

**Hua-Miao Archive
Songs and Stories**

Miao History

Subsequent incidents and recent migrations

Songs M261 to M274

Introduction, Translation, Transcription and Notes

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However, we would be most grateful if you would reference the source.

The Hua-Miao Archive
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M261
Song of the inspired maid from Hmao-ni-geu.

Sung by Yang Wang-shi.

Introduction.

A note in Chinese at the head of this song says that it is "a song of recent history". In the course of the Miao text of Document A there are a number of editorial explanations, one of which says that this, and the following song, refer to fighting with the "Black Chinese". This is the Miao name for Mohammedans, but nowhere in the songs themselves are they mentioned. However, there is no reason to doubt the accuracy of the comment, since this group had a reputation for violence and brigandage, and, from time to time, the Miao did suffer at their hands. In the normal way, not being a particularly war-like people, the Miao would be more likely to flee than to fight. The background to these songs appears to have been some incident, which so incensed a certain young Miao woman, that she actually succeeded in marshalling a few rather reluctant Miao "soldiers", and led them, ill equipped as they were, over swollen rivers and steep mountain ranges, to attack the robber band. It was an heroic, but utterly futile operation, which could have but one result. Her pathetic little army was completely wiped out.

The young woman's name was "Bang-ndli" which means "Rice-flower", but this name is extended into an elaborate descriptive title which, in the text is written as a double compound name of eight syllables in each part which in English translation becomes,

The kinswoman, Rice-flower, the inspired elder sister.
The hasting wonder maid in blue.

The word "inspired" is used to translate the Miao expression, "li-su". This probably means "one who divines", and arises from the practice of divination using three arrows, the Miao name for which is "su".

In Document M this song and the one which follows are attributed to the same singer, but though there are similarities, and a few lines are common to both, the two songs seem to have come from separate traditions. The young woman's name, "Rice-flower" is the same in each, but the descriptive titles are different. In this song her home village is named Hmao-ni-geu, while in the next song she hailed from Hmao-dleu-lao. This song says that all her followers were wiped out, in the next we are told that half of them survived. The two songs could have been sung by the same person, but their style and construction suggest that he derived them from different sources.

M261
Song of the inspired maid from Hmao-ni-geu.

Sung by Yang Wang-shi.

The kinswoman Rice-flower, the inspired elder sister,
The hasting wonder maid in blue, sought,
Sought and found a way, a way of making soldiers.

5 Over a period she fattened a spotted pig and killed it,
Killed it to entertain the common soldiers on the plain,
Killed it to entertain the officers in the house,
Killed it to entertain the young men of Hmao-ni-geu.

10 The kinswoman Rice-flower, the inspired elder sister, ordered,
Ordered the common soldiers to march up and down,
Including a number on horse back,
And with thirty Miao on foot.

She ordered the common soldiers to march up and down,
So the common soldiers went forward and then turned about.

15 When they reached the river Gi-jjai it was just in spate,
Foaming in spate, boiling and foaming,
Foaming in spate, boiling and twisting.

20 The common soldiers could not cross,
So the common soldiers sought a way to go back,
But the kinswoman Rice-flower, the inspired elder sister would not allow it,
The hasting wonder maid in blue was unwilling.

The kinswoman Rice-flower, the inspired elder sister, ordered,
Ordered the common soldiers to march up and down.

25 They came on until they reached,
Reached the river Gi-trao.
Now the river Gi-trao was just in spate,
In spate and brimming its banks.

30 The common soldiers could not cross,
So the common soldiers sought a way to go back,
But the kinswoman Rice-flower, the inspired elder sister, would not allow it,
The hasting wonder maid in blue was unwilling.

The kinswoman Rice-flower, the inspired elder sister, ordered,
Ordered the common soldiers to march up and down,
And the common soldiers went forward and then turned about.

35 They went on till they reached,
Reached Hmao-trao-bw.
Hmao-trao-bw brought them breakfast,

40 But the Chinese robbers brought them lunch!
For the Kinswoman Rice-flower, the inspired elder sister,
Her common soldiers were armed only with pruning hooks,
And her officers were armed only with sickles.

They fought until lunch time.
Friends received no word,
Mothers, fathers and relatives heard no news.

Thus it is ended.

M261

'D" C_n]_κ C]'' S̄ C]''.
Hmao-ni-geu girl inspired song.

Λ_z U_{oo} J^r I'v̄.
Yang Wang-shi sang.

Jⁿ D₋ J_z CΔⁿ J⁻ 3̄ Lⁿ S^u,
kinswoman Rice-flower elder sister inspired,

C]'' Dⁿ S^{nc} C[_u [n^o J^r L^u C[̄]',
girl blue wonderful with haste sought,

C[̄]' [̄ Tⁿ Tⁿ [̄ Y⁻ T^o.
sought way get got way make soldiers.

Λ_{v̄} C]̄ † C[^r Lⁿ †^c L_o T⁻,
reared pig spotted long time able come kill,

5 T⁻ †₋ J^{z̄} T^o Tⁿ C[_u C[_z,
kill entertain bottom soldiers at below plain,

T⁻ †₋ [̄ T^o [n^c J^u C]̄-,
kill entertain top soldiers completed in house,

T⁻ †₋ 'D" C_n]_κ J⁻ C[_u.
kill entertain Hmao-ni-geu youths.

Jⁿ D₋ J_z CΔⁿ J⁻ 3̄ Lⁿ S^u C]̄-,
kinswoman Rice-flower elder sister inspired ordered,

C]̄ J^{z̄} T^o D_u C[_o L_o,
ordered bottom soldiers go up and down,

10 J^r C[_o C_n †^{nc} Δⁿ J₋ T^u [n^b C^b,
together connector a number persons ride horses,

C[_o C_n †^r [n_m Lⁿ 'D" T^u T^u T^c.
with connector thirty Miao persons use feet.

C]̄ J^{z̄} T^o D_u C[_o L_o,
ordered bottom soldiers go up and down.

J̄^ɔ T̄^o ɔ₁ ɔ₁₁ J̄^ɔ T̄^o ɛ_n
bottom soldiers did go bottom soldiers thus

C† J̄ⁿ L^ɔ.
turned about.

ɔ₁₁ t_o J̄^ɔ Δⁿ J̄ⁿ ɛⁿ J̄^ɔ Cⁿ ɓ^o,
went reached river Gi-jiai recently become big,

15 ɓ^o C_n J^r C_J⁻ C_J^{''} J^r C_J⁻,
big connector foaming boiling foaming,

ɓ^o C_n J^r C_J⁻ C_J^{''} Lⁿ V_o.
big connector foaming boiling twisting.

J̄^ɔ T̄^o T_n J^r T^{''},
bottom soldiers cross not get,

J̄^ɔ T̄^o C_T⁻ ɛ̇ S^r,
bottom soldiers sought way return,

J̄ⁿ ɔ₁ J̄^ɔ CΔⁿ J̄⁻ 3̇ Lⁿ S^u J^r
kinswoman Rice-flower elder sister inspired not

ɛ['] ɛ_v,
allow,

20 C_J^{''} Cⁿ S^{nc} C_ɛ ɛ^{no} J^r L^u ɔ₁ ɛ['] 'C_n.
girl blue wonderful with haste not willing.

J̄ⁿ ɔ₁ J̄^ɔ CΔⁿ J̄⁻ 3̇ Lⁿ S^u C_T₁,
kinswoman Rice-flower elder sister inspired ordered,

C_T₁ J̄^ɔ T̄^o ɔ₁₁ C_T_o L_o,
ordered bottom soldiers go up and down,

ɔ₁ ɔ₁₁ J^r C_n t_o,
did go till reached,

t_o J̄^ɔ Δⁿ J̄ⁿ T^{''},
reached river Gi-trao,

25 J̄^ɔ Δⁿ J̄ⁿ T^{''} J̄^ɔ Cⁿ ɓ^o,
river Gi-trao recently become big,

᠋ᠳᠤ ᠋ᠪᠦ᠋ ᠋ᠪᠢᠭ ᠋ᠲᠦᠰ ᠋ᠵᠢ᠋ ᠋ᠴᠢ᠋ᠳᠤ᠋.
did become big thus fill banks.

᠋ᠵᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠵᠢ᠋ ᠋ᠲᠦ᠋,
bottom soldiers cross not get,

᠋ᠵᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠴᠢ᠋ ᠋ᠵᠢ᠋ ᠋ᠰᠢ᠋,
bottom soldiers sought way return,

᠋ᠵᠦ᠋ ᠋ᠳᠤ᠋ ᠋ᠵᠦ᠋ ᠋ᠴᠠ᠋ ᠋ᠵᠦ᠋ ᠋ᠰᠢ᠋ ᠋ᠰᠤ᠋ ᠋ᠵᠢ᠋
kinswoman Rice-flower elder sister inspired not

᠋ᠴᠢ᠋ ᠋ᠵᠦ᠋,
allow,

30 ᠋ᠴᠢ᠋ ᠋ᠳᠦ᠋ ᠋ᠰᠦ᠋ ᠋ᠴᠢ᠋ ᠋ᠵᠦ᠋ ᠋ᠵᠢ᠋ ᠋ᠳᠤ᠋ ᠋ᠴᠢ᠋ ᠋ᠴᠢ᠋.
girl blue wonderful with haste not willing.

᠋ᠵᠦ᠋ ᠋ᠳᠤ᠋ ᠋ᠵᠦ᠋ ᠋ᠴᠠ᠋ ᠋ᠵᠦ᠋ ᠋ᠰᠢ᠋ ᠋ᠰᠤ᠋ ᠋ᠴᠢ᠋,
kinswoman Rice-flower elder sister inspired ordered,

᠋ᠴᠢ᠋ ᠋ᠵᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠳᠦ᠋ ᠋ᠴᠢ᠋ ᠋ᠵᠦ᠋ ᠋ᠳᠤ᠋ ᠋ᠴᠢ᠋ ᠋ᠵᠦ᠋,
ordered bottom soldiers go up and down,

᠋ᠵᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠳᠤ᠋ ᠋ᠳᠦ᠋ ᠋ᠵᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠵᠦ᠋ ᠋ᠴᠢ᠋
bottom soldiers did go bottom soldiers thus

᠋ᠴᠢ᠋ ᠋ᠵᠦ᠋ ᠋ᠳᠤ᠋.
turned about.

᠋ᠳᠤ᠋ ᠋ᠳᠦ᠋ ᠋ᠵᠢ᠋ ᠋ᠴᠢ᠋ ᠋ᠲᠦ᠋,
did go till reached,

35 ᠋ᠲᠦ᠋ ᠋ᠳᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠳᠦ᠋.
reached Hmao-trau-bw.

᠋ᠳᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠳᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠴᠢ᠋,
Hmao-trao-bw came with breakfast,

᠋ᠳᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠴᠢ᠋ ᠋ᠵᠦ᠋.
Chinese robbers came with lunch.

᠋ᠵᠦ᠋ ᠋ᠲᠦ᠋ ᠋ᠴᠢ᠋ ᠋ᠴᠢ᠋ ᠋ᠲᠦ᠋,
bottom soldiers carried hooks hand,

40 ḡ ṭ° Ḥ° Ḥ° V..
top soldiers carried sickles.

J_ ṭ. Ḥ̄ Ḥ̄ Ḥ_n Ḥ" J^.
fight reach time connector eat lunch.

Ḥ^n Ḥ^ Ḥ^n Ḥ_ Ḥ^ Ḥ" Ḥ^,
friends not get word,

Ḥ° Ḥ^ Ḥ^n Ḥ^ Ḥ_ Ḥ° Ḥ".
mother father relatives not hear news.

Ḥ_n Ḥ^n Ḥ. Ḥ..
thus ended.

M261
Song of the inspired maid from Hmao-ni-geu.

Sung by Yang Wang-shi.

Notes

This song is recorded in Document A (no. 16, page 44) and Document M (no. 22, page 139).

Singer. The name of the singer is recorded only in Document M.

In the Miao documents the following pairs of lines are run together into long lines, 2 and 3, 8 and 9, 33 and 34.

Lines 7 and 8. In Document M these two lines are joined and the word CT_{u} , "youths", is written $\text{C}\square$, "girls".

Line 13. In the Miao manuscripts the word T° , "soldiers", is written T^{c} , "feet".

Line 16. Document A contains line 19 twice. Once in its correct place, but also following line 16 where it makes nonsense.

Lines 17 and 18. These lines are missing in Document M.

Line 27. Both documents begin this line with a repetition of the full name "The kinswoman Rice-flower etc.". But this upsets the balance of the lines and stanzas.

Line 31. Both manuscripts omit this line, but this is clearly a mistake.

Song of the inspired maid from Hmao-dleu-lao.

Sung by Yang Wang-shi.

Introduction

This song, like the previous one, describes the activities of the young woman Rice-flower, but the course of events is rather different. On her journey to recruit her soldiers, the young woman met with some Yi robbers who, though at first they seemed friendly, waited until she had collected her food supplies, then ambushed, robbed and killed her and half her followers. These Yi robbers are called, “Yi slaves who were robbers”. They were only seven in number, and the maid, Rice-flower, first met them at the landlord’s “stacks of timber”. They were probably White Yi, and slaves of the landlord. Their work was to fell trees and cut them into planks, which then had to be stacked in such a manner as to allow the air to circulate and dry the timber. They carried arms for their own protection, but when opportunity offered were not adverse to a little freebooting on the side. A note at the end of the song says that the maid Rice-flower intended to attack the “Black Chinese” but was killed before she could do so, while the remains of her little “army” went home.

In this song the descriptive title of the young woman is considerably less elaborate, only six syllables, which translate into English as,

The inspired maid, young cousin Rice-flower.

Here the word rendered “inspired” is the Miao word “si”. This can mean “mad” or “insane”, but “du-si” is also used as parallel to, or in combination with, “du-dlang” to mean “one who has supernatural powers”, and hence “sorcerer” or “witch”. The woman in this song, however, was not mad, nor did she practise any of the black arts, but was a young person with strong determination and drive, who had the ability to galvanize into action an easily demoralized “army”, and to extract considerable contributions of grain from anything but wealthy villagers, in fact a kind of Miao Joan of Arc. So, therefore, “si” is best translated by “inspired”.

Song of the inspired maid from Hmao-dleu-lao.

Sung by Yang Wang-shi.

- This year we may know,
 May know that the inspired maid, young cousin Rice-flower, sought,
 Sought and found a way, a way of making soldiers.
 The inspired maid, young cousin Rice-flower, took,
 5 Took a white felt cape to carry her baby on her back,
 While high in the sky the patchy cloud horses were feeding.
- When the next day came,
 The inspired maid, young cousin Rice-flower, sought,
 Sought and found a way, a way of making soldiers.
 10 She went on and reached the landlord's timber stacks,
 And met with seven Yi slaves who were robbers.
 The Yi slaves who were robbers did no good,
 They poured cups of clear wine and offered it,
 Offered it to the inspired maid, young cousin Rice-flower to drink.
- 15 When the next day came,
 The inspired maid, young cousin Rice-flower, sought,
 Sought and found a way, a way of making soldiers.
 The inspired maid, young cousin Rice-flower, took
 Took a white felt cape to carry her baby on her back.
 20 She went on and reached the mountain ridges of Gi-la,
 Where among the Miao she found a place to rest.
- When the next day came,
 The inspired maid, young cousin Rice-flower, sought,
 Sought and found a way, a way of making soldiers.
 25 The inspired maid, young cousin Rice flower, took,
 Took a white felt cape to carry her baby on her back.
 She went on till she reached,
 Reached the mountain ridges of Fao-tlyu.
- It is said of the mountains of Kao, that the mountains are hard to climb,
 30 But the inspired maid, young cousin Rice-flower, climbed them grasping her hip.
 The mountains of Kao, the mountains are long to climb,
 But the inspired maid, young cousin Rice-flower, climbed them grasping her knee.
- The inspired maid, young cousin Rice-flower, sought,
 Sought and found a way, a way of making soldiers.
 35 The inspired maid, young cousin Rice-flower, went on till she reached,
 Reached Hmao-nie, but there ran short of rations.
 Hmao-nie contributed seven "dou",
 But Hmao-zhu contributed seven "dan",
 Enough for young cousin Rice-flower's Miao to eat to the end of the year.
- 40 The inspired maid, young cousin Rice-flower, went on till she reached,

Reached the far side of windy pass.
There she met the slaves who were robbers and they did no good.
The slaves who were robbers drew their swords,
And the slaves who were robbers killed,
45 Killed the inspired maid, young cousin Rice-flower, on the spot.

So the inspired maid, young cousin Rice-flower, led half her company away,
Away to the spirit world, there to make marriages.
The inspired maid, young cousin Rice-flower, sent half her company back,
Back to earth's people there to make families.

M262

'ɔ" Δ₅ L₁₁ L^ɔ Cɔ"
Hmao-dleu-lao the girl inspired song.

Λ₈ U₀₆ J^r I^{'u}
Yang Wang-shi sang.

J₁₁ C̄ †₅ L₀ J["],
year this able come know,

ɔ₁ J["] Cɔ"
did know girl inspired young woman cousin

J₈ CΔⁿ C[̄]T['],
Rice-flower sought,

C[̄]T['] Ġ T["] T["] Ġ Y⁻ T[°].
sought way get got way make soldiers.

Cɔ"
girl inspired young woman cousin J₈ CΔⁿ Γ^{'nc},
took,

5 Γ^{'nc} Γ^ɔ C†^{'nc} L_{nc} C_T L_r G₁.
took felt cape white to carry baby.

J^u C^ɔ Ġ['] J_n Ġ['] S^{nc} J["] C_T^u.
feeding horses grey patchy high sky.

J_n Γ_n †₅ L₀ S^ɔ,
tomorrow able come away,

Cɔ"
girl inspired young woman cousin J₈ CΔⁿ
Rice-flower

C[̄]T['],
sought,

C[̄]T['] Ġ T["] T["] Ġ Y⁻ T[°].
sought way get got way make soldiers.

10 ɔ₁₁ †₀ C†₅ L₁₁ Ġ¹ C_n †^{'r} C₁₁.
went reached landlord connector planks fir.

CE^r C_n J⁸ L³ T^u ɔ⁸ ʃ¹ Lⁿ t³.
met connector seven classifier Yi slaves robbers.

T^u ɔ⁸ ʃ¹ Lⁿ t³ Y⁻ J^r ʒ^u,
Yi slaves robbers did not well,

CT_n ɛ^{nc} ɔⁿ S^{nc} L₋ ɔ₋ Γ^u,
filled cups wine clear then did serve,

Γ^u Cɔ^u S^r G_u ɔ_o ʃ⁸ CAⁿ
served girl inspired young woman cousin Rice-flower

ɿ_u.
drink.

15 J_n ɛ_n t⁴ L_o S⁸,
tomorrow able come away,

Cɔ^u S^r G_u ɔ_o ʃ⁸ CAⁿ
girl inspired young woman cousin Rice-flower

Cɿ¹,
sought,

Cɿ¹ ɛⁿ T^u T^u ɛⁿ Y⁻ T^o.
sought way get got way make soldiers.

Cɔ^u S^r G_u ɔ_o ʃ⁸ CAⁿ ɛ^{rnc},
girl inspired young woman cousin Rice-flower took,

ɛ^{rnc} ɛ³ Cɿ^{rnc} L_{nc} Cɿ_o T_r G_{..}.
took felt cape white to carry baby.

20 ɔ_u t_o Jⁿ l³ Tⁿ ʃⁿ L⁻.
went reached mountain ridge country Gi-la.

ɔ₈ ɛ^{nc} Lⁿ 'ɔ^u J⁻ ɛ^{rnc} J_o.
did receive Miao the place rest.

J_n ɛ_n t⁴ L_o S⁸,
tomorrow able come away,

C]'' S̄ G_u ɔ̄ J̄^ɛ CAⁿ
girl inspired young woman cousin Rice-flower

CṪ',
sought,

CṪ' Ē T'' T'' Ē Y⁻ T°.
sought way get got way make soldiers.

25 C]'' S̄ G_u ɔ̄ J̄^ɛ CAⁿ [̄'_{nc},
girl inspired young woman cousin Rice-flower took,

[̄'_{nc} [̄^ɔ Cṫ'_{nc} L_{nc} CṪ_o T_r G_{..}
took felt cape white to carry baby.

L_{..} ɔ̄_{..} J^r C_n t_o,
did go till reached,

t_o I^ɔ Tⁿ Ĩ̄ Δ'^ɔ.
reached mountain ridge country Fao-tlyu.

C_n T_n T° J̄''' T° CṪⁿ Ṫ,
connector say mountains Kao mountains climb hard,

30 C]'' S̄ G_u ɔ̄ J̄^ɛ CAⁿ
girl inspired young woman cousin Rice-flower

CṪⁿ J̄⁻ Ā.
climbed hold back.

T° J̄''' T° CṪⁿ Δⁿ,
mountains Kao mountains climb far,

C]'' S̄ G_u ɔ̄ J̄^ɛ CAⁿ
girl inspired young woman cousin Rice-flower

CṪⁿ CA^ɔ [̄^{nc}.
climbed lean knee.

C]'' S̄ G_u ɔ̄ J̄^ɛ CAⁿ
girl inspired young woman cousin Rice-flower

CṪ',
sought,

CT̄' Ē T'' T'' Ē Y' T°.
sought way get got way make soldiers.

35 C]'' Š G_v ɔ_o J̄^ɛ CΔⁿ ɔ_l
girl inspired young woman cousin Rice-flower did

ɔ_{ll} J^r C_n †_o,
go till reached,

†_o 'ɔ'' C_{nc} C_n ɔ_{ll} [̄_n [̄_{nl}
reached Hmao-nie connector went thus short of

J̄'.
rations.

'ɔ'' C_{nc} L^v J̄^ɛ T^ɔ,
Hmao-nie measured seven dou,

'ɔ'' [̄_v L^v J̄^ɛ L_v,
Hmao-zhu measured seven dan,

J^r †_{ll} G_v ɔ_o J̄^ɛ CΔⁿ Lⁿ 'ɔ''
sufficient young woman cousin Rice-flower Miao

C'' T_ɛ J_{nl}.
eat out year.

40 C]'' Š G_v ɔ_o L̄^ɛ CΔⁿ ɔ_l
girl inspired young woman cousin Rice-flower did

ɔ_{ll} J^r C_n †_o,
go till reached,

†_o Δ_ɛ [̄ⁿ J^r †'' T'',
reached gap wind the far side,

C[^r J̄', Lⁿ †^ɔ Y' J^r ʒ''.
met slaves robbers did not well.

J̄', Lⁿ †^ɔ J Jⁿ CT^ɛ,
slaves robbers tested swords,

J̄', Lⁿ †^ɔ J^r [̄^{no} CT_{ll},
slaves robbers killed,

45 CT_u C]'' S̄ G_u D_o J^δ CAⁿ
killed girl inspired young woman cousin Rice-flower

T_l Lⁿ D_u.
dead going.

C]'' S̄ G_u D_o J^δ CAⁿ I''^p
girl inspired young woman cousin Rice-flower led

C_n Jⁿ CT^δ Δ⁻,
connector half go to,

Δ⁻ Δ^δ Tⁿ D_u Y⁻ C^δ.
go to spirit land go make marriages.

C]'' S̄ G_u D_o J^δ CAⁿ †^r
girl inspired young woman cousin Rice-flower sent

C_n Jⁿ CT^δ [^{nc},
connector half completed,

[^{nc} CA^{nc} Tⁿ T^δ C^δ L_o Y⁻ Λ_n.
completed world people come make families.

M262
Song of the inspired maid from Hmao-dleu-lao.

Sung by Yang Wang-shi.

Notes

This song is recorded in Document A (no. 17, page 45), and Document M (no. 21, page 136).

Line 1. This line and the first two words of line 2 do not appear in Document A.

Line 5. This line is missing in both documents, but without it line 6 is not properly connected.

Line 6. In Document A a note in Miao explains that gathering clouds in the sky are described as "grey, dappled horses feeding". This is in fact quite common in the songs, but it has passed out of general use. This line in the song is to indicate that the action took place in the rainy season. The compilers of Document M misunderstood the line entirely, rewriting it as two lines,

'D° CT_v CT_v J'^u S^{nc} J" CT_v,
CJ" D。 J^o CΔⁿ T̄ T_ε J^u C^o.

"At night it grew misty high in the sky,
Young cousin Rice-flower hurriedly returned to feed the horse".

Lines 7 and 8. These lines are missing in Document A

Line 10. Document A adds the name C^{'~} Λ_n, "Qiu family" after the word "landlord".

Lines 12 and 13. In both documents these two lines are run together into a single line.

Line 20. Here, and again in line 28, Document A reads T_o, instead of l^o, "mountain ridges".

Lines 25 to 27. These lines have been shortened in Document M and set out as a single line.

Line 31. This line is missing in Document M.

Line 41. Document A reads Δ_ε Cⁿ, "wind gap", Document M has Δ_ε C_{no}, "desolate gap". Either could be right.

M263
Song of an inspired Miao.

Sung by Yang Nggai-xing.

Introduction

This is a third, and very different, account of the events described in the previous two songs. The singer does not mention the young woman's personal name, "Rice-flower", but he did know that there were two conflicting traditions about her home village, and in addition that there were two traditions concerning the clan to which she belonged. He solved the problem, not by choosing one or the other, but by giving both, so that his song begins twice. In lines 1 to 6 he used one set of names, then started afresh in an identical manner, using the second set of names.

Unlike the other two, this song specifically states that the enemies were Chinese Mohammedans. After listing three successful surprise attacks, the song states that the young woman's ultimate goal was to force the Mohammedans "to go back". This presupposes that the cause of the confrontation was an incursion by these "Black Chinese" into land held by the Miao. Her effort failed because of the treachery of her younger brother. By instigating the killing of the guard dogs, he rendered the young woman and her followers vulnerable to a surprise attack, but no detail is given of when or how this took place.

At a number of points the singer introduced lines taken verbatim from older conflict songs, as, for instance lines 14 to 18, lines 21 & 22, and lines 26 & 27. However, the descriptions of major battles involving large numbers of well-trained soldiers are not always entirely apposite when applied to a relatively small local incident. The stratagem of killing the guard dogs is also drawn from an earlier song and is introduced here as a rather awkward parenthesis. It is just possible that the singer, aware that the young woman's campaign failed because she was betrayed by a member of her own family, but not knowing exactly how, recorded it using an established conventional formula from the past.

M263
Song of an inspired Miao.

Sung by Yang Nggai-xing.

This year we may know,
Know that, from Hmao-dleu-lao, the man Gi-jiai,
His daughter, the young woman, carried on her back,
Carried her baby, as she went to recruit soldiers.

5 The young woman, the daughter, ordered,
Ordered the soldiers to advance.

This year we may know.
Know that, from Hmao-ni-geu, the man Gi-dlu,
His daughter, the young woman, carried on her back,
10 Carried her baby, as she went to recruit soldiers.

The young woman, the daughter, led out,
Led out Miao soldiers, bearing pruning hooks in their hands,
Bearing them to go and fight the Chinese Mohammedan soldiers.

15 The land was black with on-coming Chinese Mohammedan soldiers.
They stamped hard with their feet,
And yelled in a terrifying manner,
In order to strike fear into the young woman, the daughter.
But the young woman, the daughter, was not in the least afraid.

20 The young woman, the daughter, led her soldiers and made,
Made surprise attacks on the enemy group three times over,
And the Chinese Mohammedan soldiers fell in all directions.
While many Chinese Mohammedan soldiers were killed and despatched to the spirit
world.

25 When the next day came,
In the morning early, at daybreak just as it was getting light,
The young woman, the daughter, ordered the soldiers to rise.

In their military exercises all were proficient,
In their military training all understood.
The object was to engage the Mohammedan soldiers and force them to withdraw.

30 But by reason of her younger brother's evil action,
(Because he was too lazy to join in the fighting,
He taught the Chinese Mohammedans how they could take,
Take and kill the guard dogs leaving none,)
The young woman, the daughter, the inspired maid, lost the fight.

35 The young woman, the daughter, the inspired maid led,
Led her companies of soldiers and, retreating, reached,
Reached the valley of Li-kheu at the plain of Gi-tai,

In the shadow at the foot of the mountain.
The Chinese Mohammedans pursued,
Pursued the young woman, the daughter's companies of soldiers and struck,
40 Struck down the young woman, the daughter's soldiers killing them as they went.

All this was because a young Miao lad bore,
Bore an evil heart, the heart of a thief, and betrayed,
Betrayed the young woman, the daughter, the Miao maid and her people to death.

So in the end the young woman, the daughter, led,
45 Led the inspired young Miao women and young Miao men to destruction.

Thus it is ended

M263

Y⁻ 'ɔ'' S̄ Cɔ''.
Miao inspired song.

Λ̄̄ G, J_{n6} I'ʷ.
Yang Nggai-xing sang.

J_{n11} C̄ t^ɕ L_o J'',
year this able come know,

J'' 'ɔ'' Δ_ɕ L_{n11} C_n Λ_ɕ Jⁿ [ɲ_{n1}
know Hmao-dleu-lao connector man Gi-jiai

Jⁿ L^ɔ T^u Cɔ'' Cɬ', T_r,
the girl daughter carried,

T_r T^u Tⁿ G₁ Cɬ_ɔ [ɲ^{no} T^o.
carried the baby went use soldiers.

