

**Hua-Miao Archive
Songs and Stories**

Narratives

Narratives which were or are Songs, part 2
About Tigers
Songs M491 to M500
Introduction, Translation, Transcription and Notes

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M491
Nbao-chao.

Told by Yang Xiu-gong.

Introduction.

The name “Nbao-chao” means “covered in dust”. It might be used of a child who had been playing among the ashes. So used it would be an indulgent, slightly humorous nickname. When applied to an adult it becomes a term of abuse and insult. His grandfather, aunt and cousins all made no secret of their disgust for their poor relation, who, in self defence, deliberately assumed the role of “dust man”, and threw the name back at the girls when they enquired whether he had seen a stranger go by.

The arrival of the first showers of the rainy season encouraged the growth of fungi around the stump of a dead tree and also the first shoots of the quick growing bamboo.

Some groups of Miao have considerable wealth in silver ornaments, not so the Hua Miao. Enquiries as to what silver trousers and gowns were like, and how they could be worn, brought only the response, “I don’t know”. They appear to owe more to imagination than to any recollection of old custom.

As a Miao girl grew towards marriageable age she would begin making the required clothing. This included not only garments for her own use but also a set for her husband to be. This explains why Nbao-chao approached his female cousins to borrow something to wear to the festival.

M491
Nbao-chao.

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They tell a story that once upon a time, Nbao-chao having neither mother nor father was very poor. One day, at the beginning of the rains, as Nbao-chao was going along he came to the stump of a tree which had been cut down for firewood. Here he sat down and dropped off to sleep. He dreamt that there was woman, a visitor, who said,

“My liver is very painful,
Whoever will cure the pain in my liver
Has only to clean out the store where he keeps silver,
And clean out the store where he keeps corn,
And silver and corn he shall surely have!”

Nbao-chao awoke, but saw only a mushroom there in the place where he had been asleep. The mushroom had a sprout of bamboo which had penetrated its underside, and emerged at the top. Nbao-chao broke off the bamboo with his hand and said,

“As I have just been dreaming,
Now I will perform it and see!”

So Nbao-chao went and swept out his store and later went to look. His corn store and his silver store were both full to capacity.

One day a maker of silver clothes arrived in their village and asked his grandfather, “Do you want any silver clothes made?” His grandfather said, “I want none made”. So he said to Nbao-chao, “Do you want some made?” Nbao-chao replied, “Yes, I will have some made”. His grandfather said, “You, Nbao-chao, there! What sort of silver clothes are you having made?” Nbao-chao waited until his grandfather was no longer there, then he took the silver clothes maker along to make some silver clothes. He made two suits of silver trousers and gowns, together with a silver hat.

One day the Yeu-rang family was going to hold an ancestral festival. Nbao-chao made as though he would borrow trousers and a gown to wear from his two girl cousins. At that time only his aunt was at home. When his two cousins came in his aunt said to them, “Nbao-chao will come to borrow trousers and a gown to wear from you two. Give him your faded things to wear”. The older one said, “This Nbao-chao, who is going to give to him?” The younger one came and saw him. She spat at Nbao-chao and said, “You Nbao-chao here! Who has anything to lend to you to wear? We have not enough to wear ourselves!” So when they had all gone, Nbao-chao returned. He went and washed off his dust, took his silver clothes and put them on. He took his silver hat to wear and his silver pipes to play, and went on his way following his grandfather and his male cousins. His grandfather and his cousins said, “There is a guest following behind us, let us stay here and see him”. When Nbao-chao arrived, he gave them wine to drink from his silver flask, and went on with them to the gathering place for guests, but his grandfather and cousins all failed to recognise him. That day, in Yeu-rang’s gathering place for guests, Nbao-chao alone was outstanding. Now his two girl cousins saw this and were going to follow him. So they left first and went on ahead to wait for him. They were going to catch and hold him, but with one shake he shook them both off on to the ground, and Nbao-chao returned, took off his suit, scraped up some dust

and shook it over his body and sat down in his house. His two girl cousins came and arrived at his door and asked him, “Nbao-chao, while you have been at home, have you seen a guest pass by here?” Nbao-chao said, “I, this Nbao-chao here, sit at home every day, and I never see anybody!”

After a long time the Yeu-rang family were going to hold an ancestral festival again, and again Nbao-chao went to borrow a suit from his two girl cousins. This time again only his aunt was at home. When his two girl cousins came in, his aunt said, “Nbao-chao wants to borrow clothes again from you two to wear to the festival, well, you lend him faded ones”. The older one said, “We haven’t got any!” The younger one said, “That Nbao-chao who is going to give him anything?” So Nbao-chao could borrow nothing. When his two girl cousins with his grandfather and the others, had all left, Nbao-chao returned home, bathed himself, took his silver gown, his silver suit, and put them on. Taking his silver pipes to play he followed them and reached the gathering place for guests. He took his silver pipes and played, and this day also, only Nbao-chao was outstanding. His two girl cousins saw it and said, “Last time we let him go. This time let us hold him carefully”. This time Nbao-chao’s two girl cousins went ahead and hid, waiting for Nbao-chao to arrive where they were. The two together caught Nbao-chao. The elder sister held on and went along with Nbao-chao, but the younger sister fell down to the ground. Only when the elder sister reached Nbao-chao’s house did she realise it was Nbao-chao.

CJ" Ē'
Nbao-chao.

- C₃ ɿ_n ɿⁿ T₁₁ ɿ_u Y⁻ T^{'''} Lⁿ CJ" Ē' ɿⁿ ɿ⁻
they tell story that of old Nbao-chao not have
- C^{nc} V_u T₈, C₃ J₁₁ T⁻ T_{nc}. ɿ⁻ Yⁿ
mother father finish, he poor very. there is one
- 'C^u C^δ L_o ɿ_n ɿⁿ Ē' ɿⁿ Ē', CJ" Ē' ɿ₁₁
day rain come thus patter patter, Nbao-chao go
- ɿ₁₁ t_o Yⁿ T^u J^δ Y⁻ ɿ['] T[']. C₃ ɿ₁₁
go reach one the bottom log fire wood. he sit
- 5 Ȳⁿ C₃ T^{''} ɿ^ɸ L_α. C₃ Cɿ_u Š ɿ_u ɿ⁻
there he get sleep gone. he dream that there is
- Yⁿ L['] Y⁻ ɿ^o ɿ['] ɿ_n,
one classifier woman guest said,
- ɿ₁ ɿ^o Y⁻ S^{nc} T⁻ T_{nc},
I pain liver very,
- ɿ⁻ T₃ Cɿ_o. ɿ₁ ɿ^o ɿ₁ ɿ^o S^{nc} ɿ^{''} ɿ_{no},
who with me cure my pain liver well so it is,
- C₃ ɿ₁ Ā ɿ[']_n C₃ Cɿ⁻ ɿ^u ɿ_u T^{''} C^{nc},
he only need scrape his store that get silver,
- 10 Cɿ_o ɿ[']_{nc} C₃ Cɿ⁻ ɿ^u ɿ_u T^{''} ɿ^{''} ɿ^{nc}
with scrape his store that get corn completed
- ɿ_n,
thus,
- C₃ C^{nc} T⁻ C₃ ɿ^{''} T^u ɿ⁻ T₈ Λ_{..}
his silver and his corn all have finish oh.
- CJ" Ē' ɿ_r L_o T₈. CJ" Ē' ɿ₁ ɿ_o.
Nbao-chao wake come finish. Nbao-chao only see
- ɿ['] ɿ_u C₃ ɿ^ɸ ɿⁿ Ȳⁿ, ɿ⁻ Yⁿ
place that he sleep there, there is one

- T^p C[ⁿ. T^p C[ⁿ Ẏ T_u ɔ-
 classifier mushroom. the mushroom that then had
- 15 T⁻ C†⁻ Tⁿ Δ^o C'no T^p C[ⁿ T^v 'C̃^u
 shoot bamboo pierce the mushroom the entrails
- T_ε Y⁻ J⁻ L_ε. C]'' C̃' T''' Tⁿ L̄ T^v
 come out top gone. Nbao-chao use hand broke the
- Tⁿ Δ^o S^δ. C]'' C̃' T_n,
 bamboo away. Nbao-chao said,
- Y⁻ C⁻ ǰ C]v S̄ Lⁿ C^ε,
 just now I dream like how,
- C̄ C̄ ǰ ɔ_u Y⁻ C_u ɔ^δ.
 now I go do look observe.
- 20 C]'' C̃' ɔ_u C'ⁿ C₃ 3^u S^δ, Y⁻ J^b C₃ ɔ_u
 Nbao-chao go sweep his store away, after he go
- C_u. C₃ 3^u J'' C₃ 3^u C^{nc} ǰ^u
 look. his store corn his store silver full
- T_ε T_ε.
 done finish.
- ɔ- Yⁿ 'C^u ɔ- Yⁿ L^b T^u
 there is one day there is one classifier person
- CT_u C'^o C^{nc} C[_{nu} C₃ †'' 3^o, C_u
 beat clothes silver arrive their village, ask
- 25 C₃ Y⁻ Λ_ε T_n, C₃ T^{nc} Ā CT_u
 his grandfather said, you query want beat
- C'^o C^{nc}. C₃ Y⁻ Λ_ε T_n, ǰ Tⁿ
 clothes silver. his grandfather said, I not
- CT_u, T_u CT_o. C]'' C̃' T_n, T^{nc} C₃ Ā
 beat. then with Nbao-chao said, query you want
- CT_u. C]'' C̃' T_n, ǰ Ā CT_u C_{no}. C₃
 beat. Nbao-chao said, I want beat so it is. his
- Y⁻ Λ_ε T_n, C₃ T^u C]'' C̃' V_u, CT_u
 grandfather said, you the Nbao-chao there, beat

- 30 T^u Γ^{'o} C^{nc} Y⁻ J^r. C J^u Γ['] T^o ɔ_u
the clothes silver what. Nbao-chao wait that
- C₃ Y⁻ Λ_ε Tⁿ C^{no} Y^o. C₃ I^{'s}
his grandfather not situated there. he take
- t^r ɔ_u CT_u Γ^{'o} C^{nc} Y^o ɔ_u CT_u
the one who beat clothes silver that go beat
- Γ^{'o} C^{nc} L_ε. CT_u T^u Y⁻ t_u Y⁻ T^r
clothes silver gone. beat get two suits trousers
- Γ^{'o} C^{nc} CT_o. Yⁿ L^u ɔ_u C^{nc}
gowns silver with one classifier hat silver
- 35 Γ^{nc}.
completed.
- ɔ₋ Yⁿ 'C^u Λ_ε ʒ^ε ɔ_n Ā t_r
there is one day Yeu-rang plural want sacrifice
- T_ε. C J^u Γ['] Y⁻ ɔ_u ɔ_u CT_o. C₃ Y⁻
finish. Nbao-chao make that go with his two
- L['] ɔ_o ɔ_o. T['] Y⁻ T^r Γ^{'o}
classifier female cousins borrow trousers gown
- 'C^ε T^{'u} Y^o C₃ Y⁻ T_i C^{no} C J⁻ T_i. C₃ Y⁻
wear then his aunt situated house only. his two
- 40 L['] ɔ_o ɔ_o. L_o. T_ε, C₃ Y⁻ T_i
classifier female cousins come finish, his aunt
- CT_o. Y⁻ L['] T_n, C J^u Γ['] Ā T₋
with two classifier said, Nbao-chao want come
- CT_o. ɔ₋ L['] t['] Y⁻ T^r Γ^{'o}. ɔ_u 'C^ε Lⁿ Γ_n,
with you two borrow trousers gown go wear so,
- ɔ₋ ɔ₋ L['] T₋ ɔ_u ɔ₃ 'C^ε ɔ_ε.
give you two the which faded wear exclamation.
- L['] Y⁻ ɓ^o T_n, Tⁿ C J^u Γ['] C₃, J̄ T₃ ɔ₋
the elder said, the Nbao-chao this, who give
- 45 T^{'u}. L['] Y⁻ T_r L_o. ɔ_o. L['] Y⁻ T_r T_u CT^o
to. the younger come see. the younger then spit

CJ" Ē' ɿn, ɿs T^u CJ" Ē' Ċ, Ĩ T_s ɿ-
Nbao-chao said, you the Nbao-chao this, who has

ɿ_v t' ɿ'" ɿs 'Ċ̃, ɿⁿ T^u ɿⁿ t_u
which lend for you wear, we all not enough

'Ċ̃. ɿ⁻ Lⁿ ɿs t_u T^u L_ɿ T_{z̄}. CJ" Ē'
wear. make like they all gone finish. Nbao-chao

S^r ɿ_u. ɿs ɿ_u Ċĥ ɿs T^u Ē' S[̃]. ɿ'_{nc}
return go. he go wash his the dust away. take

50 ɿs ɿ'. ɿ^{nc} 'Ċ̃, ɿ'_{nc} ɿs ɿ_u ɿ^{nc}
his clothes silver wear, take his hat silver

CT", ɿ'_{nc} ɿs ɿ^ɿ ɿ^{nc} t̄' ɿ_u T_{z̄}.
put on, take his pipes silver blow go finish.

ɿ_u L t^o ɿs ɿ⁻ Λ_ɿ ɿs ɿ⁻ CJ^ɿ
go also follow his grandfather his male cousins

T_{z̄}. ɿs ɿ⁻ Λ_ɿ ɿ⁻ CJ^ɿ ɿn, ɿ-
finish. his grandfather male cousins said, there is

ɿⁿ L^ɿ ɿ⁻ T⁻ ɿⁿ ɿ⁻ ɿ^ɿ, ɿⁿ ɿ^{no}
one classifier guest come us after, we remain

55 Ċ ɿ_u ɿ[̃]. CJ" Ē' T⁻ t_o T_{z̄}.
here look observe. Nbao-chao come reach finish.

CJ" Ē' ɿ⁻ Ċ̃[̃] V_v Lⁿ ɿ^ɿ ɿ^{nc} ɿ'" ɿ_u.
Nbao-chao give wine in flask silver for drink.

ɿⁿ CT_o. ɿ_u Δ⁻ Λ_ɿ 3[̃] ɿ_n L^u
accompany go go to Yeu-rang plural the

ɿⁿ ɿ⁻ L_ɿ T_{z̄}. ɿ^o V^{nc} ɿs
gathering place guests gone finish. but his

ɿ⁻ Λ_ɿ CT_o. ɿs ɿ⁻ CJ^ɿ T^u ɿⁿ ɿⁿ
grandfather with his male cousins all not know

60 ɿs S̄. 'Ċ^u ɿ^o ɿ^{no} Λ_ɿ 3[̃] ɿs L^u
him still. day that situated Yeu-rang his the

ɿⁿ ɿ⁻ ɿs ɿ_u ɿ- CJ" Ē'
gathering place guests he only have Nbao-chao

3" T̄. Ȳ Lⁿ C₃ Ȳ L^b ɔ̄.
good alone. make like his two classifier female

ɔ̄. ɔ̄. T̄_z Ā t^o C₃ L_o. Ȳ V^{nc}
cousins see finish want follow him come. but

C₃ Ȳ L^b ɔ̄. ɔ̄. S^u I' CTⁿ
they two classifier female cousins first go ahead

65 L_o T^o C₃. C₃ L_o t_o C₃ Ȳ
come await him. he come reach them two

L^b ɔ̄' Ȳ C₃ Ȳ L^b Ā
classifier place that they two classifier want

ɛ_{ni} C₃ T̄ ɛ^{nc}, Ȳ V^{nc} C₃ Yⁿ ɽ ɽ
catch him hold completed, but he one shake

ɔ̄ C₃ Ȳ L^b T^u ɽ ɽ S^{ɔ̄} ɔ̄ⁿ Tⁿ.
take them two classifier all shake away below.

CJ" ɔ̄' S^r ɔ̄_{ni} Δ_ɛ C₃ tⁿ S^{ɔ̄}.
Nbao-chao return go take off his suit away.

70 V_o ɔ̄' CJ'" C₃ Ȳ ɛⁿ. ɔ̄_{ni} Tⁿ C₃ CJ-
scoop dust scatter his body. sit in his house

ɛ^{nc}. C₃ Ȳ L^b ɔ̄. ɔ̄. L_o
completed. his two classifier female cousins come

t_o C₃ Ȳ Δⁿ, C_u C₃ ɽ_n, CJ" ɔ̄' ɛ₃
reach his door, ask him said, Nbao-chao you

C^{no} CJ- T^{nc} ɔ̄. Yⁿ L^b ɔ̄'
remain house query see one classifier guest

ɛ^{'ni} V_o ɔ̄. CJ" ɔ̄' ɽ_n, ɔ̄ T^u CJ" ɔ̄'
pass by here. Nbao-chao said, I the Nbao-chao

75 ɔ̄ⁿ, ɔ̄_{ni} CJ- 'C^u 'C^u Tⁿ ɔ̄. ɔ̄-
this, sit house day day not see there is

T^b C^b ɛ^{nc}.
people completed.

'C^u C_{ni} Lⁿ T̄_z. Λ_ɛ ɔ̄^{ɔ̄} ɔ̄_n Ā T_u
time long finish Yeu-rang plural want again

t_r T_{ɛ̃}. C_J" Ĩ' L T_u ɔ_u t'
sacrifice finish. Nbao-chao also again go borrow

t̃ Δ⁻ C_s Y⁻ L^{ɔ̃} ɔ_o ɔ_o.
suit go to his two classifier female cousins

80 [no. ɔ_u" Ĩ̇ L C_s Y⁻ T_i C^{no}
so it is. occasion this also his aunt situated

C_J- T_i. C_s Y⁻ L^{ɔ̃} ɔ_o ɔ_o.
house only. his two classifier female cousins

L_o T_{ɛ̃}, C_s Y⁻ T_i ɾ_n, C_J" Ĩ' L C_T.
come finish, his aunt said, Nbao-chao also with

ɔ⁻ L^{ɔ̃} t' [ʰ^o 'Ĉ ɔ_u ɔ_{ɛ̃} [ʰⁿ
you two borrow clothes wear go attend festival

[ʰ_n ɔ⁻ L^{ɔ̃} ɔ⁻ ɔ⁻ L^{ɔ̃} T⁻ ɔ_u ɔ_{ɛ̃} t'
thus. you two give you two the which faded lend

85 T^u. L^{ɔ̃} ɓ^o ɾ_n, ɔⁿ ɾⁿ ɔ⁻. L^{ɔ̃} Y⁻ T_r
to. the elder said, we not have. the younger

ɾ_n, T^u C_J" Ĩ' V_u, Ĩ T_s ɔ⁻ T^u. Y⁻
said, the Nbao-chao there, who give to. make

Lⁿ C_J" Ĩ' T^u t' ɾⁿ T^u. C_s Y⁻
like Nbao-chao all borrow not get. his two

L^{ɔ̃} ɔ_o ɔ_o. C_T. C_s Y⁻ Λ_{ɛ̃}
classifier female cousins with his grandfather

ɔ_n T^u L_{ɛ̃} T_{ɛ̃}, C_J" Ĩ' S^r ɔ_u
plural all gone finish, Nbao-chao return go

90 Δ⁻ C_J-. C_T Y⁻ [ʰⁿ S^{ɔ̃}, [ʰ^{nc} C_s [ʰ^o
go to house. wash body away, take his gown

C^{nc} t̃ C^{nc} 'Ĉ [ʰ^{nc}, [ʰ^{nc} C_s
silver suit silver wear completed, take his

J^{ɔ̃} C^{nc} t̃'. t^o C_s t^u Y⁻ J^{ɔ̃} L_{ɛ̃} T_{ɛ̃}
pipes silver blow. follow them after gone finish

ɔ_u t_o [ʰⁿ J⁻ T_{ɛ̃}. C_J" Ĩ'
go reach gathering place guests finish. Nbao-chao

- ɛ'nc C₃ T^ɔ C^{nc} L_o t'. 'C^u Ċ L_o
 take his pipes silver come blow. day this also
- 95 ɛ_o ɔ- C^u ɛ' ʒ" T̄. C₃ Y⁻
 only there is Nbao-chao good alone. his two
- L^ɔ ɔ_o ɔ_o ɔ_o T̄. C^ɔ Y⁻
 classifier female cousins see finish. his two
- L^ɔ ɔ_o ɔ_o ɔ_o, ɔ" T_u CTⁿ
 classifier female cousins said, occasion previous
- Y⁻ L^ɔ T" ɛ° S^ɔ, ɔ" Ċ Y⁻ L^ɔ
 we two get let go away, occasion this we two
- T̄ T⁻ CT_ɔ ɛ^{nc} ɔ°. ɔ"
 hold carefully completed exclamation. occasion
- 100 Ċ C^u ɛ' C₃ Y⁻ L^ɔ ɔ_o ɔ_o
 this Nbao-chao his two classifier female cousins
- I^ɔ, CTⁿ ɔ_o CΔ_o ɛ^{nc}, T° ɔ_o C^u ɛ'
 go ahead go hide completed, wait that Nbao-chao
- L_o t_o V_o C₃ Y⁻ L^ɔ. C₃ Y⁻
 come reach there them two classifier. they two
- L^ɔ ɔ° CT_o ɛ^{nc} C^u ɛ'. L^ɔ Y⁻
 classifier together catch Nbao-chao. the elder
- ʒ̇ T" T̄ ɛ^{nc}, L^ɔ Y⁻ ʒ̇ CT_o.
 sister get hold completed, the elder sister with
- 105 C^u ɛ' L_ɔ T̄. L^ɔ C^{nc} ɔ_o ɛ_n
 Nbao-chao gone finish. the younger sister thus
- T" I_o CT_o ɔ° Tⁿ. L^ɔ Y⁻ ʒ̇ ɔ_o t_o
 get fall with ground. the elder sister go reach
- C^u ɛ' C^u- T̄, T⁻ L^{nc} ɔ" ɔ_o C^u"
 Nbao-chao house finish, presently know is Nbao-
- ɛ'.
 chao.

M491
Nbao-chao.

Told by Yang Xiu-gong.

Notes.

This story is recorded in Document H (no. 34, page 21).

M492
The Yi slave woman.

Told by Yang Xiu-gong.

Introduction.

The Yi or Nosu, living along the border of Yunnan and Guizhou was a wealthy, land-owning tribe. It comprised two major groups, Black Yi and White Yi. The latter were serfs, and very often the slaves of the former. Occasionally a Miao might be taken as a slave as well, either directly by a landlord on whose estates the Miao were tenants, more often by brigands who caught and sold them into slavery.

The Miao word “zw” is used for every kind of robber from a petty thief to a brigand. Brigands and soldiers were regularly classed together. Both were feared by the common people, for there was little to choose between them in terms of cruelty and oppression.

M492
The Yi slave woman.

Told by Yang Xiu-gong.

They tell a story that once upon a time there was a Miao family. The father had died. Only two small boys and their mother were left. One day the mother took them out to wash in the river. At that time there were many brigands and soldiers about, but those three, mother and sons, took no account of them. The brigands came to them, and, taking the mother, carried her off as a slave, leaving the brothers there. The two brothers were still not grown, and there was nothing they could do. Their mother having been taken away by the brigands, all they could do was to return home, though at home there was nobody. The two had no one they could turn to; they simply begged each day's food from friends. In this way they passed their days. After a long time, as the two were growing bigger, day by day they learned to do all kinds of farm work. Now the two brothers persevered in all they did, so that every day they ate and drank better than the day before, and every year they grew more wealthy than the year before.

On one occasion the two brothers went together to market, and they saw that the Yi had brought a slave woman for sale. They went to the lower side of the market and saw them there, and they went to the top of the market and also met them there, but this day the pair returned without buying anything. When the next occasion for market came, the two brothers went, each riding a horse. When they arrived at the market, again they met the Yi bringing the slave woman for sale. The two brothers said to each other, "We have a lot of children but no one to look after them. Come, let us buy this Yi slave woman to look after the children". Having finished speaking the two went and talked price with the Yi, bought the slave woman and took her along.

As they were going, the pair rode their horses while the slave woman followed behind. They reached a stream where there was water and rested for their midday meal. As they were having their meal the two brothers brought out good food to eat, but the slave woman took out some buckwheat cake to eat. When they had finished their meal, the slave woman thought of how, long ago, she had brought her two sons here to wash, and how she had been taken away by the brigands, and had left her two sons here. She was broken hearted, and lamenting and crying she said,

"In time gone by I was in this place,
I brought my Ndrao-ghu and Ndrao-ghe here to wash.
But the brigands carried me off,
And my Ndrao-ghu and Ndrao-ghe, where have they gone?"

The two brothers came and said to her, "What is your family background?" The slave woman told them in detail, and presently the two realised that the slave woman whom the Yi had sold them was indeed their mother. So they gave her a horse to ride and took her home. They cared for her, and provided for her well as long as she lived.

ɟ° ɟ̂ ɟ̂' ɟ̂'.
 woman Yi slave.

C₃ ɲₙ ɟ̂' Tₙ ɟ̂ Y⁻ T'ⁿ Lⁿ ɟ̂- Yⁿ Λₙ
 they tell story that of old there is one family

'ɟ̂', Vₗ Tₗ L₄ T₃, ɟ̂- Y⁻
 Miao, father dead gone finish, there are two

ḷ Tᵛ Cṽ. Lᵑ Cⁿᶜ Cⁿᵒ T̄. ɟ̂-
 small sons with the mother living only. there is

Yⁿ 'Cᵛ Lᵑ Cⁿᶜ I'ᵑ ɟ̂ₙ Cṽ Δ⁻ Lᵛ Cṽᵛ
 one day the mother bring go was go to the bank

5 Δⁿ. [ⁿ Cₙₙ Ḃ †ᵑ T° Lₗ [ᵐ].
 stream. time that robbers soldiers were many.

