

**Hua-Miao Archive
Songs and Stories**

Miao Social Life

Love songs, songs of runaway lovers and song lamenting the "old people"

Songs M321 to M344

Introduction, Translation, Transcription and Notes

The material in this archive is freely available.

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

The Hua-Miao Archive

<http://archives.ecs.soton.ac.uk/miao>

Author: R Keith Parsons

Web Site constructed by Dr Stephen Rake

Web Site hosted by the Department of Electronics and Computer Science
University of Southampton

M321
Miao love songs.

Collected by Wang Ming-ji.

Introduction.

Among the songs sung by the Miao there was a considerable number which concerned love and sex. When the people embraced Christianity these were classified as “the devil’s songs”, no longer to be sung. Other Christian singing took its place, but there is no doubt that many of the old songs continued, although frowned upon by the leaders.

In conversation with a Miao friend, I pointed out that every people had its love songs, and since by no means all of these are evil, surely many of the Miao love songs were likewise good. Why consign to the devil that which is good? The present little collection was the result. These songs were written down by Wang Ming-ji, but unfortunately he did not indicate when or where or by whom they might have been sung.

Song of a youth and a maiden.

In this song the maiden was not prepared to respond to the youth’s amorous advances, and she employed two devices to discourage him. The one made reference to the old cosmology songs where the sun is always personified as “The Sun-maid”, and the moon as “The Moon-youth”. Each had its appointed course to travel, and these courses did not coincide. So she tells him that she will “go round and about to her home”, and bids him likewise return to his place. The second metaphor also concerns travelling, but this time it is following a track through wooded countryside, a track which can be easily hidden by fallen leaves and plants. So she urges the youth not to obscure her destined path with his attentions.

A woman’s song.

In Miao society there were originally strict rules governing which families could intermarry. The rules were known and understood by elders within the community who would be consulted before a union took place. In this song the names that had to be checked were not personal names but the names of the clans and sub-clans to which the couple belonged. Illegitimate relationships could result in the parties concerned, and their offspring, being excluded from the ancestral rites of their clan, which, in turn, might incur dire retribution from the offended ancestors. So this young woman, though perfectly happy with her young man, was also keen that their marriage should be within the rules.

Song of a woman and a man.

The economy of a Miao household was such that it required both partners in a marriage to be fully committed. If either proved to be lazy or incompetent, the family would quickly be reduced to poverty. The chief qualities, therefore, that were looked for in a prospective daughter or son-in-law were skill and the willingness to work hard on the farm and in the home. This explains the foreboding of both the young woman and the young man in this song at the prospect of meeting the other’s parents. The young woman was fearful that she would be expected to be able to produce the most difficult designs of the tribal costume, while the young man was afraid of being challenged with a ploughing ox which would be beyond his strength and skill to control.

For some reason, unexplained, the two prospective mothers-in-law are simply called “your mother”, but the two fathers-in-law are given the respectful title, “the man, the father” by both of the young people.

A cautionary song.

The Miao word “kao” in the title of this song has no exact equivalent in English. According to the context it can mean “to reason with”, “to persuade”, “to coax”, “to encourage”, “to rebuke”, “to warn” or “to exhort”. In the present song, with its slightly cynical view of marriage relationships, “cautionary” is an appropriate translation.

In common conversation, there is a reticence among Miao people to use the words “wife” and “husband”. A man, with reference to his wife, will much prefer to say “the child’s mother”, and likewise, a woman will speak of “the child’s father”, and everyone will know that she means her husband. The same circumlocution occurs in this song. The Miao text reads, “father” and “mother” where the actual meaning is “husband” and “wife”.

Busy bees.

In the Miao text each of the four lines of this song comprises just five words. Sadly, such succinctness cannot be reproduced in English translation.

M321
Miao love songs.

Collected by Wang Ming-ji.

Song of a youth and a maiden.

The youth sings.

The young man is on the high hill,
The young woman there below.
The young man with sighing and yearning called,
Called to the young woman below.

- 5 Then the young woman below called back,
Called to the young man on the high hill,
And the young man was overcome with restless longing.

The maiden sings in response to the youth.

- Young man, oh young man!
When you see a flower do not pluck it,
10 When you see maiden do not deceive her!
Just let the flower drop in the place where it stood.

So I will go round and about and return to my home,
And you shall go round and about and return to your place.

Youth, oh youth!
Do not be like dropping yellow leaves fallen in my way,
Do not be like drooping flowers fallen in my path!

For I, the maiden, the young woman, am like the rising sun,
While you, the youth, the young man, are like the full moon.
O youth, so it is!

A woman's song.

- From what landlord's estates do you come,
And of what clan are you a son?
Come let us two, maid and youth, check our names.
If careful checking shows us unrelated,
5 Let us two, maid and youth, go on together.
But if we are related,
Let us two, maid and youth, not hesitate to go our separate ways.

Song of a woman and a man.

The woman sings.

If you are a bachelor
I am willing to go with you,
But I fear your mother and the man, your father, will not approve of the bride!
That your mother and the man, your father, will bring out
5 The most complicated costumes to test me.

The man sings.

My mother is good and my father is good,
They are not people like that.
I am willing to marry you,
But I fear your mother and the man, your father, will not approve of the bridegroom!
10 That your mother and the man, your father, will bring out
The untrained ox out of doors,
And the untrained ox will drag me across three hills and three valleys.

A cautionary song.

Do not be another's husband and go ragged,
Just be a bachelor for her to long for,
Then you may stay or go as you please.

Do not be another's wife and go hungry,
5 Just be a spinster for him to grieve over,
Then you may go or stay as you please.

Busy bees.

While flowers bloom, for certain the bees will be busy,
But when flowers fade, the bees will return.
While the girls stay, for certain the young men will come,
But when the girls have gone, the young men will disperse.

M321

Tⁿ C]'' Tⁿ ʙ_ C]''.
 maidens youths songs.

Y⁻ ʙ_ C]'. Tⁿ C]'' C]''.
youth with maiden song.

Y⁻ ʙ_ I^{''}.
 youth sings.

Λ_n J⁻ C^{no} T'' S^{nc},
 young man situated hill high,

Ḡ_u Λ_n C^{no} t'' T''.
 young woman situated below.

Λ_n J_ J̣ Λ_n Lⁿ Λ_s Δⁿ,
 young man yearning and sighing called,

Δⁿ Ḡ_u Λ_n T'' t'' T''.
 called young woman to below.

5 Ḡ_u Λ_n C^{no} t'' T'' L⁻ ɔ_ Δⁿ,
 young woman situated below again did call,

Δⁿ Λ_n J⁻ T'' T'' S^{nc},
 called young man to hill high,

Λ_n J⁻ C]_ S^{nc} Jⁿ C⁻ C^{no} J^r
 young man burning heart to pieces live not

t^r.
 arrange.

Tⁿ C]'' I^{''} Tⁿ Y⁻ ʙ_.
 maiden sings answer youth.

Λ_n J⁻ Λ_ Λ_n J⁻,
 young man oh young man,

C_ J_ J^z J⁻ Δ_n J^z,
 you see flower do not pick flower

10 C_ J_ C]'' J⁻ C^r C]''.
 you see maiden do not deceive maiden.

C° J_{\circ} J^{δ} V_{δ} J° C' t^{δ} J^{δ}
 allow cause flower drop to pieces stand flower

C'^{nc} .
 place.

J^{u} T_{u} J^{u} J_{n} Δ^{δ} S^{r} J^{u} J^{p} ,
 I then round about way return my home,

C_{δ} T_{u} J^{u} J_{n} Δ^{δ} S^{r} C_{δ} J^{p} .
 you then round about way return your location.

t^{r} CT_{u} Λ_{u} t^{r} CT_{u} ,
 youth oh youth,

15 C_{δ} J' S_{δ} $\text{C}\Delta''$ V_{δ} $\text{C}\Delta''$ V_{δ}
 you do not like leaves yellow leaves dropping

t_{δ} J^{u} C_{u} ,
 fallen on my road,

C_{δ} J' S_{δ} J^{δ} CJ'° V_{δ} t_{δ} J^{u}
 you do not like flowers drooping fallen on my
 J' .
 path.

J^{u} L^{r} CJ'' G_{u} Λ_{n} S_{δ} $'\text{C}^{\text{u}}$ T^{r} ,
 I the maiden young woman like sun rising,

C_{δ} t^{r} CT_{u} Λ_{n} J^{r} S_{δ} b_{n} CT^{δ} .
 you the youth young man like full moon.

Λ^{u} t^{r} CT_{u} .
 so it is youth.

Y^{r} J° CJ'' .
woman song.

T_{nc} C_{δ} T^{r} t^{r} C_{u} J^{r} J^{r} T^{r} Λ_{u} .
 query you come landlord what land oh.

T_{nc} C_{δ} J_{u} Y^{r} C'' J^{r} J^{r} T^{u} Λ_{u} .
 query you are bridegroom's family what son oh.

T- Jⁿ C[^{nc} C]'' G_u C_{nc} CT_u
 come we couple maiden young woman adult youth

J^r T'' C†^r E_n
 investigate names thus,

T'' †_u J_u J⁻ E''' J⁻ J_o Lⁿ,
 investigate thorough is unrelated then,

5 Jⁿ C[^{nc} C]'' C_{nc} CT_u J^r CT_o J_u.
 we couple maiden adult youth together go.

E⁻ J_u L⁻ T⁻ J_o C_u Lⁿ E_n,
 if is related then thus,

Jⁿ C[^{nc} C]'' C_{nc} CT_u Y⁻ Ĩ C]n Λ[>] J^r Ĩ
 we couple maiden adult youth deliberately divide

Eⁿ T^o.
 roads exclamation.

Y⁻ J^o CT_o Y⁻ Λ_s C]''.
woman with man song.

Y⁻ J^o I^{'u}.
 woman sings.

E_s E⁻ J_u Jⁿ †'^{nc} CT_u J⁻ Š̂,
 you if are a bachelor,

J^u CT_o E_s J_u L⁻ J^u E_u.
 I with you go so I am willing.

J^u C[['] E_s C^{nc} Λ_s E^{no} Lⁿ †^r J^r L^p
 I fear your mother man father not approve

C^ʔ.
 bride.

E_s C^{nc} Λ_s E^{no} Lⁿ †^r T'_s,
 your mother man father turn out,

5 Ĩ l^u C†.C†_s J_u J^ʔ Lⁿ Λⁿ L_o C[. J^u.
 the hlu-nza-nzyu is ghang-li-yi come test me.

Y⁻ Λ_κ I;^u.
man sings.

Ḱ^u C^{nc} Lⁿ 3^u C^{nc} Ḱ^u V_u Lⁿ 3^u V_u,
my mother good mother my father good father,

Ḱ^δ Λ_o Tⁿ T³ C³ Tⁿ Lⁿ Ḳ̣.
not true the people the like that.

Ḱ^u I³ C₃ Ḱ_u L⁻ Ḱ^u C_u,
I take you go so I am willing,

Ḱ^u C[C³, C₃ C^{nc} Λ_κ C^{no} Lⁿ t^r J^r L³
I fear your mother man father not approve

Ḳ̣^u Λ_u.
bridegroom oh.

10 C₃ C^{nc} Λ_κ C^{no} Lⁿ t^r T³,
your mother man father turn out,

C^{no} Lⁿ Ḱ³ T^u C[T_u 3̣,
ox untrained into out of doors,

C^{no} Lⁿ Ḱ³ Ḳ_u Ḱ^u T_n t^r L^u
ox untrained drag me cross three classifier

T^u t^r L^u Ḳ̣̣.
hills three classifier valleys.

C[Ḱ^u Ḳ̣́'.
song cautioning.

J³- Y⁻ C_n V_u T³ C_n
do not become connector father lest connector

C_n CΔ_u,
thus ragged,

L^u Ḱ^u Y⁻ Jⁿ t^{nc} C[T_u J³ Ṣ T³ C_n V₃,
just be a bachelor for connector long for,

J_o J̣^o L³ C^{no} J̣^o L³ Ḱ_u.
cause place approve remain place approve go.

J'⁻ Y⁻ Cₙ Cⁿᶜ Tᵖ Cₙ
do not become connector mother lest connector

£ₙ £'',
thus hungry,

5 Lᵛ ᵔᵛ Y⁻ Jⁿ †'ⁿᶜ C]ₙ J⁻ Ṡ T'' Cₙ £'⁻.
just be a spinster for connector grieve over,

]ₒ J' Lᵖ ᵔₙ J' Lᵖ Cⁿᵒ.
cause place approve go place approve remain.

ᵔ CT°.
bees fly to and fro.

]ṡ Tₛ Tₙᶜ ᵔ CT°,
flowers come out truly bees fly to and fro,

]ṡ C]ⁱᵒ Tₙᶜ ᵔ Sʳ.
flowers fade truly bees return.

C]ₙ Cⁿᵒ Tₙᶜ CTₙ T⁻,
girls remain truly young men come,

C]ₙ Lₛ CTₙ Tᵛ Tₛ.
girls gone young men disperse.

M321
Miao love songs.

Collected by Wang Ming-ji.

Notes.

These songs are all recorded in Document C as follows. Song of a youth and a maiden, (no. 7, page 7). A woman's song, (no. 2, page 4). Song of a woman and a man, (no. 3, page 4). A cautionary song, (no. 4, page 4). Busy bees, (no. 6, page 7).

Song of a youth and a maiden.

Line 14. The word 𐄌 usually has the force of the English definite article, as in line 18, but here, and again in line 19, it is the sign of the vocative case.

Line 19. The exclamation 𐄎̃ is more often used by women than by men. It reinforces what has just been said, hence the translation, "so it is".

A woman's song.

Line 2. In the Miao manuscript the expression 𐄌𐄎𐄎𐄎 has been altered to 𐄌𐄎𐄎𐄎. The original reading is probably correct. 𐄌𐄎𐄎𐄎 means "bridegroom's family", and in this context, where a young woman is looking at a particular young man as a possible bridegroom, it is simply a polite way of saying, "your family". On the other hand it is difficult to see what the altered reading 𐄌𐄎𐄎𐄎 could mean.

Line 7. The final word 𐄎° is an exclamation urging the listener to comply with the proposition that has just been made.

Song of a woman and a man.

In the Miao text the following pairs of lines are written as single sentences without punctuation. 1 and 2, 4 and 5, 10 and 11.

Line 11. The word 𐄎̃ means "to break in" a horse for riding, or "to train" an ox for ploughing.

A cautionary song.

Line 1. The final word of this line, 𐄎𐄎, "ragged", and the final word of line 3, 𐄎𐄎, "hungry", have been accidentally interchanged in the Miao manuscript.

M322
Song of maidens and a youth.

Collected by Wang Ming-ji.

Introduction.

The heading and the brief explanation supplied by Wang Ming-ji before each section of this song, make the general theme clear. However the poetic imagery employed needs a little more elucidation.

The expression “spread bundles of wheat” is a convention meaning “repertoire of songs”. It is in fact a picture drawn from the wheat harvest. The “bundles” are large handfuls of stalks. Ten such handfuls make up a sheaf. When the crop had been harvested, the bundles were brought home and laid out in the sun. A note in the Miao text explains, “the guest’s songs were numerous like bundles of wheat laid out to dry”. In translating the first section, “bundles of wheat” has been expanded into “songs, like bundles of wheat”, but in the second section the simple word “songs” has been used to avoid the mixed simile, permissible in Miao, but not in English, namely, “a flock of bundles of wheat scattering and disappearing behind the hill!”

In the third section the reference to a mushroom seems to mean, that though its roots are insignificant it none the less produces a plant, but the young man, despite much greater incentives, has failed to produce any songs. The fan is a reference to the underside of the mushroom.

The name the girls give themselves, translated “early maids”, is a repudiation of the young man’s aspersion that they had lingered so long over their evening meal that there was no time for songs.

The porcupines which got away were the songs which, for all their endeavours, the girls were unable to coax forth.

M322
Song of maidens and a youth.

Collected by Wang Ming-ji.

A song of coaxing.

(A guest has come to the village, so the girls go and sing to the youth.)

The sun is shining brightly,
And in the sunshine we saw,
Saw a youth, strong and well-dressed, pass along the road.
Bending his head he entered,
5 Entered his aunt's house.

His cape with the black tie-cord, he took off and hung with care,
Hung it with care on his aunt's hand-loom.
Separating and gathering the skirt of his gown, he has taken his seat,
And his songs are like bundles of wheat, spread out and filling,
10 Filling his aunt's hearth.

Thus it is ended.

A song of responding.

(The youth, that is the guest, sings a song in response to the girls.)

Like the haws on the hawthorn, which take so long to ripen,
The hawthorn standing on the river bank,
Through the evening of this day,
15 You have taken so long at your family meal,
That the songs could not wait!

The whole flock has scattered, disappearing behind the hill.
Let the children go and gather them up,
Gather all the songs from the midst of the plain.

20 Thus it is finished.

A song of scolding.

(When the guest is unwilling to sing to them, the girls scold him in song.)

Even a mushroom has its roots,
And its fan has its point of growth.

Throughout the evening of this day,
We cousins, the early maids, have loosed,
25 Loosed the dogs, but they did not follow the porcupines,

For the group of porcupines have scattered, and crossed over the river.

Throughout the evening of this day,
We Miao girls, the early maids, have put on,
Put on our brightest countenances to cheer,
30 To cheer the strong young man, entertaining him as though cheering a lord.

We Miao girls, the early maids, have put on,
Put on our brightest countenances to cheer,
To cheer the strong young man, entertaining him as though cheering an overlord.

Thus it is ended.

M322

Tⁿ C]'' CT_o Tⁿ b₋ C]''.
 maidens with youth song.

C]'' Ē'. J'~ T- Δ⁻ 3°, Tⁿ C]'' D_u
 song urging. guest come go to village, girls go

I 'u C]'' T'' Y⁻ b₋
 sing songs to youth.

Ē' CT_u Ē' CTⁿ CT_r,
 sunshine shine extremely,

Ē CT_u C_n Jⁿ J_o,
 sunshine thus we see,

J_o CT_u Jⁿ T_u CT_n 3^z C†₋ 3₋ Lⁿ Γ_u Ē.
 see young man strong well-dressed go along road.

CT'' Ē T_n G_o. J^r C^{no} J_u,
 bending head enters into,

5 J_u J_o Jⁿ D₋ J^r CΔ° C]'.
 enters woman aunt inside house.

Δ_z C^z Δ^u Jⁿ C^z L_o C^z 3'',
 take off cape black tie cord come hang well,

3'' J_o Jⁿ D₋ C_n C[ⁿ CT_o.
 well woman aunt connector loom.

J^z J^z C^{'o} Jⁿ L^{ac} L_o J⁻ C^{no}.
 divide bottom gown all come gather sat down.

Ē' J'' Tⁿ 3^z J_u,
 spread wheat bundles fill,

10 J_u J_o Jⁿ D₋ D_n CT_u T^z.
 fill woman aunt plural hearth.

C_n Jⁿ D_o CT_u.
 thus ended.

C]'' t. t' b. J'' I'' C]'' t.
 song receiving. the youth guest sings song receiving

t'' T^n C]''.
 those maidens.

t' J' CA_n L^n CA_n L^n,
 hawthorn haws late,

t' J' CA_n t_s CT^u Δ^n,
 hawthorn standing beside river,

C_n Y^n 'D° L^n 'D° C̄,
 connector one evening today,

15 D_n C'' D_n C^nc [^no J^n t' L^n 'D° L^n,
 you ate your mother father evening meal late,

J^n J'' T^n 3^b T_o J' T''.
 our wheat bundles wait not get.

J^n J'' T^n 3^b C t'^b J^n CT_s J'' J'' T°.
 our wheat bundles scatter flock drop back hill.

[° L T^n Λ'' D'' J°,
 let children go gather,

J° J'' T^n 3^b J^n L^nc [^nc CT_u T^nc.
 gather wheat bundles all completed midst plain.

20 [n J^n D_o CA_nc.
 thus finished.

C]'' L' J'' T^n [u I'' C]'' J'^b,
 song scolding. Guest not willing sing song show,

t'' T^n C]'' I'' C]'' L' J''.
 those maidens sing song scold guest.

CE^n T- D- J' [°,
 mushroom come have root,

C t' T- D- J' J°,
 fan come have origin,

C_n Yⁿ 'ᵛ° Lⁿ 'ᵛ° C̄,
connector one evening today,

Jⁿ C]ᵒ ᵒ. G_u Cᵀ° E°,
we cousins young women early loosed,

25 E° Δ̂ Tⁿ Jᵒ C]ᵒ, t° E",
loosed dogs not see go follow porcupines,

E" Cᵀ'ᵛ Jⁿ C]ᵒ E" T_n Δⁿ.
porcupines scatter group porcupines cross river.

C_n Yⁿ 'ᵛ° Lⁿ 'ᵛ° C̄,
connector one evening today,

Jⁿ C]ᵒ 'ᵛ" G_u Cᵀ° T'ᵒ,
we girls Miao young women early put forth,

T'ᵒ Δ'ᵛ Cᵀ_{nc} L_{nc} J^r C_n CΔⁿ,
put forth faces shining in order to cheer,

30 CΔⁿ C]ᵒ Jⁿ T_{nc} Jⁿ T° C_n
cheer young man strong we welcome connector

CΔⁿ Ê.
cheer lord.

