

23.0.1 不利有攸往

23.0

- Goo Heng: "Unlucky to have somewhere to go."

23.1.1 剝 帚 足

23.1

23.1.2 墓 宮 囚

yes if we also consider 50.4
是拆足

- 𠂇(23.1) R.W., says "The leg of the bed is split" - but can it be used meta-
phorically the same as in English to mean bed-leg? (if "bed" is OK?)
- 𠂇 GSR 727+ + d^z iang couch, bed (shu) 154/5 (044908) 727 26 H (no sense given) may
be primary form, and pictograph of platform with legs. It also in 57/2, 6 罡 to
𠂇 T; Shaojun p. 121 (62.152) says "a sitting place to perch the body" 身之坐所" (q.v.)
- 墓 23.1 Tang Lou ^{墓地, 墓碑} p. 39 on 墓 use in context of general analysis of early usage
of 墓 esp. in phrase in 62B. I. 𠂇 "acclaim (someone's) record":
墓 rel. to 𠂇 to ^{stand to know how long it stands, by comparison, may not} report to 23.1 etc. destroy feet and cover legs (𠂇 腿, 腳, 腿足), as 𠂇 is
葬 = variant of 𠂇 (3.19a)
- 足 GSR 1219a + tsiak > zu foot (shu); loom fo^{id.} enough, sufficient (shu) to destroy head
- 剝 see 23.1.2
- 𠂇 GSR 3112 *miat > miè destroy, extinguish; not have not (shu) q. 930, 1880 The
graph has attack (3072. 1¹) and a hooved head bc (013) ^𠂇 In e.c. the sense is doubtful
('to signify'? 'to reward'?)
- 夢 宮 囚 appears again in 23.2 this is based on guoyou, followed by Ma Ruisen for Shu 154/6
over → (all together, stones #373)
- Guo Hong: 𠂇 remove '(取掉)'; M. like 𠂇 zhi (not pt.) (Wang Bi: 𠂇 1¹ 𠂇
M. like 𠂇 zhi 𠂇 𠂇 足) (Li Bohei also has this example); 𠂇 *miat
renders 夢 (morning + many) to do: "Remove the leg of the bed, (hence the bed is no
longer a bed; such a crazy action is ominous, even though it is) a dream dissolution, 𠂇
is ominous." An alt. interp.: 𠂇 means strike (打) M. use, with (PA) =
(a person lying on a bed) strikes the bed with his foot (a symbol of
pain from illness - this is giving interp. too - the ancient set up a bed
after someone became sick; on 𠂇 = 𠂇 - Guo only quotes Shu "tA"
"八月剝棗" and E. 传 𠂇 means 打 'strike', and says all the
𠂇 graphs in this hex. have some meaning. N.B. - GSR has no other readings
for 𠂇 *puk, then *puk > hō, but Guo Hong's chengyu zidiong (p. 16) gives reading pū for
this meaning 通 '打(撲)', quoting the Shu line [撲 GSR 1211 j. *p'uk > pū to
beat (shu)] interchanges with
- ^{154/6}
Eberhard (A History of China) on sleeping habits (see note each) p. 106: even
in Han, the Chinese still sat and ate on the floor, but the first kind of
bed, with a network of strings on a wooden frame, is mentioned in
the literature.

- (*miat) (*xiāng tāng)
- Koijen (Lion) does not evaluate Fs, lion for フ, but rejects the reverse lion (#1058) in a phrase from Woo Qui, first proposed by Lin Xingshu and followed by Qiu Muwu and Qiu Xingshu // I wonder if there as here in フ it isn't a lion stomach or a script confusion which is suggested.
- RK 23.1.2 : on alt. reading フ has its uncommon sense of "destroy", but here applied to destroying ~~destroying~~ ^{destroying} demons - This: "Omnious in demon-hunting about destroying?" exorcism. Evidence ^{the homophone synonym} フ + meat ^{exist} occurs as a variant in a Zhouli passage dealing with the tools of the exorcist: "the stick of peach-tree and hemp broom 竹 フ (Zhouli "Longyou") where an old text version, according to Zheng Zhong 設注 to the broom 竹 フ, Koijen Lion #1078 explains this as a possible commentator's gloss which has entered the text ("the destroyer" = the exorcist's broom).
- Koijen (glosses Odes #373) on Shu 154/6 𠂔 𠂔 𠂔 :
- (Odes p.99 "In the eighth month they pluck the date trees.") :
𠂔 primarily means 'to cut off, to flog', 'to peel', 'to strip the date trees' or 'to pluck the fruit'. Thus sense of フ "remove" here is close to this sense of 𠂔. In Qao Heng's entry of 23.1.1 it would need to be understood as "strip the bed of (its) foot".
- Shirokawa Shigehiko ("Bi ko konki jisetsu" pp. 73, 86) on engishi フ :
 in battle - to capture and kill by impaling on a spear the enemy's sorcerous ^(フ), so as to eliminate the danger caused by their incantations; (pp. 82-84, 86) : a closely related word is フ etc., a primitive form of フ 'dream, dream-demon', which apparently could also refer to the exorcistic rite for eliminating harmful effects of nightmares - thus フ in 23.12 could refer to an exorcism of a number of sorts, or rather there was an etymological link among the various words referring to these exorcistic rites.
- フ: Sōmei p. 212, 1-2