C₃ †" †ʳ Lᵑ Cⁿᶜ Tᵛ Tⁿ Sₒ.
 they three classifier mother sons not reckon

C₃. Tᵛ †ᵑ T- †ₒ Vₗ C₃ †" T₃.
 them. the robbers come reach to them finish.

†" †ᵑ Ḃ ɟ̂- C₃ Cⁿᶜ I'ᵑ ɟ̂ₙ
 those robbers there take their mother bring go

Y⁻ ɟ̂' L₄ T₃, Ḃ C₃ ḷ
 make slave gone finish, leave them small

10 Ḃ Tⁿ Ŝ Ḃ. C₃ Y⁻ Lᵑ Ḃ Tⁿ
 brothers away there. they two classifier brothers

Lₗ Tⁿ Ḃ° Ḃ, Tⁿ T" Ḃ Y⁻ [ᵑ].
 were not big yet, not get way do anything.

C₃ Cⁿᶜ Tᵑ I'ᵑ L₄ T₃, C₃
 their mother robbers bring gone finish, they

Y⁻ Lᵑ [ₗ T" Ḃ Sʳ Lₒ Δ⁻
 two classifier only get way return come go to

C]⁻ T̄. Ḃ Vⁿᶜ Vₗ C]⁻ Lₗ Tⁿ ɟ̂-
 house alone. but at house past tense not have

- 15 T³ C³ Y⁻ J^r. C₃ Y⁻ L³ Tⁿ Tⁿ Ē
 people at all. they two classifier not get way
- 3_{nc}. C₃ Y⁻ L³ L^u ɔ^u Yⁿ 'C^u CT_o.
 trust. they two classifier simply one day with
- L⁻ Ā Yⁿ 'C^u Cⁿ. Y⁻ Lⁿ Ċ Ē³
 friends want one day eat. make like this pass
- 'C^u C_{ni}. Ēⁿⁱ C_{ni} Lⁿ T_z. C₃ Y⁻ L³ Yⁿ
 time. time long finish. they two classifier one
- 'C^u b^o Ē^u T^u Yⁿ 'C^u. T_u Y⁻ Tⁿ t⁻ 3_z
 day bigger one day. then do get every kind
- 20 Jⁿ L_{ni} T_z. Ċ Ċ C₃ Y⁻ L³ Ē³ Tⁿ
 farming finish. now they two classifier brothers
- Tⁿ S^{nc} Y⁻ t⁻ 3_z. Y⁻ Lⁿ Yⁿ 'C^u Cⁿ
 persevere do every kind. make like one day eat
- T_{ni} 3ⁿ Ē^u T^u Yⁿ 'C^u, Yⁿ J_{ni} ɔ- Ē^u T^u Yⁿ J_{ni}
 drink better one day, one year richer one year
- T_z.
 finish.
- ɔ- Yⁿ Jⁿ C₃ Y⁻ L³
 there is one occasion they two classifier
- 25 Ē³ Tⁿ Tⁿ CT_o. ɔ_{ni} Δ⁻ Ēⁿ. ɔ_{ni} J_o Y⁻ ɔ^δ
 brothers together go go to market. go see Yi
- I³, Yⁿ L³ Y⁻ J^o J³, T⁻ T_u. C₃
 bring one classifier woman slave come sell. they
- Y⁻ L³ Δ⁻ J^δ Ēⁿ L_o J_o,
 two classifier go to bottom market also see,
- T_u Δ⁻ Ĩⁿ Ēⁿ L_o ɔ_{ni} CT_r. 'C^u Ċⁿ
 then go to top market also go meet. day this
- C₃ Y⁻ L³ S^r L_o L_z, C₃ Y⁻
 they two classifier return come gone, they two
- 30 L³ Tⁿ ɔ_o Y⁻ J^r. T_u t_o Yⁿ
 classifier not buy anything. again reach one

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
occasion market finish. they two classifier

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
brothers, one classifier then ride one

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
classifier horse go go to market that. go reach

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
the market finish. occasion this also again go

35 ᵛᵛ
meet that Yi bring the woman slave come sell

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
so it is still. they two classifier brothers

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
together said, two classifier have children many

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
very, not have person look after children. come

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
two classifier buy woman Yi slave this go

40 ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
look after children exclamation. they two

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
classifier said finish, they two classifier go

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
with Yi talk price, buy the woman slave this

ᵛᵛ ᵛᵛ
bring go.

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
when that go there, they two classifier ride

45 ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
horses, the woman slave that followed after. go

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
reach one classifier bank river which there is

Y^u T_z, C₃ t^u T_u J_o Ẏ C^u J^u.
water finish, they then rest there eat lunch.

C₃ Y⁻ L^ḃ Ē Tⁿ E_n E^{'n} J^ḃ
they two classifier brothers thus take food

J_u 3^u L_o C^u. L^ḃ Y⁻ J^o J['] E_n E^{'n}
which good come eat. the woman slave thus take

50 J^{nc} Eⁿ L_o C^u. C^u T_z J^u T_z
cake buckwheat come eat. eat finish lunch finish

L^ḃ Y⁻ J^o J['] C₃ CT₃ t_o J_u Y⁻ T^u Lⁿ
the woman slave she think reach that of old

C₃ I^ḃ C₃ Y⁻ L^ḃ T^u T⁻ C^{no}
she bring her two classifier sons come stay

C̄ C^t, C₃ T^u ɔ⁻ T^u t^ḃ I^ḃ L_z,
here wash, she get give to robbers bring gone,

C₃ Ĩ C₃ Y⁻ L^ḃ T^u S^ḡ C̄.
she leave her two classifier sons away here.

55 Y⁻ Lⁿ C₃ T^u S^{nc}. C₃ T_u I^{'u} C^u
make like she break heart. she then sing song

C̄ T_n,
weeping said,

Y⁻ T^u Lⁿ J̄ C^{no} Tⁿ E^{'n} C̄,
of old I situated place here,

I^ḃ CT_u J^u CT_u J^ḃ C^{no} C̄ C^t.
bring Ndrao-ghu Ndrao-ghu situated here wash.

E_n J_u t^ḃ I^ḃ J̄ L_z, T⁻ J̄
thus is robbers bring me gone, and my

60 CT_u J^u CT_u J^ḃ Δ⁻ J['] T^ḃ L_z.
Ndrao-ghu Ndrao-ghu go to place what gone.

C̄ C̄ C₃ Y⁻ L^ḃ Ē Tⁿ L_o CT_o C₃
now they two classifier brothers come with her

T_n, E₃ Y⁻ E^ḡ Y⁻ J^o T⁻ Lⁿ E^ḡ. L^ḃ Y⁻ J^o
said, your roots origin come how. the woman

J' Cⁿ Yⁿ 3^δ Yⁿ 3^δ ɿ_n J'^ɿ C₃ Y⁻
slave this one kind one kind tell them two

L^ɿ. Y⁻ Lⁿ C₃ Y⁻ L^ɿ
classifier. make like they two classifier

65 T⁻ L^{nc} J'' J_v L^ɿ Y⁻ J^o J' J_v Y⁻ ɿ^δ
presently know that the woman slave whom Yi

T_v Cⁿ J_v C₃ Y⁻ L^ɿ C^{nc}. Cⁿ Cⁿ
sell this is they two classifier mother. now

C₃ Y⁻ L^ɿ ɿ⁻ C^ɿ T''' C₃ Y⁻
they two classifier give horse for them two

L^ɿ C^{nc} [n^b, I'^ɿ C₃ L_o Δ⁻
classifier mother ride, bring her come go to

CJ-, V₋ Λ_v C₃ T̄ 3'' t_o J_v T₋
house, care for her hold well reach that die

70 L_s.
gone.

M492
The Yi slave woman.
Told by Yang Xiu-gong.

Notes.

This story is recorded in Document H (no. 49, page 37).

The man Li-ndang and the woman Ndu-ni-ndang.

Sung by Pan Xie.

Introduction.

In this piece the singer has spliced together two quite disparate songs. The first belongs to the legendary time when magic and superhuman feats of strength were commonplace. The second, though it might be described as fanciful, is set against a background and in a context which Miao living in Yunnan and Guizhou at any time in the last few hundred years would immediately recognise. The two have been linked together by identifying the wife of the main character in the first, where she plays a comparatively minor role, with the central character in the second story. That this conjunction has taken place is corroborated by the fact that Yang Xiu-gong included the second story in his collection, but when asked, had no knowledge of the first.

The first of the two songs, that about the man Li-ndang is basically a contest between the Miao wonder-worker and the Chinese king. The reason for the complaint of the neighbours against him was trivial. The charge they brought, though unspecified, was obviously trumped up, and apparently ignored by the king, who was concerned to examine Li-ndang on a wide variety of matters with a view to discovering what he was afraid of, and hence where he was vulnerable. What exactly the “saw thing” was is not explained. Apparently it operated, not by direct physical action but magically and at a distance, namely far away on the top of a mountain. The end of the story suggests that though, ultimately, the Chinese magic proved more potent, it could not finally destroy the Miao man whose organs continued to live in the swallows “for all to see”. The story could be an allegorical statement of the relationship between the Miao and Chinese races. The migration of the swallows reflecting the wanderings of the Miao people after their eviction from the ancient homeland by the Chinese.

The clump of bamboo in front of the man Li-ndang’s house was the large tall variety. To pull up one of the stalks and to break it to pieces with the bear hands was a feat of phenomenal strength. The wings that the man Li-ndang made, were cut out with scissors from the inner lining of large flat bamboo storage baskets.

In the second song Ndrao-ghu and Ndrao-ghv are traditional names for twins. Certain varieties of wild bamboo bear seed, which can be eaten. Miao children, particularly, would collect such seed and eat it for fun as they might eat sunflower seed, pine seeds or melon seeds. To collect enough to feed a family would require hours of work. The bamboo did not bear every year. Rape was widely grown as a source of oil, which could be extracted from the seed. The plant could also be eaten as a vegetable. It was prolific, and often, self-seeded, might be growing in inaccessible places.

M493

The man Li-ndang and the woman Ndu-ni-ndang.

Sung by Pan Xie.

This year we may know,
Know that the woman Ndu-ni-ndang had collected bowls of copper and silver,
But the neighbours would borrow,
Borrow the woman Ndu-ni-ndang's bowls of copper and silver to drink wine.

5 The next year the woman Ndu-ni-ndang collected bowls of copper and silver,
And the neighbours would borrow,
Borrow the woman Ndu-ni-ndang's bowls of copper and silver to drink wine.

But the woman Ndu-ni-ndang and the man Li-ndang were unwilling to lend,
And the neighbours brought an accusation,
10 Accusing the woman Ndu-ni-ndang and the man Li-ndang,
Accusing them before the Ruler-king.

So the Ruler-king sent,
Sent his two soldiers marching,
Marching smartly on their way.

15 Then the Ruler-king's two soldiers
Haughtily came seeking,
And seeking, reached the woman Ndu-ni-ndang and the man Li-ndang's house.

The Ruler-kings two soldiers opened,
Opened their mouths, opened their lips and asked,
20 "Where has the man Li-ndang gone?"

The woman Ndu-ni-ndang made reply,
"The sun is shining brightly,
And the man Li-ndang has gone to channel water,
To channel clear water to fertilise the rice fields.

25 So the clear water will flow,
Flow to fertilise the man Li-ndang's ricefields.
Also in the sunshine the man Li-ndang has gone to plough the fields,
To plough the man Li-ndang's rice fields".

The Ruler-king's two soldiers sought,
30 Sought the man Li-ndang and reached the rice fields.
The man Li-ndang opened,
Opened his mouth, opened his lips and spoke,

"Let the Ruler-king's two soldiers wait a little,
While the man Li-ndang looses,
35 Looses the water buffalo's harness and leading rope".

The man Li-ndang slipped them over,

Slipped them down over the water buffalo's back
The man Li-ndang took off the yoke and hung it,
Hung it on the man Li-ndang's plough.

40 With outspread arms the man Li-ndang drove,
Drove the water buffalo to bask in the sun,
To bask on the bank between the man Li-ndang's fields.

The Ruler-king's two soldiers could not arrest him,
But the man Li-ndang, with the Ruler-king's two soldiers,
45 Then returned and reached,
Reached the front of the man Li-ndang's house.

In the front of the man Li-ndang's house,
There was a clump of sheltering bamboo standing.
The man Li-ndang stretched,
50 Stretched out his hand and quickly pulled up,
Pulled up a plant of sheltering bamboo from the ground.

With outspread arms the man Li-ndang broke up,
Broke up the plant of bamboo, smashing it to pieces.
Then the man Li-ndang took,
55 Took the plant of bamboo and set it alight.

Having set the plant of bamboo alight, he made food,
Made it for the Ruler-king's two soldiers to eat.
Then the man Li-ndang spoke,
"Let the Ruler-king's two soldiers go on ahead,
60 The man Li-ndang will follow after".

The man Li-ndang took,
Took the bottom of a flat basket and cut out wings,
And took a hearth brush and made a tail.
Taking the wings the man Li-ndang fixed them to his body,

65 And the man Li-ndang flew whistling up into the sky,
Flew following the Ruler-king's two soldiers.
The man Li-ndang flew whistling and alighted,
Alighted in the courtyard of the Ruler-king.

The man Li-ndang rose quickly and together with,
70 With the Ruler-king discussed and disputed.
The Ruler-king examined him,
Examined him concerning all kinds of things,
Yet the man Li-ndang was not afraid.

The man Li-ndang said,
75 "I only fear the Ruler-king's instrument,
The instrument sawing back and forth right down to the ground".
The Ruler-king puzzled,
For seven years puzzled over it before he thought it out.

So the Ruler-king invited,
 80 Invited the Ruling Race's blacksmith,
 To forge a saw that would saw straight,
 To forge a saw that would saw true.

Then the Ruler-king dispatched,
 Dispatched his two soldiers to begin sawing,
 85 Sawing up on the high mountain,
 Sawing back and forth right down to the ground.

They sawed through the man Li-ndang's liver,
 They sawed through the man Li-ndang's heart,
 So that the man Li-ndang's flesh decayed,
 90 And his blood flowed and drained away.

Yet the man Li-ndang's liver and lungs did not remain infertile.
 The man Li-ndang's liver and lungs changed,
 Changed into swallows flying about the earth.

In Ox month and Tiger month,
 95 The swallows flock together,
 And the swallows fly,
 Fly from north to south in search of insects to eat.

They fly to the people's warmer lands,
 That all the people may know.

100 In Sheep month and Monkey month,
 The swallows return
 Return from south to north in search of insects to eat,
 That all the people may see.

This year we may know,
 105 Know that the man Li-ndang being truly dead,
 The woman Ndu-ni-ndang was distraught.

The woman Ndu-ni-ndang did no farming,
 So that hunger and thirst together reached,
 Reached the woman Ndu-ni-ndang alone.

110 This year we may know,
 Know that the woman Ndu-ni-ndang has given birth,
 Has given birth to two brothers.
 The elder was named Ndrao-ghu,
 And the younger was named Ndrao-ghv.

115 The seed-bearing bamboo was bearing seed on the bamboo.
 So the woman Ndu-ni-ndang spoke,
 "Is the seed-bearing bamboo indeed bearing fruit,
 And is the seed-bearing bamboo enough to eat to the end of the year?"
 (In fact seed-bearing bamboo is only eaten as a pastime!)

120 The seed-bearing bamboo was bearing seed on the bamboo,
The seed-bearing bamboo was indeed bearing,
And the woman Ndu-ni-ndang gathered the seed-bearing bamboo every day,
Gathered the seed-bearing bamboo into a bag.

Then the woman Ndu-ni-ndang returned, came back and reached,
125 Reached the woman Ndu-ni-ndang's house.
The woman Ndu-ni-ndang put,
Put the seed-bearing bamboo into a bowl.

She gave it to Ndrao-ghu and Ndrao-ghv to eat,
To eat seed-bearing bamboo from a basin,
130 To eat seed-bearing bamboo from a dish.

The sunshine was shining brightly,
In the sunshine the woman Ndu-ni-ndang saw,
Saw rape plants growing on the riverbank,
And the woman Ndu-ni-ndang stretched and stretched to cut it,
135 To cut the patch of rape on the river bank.

The Yi robbers did no good,
For the Yi robbers came and took
Took the woman Ndu-ni-ndang away.
But the woman Ndu-ni-ndang spoke up,
140 "The Yi robbers are doing no good,
For the woman Ndu-ni-ndang has wrapped,
Wrapped up Ndrao-ghu and Ndrao-ghv there upon the bed".
But the Yi robbers would not listen,
They took the woman Ndu-ni-ndang and were gone.

145 After nearly sixteen years,
The Yi robbers took,
Took the woman Ndu-ni-ndang to sell,
To sell at the Ga-dro family's ox market.

Ndrao-ghu and Ndrao-ghv had grown up,
150 But Ndrao-ghu and Ndrao-ghv still remembered her.

Ndrao-ghu and Ndrao-ghv were going to market.
On what date was the market held?
It was held on the fifteenth or sixteenth of the month.
Ndrao-ghu and Ndrao-ghv took,
155 Took shining silver carried in their belts.

So Ndrao-ghu and Ndrao-ghv went to market.
Ndrao-ghu and Ndrao-ghv went looking for horses,
But though they looked, there were no horses.
Now Ndrao-ghu and Ndrao-ghv met,
160 Met the Yi slave woman in the lower market.

Still looking for horses, they made their way to the upper market.

And though they looked, there were no horses.
But again Ndrao-ghu and Ndrao-ghv met,
Met the Yi slave woman in the upper market.

165 The elder brother called,
Called the younger brother back and asked,
“What might we do if we bought the slave woman?”
“We might buy the Yi slave woman to look after the chicken”.

Ndrao-ghu and Ndrao-ghv weighed shining silver,
170 Weighed shining silver in the scales.
They paid out a thousand four hundred and bought her,
Bought the Yi slave woman.

Taking her, they returned, came back and reached,
Reached the place where Ndrao-ghu and Ndrao-ghv ate lunch.
175 Ndrao-ghu and Ndrao-ghv ate white food from copper bowls,
The Yi slave woman ate coarse food from a leather pouch.

Ndrao-ghu and Ndrao-ghv smoked tobacco using a copper pipe,
The Yi slave woman smoked tobacco using a twisted leaf.
Ndrao-ghu and Ndrao-ghv travelled on horseback,
180 While the Yi slave woman went on foot.

Ndrao-ghu and Ndrao-ghv brought the Yi slave woman along,
Brought her along until they reached,
Reached the swampy valley, the valley of small fields.
Reached the place where of old the Yi slave woman used to wash cloth,
185 Reached the place where the Yi slave woman used to soak yarn.

The Yi slave woman wailed,
Wailed lamenting to herself and saying,
“We have reached the place where the Yi slave woman used to wash cloth,
Reached the place where the Yi slave woman used to soak yarn!”

190 Ndrao-ghu and Ndrao-ghv did not hear distinctly,
So the elder brother sent the younger brother,
Sent him back to ask,
“What are you wailing for, wailing and lamenting to yourself?”

The slave woman replied,
195 “I am wailing and lamenting to myself because we have reached,
Reached the place where the Yi slave woman used to soak yarn”.

So Ndrao-ghu and Ndrao-ghv enquired,
“Are you the woman Ndu-ni ndang who used to be?”
“I am the woman Ndu-ni-ndang who used to be”.

200 Then the Yi slave woman spoke,
“Are you two Ndrao-ghu and Ndrao-ghv who used to be?”
“We two are Ndrao-ghu and Ndrao-ghv who used to be”.
Then the Yi slave woman, mother and sons wept together.

The elder brother went and held the horse,
205 While the younger brother lifted,
Lifted the woman Ndu-ni-ndang upon its back.
So Ndrao-ghu and Ndrao-ghv brought the woman Ndu-ni-ndang,
Bringing her they returned, came back and reached,
Reached Ndrao-ghu and Ndrao-ghv’s house.
210 But no one knew the woman Ndu-ni-ndang,
Knew the woman Ndu-ni-ndang with her hair white as wood ash.

The woman Ndu-ni-ndang had reared,
Reared a pair of spotted dogs,
Spotted dogs, which were sound asleep.

215 But the pair of spotted dogs knew,
Knew the woman Ndu-ni-ndang’s voice,
And the dogs barked and jumped about, barking for joy.

The woman Ndu-ni-ndang fed,
Fed a spotted pig which grew bristles,
220 Fed a speckled chicken which grew spurs.

Then the woman Ndu-ni-ndang killed,
Killed the speckled chicken which grew spurs,
And killed the spotted pig which grew bristles,
To call back the spirits for Ndrao-ghu and Ndrao-ghv,
225 In fact for all three, mother and sons, to the home.

This is sung that all the old folk may know,
It is sung that every child may recall,
It is sung that all the descendants may remember.

Thus it is ended.

M493

Λ_ς [E^{no} Lⁿ CT^δ CT_o C_n J^o CT^υ C_n CT^δ.
 the man Li-ndang with the woman Ndu-ni-ndang.

J_{ni} Ā †^ς L_o J^u,
 this year able come know,

L^u C_n J^o CT^υ C_n CT^δ [r J^o T^u
 know the woman Ndu-ni-ndang collect bowl copper

J^o C^{nc} [nc.
 bowl silver completed.

3_r [E^{no} Tⁿ 3^o J̇,
 neighbours borrow,

J̇ C_n J^o CT^υ C_n CT^δ J^o T^u J^o
 borrow the woman Ndu-ni-ndang bowl copper bowl

C^{nc} ɔ_u ɾ_u [nc.
 silver go drink wine.

5 J^r J_{ni} C_n J^o CT^υ C_n CT^δ [r J^o
 next year the woman Ndu-ni-ndang collect bowl

T^u J^o C^{nc} [nc.
 copper bowl silver completed.

3_r [E^{no} Tⁿ 3^o J̇,
 neighbours borrow,

J̇ C_n J^o CT^υ C_n CT^δ J^o T^u J^o
 borrow the woman Ndu-ni-ndang bowl copper bowl

C^{nc} ɔ_u ɾ_u [nc.
 silver go drink wine.

C_n J^o CT^υ C_n CT^δ Λ_ς [E^{no} Lⁿ CT^δ J^r
 the woman Ndu-ni-ndang the man Li-ndang not

[v J̇.
 willing lend.

3_r [E^{no} Tⁿ 3^o Δ_ς,
 neighbours accuse,

10 Δ_ς C_n J^o CT^u C_n CT^δ Λ_ς E^{no} Lⁿ CT^δ T^{''}
accuse the woman Ndu-ni-ndang the man Li-ndang at

Δ_ς T^{''} V^{''} [E^{no} Jⁿ D^o J^ς CA^{nc}
accuse at ruler king presence.

V^{''} [E^{no} Jⁿ D^o E_n D₋ t^r,
ruler king thus did send,

t^r C_n Y⁻ L^b T^u t^r E^δ,
send connector two classifier soldiers lift up,

E^δ C_n t^r T^ς J^{'n} Λ⁻ J^r C_n CT_s.
lift up connector the foot smartly so they go.

15 V^{''} [E^{no} Jⁿ D^o C_n Y⁻ L^b T^u t^r
ruler king connector two classifier soldiers

Y⁻ t^u CE_s Λ^b E_n D₋ C[̄]T['] Λ₋,
haughtily thus did seek oh,

C[̄]T['] t_o C_n J^o CT^u C_n CT^δ Λ_ς E^{no}
seek reach the woman Ndu-ni-ndang the man

Lⁿ CT^δ J⁻ CA^o C_J-.
Li-ndang the inside house.

V^{''} [E^{no} Jⁿ D^o Y⁻ L^b T^u t^r E^δ,
ruler king two classifier soldiers open,

E^δ CE^{nu} E^δ L^o J^r C_n C_u,
open mouth open lips so they enquired,

20 Λ_ς E^{no} Lⁿ CT^δ Δ⁻ T_s L_ς.
the man Li-ndang go to where gone.

C_n J^o CT^u C_n CT^δ J^ς [E^{no} Tⁿ,
the woman Ndu-ni-ndang made reply,

E^δ CT^u E^δ CT^{''} CT_r,
sunshine shine very fine,

Λ_ς E^{no} Lⁿ CT^δ CT_s I^{'u} Y^{''},
the man Li-ndang go channel water,

I^{'u} Y^{''} Dⁿ S^{nc} L_o Λ_u L^{nc},
channel water clear come nourish fields,

25 Y'' ɔ̃^n S^nc ɛ_n ɔ̃_ CΔ_ɔ̃,
water clear thus did flow,
CΔ_ɔ̃ L_ Λ_ν Λ_ς ɛ^no L^n CT̃̂ J^- V_ɔ̃ L^nc
flow come nourish the man Li-dang the rice field
ɛ'^̂ CT̃^u Λ_ς ɛ^no L^n CT̃̂ CT̃_ɔ̃ ɛ^no L^nc,
sunshine the man Li-ndang go plough field,
ɛ^no Λ_ς ɛ^no L^n CT̃̂ T^n V_ɔ̃ L^nc.
plough the man Li-ndang the rice field.