Jⁿ C]ᵒ 'ᵛ" G_u Cᵀ° T'ᵒ,
we girls Miao young women early put forth,

T'ᵒ Δ'ᵛ Cᵀ_{nc} L_{nc} J^r C_n CΔⁿ,
put forth faces shining in order to cheer,

CΔⁿ C]ᵒ Jⁿ T_{nc} Jⁿ T° C_n
cheer young man strong we welcome connector

CΔⁿ C_o.
cheer over lord.

E_n Jⁿ ᵒ. C]ᵒ.
thus ended.

M322
Song of maidens and a youth.

Collected by Wang Ming-ji.

Notes.

This song is recorded in Document C (no. 1, page 1)

Following each section of this song Wang Ming-ji added notes in Miao explaining the meaning of many of the expressions and similes, which occur in the text.

Line 32. This line has lost the two words J^r C_n in the Miao text. They have been restored in order to keep it identical with its parallel, line 29.

M331
The song of the run-away girl.

Collected by Wang Ming-ji.

Introduction.

Miao marriages were normally arranged with the assistance of a middleman whose duty it was to conduct negotiations between the families, and to fix the marriage settlement that had to be paid. Although in theory the consent of the young people concerned had to be given, their respective families could exert considerable pressure on prospective brides and bridegrooms. Occasionally they rebelled and ran away with a partner of their own choice. The word “fang” was used to describe such people, and might be applied equally to the girl or the youth. The word actually means “run away”, but specifically it was from an unacceptable partner or proposed partner, and usually, though not necessarily, with the intention of getting married to someone else.

The name Yeu-rang features in many stories. It means “dragon man” and is often applied to a rather fierce personage, sometimes possessing magical powers. In this song Yeu-rang appears as a rather strong-willed individual, who, having gone ahead with fixing up his daughter’s marriage without taking her personal wishes properly into consideration, was wise enough, in the end, to rectify the situation, even at considerable cost. He had lost the marriage settlement he was expecting to receive, and then had to provide the young couple with a place to live and a livelihood. How the girl’s brothers reacted to this sharing out of the family land is not recorded.

The song relates that, despite his best efforts Yeu-rang was unable to find a bridegroom who could play the pipes, but it nowhere explains why this accomplishment was deemed so important. Perhaps it was because his daughter, strong-willed as himself, had made this a stipulation. Certainly the man with whom she absconded, though something of a drifter, could play the pipes.

The name of the young man in this song possibly means “the strange one who competes”, rendered “the strange suitor” in translation. When the run-away couple eventually returned home, the girl’s father took the young man’s pipes and rested them carefully against the partition wall in the house, a normal act of courtesy to a newly arrived guest, and in this case, a gesture of acceptance and reconciliation.

M331
The song of the run-away girl.

Collected by Wang Ming-ji.

.This year we may know,
.Know that Yeu-rang is to give his daughter in marriage,
.To give Yeu-rang's run-away daughter in marriage,
.Away to the country of the Li-sw clan.

5 But Yeu-rang could not find a pipe-player,
Though Yeu-rang sought,
Sought for a pipe-player urgently.

Yeu-rang's run-away daughter saw,
Saw a strange suitor on the river bank,
10 And Yeu-rang's run-away daughter prepared,
Prepared food for a journey urgently,
To carry and follow the strange suitor.

The strange suitor, the person wearing,
Wearing a cape with a black tie-cord twisted at the ends,
15 Carried his musical pipes, holding them in his arms.
The strange suitor, the person wearing,
Wearing a cape with a black tie-cord twisted at the ends,
Carried his musical pipes, bearing them in his hands.

Yeu-rang's run-away daughter called,
20 Called Yeu-rang urgently,
But Yeu-rang just remained in his fine wooden house,
And Yeu-rang's run-away daughter could not wait.

The stranger Shi-dao was bringing,
Bringing the marriage party, making its way,
25 Making its way in single file along the river bank,
Shining like fish in the river.
He was bringing the marriage party making its way,
Making its way in single file there yonder.

Yeu-rang's run-away daughter with,
30 With the strange suitor went,
Went fleeing on their way and passed,
Passed through ninety-nine valleys.

They passed through forests, through the edible bamboo,
They passed through forests, through bamboo hanging low.
35 They passed by forests, by the tall bamboo
They passed by forests, by the bamboo bending down.

They went by the great mountain range of Niu-lu,
And stayed a while on the great mountain range at Drao-zeu,

- For the strange suitor was like a bird of passage.
40 Yeu-rang's run-away daughter grew hungry,
Grew hungry and yet more hungry,
Until Yeu-rang's run-away daughter could not remain.
But Yeu-rang's run-away daughter did not have,
Did not have any way of sending back word.
- 45 So to get a message she had to send it,
Send it by the magpie bird.
The magpie bird it perched,
Perched on a branch of Yeu-rang's walnut tree,
And called Yeu-rang's name over and over.
- 50 When someone becomes a bride she may come home,
But when Yeu-rang's run-away daughter became,
Became a bride she could not come.
So Yeu-rang sent,
Sent Yeu-rang's eldest son.
- 55 His eldest son followed,
Followed the Magpie bird,
The magpie bird flew up in the sky,
While Yeu-rang's eldest son travelled on the ground,
And passed through ninety-nine valleys.
- 60 He passed through forests, through the edible bamboo,
He passed through forests, through the bamboo hanging low,
He passed by forests, by the tall bamboo,
He passed by forests, by the bamboo bending down.
- The strange suitor had brought,
65 Had brought Yeu-rang's run-away daughter and arrived,
Arrived at the great mountain range of Niu-lu,
And stayed on the great mountain range at Drao-cie.
- So the magpie bird brought,
Brought Yeu-rang's eldest son and arrived,
70 Arrived at the strange suitor and Yeu-rang's run-away daughter's place.
- Then Yeu-rang's run-away daughter declared,
Declared that the strange suitor behaved,
Behaved like a bird of passage,
And Yeu-rang's run-away daughter could not remain.
75 Therefore Yeu-rang's run-away daughter would accompany,
Accompany Yeu-rang's eldest son and come back.
- Thus Yeu-rang's run-away daughter and the strange suitor
Returned then, came back and passed,
Passed by forests, by the tall bamboo,
80 Passed by forests, by the bamboo bending down,
Passed through forests, through the edible bamboo,
Passed through forests, through the bamboo hanging low.

So having crossed ninety-nine mountains,
Yeu-rang's eldest son brought
85 Brought Yeu-rang's run-away daughter,
Along with the strange suitor, and they came and reached,
Reached Yeu-rang's home.

Yeu-rang took the strange suitor's pipes,
And set them down against the partition wall.

90 Then Yeu-rang provided arable land
For the strange suitor to farm,
And Yeu-rang provided a site,
Where the strange suitor might build,
Build a house with timber frame and tiled roof to settle as a family and live.

Thus it is ended.

M331

C]'' Γ̃ C]''.
girl run-away song.

J_{ni} Ċ †^c L_o J'',
year this able come know,

J'' Λ_c 3̃ J_{ni} S̃ C†',
know Yeu-rang year give daughter,

S̃ Λ_c 3̃ C†', C]'' Γ̃,
give Yeu-rang daughter girl run-away,

Δ⁻ Λ_c [̃^{no} Lⁿ Š[̂] Tⁿ.
go to Yeu-jio-li-sw country.

5 Λ_c 3̃ J^r T'' T^u J^ɔ,
Yeu-rang not get piper,

Λ_c 3̃ [̃_n ɔ_l Cġ' Λ₋,
Yeu-rang thus did seek oh,

Cġ' T^u J^ɔ [̃_n †⁻ 'C^u.
sought piper thus every day.

Λ_c 3̃ C†', C]'' Γ̃ J_o,
Yeu-rang daughter girl run-away saw,

J_o C[̃_u [̃^{no} J^r T_u C^{no} CT^u Δⁿ.
saw Nzhai-jio-shi-du situated bank river.

10 Λ_c 3̃ C†', C]'' Γ̃ Y⁻,
Yeu-rang daughter girl run-away made,

Y⁻ J^u [̃_n †⁻ 'C^u,
made travelling rations thus every day,

T_r †^o C[̃_u C[̃_u [̃^{no} J^r T_u J^ɔ.
carry follow youth Nzhai-jio-shi-du after.

C[̃_u [̃^{no} J^r T_u T^u †^c L_o CJ⁻,
Nzhai-jio-shi-du person able come wear,

CJ⁻ [̃^ɔ Δ^u Jⁿ C^ɔ J^r C]^ɔ J̃^ɔ,
wear cape black tie-cord twisted ends,

15 ㄟ'ㄣ ㄣ' ㄣ' ㄣ' ㄣ ㄣ ㄣ' ㄣ'.

take musical pipes hold the arms.

ㄣㄣ ㄣ' ㄣ' ㄣ' ㄣ' ㄣ' ㄣ. ㄣ',

Nzhai-jio-shi-du person able come wear,

ㄣ' ㄣ' ㄣ' ㄣ' ㄣ' ㄣ' ㄣ' ㄣ',

wear cape black tie-cord twisted ends,

ㄟ'ㄣ ㄣ' ㄣ' ㄣ' ㄣ ㄣ' ㄣ' ㄣ'.

take musical pipes carry the hands.

ㄣ ㄣ ㄣ', ㄣ" ㄣ' ㄣ',

Yeu-rang daughter girl run-away called,

20 ㄣ' ㄣ ㄣ ㄣ ㄣ' ㄣ'.

called Yeu-rang thus every day.

ㄣ ㄣ ㄣ ㄣ' ㄣ' ㄣ' ㄣ" ㄣ- ㄣ",

Yeu-rang plural remained good house wood,

ㄣ ㄣ ㄣ', ㄣ" ㄣ' ㄣ. ㄣ' ㄣ'.

Yeu-rang daughter girl run-away wait not get.

ㄣㄣ ㄣ' ㄣ" ㄣ' ㄣ. ㄣ',

Nzhai-shi-dao able come bring,

ㄣ', ㄣ ㄣ' ㄣ" ㄣ"

bring connector one company marriage party

ㄣ',

making their way,

25 ㄣ' ㄣ' ㄣ. ㄣ' ㄣ'

making their way single file making their way bank

ㄣ,

river,

ㄣ ㄣ ㄣ' ㄣ' ㄣ ㄣ'.

like fish river fish emit shine.

ㄣ', ㄣ ㄣ' ㄣ" ㄣ"

bring connector one company marriage party

ㄣ',

making their way,

ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ.
did hunger going which make hunger.

ᄒᆞᆫ 3ᄒ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ.
Yeu-rang daughter girl run-away remain not get.

ᄒᆞᆫ 3ᄒ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ,
Yeu-rang daughter girl run-away not get,

ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ.
not get the way to return word.

45 ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ,
return connector one classifier word return to,

ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ.
to connector the bird magpie.

ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ,
bird magpie connector perched,

ᄒᆞᆫ ᄒᆞᆫ 3ᄒ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ
perched Yeu-rang connector the tree branch

ᄒᆞᆫ,
walnut,

ᄒᆞᆫ ᄒᆞᆫ 3ᄒ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ.
take hold Yeu-rang name over and over.

50 ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ
connector make connector bride then connector

ᄒᆞᆫ,
come,

ᄒᆞᆫ 3ᄒ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ
Yeu-rang daughter girl run-away make,

ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ.
make connector the bride not able come.

ᄒᆞᆫ 3ᄒ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ,
Yeu-rang thus did send,

ᄒᆞᆫ ᄒᆞᆫ 3ᄒ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ ᄒᆞᆫ.
send Yeu-rang connector son eldest.

- 55 T^u J⁻ ɓ^o L⁻ ɔ⁻ t^o
 son eldest then did follow,
- t^o C^u ʌ⁻ Jⁿ Cɛ⁻ J^ɔ,
 follow bird magpie after,
- C^u ʌ⁻ Jⁿ Cɛ⁻ ʌ^ɔ J^u CT^u,
 bird magpie flew sky,
- ʌ_ɛ ʒ^ɔ T^u J⁻ ɓ^o Cɛ_{ni} CΔ^{nc} Tⁿ.
 Yeu-rang son eldest travelled earth.
- ɔ_{ni} ɛⁿ ɛ_{ni} ɛⁿ L^u ɿ̃.
 went ninety-nine classifier valleys.
- 60 ɔ_{ni} CΔ^{nc} ʒ̃ CΔ^{nc} J⁻ ɛ^r
 went inside forest inside edible bamboo,
- ɔ_{ni} CΔ^{nc} ʒ̃ CΔ^{nc} J^r Δ^o ɔ_o.
 went inside forest inside bamboo hang down.
- ɔ_{ni} J_{ni} ʒ̃ J_{ni} J^r Δ^o,
 went outside forest outside bamboo,
- ɔ_{ni} J_{ni} ʒ̃ J_{ni} J^r Δ^o Δ̃.
 went outside forest outside bamboo hang over.
- Cɛ_u ɛ^{no} J^r T_u I^ɔ,
 Nzhai-jio-shi-du brought,
- 65 I^ɔ ʌ_ɛ ʒ^ɔ Cɬ^ɔ, Cɔ_{ni} ɾ^ɔ Cɛ_{ni}
 brought Yeu-rang daughter girl run-away arrive,
- Cɛ_{ni} Jⁿ Cɬ^ɔ T^o C^u L^u,
 arrive great mountain range Niu-lu,
- C^{no} Jⁿ Cɬ^ɔ T^o T^u t^{nc}.
 remained great mountain range Drao-cie.
- C_n Jⁿ T^u C^u ʌ⁻ Jⁿ Cɛ⁻ I^ɔ,
 connector the bird magpie brought,
- I^ɔ ʌ_ɛ ʒ^ɔ T^u J⁻ ɓ^o Cɛ_{ni},
 brought Yeu-rang son eldest arrived,

70 C_L_{ni} C_L_u C_{no} J^r T_u Λ_ε 3^ε C⁺₁ C₁^u
 arrive Nzhai-jio-shi-du Yeu-rang daughter girl

 Γ^ε J⁻ J^o T^u.
 run-away borders.

Λ_ε 3^ε C⁺₁ C₁^u Γ^ε T_n,
 Yeu-rang daughter girl run-away said,

T_n C_L_u C_{no} J^r T_u Y⁻,
 said Nzhai-jio-shi-du made,

Y⁻ Tⁿ C^u bⁿ Tⁿ bⁿ Jⁿ,
 made the bird migrate lands migrate roads,

Λ_ε 3^ε C⁺₁ C₁^u Γ^ε C^{no} J^r T^u.
 Yeu-rang daughter girl run-away remain not get.

75 Λ_ε 3^ε C⁺₁ C₁^u Γ^ε C_L_o,
 Yeu-rang daughter girl run-away with,

C_L_o Λ_ε 3^ε T^u J⁻ b^o L_o.
 with Yeu-rang son eldest come.

Λ_ε 3^ε C⁺₁ C₁^u Γ^ε C_L_u C_{no} J^r T_u,
 Yeu-rang daughter girl run-away Nzhai-jio-shi-du,

T_u T̂ S^r T̂ L_o D_u,
 then returned came back went,

D_u J_u 3̂ J_u J^r Δ^o,
 went outside forest outside bamboo,

80 D_u J_u 3̂ J_u J^r Δ^o Δ̂,
 went outside forest outside bamboo hang over,

D_u CΔ^{nc} 3̂ CΔ^{nc} J⁻ C^r,
 went inside forest inside edible bamboo,

D_u CΔ^{nc} 3̂ CΔ^{nc} J^r Δ^o G_o.
 went inside forest inside bamboo hang down.

D_u Cⁿ C_{ni} Cⁿ L^u T^u.
 went ninety-nine classifier mountains.

Λ_ε 3^ε T^u J⁻ b^o t^ε L_o I^o,
 Yeu-rang son eldest able come bring,

85 l'ᵛ Λᵛ ʒᵛ C t'ᵛ C ɿ" ɾᵛ,
 bring Yeu-rang daughter girl run-away,

 C ɿᵛ ɿᵛᵒ Jᵛ Tᵛ tᵛ Lᵒ tᵒ,
 Nzhai-jio-shi-du able come reach,

 tᵒ Λᵛ ʒᵛ Jᵛ C Δᵒ C ɿ-
 reach Yeu-rang the inside house.

 Λᵛ ʒᵛ J'ᵛ C ɿᵛ ɿᵛᵒ Jᵛ Tᵛ Jᵛ,
 Yeu-rang picked up Nzhai-joi-shi-du pipes,

 Jᵛ Tᵛ Jᵛ ʒᵛ ʒᵛᵛ Jᵒ C ɿᵛ.
 musical pipes leaned against foot partition wall.

90 Λᵛ ʒᵛ ɿᵛ Λᵛ ʒᵛ Tᵛ Jᵛ Tᵛ Tᵛ,
 Yeu-rang gave Yeu-rang farm land for,

 Tᵛᵛ C ɿᵛ ɿᵛᵒ Jᵛ Tᵛ C Tᵒ Yᵛ Jᵛ.
 for Nzhai-jio-shi-du to farm.

 Λᵛ ʒᵛ ɿᵛ ɿᵛ Tᵛ tᵛ Lᵒ Tᵛᵛ,
 Yeu-rang gave thus land firm come for,

 Tᵛᵛ C ɿᵛ ɿᵛᵒ Jᵛ Tᵛ t'ᵒ,
 for Nzhai-jio-shi-du build,

 t'ᵒ C ɿ- Tᵛ C ɿ- Vᵛ Yᵛ Λᵛ
 build house timber-frame house tiled make family

 Cᵛᵒ.
 live.

95 ɿᵛ Jᵛ ɿᵒ C Tᵛ.
 thus ended.

M331
The song of the run-away girl.

Collected by Wang Ming-ji.

Notes.

This song is recorded in Document C (no. 10, page 11).

The following pairs or groups of lines are written in single long sentences in the Miao text, 13 and 14, 24 and 25, 30 and 31, 40 and 41, 43 and 44, 51 and 52, 64, 65, 66 and 67, 68, 69 and 70, 71, 72 and 73.

Line 9. In this line, and in lines 12 and 13, the name of the young man is written $\text{C}\text{E}_{\text{u}}$ E° J^{r} L_{u} , thereafter, throughout the song, it appears as $\text{C}\text{E}_{\text{u}}$ E° J^{r} T_{u} , which, presumably is the correct form.

Lines 33 to 36. This four-line stanza occurs three times in the song. Here the second line, line 34, is missing in the Miao text. It has been restored by reference to the other two occurrences.

Line 37. In the Miao manuscript the word T° , “mountain range”, has been incorrectly written T^{u} .

Lines 60 to 63. This is the second occurrence of the four-line stanza. In the Miao manuscript, in line 61 the initial word D_{u} and the word Δ° are missing, while in line 62 the word for bamboo is written J^{n} Δ° instead of J^{r} Δ° .

Lines 79 to 82 and line 83. Lines 79 to 82 comprise the third occurrence of the four-line stanza about the forest, but this time the travellers were going in the opposite direction. Thus, instead of going through the forest and then skirting around its further edge, they passed by the further edge first and then went through the forest. This required the two couplets which make up the stanza to be interchanged, lines 3 and 4 coming first, followed by lines 1 and 2. In the manuscript this process has got a little confused and compounded with another factor. On the outward journeys the forest stanza is immediately preceded by the line about crossing 99 valleys, that is by line 32 and line 59. On the return journey the poetic pattern requires that this line should follow the stanza, that is as line 83. (It seems that on the way back they counted mountain ridges crossed instead of valleys traversed, but it came to the same thing, the number was still 99.) However, in the Miao text this “99 mountains” line turns up right in the middle of the forest stanza, one line of which is missing altogether. Thus in the manuscript the order of the lines is 82, 83, 80, 81, with 79 missing.

M332
The run-away girl.

Sung by a man from Hmao-a-gw-gw.

Introduction.

The language of this song is, in places, obscure. It is not always easy to distinguish the facts of the story from the descriptive metaphors, however the main outline of the narrative is clear.

The Miao never spoke of “selling” their daughters, and the expression “bride price” would have been offensive, but it is clear that the size of the marriage settlement was the prime consideration in the minds of these parents as they arranged for their daughter's marriage. Having arrived at the bridegroom's house the bride soon found out that things were not as they had been represented to her. In particular the paddy fields which, by this time of the year, should have been tilled and planted, were just lying fallow, grazed by the cattle. The implication of this discovery was that her bridegroom was, in reality, a lazy, good-for-nothing. Unwilling to acquiesce and accept the situation she decided to return home. When, however, she arrived, she found herself locked out, and realised that her family had tricked her into this marriage; that, in fact, she had been snared like a bird. The twisted silk cord long enough to stretch right across the river is a metaphorical description of the intrigue.

In Miao marriages the bride carried with her a number of garments embroidered in the tribal manner, which she had made over many months, even years, as gifts to the bridegroom's family. This young woman had the presence of mind to bring them back with her when she ran away. These are the “ninety-nine bundles” referred to in line 32. “Ninety-nine” is a convention for a considerable number. These Miao people, the Ahmao, in contrast to other Miao groups, were generally not wealthy enough to possess silver ornaments. The bracelets would have been of copper, relatively inexpensive and bought from the Chinese at the local market. These were prized by young girls, but got in the way when the heavy duties, which were the lot of a married woman, began.

