

M267
How Gi-dleu oppressed the Miao community.

Sung by Tao Zi-gai.

Notes.

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

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

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

Line 1. The title 𑜉𑜤 𑜂𑜫, "elder" is missing in the Miao text.

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

Line 8. Document N repeats 𑜇𑜤 from the previous line instead of '𑜇𑜤.

Line 20. This line is missing in Document N.

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

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

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

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

Line 57. In Document M the two words 𑜂𑜫 𑜂𑜫 are inserted after the first word 𑜂𑜫. This must be a mistake as the line is parallel word for word with the line that follows it.

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

Line 81. Instead of 𑜇𑜤𑜃𑜫 𑜇𑜤𑜃𑜫 𑜇𑜤𑜃𑜫, "pillars of stone and pillars of rock", as required by the poetic form, the Miao text reads 𑜇𑜤𑜃𑜫 𑜇𑜤𑜃𑜫, "wide pillars", having picked up the last word of the next line by mistake.

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

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

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

Line 106. The words t_3 L_11 , "elder", are missing from the text.

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

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

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

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

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

Line 189. The expression for "wind" in old Miao is normally written C^n $\overset{\text{n}}{\text{b}}$ D_n J_s . In this line it appears as C^n $\overset{\text{n}}{\text{b}}$ D_n C J_s .