V'' ɛ^no ɔ̃^n ɔ̃^ɔ̃ Y^- L^ɔ̃ T^u t^r ɛ_n ɔ̃_
ruler king two classifier soldiers thus did
CT̃̂',
seek,

30 CT̃̂' t_ Λ_ς ɛ^no L^n CT̃̂ T^n V_ɔ̃ L^nc.
seek reach the man Li-ndang the rice field.

Λ_ς ɛ^no L^n CT̃̂ ɔ̃_ ɛ^ɔ̃,
the man Li-ndang did open,

ɛ^ɔ̃ Cɛ'' ɛ^ɔ̃ L^o J^r ɛ^no ɛ^n ɛ_n,
open mouth open lips speak thus,

V'' ɛ^no ɔ̃^n ɔ̃^ɔ̃ Y^- L^ɔ̃ T^u t^r T^- L^nc
ruler king two classifier soldiers presently
T^o,
wait,

ɔ̃_ Λ_ς ɛ^no L^n CT̃̂ Δ_ς,
cause the man Li-ndang untie,

35 Δ_ς Λ_ς ɛ^no L^n CT̃̂ C~ Y'' J^- T_ɔ̃ C_n
untie the man Li-ndang water buffalo connector

J^r Δ^ɔ̃ ɔ̃'' ɔ̃^- J''.
things well rope lead.

Λ_ς ɛ^no L^n CT̃̂ ɛ_n ɔ̃_ ɔ̃^
the man Li-ndang thus did slip off,

\bar{b} $L^n J^- L_0$ $C^{\sim} Y'' J^- T_3$ C_n $T^n J_{11}$.
slip off down over water buffalo connector back.

$\Lambda_4 [E^{\circ}]$ $L^n CT^{\delta}$ J'' $L^n J_-$ t^{ϵ} L_0 Δ'° ,
the man Li-ndang took off yoke able come hang,

Δ° T'' $\Lambda_4 [E^{\circ}]$ $L^n CT^{\delta}$ $C[E^n L^n V''$ $[E^{\circ}]$.
hang on the man Li-ndang plough completed.

40 $\Lambda_4 [E^{\circ}]$ $L^n CT^{\delta}$ $Y^- \Delta^{\delta} T^n$ $[E_n$ D_- J_-
the man Li-ndang arms spread thus did urge,

D_- J_- $C^{\sim} Y'' J^- T_3$ $[E_n$ D_- $\bar{3}$,
did urge water buffalo thus did bask,

$\bar{3}$ T'' $\Lambda_4 [E^{\circ}]$ $L^n CT^{\delta}$ C_n $[E^{\delta} L^{\circ}]$.
bask on the man Li-ndang connector field banks.

V'' $[E^{\circ}] J^n D^{\circ}$ Y^- L^{\flat} $T^u t^r$ D^- J^r
ruler king two classifier soldiers arrest not

T'' .
get.

$\Lambda_4 [E^{\circ}]$ $L^n CT^{\delta}$ $C T_0$ V'' $[E^{\circ}] J^n D^{\circ}$ Y^-
the man Li-ndang with ruler king two

L^{\flat} $T^u t^r$,
classifier soldier,

45 T_0 \bar{t} $L^n \bar{S}$ \bar{t} L_0 t_0 ,
then return come back reach,

t_0 $\Lambda_4 [E^{\circ}]$ $L^n CT^{\delta}$ C_n J^{δ} $C[-]$.
reach the man Li-ndang connector bottom house.

$\Lambda_4 [E^{\circ}]$ $L^n CT^{\delta}$ J^{δ} $C[-]$ $[E_n$ D_- D^- ,
the man Li-ndang bottom house thus did have,

D_- D^- C_n $J^n t^{\epsilon} T_4$ $C t^u \bar{3}^u$ t_4
did have connector clump bamboo sheltering stand

J^{δ} $C[-]$.
bottom house.

$\Lambda_{\zeta} \Gamma^{\circ}$ $L^n CT^{\delta}$ Γ_n \mathcal{D}_- J^{δ} ,
the man Li-ndang thus did stretch,

50 J^{δ} T^n $J^n CE'_r$ Γ_n \mathcal{D}_- Δ° ,
stretch hand quickly thus did pull up,

Δ° C_n t'' T_{ζ} $CT^u \mathcal{Z}_u$ T'''
pull up connector plant bamboo sheltering from

$J^n T^n$.
below.

$\Lambda_{\zeta} \Gamma^{\circ}$ $L^n CT^{\delta}$ $Y^- \Delta^{\delta} T^n$ Γ_n \mathcal{D}_- CT^u ,
the man Li-ndang arms spread thus did break up,

CT^u C_n $J^n t''$ T_{ζ} $CE_{||}$ Γ_n $S_{..}$
break up connector plant bamboo smash thus bits.

$\Lambda_{\zeta} \Gamma^{\circ}$ $L^n CT^{\delta}$ \mathcal{D}_{δ} Γ'_{nc} ,
the man Li-ndang did take,

55 Γ'_{nc} C_n $J^n t''$ T_{ζ} $\overset{||}{\Delta}$,
take connector plant bamboo lit,

$\overset{||}{\Delta}$ C_n $J^n t''$ T_{ζ} L_{\circ} Y^- $\overset{\textcircled{3}}{J}$,
lit connector plant bamboo come make food,

\mathcal{D}_{δ} Y^- T''' V'' $[\Gamma^{\circ} J^n \mathcal{D}^{\textcircled{3}} Y^-$ $L^{\textcircled{b}}$
did make for ruler king two classifier

$T^u t^r$ $C_{||}$.
soldiers eat.

$\Lambda_{\zeta} \Gamma^{\circ}$ $L^n CT^{\delta}$ $J^r [\Gamma^{\circ} \Gamma_n$,
the man Li-ndang spoke,

V'' $[\Gamma^{\circ} J^n \mathcal{D}^{\textcircled{3}} Y^-$ $L^{\textcircled{b}}$ $T^u t^r$ CT_{\circ} .
ruler king two classifier soldiers together

$I^{\textcircled{b}} CT^n$,
go ahead,

60 $\Lambda_{\zeta} \Gamma^{\circ}$ $L^n CT^{\delta}$ T^- $Y^- J^{\textcircled{b}}$.
the man Li-ndang come after.

Λ_ς Ε^{no} Lⁿ CT_ς D_ς Ε'_{nc},
the man Li-ndang did take,

Ε'_{nc} J^ς V^ς J^u L_o t'_ς Y⁻ T_n Ε_n,
take bottom flat basket come cut wings thus,

D_ς Ε'_{nc} Ε'' Jⁿ T⁻ L_o Y⁻ Y⁻ Ct_ς.
did take ashes brush come make tail.

Λ_ς Ε^{no} Lⁿ CT_ς Ε'_{nc} C_n J⁻ Tⁿ T_n Y⁻ Εⁿ,
the man Li-ndang take connector wings fix body,

65 Λ_ς Ε^{no} Lⁿ CT_ς D_ς Λ^ς S̄ S̄ CΕ_{nu} J^u CT_υ
the man Li-ndang did fly whistling arrive sky,

Λ^ς t^o V^u Ε^{no} Jⁿ D^ς Y⁻ L^ς T^u t^r
fly follow ruler king two classifier soldiers

J⁻ J^ς D_u.
after go.

Λ_ς Ε^{no} Lⁿ CT_ς D_ς Λ^ς S̄ S̄ t^ς L_o.
the man Li-ndang did fly whistling able come

t_ς,
land,

t_ς V^u Ε^{no} Jⁿ D^ς D_n Tⁿ Ε_{np}.
land ruler king plural court yard.

Λ_ς Ε^{no} Lⁿ CT_ς D_ς J̄ Jⁿ CΕ'_r t^ς L_o.
the man Li-ndang did rise quickly able come

CT_o,
with,

70 CT_o V^u Ε^{no} Jⁿ D^ς J^r Ct_ς J^r T_ς Ε_n.
with ruler king discuss contend thus.

V^u Ε^{no} Jⁿ D^ς D_ς D⁻ Ε_n,
ruler king did take thus,

D⁻ Εⁿ Tⁿ J_u Ε̄ J^r Ε^{no} C_υ,
take all kinds made enquiry,

Λ_ς Ε^{no} Lⁿ CT_ς Ε_u D_u CΕ'_u.
the man Li-ndang was not afraid.

Λ_ς Ε^{no} Lⁿ CT^ξ Γ_n Ε_n,
the man Li-ndang said thus,

75 Ἰ̣ CE', Ε_n V'' Ε^{no}]ⁿ D^p C_n]ⁿ T^u Δ^ξ C^ξ
I fear thus ruler king connector a thing,

Δ^ξ C^ξ]_u J'' T'^o Z^o T'']ⁿ Tⁿ Λ.
thing which saw back and forth to ground oh.

. □□.....□□.□□.□□...□□□.
ruler king think,

CT_ς T'' J^ξ J_n T^u]ⁿ T^{nc} T_u CT_ς T''.
think get seven years all round then think get.

V'' Ε^{no}]ⁿ D^p Ε_n D_u †',
ruler king thus did invite,

80 †' Jⁿ CT_n Ε^{no} Tⁿ V_n T^u CT_n b''.
invite Ruling Race person beat iron.

D_ξ CT_n T'' C_n]ⁿ T^u J'']_u J''
did beat get connector a saw which saw

CE^ξ,
straight,

CT_n T'' C_n]ⁿ T^u J'']_u J'' Λ.
beat get connector a saw which saw true.

V'' Ε^{no}]ⁿ D^p Ε_n D_u †^r,
ruler king thus did send,

†^r C_n Yⁿ L^ξ T^u †^r D_ξ J'',
send connector two classifier soldiers did saw,

85 J'' T'' C_n]ⁿ L^u T'' S^{nc},
saw at connector a mountain high,

J'' T'^o Z^o T'']ⁿ Tⁿ.
saw back and forth to ground.

D_ξ J'' T'' Λ_ς Ε^{no} Lⁿ CT^ξ C_ς b^ξ S^{nc},
did saw to the man Li-ndang his liver,

J'' T'' Λ_ς Ε^{no} Lⁿ CT^ξ C_ς b^ξ Δ^ς.
saw to the man Li-ndang his heart.

Λ_κ Γ^{no} Lⁿ CT^δ C₃ J⁻ CJ¹ L³ T_δ T_δ,
the man Li-ndang his flesh decay done finish,

90 CĪ^δ CA₃ CT₀ L_κ †⁻.
blood flow with gone drain away.

Δ_n Λ_κ Γ^{no} Lⁿ CT^δ J⁻ S^{nc} J⁻ CJ³ J^r
except the man Li-ndang liver lungs not

J^u C^{no}.
infertile remain.

Λ_κ Γ^{no} Lⁿ CT^δ J⁻ S^{nc} J⁻ CJ³ Δ^r_n,
the man Li-ndang liver lungs change,

Δ^r_n Y⁻ C^u J^δ Lⁿ J₁ Λ^δ CΓ_n Tⁿ Γ_n.
change make swallow fly about earth thus.

Ɔ_δ †₀ C^u Γ^{no} Tⁿ Ī^o ʙⁿ Γ_n,
did reach ox bring the tiger month thus,

95 C^u J^δ Lⁿ J₁ Y⁻ CJ^o T^u,
swallow make flock,

C^u J^δ Lⁿ J₁ Λ^δ,
swallow fly,

Λ^δ J^δ CT^u Δ⁻ Ī^u CT^u Γ_n CĪ[̄] J^δ C^u.
fly north go to south thus seek insects eat.

Ɔ_δ Λ^δ Δ⁻ CA^{nc} Tⁿ T³ C³ J⁻ Tⁿ Ī^o,
did fly go to world people the country warm,

J₀ CA^{nc} Tⁿ T³ C³ T^u T^u J^u.
cause world people all know.

100 Ɔ_δ †₀ Λ^δ Γ^{no} Tⁿ L^{nc} ʙⁿ,
did reach sheep bring the monkey month,

C^u J^δ Lⁿ J⁻ Ī^o,
swallow return,

Ī^o Ī^u CT^u Δ⁻ J^δ CT^u CĪ[̄] J^δ C^u.
return south go to north seek insects eat.

J₀ CA^{nc} Tⁿ T³ C³ T^u T^u J₀ Γ_n.
cause world people all see this.

J_{ni} Ā †^c L_o J^u,
this year able come know,

105 J^u Λ_c [̣^{no} Lⁿ CT^ɛ T₋ L_c T_{nc} T^ɛ.
know the man Li-ndang dead gone true finish.

C_n J^o CT^v C_n CT^ɛ [̣^{'n} [̣_n.
the woman Ndu-ni-ndang distraught thus.

C_n J^o CT^v C_n CT^ɛ J^r Y⁻ J^u,
the woman Ndu-ni-ndang not do crops,

[̣_n [̣['] [̣_n CT^{'b} J^r C_n †_o,
thus hunger thus thirst together reached,

D₋ †^o C_n J^o CT^v C_n CT^ɛ [̣₋ Yⁿ L^b
did reach the woman Ndu-ni-ndang only one person

[̣_n.
thus.

110 J_{ni} Ā †^c L_o J^u,
year this able come know,

J^u C_n J^o CT^v C_n CT^ɛ J_{ni} D₋ T^v,
know the woman Ndu-ni-ndang this year has son,

D₋ T^u C_n Y⁻ L^b T⁻ [̣² Tⁿ.
has get connector two classifier the brothers.

C_n J⁻ L^o C†^r C[̣_{ni} J^v,
connector older one name Ndrao-ghu,

C_n J⁻ [̣² C†^r C[̣_{ni} J^v.
connector younger one name Ndrao-ghv.

115 †^r J^r Δ^o †^r J^r Δ^o.
seed-bearing bamboo bearing bamboo.

C_n J^o CT^v C_n CT^ɛ J^r [̣^{no} [̣_n,
the woman Ndu-ni-ndang spoke,

T_{nc} †^r J^r Δ^o †^r Y⁻ L^v,
query seed-bearing bamboo bearing fruit,

- 130 Cⁿ t^r J^r Δ^o Tⁿ CT_v T^v.
eat seed-bearing bamboo in within dish.
- ē^o CT_v ē^o CTⁿ CT_r,
sunshine shine very fine,
- ē^o CT_v C_n J^o CT_v C_n CT_z J_o,
sunshine the woman Ndu-ni-ndang see,
- J_o ʒⁿ J^o J^o C^{no} J^u CT_v Δⁿ.
see rape situated upon bank river.
- C_n J^o CT_v C_n CT_z Eⁿ Sⁿ Eⁿ ɔ₁ CT_u E_n,
the woman Ndu-ni-ndang stretched did cut thus,
- 135 CT C_n Jⁿ J_u ʒⁿ J^o J^o L_z CT_v Δⁿ.
cut connector patch rape gone bank river.
- E_n J_v ɔ^z Lⁿ t^z Y⁻ J^r ʒⁿ,
thus was Yi robbers did no good,
- ɔ^z Lⁿ t^z E_n ɔ_z ɔ⁻,
Yi robbers thus did take,
- ɔ_z ɔ⁻ C_n J^o CT_v C_n CT_z L_z.
did take the woman Ndu-ni-ndang gone.
- C_n J^o CT_v C_n CT_z J^r E^{no} Eⁿ,
the woman Ndu-ni-ndang spoke,
- 140 ɔ^z Lⁿ t^z Y⁻ J^r ʒⁿ,
Yi robbers do no good,
- C_n J^o CT_v C_n CT_z J_o[?],
the woman Ndu-ni-ndang wrapped,
- J_o CT_u J^u CT_u J_o E^{nc} J^u t_z.
wrapped Ndrao-khu Ndrao-khv completed upon bed.
- ɔ^z Lⁿ t^z J^r C_u L^u,
Yi robbers not listen words,
- ɔ^z Lⁿ t^z ɔ⁻ C_n J^o CT_v C_n CT_z L_z.
Yi robbers take the woman Ndu-ni-ndang gone.

- 145 Δ⁻ CT^u J₃ J^r L₃ J₁₁ Δ₁₁ J₁₁,
 go to practically sixteen years,
- ጋ^፩ Lⁿ †^፩ [n ጋ^፩ ጋ⁻,
 Yi robbers thus did take,
- ጋ^፩ ጋ⁻ C_n J^o CT^u C_n CT^፩ T_u Δ⁻,
 did take the woman Ndu-ni-ndang sell go to,
- Δ⁻ Λ_n J⁻ T_o C_n [n C^u.
 go to family Ga-dro connector ox market.
- CT₁₁ J^u CT₁₁ J₃ [n ጋ₋ ፊ^o,
 Ndrao-ghu Ndrao-ghv thus did grow big,
- 150 CT₁₁ J^u CT₁₁ J₃ [n C₋ [፩[?].
 Ndrao-ghu Ndrao-ghv thus did remember.
- CT₁₁ J^u CT₁₁ J₃ CT₃ [፩[?] [n.
 Ndrao-ghu Ndrao-ghv go attend market.
- S^{nc} T^{''} T₃ T_u [፩[?] [n.
 what date then attend market.
- S^{nc} J₁₁ J^፩ J₁₁ Δ₁₁ T_u [፩[?] [n.
 date fifteen sixteen then attend market.
- CT₁₁ J^u CT₁₁ J₃ ጋ^፩ [፩^{nc} [n,
 Ndrao-ghu Ndrao-ghv did take thus,
- 155 [፩^{nc} C^u C^{†nc} L_{nc} [n^o T^u Δ⁻
 take silver shining carry at the waist.
- CT₁₁ J^u CT₁₁ J₃ CT₃ [፩[?] [n [n,
 Ndrao-ghu Ndrao-ghv go attend market thus,
- CT₁₁ J^u CT₁₁ J₃ CT₃ C₋ C^፩,
 Ndrao-ghu Ndrao-ghv go look horses,
- C₋ C^፩ J^r ጋ⁻ C^፩.
 look horses not have horses.
- CT₁₁ J^u CT₁₁ J₃ ጋ^፩ C[፩^r,
 Ndrao-ghu Ndrao-ghv did meet,

160 Cɛʳ C_n ɟ° ɟ̂ Lⁿ ɟ̂' Cɬ_u ɟ̂ Cⁿ C_n.
 meet the woman Yi slave in bottom market thus.

Cd_u ɟ̂ Cɬ_u ɟ̂ ɟ̂' ɟ̂ Cⁿ Cɟ̂,
 Ndrao-ghu Ndrao-ghv made their way top market go

C_u Ĉ,
 look horses,

C_u Ĉ ɟ̂ ɟ̂- Ĉ.
 look horses not have horses.

Cɬ_u ɟ̂ Cɬ_u ɟ̂ ɟ̂ Cɛʳ,
 Ndrao-ghu Ndrao-ghv did meet,

Cɛʳ C_n ɟ° ɟ̂ ɟ̂' Cɬ_u ɟ̂ Cⁿ.
 meet the woman Yi slave in top market.

165 C_n ɟ̂ Tⁿ †̂ ɟ̂,
 connector elder brother send cause,

ɟ̂ C_n ɟ̂ ɟ̂ S^r ɟ̂ ɟ̂
 cause connector younger brother return back

ɟ̂ ɟ̂ C_u,
 go back ask,

ɟ̂ L̂ ɟ̂ C_n ɟ° ɟ̂' ɟ̂ ɟ̂ ɟ̂.
 two classifier buy the woman slave go do what.

ɟ̂ L̂ ɟ̂ C_n ɟ° ɟ̂ ɟ̂' ɟ̂ ɟ̂
 two classifier buy the woman Yi slave go mind

ɟ̂.
 chicken.

Cɬ_u ɟ̂ Cɬ_u ɟ̂ L^u C^{nc} C†^{'nc} L_{nc},
 Ndrao-ghu Ndrao-ghv weigh silver shining,

170 L^u C^{nc} C†^{'nc} L_{nc} Cɬ_u Lⁿ.
 weigh silver shining in scales.

T_ɛ †^{'nc} Δⁿ ɟ̂ Cɬ_u ɟ̂ Tⁿ,
 paid out thousand four hundred with buy get,

ᵛᵛ t. Y T'' C_n J° ᵛᵛ J^ᵛ J' ['ᵛᵛ Ct'-'
did reach of old the woman Yi slave place wash

Ct'',
cloth,

185 t. C_n J° ᵛᵛ J^ᵛ J' ['ᵛᵛ Λ_ᵛ Š.
reach the woman Yi slave place soak yarn.

C_n J° ᵛᵛ J^ᵛ J' [ᵛ ᵛ_ᵛ J,
the woman Yi slave thus did wail,

J Λ_ᵛ L^ᵛ Λ_ᵛ J^ᵛ [ᵛᵛ [ᵛ,
wail herself lament spoke,

L. t. C_n J° ᵛᵛ J^ᵛ J' ['ᵛᵛ Ct'-' Ct'',
come reach the woman Yi slave place wash cloth,

t. C_n J° ᵛᵛ J^ᵛ J' ['ᵛᵛ Λ_ᵛ Š.
reach the woman Yi slave place soak yarn.

190 Ct_ᵛ J^ᵛ Ct_ᵛ J_ᵛ C_ᵛ J^ᵛ Ct'ᵛ,
Ndrao-ghu Ndrao-ghv listen not distinct,

C_n J^ᵛ T^ᵛ t^ᵛ J_ᵛ C_n
connector elder brother send cause connector

J^ᵛ J_ᵛ,
younger brother,

J_ᵛ C_n S^ᵛ ᵛ_ᵛ C_ᵛ,
cause connector return go ask,

[_ᵛ J Λ_ᵛ L^ᵛ Λ_ᵛ J J^ᵛ J^ᵛ.
you wail yourself lament wail what.

C_n J° J^ᵛ J' J^ᵛ [ᵛᵛ [ᵛ,
the woman slave spoke,

195 J^ᵛ J Λ_ᵛ L^ᵛ Λ_ᵛ t.,
I wail myself lament reach,

t. C_n J° ᵛᵛ J^ᵛ J' ['ᵛᵛ Λ_ᵛ Š.
reach the woman Yi slave place soak yarn.

CT₁₁ J^u CT₁₁ J₂ E_n D₋ C_u,
Ndrao-ghu Ndrao-ghv thus did ask,

E₃ T_{nc} Λ_o C_n J^o CT^u C_n CT₃ J_u Y⁻ T^{''}.
you query are the woman Ndu-ni-ndang is of old.

J^u J_u C_n J^o CT^u C_n CT₃ J_u Y⁻ T^{''}.
I am the woman Ndu-ni-ndang is of old.

200 C_n J^o D₃ Jⁿ J['] J^r E^{no} Eⁿ,
the woman Yi slave spoke,

D⁻ L^b T_{nc} Λ_o CT₁₁ J^u CT₁₁ J₂
you two classifier query are Ndrao-ghu Ndrao-ghv

J_u Y⁻ T^{''}.
are of old.

Y⁻ L^b J_u CT₁₁ J^u CT₁₁ J₂ J_u
two classifier are Ndrao-ghu Ndrao-ghv are

Y⁻ T^{''}.
of old.

C_n J^o D₃ Jⁿ J['] t^r L^b C^{nc} T^u
the woman Yi slave three classifier mother sons

J^r J_c C^{nc}.
together wept.

C_n J⁻ Tⁿ CT₃ T̄ C^b,
connector elder brother go hold horse,

205 C_n J⁻ E² D₃ E²,
connector younger brother did lift,

E², C_n J^o CT^u C_n CT₃ T^{''} J^u C^b.
lift the woman Ndu-ni-ndang upon horse.

CT₁₁ J^u CT₁₁ J₂ l['] C_n J^o CT^u C_n CT₃
Ndrao-ghu Ndrao-ghv take the woman Ndu-ni-ndang

T_u T̄ S^r T̄ L_o t_o,
then return come back reach,

t. CT_{II} J^u CT_{II} J₃ J^r CA^o CJ⁻.
 reach Ndrao-ghu Ndrao-ghv the inside house.

210 C_n J^o CT^v C_n CT⁼ J^r D⁻ C_n J^r J^r
 the woman Ndu-ni-ndang not have connector anyone

J["],
 know,

J["] C_n J^o CT^v C_n CT^δ Δ^ς Γ["] T^ς T^ς
 know the woman Ndu-ni-ndang white head fire ashes

Γ_n.
 thus.

C_n J^o CT^v C_n CT^δ D^δ J^u,
 the woman Ndu-ni-ndang did rear,

J^u C_n C[_{ns} Δ[^] †' Jⁿ J^b Γ^{nc}.
 rear connector pair dogs spotted completed.

Δ[^] †' Δ[^] J^p Γ^{nc}.
 dogs spotted dogs sleep completed.

215 C_n Jⁿ C[_{ns} Δ[^] †' Jⁿ J^b J["]
 connector pair dogs spotted know,

J["] C_n J^o CT^v C_n CT^δ J^δ Y⁻ J^b.
 know the woman Ndu-ni-ndang voice.

Δ[^] T_o Δ[^] CT_ς CT_ς Δ[^] T_o Δ[^] J^r L_.
 dogs bark dogs jump about dogs bark dogs happy.

C_n J^o CT^v C_n CT^δ Γ_n D_. J^u,
 the woman Ndu-ni-ndang thus did feed,

J^u CJ⁻ †^v C[^r Lⁿ Jⁿ C†['] †["],
 feed pig spotted with bristles,

220 J^u J['] J_{II} J_{II} Jⁿ CT^o J["].
 feed chicken speckled with spurs.

C_n J^o CT^v C_n CT^δ Γ_n D_. T⁻,
 the woman Ndu-ni-ndang thus did kill,

T⁻ J['] J_u J_u J^o CT^o J^u,
kill chicken speckled with spurs,

T⁻ CJ⁻ t['] CE^r L^o J^o C^o t^u.
kill pig spotted with bristles.

L_o J^o CT_u J^u CT_u J^o D_u,
come call back Ndrao-ghu Ndrao-ghv plural,

225 t^r L^o C^{nc} T^u J⁻ Δ^o J⁻ Δ_o L_o.
three classifier mother sons spirits come

t_o CJ⁻.
reach house.

