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The old native land that was lost.

Sung by Yang Zhi.

From out of scattered sky material there came the dome,
And at Ndlo-hlang-dleu-di, Lao-u and Rice City the great-grand-daughters came
to live.

Woven from scattered earth material came the ranges,
And on the plain of the Yi-bang, the Ndu-na-yi-mo, the great-grand-sons came
to dwell.

5 Lao-u, Rice City and the plain of the Yi-bang were situated,
Situated on the fine great plain of Ndlo-hlang-dleu-di.

Now Ndlo-hlang-dleu-di was four-square,
Lao-u was circular in plan, while Rice City spread wide.
The plain of the Yi-bang was like a large flat basket,
10 That of the Ndu-na-yi-mo like the largest flat basket.

At Lao-u and Rice City the swaying millet ripened,
And there ripened the richly clothed rice.
By the Ndu-na-yi-mo, on the plain of the Yi-bang
Cotton ripened blowing lightly in the breeze,
15 Cotton bearing heads as large as ducks' eggs.

While the sky remained constant,
The Chinese Leader Gi-yie came from Cai-sie-mi-fu-di,
And crossing over seized Lao-u, Rice City and the plain of the Yi-bang,
The Ndu-na-yi-mo. So was the four-square country of Ndlo-hlang-dleu-di
irrevocably lost.

20 While the sky remained constant,
The Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu grieved,
Grieved for the four-square country of Ndlo-hlang-dleu di now beyond retrieve.

Then the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu took,
Took the four-square country of Ndlo-hlang-dleu-di,
25 Took and designed gathered aprons patterned with spots,
And gave them to the daughters, the adult young women, to wear.

They wore them as clear signs before and behind,
They wore them that the old folk all might see,
They wore them that the children all might see,
30 For the daughters', the adult young women's aprons resembled,
Resembled the four-square country of Ndlo-hlang-dleu-di.

Likewise the strips of coloured cloth were joined in a parallel pattern,
A pattern resembling the Ndu-na-yi-mo with parallel streams flowing in its
current,

A pattern resembling the Ndu-na-yi-mo with interweaving streams flowing in its current.

35 The Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu grieved,
Grieved for the countryside of Lao-u and Rice City with its land and its water.
Then the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao byu took,
Took the countryside and designed,
Designed felt capes, wrinkled and rounded, for the sons to wear.

40 They wore them that the old folk all might see,
They wore them that the children all might see,
For the sons' felt capes, wrinkled and ridged, crossed over and tied, resembled,
Resembled the countryside of Lao-u and Rice City with its land and its water.

The Elder Gi-yie, the Elder Gi-chi and Gha-sao hmao-byu grieved,
45 Grieved for the ricefields, the long, flat fields, of the Ndu-na-yi-mo.
Then the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu took,
Took the ricefields, the long, flat fields, and designed,
Designed cotton skirts for the daughters, the adult young women, to wear about
the waist.

50 They wore them that the old folk all might see,
They wore them that the children all might see,
For the daughters', the adult young women's, cotton skirts resembled,
Resembled the plain of the Yi-bang, the rice fields, the long, flat fields of the
Ndu-na-yi-mo,
And the braids of the daughters', the adult young women's, decorated skirts
were streams feeding the ricefields.

55 So the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu made,
Made useful articles and stored them,
Stored them that all the original families may recall,
Stored them that all the succeeding families may remember.

60 While the sky remained constant,
The Chinese Leader Gi-yie took,
Took the Elder Gi-yie, the Elder Gi-chi and Gha-sao-hmao-byu's wise men and
held them,
Held them till the end of the Ruling Race's year.

65 Then the Chinese Leader Gi-yie took,
Took the wise men and killed them,
And the blood of the wise men splashed upon,
Upon the threshold of the Chinese Leader Gi-yie's room.

So the Chinese Leader Gi-yie took,
Took pine needles in order to cover,
To cover the splashes of the wise men's blood and prevent them from being
seen,
And they covered them until the fifteenth of the month.

70 They covered them until the sixteenth of the month,

Then the Chinese Leader Gi-yie swept,
Swept the splashes of the wise men's blood outside,
And swept the pine needles out of doors.

75 Still at the end of the Ruling Race's year,
The Ruling Race spreads pine needles at the head of the room.
Now this is the origin of the custom.

80 So the territories of old, the four-square country of Ndlo- hlang-dleu-di,
Lao-u and Rice City, the plain of the Yi-bang, the Ndu-na-yi-mo,
Together with valued articles of all kinds,
All that were belongings of the Elder Gi-yie, the Elder Gi-chi and Gha-sao-
h-mao-byu,
While the sky remained constant,
Those valued articles of all kinds fell,
Fell into the power of the Chinese Leader Gi-yie.

Thus it is ended