- In Beijing shuān 扇 like フ 'cut', in speech they say 削 削

ban yu lei nads bō

9.1 GSR 1228 𠂇 pük > bō flag, peel (she); to pluck (she), lay bare (she); to ruin, break (Zuo), gl. 373 // no other graphs under GSR 1228 "scrape": HYCD: 1) cut away 2) 𠂇 chi "strip, expose" 3) to peel 4) disect animals' body 5) 𠂇 to strike ← RK. Guotongn nads pīn in she in this sense ("but - see own long discussion under 58/5 𠂇 𠂇 𠂇") the pigvine tree")

9.1- Shui 209/2 (in recording, sacrificial procedure, bringing animal etc.) "𠂇 𠂇 或 𠂇 (畜)"

9.1- "some flag, some boil" (Ode, p. 162)

233/3 𠂇 羊 土 貝 首, Ode p. 184 "Theeves have big(horned) heads." eg Wolby ^{Redhorn 23.16} (mabitsej)

- Akatoboku Kujaku (Ekibyō p. 63): 𠂇 'cut up, cleave' (sokur 創) ; 𠂇 𠂇 error for 𠂇 [GSR 727 t *tsāng > zāng ewe (she)^{233/3}] 'ewe' in "Cutting tip a ewe (beginning of) starting from the foot (destroying) totally butchering it."

- 𠂇 shanwen 4A/106 'ram' (犭羊也) ! Akibyō ^{'ewe'} Kujaku glasses... Ode #746 esp. ^{shouwens defin' sacrifice'}

- RK, 𠂇 in its common sense of strip, flag' as in Shui 209/2 (above); a 𠂇 ^{tsāng} look for 𠂇 (of Akatoboku, error for 𠂇) 'ewe' 23.1.1; "Flag a ewe" or ^{*tsāng} "a flagged ewe", which would be paralleled with 23.5 𠂇 𠂇 "string together fish" and 23.6 "large fruit"

- all objects offered in sacrifice (still unclear, though about 1K X, esp. 23.4 in 𠂇 "using" starting with skin" (of the body rather than the extremities?)

- Wang Yuyihe (Jingzhuan Shui p. 21): 23.1, 23.2 and 23.4 means 𠂇 (not in) extend to, reach * (but no further explanation.)

- Wong Li Heng shijo p. 514 on 𠂇 in one-chun as a piece of furniture for both sitting and laying on

- hengche ("Wuzhen" Tanyuan p. 387) 𠂇 'strike' (擊) referring to an oxen based on injin: "strike the bed and the injin" (extends to) the foot (足 及 足), Li purports 𠂇 𠂇 𠂇 'strike a bed(?) and make a carriage(?)', but his meaning is unclear)

apartantly
totally not
as far

23.1.2 豐 is 豊 'dear' and this is a deer interp. (also 'jade' ff. 85)
 (alt. from f1)

- Yan Xingyu (Uyung xingshuo 2/24b) 𠩺 means 'strike' (打); "strike the couch".

RK 23.1.1. Cf. Homer, The Iliad tr. Fitzgerald, p.583: "In one swift movement now Achilles caught / and slaughtered a white lamb. His officials / flayed it, skillful in their butchering / to dress the flesh . . ."