I^u T^u CΔ^{nc} T^o T^o C^o L^o J⁻ L_u T^u T^u J^u,
sung for world people old folk all know,

I^u T^u CΔ^{nc} T^o T^o C^o L⁻ T^o Λ_u L^o L^o
sung for world people children every one

Γ^o Γ_u,
recall thus,

I^u T^u CΔ^{nc} T^o T^o C^o T^u Λ_u T^u Γ_u T^u T^u CE^{no}.
sung for world people descendants all remember.

Γ_u J^o D_o CT_u.
thus ended.

M493
The man Li-ndang and the woman Ndu-ni-ndang.

Sung by Pan Xie.

Notes.

This song is recorded in Document C (no. 14, page 19) and Document D (no. 17, page 41).

Title. Note that throughout the song in Document E the woman's name is written Ndang-ni-ndang. That in Document C is more likely to be right.

The following pairs of lines are written as single long lines in the Miao text. 15 & 16, 18 & 19, 31 & 32, 34 & 35, 61 & 62, 71 & 72, 77 & 78, 84 & 85, 96 & 97, 101 & 102, 132 & 133, 141 & 142, 147 & 148, 154 & 155, 159 & 160, 163 & 164, 165 & 166, 169 & 170, 181 & 182, 205 & 206, 207 & 208, 212 & 213, 221 & 222, 224 & 225.

Line 13. This and line 14 are a single long line in Document C, while in Document E they are two lines, but divided at a different point,

Line 74. This line is missing from Document C.

M494
Lyu-shao.

Collected by Wang Ming-ji.

Introduction.

This song begins with a dispute over a piece of land, which resulted in a Chinese being killed by the Miao Lyu-shao. It then goes on to say that the Yi woman and the Chinese woman arrested Lyu-shao, and had him imprisoned by the Chinese. What presumably happened was that the widow of the dead man complained to the Yi landlord, and the landlord's wife, often a person of considerable influence, took up the case on her behalf. The result was that Lyu-shao was carried off and imprisoned in "Vao-ti", that is in Sichuan,

It is not clear how the man Jiai secured Lyu-shao's release. It may have been by arguing the case in court, but the song seems to suggest that he simply bluffed the guards, who took him for a highly placed official or a powerful landlord.

"The man Jiai" means a man from the Jiai clan. It is not a personal name. The Chinese equivalent of Jiai in the common surname Li. The meaning of Lyu-shao is not known..

M494
Lyu-shao.

Collected by Wang Ming-ji.

- This year able come know,
Know that Lyu-shao and a man of the Ruling Race
Were disputing about the land, disputing about the place.
The man of the Ruling Race struck,
5 Struck Lyu-shao a resounding blow.
- Lyu-shao's heart was burning,
Lyu-shao's heart was boiling.
Lyu-shao took the knife from the man of the Ruling Race and killed'
Killed the man of the Ruling Race dead.
- 10 The Yi woman together with the Chinese woman,
The Yi woman and the Chinese woman brought,
Brought Lyu-shao and accused him in Sichuan.
There the Ruling Race took,
Took Lyu-shao, shut him in prison and held him.
- 15 Lyu-shao had no one who had followed,
Who had followed after Lyu-shao,
So Lyu-shao had no way of sending back word.
- Lyu-shao therefore sent to his brother who had remained behind.
He prepared provisions every day,
20 He wove straw sandals every night,
And he reached the man Jiai at Byu-di.
- The man Jiai was so old his hair was completely white,
But the man Jiai was willing to undertake,
To undertake Lyu-shao's fight,
25 To undertake the man Jiai's contest.
- When the next day came,
The man Jiai took silk clothes to wear,
And took silken shoes to put on,
Then the man Jiai gave his horse a good feed of barley,
30 And the man Jiai rode away.
- As the man Jiai approached from the far side,
The man Jiai shone as the sunrise.
As the man Jiai approached from the near side,
The man Jiai shone bright as the full moon.
- 35 The man Jiai came and reached,
Reached the front of Lyu-shao's prison from the other side.
The man Jiai stamped his foot like a Chinese official,
The man Jiai stamped his foot at the soldiers.

The man Jiai stamped his foot like an Yi official.
40 So the man Jiai undertook,
Undertook Lyu-shao's fight
Undertook the man Jiai's contest.

Bringing Lyu-shao, the man Jiai,
45 Returning, came back and reached,
Reached a stage on the way.

Now the Yi landlord did no good,
He sent his thieving slaves after them,
But the man Jiai tested his sword,
And attacked the thieving slaves who fled.

50 Then the man Jiai and Lyu-shao, returning, came back and reached,
Reached Lyu-shao's home.
Lyu-shao caught and killed the spotted pig to call back,
To call back home the spirits of Lyu-shao and the man Jiai.

Thus it is ended.

L₃ J".
Lyu-shao.

J_{nu} Ā †^c L_o J",
year this able come know,

J" L₃ J" CT_o J⁻ CT_u [E^{no} Tⁿ V_u],
know Lyu-shao with Ruling Race,

J^r CT₃ Tⁿ J^r CT₃ E'_{ns}.
dispute land dispute place.

J⁻ CT_u [E^{no} Tⁿ V_u] T'^u,
Ruling Race struck,

5 T'^u L₃ J" 3" Yⁿ CJ⁻.
struck Lyu-shao well one smack.

L₃ J" J⁻ S^{nc} J^u,
Lyu-shao the heart burn,

L₃ J" J⁻ S^{nc} CJ".
Lyu-shao the heart boil.

L₃ J" J'^c J⁻ CT_u [E^{no} Tⁿ V_u] J⁻ T₌ 'C^o,
Lyu-shao take Ruling Race the knife kill,

'C^o J⁻ CT_u [E^{no} Tⁿ V_u] T₌ Lⁿ D_u.
kill Ruling Race dead going.

10 J^o D^o CT_o J^o V",
woman Yi with woman Chinese,

J^o D^o J^o V" I'^o,
woman Yi woman Chinese take,

I'^o L₃ J" D_n J^r Δ_c †_o V" Tⁿ.
take Lyu-shao plural accuse reach Sichuan.

J⁻ CT_u [E^{no} Tⁿ V_u] E'_{ns},
Ruling Race took,

E'_{ns} L₃ J" E^o T" C]- CJ⁻ J^r †_u T".
took Lyu-shao shut up in prison held down.

15 L₃ J'' J^r ɔ- C_n ĩ J^r J^r ɔ- t°,
Lyu-shao not have connector any one to follow,

t° L₃ J'' J^r J^b ɔ₁₁.
follow Lyu-shao after go.

L₃ J'' J^r T'' J^r ĩ C_T S^r L^u,
Lyu-shao not get the way with return word,

L₃ J'' S^r T'' C_n Yⁿ L^b
Lyu-shao return to connector one classifier

T^r ĩ Tⁿ C^{no} C_T^u J^b.
brother situated behind.

ɔ- Y^r J^r ĩ' ĩ_n t^r 'C^u,
did make the road ration thus every day,

20 J^{nc} ĩ'' ĩ_n t^r 'ɔ°.
wove sandals thus every night.

ɔ- t° Λ_κ ĩⁿ Δ^r ĩ₃ Tⁿ.
did reach man Jiai go to Byu-di.

Λ_κ ĩⁿ ɔ- L₁₁ ĩ_n Δ^κ ĩⁿ T_κ T_κ.
man Jiai was old thus white head completely.

Λ_κ ĩⁿ ɔ- 'C₁₁₁ ĩ'',
man Jiai was willing undertake,

ĩ'' L₃ J'' Tⁿ C_T^u C_Δ^u,
undertake Lyu-shao the fight,

25 ĩ'' Λ_κ ĩⁿ Tⁿ C_T^u ĩ-.
undertake man Jiai the contest.

ĩ_n ĩ_n t^κ L_o S^δ,
tomorrow able come away,

Λ_κ ĩⁿ ĩ'_κ ĩ'^o ĩ'^u ĩⁿ L^{nc} 'C^δ,
man Jiai take clothes silk withal wear,

ĩ'_κ ĩ'' C_ĩ ĩⁿ L^{nc} T'',
take shoes silken withal put-on,

Λ_κ ĩⁿ ĩ_o C^b Cⁿ J^r ĩ_o C^b ĩ̄,
man Jiai make horse eat barley make horse full,

- 30 $\Lambda_4 \text{E}^n$ CT_0 $\text{J}^n \text{L}^{nc}$ E^{ns} .
man Jiai with withal ride.
- $\Lambda_4 \text{E}^n$ T^- $\text{J}^n \text{T}^n \overset{\circ}{\text{Y}}$,
man Jiai come far side,
- $\Lambda_4 \text{E}^n$ E_n E^n $\text{E}'^=$ L^n $'\text{C}^u \text{T}^-$.
man Jiai thus shine new like sunrise.
- $\Lambda_4 \text{E}^n$ T^- $\text{J}^n \text{T}^n \bar{\text{C}}$,
man Jiai come near side,
- $\Lambda_4 \text{E}^n$ E^n $\text{L}_v \text{L}_v$ L^n $\text{b}^n \text{CT}^\delta$.
man Jiai shine bright like full moon.
- 35 $\Lambda_4 \text{E}^n$ D_n T^- t_0 ,
man Jiai plural come reach,
- t_0 $\text{L}_3 \text{J}''$ J^δ $\text{CJ}^- \text{CJ}^-$ $\text{J}^r \text{t}'' \text{T}''$.
reach Lyu-shao bottom prison from that side.
- $\Lambda_4 \text{E}^n$ CC_4 T^c S_3 L_{11} V'' ,
man Jiai stamp foot like old Chinese,
- $\Lambda_4 \text{E}^n$ CC_4 T^c T'' t^v t^r ,
man Jiai stamp foot at those soldiers,
- CC_4 T^c S_3 L_{11} D^δ .
stamp foot like old Yi.
- 40 $\Lambda_4 \text{E}^n$ E_n D_1 J'' ,
man Jiai thus did undertake,
- J'' $\text{L}_3 \text{J}''$ T^n $\text{CT}^v \Delta^v$,
undertake Lyu-shao the fight,
- J'' $\Lambda_4 \text{E}^n$ T^n $\text{CT}^v \text{J}^-$.
undertake man Jiai the contest.
- $\Lambda_4 \text{E}^n$ I'_3 $\text{L}_3 \text{J}''$,
man Jiai bring Lyu-shao,
- T_v $\overset{\circ}{\text{I}} \text{S}^r$ $\overset{\circ}{\text{I}} \text{L}_0$ t_0 ,
then return come back reach,
- 45 C_3 L_0 t_0 T^n CC_n $\overset{\circ}{\text{C}}$.
they come reach the stage road.

T^u ɔ̃^ɕ T^u ɛ̃¹ Y⁻ J^r t^u,
the Yi the landlord did not well,

t^r J^{'b} Lⁿ t^{'b} CT^u J^{'b}.
send slaves the thieves after.

Λ_ς [ɱⁿ J^r ɔ̃ⁿ CT^ɕ,
man Jiai test sword,

CT_u J^{'b} Lⁿ t^{'b} Lⁿ ɔ̃_u.
attack slaves the thieves going.

50 Λ_ς [ɱⁿ L_ɔ J^u ɿ̣ ɿ̣^o S^r ɿ̣^o L_o t_o,
man Jiai Lyu-shao then return come back reach,

t_o L_ɔ J^u J⁻ CΔ^o C]-.
reach Lyu-shao the inside house.

L_ɔ J^u [ɱ_u C]_ t['] C[^r Lⁿ L_o T⁻ J^{'p},
Lyu-shao catch pig spotted to come kill recall,

J^{'p} L_ɔ J^u Λ_ς [ɱⁿ Y⁻ Δⁿ J⁻ Δ_o L_o C]-.
recall Lyu-shao man Jiai spirits come house.

[ɱ_n ɔ̃ⁿ ɔ̃_o CT_u.
thus ended.

M494
Lyu-shao.

Collected by Wang Ming-ji.

Notes.

This song is recorded in Document C (no. 15, page 25)

The following pairs of lines appear as single long lines in the Miao text. 2 & 3, 4 & 5, 22 & 23, 29 & 30, 43 & 44.

Line 10. The word **CT。** is missing from the Miao text but is essential to give the line proper meaning.

M495
Song of the crab-apple tree of Njiao-tai.

Collected by Wang Ming-ji

Introduction.

The title given to this song by Wang Ming-ji is misleading. The crab-apple tree was only one, albeit the first, of a number of objects and places mentioned. The central figure is the blind girl, Gi-yw, who, despite her handicap “saw” things, to which, sighted people, through familiarity or fear, were blind.

Njiao-tai, meaning “bamboo bridge”, is the Miao name of a place called Ban-qiao in Chinese, but the name does not appear in the text.

Striking the water with a stick until it bubbled and foamed was probably an activity the blind girl enjoyed as a child.

“Little deer family” was the Miao name given to an Yi landlord, whose personal name was also given to the land around about. A note in the text says that, alternatively the place was called, “Yi-gi-dlyu”. It was near to Da-guang-jiai.

Many Yi landlords had large formal gardens, like temple gardens, as part of their residence. All around ran a high, whitewashed wall in which were set imposing gateways with massive wooden doors which made a loud crash when they were swung open against the wall, and again when they were closed to. In the normal way the Miao would avoid passing near the landlord’s house, and so would not know exactly what the doors were like. The blind girl did not share the common fear of the landlord, and even had the temerity actually to open the garden doors. This escapade apparently resulted in her being warned off, hence her grieving for the doors.

In the mountains above the homestead of Little deer family was a pine forest. Miao girls were forbidden to go there for fear of being enticed away and abducted by a tiger. However, where others were afraid to go, the blind girl had explored. Likewise she had noticed the masses of azaleas and spring bracken, while others had taken them for granted.

“Sheep”, “Monkey” and “Cockerel” are the names of the third, fourth and fifth lunar months respectively, that is, springtime in South West China.

M495

Song of the crab-apple tree of Njiao-tai.

Collected by Wang Ming-ji.

The girl took her mother's staff and struck the water,
The water boiled till it foamed, boiled foaming,
And the foam boiled away in twisting lines.

5 Where do they say that the crab-apple tree of Little deer family grew?
It grew below the road beside the bridge,
With its branches hanging down into the water.
Where do they say that the wild pepper of Little deer family grew?
The wild pepper of Little deer family grew among the hills.

10 Now the people said,
Said that the people had not seen them,
But Gi-yw, the blind girl, said,
Said that Gi-yw, the blind girl, has been and has seen them.

15 "The crab-apple of Little deer family puts out,
Puts out blossom as big as a basket.
And its fruit as big as a small bowl,
But when I, Gi-yw, the blind girl, picked,
Picked one and put it to my lips,
It soured Gi-yw, the blind girl's mouth till night!

20 The wild pepper of Little deer family puts out,
Puts out flowers as big as a basin,
And fruit as big as cupped hands,
But when I, Gi-yw, the blind girl, picked,
Picked one and put it in my mouth,
It made Gi-yw, the blind girl's mouth burn all day!"

25 Where do they say the doors of Little deer family's herb garden stood?
The doors of Little deer family's herb garden stood on the plain.
The people said,
Said that the people had not seen them,
But Gi-yw, the blind girl, said,
30 Said that Gi-yw, the blind girl, had been and had seen them,

"The doors of Little deer family's herb garden are bound with copper,
And when Little deer family open,
Open the doors of Little deer family's herb garden wide,
It resounds to the cross-roads in Ngga-sha country.

35 When Gi-yw, the blind girl, opened,
Opened the doors of Little deer family's herb garden wide,
It resounded to the crossroads on the Ngga-sha plain.
So Gi-yw, the blind girl, grieves,
Grieves for the doors of Little deer family's herb garden, bound with copper".

40 Where do they say the pine-clad range of Little deer family stood?
It stood up there in the mountains,
Up there, where people might expect a wild creature.
Where was it that the pine clad-range of Little deer family stood?
It stood up there among the ridges,
45 Up there, where people might expect a fierce creature.

Yet Gi-yw, the blind girl said,
Said that Gi-yw, the blind girl had been and had seen them.

Where do they say that the patches of azalea grow?
The patches of azaleas grow in the mountains.
50 With the coming of Sheep month and Monkey month,
The patches of azaleas in the mountains come out into flower,
Come out in clusters every where.

Where do the patches of bracken grow?
The patches of bracken grow up in the pass,
55 And in Cockerel month and Monkey month,
The patches of bracken grow up beautifully green,
The patches of bracken grow green in the pass.

Now the people said,
Said that the people had not seen them,
60 But Gi-yw, the blind girl said,
Said that Gi-yw, the blind girl, had been and had seen them.

Thus it is ended.

M495

C[^{nc} t̄ ɿ̄^{ɔ̄} t̄^r ɣ_v C]".
 Njiao-tai classifier crab-apple song.

C]". [ʼ^{nc} C]". C^{nc} [ɔ̄ J^b ʌ⁻ ʒ_n [no CT_u Y",
 girl take girl mother staff carry hit water,

Y" C]". C_n J^r C]⁻ C]". J^r C]⁻,
 water boil connector foam boil foam,

C_n J^r C]⁻ C]". Lⁿ V_o.
 connector foam boil twisting.

C_n ɿ_n ɣ₋ ʌ_n ɿⁿ t̄' t̄" t̄^r ɣ_v
 connector say Little deer family plant crab apple

t̄_ɛ [ʼ^{nc} T_{ɔ̄}.
 grow place where.

5 t̄_ɛ ɿ̄^{ɔ̄} ɿ̄ Tⁿ CT^u t̄',
 grow bottom road the edge bridge,

C_n J⁻ C[^r ɣ_o Lⁿ ɣ_o Lⁿ J^u Y".
 connector the branches hang down on to water.

C_n ɿ_n ɣ₋ ʌ_n ɿⁿ t̄' t̄" t̄^r S^{nc}
 connector say Little deer family plant wild pepper

t̄_ɛ [ʼ^{nc} T_{ɔ̄}.
 grow place where.

ɣ₋ ʌ_n ɿⁿ t̄' t̄" t̄^r S^{nc} t̄_ɛ C[_u
 Little deer family plant wild pepper grow within

T".
 hills.

[_n CΔ^{nc} Tⁿ T^b C^b ɿ_n [_n,
 thus world people say thus,

10 ɿ_n CΔ^{nc} Tⁿ T^b C^b L₋ ɔ̄⁻ ɿ_o [_n.
 say world people have not seen thus.

ɿⁿ ʌ_s C]". J⁻ Δ_s ɿ_n,
 Gi-yw girl blind said,

T_n C_n ɟⁿ ʌ_s Cɟⁿ ɟ⁻ ʌ_s Cɟ_o ɟ_u ɟ_o.
said connector Gi-yw girl blind with go see.

G_o ʌ_n ɟⁿ t' t'' t' G_o T_ɕ,
Little deer family plant crab apple put out,

T_ɕ ɟ⁻ ɟ^ɕ Cɟ_o L⁻ V^ɕ,
put out the blossom as big as basket,

15 t' ɟ⁻ L^u L⁻ G_o ɟ^{'o}.
bear fruit as big as small bowl.

ɟⁿ ʌ_s Cɟⁿ ɟ⁻ ʌ_s ʌⁿ,
Gi-yw girl blind pick,

ʌⁿ ɟⁿ L^u Cɟ_o Cɟ_u L^o,
pick some with within lips,

ɟ^r ɟⁿ ɟⁿ ʌ_s Cɟⁿ ɟ⁻ ʌ_s ɟ⁻ Cɟⁿ t_o.
made sour Gi-yw girl blind the mouth reach

t̄^ɕ ɟ^{'o}.
time night.

G_o ʌ_n ɟⁿ t' t'' t' Sⁿ T_ɕ,
Little deer family plant wild pepper put out,

20 T_ɕ ɟ^ɕ Cɟ_o L⁻ T_u,
put out blossom as big as basin,

t' ɟ⁻ L^u Cɟ_o L⁻ ɟ^{'ɕ} Tⁿ.
bear fruit as big as cupped hands.

ɟⁿ ʌ_s Cɟⁿ ɟ⁻ ʌ_s ʌⁿ,
Gi-yw girl blind pick,

ʌⁿ ɟⁿ L^u Cɟ_o Cɟ_u Cɟⁿ,
pick some with within mouth,

ɟ^{'o} C_n ɟⁿ ʌ_s Cɟⁿ ɟ⁻ ʌ_s ɟ⁻ Cɟⁿ t_o.
burn connector Gi-yw girl blind the mouth reach

t̄^ɕ 'C^u.
time day.

25 C_n ɿ_n ɠ_· ʌ_n ɟⁿ †¹ Δ^u V_ɛ ɟⁿ C^ɔ
connector say Little deer family doors herb garden

†_ɛ ɠ^{ʰnɛ} T_ɔ.
stand place where.

ɠ_· ʌ_n ɟⁿ †¹ Δ^u V_ɛ ɟⁿ C^ɔ †_ɛ Cɿ_u
Little deer family doors herb garden stand within

T^{nc}.
plain.

CΔ^{nc} Tⁿ T^ɔ C^ɔ ɿ_n ɠ_n,
world people say thus,

ɿ_n CΔ^{nc} Tⁿ T^ɔ C^ɔ L_· ɟ⁻ ɟ_o.
said world people have not seen.

ɟⁿ ʌ_ɔ Cɿ^u ɟ⁻ Δ_ɔ ɿ_n,
Gi-yw girl blind said,

30 ɿ_n C_n ɟⁿ ʌ_ɔ Cɿ^u ɟ⁻ Δ_ɔ Cɿ_o ɟ_u ɟ_o.
said connector Gi-yw girl blind with go see.

ɠ_· ʌ_n ɟⁿ †¹ Δ^u V_ɛ ɟⁿ C^ɔ C_n
Little deer family doors herb garden connector

Cɿ^ɛ T^u.
nail copper.

ɠ_· ʌ_n ɟⁿ †¹ ɠ_n ɟ_· ɟ^ɔ,
Little deer family thus did open,

ɟ^ɔ ɠ_· ʌ_n ɟⁿ †¹ Δ^u V_ɛ Lⁿ L^ɔ ɟ^ɔ,
open Little deer-family doors herb-garden wide,

Cɿ^o Cɿ^u Tⁿ Cɿ_ɔ Δ⁻ ɠ⁻ ɟ⁻ ɟ^{ʰn} Lⁿ Tⁿ.
loud sound go to Nggasha cross country.

35 C_n ɟⁿ ʌ_ɔ Cɿ^u ɟ⁻ Δ_ɔ ɠ_n ɟ_· ɟ^ɔ,
connector Gi-yw girl blind thus did open,

ɟ^ɔ ɠ_· ʌ_n ɟⁿ †¹ Δ^u V_ɛ Lⁿ ɟ^ɔ ɟ^ɔ,
open Little deer family doors herb garden wide,

Cɿ^o Cɿ^u Tⁿ Cɿ_ɔ Δ⁻ ɠ⁻ ɟ⁻ ɟ^{ʰn} Lⁿ Cɿ_ɔ.
loud sound go to Nggasha cross plain.

J^r t^{'u} J^z 3. T_z CT_u T["],
patches azaleas come out within mountains,

T_z C_n Yⁿ T^z T⁻ Jⁿ T⁻.
come out connector one cluster spread around.

J^r t^{'u} J["] S⁻ t_z E^{'nc} T_s.
patches bracken grow place where.

J^r t^{'u} J["] S⁻ t_z CT_u Δ_z.
patches bracken grow within pass.

55 t_o J['] E^{nc} Tⁿ L^{nc} bⁿ E_n,
reach chicken bring the monkey month thus,

J^r t^{'u} J["] S⁻ Ct⁻ Jⁿ S^{nc},
patches bracken green very,

J^r t^{'u} J["] S⁻ Ct⁻ CT_u Δ_z.
patches bracken green within pass.

CA^{nc} Tⁿ T^z C^z T_n E_n,
world people say thus,

CA^{nc} Tⁿ T^z C^z J⁻ L₋ J_o.
world people not have seen.

60 Jⁿ Λ_s CJ["] J⁻ Δ_s T_n,
Gi-yw girl blind said,

T_n Jⁿ Λ_s CJ["] J⁻ Δ_s CT_o J_{||} J_o.
said Gi-yw girl blind with go see.

E_n Jⁿ J_o CE_{no}.
thus ended.

M495
Song of the crab-apple tree of Njiao-tai.

Collected by Wang Ming-ji.

Notes.

This song is recorded in Document C (no. 18, page 37).

Line 4. There is not enough information to be certain of the exact meaning of the expression 𠄎 𠄎. It is clearly a bush or a tree and it bore small, very sour fruit. It might have been some kind of prunus, a crab-apple, or even the local wild gooseberry, which grows into a large bush, much taller than a man. The comparison of the fruit to the shape of a small basin suggests possibly the crab-apple. These flourished in North East Guizhou. However, “crab-apple” remains a guess.

Line 16. This line is missing in the Miao text.

Line 42. The last two words of this line 𠄎 𠄎, and the last two words of line 45, 𠄎 𠄎, provide a key to the meaning of this section of the song. In the songs the word for a tiger is 𠄎 𠄎, which means “a wild creature, the fierce one”. The word 𠄎, which means “to wait for” or “to go to meet”, is used in the songs of girls who have come under the influence, and been enticed away by a tiger. Thus the parallel expressions 𠄎 𠄎 and 𠄎 𠄎 both mean being enticed by a tiger.

Line 46. This, and line 47 have been lost from the Miao text, but are here restored in order to make sense of the preceding section of the song.

M496
An orphan's song.

Sung by Zhang Wei-qing.