5 Jⁿ L^ɔ T^u Cɔ'' Cɬ', Cɬ₁,
the girl daughter ordered,

Cɬ₁ C_n Lⁿ T^o J^r [ɲ^{no} ɔ_{n1}.
ordered connector the soldiers go forward.

J_{n11} C̄ t^ɕ L_o J'',
year this able come know,

J'' 'ɔ'' C_n ɔ_ɕ C_n Λ_ɕ Jⁿ Δ^u
know Hmao-ni-geu connector man Gi-dlu

Jⁿ L^ɔ T^u Cɔ'' Cɬ', T_r,
the girl daughter carried,

10 T_r T^u Tⁿ G₁ Cɬ_ɔ [ɲ^{no} T^o.
carried the baby went use soldiers.

Lⁿ L^ɔ T^u Cɔ'' Cɬ', I'ɔ',
the girl daughter led,

l'p' 'D'' L^n T^o E'nc J^- L^nc L^n C]'' E^no
led Miao soldiers take pruning hooks curved carry

T^u T^n,
the hand,

E^no CT_o J^- CT_|| E^no J^- V_|| Δ^u CT_s J_ T^o.
carry with Chinese Mohammedans go fight soldiers.

J^- CT_|| E^no J^- V_|| Δ^u T^u T^o D_ T- E_n
Chinese Mohammedan the soldiers did come thus

Δ^u T^n.
black land.

15 D_8 CE_ε T^ε T^- CT^n CT_ε,
did stamp feet very hard,

C]p E_n L_ε L_ε Y^- CE'^8 T^o,
yelled thus gone gone make terrifying soldiers,

E'^- Y^-]_o J^n L^p T^u C]'' C+', T'' J^- E_n
reason make cause the girl daughter get the way

CE''.
fear.

J^n L^p T^u C]'' C+', [D_ C] CE''.
the girl daughter not in the least afraid.

J^n L^p T^u C]'' C+', l'p' C_n L^n T^o E'nc,
the girl daughter led connector the soldiers take,

20 E'nc C_n C]_o CA_ t_ t^r t_.
take connector group hidden attack three attacks.

J^- CT_|| E^no J^- V_|| Δ^u T^u t^r T^u T^o J_|| Y^- CT^δ.
Chinese Mohammedan retainers soldiers fell all ways.

D_|| CT_|| J^- CT_|| E^no J^- V_|| Δ^u T_ Y^- Δ^δ.
went kill Chinese Mohammedans dead make spirits.

J_n E_n t^ε L_o S^δ,
tomorrow able come away,

S^δ CT^u E^no D_n V^o J^- E_n C_t^o,
morning carry daybreak the light early,

25 Jⁿ L^b T^v C]'' C+', CT₁ T^o Jⁿ L^{nc} J̄.
the girl daughter ordered soldiers all rise.

t^r T^o Jⁿ L^{nc} T'',
send soldiers all get,

t^v T^o Jⁿ L^{nc} J''.
train soldiers all know.

Ā D̄ J̄ V₁₁ Δ^v Lⁿ T^o CT₁₁]̄.
want take the Chinese black soldiers fight cause

ī̄.
return.

[^r Λ₃]_v 'D'' T^v Jⁿ CT^o Y^r J^r 3'',
because that Miao the middle one did not well,

30 C₃]_v C]̄₃ CT_o CT₁₁ CE₁ Ā,
on account that lazy with do battle therefore,

D₁ J^r J̄ CT₁₁ [̄^{no} J̄ V₁₁ Δ^v [̄^{nc} [̄_n,
did teach Chinese Mohammedans take thus,

[̄^{nc} Δ̄ J₃ Jⁿ t^r CT₁₁ L_o [̄_n.
take dogs spotted killed come bear.

Jⁿ L^b T^v C]'' C+', Jⁿ L^b C]'' S̄ CT₁₁ J^r T''.
the girl daughter the girl inspired fight not get.

Jⁿ L^b T^v C]'' C+', Jⁿ L^b C]'' S̄ I^r,
the girl daughter the girl inspired led,

35 I^r C_n J̄ T^o C_v J̄ C_o ī̄ L_o.
led connector the soldiers companies return come

t_o,
reach,

t_o CT_z Jⁿ T'' ī̄ Lⁿ J^r̄,
reach plain Gi-tai valley Li-kheu,

T'' Jⁿ C+'' Tⁿ J^o T''.
into shadow the bottom mountain.

J̄ CT₁₁ [no J̄ V₁₁ Δ^u L̄,
Chinese Mohammedans pursued,

L̄ T^u C]'' C†', C_n J̄ T° C~ J̄ C^o
pursued girl daughter connector soldiers companies

J̄ [no CT₁₁,
struckdown,

40 CT₁₁ J̄ⁿ L^b T^u C]'' C†', C_n J̄ T° T₋
struck the girl daughter connector soldiers dead

Lⁿ ɔ₁₁.
going.

[̄' Λ₃ J̄ⁿ 'ɔ'' L^b T^u Tⁿ [̄^o [no,
because our Miao the son boy carried,

[no S^{nc} CΔ^u S^{nc} †^b ɿ, [n,
carried heart evil heart thief dragged thus,

ɿ, J̄ⁿ L^b T^u C]'' C†', C]'' 'ɔ'' T^u 'ɔ''
dragged the girl daughter girl Miao persons Miao

T₋ Lⁿ ɔ₁₁.
dead going.

[̄' Λ₃ J̄ⁿ L^b T^u C]'' C†', l'̄,
result the girl daughter led,

45 l'̄ J̄ⁿ 'ɔ'' Tⁿ C]'' Tⁿ ɿ. S̄^r
led our Miao young women young men inspired

T^u [̄.
break off life.

[n J̄ⁿ ɔ₁₁ CT₁₁.
thus ended.

M263
Song of an inspired Miao.

Sung by Yang Nggai-xing.

Notes

This song is recorded in Document M (no. 20, page 134).

The following pairs of lines are written as single long lines in Document M, 5 and 6, 11 and 12, 19 and 20, 34 and 35, 36 and 37, 38 and 39, 41 and 42, 44 and 45.

Lines 2, 3 and 4. These lines appear as a single long line in the Miao text, as do the corresponding lines 8, 9 and 10.

Line 20. In the Miao text the word 𑄎, "attack", which occurs twice, is written C𑄎, and the word CΔ_v, "hidden" is written CΔ^{nc}.

Line 30. The expression CT_u CE_v, "to do battle", is incorrectly written, CT_u CE^r.

M264
A-yeu Hai, A-yeu Hxe and A-yeu Dao.

Narrated by Wang Ming-ji.

Introduction

This narrative was copied from a notebook written by Wang Ming-ji. He had set out, in normal spoken Miao, two stories contained in a song commemorating certain incidents which had taken place locally. It is possible, since three names are mentioned, that in the song there was a third story, one about A-yeu Hxe.

The movements outlined in the fourth paragraph were over limited distances, and seem to have involved individual families rather than whole clans. Tu-na-yi, Li-na, Hi-cu and Gi-zeu-tai are all places in the Weining prefecture. The first two and last one are all Yi names and the third is Miao and means, "to stop up". Li-nu and Li-zyu, also Yi names, are places some thirty Chinese li (ten miles) from Shi-men-kan, and are situated on either side of a large river. In Chinese they are called Wang-jia-ping and Xyu-shang respectively.

The ferry across the river was owned and run by a Chinese family called Xyu. It was a flat bottomed craft attached by a pulley to a thick bamboo rope which spanned the river, and was hauled across by hand.

The "fierce" individual was a Miao who had been able to get some education, and, having mixed with Chinese, had learned how to stand up for himself and his rights, as witnessed by his attitude towards the ferry owners and his willingness to pursue his litigation with the petty official at Xyu-shang right through to the County Court at Zhaotung.

A-yeu Hai, A-yeu Hxe and A-yeu Dao.*Narrated by Wang Ming-ji.*

Of old, when sky and earth had come into being, A-yeu Hai (Hmao-ndlw A-yeu), A-yeu Hxe (Hmao-chi A-yeu) and A-yeu Dao (Hmao-dang A-yeu), three kinsmen left A-nzhi-di, and, following the game, came to Na-lu by the River A-na. A-yeu Hai and A-yeu Hxe could both handle the crossbow. A-yeu Dao could not handle the crossbow but was a man of great strength.

At this time the Chinese came from the Chinese land and attacked A-yeu Hai, carrying off the women and children, gathering up and carrying away all the goods. A-yeu Hai returned from hunting to find that the Chinese had even gathered up the sour cabbage, tied it into a bundle with his crossbow strings and carried it off. A-yeu Hai ran after the Chinese and said, "Please yourselves what you take of the things, but give me back my bundle of sour cabbage so that I can boil it this evening for my evening meal". The Chinese said, "What can we do with this bundle of sour cabbage if we take it on? Give it to him." So the Chinese threw the bundle of sour cabbage to A-yeu Hai.

A-yeu Hai took the bundle of sour cabbage along, pulled it to pieces and recovered his crossbow strings. Then he went out and shot the Chinese. So the Chinese let the group of women and children go, and presently he took them all back.

Because of this A-yeu Dao's descendants brought the clan to Tu-na-yi and Li-na, then leaving Tu-na-yi and Li-na came to Hi-cu. (There was a snake hole at Hi-cu which they stopped up, hence the name Hi-cu.) A-yeu Dao's clan then left Hi-cu and came to Gi-zeu-tai. Leaving Gi-zeu-tai they reached Li-nu and Li-zyu.

At this time there was a man who was very fierce. If relatives came to see him and the Xyu-jia family would not let them cross in the boat, he would run and, standing upon the cliff, would curse the Chinese on the other side of the river. A short time afterwards he had a law suit with an official at Xyu-shang, which was heard first at Kuei-Xiang, then at Zheng-xiong and finally at Zhaotung.

He was a very firm person and they wanted to give him an official position. First they sent thirty men to come and conduct him, but he would not go with them. After that they sent forty to come and take him, his wife and all his household and escort them to Zhaotung City. (In those days the old folk did not understand about escorting. They said that the Chinese had come and "taken" him away.)

When a full year had passed, returning from Zheng-xiong he came to Li-nu, to his brothers' place, leaving his soldiers at Li-zyu. At night when it was about time to sleep his brothers said, "It is very good that the official has come to sleep here, but the bed is not good". However, the man who had become an official said, "All that is needed is some millet straw, that will do well". In the night he took two silver ingots and hid them in the straw. Early in the morning he was up and away across the river. Presently, when the head of the house gathered up the millet straw and the brothers saw the two silver ingots, they picked them up and ran in pursuit. In front of the Hmao-yang homestead they caught up, calling after the official as they went. The

official's soldiers wished to come and ask what they wanted, but the official would not permit them, coming himself to enquire what was the matter. They said, "The official has left behind these things, so we have chased after you with them". Then he said, "These are what I have brought for you". So presently they returned home again. (We have not heard where this official went afterwards).

M264

Y⁻ Λ_ς ʔ_i CT_o Y⁻ Λ_ς T_{ii} CT_o Y⁻ Λ_ς ʔ_i[?].
 A-yeu Hai with A-yeu Dao with A-yeu Hxe.

U_{o6} ɔ_{ne} ɛ_n S^{''}.
 Wang Ming-ji wrote.

Y⁻ T^{'''} CT^u T_{ii} Tⁿ T_{ii},
 of old sky came together earth came together,

Y⁻ Λ_ς ʔ_i ('ɔ^{''} CΔ_s Y⁻ Λ_ς), Y⁻ Λ_ς T_{ii} ('ɔ^{''} T_z
 A-yeu Hai, (Hmao-ndlw A-yeu), A-yeu Dao (Hmao-dang

Y⁻ Λ_ς), Y⁻ Λ_ς ʔ_i[?] ('ɔ^{''} ɛ^{''r} Y⁻ Λ_ς), †^r L^ʔ
 A-yeu}, A-yeu Hxe (Hmao-chi A-yeu), three classifier

C^u V^{''} ʃ Y⁻ Cɛ^r Tⁿ, †^o CTⁱ L_o †_o.
 kinsmen arose A-nzhi-di, followed game came reach

5 Δⁿ Y⁻ C_o, C⁻ L_o. Y⁻ Λ_ς ʔ_i T^{'nc} Y⁻ Λ_ς ʔ_i[?] ɔ_u
 river A-na, Na-lu. A-yeu Hai add A-yeu Hxe were

Y⁻ L^ʔ T^u ɛ^{no} 'C^ʔ. Y⁻ Λ_ς T_{ii} Tⁿ
 two classifier persons use crossbow. A-yeu Dao not

†^s ɛ^{no} 'C^ʔ, V^{'nc} Δ_z ʒ_o. ʒ^{''}.
 able use crossbow, but strength good.

ɛⁿ C_{ni} Cⁿ V^{''} L_o V^{''} Tⁿ, T⁻
 time this Chinese came Chinese country, came

CT_{ii} Y⁻ Λ_ς ʔ_i, T^{''} T̄ C^{'nc} T^u C^{'nc} †
 attack A-yeu Hai, got took hold women and children

10 ɔ⁻ L_ς. J^{''} Δ^z C^ʔ ʔ_i^u ʒ_s T_r L_ς.
 took gone. collected things all carried gone.

Y⁻ Λ_ς ʔ_i T^{''} ɛ^ʔ CTⁱ L_o Cɛ_{ni}. Y⁻ V^{''} T^{''}
 A-yeu Hai got hunting come arrive. Chinese got

J^{''} T^{''} Tⁿ ɓ⁻ 'C^ʔ T^{'nc} T̄
 collected got the string cross-bow tied the

ʒ^{''} ɛ^r T_r Y⁻ Yⁿ Δ^o L_ς. Y⁻ Λ_ς ʔ_i
 cabbage sour carry make one bundle gone. A-yeu Hai

30 ʃ^u T̄, Ā Cʃ^r ʃⁿ ʃ^u). Y⁻ Λ_κ T_{||}
blocked finish, therefore named Hi-cu). A-yeu Dao

T^u [ʳⁿ T_u ʃ^u ʃⁿ ʃ^u L_o ʃ_o
descendants then arose Hi-cu came reached

ʃⁿ ʃ^r ʃ^u. T_u ʃ^u ʃⁿ ʃ^r ʃ^u C[ʳ_{||} Δ⁻
Gi-zeu-tai. then arose Gi-zeu-tai arrived go to

Lⁿ C^u Lⁿ ʃ_o.
Li-nu Li-zyu.

[ʳ_{||} Ā ʃ⁻ Yⁿ L^ʃ Y⁻ Λ_κ ʃ_u ʃ^u
time this there was one classifier man was very

35 CΔ^u. C^ʃ [ʳ^ʃ [ʳ⁻ T⁻ Ā T⁻ Δ⁻ C_ʃ,
fierce. relations if come wanted come go to him,

Λ_n ʃ^ʃ [ʳⁿ [ʳ⁻ ʃ_u ʃⁿ [ʳ_u [ʳ_ʃ Cʃ^o, C_ʃ
family Xyu-jia if that not permit cross boat, he

T̄ T⁻ ʃ^u ʃⁿ L^u ʃ^u ʃ⁻ [ʳ_{||} Y⁻ V^{||}
ran come stand yonder the top cliff abuse Chinese

T^{||} L^u Cʃ^u Δⁿ. T_o ʃⁿ Lⁿ C_ʃ C[ʳ_o ʃ^r
on the bank river. wait not long he with the one

ʃ^ʃ ʃ_z ʃⁿ Δ_κ Δ⁻ ʃ^u ʃ^{||} ʃ^{||} ʃ_o Δ_{||} L_{||}
Xyu-guan sued go to Kuei-xiang reach Zheng-xiong

40 Δ⁻ ʃ^u Tⁿ.
go to Zhaotung.

C_ʃ [ʳ_n ʃ⁻ T⁻ T⁻ T_{||}, C[ʳ^{||} ʃ⁻ Yⁿ
he thus had firmness very, would like give one

L^ʃ V^{||} ʃ_{||} T^{||} C_ʃ. S^u ʃ^r
classifier official position for him. first send

ʃ^r [ʳ_{||} T⁻ ʃ⁻ C_ʃ, C_ʃ ʃⁿ C[ʳ_o ʃ^{||}. Y⁻ ʃ^ʃ T_u
thirty come take him, he not with go. after then

ʃ^r Δ^{||} [ʳ_{||} T⁻ ʃ⁻ C_ʃ T^u C^{||} ʃ^r ʃ^u ʃ_{||}
sent forty come take his whole family all

45 ʃ^ʃ Δ⁻ ʃ^u Tⁿ L_{||}. (Y⁻ T^{||} Y⁻ L_{||} ʃⁿ ʃ^{||}
escorted go to Zhaotung. (of old old folk not know

ɔ̄_v I' ɔ̄^u, ɬ_v ɬ_n ɔ̄_v Y' V'' T-
that escorted go, then said that Chinese come

ɔ̄^r L_ɛ).
carried off gone).

L_ɛ T'' Y'' J_{ni} J'' C̄ ɬ_v T'' Δ_i L_{ii}
gone get one year full then from Zheng-xiong

S^r L_o C̄_{ni} Lⁿ C^v, C_s t'' C̄² Tⁿ, ɬ²
returned came arrived Li-nu, them brothers, left

50 C_s T^v T^o T'' Lⁿ t_s [̄^{nc}. 'ɔ̄^o C̄_v L̄
his soldiers at Li-zyu completed. night about to

J_s T_ɛ, C_s t'' C̄² Tⁿ ɬ_n, V'' t'' T_l
sleep finish, they brothers said, official come

J_s V_v C̄ⁿ Ȳ ɜ'', Ȳ V^{nc} [̄^{'nc} J_s Tⁿ
sleep at here very good, but place sleep not

ɜ''. Ȳ V^{nc} t^r ɔ̄_v Y' V'' t'' ɬ_n, [̄_l
good. but the one who make official said, only

Λ̄ Y' C_s Jⁿ t', T^r ɜ'' T_ɛ. 'ɔ̄^o C̄_v C_s
want straw millet only good finish. night he

55 [̄^{'nc} Y' L^v C^{nc} V^p C̄_o T'' T^r C_s
took two classifier silver covered in the straw

Jⁿ t' [̄^{nc}. ɜ̄ C̄^o ɜ̄ T_ɛ T_n
millet completed. rise early rise go out cross

Δⁿ L_ɛ T_ɛ.
river gone finish.

[̄¹ C̄_l- T^r L_{nc} J'' Y' C_s Jⁿ t', J_o
master house presently gathered straw millet, saw

Y' L^v C^{nc}. T^r L_{nc} [̄^{no} L̄¹
two classifier silver. presently carried chased

60 Y' J^p [̄ⁿ Δ^r 'ɔ̄ⁿ Λ_ɛ J^o C̄_l-, I^{'u}
behind caught go to Hmao-yang bottom house, call

t. V" t,, J> D". V" t,, T^u T^o
follow official behind go. official the soldiers

Λ L. C_v, t^r V" t,, Tⁿ [v, C_s Λ_n
wanted come ask, the official not allow, himself

L. C_v]_v C^u Y⁻ J^r. t^u T_n, V" t,, T^u
came ask is matter what. they said, official got

Γ̂ Δ^δ C^b Ĉ [nc, C̄ Jⁿ [no L.
leave thing this completed, therefore we bring come

65 L̂ Y⁻ J^b T⁻. C_s T⁻ L_{nc} T_n, Ĉ]_v]^u
chase behind come. he presently said, this is I

T^u [no L. T^u D_n. t^u T⁻ L_{nc} S^r
all bring come for you. they presently returned

L. Δ⁻ C] L_s. (T_s CT^u J^b, t^r
come go to house gone. (after afterwards, the one

V" t,, Ĉ Δ⁻ S^δ T_s L_s, [n Tⁿ
official this go to side which gone, thus not

'Ĉ T_s).
hear finish).

M264
A-yeu Hai, A-yeuHxe and A-yeu Dao.

Narrated by Wang Ming-ji.

Notes

This story is recorded in Document H (nos. 52 and 53, page 37).

This narrative is written in simple modern prose and requires no annotation.

M265
A-yeu Hai, A-yeu Hxe, A-yeu Dao.

Written by Wang Jian-guo.

Introduction

In Document N there is a short piece which is a version of the first section of the narrative written by Wang Ming-ji, the story of the recovery of the stolen crossbow strings. Here it has been set out in lines as though it were a song, when, in fact, it is a piece of contemporary prose. Why it should have been printed in this way is not at all clear, for no one would ever mistake it for Miao verse. For the most part the text follows Wang Ming-ji sentence by sentence, but there are several significant alterations.

Firstly, the story has been detached from the rest of Wang Ming-ji's manuscript, so that none of the references to local places in the Zhaotung - Weining area remain.

Secondly, the reference at the beginning of the story to A-nzhi-di, a region in northern Yunnan and Guizhou, has been replaced by "lines" 7 to 9, setting the story in an entirely different context, namely that of the ancient Miao Homeland.

Thirdly, "lines" 17 and 18, which are to be found in a number of the old songs describing the annexation of the ancient Homeland by the Chinese, have been inserted into the text, although the passage which immediately follows them makes it perfectly clear that this was in no sense a concerted attack by Chinese military forces, but a local raid by a small band of Chinese robbers.

The story stands perfectly well in its original context, and it is hard to see what has been achieved by uprooting it and replanting it in an entirely incongruous setting.

M265
A-yeu Hai, A-yeu Hxe, A-yeu Dao.

Written by Wang Jian-guo.

They say, concerning the old folk, that,
in times past, when sky and earth came into being,
there were three men.

5 One was A-yeu Hai, who was Hmao-ndlw A-yeu,
then A-yeu Hxe, who was Hmao-chi A-yeu,
and A-yeu Dao, who was Hmao-dang A-yeu. (His son was called "za dao", "the able
one").

At that time
the Miao all lived in the Tracts of Mi-li and the Plains of Li-mo,
but had not yet reached Lao-gu and Lao-u.
10 Though their fathers had died, these were three closely related kinsmen.
Together they followed the game to the River A-na and the River Na-lu.
Hmao-ndlw, A-yeu Hai and A-yeu Hxe
could both handle the crossbow,
A-yeu Dao could not handle the crossbow,
15 but carried a club, made of copper and very heavy,
for he was a man of great strength.

At that time the Race came from the Race's land, so the Race came,
The Rulers came from the Rulers' land, so the Rulers came,
the Chinese robbers came to to A-yeu Hai's, and carried off
the whole group of women and children.
20 All the things,
including strings for the crossbows were carried away.

When A-yeu Hai and the others returned from hunting,
the Chinese had collected the crossbow strings with a
basket of sour cabbage, and carried them off.
A-yeu Hai followed after the Chinese and shouted to them,
25 "Take what you will of the things and the people,
but this evening we have not yet had our evening meal.
I wonder whether you will agree?
If so, then throw us the basket of sour cabbage
to carry back and cook for our evening meal".
30 So the Chinese gave the bundle of sour cabbage in the basket to A-yeu Hai.

Having carried it away, they took the bundle of sour cabbage and spread it out.
Taking it to pieces they retrieved the strings for their crossbows.
Now with their crossbows properly re-strung,
they went to shoot and kill the Chinese, in fact to wipe them out.
35 At this the Chinese let the group of women and children go, left the things, and fled,
so at last they brought the group of women and children back again.

M265

At yeul Hais, At yeul Hxed, At yeul Daox.
A-yeu Hai, A-yeu Hxe, A-yeu Dao.

Wang Jian guo saot.
Wang Jian-guo wrote.

Nis hik gul at laol mis
they say that old folk plural

as taot ndux draos dib
at the time when sky came together earth

draos,
came together,

Max zib lwb ad yeul:
there were three classifier men:

ib lwb gul Ad yeul Hais, gul hmaob ndlwl
one classifier was A-yeu Hai, was Hmao-ndlw

ak yeul;
A-yeu;

5 Ad yeul Hxed, gul hmaob chib ak yeul;
A-yeu Hxe, was Hmao-chi A-yeu;

Ad yeul Daox, gul hmaob dangl ak yeul
A-yeu Dao, was Hmao-dang A-yeu

(zad dub nzit zad daoX).
(the son called the able one).

Dud jaix niaox id,
the time that,

Ad hmao dut niob Nzhix mis lis, Ndrangl lif mof
Miao all lived Nzhi-mi-li, Ndrang-li-mo

dangl,
finish,

viet hit nies lol zos Laos gub, Laos ub sib.
but not yet come reach Lao-gu, Lao-u yet.

10 nil vait das sangt, nil zaox gul zib
their father died away, they were three

lwb nux vaod dab dies,
classifier kinsmen very much,

hik ndrol zox nghaix dlat lud Dlix ak nal
together followed game go to the River A-na

Dlix nal lul.
River Na-lu.

hmaob ndlwl At yeul Hais, tieb At yeul Hxed,
Hmao-ndlw A-yeu Hai, as well as A-yeu Hxe,

gul ab lwb dub jiox hnwd,
were two classifier the persons use crossbow,

At yeul Daox jil hit zeut jiot hnwd,
A-yeu Dao thus not able use crossbow,

15 *viet jiox dus dlaox gul traot daox at,*
but used the club was from copper made,

hniangd dab dies,
heavy very,

nyul dlangx rol dib raot.
his strength the good.

Jaix naiok id shak dax shak dib lak shak dax,
time that Race came Race land so Race came,

Vaos lol vaos dib lak vaos lol.
Rulers arrived Rulers land so Rulers arrived.

Ad vaos zws dax daot At yeul Hais
Chinese robbers came to A-yeu Hai

nief dub nief zid mab leuf,
women and children took away gone,

20 *cat rangx dlangb nwb,*
every kind thing,

tied nil zaox dix hlak hnwd lak
as well as their the strings crossbow had

shaot drik leuf.
collected carried gone.

Ak yeul Hais nil zaox leud nghaix lol njaol,
A-yeu Hai they hunt game come arrive,

Ad vaos daot shaot dit hlak hnwd draot
Chinese get collect the strings crossbow in

lad geuf raob zhib drik leuf.
the basket cabbage sour carried gone.

Ak yeul Hais draik zox Ad vaos ghwb maol
A-yeu Hai then followed Chinese behind went

ndws hik:
made noise said:

25 "*dlangb nwb ndros dwd nwb jil mis khod*
"things with people thus you whatever

keuk keuk,
take,

viet hmot nad bib hit nies naox hmot
but evening this we not yet eat evening meal

sib.
yet.

die mis zhul?
query you willing?

Zhad zhul jil, mab lad geuf zaob zhib
if willing thus, give the basket cabbage sour

lax traot bib,
throw to us,

jiox maol at hmot naox shied".
carry go make evening meal eat exclamation".

30 *Ad vaos draik mab dlot raob zhib vaif lad*
Chinese then gave bundle cabbage sour in the

geuf mab traot At yeul Hais.
basket gave to A-yeu Hai.

Daot jiox lol keuk dlot zaob zhib tad
get carry come take bundle cabbage sour spread

bit trad draot dix hlak hnwd deuf lol,
to pieces got the strings crossbow out come,

dad liel mab dit hlak hnwd tlot raot
presently took the strings cross-bow strung well

nil zaox hnwd,
their crossbows,

draik maol mab Ad vaos bod das jil
then went took Chinese shot dead thus

dret dlangx,
wiped out,

35 *Ad vaos draik zhot nyuf nbax nief dub nief zid*
Chinese then let go his group women and children

tieb dlangb nwb sangt hak bwd,
as well as things away and fled,

zaox dad liel daot nbax nief dub nief zid hxek
they presently got group women and children bring

lol leuf.
come gone.

M265
A-yeu Hai, A-yeu Hxe, A-yeu Dao.

Written by Wang Jian-guo.

Notes

This narrative is found in Document N (no. 16, page 401).

Title. Here, and throughout the piece, the first two of the three names are written incorrectly as "At yeul Hens" and "At yeul Hed".

Line 8. The name "Ndrangl lif mof" is misspelt "Ndang lif mof", and the final word is printed "mangl" instead of dangl".

Line 17. The word "dib", meaning "land" is misprinted "aib".

Line 21. The word "lak", meaning "had" is misprinted "kak".

Line 25. The word "khod", meaning "whatever" is misprinted "khud".

M266
The song of Tiger Valley.

The singer is not recorded.

Introduction.

This song is in the classical form of the songs of conflict with the Chinese. It begins with aggravation caused by the Chinese, followed by a successful retaliation from the Miao and a short respite of Miao ascendancy. This, however, is ended by determined Chinese action and the final defeat of the Miao. The singer frequently incorporated conventional lines, even when these were superfluous to the narrative. So lines 1 and 2 introduce a famine year which did not materialise, line 3 correctly heralds trouble with the Chinese, but difficulties with the Yi foreshadowed in lines 4 and 21, may satisfy the parallelism required by Miao poetic form, but are entirely irrelevant to this story.

Nowhere is the exact nature of this local dispute between the Miao and the Chinese stated. All that we are told is that for a period of three years the Miao were able to cut the road to the Chinese city where it passed through a gorge in Tiger Valley. Despite conventional lines about swords and spears, there were no pitched battles, but rather the occasional ambush in which the Miao crossbows proved devastatingly effective. The story indicates that the Miao leaders were eventually caught in a "snare between two trees" but just what this may have been is not explained. They were held prisoner until Chinese New Year and then put to death.