RK: Gleisberg suggests it was a scribal error for 打. It is easy to see how this could have happened, now, that we see how similar the combining elements (打) and 才 (and 才) are on the Mawangdui MSS. The graph 才 (which was often written for 爪 in graphs the modern version of which has 才) is written throughout MSS as 才 while, e.g., 打 is written 打 (even in 1974.7 plate 9). As a result of the similarity in the forms, goo Heng's source on the MSS (goo did not see them himself) has transcribed erroneously several graphs with left-hand 才 > 才 elements. (Boghamer, p. 107) He wrote that hex. name 才 in MS was written 才 (it is 才 - see MS fragment 33.0^{column 3} and 33.0 glosses), and that hex. name 才 was written 才 (it is actually 才 - see MS fragment column 9 and 52.0 glosses). These doubtful ^{1970's transcription} ^{aspects receive further papers of textual comparison} ^{rebuttal} The vastness of Countless scribes over the millennia since the Yi text began to be transmitted.

~~x~~ dìng > chūng

牀 (Yi 23/1, 2, 4 (q.v.) & 57 GSR 727+) couch, bed (Shu)

Shu: 154/5 + 月 师 捺 入 才 我 牀 下 "in the 10th month the casket is under our bed" 8des p. 98

189/8 (斯干) "載 寢 之 牀" "they lay them [sons] on a bed" 8des p. 131

205/4 (北山) "或 息 側 在 牀" "some rest and lie on their beds" 8des p. 158

- Wang Li Gloss Hanzi p. 952: the ancient chūng had two uses, for sleeping and for sitting on, in the 載 寢 之 牀 (189/8) it is for sleeping; in Mengzi (孟子上) 督在 牀 焉 "it is for sitting"

(Chuān fù zhī 3/17 ab)
(Chuān fù zhī may be)

RK: In the Chuān "Tianwen" passage 道 以 牀 先 出, 其 令 何 徒? is relevant here or in Hawker's passage especially both because of the similar language and because it occurs in the context of a reference of Hei, the Shang overruler thought to be the subject of Yu 34.5 and 56.6 羊 羊 (牛) 于 畜 "He lost his sheep (cattle) in Yu." Hawker, p. 52 "... why did the heralds of Yu I come to meet them [RK: presumably refers to Hei and his companion adultry, the wife of Minchow "the vessel of moon"]? When they struck

(① 23.1.1 is it?)
the bed he had already gone out. How did he meet his fate?" ①

If there is such an allusion, then 亡 of the sentence of the other enter the other 牀 phrase in which 牀 "couch" appears 57.2, 57.6 从 亡 牀 to 牀 T, at least in one interpretation, is perhaps also related. It says, Hawker referring to Hei, "he crouched under the bed," referring to his escape from which the "Tianwen" text describes "he had already gone out [from the bed]."

See 22.6 gloss.

(long p. 324) who is

the bed - RK: Shu 233/3 (see 23.12) rendered differently by Wolky followed by Needham (SCC vol. 3, p. 244): "as often as 从 a cow has a new's herd."

Wolky says (long, Supplement p. 31) 去 stroke for 犬 犭 [not in GSR, 从 4712 *piwza i.e., phonetically close to 犬]. This is likely to be a graphic variant of 犬 "cattle", based on a bunji compound ding sense of 'sheep' plus (apart from) remove genitalia! — graph 'is' ding depicts clearing something with a knife '!']

skip
apart
by 22.6
see?

23.2.1 羅 呂 先 卦 卦

23.2.2 罷 貞 卦

23.2

- 卦 卦 GSR 219b *b'ian ②bian and *b'ün>bün divide (break); distinguish, discriminate (range); distribute (give)

- 罷 ... see 23.1

- Gao Heng: 𠤔 'remove'; 先 like 𠤔; 卦 卦 defined in Shuowen as platform reads 𠤔, 'bed-board' [not in GSR series 246 *pi'an etc] - in note 2(p238) goo cites a number of passages which do indicate that there was some interchangeability between words of 卦 卦 series(219) and 罷 series(246) at least in Warring States and Han.; 𠤔 reads as 𠤔 'beam': "Remove the platform of the bed and then the bed could be slept on, to do something as crazy as this: ironious, even in a div. about a dream." ; Alt. interp: 𠤔 = 𠤔 'strike'; 先 = 𠤔 'use'; 卦 卦 reads 𠤔 [not in GSR], 'kneecap'; "Strike the bed with the kneecap" (also a symbol of someone suffering from illness).
Qijing: 卦 卦 = 𠤔 follows Xué Yu 𠤔 𠤔 quoted in Shuowen and Wang Yuzhi; for interch of 𠤔 and 卦 卦, goo Youwen Rizhilar j.5 - 卦 卦 is loan for orig. graph 𠤔, of which 𠤔 is vulgargraph

