔ^o,
 fear world people go fight

Cʔ^{||} ʔ⁻ Cʔ_{||} ʔ^{no} Tⁿ V_{||} ʔ⁻ C^{nc} Lⁿ ʔ^o ʔ_{||} ʔ^u
 fear Ruling Race great soldiers fight fill

Cʔ^{nc} Tⁿ.
 world.

ʔ^r ʔ⁻ C_n ʔ⁻ ʔ^r ʔ^{||} ʔ^{||},
 there was connector who rose ahead,

Lⁿ ʔ⁻ L_{||} ʔ_n ʔ⁻ ʔ^{||} ʔ^{||} ʔ^ʔ C_o Cʔ_o ʔ^{||}
 elders said Gha-sao lord Bang-no together rose

ʔ^{||}.
 ahead.

ʔ⁻ ʔ^{||} ʔ^{||} ʔ^ʔ C_o ʔ_n ʔ⁻ ʔ^{||} ʔ^{||},
 Gha-sao lord Bang-no thus did from,

50 ʔ^{||} ʔ⁻ ʔ^{||} T^ʔ ʔ^o Cʔ_o ʔ^{||} Cʔ_ʔ,
 from time middle night together rose thought,

Jⁿ CT_o ɔ_u Δ_ε,
we together go loose,

Δ_ε C^{nc} Lⁿ CT⁻ L_ε 'C^u T⁻,
loose large drum gone sun rise,

J⁻ V_u Lⁿ T^o T⁻,
Chinese soldiers coming,

J⁻ V_u Lⁿ T^o T⁻ J^u CΔ^{nc} Tⁿ T^b C^b Tⁿ
Chinese soldiers come fill world people land

CT_o T_z C[_n.
with completely.

55 Y⁻ L^b Lⁿ J⁻ L_u Y⁻ [ⁿ J_u.
two classifier elders act how right.

Y⁻ L^b Lⁿ J⁻ L_u Y⁻ [ⁿ t^r.
two classifier elders act how arrange.

Jⁿ CΔ_ε C_n t^r CΔ_ε C^{nc} Lⁿ CT⁻ C^o_i
we beat connector three beats large drum sound

t^r S^z,
three times,

C^o_i C_n Jⁿ CT_z L_ε C_n J^z 'C^u
sound connector noise gone connector seven days

[_n.
road.

Y⁻ L^b Lⁿ J⁻ L_u CT_z J^r CT_o,
two classifier elders think not swallow,

60 CT_u Lⁿ [ⁿ Lⁿ J^b CT_o ɔ_u CΔ_ε,
pulled the sticks together went beat,

CΔ_ε G_u Lⁿ CT⁻ L_ε 'C^u Ct^b.
beat small drum gone sun set.

G₁ Lⁿ CT⁻ C^o C_n ɟⁿ CT₃ L₄ C_n
 small drum sound connector noise gone connector

J^ʰ ɓⁿ ɛ̃.
 seven months road.

J⁻ CT₁₁ ɛ^{no} Tⁿ V₁₁ 'C̥,
 Ruling Race heard,

J⁻ CT₁₁ ɛ^{no} Tⁿ V₁₁ ɬ₁ ɿ̃ Lⁿ S^r ɿ̃ L₄.
 Ruling Race then return went back return gone.

65 J⁻ S̃^u ɛ̃ J^ʰ C₀ ɬ₁ ɿ̃ L₀,
 Gha-sao lord Bang-no then returned come,

L₀ I^{'u} ɛ_n CΔ^{nc} Tⁿ T^ʰ C^ʰ J⁻ 'ɔ̃ⁿ T^u T^ʰ CT₀.
 come call thus world people Miao humble with

T⁻ Cɛ₁₁₁.
 come arrive.

J⁻ S̃^u ɛ̃ J^ʰ C₀ ɛ^{no} Lⁿ ɛ̃^ʰ.
 Gha-sao lord Bang-no use how.

T⁻ Jⁿ CT₃ J^ʰ Δⁿ Lⁿ ɛ_u ɔ̃₁₁ t₃ T₃.
 come we go river Li-zhu go build.

I['] J⁻ 'ɔ̃ⁿ T^u T^ʰ CT₃ J⁻ Δⁿ Lⁿ ɛ_u t₃,
 took Miao humble went river Li-zhu build,

70 t₃ ɓ⁻ C_n Yⁿ t_r L^{nc} Lⁿ ɔ̃₁₁
 build bridge connector one classifier arch

ɛ̃^{nc},
 placed,

ɛ̃^{nc} J^ʰ Δⁿ Lⁿ ɛ_u Jⁿ CT^ʰ Yⁿ.
 placed river Li-zhu middle water.

t₃ ɓ⁻ L^{nc} Lⁿ ɔ̃₁₁ C_n S^ʰ ɾ^ʰ ɛ^{no}
 built bridge arch connector side left plant

Λ_n T̃^u.
 tend pines.

J⁻ 'D^u T^u T^o CT_o D_u I^u,
Miao humble with went drag,

I^u V^o I^u t⁻ t_o,
drag stone drag rock build,

75 t_o E_n C_n Lⁿ t_r L^{nc} Lⁿ J_u E^{nc},
build thus connector the arch placed,

E^{nc} J^o Δⁿ Lⁿ E_u Jⁿ CT^o Y^u.
placed river Li-zhu middle water.

t_o C_n Yⁿ t_r L^{nc} Lⁿ J_u CE_o,
built connector one classifier arch standing,

CE_o Lⁿ Jⁿ L_o T^u Jⁿ CT^o Y^u.
standing round at middle water.

t_o b⁻ L^{nc} Lⁿ J_u C_n S^o Sⁿ E_{no}
built bridge arch connector side right plant

Λ_u C_{nu}.
tend firs.

80 J⁻ Λ_u Lⁿ T^u L⁻ D_u b^o,
tended pines grew did become big,

t_u J⁻ S^u E^u J^o C_o CT_o CA_u C^u.
suffice Gha-sao lord Bang-no go hide shade.

J⁻ Λ_u J^r C_{nu} E_n D_u b^o,
tended firs thus did become big,

D_u t_u J⁻ S^u E^u J^o C_o CT_o CA_u C^o.
did suffice Gha-sao lord Bang-no go hide rain.

J⁻ S^u E^u J^o C_o T_u T^o Lⁿ S^r T^o L_o.
Gha-sao lord Bang-no then return back return come

CJ⁻,
house,

85 C[^u C^{nc} Tⁿ T^b C^b Tⁿ J₋ C_n Lⁿ T^o
fear world people land fight connector soldiers

J^u C^{nc} Tⁿ.
fill world.

J⁻ S^u L¹ J^z C_o T^{'u} J⁻ T^z T_z 'D^o CT_o.
Gha-sao lord Bang-no from time middle night with

J^z T^u,
rose ahead,

J⁻ S^u L¹ J^z C_o Lⁿ Lⁿ L^z.
Gha-sao lord Bang-no respond how.

Lⁿ C_n Y⁻ L^b Lⁿ J⁻ L_u CT_o.
respond connector two classifier elders with
C^{no} C^z-,
situate house,

CT_u L⁻ C^{nc} Lⁿ CT⁻ CT^o,
strike the large drum sound,

90 CT^o C_n t^r S^z L_z 'C^u T⁻.
struck connector three times gone sun rise.

Y⁻ L^b Lⁿ J⁻ L_u L_n D₋ CT_u,
two classifier elders thus did strike,

CT_u G₋ Lⁿ CT⁻ L_n D₋ CT^o,
strike small drum thus did sound,

CT^o L_n Jⁿ CT_z L_z 'C^u C^t.
sound thus noise gone sun set.

J⁻ S^u L¹ J^z C_o CT_z CT_u T^o,
Gha-sao lord Bang-no go fight soldiers,

95 CT_u C^{nc} Lⁿ CT⁻ CT^o L_z C^{nc} Tⁿ.
strike large drum sound gone world.

J⁻ CT_u L^{no} Tⁿ V_u L^{'nc} A^z Tⁿ A^z bⁿ t^o,
Ruling Race took horn copper horn iron blew,

I^{'u} T^u t^r T^u T^o T⁻.
call retainers soldiers come.

T^u t^r T^u T^o CT_o T- CLE_{ni},
 retainers soldiers with come arrive,

T- ɿ E_n J⁻ S^u ɿ J^ɕ C_o ɔ_n
 come seize thus Gha-sao lord Bang-no plural

T^ɔ Tⁿ.
 boundary land.

100 J⁻ S^u ɿ J^ɕ C_o ɔ_ɕ l'ɔ C_n T^u T^o
 Gha-sao lord Bang-no did lead connector soldiers

L₋ ɔ₋ ɿ,
 then did drive,

ɿ J⁻ CT_{ni} E^{no} Tⁿ V_{ni} J⁻ C^{nc} T^o,
 drove Ruling Race great soldiers,

ɔ₋ ɿ E_n ɔ₋ T_n,
 did drive thus did cross,

ɿ T_n J^ɕ Δⁿ Y⁻ C^{nc} J⁻ CT^u Yⁿ,
 drove cross river great edge water,

Lⁿ V_{ni} E^{no} Jⁿ ɔ^ɔ T^u t^r T^u T^o Tⁿ
 destroyed Chinese king retainers soldiers at

Jⁿ T_u Ȳ.
 yonder place there.

105 J⁻ S^u ɿ J^ɕ C_o E_n ɔ₋ L_ɕ,
 Gha-sao lord Bang-no thus had gone,

ɔ₋ L_ɕ E_n ɔ₋ ɿ,
 had gone thus had left,

ɿ J⁻ J^o T^u ɿ^ɔ S^ɕ,
 left the women children away,

S^ɕ J^ɕ Δⁿ Lⁿ E_u J⁻ C^{nc} ɿ.
 away river Li-zhu great valley.