The two names Bang-huei and Gang-shuei are unusual in that the second element of each is not a Miao word. There are Chinese words that are pronounced in this way, but the vowel sound "uei" does not occur in Miao. It may be that, in fact, these are Chinese names, but document M does not say so, nor does it give any Chinese characters, even in a footnote.

M266
The song of Tiger Valley.

The singer is not recorded.

This was a bad time, a bad year.
The crops did not ripen and the fruit did not set.
There was commotion within the borders of the Ruling Race,
And disturbances on the estates of the Yi overlords.

5 Who was it who raised sons?
The Zhangs and the Wangs raised sons.
The Zhangs' small boy was named Bang-huei,
While the Wangs' small boy was named Gang-shuei.

10 The day came when Bang-huei and Gang-shuei became full-grown youths.
Bang-huei and Gang-shuei wore embroidered gowns patterned with spots,
Or wore gowns which appeared entirely blue.

They pursued the striped tiger away to the black forests,
Intent on catching a tiger to secure its skin,
Intent on catching a tiger to secure it well.

15 Bang-huei and Gang-shuei saw,
Saw solid stone ideal for honing swords,
And saw hard stone ideal for honing spears,
Sharp swords, swords as they ought to be,
And sharp spears ready for thrusting.

20 What with commotions within the Chinese borders,
And disturbances within the borders of the Yi,
Bang-huei and Gang-shuei could not bear the thought,
Bang-huei and Gang-shuei could not continue to dwell there.

25 The sons Bang-huei and Gang-shuei took,
Took their black, curved crossbows, carried on their backs,
And took their shining swords, girded at the waist,
To contest the strength of the Ruling Race,
To contest the might of the Ruling Race.

30 The contest took place by the river in Tiger Valley, that long river,
The contest took place by the river in Tiger Valley, that wide river,
And they defeated the Ruling Race by the river where Tiger Valley narrows to a
gorge,
For the Ruling Race could not capture it.

35 Bang-huei and Gang-shuei stretched,
Stretched their cross-bows well with their feet,
And set their arrows well with their hands,
Pressing them into the groove along the stock of the bows so they could not be
shaken.

The arrows, following a curving, path flew and struck,
Struck down the Ruling Race completely,
And Bang-huei and Gang-shuei laughed aloud.

40 The pity was that though the conflict might continue for forty years, it could not be
concluded.

The people, the Miao community, had no way of ending it,
So they got Bang-huei and Gang-shuei to return a second time and block the way.
They blocked it completely for three years, sparing no one.

45 How should the Ruling Race respond?
The Ruling Race could come that way no longer,
The Ruling Race could not pass,
And the Ruling Race was heavy-hearted.

50 So the Ruling Race sought,
Sought Bang-huei and Gang-shuei every day,
Sought Bang-huei and Gang-shuei everywhere,
Sought the dwelling and the hiding place of Bang-huei and Gang-shuei.

55 Now Bang-huei and Gang-shuei were sleeping,
Were sleeping inside a tree, fixed up like a tiny house.
A tiger may have nine lairs,
But Bang-huei and Gang-shuei's accomodation for sitting and sleeping was inside a
tree.
Inside a tree was their place of living and hiding.

60 Because the Ruling Race was heavy hearted,
The Ruling Race was also black at heart.
Taking swords and spears, swords and knives, they came to seek and to snare,
Setting their snare between two trees.

65 So it was that the Ruling Race was able to catch,
To catch Bang-huei and Gang-shuei and take them away.
They fettered Bang-huei and Gang-shuei's hands with iron chains,
And led Bang-huei and Gang-shuei away to the Ruling Race's city,
Led them to the Chinese city in Tiger Valley.

A full year passed,
Then, as they reached the end of the Ruling Race's year,
The Ruling Race took Bang-huei and Gang-shuei and killed them.

70 With the sunshine bright on the Ruling Race's city centre,
The Ruling Race enjoyed a good New Year festival,
Many of the Ruling Race's guests and companions gathered unhindered,
So the Ruling Race saw the old year out reassured.

Thinking about all this pained our hearts,
Thinking of all this broke our spirit.

75 Thus it is ended.

M266

ḡ ĩ Cḡ.
valley tiger song.

J_{ni} ĩ ĩ C_{nc} ĩ_n ĩ J_{ni},
year this evil time thus evil year,

J^u J^r ĩ̄ †^r J^r †^r.
crops not ripen fruit not bear.

J^r Cḡ_{ni} ĩ^{no} Tⁿ V_{ni} Tⁿ Cḡ^u Cḡ^o,
Ruling Race borders commotion,

J^o †_s L_{ni} J_n V^o Tⁿ Cḡ^u Cḡ^o.
Yi over-lords plural estates disturbance.

5 C_n ĩ̄ J^r Λ_n T^u Tⁿ ĩ^o,
connector who reared sons,

Jⁿ CΔ_s Jⁿ T_s Λ_n T^u Tⁿ ĩ^o ĩ^{nc}.
the Zhang the Wang reared sons completed.

Jⁿ CΔ_s T^u Tⁿ G_l Tⁿ C†^r J^o ḡ_{uu},
the Zhang small boy give name Bang-huei,

Jⁿ T_s T^u Tⁿ G_l Tⁿ C†^r J^o J_{uu}.
the Wang small boy give name Gang-shuei.

J^o- 'C^u J^o ḡ_{uu} J^o J_{uu} ḡ^o T_{nc}
there was day Bang-huei Gang-shuei grew true

Cḡ_{ni}.
youths.

10 J^o ḡ_{uu} J^o J_{uu} 'C^o ĩ^o ḡ^u CΔ_{ni}
Bang-huei Gang-shuei wore gowns embroidered pattern

Y^r L^u,
spots,

'C^o ĩ^o S_s L_s L_s C†^r.
wore gowns like the whole blue.

ㄉㄨˊ ㄊ° ㄉㄨˊ ㄊ' ㄐ' ㄘㄥㄨㄟ ㄉㄨˊ ㄙㄥ ㄌ' ㄍ。 ㄉㄨˊ。
did follow tiger striped go to forest black.

ㄌㄢˊ ㄉㄨˊ ㄉㄨˊ ㄊ' ㄐ' ㄘㄥㄨㄟ ㄌ" ㄊ" ㄊ',
want take tiger striped secure the skin,

ㄌㄢˊ ㄉㄨˊ ㄉㄨˊ ㄊ' ㄐ' ㄘㄥㄨㄟ ㄌ" ㄐㄨ ㄙ"。
want take tiger striped secure is good.

15 ㄐ' ㄐㄨ ㄐ' ㄐㄨ ㄐ, ㄐ,
Bang-huei Gang-shuei saw,

ㄐ。 ㄎ' ㄘㄊ' ㄘㄨ ㄐ' ㄘㄊ',
saw stone solid connector hone swords,

ㄐ。 ㄎ' ㄙ。 ㄘㄨ ㄐ' ㄊ'。
saw stone hard connector hone spears.

ㄘㄊ' ㄘㄊ' ㄘㄊ' ㄌ' ㄌ',
swords sharp swords just so,

ㄊ' ㄘㄊ' ㄊ' ㄉㄨˊ ㄉㄨˊ。
spears sharp spears strike ready.

20 ㄌ' ㄉㄨˊ ㄌㄨ ㄎ' ㄊ" ㄊ' ㄘㄊ' ㄘㄊ',
since there was thus Chinese borders commotion,

ㄌ' ㄉㄨˊ ㄌㄨ ㄉ' ㄊ" ㄘㄊ' ㄘㄊ',
since there was thus Yi borders disturbance,

ㄐ' ㄐㄨ ㄐ' ㄐㄨ ㄘㄊ, ㄐ' ㄘㄊ,
Bang-huei Gang-shuei think not swallow,

ㄐ' ㄐㄨ ㄐ' ㄐㄨ ㄊ" ㄐ' ㄊ'.
Bang-huei Gang-shuei dwell not continue.

ㄐ' ㄐㄨ ㄐ' ㄐㄨ ㄐ' ㄌ' ㄊ' ㄊ' ㄌ' ㄌ',
Bang-huei Gang-shuei the sons took,

25 ㄌ' ㄌ' ㄊ' ㄉㄨˊ ㄌ' ㄘㄊ' ㄌ' ㄘㄊ' ㄐ",
took crossbows black curved carried upon back,

ㄌ' ㄌ' ㄘㄊ' ㄘㄊ' ㄌ' ㄊ' ㄊ' ㄌ',
took swords shining girded the waist,

CT_o J⁻ CT_u [no Tⁿ V_u J^r CE_o 3_o,
with Ruling Race contest strength,

CT_o J⁻ CT_u [no Tⁿ V_u J^r CE_o Δ³.
with Ruling Race contest might.

CE_o L_o Δⁿ ḡ Ċ J⁻ Δⁿ CTⁿ,
contested gone river valley tiger the river long,

30 CE_o L_o Δⁿ ḡ Ċ J⁻ Δⁿ ḡ.
contested gone river valley tiger the river wide.

L^u J⁻ CT_u [no Tⁿ V_u T^u Δⁿ ḡ Ċ J⁻
attacked Ruling Race at river valley tiger the

[^{no} CT_o.
place gorge.

J⁻ CT_u [no Tⁿ V_u CT_u J^r J_u.
Ruling Race fight not take.

J³ ḡ_u J³ J_u CT³,
Bang-huei Gang-shuei stretched,

CT³ 'C J⁻ T_o 3^u C^r T^o,
stretched crossbow well using feet.

35 J³ S^u Tⁿ V_o 3^u C^r Tⁿ,
spread arrow well using hand,

ḡ 'C t_u CT³ Y⁻ CE^{'3} ḡ,
top crossbow press into prevent shaking valley,

S^u V_o CΔ_u Lⁿ J⁻ L_o ɔ_o ɔ_u J^r C_n T^u,
arrow pattern curving did go until hit,

T^u J⁻ CT_u [no Tⁿ V_u J_u T³ Δ³.
hit Ruling Race fell completely.

J³ ḡ_u J³ J_u Δ_o ḡ ḡ.
Bang-huei Gang-shuei laughed ha ha.

40 [['] [['] J_u J_o T^u Δ^u [n_u J_u J^r t^o T_{nc}.
alas that fight get forty years not able truly.

Δ^{nc} Tⁿ T^b C^b Lⁿ V_v 'D'' J^r J^r D- Ĩ S_{ii}.
world people Miao community not have way end.

ᵓ_o Y^r ɟ'' L^ɛ ɽ_{uu} ɟ^ɛ J_{uu} ɽ_u ĩ̄
cause second time Bang-hui Gang-shui then return

Lⁿ S^r ĩ̄ D_{ii} CT_n,
come back return go block,

CT_n T'' C_n t^r J_{nu} T^u J^r T_{nc}
block get connector three years fully

J^r Δ_n ɟ^ɛ.
sparing nobody.

J^r CT_{ii} [n^o Tⁿ V_{ii} Y^r [ɛ^ɛ J_{ii}.
Ruling Race act how right.

45 J^r CT_{ii} [n^o Tⁿ V_{ii} T- J^r t^r,
Ruling Race come not continue,

J^r CT_{ii} [n^o Tⁿ V_{ii} [ɽ^{nu} J^r T''.
Ruling Race pass not able.

J^r CT_{ii} [n^o Tⁿ V_{ii} S^{nc} J^r T_u.
Ruling Race heavy hearted.

J^r CT_{ii} [n^o Tⁿ V_{ii} CĪ',
Ruling Race sought,

CĪ' ɟ^ɛ ɽ_{uu} ɟ^ɛ J_{uu} [n t^r 'C^u,
sought Bang-huei Gang-shuei thus every day,

50 CĪ' ɟ^ɛ ɽ_{uu} ɟ^ɛ J_{uu} [n t^r [ɽ^{nc}.
sought Bang-huei Gang-shuei thus every place.

CĪ' ɟ^ɛ ɽ_{uu} ɟ^ɛ J_{uu} J^r [ɽ^{nc} C^{no} J^r
sought Bang-huei Gang-shuei the place live the

[ɽ^{nc} CΔ_u.
place hide.

[n ɟ_u ɟ^ɛ ɽ_{uu} ɟ^ɛ J_{uu} t^ɛ L_o J^p,
thus was Bang-huei Gang-shuei able come sleep,

J^p T^u C_n Yⁿ Γ̄^δ CΔ^o CT^u
sleep in connector one classifier inside tree

T_n L_o L⁻ G₋ C]̄⁻.
fix come the small house.

J⁻ C̄^o ɔ⁻ [̄ⁿ J₋,
the tiger has nine lairs,

55 J^δ ɲ_u]^δ J_u [̄^{'n̄} C^{no} [̄^{'n̄} J^p
Bang-huei Gang-shuei place sit place sleep

C^{no} CΔ^o CT^u,
situated inside tree,

[̄^{'n̄} C^{no} [̄^{'n̄} CΔ_u C^{no} CΔ^o CT^u.
place live place hide situated inside tree.

[̄['] Λ₃]_u J⁻ CT_u [̄^{no} Tⁿ V_u S^{nc} J^r T₋,
because that Ruling Race heavy hearted,

J⁻ CT_u [̄^{no} Tⁿ V_u [̄^{no} S^{nc} Δ^u.
Ruling Race carried heart black.

[̄^{'n̄} CT^δ 'ɔ̄^u CT^δ T₌ L_o [̄ⁿ C̄T['],
took swords spears swords knives come trap seek,

60 [̄ⁿ t^r C_n Y⁻ Γ̄^δ CT^u
trap arrange connector two classifier trees

Jⁿ CT^δ.
between.

J⁻ CT_u [̄^{no} Tⁿ V_u t^r L_o T^u,
Ruling Race able come get,

T^u J^δ ɲ_u]^δ J_u ɔ⁻ Lⁿ ɔ_u.
get Bang-huei Gang-shuei arrest going.

[̄^{'n̄} J^δ ɲ_u]^δ J_u Tⁿ L_o T^{'n} ɓ⁻
took Bang-huei Gang-shuei hands come fether chain

ɓ^u,
iron,

ㄉㄨˊ ㄌㄞˊ ㄐㄛˊ ㄅㄤ ㄏㄨㄟ ㄍㄤ ㄕㄨㄟ ㄍㄨ ㄊㄛ ㄉㄜ ㄉㄨㄥ ㄌㄞˊ ㄊㄨˊ ㄩㄥ
did lead Bang-huei Gang-shuei go to Ruling Race

ㄉㄨㄥ
plural the city,

65 ㄌㄞˊ ㄉㄜ ㄗㄨˊ ㄌㄞˊ ㄌㄨˊ ㄩㄥ ㄌㄞˊ
lead go to valley tiger Chinese city.

ㄩㄥ ㄐㄨㄥ ㄍㄨㄥ ㄊㄜ ㄌㄞˊ ㄕㄞˊ
one whole year then came arrived,

ㄕㄞˊ ㄉㄜ ㄉㄨㄥ ㄌㄞˊ ㄊㄨˊ ㄩㄥ ㄕㄞˊ ㄐㄨㄥ
arrived Ruling Race end year.

ㄉㄜ ㄉㄨㄥ ㄌㄞˊ ㄊㄨˊ ㄩㄥ ㄌㄞˊ ㄐㄞˊ ㄐㄨㄥ ㄍㄤ ㄕㄨㄟ ㄌㄞˊ
Ruling Race took Bang-huei Gang-shuei come

ㄌㄞˊ ㄐㄞˊ
throw away life.

ㄌㄞˊ ㄕㄞˊ ㄕㄞˊ ㄌㄞˊ ㄉㄜ ㄉㄨㄥ ㄌㄞˊ ㄊㄨˊ ㄩㄥ ㄌㄞˊ
sunshine bright upon Ruling Race plural midst

ㄌㄞˊ,
place,

70 ㄉㄜ ㄉㄨㄥ ㄌㄞˊ ㄊㄨˊ ㄩㄥ ㄉㄨㄥ ㄗㄨˊ ㄩㄥ ㄌㄞˊ
Ruling Race plural well make New Year festival.

ㄉㄜ ㄉㄨㄥ ㄌㄞˊ ㄊㄨˊ ㄩㄥ ㄐㄞˊ ㄉㄜ ㄌㄞˊ
Ruling Race guests companions plural together

ㄕㄞˊ ㄌㄞˊ ㄌㄞˊ ㄕㄞˊ,
arrived many relax heart,

ㄌㄞˊ ㄉㄜ ㄉㄨㄥ ㄌㄞˊ ㄊㄨˊ ㄩㄥ ㄌㄞˊ ㄕㄞˊ ㄕㄞˊ ㄌㄞˊ ㄕㄞˊ
cause Ruling Race plural relax heart end year.

ㄕㄞˊ ㄌㄞˊ ㄌㄞˊ ㄌㄞˊ ㄕㄞˊ,
think reach pain our heart,

ㄕㄞˊ ㄌㄞˊ ㄌㄞˊ ㄌㄞˊ ㄕㄞˊ ㄌㄞˊ
think come break our lungs oh.

75 ㄌㄞˊ ㄌㄞˊ ㄌㄞˊ
thus ended.

M266
The song of Tiger valley.

The singer is not recorded.

Notes.

This song is recorded in Document M. (no. 17, page 113).

The following pairs of lines appear as single long lines in the Miao text, 15 and 16, 33 and 34.

Line 30. In Document M the word $\overset{\circ}{\text{C}}$, "tiger", is written C_v .

Line 35. The word V_o , "arrow", is wrongly written Y° , in the Miao text, and the mistake is repeated in line 37.

Line 42. In Document M the word J'' , meaning "a time" or "an occasion" is written J'' .

How Gi-dleu oppressed the Miao community.

Sung by Tao Zi-gai.

Introduction.

This song raises a number of problems. The first is a discrepancy between the title and the text regarding the central character in the story. In the former he is called Gi-dleu and in the latter Shi-tru, to which is added the style, "the Elder". The song comes from the extensive repertoire of Tao Zi-gai, but it is by no means certain that he also supplied the title. In modern spoken Miao the name Gi-dleu would probably be Hmao-dleu, the clan name which is identified with the Chinese surname Han. Presumably, for at no point is any explanation offered, Shi-tru is an archaic form of the same name.

This personage was a Miao, as witnessed by the fact that when he died, he was buried and mourned by the Miao community, but otherwise he is scarcely recognisable as such. The song portrays an individual who possessed considerable wealth in silver which he decided to spend on land, concubines and a grandiose building scheme. From his fellow Miao, who were, no doubt, tenants on his estates, he exacted unpaid labour in exactly the same way as did the hated Yi landlords.

Nowhere is the origin of the Elder Shi-tru's great wealth explained. There are indeed branches of the Miao race which do, in fact, possess considerable wealth in the silver ornaments worn by the women, but this silver is not normally negotiable. It has to be passed on to the next generation. Generally speaking, the A-hmao were among the poorest of the poor, and such limited wealth as they might possess would have been reckoned in flocks and herds, not in silver.

Having acquired an estate and built himself a fine house, the Elder Shi-tru took steps to establish a family. Again the song does not explain, but it may be assumed that he already had a legitimate Miao wife, but no children, and it may be that to have married another Miao woman would have raised inter-clan trouble, so he opted to secure, first an Yi, and then a Chinese slave girl, in the hope of raising a family. In this, however, he was disappointed, and when he died, his servants, not his family, had to see to the funeral arrangements. This they did, but apparently with the minimum of expense, since the animals slaughtered for the occasion are described as "da ngga", that is "small" or "tiny".

Some of the place names mentioned in the song are identified in the footnotes as being on the Yunnan - Guizhou border just to the east of the city of Zhaotung. Indeed the quarry which supplied the stone for the building scheme was located at "ndrang Mu-di", that is the Zhaotung plain.

There is no clear description of the building which the Elder Shi-tru erected. Although it had a room big enough to house a small elephant, it was not a dwelling. He had already built a fine house to live in. This structure needed considerable quantities of both stone and timber, so that it must have comprised more than stone monumental obelisks, although these are definitely mentioned in the text. Putting together all the information that can be gleaned, the central structure seems to have been a pagoda, nine storeys high, set on a large stone platform, raised nine steps above ground level. Obelisks, constructed of shafts of dressed stone, also stood on the platform, perhaps one at each corner, although this is not specified in the song. From the points of the turret roofs of the pagoda hung wind bells in the manner of

Chinese temples. To build all this the Elder Shi-tru employed Chinese craftsmen, while the Miao had to supply the labour required. When completed, the "Chinese king" was so impressed that he ordered the Elder Shi-tru's name to be engraved on memorial tablets of wood and stone. However, it is by no means clear in the song who the "Chinese king" might have been, and there is no explanatory note to help. The Emperor in Beijing was a thousand miles away.

It is possible that this unlikely story is the folk memory of some inter-clan rivalry, and that Gi-dleu was not an individual but a Miao group which, for a time, and with Chinese backing, exercised dominance over their fellow Miao clans. Document M which preserves the song, was intended as an outline of Miao history, so that clearly, its compilers regarded this song as more than just a piece of fiction.

There remain a number of minor points, which require explanation. Lines 20 to 24 say that, when completed, the Elder Shi-tru's house had beehives tied under the eaves. Miao beehives were sections of tree trunk some four feet long and eighteen inches in diameter, which had been hollowed out and blocked up at the ends with circular boards, leaving a small hole at the bottom of one end for the bees to enter and leave. These hives were sometimes placed in a garden plot near the house, but often, to prevent them from being stolen and to keep them dry, they were hung under the eaves of the house.

Lines 87 to 91 describe the use of flails for threshing rice. The flails were two stout sticks four or five feet long, linked together at one end in a special way with leather thongs. One stick was held firmly with both hands, while the second was swung around behind the worker's head and allowed to fall flat on the grain to be threshed, the whole length hitting the ground at the same time. With rhythmic swaying of the body and arms, the flail rose and fell continuously. This work was often undertaken by young women.

Lines 106 to 112, together with a number of lines later in the song, tell how, as the men carried the balks of timber along, they were chanting as they went. Each tree trunk was very heavy and needed eight or more men to carry it, in much the same way as Chinese coolies carrying sedan chairs. The chanting was to ensure that the carriers kept in step as they went.

M267
How Gi-dleu oppressed the Miao community.

Sung by Tao Zi-gai.

The Elder Shi-tru went to survey the land.
He surveyed the Hxu-zho plain, that wide plain,
He surveyed the Hxu-zho plain, that flat plain,
Where the ground indeed was flat and the land level .

5 The Elder Shi-tru then returned, went back to his home.
The Elder Shi-tru thought,
Thought for nine days and devised nine plans,
Thought for nine whole nights and devised nine schemes.

10 He thought through nine plans, nine schemes and combined them,
He thought through nine plans, nine schemes and linked them.
Then the Elder Shi-tru said,
"My shining silver is achieving nothing whatever!"

15 So the Elder Shi-tru paid out,
Paid out gold and shining silver in order to establish,
To establish a place on the Hxu-zho plain, that wide plain,
To establish a place on the Hxu-zho plain, that level plain.

The Elder Shi-tru built,
Built a house with a timber frame and a tiled roof in the midst of the flat land,
Built an excellent house with a tiled roof in the midst of the plain.

20 There were beehives fixed under the eaves,
With hired servants engaged to tend them,
There were beehives tied under the rafters,
With hired servants engaged to secure them.

25 The Elder Shi-tru ordered,
Ordered the herdsmen to excavate and flatten,
To flatten the Elder Shi-tru's rice fields,
To flatten them on the Hxu-zho plain, that wide plain,
To flatten the Elder Shi-tru's paddy fields,
To flatten them on the Hxu-zho plain, that level plain.

30 The Elder Shi-tru ordered,
Ordered his herdsmen to go and channel,
Channel the river Hxu-zho to flow foaming and irrigate,
Irrigate the Elder Shi-tru's paddy fields in the midst of the flat land,
To irrigate his ricefields in the midst of the plain.

35 The Elder Shi-tru ordered,
Ordered his herdsmen to plant and tend the fields,
Until the rice was fully ripe,
And the swaying millet ripened.

40 Now the Elder Shi-tru could not bear his thoughts,
 The Elder Shi-tru was sad at heart.
 So the Elder Shi-tru paid out,

 Paid out shining silver to obtain,
 To obtain an Yi girl from Lord Cai-sie to raise offspring.
 But Lord Cai-sie's Yi girl raised no offspring,
 45 For Lord Cai-sie's Yi girl had no son,
 So the Elder Shi-tru got no offspring.

 Then the Elder Shi-tru paid out,
 Paid out shining silver and gold to obtain,
 To obtain a Chinese girl to come and raise offspring,
 50 But the Chinese girl also had no son.

 While the sky remained constant,
 The Elder Shi-tru thought again,
 And the Elder Shi-tru said,
 "The shining silver and gold is achieving nothing whatever!"

 55 So the Elder Shi-tru paid out,
 Paid out shining silver and gold to hire,
 To hire Chinese to come from Chinese country,
 To hire that Race to come from that Race's place.

 60 When the Chinese arrived the Chinese quarried stone,
 When that Race came that Race quarried rock.
 Where did they go to quarry stone and quarry rock?
 They quarried the stone and quarried the rock on the plain of Mu-di.

 They chiselled the stone and chiselled the rock and broke it free.
 They split the stone and split the rock and broke it clear.

 65 The Elder Shi-tru ordered,
 Ordered the buffaloes to drag.
 Where were they to drag the slabs of stone and slabs of rock?
 They were to drag them from the plain of Mu-di.

 70 But the water buffaloes fell and could not stand.
 So the herdsmen whipped,
 Whipped the water buffaloes on their backs,
 Whipped the water buffaloes on their curving backs.

 The water buffaloes dragged,
 Dragged the Elder Shi-tru's stone pillars and pillar slabs, but dragging, they could
 not stand.
 75 And the water buffaloes' tears flowed,
 The water buffaloes' tears dripped down.

 But they dragged the slabs of stone and slabs of rock on,
 On to the plain in the Hxu-zho country, that flat plain.

80 They set upright the Elder Shi-tru's pillars of rock,
They set upright the Elder Shi-tru's pillars of stone,
They set upright the Elder Shi-tru's pillars of stone and rock upon,
Upon the plain in Hxu-zho country, that wide plain.

The Miao community had cut the paddy rice and spread it to dry in the midst of the
flat land,
They had cut the rice harvest and spread it to dry in the midst of the plain.
85 But the Elder Shi-tru's herdsmen swept up,
Swept up the new rice, the rice in the midst of the fields.

Then the girl, the Chinese girl threshed,
Threshed, with her flail whirling round,
Threshed the fresh rice with her whirling flail.
90 She threshed, with her flail swirling round,
Threshed the paddy rice with her swirling flail.

She then husked the paddy rice, the fresh rice ready,
Ready for the Elder Shi-tru's herdsmen to eat.

Having eaten, what did the herdsmen do?
95 Having eaten, the herdsmen went,
Went to the deep Ndi-na valley.
Then through the Ndi-na valley to the river and beyond,
To the middle of the village of Hmao-bao-di.

Thence the herdsmen carried,
100 Carried the Elder Shi-tru's barks of pine,
Carried the Elder Shi-tru's barks of timber.

Carrying the barks of pine, the barks of timber, they forced a way through the river.
They carried the barks of pine, the barks of timber, across,
Across the river Gi-jiai lower down, but then,
105 Carrying, they had to climb the Ndi-na range where it was most difficult.

The Elder Shi-tru's herdsmen raised their voices in a chant,
In a high pitched chant, along the river banks.
The Elder Shi-tru's herdsmen raised their voices in a chant,
In a high pitched chant, around the mountain side.

110 Their high pitched chanting sounded through the valley,
Their high pitched chanting sounded over the mountain range,
Their high pitched chanting sounded along the river.

The Elder Shi-tru's herdsmen carried,
Carried the barks of pine, the barks of timber, and climbed,
115 Climbed from the level banks of Ndi-na,
Climbed the Ndi-na range, following around,
Following around the long Gi-bai ridge.

So having reached the pass of Gi-dre, the rock-piled pass,

120 The herdsmen set down the balks of pine, the balks of timber,
 And the herdsmen lit a fire and slept,
 Slept in the pass of Gi-dre, the rock-piled pass at the top of the ridge

When the next day came,
 The herdsmen carried,
 125 Carried the balks of pine, the balks of timber, across,
 Across the valley of Zi-to, that wide valley.

The herdsmen's loud chanting shook the river,
 The herdsmen's loud chanting resounded round the mountains,
 Till, pressing forward, they reached the river Gi-trao in the middle of the valley.
 130 Then they carried the balks of pine, the balks of timber, and reached,
 Reached Hmao-di-ze at the top of the ridge.

At night they had no supper,
 The herdsmen just lit a fire and slept,
 Slept at Hmao-di-ze at the top of the ridge.

135 When the next day came
 The herdsmen carried,
 Carried the balks of pine, the balks of timber, chanting,
 And their high pitched chant sounded along the mountain ridge,
 As they reached the narrows in the pass of Ndrang-kao.

140 In the brightly shining sunlight,
 Where was there standing a grove of pine and fir trees?
 There by the road in the narrows in the pass of Ndrang-kao.
 The grove would have covered nine market squares,
 And the trees must have numbered nine hundred.

145 The grove provided,
 Provided eagles with a place to build their eyries,
 While the trees provided,
 Provided the Elder Shi-tru's herdsmen with a place of shelter in the shade.

