

**“The Root of the Classics”: *Shuowen jiezi* 說文解字 and Confucian
Classical Studies in the Middle Eastern Han (88–144 CE)**

**by
Qiran Jin**

M.A., Columbia University, 2019

Thesis Submitted in Partial Fulfillment of the
Requirements for the Degree of
Master of Arts

in the
Department of East Asian Languages and Cultures

© Qiran Jin 2021

COLUMBIA UNIVERSITY

May 2021

Copyright in this work rests with the author. Please ensure that any reproduction
or re-use is done in accordance with the relevant national copyright legislation.

to my grandfather, Wang Benyi

Table of Contents

Acknowledgments.....	i
Abstract.....	iii
I. Introduction	1
II. Xu Shen’s Strategies of Quotation in the <i>Shuowen</i>	12
III. The Nature of the <i>Shuowen</i> and its Glosses.....	16
3.1 Direct Quotations	16
3.2 Indirect Quotations.....	30
3.3 Shared Quotations.....	33
3.4 Graph Variants and Classical Studies in the <i>Shuowen</i>	33
3.5 The Distribution of Quotations in the <i>Shuowen</i>	38
IV. Xu Shen’s Position in the Debate of the New and Old Text Schools.....	43
V. Xu Shen’s Motivation to Compose the <i>Shuowen</i>	50
5.1 An Examination of the Postface to the <i>Shuowen</i>	50
5.2 An Examination of Xu Chong’s Memorial to the Throne.....	55
VI. The Crisis of Classical Studies in the Middle Eastern Han and the Paradigm Shift Led by the <i>Shuowen</i>	59
6.1 The Consensus among Classical Scholars before the Middle Eastern Han.....	61
6.2 Challenges to the Scholarly Consensus and the Crisis of Classical Studies.....	63
6.3 Paradigm Shift Led by the <i>Shuowen</i>	69
VII. Conclusion.....	75

Appendix I. The Sources for the <i>Shuowen</i>	77
Appendix II. The Distribution of Entries with Quotations from the Classics or Classical Works in the <i>Shuowen</i>	232
Bibliography	235
Bibliography of the Appendix.....	241

Acknowledgments

Studies of the *Shuowen jiezi* have a long history, and there are several notable works that have inspired the ideas developed in this thesis, including Duan Yucai's 段玉裁 (1735–1815) *Shuowen jiezi zhu* 說文解字注. According to Chen Huan's 陳煥 (1786–1863) postface to the *Shuowen jiezi zhu*, Duan Yucai began his research on the *Shuowen* in 1780—two hundred and forty years ago. I hope this thesis can commemorate his monumental work.

I began conducting research for this thesis at Columbia in 2020, a challenging time in human history as well as in my own life. Fortunately, however, I got help from many kind people. Professor Guo Jue provided a lot of valuable suggestions in writing the thesis. Every time I met with her, my plan for the thesis got clearer. The methodologies and theories I learned in her classes were critical for its completion. Her comments on my thesis were also very inspiring and helpful. During the two years at Columbia, I learned a lot about ancient Chinese bronzes and philology in Professor Li Feng's classes, the latter of which was crucial for the thesis. In Professor Terence D'Altry's Ancient Empire class, I explored the ancient empires and more fully discovered the rich complexity of human experience. With his help, I examined the imperial ideology of the Han Empire as a means to understand a general theory of political ideology. I obtained strategies for writing a thesis in Professor Shelley Saltzman's class. She was kind to help me revise the introduction. Ulug Kuzuoglu also helped me on the abstract and bibliography. My best friend at Columbia, Crismon Lewis, proofread the thesis and provided many suggestions. Tao Xinghua provided suggestions on the statistical method examining the distribution of entries in the *Shuowen*.

Their help and suggestions are important for this thesis.

I also want to express thanks to my family. My parents' support has been critical as I continue to explore and develop my academic interests. I especially want to thank my grandfather, Wang Benyi. His support throughout my life has made me the person I am today. He was so kind, righteous, and selfless—helping people even if it wasn't in his own self-interest. He was intelligent, knowledgeable, and always curious about the world. I remember when he got old, he still tried to learn something new every day and even started writing poetry. He never stopped studying and becoming a better person. Lifelong learning was not simply an ideal for him; it was his life. He was not only my grandfather but also my best friend and tutor. I hope to help others and become a better person as he would expect, and I wish this thesis to be my gift to him.

Abstract

The thesis examines the nature of the *Shuowen jiezi* 說文解字 and its position in the history of Confucian Classical Studies (*jingxue* 經學). There are 2,280 entries, nearly a quarter of the 9,421 entries in the *Shuowen jiezi*, containing quotations from the Classics and Classical works. Through examining these entries, the thesis explains that the *Shuowen jiezi* is more than just a dictionary: it is also a work of Classical Studies in its own right. After a comparison between these entries with the works of Old Text (*guwen* 古文) and the New Text (*jinwen* 今文) Schools, the thesis argues that Xu Shen 许慎 (ca.54–ca.125 CE) is primarily an Old Text scholar who attempts to absorb language from the New Text School and integrate the two. This preference towards the two schools differs from his *Wujing yiyi* 五經異義 (*Different Interpretations of the Five Classics*). After an examination of Xu Shen's postface and Xu Chong's 許冲 (fl. 121 CE) memorial to the throne, the thesis concludes that Xu Shen understood the *Shuowen jiezi* to be a type of response to the crisis of Classical Studies caused by a widespread loss of consensus among its scholars about the study object and methodology of Classical Studies. The *Shuowen jiezi* led to a paradigm shift in Classical Studies by establishing Chinese characters (*hanzi* 漢字) as the new foundation and primary object of Classical Studies, constructing a systematic philological approach, promoting the integration of the Old and New Text Schools, and pioneering a holistic analysis of the Confucian Classics.

I. Introduction

The *Shuowen jiezi* 說文解字 (hereafter *Shuowen*) is a “dictionary” composed by Xu Shen 許慎 (ca.54–ca.125 CE) in the last two decades of the first century, completed before January 29, 100 CE and presented by his son, Xu Chong 許沖 (fl. 121 CE), to Emperor An 安 (r. 106–125 CE) on October 19, 121 CE.¹ It is often thought to be the first dictionary of Chinese characters (*hanzi* 漢字) and remains a reference tool for interpreting early Chinese texts.² Until recently, most scholars believed that it was the authoritative reference work as the standard for explaining the original meaning and basic meaning of graphs.³ A graph’s original meaning is its earliest meaning,

¹ After a detailed examination on the primary historical records, Dong Xiqian 董希謙 argues that Xu Shen was born around 54 CE and died around 125 CE. See Dong Xiqian, “Xu Shen shengping shiji kaobian” 許慎生平事迹考辨, in *Shuowen jiezi yanjiu* 說文解字研究, vol.1, eds. Cao Xianzhuo 曹先擢, Dong Xiqian, and Wang Ning 王寧 (Kaifeng: Henan daxue chubanshe, 1991), 25–34. In the postface to the *Shuowen*, Xu Shen claims that the date he completed the *Shuowen* was “in the year of Exhaustion of the reign period Yungyuan, the month of the First Corner, the first day, *jiashen* (day 21)” 粵在永元困頓之年, 孟陬之月朔日甲申. See Xu Shen 許慎, *Shuowen jiezi* 說文解字 (Beijing: Zhonghua shuju, 1963), 15.2:1, and Duan Yucai 段玉裁, *Shuowen jiezi zhu* 說文解字注, 2nd ed. (Shanghai: Shanghai guji chubanshe, 1988), 15.2:2. The translation is modified after Roy Miller, “Problems in the Study of ‘Shuo-wen Chieh-tzu.’” (PhD diss., Columbia University, New York, 1953), 281–82. Paul Pelliot argues that the date was January 29, 100 CE, and Roy Miller agrees with this date. See Pelliot, “Les Bronzes De La Collection Eumorfopoulos Publiés Par M. W. P. Yetts (I Et II),” *Tung Pao* 27 (1930): 365, and Miller, “Problems in the Study of ‘Shuo-wen Chieh-tzu.’” 3, 280. According to Xu Chong’s memorial, he represented his father presenting the *Shuowen* to the throne “in the first year of the reign period Jianguang, the ninth month, of which the first day was *jihai* (day 36), on the twentieth day, *wuwu* (day 55)” 建光元年九月己亥朔二十日戊午. The translation is modified after Miller, “Problems in the Study of ‘Shuo-wen Chieh-tzu.’” 297. According to O’Neill’s study, the date should be October, 19, 121 CE. See Timothy O’Neill, “Xu Shen’s Scholarly Agenda: A New Interpretation of the Postface of the *Shuowen Jiezi*,” *Journal of the American Oriental Society* 133, no. 3 (2013): 413. For an introductory overview to the *Shuowen*, see William Boltz, “*Shuo wen chieh tzu*,” in *Early Chinese Texts: A Bibliographical Guide*, ed. Michael Loewe (The Society for the Study of Early China and the Institute of East Asian Studies, University of California, 1993), 429–42. For a comprehensive review of the *Shuowen* studies in the West, see Zhang Daying 張大英, *Oumei Shuowen xue yanjiu* 歐美《說文》學研究 (Guangzhou: Jinan daxue chubanshe, 2015).

² For example, see Wang Li 王力, *Zhongguo yuyanxue shi* 中國語言學史 (Jinan: Shandong jiaoyu chubanshe, 1990), 43–53. Boltz also claims, “The *Shuo wen chieh tzu*, known usually as the *Shuo wen*, is the first comprehensive dictionary of Chinese characters that was ever compiled.” See Boltz, “*Shuo wen chieh tzu*,” 429.

³ O’Neill offers a detailed discussion on the original meaning of Chinese graphs in “Harbinger of Sequestered Intent: Language Theory and the Author in Traditional Chinese Discourse” (PhD diss, University of Washington, Seattle, 2010), 419–24, and O’Neill, “Xu Shen’s Scholarly Agenda,” 417–29. With regards to explaining the basic meaning of graphs, Françoise Bottéro and Christoph Harbsmeier argue, “The *Shuowen* is not a dictionary of basic meaning of words. It is a dictionary of graphic etymology.” However, this argument is still from a linguistic perspective. See Françoise Bottéro and Christoph Harbsmeier, “The *Shuowen Jiezi* Dictionary and the Human Sciences in China,” *Asia*

while its basic meaning is its most common meaning in early texts. However, with the discovery of oracle bones, more bronze inscriptions, and Warring States (475–221BCE) manuscripts, the *Shuowen*'s authority has been challenged since its glosses of some graphs cannot always be used to interpret these early texts.⁴ As indicated by Roy Miller in 1953, “The new epigraphical finds, notably the divination materials incised upon bone and tortoise shells, shows that Hsü Shen’s [Xu Shen] ancient graphs are often by no means the most antique specimens citable. The inference was, at once, that the work was untrustworthy as a guide to the orthography of the Yin-Shang period, and hence, generally unreliable.”⁵ Since 1953, many more early Chinese texts have been unearthed, and now although most scholars still acknowledge *Shuowen*'s philological value, the current tendency is to criticize it more and study it less.⁶

To study the *Shuowen*, we should first understand the nature of this work and its glosses of the graphs. Although *Shuowen* scholarship has a long history, the nature of the *Shuowen* has seldom been demonstrated based on a rigorous analysis. Most scholars give the impression that the *Shuowen* is merely a dictionary.⁷ In many aspects, the *Shuowen* is similar to modern dictionaries, as it contains the design of head graphs,⁸ the structure of a gloss, and the basic organization of

Major, third series, 21, no. 1 (2008): 249.

⁴ For example, see Liu Zhao 劉釗, *Guwenzi gouxingxue* 古文字構型學 (Fuzhou: Fujian renmin chubanshe, 2011), 227.

⁵ See Miller, “Problems in the Study of Shuo-wen Chieh-tzu,” 84.

⁶ With concern for the ignorance of the *Shuowen* among paleographic scholars, Qiu Xigui 裘錫圭, among others, reminds young scholars that they should not neglect the *Shuowen*. See Qiu Xigui, “*Shuowen jiezi yu chutu guwenzi*” 說文解字與出土古文字 in *Shuowen jiezi yanjiu* 說文解字研究, vol.1, eds. Cao Xianzhuo, Dong Xiqian, and Wang Ning (Kaifeng: Henan daxue chubanshe, 1991), 64–70.

⁷ For example, see Thomas Creamer, “*Shuowen Jiezi* and Textual Criticism in China,” *International Journal of Lexicography* 2, no.3 (1989): 176.

⁸ When Bottéro and Harbsmeier discuss “the composition of the lexical entries” in the *Shuowen*, they do not use the normal term of lexicology “headword” but instead use the term “head graph.” See Bottéro and Harbsmeier, “The *Shuowen Jiezi* Dictionary,” 252. In the wake of Ferdinand de Saussure’s pioneering development of modern linguistics, nearly all linguists designate a unit of language as “word” and a unit of writing as “character.” For Saussure’s words,

graphical entries, and as such no one would deny that the *Shuowen* is in fact a dictionary. What most scholars have failed to demonstrate, however, is that the *Shuowen* is more than a dictionary. As this thesis will show, its glosses of graphs should be understood within the context of Confucian Classical Studies (*jingxue* 經學), a traditional discipline studying the Confucian Classics (*jing* 經) developed in the Han dynasty (202 BCE–220CE), and the *Shuowen* is a also work of Classical Studies.

In many entries, Xu Shen quotes the Classics and Classical works in various ways. The term “Classical works” refers to the works studying the Classics. In the Han dynasty, as indicated by Ye Chunfang 葉純芳, Classical works included at least five types of texts, namely “traditions” (*zhuan* 傳, e.g., *Gongyang Tradition* 公羊傳), “commentaries” (*gu* 詁/ *zhu* 注, e.g., Lu’s *gu* of the *Odes* 魯詁), “records” (*ji* 記, e.g., *Gongyang zaji* 公羊雜記), “explanations” (*shuo* 說, e.g., Explanation of “Zhongyong” 中庸說), and “commentaries by chapter and verse” (*zhangju* 章句, e.g., *Mengshi zhangju* 孟氏章句).⁹ The Apocrypha (*chenwei* 讖緯), especially the Apocryphal texts (*wei* 緯), are also related to the Classics. The term Apocrypha is a hybrid of two terms, namely predictions (*chen* 讖), and Apocryphal texts (*wei* 緯). Robert Kramers explains, “*Ch’an* (*chen*) was the name for oracles and predictions. *Wei* indicated a literature containing esoteric explanation of the *ching* (*jing*) or classics.”¹⁰ In this thesis, when I use the term Classical works, Apocryphal texts are also

see Ferdinand de Saussure, Perry Meisel, and Haun Saussy, *Course in General Linguistics* (New York: Columbia University Press, 2011), 23. The *Shuowen* is a dictionary of graphs, or characters, instead of words. Therefore, I have chosen to use the term “head graph” in the *Shuowen* study.