J⁻ J^o T^u ɿ^ɔ E_n ɔ₋ Ȳ,
 the women children thus did bewail,

L₋ T^u L⁻ C_n Yⁿ L^u L₋
 have got thrown connector one twelve day period or

ɔ_u t^r,
 thirteen,

J⁻ J^o T^u ɣ^ɔ CT₅ J^r CT₀.
 the women children think not swallow.

125 Y⁻ L^ɔ J⁻ J^o T^u ɣ^ɔ S^r L₀
 two classifier the women children returned come

l^u,
 call,

l^u T^u t^r T^u t^o CT₀ ɔ_u C₋,
 call retainers soldiers with go look,

C₋ C_n Y⁻ L^ɔ T^u Tⁿ G₋ Y⁻ L^ɔ L₀.
 look connector two classifier babies do how gone.

T^u t^r T^u t^o CT₀ ɔ_u C₋,
 retainers soldiers with went look,

C₋ C_n Y⁻ L^ɔ T^u Tⁿ G₋ L_n ɔ₋
 looked connector two classifier babies thus did

Cɔ_ɛ,
 crawl,

130 Cɔ_ɛ G^u J_n C₋ CT₀ ɔ_u Cɛⁿ,
 crawl all fours with go climb,

Cɛⁿ L^ɔ G^u J_n C₋ L₀ ɣ^ɔ CTⁿ
 climb sheet of rock all fours gone classifier trees

J^r C_{nu} C_n J⁻ Cɛ^r.
 fir connector mountain.

Y⁻ L^ɔ T^u Tⁿ G₋ C^u L⁻ CΔⁿ J^r C_{nu} J^r
 two classifier babies ate foliage fir together

T_ɛ Cɛ_n.
 finish completely.

J⁻ S^u L^ɔ J_ɛ C₀ J⁻ J^o T^u ɣ^ɔ ɣ_n,
 Gha-sao lord Bang-no the women children said,

T_n C_n Y⁻ L^b T^u t^r T^u T^o
 said connector two classifier retainers soldiers

T̄ Lⁿ S^r T̄ D_u T_r,
 return back return go carry,

135 T_r C_n Y⁻ L^b T^u Tⁿ G₋ T̄ L_o
 carry connector two classifier babies return come

□^{nc}.
 completed.

Y⁻ L^b T^u t^r T^u T^o CT_o D_u T_r,
 two classifier retainers soldiers with went carry,
 T_r Y⁻ L^b T^u Tⁿ G₋ CT_o L_o C□₋.
 carry two classifier babies with come house.

J⁻ S̄ L̄ J^z C_o J⁻ J^o T^u Γ^p L₋ D₋
 Gha-sao lord Bang-no the women children then did

C_u,
 ask,

C_u Y⁻ L^b T^u Δ^z T^u S̄ C_u J^b
 ask two classifier spirit-possessed eat food

J⁻ □ⁿ C_u J̄ J^r.
 divination eat what.

140 C_u J^b J⁻ □^z T^u,
 eat food the root copper,

T_u Y^u J⁻ □^z L^u.
 drink water the root iron.

J⁻ S̄ L̄ J^z C_o J⁻ J^o T^u Γ^p L_n D₋
 Gha-sao lord Bang-no the women children thus did

□^z,
 lift,

□^z Λ̄ T^u Λ̄ L^u □^{nc} L_o T^o,
 lift tube copper tube iron bring heat,

T^o J⁻ T^u J⁻ L^u C□^u J_n Λ_o,
 heat liquid copper liquid iron boil fast,

145 T'° T'" C_n Y⁻ L³ T^u Δ^δ T^u S^r
 heat for connector two classifier spirit-possessed

ṭ_u.
 drink.

Y⁻ L³ T^u Δ^δ T^u S^r C_n ɔ₁ ṭ_u,
 two classifier spirit-possessed thus did drink,

ṭ_u ɟ⁻ T^u ɟ⁻ l^u C_n ṭ_u Δ^δ.
 drank liquid copper liquid iron thus gulped down.

Y⁻ L³ T^u Δ^δ T^u S^r C_n ɔ₁ C_n,
 two classifier spirit-possessed thus did speak,
 C_n Lⁿ L^u L^u C_n Lⁿ C^u.
 speak the words words speak how.

150 Jⁿ C^{nc} ɟ⁻ ɔⁿ J^δ Lⁿ C^u Jⁿ ɔ₁ Jⁿ.
 our mother liquid milk taste how we not know.

ɔ_n Y⁻ L³ T^u Δ^δ T^u S^r C^u C_n
 you two classifier spirit-possessed eat connector

ṭ J^r C^{no}.
 what live.

Jⁿ Y⁻ L³ T^u Δ^δ T^u S^r C_n ɔ₁ C^u,
 we two classifier spirit-possessed thus do eat,

C^u J⁻ CΔ^u J^r C_u C^{no}.
 eat foliage fir live.

Y⁻ L³ T^u Tⁿ G₁ C_n ɔ₁ C₁Δ₂,
 two classifier babies thus did crawl,

155 C₁Δ₂ C_n J_n C₁ C₁Δ₂ Ā C³,
 crawled with want horses,

Ā J⁻ S^u C₁ J₂ C_o C³ Δ^u Lⁿ C^u,
 wanted Gha-sao lord Bang-no horses black grey

C_n ɔ₁ C^u.
 thus did ride.

$\text{J}^- \text{S}^{\text{H}}$ C^{H} $\text{J}^{\text{H}} \text{C}_0$ J^- J^0 $\text{T}^{\text{u}} \text{r}^{\text{p}}$ C_n D_-
 Gha-sao lord Bang-no the women children thus did

C^{H} ,
 lead,

C^{H} C_n Y^- T_u C^{p} Δ^{u} $\text{L}^{\text{n}} \text{C}^{\text{H}}$
 led connector two classifier horses black grey

r^- T^{H} ,
 dappled for,

T^{H} Y^- L^{p} $\text{T}^{\text{u}} \Delta^{\text{H}} \text{T}^{\text{u}} \text{S}^{\text{r}}$ C^{ns} .
 for two classifier spirit-possessed ride.

160 Y^- L^{p} $\text{T}^{\text{u}} \Delta^{\text{H}} \text{T}^{\text{u}} \text{S}^{\text{r}}$ T_n ,
 two classifier spirit-possessed said,
 Y^- T_u C^{p} L^{n} C^{n} D_- Λ_0 J^{n}
 two classifier horses like this not are our
 C^{p} J_u J^{n} C^{ns} .
 horses which we ride.

Y^- L^{p} $\text{T}^{\text{u}} \Delta^{\text{H}} \text{T}^{\text{u}} \text{S}^{\text{r}}$ T_n ,
 two classifier spirit-possessed said,

J^{n} Y^- L^{p} L^- C^{n} $\text{L}^{\text{n}} \text{C}^{\text{p}}$ CT_0 J^{n}
 we two classifier as big as this horses with us
 T_c .
 provide.

$\text{C}\Delta^{\text{nc}} \text{T}^{\text{n}}$ $\text{T}^{\text{p}} \text{C}^{\text{p}}$ $\text{Y}^{\text{n}} \text{t}_n$ T_c .
 world people all together provided.

165 Y^- L^{p} $\text{T}^{\text{u}} \Delta^{\text{H}} \text{T}^{\text{u}} \text{S}^{\text{r}}$ C_n D_- CJ_H ,
 two classifier spirit-possessed thus did crawl,

$\text{CJ}_\text{H} \text{L}_n \text{J}_n \text{C}_-$ CT_0 D_n C^{H} ,
 crawl with went led,

C^{H} C_n Y^- T_u $\text{L}^- \text{G}_-$ $\text{L}^{\text{n}} \text{C}^{\text{p}}$ L_-
 led connector two classifier baby horses have

L_0 C^{ns} .
 come ride.

ᵕ⁻ Cₙ Lⁿ Cᵑ 𐀓𐀕 C𐀔. T₄ L₄,
took connector horses led with out come,

Y⁻ Lᵑ Tᵛ Δᵝ Tᵛ Ṣ 𐀔,
two classifier spirit-possessed dipped up,

170 𐀔 𐀕⁺ T₄ Yⁿ ᵕⁿ Sⁿᶜ C𐀕⁺,
dipped three basins water clear washed,

C𐀕⁺ G₄ Lⁿ Cᵑ Tᵛ Cᵑ CΔᵛ CΔᵝ 𐀓ᶜ.
washed baby horses all horses splendid completed.

Y⁻ Lᵑ Tᵛ Δᵝ Tᵛ Ṣ 𐀓ₙ ᵕ₄ 𐀕,
two classifier spirit-possessed thus did want,

𐀕 I₄ Lⁿ Cᵑ 𐀓ᵑ.
wanted saddles horse ride.

T⁻ Ṣ 𐀔 Jᵝ C₄ T⁻ J₄ Tᵛ 𐀕ᵑ 𐀓ₙ ᵕ₄
Gha-sao lord Bang-no the women children thus did

𐀔⁺,
lift,

175 𐀔⁺ T⁻ Ṣ 𐀔 Jᵝ C₄ I₄ Lⁿ Cᵑ L⁻ I₄
lift Gha-sao lord Bang-no saddles horse saddles

CΔᵐ.
decorated.

Y⁻ Lᵑ Tᵛ Δᵝ Tᵛ Ṣ 𐀔ₙ,
two classifier spirit-possessed said,

Jⁿ V₄ Jⁿ 𐀕⁺ I₄ Lⁿ Cᵑ Jⁿ ᵕ₄ 𐀓ᵑ.
our father our sire saddles horse we not ride.