150 The grove provided,
 Provided eagles with a place to raise their young,
 And the trees provided,
 Provided the Elder Shi-tru's herdsmen with a place to eat their lunch.

The Elder Shi-tru's herdsmen carried,
 Carried the balks of pine, the balks of timber, and reached,
 Reached the plain in the Hxu-zho country, that wide plain.

155 The Chinese took,
 Took the Elder Shi-tru's herdsmen to erect,
 To erect the Elder Shi-tru's pillars of wood,
 And to erect the Elder Shi-tru's pillars of stone.

160 The stone pillars, the monuments, stood up firmly, rising skywards,
 The wooden pillars stood up firmly pointing toward the sky.

The precinct had nine steps,
And the pagoda nine storeys.

The wooden pillars stood up firmly to become,
To become for the people a place to remember,
165 While the precinct and the wooden pillars were sufficient,
Sufficient for Moon-youth's phases to be observed plainly,
For the pagoda had nine storeys.

The whole site provided,
Provided a place for people to forgather,
170 And provided kings and governors with a place to visit.

The stone steps, the steps of rock were sufficient,
Sufficient for the people's old folk to sit in lines,
And sufficient to muster a whole squad of soldiers.

The stone steps, the steps of rock were sufficient,
175 Sufficient to gather a whole herd of deer,
Sufficient to gather a whole drove of roebuck.

The pagoda had space sufficient,
Sufficient to house a small dragon,
Sufficient to house a small elephant!

180 But the people took a different view,
For all the people recalled,
Recalled how hard was the compulsory labour.

The people all remembered,
Remembered how the water buffaloes wept as they dragged,
185 Remembered the people carrying who could not even undress to sleep.

There were bells of iron hanging on the pagoda,
There were bells of copper hanging in the precinct,
In the brightly shining sunlight.

As the wind came blowing,
190 It blew on the bells of copper and the bells of iron until they sounded,
And the sound, rising and falling, carried to the Chinese king's land.

When the Chinese king came to hear it,
The Chinese king paid a visit to see for himself.
Then the Chinese king praised,
195 Praised the Elder Shi-tru as a man of ability.

So the Chinese king engraved,
Engraved the Elder Shi-tru's name and style on the wooden pillars,
Engraved the Elder Shi-tru's name and style on the middle of the rock,
In order that the Elder Shi-tru's name might never be lost.

200 In time the Elder Shi-tru died,

And the Elder Shi-tru's herdsmen carried,
Carried the Elder Shi-tru out for burial.

205 They buried him at Shi-bw, at the sheep path beyond the tiger path,
Buried him face towards the sun's rising,
Buried him feet towards the moon's setting.

The Elder Shi-tru's Miao community killed,
Killed a number of young pigs,
And for the funeral rites slaughtered a number of young sheep.
210 The mourning for the Elder Shi-tru lasted seven days,
The mourning for the Elder Shi-tru lasted seven nights.

Thus it is ended.

M267

ɟⁿ Δ^ɕ [ʎ^{no} Lⁿ V_u 'ɔⁿ J^r 'C^{no} Cɟⁿ.
 Gi-dleu treated Miao community heavily song.

T[']_u t^r ɟ['] |^{'u}.
 Tao Zi-gai sang.

J^r T^{'u} t₃ L_u Cɟ₃ T_u Tⁿ,
 Shi-tru elder went inspect land,

T_u Tⁿ J^r Cɟ₃ |_u [° J^r Cɟ₃ T^ɕ,
 inspect at the plain Hxu-zho the plain wide,

T_u Tⁿ J^r Cɟ₃ |_u [° J^r Cɟ₃ T^{nc},
 inspect at the plain Hxu-zho the plain flat,

Tⁿ T^{nc} J^r Tⁿ T^u.
 land flat the land level.

5 J^r T^{'u} t₃ L_u T_u T̄^o Lⁿ S^r L_o J^u
 Shi-tru elder then returned went back came to
 Cɟ⁻.
 house.

J^r T^{'u} t₃ L_u t^ɕ L_o Cɟ₃,
 Shi-tru elder able come think,

Cɟ₃ [ʎⁿ 'C^u Y^r [ʎⁿ ʒ^ɕ,
 think nine days make nine kinds,

Cɟ₃ [ʎⁿ 'ɔ^o T^u J^r T^{nc} Y^r [ʎⁿ [ʎ^ɕ.
 think nine nights all around make nine sorts.

Cɟ₃ [ʎⁿ ʒ^ɕ [ʎⁿ [ʎ^ɕ L_o Tⁿ T^{'nc},
 thought nine kinds nine sorts come together add,

10 Cɟ₃ [ʎⁿ ʒ^ɕ [ʎⁿ [ʎ^ɕ L_o J^r Cɟ_o.
 thought nine kinds nine sorts come together put.

J^r T^{'u} t₃ L_u t^ɕ L_o T_n,
 Shi-tru elder able come say,

J̄^u C^{nc} C^{t'nc} L^{nc} J^r ɟ^{'u} Jⁿ T^r C^u J̄^r J^r.
 my silver shining not achieve any work at all.

J^r T^{'u} t₃ L₁₁ t⁶ L₀ T₆,
Shi-tru elder able come put forth,

T₆ J^u [nc Ct'_{nc} L_{nc} J^r [no [u,
put forth gold silver shining to establish,

15 [u T^u CT_z l_u [° J⁻ CT_z T̄,
establish get plain Hxu-zho the plain wide,

[u T^u CT_z l_u [° J⁻ T_{nc} J⁻ CT_z
establish get plain Hxu-zho the flat the plain

T^u.
level.

J^r T^{'u} t₃ L₁₁ t⁶ L₀ t'₀,
Shi-tru elder able come build,

t'₀ C]- T^u C]- V⁻ T^u CT_u
built house timber-framed house tiled upon midst

T_{nc},
flat land,

t'₀ C]- V⁻ CA^u CA^z CA^z T^u CT_u CT_z.
built house tiled excellent upon midst plain.

20 J⁻ Lⁿ T^z ɔ- ɔ̄ t₋,
eaves there were bees suspended,

J₁₁ [° Lⁿ V_u [n Lⁿ J₁₁ J₁₁.
engaged people thus hired look after.

J^r Lⁿ Λ^b ɔ- ɔ̄ J^u,
rafters there were bees tied up,

J₁₁ [° Lⁿ V_u [n Lⁿ J₁₁ J^u.
engaged people thus hired tie up.

J^r T^{'u} t₃ L₁₁ t⁶ L₀ CJ₋,
Shi-tru elder able come ordered,

25 CJ₋ Lⁿ V_u Lⁿ [=- J^r [no T̄',
ordered herdsman together use make level,

40 J^r T^{'u} t₃ L₁₁ S^{nc} J^r t₁₁.
Shi-tru elder heart not sufficient.

J^r T^{'u} t₃ L₁₁ t^c L_o T_ε,
Shi-tru elder able come put forth,

T_ε C^{nc} Ct^{'nc} L_{nc} J^r [no] J₁₁,
put forth silver shining to hire,

J₁₁ t', S^{nc} [1] C]'' C_o L_o Λ_ν [̄],
hire Cai-sie lord girl Yi come raise offspring,

t', S^{nc} [1] C]'' C_o J^r Λ_ν [̄].
Cai-sie lord girl Yi not raise offspring.

45 t', S^{nc} [1] C]'' C_o J^r Λ_ν T^{'u},
Cai-sie lord girl Yi not raise son,

J^r T^{'u} t₃ L₁₁ J^r Λ_ν [̄].
Shi-tru elder not raise offspring.

J^r T^{'u} t₃ L₁₁ t^c L_o T_ε,
Shi-tru elder able come put forth,

T_ε C^{nc} J^u Ct^{'nc} L_{nc} J^r [no] J₁₁,
put forth silver gold shining to hire,

J₁₁ J^r Ct₁₁ [no] C]'' V₁₁ L_o Λ_ν [̄].
hire Chinese girl come raise offspring.

50 C]'' J^r Ct₁₁ [no] C]'' V₁₁ J^r Λ_ν [̄].
girl Chinese girl not raise offspring.

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

J^r T^{'u} t₃ L₁₁ T_u Ct₃ T̄.
Shi-tru elder again thought return.

J^r T^{'u} t₃ L₁₁ t^c L_o T_n,
Shi-tru elder able come say,

C^{nc} J^u Ct^{'nc} L_{nc} J^r J^{''} Jⁿ T⁻ C^u T̄ J^r.
silver gold shining not achieve any work at all.

55 J' T'ʷ t₃ Lₙ t' Lₒ T₄,
Shi-tru elder able come put forth,

T₄ C'ₙc J'ᵛ C t'ₙc Lₙc J' [ₙᵒ]ₙ,
put forth silver gold shining to hire,

Jₙ Vₙ T- L- Vₙ Tⁿ,
hire Chinese come the Chinese country,

Jₙ J- T- L- J- [ⁿᵒ].
hire Race come the Race place.

Vₙ Lₒ Vₙ J'⁻ Vᵖ,
Chinese arrived Chinese cut stone,

60 J- T- J- J'⁻ t'⁻.
Race came Race cut rock.

J'⁻ Vᵖ J'⁻ t'⁻ L₄ [ⁿᵒ] T₃,
cut stone cut rock gone place what,

J'⁻ Vᵖ J'⁻ t'⁻ L₄ C T₃ Lⁿ Dᵛ Tⁿ.
cut stone cut rock gone plain the Mu-di.

tₙ Vᵖ tₙ t' C Eₙ Δⁿ Δ₄,
chisel stone chisel rock break free,

E" Vᵖ E" t' C Eₙ Y- t°.
split stone split rock break release,

65 J' T'ʷ t₃ Lₙ t' Lₒ C T₄,
Shi-tru elder able come order,

C T₄ C~ Y" C~ T₃ J' [ₙᵒ] I'ᵛ,
ordered water buffalo to drag,

I'ᵛ Eᵑ Vᵖ Eᵑ t' L₄ [ⁿᵒ] T₃,
drag slab stone slab rock gone place what,

Iᵛ L₄ C T₃ Lⁿ Dᵛ Tⁿ.
drag gone plain the Mu-di.

C~ Y" J- T₃ Jₙ J' J,
water buffalo fell not rise,

70 Lⁿ V_v Lⁿ C⁼ CΔ_ε,
herdsmen whipped,

CΔ_ε C[~] Yⁿ J⁻ T₃ ɔ_n Δ̄ J_n,
whipped water buffalo plural backs,

CΔ_ε C[~] Yⁿ J⁻ T₃ Δ̄ Lⁿ C]'_n.
whipped water buffalo backs curved.

C[~] Yⁿ C[~] J⁻ T₃ I'_v,
water buffalo drag,

I'_v J^r T'^u t₃ L_n CΓⁿ V[?] CΓⁿ Γ[?] I'_v
drag Shi-tru elder pillar stone pillar slabs drag

J^r J,
not rise,

75 C[~] Yⁿ C[~] J⁻ T₃ Yⁿ t^{nc} Yⁿ ɔ⁻ J^r C]'₃ CΔ_o,
water buffalo tears together went flow,

C[~] Yⁿ C[~] J⁻ T₃ Yⁿ t^{nc} Yⁿ ɔ⁻ J^r C]'₃ Jⁿ.
water buffalo tears together went fall.

I'_v Γ[?] V[?] Γ[?] t⁻ J^r Γ^{no} Tⁿ,
drag slab stone slab rock together use at,

Tⁿ CΓ₃ Tⁿ I_v Γ^o J⁻ CΓ₃ T^{nc}.
at plain country Hxu-zho the plain flat.

Γ[?] J^r T'^u t₃ L_n ɔ_n CΓⁿ t⁻,
erected Shi-tru elder plural pillars rock,

80 Γ[?] J^r T'^u t₃ L_n ɔ_n CΓⁿ V[?],
erected Shi-tru elder plural pillars stone,

Γ[?] J^r T'^u t₃ L_n ɔ_n CΓⁿ V[?] CΓⁿ
erected Shi-tru elder plural pillars stone pillars

t⁻ Tⁿ,
rock on,

Tⁿ CΓ₃ Tⁿ I_v Γ^o J⁻ CΓ₃ Γ̄.
on plain country Hxo-zho the plain wide.

Lⁿ V_v 'ɔ'' J⁻ CA₋ CAⁿ L^{nc} 3^{nc} CT_v
 Miao community reaped rice paddy field drying midst

T^{nc},
 flat land,

CA₋ CAⁿ CA_{ii} t^c [no J⁻ t⁻ 3^{nc} CT_v CT_z.
 reaped rice drying midst plain.

85 J^r T^{'u} t₃ L_{ii} Lⁿ V_v Lⁿ [=⁻ ['ⁿ,
 Shi-tru elder herdsman swept up,

['ⁿ CAⁿ [']⁼ CAⁿ CA_{ii} t^c [no J⁻ t⁻ Tⁱⁱ CT_v [no.
 swept up rice new rice in midst field.

C]'' J^r CT_{ii} [no C]'' V_{ii} J^r Δ'',
 girl Chinese girl flailed,

J^r Δ'' t^c [no T⁻ Jⁿ L_o,
 flailed able use whirling around,

J^r Δ'' t^c [no Jⁿ L_o Lⁿ CAⁿ CE⁼,
 flailed able use whirling the rice fresh,

90 J^r Δ'' t^c [no T⁻ Jⁿ L₋,
 flailed able use swirling around,

J^r Δ'' t^c [no Jⁿ L₋ Lⁿ CAⁿ L^{nc}.
 flailed able use swirling the rice paddy field.

T['] CAⁿ L^{nc} CAⁿ CE⁼ J^r [no T^{''},
 husked rice paddy field rice fresh to use for,

T^{''} J^r T^{'u} t₃ L_{ii} Lⁿ V_v Lⁿ [=⁻ C^{''}.
 for Shi-tru elder herdsman eat.

Lⁿ V_v Lⁿ [=⁻ ɔ_n C^{''} ɔ_n Y⁻ J^r.
 herdsman connector ate connector do what.

95 ɔ_n C^{''} L₋ ɔ_n Δ⁻,
 connector ate then connector go to,

Δ⁻ ǎ CT_n C₋ J⁻ ǎ T^o,
 go to valley Ndi-na the valley deep,

C̄ T^{''} ǎ CT_n C₋ J^{'δ} Δⁿ J^{'δ} Jⁿ Tⁿ,
 so to valley Ndi-na there river there down,

J^r T^{'u} †_s L_u Lⁿ V_u Lⁿ C⁼ C̄,
Shi-tru elder herdsmen carried,

C̄ C^ʳ T^{'u} C^ʳ CT["] Cⁿ,
carried balks pine balks tree climbed,

115 Cⁿ CT^u CT_n C₋ J^r L_o T^{nc},
climbed banks Ndi-na together come level,

Cⁿ T^o CT_n C₋ J^r L_o CT^o,
climbed range Ndi-na together come follow along,

D₋ CT^o ɟⁿ ɟ^u ɟ⁻ l^ʰ Cⁿ,
did follow along Gi-bai the ridge long,

†_o Δ⁻ Δ_κ ɟⁿ ɟ_ʰ ɟ⁻ ɟ^ʰ Δ_κ.
reached go to pass Gi-dre rock piles pass.

Lⁿ V_u Lⁿ C⁼ C^o C^ʳ T^{'u} C^ʳ CT["] C^{nc},
herdsmen set down balks pine balks tree completed,

120 Lⁿ V_u Lⁿ C⁼ Δ̄ T^ʳ ɟ^ʰ,
herdsmen lit fire sleep,

ɟ^ʰ T["] Δ_κ ɟⁿ ɟ_ʰ ɟ⁻ ɟ^ʰ Δ_κ Tⁿ ɟ̄["]
slept at pass Gi-dre rock piles pass the top

l^ʰ.
ridge.

J_n C_n †^ʳ L_o S^ʰ,
tomorrow able come away,

Lⁿ V_u Lⁿ C⁼ C_n D₋ C̄,
herdsmen thus did carry,

C̄ C^ʳ T^{'u} C^ʳ CT["] C^ʰ,
carried balks pine balks tree crossed over,

125 C^ʰ ɟ̄ †^r T^{'o} ɟ⁻ ɟ̄ ɟ̄.
crossed over valley Zi-to the valley wide.

Lⁿ V_u Lⁿ C⁼ C_ʰ Lⁿ L_κ L_κ Y⁻ C^{'ʳ} Δⁿ,
herdsmen chanted loudly shaking river,

Lⁿ V_v Lⁿ [ɛ= C]ɿ Lⁿ L_ɛ L_ɛ ɟ' L_u Tⁿ.
herdsmen chanted loudly around mountain.

C]ɿ t_o Δⁿ ɟⁿ Tⁿ ɟ⁻ CΔ^o ɿ̃,
went reached river Gi-trao the inside valley,

ɿ̃ [ɲ̃^o T^u [ɲ̃^o CTⁿ t_o,
carried balks pine balks tree reached,

130 t_o 'ɟⁿ Tⁿ t^p Tⁿ ɿ̃ⁿ l^p.
reached Hmao-di-ze the top ridge.

'ɟ^o CT^v ɟ^r [ɲ̃^o 'ɟ^o,
night not use supper,

Lⁿ V_v Lⁿ [ɛ= Δ^ɛ C_n ɟ⁻ T^ɛ ɟ^p,
herdsmen lit connector the fire sleep,

ɟ^p 'ɟⁿ Tⁿ t^p Tⁿ ɿ̃ⁿ l^p.
slept Hmao-di-ze the top ridge.

ɟⁿ [ɲ̃^o t^ɛ L_o S^{ɔ̃},
tomorrow able come away,

135 Lⁿ V_v Lⁿ [ɛ= t^ɛ L_o ɿ̃ⁿ,
herdsmen able come carry,

ɿ̃ⁿ [ɲ̃^o T^u [ɲ̃^o CTⁿ C]ɿ,
carry balks pine balks tree chanted,

C]ɿ C_n [ɛ_ɛ [ɛ_ɛ [ɲ̃ⁿ L_u l^p,
chanted connector high pitched around ridge,

t_o Δ⁻ CT^{ɔ̃} ɟⁿ Tⁿ Δ̄ Δ_ɛ.
reach go to Ndrang-kao the narrow part pass.

ɿ̃^o CT^v ɿ̃^o CTⁿ CT_r,
sunshine shine very fine,

140 ɟ⁻ C_n Yⁿ t_u CTⁿ T^u ɟ^r C_n
there was connector one group trees pine fir

t_ɛ [ɲ̃^o T_{ɔ̃}.
standing place where.

t₄ Δ₄ CT^δ ɟ' ɰ Tⁿ Δ̄ Δ₄ Tⁿ
standing pass Ndrang-kao the narrow part pass the

CT^u ɿ̇.
side road.

J⁻ CT^r CT_{ni} ɿ̇ⁿ ɿ̇ⁿ,
the area reached nine market places,

J⁻ ɟ^o ɟ- ɿ̇ⁿ ɿ̇ⁿ.
the trunks there were nine hundred.

J⁻ CT_r J^r ɿ̇^{no} ɿ̇^{nc},
the area provided,

145 ɿ̇^{nc} Cⁿ L^{nc} Tⁿ Δ̄^δ ɿ̇^{nc} ɿ̇', ɟ'''.
provided eagles place build thorn.

J⁻ ɟ^o J^r ɿ̇^{no} ɿ̇^{nc},
the trunks provided,

ɿ̇^{nc} J^r ɿ̇^u t₃ L_{ii} Lⁿ V_u Lⁿ ɿ̇= ɿ̇^{nc} CΔ_u C†ⁿ.
provided Shi-tru elder herdsmen place hide shade.

J⁻ CT_r J^r ɿ̇^{no} ɿ̇^{nc},
the area provided,

ɿ̇^{nc} Cⁿ L^{nc} Tⁿ Δ̄^δ ɿ̇^{nc} Jⁿ T^u.
provided eagles place raise young.

150 J⁻ ɟ^o J^r ɿ̇^{no} ɿ̇^{nc},
the trunks provided,

ɿ̇^{nc} Lⁿ V_u Lⁿ ɿ̇= ɿ̇^{nc} Cⁿ J^u.
provided herdsmen place eat lunch.

J^r ɿ̇^u t₃ L_{ii} Lⁿ V_u Lⁿ ɿ̇= ɿ̇_n ɟ_u ɿ̇²,
Shi-tru elder herdsmen thus did carry,

ɿ̇² ɿ̇³ ɿ̇^u ɿ̇³ CTⁿ t_o,
carried balks pine balks tree reached,

t_o Tⁿ l_u ɿ̇^o J⁻ CT₃ ɿ̇³.
reached country Hxu-zho the plain wide.

155 J⁻ C_L L_{||} E^{no} Tⁿ V_{||} I^{'>},
Ruling Race took,

I^{'>} J^r T^{'u} t_s L_{||} Lⁿ V_v Lⁿ E⁼ E^δ,
took Shi-tru elder herdsman raise up,

E^δ J^r T^{'u} t_s L_{||} D_n C_Eⁿ Γ^δ,
raise up Shi-tru elder plural pillars timber,

E^δ J^r T^{'u} t_s L_{||} D_n C_Eⁿ V[?].
raise up Shi-tru elder plural pillars stone.

C_Eⁿ V[?] C_Eⁿ t^{'o}. C_E CT^v Tⁿ C_L L_κ J["] CT^v,
pillars stone monuments stood firmly gone sky,

160 C_Eⁿ Γ^δ C_E CT^v Tⁿ C_L L_κ CT^δ CT^v.
pillars timber stood firmly gone side sky.

J⁻ C_E D⁻ Eⁿ t_s,
the area had nine steps,

J⁻ J^o D⁻ Eⁿ t_{..}.
the building had nine storeys.

C_Eⁿ Γ^δ C_E CT^v Tⁿ C_L Y⁻,
pillars timber stood firmly make,

Y⁻ C_Δ^{nc} Tⁿ T[>] C[>] J⁻ E^{'nc} C_E^{no}.
make world people the place remember.

165 C_Eⁿ E⁼ J⁻ C_E J^r E^{no} t_{||},
pillars timber the area were sufficient,

t_{||} C_L L_{||} Lⁿ J⁻ T^δ E^{nc} J^r Δ['].
sufficient youth moon times placed clearly.

J⁻ J^o D⁻ Eⁿ t_{..}.
the building had nine storeys.

J⁻ CT^v J^r E^{no} E^{nc},
the borders provided,

E^{nc} T[>] C[>] J⁻ E^{'nc} C_E^{n||},
provided people the place arrive,

170 [ʰᵏ ɟⁿ ɟᵑ Vᵢ tᵢ ɟ⁻ [ʰᵏ CTᵢ.
provided kings governors the place visit.

t₃ Vᵑ t₃ t⁻ tᵢ,
steps stone steps rock sufficient,

tᵢ CΔᵏᵒ Tⁿ Tᵑ Cᵑ Lⁿ ɟ⁻ Lᵢ ʒᵢ Y⁻ ʒᵑ,
sufficient world people old folk sit make line,

tᵢ Tᵑ tʳ Tᵑ t₃ Tᵢ Y⁻ CTᵑ.
sufficient troops come together make squad.

t₃ Vᵑ t₃ t⁻ tᵢ,
steps stone steps rock sufficient,

175 tᵢ tʳ [ʰᵏᵒ ɟⁿ ɟᵑ Tᵢ Y⁻ Cɟᵒ,
sufficient deer come together make herd,

tᵢ CTʳ [ᵏ Lⁿ ɟᵢ Tᵢ Y⁻ ɟᵢ.
sufficient roebuck come together make drove.

ɟ⁻ ɟᵒ ɟʳ [ʰᵏᵒ tᵢ,
the building was sufficient,

tᵢ ɟⁿ Tᵑ T⁻ ɟ₃ ʒᵑ,
sufficient classifier small dragon,

tᵢ ɟⁿ Tᵑ T⁻ ɟ₃ Cɟʳᵑ.
sufficient classifier small elephant.

180 CΔᵏᵒ Tⁿ Tᵑ Cᵑ Cɟ₃ ɟᵑ [ᵏ.
world people went separate ways.

CΔᵏᵒ Tⁿ Tᵑ Cᵑ Tᵑ Tᵑ [ᵑ,
world people all recall,

[ᵑ ɟᵑ CΔᵏᵒ Tⁿ Tᵑ Cᵑ Lⁿ Cɟᵑ T⁻.
recall that world people compulsory labour hard.

CΔᵏᵒ Tⁿ Tᵑ Cᵑ Tᵑ Tᵑ C[ʰᵏᵒ,
world people all remember,

C[ʰᵏᵒ ɟᵑ Cᵑ Yᵢ ɟ⁻ T₃ Cɟᵑ [ᵏ Sᵑ,
remember that water buffalo dragged crying away,

185 C[no] Jv CAnc Tn T' C' C Jv J'
remember that world people carried that not

J'
sleep undressed.

J' J° C° C' b",
the building raised up bell iron,

J' C[er] C° C' T".
the area raised up bell copper.

C' CTv C' CT" CTr,
sunshine shine very fine,

Cn b Dn Jc J' CTs t',
wind went blow,

190 D_ t' C' T" C' b" Cn D_ C°,
did blow bell copper bell iron thus did sound,

C° CTv Tn CTs A' Vn [no] Jn D° Tn.
sound rising and falling go to Chinese king country.

Vn [no] Jn D° CLo T" 'C°,
Chinese king with get hear,

Vn [no] Jn D° CT" T- C..
Chinese king visit come look.

Vn [no] Jn D° T^u T^u t̄,
Chinese king all praised,

195 t̄ J' T^u t̄s Ln T^u J" T°.
praised Shi-tru elder person wise.

Vn [no] Jn D° t̄s L. t̄n,
Chinese king able come chisel,

t̄n J' T^u t̄s Ln L^u Ct^r 3° T" C[er]
chisel Shi-tru elder the name style on pillars

C°,
timber,

t₁₁ J^r T^{'u} t₃ L₁₁ L^u Ct^r ʒ^ɛ T["] Ct₁
chisel Shi-tru elder the name style on inside

t₋,
rock,

ɔ₀ J^r T^{'u} t₃ L₁₁ L^u Ct^r J^r ɔ₀ Δ^o.
cause Shi-tru elder the name not cause lost.

200 J^r T^{'u} t₃ L₁₁ T₋ Lⁿ ɔ₁₁,
Shi-tru elder died going,

J^r T^{'u} t₃ L₁₁ Lⁿ V_v Lⁿ [ɛ= [ɳ ɔ₋ ĩ̃,
Shi-tru elder herdsmen thus did carry,

ĩ̃ J^r T^{'u} t₃ L₁₁ L₋ ɔ₁₁ T₃,
carried Shi-tru elder then go bury,

T₃ T["] J^r J^ɔ ĩ̃ Λ^ɛ T₁₁ ĩ̃ ĩ̃^o.
buried at Shi-bw path sheep beyond path tiger.

T₃ Δ^{'u} Jⁿ L₀ T["] 'C^u T₋,
buried face round toward sun rising,

205 T₃ T^ɛ Jⁿ L₃ T["] ɓⁿ Ct^ɔ.
buried feet turn toward moon setting.

J^r T^{'u} t₃ L₁₁ Lⁿ V_v 'ɔ" J⁻ T₋,
Shi-tru elder Miao community killed,

T₋ Jⁿ t^{'nc} T̄ ɔ₋ Ct₋,
killed several small pigs,

[^{'-} Ct₁₁ Jⁿ t^{'nc} T̄ ɔ₋ Λ^ɛ.
lamenting slaughtered several small sheep.

t_r J^r T^{'u} t₃ L₁₁ T["] J^ɛ 'C^u,
mourned Shi-tru elder get seven days,

210 t_r J^r T^{'u} t₃ L₁₁ T["] J^ɛ 'ɔ^o.
mourned Shi-tru elder get seven nights.

[ɳ Jⁿ ɔ₀ Ct₁₁.
thus ended.

M267
How Gi-dleu oppressed the Miao community.

Sung by Tao Zi-gai.

Notes.

This song is recorded in Document M (no. 18, page 117) and Document N (no. 45, page 613).

The following pairs of lines are written as single lines in the Miao text, 28 and 29, 30 and 31, 35 and 36, 41 and 42, 55 and 56, 65 and 66, 81 and 82, 85 and 86, 87 and 88, 97 and 98, 124 and 125, 129 and 130, 136 and 137, 196 and 197.

Note. In addition to matters listed below, this song, in Document N, contains a large number of mistakes, chiefly misprints, wrong spellings and incorrect tone markings.

Line 1. The title 𠵹 L_{ii}, "elder" is missing in the Miao text.

Line 2. Here, and throughout the song, the name Hxu-zho appears as Ngguzho in Document N.

Line 8. Document N repeats 𠵹³ from the previous line instead of '𠵹⁰.

Line 20. This line is missing in Document N.

Line 42. The word 𠵹¹, "lord", is missing in the Miao text.

Line 43. The last three words, "come raise offspring" are missing in Document N.

Line 45. This line appears twice in Document N, in its proper place and again following line 43.

Line 51. This line is printed twice in Document N.

Line 57. In Document M the two words V_{ii} L₋ are inserted after the first word 𠵹_{ii}. This must be a mistake as the line is parallel word for word with the line that follows it.

