

M102
Gi-niao-ndlie-za and Gi-niao-ndlie-bang.

Sung by Tao Zi-gai.

Notes

This song is recorded in Document N, (no. 4, page 352). According to a note at the end of the song it was sung by Tao Zi-gai and written down by Wang Jian-guo.

Title. The first word, *Gid*, is misprinted, *Gld*.

Line 1. The second word, written, *daod*, should read, *daos*, as in line 3.

Line 2. In this line, and throughout the song, proper nouns are written without initial capital letters. In the present transcription these have been supplied to make for greater clarity when reading the text.

Line 5. A note at the end of the song explains that the expression, *gid nzhief zwd*, here translated "sagacity" means "truly wise".

Line 6. The word printed, *daok*, "strength" should be, *daol*, as in line 8.

Line 7. Throughout this song the word for "people" is written consistently as, *dwd nwb*. In other songs it is *dwb nwb*.

Line 8. The word, *shat*, in the expression, *lid vuf hmaob shat*, "the community of the people" is wrongly printed, *shiat*.

Line 12. The final word of this line, *nzod*, meaning "early", has been printed without the initial *n*.

Line 13. At the end of the song an explanatory note referring to this and the previous line reads, "The pair of wise men were youths, both died early".

Line 21. In the printing, the initial *n* of the word, *nkhwx*, "thirsty", has become detached and joined to the end of the previous word.

Line 24. The last word of this line should be printed, *jiaob*, as in line 18.

Line 26. At the end of the song there is a note referring to this line which explains that the expression, *zyuk hxais*, means, "to prepare to practise the arts of a shaman-healer".

Line 29. Here, and again in line 37, the word, *zeul*, meaning, "to stand firm", is misprinted, *zel*.

Line 34. This line, being exactly parallel to line 32, does not require the initial word, *hik*, "said".

Line 35. The verb, dib hxais, meaning, "to exercise the shaman-healer's art", is printed here with different tone letters, dik hxaik. There seems to be no good reason for the change. Cf. also lines 27 and 30.

Line 35. It is clear from a note at the end of the song that the word printed, ndax, should read, ndid, meaning "long". The note reads "made long bamboo and short bamboo to contain the spirit manifestation".

Line 39. In the printed text the last two words of this line are, khod zat, "cavern", instead of, got veb, "foot of the rock", as in line 36. This must be a mistake, because the spirit of the Master Ndlie-za had already been "drawn out" from the cavern to the foot of the rock by the shaman-healer in order to make it possible for the people to offer their sacrifices.

Line 45. The word, nghas, "to prepare" in this and in the next line is misprinted, ngsais.

Line 46. In this line the tone letter l is missing from the word, Yeul, and in lines 51, 52, 53 and 54 this word is given variously the tone letters s and f, both incorrect.

Line 46. A note at the end of the song explains that, "Yeu-su-mu is the leading spirit, the greatest spirit".

Line 47. The words, dwd nwb, "people", are missing from this line.

Line 54. The first word, gof, has the wrong tone letter d.

Lines 56 and 57. The expression, dub jiot dub git xangt, meaning, "descendants", "progeny", or "offspring", occurs in both these lines, but, for no apparent reason, the second time it is printed, dub jiot dit gid xanst.

Line 57. A note at the end of the song explains that, ndliex daol, means, "stars go stars reach", which is, presumably, "everywhere under the stars". Why the note was added is a little hard to see because this is not an obscure expression. Ndliex dib ndliex daol, is widely used to mean, "the whole world", or "everywhere in the world". Here, the two elements in this four-word expression, are separated and used in parallel lines, a very common phenomenon in the songs.

Line 58. The word, dib, in the expression, dib hxais, is here printed with the wrong tone letter t.

Line 60. A note at the end of the song says that, "draob mib seb is sacrificing to rocks and sacrificing to trees". In fact it is the name given to the hill on which the sacred rock or tree was located.

Line 64. The initial n in, nghwl, meaning "went", is missing,

Line 66. In this and the next line the last word in the name, Gid niaob ndliex zak, has been given the wrong tone letter l. The last word in the line, zat, "cliff", has the wrong tone letter k.

Line 68. From this point to the end of the song the lines of the printed text cease to follow the lines of the song. The poetic form has been restored in the present

transcription. This requires the reinstatement of two repeated words which have been lost in the printed text, at, at the end of line 71, and, drod, at the end of line 73.

Line 71. Here the word, zak, has again been given the wrong tone letter l.

Lines 74 and 75. It is possible that the two Masters have been mixed up in these lines. It was Gi-niao ndlie-bang who was associated with sacred trees, and Gi-niao-ndlie-za with sacred rocks.

Line 78. The last word, ndrál, is misprinted, ndról.