Y⁻ Lᵑ Tᵛ Tⁿ G₄ 𐀓ₙ ᵕ₄ C𐀕ᵝ,
two classifier babies thus did crawl,

C𐀕ᵝ Cₙ Jₙ C₄ C𐀔. ᵕᵐ 𐀓ᵑᵑ,
crawled with went took,

180 Ɛ'ₙₛ Tₛ Cₙ Y⁻ tᵣ Iₒ Lⁿ Cᵇ
 took out connector two classifier saddles horse

 Iₒ CƐₙ CƐ'ₛ.
 saddles broken sooty.

Y⁻ Lᵇ Tᵛ Δᶿ Tᵛ S̄ Ɛₙ Ɔ₋ ƭₗ,
 two classifier spirit-possessed thus did dip up,

ƭₗ Y'' Ɔⁿ Sⁿᶜ Ɛₙ Ɔ₋ CƐ⁻,
 dipped up water clear thus did wash,

CƐ⁻ Iₒ Lⁿ Ɛᵇ Ɛₙ Ɔ₋ Tₛ,
 washed saddles horse thus did come out,

Tₛ Y⁻ tᵣ Iₒ Lⁿ Cᵇ Iₒ
 came out two classifier saddles horse saddles

 CΔᵛ CΔᶿ.
 splendid.

185 Y⁻ Lᵇ Tᵛ Δᶿ Tᵛ S̄ Ɛ'ₙₛ,
 two classifier spirit-possessed put,

Ɛ'ₙₛ Cᵇ Lⁿ S'' CƐₙ Cᵇ CƐₙᵐ,
 put horse bridles inserted horses mouths,

Ɛ'ₙₛ Cᵇ Lⁿ Iₒ T'' Cᵇ Jᵐ.
 put horse saddles on horses backs.

Y⁻ Lᵇ Tᵛ Δᶿ Tᵛ S̄ Ɛₙ Ɔ₋ Ɛⁿᵇ,
 two classifier spirit-possessed thus did ride,

Ɛⁿᵇ L₋ Cₙ tᵣ CƐₙ T'' Jᶿ
 rode some connector three occasions to bottom

 Δⁿ,
 river,

190 L⁻ Cᵇ CΔᵛ CΔᶿ L₋ Ɔ₋ ƭᵇ,
 the horses splendid then did neigh,

ƭᵇ Cₙ tᵣ Sᶿ Lₛ Jᶜ 'Cᵛ Ɛ̇.
 neigh connector three times gone seven day road.

Y⁻ L^ᵇ T^ᵛ Δ^ᶜ T^ᵛ S^ᶠ ɔ₋ ɛ^{ᵃᵇ},
two classifier spirit-possessed did ride,

ɛ^{ᵃᵇ} C_n ɛ^ᵃ Cɛ_n T^ᵀ J^ᵃ ḡ,
rode connector nine occasions to the head,

L⁻ C^ᵇ CΔ^ᵛ CΔ^ᶜ L₋ ɔ₋ ɳ^ᵇ,
the horses splendid then did neigh,

195 ɳ^ᵇ C_n ɛ^ᵃ S^ᶜ L_ᵛ C_n J^ᶜ
neigh connector nine times gone connector seven

ḡ^ᵃ ḡ.
months road.

Y⁻ L^ᵇ T^ᵛ Δ^ᶜ T^ᵛ S^ᶠ ɛ_n ɔ₋ ṭ^ᵃ,
two classifier spirit-possessed thus did return,

CT_ᵀ C_n t^ᶠ J_ᵛ J⁻ C^{ᵃᵇ} CT⁻.
struck connector three sticks large drums.

Cṭ^ᵃ C_n t^ᶠ S^ᶜ L_ᵛ J^ᶜ 'C^ᵛ ḡ^ᵃ
sound connector three times gone seven days road.

T^ᵀ C_n ɛ^ᵃ J_ᵛ L⁻ ɔ₋ CT⁻,
for connector nine sticks small drums,

200 ɔ₋ L^ᵃ C⁻ Cṭ^ᵃ ɛ^ᵃ S^ᶜ,
small drums sound nine times,

Cṭ^ᵃ L₋ C_n ɛ^ᵃ S^ᶜ L_ᵛ J^ᶜ ḡ^ᵃ
sound then connector nine times gone seven months

ḡ.
road.

Y⁻ L^ᵇ T^ᵛ Δ^ᶜ T^ᵛ S^ᶠ ɛ_n ɔ₋ t^ᵃ,
two classifier spirit-possessed thus did follow,

t^ᵃ C_n V_ᵛ C_n t^ᶠ J⁻ J^ᵇ ɔ_ᵀ.
follow connector father connector sire back went.

ɔ₋ L^ᵃ ɔ_ᵀ ɛ_n ɔ₋ t^ᵃ,
did go thus did reach,

205 t^ᵃ J^ᶜ Δ^ᵃ Y⁻ C₋ J⁻ CT^ᵛ Y^ᵀ.
reach river great edge water.

t₀ C_n Lⁿ V_u J⁻ L^{'n} C_n CT_u CL₁.
 reach connector father place connector fighting.

J⁻ S["] L¹ J³ C₀ L_n Lⁿ L³.
 Gha-sao lord Bang-no spoke how.

Y⁻ L³ T^u T⁰ C₃ C^u J⁻ J^r T⁻.
 two classifier soldiers about matters what come.

Y⁻ L³ T^u Δ³ T^u S^r L_n,
 two classifier spirit-possessed said,

210 Jⁿ Y⁻ L³ T^u Δ³ T^u S^r C₃,
 we two classifier spirit-possessed about,

Jⁿ C₃ Jⁿ V_u Jⁿ t^r T⁻.
 we about our father our sire come.

Jⁿ V_u Jⁿ t^r CT₃ CT_u T⁰,
 our father our sire went fight soldiers,

CT_u J⁻ C_n Lⁿ T⁰ L₃ CΔ^{nc} Tⁿ,
 fight the connector soldiers gone world,

L₃ T["] CT^u J³ J^r J₃ Δ_u Δ["] J_u.
 gone get practically fourteen years.

215 J⁻ S["] L¹ J³ C₀ L_n D₁ L_n,
 Gha-sao lord Bang-no thus did say,

D_n V_u D_n t^r Ct^r Lⁿ L³.
 your father your sire name how.

Jⁿ V_u Jⁿ t^r Ct^r J⁻ S["] L¹ J³ C₀.
 our father our sire name Gha-sao lord Bang-no.

J⁻ S["] L¹ J³ C₀ L_n D₁ Y⁻,
 Gha-sao lord Bang-no thus did make,

Y⁻ CT₁ C₁⁻ L^{nc} Ct^{'nc} L_{nc} J³ CΔⁿ Ct^{'nc} L_{nc} L_u,
 made pork white food rice white serve,

220 ɿ ɿ C_n Y⁻ L^{ɔ̃} T^u Δ^{ɔ̃} T^u S^ɿ
 serve connector two classifier spirit-possessed

C^u.
 eat.

Y⁻ L^{ɔ̃} T^u Δ^{ɔ̃} T^u S^u ɿ ɿ J^ɿ ɿ
 two classifier spirit-possessed thus did not agree

C^u.
 eat.

J⁻ S^u ɿ J^{ɔ̃} C_o C_u ɿ,
 Gha-sao lord Bang-no asked thus,

ɿ Y⁻ L^{ɔ̃} T^u Δ^{ɔ̃} T^u S^ɿ C^u J^{ɔ̃}
 you two classifier spirit-possessed eat food

J⁻ ɿ C^u C^u J^ɿ.
 divination eat what.

C^u J^{ɔ̃} J⁻ ɿ J⁻ ɿ T^u,
 eat food divination root copper,

225 ɿ Y^u J⁻ ɿ J⁻ ɿ ɿ.
 drink water divination root iron.

J⁻ S^u ɿ J^{ɔ̃} C_o ɿ ɿ ɿ,
 Gha-sao lord Bang-no thus did lift,

ɿ ɿ T^u ɿ ɿ ɿ ɿ ɿ,
 lift horn copper horn iron bring come heat,

T^u J⁻ T^u J⁻ ɿ C^u ɿ ɿ,
 heat liquid copper liquid iron boil fast,

T^u T^u Y⁻ L^{ɔ̃} T^u Δ^{ɔ̃} T^u S^ɿ ɿ.
 heat for two classifier spirit-possessed drink.

230 Y⁻ L^{ɔ̃} T^u Δ^{ɔ̃} T^u S^ɿ ɿ ɿ ɿ,
 two classifier spirit-possessed thus did drink,

ɿ J⁻ T^u J⁻ ɿ ɿ ɿ ɿ.
 drank liquid copper liquid iron thus gulped down.

Y⁻ L^ᵇ T^ᵛ Δ^ᶜ T^ᵛ S^ᶠ E_n D₋ Eⁿ,
two classifier spirit-possessed thus did speak,

Eⁿ Lⁿ L^ᵛ L^ᵛ Eⁿ Lⁿ Eⁿ.
speak the words words speak how.

Jⁿ C^{nc} J⁻ Dⁿ J^ᶜ Lⁿ Eⁿ Jⁿ J^r Jⁿ.
our mother liquid milk taste how we not know.

235 D_n Y⁻ L^ᵇ T^ᵛ Δ^ᶜ T^ᵛ S^ᶠ Cⁿ C_n
you two classifier spirit-possessed eat connector

J⁻ J^r C^{no}.
what live.

Jⁿ Y⁻ L^ᵇ T^ᵛ Δ^ᶜ T^ᵛ S^ᶠ E_n D₋ Cⁿ,
we two classifier spirit possessed thus did eat,

Cⁿ J⁻ CΔⁿ J^r C_{nn} C^{no}.
eat foliage firs live.