M332
The run-away girl.

Sung by a man from Hmao-a-gw-gw,

Who was it desired cattle for ploughing?
The man, the father, desired cattle for ploughing,
Desired good, long horned cattle.

5 Who was it desired sheep for shearing?
The woman, the mother desired sheep for shearing,
Desired full-grown, long-fleeced sheep for shearing.

So the woman, the mother, and the man, the father took,
Took their fine run-away girl with harshness away,
Away to Hmao-rie, to “the sighing youth” at the near side of the forest.

10 The run-away girl tried to stay there, but she could not,
And it was well that the run-away girl should return.

So the run-away girl planted,
Planted her feet well and firmly till she came,
Came to the woman, the mother, and the man, the father’s door.

15 The door was pressed shut, but sounds came outside.
Though the door was pressed shut, there was a sound,
A sound rising and falling, a sound of voices.

The run-away girl stretched,
Stretched her hands well and firmly and reached out,
20 Reached out well, but the woman, the mother, and the man the father’s door was
locked.

The woman, the mother, was afraid of thieves,
And the man, the father, was afraid of spying eyes.
But a “good” thief had already stolen,
For a “good” spy had already seen!

25 Now because the run-away girl had discovered the deceit,
Had discovered the deceit about the bridegroom’s rice fields,
When the rice fields should have been planted they were just used for grazing,

And because the run-away girl’s parents and relatives had taken,
Had taken a silken cord, all twisted,
30 A cord of silk long enough to stretch over the river,
And cast a noose around the run-away girl’s neck and arms,

Therefore the run-away girl’s ninety-nine bundles tied up with braid,
She took up and followed close to the youth along the sheep path.

Whose son was it who had come?

- 35 The smiling youth was the youth from the Dlu family.
 Whose daughter was it who had come across?
 The laughing girl was the girl from the Dla family,
 Laughing and smiling all the while.
- 40 The run-away girl at last had reached a place for removing the braids,
 At last, united with the youth, had reached a place for removing her bracelets.
- Thus it is ended.

M332

C]'' ɽ̌.
girl run-away.
Y' Λς 'ɔ'' Y' ɔ̌ ɔ̌ l' ǔ.
man Hmao-a-gw-gw sang.

C_n ȷ̌ J' C]'' C_~ [no,
connector who loved oxen ploughing,

Λς [no ɔ̌' t' C]'' C_~ [no,
man father loved oxen ploughing,

C]'' 3'' C_~ ɔ̌' L' V_u CT'.

C_n ȷ̌ J' C]'' Λ̌ Ľ,
connector who loved sheep shearing,

5 J_o ɔ̌' C_{nc} C]'' Λ̌ Ľ,
woman mother loved sheep shearing,

C]'' Λ̌ C_{nc} Λ̌ [no ɔ̌' t' Ľ.
loved sheep grown sheep carry fleece shearing.

J_o ɔ̌' C_{nc} Λς [no ɔ̌' t' [']_{nc},
woman mother man father took,

[']_{nc} 3'' C]'' ɽ̌ J' T' ȷ̌' J' C_n Δ',
took good girl run-away harshly to go to,

Δ' 'ɔ'' 3_{nc} C]'' [no L' Λ̌ ȷ̌ t' Ct'.

go to Hmao-rie youth sighing forest side near.

10 C]'' ɽ̌ ȷ̌' C_{no} ȷ̌' J' T'',
girl run-away tried remain tried not get,

C]'' ɽ̌ T_u 3'' ȷ̌ S' L_o t_o.
girl run-away then well return come reach.

C]'' ɽ̌ [n ɔ̌ J_u,
girl run-away thus did stretch out,

J_u 3'' T' L_u J' C_u J' C_n T-,
stretched out well feet firmly till she came,

T- J_o ɔ̌' C_{nc} Λς [no ɔ̌' t' Δ'',
came woman mother man father door,

Δ" J₅ T⁻ T̄ C^oT̄ 3̄,
 door pressed back make noise outside,

Δ" J₅ T⁻ T̄ C_n D₋ C^oT̄,
 door pressed back thus did make noise,

C^oT̄ C^oT̄^o Tⁿ C₅ Lⁿ C^oT̄ T^o.
 make noise rising and falling the sound voices.

CJ" Γ^δ C_n D₋ J^δ,
 girl run-away thus did stretch out,

J^δ 3" Tⁿ L₁₁ T⁻ L₋ J^r C_n C^δ,
 stretch out well hand firmly till she reach for,

20 C^δ 3" J^o Jⁿ C^{nc} Λ₅ C^{no} Jⁿ †^r D_n
 reach for well woman mother man father plural

C^δ J^o.
 lock.

J^o Jⁿ C^{nc} C^δ" Jⁿ †^o,
 woman mother feared thieves,

Λ₅ C^{no} Jⁿ †^r C^δ"ⁿ Jⁿ S̄.
 man father feared spies.

Jⁿ 3" T⁻ †^o L₋ D₈ D₋,
 the good thief had taken,

Jⁿ 3" T⁻ S̄ L₋ D₋ J_o.
 the good spy had seen.

25 CJ" Γ^δ T̄^o J^r Λ^o C̄,
 girl run-away tested not true for this reason,

T̄^o J^r Λ^o C_n V" Tⁿ L^{nc},
 tested not true connector bridegroom land paddy,

Tⁿ L^{nc} T⁻ T̄ T^o, T^o" C_o.
 land paddy time planting for grazing.

CJ" Γ^δ C^{nc} †^r C^o Jⁿ C^o C_n D₋
 girl run-away mother father relatives thus did

D₋,
 take,

D^- T'' $\overset{\circ}{\text{S}}$ L^{u} L_{n} $\text{T}^{\text{n}} \text{V}_{\circ}$,
 took get cord silk thus twisted,

30 $\overset{\circ}{\text{S}}$ CJ_- L_{n} T_{n} Y'' ,
 cord silken thus cross water,

CT_{\circ} L^{n} T'' CJ'' Γ^{δ} $\text{J}^{\text{r}} \Delta^{\delta}$ CJ^{δ} .
 with snare to girl run-away neck arms.

CJ'' Γ^{δ} $\text{L}-\text{L}_{\text{III}} \text{L}^{\text{n}}$ CT_{\circ} b^{δ} ,
 girl run-away ninety-nine bundles braid,

L^{no} D_{II} t° $\text{Z}_{\text{nc}} \text{Z}_{\text{nc}}$ $\text{T}^{\text{u}} \text{CT}_{\text{II}}$ L_{s} Λ^{δ} $\overset{\text{n}}{\text{L}}$.
 carry go follow cling to youth gone sheep path.

L_{n} L_{\circ} $\bar{\text{J}} \text{J}^{\text{r}}$ T^{u} ,
 thus come whose son,

35 CT_{II} $\Delta_{\circ} \text{Ct}^{\text{r}}$ D_- CT_{II} Δ^{u} .
 youth smiling it was youth Dlu.

L_{n} T_{n} L_{\circ} $\bar{\text{J}} \text{J}^{\text{r}}$ Ct^{r} ,
 thus cross over come whose daughter,

CJ'' $\Delta_{\circ} \text{Ct}^{\text{u}}$ D_- CJ'' Δ^- ,
 girl laughing it was girl Dla,

$\Delta_{\circ} \text{Ct}^{\text{u}}$ $\Delta_{\circ} \text{Ct}^{\text{r}}$ J^- $\overset{\delta}{\text{T}}$.
 laughing smiling the time.

L^{nc} CJ'' Γ^{δ} L^{nc} L^{rnc} Δ_{s}
 completed girl run-away completed place take off

b^{δ} ,
 braid,

40 L^{nc} $\text{Z}_{\text{nc}} \text{Z}_{\text{nc}}$ $\text{T}^{\text{u}} \text{CT}_{\text{II}}$ L^{rnc} Δ_{s} J'' .
 completed cling to youth place take off bracelet.

L_{n} $\text{J}^{\text{n}} \text{D}_{\circ} \text{CT}_{\text{..}}$
 thus ended.

M332
The run-away girl.

Sung by a man from Hmao-a-gw-gw.

Notes.

This song is recorded in Document F, (no. 27, page 27).

Line 3. The expression $\text{ɿ}^u \text{L}^n \text{V}_u \text{CT}'^s$, “long horned”, is written $\text{ɿ}^n \text{L}^n \text{V}_u \text{T}'^s$, in the Miao Document.

Line 8. There is no punctuation in the Miao text to separate lines 7 and 8.

Lines 14 –16. These lines are run together in the Miao text.

Line 23. The word ɿ^- , which is missing in the Miao manuscript, has been supplied to retain the exact parallelism with line 24.

Lines 26 and 27. These lines are not separated in the Miao text.

The run-away girl and the run-away youth. 1.

(The woman running away from a man)

Sung by a man from Hmao-go-ndlao.

Introduction.

This, the first of two songs, is about a run-away bride. The second is about a run-away bridegroom. The songs are from different sources and have little in common. They were brought together by Yang Yong-xin, who also provided the title.

The name given to the young woman, “Ngao-shao-ngao-shw”, means, literally, “the girl well cared for, the girl longed for”. “The eligible girl” is a fair rendering.

It would appear from the story that the middleman had already arrived and the marriage agreement was completed except for the consent of the bride who was now under considerable pressure, (the verb used means “to bully”), to say “yes”. The barking dogs during the night roused the household, and the young woman went quickly outside to look. Seeing that her lover was on his way, she went back into the house to report that all was well, and in particular to reassure the recumbent middleman by adjusting the bed covering, before picking up her own clothing and slipping away.

Three nights travel by moonlight brought the couple to the Ndu-na-yi-mo. In the songs about the conflict with the Chinese, this is the name of the great river which flowed through the ancient Miao homeland, but in modern Miao it is that stretch of the Yangtse river which flows north-east through the Province of Yunnan. The latter is most likely the meaning in this song. The pine trees that the youth cut were saplings only about three inches in diameter, to serve as staffs to steady the couple against the current as they crossed the river. At this point, a thousand miles from the sea, the Ndu-na-yi-mo is already a formidable and dangerous river, which only the foolhardy would attempt to ford. The rejoicing of the young couple at having got safely across brings the song to a close. It is a fitting conclusion, for no pursuer would dare to cross the water as they had done.

The run-away girl and the run-away youth. 1.

(The woman running away from a man)

Sung by a man from Hmao-go-ndlao.

This year we may know,
Know that the eligible girl
Has tossed away her neighbours and relations.

5 The time when the dogs barked was the time she was waiting for,
The eligible girl went out quickly to look.
The unmarried youth Yang-nca, well dressed,
Very finely dressed, was coming along the valley below.

The eligible girl drew up the cape and clothing to cover,
To cover the bullying middleman upon the bed.

10 Then the eligible girl returned and took,
Took her skirts and aprons,
And, very early, ran away with the unmarried youth Yang-nca.

15 The eligible girl together with,
With the unmarried youth Yang-nca travelled,
Travelled three nights in the dark.

The eligible girl together with,
With the unmarried youth Yang-nca travelled,
Travelled three nights under the waning moon.

20 The unmarried youth Yang-nca together with
With the eligible girl travelled,
Travelled and reached a river,
The Ndu-na-yi-mo, but could not cross.

25 The unmarried youth Yang-nca cut down,
Cut down pine trees to aid their crossing,
And the unmarried youth Yang-nca together with,
With the eligible girl crossed right over.

The unmarried youth Yang-nca together with,
With the eligible girl went,
Went safely on, reciting together,

30 “The couple, the maid and the youth,
Came upon a strong stake and stood firm,
Stood good and firm trusting to the stake.
They came upon a strong stake and stood firm,
Stood good and firm trusting to the soft-wood tree”.

M333

CU	Γ ^δ	CU	Γ ^δ ,	1.	Y ⁻ J ^o	Γ ^δ
girl	run-away	youth	run-away,	1.	woman	run away from

Y- Λ_ς.
man.

J_{III} Ć †^c L_o J'',
year this able come know,

ɔ̃₈ ɲ'' ɕɲ'' ɲ'' ɕɲ'' ɲ̃₁,
 did know Ngao-shao-ngao-shw,

\supset Γ \exists^r $\exists^r \Gamma$ \exists^s .
 did toss away neighbours toss away relatives.

Δ^n dogs T_0 barked $\mathbb{I}^- \bar{T}$ time $\mathbb{I}^n \bar{T}$ the time $T_0.$ wait.

5 ㄘㄢˊ ㄐㄢˊ ㄘㄢˊ ㄐㄢˊ ㄘㄢˊ ㄘㄢˊ ㄘㄢˊ ㄘㄢˊ ㄘㄢˊ
Ngao-shao-ngao-shw went out suddenly with went

C-,
look,

$\Lambda^8 \text{ Ct}'^-$ CT_{11} $\text{J}^- \text{S}$ $\text{CT}_n \text{3}\bar{x}$,
 Yang-na youth unmarried well-dressed,

CT_n 3₈ t⁺ l⁺ 3₁ T- CT_u 3₁
very finely dressed came below valley.

ŋŋʷ ʃʃʷ ɲŋʷ ʃʃʷ	ɕʈʊ	ɕʰ tʰ ɕʰʷ	ʋ̌,
Ngao-shao-ngao-shw	pulled	cape and clothes	cover,

$\overset{p}{V}$	t''	t^r	t''	$L^n t^b$	\square^{nc}	J_u
cover	those	sent	those	oppressing	completed	upon

†3.
bed.

10 ɕʰ Jʷ ɕʰ J̥ Sʳ L̥ ɕʰ_{ns},
 Ngao-shu-ngao-shw return come took,

L'_{ns} T'' T^{f} $\text{T}^{\text{n}} \text{Y}$ T'' ,
 took get skirts the aprons get,

CT_0 $\Lambda^{\text{z}} \text{CT}'^{\text{f}}$ CT_{u} $\text{J}^- \text{S}$ Γ^{z} L_{s}
 with Yang-nca youth unmarried run away gone

$\text{CJ}'' \text{J}'' \text{CJ}'' \overset{\text{b}}{\text{J}}$ CT_0 ,
 Ngao-shu-ngao-shw with,

CT_0 $\Lambda^{\text{z}} \text{CT}'^{\text{f}}$ CT_{u} $\text{J}^- \text{S}$ D_{u} ,
 with Yang-nca youth unmarried went,

15 D_{u} C_{n} t^{f} $'\text{D}^{\circ}$ CT_{u} $\text{t}_{\text{u}} \text{CT}^{\text{u}}$.
 went connector three nights within darkness.

$\text{CJ}'' \text{J}'' \text{CJ}'' \overset{\text{b}}{\text{J}}$ CT_0 ,
 Ngao-shao-ngao-shw with,

CT_0 $\Lambda^{\text{z}} \text{CT}'^{\text{f}}$ CT_{u} $\text{J}^- \text{S}$ D_{u} ,
 with Yang-nca youth unmarried went,

D_{u} C_{n} t^{f} $'\text{D}^{\circ}$ CT_{u} $\text{CJ}_{\text{p}} \text{L}^{\text{n}}$.
 went connector three nights within waning moon.

$\Lambda^{\text{z}} \text{CT}'^{\text{f}}$ CT_{u} $\text{J}^- \text{S}$ CT_0 ,
 Yang-nca youth unmarried with,

20 CT_0 $\text{CJ}'' \text{J}'' \text{CJ}'' \overset{\text{b}}{\text{J}}$ D_{u} ,
 with Ngao-shao-ngao-shw went,

D_{u} t_0 C_{n} Y^{n} J^{z} Y'' ,
 went reach connector one classifier river,

$\text{CT}^{\text{u}} \text{C}^- \Lambda_{\text{n}} \text{D}_0$ T_{n} J^{f} T'' .
 Ndu-na-yi-mo cross not get.

$\Lambda^{\text{z}} \text{CT}'^{\text{f}}$ CT_{u} $\text{J}^- \text{S}$ CT_0 ,
 Yang-nca youth unmarried cut down,

CT_0 Γ^{z} CT'' $\overset{\text{u}}{\text{T}}' \text{J}^{\text{f}} \text{C}_{\text{nu}}$ CT_{n} T_{n} .
 cut down classifier trees pine employ cross.

25 $\Lambda^{\text{z}} \text{CT}'^{\text{f}}$ CT_{u} $\text{J}^- \text{S}$ CT_0 ,
 Yang-nca youth unmarried with,

CT_0 $\text{CJ}'' \text{J}'' \text{CJ}'' \overset{\text{b}}{\text{J}}$ T_{n} L_{s} T_{z} .
 with Ngao-shao-ngao-shw cross gone finish.

Λ[̂] C†' CT_u J⁻ Ŝ CT_o,
 Yang-nca youth unmarried with,

CT_o C] J^u C] J[̂] D_u,
 with Ngao-shao-ngao-shw went,

D_u T_n CT_u J^r CT_o T_n,
 went firmly together said,

30 C_n C] C_u C_{nc} CT_u,
 connector couple young woman adult youth,

CE^r V[̂] Tⁿ CT_u CE_u,
 met with stake good and strong stood firm,

CE_u CT_u Tⁿ CT_u Jⁿ T^o ɓ[̂] V[̂].
 stood firm firmly and strong trusting to stake.

CE^r V[̂] Tⁿ CT_u CE_u,
 met with stake good and strong stood firm,

CE_u CT_u Tⁿ CT_u Jⁿ T^o CT^u
 stood firm firmly and strong trusting to tree

D[̂].
 soft wood.

M333

The run-away girl and the run-away youth. 1.

(The woman running away from a man)

Sung by a man from Hmao-go-ndlao.

Notes.

This song is recorded in Document F (no. 11, page 10).

The Miao text is set out as though it were a piece of continuous prose. There is some punctuation to assist in sorting out the lines, but the following pairs of lines are written as though they were single long lines. 6 and 7, 13 and 14, 19 and 20, 23 and 24, 25 and 26, 27 and 28.

Line 2. The second element, J" in the name C□" J" C□" J̣ is missing in the Miao text.

Line 3 The word Γᵤ applied to cattle means “to toss”. It is also used of throwing away something on the end of a stick, for example, a dead snake. Here it is used metaphorically of the girl’s rejection of her family and friends.

The run-away girl and the run-away youth. 2.

(The man running away from a woman)

Sung by Wang Jie-chuai.

Introduction.

It is characteristic of Miao songs to build up long, descriptive titles which are repeated over and over as though they were proper names. This song affords an extreme example of the practice. The name given to the young man contains no less than twelve syllables, with two more added when it is fully expressed. He is identified first by reference to his mother, “the young woman Yang-nca”, then by his marital status, “the unmarried youth”, and finally by a nickname which describes his elegance and grace. This nickname is made up of two parts, “gha nza lyu lyu” which means “willow tree”, (for the most part, this is abbreviated to “gha nza”), and “da ngga yao” which means “the child”. The meaning of the nickname is, accordingly, “The child resembling a willow”. In English this has been paraphrased “Willow Sapling”

The young woman, with whom the young man ran away, is given no name of her own, but is always referred to as the young man’s “neighbour and friend”. This consists of two four-syllable expressions. Thus her designation comprises twenty syllables, that is, The young man’s title (12 syllables) plus “neighbour and friend” (8 syllables).

The continual repetition of these long epithets makes it difficult at times to follow the movement of the story and also hard to know how the song was divided into lines for singing. There is no regularity in the punctuation of the Miao manuscript. It seems as though the editor himself was a little perplexed. The arrangement here chosen is fairly consistent, but whether it corresponds to the manner in which the song was originally sung is uncertain.

The egg in the first four lines is a reference to the bridegroom. He turned out to be a problem which was more than the bride, who had been chosen for him, could handle. The prospective bride, a rather older girl, though still unmarried, had apparently already arrived in the bridegroom’s home, but he simply refused to have anything to do with her, and ran away with a local girl of his own choice.

When the couple reached Great Sheep Market it says he “took off” some silk shoes and gave to her, and she “took off” silk braid and gave to him. The verb is the regular one for removing an article of clothing which one is wearing, but here it appears to be used as a periphrasis for “bought”. The shoes would have been of the kind prized by young Miao women, made by the Chinese with leather soles but with the uppers covered in black silk. The silk braid which she bought for him, was made into a double loop for holding back the voluminous sleeves of the Miao tribal costume. Normally this was home-woven from yarn made from hemp. Silk braid was something of a luxury.

In describing the house which the couple built for themselves, mention is made of the beehive hung under the eaves. Miao beehives were logs of wood some four feet long and two feet or a little more in diameter. These were hollowed out forming a wooden tube with

walls several inches thick. The ends were blocked in with circular pieces of wood sealed in place with clay, leaving a small hole at the bottom for the bees to crawl in and out. The hives were often suspended horizontally under the eaves of the house to keep them safe from robbers. To prevent rain from soaking in and for added protection against frost, they were covered over with a number of large pieces of bark from fallen trees.

This song concludes in the manner of a fairy story. The young couple built a fine dwelling in a delectable river valley, and settled down to a happy family life. How they were able to afford such luxury is left unexplained.