Introduction.

The theme of this song, a simple kindness being rewarded with undreamed of riches, is a favourite one among the Miao storytellers. The orphan is given no name, but is characterised as “the sighing youth”, here translated “the sorrowful youth”.

There is nothing to identify the orphan's benefactor. His name, “Yeu-vang”, or in its full, four syllable form, “Yeu-jio-li-vang”, probably means “the yellow man”. Since by entering through his “door”, which is the same thing as his “great lips”, the orphan found, inside his “body” and in his “heart”, silver and gold for the taking, the probability is that Yeu-vang was in fact a great rock which opened magically to reveal its treasure.

In the last line the Miao reads “white head”, in English it would be “grey head”, but it simply means an older person. Age was respected by the Miao, and white hair was the badge of wisdom. At any feast or festival, the “old folk” always ate first. His newly gotten wealth conferred upon the orphan privileges usually accorded to age.

M496
An orphan's song.

Sung by Zhang Wei-qing.

This year we may know,
Know that the orphan, the sorrowful youth, was out digging,
But the orphan, the sorrowful youth, had no home.

5 The time was about midday,
When the orphan looked around him,
Looked and saw a bird of prey fly over to catch,
To catch a little mouse.

10 The orphan, the sorrowful youth, shouted,
Shouted, and the bird of prey was gone,
While the mouse fled down a hole.
Who was it that was kind-hearted?
The orphan, the sorrowful youth, was kind-hearted.

15 When the next day came,
A great one was sent, who came and called,
Called the kind-hearted orphan, the sorrowful youth.
Yeu-vang was going to raise,
Raise the orphan, the sorrowful youth and make him like,
Like other people, with a house and a place to live.

20 When the next day came,
The orphan, the sorrowful youth, went,
Went, and reaching Yeu-vang's door,
He opened Yeu-vang's door wide.

25 It parted like great lips,
And the orphan, the sorrowful youth, went in,
Went in as though entering Yeu-jio-li-vang's heart,
Went in as though entering Yeu-jio-li-vang's body.

30 The orphan, the sorrowful youth stretched out his hand and took,
Took shining silver and gold.
Then he returned, came back and reached,
Reached the orphan, the sorrowful youth's home.

This year we may know,
Know that before, the orphan, the sorrowful youth,
Had no house, no place to live.

35 But now, Yeu-jio-li-vang has raised,
Raised the orphan, the sorrowful youth, to be an honoured guest,
Raised the orphan, the sorrowful youth, to be a wealthy man.
So the orphan, the sorrowful youth, could eat,
Eat as one of the people's grey-heads.

Thus it is ended.

CT₁₁ Ct₁ C]".
orphan song.

J₁₁₁ C̄ †^c L_o J",
year this able come know,

J" CT₁₁ Ct₁ CT₁₁ [°^{no} L° Λ_s J₁₁₁ C[_{nc} Tⁿ.
know orphan sighing youth year dig earth.

CT₁₁ Ct₁ CT₁₁ [°^{no} L° Λ_s J^r D- C]-.
orphan sighing youth not have house.

C^{no} †_o J⁻ T̄^δ L_o T_δ 'C^u,
stay reach time come mid-day,

5 CT₁₁ Ct₁ T_u Jⁿ L_s J^r [°^{no} C₁,
orphan all around did look,

C₁ C_n Jⁿ T_u Δ^δ †^c Lⁿ J^p Λ^δ T- D⁻,
look connector the bird of prey fly come catch,

D⁻ C_n Jⁿ T_u C" J⁻ Δ_c.
catch connector the mouse.

CT₁₁ Ct₁ CT₁₁ [°^{no} L° Λ_s [°_n D₁ J⁻,
orphan sighing youth thus did shout,

J⁻ C_n Jⁿ T_u Δ^δ †^c Lⁿ J^p L_c.
shout connector the bird of prey gone.

10 C" J⁻ Δ_c J̄ J₁₁ J̄'.
mouse flee enter hole.

C_n J̄ J^r [°^{no} S^{nc} 3".
connector who carry heart good.

CT₁₁ Ct₁ CT₁₁ [°^{no} L° Λ_s [°^{no} S^{nc} 3".
orphan sighing youth carry heart good.

J_n [°_n †^c L_o S^δ,
tomorrow able come away,

†^r C_n T^u J⁻ b^o CT_o T- I^{'u},
send connector great one with come call,

15 I'ʷ CT₁₁ Ct₁ CT₁₁ [ʰ Lⁿ Λ_s [ʰ S^{nc} ʒⁿ.
call orphan sighing youth carry heart good.

Λ_s V[̄] †^s L_o [ʰ,
Yeu-vang able come raise,

[ʰ CT₁₁ Ct₁ CT₁₁ [ʰ Lⁿ Λ_s]_o S_s,
raise orphan sighing youth cause resemble,

S_s CΔ^{nc} Tⁿ T^ʰ C^ʰ ɔ- C] - ɔ- [ʰ_{nc}
resemble world people have house have place

C^{no}.
live.

J_n [ʰ †^s L_o S[̄]
tomorrow able come away,

20 CT₁₁ Ct₁ CT₁₁ [ʰ Lⁿ Λ_s ɔ₁₁,
orphan sighing youth go,

ɔ₁₁ †_o Lⁿ Λ_s V[̄] ɔ_n J⁻ Δⁿ,
go reach the Yeu-vang plural the door,

J^ʰ J^ʷ Lⁿ Λ_s V[̄] ɔ_n Tⁿ J⁻ Δⁿ,
open wide the Yeu-vang plural the door,

T⁻ Jⁿ L^u T⁻ L^o ɓ^o,
parted the lips big,

CT₁₁ Ct₁ CT₁₁ [ʰ Lⁿ Λ_s]_u,
orphan sighing youth go in,

25]_u]₁₁ Λ_s [ʰ Lⁿ V[̄] ɔ_n J⁻ S^{nc},
go in enter Yeu-jio-li-vang plural heart,

]_u]₁₁ Λ_s [ʰ Lⁿ V[̄] ɔ_n Tⁿ J⁻ [ʰ.
go in enter Yeu-jio-li-vang plural the body.

CT₁₁ Ct₁ CT₁₁ [ʰ Lⁿ Λ_s J^ʰ Tⁿ L₁ ɔ₁ [ʰ_{nc},
orphan sighing youth lift hand then did take,

[ʰ_{nc} Tⁿ C^{nc}]^u Ct^{'nc} L_{nc},
take get silver gold shining,

T_u T̄^o Lⁿ S^r T̄^o L_o †_o,
then return come back reach,

30 ɔ̄ t̄ CT₁₁ Ct̄ CT₁₁ [̄^{no} Lⁿ Λ_s J⁻ CA^o C]-
did reach orphan sighing youth inside house.

J₁₁ Ā t̄^c L̄ J¹¹,
year this able come know,

J¹¹ T_v CTⁿ CT₁₁ Ct̄ CT₁₁ [̄^{no} Lⁿ Λ_s J^r ɔ̄-
know before orphan sighing youth not have,

J^r ɔ̄- C]- J^r ɔ̄- [̄^{nc}]_v C^{no},
not have house not have place which live,

Ā Ā Λ_c [̄^{no} Lⁿ V^z [̄^z,
now Yeu-jio-li-vang raise,

35 [̄^z]_o CT₁₁ Ct̄ CT₁₁ [̄^{no} Lⁿ Λ_s [̄^{nc} ʒ¹¹ J¹¹-
raise cause orphan sighing youth live good guest

[̄^z]_o CT₁₁ Ct̄ CT₁₁ [̄^{no} Lⁿ Λ_s [̄^{nc} T^u ɔ̄-
raise cause orphan sighing youth live rich man.

CT₁₁ Ct̄ CT₁₁ [̄^{no} Lⁿ Λ_s [̄_n ɔ̄- C¹¹,
orphan sighing youth thus did eat,

C¹¹]_o S_s CA^{nc} Tⁿ T^b C^b Δ^c Γ¹¹ T_c.
eat cause like world people white head go out.

[̄_n]ⁿ ɔ̄. CT₁₁.
thus ended.

M496
An orphan's song.

Sung by Zhang Wei-qing.

Notes.

This song is recorded in Document F (no. 24, page 26).

Line 7. Following this line the Miao text has an extra line identical with line 11. It is entirely appropriate preceding line 12, but quite out of place and unnecessary following line 7.

Line 28. Together with line 29, this forms a single long line in the Miao text.

M497
Song of a poor man moving house.

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

Introduction.

This song appears to be a cautionary tale. If a man will not work, the result will be destitution. The individual in the story is simply described as “the man who moved”. Being too lazy to till the land, he soon developed the mentality of a mendicant. Presumably, through the goodness of neighbours the family survived. However, the urge to move away came upon him. Having no land of their own, it was relatively easy for the Miao to migrate, and they often did, but never without proper preparation and provision for the journey. The man in this song had no food stock, so that when he decided to go, there was soon nothing to eat and no one to beg from. The only thing he could do was to sell what few animals he had and live on the proceeds. The song pointedly refrains from spelling out what the final result must surely have been when these were exhausted, but the formal, concluding line has a special eloquence.

M497
Song of a poor man moving house,
Sung by a man from Hmao-a-gw-gw.

This year we may know,
Know that the man who moved was indolent.
The man who moved raised no crops,
The man who moved gathered no harvest,
5 The man who moved simply waited,
Waited each day for charity.

The sun was shining brightly,
And the sunshine made the man who moved restless.
The man who moved led,
10 Led his family away, climbing,
Climbing over mountain ranges, crying as they went.

In the sunshine the man who moved was impatient.
The man who moved led his family away, climbing,
Climbing over mountain ridges, weeping as they went,
15 For the man who moved had raised no crops,
The man who moved had gathered no harvest.

So the man who moved having no crops,
The man who moved having no harvest,
The family of the man who moved was crying,
20 Crying from hunger, hunger unsatisfied.

Since the man who moved had neglected the harvest,
What could the man who moved do for the best?
The man who moved devised a plan of action,
Devised and prepared a plan as follows:

25 The man who moved took,
Took the grazing cattle and sold them.
Sold them to get from the Chinese,
Shining silver and gold to be wrapped in his girdle and brought back.

On what was it to be spent?
30 He brought it back to relieve his family's hunger,
He brought it back to relieve his family's thirst.

Thus it is ended.

$\text{C}\text{E}^{\text{n}}$ $\overset{\text{u}}{\text{T}} \text{ } \overset{\text{u}}{\text{T}} \text{ } \text{I}$, b^{u} .
 climb mountain ridges weep.

15 $\text{T}^{\text{u}} \text{ } \text{J}^{\text{p}}$ J^{r} Y^{-} J^{u} ,
 one who moved not make crops,

$\text{T}^{\text{u}} \text{ } \text{J}^{\text{p}}$ J^{r} Y^{-} L_{u} .
 one who moved not make harvest.

$\text{T}^{\text{u}} \text{ } \text{J}^{\text{p}}$ J^{r} D^{-} J^{u} ,
 one who moved not have crops,

$\text{T}^{\text{u}} \text{ } \text{J}^{\text{p}}$ J^{r} D^{-} L_{u} .
 one who moved not have harvest.

$\text{T}^{\text{u}} \text{ } \text{J}^{\text{p}}$ $\text{T}^{\text{u}} \text{ } \text{T}^{\text{n}}$ E_{n} E_{n} D^{-} $\overset{\text{nc}}{\text{C}}$,
 one who moved family thus did cry,

20 $\overset{\text{nc}}{\text{C}}$ E^{n} E^{u} J^{r} E_{n} E^{u} .
 cry body hungry not attend to hungry.

$\text{T}^{\text{u}} \text{ } \text{J}^{\text{p}}$ J^{r} E_{n} L_{u} ,
 one who moved not attend to harvest,

$\text{T}^{\text{u}} \text{ } \text{J}^{\text{p}}$ Y^{-} E^{u} J_{u} .
 one who moved do how fitting.

$\text{T}^{\text{u}} \text{ } \text{J}^{\text{p}}$ CT , L^{u} J^{n} E_{u} t^{u} ,
 one who moved think out plan suitable,

CT , L^{u} J^{n} t^{nc} J^{n} E_{u} E_{n}
 think out prepare plan thus,

25 $\text{T}^{\text{u}} \text{ } \text{J}^{\text{p}}$ t^{c} L_{o} E^{u} ,
 one who moved able come take,

E^{u} E^{u} J^{n} C_{o} T_{u} ,
 take grazing cattle sell,

T_{u} T^{u} J^{-} CT_{u} E^{no} T^{n} V_{u} T_{u} T^{u} ,
 sell to Ruling Race then get,

T^{u} C^{nc} J^{u} Ct^{nc} L_{nc} J^{u} $\bar{\Delta}$ J^{r} T_{u} L_{o} .
 get silver gold shining wrap waist bring come.

J_{u} J^{n} T^{-} C^{u} $\bar{\text{J}}$ J^{r} .
 spend come business what.

30 T, L. J_u T^u Tⁿ C_n J⁻ Cⁿ C^u,
bring come portion out family the body hungry,

T, L. J_u T^u Tⁿ C_n J⁻ Cⁿ CT['].
bring come portion out family the body thirsty.

C_n Jⁿ C. CT..
thus ended.

M497
Song of a poor man moving house.

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

Notes.

This song is recorded in Document F (no. 25, page 26).

M498
**How a swallow and a toad went to the king's country to see an
elephant.**

Singer not recorded.

Introduction.

In this song the knowledge which the swallow and the toad possessed is constantly contrasted with the ignorance of "the people". This device, not uncommon in the songs, is intended to highlight the achievements of the heroes.

The parallelism of various groups of lines is clear, but it will also be observed that the scheme is not carried through completely. With a little rearrangement, however, a balanced scheme could easily be produced in which the toad describes the walls of the elephant house and the swallow its roof; then the swallow describes the elephant itself and the toad what it eats.

There are no elephants in North Yunnan but the ancient caravan route to Burma passed right through the country where the Miao lived, and descriptions of an animal which they had, no doubt, heard have been faithfully reproduced, except that the elephant appears to have been presented with a tiger's tail! The animal's "nose" was said to be as long as a "leg band". The bands worn wound around their legs by Miao women were five or six inches wide and four or five feet long.

Exactly who the Chinese king may have been is not clear. That the swallow should be the carrier of news from afar is not surprising. The toad is a less obvious messenger. However, the toad does appear in the stories as a clever, wily creature, and in one story, actually announced that he was on a journey to Sichuan, which, in Miao, is "Vao ti", that is "King's country".

M498
How a swallow and a toad went to the king's country to see an elephant.

Singer not recorded.

They fixed a time of ten days,
But though they searched the land they saw nothing.
They fixed a time of ten days,
But though they searched the land they heard nothing.

5 Yet it was said that the Chinese king had built,
Had built a house, but where?

The people said,
Said that the people had not seen it.
But the swallow said,
10 The swallow had been and seen.

The swallow said,
That the swallow had eaten,
Had eaten eighty-eight measures
Of popped-corn meal and stone fragments as travelling rations,
15 While his curved, iron walking stick was three hand-breadths long.

Where was the Chinese king's house?
The people said,
Said the people had not seen it.
But the toad was able to say,
20 The toad had been and seen.

For the toad had eaten,
Had eaten eighty-eight measures
Of popped-corn meal and iron fragments as travelling rations,
While his curved, iron walking stick was three spans long.

25 It was said that the Chinese king had built,
Had built a house, but what was it like?
The interior of the Chinese king's house was like a rock face,
And the exterior was like the face of a cliff.

The people said,
30 The people had not seen it.
But the toad said,
Said the toad had been and seen.

The Chinese king's house,
The house had copper roofing inside,
35 And iron roofing outside.

Who was it kept an elephant,

An elephant with coloured markings on its tail?
The people said,
The people said they had not seen it.
40 But the swallow said,
Said that the swallow had been and seen,
Had seen the elephant.

Its attentive ears were as big as fans,
Its glowing eyes as big as small basins,
45 And its grey trunk as long as a leg band.

With its mouth it ate,
Ate ninety-nine kinds of fresh grain,
While with its mouth it drank,
Drank ninety-nine tubs of fresh water.

50 Thus it is ended.

M498

T̄ J'ₙ Lᵥ T'ⁿᶜ Tᵛ]ₛ Lᵛ Lₙ Δ̄]ⁿ]ᵑ Tⁿ Jₒ
 the swallow plus the toad go to king country see

C†'ᵑ.
 elephant.

Tₙ L Jⁿ [ⁿ Lⁿ Tⁿ J̄,
 fix the time long as ten days,

J, J̄ Tⁿ Cₙ] Jₒ
 search the country connector not see.

Tₙ L Jⁿ [ⁿ Lⁿ]ⁿ J̄,
 fix the time long as ten days,

J, J̄ Tⁿ Cₙ] 'C̄.
 search the country connector not hear.

5 Cₙ]ₙ V" [ⁿᵒ]ⁿ]ᵑ †'ₒ,
 they say Chinese king build,

†'ₒ Cₙ J̄ C] T" [ⁿᵒ Tₒ.
 build connector the house at place where.

CΔⁿᶜ Tⁿ Tᵑ Cᵑ]ₙ,
 world people said,

]ₙ CΔⁿᶜ Tⁿ Tᵑ Cᵑ] L Jₒ.
 said world people not have seen.

]ⁿ Tᵥ C" Lⁿᶜ]'ₙ Lᵥ]ₙ,
 the swallow said,

10 C" Lⁿᶜ]'ₙ Lᵥ C]ₒ]ᵢ Jₒ.
 swallow with go see.

C" Lⁿᶜ]'ₙ Lᵥ]ₙ,
 swallow said,

C" Lⁿᶜ]'ₙ Lᵥ [ₙ] C"
 swallow thus did eat,

C" Λₙ [ₙᵢᵢ Λₙ J',
 eat eighty eight measures,

J' L' 'D J' E' V',
travel rations popped corn meal fragments stone,

15 CA, E' b'' L' V.]u t' T''.
walking stick iron curved is three hand-breadths.

V'' [no]' D' J' C]- C'' E'nc T's.
Chinese king the house situated place where.

CAnc T' T' C' Tn,
world people said,

Tn CAnc T' T' C' D_ L_]o.
said world people not have seen.

E_n C_n]' Tu Δ' J']c t' L_ Tn,
thus connector the toad able come say,

20]' Δ' J']c CE_ D'']o.
the toad with go see.

] ' Δ' J']c E_n D_ C'',
the toad thus did eat,

C'' Λ_n E_n Λ_n J',
eat eighty eight measures,

J' L' 'D J' E' b'',
travel rations popped corn meal fragments iron,

CA, E' b'' L' V.]u t' Δ_.
walking stick iron curved is three spans.

25 C_n Tn V'' [no]' D' t',
they say Chinese king build,

t'. J' C]- Y' L' E' C''.
build the house make like how situated.

V'' [no]' D' CAnc J' S_ L' V',
Chinese king interior resemble rock-face,

J'' J' S_ L' t'.
exterior resemble cliff-face.

CAnc T' T' C' Tn,
world people said,

30 CA^{nc} Tⁿ T^b C^b ㄩ L ㄩ。
world people not have seen.

Jⁿ T_v Δ^δ J⁻ ㄩ_κ ㄱ_n
the toad said,

ㄱ_n Jⁿ T_v Δ^δ J⁻ ㄩ_κ CT_o ㄩ_n ㄩ。
said the toad with go see.

Vⁿ [n^o] Jⁿ ㄩ^p J⁻ C]-,
Chinese king the house,

J⁻ C] - CA^{nc} J^p C]。 †^r Tⁿ,
the house interior cover copper tiles,

35 J_n J^p C]。 †^r ㄩⁿ,
exterior cover iron tiles,

C_n J⁻ J^r Λ_v C_n Jⁿ T_v C†^o,
connector who keep connector the elephant,

Jⁿ T_v C†^o J⁻ C†_z CA_n.
the elephant the tail marked.

CA^{nc} Tⁿ T^b C^b ㄱ_n,
world people said,

ㄱ_n CA^{nc} Tⁿ T^b C^b ㄩ L ㄩ。
said world people not have seen.

40 Cⁿ L^{nc} Jⁿ L_v ㄱ_n,
swallow said,

ㄱ_n Cⁿ L^{nc} Jⁿ L_v CT_o ㄩ_n ㄩ。
said swallow with go see.

ㄩ C_n Jⁿ T_v C†^o,
see connector the elephant,

J⁻ C]ᵖ [n^{nc} CT_o L⁻ C†-,
the ears attentive with as big as fans,

J⁻ ㄩ⁻ ㄩ^v ㄩ^v L⁻ ㄩ_o J^o,
the eyes glowing as big as small basins,

45 J⁻ C]ᵖ Jⁿ J^ᵇ Cⁿ Tⁿ C†ⁿ
the nose grey long the leg-band.

J⁻ C[Cⁿⁱ E_n D₋ C^u,
the mouth thus did eat,

C^u Eⁿ E_{ni} Eⁿ E^δ J^u J⁻ C_{ni}.
eat ninety nine kinds grain fresh.

J⁻ C J^p †^s L_o T_{ni} E_n,
the nose able come drink thus,

T_{ni} Eⁿ E_{ni} Eⁿ T^u Y^u J⁻ C_{ni} Λ₋.
drink ninety nine tubs water fresh oh.

50 E_n Jⁿ D_o C T₋.
thus ended.

M498
**How a swallow and a toad went to the king's country to see an
elephant.**

Singer not recorded.

Notes.

This song is recorded in Document C (no. 21, page 44).

The following pairs of lines appear as single long lines in the Miao text, 36 and 37,
42 and 43.

M499
The song of Nggü-nza and Ndrao-jio-shi-nang.

Singer not recorded.

Introduction.

There is no indication in Document K, which alone records this song, as to its origin. At the head of the song there is a note in Miao saying that the Chinese king was called, “Shi-niao-no”, and at the close, also in Miao, a further note, which reads, “We Miao were literate and educated up to the time of Nggü-nza only. Afterwards we had no books at all until 1905. From this year we gradually acquired writing”.

In 1952, when Document K was compiled, no doubt driven by the political upheaval of the time, it was felt important to establish the fact that once, long ago, the Miao had writing but it had been lost. The song about the ordering of sky and earth, M105, and the present song, both of which speak of Miao people writing, were adduced as evidence. The attempt to fix the date by naming the Chinese king, is however of little value. Without corroborative evidence it is only a guess, for there is no suggestion of a name in the song itself. Moreover the whole narrative is obviously a piece of fiction.

The stone tablet, specially cut and smoothed, provided a good firm surface on which to do her writing, though why it was so important for Nggü-nza to get it back, when it had been lost, is not exactly clear. Surely a small slab of stone was not irreplaceable. It almost looks as if the original singer thought that the writing was somehow engraved in the stone. It says that the writing was “inside” and “within” the stone tablet. (The Miao words are “ndlo” in line 24, and “ndrai” in line 29.) In the English translation these words have been “glossed” as “on” and “upon”. What the writing actually contained is quite vague, “All kinds of matters concerning the people”.

The expression translated “creature”, also means “spirit” or even “devil”. Left to their own devices the superstitious soldiers would doubtless have killed it on sight. Thus, when Nggü-nza gave the word, they were ready to despatch the creature the moment it got back from its short run, not aware that it was the king they were actually killing.

M499

The song of Nggü-nza and Ndrao-jio-shi-nang.

Singer not recorded.

This year we may know,
Know for certain that the woman Bu-ba has had a daughter,
And know also that the man Ba-li-byu is nurturing a son.

5 The woman Bu-ba having no way of finding a name,
The woman Bu-ba took her daughter and called her Nggü-nza.
The man Ba-li-byu having no way of finding a name,
Took his eldest son and called him Ndrao-jio-shi-nang .

10 When the woman Bu-ba was busy joining her hemp strands,
She took Nggü-nza to accompany her joining hemp strands.
When the man Ba-li-byu was busy at his farm work,
He took Ndrao-jio-shi-nang to accompany him farming.

15 When the woman Bu-ba was busy making hemp yarn,
She took Nggü-nza to accompany her making her hemp yarn.
When the man Ba-li-byu was busy with his important tasks,
He took Ndrao-jio-shi-nang to accompany him in his important tasks.

Now the woman Bu-ba took Nggü-nza accompanying her to be taught books,
While the man Ba-li-byu took Ndrao-jio-shi-nang accompanying him to be taught
farming.

20 Thus there came a day when the woman Bu-ba could take,
Take legal documents for Nggü-nza to tackle,
But the man Ba-li-byu took,
Took the man Ba-li-byu's farming for Ndrao-jio-shi-nang to learn.

25 So there came a day when Nggü-nza using,
Using her stone tablet wrote.
Wrote upon it of all kinds of matters that concerned the people.
The day also came when the man Ba-li-byu taught,
Taught, while Ndrao-jio-shi-nang learned, to snare all kinds of game and birds.

30 Thus Nggü-nza would carry,
Carry her stone tablet out to sit in the shade,
And write on it all kinds of matters that concerned the people.

30 Meanwhile Ndrao-jio-shi-nang was out hunting,
And set up a snare out in the scrubland.
Nggü-nza heard the commotion
And Nggü-nza was frightened.

35 So Nggü-nza rose hurriedly and fled,
Fled home as quickly as she could run.
But Nggü-nza left behind,

Left Ngguz-nza's stone tablet there in the shade.
 When Ndrao-jio-shi-nang reached,
 Reached the place where Ngguz-nza hid in the shade,
 40 Ndrao-jio-shi-nang picked up,
 Picked up Ngguz-nza's stone tablet and brought it away.