Line 72. The initial word CΔ_ε, "whipped", is missing in the Miao text.

Line 81. Instead of C_εⁿ V^p C_εⁿ 𠵹⁻, "pillars of stone and pillars of rock", as required by the poetic form, the Miao text reads C_εⁿ 𠵹⁰, "wide pillars", having picked up the last word of the next line by mistake.

Line 96. Here and throughout the song, the name Ndi-na is written "Di-na" in Document N.

Line 97. In the Miao text the first word in the line is written C., "see", so that the meaning would be that they went to within sight of Hmao-bao-ti village. However, it makes better sense if it is read C̄, "and so", as in line 104.

Line 105. A footnote explains that this path went directly up the hillside, and was therefore both steep and slippery.

Line 106. The words † L., "elder", are missing from the text.

Line 138. The word Δ̄ means the small of the back or the waist. It is also used for the neck of a flask, and here, and in line 141, for the narrowest point in the pass.

Lines 144 to 151. In the course of transmission these lines have got out of order, with line 147 following line 143 and line 146 missing altogether.

Line 167. In the Miao text the final word in this line is CT° which means "to follow" as in following a path. However the line makes better sense if, as in line 193, the word is read CT, "to visit".

Lines 173 and 174. In Document M the order of these lines has been inverted.

Line 182. This line, together with lines 184 and 185, all sharply critical of the Elder Shi-tru and his doings, have been omitted altogether in Document N.

Line 189. The expression for "wind" in old Miao is normally written C̄ⁿ ǂⁿ ǂ_n ǂ_n. In this line it appears as C̄ⁿ ǂⁿ ǂ_n C̄_n.

The song of Du-bw, the dull one.

Sung by Wang Shi-cong.

Introduction.

The title preferred for this song is that found in Document M. Document N has the heading, "How the Miao fled to Zhaotung", which is an entirely incorrect representation of the song. The migration described in the first half was the movement of a small group of Yi families, not Miao, and the couple who occupy the stage in the second half were not Miao either, they too were Yi.

Lord Gi-myu was one of the major Yi landlords, and it would appear that certain families belonging to his clan were discontented with the land they had inherited. The word used to describe these families is "ndrang", which means "middle", and it is used regularly for the second son in the family. Thus the expression translated "second ranking families", means families not in the direct line of descent, families of younger sons in the clan. Led by a "relative" of the Landlord, this group began a search for a better place to live. They investigated several localities, all described as "flat plains and wide". The word translated "plain" is used regularly for any piece of relatively level ground. The size varied enormously from many miles across, like the Zhaotung plain, to a few hundred yards of flood plain in the bottom of a narrow valley. For reasons not explained in the song these "plains" were rejected, and on at least one occasion there seems to have been some altercation with the local Chinese. Eventually they managed to secure land on the Zhaotung plain and settled there, not very far from the walled City itself.

The second half of the song concerns a young woman and her companion. The former is identified by a relationship only, "the cousin". She is given no other name. This implies that she was the cousin of someone important, perhaps that relative who led the group of Yi families to their new home in Zhaotung. Having just arrived, she was fascinated by all she saw and heard, the harvesting of the cotton, together with festivities connected with ancestor worship, and, hanging up for sale, the gold and silver nuggets made of paper to be burnt for the enrichment of the departed.

The young cousin's companion was called "Du bw du shi dao". "Du" means "the person", and "bw" is one of the old Miao names for the Yi, particularly those now living on the other side of the Golden Sands River, but who used, long ago, to control the whole of the Zhaotung area. "Shi dao" means "not able". It can be just physically weak, but more generally means, "not very clever", or "slow in the up-take", hence the translation "Du-bw, the dull one". It was important that the newly arrived Yi families should not cause offence to their Chinese neighbours, and young men flaunting cross-bows had to be discouraged. So, despite the tears of his companion, Du-bw, the dull one, was quickly spirited away after shooting a wild goose on the plain, even though the bird was actually eating the crops.

Some points of detail require comment. In lines 85 and following, the young cousin expressed surprise that the Chinese women left their babies at home when they went to pick cotton. Normally a young mother would not leave her baby, but carry it on her back when she was working in the fields. However it was not possible to do this and carry the large basket for the cotton at the same time, so babies had to be left wrapped up at home.

Lines 99 and 100, although identically recorded in both Document M and Document N, are, quite simply, wrong. Every Miao knew perfectly well that silk was not derived from cotton. In fact in some localities the Miao actually bred silk worms, and sold the cocoons to the Chinese for processing. There are two possible explanations for the error. The first, that these lines being spoken by Du-bw, the dull one, are merely a glaring example of his ignorance. The second, that it is possible that there has been a misunderstanding of the original text. The Chinese used cotton for making cloth, but also for padding, particularly the padded quilts, used as bedding, and called "pu-gai". The Miao for "pu-gai" is "a hlyu ba", and it could be that some copyist misread this as "a nzhu nba", meaning "silk". Written in Miao script the expressions are not dissimilar, or taken down in dictation, they sound alike. What is surprising is that later editors, knowing the error, have made no comment. Explanatory footnotes abound in both documents, but there is nothing on this point.

M268
The song of Du-bw, the dull one.

Sung by Wang Shi-cong.

From out of scattered sky material came the dome,
Woven from scattered earth material came the ranges.

- It is said that this year the ruling Yi did no good.
A relative of Lord Gi-myu arose, and together with,
5 With several middle ranking Yi families sought a dwelling.
Where did they seek to settle?
They sought to settle on the plain of Fao-hniao.
Now it is said that the plain of Fao-hniao
Was a country both flat and wide.
- 10 Both the Yi and the Chinese were of evil intent,
Pursuing and attacking, they fled to the lower side of the plain of Bu-yi.
Now it is said that the plain of Bu-yi
Was a plain both flat and wide,
And on the plain of Bu-yi sumach trees thrived.
- 15 The ruling Yi did no good.
A relative of Lord Gi-myu arose together with,
With several middle ranking Yi families.
Where did they seek to settle?
They sought to settle on the plain of Fao-xieu.
20 Now it is said that the plain of Fao-xieu
Was a plain both flat and wide.
- The ruling Yi did no good.
A relative of Lord Gi-myu arose together with,
With several middle ranking Yi families.
25 In what place did they seek to settle?
They sought to settle on the plain of Cho-zho.
Now it is said that the plain of Cho-zho
Was a plain both flat and wide,
But behind the mountain was a region of range piled on range,
30 While in front of the mountain and facing it was a region hemmed in by ranges.
- Now the ruling Yi did no good.
A relative of Lord Gi-myu arose and together with,
With several middle ranking Yi families sought a dwelling.
Where did they seek to settle?
35 They sought to settle on the plain of Zhaotung.
It is said that the Zhaotung plain is good land.
It is said that rice will ripen on Zhaotung plain,
Indeed upon the plain all kinds of crops will ripen.
- 40 Lord Gi-myu's relative together with,
With several middle ranking Yi families

Deliberately went to found a settlement.
 They got Chinese to drive,
 To drive animals from the Elder Lord Shi-tru,
 His water buffalo, to go and haul,
 45 Haul softwood timber from the Bw country,
 Haul pine and fir trees from the surrounding countryside.

Inside the City the Ruling Race,
 Every day and every night beat drums,
 Beat stick drums with an echoing sound.
 50 Outside the City the Ruling Race,
 Every day and every night beat drums,
 Beat hand drums with a throbbing sound.

Inside the City the Ruling Race,
 Every day and every night blew,
 55 Blew bamboo horns with a reverberating sound.
 Outside the City the Ruling Race,
 Every day and every night blew,
 Blew cow and buffalo horns with a resounding sound.

In front of the City hung the "silver ingots",
 60 Glistening and bright like burnished silver.
 Inside the City hung the "gold ingots",
 Glistening and bright like burnished gold.

Lord Gi-myu's relative together with,
 With several middle ranking Yi families,
 65 Went and built houses, to live in their families,
 Built timber-framed houses, to dwell in their families.
 They built tile-roofed houses shining bright,
 Shining bright as the blue sky,
 They built timber-framed houses shining bright,
 70 Shining bright as the clear sky.

Now a young woman, a cousin, together with,
 With Du-bw the dull one, came to observe,
 To observe the Zhaotung plain with its good land,
 For the Zhaotung plain was both flat and wide.

75 The young woman, the cousin, opened her mouth, opened her lips and asked,
 "Is it not said that Zhaotung plain is good land,
 And on Zhaotung plain frosts do not last,
 Nor, when it snows, does the snow settle long?"

Then Du-bw, the dull one, considered and said,
 80 "It is said that Zhaotung plain is good land,
 For the cotton plants on Zhaotung plain bear,
 Bear heads as large as eggs,
 Bear heads as large as basins".

The young woman, the cousin, opened her mouth, opened her lips and asked,

85 "The young Chinese women leave,
 Leave their babies on the bed every day,
 And taking round baskets carry them out of the City.
 The young Chinese women carry,
 Carry their round baskets for what purpose?"

90 Then Du-bw, the dull one, considered and said,
 "The young Chinese women carry,
 Carry their round baskets back to pick,
 They go to pick cotton every day,
 They go to pick cotton every month".

95 The young woman, the cousin, opened her mouth, opened her lips and asked,
 "For what purpose do the young Chinese women pick cotton?"

Then Du-bw, the dull one, considered and said,
 "The young Chinese women pick cotton for weaving into cloth,
 They pick cotton for making silk thread,
 100 They pick cotton for making silk fabric".

Then the young woman the cousin together with,
 With Du-bw, the dull one, came to consider and observe,
 To observe how the migrating birds, the cranes, bent,
 Bent their necks around into a curve and took,
 105 Took from the Yi women and Chinese women's fields,
 The ripening rice standing in the fields.

Those migrating birds, the cranes, bent
 Bent their necks around into a curve and took,
 Took from the Yi women and Chinese women's fields,
 110 The ripening beans standing in the valley.

Then Du-bw, the dull one, stretched,
 Sat and stretched his curved crossbow with his feet.
 But the young woman, the cousin, raised,
 Raised her hand to restrain him.

115 And the young woman, the cousin, opened her mouth, opened her lips and said,
 "Are you really going to stretch,
 To sit and stretch your curved crossbow with your feet?"
 Nevertheless Du-bw, the dull one, shot,
 Shot a crane in the midst of the fields,
 120 Shot a crane in the midst of the valley.

Now the ruling Yi did no good,
 They took Du-bw, the dull one, away.

Then the young woman, the cousin,
 With her tears dripping down,
 125 Every day, every night, the young woman, the cousin, was like,
 Like a crane which had lost its way.

The young woman, the cousin,
With her tears falling fast,
Every day, every night, as the young woman, the cousin, moved,
130 They dripped and dripped at each step.

Thus it is ended.

M268

T^u L₅ T^u J^r T₁₁ C]".
 Du-bw person not able song.

U₀₆ J_r t'°₀₆ |'°.
 Wang Shi-cong sang.

T'" CT^u Jⁿ C[^p E_n Jⁿ L₀,
 from sky scattered material arrived sphere,

J^{nc} Tⁿ Jⁿ C[^p E_n Lⁿ V₁₁.
 weave earth scattered material arrived ridges.

C_n T_n J₁₁ C̄ E_n ɔ̄^{ɔ̄} Lⁿ V₁₁ Y⁻ J^r
 connector say year this thus Yi ruling did not
 3".
 good.

Jⁿ ɔ̄^{ɔ̄} C̄ C₅ ǀ J^p CT₀,
 Gi-myu lord relative arose with,

5 CT₀ Jⁿ t'^{nc} C̄ CT^{ɔ̄} Λ_n C̄[̄] C̄[̄]
 with several lord middle families sought way

t₁₁,
 dwell,

C̄[̄] C̄[̄] t₁₁ t₁₁ L₅ E'^{nc} T₅.
 sought way dwell dwell gone place where.

C̄[̄] C̄[̄] t₁₁ t₁₁ L₅ J⁻ CT_{ɔ̄} Tⁿ
 sought way dwell dwell gone the plain country

ḡ 'C₁₁.
 Fao-hniao,

C_n T_n J⁻ CT_{ɔ̄} Tⁿ ḡ 'C₁₁ E_n,
 connector say the plain country Fao-hniao thus,

J['] Tⁿ T^{nc} J['] Tⁿ ḡ.
 a country flat a country wide.

10 E_n J_u Y⁻ ɔ̄^{ɔ̄} Y⁻ V₁₁ E^{no} S^{nc} J^r 3".
 thus was Yi Chinese carried hearts not good.

CT_o Jⁿ t^{'nc} Ą CT[̄] Λ_n,
with several lord middle families,

25 CT[̄] Ą t_u t_u L_κ Ą^{'nc} T₃.
sought way dwell dwell gone place where.

CT[̄] Ą t_u t_u L_κ J⁻ CT_z Tⁿ
sought way dwell dwell gone the plain country

Ą^{'o} Ą^o,
Cho-zho,

C_n ɿ_n J⁻ CT_z Tⁿ Ą^{'o} Ą^o,
connector say the plain country Cho-zho,

J⁻ CT_z T^{nc} J⁻ CT_z Ą̄.
the plain flat the plain wide.

J_u T^u C_n L_o J⁻ CĄ^r T^o J₃ J₃,
back mountain thus come area of ranges piled up,

30 CΔ^{nc} T^u ɿ_u T³ L_κ J⁻ CĄ^r Tⁿ Š̄
front mountain did face gone area of land secured

T^o.
ranges.

C_n J_u ɿ[̄] Lⁿ V_u Y⁻ J^r 3^u.
thus was Yi ruling did not good.

Jⁿ ɿ³ Ą C₃ Ą̄ J³ J³ CT_o,
Gi-myu lord relative arose with,

CT_o Jⁿ t^{'nc} Ą CT[̄] Λ_n CT[̄] Ą
with several lord middle families sought way

t_u.
dwell.

CT[̄] Ą t_u t_u L_κ Ą^{'nc} T₃.
sought way dwell dwell gone place where.

35 CT[̄] Ą t_u t_u L_κ Tⁿ ɿ^u Tⁿ.
sought way dwell dwell gone country Zhaotung.

C_n ɿ_n Cɿ̄ ɔ̄^u Tⁿ Cɿ̄. ʒⁿ Tⁿ,
connector say plain Zhaotung with good land,

C_n ɿ_n Cɿ̄ ɔ̄^u Tⁿ Cɿ̄. ȷ̄ CΔⁿ,
connector say plain Zhaotung with ripen rice,

ɿ̄_n ɿ̄_u Tⁿ Cɿ̄ Cɿ̄. ȷ̄ C̄̄.
thus was upon plain with ripen all kinds.

ɿ̄ⁿ ɔ̄^o ȷ̄ C̄, ȷ̄ Cɿ̄.,
Gi-myu lord relative with,

40 Cɿ̄. ɿ̄ⁿ t^{nc} ȷ̄ ɿ̄ⁿ Cɿ̄[̄] Λ_n ɿ̄_n,
with several lord middle families thus,

ɿ̄ⁿ ɔ̄. ɔ̄_n Cɿ̄, ɿ̄^u L_n.
deliberately go went found settlement.

ɔ̄. ɿ̄^o ɿ̄ Cɿ̄_n ɿ̄^{no} Tⁿ V_n ɿ̄_n ɔ̄. ȷ̄,
did allow Ruling Race thus did drive,

ȷ̄ ɿ̄^r T^u ȷ̄ t₃ L_n ɔ̄_n,
drive Shi-tru lord elder plural,

C^u Yⁿ ɿ̄^r T₃ Cɿ̄. ɿ̄^{no} ɿ̄^u,
water buffalo with use drag,

45 ɿ̄^u ɿ̄_n Cɿ̄ⁿ ɔ̄[̄] L. ɿ̄^o Tⁿ,
drag thus trees softwood come Bw country,

ɿ̄^u ɿ̄_n Cɿ̄ⁿ ȷ̄^u ɿ̄^r C_n L. Tⁿ ɿ̄^u.
drag thus trees pine fir come country around.

ɿ̄_n ɿ̄_u CΔ^{nc} L_n ɿ̄_n ɿ̄ Cɿ̄_n ɿ̄^{no} Tⁿ V_n ɔ̄_n,
thus was inside city thus Ruling Race plural,

t^r 'C^u t^r 'ɔ̄^o Cɿ̄_n Cɿ̄^r,
every day every night beat drums,

Cɿ̄_n Cɿ̄^r ɿ̄₃ Cȷ̄^o ɿ̄^r Tⁿ.
beat drums stick sound echoing.

50 ɿ̄_n ɿ̄_u ɿ̄_n L_n ɿ̄_n ɿ̄ Cɿ̄_n ɿ̄^{no} Tⁿ V_n ɔ̄_n,
thus was outside city thus Ruling Race plural,

t' 'C^u t' 'D^o CT_{||} CT⁻,
every day every night beat drums,

CT_{||} CT⁻ L- C^oI S⁻ S⁻.
beat drums hand sound throbbing.

[_n]_v CT^{nc} L_{||} J⁻ CT_{||} [^{no} Tⁿ V_{||}]_n,
thus was inside city Ruling Race plural,

t' 'C^u t' 'D^o t',
every day every night blew,

55 t' J⁻ Ct⁻]_n J^u C^oI CT^δ L_v.
blew bamboo horns sound reverberating.

[_n]_v J_{||} L_{||} J⁻ CT_{||} [^{no} Tⁿ V_{||}]_n,
thus was outside city Ruling Race plural,

t' 'C^u t' 'D^o t',
every day every night blew,

t']^u C[~]]^u T_s C^oI Tⁿ CT_o.
blew horns cow horns buffalo sound resounding.

J^δ L_{||} [_n Δ^{||} V^p C^{nc},
in front of city thus hanging stones silver,

60 [ⁿ]^{'=}]^{'=} Lⁿ]^{'n} C^{nc},
shine polished like burnished silver,

CΔ^{nc} L_{||} [_n Δ^{||} V^p]^u,
inside city thus hanging stones gold,

[ⁿ]^{'=}]^{'=} Lⁿ]^{'n}]^u.
shine polished like burnished gold.

[_n]_v]ⁿ]^p [C,] CT_o,
thus was Gi-myu lord relative with,

CT_o]ⁿ t'^{nc} []ⁿ CT^δ Λ_n [_n,
with several lord middle families thus,

65 CT_s t'. C]- Y⁻ Λ_n C^{no},
went build houses make family live,

t'。 C]^- T^v Y^- A_n t'。.
build houses timber framed make family dwell.

t'。 [n C]^- V^- [n^ L_v L_v,
build thus houses tiled shine bright,

[n^ L_v L_v L^n CT^v C^t^-,
shine bright like sky blue,

t'。 [n C]^- T^v [n^ L_v L_v,
built thus houses timber framed shine bright,

70 [n^ L_v L_v L^n CT^v i'。
shine bright like sky clear.

[n]_v Y^n L^b C]'' D_。 D_ CT_。,
thus was one classifier girl cousin with,

CT_。 T^v]^b T^v J^r T'' [n D_ L_ D^δ,
with Du-bw person not able thus did come observe,

D_ D^δ CT_δ D^v T^n CT_。 3'' T^n,
did observe plain Zhaotung with good land,

[n]_v J^- CT_δ D^v T^n J^- CT_δ T^nc J^-
thus was the plain Zhaotung the plain flat the

CT_δ Γ̄。
plain wide.

75 C_n Y^n L^b C]'' D_。 D_ [δ C]''
connector one classifier girl cousin raised mouth

[δ L^o C_v,
raised lips asked,

C_n]_n CT_δ D^v T^n CT_。 3'' T^n,
connector say plain Zhaotung with good land,

CT_δ D^v T^n [n Δ'']'' Δ'' J^r t_ε,
plain Zhaotung thus frost ice frost not settle,

[n]_v C]'' L_ C]'' J^r t_。.
thus was snow come snow not reach.

T^u J^b T^u J^r T₁₁ E_n ɔ₁ L_o S_o T_n,
Du-bw person not able thus did come reckon say,

80 C_n L_n CT_ɛ ɔ^u Tⁿ CT_o ʒⁿ Tⁿ,
connector say plain Zhaotung with good land,

CT_ɛ ɔ^u Tⁿ E_n t^r T₁₁ J^ɛ L^u T_ɛ,
plain Zhaotung thus cotton plants put forth,

ɔ₁ T_ɛ C_n J⁻ L^u CT_o L⁻
did put forth connector the heads with large as

J_o,
eggs,

ɔ₁ T_ɛ C_n J⁻ L^u CT_o L⁻
did put forth connector the heads with large as

T_u.
basins.

C_n Yⁿ L^b C₁ⁿ ɔ_o C₁ ɔ₁ E^ɛ
connector one classifier girl cousin did raise

CC^{nm} E^ɛ L^o C_u,
mouth raise lips asked,

85 C₁ⁿ J⁻ CT₁₁ C₁ⁿ V₁₁ ɔ_n ɿ̇,
Chinese girls plural leave,

t⁻ 'C^u ɿ̇ T^u G₁ E^{nc} J^u t^ɛ,
every day leave babies completed upon bed,

ɔ₁ E^{'n} J_ɛ Jⁿ L^b CT_o T_r J₁₁ L₁₁,
did take round baskets with carry outside city,

C₁ⁿ J⁻ CT₁₁ C₁ⁿ V₁₁ ɔ_n T_r,
Chinese girls plural carry,

T_r J_ɛ Jⁿ L^b ɔ₁₁ Y⁻ J^r.
carry round baskets go do what.

90 T^u L^b T^u J^r T₁₁ E_n ɔ₁ L_o S_o T_n,
Du-bw person not able thus did come reckon say,

C₁ⁿ J⁻ CT₁₁ C₁ⁿ V₁₁ ɔ_n T_r,
Chinese girls plural carry,

T_r ɔ̣ Jⁿ L^b S^r ɔ̣_{||} Δⁿ,
carry round baskets return go pick,

ɔ̣₋ Δⁿ †^r T_{||} J^ɛ L_v L_ɛ †^r 'C^v,
did pick cotton gone every day,

Δⁿ ɛ_n †^r T_{||} J^ɛ L_v L_ɛ †^r ɓⁿ.
pick thus cotton gone every month.

95 C_n Yⁿ L^b Cɔ̣_{||} ɔ̣_o ɔ̣₋ ɔ̣₋ ɛ^ɛ
connector one classifier girl cousin did raise

Cɛ_{||}^m ɛ^ɛ L^o C_v,
mouth raise lips asked,

Cɔ̣_{||} J⁻ Cɔ̣_{||} Cɔ̣_{||} V_{||} Δⁿ †^r T_{||} J^ɛ L_v L_o Y⁻ J^r.
Chinese girls pick cotton come do what.

T^v J^b T^v J^r T_{||} ɛ_n ɔ̣₋ L_o S_o T_n,
Du-bw person not able thus did come reckon say,

Cɔ̣_{||} J⁻ Cɔ̣_{||} Cɔ̣_{||} V_{||} Δⁿ †^r T_{||} J^ɛ L_v L_o C_T C_T^{||},
Chinese girls pick cotton come weave cloth,

ɔ̣₋ Δⁿ †^r T_{||} J^ɛ L_v L_o Y⁻ ɛ^v,
did pick cotton come make silk thread,

100 ɔ̣₋ Δⁿ †^r T_{||} J^ɛ L_v L_o Y⁻ Cɔ̣_{||}.
did pick cotton come make silk material.

ɛ_n ɔ̣_v C_n Yⁿ L^b Cɔ̣_{||} ɔ̣_o ɔ̣₋
thus was connector one classifier girl cousin

C_T_o,
with,

C_T_o T^v J^b T^v J^r T_{||} ɛ_n ɔ̣₋ L_o S_o
with Du-bw person not able thus did come reckon

ɔ̣^ɛ,
observe,

ɔ̣^ɛ C^{||} Λ^ɛ C^{||} ɛ^{no} J⁻ J_ɛ ɛ_n ɔ̣₋ ɛ^o,
observe bird flying bird crane thus did bend,

Ġ' CĠⁿⁱ T'' Lⁿ ǰ'' Ġ'^{ns},
bend mouths get curve take,

105 Ġ'^{ns} ǰ' ǰ^o ǰ^o ǰ' ǰ^o V_{ii} L^{nc},
take the women Yi the women Chinese fields,

J^r CĠ[̄] CΔⁿ CĠ_o CĠ_u L^{nc}.
ripening rice with within fields.

C'' Λ^o C'' Ġ^{no} ǰ' ǰ_c Ġ_n ǰ_l Ġ',
bird flying bird crane thus did bend,

Ġ' CĠⁿⁱ T'' Lⁿ ǰ'' Ġ'^{ns},
bend mouths get curve take,

Ġ'^{ns} ǰ' ǰ^o ǰ^o ǰ' ǰ^o V_{ii} L^{nc},
take the women Yi the women Chinese fields,

110 Tⁿ CĠ[̄] T'' CĠ_o CĠ_u ǰ̄.
ripening beans with within valley.

Ġ_n ǰ_u T^u ǰ^b T^u J^r T_{ii} CT^o,
thus was Du-bw person not able stretched,

CT^o 'Ġ^o ǰ' ǰ^c ǰ_{ii} C^r T^c.
stretched crossbow the curved sat using feet.

C_n Yⁿ L^b Cǰ'' ǰ_o ǰ_l ǰ_l J^o,
connector one classifier girl cousin did raise,

J^o Tⁿ ǰ'ⁿ L_o L_o CĠ_o CĠ_o.
raised hand barring come with obstruct.

115 C_n Yⁿ L^b Cǰ'' ǰ_o ǰ_l ǰ_l Ġ^o
connector one classifier girl cousin did raise

CĠⁿⁱ Ġ^o L^o ǰ_n,
mouth raise lips said,

T_{nc} ǰ_l T_{nc} ǰ_u Ġ_o Ġ̄ CT^o,
query there is true that you want stretch,

CT^o 'Ġ^o ǰ' ǰ^c ǰ_{ii} C^r T^c.
stretch crossbow the curved sat using feet.

[_n]_v T^u J^b T^u J^r T_{||} ɔ₋ j̄,
thus was Du-bw person not able did shoot,

ɔ₋ j̄ C^u J⁻ J_ç T^u C_T L^{nc} ,
did shoot crane in midst field,

120 ɔ₋ l̄ C^u J⁻ J_ç T^u C_T l̄̄.
did shoot crane in midst valley.

[_n]_v ɔ^{ɔ̄} Lⁿ V_{||} Y⁻ J^r ʒ^u,
thus was Yi ruling did not good,

ɔ₋ l̄^{ɔ̄} T^u J^b T^u J^r T_{||} J^r Lⁿ ɔ_{||}.
did take Du-bw person not able together going.

[_n]_v C_n Yⁿ L^b C_T^u ɔ_o ɔ₋ C_s
thus was connector one classifier girl cousin her

Y^u t^{nc} Y^u ɔ⁻ J^r C_T_s C_Δ_o.
tears together went dripped.

125 C_n Yⁿ L^b C_T^u ɔ_o ɔ₋ t⁻ 'C^u
connector one classifier girl cousin every day

t⁻ 'ɔ^o S_s,
every night resembled,

S_s T^u C^u J⁻ J_ç J^r J^u l̄̄.
resembled the bird crane not know way.

[_n]_v C_n Yⁿ L^b C_T^u ɔ_o ɔ₋ C_s
thus was connector one classifier girl cousin her

Y^u t^{nc} Y^u ɔ⁻ J^r C_T_s J^u.
tears together went fell.

C_n Yⁿ L^b C_T^u ɔ_o ɔ₋ t⁻ 'C^u
connector one classifier girl cousin every day

t⁻ 'ɔ^o ɔ_{||},
every night went,

130 ɔ_{||} Yⁿ T₋ J^r C_Δ_o Y⁻ C_Δ_o.
went one step together dripped made drip.

[_n]ⁿ ɔ_o C_T_{||}.
thus ended.

M268
The song of Du-bw, the dull one.

Sung by Wang Shi-cong.

Notes

This song is recorded in Document M (no. 19, page 129) and in Document N (no. 37, page 534)

Note. The editors of both documents were apparently working from manuscripts which were written as continuous prose. In dividing the text into lines, each went his own, often quite arbitrary, way, with scant recognition of the poetic scheme or the often elaborate system of parallelism employed.

Lines 4 and 5. In Document M these lines have been abbreviated and run together. Here, and throughout the song, in Document N the Miao word for "lord", $\overset{7}{\text{C}}$, has been transcribed "zhid". This is strictly incorrect since "zhid" is a somewhat different sound written $\overset{7}{\text{C}}$ in Miao script. However it is the best that the transcriber could do since the final in the word $\overset{7}{\text{C}}$ is not recognised in the Pinyin script. It is more usual to write it "zhyud", but this is $\overset{2}{\text{C}}$, a totally different sound, and equally incorrect.

Lines 7, 8 and 9. In Document M sections of these lines have been omitted and the remainder condensed into a single line.

Line 10. This is the reading in Document N. Document M reads, $\text{C}_n \text{C}_v \text{D}^= \text{L}^n \text{V}_n \text{Y}^- \text{J}^r \text{Z}^n$ as in line 3.

Line 11. The form of the name $\overset{u}{\text{J}} \text{A}_n$, "Bu-yi", is that found in Document M. When it was transcribed into Pinyin in Document N, it became, probably incorrectly, "Bud jif" implying that the original read $\overset{u}{\text{J}} \text{C}_n$. In place of this line, Document M repeats lines 4 to 7, condensed into two lines and with the name "Bu-yi" substituted for "Fao-hniao".