The run-away bride and the run-away youth. 2.

(The man running away from a woman)

Sung by Wang Jie-chuai.

This year we may know,
Know that the bridegroom's mother's hen has laid an egg,
Has laid an egg for the bride's hen to hatch in the basket,
But the bride's hen could not hatch it!

5 The woman, the mother, and the man, the father chose,
Chose from the neighbourhood in a proper manner,
Chose the relative of a young cousin, a girl,
A girl unmarried, nevertheless an older girl,
To give to the young woman Yang-nca's unmarried youth,
10 Willow Sapling, as his consort.

But the young woman Yang-nca's unmarried youth refused to consort with her.
The young woman Yang-nca's unmarried youth,
Willow Sapling, pulled up,
Pulled up the felt cape with the black tie-cord to cover,
15 To cover the relative of the young cousin, the unmarried girl,
The older girl, upon the bed.

The young woman Yang-nca's unmarried youth,
Willow Sapling, together with,
With the young woman Yang-nca's unmarried youth,
20 Willow Sapling's
Neighbour and friend, fled away and went,
Went on till they reached,
Reached the Great Sheep Market.

The young woman Yang-nca's unmarried youth,
25 Willow Sapling, bought,
Bought silken shoes, bought shoes of silk and gave,
Gave them to the young woman Yang-nca's unmarried youth,
Willow Sapling's
Neighbour and friend to wear.

30 They fitted the young woman Yang-nca's unmarried youth,
Willow Sapling's
Neighbour and friend, very well.

The young woman Yang-nca's unmarried youth,
Willow Sapling's
35 Neighbour and friend, bought,
Bought silken braid, bought braids of silk for
For the young woman Yang-nca's unmarried youth,
Willow Sapling, to hold up his sleeves.

40 They fitted the young woman Yang-nca's unmarried youth,
 Willow Sapling, exactly.

The young woman Yang-nca's unmarried youth,
 Willow Sapling, took,
 Took the young woman Yang-nca's unmarried youth,
 Willow Sapling's
 45 Neighbour and friend, and went,
 Went on and arrived at the Great River Valley of Silver.

He took the young woman Yang-nca's unmarried youth,
 Willow Sapling's
 Neighbour and friend, and went
 50 Went on and arrived at the Great River Valley of Gold.

The young woman Yang-nca's unmarried youth,
 Willow Sapling,
 Came and built a house with timber frame and tiled roof at,
 At the Great River Valley of Silver, to make a family and live.

55 The young woman Yang-nca's unmarried youth,
 Willow Sapling,
 Built a house with timber frame and tiled roof at
 At the Great River Valley of Gold, to make a family and dwell.

60 The young woman Yang-nca's unmarried youth,
 Willow Sapling's
 House with timber frame and tiled roof shone,
 Shone new under the blue sky.

The young woman Yang-nca's unmarried youth,
 Willow Sapling's
 65 House with timber frame and tiled roof shone
 Shone bright under the clear sky.

Beneath the roof the beehive was hung,
 Curved and easy to cover.
 Beneath the eaves the beehive was tied,
 70 Curved and easy to approach.

So the young woman Yang-nca's unmarried youth,
 Willow Sapling secured,
 Secured the young woman Yang-nca's unmarried youth,
 Willow Sapling's
 75 Neighbour and friend, in marriage,
 To make a family and live at the Great River Valley of Silver,
 To make a family and dwell at the Great River Valley of Gold.

Thus it is ended.

M334

C]'' Γ̂ CT'' Γ̂, 2. Y⁻ Λₛ Γ̂
 Girl run-away youth run-away, 2. man run away from

Y⁻J°. Û Cⁿᶜ Ĉ I'ᵤ
 woman. Wang Jie-chuai sang.

J'' Ĉ † L. J'',
 year this able come know,

J'' Cₙ J' J° V'' Cₙ CTⁿ
 know thus hen mother of bridegroom connector laid

J',
 egg,

CTⁿ T''' J' Jⁿ C''' J. CTᵤ Jₛ.
 laid for hen bride brood within flat basket.

J' Jⁿ C''' J. Jʳ T''.
 hen bride brood not get.

5 J° Jⁿ Cⁿᶜ Λₛ Cⁿᵒ Jⁿ †ʳ Š̂,
 woman mother man father chose,

Š̂ 3ʳ Tⁿ L. Š̂ 3̂,
 chose neighbour country come chose orderly way,

Š̂ T'' Gᵤ D. Cₙ D.
 chose get young woman cousin connector relative

L̂ C]'',
 the girl,

L̂ C]'' J⁻ Š̂ Cₙ C]'' L'',
 the girl unmarried thus girl old,

D⁻ T''' Gᵤ Λ̂ CT⁻ Cₙ CT''
 give for young woman Yang-nca thus youth

J⁻ Š̂,
 unmarried,

10 J⁻ CT⁻ T⁻ G⁻ Λ'' L³ L³ Λ''.
 Willow-sapling to consort with.

E_n G_u $\Lambda^{\tilde{\sigma}} \text{Ct}'^-$ E_n CT_u $\text{J}^- \tilde{\text{S}}$
 thus young woman Yang-nca thus youth unmarried

$\text{D}_{\tilde{\sigma}}$ CT_- Λ_u .
 not willing to consort with.

G_u $\Lambda^{\tilde{\sigma}} \text{Ct}'^-$ E_n CT_u $\text{J}^- \tilde{\text{S}}$,
 young woman Yang-nca thus youth unmarried,

$\text{J}^- \text{Ct}'^- \text{T}^- \text{G}^- \Lambda_u$ E_n D_- CT_u ,
 Willow-sapling thus did pull,

CT_u E^{\flat} $\Delta^u \text{J}^n \text{C}^{\flat}$ $\tilde{\text{V}}$,
 pull felt cape black tie cord cover,

15 $\tilde{\text{V}}$ E_n G_u D_o D_- E_n CJ''
 cover thus young woman cousin relative thus girl

$\text{J}^- \tilde{\text{S}}$,
 unmarried,

E_n CJ'' L_u E^{nc} J_u $\text{t}^{\tilde{\sigma}}$.
 thus girl old completed upon bed.

G_u $\Lambda^{\tilde{\sigma}} \text{Ct}'^-$ E_n CT_u $\text{J}^- \tilde{\text{S}}$,
 young woman Yang-nca thus youth unmarried,

$\text{J}^- \text{Ct}'^- \text{T}^- \text{G}^- \Lambda_u$ E_n D_- CT_o ,
 Willow-sapling thus did with,

CT_o E_n G_u $\Lambda^{\tilde{\sigma}} \text{Ct}'^-$ E_n CT_u
 with thus young woman Yang-nca thus youth

$\text{J}^- \tilde{\text{S}}$,
 unmarried,

20 $\text{J}^- \text{Ct}'^- \text{T}^- \text{G}^- \Lambda_u$,
 Willow-sapling,

$\text{J}^n \text{Z}^r \text{J}^n \text{Z}^{\tilde{\sigma}} \text{J}^n \Lambda^u \text{J}^n \text{L}_-$ $\text{J}^r \text{J}_u \text{J}^{\flat}$ $\text{L}^n \text{D}_u$,
 neighbour friend fled going,

D_- D_u $\text{J}^r \text{C}_n$ t_o ,
 did go till reach,

ᠳᠤᠰ ᠲᠤ ᠵᠠᠨ ᠴᠠᠲᠤᠨ ᠵᠠᠨ ᠠᠰᠤ ᠵᠠᠨ.
 did reach great sheep market.

ᠭᠤᠮ ᠠᠰᠤ ᠴᠠᠲᠤᠨ ᠭᠤᠨ ᠴᠤᠯᠠᠨ ᠵᠠᠨ ᠰᠤ,
 young woman Yang-nca thus youth unmarried,

25 ᠵᠠᠨ ᠴᠠᠲᠤᠨ ᠲᠠᠨ ᠭᠠᠨ ᠠᠨ ᠭᠤᠨ ᠳᠤᠨ ᠠᠳᠤ,
 Willow-sapling thus did take off,

ᠠᠳᠤ ᠵᠠᠨᠢᠨ ᠭᠤᠮ ᠵᠠᠨᠢᠨ ᠴᠤᠯᠤᠨ ᠵᠠᠨ ᠴᠤᠨ ᠭᠤᠮ,
 take off shoes silk shoes silken till share with

ᠭᠤᠮ ᠭᠤᠮ ᠠᠰᠤ ᠴᠠᠲᠤᠨ ᠭᠤᠨ ᠴᠤᠯᠠᠨ
 share with young woman Yang-nca thus youth

ᠵᠠᠨ ᠰᠤ,
 unmarried,

ᠵᠠᠨ ᠴᠠᠲᠤᠨ ᠲᠠᠨ ᠭᠠᠨ ᠠᠨ,
 Willow-sapling,

ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠲᠠᠨ.
 neighbour friend wear.

30 ᠭᠤᠮ ᠴᠠᠲᠤᠨ ᠭᠤᠮ ᠠᠰᠤ ᠴᠠᠲᠤᠨ ᠭᠤᠨ ᠴᠤᠯᠠᠨ ᠵᠠᠨ ᠰᠤ,
 fitted young woman Yang-nca thus youth unmarried,

ᠵᠠᠨ ᠴᠠᠲᠤᠨ ᠲᠠᠨ ᠭᠠᠨ ᠠᠨ,
 Willow-sapling,

ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠲᠠᠨ ᠵᠠᠨ ᠴᠤᠯᠠᠨ.
 neighbour friend feet very well.

ᠭᠤᠮ ᠠᠰᠤ ᠴᠠᠲᠤᠨ ᠭᠤᠨ ᠴᠤᠯᠠᠨ ᠵᠠᠨ ᠰᠤ,
 young woman Yang-nca thus youth unmarried,

ᠵᠠᠨ ᠴᠠᠲᠤᠨ ᠲᠠᠨ ᠭᠠᠨ ᠠᠨ,
 Willow-sapling,

35 ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠵᠠᠨ ᠭᠤᠨ ᠳᠤᠨ ᠠᠳᠤ,
 neighbour friend thus did take off,

Δ_ε 6^δ Ǝ^υ 6^δ ƎJ_— Δ_ε L_ο
 take off braid silk braid silken take off come

Ƨ^{'''},
 for,

Ƨ^{'''} 6_υ Λ^δ ƎƧ^{''-} Ǝ_n ƎƧ_{||} Ƨ⁻ Š̂,
 for young woman Yang-nca thus youth unmarried,

Ƨ⁻ ƎƧ⁻ Ƨ⁻ 6⁻ Λ_{||} L^ρ L^ρ V⁻.
 Willow-sapling hold up sleeves.

Ǝ ƎƧ⁻ 6_υ Λ^δ ƎƧ^{''-} Ǝ_n ƎƧ_{||} Ƨ⁻ Š̂,
 fitted young woman Yang-nca thus youth unmarried,

40 Ƨ⁻ ƎƧ⁻ Ƨ⁻ 6⁻ Λ_{||} Ǝ_n Ƨⁿ L^{nc}.
 Willow-sapling thus exactly.

6_υ Λ^δ ƎƧ^{''-} Ǝ_n ƎƧ_{||} Ƨ⁻ Š̂,
 young woman Yang-nca thus youth unmarried,

Ƨ⁻ ƎƧ⁻ Ƨ⁻ 6⁻ Λ_{||} Ǝ_n Ǝ_— I^ρ,
 Willow-sapling thus did bring,

I^ρ 6_υ Λ^δ ƎƧ^{''-} Ǝ_n ƎƧ_{||} Ƨ⁻ Š̂,
 bring young woman Yang-nca thus youth unmarried,

Ƨ⁻ ƎƧ⁻ Ƨ⁻ 6⁻ Λ_{||},
 Willow-sapling,

45 Ƨⁿ Ƨ^r Ƨⁿ Ƨ^δ Ƨⁿ Λ^υ Ƨⁿ L_— Ǝ_n Ǝ_— Ǝ_{||},
 neighbour friend thus did go,

Ǝ_{||} ƎƎ_{||} Ƨⁿ ƎƧ^ρ Ƨ^δ Ƨ̂^δ Ǝ^{nc}.
 go arrive great river valley silver.

I^ρ 6_υ Λ^δ ƎƧ^{''-} Ǝ_n ƎƧ_{||} Ƨ⁻ Š̂,
 bring young woman Yang-nca thus youth unmarried,

Ƨ⁻ ƎƧ⁻ Ƨ⁻ 6⁻ Λ_{||},
 Willow-sapling,

Ƨⁿ Ƨ^r Ƨⁿ Ƨ^δ Ƨⁿ Λ^υ Ƨⁿ L_— Ǝ_n Ǝ_— Ǝ_{||},
 neighbour friend thus did go,

- 50 ɔ_u ʈʰ_u ɟⁿ ʈ^ɔ ɟ^ɛ ɟ̃^ɛ ɟ^u.
go arrive great river valley gold.
- ɟ_u ʌ^ɛ ʈ^ɔ'⁻ ʈ_n ʈʰ_u ɟ⁻ ɟ̃^ɛ,
young woman Yang-nca thus youth unmarried,
- ɟ⁻ ʈ^ɔ'⁻ ʈ⁻ ɟ⁻ ʌ_u,
Willow-sapling,
- ʌ_o ʈ^ɔ'_o ʈʰ₋ ʈ_u ʈʰ₋ ʌ⁻ ʈ^u,
come build house timber-frame house tiled at,
- ʈ^u ɟⁿ ʈ^ɔ ɟ^ɛ ɟ̃^ɛ ʈ^{nc} ʌ⁻ ʌ_n ʈ^{no}.
at great river valley silver make family live.
- 55 ɟ_u ʌ^ɛ ʈ^ɔ'⁻ ʈ_n ʈʰ_u ɟ⁻ ɟ̃^ɛ,
young woman Yang-nca thus youth unmarried,
- ɟ⁻ ʈ^ɔ'⁻ ʈ⁻ ɟ⁻ ʌ_u,
Willow-sapling,
- ʌ_o ʈ^ɔ'_o ʈʰ₋ ʈ_u ʈʰ₋ ʌ⁻ ʈ^u,
come build house timber-frame house tiled at,
- ʈ^u ɟⁿ ʈ^ɔ ɟ^ɛ ɟ̃^ɛ ɟ^u ʌ⁻ ʌ_n ʈ_u.
at great river valley gold make family dwell.
- ɟ_u ʌ^ɛ ʈ^ɔ'⁻ ʈ_n ʈʰ_u ɟ⁻ ɟ̃^ɛ,
young woman Yang-nca thus youth unmarried,
- 60 ɟ⁻ ʈ^ɔ'⁻ ʈ⁻ ɟ⁻ ʌ_u,
Willow-sapling,
- ʈ_n ʈʰ₋ ʈ_u ʈʰ₋ ʌ⁻ ɟ^ɛ ʈⁿ
thus house timber-frame house tiled did shine,
- ɟ^ɛ ʈⁿ ʈ^{'=} ʈ^{'=} ʌⁿ ʈʰ_u ʈ^ɔ'⁻.
did shine new like sky blue.
- ɟ_u ʌ^ɛ ʈ^ɔ'⁻ ʈ_n ʈʰ_u ɟ⁻ ɟ̃^ɛ,
young woman Yang-nca thus youth unmarried,
- ɟ⁻ ʈ^ɔ'⁻ ʈ⁻ ɟ⁻ ʌ_u,
Willow-sapling,

- 65 E_n CJ^- T^u CJ^- V^- D_δ E^n
 thus house timber-frame house tiled did shine,
- D_δ E^n $\text{L}_u \text{L}_u$ L^n CT^u I' .
 did shine bright like sky clear.
- J^δ Λ^p D^- D^u t_- ,
 beneath roof there was beehive knotted,
- E° $\text{L}^n \text{V}_\circ$ $\text{L}^n \text{J}_n$ CJ^- .
 bend curve convenient cover.
- J^δ Λ^p D^- D^u J'' ,
 beneath roof there was beehive tied,
- 70 E° $\text{L}^n \text{V}_\circ$ $\text{L}^n \text{J}_n$ J_n .
 bend curve convenient put there.
- G_u $\Lambda^\delta \text{Ct}'^-$ E_n CT_n $\text{J}^- \text{S}^\delta$,
 young woman Yang-nca thus youth unmarried,
- $\text{J}^- \text{Ct}'^- \text{T}^- \text{G}^- \Lambda_n$, E_n D_- T'' ,
 Willow-sapling, thus did get,
- T'' G_u $\Lambda^\delta \text{Ct}'^-$ E_n CT_n $\text{J}^- \text{S}^\delta$,
 get young woman Yang-nca thus youth unmarried,
- $\text{J}^- \text{Ct}'^- \text{T}^- \text{G}^- \Lambda_n$,
 Willow-sapling,
- 75 $\text{J}^n \text{Z}^r \text{J}^n \text{Z}^\delta \text{J}^n \Lambda^u \text{J}^n \text{L}_-$ $\text{I}'_>$,
 neighbour friend marry,
- Y^- Λ_n C^{no} T'' $\text{J}^n \text{Ct}^p$ J^δ I^δ C^{nc} ,
 make family live at great river valley silver,
- Y^- Λ_n C^{no} T'' $\text{J}^n \text{Ct}^p$ J^δ I^δ J^u .
 make family live at great river valley gold.
- E_n $\text{J}^n \text{D}_\circ \text{CT}_n$.
 thus ended.

M334
The run-away girl and the run-away youth. 2.
(The man running away from a woman)

Sung by Wang Jie-chuai.

Notes.

This song is recorded in Document F (No. 12, page 10).

Line 14. The expression 𐄂^ɰ 𐄂^u 𐄂ⁿ 𐄂^ɰ, meaning a felt cape with a black tie-cord, occurs regularly in the songs. The cape served as an overcoat in cold weather, and also as a bed covering at night. In the Miao text it is incorrectly written 𐄂ⁿ 𐄂^u 𐄂ⁿ 𐄂^{nc}.

M335
The girl who fled.

Singer not recorded.

Introduction.

The reason that this young couple fled from their home was not because arrangements were in hand for either to be married to someone else, nor were they running away from an unacceptable marriage already contracted. Thus the technical term “fang”, “run-away”, is not used. These young people, being first cousins, would not have been eligible to marry one another under normal Miao custom, so that if this is what they wanted to do, they had no option but to run away.

Once again in this song the Ndu-na-yi-mo river is to be identified with the Yangtse, and the Bw-bw country is the independent Yi territory on the western bank.

The house, which they built, was a rough and ready affair. The expression used is that for the temporary shelters of poles and grass thatch, normally erected for guarding crops at harvest time. These were circular in shape, whereas the normal Miao house, with its mud walls, was always rectangular.

M335
The girl who fled.

Singer not recorded.

This year we may know,
Know that the woman, the mother, and the man, the father had,
Had two children, a brother and a sister.
The brother also had a son,
5 And the sister had a daughter.

The sister's daughter was pretty,
Smart and elegant like,
Like a willow tree standing by the river,
Smart as a willow tree standing by the water.

10 She had a beautiful smooth complexion, she was pretty,
Pretty as the lovely pink peach blossom.

The brother had a son,
Had a son who was handsome,
Handsome and slim as leaves of bamboo,
15 Handsome and slim as blades of grass.

The cousins arose and went, they fled,
Fled to the banks of the Ndu-na-yi-mo river,
Fled and crossed the Ndu-na-yi-mo river to the further side,
And went to live on a plain in the Bw-bw border country.

20 They built a grass hut to make a family and live,
They built a round house to make a family and dwell.
They farmed to provide their food and drink,
And planted cotton for clothes to wear.

Thus it is ended.

C]'' J_u Tⁿ J_u J.
girl who fled.

J_{nu} C̄ t^c L_o J'',
year this able come know,

J'' J_o Jⁿ C^{nc} Λ_c [° Jⁿ t^r [n D_i D₋,
know woman mother man father thus did have,

D₋ T'' C_n Y⁻ L^b T⁻ D⁻ C^u,
have get connector two classifier children,

J⁻ C^u CT_o D₋ T^u,
the brother with had son,

5 J⁻ 3̂ CT_o D₋ Ct['].
the sister with had daughter.

J⁻ 3̂ D₋ Ct['] Lⁿ 3'' C]'',
the sister had daughter pretty,

3'' Lⁿ Λ₌ Tⁿ J_i S₃,
good elegant resemble,

S₃ J⁻ Ct⁻ L^p L^p t_c CT^u Δⁿ,
resemble willow tree standing bank river,

Λ₌ S₃ J⁻ Ct⁻ L^p L^p t_c CT^u Y''.
smart resemble willow tree standing bank water.

10 J_u Δ^{'u} D_o Lⁿ C_{nu} C_{nu} C_n 3'' C]''
skin face smooth exceedingly connector pretty,

3'' Jⁿ T_o J^b J₃ t^r Δ⁻ L^{nc} [° CT⁻.
good like blossom peach pink extremely.

J⁻ C^u CT_o D₋ T^u,
the brother with had son,

D₋ T^u Lⁿ 3'' CT'',
had son handsome,

3" C_{nc} C_{Lnc} C_{Lnc} Jⁿ T_o J⁻ CΔ" T^ς,
 good slim very like the leaves bamboo,

15 3" C_{nc} C_{Lnc} C_{Lnc} Jⁿ T_o CΔ" CT^β.
 good slim very like leaves grass.