⁹ See Ye Chunfang 葉純芳, *Zhongguo jingxueshi dagang* 中國經學史大綱 (Beijing: Zhonghua shuju, 2016), 138. The translation of the term *zhangju* comes from Michael Nylan, “The ‘Chin Wen/Ku Wen’ Controversy in Han Times,” *T’oung Pao*, Second Series, 80, no. 1/3 (1994): 108.

¹⁰ Robert Kramers, “The development of the Confucian schools,” in *The Cambridge History of China*, vol.1, eds. Denis Twitchet and Michael Loewe (Cambridge, MA: Cambridge University Press, 1986), 759. For a comprehensive discussion of the term Apocrypha, see Hans Van Ess, “The Apocryphal Texts of the Han Dynasty and the Old Text/New

included.

The strategies that Xu Shen adopts to quote the Classics and Classical works include direct quotation, indirect quotation, and shared quotation. Direct quotation is to quote texts in tandem with identifying the source; indirect quotation means quoting these texts without identifying the source, while shared quotation means that an entry without a direct quotation shares quotation with the neighboring entry that has a direct quotation. Quotations of the Classics and Classical works in these entries provide evidence of the *Shuowen*'s relationship with Classical Studies as well as reveal its own nature as a Classical work. These quotations serve as the core object of my analysis of the *Shuowen* as a work of Classical Studies.

For centuries scholars have noticed the phenomenon that Xu Shen quotes the Classics in the *Shuowen*. Since the Qianjia 乾嘉 period (1711–1820 CE), scholars have conducted systematic research on these quotations, such as Duan Yucai 段玉裁 (1735–1815) and Gui Fu 桂馥 (1736–1805).¹¹ Duan Yucai points out that “some entries [in the *Shuowen*] are wholly designed to explain the Classics” 凡字有專釋經者.¹² Many of Duan Yucai's analyses on quotations are reliable. However, his comparison between the *Shuowen* and the Classics is based on his version of the *Shuowen*. Sometimes he alters a quotation based on the Classics and then claims that the quotation is the same as the Classics, which is nothing less than a circular argument. Unlike Duan Yucai and Gui Fu, some Qing scholars only focus on the direct quotations of the Classics in the *Shuowen*,

Text Controversy.” *T'oung Pao*, Second Series, 85, no. 1/3 (1999): 30–36.

¹¹ Duan, *Shuowen jiezi zhu*, and Gui Fu 桂馥, *Shuowen jiezi yizheng* 說文解字義證 (Beijing: Zhonghua shuju, 1987).

¹² See “jiao” 敵 in Duan, *Shuowen jiezi zhu*, 3.2:35. Unless indicated otherwise, the translations of entries in the *Shuowen* and *Shuowen jiezi zhu* are my own.

such as Liu Rongzong 柳榮宗 (fl. 1852) and Chen Zhuan 陳瑒 (fl. 1874).¹³ As argued by Ma Zonghuo 馬宗霍 (1897–1976), they only analyze variants without considering quotations that are the same in the Classics.¹⁴

Following Qing scholars' methodology, Ma conducts a comprehensive study on quotations from the Classics in the *Shuowen* in his *Shuowen jiezi yinjing kao* 說文解字引經考. Unlike Liu and Chen, he compares all quotations in the *Shuowen* with the Classics. To avoid the circular argument, he mainly uses Xu Xuan's 徐鉉 (916–991) edition of the *Shuowen*.¹⁵ In the preface, he also provides a lucid understanding of the *Shuowen*'s nature, claiming that “using examples to demonstrate the meaning of graphs is also a means of preserving the Classics” 以經證字, 亦即因字存經, and thus the *Shuowen* “is especially a work in which Xu Shen lodges his own version of Classical Studies” 尤為許慎經學之所寓.¹⁶ However, Ma only focuses on the *Shuowen*'s direct quotations of the Classics without considering indirect quotations. In fact, Xu Shen does the latter in many entries, which could also show Xu Shen's studies of the Classics. Zhou Zumo 周祖謨 (1914–1995) has already noticed this phenomenon, but he did not provide examples of indirect quotation.¹⁷ Li Na 李娜 focuses on the “misinterpreted characters,” which means “the inappropriate or even wrong characters” in the *Shuowen* and argues that one reason for Xu Shen's

¹³ Ma Zonghuo 馬宗霍 mentions six scholars who have conducted this kind of research before: Wu Yujin 吳玉搢 (1698–1773), Gao Xianglin 高翔麟 (fl. 1808), Liu Rongzong 柳榮宗, Chen Zhuan 陳瑒, Cheng Peiyuan 承培元, and Lei Jun 雷浚 (1814–1893). See Ma, “Tili” 體例 in *Shuowen jiezi yinjing kao* 說文解字引經考 (Beijing: Zhonghua shuju, 2013), 1. Wu Yunyan's 吳雲燕 (fl. 1826) study also belongs to this field. See Wu Yunyan, *Shuowen yinjing yizi* 說文引經異字 (n.p: Shanhaitang xuan, 1826).

¹⁴ See Ma, “Tili” in *Shuowen jiezi yinjing kao*, 1.

¹⁵ See Ma, “Tili,” in *Shuowen jiezi yinjing kao*, 2.

¹⁶ Ma, preface to *Shuowen jiezi yinjing kao*, 1. The translation is mine.

¹⁷ See Zhou Zumo 周祖謨, “Xu Shen jiqi *Shuowen jiezi*” 許慎及其說文解字, in *Wenxue ji* 問學集 (Beijing: Zhonghua shuju, 1966), 717.

mistakes is because “the book’s purpose is for explanation [of the Classics].”¹⁸ However, Li only studies entries in which Xu Shen makes mistakes. In entries without any mistakes, he could presumably have been affected by Classical Studies. Additionally, Li only provides a few examples of Classical Studies’ influence on the *Shuowen* without pointing out how many entries are affected.¹⁹

Some scholars, such as Lu Zongda 陸宗達 (1905–1988) and Zang Kehe 臧克和, admit that the *Shuowen* is influenced by Classical Studies, and Marc Winter, Kang Guozhang 康國章, and Yang Tianyu 楊天宇 even believe that Xu Shen plays an important role integrating the Old Text (*guwen* 古文) and New Text (*jinwen* 今文) Schools.²⁰ The two schools used different versions of the Classics and had different commentary traditions. New Texts were written in Han clerical scripts, whereas Old Texts might be written in old graphs, which most Han people could not read.²¹

¹⁸ Li Na 李娜, English abstract to “*Shuowen jiezi wushizi yanjiu*” 說文解字誤釋字研究 (PhD diss., Hebei Daxue, Shijiazhuang, 2012).

¹⁹ Li provides a table of misinterpreted characters from a paleographical perspective. See Li, “*Shuowen jiezi wushizi yanjiu*” 167–98.

²⁰ According to Hans Van Ess, Winter argues that “the reason why Xu Shen wrote this book might have been that he wanted to settle the famous conflict between Old Text and New Text scholarship raging during the first century a.d.” See Hans Van Ess, review of “... *Und Cang Jie erfand die Schrift*—Ein Handbuch für den Gebrauch des *Shuo Wen Jie Zi* (“.. And Cang Jie invented writing”: A handbook for the use of the *Shuowen jiezi*),” by Marc Winter, *China Review International* 6, no.1 (Spring 1999): 286, and Marc Winter, “... *Und Cang Jie erfand die Schrift*—Ein Handbuch für den Gebrauch des *Shuo Wen Jie Zi*, *Schweizer Asiatische Studien*, vol.28, (Bern: Peter Lang Verlag GmbH, 1998). I cannot read German; the information about Winter’s dissertation in this thesis comes from Van Ess’ review. For other scholars’ works, see Lu Zongda 陸宗達, *Shuowen jiezi tonglun* 說文解字通論 (Beijing: Beijing chubanshe, 1981), 4; Zang Kehe 臧克和, *Zhongguo wenzi yu ruxue sixiang* 中國文字與儒學思想 (Nanning: Guangxi jiaoyu chubanshe, 1996), 11; Kang Guozhang 康國章, “Gujinwen jingxue zhi zheng yu Xu Shen de *Shuowen jiezi*” 古、今文經學之爭與許慎的《說文解字》, *Yindu xuekao* 殷都學刊, no.3 (2004): 98–102; Kang, “Xu Shen dui jinwen jingxue de pipan yu xina” 許慎對今文經學的批評與吸納, *Henan daxue xuebao (shehui kexue ban)* 河南大學學報 (社會科學版) 46, no.3 (May, 2006): 99–101; Yang Tianyu 楊天宇, “Luelun Xu Shen zai Handai jinguwen jingxue ronghe zhong de zuoyong” 略論許慎在漢代今古文經學融合中的作用, *Zhengzhou daxue xuebao (zhexue shehui kexue ban)* 鄭州大學學報 (哲學社會科學版) 40, no.6 (November 2007): 90–93.

²¹ The debate between the two schools in the Han dynasty has generated a fair amount of controversy in modern scholarship. Qian Mu 錢穆 (1895–1990) argues that the concept of the Old and New text Schools cannot be found in the historical records of the Han dynasty, which means that the Han did not think Classical Studies ought to be divided into two schools. See Qian Mu *Linghan jingxue jinguwen pingyi* 兩漢經學今古文平議 (Beijing: Shangwu yinshuguan, 2001). Similarly, Li Xueqin 李學勤 (1933–2019) argues that the distinction between the Old and New

There are several new studies exploring the influence of Classical Studies on the *Shuowen*, such as those by Wu Genping 吳根平, Chen Jinli 陳金麗, and Su Dandan 蘇丹丹.²² They try to explore Xu Shen's preference towards Classical Studies and examine the context of Classical Studies in the Eastern Han (25–220 CE). Chen further argues that the *Shuowen* should also be understood as a Classical work.²³ However, their studies are based on only a few examples,²⁴ while the *Shuowen* consists of 9,421 graphical entries,²⁵ making their argument less conclusive and convincing. In short, although the quotations in the *Shuowen* have been studied a lot, there are few studies that uncover the full scope of these quotations, and the quotations still are not often used to reveal the nature of the *Shuowen*.

Text Schools was the imagination of Qing scholars. See Li Xueqin, "Jingxue kao he Wujing yiyi" 今古學考和五經異義, in *Guoxue jinlun* 國學今論, ed. Zhang Dainian 張岱年 (Shenyang: Liaoning jiaoyu chubanshe, 1991), 125–35, and Li, "Zouchu yigu shidai" 走出疑古時代, *Zhongguo wenhua* 中國文化, no. 7 (December, 1992): 7. Nylan has a comprehensive examination on the controversy. She doubts the notion of a distinction between the two schools in the Han time, but she also agrees that "it would be folly to deny that there were chin wen/ku wen differences stemming from orthographic variants." See Nylan, "The 'Chin Wen/Ku Wen' Controversy in Han Times," 135. For a reexamination on the literature on this topic in the 20th century, see Hans Van Ess, "The Old Text/New Text Controversy: Has the 20th Century Got It Wrong?" *T'oung Pao*, second series, 80, no. 1/3 (1994): 146–70. After an examination of *Wujing yiyi*, Van Ess further argues that "the Han scholarly community was indeed divided over institutional problems that were associated with the opposition between a 'new' and an 'old' tradition." See Hans Van Ess, "The Apocryphal Texts of the Han Dynasty," 61. It is unreasonable to deny the existence of the debate between the two textual schools in the Han time, especially in the Eastern Han. Maybe they were not called Old Text and New Text schools in the Han time, but their debate on the authenticity of the Classics and their different preference of the versions of the Classics they used in their Classical studies can be found in historical records, including the postface to the *Shuowen*, as shown in Chapter V.

²² See Wu Genping 吳根平, "Jingxue beijing xia de *Shuowen jiezi*" 經學背景的說文解字 (master's thesis, Jiangxi shifan daxue, Nanchang, 2007), Chen Jinli 陳金麗, "Lun Xu Shen de jingxue sixiang yu jingxue chengjiu" 論許慎的經學思想與經學成就 (master's thesis, shandong daxue, Jinan, 2007), and Su Dandan 蘇丹丹, "Xu Shen jingxue sixiang yanjiu—yi *Shuowen jiezi wei zhongxin*" 許慎經學思想研究—以說文解字為中心 (master's thesis, Shandong shifan daxue, Jinan, 2020). For the newest review on this topic in Chinese literature, see Su, "Xu Shen jingxue sixiang yanjiu- yi *Shuowen jiezi wei zhongxin*," 1–4.

²³ See Chen, "Lun Xu Shen de jingxue sixiang," 38.

²⁴ Chen calculates the direct quotations, but she does not calculate indirect quotations in the *Shuowen*. See Chen, "Lun Xu Shen de jingxue sixiang," 46.

²⁵ Xu Shen claims in the postface that there are 9,353 head graphs, but Li Guoying 李國英 argues that there are actually 9,421 head graphs, based on examination of Chen Changzhi's 陳昌治 edition of the *Shuowen*. See postface to *Shuowen*, 15.2:1, and Li Guoying, "Xiaozhuan xingshengzi yanjiu" 小篆形聲字研究 (PhD diss., Beijing shifan daxue, Beijing, 1989), 47, 87.