Y⁻ L^ᵇ T^ᵛ Δ^ᶜ T^ᵛ S^ᶠ Eⁿ Lⁿ Eⁿ.
two classifier spirit-possessed spoke how.

Jⁿ T_c CΔ^{nc} Tⁿ T^ᵇ C^ᵇ CΔ^ᶜ Gⁿ CΔ^ᶜ G_o,
we go out world people become drowsy,

240 J_s C_n Lⁿ Eⁿ Jⁿ D₋ Jⁿ.
sleep connector how we not know.

Jⁿ T⁻ Eⁿ Δⁿ J⁻ C_E C_T,
we come road far stages long,

Jⁿ T⁻ E_n Jⁿ Δ['].
we come thus we tired.

Jⁿ Y⁻ L^ᵇ CΔ^ᶜ Gⁿ CΔ^ᶜ G_o T⁻,
we two classifier become drowsy come,

Jⁿ Y⁻ L^ᵇ T^ᵛ Δ^ᶜ T^ᵛ S^ᶠ C_T L⁻ J_s.
we two classifier spirit-possessed with will sleep

245 ㄱᆞ ㄷ- C_n Yⁿ 'C^u J⁻ CT₁₁ ㄱ^{no} Tⁿ V₁₁
 if there is connector one day Ruling Race

 T^u †^r T^u ㄱ^o T⁻,
 retainers soldiers come,

CT^{''} C_n Y⁻ L^b Lⁿ J⁻ L₁₁ ㄱ_n ㄷ₋
 fear connector two classifier elders thus did

 I^{'u},
 call,

I^{'u} Jⁿ Y⁻ L^b T^u Δ^δ T^u S^r ㄱ_n ㄷ₋
 call we two classifier spirit-possessed thus not

 'C^o.
 hear.

ㄷ- C_n Yⁿ 'C^u ㄷ_n Y⁻ L^b
 there is connector one day you two classifier

 Lⁿ J⁻ L₁₁ ㄱ^{'n},
 elders take,

ㄱ^{'n} C_n J⁻ T^{''} CT₃ L_o ㄱ^δ,
 take connector small gong come raise,

250 ㄱ^δ Jⁿ Y⁻ L^b T^u Δ^δ T^u S^r ㄷ_n
 raise us two classifier spirit-possessed plural
 ㄱ^{''} ㄱJ^p,
 head nose,

CT₁₁ C_n †^r T^{''} I^{'u} †^r S^δ,
 strike connector three gong call three times,

Jⁿ Y⁻ L^b T^u Δ^δ T^u S^r 'C^o.
 we two classifier spirit-possessed hear.

Y⁻ L^b T^u Δ^δ T^u S^r ㄱ_n ㄷ₋ J₃,
 two classifier spirit-possessed thus did sleep,

J₃ CΔ^δ ㄱⁿ CΔ^δ ㄱ_o L₄,
 slept became drowsy gone,

255 J₃ L₄ CT^u J^b J^r J₃ J₁₁ Δ^{''} J₁₁₁.
 slept gone practically fourteen years.

CT_u t^r Tⁿ l^{'u} t^r S^δ.
 struck three gongs called three times.

T^u Δ^δ T^u S^r CT_o L_r L_o,
 spirit-possessed with awakened come,

270 L_r C_n Jⁿ Δ['] CT_u L^{'nc} J_o.
 awakened connector suddenly within place sleep.

C_n J⁻ C^J CΔ_o C_n Lⁿ C^{'δ} L_n CT_u
 connector noses flowed connector blood thus hit

CT_δ.
 sword.

T^u Δ^δ T^u S^r L_n D₋ T_ε,
 spirit-possessed thus did come out,

T_ε C_n J⁻ Δ^ξ J^r L^{no} D^δ,
 came out connector suddenly observed,

D^δ Tⁿ CΔ^{nc} Tⁿ T^o C['] Tⁿ,
 observed at world people land,

275 T^u t^r T^u T^o L_n Δ^u Tⁿ Δ^u Lⁿ C^{'nc}.
 retainers soldiers thus black ground black very.

T_u Jⁿ L['] J^r L^{no} D^δ,
 all around observed,

D₋ D^δ Tⁿ Jⁿ CT_u Jⁿ J⁻ G₋ L^{nc} G₋
 did observe at sky above young swallow young

J^u L_n Δ^u CT_u.
 cuckoo thus black sky.

T^u Δ^δ T^u S^r L_n D₋ Δ^o,
 spirit-possessed thus did pull up,

Δ^o C_n Yⁿ Γ^δ J⁻ CTⁿ T^{'u},
 pull up connector one classifier tree pine,

280 C_n J⁻ J^o D₋ J_u t^r J₋,
 connector trunk had thirteen fathoms,

C_n J⁻ C[^r C†^{''} Jⁿ J⁻ C^{no} L⁻ G₋ T^{''}.
connector branches above situated small hill.

T^u Δ[̂] T^u S^r L₋ D₋ [[']κ,
spirit-possessed then did take,

[[']κ J⁻ CT^{''} Lⁿ T^u [^{no} L_o CΔ_κ,
took tree pine carried come beat,

CΔ_κ J⁻ CT_{||} [^{no} Tⁿ V_{||} T^u †^r T^u T^o [_n D₋ T₋,
beat Ruling Race retainers soldiers thus did die,

285 D₋ T₋ [_n Δ^u Tⁿ Lⁿ C[^{nc}.
did die thus black ground very.

CΔ_κ C_n †^r CΔ_κ T^{''} ǀ^{''} ǀ[̂],
beat connector three beats to head valley,

J⁻ CT_{||} [^{no} Tⁿ V_{||} T^u †^r T^u T^o T₋ [_n Δ^u
Ruling Race retainers soldiers died thus black

ǀ[̂].
valley.

Y⁻ L^ʔ T^u Δ[̂] T^u S^r ǀ_n,
two classifier spirit-possessed said,

Jⁿ Tⁿ Jⁿ [[']κ J^r Λ^o Ċⁿ,
our land our place not is here,

290 Jⁿ C[- Jⁿ [[']κ J^r C^{no} Ċⁿ.
our house our place not situated here.

Jⁿ C[- Jⁿ [[']κ [_n D₋ C^{no},
our house our place thus is situated,

C^{no} Δⁿ Lⁿ [_u J⁻ C^{nc} ǀ[̂].
situated river Li-zhu great valley.

Y⁻ L^ʔ T^u Δ[̂] T^u S^r ǀ^ʔ,
two classifier spirit-possessed escorted,

l'ᵛ ʔ⁻ Ṣ ɿ̌ ɿ̌ᵛ Cₒ ʔᵛ ʔ̌ Lⁿ Sʳ
 escorted Gha-sao lord Bang-no then return back

ʔᵛ ʔ̌ Lₒ.
 then return come.

295 ʔᵛ Δᵛ ʔᵛ Ṣ ɿ̌ₙ ɿ̌ ɿ̌ᵛ,
 spirit-possessed thus did lead,

ɿ̌ᵛ Cᵛ CΔᵛ CΔᵛ ʔᵛᵛ,
 led horse splendid for,

ʔᵛᵛ ʔ⁻ Ṣ ɿ̌ ɿ̌ᵛ Cₒ ɿ̌ ɿ̌ᵛᵛ ʔᵛ Cₙ Lₒ,
 for Gha-sao lord Bang-no did ride until come,

Lₒ ʔₒ Δⁿ Lⁿ ɿ̌ᵛ ʔ⁻ Cⁿᵛ lᵛ,
 come reach river Li-zhu great mountain ridge,

ɿ̌ Lₒ ɿ̌ₙ ɿ̌ ʔₒ,
 did come thus did reach,

300 ʔₒ ʔ⁻ Ṣ ɿ̌ ɿ̌ᵛ Cₒ ɿ̌ₙ CΔ° Cɿ̌-
 reached Gha-sao lord Bang-no plural inside house.

ʔᵛ Δᵛ ʔᵛ Ṣ ʔₙ,
 spirit-possessed said,

ʔⁿ Cɿ̌- ʔⁿ ɿ̌'ⁿᵛ ʔᵛ Λ° Ċ.
 our house our place not is here.

ɿ̌ ɿ̌ₙ ʔ⁻ Ṣ ɿ̌ ɿ̌ᵛ Cₒ Cɿ̌-
 only arrived at Gha-sao lord Bang-no house,

ʔ⁻ Ṣ ɿ̌ ɿ̌ᵛ Cₒ ɿ̌ₙ ɿ̌ Cᵛ,
 Gha-sao lord Bang-no thus did ask,

305 ɿ̌ₙ Cɿ̌- ɿ̌ₙ ɿ̌'ⁿᵛ Cⁿᵒ ɿ̌'ⁿᵛ ʔᵛ.
 your house your place situated place what.

ʔᵛ Δᵛ ʔᵛ Ṣ ʔₙ ɿ̌ₙ,
 spirit-possessed said thus,

ʔⁿ Cɿ̌- ʔⁿ ɿ̌'ⁿᵛ ɿ̌ₙ ɿ̌ Cⁿᵒ,
 our house our place thus is situated,

C^{no} J⁻ CT₃ ɔ. Δ^ɛ J⁻ CT₃ T^{nc},
situated plain walnuts plain level,

C^{no} J⁻ CT₃ ɔ. Δ^ɛ ɔ_n J' J₃.
situated plain walnuts plural cave.