CJ" D_o CT_u CJ^ς J̣ J^β J̣ CT'" J^r J_u J̣,
 girl cousin youth cousin arose set out fled,

J̣ Δ⁻ J̣^ς CT_v C⁻ Λ_n D_o Y",
 fled go to river Ndu-na-yi-mo water,

J̣ T_n J̣^ς CT_v C⁻ Λ_n D_o J̣'^ς Tⁿ Y".
 fled cross river Ndu-na-yi-mo other side water.

D_u C^{no} J^β J^β CΔ^β Tⁿ J⁻ CT_ς T_{nc}.
 went live Bw-bw border land the plain level.

20 D_ς t'_o T" CJ- CT^β C^β C^β Y⁻ Λ_n C^{no},
 did build get house grass hut make family live,

D_ς t'_o CJ- Lⁿ Jⁿ L_o Y⁻ Λ_n t_u.
 did build house round make family dwell.

D_ς Y⁻ Jⁿ Y⁻ L_u C_n T" C" C_n T" T_u,
 did farm thus get eat thus get drink,

D_ς C_{no} T" ṭ T" J̣^ς L_u Y⁻ C^{'o}
 did plant get seed get cotton make clothes

'C̣^ς.
 wear.

C_n Jⁿ D_o CT_u.
 thus ended.

M335
The girl who fled.

Singer not recorded

Notes.

This song is recorded in Document F (no. 29, page 28).

Line 16. The two words ႏၢ and ႏၣ in this line both mean “cousin”, but the former is a female cousin and the latter is a male cousin.

M336
Concerning cousin Bang-ndlie and the youth,
cousin Mang-shi-ndlie.

Singer not recorded.

Introduction.

The exact meaning of the names of the young people in this song is unknown. It is the fact that they were cousins that is significant. Miao tradition was strongly opposed to marriage between related parties, and the family of this couple had evidently refused consent to their union. Accordingly they made an appointment to meet at a certain market and then ran away together. In so doing they alienated themselves permanently from their family. This is expressed in the final lines about a needle lost in the ashes of the hearth and a star in the depths of the sky. The passage about repairing the collar of the young man's gown and broken thong of the young woman's sandal is probably intended to make the same point, that, from now on, the couple would have to fend for themselves.

M336
Concerning cousin Bang-ndlie and the youth,
cousin Mang-shi-ndlie.

Singer not recorded.

From scattered sky material came the dome,
For cousin Bang-ndlie to come and live.
Woven from scattered earth material came the ranges,
For the youth, cousin Mang-shi-ndlie, to come and dwell.

5 Cousin Bang-ndlie was beautiful,
As the youth, cousin Mang-shi-ndlie, soon came to know,
But they might not be joined in marriage,
Since cousin Bang-ndlie, the maid, was bride-to-be for someone else,
And cousin Mang-shi-ndlie, the youth, was bridegroom-to-be for someone else.

10 This year we may know,
Know that this year there would be a market at Ndu-nzhi.
Cousin Bang-ndlie together with,
With the youth, cousin Mang-shi-ndlie, made,
Made an appointment to meet in what place?
15 They made it for a plot in the middle of the market.

Cousin Bang-ndlie was afoot early,
So cousin Bang-ndlie reached there early.
But the youth, cousin Mang-shi-ndlie, was afoot late,
So the youth, cousin Mang-shi-ndlie, reached there late.

20 Visitors came, many visitors gathered,
But one person, the youth, cousin Mang-shi-ndlie, had not arrived.
Visitors came, all the visitors gathered,
But one person, the youth, cousin Mang-shi-ndlie, had not come.

Cousin Bang-ndlie looked all around,
25 And saw the youth, cousin Mang-shi-ndlie, standing,
Standing outside the Ndu-nzhi market.
The youth, cousin Mang-shi-ndlie, alone attracted her.
The youth, cousin Mang-shi-ndlie, looked all around,
And saw cousin Bang-ndlie, who alone attracted him.

30 Cousin Bang-ndlie grieved,
Grieved that the youth, cousin Mang-shi-ndlie, had got no favourable response.
The youth, cousin Mang-shi-ndlie, grieved,
Grieved that cousin Bang-ndlie had got no marriage arrangement.
Their only choice was to flee. So they went,
35 Went till they reached the midst of the long Njiao-a-bang valley.

Cousin Bang-ndlie looked all around
And saw that the collar of the youth, cousin Mang-shi-ndlie's gown was ripped.
So cousin Bang-ndlie gathered,

40 Gathered drawn silk and drawn thread to sew,
 To sew up the collar of the youth, cousin Mang-shi-ndlie's gown.

 The youth, cousin Mang-shi-ndlie, looked all around
 And saw that the thong of cousin Bang-ndlie's sandal was broken.
 So the youth, cousin Mang-shi-ndlie gathered,
45 Gathered drawn hemp, drawn hemp strands to twist,
 To twist into a thong for cousin Bang-ndlie's sandal.

 Cousin Bang-ndlie was like
 A needle lost in the ashes.
 The youth, cousin Mang-shi-ndlie was like
 A star far away yonder in the sky.

50 Thus it is ended.

M336

C_n ɔ_o ɟ^ɛ CΔ₌ CT_o CT_u CJ^ɛ
connector cousin Bang-ndlie with youth cousin

ɟ^ɛ J^r CΔ₌ C^u.
Mang-shi-ndlie work.

T^{'u} CT^u ɟⁿ C[^ɛ [C_n ɟⁿ L_o,
from sky scattered material arrived sphere,

T^{'u} C_n ɔ_o ɟ^ɛ CΔ₌ [C_n L_o C^{no}.
for connector cousin Bang-ndlie thus come live.

J^{nc} Tⁿ ɟⁿ C[^ɛ [C_n Lⁿ V_u,
weave earth scattered material arrived ridges,

T^{'u} CT_u CJ^ɛ ɟ^ɛ J^r CΔ₌ [C_n L_o t_u.
for youth cousin Mang-shi-ndlie thus come dwell.

5 C_n ɔ_o ɟ^ɛ CΔ₌ Lⁿ ʒⁿ C]“,
connector cousin Bang-ndlie pretty,

CT_u CJ^ɛ ɟ^ɛ J^r CΔ₌ T̄['] L_o J^u.
youth cousin Mang-shi-ndlie began come know.

L_u ɔ₋ J^r C[_{nc} T^u J^r T^u,
then have couple get not get,

C_n ɔ_o ɟ^ɛ CΔ₌ Jⁿ t^{'nc} C_n C]“,
connector cousin Bang-ndlie other connector girl

C^ɛ,
bride,

CT_u CJ^ɛ ɟ^ɛ J^r CΔ₌ Jⁿ t^{'nc} C_n CT_u
youth cousin Mang-shi-ndlie other connector youth

V̄.
bridegroom.

10 J_{nu} C̄ t^ɛ L_o J^u,
year this able come know,

ɟ^ɛ J^u CT^u C[^r J_{nu} T^u [Cⁿ.
did know Ndu-nzhi year at market.

Cⁿ ɔ_o ɲ^ɛ CΔ₌ CT_o,
connector cousin Bang-ndlie with,

ɔ^ɛ CT_o CT_u CJ^ɛ ɔ^ɛ J^r CΔ₌ Y⁻,
did with youth cousin Mang-shi-ndlie make,

Y⁻ [ʰⁿ J^r t_ɔ L_ɛ [ʰ^{ns} T_ɔ.
make time gather gone place where.

15 Y⁻ L_ɛ Δ^o ɲ_n C_n ɲⁿ CT^ɛ [ʰⁿ.
make gone plot yonder connector middle market.

C_n ɔ_o ɲ^ɛ CΔ₌ T^{'''} T^ɛ C^o†,
connector cousin Bang-ndlie use foot early,

C_n ɔ_o ɲ^ɛ CΔ₌ ɔ_u t_o C^o†.
connector cousin Bang-ndlie went reach early.

C_n CT_u CJ^ɛ ɔ^ɛ J^r CΔ₌ T^{'''} T^ɛ
connector youth cousin Mang-shi-ndlie use foot

Lⁿ,
late,

C_n CT_u CJ^ɛ ɔ^ɛ J^r CΔ₌ ɔ_u t_o.
connector youth cousin Mang-shi-ndlie went reach

Lⁿ.
late.

20 J^{'-} T⁻ J^{'-} t_ɔ [ʰⁿⁱ,
visitors came visitors gather many,

J^r ɲ_o CT_u CJ^ɛ ɔ^ɛ J^r CΔ₌ Yⁿ
not see youth cousin Mang-shi-ndlie one

L^ɔ CE_{ni}.
classifier arrive.

J^{'-} T⁻ J^{'-} t_ɔ t^{'-},
visitors came visitors gather everyone,

J^r ɲ_o CT_u CJ^ɛ ɔ^ɛ J^r CΔ₌ Yⁿ
not see youth cousin Mang-shi-ndlie one

L^ɔ T⁻.
classifier come.

C_n ɔ_o ɲ^ɛ CA₌ ʈ_u ɲⁿ L₃ ʃ^r [ɲ^o ɔ^ɛ,
connector cousin Bang-ndlie all around observe,

25 ɔ^ɛ CT_u Cɲ^ɛ ɔ^ɛ ʃ^r CA₌ [ɲ_n ɔ₋
observe youth cousin Mang-shi-ndlie thus did

ʃ_u,
stand,

ʃ_u CT_u CT^r Tⁿ Tⁿ ɲ_u [ɲⁿ.
stand Ndu-nzhi land the outside market.

ʒⁿ C_n ɲ⁻ CT_u Cɲ^ɛ ɔ^ɛ ʃ^r CA₌
good connector the youth cousin Mang-shi-ndlie

ɣⁿ L^ɔ T⁻.
one classifier only.

CT_u Cɲ^ɛ ɔ^ɛ ʃ^r CA₌ ʈ_u ɲⁿ L₃ ʃ^r [ɲ^o ɔ^ɛ,
youth cousin Mang-shi-ndlie all around observe,

ɔ^ɛ [ɲ_n C_n ɔ_o ɲ^ɛ CA₌ ɣⁿ
observe thus connector cousin Bang-ndlie one

L^ɔ ʒⁿ T⁻.
classifier good only.

30 C_n ɔ_o ɲ^ɛ CA₌ [ɲ⁻,
connector cousin Bang-ndlie grieved,

[ɲ⁻ CT_u Cɲ^ɛ ɔ^ɛ ʃ^r CA₌ Tⁿ ʃ^r
grieved youth cousin Mang-shi-ndlie reply not

Tⁿ.
get.

CT_u Cɲ^ɛ ɔ^ɛ ʃ^r CA₌ [ɲ⁻,
youth cousin Mang-shi-ndlie grieved,

[ɲ⁻ C_n ɔ_o ɲ^ɛ CA₌ Tⁿ ʃ^r
grieved connector cousin Bang-ndlie get not

ɬ^r.
arrange.

L₁ ɔ̃ T'' J^r L_u L̂ Lⁿ ɔ₁₁,
 but did get fled going,

35 ɔ₁₁ t_o J⁻ CT̂^{ɔ̃} Tⁿ C[ⁿ Y⁻ Ĵ^{ɔ̃} J⁻ Ĵ^{ɔ̃}
 went reach middle land Njiao-a-bang the valley

CT̂.
 long.

C_n ɔ_o Ĵ^{ɔ̃} CΔ₌ T_u Lⁿ L_u J^r [^{no} ɔ̃^{ɔ̃},
 connector cousin Bang-ndlie all around observe,

ɔ̃^{ɔ̃} CT̂₁₁ CJ^ɛ ɔ̃^{ɔ̃} J^r CΔ₌ Tⁿ L_o J⁻ L₁₁
 observe youth cousin Mang-shi-ndlie wear collar

[^o T^u.
 gown broken.

C_n ɔ_o Ĵ^{ɔ̃} CΔ₌ J'',
 connector cousin Bang-ndlie collected,

J'' CT̂_u [̂^u CT̂_u Ŝ^o t^ɛ L_o S_ɛ,
 collected pull silk pull yarn able come sew,

40 S_ɛ CT̂₁₁ CJ^ɛ ɔ̃^{ɔ̃} J^r CΔ₌ Tⁿ L_o J⁻ L₁₁ [^o.
 sew youth cousin Mang-shi-ndlie wear collar gown

CT̂₁₁ CJ^ɛ ɔ̃^{ɔ̃} J^r CΔ₌ T_u Jⁿ L_u J^r [^{no} ɔ̃^{ɔ̃},
 youth cousin Mang-shi-ndlie all around observe,

ɔ̃^{ɔ̃} C_n ɔ_o Ĵ^{ɔ̃} CΔ₌ Tⁿ L_o ɓ⁻
 observe connector cousin Bang-ndlie wear lace

J^{'''} T^u.
 sandal broken.

CT̂₁₁ CJ^ɛ ɔ̃^{ɔ̃} J^r CΔ₌ J'' [_n,
 youth cousin Mang-shi-ndlie collected thus,

J'' [_n C_n CT̂_u ɔ̃^{ɔ̃} CT̂_u
 collected thus connector pull hemp pull

CT̂⁻ [_n ɔ₋ S⁻,
 stranded hemp thus did twist,

45 S⁻ T["] C_n ɔ_o ɟ^ʒ CΔ₌ Tⁿ L_o
 twist get connector cousin Bang-ndlie wear

C_n ɓ⁻ ɟ^{'"}.
 connector lace sandal.

C_n ɔ_o ɟ^ʒ CΔ₌ ɛ_n ɟⁿ T_o,
 connector cousin Bang-ndlie thus like,

T⁻ ɟ["] ɟ^r Cɟ^u Δ^o CT_u ɛ["] ɛ_n.
 the needle lost midst ashes thus.

CT_u Cɟ^s ɔ^ʒ ɟ^r CΔ₌ ɛ_n ɟⁿ T_o,
 youth cousin Mang-shi-ndlie thus like,

ɟ⁻ Δ["] 'C^u ɟ^u C^{no} ɟ_n CT_u.
 star situated yonder sky.

50 ɛ_n ɟⁿ ɔ_o CT_u.
 thus ended.

M336
Concerning cousin Bang-ndlie and the youth,
cousin Mang-shi-ndlie.

Singer not recorded.

Notes.

This song is recorded in Document F (no. 16, page13).

Line 39. Twice in this line and twice in line 44 the Miao text has ṽ instead of Cṽ for “to pull”.

M337

Song of parents grieving the loss of their daughter's strength.

Singer not recorded.

Introduction.

Nowhere does this song say what exactly had become of the daughter of the family. However, the description of a young woman dressed in all her finery, crossing the river in a small boat which was apparently waiting for her, and going on her way, seems to indicate that, for some reason, she was running away from home, and that her flight had been planned beforehand. This could have been to avoid some unacceptable marriage arrangements, but it does not say so. Her departure meant that tasks, which she normally performed in the home, had now to be undertaken by her parents. These included, in particular, carrying water to keep the household supplied, and pounding grain for the family meals.

M337

Song of parents grieving the loss of their daughter's strength.

Singer not recorded.

As its sheath fits the knife,
So the parents' smooth land made their life easy.

With the girl at home, water for the tub required no effort from her mother to carry
it.

5 The girl's mother could always get up,
Get up and go for water to the tub.
But now her mother's tears were falling.

With the girl at home, corn from the loft required no one else's strength to pound it.
The girl's father could always get up and go out on the farm.
But now her father's tears were flowing.

10 The girl's mother found a bowl of corn for him to eat,
And gave it to the girl's father as he went seeking her down the valley.
On his way he met with some swallows,
And the girl's father spoke.
"Have you seen a well-dressed young woman come by here?"

15 "Did you say, 'a well-dressed young woman'? We certainly saw her,
And we also saw a small boat cross over,
And the girl, whoever she was, clothed,
Clothed in a lavish manner, crossed.
Crossed here, over to the shallow side of the pool, and went on.

20 There was silver all around her neck,
And a silk covering over her head".

Thus it is ended.

M337

C]'']_u C^{nc} V_u [']⁻ C†', Δ^z 3_o.
 song which mother father grieve daughter strength.

C̃ T₌ D_n T₌ L^{nc},
 sheath knife the knife fits,

C]'' C^{nc} [n_o C_n †^r Tⁿ C†'_{nc} L_{nc} C_n]_u
 girl mother father land smooth connector easy

[^{nc}.
 life.

C]'' C^{no} C]'' C_n T''^u Y'' J^r D^u
 girl reside girl connector butt water no need

C^{nc} Δ^z 3_o T_r.
 mother strength carry.

C]'' C^{nc} J̃ 3'' J^u,
 girl mother arise well move,

5 J̃ J^u J̃ CT'' †_o CT_u T''^u.
 arise and go reach butt.

C]'' C^{nc} Y'' †^{nc} Y'' D⁻ J^r J''^u J''.
 girl mother tears began fall.

C]'' C^{no} C]'' C̃^u T'' J^r D^u T⁻ 3^o
 girl reside girl loft corn no need strength

T̃'.
 pound.

C]'' †^r J̃ J^u J̃ CT''^u †_o CT_u [n^o.
 girl father arise and go reach plot of land.

C]'' †^r Y'' †^{nc} Y'' D⁻ J^r J''^u CΔ_o.
 girl father tears began drip.

10 C]'' C^{nc} C̃^u T'' Jⁿ T_u J'' J^r C̃^u,
 girl mother sought get basin corn to eat,

D⁻ T''^u C]'' †^r C̃^u C]'' L_u CT_u C̃^u.
 gave for girl father seek girl gone in valley.

ᵛᵛ ᵗᵒ ᶜᵢ ᵐᵒ ᵗᵛ ᶜᵒ ᵓᵒ ᵐᶜ.
 went meet connector the swallows.

ᶜᵓᵒ ᵗᵒ ᵐᵒ ᵒᵒ ᵒᵒ,
 girl father spoke,

ᵗᵒᶜ ᵛᵢ ᵓᵒ ᵒᵛ ᵗᵒ ᵗᵒ ᵗᵒ ᵗᵒ.
 query you see young woman smart come to here.

15 ᵛᵢ ᵗᵢ ᵒᵛ ᵗᵒ ᵓᵒ ᵓᵒ.
 connector say young woman smart we did see.

ᶜᵓᵒ ᶜᵗᵛ ᵗᵢ ᵒᵒ ᵐᵒ ᵓᵒ ᵒᵒ ᵓᵒ.
 small boat crossed come we did also see.

ᵐᵒ ᵓᵒ ᵗᵒ ᵓᵒ ᵒᵒ ᶜᵓᵒ ᵗᵒ ᵓᵒ ᵐᵒ ᶜᵗᵢ,
 we saw here one classifier girl some one wear,

ᶜᵗᵢ ᶜᵒ ᶜᵒᶜ ᶜᵗᵒ ᶜᵒ ᵗᵢ,
 wear manner well fashioned cross,

ᵗᵢ ᵗᵒ ᵓᵒ ᵐᶜ ᵓᵒ ᵗᵢ ᶜᵒᶜ ᶜᵗᵛ
 cross here one pool water cross shallow side

ᵒᵒ ᵓᵒ,
 going,

20 ᵐᵒ ᵗᵒ ᵗᵒ ᵗᵒ ᶜᵒᶜ,
 neck all silver,

ᶜᵢ ᵒᵒ ᵒᵒ ᵗᵒ ᵗᵒ ᶜᵓᵒ.
 connector head all silk.

ᵒᵒ ᵐᵒ ᵓᵒ ᶜᵗᵒ.
 thus ended.

M337

Song of parents grieving the loss of their daughter's strength.

Singer not recorded.

Notes.

This song is recorded in Document F (no. 28, page 28).

Line 12. The expression 𑜀𑜂𑜆 𑜃𑜂𑜆 is written 𑜀𑜂𑜆 𑜃𑜂𑜆 in the Miao manuscript.

Line 16. The word for “boat”, 𑜀𑜂𑜆𑜄𑜂𑜆 is incorrectly written 𑜀𑜂𑜆 in the Miao text.

Old procedures followed in settling cases of divorce.

Contributed by Wang Ming-ji.

Introduction.

In 1947 in response to my enquiries, Wang Ming-ji wrote an outline of the procedures that used to be followed in settling the dispute that arose between two families if a marriage had broken up. The outline included a short extract of the kind of conversation which would have taken place when the two middlemen sent by one party arrived at the home of the other party. The opening gambit was full of indirect, almost evasive statements, and the quotation of proverbial sayings. In reality the bargaining was probably a protracted process, with each side well aware what the traditional settlement required, but each trying to vary the terms to their own advantage, by pleading special circumstances.

An interesting feature was the use of code words, wheat, barley, and oats, instead of naming the animals actually involved in the payment. Repeated questioning failed to discover the reason for this usage, but apparently it used not to be considered delicate to call a cow, “a cow” in the course of such negotiations.