Furthermore, Classical scholars and intellectual historians today seldom discuss the *Shuowen* in their scholarship.²⁶ For instance, Ye Chunfang's new textbook on the history of Classical Studies rarely discusses the *Shuowen*.²⁷ As one might reason that the *Shuowen* is only a dictionary instead of a work of Classical Studies, some scholars deem it unnecessary to discuss it in the context of Classical Studies. Another reason might be the prevalence of macro-narratives in Classical Studies. Since the Qing Dynasty (1644–1912), Zheng Xuan 鄭玄 (127–200 CE) has been studied a lot by scholars, and in most accounts of Eastern Han Classical Studies, Zheng Xuan is understood as the culmination of Classical Studies in the Han. For example, in Pi Xirui's 皮錫瑞 (1850–1908) historical recounting, Zheng Xuan was the final scholar in the Eastern Han who blurred the boundary between Old and New Text Schools, and Pi situates the entire history of Classical Studies in the Han time as a “degraded” process of mixing two schools.²⁸ Such a clear narrative line is attractive, but it might over-simplify the history.²⁹ Unlike most Classical scholars, Miller acknowledges *Shuowen*'s value with respect to Xu Shen's position in Eastern Han Classical Studies, saying:

Our problem, in relating Hsü Shen [Xu Shen] and his SWCT [*Shuowen*] to this background of intellectual ferment and scholastic discord, is mainly one of determining where his allegiance lay among the various sects of the period. Far more valuable than this bare

²⁶ There are a few exceptions, for example, Huang Zhangjian 黃彰健 has one chapter discussing Xu Shen's position in the debate between the two schools. See Huang Zhangjian, *Jing jinguwen xue wenti xinlun* 經今古文學問題新論, 2nd ed. (Taipei: Zhongyang yanjiu yuan lishi yuyan yanjiu suo, 1992), 215–33.

²⁷ See Ye Chunfang, *Zhongguo jingxueshi dagang*, 128–70.

²⁸ See Pi Xirui 皮錫瑞, *Jingxue lishi* 經學歷史 (Beijing: Zhonghua shuju, 1959).

²⁹ Unlike Pi, Ma Zonghuo is both a Classical scholar and *Shuowen* expert, but he also seldom mentions the *Shuowen* in his account of Classical Studies. See Ma Zonghuo, *Zhongguo jingxue shi* 中國經學史 (Beijing: Shangwu yinshuguan, 1998), 35–60.

alignment of our author into the patterns of his time would be the determination of just what he himself actually believed concerning the major problems of Heaven and Man in the Han world, but this is not so easily done. It would mean first a complete investigation of all surviving fragments of the controversial production of the time, a work of vast proportions, but one which once completed would thus enable us rapidly to form a fairly accurate estimate of his opinions and beliefs.³⁰

Considering the difficulty of the study, Miller chooses to examine Xu Shen's other work of Classical Studies, *Wujing yiyi* 五經異義 (*Different Interpretations of the Five Classics*), though his dissertation is meant to be about the *Shuowen*.³¹ In short, it seems that a rigorous examination of the *Shuowen*'s nature and a new conception of Classical Studies' history in the Eastern Han that accounts for the *Shuowen*'s significant role are necessary.

As this thesis will show, the *Shuowen* initiated a paradigm shift in Eastern Han Classical Studies. The concept of paradigm shift comes from Thomas Kuhn in the field of scientific history.³² Kuhn begins with consensus among scholars and moves to the crisis before the paradigm shift. Facing a crisis, one competing school might provide a new paradigm, starting a paradigm shift.³³ Although Kuhn also mentions the differences between science and non-science,³⁴ he admits that his theory is about "the nature of knowledge."³⁵ In his words, "At least a few of my conclusions

³⁰ Miller, "Problems in the Study of Shuo-wen Chieh-tzu," 33–34.

³¹ Miller has done further research about the *Wujing yiyi* in 1977. See Roy Miller, "The *Wu-Ching I-I* Of Hsü Shen," *Monumenta Serica* 33 (1977): 1–21. The translation of the title of *Wujing yiyi* comes from Miller, "The *Wu-Ching I-I* Of Hsü Shen," 2.

³² Thomas Kuhn, *The Structure of Scientific Revolutions*, 4th ed. (Chicago: The University of Chicago Press, 2012).

³³ See Kuhn, "Response to Crisis," "Nature and Necessity of Scientific Revolutions," in *Structure of Scientific Revolutions*, 77–134.

³⁴ See Kuhn, "Progress through Revolution," in *Structure of Scientific Revolutions*, 159–72.

³⁵ Kuhn, "Introduction: A Role for History," in *Structure of Scientific Revolutions*, 9.

belong traditionally to logic or epistemology.”³⁶ In light of the *Shuowen*, it is clear that scholarly consensus is also critical for understanding crises in Classical Studies. The history of Classical Studies may be understood as a series of crises and their resulting paradigm shifts. However, Kuhn’s theory has a potential problem. He understands paradigm shift as a purely scientific process without considering outside influence. It seems to be another macro-narrative of the scientific revolution, which over-simplifies history. In this *Shuowen* study, I will attempt at exploring the outside elements that caused the crisis of Classical Studies and the composition of the *Shuowen*.

As will be demonstrated in this thesis, I argue that Xu Shen’s glosses of many graphs are an attempt at explaining the Classics, and that the *Shuowen* should be understood as a work of Classical Studies rather than simply a dictionary. Glosses in entries with direct or shared quotations from the Classics can be understood as Xu Shen’s interpretation of these passages’ key graphs; entries only including indirect quotations can be understood as Xu Shen’s preference among hermeneutic interpretations of the Classics. Based on these premises, I will further argue that composing the *Shuowen* is Xu Shen’s response to the crisis of Classical Studies in the Middle Eastern Han (88–144 CE), in which he leads a paradigm shift in Classical Studies.³⁷ The *Shuowen* establishes graphs as the new foundation and primary object of Classical Studies, constructs a systematic philological paradigm within the field, promotes the integration of the New and Old

³⁶ Kuhn, “Introduction: A Role for History,” 8.

³⁷ Based on the politics and the economy of the Eastern Han, Wang Yundu 王雲度 divides the Eastern Han into four periods: the Early Eastern Han (25–105 CE), Middle Eastern Han (106–142 CE), Late Eastern Han (141–188 CE) and End of the Eastern Han (189–220 CE). See Wang Yundu, “Donghan shi fenqi chuyi” 東漢史分期芻議 *Nandu xuetan (shehui kexue ban)* 南都學壇(社會科學版) 11, no.1 (1991): 8–12. Considering the intellectual history, it is better to understand the death of Emperor Zhang (d. 88 CE) as the end of the Early Eastern Han and the death of the Emperor Shun (d. 144 CE) as the end of the Middle Eastern Han, without dividing the last period into two phases. In this thesis, the three periods I will use are: Early Eastern Han (25–88 CE), Middle Eastern Han (88–144 CE), and Late Eastern Han (144–220 CE).

Text Schools, and pioneers a shift from studying a single Classic to analyzing multiple Classics simultaneously.

Chapters II, III, and IV focus on the first-level evidence, specifically the 9,421 entries in the *Shuowen*. Chapter II will outline Xu Shen's three basic strategies of quotation and explain the methodology for identifying them. Chapter III will examine the nature of the *Shuowen* and its glosses. Chapter IV will explore Xu Shen's position in the debate between the Old and New Text Schools and will also compare the *Shuowen* with the *Wujing yiyi*. Chapter V will examine the paratext, namely the postface to the *Shuowen* and Xu Chong's memorial, in order to explore Xu Shen's motivation for composing the *Shuowen*. Chapter VI will consider textual material outside the *Shuowen* to demonstrate that the work initiated a paradigm shift, facing the crisis of Classical Studies. I will conclude with a discussion of methodologies for studying the *Shuowen*.

II. Xu Shen's Strategies of Quotation in the *Shuowen*

In the *Shuowen*, Xu Shen adopts various strategies in quoting the Classics and Classical works. The first basic strategy is direct quotation, which is to quote the Classics or Classical works and identify the source. For instance, in the entry *xi* 啞 (252),³⁸ Xu Shen writes, “*Xi* means to laugh loudly... The *Odes* say, ‘Laugh at [me] loudly’” 啞, 大笑也……《詩》曰: 啞其笑矣。³⁹ In this entry, Xu Shen quotes a line from the *Odes* and identifies its source. Less commonly, he also quotes other scholars' words directly, referring to them in the postface as “penetrating scholars” (*tongren* 通人).⁴⁰ For example, in the entry *dian* 典 (8.30), he writes, “*Dian* mean the writings of the Five Emperors' documents...Zhuang Du says, ‘*Dian* means large documents’” 典, 五帝之書也……莊都說: 典, 大冊也。⁴¹ Xu Shen quotes Zhuang Du's words directly and makes it clear that these words come from Zhuang Du.

However, in the entry *dian*, Xu Shen does not indicate whether the quoted words originate from a scholar's own writings, as he occasionally borrows words from other scholars in personal discussions. As Xu Chong writes in the memorial to the throne, “[Xu] Shen extensively questioned penetrating scholars” 慎博問通人 regarding the gloss of various graphs.⁴² Therefore, we do not know whether the graphical explanation given by another scholar is from a Classical work or not.

³⁸ The number in parentheses after the entry is the entry's number in the appendix.

³⁹ *Shuowen*, 2.1:9. For Duan Yucai's discussion, see *Shuowen jiezi zhu*, 2.1:18. In this thesis, citation of the *Shuowen* and *Shuowen jiezi zhu* will use the following format: for example, in 2.1:9, 2.1 indicates the first half of volume 2, and 9 means the ninth page in the volume. The translation of the *Odes* here is modified after James Legge, *The She-king, The Chinese Classics: With a Translation, Critical and Exegetical Notes, Prolegomena and Copious Indexes*, vol.4 (Hong Kong: Lane, Crawford & Co, 1871), 100.

⁴⁰ See *Shuowen*, 15.1:4.

⁴¹ *Shuowen*, 5.1:10. For Duan Yucai's discussion, see *Shuowen jiezi zhu*, 5.1:23.

⁴² The translation is modified after O'Neill, “Xu Shen's Scholarly Agenda,” 439. For the original text, see *Shuowen*, 15.2:2.

Presumably some of these scholars had produced multiple works, among which some had directly dealt with the Classics. In this situation, it would be impossible for us to determine if their quoted explanation deal with the Classics, and thus caution about identifying the source or contextual usage of a graph should be exercised.⁴³

The second strategy Xu Shen employs is indirect quotation, which means quoting the Classics or Classical works without identifying the source. For example, in the entry *yu* 猓 (1368), Xu Shen says, “*Yayu* is like fox.⁴⁴ [Its] claws are like those of a tiger. [It] eats people and runs fast.” 猓，似狐，虎爪，食人，迅走。⁴⁵ In the *Erya* 爾雅, a Confucian Classical dictionary, we can find a similar gloss of *yayu* as Duan Yucai points out.⁴⁶ The *Erya* says, “*Yayu* resembles fox. [Its] claws are like those of a tiger. [It] eats people and runs fast” 猓，類狐，虎爪，食人，迅走。⁴⁷ Xu Shen only changed the graph *ya* 猓 to its variant *ya* 猓, and changed *lei* 類 (“to resemble”) to its synonym *si* 似 (“to be like”). It is safe to assume that Xu Shen’s gloss comes from the *Erya* though he does not specify it.

Xu Shen’s third strategy is to share a quotation, which means that an entry without a direct quotation shares one with the neighboring entry. For example, in the entry *yan* 滄 (1668), Xu Shen

⁴³ Occasionally, Duan Yucai claims that one quotation from a scholar comes from a specific text, but his evidence is not reliable. For example, in the entry *yi* 駝 (571), Xu Shen writes “Sima Xiangru (179–117 BCE) says, ‘*Yi* is derived from *chi* 赤’” 司馬相如說駝从赤. See *Shuowen*, 4.1:23. Duan Yucai claims that Sima’s words quoted here comes from Sima’s *Fanjiang pian* 凡將篇. See *Shuowen jiezi zhu*, 4.1:49. However, Wang Niansun 王念孫 (1744–1832) argues that it probably comes from Sima’s “Shanglin fu” 上林賦. See Wang Niansun, *Guanglu Guan cha Gong Duanshi Shuowen qianji* 光祿觀察公段氏說文簽記, in Li Zongkun 李宗焜 ed., *Yingyin jieshuo Gaoyou Wangshi fuzi shougao* 景印解說高郵王氏父子手稿 (Taipei: Zhongyang yanjiuyuan lishi yuyan yanjiusuo, 2000), 110. This phenomenon reminds us that without reliable evidence, we should be careful not to match a direct quotation from a “penetrating scholar” with a specific written work solely based on Xu Shen’s claims.

⁴⁴ According to Xu Shen’s gloss of *chu*, it is an animal similar to a fox.

⁴⁵ *Shuowen*, 9.2:17. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 9.2:41.

⁴⁶ See *Shuowen jiezi zhu*, 9.2:41.

⁴⁷ See *Erya* 爾雅, in Ruan Yuan 阮元 ed. *Shisan jing zhushu* 十三經注疏 (Beijing: Zhonghua shuju, 2009), 5767.

says, “*Yan* is used to describe cloudy rain” 澹，雲雨兒。⁴⁸ If we only focus on this entry, it seems that Xu Shen is not quoting anything directly. However, in the entry *qi* 淒 (1667), the one before the entry *yan*, Xu Shen quotes a line from the Classics, saying “*Qi* means that the cloudy rain starts... The *Odes* say, ‘The cloudy rain starts.’” 淒，雲雨起也……《詩》曰：有澹淒淒。⁴⁹ This strategy of quotation can be understood as a special kind of direct quotation. The only difference is that the omitted portion for the entry *yan* is included in the neighboring entry *qi*. Within a pair of entries sharing a quotation, the entry without the direct quotation is considered a shared quotation.

In some entries, Xu Shen adopts several strategies simultaneously, but they all can be understood as combining these three basic strategies. It is easy to identify direct and shared quotations, but the challenge is to detect indirect quotations. I have designed a three-step method to categorize the various types of quotations in each entry in the *Shuowen*. When analyzing an entry, the first step is to determine direct and shared quotations by identifying its original source in the “Database of Chinese Classic Books.”⁵⁰ If a text is not included in this database, then the “Zhongguo jiben guji ku” will be consulted.⁵¹ If the direct quotation cannot be found within these two databases, Duan Yucai, Gui Fu, and Ma Zonghuo’s studies will be used as a guide.⁵² If the

⁴⁸ *Shuowen*, 11.1:19. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 11.1.2:23–24.

⁴⁹ *Shuowen*, 11.1:19. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 11.1.2:23.