The day came when people sent messages to ask,
 To ask Ngguz-nza to come as a bride.

But Ngguz-nza said,
 45 "With any bachelor son among the people,
 Unless he suits my idea, I will not go.

What I want is someone among the people to bring,
 To bring me a stone tablet to check,
 If it tallies with my stone tablet, then I shall be willing to go"

50 When Ndrao-jio-shi-nang heard it,
 Ndrao-jio-shi-nang, smiling broadly, brought,
 Brought Ndrao-jio-shi-nang's stone tablet to be checked,
 To be checked against Ngguz-nza's stone tablet.

Ndrao-jio-shi-nang's stone tablet fitted exactly,
 55 Fitted exactly with Ngguz-nza's stone tablet.
 So Ngguz-nza could make no excuse,
 But acquiesced, and together with,
 With Ndrao-jio-shi-nang made a family to live.

The trouble was that Ngguz-nza was truly pretty,
 60 So Ndrao-jio-shi-nang watched,
 Sat and watched Ngguz-nza each day,
 In fact sat and watched Ngguz-nza for two months!

Now the people were all busy ploughing,
 Why then was Ndrao-jio-shi-nang ploughing?
 65 Accordingly Ngguz-nza said,
 "The people are busy ploughing,
 Why is Ndrao-jio-shi-nang not ploughing too?"

Ndrao-jio-shi-nang made reply,
 Replied to Ngguz-nza and said,

70 "Ngguz-nza, you are pretty, so very pretty,
 You are pretty and so good to see,
 Ndrao-jio-shi-nang wants to admire you all day,
 Wants to admire you all night.
 You make Ndrao-jio-shi-nang too lazy to go ploughing!"

75 Ngguz-nza rose immediately and took,
 Took two sheets of white paper and drew,
 Drew pictures of her pretty self,
 Drew them for Ndrao-jio-shi-nang to carry and go ploughing.

So Ndrao-jio-shi-nang ploughed,
 80 Ploughed energetically over there.
 Then Ndrao-jio-shi-nang hung
 Hung one sheet of paper up over there.
 With a broad smile Ndrao-jio-shi-nang looked at it.

Having hung the other sheet over here,
 85 Ndrao-jio-shi-nang ploughed energetically back over here.
 With a broad smile Ndrao-jio-shi-nang studied it,
 Looking at the picture of Ngguzza's pretty self.

Thus Ndrao-jio-shi-nang ploughed,
 Ploughed on until time for morning meal.
 90 When he loosed the ox to come in for breakfast,
 Ndrao-jio-shi-nang collected the one sheet over here,
 But left the other sheet over there.

Ndrao-jio-shi-nang arrived home
 And ate his breakfast. Having had a good meal,
 95 He remembered the sheet of paper he had forgotten to collect.
 So Ndrao-jio-shi-nang returned to pick it up.

But a strong wind did no good,
 A strong wind blew up,
 Blowing Ngguzza's white paper, flying and fluttering, till it landed,
 100 Landed beside the Chinese king's road.

Retainers and soldiers of the Ruling Race picked it up and took it away,
 Giving it to the Chinese king to look at.
 The Chinese king said,
 "How is that Ngguzza can be as pretty as this?"

105 So the Chinese king sent,
 Sent his retainers and soldiers to come back and seek,
 Seek for Ngguzza there,
 There in the people's neighbourhood and village.

When Ndrao-jio-shi-nang came to hear it,
 110 What should he do for the best?
 Ndrao-jio-shi-nang took Ngguzza and hid her,
 Hid her out of sight in the bottom of a grain-bin.

The retainers and soldiers of the Ruling Race sought, but did not see her,
 The retainers and soldiers sought, but did not find her.
 115 So the retainers and soldiers of the Ruling Race returned and reported,
 Reported everything to the Chinese king.

"We sought Ngguzza but did not find her,
 We sought Ngguzza but did not see her".
 But the Chinese king said,
 120 "It will be well if you go back quickly and seek,

- Seek Nggü-nza and find her!”
 Now Ndrao-jio-shi-nang had been building,
 A small house for keeping his chicken
 And a small house for keeping his pigs.
 125 But Ndrao-jio-shi-nang took Ngu-nza and hid her in a little hut.
- When the retainers and soldiers of the Ruling Race came seeking,
 Seeking in the people’s neighbourhood and village,
 Seeking through the village from bottom to top.
 They sought Nggü-nza but did not see her,
 130 They sought Nggü-nza but did not find her.
- While the sky remained constant,
 The Chinese king came to hear,
 To hear that Nggü-nza might be found,
 There in the new chicken house or pigsty.
- 135 So the retainers and soldiers of the Ruling Race sought,
 Sought for Nggü-nza in the chicken house,
 And sought for Nggü-nza in the pigsty.
 The retainers and soldiers sought Nggü-nza but failed to find her,
 They sought Nggü-nza but did not see her.
- 140 So the retainers and soldiers of the Ruling Race returned and reached,
 Reached the neighbourhood of the Chinese king’s city.
- They said to the Chinese king,
 “We sought for Nggü-nza but did not find her,
 We sought for Nggü-nza but did not see her.
 145 She was not in the chicken house
 And she was not in the pigsty”.
- The Chinese king went back to think out,
 To think out his master plan.
 The Chinese king dispatched a seller of needles and thread
 150 To go and hawk needles and thread in the people’s village.
- The dogs are barking and snarling, barking at what?
 They are barking at the seller of needles and thread climbing through the village.
 Now Nggü-nza dashed out to buy needles,
 And the Ruling Race caught her,
 155 They finally managed to catch Nggü-nza.
- Nggü-nza said,
 “It is all because Ndrao-jio-shi-nang was so lazy
 That this has befallen Nggü-nza!”
 Then Nggü-nza said,
- 160 “For this couple, maid and youth, the way,
 The way has been only sunshine until today,
 But a day will come when you will ask the way,
 And you will come following after”.

- Then Nggu-nza instructed,
 165 Instructed Ndrao-jio-shi-nang to go and snare game and birds of all kinds,
 Taking the skins of the game and birds to wear,
 To wear and follow after Nggu-nza.
- Where did Ndrao-jio-shi-nang go to snare game and birds?
 He went to the Ndu-nzhi-gu forest.
 170 But the Ruling Race took Nggu-nza and, returning, went back and reached,
 Reached the Chinese king's neighbourhood and city.
- There Nggu-nza lived in the Chinese king's palace,
 Wearing the Chinese king's silk.
 She ate rice from fine silver bowls,
 175 And white pork from fine bowls of gold.
- She drank clear water from fine silver bowls,
 But when she thought of Ndrao-jio-shi-nang,
 And the sunlit road the two had travelled together,
 Bitter tears fell from Nggu-nza's eyes,
 180 And her anguish of heart was inconsolable.
- While the sky remained constant,
 Ndrao-jio-shi-nang was snaring,
 Snakes, birds and game for food,
 And from the skins he made clothes to wear.
- 185 So Ndrao-jio-shi-nang followed,
 Followed Nggu-nza and went,
 Went and reached the Chinese king's neighbourhood and city,
 And, clad in his clothes of animal skins, he went up to the market place.
- The Chinese king's retainers and soldiers saw him,
 190 Saw Ndrao-jio-shi-nang going up to the market place in his clothing of skins,
 And the retainers and soldiers said,
 "Whatever creature is it that has arrived here?"
- They called Nggu-nza to come and look,
 And Nggu-nza burst out laughing.
 195 At this the Chinese king said,
- "Nggu-nza is living in the king's palace,
 With rice to eat from fine silver bowls,
 And clear water to drink from bowls of fine silver.
- 200 She has white pork to eat in fine golden bowls,
 And silks to wear all bright and new,
 Yet Nggu-nza is unwilling to smile.
- But at some creature, whatever it is,
 Dressed up in animal skins,
 Nggu-nza bursts out laughing!"

205 The Chinese king continued,
“For the king wearing beautiful clothes of silk and satin,
Nggü-nza is unwilling to smile.

Why, when some creature or other,
Dressed in animal skins turns up,
210 Does Nggü-nza behave like this?”

Thus Nggü-nza responded,
“You take off your clothes of silk and satin and exchange them,
Exchange them for the animal skins the creature, what ever it is, is wearing,
Then look and see what Nggü-nza will do”.

215 So the Chinese king took off,
Took off his clothes of silk and satin and exchanged,
Exchanged them for the animal skins.

The Chinese king took off,
Took off his clothes of silk and satin,
220 For Ndrao-jio-shi-nang to put on.

Then Nggü-nza said,
Speaking to the Chinese king.
“Now you run to the gap up there,
Then, returning, run back again
225 And see what Nggü-nza will do”.

Meanwhile Nggü-nza had pushed,
Pushed Ndrao-jio-shi-nang away into the Chinese king’s palace.

When the Chinese king, returning, came back and arrived,
Nggü-nza had called out,
230 Called out the retainers and soldiers to come and kill,
Kill the Chinese king and make an end.

So Nggü-nza and Ndrao-jio-shi-nang lived,
Lived in the Chinese king’s house.
They administered the surrounding country and established it,
235 They regulated the surrounding country and secured it.

Thus it is ended.

M499

G_v C⁺ C_l. C_l [n^o J^r C_z C_l].
 Ngg_v-nza with Ndrao-jio-shi-nang song.

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

E' J^{''} C_n J^o J_v J_l J_{ni} D- C⁺.
 examine know woman Bu-ba year has daughter.

D_z J^{''} Λ_c J^r Lⁿ J_s Λ_v T^u.
 did know man Ba-li-byu nurture son.

C_n J^o J_v J_l J^r T^{''} J^r Ė C_l. Tⁿ C⁺,
 woman Bu-ba not get the way with give name,

5 C_n J^o J_v J_l D_l E'nc Jⁿ L^b T^u Tⁿ C⁺, Tⁿ C⁺
 woman Bu-ba did take the daughter give name

G_v C⁺.
 Ngg_v-nza.

Λ_c J^r Lⁿ J_s J^r T^{''} J^r Ė C_l. Tⁿ C⁺,
 man Ba-li-pyu not get the way with give name,

D_l E'nc Jⁿ L^b T^u J^r L^o Tⁿ C⁺
 did take the son eldest give name

C_l [n^o J^r C_z.
 Ndrao-jio-shi-nang.

C_n J^o J_v J_l T_c Y^r C_n J^o J_v J_l C_n
 woman Bu-ba busy make woman Bu-ba connector

D^z C⁺,
 hemp yarn,

D_l E'nc G_v C⁺ [n^o T^{''} Tⁿ CΔ^{nc} Y^r D^z C⁺
 did take Ngg_v-nza carry at front make hemp yarn

E_n.
 thus.

10 Λ_{ξ} $J^- L_n J_3$ T_{ξ} Y^- Λ_{ξ} $J^- L_n J_3$ \mathcal{D}_n
 man Ba-li-byu busy make man Ba-li-byu plural

$J'' L_{11}$,
 farming,

\mathcal{D}_{δ} Γ'_{nc} CT_{11} Γ^{no} J^r C_{δ} Γ^{no} T'' J^r $C\Delta^{nc}$ Y^-
 did take Ndrao-jio-shi-nang carry at front make

$J'' L_{11}$.
 farming.

$C_n J^o$ $J_u J_l$ T_{ξ} Y^- $C_n J^o$ $J_u J_l$ \mathcal{D}_n
 woman Bu-ba busy make woman Bu-ba plural

$\Gamma^p S^o$,
 hemp thread,

\mathcal{D}_{δ} Γ'_{nc} G_u CT^- Γ^{no} T'' J^r $C\Delta^{nc}$ Y^-
 did take Nggü-nza carry at front make

$\Gamma^p S^o$.
 hemp thread.

Λ_{ξ} $J^- L_n J_3$ T_{ξ} Y^- Λ_{ξ} $J^- L_n J_3$ \mathcal{D}_n
 man Ba-li-byu busy make man Ba-li-byu plural

$C^u \overset{\grave{}}{S}$,
 important work,

15 \mathcal{D}_{δ} Γ'_{nc} CT_{11} Γ^{no} J^r C_{δ} Γ^{no} T'' J^r $C\Delta^{nc}$ Y^-
 did take Ndrao-jio-shi-nang carry at front make

$C^u \overset{\grave{}}{S}$.
 important work.

$C_n J^o$ $J_u J_l$ Γ'_{nc} G_u CT^- Γ^{no} T'' J^r $C\Delta^{nc}$ CT_o .
 woman Bu-ba take Nggü-nza carry at front with

J'^- $CT^{\acute{}}$.
 teach book.

Λ_κ J̄ L_n J₃ [ʹ_{nc} CT_{||} [ʹ^{no} J^r C_δ [ʹ^{no} T^{||}
man Ba-li-byu take Ndrao-jio-shi-nang carry at

J^r CA^{nc} J^r J^{||} L_{||}.
front teach farming.

ɔ- 'C^u C_n J^o J_u J_{||} †^κ L_o [ʹ_{nc},
there is day woman Bu-ba able come take,

[ʹ_{nc} CT̂ Jⁿ 3^{nc} T^{||} G_u C†⁻ [ʹ^{no} T^{||} J^r CA^{nc}.
take documents for Nggū-nza carry at front.

20 Λ_κ J̄ L_n J₃ †^κ L_o [ʹ_{nc},
man Ba-li-byu able come take,

[ʹ_{nc} Λ_κ J̄ L_n J₃ ɔ_n J^{||} ɔ_n L_{||} T^{||}
take man Ba-li-byu plural farming for

CT_{||} [ʹ^{no} J^r C_δ Λ_{||}.
Ndrao-jio-shi-nang learn.

ɔ- 'C^u [ʹ_n G_u C†⁻ L_{||} ɔ_{||} [ʹ^{no},
there is day thus Nggū-nza then did carry,

[ʹ^{no} C_n †^r †_{nc} V^p ɔ_δ S^{||},
carry connector the stone tablet did write,

S^{||} CA^{nc} Tⁿ T^p C^b [ʹⁿ Tⁿ J_{||} [ʹ^δ T^{||} CA^o [ʹ^{nc}
write world people all kinds at inside completed

25 ɔ- 'C^u Λ_κ J̄ L_n J₃ J̄^r [ʹ_n,
there is day man Ba-li-byu teach thus,

J̄^r J_o CT_{||} [ʹ^{no} J^r C_δ Λ_{||} [ʹⁿ CTⁱ
teach cause Ndrao-jio-shi-nang learn snare game

[ʹⁿ C^{||} CE_n.
share birds types.

G_u C†⁻ [ʹ_n ɔ_{||} [ʹ^{no},
Nggū-nza thus did carry,

[ʹ^{no} C_n †^r †_{nc} V^p 3_{||} J^o C†^{||},
carry connector the stone tablet sit shade,

ᵛᵛ S" CΔ^{nc} Tⁿ T^ᵛ C^ᵛ [ᵛ Tⁿ]_ᵛ [ᵛ Tⁿ C_ᵛ
did write world people all kinds at within

[ᵛ^{nc}.
completed.

30 C_ᵛ [ᵛ^{no} J^r C_ᵛ Ḷ C_ᵛ C_ᵛ.
Ndrao-jio-shi-nang hunt game.

ᵛᵛ t'ᵛ [ᵛ C_n Jⁿ J^ᵛ Lᵛ J^o Jⁿ.
did set up thus connector noose come scrub land.

G_ᵛ C_ᵛ [ᵛ C_ᵛ ᵛᵛ 'C_ᵛ,
Nggü-nza thus did hear,

G_ᵛ C_ᵛ C_ᵛ [ᵛ C_ᵛ [ᵛ C_ᵛ,
Nggü-nza fear extremely,

G_ᵛ C_ᵛ J^ᵛ J^ᵛ [ᵛ C_ᵛ ᵛᵛ J^ᵛ,
Nggü-nza rise hurriedly thus did flee,

35 J^ᵛ T_ᵛ J^ᵛ C^ᵛ Lᵛ Δ^ᵛ C_ᵛ.
flee run quickly come go to house.

G_ᵛ C_ᵛ ᵛᵛ Tⁿ Ḷ,
Nggü-nza did get leave,

Ḷ G_ᵛ C_ᵛ t^r t_{nc} V^p Tⁿ J^o C_ᵛ.
leave Nggü-nza the stone tablet at shade.

C_ᵛ [ᵛ^{no} J^r C_ᵛ [ᵛ C_ᵛ Lᵛ J^r
Ndrao-jio-shi-nang thus did come together

C_n t_o,
connector reach,

t_o G_ᵛ C_ᵛ [ᵛ^{nc} C_ᵛ C_ᵛ.
reach Nggü-nza place hide shade.

40 C_ᵛ [ᵛ^{no} J^r C_ᵛ ᵛᵛ [ᵛ^{nc} Tⁿ,
Ndrao-jio-shi-nang did take get,

[ᵛ^{nc} Tⁿ G_ᵛ C_ᵛ C_n t^r t_{nc} V^p
take get Nggü-nza connector the stone tablet

[ᵛ^{no} Lᵛ [ᵛ^{nc}.
bring come completed.

ᵈ- 'C^u CΔ^{nc} Tⁿ T^ᵇ C^ᵇ CT_{II} ᵈ^u C_u,
there is day world people send message ask,

ᵈ_z C_u G_u Ct⁻ L_o Y⁻ C^ᵇ.
did ask Nggü-nza come make bride.

G_u Ct⁻ t^ᶜ L_o T_n E_n,
Nggü-nza able come say thus,

45 CΔ^{nc} Tⁿ T^ᵇ C^ᵇ E_n CT_{II} J⁻ S̄^ᵇ T^u,
world people thus bachelor son,

E⁻ Tⁿ Ct_r ᵈ̄ S^{nc} ᵈ̄ Tⁿ ᵈ_{II}.
if not fit my heart I not go.

E₋ Ā ᵈ_u CΔ^{nc} Tⁿ T^ᵇ C^ᵇ J̄ T_s E^{no},
only want that world people whoever bring,

E^{no} ᵈ̄ t^{'r} t_{nc} V^p CT_o L_o CE₋
bring my the stone tablet with come measure,

CE₋ ᵈ̄ Ct_r ᵈ̄ t^{'r} t_{nc} V^p ᵈ̄
measure cause fit my the stone tablet I

E_u ᵈ_{II}.
willing go.

50 CT_{II} E^{no} J^r C_z t^ᶜ L_o 'C̄^o,
Ndrao-jio-shi-nang able come hear,

CT_{II} J^{no} J^r C_z Δ_o Ct^{'u} Δ_o Ct^{'r} E^{'nc},
Ndrao-jio-shi-nang smile broadly take,

ᵈ_z E^{'nc} CT_{II} E^{no} J^r C_z t^{'r} t_{nc} V^p CT_o
did take Ndrao-jio-shi-nang the stone tablet with

T⁻ CE₋,
come measure,

ᵈ_z CE₋ G_u Ct⁻ t^{'r} t_{nc} V^p.
did measure Nggü-nza the stone tablet.

CT_{II} E^{no} J^r C_z C_n t^{'r} t_{nc} V^p t^ᶜ
Ndrao-jio-shi-nang connector the stone tablet able

L_o Ct_r,
come fit,

- 55 ɔ̄ Ct_r G_v Ct⁻ t^r t_{nc} V^p.
 did fit Ngggu-nza the stone tablet.
- G_v Ct⁻ Λ_n J^r Tⁿ,
 Ngggu-nza excuse not get,
- G_v Ct⁻ Y⁻ CT^u Lⁿ V_v t^c L_o CT_o,
 Ngggu-nza acquiesce able come with,
- ɔ̄ CT_o CT_{||} [n^o J^r C̄] Y⁻ Λ_n C^{no}.
 did with Ndrao-jio-shi-nang make family live.
- [^r Λ_s]_v G_v Ct⁻ ʒⁿ []ⁿ T_{nc}.
 the trouble is Ngggu-nza pretty truly,
- 60 CT_{||} [n^o J^r C̄] L₋ ɔ̄₋ ʒ̄,
 Ndrao-jio-shi-nang then did watch,
- ɔ̄ ʒ_{||} ʒ̄ G_v Ct⁻ [n₋ t^r 'C^u,
 did sit watch Ngggu-nza thus every day,
- ɔ̄ ʒ_{||} ʒ̄ G_v Ct⁻ [n₋ Y⁻ ɓⁿ.
 did sit watch Ngggu-nza thus two months.
- CΔ^{nc} Tⁿ T^b C^b T_c [n^o Tⁿ,
 world people busy plough,
- Y⁻ [n^o CT_{||} [n^o J^r C̄] J^r [n^o Tⁿ.
 why Ndrao-jio-shi-nang not plough.
- 65 G_v Ct⁻ t^c L_o T_n [n₋,
 Ngggu-nza able come say thus,
- CΔ^{nc} Tⁿ T^b C^b T_c [n^o Tⁿ,
 world people busy plough,
- Y⁻ [n^o CT_{||} [n^o J^r C̄] J^r [n^o Tⁿ.
 why Ndrao-jio-shi-nang not plough.
- CT_{||} [n^o J^r C̄] t^c L_o Tⁿ,
 Ndrao-jio-shi-nang able come reply,
- ɔ̄ Tⁿ G_v Ct⁻ T_n Lⁿ Ċ̄,
 did reply Ngggu-nza said like this,

ɔ̃ ɛ̃ C_n Yⁿ Δ⁻ T^u Jⁿ Tⁿ Ċ,
 did hang connector one sheet at over here,

85 CT_u [ɛ̃^{no} J^r C̃ ɔ̃ [ɛ̃^{no} Tⁿ J_n Λ_o T_ɛ
 Ndrao-jio-shi-nang did plough energetically out

Jⁿ Tⁿ Ċ,
 over here,

CT_u [ɛ̃^{no} J^r C̃ ɔ̃ Δ_o Ct^{'u} Δ_o Ct^{'r} ɔ̃[̃],
 Ndrao-jio-shi-nang did smile broadly observe,

ɔ̃ C_l G_u Ct⁻ L⁻ [ɛ̃ⁿ ʒ̃ ʒ_l [ɛ̃ⁿ
 did look at Nggu-nza the body likeness body
 ʒ^u C]".
 pretty.

CT_u [ɛ̃^{no} J^r C̃ [ɛ̃^{no},
 Ndrao-jio-shi-nang plough,

[ɛ̃^{no} t_o J⁻ T̃[̃] C_n C^u [ɛ̃^{'i},
 plough reach time connector eat breakfast,

90 CT_u [ɛ̃^{no} J^r C̃ ɔ̃ [ɛ̃^o C^u L_o C^u
 Ndrao-jio-shi-nang did loose ox come eat

[ɛ̃^{'i}.
 breakfast.

CT_u [ɛ̃^{no} J^r C̃ ɔ̃ J^u C_n Yⁿ Δ⁻
 Ndrao-jio-shi-nang did gather connector one sheet

Jⁿ Tⁿ Ċ,
 over here,

T^u ġ[̃] C_n Yⁿ Δ⁻ Jⁿ Tⁿ Ÿ S[̃].
 get leave connector one sheet over-there away.

CT_u [ɛ̃^{no} J^r C̃ L_o C[ɛ̃_u C]-,
 Ndrao-jio-shi-nang come arrive house,

ɔ̃ C^u J⁻ [ɛ̃^{'i} C^u]_o [ɛ̃^u,
 did eat the breakfast eat cause satisfy,

95 CT₁₁ [° J^r C_z C[° t_o C_n Yⁿ
 Ndrao-jio-shi-nang remember reach connector one

 Δ⁻ CT⁵ D₋ C[° Jⁿ.
 sheet paper not remember gather.

CT₁₁ [° J^r C_z T_u T̄^o Lⁿ S^r T̄^o D₁₁ E'_{nc}.
 Ndrao-jio-shi-nang then return go back take.

Eⁿ b̄ⁿ D_n]_z Y⁻ J^r 3ⁿ,
 strong wind did not well,

Eⁿ b̄ⁿ D_n]_z J^r CT_z t⁻,
 strong wind went blow,

D_z t⁻ G_u C⁻ CT⁵ C^{t'}_{nc} L_{nc} Λ^o J_n L₋ J^r E^{no}
 did blow Nggu-nza paper clean fly drag until
 t_z,
 land,

100 D_z t_z V₁₁ [° Jⁿ D^o J⁻ CT^u Ē.
 did land Chinese king the side road.

J⁻ CT₁₁ [° Tⁿ V₁₁ T^u t^r T^u T^o Tⁿ E'_{nc} E^{no}
 Ruling Race retainers soldiers did take carry

 Lⁿ D₁₁,
 going,

D⁻ Tⁿ V₁₁ [° Jⁿ D^o C₋
 give to Chinese king look at.

V₁₁ [° Jⁿ D^o J^r [° Eⁿ,
 Chinese king spoke,

Y⁻ [° G_u C⁻ 3ⁿ J⁻ C] Lⁿ C̄.
 how Nggu-nza pretty like this.

105 V₁₁ [° Jⁿ D^o E_n D₋ t^r,
 Chinese king thus did send,

t^r T^u t^r T^u T^o S^r T⁻ C̄⁻,
 send retainers soldiers come back seek,

D_z C̄⁻ G_u C⁻ J^r [° Δ⁻,
 did seek Nggu-nza until go to,

Δ⁻ CΔ^{nc} Tⁿ T³ C³ J⁻ J^p 3^o.
go to world people borders villages.

CT₁₁ [L^{no} J^r C₃ t^s L_o 'C^o,
Ndrao-jio-shi-nang able come hear,

110 CT₁₁ [L^{no} J^r C₃ Y⁻ [L³ J₁₁,
Ndrao-jio-shi-nang do how fitting,

CT₁₁ [L^{no} J^r C₃ [L^{'nc} G_u C^{t-} J^r [L^{no} V_u,
Ndrao-jio-shi-nang take Nggu-nza until hide,

V_u [L["] Tⁿ J³ T³ J_o J^r T["].
hide in the bottom grain bin see not get.