When matters had been talked through and the required payments made, the parties came together and the formal agreement was recited, presumably by a middleman. This made reference to the “yi-xiu” and the “fu-xiu”, which were some kind of mythical creatures, possibly the male and female of the species. The point about them was that they could never be separated. The “smooth road” and the “bright road”, are one and the same, a paved thoroughfare where the stones were so polished that they shone. The agreement also mentioned the “dang”, a bamboo whistle pipe, rather like pan-pipes, but so constructed that musical notes could be produced both by blowing and by sucking.

After the recitation, the agreement was finally ratified by the handing over of a ploughshare. This was a large triangular object made of iron, which fitted on to the wooden plough much as a garden spade is fitted to its handle. It was secured in position with a large nail. The Miao, having no means of setting out the agreement in written form, chose a ploughshare as a token and a witness, presumably, because it was made of iron, it was one of the more enduring of household objects, and also because its use in the production of crops may have given it some connotation of fertility.

Enquiry into the meaning of “let him enter the hole of the ploughshare”, elicited the explanation that the transgressor of the agreement would drop dead and his spirit would be imprisoned within the ploughshare by way of punishment.

Old procedures followed in settling cases of divorce.

Contributed by Wang Ming-ji.

Sending the elders is known as “sending two cattle herds”. When they arrive at the home of the other party, the head of that family opens his mouth and asks, “What urgent business brings you?” The two elders answer, “There is no urgency, we have merely followed the road where the horse fodder grows!” (Following the road where the horse fodder grows means that the two families have trouble, and they have come to the place where the trouble lies.)

The head of the family asks, “What do the in-laws say?” The two elders reply, “We two have come, but the business is not ours. The snake only enters a person’s house because the devil sent it!” The head of the family asks again, “Well, what do the in-laws say?” The two elders respond, “We have come, but can we speak our mind?” The head of the family asks, “Well, what do the in-laws say?” The two elders reply, “The in-laws speak as follows: One bag of wheat, one bag of barley and a green plum.” (A bag of wheat is a sheep, a bag of barley is a goat, and a plum is wine.) “Moreover, this procedure is not only for our two families to follow, but for all the people to follow”.

Then the head of the house replies, “You two go and tell the in-laws, we want seven bags of wheat or barley and two bags of oats.” (Oats means that they want two cows.) The elders say, “Ee! We two, we two cannot answer you in this. All we can do is to carry your words.” The head of the house says, “You should give an answer, it is up to you.

A good horse is not sent to Sichuan without its saddle,
A good ox is not sent to Zhaotung without its yoke.
Flowing water flows from above,
Where there is the sound of water there is a water spring ”.

If a husband divorces his wife he will need nine animals. If a wife divorces her husband she will need nine garments.

The man’s nine animals include,
two cows, which are given to his parents-in-law, together with five sheep or goats, one sheep or goat, which is reckoned to be given to the ancestors of his parents-in-law, and one sheep or goat, which is reckoned to be given to his own ancestors, here.

Thus are all the requirements of Miao tradition fulfilled. “You shall wear my sheep-skin, I will wear your goat-skin”.

In endorsement of the agreement these words are spoken,

When the Yi-xiu travels the smooth road,
Then the Fu-xiu travels the bright road,
For the Yi-xiu is like a pan-pipe blown,
And the Fu-xiu is like a pan-pipe sucked.

Time was when things were as bright light from the south,
But today they are as dull light from the north.

If the two fists cannot rest together,
Let not the two fists get to pushing each other!
If the two fists cannot rest contentedly,
Let not the two fists be pressed into contention.

From today let the fish return to the water,
And let the maid return and be separate.

When the words have been spoken, they exchange a ploughshare and declare, “Whoever transgresses, let him enter the nail hole of the ploughshare”.

M338

Y⁻ L₁₁ Y⁻ T⁵ L^u J_u CT₁₁ C⁸ CT₁₁
of old expressions which to separate wife to separate

V^u Δ^u J^u T^u.
husband make agreement.

t^r Y⁻ L₁₁. T_n J_u t^r Y⁻ L³
sending old men. say that sending two classifier

T^u Λ_u E⁼ D₁₁. D₁₁ CE₁₁ Λⁿ S² T₃,
cow herds go. go arrive other family finish,

Λ_n E¹ C₁- J³ Y⁻ CE₁₁ C_u T_n, D⁻ L³
family lord house open mouth ask say, you two

T₄ C^u J⁻ J^r. Y⁻ L³ Y⁻ L₁₁
in a hurry business what. two classifier old men

5 T_n, Y⁻ L³ Tⁿ T₄ J⁻ J^r, Y⁻ L³ E_n
say, we two not in a hurry whatever, we two thus

E^u T^o C⁻ C³ 3^u
road wait for for that reason horse vegetable

t₁₁. (E^u T^o C⁻ C³
grow. (road wait for for that reason horse

3^u t₄ E_n T_n J_u Y⁻ Λ_n
vegetable grow thus says that two families

E^u J_o D⁻ C^u C⁻ Jⁿ
marriage cause have business for this reason we

10 T⁻.)
come.)

Λ_n E¹ C₁- T_u C_u, C⁻ Y⁻ Λ₄
family lord house then asks, so then the man

D_n T_n Lⁿ E⁸. Y⁻ L³ Y⁻ L₁₁ Tⁿ
plural says how. two classifier old men reply

T_n, Y⁻ L³ T⁻ E_n D⁻ Λ^o Y⁻ L³
say, we two come thus not true we two

- Tⁿ. Jⁿ Δ^δ †^r Jⁿ C^δ Ā
final particle. devil sends snake for that reason
- 15 Jⁿ C^δ J_u Δ⁻ T³ C³ C]⁻ Tⁿ.
snake enters go to people house exclamation.
- [¹ C]⁻ T_u C_u, Ā Y⁻ Λ_κ D_n
lord house again asks, so then the man plural
- T_n Lⁿ [ⁿ. Y⁻ L³ Y⁻ L_u T_n, Jⁿ T-
says how. two classifier old men say, we come
- [_n T_{nc} C]₀ S^{nc} C]₃ Lⁿ Y⁻. [¹ C]⁻
thus query with heart thought then. lord house
- T_u C_u, Ā Y⁻ Λ_κ D_n T_n Lⁿ [ⁿ. Y⁻
again asks, so then the man plural says how. two
- 20 L³ Y⁻ L_u T_n, Y⁻ Λ_κ D_n T_n J_u
classifier old men say, the man plural says that
- [ⁿ Yⁿ 'C^δ Jⁿ Yⁿ 'C^δ ̊ Lⁿ Y⁻. (Yⁿ
reach to one bag wheat one bag barley then. (one
- 'C^δ Jⁿ J_u Yⁿ T_u Λ^δ, Yⁿ 'C^δ
bag wheat is one classifier sheep, one bag
- ̊ J_u Yⁿ T_u [ⁿ.) C]₀ L⁻ Jⁿ 3⁻
barley is one classifier goat.) with the plum
- C†. (Jⁿ 3⁻ J_u [ⁿ) 3^δ Λ^o Tⁿ Cⁿ T-
green. (plum is wine) not correct this alone
- 25 Tⁿ, Tⁿ J^δ [ⁿ Ā D_z T₀ Tⁿ
final particle, the principle this did suit for
- Jⁿ Y⁻ Λ_n Ā C]₀ T- Tⁿ
us two families this to keep come final particle
- T₀ Tⁿ CΔ^{nc} Tⁿ T³ C³ C]₀ Tⁿ.
suit for world people to keep exclamation.
- [¹ C]⁻ T_u Tⁿ T_n, 3⁻ L³ D_u [_n
lord house then replies says, you two go thus
- 3⁻ L³ T_n J³ Y⁻ Λ_κ D_n T^o, Ā
you two tell the man plural exclamation, want

- 30 J⁷ 'C⁸ J¹¹ Ǿ, Ā Y⁻ 'C⁸ Y⁻ C₁
seven bags wheat barley, want two bags oats
- [_{no}. (Y⁻ C₁ Ǿ Ā Y⁻ T_u C[~].)
so it is. (oats is want two classifier cows.)
- Y⁻ L³ Y⁻ L₁₁ ɿ_n, Ǿ̇, Y⁻ L³ [n,
two classifier old men say, ee, we two thus,
- Y⁻ L³ Ǿ⁻ Tⁿ Ǿ_n L^u Tⁿ
we two not reply your words final particle
- ɿⁿ. Y⁻ L³ L^u Ǿ^u [_{no} Ǿ_n L^u T⁻.
exclamation. we two simply carry your words only.
- 35 [̇ Ċ- ɿ_n, Ǿ₋ Tⁿ Ǿ⁻, C₋
lord house says, do answer exclamation, look to
- Ǿ⁻ L³ T⁻ [_{no}.
you two only so it is.
- 3¹¹ C³ ɿⁿ C_{T_n} [̇ Ǿ. ɿⁿ Δ⁻ V¹¹ Tⁿ,
good horse not saddled not go to Sichuan,
- 3¹¹ C[~] ɿⁿ Δ¹⁰ Lⁿ ɿ⁻ ɿⁿ Δ⁻ Ǿ^u Tⁿ.
good ox not yoked not go to Zhaotung.
- Y¹¹ CΔ₃ T¹¹ ɿⁿ Ǿ̇ CΔ₃,
water flows from above flows,
- 40 Y¹¹ C†¹¹ Ǿ⁻ Ǿ^o Y¹¹.
water rushing sound there is spring of water.
- V¹¹ C_{T₁₁} C⁷ Ā [n t₋
husband divorce wife want nine classifier
- [̇. C⁷ C_{T₁₁} V¹¹ Ā [n
livestock. wife divorce husband want nine
- t₋ t₁₁. [n t₋ [̇
classifier garments. nine classifier livestock
- Y⁻ T_u C[~] T¹¹ Y⁻ T₁ Y⁻ Λ₆,
two classifier cows for mother and father-in-law,
- 45 T_u Ǿ⁻ ɿ³ T_u Λ⁸ [r₋
then there are five classifier sheep goats

T'nc. Y^n T_u A^δ C'r S_o S^δ
as well. one classifier sheep goat reckon give

V_u Y^- T_i Y^- A_s L_u J'nc. Y^n T_u
to grand parents-in-law theirs. one classifier

S_o S^δ Ċ Y^- L_u J'nc. 'ɔ" ɔ^δ 'ɔ" C^n
reckon give here old folk theirs. Miao principle

CC_nu T_δ CC_nu T_δ. C_s CJ^- ɔ̣ J^n T^c
arrive finish arrive finish. you wear my skin

50 A^δ, ɔ̣ CJ^- C_s J^n T^c C'r. Δ̣ ģ T''
sheep, I wear your skin goat. ratify agreement

L^u ɔ_u ɽ_n,
words which say,

A_n J~ T'' Ċ T'nc,
yi-xiu upon road smooth,

ɽ^u J~ T'' Ċ Ċ'.
fu-xiu upon road bright.

A_n J~ S_s T^δ ɔ_u t'~,
yi-xiu resemble pan-pipe which blow,

55 ɽ^u J~ S_s T^δ ɔ_u C_n ɭ_s.
fu-xiu resemble pan-pipe which connector suck.

Y^- T'' C_n S_s Ċ Ċ' T- J^δ CT_u,
before thus resemble light bright come south,

'ɔ^o Ċ S_s Ċ J^- T- ģ CT_u.
today resemble light cloudy come north.

Y^- L^u J^n T^o t_s ɽ^n t^c,
two classifier fists rest not able,

Ĵ' ɔ_o Y^- L^u J^n T^o T'' ɽ^n T'^.
do not cause two classifier fists get pushing.

60 Y^- L^u ɽ^n T^o t_s ɽ^n t',
two classifier fists rest not hold,

Ĵ' ɔ_o Y^- L^u J^n T^o T'' ɽ^n T_i.
do not cause two classifier fists get pressing.

T_ɔ 'ɔ̃ ċ ɫ° ɫɔ̃^ɔ ɫ̃. ɫ_n Y",
 from today allow fish cause arrive at water,

ɫ° ɫɔ̃^ɔ ɫ̃. ɫ_n ɫɫ̃.
 allow girl cause arrive at separate.

L^u ɫ_n T̃_ɔ T̃_ɔ, ɫ^u ɫ̃^u L^u Lⁿ ɫ̃_u
 words said done finish, exchange the ploughshare

65 ɫ_n, ċ T̃_ɔ ɫ̃^ɔ ɫ_n ɫ̃_u ċ^ɔ
 say, whoever overturn thus enter hole

Lⁿ ɫ̃_u T̃_ɔ.
 ploughshare finish.

M338
Old procedures followed in settling cases of divorce.

Contributed by Wang Ming-ji.

Notes.

This material is recorded in Document C (no.5, page 5).

Line 22. The words 𠤎 𠤎- 𠤎 𠤎 𠤎 have been added to the text to make it clear who was speaking, and in lines 24 – 25 𠤎 𠤎 𠤎 𠤎 𠤎 have been added for the same reason.

M339
Ancient traditions of the Miao Old folk.

Supplied by Yang Yung-xin.

Introduction.

To his second book of songs issued in 1950 (Document F), Yang Yung-xin appended, 1, a miscellaneous collection of incantations connected to old Miao customs, 2, an outline of old Miao spirit worship, and 3, a list of about seventy old Miao words and expressions, found in the songs but no longer in common use. He called the collection of incantations, which comprised ten items, “Ancient traditions of the Miao old folk”.

1. Form of words for the separation of married girls and youths.

A copy of Wang Ming-ji’s description of ancient divorce procedures (M338) appears to have come into the hands of Yang Yung-xin, for he included the material, though in a considerably modified form, in his collection of incantations. There are three significant differences between the two accounts. Firstly, whereas Wang Ming-ji said that the middlemen were sent by only one party to the dispute, Yang Yung-xin states that two middlemen from each side carried out the negotiations. Secondly, the customs described had not been in use for many years, and memories were fading. It is therefore not surprising that the code words used in place of animals’ names do not tally. Wang Ming-ji said that wheat meant sheep, barley meant goat and oats meant cow, whereas, for Yang Yung-xin, oats meant sheep or goat and barley meant cow. Thirdly, Yang Yung-xin replaced Wang Ming-ji’s statement, “Whoever transgresses the agreement let him enter the nail hole of the ploughshare!” by “Let no clamour of argument enter the hole of the ploughshare”.

2. Words used by the old folk in making an agreement.

According to Yang Yung-xin, there was a form of words, by recitation of which, an agreement already reached, might be ratified. It comprised a catalogue of six similes illustrating human relationships. Ideally people should be inseparable as the mythical Yi-xiu and Fu-xiu, or at one like the pipe which produced a musical sound whether it was sucked or blown. However, circumstances could change, fine weather from the south could give way to cloudy weather from the north. But, though fists could no longer rest side by side, there was no need for them to be in contention. As wild clematis differed from a forest tree, so people have contrasting temperaments, but each has his individual troubles as surely as each had his own cooking pot. Therefore let the parties exchange capes, sheep skin for goat skin, and all can be settled.

This form of ratification was appropriate for any agreement that might have been reached, and could be modified to suit the special circumstances. This is precisely what Wang Ming-ji did when he applied it as a conclusion to a divorce agreement. (M338)

3. Tying the long-life cord.

This, the first of three short incantations associated with charms to give long life, is concerned with the ritual of tying a string around a child’s neck. The belief was that, provided it was not removed, it would preserve the child from danger. To be effective it had to be tied by the shaman-healer, who also recited the incantation.

Behind the reference to copper wire was the belief that a living person's spirit could wander away, or be frightened away from his body, and there were rituals by which such wandering spirits had to be recalled. There was also a constant danger that such wandering spirits could be caught and enslaved by the ill-disposed in the spirit world, who set snares of copper wire to trap them.

4. Words used when shaving the head.

The shaving of the head was also thought to be efficacious in giving long life, but this too had to be performed by the appropriate person. He is simply referred to as "the man from the cold country", in the incantation, but it is not clear whether he too was a shaman-healer.

5. Wearing a copper bangle.

The wording of this incantation is very similar to that of number 3, so that presumably, the "iron wire" here has the same significance as the "copper wire" in the earlier piece. Here, however, the long-life charm is not a cord tied round the neck, but a copper bangle worn on the arm. The final line, "without sickness like the copper wire", may refer to the fact that, unlike iron, copper does not become "sick", that is, rust away.

6. Introduction when going to have a discussion with people (1).

This incantation concerns the function of Miao middlemen in their conduct of negotiations. In addition to requiring skill in bargaining and persuasion, middlemen also needed wisdom because they were entrusted with executive authority. They could not only negotiate, but could make decisions which were binding upon the party which sent them. Now if a middleman was not too forthcoming, he might be reminded of his authority to act, by the allegories of the good horse and the good ox. In his account of the negotiations in a case of divorce, (M338), Wang Ming-ji did in fact use part of this incantation.

7. Introduction when going to have a discussion with people (2).

Although Yang Yung-xin used the same title for this and for the previous piece, the present incantation is not an admonition addressed to a middleman reminding him of his responsibilities, but a form of apology that he himself might use at the commencement of his mission.

8. Words for divorcing wives and husbands.

Yang Yung-xin's title for this short piece is quite wrong. It has nothing whatsoever to do with divorce, but describes the change in circumstances of the ancestors brought about by "the great sacrifice", the offering of an ox, "the great horned one". Before, they had been so poor that, ashamed, grandmother had crept under the bed to hide, and grandfather squeezed through a crack in the partition to conceal himself in the cattle pen. Now, however, they were the proud possessors of fine cattle fit to plough earth and sky.

9. Introductory words for making an offering during Miao spirit-worship.

Short pieces of bamboo split in half were used as divination sticks. The two halves were tossed into the air and allowed to fall to the ground. The manner in which they fell, face up or face down, provided an answer to the question asked, which was, in the present case, “Has the crop failure been caused by a disgruntled ancestor demanding an offering?”

10. Words which the zu-mu intoned.

In old Miao society the worship of the ancestors was not conducted by a shaman-healer, but by a member in the main branch of the family who had been properly instructed in the rituals and incantations to be used. This person was called a zu-mu. When the sacrifice had been duly offered, the zu-mu presented petitions for the well being and prosperity of the family, at the same time assuring the ancestors that the offering was all prepared and ready.

11. Song which is sung to escort the spirits when the worship is completed.

This is a rather abbreviated form of the incantation used for dismissing the ancestors and escorting them back to their “pine wood homes”, that is to their graves, when the sacrifice is completed.

M339
Ancient traditions of the Miao old folk.

Supplied by Yang Yung-xin.

1. Form of words for the separation of married girls and youths.

If a husband and a wife no longer want one another, it is necessary to send some old people to stand between the two sides, talk it over, and make an agreement, properly witnessed, then the matter can be concluded. One speaker from the wife's side first comes and says, "The in-laws have sent us two cow-herds here with a matter to talk over with you. Will you seek two travellers to stand between. However, the business is not ours. It is because the devil has sent it that the snake actually enters your house!" A speaker from the husband's side replies, "The in-laws have sent you, but is it to bring matters to a conclusion, or simply just to talk about it?" The speaker from the wife's side answers, "We have only now brought a word to lay before you, whether matters turn out well or not, has yet to be discussed". Then the speaker on the husband's side replies, "May we trouble you to return to the in-laws and say,

‘Do you intend to cause barley to travel the road?
Do you intend to cause oats to travel the path?’

Then come and tell us". (Barley means "cow", oats means "sheep and goats".) When they have finished talking in this way, they fix a time and a place to foregather, and when the time comes, everyone assembles there. Then the speaker from the side in the wrong passes over a ploughshare and says,

“Elders of this place, elders who have travelled,
This is a ploughshare used for producing crops.
Elders of this place, elders who have argued together,
Let no clamour of argument enter the hole of the ploughshare,
Let no clamour of words enter the mouth of the ploughshare”.

The speaker from the side in the right accepts the ploughshare and says,

“Elders of this place, elders who have argued together,
Let there be no clamour of argument at all entering the hole of the ploughshare,
Let there be no tumult of words entering the mouth of the ploughshare.
So let the fish return to the water,
So let the girl return and be separate”.

2. Words used by the old people in making an agreement.

When the Yi-xiu travels the smooth road,
Then the Fu-xiu travels the bright road.
(Yi-xiu and Fu-xiu are the names of two animals. Any amount of persistence cannot separate them.)

The Yi-xiu is like a pan-pipe blown,
And the Fu-xiu is like a pan pipe sucked.

Fine light increases from the south,

But cloudy light increases from the north.

If the two fists cannot rest together,
Let not the two fists get to pushing each other!
If the two fists cannot rest contentedly,
Let not the two fists be pressed into contention!

People may resemble wild clematis, dependent on others for support,
But each will have his own cooking pot.
People may resemble standing trees, affording others shade and shelter,
But each will have his own worries.

You shall wear my sheepskin,
I will wear your goatskin.

3. Tying the long-life cord.

Though the spirit-world uses copper wire,
The spirit world cannot tie it.
But I use a cord of yarn, and I can tie it,
Tie it and give life for many, many years.

Climb into the sky, I will lay hold of your foot and pull you down.
Go down into a pit, I will lay hold of your hair and pull you up.

4. Words used when shaving the head.

The man came from the cold land,
Came to shave from the cold city,
Came shaving heads,
Shaving to give life for many, many years.

He made the heads as bald
As the man's leather boots!