⁵⁰ “The Database of Chinese Classic Books,”

<http://publish.ancientbooks.cn/docShuju/platformSublibIndex.jsp?libId=5>.

⁵¹ Beijing Erudition Digital Research Center, “Zhongguo jiben guji ku” 中國基本古籍庫,

<http://server.wenzibase.com.ezproxy.cul.columbia.edu/spring/front/read>. The specific texts I use in the two databases are listed in the bibliography of the appendix.

⁵² Duan, *Shuowen jiezi zhu*; Gui, *Shuowen jiezi yizheng*; Ma, *Shuowen jiezi yinjing kao*; Ma, *Shuowen jiezi yin qunshu kao* 說文解字引羣書考 (Beijing: Kexue shuju, 1959); Ma, *Shuowen jiezi yin tongren shuo kao* 說文解字引通人說考 (Beijing: Kexue shuju, 1959).

textual source of a direct quotation or shard quotation still cannot be detected, it is possible that the text is no longer extant. The second step is to determine indirect quotations by comparing a gloss in the *Shuowen* with similar glosses found in other texts before the *Shuowen* as listed in the *Guxun huizuan* 故訓匯纂, which is a core source of this research.⁵³ One could also check Duan Yucai and Gui Fu's studies about indirect quotations in case there is textual omission. If there is any question about indirect quotations as found in these sources, one should recheck the databases. The third step is to check parallels between the *Shuowen* and early Chinese texts that date before the *Shuowen*, as categorized by the Chinese Text Project.⁵⁴ One should also check them in the two afore mentioned databases. After this three-step examination process, most of the quotations in the *Shuowen* can be categorized.

⁵³ Zong Fubang 宗福邦 et al., eds., *Guxun huizuan* 故訓匯纂 (Beijing: Shangwu yinshuguan, 2003).

⁵⁴ Donald Sturgeon, "Chinese Text Project," <http://ctext.org/zh>.

III. The Nature of the *Shuowen* and its Glosses

After examining the *Shuowen* through the three-step method I outlined in Chapter II, I find 2,280 entries containing quotations from the Classics or Classical works (See Table 1). These quotations are found in 24.2% of 9,421 entries in the *Shuowen*, which means nearly a quarter of all entries are related to Classical Studies. There are 1,142 (784+356+2) direct quotations, 1,474 (1,111+356+7) indirect quotations, and 29 (20+2+7) shared quotations. There are 356 entries that contain both direct and indirect quotations, seven entries containing shared quotations and indirect quotations, and two entries containing shared quotations and direct quotations. Quotation of the Classics or Classical works in the *Shuowen* is evidently a recurrent phenomenon (even if we were to account for some margin of error).

Entries Containing Quotations from the Classics or Classical Works	Amount
Entries only containing direct quotations	784
Entries only containing indirect quotations	1,111
Entries containing both direct and indirect quotations	356
Entries only containing shared quotations	20
Entries containing both shared and direct quotations	2
Entries containing both shared and indirect quotations	7
Total	2,280

Table 1. The *Shuowen*'s entries containing various quotations from the Classics or Classical works.

3.1 Direct Quotations

There are 1,142 entries containing direct quotations from the Classics or Classical works,

comprising 12.12% of the 9,421 entries in the *Shuowen*. These entries of direct quotation can be divided into six groups. First, there are 356 entries containing both direct and indirect quotations from the Classics or Classical works. For example, in the entry *qi* 軻 (2163), Xu Shen says, “*Qi* is the nave of the long hub of a wheel, which is bound with the red [leather]...The *Odes* says, ‘The nave of the wheel bound [with leather], and the yoke ornamented.’” 軻，長轂之軻也，以朱約之……《詩》曰：約軻錯衡。⁵⁵ This quotation can be found in the “Caiqi” 采芑 and “Liezhu” 烈祖 of the *Odes*.⁵⁶ Without examining Classical works, we may simply understand “*qi* is the nave of the long hub of a wheel” as Xu Shen’s own gloss of the graph *qi* and understand the quoted *Odes* as an example that supports the gloss. In fact, this gloss of *qi* comes from the Mao commentary of the *Odes* 毛詩傳, which says, “*Qi* is the nave of the long hub of a wheel, which is red and bound” 軻，長轂之軻也，朱而約之。⁵⁷ Xu Shen replaces *qi* 軻 with *qi* 軻 and replaces *yi* 以 (“with”) with *er* 而 (“and”). Although the meaning of the original text source is slightly altered, the two glosses are still quite similar. We can understand Xu Shen’s gloss of *qi* as a near verbatim quotation of the same graph glossed in the Mao commentary of the *Odes*, suggesting that Xu Shen kind of agrees with the Mao commentary’s interpretation of the graph. Thus, the quotation of the *Odes* is not merely an example to enhance the gloss; rather, the *Odes* quotation can also be understood as a focus of the entry.

Is it possible that these direct quotations from the Classics only exemplify the use of the head graph in texts and therefore bear no significance within Classical Studies? The answer is no. First,

⁵⁵ *Shuowen*, 14.1:18. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 14.1:47. The translation of the *Odes* is modified after Legge, *The She-king*, 286.

⁵⁶ See *Shisan jing zhushu*, 911; 1341.

⁵⁷ See *Shisan jing zhushu*, 911.

in many cases (at least in the 356 entries of the first group), Xu Shen both directly quotes the Classics and indirectly quotes glosses from Classical works as his own glosses. This means that the gloss and quoted Classical text in an entry are linked together, and they are relevant to Classical Studies. In such a situation, we cannot simply understand the quoted Classics as pure examples of head graphs. Second, if Xu Shen just wanted to show some examples of those head graphs in context, these examples should not have concentrated in a specific type of texts. However, the fact is, in the *Shuowen*, there are only 45 entries containing direct quotations from non-Classical texts, whereas there are 1,142 direct quotations from the Classics and Classical works. Some influential texts from the Han era are seldom quoted. For example, the *Laozi* 老子, a very influential text in the Han time, is only directly quoted once. It is clear that the quotations from non-Classical texts cannot compare with the Classical quotations; the absolute majority of the direct quotations in the *Shuowen* comes from the Classics and Classical works. If we understand these quotations to be simple examples, we could only say that they are used to show the use of those head graphs in the Classics, which, from my perspective, makes the *Shuowen* extremely important in Classical Studies.

All of the entries in the first group can be understood from what I call a Classical point of view (it also works for groups 2, as will be shown below), which contrasts with the lexicographical point of view (see Figure 1). It is problematic to overly emphasize the latter but neglect the significance of the former.

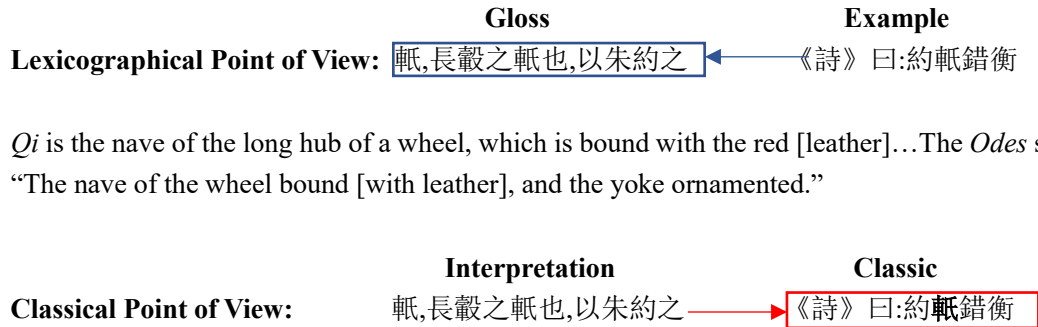


Figure 1. Two models of understanding the relationship between the quoted Classics and the glosses in the *Shuowen*, based on the analysis of the entry *qi* 軈.

For some quotations, there are multiple interpretations in Classical Studies, and Xu Shen chooses one as his gloss, which I believe reveals his own preference within Classical Studies. The basic structure of the *Shuowen* is that Xu Shen lists 9,421 entries and provides glosses for these head graphs. We assume that the glosses Xu Shen provides for the head graphs are the ones that he agrees with. For example, his gloss of the entry *pi* 丕 is “being great” 大也.⁵⁸ We assume that he believes the meaning of graph *pi* is “being great.” This is the same for the entries containing Classical quotations. For example, in the entry *yan* 唁 (276), Xu Shen says, “*Yan* means to condole with the living...The *Odes* says, ‘Return to condole with the Marquis of Wey.’” 唁, 弔生也……《詩》曰: 歸唁衛侯.⁵⁹ The quoted line can be found in the “Zaichi” 載馳 of the *Odes*.⁶⁰ Among *Odes* hermeneutics, the interpretation of this line is controversial. According to the Mao commentary, “*Yan* means to condole for the loss of a state” 弔失國曰唁, whereas according to the Han’s *Odes* 韓詩, “*Yan* means to condole with the living” 弔生曰唁.⁶¹ The Mao commentary

⁵⁸ *Shuowen*, 1.1:1.

⁵⁹ *Shuowen*, 2.1:14. For Duan Yucui’s discussion, see *Shuowen jiezi zhu*, 2.1:26. The translation of the *Odes* is modified after Legge, *She-king*, 87.

⁶⁰ *Shisan jing zhushu*, 675.

⁶¹ The Han’s *Odes* is no longer extant, but this quotation from the work is found in the entry “to condole” (*diaoyan*

belonged to the Old Text School, whereas the Han's *Odes* belonged to the New Text School. Xu Shen chooses the interpretation from the Han's *Odes* in this entry and sides with the New Text School (See Figure 2). As such, Xu Shen's gloss shows his preference among competing hermeneutic interpretations of the quoted Classic. If he did not agree with the interpretation of the Han's *Odes*, he should not have borrowed it as his own gloss. It is hard to explain why he chose an interpretation that he thought was wrong as his own gloss in the *Shuowen*, which he describes as a work that aims to "explicate errors and mistakes, enlighten scholars" 解謬誤，曉學者。⁶²

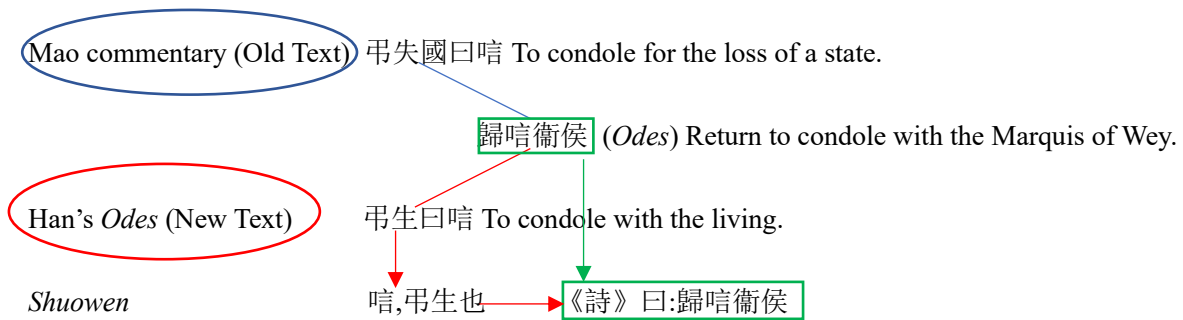


Figure 2. Xu Shen's interpretive decision between the Old and New Text Schools for the entry *yan* 唁.

There are some entries in the first group that have more than one indirect quotation. For example, in the entry *dan* 嘽 (245), Xu Shen explains, "Dan means to pant. It is also said to mean to be glad... The *Odes* says, 'the panting white horse with black mane and tail'" 嘽，喘息也。一曰：喜也……《詩》曰：嘽嘽駱馬。⁶³ The quoted verse can be found in the "Simu" 四牡, and the first gloss comes from the Mao commentary of the verse. Mao says, "Dandan is to describe

弔唁) in *Yiqie jing yinyi* 一切經音義. See Xuan Ying 玄應, *Yiqie jing yinyi*, vol.13, Haishan Xianguan Congshu 海山仙館叢書, edited by Pan Shicheng 潘仕成. N.d., 22.

⁶² The translation comes from O'Neill, "Xu Shen's Scholarly Agenda," 436. For the original text, see the postface to the *Shuowen*, 15.1:4.

⁶³ *Shuowen*, 2.1:8. For Duan Yucai's discussion, see *Shuowen jiezi zhu*, 2.1:16.

panting” 嘽嘽,喘息之貌.⁶⁴ “To be glad” is Mao’s interpretation of the word *dandan* in “his footmen and charioteers were glad (*dandan*)”徒御嘽嘽 in the “Songgao” 崧高.⁶⁵ What Xu Shen does here is to combine the two interpretations of the Mao commentary. We can understand “to be glad” as an alternative interpretation of the *dandan* in Xu Shen’s quotation of the *Odes*, which means “the happy white horse with black mane and tail.” Since both of Xu Shen’s glosses come from the Mao commentary, it is unreasonable to insist that these glosses are Xu Shen’s innovation. Being aware of Classical Studies, and particularly its hermeneutics, is key to understand this entry in the *Shuowen*.

In some entries, Xu Shen quotes two lines from the Classics as well as two commentaries simultaneously. For example, in the entry *xu* 湑 (1683), he says, “*Xu* means to strain the wine. It is also said to mean to clear the river channel. It is also said that *xu* is to describe the dew... The *Odes* says, ‘If [you] have the wine, strain it for me.’ It also says, ‘With the dew lying, it is so bright’” 湑, 茜酒也。一曰: 浚也。一曰: 露兒……《詩》曰: “有酒湑我,” 又曰: “零露湑兮。”⁶⁶ The first ode that is quoted is “Famu” 伐木, and the first gloss comes from the Mao commentary: “*Xu* means to strain it.”湑, 茜之也.⁶⁷ The second ode that is quoted is “Liaoxiao” 蓼蕭, and the third gloss is also Mao’s commentary: “*Xu* is to describe that the dew lies on mugworts” 湑, 湑然蕭上露貌.⁶⁸ Xu Shen tries to combine two lines from the *Odes* as well as its respective commentary into one entry, which shows an undeniable relationship with Classical Studies.

⁶⁴ See *Shisan jing zhushu*, 867.

⁶⁵ See *Shisan jing zhushu*, 1223. The translation is modified after Legge, *She-king*, 540.