Line 14. Both Document M and Document N refer to trees that grew on the plain of Bu-yi. Document M calls them $\overset{u}{\text{t}}^r \text{CT}^n \overset{u}{\text{T}}^r$. Now $\overset{u}{\text{C}}^n \overset{u}{\text{t}}^r$ is the name of a tree from which dye is extracted, possibly the sumach, while $\overset{u}{\text{T}}^r$ is the pine tree. Most likely the name $\overset{u}{\text{t}}^r \text{CT}^n \overset{u}{\text{T}}^r$ is an archaic form of $\overset{u}{\text{C}}^n \overset{u}{\text{t}}^r$. Document N implies that the "plain Bu-yi" was also called the "plain of zit-ndit", and adds "where pines grew". "Zit-ndit" would be a transcription of $\overset{u}{\text{t}}^r \text{CT}^n$ which looks very much like a misreading of the $\overset{u}{\text{t}}^r \text{CT}^n$ in Document M. However there is a footnote in Document N which says that the "plain of zit ndit" means the "plain of zit guul". But this does not help because the word "guul" does not exist. There is no vowel sound "uu" in Miao. This is obviously a printer's error, but what it should have read is impossible to say.

Lines 17, 18, 20 and 21. These lines are all missing in Document M.

Line 36. This line is missing in Document N.

Line 38. The text followed in this line is that of Document M, where the final phrase 𠄎 𠄎 means "ripen many kinds", that is "many kinds of crops", which fits the context perfectly. Document N, however, transcribes the phrase "shied nangb" and adds a footnote saying that this means, "silk cloth". It is extremely difficult to see how this meaning can possibly be derived from these words, however they are read, and also how it fits the context of crops growing on the plain. "Silk cloth" does not "ripen" like rice.

Line 43. This line, found only in Document N, looks very much like an addition to the text, but the sudden appearance and disappearance of the Elder Shi-tru would be hard to explain if it were not in the original version of the song.

Lines 55 to 64. These lines have been left out altogether in Document M, and in Document N lines 55 to 58 which continue the description of the Chinese rites of ancestor worship, have been moved out of context to follow line 64.

Line 71. This line is missing in Document N.

Line 86. Instead of 𠄎, "to leave", Document M reads 𠄎, "to wrap up". Document N, mistakenly, adds "every night" following "every day", and the word for bed, "zangx" is wrongly written "nzangx"

Line 87. Document N omits the word "city" and rearranges the preceding three words to read 𠄎 𠄎 𠄎 which means "carried on their backs"

Lines 88 and 114. These lines are both missing in Document M.

M269
The Master's able daughter.

Collected by Lu Xing-fu.

Introduction.

This song is another story of a woman taking command of a military operation, see M261, M262 and M263. As in the previous songs, she is characterised by a long descriptive title which is treated throughout as a proper name. The two operative words in the title are “dao”, which means “able” or “strong”, and “zhyu”, which is regularly used for “lord” or “landlord”. Applied here to a woman, it has been translated as “Lady”.

The overlord in the song is called “Du-no-vang”. “Du” is the definite article, “no” is the title of a small group of the most powerful Yi landlords, while “vang” which means “yellow”, is possibly a translation of the Chinese surname “Huang” which also means “yellow”. This individual sent an order to the Miao Elder requiring him to raise a militia to pacify the border along the Yangtse River, called in the song the “Ndu-na-yi-mo”, where bandits were causing trouble. The probability is that the Elder being himself illiterate, required a “person carrying business”, a kind of secretary, to read the instruction to him.

The Elder had a daughter whose first reaction was to weave rolls of material with elaborate designs, to send as a present to the overlord, presumably along with a request that the Elder Shi-byu might be excused from this duty. On second thoughts she decided to fulfil the task herself on her father's behalf. The song says that the campaign extended over “zhu” years, that is a cycle of twelve years. In English one might say “a decade”.

The Miao word “ngha” is much used throughout this song. It means, “to drive” when applied to animals, but it is also regularly used of soldiers, where its meaning is “to raise” a troop, or “to lead” or “to command” a detachment.

When the Miao lived in the Yellow River basin of north China, they were no doubt familiar with camels from the desert regions further north, and a number of the songs preserve the old name “niu nca”. When they were driven from their ancient home into the mountains of south west China, the camel was forgotten, and the name fell out of use. Thus, in the early twentieth century, the missionaries translating the Gospels into Miao, faced with the word “camel”, had to borrow the Chinese name “lo to”. It is not impossible that, as a curiosity, the paramount Yi landlord had a camel, but to get it from north, to south west China would have been a journey considerably in excess of a thousand Chinese li.

M269
The Master's able daughter.

Collected by Lu Xing-fu

From out of scattered sky material came the dome,
For Gha-sao's youngest daughter to come and live.
Woven from scattered earth material came the ranges,
For the Elder Shi-byu to make a family and dwell.

5 While the sky remained constant,
 The Elder Shi-byu and Gha-sao's youngest daughter had,
 Had a daughter late in life.

 Having no way to give a name,
 Let the daughter be called,
10 "The Master's able daughter,
 The Lady who led and cared".
 For she led in weaving rolls of cloth,
 And she led in weaving the cotton.

 While the sky remained constant,
15 Du-no-vang wrote,
 Wrote in large characters on the outside of the paper,
 And in small characters on the inside of the paper,
 Wrote to the Elder Shi-byu's secretary,
 Requiring the Elder Shi-byu to lead out the soldiers.

20 The Master's able daughter,
 The Lady who led, devised,
 Devised patterns to weave silk cloth for king Du-no-vang,
 Devised patterns to weave silk material for king Du-no-vang.

 When the time for midday meal approached,
25 The Master's able daughter,
 The lady who led, with her shuttle spool rattling away,
 The Master's able daughter
 The Lady who led, pondered.

 "Alas, that Master's able daughter,
30 The lady who led, has no brother-in-law!
 Alas that Gha-sao's youngest daughter and the Elder Shi-byu had no son!
 The Master's able daughter,
 The lady who led, is no longer willing to weave,
 She will take command of the soldiers for the Elder Shi-byu".

35 The Master's able daughter,
 The lady who led, opened her mouth, opened her lips and requested,
 Requested the black stallion with white feet,
 For she would ride the black stallion to recruit soldiers.
 So she went to the southern market and bought a bridle,

40 And she went to the northern market and bought a saddle.
 When the next day came,
 In the early morning at daybreak,
 The Master's able daughter,
 The Lady who led, sprang into the saddle,
 45 Sitting upon the black stallion's back.

From Gha-sao's youngest daughter and the Elder Shi-byu the tears fell fast,
 But the Master's able daughter,
 The Lady who led, was smiling,
 As she comforted the Elder Shi-byu and Gha-sao's youngest daughter.

50 The companies of soldiers she commanded were like,
 Like skeins of cranes in flight,
 But the time was passing and the sun sinking,
 The sun was sinking slowly down,
 Sinking with sloping rays, for it was growing late,

55 But, commanding the companies of soldiers, she reached,
 Reached the banks of the great river Ndu-na-yi-mo,
 And the Master's able daughter,
 The Lady who led, was not disheartened.

The Master's able daughter,
 60 The Lady who led, paid no heed,
 No heed to the voices of the Elder Shi-byu and Gha-sao's youngest daughter calling,
 She heeded only the muttered grumbling of the Miao people by the great river Ndu-
 na-yi-mo.

When other people commanded soldiers, they would return,
 But when the Master's able daughter,
 65 The lady who led, commanded soldiers, she could not return.

When the next day came,
 In the morning early, at daybreak,
 The Master's able daughter,
 The Lady who led, commanded
 70 Commanded the companies of soldiers as they reached,
 Reached the clear river of Black otters.

The Master's able daughter,
 The Lady who led, paid no heed,
 No heed to the voices of the Elder Shi-byu and Gha-sao's youngest daughter calling,
 75 She heeded only the disputing of the Yi robbers.

The Master's able daughter,
 The Lady who led, commanded,
 Commanded the companies of soldiers for a cycle of twelve years.

She established peace in the people's neighbourhood,
 80 Then commanding the companies of soldiers she returned and reached,
 Reached the borders of Du-no-vang's estates.

- Du-no-vang brought out gold and shining silver,
 For the Master's able daughter,
 The lady who led, to take home,
- 85 But the Master's able daughter,
 The Lady who led, did not want it,
 Did not want Du-no-vang's silver.
- The Master's able daughter,
 The Lady who led, did not want it,
 90 Did not want Du-no-vang's gold.
- The Master's able daughter,
 The Lady who led, wanted only,
 Wanted only Du-no-vang's camel that travelled a thousand li,
 To drive back and show,
 95 Show the Elder Shi-byu and Gha-sao's youngest daughter there at home.
- So Du-no-vang took,
 Took the camel that travelled a thousand li, and gave it,
 Gave it to the Master's able daughter,
 The Lady who led, to return home.
- 100 The Master's able daughter,
 The Lady who led, driving,
 Driving the camel that travelled a thousand li, returned and reached,
 Reached the Elder Shi-byu's borders.
- The sisters of the Master's able daughter,
 105 The lady who led, were all smiles,
 The sisters of the Master's able daughter,
 The Lady who led, clapped their hands.
- "Today, the Master's able daughter.
 The Lady who led, has come again!"
- 110 The sisters of the Master's able daughter,
 The Lady, who led, drove,
 Drove the spotted pig out of doors,
 To be killed that the soldiers of the Master's able daughter,
 The Lady who led, could be entertained
- 115 Then the companies of soldiers might return home.
- The Master's able daughter,
 The Lady who led, spoke,
 Spoke words to all and each,
 Spoke words for all to hear.
- 120 "When you take off your uniform, do not discard it,
 When you take off your tunics, do not lay them aside.
 When you go to the people, within the community act uprightly,

When you go to the people, within the community act wisely.

125 If a day for conscription and fighting should come,
The Master's able daughter,
The Lady who led, will return,
Will return word clearly to tell you, so it will be".

130 When the next day came,
The Master's able daughter,
The Lady who led, commanded,
Commanded the companies of soldiers to go outside,
And bade the companies of soldiers disperse.

M269

C_n Jⁿ C^m Ct', G_v T_{ii}.
 the Master daughter young woman able.

T'^m CT_v Jⁿ C[^p E_n Jⁿ L_o,
 from sky scattered material arrived sphere,

T'^m J⁻ Sⁿ Ct_i G_v Ct_ε E_n
 for Gha-sao daughter young woman youngest thus

L_o C^{no}.
 come live.

J^{nc} Tⁿ Jⁿ C[^p E_n Lⁿ V_{ii},
 weave earth scattered material arrived ridges,

T'^m J^r L_ε Λ_ε L_{ii} Y⁻ Λ_n t_{ii}.
 for Shi-byu elder make family dwell.

5 CT_v Tⁿ CT_v T^{pp} D^p,
 sky get sky constantly,

J^r J_ε Λ_ε L_{ii} J⁻ Sⁿ Ct', G_v
 Shi-byu elder Gha-sao daughter young woman

Ct_ε E_n D_i D₋,
 youngest thus did have,

D₋ Tⁿ C_n Jⁿ L^p T^v Tⁿ Ct', Tⁿ Ct', Lⁿ.
 have get connector the daughter daughter late.

J^r Tⁿ J̄ J^r L_o Tⁿ Ct^r,
 not get anything come give name,

E^o J_o C_n Jⁿ L^p T^v Tⁿ Ct', Ct^r,
 cause connector the daughter named,

10 C_n Jⁿ C^m Ct', G_v T_{ii},
 the Master daughter young woman able,

E¹ E^{no} Jⁿ CTⁿ J⁻ Jⁿ.
 lady going ahead caring.

Jⁿ CTⁿ CT_o Jⁿ T̄²,
 went ahead weaving rolls,

ɟ̃ⁿ CTⁿ CTₒ ɟ̃˥ Lᵛ.
went ahead weaving cotton.

CTᵛ T" CTᵛ T'ʔ ɟ̃ʔ,
sky get sky constantly,

15 ɛₙ Tᵛ Cₒ V˥ †˥ Lₒ S",
thus Du-no-vang able come write,

S" T" ɟ̃ᵛ CT̃ CΔᵛ Y⁻ Δ",
wrote get outside paper large characters,

CΔⁿᶜ CT̃ CΔᵛ Y⁻ Lᵛ.
inside paper small characters.

ɟ̃₋ S" T'" ɟ̃ʳ ɟ̃₃ Λ₄ Lᵛ Tᵛ ɛⁿᵒ Cᵛ
did write for Shi-byu elder person carry work,

ḹ ɛ° ɟ̃ₒ ɟ̃ʳ ɟ̃₃ Λ₄ Lᵛ ɟ̃ᵛ CT₋ T°.
will cause Shi-byu elder go drive soldiers.

20 ɛₙ Cₙ ɟ̃ⁿ Cᵐ C†', ɟ̃ᵛ Tᵛ,
thus the Master daughter young woman able,

ḹ ɛⁿᵒ ɟ̃ⁿ CTⁿ ɟ̃₋ CT₃,
lady going ahead did think,

ɟ̃₋ CT₃ ʒ˥ C†⁻ ʒ₋ CTₒ Tᵛ Cₒ V˥ ɟ̃ⁿ ɟ̃ʔ
did think pattern weave Du-no-vang king

Cḹ,
silk cloth,

ɟ̃₋ CT₃ ʒ˥ C†⁻ ʒ₋ CTₒ Tᵛ Cₒ V˥ ɟ̃ⁿ ɟ̃ʔ
did think pattern weave Du-no-vang king

ɛᵛ.
silk material.

ɟ̃₋ †ₒ ɟ̃⁻ T̃ Cₙ C" ɟ̃ᵛ,
did reach time connector eat midday meal,

25 Cₙ ɟ̃ⁿ Cᵐ C†', ɟ̃ᵛ Tᵛ,
the Master daughter young woman able,

ḹ ɛⁿᵒ ɟ̃ⁿ CTⁿ ɛₙ Sᵛ Tⁿ CT° C†' ɟ̃ⁿ ɟ̃,
lady going ahead thus shuttle spool rattled,

┌_n C_n 』ⁿ C^m C†', G_u T_u,
thus the Master daughter young woman able,

┌¹ ┌^{no} 』ⁿ CTⁿ T_u C³ †_o,
lady going ahead then pondered,

┌¹ Λ_s 』_u C_n 』ⁿ C^m C†', G_u T_u,
alas that the Master daughter young woman able,

30 ┌¹ ┌^{no} 』ⁿ CTⁿ 』ⁿ 』- C_u.
lady going ahead not have brother-in-law,

┌¹ Λ_n 』_u 』^r S^u C†', G_u C†_s
alas that Gha-sao daughter young woman youngest

 』^r Γ_s Λ_s L_u 』ⁿ Λ_u T^u.
 Shi-byu elder not raised son.

C_n 』ⁿ C^m C†', G_u T_u,
the Master daughter young woman able,

┌¹ ┌^{no} 』ⁿ CTⁿ 』_u CT^r CT_o,
lady going ahead unwilling weave,

┌¹ b^u 』^r 』_s Λ_s L_u 』_u CT_u T^o.
will for Shi-byu elder go drive soldiers.

35 C_n 』ⁿ C^m C†', G_u T_u,
the Master daughter young woman able,

┌¹ ┌^{no} 』ⁿ CTⁿ ┌^o C┌^m ┌^o L^o Ḃ,
lady going ahead open mouth open lips wanted,

Ḃ C³ Δ^u 』_n ┌_g C³ Δ^s T^s.
wanted horse black stallion horse white feet.

┌¹ CT_u C³ Δ^u 』_n ┌_g 』_o ┌ⁿ
will drive horse black stallion cause conscript

 T^o.
 soldiers.

L_s ┌ⁿ ┌ⁿ ┌^o, 』_u b^r 』^s,
gone market south wind bought bridle,

40 L_s ┌ⁿ ┌ⁿ 』^r 』_u C³ 』ⁿ ┌_{no}.
gone market north wind bought horse saddle.

J_n E_n t^c L_o S^δ,
tomorrow able come away,

S^δ CT^u E^{no} D_n V_o T⁻ E_n C^o†,
morning day break only thus early,

C_n Jⁿ C^m C^t′, G_u T_u,
the Master daughter young woman able,

Ĵ E^{no} Jⁿ CTⁿ D_o ʌ^δ Δ^ʹ Jⁿ E^{no} C^{no},
lady going ahead did leap saddle sat,

45 C^{no} C^ʹ Δ^u D_n E_g Tⁿ J_u.
sat horse black stallion back.

J⁻ S^u C^t′, G_u C^tκ J^r J_o
Gha-sao daughter young woman youngest Shi-byu

Λ_κ L_u Y^u t^{nc} Y^u D⁻ Tⁿ J_o CΔ_o.
elder tears quickly dropped down.

C_n Jⁿ C^m C^t′, G_u T_u,
the Master daughter young woman able,

Ĵ E^{no} Jⁿ CTⁿ Δ_o J⁻ C^t′^r,
lady going ahead smiled,

D_o T^ʹ J^r J_o Λ_κ L^u J⁻ S^u C^t′,
did comfort Shi-byu elder Gha-sao daughter

G_u C^tκ D_n S^{nc} T^ʹ.
young woman youngest plural hearts.

50 D_o CT_o T^u T^o C^u J⁻ C^ʹ t^c L_o S_o,
did drive soldiers companies able come like,

S_o E_n C^u J⁻ J_κ Y⁻ C_o T^u.
like thus cranes skeins.

D_o t_o J⁻ T^δ Lⁿ 'C^u J^ʹ,
did reach time late sun sinking,

'C^u J^ʹ Jⁿ J^u J^ʹ,
sun sinking slowly sinking,

J^ʹ E_n Δ_δ E^{no} J_n Δ_n Lⁿ,
sinking thus sloping late,

- 55 ㄉㄨ ㄉㄩㄥ ㄊㄨ ㄊㄨ ㄘㄨ ㄏ ㄘㄨ ㄐ ㄘ ㄊ, ㄊ,
- did drive soldiers companies until reach,
- ㄊ ㄐ ㄘㄨ ㄘ ㄏ ㄉ ㄐ ㄘ ㄏ ㄐ ㄘ ㄨ.
- reach the Ndu-na-yi-mo great river banks water.
- ㄘ ㄐ ㄘ ㄘ', ㄍ ㄊ,
- the Master daughter young woman able,
- ㄐ ㄏ ㄐ ㄘ ㄏ ㄑ ㄐ ㄘ, ㄐ',
- lady going ahead thus heart not go regret,
- ㄘ ㄐ ㄘ ㄘ', ㄍ ㄊ,
- the Master daughter young woman able,
- 60 ㄐ ㄏ ㄐ ㄘ ㄐ 'ㄘ,
- lady going ahead not hear,
- ㄐ 'ㄘ ㄐ ㄐ ㄏ ㄌ ㄐ ㄑ ㄘ',
- not hear Shi-byu elder Gha-sao daughter
- ㄍ ㄘ ㄨ ㄐ ㄐ',
- young woman youngest voices calling,
- ㄐ 'ㄘ ㄐ ㄐ ㄘ ㄘ ㄏ ㄉ ㄏ ㄘ ㄏ
- only heard that the Ndu-na-yi-mo great river
- 'ㄘ ㄐ ㄘ' ㄐ ㄐ.
- Miao people muttering grumbling.
- ㄘ ㄏ ㄐ ㄐ ㄘ ㄉ ㄘ ㄘ ㄐ ㄊ ㄌ
- world people plural drive their soldiers then
- ㄘ ㄑ,
- they return,
- ㄘ ㄐ ㄘ ㄘ', ㄍ ㄊ,
- the Master daughter young woman able,
- 65 ㄐ ㄏ ㄐ ㄘ ㄘ ㄘ ㄐ ㄊ ㄐ ㄊ
- lady going ahead drove her soldiers not able
- ㄑ.
- return.
- ㄐ ㄏ ㄊ ㄌ ㄑ,
- tomorrow able come away,

S⁵ CT^u [n^o C_n V_o T- E_n C^o,
morning at day break came thus early,

C_n Jⁿ C^m C^t, G_u T_u,
the Master daughter young woman able,

[¹ [n^o Jⁿ CTⁿ D₁ CT₁,
lady going ahead did drive,

70 D₁ CT₁ T^u T^o C^u J⁻ C⁵ J^r C_n t_o,
did drive soldiers companies until reach,

t_o CE^r- Δ^u D_n Δⁿ C^t'₂.
reach otter black plural river clear.

C_n Jⁿ C^m C^t, G_u T_u,
the Master daughter young woman able,

[¹ [n^o Jⁿ CTⁿ Tⁿ 'C^o,
lady going ahead not hear,

Tⁿ 'C^o J^r J₃ Λ₅ L_u J⁻ S["] C^t,
not hear Shi-byu elder Gha-sao daughter

G_u C^t₅ Y⁻ J³ I["],
young woman youngest voices calling,

75 ['C^o J_u J⁻ D⁵ Lⁿ t³ C^o Jⁿ [³ E_n.
only heard that Yi robbers argue dispute thus.

C_n Jⁿ C^m C^t, G_u T_u,
the Master daughter young woman able,

[¹ [n^o Jⁿ CTⁿ D₁ CT₁,
lady going ahead did drive,

D₁ CT₁ T^u T^o C^u J⁻ C⁵ T["] [^u
did drive soldiers companies get period of twelve

J_u,
years,

D₁ [n^o CΔ^{nc} Tⁿ T³ C³ E_n V⁵ Tⁿ CT^u T^{nc} Jⁿ T⁻.
did bring world people thus environs peaceful.

95 J'P J' J₃ Λ₅ L₁₁ J' S'' Ct', G_u
 show Shi-byu elder Gha-sao daughter young woman

Ct₅ J_u C^{no} C]- Y.
 youngest who live house there.

T^u C_o V₈ E_n D₋ D₋,
 Du-no-vang thus did take,

D₋ C_~ Ct' D₁₁ t'^{nc} C[-ⁿ D₋ T'¹¹,
 take camel went thousand li gave to,

T'¹¹ C_n Jⁿ C¹¹¹ Ct', G_u T₁₁,
 to the Master daughter young woman able,

E¹ E^{no} Jⁿ CTⁿ S^r J^p.
 lady going ahead return borders.

100 C_n Jⁿ C¹¹¹ Ct', G_u T₁₁,
 the Master daughter young woman able,

E¹ E^{no} Jⁿ CTⁿ D₋ C]-,
 lady going ahead did drive,

D₋ C]- C_~ Ct' D₁₁ t'^{nc} C[-ⁿ T̄ S^r
 did drive camel went thousand li return

T̄ L_o t_o,
 come back reach,

t_o J' J₃ Λ₅ L₁₁ D_n J' J^p.
 reach Shi-byu elder plural borders.

C_n Jⁿ C¹¹¹ Ct', G_u T₁₁,
 the Master daughter young woman able,

105 E¹ E^{no} Jⁿ CTⁿ C₃ E² C₃ 3̄ Δ_o J' Ct'^r,
 lady going ahead her sisters laughed smiling,

C_n Jⁿ C¹¹¹ Ct', G_u T₁₁,
 the Master daughter young woman able,

E¹ E^{no} Jⁿ CTⁿ C₃ E² C₃ 3̄ Y⁻ T⁻ T_{..}.
 lady going ahead her sisters clapped their hands.

'D^o C̄ E_n C_n Jⁿ C¹¹¹ Ct', G_u T₁₁,
 today thus the Master daughter young woman able,

ጋ_n ጋ_{ii} ል⁻ ርል^{nc} ጥⁿ ጥ^ፆ ር^ፆ ሃ⁻ ሊⁿ ህ_u ሊⁿ ር^{nc} ሃ⁻
you go go to world people make community act

ጋ_o ጋ^ፆ.
cause wise.

ጋ⁻ 'ር^u ር_n ጋ⁻ ር^u ሊⁿ ርጋ^ፋ ጋ_u ጋ ጥ^o,
have day thus have compulsory work which fight,

125 ር_n ጋⁿ ርⁿⁱ ርጥ['], ር_u ጥ_{ii},
the Master daughter young woman able,

፫^፲ ር^{no} ጋⁿ ርጥⁿ ሊ ሳ^r ሊ_o,
lady going ahead will return come,

ሳ^r ሊ_o ሊ^u ጋⁿ ል['] ጋ^ፆ ጋ_n ር^{no}.
return come word clearly show you so it is.

ሊ_n ር_n ጥ^ፋ ሊ_o ሳ^ፆ,
tomorrow able come away,

ር_n ጋⁿ ርⁿⁱ ርጥ['], ር_u ጥ_{ii},
the Master daughter young woman able,

130 ፫^፲ ር^{no} ጋⁿ ርጥⁿ ጋ_i ርጋ_i,
lady going ahead did drive,

ጋ_i ርጋ_i ጥ^u ጥ^o ር^u ጋ⁻ ር^ፆ ጋ_o ጥ_ፋ ሊ_o,
did drive soldiers companies cause go out come,

ጋ_i ርጋ_o ጥ^u ጥ^o ር^u ጋ⁻ ር^ፆ ጋⁿ ጥ^u ጋ^ፆ.
did with soldiers companies separate paths.

M269
The Master's able daughter.

Collected by Lu Xing-fu.

Notes.

This song is recorded in Document D (no. 3, page 2).

Lu Xing-fu's writing of the Miao script contains a number of mistakes. Most of these are obvious slips, easily corrected, and there is no point listing them here.

Lines 20, 21 and 22. These lines are written in the Manuscript as though they were a single continuous sentence.

Line 52. Here, and in the succeeding two lines, the word 𑏓', which means "to sink down", and refers to the sun in the late afternoon, is written 𑏓', in Document D.

Lines 53 and 54. The exact meaning of these two lines is uncertain.

Lines 95 and 96. These appear as a single long line in the Miao manuscript.

M270
Thoughts of a foolish one.

Sung by a young woman from Hmao-fao-tu.

Introduction.

A note at the beginning of this song explains that, “It was sung by a young woman from Hmao-fao-tu at the time when the Miao first believed the Christian teaching”. It affords a glimpse into the mind of an ordinary young Miao woman at the time of the movement towards Christianity in 1904. Detailed accounts of what happened were written by the missionaries, but, of necessity, there is no contemporary Miao record. Having no writing, the only way of transmitting stories and traditions was in the form of folk songs, but the coming of Christianity itself brought the beginnings of education, and other songs to sing, so that the popularity of the folk songs declined. It is remarkable that these fragments have survived, selected and edited by a later generation of Miao teachers, who looking back regarded the singer as a rather silly young woman, and entitled her song accordingly.

The song comprises six short sections only very loosely connected.

Lines 1 to 9 reflect the excitement that the coming of the missionary, Samuel Pollard, aroused, as he travelled around the Miao villages. The title accorded to him, “our mother, our father”, was not uncommon. It was regularly applied to any benefactor, and was spontaneously used by Christians in their prayers, in the form, “Our Mother, our Father in heaven...”. The order was always, “our mother, our father”, never the other way around.

Lines 10 to 13 seem to be the memory of a sermon about “The water of life”, based on John 4, v. 14, Whoever drinks of the water that I shall give will never again be thirsty. John 7, v. 38, Whoever believes on me, as scripture says, “Streams of living water shall flow from within him”. Psalm 51 v. 7, Wash me and I shall be whiter than snow.

Lines 14 to 23 have nothing to do with the coming of the missionary. The date given, is 1903, the year before the movement toward Christianity began. The arrival of telegraph wires near by caused both curiosity and fear. When the latter had been overcome by the good omen of the proliferating ant hills, the whole village went out to touch the wire.

Lines 24 to 28 look like another, half understood, missionary talk based on Matthew 6, verse 26, about God’s concern even for the birds.

Lines 29 to 35 reflect some of the popular hopes and expectations that the coming of the missionary raised, the provision of adequate land for the people to till, and of cotton cloth to replace their own laboriously produced hemp material.

Lines 36 to 43 concern a landslide that destroyed part of the homestead of an Yi landlord with considerable loss of life. Shortly before, the landlord had been visited by the missionary, and the singer knew very well that, normally, in order to gain a hearing, a substantial gift would be required and a number of officials would also have to be bribed. A Miao, seeking a hearing would therefore have to sell livestock in order to raise the necessary cash, and it was assumed that the missionary would have had to do the same.

M270
Thoughts of a foolish one.

Sung by a young woman from Hmao-fao-tu.

Our mother, our father will surely come,
Our mother, our father will come choosing people,
Choosing down river and receiving down river,
Choosing up river and receiving up river.

5 Our mother, our father will surely come,
Will come with pity for the land and the place,
With pity for the rocks and trees, and pity for the people.
But unbelievers and those who drink wine
Will give up their breath and go to their own place.

10 The great river flows in three streams.
From the first people may drink and never thirst.
From the second people may drink and water will flow from them.
In the third people may be washed white and clean.

15 The copper wire of our lord king, our lord ruler, came,
Came in the twenty-eighth year.
Among the people the ants were plentiful,
And if ants are making fine soil, there is no need to fear,
So the people came and each took hold of the wire.

20 Yet before they could swing it back and forth,
The wire sounded loudly
Away in the king's land,
Though it would take three days for people to travel
And reach the king's city.