310 Jⁿ C]- Jⁿ ['nc [n ɔ. C^{no},
our house our place thus is situated,

C^{no} J⁻ CT₃ ɔ. Δ^ɛ J⁻ CT₃ ɪ̃,
situated plain walnuts plain wide,

C^{no} J⁻ CT₃ ɔ. Δ^ɛ ɔ_n J' t⁻.
situated plain walnuts plural cavern.

Jⁿ ɔ_u Tⁿ CT^v J^b J^r L₃ ɔ_u Δⁿ J_{nu} ɔ_n T-
we go get practically fourteen years you come

C₋.
look.

Y⁻ L^b T^v Δ^ɔ T^v S^r [n ɔ. CT_u,
two classifier spirit-possessed thus did strike,

315 CT_u J⁻ C^{nc} CT⁻ [n ɔ. CT_u,
struck large drum thus did sound,

CT_u C_n t^r S^ɔ CT_u 'C^v T⁻.
sounded connector three times within sunrise.

T^u C_n t^r J_ɛ G₋ Lⁿ CT⁻,
for connector three sticks small drum,

CT_u C_n t^r S^ɔ L_ɛ 'C^v Ct^b.
sounded connector three times gone sunset.

Jⁿ ɔ⁻ G₋ Lⁿ CT_u Tⁿ ɔ₋ L^b.
we give small drum to you two.

320 J⁻ Sⁿ [J₃ C_o [nc,
Gha-sao lord Bang-no offered,

G₋ Lⁿ CT⁻ ɔ₋ t^ɛ Ctⁿ,
small drum not able roar,

C^{nc} Lⁿ CT⁻ E_n t^s Ct^u.
large drum thus able roar.

Jⁿ E^{'nc} C^{nc} Lⁿ CT⁻ CT_o T_r D_u,
we take large drum with carry go,

T_r D_u Δ⁻ J⁻ CT_z J_o Δ^s J⁻ CT_z ĩ[̃],
carry go go to plain walnuts plain wide,

325 D_u Δ⁻ J⁻ CT_z J_o Δ^s D_n J[̃] t⁻.
go go to plain walnuts plural cavern.

T^u Δ[̃] T^u S^r T_n E_n,
spirit-possessed said thus,

D⁻ C_n Yⁿ 'C^u D_n T⁻ C₋,
there is connector one day you come look,

CT⁻ T["] CT₋ b["] CT[̃].
drum copper drum iron sound.

T^u Δ[̃] T^u S^r T_n,
spirit-possessed said,

330 Jⁿ C^{nc} J⁻ Dⁿ J[̃] Lⁿ E^{'̃} Jⁿ D₋ J["].
our mother liquid milk taste how we not know.

T^u Δ[̃] T^u S^r E_n D₋ CT_n,
spirit-possessed thus did place,

CT_n C[>] Lⁿ I_o T["] C[>] J_u.
placed horses saddles on horses backs.

Δ^{'nc} C_n Jⁿ Δ['] T["] J^r ĩ⁻ C[>].
jumped connector suddenly upon top horses.

E^{'nc} C^{nc} Lⁿ CT⁻ T_r CT_o J_u.
took large drum carry with back.

335 T^u Δ[̃] T^u S^r E_n D₋ D_u J^r C_n t_o,
spirit-possessed thus did go until reached,

t_o J⁻ CT_z J_o Δ^s D_n J[̃] J[̃].
reached plain walnuts plural cave.

T^u Δ^ɤ T^u S̄ L_ɛ T^u C_n J_l
 spirit-possessed gone get connector half

Γ^u J_u t^r J_{nu},
 period of twelve thirteen years,

T⁻ S̄^u Γ^l J^ɤ C_o t^o Lⁿ T⁻ T^ɤ C_l D_u
 Gha-sao lord Bang-no followed after with went

C₋,
 see,

C₋ T^u Δ^ɤ T^u S̄ Δ⁻ T⁻ C_l^ɤ J_o Δ^ɛ D_n
 see spirit-possessed go to plain walnuts plural

J^o J^ɤ,
 cave,

340 C_l⁻ T^u C_l b^u Γ_n D⁻ C_l^o.
 drum copper drum iron thus did sound.

C_l^o C_n J_n C_l^ɤ V_u J^o J^ɤ,
 sounded connector fixed at cave,

T^u Δ^ɤ T^u S̄ J^r Γ^{no} Γⁿ.
 spirit-possessed not speak.

T⁻ S̄^u Γ^l J^ɤ C_o S^{nc} J^r V_u.
 Gha-sao lord Bang-no disappointed.

T^u Δ^ɤ T^u S̄ J^r C_n T_n.
 spirit-possessed not connector say.

345 S^{nc} J^r V_u Γ_n D_u C^{no},
 disappointed thus went remained,

C^{no} T^u C_n J_l Γ^u Lⁿ
 remained get connector half period of twelve or

J_u t^r J_{nu},
 thirteen years,

T_u T̄ Lⁿ S^r T̄ L_o C₋.
 then return back return come look.

Jⁿ CT⁻ Tⁿ CT⁻ bⁿ Δ^{'n},
drum copper drum iron changed,

Δ^{'n} J⁻ V³ J⁻ Cⁿ Jⁿ L^o t^{'c},
changed stone rock fall come block,

350 t^{'c} J['] J³ J['] t⁻ CΔ^{nc} CΔ^u CΔ³.
blocked cave cavern smooth splendid.

C_n Y⁻ L³ L⁻ C³ CΔ^u CΔ³
connector two persons small horses splendid

Δ^{'n},
changed,

Δ^{'n} Y⁻ Cⁿ V³ Cⁿ t^{'o} t^{'c},
changed make stone statues block,

t^{'c} J['] J³ J['] t⁻ Cⁿ Jⁿ T³.
block cave cavern standing obstructing.

L^o D⁻ C_n Yⁿ 'C^u Jⁿ C^{nc} Lⁿ CT⁻ L⁻
come there is connector one day large drum only

t̄ Cⁿ,
return sound,

355 CΔ^{nc} Tⁿ T³ C³ L_n V³ Tⁿ CT^u T^{nc}.
world people thus surroundings peaceful.

J⁻ Sⁿ L⁻ J³ C^o L⁻ t̄ Lⁿ S^r t̄ L^o
Gha-sao lord Bang-no then return back return come

C^{no},
remained,

C^{no} t^o C_n J⁻ C^u Lⁿ
remain reach connector half period of twelve or

Jⁿ t^r Jⁿⁿ,
thirteen years,

$\text{J}^- \text{S}^{\text{u}}$ L^{r} $\text{J}^{\text{s}} \text{C}_0$ T_0 I^{o} $\text{L}^{\text{n}} \text{S}^{\text{r}}$ I^{o} D_0
 Gha-sao lord Bang-no then return back return went

C_- ,
 look,

C_- $\text{T}^{\text{u}} \Delta^{\text{s}} \text{T}^{\text{u}} \text{S}^{\text{r}}$ Δ^- $\text{J}^- \text{CT}^{\text{s}}$ $\text{J}_0 \Delta^{\text{c}}$
 looked spirit-possessed go to plain walnuts

C_n $\text{J}' \text{J}^{\text{s}}$.
 connector cave.

360 $\text{T}^{\text{u}} \Delta^{\text{s}} \text{T}^{\text{u}} \text{S}^{\text{r}}$ C^{nc} $\text{L}^{\text{n}} \text{CT}^-$ Δ'^{n} ,
 spirit-possessed large drum changed,

Δ'^{n} $\text{J}^- \text{V}^{\text{p}}$ $\text{J}^- \text{L}^{\text{b}}$ J_0 L_0 t'_{c} ,
 changed stone rock fall come block,

t'_{c} $\text{J}' \text{J}^{\text{s}}$ $\text{J}' \text{t}^-$ C_n T^{s} CC_n .
 block cave cavern thus finish completed.

C_n Y^- T_0 C^{b} $\text{CA}^{\text{u}} \text{CA}^{\text{s}}$ $\text{D}_- \Delta'^{\text{n}}$,
 connector two classifier horses splendid changed,

Δ'^{n} Y^- $\text{CC}^{\text{n}} \text{V}^{\text{p}}$ $\text{CC}^{\text{n}} \text{t}'_0$ t'_{c} C_n ,
 changed make stone statues block thus,

365 t'_{c} $\text{J}' \text{J}^{\text{s}}$ $\text{J}' \text{t}^-$ CC_0 $\text{CT}^{\text{u}} \text{CT}_0$.
 block cave cavern standing firmly.

$\text{J}^- \text{S}^{\text{u}}$ L^{r} $\text{J}^{\text{s}} \text{C}_0$ $\text{Y}^- \text{CT}^{\text{u}} \text{V}_0 \text{V}_0$,
 Gha-sao lord Bang-no accepted the situation,

T_0 I^{o} $\text{L}^{\text{n}} \text{S}^{\text{r}}$ I^{o} L_0 C_1 ,
 then return back return come rule,

C_1 $\text{CA}^{\text{nc}} \text{T}^{\text{n}} \text{T}^{\text{b}} \text{C}^{\text{b}}$ CC_0 $\text{J}^{\text{n}} \text{L}_0$,
 ruled world people standing surrounding,

CC_0 $\text{CT}^{\text{u}} \text{T}_n \text{CT}_0$ L^{n} $\text{CC}^{\text{n}} \text{V}^{\text{p}}$.
 standing firmly like rock.

370 $\text{CA}^{\text{nc}} \text{T}^{\text{n}} \text{T}^{\text{b}} \text{C}^{\text{b}}$ $\text{L}^{\text{n}} \text{V}_0$ $\text{'D}^{\text{u}} \text{J}^- \text{CT}_0$ 3^{u} C^{no} ,
 world people community Miao with good situated,

Lⁿ V_u 'ɔⁿ J⁻ T^{nc} Tⁿ T^{nc} ɛ^{'nc}
community Miao peaceful land peaceful place

C^{no} Lⁿ ɛ^{no}.
situated so.