⁶⁶ See *Shuowen*, 11.1:24. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 11.1.2:34. The translation of the second ode comes from Legge, *She-king*, 274.

⁶⁷ See *Shisan jing zhushu*, 879.

⁶⁸ See *Shisan jing zhushu*, 899.

The second group includes 784 entries that only contain direct quotations having a semantic relationship with glosses. For example, in the entry *zi* 茲 (593), Xu Shen says, “*Zi* is black... The *Commentary on Spring and Autumn Annals* says, ‘Why did you make my river black?’” 茲，黑也……《春秋傳》曰：“何故使吾水茲？”⁷³ The entry only contains a direct quotation from the Classic. From a Classical point of view, in these entries, Xu Shen’s glosses for the head graphs can be understood as his interpretation of the quoted Classics.

In some entries, Xu Shen offers further explanations after quoting a line from the Classics. For example, in the entry *chuan* 川 (1695), he explains, “*Chuan* means flowing waters penetrating deeply and thoroughly. The *Yushu* [a section in the *Documents* 書] says, ‘Dredge rivers and small rivers to join the great river,’ which means to deepen the water of the river and small river to meet the great river” 川，貫穿通流水也。《虞書》曰：“濬くく距川，”言深くくく之水，會爲川也。⁷⁴ The gloss before the quotation of the *Documents* is to explain the meaning of the graph *chuan*, and the explanation after the direct quotation elucidates the meaning of the whole quotation, as stated by Duan Yucai.⁷⁵ In this entry, the focus is the Classic. Moreover, the two entries (1693, 1694) before the entry *chuan* in the *Shuowen* are for *quan* 𠂔 and *mu* 𠂔—two other key graphs in the quotation “dredge rivers and small rivers to join the great river” 濬くく距川。⁷⁶ What Xu Shen does in these entries is to explain these three key graphs in this elusive line from the *Documents* and ultimately explicates the entire line.

⁷³ *Shuowen*, 4.2:2. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 4.2:4.

⁷⁴ *Shuowen*, 11.2:1. For Duani’s discussion, see *Shuowen jiezi zhu*, 11.2:3.

⁷⁵ See *Shuowen jiezi zhu*, 11.2:3.

⁷⁶ There is another entry for the head graph *lin* 鄰 between *mu* and *chuan*. See *Shuowen*, 11.2:1.

In some entries, the quoted Classics do not include the head graphs. For example, in the entry *ren* 壬 (2204), Xu Shen says, “*Ren* is in the north. When *yin* reaches the extreme, *yang* will emerge, so the *Changes* says, ‘The dragon reaches (*zhan*) the field.’ The meaning of *zhan* is to reach” 壬, 位北方也。陰極陽生, 故《易》曰: “龍戰于野,” 戰者, 接也.⁷⁷ The quotation can be found in the “Kun” 坤 hexagram of the *Changes*.⁷⁸ The point here is that the quotation does even not include the head graph *ren*, so it cannot be understood as an example of the gloss. Xu Shen’s gloss before the quotation explain why it is said “the dragon reaches the field” in the *Changes*, and the gloss after the quotation is intended to explain the key graph of the quotation, *zhan*, as Duan Yucai argues.⁷⁹ The graph *zhan* often means to fight in early texts, but Xu Shen argues that in this sentence of the *Changes*, *zhan* means to reach. It appears that the entry demonstrates Xu Shen’s understanding of the *Changes*.

Occasionally, after the direct quotations, Xu Shen lists variants of the head graphs, which he terms “repeated graphs” (*chongwen* 重文).⁸⁰ However, at times they are not just the variants of the head graphs, but are instead graphical variants in the Classics. For instance, in the entry *jing* 鯨 (1730), Xu Shen explains, “*Jing* is the great fish in the ocean...The *Commentary on Spring and Autumn Annals* says, ‘[The great ancient king] got the great fish (*jing*) and salamander.’ *Jing* 鯨, [the variant of] *jing* 鯨 is also derived from *jing* 京” 鯨, 海大魚也……《春秋傳》曰: “取其鯨鯢。” 鯨, 鯢或从京.⁸¹ Without considering the context of Classical Studies, it is common

⁷⁷ See *Shuowen*, 14.2:11. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 14.2:23–24.

⁷⁸ See *Shisan jing zhushu*, 33.

⁷⁹ See *Shuowen jiezi zhu*, 14.2:23.

⁸⁰ It is not necessary to put a repeated graph after a quotation. According to *Shuowen*’s postface, there are 1,163 repeated graphs in the *Shuowen*. Many of them exist in entries without quotations from the Classics. See *Shuowen*, 15.2:1.

⁸¹ See *Shuowen*, 11.2:12. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 11.2:26.

to understand *jing* 鯨 as simply a variant of *jing* 鱷. However, in the *Zuo Tradition* 左傳, a commentary on the *Spring and Autumn Annals* 春秋, we find the line, “[the great ancient king] got the great fish (*jing*) and salamander” 取其鯨鯢 in the twelfth year of Duke Xuan.⁸² *Jing* 鱷 is written as 鯨, the variant recorded in the *Shuowen*, suggesting that Xu Shen elects to record a graphical variant in the Classic. Xu Shen might have had access to at least two editions of the *Zuo Tradition*, and he preferred the variant *jing* 鱷 while also recording the variant *jing* 鯨. Thus, the *Shuowen* does more than simply record any graph variants, but the graphical variants in the Classics.

In some entries, one line from the Classics is divided and explained in two neighboring entries. For example, in the entry *liao* 敕 (481), Xu Shen writes, “*Liao* means to select... The *Zhoushu* [a section in the *Documents*] says, ‘Select your armor’ ” 敕, 擇也……《周書》曰: “敕乃甲冑.”⁸³ The next entry is for *jiao* 敵 (482), of which Xu Shen says, “*Jiao* means to bind [things]...The *Zhoushu* says, ‘Bind your shield’ ” 敵, 繫連也……《周書》曰: “敵乃干.”⁸⁴ It is significant that the two phrases quoted here are both a part of a line in the “Bishi” 費誓 chapter of the *Documents*. What Xu Shen does is to explain two key graphs in the same line in the *Documents*, as seen in Figure 4. Without the knowledge of the context from which these quoted Classics lines originate, and instead assuming them to be independent, disconnected phrases, we will lose the information Xu Shen wants to convey to the readers about the Classics.

⁸² See *Shisan jing zhushu*, 4087

⁸³ See *Shuowen*, 3.2:16. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 3.2:35.

⁸⁴ *Shuowen*, 3.2:16. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 3.2:35.

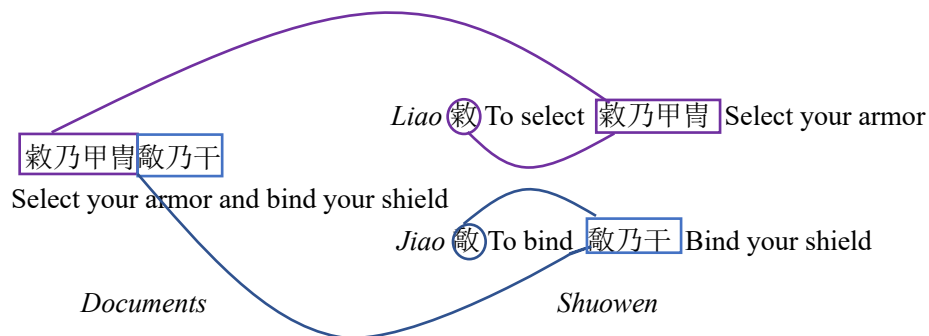


Figure 4. A model of understanding adjoining entries quoting two parts of the same sentence in the Classics, based on the analysis on the entries *liao* 敕 and *jiao* 敵.

The third group includes 14 entries with direct quotations from the “penetrating scholars” about the Classics.⁸⁵ For example, in the entry *wang* 王 (37), Xu Shen quotes Dong Zhongshu’s 董仲舒 (179–104 BCE) gloss, which originates from *Chunqiu fanlu* 春秋繁露.⁸⁶ The way to understand these 14 entries is not complicated: Xu Shen chooses other scholars’ interpretations of the Classics and quotes them directly, which also represents his own opinion about these Classics.

The fourth group includes 41 entries that directly quote the Classics, the aim of which seems just to show the pronunciation of the head graphs. For direct quotations from the Classics, Duan Yucai lays out three essential functions: “When [Xu Shen] quotes the Classics and Commentaries, some are used to demonstrate [graphs’] meaning, some to demonstrate [graphs’] form, and others to demonstrate the pronunciation” 凡引經傳，有證義者，有證形者，有證聲者。⁸⁷ The fourth

⁸⁵ We have no information about some of these “penetrating scholars,” such as the mention of a Huang Hao 黃顛 in the entry *qi* 鼻 (429). In some entries, we do know that they were Classical scholars, but they also have works that are not about the Classics. These entries are excluded from this group. For example, in the entry *qi* 鼻, Xu Shen also quotes Du Lin 杜林’s words, saying “Du Lin understands *qi* as [the graph] *qi* 駢 as it is in ‘Chinese unicorn’ (*qilin* 麒麟)” 杜林以為駢麟字. Although Du Lin was an influential *Documents* scholar, he also produced studies on the *Cangjie pian* 蒼頡篇, as indicated by Duan. It is difficult to determine where the quotation originates. For the entry *qi*, see *Shuowen*, 3.1:20. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 13.2:36.

⁸⁶ See *Shuowen*, 1.1:6. For Dong’s words, see Su Xing 蘇興, *Chunqiu fanlu yizheng* 春秋繁露義證 (Beijing: Zhonghua shuju, 1992), 328.

⁸⁷ See “zhu” 祝 in *Shuowen jiezi zhu*, 1.1:12. In addition to the three basic functions, Duan Yucai also argues that some quoted Classics are used to demonstrate the use of loan graphs. See *Shuowen jiezi zhu*, 15.1:7. In fact, the study

group of entries are often explained by the third function in Duan Yucai's classification. In these entries, Xu Shen uses the term "(the head graph) reads as" (*duruo* 讀若).⁸⁸ For example, in the entry *beng* 嗥 (7.2), he says, "*Beng* means to laugh loudly... it is read as [*beng*] in the *Odes*, 'Melons and small melons yield abundantly (*bengbeng*).'"嗥，大笑也……讀若《詩》曰：瓜瓞萑萑。⁸⁹ In Duan Yucai's theory, Xu Shen quotes the Classic only to show the head graph's pronunciation.

However, in some entries, including the entry *beng* 嗥, the key graphs of the quoted Classics are not more common than the head graphs in texts (see Table 2). This means that the quoted Classics might not simply be used to show readers the sound of the head graphs. The function of the term *duruo* is an extremely controversial question.⁹⁰ Qian Daxin 錢大昕 (1728–1804) argues that *duruo* is used to study the loan graphs (*tongjia zi* 通假字) in texts, which means to "borrow one graph for another" based on their phonetic similarity.⁹¹ After a systematic examination of the use of *duruo* in the *Shuowen*, Yang Shuda 楊樹達 (1885–1956) demonstrates that at least in some

of loan graphs is also related to the study of the meaning and pronunciation of the graphs, which means that it is not a basic function of the quotations.

⁸⁸ I borrow the translation of the term from Miller, "Problems in the Study of 'Shuo-wen Chieh-tzu,'" 308. However, employing such a term in an entry does not necessarily mean the Classics are used as evidence of the pronunciation of the head graphs. For example, in the entry *chuo* 趯 (291), Xu Shen says, "*Chuo* means to walk and stop suddenly... it is read as such in the *Gongyang Tradition of Spring and Autumn Annals*, which says 'to jump (*chuo*) the steps and run'" 趯，乍行乍止也……讀若《春秋公羊傳》曰：“趯階而走。” Although Xu Shen uses the term *duruo*, the gloss can still be understood as the interpretation of the key graph *chuo* in the Classic. See *Shuowen*, 2.2:1. Duan Yucai argues that the word *duruo* is a mistake here. However, he does not have evidence. See *Shuowen jiezi zhu*, 2.2:2.

⁸⁹ See *Shuowen*, 2.1:10. For Duan Yucai's discussion, see *Shuowen jiezi zhu*, 2.1:20. The translation of the *Odes* is modified after Legge, *She-king*, 469.

⁹⁰ For a brief review on different theories on the function of the term *duruo*, see Wan Xianchu 萬獻初, *Shuowen xue daolun* 說文學導論 (Wuhan: Wuhan daxue chubanshe, 2014), 34–37.

⁹¹ See Qian Daxin 錢大昕, "Gu tongyin jiajie shuo" 古同音假借說, in *Qianyan tang ji* 潛研堂集 (Shanghai: Shanghai guji chubanshe, 1989), 44–46. The definition of the loan graphs comes from Bottéro and Harbsmeier, "The *Shuowen Jiezi* Dictionary," 253.

entries the term *duruo* shows the loan graphs in texts.⁹² Lu Zongda and Feng Yutao 馮玉濤 further argue that in many entries, the term *duruo* is to show cognate words.⁹³

Head Graph	Classics	Head Graph	Classics	Head Graph	Classics
玕/ beoŋ /	羣/ poŋ /	輪/ liwən /	屯/ tiwən /	灑/ tsiau /	勦/ tsiau /
嘖/ boŋ /	羣/ poŋ /	柎/ tuət /	豨/ neət /	羈/ tiəm /	塾/ tiəm /
越/ diēt /	秩/ diēt /	貶/ ɣiwən /	郎/ ɣiwən /	靡/ mīa /	靡/ mīa /
鞮/ tsuan /	鑽/ tsuan /	幅/ tiwən /	屯/ tiwən /	擗/ dan /	驪/ dan /
睽/ ɕiam /	苦/ ɕiam /	綦/ iweŋ /	綦/ iweŋ / 袿/ tiwo /	擗/ tiāt /	擗/ tiāt /
眦/ piēt /	泌/ piēt /	飲/ iəu /	麇/ gǐəu /	媼/ uan /	宛/ iwan /
眦/ xuāt /	濺/ xuāt /	頰/ luəi /	齧/ ŋiāt /	媼/ kǐau /	糾/ kiəu /
暗/ iwāt /	邨/ siwət /	藍/ lam /	濫/ lam /	戛/ tsiam /	攢/ seam /
眦/ kīwa /	瞿/ kīwa /	魍/ na /	儻/ na /	紕/ piēi /	玼/ biēn /
洮/ dǐau /	洮/ t'au /	壘/ təu /	蔦/ tiəu /	鈔/ t'ia /	哆/ t'ia /
豐/ kīwāk /	穰/ koaŋ /	奔/ piwāt /	弼/ biēt /	輦/ zǐəŋ /	拏/ tǐəŋ /
惕/ t'iek /	惕/ t'iek /	彙/ bi /	慮/ biwāk /	輦/ k'en /	輿/ k'en /
脣/ tiwāt /	噉/ t'iwāt /	悴/ dziwāt /	萃/ dziwāt /	馨/ kəm /	豔/ liam /
筭/ p'ǐəu /	彊/ k'o /	蕊/ sua /	瑣/ sua /		

Table 2. Comparison between the head graphs and key graphs of the quoted Classics with phonetic reconstructions.⁹⁴ The blue pairs shared the same phonetic radical.