- Koigren (Lam #1214) 23.2.1: 卦 卦 is best taken in its usual meaning, with Kong Yuzha, 'divide' > 'dividing-point': "He destroys the couch at its (dividing points =) juncture of legs and frame." Ma Rong and Zhang Xuan, ap. Shuowen, are similar: 卦 卦 is the point of a couch where the legs reach the frame, thus "He destroys the couch at the point on top of the legs." Wang Yuzhi's interp with 卦 卦 *b'ian as loan for 𠤔 *b'ian 'kneecap' (= kneecap) (see goo Heng) is unfounded, since the latter is known in no pre-Han texts, just Shuowen. Wang Xizhan suggests 卦 卦 loan for 𠤔 𠤔 *pi'an 'oversteeped', referring to decorated end pillars of couch: "He destroys the couch at its (decorated parts =) pillars" K. says "arbitrary guess"; Yu Yue has "comical idea" that 卦 卦 is loan for 𠤔 *p'wân>p'ou 'rest on the sides [of an animal]', here the sides of a sleeping man.

23.2.1-2

- Akitaken Kiyoshi (Ekihyō 63) 卦 卦 loan for 𠤔 'kneecap' (see ^{and Koigren} goo Heng); 𠤔 scribal error for 𠤔 'ewe' as in 23.1: "Cutting a ewe beginning (毛 begins) starting from the knees, (destroying:) totally butchering it." "Jūshi" #86

- Li Jingzhe (Wazhou Tongyuan p.387) 卦 卦 = 𠤔 'kneecap' following Wang

Yonghu-jingzishuwen: "Strike the bed and (the injury) affects
the knee" (傷及膝頭)

23.3.1 剝 之

23.3.2 元 答

剥: 'takeaway' (割取);

23.3

- Gao Hong: is 'word of general reference' (泛指之詞) : "Remove ^{to} take away (the land of another state or town) ~~it~~ there will be no misfortune."
- Chaturaka Kasyapa (Ekaśyā, p.64): "Cut it up."
- Han Stone classic version needs for 23.3 "剥 元 答" (see Qu Wanli)
* Han shijing 2.52, and Lijingshi: "Shicikou" Tongyun p.69)
- also in the M.S. (Wenwu 1984/3)

23.4.1 爭₁ 𠂔₁ 𠂔₁ 膚

23.4.2 𠂔₁

23.4

- Grotberg: 𠂔₁ 'remove'; 𠂔 like 𠂔; 𠂔 means 'mat' (席), note 3: by metaphor bed is "skin" ap. Cui Jing 魏₁ quoted in Jijie; you himself believe 𠂔 should be readas 薄₁ 薄₁ (or 薄₁) 'wrongross mat'; "take away the mat of the bed, then when someone sleeps on it they will become ill when cold air attacks their body, thus it is ominous"; alt-inters. 𠂔 reads as *_𠂔 bē 'upper arm': "(a person lying in the bed) strikes the bed with his upper arm (a symbol of suffering formlessness). Ominous." Qijing: 膚 loan for 肩₁ (肩₁ in GSR 102) defined in Shuowen as shoulder blade (肩 甲); "strike the bed with the shoulder blade."
- variant for 膚 is 篓₁ 3/196. 京 text, question Shixian [GSR 102n *piwo > fu a kind of ritual vessel]
- *薄 GSR 771 p. *bōk > bō trees with interlaced branches (Chou); trellis (Li); loan for id. thin (Shi); init. particle (Shi); to press (Shu); contiguous to (Shu) ... etc.
- **月專 GSR 771 l *pāk > po remember (Zuo)
- Kuroyan (Lam #299): 23.4.1: "The bed is destroyed (along with:) up to the skin." "Skin" means the skin of the occupant, as confirmed by a parallel in hex 43 *(it does K, mean 43.4 膚无膚 ?), although Wang Xizhen proposed that "skin" meant the cover of the bed. Jing Tong text variant 篓₁ *^{piwo} (see above) 'a kind of ritual vessel' makes no sense, & must be a loan for 肩 1 *piwo
- Okotaka Kiyoshi (Ekikyō p. 64) 爭₁ 𠂔₁ (𠂔₁) or in 23.4.2: "Capturing a live (wasp): starting with the skin (of the upper body)." ⁱⁿ
- Li Jingzhi ("Wuyun" Tanyuan p. 387) 肩₁ is 'flesh' 肉₁; "strike the bed and (the) yang (affects the flesh)" (傷及肉) (Jiaoshi 287); in more detail: 肩₁ is not 'skin' but refers to the belly, thighs, or flesh on the ribs; perhaps it stands for 肝₁ (liver), 'belly' (腹₁ 腹₁)

