

M205
The descendants of the Elder Gi-myu.

Told by Wang Tien-chun.

Notes

This is a prose narrative found only in Document N (no. 19, page 419).

Title. The name "Gid myub" is printed as "Git myut", and the expression "dub jil" as "dul jil".

Line 13. The text reads, "hnuv nggak gul ...", which can only mean "on the small day that ...", which makes little sense. The phrase should probably be, "hnuv nad gul ..." which would mean, "On this day that ..."

Line 23. The printed text contains the word "shied" which cannot be correct. In the Latinized writing of Miao it is assumed that whenever the sound "sh" is followed by the vowel "i" the pronunciation of the former is modified from "sh" to "x". Thus there can be no such word as "shied", it would have to be written "xied". In fact the required word contains no "i" and its tone letter is "t", that is "shet", meaning something which is due to someone, like rent, or, in this case, the offering due to the ancestors.

Line 32. The expression "lol xied", "content", is printed "lol sieb".

Line 51. The word "pait", meaning "to spit", is printed "Pit".

Line 71. The expression "hik riek", "to join together" is printed "nik riek", and the word "sheuf", "to win" is printed "shuf".

Lines 71 and 72. The nine words, "ndraok hit sheuf. Ad vaos hit ndrol chad dek" are printed twice, clearly a case of dittography.

Line 92. The word "dek", "to fashion", is printed "dik".

Line 109. As in line 22, the word printed in the text "shied" cannot be correct. Here the word required is "xied" meaning "ripe" or "fully developed", and in the present context, "fully conversant with".

Line 114. The "a" in the word "at", "to make", has been lost in the printing.

Line 126. The word "gud", "I", is printed "gad".

Line 128. The printed text has omitted the word "hit", "not".

Line 178. Here the word "njial" is printed "njax", and in line 181, "njat".

Line 182. The expression "dab zhif vaif", "secretly", is printed "dab zhuf Vaif".

Line 190. The word "fait", "to sort out" is printed "fat".

Line 200. The Word "max", "to have", is missing from the printed text.

Line 211. The second "nus", "to ask", in this line is printed "hus".

Line 221. The word "fad", "plenty", is printed "faod".

Line 229. Twice in this line and twice in line 132 the word "xied", "life", is printed "shied".

Line 240. A footnote explains that the expression, "sheud ad dlib sangt", literally, "arise soul away", means "to fear that the soul may be parted from the body".

Line 211. A long footnote reads as follows:

Bib zaib yeul laol gul hmaob yuel, Gid myub yeul laol
Bi-zai elder was Hmao-yeu, Gi-myu elder

gul hmaob chib, yeul jiox bit khaot das leuf dangl,
was Hmao-chi, Man Jio-bi-khao dead gone finish,

Gid myub yeul laol zos Bib zaib yeul laol ghwb
Gi-myu elder followed Bi-zai elder after

maol ntried hxet lol yius vangt dib ndut. cwd
went seek lead come nurture environs. please

naf zox bid daof gul at yeul Wang Da lu hxut
look the story which grandfather Wang Da-lu sang

traot nyul ncaif vaod Yang ya go saot hik,
for his daughter husband Yang Ya-go wrote say,

Gid myub yeul laol ndros Bib zaib yeul laol lwb
Gi-myu elder with Bi-zai elder classifier

ntried lwb id baob ntrait dangl.
seek classifier that one know clearly finish.

nws gul faid ntrait dwd nwb nzit, Gid myub
concerning separate clearly people names, Gi-myu

yeul laol nyul vaif jil nzit Gid zib yeul laol,
elder his father thus name Gi-zi elder,

yeul jiox bit-kaot, hak zid gul ndros yeul
man Jio-bi-kao, and the man who with man

jiox bit kaot dub Gid myub yeul laol lwb nbaib
Jio-bi-kao son Gi-myu elder classifier group

lwb maol yius vangt dib ndut gul Bib zaib
classifier went nurture environs was Bi-zai

yeul laol, hmaob yeub, zid gul ndros At vaos at

elder, Hmao-yeu, the man who with Chinese make
gat raob nad haot dleud gof ghangb paot
vegetables therefore boil heart stick bottom pot

jiet. (zid hmaob yeul).
completed. (the man Hmao-yeu).

"The Elder Bi-zai was Hmao-yeu, while the Elder Gi-myu was Hmao-chi. When the Man Jio-bi-kao died the Elder Gi-myu succeeded the Elder Bi-zai in going to seek and lead the people and in securing their territory. Please see the story which Mr. Wang Da-lu sang for his daughter's husband, Yang Ya-go, to write down, for clarification. It tells how the Elder Gi-myu and the Elder Bi-zai went in search of one another.

In the matter of distinguishing people's names, the father of the Elder Gi-myu was called 'the Elder Gi-zi, the Man Jio-bi-kao'. The person who, with the Man Jio-bi-kao's son, the Elder Gi-myu, two groups together, went to secure the territory, was the Elder Bi-zai, that is Hmao-yeu. Hmao-yeu was also the person who, in preparing dishes for the Chinese, had the pig's heart stick to the bottom of the boiling pot".

This note is singularly unhelpful. The statement that, according to Wang Da-lu, the Elder Gi-myu and the Elder Bi-zai went in search of one another is simply wrong. What Wang Da-lu said was that the Elder Gi-myu went in search of the Elder Gi-zi, and in this section of the story the Elder Bi-zai had not been mentioned at all. Moreover, Wang Da-lu's story makes the assertion that the Elders Gi-zi and Gi-myu were father and son, virtually impossible, for if that were the case, there would have been no need for one to go in search of the other since they would have been living under the same roof, and their relationship would certainly not have been described as,

"Two comrades and friends well matched,
Good companions indeed,"