

**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*