We can find that in 21 entries, the head graphs and key graphs of the quoted Classics share the same phonetic radical and a similar sound (see Table 2), which indicates that they might be cognate with each other. It is also possible that these entries are used to study the loan graphs in

⁹² See Yang Shuda 楊樹達, “*Shuowen duruo tanyuan*” 說文讀若探源, in *Jiwei ju xiaoxue shulin* 積微居小學述林 (Beijing: Zhonghua shuju, 1983), 110.

⁹³ See Lu Zongda, “*Shuowen duruo de xungu yiyi*” 《說文》“讀若”的訓詁意義, in *Lu Zongda yuyanxue lunwen ji* 陸宗達語言學論文集 (Beijing: Beijing shifan daxue chubanshe, 1996), 356–57, and Feng Yutao 馮玉濤, “*Shuowen jiezi duruo zuoyong leikao*” 《說文解字》“讀若”作用類考, *Ningxia daxue xuebao (shehui kexue ban)* 寧夏大學學報 (社會科學版) 18, no.3 (1996): 13–16.

⁹⁴ The Chinese phonetic reconstruction is from Guo Xiliang 郭錫良, *Hanzi guyin shouce* 漢字古音手冊, rev. ed. (Beijing: Shangwu yinshuguan, 2010). The phonetic reconstruction of the graph *zheng* 輦 is based on the graph *cheng* 丞. The reconstructions of the graph *zhuan* 鞮 and *jiao* 媼 come from Guo Xiliang, *Hanzi guyin biaogao* 漢字古音表稿, *Wenxian Yuyanxue* 文獻語言學, ed. Hua Xuecheng 華學誠, vol.8 (Beijing: Zhonghua shuju, 2018).

the quoted Classics and to detect the original graphs, as argued by Qian Daxin. In any case, these entries are related to Classical Studies. Even if they just show the sound of the head graphs, Xu Shen needs an assumption here that his readers are very familiar with those lines in the Classics and know the sound of those key graphs, as argued by Lu Zhiwei 陸志偉 (1894–1970).⁹⁵ In other words, only in the context of the Classics can these entries be understood.

The fifth group includes four entries that simply quote a graph from the Classics to talk about the various forms of the graph in the Classics. For example, in the entry *xu* 畜 (10.6), Xu Shen records the variant *xu* 蓄 in the end, claiming, “In the *Suburban Ritual of Lu*, *xu* 畜 is derived from *tian* 田 and *zi* 兹. *Zi* means to increase” 《魯郊禮》畜从田，从兹，兹，益也。⁹⁶ Xu Shen discusses the variant of *xu* in the Classic, which also reveals his own interpretation of the Classic.

The sixth group includes 10 entries that quote the Classics to explain the graph form and structure, as Duan Yucai argues. For example, in the entry *zai* 𤄎 (6.8), Xu Shen says, “*Zai* means disaster. It is derived from something (*yi*) blocking the great river (*chuan*). The *Commentary on Spring and Autumn Annals* says, ‘The great river is blocked and becomes the lake, which is inauspicious’” 𤄎，害也。从一雝川。《春秋傳》曰：“川雝為澤，凶。”⁹⁷ The quoted Classic does not contain the head graph; rather it was quoted to explain the form of graph *zai* 𤄎, as Duan Yucai indicates.⁹⁸ However, it can also be understood as Xu Shen’s way of explaining the line in the Classic. In this case, Xu Shen appears to be using the graph *zai* to explain the concept of disaster

⁹⁵ Lu further argues that Xu Shen’s aim in composing the *Shuowen* was to “transfer the Classics” 傳經. See Lu Zhiwei, “*Shuowen jiezi duruo yinding*” 《說文解字》讀若音訂, in *Lu Zhiwei Yuyanxue zhuzuo ji* 陸志偉語言學著作集, vol2 (Beijing: Zhonghua shuju, 1999), 238–39.

⁹⁶ See *Shuowen*, 13.2:16. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 13.2:47.

⁹⁷ *Shuowen*, 11.2:2. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 11.2:4.

⁹⁸ See *Shuowen jiezi zhu*, 11.2:4.

as recorded in the Classic, and the other nine entries in the group can be understood similarly.

3.2 Indirect Quotations

There are 1,474 entries containing indirect quotations from the Classics or Classical works, and in 356 of them, Xu Shen also has direct quotations (which have been examined previously). I have explored how to understand entries with direct quotations in detail, and the method to understand entries only containing indirect quotations is similar. The only difference is that Xu Shen does not directly quote the Classics that he studies in those 1,111 entries, comprising 11.79% of the 9,421 entries in the *Shuowen*. For example, in the entry *bo* 駮 (1408), he writes, “*Bo* is [a kind of] beast similar to horses, with protruding teeth, and eats tigers and panthers.” 駮，獸如馬，倨牙，食虎豹。⁹⁹ This gloss is the same as that of the Mao commentary and the *Erya*, as indicated by Duan Yucui.¹⁰⁰ In the *Erya*, for example, it writes, “*Bo* is similar to horses, with protruding teeth, and eats tigers and panthers” 駮，如馬，倨牙，食虎豹。¹⁰¹ The only change Xu Shen makes to the *Erya* gloss is by adding “beast,” and thus suggests he might agree with the gloss of the *Erya* and Mao commentary.

However, how do we know for certain that Xu Shen quotes the Classics or Classical works in these cases? Is it possible that these parallels between the *Shuowen* and the Classics or Classical works are merely coincidences? First, it would be difficult to explain a phenomenon that includes over ten percent of *Shuowen*'s entries as coincidence. Second, even if they are not quotations, they

⁹⁹ See *Shuowen*, 10.1:6. For Duan Yucui's discussion, see *Shuowen jiezi zhu*, 10.1:18.

¹⁰⁰ See *Shuowen jiezi zhu*, 10.1:18.

¹⁰¹ *Shisan jing zhushu*, 1469.

are at least parallels with words in the Classics or Classical works. For example, even if someone objects that Xu Shen's gloss of *yu* comes from the Mao Commentary or *Erya*, they must acknowledge that they are at least parallels. It is reasonable to say that Xu Shen's understanding of the graph formally aligns with that of the Mao Commentary and *Erya*.

Some instances of indirect quotations were discussed in 3.1, and in this section, some special cases of indirect quotations warrant further discussion. In some entries, Xu Shen indirectly quotes the Classics as his glosses of the head graphs. For example, in the entry *ying* 蠅 (2031), he says, “They buzz about, the blue flies; they are the insect with a large abdomen.” 營營青蠅，蟲之大腹者。¹⁰² Without considering the context of Classical Studies, we might understand the entry as a simple definition for the head graph *ying*. However, the first clause, “they buzz about, the blue flies,” comes from the “Qingying” 青蠅 in the *Odes*, as Duan Yucai notes.¹⁰³ What Xu Shen does here is quoting the *Odes* and merely explains how *ying* is used in the *Odes*.

Another example that is well-known in Chinese philology deals with the entry *wu* 武 (1880). Xu Shen says, “As for *wu*, King Zhuang of Chu says, ‘Being martial is to establish the merit and refrain from using weapons, so to stop (*zhi*) the dagger (*ge*) is being martial (*wu*)’ 武，楚莊王曰：‘夫武，定功戢兵，故止戈爲武。’¹⁰⁴ The king's words come from the *Zuo Tradition*, as noted by Duan Yucai.¹⁰⁵ In the twelfth year of Lord Xuan, Master of Chu 楚子 says, “As for the graph, to stop (*zhi*) the dagger (*ge*) is being martial (*wu*)...being martial can forbid violence and

¹⁰² See *Shuowen*, 13.2:5. For Duan Yucai's discussion, see *Shuowen jiezi zhu*, 13.2:11. The translation of 營營青蠅 comes from Legge, *She-king*, 394.

¹⁰³ See *Shuowen jiezi zhu*, 13.2:11.

¹⁰⁴ See *Shuowen*, 12.2:17. For Duan Yucai's discussion, see *Shuowen jiezi zhu*, 12.2:41.

¹⁰⁵ See *Shuowen jiezi zhu*, 12.2:41.

refrain from using weapons; it can preserve the great and establish the merit” 夫文，止戈爲武……夫武禁暴戢兵，保大定功。¹⁰⁶ Xu Shen quotes this interpretation, one reason of which may be that it comes from a core text of the Old Text School, namely the *Zuo Tradition*. We cannot overlook this aspect of Classical Studies when assessing the philological underpinnings of this entry on *wu*.

Some entries contain two indirect quotations. For example, in the entry *e* 阿 (2175), Xu Shen says, “*E* means a large mound. It is also said to mean the bend of a hill.”阿，大陵也。一曰：曲阜也。¹⁰⁷ It seems that Xu Shen just provides two glosses for the head graph. However, both glosses might stem from the Mao commentary.¹⁰⁸ In the “Jingjing zhe e” 菁菁者莪, there is “[it is] in the midst of that large mound” 在彼中阿。¹⁰⁹ The Mao commentary writes, “A large mound is called *e*” 大陵曰阿。¹¹⁰ In another ode, “Kaopan” 考槃, it is said, “[He] has reared [his] hut in the bend of the hill” 考槃在阿。¹¹¹ Mao says, “The bend of a hill is called *e*.”¹¹² Xu Shen quotes these two commentaries indirectly and combines them into one entry.

In short, although in the above cases Xu Shen does not quote the Classics or Classical works directly, evidence indicates that in at least 1,111 entries he quotes them indirectly. Although these hermeneutic glosses are not his own, they nevertheless represent his predilections within the scholarship of Classical Studies.

¹⁰⁶ *Shisan jing zhushu*, 4086–87.

¹⁰⁷ *Shuowen*, 14.2:1. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 14.2:2.

¹⁰⁸ Duan Yucai points out that the first gloss is also the same as the gloss in the *Erya*. See *Shuowen jiezi zhu*, 14.2:2.

¹⁰⁹ The translation comes from Legge, *She-king*, 279.

¹¹⁰ *Shisan jing zhushu*, 903. Duan Yucai points out that the *Erya*’s gloss of *e* is same as this commentary. See *Shuowen jiezi zhu*, 14.2:2.

¹¹¹ The translation comes from Legge, *She-king*, 93.

¹¹² *Shisan jing zhushu*, 903.

3.3 Shared Quotations

In the *Shuowen*, there are 27 entries that share quotations from the Classics with their neighboring entries, despite lacking direct quotations. In these instances, Xu Shen uses two or three entries to explain one Classic, which I agree is the real focus of these entries. For example, in the entry *mei* 枚 (816), he writes, “*Mei* is a stem, which can be used to make walking sticks...The *Odes* says, ‘[It is] clinging to the branches and stems’” 枚，榦也，可爲杖……《詩》曰：施于條枚。¹¹³ In the entry *tiao* 條 (815), the one directly preceding the entry *mei*, Xu Shen says, “*Tiao* is a small branch” 條，小枝也。¹¹⁴ *Mei* and *tiao* are two key graphs of the line quoted from the *Odes*, and it is thus unnecessary to be quoted twice in a row. Xu Shen omits the quotation in the entry *tiao*, but we can see that the entry shares the same quotation with the entry *mei* (see Figure 5). Shared quotation is a special kind of direct quotation, and they can be understood in the same way.

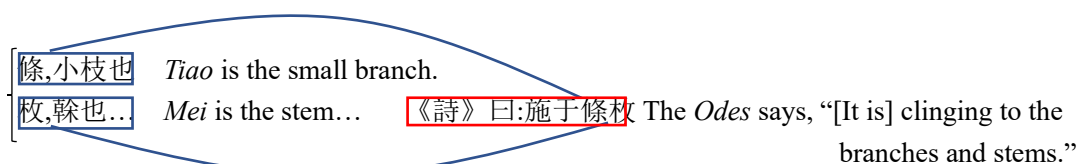


Figure5. Two neighboring entries in the *Shuowen*, entries *tiao* 條 and *mei* 枚, share the same quotation from the *Odes*.

3.4 Graph Variants and Classical Studies in the *Shuowen*

In my research, I exclude one group of entries. Qian Daxin and Duan Yucai emphasize the variants

¹¹³ *Shuowen*, 6.1:9. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 6.1:22. The translation of the *Odes* comes from Legge, *She-king*, 446.

¹¹⁴ *Shuowen*, 6.1:9.

of graphs and sometimes attempt at understanding Xu Shen's ideas by only examining the form of head graphs in the *Shuowen*, including the head graphs in the entries that Xu Shen does not quote the Classics or Classical works.¹¹⁵ For example, in the entry *zong* 稷, Xu Shen does not quote the Classics, but Duan Yucai argues that in the “Pinli” 聘禮 chapter of the *Yili* 儀禮, the graph is written as *zong* 稷, whereas it is written as *zong* 縷 in the Old Text version, according to Zheng Xuan's commentary.¹¹⁶ From Duan Yucai's perspective, Xu Shen only has the head graph *zong* 稷 and does not have *zong* 縷 in the *Shuowen*, so he must use the New Text of *Yili* here.¹¹⁷ However, the question is: Can we ascertain Xu Shen's view about the Classics by exclusively examining the form of graph variant that he uses?

