

Line 24. The verb $\text{D}_8 \text{J}'^o$, "did cure" is missing in this line from both documents. In Document N the final word "mob", "sickness" is misprinted "nob".

Line 25. In Document N the first two words are printed "mah gskot" instead of "mangs kot", and the final word on the line which should be "zaob", meaning "well" has been substituted by "nob", a repetition of the mistake in the line above.

Line 26. Document N again has trouble with the first word "mangs" which this time appears as "mdgs,".

Lines 27 and 28. In these lines and also in lines 30, 38, 49 and 50, Document C has the expression, $\text{T}^u \text{C}^{nc} \bar{\text{J}}$. An explanatory note written in Miao between the lines of the text, but in the same hand as the manuscript itself, reads, $\text{T}^b \text{C}^b \text{J}_u \text{T}_- \text{T}^n \text{D}- \bar{\text{J}} \bar{\text{C}} \text{T}^- \text{T}_{nc}$. people who dead not have life weep great deal. That is, "Dead people, having no life, weep much". If this note is correct, then the phrase $\text{T}^u \text{C}^{nc} \bar{\text{J}}$ means "the persons weeping for life", and the second word meaning "to weep" ought to be written, $\bar{\text{C}}$. However, although this interpretation is just possible for lines 27 and 28, it is not admissible in the other four occurrences of the phrase. The idea that the word written C^{nc} was really $\bar{\text{C}}$, the verb "to weep", was probably derived as the opposite of the verb "to laugh" in line 28, but it is, in fact, the word C_{nc} which means "age" and occurs in a number of other phrases similar to this one. Here it should be written $\text{T}^u \text{C}_{nc} \bar{\text{J}}$, and means "the persons (of) age (to have) life". That is, "the living" or "those alive", and is identical in meaning $\text{T}^u \text{T}_n \bar{\text{J}}$ in line 24. The compiler of Document N has written "nied" (= $\bar{\text{C}}$, "to weep") each time but has no note to explain what it means in the context of the different lines.

Line 29. In Document N the word "cyus" has lost its initial "c". There is also a note in brackets in the text saying that this means that "he served large locusts for the soldiers to eat".

Line 32. The word $\bar{\text{C}}'$ means "ashes" and is regularly used as the name of the colour grey. A note in Miao in both documents explains that this "grey horse" was in fact a cloud. This has been added to the translation.

Lines 33 and 34. The word T_n (in Document N written "dix" in line 33 and "dik" in line 34) means "hand", but is regularly used of the fore-feet of animals, and of the wings of birds.

Line 34. Instead of the word J^u meaning "upon", Document N reads "hxuk" (= l'_u) meaning "clear".

Lines 38, 39 and 40. These lines are missing in Document N.

Line 55. Where Document C reads $\Delta_o \text{J}^- \text{C}^+ \text{r}$, Document N has "dlok diknkhal". (This should be printed "dlok dik nkhal"). The former means "laughing and smiling", as over some pleasurable experience, the latter means "to roar with laughing", as at a joke or an amusing situation. The context in this song clearly favours the former.

Line 57. In the process of compiling Document N the penultimate word in this line, \mathbb{T} , was misread as \mathbb{T}' and appears in the Romanisation as "traot". This can mean "of old", and a note in brackets then explains that the line refers to "words which had been spoken", whatever that may mean in the context. In fact this line is exactly parallel to line 54.

Line 61. The word for "wide open" of eyes is $\mathbb{C}\overset{nc}{\Delta}$. Document C has it mistakenly written $\mathbb{C}\Delta^u$, and in Document N "ndlyul".