J⁻ S^u ɛ¹ J^ɛ C_o L₋ ɔ₋ ɛ¹,
Gha-sao lord Bang-no then did rule,

ɛ¹ CΔ^{nc} Tⁿ T^ɔ C^ɔ Cɛ_ɔ T_n Cɛ_u Lⁿ CTⁿ
ruled world people standing firmly like tree

T̄,
hardwood,

Cɛ_ɔ CT_u T_n Cɛ_u Lⁿ CTⁿ T̄^u J^r C_{ni} C^{no}
standing firmly like tree pine fir situated

Cɛ_u Cɛ_ɛ.
within plain.

375 CΔ^{nc} Tⁿ T^ɔ C^ɔ CT_u T^{nc} J⁻ Tⁿ T_u,
world people sky peaceful land restful,

S^{nc} T^{nc} Lⁿ V^ɛ t̄^u,
heart peaceful like flat basket,

S^{nc} T^{nc} Lⁿ V^ɛ L_{ni}.
heart peaceful like large flat basket.

ɛ_n Jⁿ ɔ_o Cɛ₋.
thus ended.

M257
Song of the surroundings of the Sao-no family.

Sung by Li Xing-zhen.

Notes

This song is recorded in Document M (no. 16, page 93). The following pairs appear as single lines in the Miao text, 77 and 78, 158 and 159, 239 and 240, 248 and 249, 253 and 254, 273 and 274, 366 and 367.

Line 6. In the Miao text the expression 𐄢^Ꞁ 𐄢𐄢^Ꞁ, "south", is repeated from the previous line. It should read 𐄢^Ꞁ 𐄢𐄢^Ꞁ, "north", to avoid the contradiction in the length of time, "seven days" and "seven months", and also to establish the proper parallelism.

Line 11. In the Miao text this line has been displaced to follow line 13.

Line 43. The word 𐄢^Ꞁ, "land", is missing in the Miao text.

Line 70. Here, and in succeeding lines, the word for "arch", 𐄢^Ꞁ 𐄢^Ꞁ 𐄢^Ꞁ, is incorrectly written 𐄢^Ꞁ 𐄢^Ꞁ 𐄢^Ꞁ.

Lines 70 and 71. In Document M line 70 extends as far as the classifier, 𐄢^Ꞁ, leaving only four words in line 71.

Line 148. In the Miao text the last two words 𐄢^Ꞁ 𐄢^Ꞁ, "did speak", are repeated. In the identical line 232 there is no repetition, this appears therefore to be a copyist's error.

Line 173. Here and in succeeding lines the word 𐄢^Ꞁ, "saddle", is incorrectly written, 𐄢^Ꞁ.

Line 201. In Document M, following this line, lines 196 to 201 are printed again verbatim, clearly a mistake.

Lines 224 and 225. In both these lines the word for "root", 𐄢^Ꞁ 𐄢^Ꞁ, has been wrongly written, 𐄢^Ꞁ 𐄢^Ꞁ.

Song of the landlord's hard compulsory labour.

Recorded by Wang Jian-guo.

Introduction

In Document N it says that this song was written by Wang Jian-guo, but it does not indicate from whose singing it was transcribed. Most likely it was originally collected by Mr. Wang's father, Wang Ming-ji.

In style and in presentation this piece is unique. A young man has been conscripted by the landlord to work on a building project some distance away near the town of Shui- cheng. His betrothed, left at home, expresses her feelings in song. She sings of her fears and her anxiety, describing graphically her depression at his long absence and her elation when at last he comes home. She voices her anger, culminating in a full-blooded curse on the landlord, because her beloved has returned ragged, emaciated and scorched by the sun.

Every line of this song is uttered by the young woman herself speaking in the first person. The result is that, though her mother and her betrothed must both have had much to say, their side of the conversation is not recorded, and the young woman gives the impression of being an incessant talker. Despite this, the deep emotions expressed in the Miao poetry are strong enough to be moving even in translation.

The Miao were obliged to go and work on the landlord's house in "Sheep-month or Monkey-month", that is the third and fourth months of the lunar calendar, right in the middle of the spring planting season when they were urgently needed on their own farms. The work required of them was to fell the timber on the mountain-sides, to float it down the river as rafts, and then to carry it overland to the building site, where they had to assist in the actual erection of the building. It was heavy, laborious, dangerous work for which they received no payment.

M258
Song of the landlord's hard compulsory labour.

Recorded by Wang Jian-guo.

- On reaching Sheep month or Monkey month,
Lord Sao-no went to build a house,
To build on a plain in Gi-lyu country,
And Lord Sao-no conscripted the Miao folk to haul timber,
5 To haul it to the plain in Gi-lyu country.
- The rice had been planted in the curved paddy fields,
And the hemp had been cut ready for spinning,
But, returning home, I could not bother to wash my feet,
I hurried to the door and stood there looking out.
- 10 My heart distraught with waiting, I gazed,
Gazed disconsolately over nine rivers, nine regions,
For my betrothed had gone hauling timber for Lord Sao-no,
He had been hauling it for a month and not arrived back.
- 15 They say that the rapids on the river Gi-lyu pour down in an alarming manner,
Just like the rapid pouring down at Hmao-li-jyu.
Could it be that my betrothed's boat has been overturned by the flowing water?
Could it be that my betrothed has been drowned?
- 20 I was planting rice, planting it in the paddy field,
And thinking about the Youth in my heart,
When I slipped and fell there on the paddy field bank,
And I actually talked to the mountain ranges!
- "You mountain ranges, you live on high.
Do look and see how my betrothed is faring".
- 25 One day when I was trimming hemp by the stream I stretched up,
And my clothing caught and tripped me,
So I cut my hand and the blood gushed out.
The flowing blood ran down and dripped,
Dripped into the clear water and drifted away.
But there came a silver fish gliding by to drink it,
30 And I actually spoke to the silver fish!
- "Silver fish, oh silver fish,
Glide gracefully to Shui-cheng,
Do go and see how my betrothed is faring".
- 35 One day while embroidering a tribal gown,
As I was thinking of my betrothed in my heart,
The needle pricked my hand, and the blood dripped down.
A small swallow flying around came to take some,
And I addressed words to the swallow!

- 40 "When you fly on beating wings and reach Shui-cheng,
Do look and see how my betrothed is faring".
- Days came and days went, the days kept slipping by,
The mountain ranges stood unmoved,
The silver, snake-like fish glided through the water,
And the swallow flew strongly above the hills,
45 But they knew not the maid's heart-break, as time dragged on.
- Youth, oh my Youth,
What day, what night will you arrive?
Was your raft really overturned by the water?
Is it true that you fell into the rapids on the river Gi-lyu?
50 But I am sure that you excel as a builder of boats,
Your raft would have been as strong as a boat of iron,
For you were always an expert!
- "Silver fish gliding in the water,
Oh, do not delay going down to the river Gi-lyu".
- 55 When people used to do compulsory work they would return,
But when you had to do compulsory work you could not come.
Is it true that in Shui-cheng there are many dishonest girls,
Who might deceive my handsome youth and turn his heart?
Could you have forgotten your betrothed waiting here at home?
- 60 Oh!..no!..My betrothed is not a person like that!
He wears the belt I braided, girt about his waist,
And looped around my arms are these, his gold and silver bracelets.
When we two stood by the water's edge face to face,
We two declared,
- 65 "Though the mountain ranges are gathered up,
And the river Gi-lyu runs dry,
We cousins, maid and youth, will remain like Sun-maid and Moon-youth, but
will never set!"
- Oh dear! Mother, you only think about breakfast and supper, and you are for ever
calling me!
Mother, oh Mother!
- 70 Do you really want to make your daughter happy?
Even if you cooked dragon meat, it would have no flavour!
You offer me honey, but it is not sweet!
The peach blossom is fully open, but I cannot smell the scent!
Mother! do not pester your daughter, you are breaking your daughter's heart!
- 75 Just let me keep gazing toward the country beyond the river Gi-lyu, please!
- One evening we may hear
How the spotted dogs keep barking,
At the bottom of the Miao village.
The dogs are barking, barking, barking,

- 80 Could it be that my betrothed has returned?
 Is not that a well built person coming?
 The dogs are barking, and your daughter is happy!
 Here comes my betrothed,
 And the spotted dogs will wag their tails for joy...!
 85 But it does not happen!
- Oh! But who is that person coming yonder?
 It looks like my betrothed by his build,
 But his face is so thin, just skin and bone,
 And his unsteady walk so unsightly!
- 90 My betrothed's body was lithe like a fish,
 The suppleness of his body none could match!
 Now here is coming a ragged gown all creased and wet,
 Whereas my betrothed wore a handsome new gown!
 Why is this person, whoever he is, coming directly here?
- 95 Yes! It is my betrothed, truly arriving!
 In great haste I leave the loft room.
 Hurrying down from the loft,
 I just run with pounding footsteps to meet him,
 And with hands outstretched I grasp my Youth.
- 100 "Whatever place have you come from to arrive so late?
 Oh! It almost seemed that we had lost you!
 Now we are so happy we cannot find words to tell our Youth!"
 Taking his hand I lead him and he comes in,
 Comes in and sits down to rest in the bamboo loft room.
- 105 I will get Mother to boil more rice,
 And boil white, fat pork in the pot,
 To dip up clear water and heat till it is hot,
 And add extra honey to the honeyed wine,
 But I want to stay here with my betrothed in the loft room.
- 110 Why are you so sun burnt and so weak?
 Why has your new gown become so ragged?
 Even the spotted dogs did not recognize you,
 And I imagined you had been gone so long we might never see you again!
- Because of Lord Sao-no's evil intent,
 115 You had to manoeuvre the raft till it reached Shui-cheng.
 Then did you have to carry the timber from the water's edge,
 And did you have to go and build Lord Sao-no's house?
- Oh, I could die! You are so sun burnt and so weak!
 By day and by night you were carrying their timber,
 120 And they did not care that your new gown was wearing out!
 I could die! You are indeed so sun burned and so weak!
 Did you not by day and by night do their work?
 And all you got was some peach juice to drink!