I believe that solely focusing on the form of graphs to understand Xu Shen's view on Classical Studies debate is not a reliable approach. An alternative explanation could be that Xu Shen simply omits the graph *zong* 縷 in his work. If we study Xu Shen's ideas of Classical Studies based on this kind of evidence, we have to also explain other incongruous aspects of his approach to Classical Studies. For issues of head graphs, my strategy is to be very cautious; if Xu Shen does not quote the Classics or Classical works directly, even though the gloss of an entry is the same as the one found in a Classical work, yet the head graph is different from the explained graph in the Classical work, I have chosen not to include it in my calculation of indirect quotations. Based on this principle, 106 entries are excluded from the calculation. This strategy reduces the risk of overinterpreting Xu Shen's employment of Classical Studies to explain the meaning of graphs.

¹¹⁵ Duan, *Shuowen jiezi zhu*, and Qian Daxin, “Dawen 8” 答問八, in *Qianyan tang ji* (Shanghai: Shanghai guji chubanshe, 1989), 164–80.

¹¹⁶ For the use of *zong* in the “Pinli,” see *Shisan jing zhushu*, 2326.

¹¹⁷ For Duan's argument, see *Shuowen jiezi zhu*, 7.1:53.

However, if Xu Shen quotes the Classics directly, the variants (of head graphs) that he uses can reveal his view about graphical variants in the Classics. For example, in the entry *ya* 庀 (1336), he says, “*Ya* is the horse shed... The *Zhouli* says, ‘In the summer, [officials hide] horses in the shed (*ya*)’” 庀, 廡也……《周禮》曰: “夏庀馬。”¹¹⁸ As indicated by Duan Yucai, the graph *ya* has variants in the *Zhouli*.¹¹⁹ It is written as *ya* 訝 in an older version of the *Zhouli*, and Zheng Sinong 鄭司農 (Zheng Zhong 鄭眾) (d. 83 CE) says, “[It] should be written as *ya* 庀” 當爲庀.¹²⁰ In Xu Shen’s quotation, he chooses the variant *ya* 庀, which is also the head graph. Although he does not quote Zheng’s opinion, we can still surmise that he agrees with Zheng’s reading, as Duan Yucai notes.¹²¹ Without understanding this broader context of Classical Studies, we might assume Xu Shen merely quotes an example without noticing his deliberate choice of graphical variants in the Classics.

In the Classics, loan graphs are often used, as mentioned before. One objective of scholars in Classical Studies is to detect the original graphs. In some entries, the quoted Classics differ from their original sources because Xu Shen attempts to revert the loan graph to its original graph. For example, in the entry *hu* 膾 (628), he says, “*Hu* is the jerky without bones... In the *Zhouli*, there is a half of the jerky (*hupan*)” 膾, 無骨腊也……《周禮》有膾判。¹²² In the *Zhouli*, we can only find *hupang* 膾胖 in the chapters “*Neiyong*” 內饗 and “*Xiren*” 腊人.¹²³ In the latter chapter, Zheng Dafu 鄭大夫 (Zheng Xing 鄭興) (fl. early 1st century CE) says, “The graph *pang* 胖

¹¹⁸ *Shuowen*, 9.2:5. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 9.2:13.

¹¹⁹ See *Shuowen jiezi zhu*, 9.2:13.

¹²⁰ See *Shisan jing zhushu*, 1860.

¹²¹ See *Shuowen jiezi zhu*, 9.2:13.

¹²² *Shuowen*, 4.2:13. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 4.2:34.

¹²³ See *Shisan jing zhushu*, 1425, 1430.

should be read as *pan* 𠄎.”¹²⁴ As noted by Duan Yucai, Xu Shen agrees with Zheng Dafu’s reading and changes *pang* to *pan* directly in his quotation.¹²⁵ In such instances, Xu Shen reveals his interpretation about the Classic without quoting Zheng Dafu’s words directly.

In some entries, Xu Shen records the variants of “old graphs” (*guwen* 古文). Can we assume that these entries must be related to the Classics and argue that Xu Shen supports the Old Text School, just because he records these graphical variants? The answer is no. The sources of these “old graphs” in the *Shuowen* are complicated. We should first see how Xu Shen describes the term “old graphs” in the postface to the *Shuowen*:

Coming down to the time of King Xuan (r. 827/25–782 BCE),¹²⁶ Scribe Zhou wrote the *Dazhuan* in fifteen *pian*, which is somewhat different from old graphs. Arriving at the time of Confucius (551–479BCE) writing down the Six Classics, and Zuo Qiuming narrating the Tradition of the *Spring and Autumn Annals*. in all cases, they used old graphs...Coming down to the overthrown Xin dynasty’s (9–23CE) temporary occupation of the throne, [Wang Mang (r. 9–23 CE)] ordered the Censor-in-Chief, Zhen Feng (d. 10CE), and others, to comparatively edit the radicals of the writing systems. [Wang Mang himself] regarded these as that which ought to be systematized, and [thus] somewhat revised and fixed old graphs. At that time there were six types of writing. The first was called old graph, the writings found in the walls of Confucius’ house...As for writings from the wall, King Gong of Lu (fl. mid-2nd century BCE) demolished Confucius’ family dwelling and found the *Record of Rites*, the *Documents*, the *Spring and Autumn Annals*, the *Analects*, and the *Classic of Filial Piety*. Furthermore, Marquis of Beiping, Zhang Cang (d. 152 BCE), offered up the *Zuo Tradition*

¹²⁴ See *Shisan jing zhushu*, 1430.

¹²⁵ See *Shuowen jiezi zhu*, 4.2:34.

¹²⁶ The date of King Xuan comes from Edward Shaughnessy, “Calendar and Chronology”, in *Cambridge History of Ancient China: From the Origins of Civilization to 221 B.C.*, eds. Michael Loewe and Edward L. Shaughnessy (Cambridge, MA: Cambridge University Press, 1999), 25.

on the *Spring and Autumn Annals*. Prefectures and states also often obtain cauldrons and ritual vessels from mountains and rivers. Their inscriptions are the old graphs of former ages, in all cases themselves similar to one another.¹²⁷

及宣王太史籀箸大篆十五篇，與古文或異。至孔子書六經、左丘明述《春秋傳》，皆以古文……及亡新居攝，使大司空甄豐等校文書之部，自以為應制作，頗改定古文。時有六書：一曰古文，孔子壁中書也……壁中書者：魯恭王壞孔子宅而得《禮記》、《尚書》、《春秋》、《論語》、《孝經》。又北平侯張倉獻《春秋左氏傳》。郡國亦往往於山川得鼎彝，其銘即前代之古文，皆自相似。¹²⁸

Based on Xu Shen's own words, there are at least three sources for the "old graphs" in the *Shuowen*. The first is the writings found in the walls of Confucius' house and other lost Classics found among the people, which we call the Old Texts. The second source is bronze inscriptions, which Xu Shen believes are written in "old graphs of former ages" 前代之古文.¹²⁹ The potential third source is the old graphs that were "somewhat revised and fixed" by Wang Mang and his officials. It reminds us that "old graph" as a type of graph had already been systematically collected and revised by scholars before Xu Shen. Therefore, an entry containing a variant of an "old graph" does not reveal the specific source of the graphical variant. If it comes from the Old Text versions of the Classics, we can say that it is related to Classical Studies, but if it comes from bronze inscriptions or the old graphs revised by Wang Mang, it is not related to the Classics. We just do

¹²⁷ The translation is modified after O'Neill, "Xu Shen's Scholarly Agenda," 432, 434–35.

¹²⁸ Postface to *Shuowen*, 15.1:1–3.

¹²⁹ Wang Guowei 王國維 (1877–1927) argues that old graphs are used by the six states in the east in the Warring States period. See Wang Guowei, "Zhanguo shi Qin yong zhouwen liuguo yong guwen shuo" 戰國時秦用籀文六國用古文說, in *Guantang jilin* 觀堂集林 (Beijing: Zhonghua shuju, 1959), 305–07. He further argues that Xu Shen could not get access to enough bronze inscriptions, and thus this source should be excluded from consideration. See Wang Guowei, "*Shuowen* suowei guwen shuo" 說文所謂古文說, in *Guantang jilin*, 314–15. However, this argument is only based on an assumption. In the postface, Xu Shen clearly mentions the source, the "old graphs of former ages," and we cannot exclude the possibility that some of Xu Shen's old graphs comes from this source.

not know. Additionally, the old graphs in the *Shuowen* could have other unknown sources, such as the works of “penetrating scholars.” In short, the sources of old graphs in the *Shuowen* include more than just the Old Text versions of the Classics, and therefore we cannot argue that an entry is related to Classical Studies solely based on the “old graphs” in the entry.

3.5 The Distribution of Quotations in the *Shuowen*

Under the strict standards outlined above, 106 entries are excluded from the calculation of entries containing quotations from the Classics or Classical works, amounting to 2,280, or just a quarter of the *Shuowen*. If we include them under a looser standard, it is 2,386, or 25.33%. In the remaining entries, although quotations are not detected, some might be related to Classical Studies in Xu Shen’s time. We simply cannot demonstrate it based on extant texts. Therefore, it is safer to suggest that at least 24.2% of the entries are related to Classical Studies.¹³⁰

Focusing on those 2,280 entries under the strict standards, it is interesting that their distribution follows a pattern. Xu Shen divides the entries into 540 groups based on their radicals, and in some groups, entries containing quotations from the Classics or Classical works tend to be placed toward the front. To show this tendency, I calculate the percentage of entries that include quotations and also appear in the first half of each radical group. For example, in the radical group *shan* 山, there are 20 entries including quotations, 17 of which concentrate in the first half of the group, and thus the percentage is 85%.

¹³⁰ If we include all the quotations, including quotation from texts outside Classical Studies, the total number is 2,833, or thirty percent.

The weighted average of all radical groups in the *Shuowen* is 63.37% (see Appendix II),¹³¹ which shows Xu Shen's tendency to place entries with quotations from the Classics and Classical works toward the front of each group. However, some radical groups only have a few entries. In these groups, the distribution of entries might not be so meaningful, so I then examine only the radical groups that include no fewer than five entries containing quotations from the Classics or Classical works. There are 79 radical groups meeting this requirement, and they contain 7,428 entries in sum. The weighted average of these radical groups is 67.49%. In 51 radical groups, the percentage is greater than 50%, and in 33 groups, it is not less than 60% (see Table 3).

Radical Group	Distribution	Percentage	Radical Group	Distribution	Percentage	Radical Group	Distribution	Percentage
Yan 旃 (23) ¹³²	9/10 ¹³³	90.00%	Ge 革(59)	7/8	87.50%	Shan 山(53)	17/20	85.00%
Gong 井 (17)	4/5	80.00%	Men 門(57)	11/14	78.57%	Li 力 (39)	10/14	71.43%
Nü 女(238)	39/56	69.64%	Pu 支 (77)	16/23	69.57%	Ma 馬(115)	25/36	69.44%
Bei 貝 (59)	9/13	69.23%	Shi 示 (66)	22/33	66.67%	Yi 邑(181)	24/36	66.67%
Yu 雨(46)	8/12	66.67%	Yang 羊 (26)	4/6	66.67%	Gui 鬼(17)	4/6	66.67%
Shi 豕(22)	4/6	66.67%	Gong 弓 (27)	4/6	66.67%	Fu 阜 (92)	14/23	65.22%
Mu 目(113)	11/17	64.71%	Yi 衣 (116)	20/31	64.52%	Lu 鹿(26)	7/11	63.64%
Che 車(99)	12/19	63.16%	Yan 言	37/59	62.71%	Shi 石(49)	5/8	62.50%

¹³¹ In a message on April 24, 2021, Tao Xinghua suggested that the value of a radical group can be assigned 1 if the percentage of a radical group is greater than 50%; otherwise, it is assigned 0. Then I calculate the weighted average. The calculation excludes radical groups that do not include any entries containing quotations from the Classics or Classical works and the groups in which all entries include quotations from the Classics or Classical works. Since in these cases all entries either include or do not include quotations, it does not matter how Xu Shen organizes the entries. In a few small radical groups, there is only one entry that has a Classical quotation, and it is in the exact middle of the group. In such groups, the entry cannot be considered to be placed in the front or the back. These groups are also excluded from the calculation.

¹³² The number in the parentheses is the totality of entries in the radical groups.

¹³³ 9/10 means that 10 entries include quotations from the Classics or Classical works, and 9 ones are in the first half of the radical group.

Radical Group	Distribution	Percentage	Radical Group	Distribution	Percentage	Radical Group	Distribution	Percentage
			(249)					
Tian 田(29)	5/8	62.50%	Tu 土(131)	24/39	61.54%	Xie 頁(92)	9/15	60.00%
E 夂(32)	6/10	60.00%	Jiao 角(39)	6/10	60.00%	Gu 鼓(10)	3/5	60.00%
Wei 韋(16)	3/5	60.00%	Li 立(19)	3/5	60.00%	Chong 蟲(6)	3/5	60.00%
Hui 虫(153)	27/62	59.68%	Yu 玉(126)	26/44	59.09%	Rou 肉(140)	13/22	59.09%
He 禾(87)	13/22	59.09%	Ren 人 (245)	49/83	59.04%	Mu 木(421)	56/95	58.95%
Yu 魚(103)	12/21	57.14%	Yue 月(8)	4/7	57.14%	Jian 見(45)	4/7	57.14%
Mian 宀 (71)	10/18	55.56%	Zhui 隹(39)	5/9	55.56%	Cao 艸(445)	74/135	54.81%
Ne 疒(102)	6/11	54.55%	Chuo 辵 (118)	21/39	53.85%	Niao 鳥 (115)	23/43	53.49%
Xin 心(263)	43/82	52.44%	Huo 火 (112)	16/31	51.61%	Kou 口 (180)	21/41	51.22%
Xue 穴(51)	7/14	50.00%	Jin 巾(62)	6/12	50.00%	Quan 犬(83)	9/18	50.00%
You 酉(67)	5/10	50.00%	Chi 齒(44)	3/6	50.00%	Wei 隹(26)	3/6	50.00%
Qian 欠(65)	3/6	50.00%	Da 大(18)	3/6	50.00%			
Ri 日(70)	12/25	48.00%	Mi 糸(249)	24/50	48.00%	Zu 足(85)	6/13	46.15%
Yan 宀(49)	6/13	46.15%	Wang 网 (34)	5/11	45.45%	You 又(28)	4/9	44.44%
Shui 水 (464)	45/103	43.69%	Zhi 豸(20)	3/7	42.86%	Shou 手 (265)	21/50	42.00%
Mi 米(36)	2/5	40.00%	Chun 川 (10)	2/5	40.00%	Dao 刀(64)	5/13	38.46%
Zhu 竹 (144)	10/26	38.46%	Jin 金(197)	13/34	38.23%	Er 耳(32)	3/8	37.50%
Ge 戈(26)	5/14	35.71%	Niu 牛(45)	4/12	33.33%	Shi 食(62)	6/18	33.33%
Zou 走(85)	1/5	20.00%	Yu 羽(34)	2/10	20.00%			

Table 3. The distribution of entries with quotations from the Classics or Classical works in the radical groups that include at least ten entries containing quotations.