25 The little chicken had no food,
When it went scratching between the ridges of corn.
So the little chicken prayed,
Prayed to the God of our Lord Jesus.
Then presently the little chicken could eat.

30 Our mother, our father will surely come,
Seeking out land and seeking out a place,
For our sons and our daughters to work.

The hemp that we sow now is fit but for chicken feed,
But this spring our mother, our father will give,
Give cotton for us to make up and wear,
35 So that getting clothes to wear will be easy.

The landlord had tiled houses for his people,
And for his cattle as well.

Our mother, our father took fine cattle and horses to sell,
To sell for silver money to go,
40 To go to the landlord's tiled house to eat.

There came a day when the soil on the mountain overturned,
Overturned the landlord's tiled house,
And all his family was carried away to their death.

M270

T^u T₃ S^{nc} CT₃.
 foolish one thoughts.

Jⁿ C^{nc} Jⁿ V_u L̄ L_o T^{nc} T₃,
 our mother our father will come truly finish,

Jⁿ C^{nc} Jⁿ V_u L̄ L_o Š T³ C³.
 our mother our father will come choose people.

Š J³ Δⁿ C^{nc} J³ Δⁿ,
 choose bottom river receive bottom river,

Š Ğ Δⁿ C^{nc} Ğ Δⁿ.
 choose top river receive top river.

5 Jⁿ C^{nc} Jⁿ V_u L̄ L_o T^{nc} T₃,
 Our mother our father will come truly finish,

L̄ L_o b^u Tⁿ b^u C^{'nc},
 will come pity land pity place,

b^u V³ b^u CTⁿ b^u T³ C³.
 pity rocks pity trees pity people.

†ⁿ J^r Jⁿ †ⁿ ʔ_n Ğ^{nc},
 those not believe those drink wine,

L̄ Δⁿ J³ Lⁿ V_ε Δ⁻ Λ_u Tⁿ.
 will cease breath horn go to own earth.

10 J³ Δⁿ Y⁻ C₁ CΔ₃ Y⁻ †^r CĚⁿ L_ε.
 the river great flows makes three streams gone.

CT_o. C_n Yⁿ CĚⁿ T³ C³ †^ε ʔ_n J^r
 with connector one stream people can drink not

†^ε CJ^{'3}.
 able thirst.

CT_o. C_n Yⁿ CĚⁿ T³ C³ †^ε ʔ_ε
 with connector one stream people can drink

T_ε T³ C³.
 come out of people.

CT_o C_n Yⁿ CĒⁿ CĪ T³ C³ Δ^s.
with connector one stream wash people white.

Jⁿ Ē¹ Jⁿ D³ Ē¹ Vⁿ t_{||} CĒⁿ b⁻ Tⁿ
our lord king lord ruler length rope copper

L_o.
came.

15 L_o Tⁿ C_n C_J_{||} Λ_n J_{n||} L_ε T_{nc} T_δ.
came get twenty eight years gone truly finish.

CΔ^{nc} Tⁿ T³ C³ Jⁿ J^δ Jⁿ C_t_{||} Ē^{n||},
world people insects ants many,

Jⁿ J^δ Jⁿ C_t_{||} Ē⁻ t^o. Dⁿ Dⁿ J⁻ CĒⁿ
insects ants if build fine earth do not fear

Tⁿ Λ⁻.
at all so.

CΔ^{nc} Tⁿ T³ C³ D_n t⁻ L³ T⁻ T⁻ b⁻
world people plural every one came hold rope

Tⁿ.
copper.

Ēⁿ t^r Ēⁿ Tⁿ T^u C_T_n,
pull to pull fro before,

20 b⁻ Tⁿ D_δ CĪ CĪ^u Tⁿ CĪ₃,
rope copper did make a great sound,

Δ⁻ Ē¹ Jⁿ D³ Tⁿ.
go to lord king land.

Tⁿ C_n t^r 'C^u Ē_n CΔ^{nc} Tⁿ T³ C³ D_{||},
get connector three days thus world people go,

t_o Ē¹ Jⁿ D³ L_{||}.
reach lord king city.

T⁻ G₋ G₋ J⁻ J^r D⁻ Dⁿ,
the little chicken not have food,

25 V_u Tⁿ Tⁿ CĒ₋ Jⁿ L₋ Tⁿ V_u.
at ridges corn had gone scratch.

T̄ G. G. J' T"]" [n,
the little chicken prayed thus,

T"]" J^n Ā S̄ J̄ T^n S̄ T̄.
prayed our Lord Jesus God away finish.

T̄ G. G. J' T̄ L_{nc} C".
the little chicken presently ate.

J^n C^{nc} J^n V_u L̄ L_o T_{nc} T̄,
our mother our father will come truly finish,

30 L̄ L_o CĪ' J^n T^n J^n [ʼ^{nc} Tʼ",
will come seek our land our place for,

Tʼ" J^n T^u J^n C†', Ȳ.
for our sons our daughters work.

C̄ Ā J^n J^p D̄ L_o J^u J',
now we sow hemp come feed chicken,

L_o Ā C̄ J^n C^{nc} J^n V_u Ā D̄,
come the spring our mother our father will give,

D̄ J̄ S^r L_u Tʼ" J^n Ȳ 'C̄.
give cotton for us make wear.

35 [n L_n]" T" 'C̄.
thus easy get wear.

† Ā C] V̄ L^n Ā V_u,
the landlord house tiled for people,

L^n [̄ [n L^n]ʼ.
for cattle thus as well.

L^n J^n C^{nc} J^n V_u [ʼ_{nc} C^u C^s
so our mother our father took oxen horses

J̄ C. T_u,
fine sold,

T_u Ȳ C^{nc} T^u †' D̄",
sold make silver money go,

40 D̄" Tʼ" † Ā C] V̄ C"
go for the landlord house tiled eat.

ᵕ- 'C^u E_n L^u T["] J⁻ L⁻ E_n ᵕ.
there was day thus the mountain earth thus did

 C^ᵓ Λ₋,
 overturn oh,

ᵕ_ᵗ C^ᵓ ᵓ E^ᵓ C^ᵓ- V⁻.
did overturn the landlord house tiled.

C_n C^{nc} T^u C^{nc} †^r S^ᵗ Λ_~ Tⁿ.
connector whole family escorted own earth.

M270
Thoughts of a foolish one.

Sung by a young woman from Hmao-fao-tu.

Notes.

This song is recorded in Document E (no. 19, page 47).

Line 9. A note in Chinese in the text explains that J^r Jⁿ means “not believe”. The normal Miao word for “believe” is CŁs. The word Jⁿ is the Chinese word “xin” for “believe”. As often happens, the final “n” in the Chinese word disappeared when it was transferred into Miao.

Line 11. The final word of this line in the Miao text is a repetition of the word “to drink”. This is most likely due to a lapse of attention in copying out the song.

Lines 14 and 15. These lines are written as though they were a single long sentence in the Miao manuscript.

Lines 26 and 27. These lines, written as though they were a single sentence in the Miao text, contain two expressions borrowed from Chinese, Tⁿ ǰⁿ and J^s Tⁿ meaning “pray” and “God” respectively. There was no necessity to use Chinese, as Miao has its own perfectly acceptable words, ǰ³ T_. and C T^v ǰⁿ ǰ³.

M271
**The time when the Independent Yi and the Mohammedans both
attacked.**

Written by Tao Zi-gai.

Introduction.

This narrative is concerned with the same events as those described in the three songs, M261, M262 and M263, but the account is very different. Though slave raiding conducted by the Independent Yi from the other side of the Golden Sands River is mentioned briefly, the writer is chiefly concerned with the conflict with the “Black Chinese” as the Mohammedans were called. These people, said to be the descendants of mercenary soldiers employed in the campaigns of the early Mongol Emperors, were fierce and often lawless, with a reputation for brigandage. Other races round about, including the Chinese, often suffered at their hands, so that when the Miao took effective action against them, even within the Chinese city itself, the authorities turned a blind eye.

The dating given at the beginning is not quite clear. The Miao followed the Chinese in the cycle of years so that “Cockerel Year” came around once in every twelve. In the songs this cycle is regularly mentioned, but here we are told that Cockerel Year to 1858 was fully a hundred years. Cockerel year, in this context, must therefore have some other meaning, possibly a reference to the Chinese Sexegenary Cycle, which counted time, not in centuries but in cycles of sixty years.

The treatment meted out to the Mohammedans, the slaughter of young and old, not sparing even the children, and the carrying off of the younger women and girls, appears to have been barbaric in the extreme, but probably was no different from the treatment the Miao had themselves experienced on more than one occasion.

The time when the Independent Yi and the Mohammedans both attacked.

Written by Tao-zi-gai.

That year, the year of the Cockerel, the Independent Yi passed by Zhaotung in parties to the country around Weining, taking Miao, Yi and Chinese people back to sell as slaves in Independent Yi country. The attacks went on for five years but the authorities took no action at all. At that time the Independent Yi came seizing people and silver and gold money only. When the Mohammedans came they collected crops and grain as well as money, but the Yi and the Chinese would come and seize everything. From the year of the Cockerel to 1858 was still above one hundred years.

When the Independent Yi attacked, The Miao simply went into hiding. They put up no resistance at all. The attacks of the Mohammedans, however, were very sharp indeed. They came seizing cattle and horses, household goods, crops and corn. The seizures reached the family of Hmao-dang at Hmao-ci-niao. The daughter-in-law's wedding clothes, household goods, sheep, goats and pigs, crops and grain, cattle and horses, and even the hive of bees which supplied honey for her son were all seized. Therefore the daughter-in-law was mad with anger, to the point where she became spirit-possessed.

So it was that this Miao girl, though she had a son to feed, took her son, and carrying him on her back, led out the Miao girls and young men to fight with the Mohammedans in the Mohammedan country. Fighting, they reached midway on the main road, but the Yi, mistrusting them, blocked the way on the lower side. During the time of the fighting, no one tilled any crops, and the grass grew very long. The Mohammedans sent people out who knotted the grass into bunches. Then as they drove the Miao back over the area of rank grass they stumbled and fell and it was easy for the Mohammedans to kill them. So all the Miao soldiers were killed and cut down, leaving only a few smaller ones who had been covered by the corpses which has fallen upon them so that their lives were saved.

The Mohammedans made a very sharp raid on the Miao and reached the pine tree hill at Hmao-ndu-lu. However the Miao drove the Mohammedans back into the rough country as far as the foot of a hill called Xiao-lung-dung [Small dragon cave], but the Mohammedans returned and ambushed the Miao. In a sharp encounter in a gully many died, only a few making good their escape. The crows, magpies and hawks were eating the flesh of the Miao dead for several months, and the droppings of these birds turned the banks of the gully white. So the Chinese called it Miao-zi-gou [The Miao drain].

On the foremost occasion when the Mohammedans fought with the Miao at Miao-zi-gou, we Miao had more than five hundred soldiers killed. A few at the rear were alerted and made their escape. On the previous occasion the Mohammedans killed above three hundred Miao girls and young men on the lower side of the paved road.

The Miao were despondent, but Zhang Lao-wu from Hmao-lo, Wang Ji-gan from Hmao-gao, "Old Impatient" from Hmao-su-vw, the Man Qiu-so from Hmao-drang-fa-gv and Wang Shang-zhi's grandfather from Hmao-ndu-lu, these five led forty or fifty Miao youths, and waiting until the Mohammedans again came out to attack the Miao, they rose up and drove the Mohammedans back in a sharp encounter which left many of the Mohammedan robbers dead, while the Mohammedan youths were wiped out entirely. Of the old folk, women,

mothers and children many also were killed. Mohammedan girls and older women who were good looking were offered the opportunity to continue living provided they came as wives for the Miao. Those who did not consent were all quickly killed. Such of the Mohammedan robbers as escaped entered the City of Zhaotung. The Miao followed them into the City and killed a considerable number, but the authorities took no notice.

M271

Γ^m J_u $\text{J}^p \text{J}^p$ J_- T'^{nc} $\text{Y}^- \text{V}_{||} \Delta^u$ J_- .
 time when wild Yi attack plus Mohammedans attack.

J' $\text{J}_{n||}$ $\text{J}_{n||}$ $\overset{\circ}{\text{Y}}$ $\text{J}^p \text{J}^p$ T'' Γ_n Y^-
 cockerel year year that wild Yi use thus make

J' Γ'^{m} $\text{J}^u \text{T}^n \text{L}_{||}$ T^- J^- $\text{J}^- \text{C}_s$
 groups pass by Zhaotung come take Weining

T^n $\text{Y}^- \text{'J}''$, $\text{Y}^- \text{J}^{\delta}$, $\text{Y}^- \text{V}_{||}$ $\text{J}_{||}$ T_i Δ^-
 country Miao, Yi, Chinese go sell go to

$\text{J}^p \text{J}^p$ T^n Y^- $\overset{\circ}{\text{J}}$. J_- T'' J^p $\text{J}_{n||}$
 wild Yi land make slaves. attack get five years

5 $\text{V}_{||} \text{t}_{||}$ T^u T^n $\overset{\circ}{\text{J}}$ $\text{C}\Gamma_r \text{J}^-$. Γ^m $\overset{\circ}{\text{C}}$
 officials all not control at all. time this

$\text{J}^p \text{J}^p$ Γ_n T^- J^- $\text{T}^p \text{C}^p$ T_- T^- C^{nc}
 wild Yu thus come take people and seize silver

J^u $\text{T}^u \text{f}'$ L_s T^- . $\text{T}^u \text{J}^- \text{T}^{nc}$ $\text{Y}^- \text{V}_{||} \Delta^u$
 gold money gone only. all the time Mohammedans

Γ_n T^- J'' J'' J^p , $\text{C}^{nc} \text{f}^{nc}$
 thus come gather crops grain, silver currency

$\text{T}^u \text{f}'$ Γ_n J'' $\text{J}_u \text{Y}^- \text{J}^{\delta}$ $\text{Y}^- \text{V}_{||}$ T^- T^-
 money thus occasion that Yi Chinese come seize

10 $\overset{u}{\text{I}}$ ' J^p L_s . T'' J' $\text{J}_{n||}$ t_o 1858
 everything gone. from cockerel year reach 1858

$\text{J}_{n||}$ Γ_n $\overset{-}{\text{J}}$ ' J^- Y^n J_- $\text{J}_{n||}$
 year thus still there are one hundred years

$\bar{\Gamma}$ $\overset{n}{\text{S}}$.
 plenty yet.

$\text{J}^p \text{J}^p$ J_- Γ_n $\text{Y}^- \text{'J}''$ $\text{L}^n \text{J}^u$ $\overset{\circ}{\text{J}}$ $\text{C}\Delta_u$ T^- ,
 wild Yi attack thus Miao simply flee hide only,

T^n J_- $\text{J}^p \text{J}^p$ $\text{C}\Gamma_r \text{J}^-$. T_- T'' J_u
 not resist wild Yi at all. and when that

- 30 Y⁻ V₁₁ Δ^u ʃ^u C[_r J⁻ ʃ_o Cʃ^ʋ T^o T⁻ T_{nc}.
 make crops at all cause grass deep very.
- Y⁻ V₁₁ Δ^u S^u t^r T^ʋ C^ʋ T⁻ [n₁₁ Tⁿ
 Mohammedans first send people come catch up the
- C[_r Cʃ^ʋ L_o ʃ^u Y⁻ Cʃ^ʋ [n^{nc}, ʃ_o
 tract grass come tie make bunch completed, and
- ʃ_o Y⁻ 'ʋ^u ʃ_o L_o Tⁿ Δ_s Tⁿ Cʃ^ʋ ʃ_o.
 drive Miao return come stumble the grass there.
- Y⁻ 'ʋ^u ʃ₁₁ [n₁₁ T^ʋ Δ^ʋ [n^{nc}. Y⁻ V₁₁ Δ^u
 Miao fall thus completely completed. Mohammedans
- 35 L_o 'C^o L_n ʃ₁₁. 'C^o ʃ^u ʃ_u Y⁻ 'ʋ^u T^o
 come kill easily. kill chop that Miao soldiers
- T_o T_ʋ C[_o. [n_o ʃ_o ʃⁿ [n¹¹ L^ʋ
 dead entirely. only remain several classifier
- G_o ʃ_u ʃ^u T⁻ t_o [n_{nc}, ʃ_o
 small that corpse press down completed, therefore
- [n^{nc} [n^{nc} T⁻.
 alive completed alone.
- Y⁻ V₁₁ Δ^u T⁻ T⁻ Y⁻ 'ʋ^u C[_ʋ T⁻ T_{nc}, ʃ_o
 Mohammedans come seize Miao sharp very, and
- 40 t_o 'ʋ^u Cʃ^ʋ L^u L^u T^u ʃ^u, Y⁻ 'ʋ^u [n^{nc}
 reach Hmao-ndu-lu the hill pine tree. Miao take
- Y⁻ V₁₁ Δ^u ʃ_o Cʃ₁₁ ʃ_u ʃ₁₁ t_o Y⁻ C[_r ʃ^u
 Mohammedans drive fight that go reach rough land
- L^u ʃ^o T^u ʃ_u Cʃ_r Chinese characters.
 the foot hill which name Xiao-lung-dung.
- Y⁻ V₁₁ Δ^u ʃ_o CΔ_o [n^{nc} Cʃ₁₁ Y⁻ 'ʋ^u
 Mohammedans return hide completed fight Miao
- T_o C[_ʋ T⁻ T_{nc} T^u Yⁿ L^u ʃ⁻ [n^ʋ
 dead sharp very in one classifier gully

45 ㄍ^{ㄨㄛ}, ㄊ^ㄛ ㄉ^ㄢ ㄐ^ㄢ ㄍ^ㄢ ㄌ^ㄅ ㄊ^ㄛ
completed, run escape several classifier only.

ㄌ^ㄢ ㄩ^ㄣ, ㄐ^ㄢ ㄍ^ㄍ-, ㄌ^{ㄨㄛ} ㄉ^ㄛ ㄍ^ㄢ ㄩ^ㄣ 'ㄉ^ㄢ" ㄊ^ㄜ ㄊ^ㄣ ㄍ^ㄊ
crows, magpies, hawks eat Miao the dead flesh

ㄊ^ㄢ ㄐ^ㄢ ㄍ^ㄢ ㄌ^ㄢ ㄙ^ㄛ, ㄊ^ㄢ ㄌ^ㄢ ㄩ^ㄣ, ㄐ^ㄢ ㄍ^ㄍ-,
get several months away, the crows, magpies,

ㄌ^{ㄨㄛ} ㄉ^ㄛ ㄍ^ㄢ ㄩ^ㄣ ㄐ^ㄣ ㄊ^ㄢ ㄌ^ㄜ ㄍ^ㄊ ㄩ^ㄣ ㄍ^ㄍ ㄍ^ㄢ,
hawks this make dung on the banks gully this,

ㄐ^ㄜ ㄩ^ㄣ ㄉ^ㄛ ㄊ^ㄛ ㄍ^ㄍ. ㄍ^ㄢ ㄌ^ㄜ ㄍ^ㄍ
that make white entirely. therefore the gully

50 ㄍ^ㄢ ㄩ^ㄣ ㄩ^ㄣ ㄌ^ㄜ ㄩ^ㄣ Chinese characters.
this Chinese call make Miao-zi-gou.

ㄐ^ㄢ ㄊ^ㄜ ㄌ^ㄜ ㄩ^ㄣ ㄩ^ㄣ ㄌ^ㄜ ㄍ^ㄊ ㄩ^ㄣ 'ㄉ^ㄢ" ㄊ^ㄢ
occasion foremost Mohammedans fight Miao at

Chinese characters ㄐ^ㄢ 'ㄉ^ㄢ" ㄊ^ㄜ ㄊ^ㄣ ㄊ^ㄣ ㄌ^ㄜ
Miao-zi-gou, we Miao soldiers dead gone

ㄐ^ㄅ ㄊ^ㄣ ㄍ^ㄢ, ㄉ^ㄢ ㄐ^ㄢ ㄍ^ㄢ ㄌ^ㄅ ㄐ^ㄜ
five hundred many, escape several classifier who

ㄍ^ㄢ ㄩ^ㄣ ㄐ^ㄅ ㄊ^ㄢ ㄙ^ㄛ ㄍ^ㄛ ㄍ^ㄢ ㄊ^ㄛ ㄉ^ㄢ
situated behind get alerted therefore run escape

55 ㄌ^ㄜ ㄊ^ㄣ. ㄐ^ㄢ ㄐ^ㄅ ㄍ^ㄢ ㄩ^ㄣ ㄩ^ㄣ ㄌ^ㄜ ㄍ^ㄊ
gone only. occasion after thus Mohammedans kill

ㄩ^ㄣ 'ㄉ^ㄢ" ㄊ^ㄣ ㄊ^ㄣ ㄍ^ㄢ ㄊ^ㄢ ㄍ^ㄊ" ㄊ^ㄢ ㄌ^ㄜ ㄊ^ㄢ
Miao three hundred many girls young men on

ㄐ^ㄛ ㄐ^ㄜ ㄊ^ㄣ ㄙ^ㄛ.
bottom road paved away.

ㄩ^ㄣ 'ㄉ^ㄢ" ㄊ^ㄜ ㄙ^ㄛ. 'ㄉ^ㄢ" ㄌ^ㄜ ㄍ^ㄛ ㄌ^ㄜ ㄩ^ㄣ, 'ㄉ^ㄢ" ㄐ^ㄜ
Miao despondent. Hmao-lo Zhang-lao-wu, Hmao-gao

ㄩ^ㄜ ㄍ^ㄢ ㄐ^ㄛ, 'ㄉ^ㄢ" ㄙ^ㄜ ㄩ^ㄛ ㄌ^ㄜ ㄌ^ㄜ ㄙ^ㄛ, 'ㄉ^ㄢ" ㄍ^ㄊ
Wang Ji-gan, Hmao-su-vw old impatient, Hmao-ndrang-

60 ɣ̣ ɟ̣ Ỵ ʌ̣ ǃ̣ Ṣ, 'ɟ̣ CṬ Ḷ Ụ J̣ ɣ̣ C̣
fa-gv Man Qiu-so, Hmao-ndu-lu Wang Shang-zhi his

Ỵ ʌ̣, ɟ̣ Ḷ ǃ̣ Ị Δ̣ ɟ̣
grandfather, five classifier this lead four five

ɣ̣ Ỵ 'ɟ̣ Ỵ ɓ̣, Ṭ ɟ̣ Ỵ Ṿ Δ̣ Ṭ
tens Miao youths, wait cause Mohammedans again

Ṭ Ṭ Ṭ Ỵ 'ɟ̣, C̣ ṭ ɟ̣ Ḷ Ỵ Ṿ Δ̣
come out seize Miao, they rise drive Mohammedan

ṭ Ṭ Ṭ C̣ Ṭ Ṭ, Ỵ Ṿ Δ̣ Ṭ Ṭ
robbers dead sharp very, Mohammedans the persons

65 Ỵ ɓ̣ Ṭ Ṭ C̣. Ỵ Ḷ, ɟ̣ ʌ̣, Ỵ ɟ̣
youths dead entirely. old folk, children, women,

C̣, Ṭ Ỵ 'ɟ̣ 'C̣ Ṭ ɣ̣ Ṭ Ṭ. C̣
mothers, sons Miao kill finish many very. girls

Ỵ Ṿ Δ̣, Ỵ ɟ̣ C̣ ɟ̣ ʒ̣ C̣ Ṭ ɟ̣ Ṭ
Mohammedan, women older who pretty all request

ɟ̣ ṭ ɟ̣ ɣ̣ C̣ C̣ Ḷ Ỵ
cause continue life completed with come make

Ỵ 'ɟ̣ C̣. ṭ Ṭ Ṭ C̣ ɟ̣ Ḷ
Miao wives. those all not listen quick drive

70 CṬ 'C̣ ǃ̣ ɟ̣ Ṣ. Ỵ Ṿ Δ̣ ṭ ɟ̣
strike kill all away. Mohammedan robbers who

Ṭ ɟ̣ ɟ̣ Δ̣ ɟ̣ Ṭ Ḷ C̣ Ḷ
get flee enter go to Zhaotung city inside city

Ḷ. Ỵ 'ɟ̣ ṭ CṬ Δ̣ C̣ Ḷ ɟ̣
gone. Miao follow kill go to inside city go

'C̣ Ṭ Ỵ C̣ ɟ̣ Ṣ. Ṭ Ṿ ṭ Ṭ
kill dead a lot away. the authorities not

CṬ ǃ̣
care.

M271
**The time when the Independent Yi and Mohammedans both
attacked.**

Written by Tao Zi-gai

Notes.

This narrative is recorded in Document M (no. 23, page 141).

Line 7. $\text{T}^{\text{u}} \text{J}^{\text{r}} \text{T}_{\text{nc}}$ is a possible reading. The three words are quite illegible in the Miao manuscript.

Line 8. The word t^{nc} means one tenth of an ounce. Before the general use of coins small pieces of silver were used and weighed out when buying and selling. The expression $\text{C}^{\text{nc}} \text{t}^{\text{nc}}$ means “silver currency”.

Line 21. The word $\text{C}^{\text{'n}}$, meaning “anger” is borrowed from Chinese.

Line 22. The expression $\text{C}^{\text{n}} \text{S}^{\text{r}}$ means to behave in a frenzied manner, to be mad or insane, or to be possessed by some supernatural power.

Line 58. The name Zhang Lao-wu is incorrectly written $\text{C}^{\text{z}} \text{L}^{\text{u}} \text{V}^{\text{u}}$ in the Miao text.

Line 59. The name written $\text{U}_{\text{nc}} \text{J}^{\text{u}} \text{C}_{\text{n}} \text{J}^{\text{r}}$ is probably incorrect. The second word is duplicated from the name of the village and the last word should be J^{z} . When Miao people speak Chinese the final “n” sound is often lost.

M272
Concerning the man Lang-dai of Hmao-trao-bw.

Written by Tao Zi-gai.

Introduction.

This is another episode in the story of the fighting with the Mohammedans. Keeping the peace in this mountainous area was always difficult because it lay along the border between the provinces of Yunnan and Guizhou. It was easy for a robber band to cross the border beyond the reach of any militia sent out to catch them. Then again the robbers were not “professionals”. A person might be a member of a marauding band one day, and be home, apparently a law-abiding farmer, the next. Moreover, soldiers sent out to suppress them often behaved in a manner indistinguishable from the robbers, in their treatment of the ordinary people. Robbers and soldiers are regularly classed together in the songs.

The narrative reads almost as though the man Lang-dai attacked and routed the Mohammedan robbers single handed. What in fact he did was to take command of the dispirited Miao, restore their morale and then out-manoeuvre the robbers. The Magistrate, recognising his ability as a leader, offered him a command in the local militia. This he declined.

M272

Concerning the man Lang-dai of Hmao-trao-bw.

Written by Tao Zi-gai.

The man Lang-dai was certainly not tall, only four feet and a span, but his chest was two feet broad and his legs strongly developed. The middle family, the leading family was fighting the Mohammedans with two hundred soldiers in the district midway along the road, but the Mohammedans drove the soldiers of the middle family, the leading family right back to the Gi-trao river.

The man Lang-dai heard this, and taking his iron hoe in his hand, went and attacked the Mohammedan soldiers on the paved road. He drove the Mohammedans back and in a sharp attack killed many. More than seventy were taken prisoner, and commanding the retainers of the middle family, the leading family, he brought the prisoners in bonds to Zhaotung city. The magistrate took the robbers and shut them up in prison. The magistrate wanted to give the command of his troops to the man Lang-dai, but he was not willing. Rather he requested one hundred dollars to buy wine for the soldiers of the middle family, the leading family, to drink and so return home. As a result of all this the Mohammedan robbers no longer dared to come out molesting people since all the mature men and youths, all who had the ability had been killed. There remained only the women and children who had escaped. After this with the coming of Pan Tai, robbers and soldiers everywhere were suppressed, and the neighbourhood had peace

CT^δ Λ_n 𠄎¹ T^u †^r T⁻ S^δ
middle family leading the retainers come escort

15 𠄎_u Δ⁻ 𠄎^u Tⁿ L_u. V_u †_u 𠄎^rnc †_u
go go to Zhaotung city. magistrate take them

†^b 𠄎_u 𠄎⁻ S^δ 𠄎_u 𠄎^o 𠄎^p S^δ
robbers who catch escort go those shut up away

𠄎^o- 𠄎^r. V_u †_u 𠄎⁻ 𠄎⁻ T^u 𠄎^{no}
prison. magistrate want give person bring

T^o T^u Y⁻ Λ_κ L_δ T^u 𠄎^{no}. C^p Tⁿ 𠄎^u
soldiers to man Lang-dai bring. he not willing

𠄎^{no}. Lⁿ 𠄎_o 𠄎⁻ Yⁿ 𠄎_l Δ_n C^{nc}
bring. simply want one hundred dollars silver

20 L_o CT_u 𠄎^{nc} 𠄎_u Λ_n CT^δ Λ_n
come buy wine share out family middle family

𠄎¹ T^u T^o 𠄎_u S^δ S^r L_o
leading the soldiers drink away return come

L_κ. T_p 𠄎^o Y⁻ V_u Δ^u †^b T⁻ L_{nc}
gone. reason this Mohammedan robbers presently

Tⁿ 𠄎_l T_κ L_o T⁻ T^b C^b, 𠄎^o 𠄎_u
not dare out come seize people, because

Y⁻ V_u Δ^u Y⁻ Λ_κ †^r V_δ CT_o. Y⁻ 𠄎_l T^u
Mohammedan men neighbourhood with young men all

25 𠄎_u 𠄎^o T_u T^u T_l L_κ T_δ CT_n
that whoever able all dead gone entirely

T_δ. J_o T⁻ J^o 𠄎_l Λ_n 𠄎_u 𠄎^b Δ_n
finish. remain the women children who escape

L_κ T⁻. Y⁻ J^b L_o J^z T^l, L_o †_u
gone only. after come Pan Tai come suppress

†^r 𠄎^o †^b T^o 𠄎^{nc}.
every place robbers soldiers completed.