J⁻ CT₁₁ [L^{no} Tⁿ V₁₁ T^u t^r T^u [L^o C^ī' D₁ J_o.
Ruling Race retainers soldiers seek not see.

T^u t^r T^u [L^o C^ī' D₁ T["].
retainers soldiers seek not get.

115 J⁻ CT₁₁ [L^{no} Tⁿ V₁₁ T^u t^r T^u [L^o L_u [L^o Lⁿ S^r
Ruling Race retainers soldiers then return

[L^o D₁₁ ɳ_n,
go back say,

D₃ ɳ_n t^{'-3} 3₃ J^{'3} V₁₁ [L^{no} Jⁿ D³ J["].
did say everything show Chinese king know.

Jⁿ C^ī' G_u C^{t-} C^ī' D₁ T["],
we seek Nggu-nza seek not get,

Jⁿ C^ī' G_u C^{t-} C^ī' D₁ J_o [L_n.
we seek Nggu-nza seek not see thus.

V₁₁ [L^{no} Jⁿ D³ ɳ_n [L_n,
Chinese king said thus,

120 3["] J_u D_n J^{'3} C³ L_u [L^o Lⁿ S^r [L^o D₁₁ C^ī',
good that you quickly then return go back seek,

C^ī' G_u C^{t-} J_o T["].
seek Nggu-nza cause get.

C_n ɳ_n J_u CT₁₁ [L^{no} J^r C₃ D₃ t^{'o},
connector say that Ndrao-jio-shi-nang did build,

ᵛᵛᵛ t' J̄ C]⁻ L̄ C]⁻ J',
did build the house small house chicken,

ᵛᵛᵛ t' J̄ C]⁻ L̄ C]⁻ C]⁻.
did build the house small house pig.

125 CT₁₁ [ᵛᵛ J̄ Cᵛᵛ ᵛᵛᵛ [ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ C]⁻ ᵛᵛ T"
Ndrao-jio-shi-nang did take Nggü-nza hide in

J̄ᵛ C]⁻.
bottom hut.

J̄ CT₁₁ [ᵛᵛ T̄ᵛ ᵛᵛᵛ T̄ᵛ t̄ᵛ T̄ᵛ T̄ᵛ L̄ ᵛᵛ C]⁻,
Ruling Race retainers soldiers then did seek,

C]⁻ ᵛᵛ ᵛᵛᵛ C]⁻ T̄ᵛ T̄ᵛ C]⁻ J̄ J̄ᵛ 3ᵛ,
seek go to world people borders villages,

ᵛᵛᵛ L̄ J̄ᵛ 3ᵛ ᵛᵛᵛ 3ᵛ C]⁻,
did go bottom village head village seek

C]⁻ ᵛᵛ C]⁻ C]⁻ ᵛᵛ J̄ᵛ,
seek Nggü-nza seek not see,

130 C]⁻ ᵛᵛ C]⁻ C]⁻ ᵛᵛ T̄ᵛ.
seek Nggü-nza seek not get.

CT_{ᵛᵛ} T̄ᵛ CT_{ᵛᵛ} T̄ᵛᵛ ᵛᵛᵛ.
sky get sky constantly.

ᵛᵛᵛ [ᵛᵛ J̄ᵛ ᵛᵛᵛ t̄ᵛ L̄ ᵛᵛᵛ,
Chinese king able come hear,

'ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ C]⁻ [ᵛᵛᵛ ᵛᵛᵛ Cᵛᵛᵛ [ᵛᵛᵛ,
hear that Nggü-nza thus was situated thus,

Cᵛᵛᵛ 3ᵛᵛ C]⁻ J̄ᵛ C]⁻ C]⁻ T̄ᵛ.
situated good house chicken house pig only.

135 J̄ CT₁₁ [ᵛᵛ T̄ᵛ ᵛᵛᵛ T̄ᵛ t̄ᵛ T̄ᵛ T̄ᵛ [ᵛᵛᵛ ᵛᵛᵛ C]⁻,
Ruling Race retainers soldiers thus did seek,

ᵛᵛᵛ C]⁻ ᵛᵛᵛ C]⁻ L̄ᵛ C]⁻ J̄ᵛ,
did seek Nggü-nza gone house chicken,

ᵛᵛᵛ C]⁻ ᵛᵛᵛ C]⁻ L̄ᵛ C]⁻ C]⁻.
did seek Nggü-nza gone house pig.

T^u t^r T^u t^o C^ī' G_v C^t- C^ī' ɔ. T^u,
retainers soldiers seek Nggū-nza seek not get,

ɔ_ɛ C^ī' G_v C^t- C^ī' ɔ. ɔ_o,
did seek Nggū-nza seek not see.

140 J⁻ C^ī ɲ [n^o Lⁿ V_u] T^u t^r T^u t^o t_v t̄ Lⁿ S^r
Ruling Race retainers soldiers then return

 t̄ ɲ_u t_o,
go back reach,

t_o V_u [n^o ɲⁿ ɔ^p] J⁻ J^p L_u
reach Chinese king borders city.

ɔ_ɛ C^ī ɲ. V_u [n^o ɲⁿ ɔ^p] t_n,
did with Chinese king say,

Jⁿ C^ī' G_v C^t- C^ī' ɔ. T^u,
we seek Nggū-nza seek not get,

Jⁿ C^ī' G_v C^t- C^ī' ɔ. ɔ_o [n_o.
we seek Nggū-nza seek not see thus.

145 C^ī- J^r L_u ɔ. C^{n^o},
house chicken then not situated,

C^ī- C^ī- L_u ɔ. ɔ_o.
house pig then not see.

V_u [n^o ɲⁿ ɔ^p] t_v t̄ C^{t_ɔ},
Chinese king then return think,

C^{t_ɔ} V_u [n^o ɲⁿ ɔ^p] ɲ^u ɲ^u' ɓ^o.
think Chinese king scheme big.

V_u [n^o ɲⁿ ɔ^p] [n^o ɔ_o T^u t_v ɲ^u S̄^o
Chinese king allow cause seller needles thread

 [n_o ɔ_ɛ ɲ_u,
 thus did go,

150 ɲ_u t_v ɲ^u S̄^o Δ⁻ C^{Δ^{nc}} Tⁿ T^p C^p
go sell needles thread go to world people

 J⁻ J^p 3_o.
borders villages.

Ḃ Tᵒ Ḃ CTᵢᵢ CTᵢᵢ Tᵒ J̄ J̄.
dogs bark dogs attacking bark what.

D̄ḡ Tᵒ J̄ CTᵢᵢ [ᵒ Tᵒ Vᵢᵢ Tᵒ Tᵒ J̄" ḡ
did bark Ruling Race seller needles thread

CTᵒᵒ CTᵒ 3ᵒ.
climb within village.

Gᵒ CT̄ Tᵒ J̄ Ḃ CTᵒ D̄ J̄".
Nggü-nza came out quickly with buy needle.

J̄ CTᵢᵢ [ᵒ Tᵒ Vᵢᵢ [ᵒ D̄ḡ T̄,
Ruling Race thus did get,

155 T̄" Gᵒ CT̄ D̄ Lᵒ T̄ḡ.
get Nggü-nza take gone finish.

Gᵒ CT̄ †ᵒ Lᵒ T̄ᵢᵢ [ᵒ,
Nggü-nza able come say thus,

[̄' Ḃ J̄ᵒ CTᵢᵢ [ᵒ J̄ C̄ḡ J̄ [ᵒ C]ᵒ,
on account of Ndrao-jio-shi-nang the body lazy,

[̄' Tᵒ Gᵒ CT̄ L̄ Lᵒ Ḃ.
result Nggü-nza will do like this.

Gᵒ CT̄ †ᵒ Lᵒ T̄ᵢᵢ [ᵒ,
Nggü-nza able come say thus,

160 J̄ᵒ CTᵒᵒ Gᵒ Cᵒᵒ CTᵢᵢ [ᵒ J̄ Ḃ,
we couple young woman youth thus the road,

J̄ᵒ Ḃ Ḃ' CTᵒᵒ †ᵒ 'D̄ᵒ C̄ T̄.
the road sunshine reach today only.

D̄- 'Cᵒ [ᵒ [ᵒ Cᵒ J̄ J̄ᵒ,
there is day thus you ask my path,

[ᵒ D̄ᵢᵢ †ᵒ J̄ᵒ T̄.
you go follow after come.

Gᵒ CT̄ [ᵒ D̄ḡ J̄',
Nggü-nza thus did teach,

165 J̄' CT₁₁ [n^o J^r C₃ CT₃ [n^o CT₁ [n^o
 teach Ndrao-jio-shi-nang go snare game snare

C'' CE_n,
 birds types,

D₃ [r^{nc} Tⁿ CT₁ Tⁿ C'' Jⁿ T̄ CT₁,
 did take the game the birds skins wear,

CT₁ t^o G_v CT⁻ J⁻ J^b T⁻.
 wear follow Nggü-nza after come.

CT₁₁ [n^o J^r C₃ D₃ [n^o CT₁ [n^o C''
 Ndrao-jio-shi-nang did snare game snare birds

L₄ [r^{nc} T₃.
 gone place what.

L₄ CT_v CE^r J^u J⁻ 3^u.
 gone Ndu-nzhi-gu forest.

170 J⁻ CT₁₁ [n^o Tⁿ V₁₁ I['], G_v CT⁻ T̄ Lⁿ S^r T̄ D₁₁ t^o,
 Ruling Race take Nggü-nza return go back reach,

D₁₁ t^o V₁₁ [n^o Jⁿ D^p J⁻ J^p L₁₁.
 go reach Chinese king borders city.

G_v CT⁻ CT_o 3₁₁ V₁₁ [n^o Jⁿ D^p T_v,
 Nggü-nza with sit Chinese king residence,

CT_o 'C̄ V₁₁ [n^o Jⁿ D^p [v,
 with wear Chinese king silk,

D₃ C'' V⁻ CAⁿ V⁻ CA₁₁ 3'' J^{'o} C^{nc},
 did eat rice good basin silver,

175 D₃ C'' CT₁ CT₁ CT^{'nc} L^{nc} 3'' J^{'o} J^u,
 did eat pork white good basin gold,

D₃ T₁₁ Y'' CT⁻ Dⁿ S^{nc} 3'' J^{'o} C^{nc}.
 did drink water blue very good basin silver.

G_v CT⁻ CT₃ t^o CT₁₁ [n^o J^r C₃,
 Nggü-nza think reach Ndrao-jio-shi-nang,

C_n Y⁻ L^b T_v CTⁿ L̄ L̄' CT_v,
 connector two classifier before road sunshine,

Ḡᵛ Cṫ̄ Y" t̄^{nc} Y" Ḍ̄ J^r CT_ḡ J",
Nggū-nza tears together go fall,

180 Ḍ̄ S^{nc} Ḍ̄ CJ_ḡ [̄ⁿ ʒ̄^c ʒ̄^o.
anguish thus uncontrollable.

CT_ᵛ T" CT_ᵛ T^ḡ Ḍ̄^ḡ,
sky get sky constantly,

CT_ḡ [̄^{no} J^b C_ḡ [̄_n Ḍ̄ [̄ⁿ,
Ndrao-jio-shi-nang thus did snare,

[̄ⁿ T" C^ḡ C" Ḍ_n CT_ṫ CT_ḡ C",
snare get snake bird game with eat,

Ḍ_ḡ Ḍ̄ Jⁿ ṫ̄ ṫ̄ [̄^{'o} 'Ḍ̄.
did take skins sew clothes wear.

185 CT_ḡ [̄^{no} J^r C_ḡ [̄_n Ḍ̄ t̄^o,
Ndrao-jio-shi-nang thus did follow,
t̄^o Ḡᵛ Cṫ̄ J^r J^b Ḍ_ḡ.
follow Nggū-nza after go.

Ḍ_ḡ t̄^o V_ḡ [̄^{no} Jⁿ Ḍ̄^ḡ J^r J^b L_ḡ,
go reach Chinese king borders city,

Ḍ_ḡ CJ^r [̄^{'o} Jⁿ ṫ̄ C[̄ⁿ CT_ḡ [̄ⁿ.
did wear clothes skins climb within market.

V_ḡ [̄^{no} Jⁿ Ḍ̄^ḡ T^ᵛ t̄^r T^ᵛ T^o t̄^c L_o J_o,
Chinese king retainers soldiers able come see,

190 J_o CT_ḡ [̄^{no} J^r C_ḡ 'Ḍ̄ [̄^{'o} Jⁿ ṫ̄ CJ^r
see Ndrao-jio-shi-nang wear clothes skins game

C[̄ⁿ [̄ⁿ.
climb market.

T^ᵛ t̄^r T^ᵛ T^o t̄^c L_o ṫ_n [̄_n,
retainers soldiers able come say thus,

Tⁿ J_ᵛ Jⁿ Δ^ḡ J̄ J^r C[̄_ḡ Ḍ̄.
say is creature what arrive here.

Ḍ_ḡ I^{'u} Ḡᵛ Cṫ̄ CT_ḡ T- C_ḡ.
did call Nggū-nza with come look.

G_v C†⁻ Δ_o T_n CT'..
Nggu-nza laugh loudly.

195 V_{ii} [C^{no}]ⁿ D^p T_n [C_n,
Chinese king said thus,

G_v C†⁻ 3_{ii} C^{no}]ⁿ D^p T_v,
Nggu-nza sit situated king residence,

CT_o Cⁿ V⁻ CΔⁿ V⁻ CΔ_{ii} 3ⁿ]^{'o} C^v,
with eat rice good basin silver,

D_δ T_{ii} Yⁿ C†⁻ Dⁿ S^{nc} 3ⁿ]^{'o} C^v,
did drink water blue very good basin silver

D_δ Cⁿ CT['] C] C†^{'nc} L_{nc} 3ⁿ]^{'o}]^v,
did eat pork white good basin gold,

200 D_δ 'C̄[̄] [C^v C] [C_n [Cⁿ [C^{'=},
did wear silk thus bright new,

G_v C†⁻ D_i CT⁻ Δ_o [C_n.
Nggu-nza not willing laugh thus.

Y⁻ [C[̄] C_n J̄ J^r]ⁿ Δ[̄],
why connector what creature,

[C_n 'C̄[̄] T̄ Cⁿ T̄ Cⁿ C[C_n,
thus wear animal skins types,

G_v C†⁻ Δ_o T_n CT'..
Nggu-nza laugh loudly.

205 V_{ii} [C^{no}]ⁿ D^p T_n [C_n,
Chinese king said thus,

]ⁿ D^p 'C̄[̄] [C^{'o} [C^v [C^{'o} C] 3ⁿ Lⁿ
king wear clothes silk clothes satin good like

C̄ⁿ,
this,

G_v C†⁻ D_i CT⁻ Δ_o,
Nggu-nza not willing laugh,

Y⁻ [C[̄] C_n Yⁿ L[']]ⁿ Δ[̄],
why connector one classifier creature,

ᵛᵛ 'ᶜ̄ ᵀ ᶜⁿ ᵀ ᶜⁱᵀ T-,
who wear animal skins come,

210 ᵛᵛ ᶜᶜ⁻ L⁻ Lⁿ ᶜ̄.
Nggü-nza has done like this.

ᵛᵛ ᶜᶜ⁻ †ᶜ Lₒ ᵀₙ ᵛₙ,
Nggü-nza able come say thus,

ᵛₛ Δᶜ ᵛ'° ᵛᵛ ᵛ'° ᶜᵀᵀ ᵇᵛ
you take off clothes silk clothes satin exchange

ᵇᵛ ᵅⁿ Δᶜ̄ ᵅᵀ ᵅᵀ ᵀ ᶜⁿ ᵀ ᶜⁱᵀ,
exchange creature what animal skins,

ᵛₛ ᶜᵀ ᵛᶜ ᵛᵛ ᵛᵛ ᶜᶜ⁻ L⁻ Lⁿ ᵛᶜ.
you look observe Nggü-nza will do how.

215 ᵛᵛ ᵛᶜᵛ ᵅⁿ ᵛᶜ Δᶜ,
Chinese king took off,

Δᶜ ᵛ'° ᵛᵛ ᵛ'° ᶜᵀᵀ ᵅᵀ ᵛᶜᵛ
took off clothes silk clothes satin in order to

ᵇᵛ,
exchange,

ᵇᵛ ᵀᵀ ᵀ ᶜⁿ ᵀ ᶜⁱᵀ ᶜᵀᵀ,
exchange get animal skins game,

ᵛᵛ ᵛᶜᵛ ᵅⁿ ᵛᶜ ᵛᵛ Δᶜ,
Chinese king thus did take off,

Δᶜ ᵛ'° ᵛᵛ ᵛ'° ᶜᵀᵀ ᵀᵀᵀ,
take off clothes silk clothes satin for,

220 ᵀᵀᵀ ᶜᵀᵀᵀ ᵛᶜᵛ ᵅᵀ ᶜᶜ̄
for Ndrao-jio-shi-nang wear.

ᵛᵛ ᶜᶜ⁻ †ᶜ Lₒ ᵀₙ ᵛₙ,
Nggü-nza able come say thus,

ᵛᶜ ᶜᶜᵀ ᵀᵛ ᵛᵛ ᵛᶜᵛ ᵅⁿ ᵛᶜ,
did tell Chinese king,

ᵛₛ ᵀᶜ Δ⁻ ᵅⁿ ᵀⁿ Δᶜ,
you run go to over there gap,

Ṭᵛ Ṭᵛ Lⁿ Sʳ Ṭᵛ Ṭᵛ Lᵛ,
then return back run come,

225 Cᵛ ᵔᵛ ᑭᵛ Cʳ Lᵛ Lⁿ ᑭᵛ.
look observe Nggü-nza will do how.

ᑭᵛ Cʳ ᑭᵛ ᵔᵛ ᵔᵛ ᵔᵛ,
Nggü-nza thus did push,

ᵔᵛ Cᵛ ᑭᵛ ᑭᵛ ᑭᵛ Sᵛ Vᵛ ᑭᵛ ᵔᵛ ᵔᵛ
push Ndrao-jio-shi-nang away Chinese king

ᵔᵛ.
residence.

Vᵛ ᑭᵛ ᵔᵛ ᵔᵛ ᵔᵛ ᵔᵛ Ṭᵛ Ṭᵛ Lⁿ Sʳ Ṭᵛ Lᵛ Cᵛ.
Chinese king then return come back arrive.

ᑭᵛ Cʳ ᵔᵛ Lᵛ ᵔᵛ,
Nggü-nza able come call,

230 ᵔᵛ ᵔᵛ ᵔᵛ ᵔᵛ Cᵛ ᵔᵛ Cᵛ,
call retainers soldiers with come kill,

ᵔᵛ Cᵛ Vᵛ ᑭᵛ ᵔᵛ ᵔᵛ ᵔᵛ Lⁿ ᵔᵛ.
did kill Chinese king dead going.

ᑭᵛ Cʳ Cᵛ ᑭᵛ ᑭᵛ ᑭᵛ ᑭᵛ Cᵛ Cᵛ,
Nggü-nza Ndrao-jio-shi-nang thus with live,

ᵔᵛ Cᵛ Vᵛ ᑭᵛ ᵔᵛ ᵔᵛ ᵔᵛ,
did live Chinese king house,

ᵔᵛ ᑭᵛ Vᵛ ᵔᵛ Cᵛ Cᵛ ᵔᵛ ᵔᵛ,
did use surroundings stand firm,

235 ᵔᵛ ᑭᵛ Vᵛ ᵔᵛ Cᵛ Cᵛ ᵔᵛ ᵔᵛ.
did rule surroundings make secure.

ᑭᵛ ᵔᵛ ᵔᵛ.
thus ended.

M499
The song of Nggü-nza and Ndrao-jio-shi-nang.

Singer not recorded.

Notes.

This song is recorded in Document K (no.16, page 45).

The following pairs of lines, and in one case three lines, are punctuated as single long lines in the Miao text. 23 and 24; 47 and 48; 122 and 123; 160 and 161; 162 and 163; 202 and 203; 208 and 209; 218, 219 and 220; 222 and 223.

Line 4. The word 𑜇𑜀, “get”, is missing in the Miao manuscript.

Line 125. A note in the text gives the meaning of 𑜇𑜁 as “a little house”.

Line 158. The word 𑜇𑜂 in this line is a contraction of 𑜇𑜂 𑜇𑜃, “will do” or “will act”. The same abbreviation occurs at a number of points later in the song.

Line 162. The final word 𑜇𑜄, “path”, is written 𑜇𑜄 in the Miao text.

Line 163. The first word of the Miao text reads 𑜇𑜅, “I”, instead of 𑜇𑜆, “you” that the meaning requires.

M500
Song of the Master Hmao-sao's daughter Nggubang-nzeu.

Recorded by Wang Jian-guo.

Introduction.

This song, like many others, was probably collected by Wang Jian-guo's father Wang Ming-ji. It is a straightforward story, but at a number of points requires some further explanation.

First there is the matter of names and titles. The young man in the song bears a double name, the significance of which is nowhere explained. Occasionally, and particularly towards the end of the piece, the Miao text of Document N misses out one or other of the names. These omissions may not go back to the original singer, but are more likely lapses in concentration on the part of some scribe during the process of transmission. Their restoration not only preserves consistency in the song, but generally helps to maintain balance in the length of the lines.

The full name of the young woman in the story is,

<i>Hmaob saod</i>	<i>gib niaot</i>	<i>ncail</i>	<i>nggus</i>	<i>bangx</i>	<i>nzeul</i>
Hmao-sao	master	daughter	young woman	blossom	youngest

That is “the youngest daughter, Blossom, of the Master Hmao-sao”. Today Chinese personal names are commonly used, but traditionally in a Miao family children were known by their position in the family, “eldest”, “middle” or “youngest” brother or sister. Occasionally the name “Bang”, meaning “flower” or “blossom”, might be given to a small girl. Probably the young lady in this story, as a child, was called “La-bang-nzeu”, and when she grew up, became “Nggubang-nzeu”, where “nggu” means “young woman”. Her clan name was Hmao-sao, and her father, a man held in some respect in the community, is accorded the title “gi-niao”, “Master”. After line 32 the clan name is dropped out. On the other hand, although it is implied throughout the song, the word “ncail”, “daughter”, actually occurs only in lines 91 and 92. In the English translation the simplest solution is to treat “Nggubang-nzeu” as a proper name.

In lines 101 to 121 we meet another individual who is known only by his title, “nzyu-gi-niao”. In other songs this title is used interchangeably with “gi-niao”, “Master”. However this individual appears to have been somewhat better off than his neighbours, and in a position such that his request for the services of a piper could not be refused. In translation he is differentiated from the “Master” with the title “Overlord”, which, for want of a better, will serve, but is possibly rather too grand.

Miao pipes were constructed using lengths of bamboo. To obtain a true resonance, it was necessary that the insides of these pipes should be pierced through and then scraped and rubbed down until they were perfectly smooth. It is this process which is described in lines 22 to 26.

Traditionally young Miao women wore their hair in plaits wound around the head, with wooden combs inserted to keep the arrangement in place. Often black wool was plaited in with the hair to make the plaits longer and thicker. See lines 37 and 38.

The conversation recorded in lines 45 to 73 was simply light-hearted banter. Each of the young people knew well enough who the other was.

That the young people had met and were attracted to one another was no guarantee that their respective families would approve. The elaborate description of the welcome extended to the young man by the girl's family, in particular in receiving and hanging up his musical pipes, is balanced by the men folk from his family coming around playing their pipes. This was a propitious beginning, but there remained all the marriage negotiations, usually conducted through middlemen, central to which was the fixing of the marriage settlement. In Miao society, this had to be paid by the bridegroom's family to the bride's family. On the bride's side there was also much to be done. She not only had to make her own bridal outfit by hand, having first actually woven the cloth, but tradition required that she also make a special embroidered gown as a wedding present for her husband. The song mentions none of these matters, but any Miao listener would be fully aware of the situation.

Matters were further complicated by the young man's enforced absence, probably for several months, attending the Overlord while he was away on an extended visit. They were rendered even more difficult by the fact that the young woman had been abducted by a person called "a controller of the Hmong", presumably some kind of petty official. The Hmong in this case was another branch of the Miao race living on the Sichuan border. It appears that there was no way of getting the young woman back except by force, and this was beyond the capability of her family, if indeed they actually knew what had become of her.

The hostile reception that the young man received from the young woman's family when he returned, may have been due to wounded family pride, because they had "lost" their talented young daughter, and did not like to admit the fact. More likely it was because the marriage settlement offered by his family did not come up to their expectations. Again we are not told, but when the young man, having rescued their daughter, returned and confronted the family, they apparently had no option but to let her go, presumably without paying the customary marriage dues.

M500

Song of the Master Hmao-sao's daughter Nggubang-nzeu.

Recorded by Wang Jian-guo.

All the people declare,
“Among the fine young men,
Alone outstanding is Do-hmao-byu, Yao-hmao-dlu”.

5 All the people declare,
“Among the fine young women,
Alone outstanding is the Master Hmao-sao's daughter Nggubang-nzeu”,
But Do-hmao-byu, Yao-hmao-dlu had never heard.

10 Though praised by all the people,
“Among the fine young women,
Alone outstanding is the Master Hmao-sao's daughter Nggubang-nzeu”,
Do-hmao-byu, Yao-hmao-dlu had not seen her.