- Oh, what can anyone say?
125 Mother! Do not be in too much hurry to call us two,
We have not yet finished talking things through.
- Lord Sao-no is like a brood of poisonous snakes!
Lord Sao-no is heartless as a wolf!
In future refuse to carry timber for Lord Sao-no's family.
- 130 You must hide here in my house for some time to come,
Till your body is again as lithe as a fish.
Youth, oh my Youth,
We, Hua Miao, seem destined for evil!
Never haul timber for an Yi landlord.
- 135 May all Lord Sao-no's fir trees rot!
May Lord Sao-no himself be slashed!
May Lord Sao-no's belly be ripped wide open!
May Lord Sao-no's guts gush out!
- Mother! I shall be coming down soon for a meal.
140 We two are talking, but it is not now urgent.
- The Youth, the young man there, in fact
We two, will soon be building a shelter yonder on the mountain range,
And we two, as friends and companions, will go and clear the forest.
We two will plant corn in the midst of the clearing,
145 And one day the amber grains of maize will ripen like yellow gold.
- I shall use every spare moment weaving cloth,
Making embroidered gowns, clothes sufficient for you to wear,
So that both maid and young man will always be well dressed.
With our hearts at peace like honey in a pot!
- 150 Oh! That is Mother calling us to go down together for a meal,
And there is the tempting sweet smell of white rice.
We two have talked and talked so much,
Now as a couple, young woman and young man, let us eat.
- Thus it is ended.

M258

ngaox gul at zhyud laos lit ngeut dad.
song which do landlord compulsory work hard.

Wang Jian-guo saot.
Wang Jian-guo wrote.

mas zos yangs jiox dib lieb hlit,
did reach sheep carry the monkey month,

zad zhyud Saod nof nghwl cok ngax,
the lord Sao-no went build house,

cot dlat ghab ndrangl gib lyuk dib.
built go to the plain Gi-lyu country.

zad zhyud Saod nof mas nghaf lib vuf hmao
the lord Sao-no did drive community Miao

shat ndros zhot ndaot,
people with place trees,

5 zhot dlat ndrangl gib lyuk dib.
place go to plain Gi-lyu country.

ghat veuf liex dib jios dangl ndlix,
the curved paddy land planted finish rice,

ghat dad ngguf dangl nil ab dryuk.
the hemp cut finish connector make spin.

gud sib lol ngax mas nghal nzad deut,
I return come house not wish wash feet,

deuf maol sheud ghat dlaox naf draot raod.
hurried went stand the door look to outside.

10 ngaox sieb bis daos dol nzhiat nzhaod,
young woman heart loosened wait for gaze,

nzhiat draot jiax dlix jaix khod ghat sieb
gaze to nine streams nine places the heart

jiaol.
short.

gud las ghat laol ndros zhyud Saod nof maol zhot
my betrothed with lord Sao-no went place

ndaot,
trees,

zhot leuf nil ib hlit shit bof njiaol.
place gone connector one month not see arrive.

nil hik bangx dlix gib lyuk aob lib nzhal
connector say river Gi-lyu waterfall

ghat nchal baob tlieb sieb,
pouring falling frighten heart,

15 mas syuk hmaob lit jyul aob lik nzhal ghat nchal
did resemble Hmao-li-jyu waterfall pouring

baob.
falling.

diel yios aob mib sieb nzwd bib las ghat laol
query true water clear overturn our betrothed

mis ngox?
plural boat.

diel yios bib las ghat laol daob cub sangt?
query true our betrothed get drowned away.

gud jios ndlix jios ndraif liex,
I planted rice planted within paddy field,

gud njiot ndraos draot ndraif sieb,
I remember youth in within heart,

20 gud dangb ndlangl ghaos id ghat zhangb
I slipped fell there the bank

liex.
paddy field.

gud lit mut ndros faod dut faod hxwb hik lol lut
I simply with mountain ridges say the word

dies.
truly.

"faod dut faod hxwb mis niob sieb,
mountain ridges you situated high,

mis naf gud las ghat laol at jiangt leuf".
you look my betrothed how gone.

max nil ib hnub gud niob ndub
there was connector one day I situated side

lib dlix gok at dad mas zhangt,
the stream trimming hemp did stretch up,

25 *nil dieb dit ntraot draot gud las,*
connector skirt the putties upon me dragged,

daot taot gud dit ndros baif nchangd,
get slice my hand with flowed out blood,

nchangd ndlyul njiod shit jiox zeut,
blood flowed dripped falling upon,

mangs zeuk aob zab sieb ndangb ndlos maol.
did fall upon water clear float gently go.

max nil bib duk nbel niex ndaox
there was connector classifier fish silver glide

dax haok.
come drink.

30 *gud lit mut nus nil bib duk nbel niex*
I simply ask connector classifier fish silver

lol lut dies,
the word true,

nbel niex yas nbel niex,
fish silver oh fish silver,

gis ndaox chaot laot dlat laos lit aob,
you glide gracefully go to city the water,

gis maol naf gud las ghat laol at jiangt leuf.
you go look my betrothed how gone.

max nil ib hnuob niob seud hlud,
there was connector one day situated sewing gown,

35 *gud ndyuf gud las ghat laol draot ndraif sieb.*
I thought my betrothed in within heart.

gaob qob gud dit nchangd dlos njiod,
needle prick my hand blood dripped,

nggak liex kik luk mas yangt bit las ndros dax
small swallow did fly around with come

keuk.
collect.

gud gof naos liex kik luk ndros draot lut,
I caused bird swallow with to words,

gis yangt sit sid njiaol aob laol,
you fly with beating wings arrive water city,

40 *gis naf gud las ghat laol at jiang leuf.*
you look my betrothed how gone.

hnub dax hnuh leuf hnuh qaot yos.
day came day gone day pass truly.

faod dut faod hxwb nzhes dub ded,
mountain ridges stand without concern,

nbel niex nbel nangb ndaox ndraif aob,
fish silver fish snake glide within water,

naos liex kik luk mas yangt bib las raot hxuf
bird swallow did fly around well upon

draob.
hills.

45 *mas baob ngaox sieb bis daos draot*
not know young woman heart loosened to

ngaox las.
young woman dragged.

zad ndraos yas zad ndraos!
young person youth oh young person youth.

hnub dyus hmok dyus gis lol njiaol?
day what night what you come arrive.

diel gis ngox lib nzaib mab traot ghab aob
query your boat raft given to the water

nzwt?
overturned.

mas diel gul gis baob dlat bangx dlix gib lyuk
did true that you fell go to river Gi-lyu

ghab aob ncwt?
the water rapids.

50 *gud naf gis lak ghab nieb dub doal dub*
I look you the great person able person

gyuk ngox,
builder boats,

ngox nzaib drax lib gul ngox hlaot.
boat raft strong as boat iron.

gis teb zeb teb cil lak dub daol.
you always the person able.

nil bib duk nbel niex ndaox ndraif
connector classifier fish silver glide within

aob,
water,

mas nzhaol gul baob dlat bangx dlix
do not delay that go down go to river

gib lyuk dib yas.
Gi-lyu at all oh.

55 *nis at lit ngeut lak nis sib,*
connector do compulsory work then connector return,

gis at nis lit ngeut shit zeux lol.
you do connector compulsory work not able come.

diel yos lad laos lit aob dib ngaob lit hat
query true the city the water girls dishonest

jiaob,
many,

chyud gud zad ndraos lit bat ghat sieb
deceive my young person youth handsome the heart

jiaol?
short.

diel gis hit njiot gis las ghat laol niob
query you not remember your betrothed situated

ngax dol?
house wait.

60 *ud.. ob.. gud las ghat laol mas yos dib dwd nwb*
oh.. no.. my betrothed not is the person

dib lib id.
that one.

gud hlangb shid hlat xiet riet nyul dlad,
my braided belt clings to his waist,

nyul baob gub baob niex tlot gud nbangb.
his bracelet gold bracelet silver loop my arm.

taot gul ab lwb sheud ndub aob faot jiok
when that we two stood beside water head together

faot,
head,

ab lwb las hik gul,
we two have said that,

65 "faod dut faod hxwb ndros gheuk daot,
mountain ridges with gathered up get,

bangx dlix gib lyuk ndros ndlyul nkhad,
river Gi-lyu with run dry,

bib ngaox mof ndraos nbeut syuk ngaox hnuh
we maid cousin youth cousin like maid sun

ndraos hlit shit zeux nzwt".
youth moon not able set.

oud! ... nieb mis jil zhas njiot dit
oh dear! mother you thus only remember the

chaik dit hmok zis hxut gud.
breakfast the supper constantly call me.

gud nieb yas gud nieb,
my mother oh my mother,

70 diel gis las at nis ngao lib ncail
query you happy make connector maid the daughter

las shit las?
happy not happy.

gis zhab haot ngaix lib rangx lak mas ghangb,
you if boil meat the dragon but not flavour,

gis mab gat lib mud lak mas hangt,
you give liquid the honey but not sweet,

bangx zid dlat deuf gik ndal mas hnod
flower peach come out fully open not smell

ncieb shis.
scented.

nieb! gis khab trad ngaox lib ncail
mother, you do not pull apart maid the daughter

gis mob ngaox lib ncail sieb.
you pain maid the daughter heart.