5. Wearing a copper bangle.

Though the spirit-world uses iron wire,
The spirit world cannot tie it.
But I use copper wire and I can tie it,
Tie it and give life for many, many years.

Tie it and make life run, make life long,
Without sickness like the copper wire.

6. Introduction when going to have a discussion with people (1).

A good ox is not sent to Zhaotung without its yoke,
A good horse is not sent to Sichuan without its saddle.
People yoke the ox, for if it will not pull, it would not be sent.
People saddle the horse, for if it will not carry, it would not be sent.
A good ox is obedient to the lead rope in its nose,
And a good horse is obedient to the bridle in its mouth.

7. Introduction when going to have a discussion with people (2).

Some good people may not have wished to come to you,
Some good people may not have wished to discuss with other folk,
But I was sent on purpose. Were I unwilling to come I should not have been sent,
So today I have arrived here.
When one meets with good spirits, it is well to worship,
When one meets with good people, it is well to converse.

8. Words for divorcing wives and husbands.

The woman had so little she crept under the bed,
But the woman has received a great horned one to plough the earth,
Great, and as fat as a bear.

The man had so little he crept through a gap in the partition,
But the man has received a trained horned one to plough the sky,
Trained, and as fat as a tiger.

9. Introductory words when making an offering during Miao spirit-worship.

This year is a famine season, a famine year.
The blossom opened but did not set,
The fruit formed but did not mature,
For the ancestors were wanting food and wanting drink.

How did the bamboo strips fall, face down or face up?
Whose father are you,
So full of impatience for a live pig?
Whose mother are you,
So full of impatience for a live chicken?

10. Words which the zu-mu intoned.

Whether they remain within,
Enfold them, and whether they travel without.
Let their posterity spread abroad,
Let their livestock graze back and forth and all around and about.
It is ready! It is ready!

Let their sheep and their goats in flocks,
Resembling the roebuck,
Eat leaves, collect shooting bamboo over the mountains all around and about.
It is ready! It is ready!

Let their fine cattle and horses,
Resembling the deer,
Gather outside and all around and about.
It is ready! It is ready!

11. Song which is sung to escort the spirits when the worship is completed.

Stretch out your hands to lead your pig,
Stretch out your arms to enfold your chicken,
Draw them away to your place of sitting, your place of sleeping,
Away to your house of fir wood planks.

M339

Y⁻ 'ɔ^u Y⁻ L_u ɔ_n t^r ʒ̃ ʒ̃^{nc} Y⁻ L_u.
Miao old folk plural every tradition of old.

(Yⁿ) L^u ɔ_u ɿ_n Cɔ^u C^ŋ CT_u ɿ̃.
(one) words which say girl wife youth separated.

ɿ⁻ ɔ_u C^ŋ V̄ Yⁿ L^ɔ ɿⁿ Λ⁻
if that wife husband one classifier not want

Yⁿ L^ɔ T̃̃, Λ̄ t^r ɔ_o Y⁻ L_u
one classifier finish, need send cause older

T^ɔ C^ɔ C^{no} ɿⁿ CT̃̃ CT_o Y⁻ S̃̃ ɿ^{'nc}
people situated between with two sides both

ɿ̄ L_u, Δ̄ ɿ̄ T^u L_o Y⁻ t_r CT^ɔ S̃̃
talk, ratify agreement come make witness away,

5 C^u Y⁻ L_{nc} S_u. C^ŋ S̃̃ Yⁿ T^u ɿ_n L^u
matter presently end. wife side one speaker

S^u T⁻ ɿ_n, Y⁻ Λ_r ɔ_n t^r ɿⁿ Y⁻ L^ɔ
first come say, the man plural sent us two

T^u Λ_u ɿ̄ C̄ C^{no} Yⁿ L_o L^u T⁻
cow herds this carry one classifier word come

CT_o ɔ_n ɿ̄ L_u. Λ̄ ɔ_n CT̄' Y⁻ T^u CT_o ɿ̄
with you talk. want you seek two travellers

C^{no} ɿⁿ CT̃̃. ɿ̄ V^{nc} ɿⁿ Λ^o Y⁻ L^ɔ C^u,
situated between. but is not we two business,

10 ɿ̄ ɔ_u ɿⁿ Δ̃̃ t^r ɿⁿ C̃̃ T_{nc} ɿⁿ C̃̃ Y⁻
because devil sends snake then snake makes

ɿ̄ Δ⁻ ɔ_n Cɔ⁻. V̄ S̃̃ Yⁿ T^u ɿ_n L^u
enter go to your house. husband side one speaker

Tⁿ ɿ_n, Y⁻ Λ_r ɔ_n t^r ɔ_o ɔ_n Y⁻ L^ɔ
reply says, the man plural sent cause you two

T-, T_{nc} Ā ɔ_o ɟ̃^δ Y⁻ T_ɛ
 come, query want cause bottom make come out

Ct^{ʼr} L Ā ɔ_o Y⁻ C[_{ni} ʒ^u CT_o
 conclusion or want cause mouth store with

15 L_u. C^ɲ S^δ Yⁿ T^u ɲ_n L^u Tⁿ ɲ_n,
 exclamation. wife side one speaker reply says,

ɲⁿ ɟ̃^ʼ C^{nc} [_{no} L^u T- [̃^δ [̃_r ɔ_n
 we only just bring word come lay before you

T⁻, C^u Ā ʒ^u ɲⁿ ʒ^u ɲⁿ ɲⁿ C^{nc}
 as yet, matter will be good not good we not yet

ɟ̃ L Ŝ. Ṽ S^δ Yⁿ T^u ɲ_n L^u Tⁿ ɲ_n,
 talk yet. husband side one speaker reply says,

C[ⁿ ɔ_n Y⁻ L^ɔ S^r ɔ_u CT_o Y⁻ Λ_ɛ ɔ_n
 trouble you two return go with the man plural

20 ɲ_n, T_{nc} Ā ɔ_o ɔ̃ CT_o [̃ L⁻ Ā
 say, query want cause barley travel road or want

ɔ_o Y⁻ C[_ɛ CT_o ɟ̃^δ [̃_n, T_u T- ɲ_n ɟ̃^ʼ ɲⁿ
 cause oats travel path thus, then come tell us

ɲ^o. (ɔ̃ ɔ_u ɲ_n C^u, Y⁻ C[_ɛ ɔ_u
 exclamation. (barley is saying cow, oats is

ɲ_n Λ^δ [̃_r). Y⁻ Lⁿ Ĉ ɟ̃ L T_ɛ,
 saying sheep goat). make like this talk finish,

T_u T_n [̃ⁿ C_{ni}, T_u T_n Tⁿ [̃^{nc} ɔ_u ɲⁿ t_ɔ
 then fix time, then fix place which gather

25 ɟ̃ L T^{nc}. t_o [̃ⁿ C_{ni} T_ɛ, ɟ̃^ʼ ɔ̃ ɲⁿ t_ɔ, V_u
 talk as well. reach time finish, all gather at

[̃^{nc} ɔ_u T_n [̃^{nc} Ȳ. S^δ ɔ_u
 place which fixed completed there. side which

Λ_u T^u ɲ_n L^u S^u [̃ Lⁿ ɲ_u ɔ_u ɲ_n,
 at fault speaker first pass ploughshare go say,

Y⁻ L_u Ĉ Y⁻ L_u ɔ_u CT_o [̃
 old folk here old folk who travelled road,

Lⁿ ɾ_u Ċ Lⁿ ɾ_u ɟ_u Y⁻ ʃⁿ,
 ploughshare here ploughshare which makes crops,

- 30 Y⁻ L_u Ċ Y⁻ L_u ɟ_u ʈⁿ Šⁱ,
 old folk here old folk who argued together,
 Šⁱ Ċ^o ʃ⁻ ɟ_o ɟ_u ʃ^o Lⁿ ɾ_u,
 argue noise forbid cause enter hole ploughshare,
 L^u Ċ^o ʃ⁻ ɟ_o ɟ_u Y⁻ ʈⁿ Lⁿ ɾ_u.
 word noise forbid cause enter mouth ploughshare.

S^{ɔ̃} ɟ_u ɟ⁻ Ċⁿ ʈ^u ʈ_n L^u ʈⁱ ʈ_n,
 side which has right speaker receives says,

Y⁻ L_u Ċ Y⁻ L_u ɟ_u ʈⁿ Šⁱ,
 old folk here old folk who argued together,

- 35 ɟ_o Šⁱ Ċ^o ʃ⁻ ɟ_u ʃ^o Lⁿ ɾ_u
 cause argue noise forbid enter hole ploughshare

ʈⁿ,
 at all,

ɟ_o L^u Ċ^o ʈⁱ ʈ_n ʃ⁻ ɟ_u Y⁻ ʈⁿ
 cause word tumult thus forbid enter mouth

Lⁿ ɾ_u ʈⁿ.
 ploughshare at all.

ʈ^o ʈ^{ɔ̃} ɟ_o ʈ_n Yⁿ,
 allow fish cause arrive at water,

ʈ^o ʈ^{ɔ̃} ɟ_o ʈ_n ʈⁿ.
 allow girl cause arrive at separate.

- (Y⁻) L^u ɟ_u Y⁻ L_u ʈⁿ ʈⁿ ʈⁿ.
 (two) words which old folk ratify agreement.

ʈ_n ʃ^u ʈⁿ Ċⁿ ʈⁿ,
 yi-xiu upon road smooth,

- 40 ʈ^u ʃ^u ʈⁿ Ċⁿ ʈ^{ɔ̃},
 fu-xiu upon road bright,

($\Lambda_n J^\sim$, $\Gamma^u J^\sim$ \beth_u Y^- \mathbb{C}^δ CT^i Ct^r ,
 (yi-xiu, fu-xiu are two kinds animals names,

Y^n t^r C_s T^n t^s $\tilde{\Gamma}$ L_s .)
 one persist by reason of not able part gone.)

$\Lambda_n J^\sim$ $J^n T_o$ T^δ \beth_u C_n t'^- ,
 yi-xiu like pan-pipe which connector blow,

$\Gamma^u J^\sim$ $J^n T_o$ T^δ \beth_u C_n \mathbb{L}_s .
 fu-xiu like pan-pipe which connector suck.

45 S^{nc} $\tilde{\mathbb{C}}$ T^{nc} T^- $J^\delta CT^u$,
 increase light fine come south,

S^{nc} $\tilde{\mathbb{C}}$ J^- T^- $\tilde{\Gamma} CT^u$.
 increase light cloudy come north.

Y^- L^u $J^n T^o$ t_s T^n t^s ,
 two classifier fists rest not able,

\tilde{J}' \beth_o Y^- L^u $J^n T^o$ T'' $T^n T'^\flat$.
 do not cause two classifier fists get pushing.

Y^- L^u $J^n T^o$ t_s T^n t' ,
 two classifier fists rest not hold,

50 \tilde{J}' \beth_o Y^- L^u $J^n T^o$ T'' $T^n T_i$.
 do not cause two classifier fists get pressing.

$'\mathcal{D}^\delta$ L^- \mathbb{C}_n $L^n J^n T_r$,
 wild clematis as big as thus its carrier,

C_{nc} \mathcal{D}^- C_{nc} $J''' J''$.
 each person has each person cooking pot.

CT'' t_s \mathbb{C}_n Ct'' 3^u ,
 tree stands thus shade shelter,

C_{nc} \mathcal{D}^- C_{nc} $Y^- \mathbb{C}'_s$.
 each person has each person worry.

55 \mathbb{C}_s CJ^- $\tilde{\mathbb{J}}$ $J^n T^s$ Λ^δ ,
 you wear my skin sheep,

$\tilde{\mathbb{J}}$ CJ^- \mathbb{C}_s $J^n T^s$ \mathbb{C}'_r .
 I wear your skin goat.

(tʳ) ɟʰ ɓ̃ ɲ̃.
 (three) tie cord long life.

CTʳ ɟʰ C_{ni} [no ɓ̃ Tʰ,
 spirit world uses rope copper

CTʳ ɟʰ C_{ni} ɟʰ ɲ̃ Tʰ.
 spirit world tie not get.

ɟ̃ [no ɓ̃ ʂ̃ ɟ̃ ɟʰ Tʰ,
 I use rope yarn I tie get,

60 ɟʰ ɲ̃. C^{no} tʰ_{nc} C_{nc} ɲ̃ J_{ni}.
 tie cause live thousand ages hundred years.

CCⁿ CT_v ɟ̃ ɲ̃ Tʰ CT_v,
 climb sky I take hold of foot pull down,

CT_v ɲ̃' ɟ̃ ɲ̃ Δʰ ɲ̃ Δ°.
 go hole I take hold of hair head pull up.

(Δʰ) L^v ɲ̃_v ɲ̃' Lⁿ ɲ̃ʰ.
 (four) words which shave head.

Y⁻ Λ_s T⁻ t_{nc} Tⁿ,
 the man comes cold land,

ɲ̃. ɲ̃' L_o t_{nc} L_{ni}.
 did shave come cold town.

65 T⁻ ɲ̃' ɲ̃' Lⁿ ɲ̃ʰ,
 come shaving heads,

ɲ̃' S^ʂ ɲ̃. C^{no} tʰ_{nc} C_{nc} ɲ̃⁻
 shave away cause live thousand ages hundred

J_{ni}.
 years.

Δ_s Lⁿ ɲ̃ʰ CΔ_s C_{ni},
 change head bald,

S_s S_s Y⁻ Λ_s ɲ̃ʰ ɲ̃ⁿ Tʰ.
 like the man boots leather.

(J³) 'C̄ J" T".
 (five) wearing bangle copper.

C† Jⁿ C_{ni} [° ɓ⁻ ɓ",
 spirit world uses rope iron,

70 C† Jⁿ C_{ni} J" Tⁿ T".
 spirit world tie not get.

J̄ [° ɓ⁻ T" J̄ J" T",
 I use rope copper I tie get,

J" J̄. C° †^{nc} C_{nc} J⁻ J_{ni}.
 tie cause live thousand ages hundred years.

J" J̄. J̄ T̄ J̄ CⁿT̄,
 tie cause life run life long,

Tⁿ ɔ⁻ ɔ° C†³ [° S₃ ɓ⁻ T".
 not have sickness thus like rope copper.

(Δ_{ii}) Γ" L^u J_u ɔ_{ii} CT̄. T³ C³ T_n Ġⁿ (1)
 (six) head words which go with people say way (1)

75 3" C[~] Tⁿ Δ'° Lⁿ J⁻ Tⁿ Δ⁻ ɔ^u Tⁿ,
 good ox not yoked not go to Zhaotung,

3" C³ Tⁿ CT_n Ġⁿ I. Tⁿ Δ⁻ V" Tⁿ.
 good horse not saddled not go to Sichuan.

T³ C³ Δ'° Lⁿ J⁻ C[~] Tⁿ CT^u Tⁿ †^r,
 people yoke ox not pull not sent,

T³ C³ CT_n Ġⁿ I. C³ Tⁿ Ġⁱ Tⁿ †^r.
 people saddle horse not carry not sent.

3" C[~] [° C†'" [°_{nc} ɓ⁻ [°₃ [°° Tⁿ
 good ox thus fears take rope lead put into

Y⁻ C†³,
 nose,

80 3" C' C_n CC'" C'nc b' S" C° T"
 good horse thus fears take rope bridle put into

Y' CC_{ni}
 mouth.

(J⁷) Ĩ L^u J_u D_u CT_o T' C' T_n Ĩ (2)
 (seven) head words which go with people say way (2)

3" T' C' Tⁿ CC^s T- Δ⁻ D_n,
 good people not like come go to you,

3" T' C' Tⁿ CC'^s CT_o L⁻ T_n Ĩ,
 good people not like with others say way,

Ÿ V^{nc} J^u T" Δ⁻ t^r Tⁿ T- Tⁿ t^r,
 but I officially sent not come not sent,

'D° Ĩ J^u T- CC_{ni} Ĩ.
 today I come arrive here.

85 CC^r T" 3" Jⁿ Δ^δ C_n 3" b̃,
 meet with good spirit thus good worship,

CC^r T" 3" T' C' C_n 3" T_n L^u.
 meet with good people thus good speak words.

(Λ_n) L^u J_u CT_u C⁷ CT_u Ṽ.
 (eight) words which separate wife separate husband.

C_n J° D- C_n J_u J^δ t^δ,
 connector woman had thus entered bottom bed,

C_n J° D- T" J⁻ C^{nc} J^u J⁻ Tⁿ,
 connector woman has get great horn weave earth,

J⁻ C^{nc} Δ_o Lⁿ Δ_i.
 great fat as bear.

90 C_n Λ_s D- C_n J_u J̇' Ċ_l,
 connector man had thus entered hole partition,

C_n Λ_κ ɔ- T'' Lⁿ ǰ ɔ^u CT^o CT^u,
connector man has get trained horn weave sky,

Lⁿ ǰ Δ_o Lⁿ ǰ̇.
trained fat as tiger.

([Cⁿ]) Y⁻ 'ɔ'' ɔ'' Y⁻ Jⁿ ǰ̇ L^u ɔ_u
(nine) Miao occasion make offering head words which

Y⁻ Δ^{ɔ̇}.
make spirits.

J_{nii} Ċ ǰ̇ C_{nc} ǰ̇ J_{nii},
year this bad time bad year,

ǰ̇^{ɔ̇} T_κ ɔ₋ Ct_{ii} ǰ̇,
flowers came out not complete top,

95 ǰ̇ ǰ^r ɔ₋ Ct_{ii} Δ̇.
fruit fruited not complete hang down.

ǰ^o Λ_κ Ā C'' Ā ǰ_{iii}.
woman man want eat want drink.

T_{nc} Lⁿ [C_n ǰ^r ɔ^{'n} ǰ^{ɔ̇} ǰ^r
query thus bamboo strips face down bamboo strips

ɔ^{'n} [ǰ^{'-}.
face up.

[C_{ɔ̇} ǰ̇ T_{ɔ̇} V_u Ċ̇,
you who father this,

L₋ ǰ^{'''} [C_n ǰ̇' L^{nc} [C_n ǰ̇ Cǰ̇',
has used thus impatience full thus life pig,

100 [C_{ɔ̇} ǰ̇ T_{ɔ̇} C^{nc} Ċ̇,
you who mother this,

L₋ ǰ^{'''} [C_n ǰ̇' L^{nc} [C_n ǰ̇ ǰ̇'.
has used thus impatience full thus life chicken.

(ɔ_u) L^u ɔ_u Y⁻ Λ_ɛ t_u ɔ_u t^r.
 (ten) words which man zu-mu intones.

T^{'u} ɛ_n ɔ^{'o} J^r CT_u CΔ^{nc},
 for thus whether inside within,

Ā ɟ_l ɔ^{'o} J^r CT_u ɟ_u.
 want enfold whether outside without.

Ā T^u Λ_n ɛ_n J^ɜ,
 want posterity spread,

105 ɛ⁼ t_u C_o CT^o J^r T^u ɛ_n.
 cattle together graze to and fro all round thus.

J_{nc}, J_{nc}.
 mixed, mixed.

Ā ɔ_o Λ^ɜ ɛ^{'r} Tⁿ ɟⁿ CT_ɔ,
 want cause sheep goats the flocks,

S_ɔ CTⁱ ɛ_n Lⁿ ɔ["],
 like roebuck,

C["] CΔ["] J["] J^r Δ^o,
 eat leaves collect bamboo shoots,

110 Y⁼ L_ɛ T^o T["] J^r T^u ɛ_n.
 exclamation gone mountains get all round thus.

J_{nc}, J_{nc}.
 mixed, mixed.

Ā C^u C^ɔ ɟ⁻ C₋,
 want cows horses great,

S_ɔ tⁱ ɛ^{no} ɔⁿ ɟ_i,
 like deer,

L_o CT_u ʒ["] J^r T^u ɛ_n.
 come outside all round thus.

115 J_{nc}, J_{nc}.
 mixed, mixed.

(ɕ_u Yⁿ) ɕɕ^u ɕ_u Y⁻ 'ɕ^u Y⁻ Δ^ɕ T_ɕ ɕɕ_n
 (eleven) song which Miao make spirit finish complete

l^{'u} L_o S^ɕ ɕⁿ Δ^ɕ.
 sing come escort spirits.

ɕ^ɕ ɕ_n ɕ⁻ Tⁿ L_o ɕ^ɕ ɕ_n ɕ⁻ ɕɕ⁻,
 stretch out your hand come lead your pig,

ɕ^ɕ ɕ_n ɕ⁻ ɕɕ^ɕ L_o ɕ_l ɕ_n ɕ⁻ ɕ['],
 stretch out your arm come enfold your chicken,

ɕ_ɕ ɕɕ_u ɕⁿ ɕ^{'nɕ} ɕ^{nɔ} ɕ^{'nɕ} ɕ^ɕ,
 did pull your place sitting place sleeping,

L_ɕ ɕ_n ɕɕ⁻ ɕ^{'-} T^{'_n} ɕ⁻ t_{nɕ} ɕ^{nɕ}.
 gone your house fir wood planks completed.

M339
Ancient traditions of the Miao old folk.

Supplied by Yang Yung-xin.

Notes.