Now Do-hmao-byu, Yao-hmao-dlu played,
Played upon pipes with nine finger holes,
Played upon long pipes with nine sections.

15 So Do-hmao-byu, Yao-hmao-dlu played,
Played his musical pipes resounding through the valleys.

20 He played his musical pipes till they resounded.
Resounded over ninety nine mountains,
Resounded over ninety nine ranges,
Resounded over ninety nine plains,
Resounded over ninety nine flat lands.

25 Do-hmao-byu, Yao-hmao-dlu's pipes were lacquered and polished,
Inside the pipes had been rubbed down and smoothed well,
So well that posterity took and used them to copy.
Inside the pipes had been rubbed down, well rubbed,
So well that posterity took and used them as the norm.

30 At the time when morning meal was eaten,
The Master Hmao-sao's daughter Nggubang-nzeu was weaving,
Busily weaving, sitting at home,
When she heard Do-hmao-byu, Yao-hmao-dlu,
Heard the smooth cadence of his pipes.

35 Then the Master Hmao-sao's daughter Nggubang-nzeu arose,
Arose at once and laid aside her weaving,
Arose at once and put on her leg bands,
Arose at once and put her sandals on.

She wrapped her rounded felt cape about her shoulders,
Having wound her hair in attractive plaits around her head,

And fixed them in place with lacquered combs.
 Then she led the cattle back and forth through the gap in the hills,
 40 Driving the cattle back and forth over the ridges,
 So she pastured the cattle back and forth on the mountain.

At the time of eating the midday meal,
 Do-hmao-byu, Yao-hmao-dlu was playing,
 Playing his musical pipes when he came,
 45 Came face to face with the Master's daughter Nggubang-nzeu.

The Master's daughter Nggubang-nzeu spoke,
 "Are you Do-hmao-byu, Yao-hmao-dlu of whom they speak?"
 Do-hmao-byu, Yao-hmao-dlu replied,
 "They speak of Do-hmao-byu, Yao-hmao-dlu, but it is not I.
 50 I am the lazy one, the stupid one, the one who slacks on the plain!"

Then Do-hmao-byu, Yao-hmao-dlu stretched out,
 Stretched out his hand and took hold of the young woman.
 "Let us openly go on together,
 I am the stupid one the one that slacks under the sky!"
 55 But the Master's daughter Nggubang-nzeu simply did not believe him.

Then Do-hmao-byu, Yao-hmao-dlu spoke,
 "Are you the Master Hmao-sao's daughter Nggubang-nzeu they speak about?"
 The Master's daughter Nggubang-nzeu, choosing her words, replied,
 "I am not the Master's daughter Nggubang-nzeu.
 60 I am just the girl sent everywhere, the girl pasturing the cattle.
 I follow about, I trail after the Master Hmao-sao's daughter Nggubang-nzeu.
 I am the girl who follows, the girl who trails, the girl companion,
 I am the girl who follows, the girl who trails, the girl in charge of clothing".
 But Do-hmao-byu, Yao-hmao-dlu simply did not believe her.

65 Again Do-hmao-byu, Yao-hmao-dlu spoke,
 "I am the stupid one, the one that slacks on the plain, the wanderer on the road".
 But still the Master's daughter Nggubang-nzeu simply did not believe him.

In the evening with night approaching,
 Do-hmao-byu, Yao-hmao-dlu could not leave,
 70 But went with "the girl sent everywhere",
 Went to "the girl sent everywhere's" home.
 And Do-hmao-byu, Yao-hmao-dlu smiled,
 Smiled a broad smile of pleasure.

In the evening with night approaching,
 75 The Master's daughter Nggubang-nzeu drove,
 Drove the cattle up and down, going on ahead,
 While Do-hmao-byu, Yao-hmao-dlu, playing,
 Playing his musical pipes, followed after,
 The musical pipes tucked under his arm.

80 The woman, her mother, all smiles, stretched out,

Stretched out her crippled hand and took,
Took Do-hmao-byu, Yao-hmao-dlu's hand and caressed it.
The woman, her mother stretched her crippled hand and stroked,
Stroked Do-hmao-byu, Yao-hmao-dlu's head affectionately.

85 Then the woman, her aunt, took from Do-hmao-byu, Yao-hmao-dlu
His musical pipes and hung them up,
Hung them upon a hook in the partition wall.

In the evening, with night approaching,
All the family members arrived home.

90 Then the woman, her mother spoke,

“The Master's daughter Nggubang-nzeu went to pasture cattle,
The Master's daughter Nggubang-nzeu found a fine husband!”
The man, her father, was extremely pleased,
And all the family members were full of praise.

95 In the evening, with night approaching,
Do-hmao-byu, Yao-hmao-dlu,
All his relatives took,
Took their musical pipes, passed them around, and played,
Affording the woman, her mother, a source of pleasure,
100 And affording the man, her father, a source of laughter.

This year we may know,
Know this year the Overlord is sacrificing to the spirits.

The Overlord's invitation,
His invitation for a piper, has been extended,
105 Extended to Do-hmao-byu, Yao-hmao-dlu alone.
So Do-hmao-byu, Yao-hmao-dlu has become,
Has become piper for the Overlord.

Do-hmao-byu, Yao-hmao-dlu was gone,
Was gone for a twelve day period, or for thirteen days
110 Before he returned, came back and reached home.
Do-hmao-byu, Yao-hmao-dlu stayed,
Stayed for a twelve day period, or for thirteen days
Before he returned, came back and arrived home.

This year we may know,
115 Know that this year the Overlord is going on a visit.

The Overlord's invitation,
His invitation for a piper, has been extended,
Extended to Do-hmao-byu, Yao-hmao-dlu alone.
So Do-hmao-byu, Yao-hmao-dlu served as piper.

120 He served at the Overlord's spirit worship,
And served when the Overlord went on a visit,
But now Do-hmao-byu, Yao-hmao-dlu was gone for a long time.

The Master's daughter Nggubangnzeu was going to fetch water,
 When she met with the Hmong controller by the river.
 125 The Hmong controller took,
 Took the Master's daughter Nggubangnzeu and carried her off.

Dohmaobyu, Yaohmaodlu having served,
 Having served as the Overlord's piper,
 Now returned, came back and reached,
 130 Reached the homestead of the woman, her mother, and the man, her father.

But the family members did no good,
 The family members took and beat,
 Beat Dohmaobyu, Yaohmaodlu, driving him away.
 So Dohmaobyu, Yaohmaodlu had to go and work,
 135 Work as a cattle herdsman for the Ruling Race.

Pasturing the cattle back and forth on the mountain side,
 Dohmaobyu, Yaohmaodlu chanced to meet.
 To meet the Master's daughter Nggubangnzeu, out cutting green fodder.

Dohmaobyu, Yaohmaodlu spoke,
 140 "Where has the Master's daughter Nggubangnzeu gone?"
 The Master's daughter Nggubangnzeu replied,
 "The Hmong controller abducted,
 Abducted the Master's daughter Nggubangnzeu to become,
 To become the Hmong controller's wife".

145 Then Dohmaobyu, Yaohmaodlu returned.
 Returned, went back and reached,
 Reached the Ruling Race's home,
 And Dohmaobyu, Yaohmaodlu led out,
 Led out the Ruling Race to go and to attack,
 150 Attack and kill the Hmong controller.

Dohmaobyu, Yaohmaodlu then took,
 Took the Master's daughter Nggubangnzeu and confronted,
 Confronted the woman, her mother, and the man, her father.

155 The woman, her mother could make no reply,
 And the man, her father had nothing to say,
 While the members of the family could offer no excuse.

So Dohmaobyu, Yaohmaodlu took,
 Took the Master's daughter Nggubangnzeu back to live together.
 Dohmaobyu, Yaohmaodlu took,
 160 Took the Master's daughter Nggubangnzeu and settled down as a family.

Thus it is ended.

M500

Hmaob saod gib niaot nggus bangx nzeul ngaox.
Hmao-sao master young woman Bang youngest song.

ndliex dib dwd dwb dut dut hik,
world people all say,

raot nis ghab ndraos ndros
good connector the young men with

Dox hmaob byul Yaod hmaob dlub dab ib lwb.
Do-hmao-byu Yao-hmao-dlu only one person.

Ndkiex tib dwd-nwb dut dut hik,
world people all say,

5 *raot nis ghab ngaox ndros*
good connector the young women with

Hmaob saod gib niot nggus bangx nzeul
Hmao-sao master young woman Bang youngest

dab ib lwb.
only one person.

Dox hmaob byul Yao hmaob dlub shit las hnod.
Do-hmao-byu Yao-hmao-dlu not have heard.

ndliex dib dwd nwb dut dut zaod,
world people all praise,

raot nis ghab ngaox ndros
good connector the young woman with

Hmaob saod gib niaot nggus bangx nzeul
Hmao-sao master young woman Bang youngest

dab ib lwb.
only one person.

Dox hmaob byul Yaod hmaob dlub mas las bob.
Do-hmao-byu Yao-hmao-dlu never have seen.

Dox hmaob byul Yaod hmaob dlub jil mas cod,
Do-hmao-byu Yao-hmao-dlu thus did play,

cod daot ghwx jiax bab daot,
play get pipes nine classifier finger holes,

cod daot ghwx ndid jiax jiol dot.
play get pipes long nine classifier sections.

Dox hmaob byul Yaod hmaob dlub jil mas cod,
Do-hmao-byu Yao-hmao-dlu thus did play,

cod ghwx dwb ghat ris ndros nqiangt hangd.
play musical pipes with resounding valleys.

cod ghwx dwb ghat ris jil at nqiangt,
play musical pipes thus make resounding,

at nqiangt dlat jiax jiaol jiax lub
make resounding go to ninety nine classifier

draob,
mountains,

at nqiangt dlat jiax jiaol jiax lub
make resounding go to ninety nine classifier

hxwb,
ranges,

at nqiangt dlat jiax jiaol jiax lub
make resounding go to ninety nine classifier

ndrangl,
plains,

at nqiang dlat jiax jiaol jiax lub
make resounding go to ninety nine classifier

diex.
flat lands.

Dox hmaob byul Yaod hmaob dlub lub ghwx caik
Do-hmao-byu Yao-hmao-dlu the pipes lacquered

bib ndliel,
smooth,

lub ghwx shis ndlos druf leuf lol raot diex,
the pipes inside rub gone come good flat,

raot lat dib yaol keuk jiox yaos.
good children take use copy.

lub ghwx shis ndlos druf leuf druf lol raot.
the pipes inside rub gone rub come good.

raot lat dib yaol keuk lol at said.
good children take come make choice.

mangs zos ghab dangd nis naox chaik,
did reach time connector eat breakfast,

Hmaob saod gib niaot nggus bangx nzeul
Hmao-sao master young woman Bang youngest

ndok,
weave,

ndox ndok teb teb raot shut ngax,
weave constantly sit within house,

30 hnod Dox hmaob byul Yaod hmaob dlub,
hear Do-hmao-byu Yao-hmao-dlu,

ghab shangb ghwx ndlol bib lol.
the sound pipes smooth movement.

Hmaob saob gib niot nggus bangx nzeul
Hmao-sao master young woman Bang youngest

sheud,
arose,

sheud bwt sheud ntaut sheud dleuk ndok,
arose forthwith arose took off weaving,

sheud bwt sheud ntaut kok ntraob,
arose forthwith put on leg bands,

35 sheud bwt sheud ntaot kok kaot,
arose forthwith put on sandals,

keuk zhwb bib lol nbat shut ghaob,
took cape rounded put on upon back,

yiul nyul lit faot bib lol lit gaot
wind about her head around ring

yiet,
attractive,

keut ras nzit ras caik traik draot faot.
took comb side comb lacquered place on head.

zhot jiex ndol lol shit bif dleuf,
let out cattle up and down together yonder gap,

40 leud jiex ndol lol deuf bif hxws,
drive cattle up and down out over yonder ridge,
yius jiex ndol lol leuf bif draob.
pasture cattle up and down gone yonder mountain.

mas sos ghab dangd nis naox shut,
did reach time connector eat lunch,

Dox hmaob byul Yaod hmaob dlub cod,
Do-hmao-byu Yao-hmao-dlu play,

cod ghwx dwb ghat ris njiaol,
play musical pipes arrive,

45 zos gib niaot nggus bangx nzeul
reach master young woman Bang youngest

shib ndlieb.
in front of.

gib niot nggus bangx nzeul shit jiox jix,
master young woman Bang youngest spoke,

nyus hik Dox hmaob byul Yaod hmaob dlub dief
they say Do-hmao-byu Yao-hmao-dlu query

yos gis.
true you.

Dox hmaob byul Yaod hmaob dlub shit jiox dib,
Do-hmao-byu Yao-hmao-dlu responded,

nyus hik Dox hmaob byul Yaod hmaob dlub shit yob
they say Do-hmao-byu Yao-hmao-dlu not true

gud,
me,

50 gud gul dub ngwl dub ghas draf dub
I am person lazy person stupid person

shok ndrangl.
rest plain.

Dox hmaob byul Yaod hmaob dlub xiangb,
Do-hmao-byu Yao-hmao-dlu stretch out,

xiangb caik dit dad lad ngaox,
stretch out the hand hold the young woman,

bib at faid ngwl ywx at zaof maol,
we openly make company go,

gud gul dub ghas draf dub shok ndux.
I am person stupid person rest sky.

55 *gib niot nggus bangs nzeul shit zhal*
master young woman Bang youngest not choose

nzhws.
believe.

Dox hmaob byul Yaod hmaob dlub shit jiox jix,
Do-hmao-byu Yao-hmao-dlu spoke,

nyus hik Hmaob saod gib niaot nggus bangx
they say Hmao-sao master young woman Bang

nzeul dief yos gis.
youngest query true you.

gib niaot nggus bangx nzeul zhangt lub
master young woman Bang youngest raise words

zhangt lot dib,
raise lips reply,

Hmaob saod gib niaot nggus bangx nzeul
Hmao-sao master young woman Bang youngest

shit yob gud.
not true me.

60 *gud jil ngaox bib ndaot ngaox yius jiex,*
I thus girl everywhere girl pasture cattle,

gud hxais gud las Hmaob saod
I follow about I trail after Hmao-sao

gib niaot nggus bangx nzeul.
master young woman Bang youngest.

gud gul ngaox hxais ngaox las
I am girl follow about girl trail after

ngaox at zaol,
girl make company,

gud gul ngaox hxais ngaox las
I am girl follow about girl trail after

ngaox tyut zaol.
girl take out clothes.

Dox hmaob byul Yaod hmaob dlub shit zhal
Do-hmao-byu Yao-hmao-dlu not willing

nzhws.
believe.

65 Dox hmaob byul Yaod-hmaob-dlub shit jiox jix,
Do-hmao-byu Yao-hmao-dlu spoke,

gud jil dub ghas draf dub shok ndrangl
I thus person stupid person rest plain

dub qiaot gid.
person pass along road.

gib niot nggus bangx nzeul shit zhal
master young woman Bang youngest not willing

nzhws.
believe.

hmot ndux shit jiox hmot,
evening drawing on night,

Dox hmaob byul Yaod hmaob dlub maok shit daot,
Do-hmao-byu Yao-hmao-dlu go not get,

70 ndros ngaox bib ndaot dlat,
with girl everywhere go to,

dlat ngaox bib ndaot ghat shut ngax,
go to girl everywhere homestead,

Dox hmaob byul Yaod hmaob dlub dlok,
Do-hmao-byu Yao-hmao-dlu smiled,

dlok ncub dlok ncit las.
smiled broadly pleased.

hmot ndux shit jiox hmot,
evening drawing on night,

75 gib niaot nggus bangx nzeul nghas,
master young woman Bang youngest drove,

nghas jiex ndol lol ndros hxet ndix,
drove cattle up and down with go ahead,

Dox hmaod byul Yaod hmaob dlub cod,
Do-hmao-byu Yao-hmao-dlu played,

cod ghwx dwb ghat ris maok ndrux ghwb,
played musical pipes go after,

ghwx dwb ghat ris ghaif ghab zhok.
musical pipes place under arm.

80 box git nieb dlok ncub glok ncit xiangb,
woman mother smiled broadly stretch out,

xiangb dit laol ghat naf dad,
stretch out hand crippled hold,

dad Dox hmaob byul Yao hmaob dlub dit lol khob,
hold Do-hmao-byu Yao-hmao-dlu hand come kiss,

box git nieb xiang dit laol ghat naf
woman mother stretch out hand crippled

shit jiox tlyut,
using stroke,

tlyut Dox hmaob byub Yaod hmaob dlub lit faot
stroke Do-hmao-byu Yao-hmao-dlu head

lol ncheut.
come love.

85 box git mak zait Dox hmaob byul Yaod hmaob dlub
woman aunt receive Do-hmao-byu Yao-hmao-dlu

ghwx dwb ghat ris zeux lol zhangt,
musical pipes able come hang,

zhangt raot box git mak mis dib got
hang good woman aunt plural the hook

nzhangd.
partition wall.

hnot ndux shit jiox hmot,
evening drawing on night,

nwx zid git nub lol shut ngax,
family members come within house,

90 box git nieb shit jiox jix,
woman mother spoke,

gib niaot ncail nggus bangx nzeul
master daughter young woman Bang youngest

nghws yius jiex.
go pasture cattle,

gib niaot ncail nggus bangx nzeul
master daughter young woman Bang youngest

daot raot vaod.
get good husband.

yeul jiox git zit dut dut las,
man father all pleased,

nwx zid git nub dut dut zaod.
family members all praised.

95 hmaot ghat ndux shit jiot hmot,
evening drawing on night,

Dox hmaob byul Yaod hmaob dlub,
Do-hmao-byu Yao-hmao-dlu,

mis nub vaot shit jiox keuk,
plural relatives together took,

keuk ghux dwb ghat ris shit fait cod.
took musical pipes distributed play.

at box git nieb ghab gid las,
make woman mother the road pleased,

100 at yeul jiox git zit ghab gid dlok.
make man father the road laugh.

xiaok nad zeux lol baob,
year this able come know,

baob nzyub gib niaot xiaok at dlangb,
know overlord year make spirits,

nzyub gib niaot las mas cwd,
overlord has did invite,

cwd dub ghwx shit nis zos,
invite person pipes so connector reach,

105 zos Dox hmaob byul Yaod hmaob dlub dab ib
reach Do-hmao-byu Yao-hmao-dlu only one

lwb.
person.

Dox hmaob byul Yaod hmaob dlub at,
Do-hmao-byu Yao-hmao-dlu make,

at nzyub gib niaot mis dub ghwx.
make overlord plural person pipes.

Dox hmaob byul Yaod hmaob dlub leuf,
Do-hmao-byu Yao-hmao-dlu gone,

leuf daot ib zhut gaof zib hnuv,
gone get one twelve day period thirteen days,

110 draik drod lib sib drod lol zos.
then return come back reach.

Dox hmaob byul Yaod hmaob dlub jil mas niob,
Do-hmao-byu Yao-hmao-dlu thus did stay,

niob daot ib zhut gaof zib hnuv,
stay get one twelve day period thirteen days,

draik drod lib sib drod lol njaol.
then return come back arrive.

xiaok nad zeux lol baob,
year this able come know,

115 baob nzyub gib niaot xiaok at khat.
know overlord year make guest.

nzyub gib niaot jil mas cwd,
overlord thus did invite,

cwd dub ghwx shit nis zos,
invite person pipes so connector reach,

zos Dox hmaob byul Yao hmaob dlub dab ib
reach Do-hmao-byu Yao-hmao-dlu only one

lwb.
person.

Dox Hmaob byul Yaod hmaob dlub jil mas at,
Do-hmao-byu Yao-hmao-dlu thus did make,

120 at nzyub gib niaot mis gib dlangb,
make overlord plural the spirits,

at nzyub gib niaot mis gib khat.
make overlord plural the guest.

Dox hmaob byul Yaod hmaob dlub ndraos leuf lix.
Do-hmao-byu Yao-hmao-dlu with gone long.

gib niaot nggus bangx nzeul nghws drik
master young woman Bang youngest go carry

aob,
water,

- nzhib at nzhit mab zit ged ndraif dlix aob.
meet Hmong official within river water.
- 125 at nzhit mab zit ged jil mas mab,
Hmong official thus did take,
- mab gib niot nggus bangx nzeul hxet
take master young woman Bang youngest escort
- lib maok.
going.
- Dox hmaob byul Yaod hmaob dlub at,
Do-hmao-byu Yao-hmao-dlu make,
- at nzyub gib niaot mis dub ghwx,
make overlord plural person pipes,
- draik drod lib sib drod lol zos,
then return come back reach,
- 130 zos box git nieb yeul git zit ghat shut ngas.
reach woman mother man father homestead.
- nwx zid git nub at shit raot,
family members did not good,
- nwx zid git nub zeux lol ndaok,
family members able come beat,
- ndaok Dox hmaob byul Yaod hmaob dlub lib moak.
beat Do-hmao-byu Yao-hmao-dlu going.
- Dox hmaob byul Yaod hmaob dlub jil mas at,
Do-hmao-byu Yao-hmao-dlu thus did make,
- 135 at shat ndraos jiox dib vaos dub yius
make Ruling Race person pasture
- jiex.
cattle.
- yiux jiex ndol lol leuf bif draob,
pasture cattle up and down gone yonder mountain,
- Dox hmaob byul Yaod hmaob dlub jil mas nzhib,
Do-hmao-byu Yao-hmao-dlu thus did meet,
- nzhib gib niot nggus bangx nzeul deuf
meet master young woman Bang youngest out
- ndraok raob.
cut greens.

- Dox hmaob byul Yaod hmaob dlub shit jiox jix,
 Do-hmao-byu Yao-hmao-dlu spoke,
- 140 *gib niot* *nggus* *bangx* *nzeul* *dlat* *dyul*
 master young woman Bang youngest go to where

 leuf.
 gone.
- gib niot* *nggus* *bangx* *nzeul* *shit jiox dib,*
 master young woman Bang youngest replied,
- at nzhit* *mab zit ged* *jil* *mas* *mab,*
 Hmong official thus did take,
- mab* *gib niob* *nggus* *bangx* *nzeul* *at,*
 take master young woman Bang youngest make,
- at* *at nzhit* *mab zit ged* *niangb.*
 make Hmong official wife.
- 145 *Dox hmaob byul* *Yaod hmaob dlub* *draik* *drod,*
 Do-hmao-byu Yao-hmao-dlu then return,
- draik* *drod lib sib* *drod lol* *zos,*
 then return come back reach,
- zos* *shat ndraos jiox dib vaos* *mis* *ghab* *ngax.*
 reach Ruling Race plural the house.
- Dox hmaob byul* *Yaod hmaob dlub* *lal* *mas* *hxek,*
 Do-hmao-byu Yao-hmao-dlu so did take,
- Hxet* *shat ndraos jiox dib vaos* *ndros* *maok* *ndaok,*
 take Ruling Race with go beat,
- 150 *ndaok* *at nzhit* *mab zit ged* *das* *lib maok.*
 beat Hmong official dead going.
- Dox hmaob byul* *Yaod hmaob dlub* *hxet,*
 Do-hmao-byu Yao-hmao-dlu took,
- Hxet* *gib niot* *nggus* *bangx* *nzeul*
 took master young woman Bang youngest
- shit jiox njiaol,*
 arrive,
- njiaol* *draot* *box git nieb* *yeul jiox git zit* *mis*
 arrive at woman mother man father plural
- shit ndlieb.*
 in front of.

box git nieb shit daot lub dib,
woman mother not get words reply,

155 yeul jiox git zit shit daot lub hik,
man father not get words say,

nwx zid git nub hit daot lub deuf.
family members not get words put out.

Dox hmaob byul Yaod hmaob dlub hxek,
Do-hmao-byu Yao-hmao-dlu took,

hxet gib niaot nggus bangx nziel sib
took master young woman Bang youngest return

lol niaob.
come live.

Dox hmaob byul Yaod hmaob dlub hxet,
Do-hmao-byu Yao-hmao-dlu took,

160 hxet gib niaot nggus bangx nzeul at
took master young woman Bang youngest make

yil zaok.
family dwell.

jil gid mof ndral.
thus ended.

M500
Song of the Master Hmao-sao's daughter Nggubang-nzeu.

Recorded by Wang Jian-guo.

Notes.

This song is recorded in Document N (no. 41, page 558).

The following pairs of lines appear as single long lines in the Miao text, 15 and 16, 17 and 18, 30 and 31, 32 and 33, 43 and 44, 51 and 52, 72 and 73, 74 and 75, 106 and 107, 108 and 109, 145 and 146, 158 and 159, 160 and 161.

Line 11. Following this line the Miao text adds an extra line.

Hmaob saod nngus bangx nzeul shit las hnod.

Hmao-sao young woman Bang youngest not have heard.

This is probably an intrusion into the text. It omits the title “gi-niao”, “Master” which otherwise is used consistently throughout the song, it interrupts the narrative, and upsets the poetic balance of the lines.

Line 22. The final word of this line is printed “ntlwl”, but this sound does not seem to exist in Miao. It seems likely therefore to be a misreading of the word “ndliel” which means “smooth”, used here in parallel with the word “diex” in the next line, which also means “smooth”.

Line 39. In this line and also in lines 40, 41, 60, 75, 77, 82, 84, 127, 128 and 129, the word “jiex” meaning “cattle” is incorrectly written “zhiex”.

Line 81. A footnote explains that “dit laol ghat naf” a hand that is paralysed or crippled.

Line 113. This line, which is exactly parallel to line 110 has lost the first four words in the Miao text, and the remaining three words are tacked on to the end of line 112.