23.5.1

寶 魚
以 宮 人 寵
元 不 利

23.5.2

23.5.3

23.5

- **宮** GSR 10062 *kióng > góng dwelling-house; police (Shu); apartment (zuo); temple (Shu); name of a note of the gamut (Shu) ... The graph depicts two rooms and a roof - see 23.5.2 + 10
- **匸** GSR 1592 *kwân > gân perforate (zuo); go through the center of (Shu); pass a string through, to string (hî);
- **𠂇** GSR 1193 p *f'liung > ch'óng favour, affection (zuo); exalt (Meng)
- **Gov Hong**: **宮** L general name for the concubines and police slave-girls of the ruler: "(The ruler(s), in proper and regular order, one by one), ^{in proper and regular order, one by one} as if stringing fish, uses the police - people and give them the extended ^{hus} affections to them (each night a different maid in rotation), so that the police maid do not compete for his favor and become jealous; thus there is nothing unfavorable." ; **Goying**: **匸** m : **𠂇** = **𠂇** 'accustomed' > **𠂇** is loan for TEP **𠂇**, which here means 待 serve = "the ruler(s) intrinsic to and attendants"; **𠂇** L : persons having been subjected to the 'police punishment' (宮 罷) i.e. castration, thus 'castruchs'; goes punctuates as follows **𠂇** in UK 宮人, 雜, 元 T. F. "For police attendants and attendants use ^{castrate} castruchs; and even th if they are ^{anduly forced} baited with undue affection, there will be nothing unlucky."
- RKS appears again in 47.3 **于其宮**, where it seems to have the sense of ordinary 'dwelling', 'house' - could it also just mean 'household (members)' here? - this is Quan Moche's view (Quan Moche - p. 74 n. 3; family (家), in light of 47.3 **于其宮**, 不見其妻; 宮 was not necessarily **于** a royal palace'
- Creel (Birth of China - p. 293) on castruchs: mentioned briefly in early Zhou lit.; he assumes then too they were used to guard the palace herein, the women's quarters of the rich and powerful, but notes that there is no textual support for this
- **宮** 'house - palace' must have been good-sized. Bronze inscriptions such as the Shizhouxin Xing-hu + 于其宮 **𠂇** (Wenwu 1975.3, p. 10) record that the king fast ^{and empty} went to a gong, in this case that of the 大 Minister Hu (Situ Hu **于其宮** + **𠂇**), and went to the ^{of the} **great hall** (大室). In the Shu only one poem out of ten which gong appears, involves something like them or palace or temple or mansion of the nobility - 154/7 "Gonge tA, which is about the life of ^{of} ordinary working, the small folk": "于其宮 It oke p. 99" let us go up and attend to the business of our mansion" (even here Karlgren clearly under-

stands this to refer to the host's invasion.

- akotsuker Kyōshū (Eikyō p. 67) "String together (tsurameru) fish, together with goryen [unexplained] receive favors words (onsho 恩賞) (fish are objects used to divine the next year's harvest. This refers to getting a catching a lot of fish.)

- Yin Xingzong (Yijīng Xīngzhōng 2/35^b) W. read 緊 in Article as follows:
紧魚。紧 L 緊 魚 "String the fish" favored (?) by ? a house-person? (no explanation given). Cf 23.62.1.

Li Jingche ("Jiaoshi" #88) rejects Gao giving entry of 緊魚 as victims of 'police-punishment' i.e. castration. ^{giving} Refers to Wen Xiduo "Shuangjian" which interprets 緊魚 as ref to all the police women, ^{coarse} excluding official wives, harem, etc. W. like 緊 'toward' 23.5.2 = "He is affectionate toward the placewomen police" (紧魚女有爱); 23.5.1: "fish" were a literary symbol for "lovers" or couples, which is then explained by 23.5.2.

Li supports Wen, adds that this was a case of over-taking after ^{together} string fish (紧魚). The man's "fish string together" means "The police people will receive affection. Nothing unfavorable." Foot 23.5 contains a po in a paradigm of Yi sign structure: "over-take" (紧 超过 及), followed by narrative text (叙事 之 及), concluding with "dissipation" (紧 耽 及 游).