This material is recorded in Document F (page 32).

In grouping the items in this collection of incantations according to subject matter, it proved necessary to make two alterations to Yang Yung-xin's order. First, the items numbered 6, 7 and 8 in the present arrangement appear as numbers 7, 8 and 6 in Document F. Second, the penultimate item in Document F is, in fact, two separate pieces. Each is given its own heading, and, beyond the fact that they both concern the worship of ancestors, they are quite independent of one another. In these circumstances it seemed sensible to treat this entry as two separate items, and renumber them accordingly. Thus numbers 9 and 10 in Document F become 9, 10 and 11 in the present transcription.

Line 37. The words CJ^{\flat} , “fish”, and Y^{\flat} , “water”, are transposed in the Miao text.

Line 61. Between this and the previous line the Miao text inserts, $\Delta\epsilon \text{ L}^{\flat} \Gamma^{\flat} \text{C}\Delta_{\flat} \text{C}\Gamma_{\text{III}}$ which means, “making the head bald”. This is a line from the next incantation picked up here by mistake.

Line 106. The exhortation, $\text{J}_{\text{ns}}, \text{J}_{\text{ns}}$, means literally “mixed, mixed”, and is repeated in lines 110 and 114. It refers to the token offering about to be made consisting of rice, meat and wine. The significance of the exhortation is, “All is prepared”, hence the paraphrase in translation, “It is ready! It is ready!”

M341
Songs remembering the old folk. 1.

Sung by Yang Zhi.

Introduction.

In the opening lines, and from time to time throughout this song, the Miao words “yeu” and “bo” are used. In normal speech these words simply mean “man” and “woman”. It is clear, however, that in the present context they refer to ancestors. The terms are together synonymous with “li gha lao”, meaning “the old folk”. It is therefore more appropriate in translation to render “yeu” and “bo” as “grandfather” and “grandmother” respectively.

In line 11 the expression “beu yeu” occurs. This is the name given to the ritual of rebirth. If a child, in the early months of life, did not seem to be thriving as it should, the ritual of “beu yeu” might be performed. In this the child was passed through a basket from which the bottom had been cut away, a ceremonial re-enactment of its birth.

M341
Songs remembering the old folk. 1.

Sung by Yang Zhi.

Grandfather sleeps in his coffin in the earth.
Grandmother sleeps in her coffin at night.
Would that the good tree yet stood by the edge of the plain,
Would that the old tree might never have fallen!

5 Could grandfather, though sleeping, yet speak,
 Then would the old tree spring to new life,
 So that bees, in their flights to and fro, would drink from its blossoms,
 And wild bees in their flights back and forth would drink of its sap.

10 Would that the old folk had never died,
 That grand father, asleep in his coffin, could speak!
 Or rather, let the old folk be born anew,
 And let them live to a hundred years!

 Then would the children find a hiding place,
 And their descendants, something to which they could cling

15 Then might their descendants spread abroad,
 Spread abroad in their clans and resemble,
 Resemble the seed of the wild clematis,
 Or resemble the seed of the tree-creeper.

 Thus it is ended.

M341

C]'']_v C[^{no} Y⁻ L_u. 1. Λ_z [ʳ I^{'u}.
song which remember old folk 1. Yang Zhi sang.

Λ_s]^p Lⁿ t_{nc} Tⁿ,
man sleeps coffin earth,

[_n]_v]^o]^p Lⁿ t_{nc} 'D^o.
thus was woman sleeps coffin night.

T'' D_v 3'' CT'' t_s CT_v T_{nc},
would that good tree stood edge plain,

T'' D_v]_v CT'' J⁻ L_u J^{'-} t_s J_u.
would that was tree old might not able fall.

5 Λ_s]^p t_s L_o]_n [_n,
man sleep able come speak thus,

[_n]_v CT'' J⁻ L_u T_v [ʳ= [_{no},
thus was tree old again spring to life,

]_o D^u CT^o Jⁿ [ʳ⁻ T⁻]_u J_z,
cause bees flying to an fro come drink flowers,

[^o]_o CT_z CT^o Jⁿ [ʳ⁻ T⁻
allow cause wild bees flying to and fro come

]_u [ʳ^u.
drink sap.

T'' D_v]_v Lⁿ J⁻ L_u J^r t_s T_u,
would that is old folk not able die,

10 Λ_s]^p Lⁿ t_{nc} t_s L_o]_n [<sub>n}.
man sleeps coffin able come speak thus.</sub>

[^o]_o Lⁿ J⁻ L_u T_v]_s Λ_s,
allow cause old folk again born anew,

[^o]_o C^{no} t^{nc} C_{nc} T'' L⁻ J_u.
allow cause live thousand age get hundred years.

[^o]_o L⁻ Tⁿ Λ_u T'' Ĉ CΔ_v,
allow cause children get way hide,

Γ° Γ_{\circ} $T^{\nu} \Lambda_n T^n \Gamma^n$ T'' $\overset{n}{\Gamma}$ 3^{nc} .
allow cause descendants get way cling.

15 Γ° Γ_{\circ} $T^{\nu} \Lambda_n T^n \Gamma^n$ \dagger^s L_{\circ} $J^{\frac{n}{2}}$,
allow cause descendants able come spread,

$J^{\frac{n}{2}}$ T^n $J^n CT_{\circ}$ S_{\circ} ,
spread the clans like,

S_{\circ} $\overset{r}{\dagger} J^- J_{\circ}$ $\overset{r}{\dagger} CT_{\circ} 'D^{\frac{3}{2}}$,
like seed wild clematis,

S_{\circ} $\overset{r}{\dagger} J^- J_{\circ}$ $\overset{r}{\dagger} C\Gamma^n CT''$.
like seed tree-creeper.

Γ_n $J^n D_{\circ} CT_{\circ}$.
thus ended.

M341
Songs remembering the old folk. 1.

Sung by Yang Zhi.

Notes.

This song is recorded in Document E (no. 16, page 39).

M342
Song remembering the old folk. 2.

Sung by Pan Xie.

Introduction.

This song, lamenting the demise of the old folk, uses exactly the same set of similes as employed in other songs in the group, however, after the two opening lines, each stanza is introduced by the statement that while the “father” was alive he was a “gi a zyu”. Now “gi” is the word for a flat area of ground commonly used for a market, but also for any plot of ground where community or religious gatherings could be held. “a zyu” simply means “to gather together”. That is to say, while this father-figure lived, he was the centre about which the clan or extended family gathered, and, by implication, now he had gone, the clan was in danger of disintegrating.

M342
Song remembering the old folk. 2.

Sung by Pan Xie.

Let the good fish live in good water,
Let the hardwood tree stand in its place.

While Father lived, there was a place to forgather.
Would that the old ones still lived, for they would resemble,
5 Resemble a mother hen brooding her little ones,
Never allowing the hawk to snatch them.

While Father lived, there was a place to forgather.
Would that the old ones still lived, for they would be,
Be as a mother duck brooding her little ones,
10 Never allowing the hawk to take them.

While Father lived, there was a place to forgather.
Would that the old ones still lived, for they would be,
Be as a protecting tree standing on the mountain ridge,
A protecting tree bursting into blossom,
15 Welcoming the bees to sip from its blossom.

While Father lived, there was a place to forgather.
Would that the old ones still lived, for they would be,
Be a protecting tree standing in the mountain pass,
A protecting tree dripping with sap,
20 Welcoming the bees to drink of its sap.

While Father lived, there was a place to forgather.
Would that the old ones still lived, for they would resemble,
Resemble a firm rock standing in the midst of the plain,
Welcoming the children to hide in its shade.

M342

C]'']_u C[^{no} Y⁻ L_u. 2]'^z J^{nc} I'^u.
 song which remember old folk. 2. Pan Xie sang.

]o 3'' C]'^p C^{no} 3'' Y''.
 cause good fish live good water.

CT'' T̄ t_ε CT'' T⁻ ['^{nc}.
 hardwood tree stand hardwood tree place.

t^p C^{no}]o]ⁿ Y⁻ t_ε.
 father lives cause gathering place.

T'']_u]_u L_u C^{no} L₋ L_u S_ε,
 would that is old lived then old like,

5 S_ε C_n]ⁿ T_u C^{nc} J'⁻ J₋ Ġ Ġ₋,
 like connector one mother hen brood little ones,

J^r ['^u]o Λ_n Tⁿ L^{nc} Δ^δ V_ε Ġ Ġ₋.
 not allow cause hawk scoop up little ones.

t^p C^{no}]o]ⁿ Y⁻ t_ε.
 father lives cause gathering place.

T'']_u]_u L_u C^{no} L₋ L_u Y⁻,
 would that is old lived then old become,

Y⁻ [_n C_n]ⁿ T_u T⁻ C^{nc} Y_o J₋
 become thus connector one the mother duck brood

Ġ Ġ₋,
 little ones,

10 J^r ['^u]o Λ_n Tⁿ L^{nc} Δ^δ T'' ['^{nc} Ġ Ġ₋.
 not allow cause hawk get take little ones.

t^p C^{no}]o]ⁿ Y⁻ t_ε.
 father lives cause gathering place.

T'']_u]_u L_u C^{no} L₋ L_u Y⁻,
 would that is old lived then old become,

Y⁻ C_n C_n Γ^δ CT'' Ct^u 3^u
 become thus connector classifier tree protecting

t_ς Jⁿ I^ς,
 stand top ridge,

CT'' Ct^u 3^u CT_o T_ς J^δ,
 tree protecting with put forth blossom,

15 Γ^{nc} CT^δ Tⁿ ∪^u Γ^{'nc} Ct_u J^δ.
 receive bees take suck blossom.

t^ς C^{no} J_o Jⁿ Y⁻ t_ς.
 father lives cause gathering place.

T'' ∪_u J_u L_u C^{no} L₋ L_u Y⁻,
 would that is old lived then old become,

Y⁻ C_n Γ^δ CT'' Ct^u 3^u
 become connector classifier tree protecting

t_ς Jⁿ Δ_ς,
 stand top pass,

CT'' Ct^u 3^u CT_o T_ς Γ^{'u},
 tree protecting with put forth sap,

20 Γ^{nc} CT^δ Tⁿ ∪^u CT_ς J_u Γ^{'u}.
 receive bees go drink sap.

t^ς C^{no} J_o Jⁿ Y⁻ t_ς.
 father lives cause gathering place.

T'' ∪_u J_u L_u C^{no} L₋ L_u S_ς,
 would that is old lived then old like,

S_ς C_n Jⁿ t^{'r} V^ς T_n CT_u t_ς CT_u T^{nc},
 like connector one rock firm stand midst plain,

Γ^{nc} L₋ Tⁿ Λ_u Γ^{'nc} CΔ_u Ct^u Γ_n.
 receive children place hide shade thus.

M342
Song remembering the old folk. 2.

Sung by Pan Xie.

Notes.

This song is recorded in Document C (no. 8, page 8) and Document E (no. 16, page, 39)

Lines 4, 6 and 12. The word 𠂔 is missing in Document C.

Line 6. Document E omits the word 𠂔.

Line 13. The expression 𠂔𠂔𠂔, “protecting”, is omitted in Document C.

Lines 22 and 23. Document E reads 𠂔, “became”, instead of 𠂔, “like”.

M343
Songs remembering the old folk. 3.

Sung by Tao Zi-gai.

Introduction.

This song consists of two exactly parallel stanzas of five lines each. Though the general meaning is clear, it is difficult at first sight to understand what the first two lines have to do with the remaining three lines in each stanza. The problem lies in the interpretation of the metaphors employed. What have horns on the heads of cattle and sheep to do with the role of the old folk? This role is then described as resembling a grove of trees which afford shade from the heat, or as way marks to guide the traveller on the right course.

That which links the various pictures together is the word “stand”. The horns, the parents, the grove of trees and the way marks all “stand” in place, fulfilling their proper functions. It is normal and natural that the horns should stand on the heads of sheep and cattle, and in no sense are the animals impeded by their weight. So it is natural and normal, indeed both right and proper, for the old folk to stand in a position of authority and responsibility within the clan, giving reassurance and guidance to the younger generation.

M343
Songs remembering the old folk. 3.

Sung by Tao Zi-gai.

Though the horns of a sheep stand upon the sheep's head,
The sheep's horns are not heavy on its head.
Would that mother and father still lived,
Like a protecting grove standing on the plain,
5 Standing for the children to hide in its shade.

Though the horns of a cow stand on the cow's head,
The cow's horns are not heavy on its head.
Would that mother and father still lived,
Like way marks standing on the mountain tops,
10 Standing that the children might find the way home.

M343

Cɿ" ɿ_u Cɿ^{no} Y⁻ L_u. 3. T' _u t^r ɿ' |^u.
 song which remember old folk. 3. Tao Zi-gai sang.

Λ^ɿ ɿ^u t_ɕ Λ^ɿ Lⁿ ɿ",
 sheep horns stand sheep head,

Λ^ɿ ɿ^u J^r 'C^{no} Λ^ɿ Lⁿ ɿ".
 sheep horns not heavy sheep head.

T" ɿ_u ɿ_u J^o ɿⁿ C^{nc} Λ_ɕ [^{no} ɿⁿ t^r C^{no},
 would that is woman mother man father live,

S_ɿ ʒ" C t^u ʒ^u t_ɕ Cɿ_u T^{nc},
 like grove protecting standing midst plain,

5 t_ɕ T'" L̄ Tⁿ Λ_u Cɿ_o CΔ_u C^u.
 standing for children with hide shade.

C^u ɿ^u t_ɕ C^u Lⁿ ɿ",
 cow horns stand cow head,

C^u ɿ^u J^r 'C^{no} C^u Lⁿ ɿ".
 cow horns not heavy cow head.

T" ɿ_u ɿ_u J^o ɿⁿ C^{nc} Λ_ɕ [^{no} ɿⁿ t^r C^{no},
 would that is woman mother man father live,

S_ɿ Cɿ^ɿ V^ɿ Cɿ^ɿ t⁻ t_ɕ Jⁿ T",
 like way marks standing top mountain,

10 t_ɕ T'" L̄ Tⁿ Λ_u T" C̄ T⁻ [_u.
 standing for children get way come thus.

M343
Songs remembering the old folk. 3.

Sung by Tao Zi-gai.

Notes.

This song is recorded in Document E (no. 16, page 40).

Lines 3 and 4. These lines in the first stanza and lines 8 and 9 in the second stanza, as they are written in the Miao text, are run together without any punctuation, and the word C° , “living” does not occur. In all the other songs in this group the movement of thought is expressed in three steps.

Step 1. “Would that the old folk” or “grandfather” or “the parents” etc.

Step 2. “had not died” or “were still living” or “could be born again” etc.

Step 3 “then they would resemble a great tree” or “a great rock” or “a tree in blossom yielding honey” etc

In the Miao text of the present song the essential second step has been lost. Fortunately it can be easily be restored simply by adding the single word C° , at the end of lines 4 and 9.

M344
Songs remembering the old folk. 4.

Sung by Wang Shu-xing.

Introduction.

As set out in the Miao manuscript the first five lines of this song read,

Why were the old folk calling the children?
They were calling the children to come and drink wine,
So the children came after.
Why were the old folk calling the children?
They were calling the children to come and eat meat.

Though their meaning is perfectly clear, these lines pose a problem. In songs and stories, in accounts of the old spirit worship and in the incantations that were used, there are numerous references to “the children” inviting “the old folk” to a feast that had been prepared for them. Then, after the sacrifice had been offered and the libations poured, petitions were presented imploring the ancestors for protection against attack, for health and for increase within the family, for fertility of the soil and fecundity of the flocks and herds. Nowhere, however, is it suggested that “the old folk” ever invited the children to eat and drink. When the dead did communicate with the living it was invariably by a visitation of sickness or some disaster. This was a sharp reminder, according to the shaman-healer who would have been called, that a sacrifice to the ancestors was overdue.

Now Wang Shu-xing, who recorded this song was a Christian preacher, and was probably writing what he remembered from distant childhood. It is possible, therefore, even likely, that in writing it down he got “the old folk” and “the children” interchanged. The more so because neither expression was still in common use, and the general worship of the ancestors had ceased many years before. It will also be noted that this section of the song is incomplete. A sixth line, parallel to line 3 has, at some point, been lost .

These considerations have prompted a decision to amend the text by transposing “the old folk” and “the children” in lines 1 to 5, and by supplying the missing line 6. This brings the song into complete harmony with all other songs and stories which have to do with ancestor worship.

M344
Songs remembering the old folk. 4.

Sung by Wang Shu-xing.

Why were the children calling the old folk?
They were calling the old folk to come and drink wine,
So the old folk came, following behind.

5 Why were the children calling the old folk?
They were calling the old folk to come and eat meat,
So the old folk came, following after.

10 Would that the old folk might never have perished,
So would the old folk resemble a mother hen, brooding and watchful.
Would that the old folk might never have grown old,
So would the old folk resemble a mother hen brooding her chicks.

Would that the old folk might never have grown old,
Then would the old folk resemble a protecting tree standing in the midst of the
plain,
Where the children might hide in the shade.

15 Would that the old folk might never have perished,
Then would the old folk resemble a great black rock set on the mountain ridge,
Where the children might go and find shelter.

20 Would that the old folk might never have grown old,
Then would the old folk resemble forested cliffs, cliffs welcoming the bees,
Would resemble forested cliffs, cliffs welcoming the wild bees.
Thus it is ended.

M344

C]〃 ɔ̌ C[^{no} Y⁻ L_u 4. U_o J^u J^{no} I^{'u}.
 song which remember old folk. 4. Wang Shu-xing sang.

l̄ Tⁿ Λ_u I^{'u} Lⁿ J⁻ L_u T⁻ Y⁻ J^r,
 children call old folk come what,

I^{'u} Lⁿ J⁻ L_u T⁻ ɿ_u ẽ̃,
 call old folk come drink wine,

Lⁿ J⁻ L_u T⁻ C[^u J^b.
 old folk come after.

l̄ Tⁿ Λ_u I^{'u} Lⁿ J⁻ L_u T⁻ Y⁻ J^r,
 children call old folk come what,

5 I^{'u} Lⁿ J⁻ L_u T⁻ C^u C[ⁱ,
 call old folk come eat meat,

Lⁿ J⁻ L_u T⁻ †° Y⁻ J^b.
 old folk come following.

T^u ɔ̌ ɔ̌ Lⁿ J⁻ L_u J^{'-} †^s Δ°,
 would that is old folk might not able disappear,

Lⁿ J⁻ L_u S₃ C^{no} Jⁱ ɿⁿ ɿ^u ɿ_n C[_o ẽ̃.
 old folk like mother hen thus cover guard.

T^u ɔ̌ ɔ̌ Lⁿ J⁻ L_u J^{'-} †^s L_u,
 would that is old folk might not able old,

10 Lⁿ J⁻ L_u S₃ C^{no} Jⁱ ɿⁿ ɿ^u ɿ_n C[_o T^u.
 old folk like mother hen thus cover son.

T^u ɔ̌ ɔ̌ Lⁿ J⁻ L_u J^{'-} †^s L_u,
 would that is old folk might not able old,

T^u ɿ_o Lⁿ J⁻ L_u S₃ ɿ^ɤ C[^u C†^u ɿ^u
 get cause old folk like classifier tree protect

†_s C[_u T^{no},
 stand midst plain,

ɿ_o l̄ Tⁿ Λ_u T^u ẽ̃ ɔ̌ CΔ_u C†_u.
 cause children get way go hide shade.

T" ɔ_u ɔ_u L[^] J⁻ L_u J['] t^s Δ^o,
 would that is old folk might not able disappear,

15 T" ɔ_u L[^] J⁻ L_u S₃ V^ʔ Δ^u L[^] C₋ C^{no}
 get cause old folk like great black rock situated

Jⁿ I^ʔ,
 top ridge,

ɔ_u L̄ Tⁿ Λ_u T" L̄ ɔ_u CT".
 cause children get way go cover.

T" ɔ_u ɔ_u L[^] J⁻ L_u J['] t^s L_u,
 would that is old folk might not able old,

L[^] J⁻ L_u S₃ t⁻ L[^] G_o t⁻ T_o ɔ_u,
 old folk like cliff forest cliff wait for bees,

S₃ t⁻ L[^] G_o t⁻ T_o CT^ʔ L_u.
 like cliff forest cliff wait for wild bees thus.

20 L_n Jⁿ ɔ_u CT₋.
 thus ended.

M344
Songs remembering the old folk. 4.

Sung by Wang Shu-xing.

Notes.

This song is recorded in Document E (no. 16, page 40).

Lines 1 – 5. See the introduction. In the Miao text these lines read as follows,

Lⁿ J⁻ L_u I^{'u} L̄ Tⁿ Λ_u T⁻ Y⁻ J^r,
I^{'u} L̄ Tⁿ Λ_u T⁻ ɿ_u ẽ̃^ŋ,
L̄ Tⁿ Λ_u T⁻ Cɿ^u J^ɿ.
Lⁿ J⁻ L_u I^{'u} L̄ Tⁿ Λ_u T⁻ Y⁻ J^r,
I^{'u} L̄ Tⁿ Λ_u T⁻ C^u Cɿ^ɿ.

Line 6. This line is missing in the Miao text.