75 gud lut mut mangt hnuh hnuh draot dlix
I simply observe day day toward river

gib lyuk dib viet.
Gi-lyu country please.

hmot lit ndux shit jiox hnod,
the evening hearing,

at jiangt gul dlid byub git zaib shit lang dof,
how that dogs spotted keep on barking,

draot ghangb lit rot hmaob,
at bottom the village Miao,

dlid dof dlid deul deul.
dogs bark dogs woof woof.

80 diel yos gud las ghat laol sib lol dangl?
query true my betrothed return come finish.

mas yos did xis jiud.
not true the individual well built.

dlid byub git zaib mas dof bib ngaox ncai
dogs spotted did bark the maid daughter

las.
happy.

gud las ghat laol las dax nid.
my betrothed has come here.

dlid byub git zaib lad fwt fwt ghat nzangl las.
dogs spotted will wag the tails happy.

85 mas at sangb!
not done away.

ot!... max nyul lwb ghat shit lol bis dif
oh!... have he the person who come below

id dangl.
there finish.

mas syuk gud las ghat laol ghat jib rangf.
does resemble my betrothed the body form.

beut tlib beut tlut yas ngub ngangk.
facial appearance thin extremely thin.

mas at ghat nzib ghat nzaos draos sub dlangb.
does make unsteady walk become ugly.

90 gud las ghat laol lad jid rangl ral bif dof nbel,
my betrothed the body form is like fish,

gud yaib dib las lad jid daot mak shit max
my friend the body soft not have

ghat shit dex.
anyone equal.

nad nid hxwt lait chot ndlas bik tlak lit vos
now brings the gown ragged creased

naob.
wet.

gud las ghat laos hnangd chot lit chieb lit
my betrothed wore gown the new the

raot ndros.
handsome.

at jiangt nil lwb ghat shit ngel ngel dax?
why connector person whoever directly come.

95 *oed!...gud las ghat laos lol njiol dies dangl.*
aye!...my betrothed come arrive truly finish.

gud kit lux kit las ngwl ntangb lol,
I in great haste go from loft come,

gud dreuf daot baob ntangt,
I hurriedly get come down loft,

lit mut shib dlib shib dleuf drangs maol dol.
simply pounding footsteps ran went meet.

gud xiangb dit kis langs dat gud
I stretched out hands fully catch hold my

ndraos.
youth.

100 *gis lol khod dib ghat shit gis njiaol lix?*
you come place country what you arrive late.

yas!... syuk gul bib shit daot gis!
oh!... like that we not get you.

bib las gul hit daot gid hik bib ndraos
we happy that not get road say our youth

lut.
words.

gud dad nyul dit jiangb nyul lol,
I hold his hand lead him come,

lol niob ntangb shib dlob gof nyul shot.
come sit loft bamboo cause him rest.

105 gud gof gud nieb jiaob haot ndlix,
I caused my mother much boil rice,

keuk ngaix nbat dlos nciel liel haot draot paot,
take meat pig fat white boil in pot,

haik aob mib sieb tob gof gub,
dip water clear heat cause hot,

draot mud lit jieud tieb gat mud.
to honey the wine add liquid honey.

gud yad ndros gud las ghat laos niob hxuf
I want with my betrothed sit upon

ntangb.
loft.

110 gis at jiangt nad dlob lib njieb ndros shaos ros?
you what reason black very with weak.

at jiangb gis chot lit chieb ndros ndlas sangt?
why your gown the new with ragged away.

dlib pyub git zaib lak fait hit daot gis,
dogs spotted had distinguished not get you,

gud ndyuf gis leuf lix hit bof lol.
I thought you gone long time not see come.

nws gul zhyud saod nof mis jiox sieb
because that lord Sao-no plural carried heart

dlob,
black,

115 gis leud ngox nzaib maol zos lub laos aob.
you pursue boat raft go reach the city water.

dwx nid gof gul gyud ndaot deuf ndus
after this caused that carry trees out of edge

aob laid?
water query.

draik maol ndros zhyud saod nof cok ngax lok?
then went with lord Sao-no build house query.

ot!... gud jil dal gis at dlub lib njieb yas
oh!... I thus dead you make black very thin

lit nid,
like this,

gis ndraif hnub ndraif hmot gyud nis
you within day within night carry connector

ndaot,
trees,

120 mas shit nghat gul chot lit chieb tlik chot
did not care that gown the new change gown

ghub.
old.

gud jil dal gis at dlub lib njieb yas lit
I thus dead you make black very thin like

nid lit yak.
this indeed.

gis ndraif hnub ndraif hmot at nis nub
you within day within night do connector work

laid?
query.

hak gis zhak haok gat aob dlat dab.
and you only drank liquid water peach alone.

at jiangt nad hik yas.
how indeed say oh.

125 nieb! gis khab dreuk hxut ab lwb dib,
mother, you do not hurry call us two at all,

ab lwb had lal jil hit fad.
we two talk thus not plenty.

zad zhyud saod nof mas syuk bid nangb
the lord Sao-no did resemble snakes

dox daos dleut xis.
poisonous clan.

zad zhyud saod nof bif dof dub hmangt sieb
the lord Sao-no is like the wolf heart

deut deut.
hard.

des nid khab ngat ndros yif zhyud
from now do not consent with family lord

saod nof mis gyud ndaot.
Sao-no plural carry trees.

130 gis ndlaif jiet gud ngax bib jiaob hnuh,
you hide completed my house several days,

dol jil gis lad jid rangf ral bif dof nbel.
wait thus your the body form is like fish.

zad ndraos yas zad ndraos!
the youth oh the youth.

bib ndros bib hmaob lit ndlaos shit draot
we with our Miao Hua not come together

raot.
good.

khab ndros zad zhyud lif maol zhot ndaot.
do not with the lord go place trees.

135 zhot gof zhyud saod nof mis ndaot shit niaok
allow cause lord Sao-no plural trees fir

khod lyux lyux!
altogether rot.

zhot gof zhyud saod nof khod daot changb!
allow cause lord Sao-no altogether get slashed.

zhot gof zhyud saod nof at dlangb khod
allow cause lord Sao-no the belly altogether

daot baif!
get cut open.

zhot gof zhyud saod nof gat hniud daot
allow cause lord Sao-no the intestines get

beuk!
burst out.

nieb! gud kwb nwb hlaod maol ndros naox vab,
mother! I quickly down go with eat food,

140 ab lwb had lal mas mol dreuf.
we two talking not necessary urgent.

zad ndraos yil bat vaik,
the youth young man there,

deuf nid ab lwb cok ghat ngax zhyub lyub draot
from now we two build the shelter at

bif hxwb.
yonder mountain range.

ab lwb at las at bak maol lab
we two make friends make comrades go clear

laob,
forest,

ab lwb jios nis ghaob draob ndraif ndrangl.
we two plant connector corn in midst plain.

145 max hnub zid ghwb ghat dlix suk vuk
there will be day maize the grains yellow

bif dof ghat gub vangx.
is like the gold yellow.

gud ghet hnub ghet nios lol ndok ndaob.
I conserve day conserve time come weave cloth.

at hlud at chot draot gis
make embroidered gowns make garments for you

hngangd lol dies zhaot,
wear come truly satisfied,

gof bib did ngaob ghat tlak hnub lik niaos
cause us maid young man day the time

ndros raot gyuf.
with good work.

ghat sieb diex bib dwl bif dof gat mud niob
the heart peaceful is like honey situated

ndraif hxaob.
inside pot.

150 ud!... nieb hxut ab lwb hit ndrol maol naox
Oo!... mother calls us two together go eat

vab.
food.

vab ndlix nciel liel zhyut hangt chyud lol yas.
food rice white sweet smell tempt come oh.

ab lwb had lal had lal fad.
we two talked talked plenty.

gaob nad bib ngeuf ngguk nief laol zad
occasion this we couple young woman adult the

ndraos maol naox vab.
youth go eat food.

jil gid mof ndral.
thus ended.

M258
Song of the landlord's hard compulsory labour.

Recorded by Wang Jian-guo.

Notes

This song is recorded in Document N (no. 43, page 592).

Title. The word "zhyud", "lord", is wrongly printed "zyux ". This is the first of a large number of similar errors in the text, particularly in respect of tone markers. As far as possible these have been corrected in the present transcription, but only the more important will be mentioned here.

Line 14. The printed text has substituted the name Li-jyu from line 15 for the name Gi-lyu in this line.

Lines 26 and 27. In both these lines the word "nchangd", "blood" occurs, but in the former it is printed, "chagd" and in the latter, "changd". Also in line 25 "ndlyul", "flow" is printed "ndyul", while "njiod", "dripped" has the wrong tone marker "t".

Line 32. In the text this line ends "... laos aob aob". It should read "... laos lit aob", as in line 57.

Line 40. The two words "ghat laol" have been left out in the Miao text.

Line 62. The word "nbangb", "arm", is printed without the initial "n".

Line 74. The word "mob", "pain", is written "maob" in the text.

Line 88. The exact meaning of the expression "ngub ngangk" is not known, beyond the fact that it is an adverbial phrase modifying the adjective "yas", "thin". A note in the text says that it means "thin as a qangt". This does not help since "qangt" means a room or a section of a house. Perhaps the word in the original Miao script was 𑜋𑜪𑜫 meaning "bone", which was transcribed "qangt" when it should have been "cangt". The conventions for the modified pinyin spelling can be very confusing. If this were the case, then what the note says is that "yas ngub ngangk", means "thin as a bone", or as the English idiom would put it, "so thin as to be but skin and bone".

Line 112. The word "fait", "distinguish", is wrongly printed "fat" in the text.