V_δ Tⁿ CT^u T⁻ L_{nc} T_{nc}.
neighbourhood presently peaceful.

M272
Concerning the man Lang-dai of Hmao-trao-bw.

Written by Tao Zi-gai.

Notes.

This narrative is recorded in Document M (no24, page 143).

Lines 2 and 3. The word 𑍇' meaning the measurement of one foot is borrowed from the Chinese.

Line 7. The word 𑍇¹ is missing in the Miao manuscript.

Line 27. The Chinese name Pan Tai is written incorrectly in the Miao text as 𑍇' T', which is the way the Miao would probably have pronounced it.

M273
Concerning the Miao flight to Wu-ding in Yunnan.

Written by Yang Jing-de.

Introduction.

The use of the word “slave” in this piece, is somewhat misleading. There is no doubt that the treatment that the Miao received at the hands of their landlords was oppressive and often harsh and cruel. Now the landlords and yeoman farmers, the “Black Yi”, as they were called, did possess slaves, for the most part people of their own race who were called “White Yi”. The Miao, however, were not in quite this category. They were serfs, tenants on the landlord’s estates. For the poor land they had to cultivate they paid an annual rent in kind, often a quite exorbitant rent, and also they were required to give the landlord a certain amount of unpaid labour, which could be, and often was, both excessive and unreasonable

A report, even just a rumour, that conditions were more favourable in some other locality, could cause a family to pack up and move without notice. Once this happened it could easily become a general exodus.

Many years earlier such a migration took place from the estates of Byu-no to those of Sao-no (See songs M251 to M257). This was apparently prompted by the marriage of daughter of Byu-no to a son of Sao-no. It is referred to in the opening passage of the present piece, and the writer goes on to say in effect that history was now repeating itself. The demand that this young woman made was no trivial matter. To her father the removal of forty Miao families would mean the loss of rent on forty small holdings and very many hours of compulsory labour. On the other hand it was in the interest of both families that a marriage should be arranged, but the bride’s consent was essential. Within the relatively small group of top ranking landlords the number of eligible brides and bridegrooms was limited, and though the bride insisted in taking a number of her father’s Miao tenants, he in turn received a considerable marriage settlement from the bridegroom’s family.

The Miao who went with the bride would have been given land in their new home, possibly at a lower rent to make the move attractive. The glowing reports which came back, were doubtless exaggerated. The maize cob story remains a considerable overstatement even if the classifier used in the text refers to a whole maize plant and not just to a single cob.

In the early years of the twentieth century the movement of the Miao into Christianity spread to the Wu-ding area where the China Inland Mission was in charge. The two teachers named in the footnote were doubtless teacher-preachers belonging to that or to the Methodist Mission.

M273

Concerning the Miao flight to Wu-ding in Yunnan.

Written by Yang Jing-de.

During the Manchu, that is the Ching, Dynasty, at that time, we Miao were slaves of the landlords. Every kind of compulsory labour came upon the Miao, so that we could neither rest nor sleep. On one occasion when the Nuo lord was betrothing his daughter, she wanted to take our Miao girls and youths with her as slaves to her new home.

In the eighteenth year of Dao-guang (1849), there was an Yi landlord called Li living at Huan-zhou, Wu-ding in Yunnan Province, who came seeking the daughter of the Sao-no family as bride. To begin with the Sao-no daughter was unwilling to go, but afterwards she said, "If you want me to go you must allow me to take the Miao as slaves". Accordingly she took more than forty families of Miao. There were more than one hundred and twenty people who went. Later some of these who had accompanied the landlord's daughter returned as guests to their original country, and talking about their move to Huan-zhou, said that the country was very good. "Pick a cob of maize, eat one side, and the other side, the side that is left, will be enough for a meal for a Miao family!" So it was that two years later, by 1851, there were one hundred and twenty families from the Weining area who had left. The Miao just packed up and moved to the country around Huan-zhou. In 1855 there was another contingent from Weining who moved there. Afterwards as they scattered, on a hunting expedition some came to the Nbu-zhu country. Yet another group came to live in the Ma-lung, Xuin-dien, Fu-ming, Ning-liang and Song-ming districts.

Explanation. Information about the original removal of the Miao to the Wu-ding area has been gathered from the writing of teachers Pan Xio-de and Zhang Cong-ying which describe the original movements that we have here made clear.

M273

Y⁻ 'D'' L̂ Δ⁻ Λ³⁶ C^z U^u T_{ne} C^u.
 Miao flee go to Yunnan Wu-ding business.

C^{no} D^z [' ' ' (Chinese characters) [ⁿ C_{ni} Ŷ, Jⁿ
 situated Manchu (Ching Dynasty) time that, we

Y⁻ 'D'' J_u C₃ [Tⁿ Ĵ'. t⁻ 3⁸
 Miao were them landlord slaves. every kind

Lⁿ C[⁴ T^u L. Jⁿ Y⁻ 'D'' Tⁿ CΔ⁸ Tⁿ
 compulsory labour all come we Miao not doze not

J³. T^{''} J_u C. [J⁻ C†',
 sleep. when that Nuo lord betroth daughter

5 D- Yⁿ J_u Ā I', Jⁿ Y⁻ 'D'' Tⁿ C[ⁿ
 there is one occasion want take our Miao girls

Tⁿ b. C[. C₃ D_u Δ⁻ Ĵ' Ŷ Y⁻ T^u
 youths with her go go to place there make the

Ĵ' [no.
 slaves so it is.

T^{''} Ĵ^u C_n J_u Λ_n (1849 J_{ni}) Λ³⁶ C^z
 Dao-guang connector eighteen (1849 year) Yunnan

U^u T_{ne} T_{uz} [̂^u D- Yⁿ Λ_n C. [̂
 Wu-ding Huna-zhou there was one family Nuo lord

10 'D'' [ⁿ T- I', Š C. Λ_n C†', D_u Y⁻
 Li come bring Sao-no family daughter go make

C⁸. Ĵ' J₃ Š C. L³ C†', Tⁿ [̂^u
 bride. beginning Sao-no the daughter not willing

D_u, Y⁻ J³ [_n C₃ T_n, [̂ J_u Ā Ĵ D_u,
 go, after thus she said, if that want me go,

Ā J_u [̂^u J. Ĵ I', Y⁻ 'D'' D_u Y⁻
 want that willing cause me take Miao go make

T^u Ĵ'. Y⁻ J³ I', T^{''} Δ^{''} [_{ni} [ⁿ Λ_n
 the slaves. after take get forty many families

15 Y⁻ 'D^u, Yⁿ J. C_n C]u. [n^m L^b
 Miao, one hundred twenty many classifier

T^b C^b
 people

C[. D_u. Y⁻ J^b t^u J_u C[. L^b C+', [̂
 with go. after them who with the daughter lord

D_u Ẏ T_u i̇ S^r L. Y⁻ J^r
 go those then return go back come make guests

Δ⁻ Y⁻ J^δ Tⁿ. T_n t. J_u C₃ t^u Δ⁻
 go to original country. say reach that they go to

20 T_{uz} [̂^u J^o' Tⁿ Ẏ 3^u T⁻ T_{nc}. Yⁿ
 Huan-zhou place country that good very. one

L^u t^r J^b C]̄ C^u Yⁿ S^δ, S^δ, T^u
 classifier maize pick eat one side, side, the

S^δ J_u J_o, Ẏ t_u Yⁿ Λ_n 'D^u
 side which remains, that enough one family Miao

C^u Yⁿ Δ. S^r. Y⁻ Lⁿ Ĉ Y⁻
 eat one classifier meal. make like this two

J_{nu} Y⁻ J^b (1851 J_{nu}), T_u D⁻ Yⁿ
 years after (1851 year), then there is one

25 J. C_n C]u. [n^m Λ_n 'D^u T^u J⁻ D₃
 hundred twenty many families Miao from Weining

Tⁿ [̂^{nc} T^u t^r J_u. 'D^u T^u J^o L. Ĵ L^b D_u
 country evacuated. Miao packed up remove go

Δ⁻ T_{uz} [̂^u Tⁿ [̂^{nc} Ẏ L₃. t. 1855
 go to Huan-zhou country there gone. reach 1855

J_{nu} T_u D⁻ Ẏ J₁ Y⁻ 'D^u T^u
 year again there is one contingent Miao from

J⁻ D₃ Ĵ Δ⁻ J^o' Ẏ. Y⁻ J^b L̂ C]̄
 Weining flee go to place that. after hunting

30 Jⁿ T₁ L₀ C^{no} T^u C₁^v E^v Tⁿ E^{'nc}. D-
scatter come situated in Nbu-zhu country. there is

Yⁿ t^{'nc} T₁ Jⁿ T₁ L₀ C^{no} Δ⁻ D⁻ L₀₆
one group then scatter come live go to Ma-lung

J_{3ε} T_{nε}, Γ^v D_{n6}, C_{n6} L_{n6} CT₀ S^{o6} D_{n6}
Xuin-dien, Fu-ming, Ning-liang with Song-ming

Tⁿ E^{'nc}.
country.

T_n CT₁. Y⁻ 'D^u J³ Δ⁻ U^v T_{n6} S³ Jⁿ
say clearly. Miao remove go to Wu-ding away our

35 Y⁻ E^{'n6} Y⁻ D₀ C^v D₀ Jⁿ Δⁿ C³ L₀ V₁
origin matters is we pick study come from

J^{'-} CT⁶ J^{'z} J_{n0} T₃, J^{'-} CT⁶ E³ t^{'o6} Λ_{n6} D₀
teacher Pan Xio-de, teacher Zhang Cong-yang which

C₃ t^u S^u Y⁻ 'D^u Y⁻ E^{'n6} Y⁻ D₀ C^v, C^{no} Cⁿ
they write Miao origin matters, situate here

T_n CT₁,
say clearly.

M273
Concerning the Miao flight to Wu-ding in Yunnan.

Written by Yang Jing-de.

Notes.

This narrative is recorded in Document M (no 25, page 144).

Title. In the Miao manuscript the Chinese names Yunnan and Wu-ding are incorrectly written $\Lambda_{\text{on6}} \text{C}_-$ and $Y^u \text{CT}^{\text{n6}}$ respectively. This is repeated several times more in the text.

Line 1. The Chinese name Manchu is wrongly written $\text{D}^- \text{CE}^{\text{n6}}$

How the Miao from Sao-no country dispersed everywhere.

Written by Yang Jing-de.

Introduction.

This is an interesting short study into a complex process. The migrations of the Miao people were not simple movements of the whole tribe from one place to another. The ancient traditions need to be evaluated in order to establish the historical facts around which legends crystallised, and to discover the reason or reasons behind the migration of each individual group. In modern times the movements were prompted by the kind of factors which Yang Jing-de enumerates, but generally it was a case of one family moving first and then others following in the hope that the new situation would be better than the old. There was no organisation and no acknowledged leader. Many of the movements described in the first paragraph are over relatively short distances. Some of the place names are in Chinese, some in Miao. It is a pity that the writer did not also provide a sketch map, however rough.

The magistrate's decorated hat referred to, was probably the black silk cap with a red bauble on the top worn by scholars and teachers as well as by officials.

How the Miao from Sao-no country dispersed everywhere.

Written by Yang Jing-de.

We Miao, driven from our neighbourhood, arrived in the Sao-no country. Afterwards there was a group, drawn from both the river Bi-trao and the river A-na districts, which set out, following the bends of the river Li-gi, where they spread out and settled down. There were very many who, following up the Gi-jiai river came to dwell in two locations by that river. There were also those from three areas by the river Bi-trao, who removed to Hmao-a-yi-di. One group from there followed the Yi Lady as slaves removing to Drao-nbu-zhu, Xuin-dien in Yunnan Province. Then there was a group that moved from the river Bi-trao area to the plain of A-dyu. Of these people there were some who rose and went on to Hmao-a-dyu (Yang-shan). When the Miao had dispersed and were living all over the Weining area, a famine year caused one group to move back to the Lang-dai side of Zhi-jing.

When the Miao arrived in Sao-no country we were all slaves, with no strength for military action and without leadership. This being the case we dispersed and no leader arose. This dispersion was due to:

Firstly, disturbance in the neighbourhood. Such a disturbance was especially great when Wu Sa-guei came fighting against Byu-no and Sao-no in the reign of the Emperor Kang Xi. At that time we Miao were dependent on the Nuo landlords for our living. When the Nuo landlords were driven out and scattered by the Governor's troops, at that time many Miao fled to the Yi-liang country. That is now more than three hundred years ago.

Secondly, going as Nuo slaves. They went as slaves with the Nuo lady-daughter. We Miao moved to the Wu-ding country went in the first place as slaves with the lady-daughter of the Nuo lord, but then, hearing that the country was good, a great number simply followed.

Thirdly, While out hunting they saw that an area was good, and simply packed up, and moved there.

Fourthly, because of famine, heavy compulsory labour, and being pressed as soldiers, people moved. Then when staying might result in over-close intermarriage, there were many who moved for this reason, like those who removed to Ngha-ndu and the Kunming countryside.

When we Miao dispersed in every direction from the Weining area we had no wise person to lead us. However, when our old folk came here to live in the Weining country, we had an able individual, a commander to lead the soldiers in combat with the Manchu (Ching Dynasty) troops. This old person commanding the soldiers was called the man Hai. He was a Weining, Zhu-wen person, and on the eighteenth of the twelfth month in 1870, he led the soldiers, together with Miao soldiers from Shuen-qiai, in an attack upon Weining city. He did capture the city, but because the number of troops under the magistrate's command was so great, our Miao soldiers were scattered in the fighting. The old person commanding the soldiers led his group to the river Bi-trao, to that area, and afterwards to Yi-liang, Hmao-lao and Ying-shan.

Then there was a man among the Miao old folk who was very wise. He was an elder of the old people's ruling family. This ruling elder was in dispute with those who wanted to seize his land and carried his case all the way to Beijing, and won. The emperor presented him with a magistrate's decorated hat to wear, and appointed him as magistrate in Shuen-chai.

We Miao, driven from our neighbourhood, arrived in the Weining area with a rising generation, alive and virile. We had among those old folk any number of able and wise people, but now we are very weak, very conscious of how much we fall short of the past. We must work hard, learning in all fields so that we may establish our standing and dwelling place along with other Miao tribes. Only so shall we be worthy descendants of our forebears.

M274

Y' 'ɔ'' T'' S̄ C. T^n J^n T. Δ^- t' J'.
 Miao from Sao-no country disperse go to every place.

L^n Y' 'ɔ'' CT. V̄ T^n CT^u L. CE_{mi} S̄ C.
 we Miao driven neighbourhood come arrive Sao-no

T^n t'' T''' Δ^n J^n T''' Δ^n Y' C. Y'
 land. they from river Bi-trao river A-na two

J'̄, Y' J'̄ ɔ- Y^n t'nc J̄ J'
 localities, after there is one group rose place

V_u CT° Δ^n L^n J^n L' J^n T.
 that following river Li-gi winding scattered

5 C^{no}. T^n J_u CT° J̄ Δ^n J^n Cⁿⁱ
 live. the ones who following the river Gi-jiai

CE^n L. t'' T'' Δ^n J^n Cⁿⁱ Y' J'̄
 climb come dwell at river Gi-jiai two locations

J_u Ȳ Cⁿⁱ. ɔ- T^n J_u T''' Δ^n
 are very many. there are the ones who from river

J^n T''' T'' t' J. T^n C'nc C̄ J' Δ^- 'ɔ''
 Bi-trao to three areas this remove go-to Hmao-

Y' Λ_n T^n. Y^n t'nc T_u T''' V_u t° ɔ- C̄
 a-yi-di. one group then from there follow Lady

10 Y' T^n J'̄ J' Δ^- Λ^ε C^z J_ε T_ε
 make the slaves remove go to Yunnan Xuin-dien

T'' CJ_u C_u T^n C'nc. T_u ɔ- Y^n t'nc
 Drao-nbu-zhu country. then there is one group

T''' Δ^n J^n T''' T^n C'nc V_u J' Δ^-
 from river Bi-trao country there remove go to

CT̄_ε Y' T' T^n, t'' C̄ ɔ- Y^n t'nc
 plain A-dyu land, they this there is one group

T_u J̄ J' Δ^- 'ɔ'' Y' T' T^n C'nc (Chinese
 then rise remove go to Hmao-a-dyu country (Yang

15 characters) T'' ɲu ɲ' ɬ C^{no} ɲ' ɲ,
shan). when that scatter live Weining

Tⁿ ɬ'^{no} ɕ T_ɜ, ɕ, ɲu C_{nc} ɲ_{ni} ɬ^r,
country this finish, because that famine year,

Y⁻ Lⁿ ɕ ɲ- Yⁿ t'^{no} ɬ_v ɬ̇
make like this there is one group then return

ɲ^p Δ⁻ ɬ_r ɬ^{no}, L_z ɬ_v S^ɔ V_v L_z.
remove go to Zhi-jing, Lang-dai side there gone.

ɲⁿ Y⁻ 'ɲ'' L_o ɕ_{ni} ʂ C_o Tⁿ ɬ'^{no} T^u Y⁻
we Miao come arrive Sao-no country all make

20 Tⁿ ɲ', T_ɜ, Tⁿ ɲ- Δ^ɔ ʒ_o ɲu ɬ^{no}
the slaves finish, not have strength that carry

ɬ^o, ɬ_v Tⁿ ɲ- T^u T_{ni} ɲu l'_ɔ
soldiers, then not have person able that lead

T_ɜ. Y⁻ Lⁿ ɕ ɲ' ɬ_v Δ⁻ t'⁻
finish. make like this scatter go to every

ɲ', T^u Tⁿ ɲ- Tⁿ ɲu ɬ^ɔ ɬ̇
place, all not have the one who raise head

l'_ɔ T_ɜ, ɲⁿ V^{no} ɲ' ɬ_v ɲ^p ɬ_n ɕ,
lead finish, but scatter remove thus because

25 ɲ_v:
that:

Yⁿ ʒ^ɔ V_ɜ Tⁿ CT^u ɕṫ'. V_ɜ Tⁿ CT^u
one kind. neighbourhood disturbed. neighbourhood

ɲ^u ɕṫ' ɬ^o ɲu T'' ɲu U^u ʂ ɲ_u
very disturbed great was when that Wu Sa-guei

L_o CT_{ni} ɬ_z C_o ɕɬ_o ʂ C_o T^u ɬⁿ C_{ni} ɲ̇.
come fight Byu-no with Sao-no the time that.

(Chinese characters) T'' ɲⁿ ɲⁿ Y⁻ 'ɲ'' ʒ_{nc}
(Kang Xi years) that time we Miao depend on

30 C。 ĸ C^{no}, T'' ɹ_v ĸ C。 T''
Nuo lords live, when that lords Nuo to

V_{ii} t_{ii} T° L。 ĸ CT_{ii} ɹⁿ T_i S³,
governor soldiers come drive fight scatter away,

Y⁻ Lⁿ ĸ ɹⁿ Y⁻ 'D'' L。 T_v ɹⁿ T_i ɹ³
make like this we Miao then again scatter flee

T₃. T^u ĸⁿ C_{iii} V_v ɹ³ Δ⁻ Λ_n L₃
finish. the time that flee go to Yi-liang

Tⁿ ĸ^{'no} ɹ_v ɹ³ ĸⁱⁱⁱ. t。 ĸ ĸ ɹ⁻
country were very many. reach now there are

35 t^r ɹ_i ĸⁱⁱⁱ ɹ_{iii} ĸⁿ C_{iii} T₃.
three hundred many years time finish.

Y⁻ 3³. Y⁻ C。 Tⁿ ɹ³, CT。 C。 Ct',
two kind. make Nuo the slaves, with Nuo daughter

ɹ_i ɹ_{ii} Y⁻ Tⁿ ɹ³, ɹⁿ Y⁻ 'D'' ɹ_v ɹ³
lady go make the slaves, we Miao who remove

Δ⁻ U^u T_{no} Tⁿ ĸ^{'no} ɹ³ ɹ₃ ɹ_v CT。 C。
go to Wu-ding country beginning were with Nuo

ĸ Ct', ɹ_i ɹ_{ii} Y⁻ Tⁿ ɹ³. 'ĸ ɹ_v
lord daughter lady go make the slaves. hear that

40 Tⁿ ĸ^{'no} 3'' ĸ_n ɹⁿ C_{nc} ɹ_ɛ T_v Lⁿ ɹ_v t°
country good thus a lot then simply follow

Y⁻ ɹ³ ɹ_{ii}.
after go.

t^r 3³. ĸ CT' ɹ_o 3'' Tⁿ ĸ^{'no} T_v
three kind. hunting see good country then

Tⁿ ɹ_ɛ ɹ³ ɹ_{ii}.
gather together remove go.

Δ'' 3³. ɹ³ ĸ'' CT', ɹ³
fourth kind. remove hunger thirst, remove

- 45 Lⁿ CT³ J³ ɔ⁻ T^o, C^{no}
 compulsory service, remove catch soldiers, stay
- ɔ_n ɔ_o T^u [n^c C³ L̂ Ć
 connector cause person intermarry like this
- J³ ɔ_u [n^m, S₃ Tⁿ ɔ_u J³ Δ⁻
 remove that many, like the ones who remove go to
- CT- CT^u CT_o Y⁻ C_{nc} L_u Tⁿ [n^{nc}.
 Ngha-ndu with Kunming country.
- Jⁿ Y⁻ 'ɔ'' T^{''} J⁻ ɔ₃ Tⁿ [n^{nc} Jⁿ T_u J³
 we Miao from Weining country scatter remove
- 50 Δ⁻ t['] S^{ɔ̂}, Tⁿ ɔ⁻ T^u J^{''} Ŝ I['],
 go to every side, not have person wise lead
- T_{ɔ̂}, Ŷ V^{nc} Jⁿ Y⁻ L_u ɔ_n L_o C^{no}
 finish, but our old folk plural come live
- J⁻ ɔ₃ Tⁿ [n^{nc} Ć T^u ɔ⁻ T^u T_u T^u
 Weining country this all have person able person
- I['], T^o I['], C₃ T^o CT_o ɔ^z [n^u
 bring soldiers lead their soldiers with Manchu
- (Chinese characters) T^o CT_u. t^r Y⁻ L_u
 (Ching Dynasty) soldiers fight. the old one
- 55 T^u [n^o T^o Ć I^{'u} T_n Y⁻ Y⁻ Λ_ε
 person bring soldiers this call say make Man
- T_u. C₃ ɔ_u J⁻ ɔ₃ [̂ U^ε T³ C³. C^{no} 1870
 Hai. he was Weining Zhu-wen person. in 1870
- J_{nu}. ɔ_u Y⁻ ɓⁿ ɔ_u Λ_n, C₃ I['], T^o
 year twelve month eighteen, he lead soldiers
- CT_o. J^{uε} [n_u Y⁻ 'ɔ'' T^o L_o CT_u J⁻ ɔ₃
 with Shuen-qai Miao soldiers come fight Weining
- L_u, T_ε T^{''} J⁻ ɔ₃ L_u. Y⁻ J³ C₃
 city, capture get Weining city. after because

- 60 ɔ_v V₁₁ t₁₁ ɽ° ɽⁿⁱ, ɽⁿ ɽ⁻ 'ɔⁿ ɽ°
that magistrate soldiers many, we Miao soldiers
- ɽ_v ɽⁿ ɽɽ₁₁ ɽⁿ ɽ₁ S^{ɔ̃}. ɽⁿ ɽ^r ɽ⁻ ɽ₁₁
then get fight scatter away. our the old one
- ɽ^u ɽ_{no} ɽ° ɽ̇ ɽ₃ ɽ['] ɽ₃ ɽ°
person bring soldiers this he lead his soldiers
- ɽ_v Δ⁻ Δⁿ ɽⁿ ɽ['] S^{ɔ̃} ɽ_v ɽ_ɛ. ɽ⁻ ɽ[']
then go to river Bi-trao side there gone. after
- ɽ_v Δ⁻ Λ_n ɽ_ɛ 'ɔⁿ ɽⁿ Λ̇ⁿ ɽ['] ɽ_ɛ.
then go to Yi-liang Hmao-lao Ying-shan gone.
- 65 ɽ_v ɽ⁻ ɽⁿ ɽⁿ ɽ['] ɽ⁻ Λ_ɛ ɽ₁₁ 'ɔⁿ
then there is our one classifier old folk Miao
- Λ_ɛ. ɽ₃ ɽ̇ ɽⁿ Ṡ, ɽ₃ ɽ_v ɽⁿ ɽ⁻ 'ɔⁿ Λ_n ɽ̇¹
man. he very wise, he is our Miao family lord
- 'ɔⁿ ɽ⁻ ɽ₁₁ ɽ⁻ ɽ₁₁. ɽⁿ ɽ^r ɽ⁻ ɽ₁₁ ɽ̇¹ ɽ̇ⁿ ɽɽ_o.
Miao old folk elder. our the old lord this with
- ɽⁿ ɽ_v ɽɽ^{'no} ɽ⁻ ɽ₃ ɽⁿ ɽ^{'no} ɽ̇ⁿ ɽⁿ ɽɽ₃
them who wish seize his country that dispute
- ɽ_v ɽ_v ɽ_o ɽ['] ɽ^{no} ɽ_o. ɽ⁻ ɽ['] ɽ₃ ɽ_v
then ask reach Beijing come. after he ask
- 70 ɽ_v S^{ɔ̃}, ɽⁿ ɽ['] ɽ⁻ V₁₁ t₁₁ ɽ₁₁ ɽ[']
receive away, king give magistrate hat decorated
- ɽ['] ɽ₃ ɽɽⁿ. ɽ° ɽ_o. ɽ₃ ɽ_o. ɽ^{no}
for him wear. allow cause him come situated
- ɽ^{uɛ} ɽ['], ɽ⁻ V₁₁ t₁₁.
Shuen-chai make magistrate.
- ɽⁿ ɽ⁻ 'ɔⁿ ɽɽ₁ V_{ɔ̃} ɽⁿ ɽɽ_v ɽ_o. ɽɽ_{ni} ɽ⁻ ɽ[']
we Miao driven neighbourhood come arrive Weining
- ɽⁿ ɽ^{'no}, ɽⁿ ɽ⁻ ɽ̇ⁿ ɽ⁻ ɽ^{no} ɽ̇ⁿ ɽ^{no} Ṡ.
country, we have progeny have life live still.
- 75 ɽ_v ɽⁿ ɽⁿ ɽ⁻ ɽ₁₁ ɽⁿ ɽ_{no} ɽ_ɛ ɽ^u ɽ₁₁ ɽ^u
who get our old folk a lot person able person

ɟ̃˦ ʂ̃, ̄č̃ č̃˦ ɟ̃˦ ʎ̃˦ ɟ̃˦, ʎ̃˦ ɟ̃˦ ɟ̃˦ ɟ̃˦ ʎ̃˦ ʎ̃˦ ɟ̃˦
wise, now we very weak, very know big as after

ɟ̃˦ ʎ̃˦. ɟ̃˦ ̄ʎ̃˦ ʎ̃˦ ʎ̃˦ ʎ̃˦ ʎ̃˦ ʎ̃˦
short finish. we must work hard learn every

ʎ̃˦ ɟ̃˦. ɟ̃˦ ʎ̃˦ ʎ̃˦ ʎ̃˦ ʎ̃˦. ɟ̃˦ ʎ̃˦ ʎ̃˦ ɟ̃˦
kind cause quickly able with other Miao tribes

ɟ̃˦ ʎ̃˦. ɟ̃˦ ʎ̃˦. ɟ̃˦ ʎ̃˦. ʎ̃˦ ʎ̃˦. ʎ̃˦ ʎ̃˦. ʎ̃˦
one company have place stand have place dwell.

80 ɟ̃˦ ɟ̃˦ ̄č̃˦ ɟ̃˦ ʎ̃˦ ʎ̃˦. ɟ̃˦ ɟ̃˦ ʎ̃˦ ʎ̃˦
make like this we only worthy make their

ʎ̃˦ ʎ̃˦.
descendants.

M274

How the Miao from Sao-no country dispersed everywhere.

Written by Yang Jing-de.

Notes.

This narrative is recorded in Document M (no.26, page 145).

Line 46. In the expression 𑜄𑜂𑜆𑜨 𑜄𑜂, the word transcribed as 𑜄𑜂 is indistinct in the Miao manuscript. 𑜄𑜂 is possible but not certain. Unfortunately the reading of this word affects the meaning of the whole passage.

Line 53. The word transcribed 𑜄𑜂 is unclear in the Miao manuscript.