- RK MS (Wenwen 1984.3) has 緊 + disk for W. #212
cf. 23.6.1 緊累不食

gōng 23.5a
宮

- Keightley, Religion and Life of the Chinese, p. 532 n. 19 on Wheatley, says should be translated "temple-police" for Shang and W. Zhou to indicate unity of function of "police", e.g. Wheatley's 宮守 "Ch'in police (p. 426), and "ancestral temple

23.6.1 石夏果不食
23.6.2 君子得輿
23.6.3 小人剝廬

23.6

- 廬 GSR 69g. *lio > lú hut (she); sun (zhoulí). to lodge (she), bivouac n. ^{lunshift} 廬 (zhoulí)
- 石夏 GSR 795e *dīk > shí (shí) shù great, stately (she); bivouac for h. ^{xt} 輿 (shí) gl 281
 op. in Hongya chengyongzi zishun. To P is read shí only in sense of "firm" otherwise shù.
- 奈 GSR 3513 *kluāt > guǒ (K: guǎ) fruit (le); result, effect (Bao) (etc.)

The graph is a drawing. b (OB)

- 姜侯 : 周 'big'; 姜 refers to grain (谷米) silk and hemp (絲 紡織), livestock (牲畜) etc. 輿 vehicle (車); 奈 'take goat, stepdown' (下 (bà) 降) 廐 'hut'; "There is big abundant fruit (# 多之果 実) and (people) don't eat it, the slave owner ^(exploiter) - who ^{uses} gets it and uses it to build a vehicle; the (exploited) ^{slave owner} small folk (loses the fruits and must) steps down ^{their} hut (to convert into food)." This reflects a fact about W. Zhou society and is used here to show that obtaining this line is easy for the slave owner jingzi but ominous for the small man; Another interp.: M.S writes 廐 for 廐, ^{root of} 廷 'ji' plant. so 23.6.3 would be "the slave-women steps the roots of the ji plant to for food in time of dearth to ward off hunger"; giving 2 if 廐 is read 德-as in jingzi and 董 texts, quoted in Shuowen, then 廐 would mean.

*RK: see
Kangyong
Muwenling]

"board (ascend) board the vehicle"; if read 廐, then: "receive a vehicle (as a reward, a gift to bestowed by a superior)"; 廐 IP = "strikes the hut (and demolishes it)"; "large fruit and don't eat it (symbol for not taking advantage of opportunity from taking a profit) for a jingzi (to do so, he will get a vehicle, his de virtue will increase daily) for a woman (to do so, his life will become harder each day and if he will be forced to) steps knock down his hut."

- on bu as large summer hut in the fields, Wagao. China in Antiquity p73-74 and p. 405, n. 18. The Shushuren defines bu as a temporary accommodation chi: they live there in spring and summer. They leave it in autumn and winter (寄也 秋冬去春夏居) (p. 192 top) - If that would be natural for the peasant to knock down the bu summer hut at the beginning of the cold season - She 210/4 中田 廬 Odes p. 164 "In the middle of the fields therefore huts."

- Kangyong (from #1627) 23.6.2: "The superior man obtains a chariot," Jing Tong text won't ^正 ^正 ^正 could either stand for ^正 ^正 of orthodox text, or mean "The superior man (finds virtue in) favors a chariot." Zhen

(“The small man mounts a chariot.”)

Junsheng's “mount, mount” mount⁷² is “unnecessary.” unnecessary⁷³ derive from Shuang's def of 得 as ‘fixed’, and bulgen lists his reputations of various loca based on this.

- Zhong Linen Zhong siying yongjia p. 161-2 : paraphrase: “The small man doesn't get to eat the large fruit, and (大 果 不 得) 得, and the nobleman boards his chariot 大 子 得 (= 得) 得, having taken away the large fruit and knocked down the small man's hut (小人 失 屋)”

- Yu Xuguang (Yiqing xingsheng 2/246) : 24.6.3 4.1 should be read 得 ^{meaning} ^{overturn} 德 “to cover (?) (復) : overturn”

- Li Jingzhe (“Xingzhi” Tongyan p. 166) 23.6.3 : 4.1 “The small man is stripped of (大 剥 奪 了) his hut.”

- R.K. 23.6.2 similar to 9.6.2 尚 德-(得) 戟

but Low Yule reads 得 德

R.K. 23.6.1 read 大 失 果 ‘firm’, word mean “Hard (underripe?) fruit: doesn't eat it”

- H. Doré (Researches into Chinese Superstitions vol. 4, p. 386 n.2) mentions that in the late imperial period, when he was writing, the 6th, 18th and 30th days of the month were lucky for hunting, calling in a doctor, and/or pulling down a house. (He cites Denyspe. The Folklore of China, p. 31.)

- also Free China Review on Taiwan aborigines