Another important point is that in larger radical groups, which have more entries, the concentration of entries containing quotations from the Classics or Classical works toward the front is more obvious. For all the radical groups, the weighted average is 63.37%; for the radical

groups that include more than three entries, the weighted average is 64.11%; for groups that include no fewer than five entries containing quotations from the Classics or Classical works, it is 67.49%; for groups that include no fewer than 10 entries with quotations from the Classics or Classical works, it is 69.27%. The weighted average is 70.34% if we only consider radical groups that include no fewer than 50 entries, and it is 73.54% if we only focus on large radical groups that include no fewer than 100 entries. This means that Xu Shen's tendency to place entries containing quotations from the Classics or Classical works toward the front is more obvious in larger groups.

These phenomena indicate that the priority of Classical Studies strongly influences the distribution of entries within a radical group. However, it is not the only factor determining the distribution of entries. Duan Yucai argues, "The order of radical groups is determined by the resemblance of graph form, and the order of entries within every radical group is determined by the close relationship of graph meaning" 凡部之先後，以形之相近爲次；凡每部中字之先後，以義之相引爲次。¹³⁴ For the sequence of radical groups, Wu Genping 吳根平 argues that it is also affected by the ideas in the Apocrypha.¹³⁵ We have now added the priority of Classical Studies as another important determining factor of entry order within a radical group.¹³⁶

After examining all the entries in the *Shuowen*, it seems that at least for the entries including quotations from the Classics or Classical works, we cannot assume the glosses only show the basic

¹³⁴ See *Shuowen jiezi zhu*, 1.1:2.

¹³⁵ See Wu Genping, "Jingxue beijing xia de *Shuowen jiezi*," 25–26.

¹³⁶ This pattern of distribution might further reveal the process of the *Shuowen*'s composition. Xu Shen collects graphs and glosses from the Classics and Classical works, "penetrating scholars," and other accessible texts and then organizes them based on the graphs' radicals. In many entries, he includes his own interpretation of the Classics, including those of other scholars with whom he agrees. Within some radical groups, such as the radical *shan*, he puts the radical graph initially and then tends to put entries containing ideas of Classical Studies toward the front.

meaning or the original meaning of head graphs. It is better to understand them as the meaning of these graphs as used in the Classics. The semantics of a graph as described by these three terms may overlap (see Figure 6), and a graph's meaning in the Classics could also be the basic or original meaning, but we need to be cautious not to blur the boundaries of these three terms. However, we only find 2,280 entries which are related to Classical Studies. How about the rest of the *Shuowen*? How does Xu Shen understand the writing system as a whole? These questions will be answered in Chapter V.

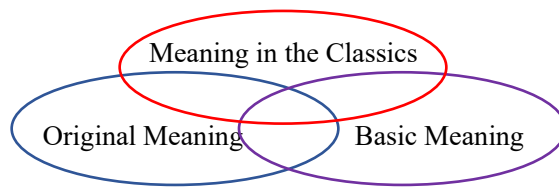


Figure 6. The relationship of three terms indicating a graph's meaning.

IV. Xu Shen's Position in the Debate of the New and Old Text Schools

After a detailed examination of the relationship between the *Shuowen* entries and Classical works, it becomes clear that the *Shuowen* is more than an Eastern Han dictionary, as it is also a work of Classical Studies. As for Classical Studies in the Eastern Han, the debate between the New Text and Old Text Schools is one of the central issues. In this debate, as Miller says, “The usual statement of handbooks is that Hsü Shen [Xu Shen] was a partisan of the Old Text School, and is based simply upon a statement in his Preface to the SWCT [*Shuowen*]. A minority opinion, however, holds that he was actually partial to neither New Text nor Old Text.”¹³⁷ Miller wants to establish Xu Shen's position in this debate based on a “demonstrable fact,” but chooses to solely examine *Wujing yiyi*, instead of the *Shuowen*.¹³⁸ However, Duan Yucai has already pointed out the key difference between the *Wujing yiyi* and the *Shuowen*. He notes, “The [*Wujing*] *Yiyi* was completed early; the *Shuowen* came out late and recorded [Xu Shen's] final arguments” 《異義》早成，《說文》晚出爲定說。¹³⁹ It is a reminder that we cannot assume Xu Shen's preference towards the two schools never changed in his life, as it is also faulty reasoning to equate the *Wujing yiyi* with the *Shuowen*.

After examining 9,421 entries, Xu Shen's preferences between the two schools in the *Shuowen* is clear (see Table 4). In 919 (914+5) entries, Xu Shen's glosses come from the Old Text School, whereas in 126 (109+17) entries he aligns with the New Text School. As such, the ratio of

¹³⁷ Miller, “Problems in the Study of ‘Shuo-wen Chieh-tzu,’” 34. To be precise, it is a postface and not a preface.

¹³⁸ Miller, “Problems in the Study of ‘Shuo-wen Chieh-tzu,’” 34–35.

¹³⁹ See entry *ji* 稷, in *Shuowen jiezi zhu*, 7.1:11. In the *Hou Han shu* 後漢書, a history of Eastern Han, Fan Ye 范曄 (398–445 CE) claims that Xu Shen composed the *Wujing yiyi* first. See Fan Ye, *Hou Han shu* (Beijing: Zhonghua shuju, 1965), 2588.

entries quoting the Old Text School to entries quoting the New Text School is roughly 7.3:1. Furthermore, in 23 entries, Xu Shen combines concepts from the two schools, and in three entries, he combines notions from the Apocrypha and the two schools. Based on this data, I argue that in the *Shuowen*, Xu Shen tends to support the Old Text School, but he also tries to incorporate interpretations from the New Text School as well as integrate the two schools.

Xu Shen's Preference in the <i>Shuowen</i>	Number of Entries
Old Text School	914
New Text School	109
Apocrypha	14
New Text School & Apocrypha	17
Old Text School & Apocrypha	5
Old Text School& New Text School	21
Two Schools & Apocrypha	3
Total	1,083

Table 4. Statistics of Xu Shen's preferences among the Classical Schools in the *Shuowen*.

In the *Shuowen*, Xu Shen does quote more from the Old Text School, but we cannot overlook the 121 entries in which he quotes interpretations from the New Text School. In some entries, Xu Shen quotes the Classics and the New Text School's interpretations simultaneously. For example, in the entry *yan* 唁 (276), he quotes the *Odes* and the Han commentary, rather than the Mao commentary. In some entries, he only quotes the Classics, but when observed in the context of Classical Studies, we can identify his preferred interpretation between the two schools. For instance, in the entry *an* 豸 (1371), he says, “*An* is the homeless dog in the barbarian fields...*an* 豸, [the variant of] *an* 豸 is also derived from [the graph] dog (*quan* 犬). The *Odes* says, ‘suitable

to the barbarian dog (*an*) and suitable to the prison.” 豸，胡地野狗……豸，豸或从犬。《詩》曰：宜豸宜獄。¹⁴⁰ In Mao's *Odes*, *an* 豸 is written as *an* 岸。¹⁴¹ Duan Yucai indicates that it is written as *an* 豸 in Han's *Odes*, according to the *Jingdian shiwen* 經典釋文。¹⁴² Between the two variants of *Odes*, Xu Shen chooses Han's *Odes* and thus the New Text School.

In Miller's dissertation, he insists that Xu Shen “was indeed an Old Text partisan” after conducting an examination of the *Wujing yiyi*.¹⁴³ However, after comparing Xu Shen's views about the Classics in the *Shuowen* with his views in the *Wujing yiyi*, we can see that he does change his views.¹⁴⁴ There are 20 entries that we can use to determine Xu Shen's preferences between the two schools that are comparable with the *Wujing yiyi* (see Table 5).¹⁴⁵ In five entries, Xu Shen continues to follow the Old Text School;¹⁴⁶ in entry *xia* 袷 (28), he continues to follow the New Text School; in entry *shi* 袪 (24), he continues to integrate the two schools. However, in 13 entries, Xu Shen changes his choices. In six entries, he changes from the Old Text School to an integrated idea.¹⁴⁷ In five entries, he changes his preference from the Old Text School to the New Text

¹⁴⁰ *Shuowen*, 9.2:17. For Duan Yucai's discussion, see *Shuowen jiezi zhu*, 9.2:42.

¹⁴¹ *Shisan jing zhushu*, 970.

¹⁴² See *Shuowen jiezi zhu*, 9.2:42, and *Shisan jing zhushu*, 970.

¹⁴³ Miller, “Problems in the Study of ‘Shuo-wen Chieh-tzu.’” 34–35. In 1977, he slightly amended the argument, admitting “although Hsü Shen [Xu Shen] was without question a firm partisan of the Old Text school and its various involved philological doctrines, he nevertheless, on the evidence of the surviving fragments of the WCYY [*Wujing yiyi*], also considered himself completely free to investigate and further to pick and choose among the views of all the schools, whatever their affiliations and parochial loyalties, in his attempt to ascertain the truth.” See Miller, “The *Wu-Ching I-I* Of Hsü Shen,” 20. Chen Jinli also argues that Xu Shen accepts the interpretations from the New Text School sometimes. See Chen, “Lun Xu Shen de jingxue sixiang,” 20–28.

¹⁴⁴ See entry *ji* 稷, in *Shuowen jiezi zhu*, 7.1:11.

¹⁴⁵ According to Van Ess's review on Winter's dissertation, Winter also tries to compare the *Shuowen* with the *Wujing yiyi*. Van Ess argues that the comparison is not reasonable since the *Shuowen* is not a Classical work. However, after our examination on the *Shuowen* in Chapter III, it is clear that the *Shuowen* can also be understood as a work of Classical Studies, which makes the comparison possible and reasonable. See Van Ess, review of “*Und Cang Jie erfand die Schrift*,” 286.

¹⁴⁶ These entries are: *shen* 袞 (32), *yu* 虞 (709), *lei* 櫺 (844), *jin* 覲 (1260), and *fan* 籒 (1480).

¹⁴⁷ These entries are: *lei* 褸 (20), *yu* 鵠 (584), *min* 旻 (936), *xin* 心 (1510), *xing* 姓 (1815), and *she* 社 (34). In the entry *she*, the argument of the New Text School is same as the Apocrypha.

School,¹⁴⁸ whereas in entries *ke* 窻 (1532) and *luan* 鑾 (2135), he changes his preference from the New Text School to the Old Text School.

	<i>Wujing yiyi</i>	<i>Shuowen jiezi</i>
Old Text School	16	7
New Text School	3	6
Integration	1	7

Table 5. Comparison between the *Wujing yiyi* and the *Shuowen jiezi* on the preference between the two schools.

Among these 20 entries, Xu Shen’s views change frequently from the *Wujing yiyi* to the *Shuowen*. In the *Wujing yiyi*, Xu Shen stands by the Old Text School’s side in most cases, whereas in the *Shuowen*, he tends to quote more from the New Text School and attempts to integrate interpretations from the two schools. For example, in the entry *she* 社 (34), he says, “*She* is the altar of lands... The *Commentary on Spring and Autumn Annals* says, ‘Gong Gong’s son, Gou Long, is the god of *she*.’ The *Zhouli* says, ‘25 families having one *she*. Each one (*she*) plants suitable trees on the ground’” 社，地主也……《春秋傳》曰：“共工之子句龍為社神。”《周禮》：“二十五家為社，各樹其土所宜之木。”¹⁴⁹ In the *Wujing yiyi*, he quotes the explanation of *Zuo Tradition* 左氏說 and the explanation of the New Text of *Classic of Filial Piety* 今孝經說。¹⁵⁰ In the explanation of *Zuo Tradition*, it is said, “Gong Gong has a son called Gou Long, who became the Lord of Lands. The Lord of Lands is *she*” 共工氏有子曰句龍，為后土，后土為

¹⁴⁸ These entries are: *fei* 肺 (616), *pi* 脾 (617), *gan* 肝 (618), *ji* 稷 (996), and *hao* 畀 (1497). In the former four entries, the arguments of New Text School are same as the Apocrypha.

¹⁴⁹ *Shuowen*, 1.1:5. For Duan Yucai’s discussion, see *Shuowen jiezi zhu*, 1.1:15–16.

¹⁵⁰ See Chen Jieqi 陳介祺 *Wujing yiyi shuzheng* 五經異義疏證 (Beijing: Zhonghua shuju, 2014), 41.

社。¹⁵¹ The explanation of the New Text of *Classic of Filial Piety* says, “She is the alter of lands. The lands are wide and broad. [The alter] cannot be respected anywhere, [so we] delimitate five lands to set the alter of lands” 社者，土地之主，土地廣博，不可徧敬，封五土以爲社。¹⁵² Then Xu Shen says, “In the *Spring and Autumn Annals*, it is called the lord’s *she*. Now people called the god of *she* the lord of *she*, so we know that *she* is the great lord, instead of a terrestrial spirit” 《春秋》稱公社，今人謂社神爲社公，故知社是上公，非地祇。¹⁵³

Duan Yucai points out that in the *Wujing yiyi*, Xu Shen follows the *Zuo Tradition* (part of the Old Text School), whereas in the *Shuowen*, he defines *she* as the altar of lands (*di zhu* 地主) first, similar to the explanation of the New Text of *Classic of Filial Piety*.¹⁵⁴ These words can also be found in the chapter “Sheji”社稷 of *Baihu tong* 白虎通,¹⁵⁵ which is often thought to be a work mainly recording interpretations from the New Text School.¹⁵⁶ However, in the *Shuowen*, Xu Shen also quotes the *Zuo Tradition* and the *Zhouli* (both of which are part of the Old Text School) simultaneously. As argued by some scholars, what Xu Shen does is to integrate interpretations from the two schools in one entry, which differs from his preference in the *Wujing yiyi*.¹⁵⁷ By comparing the *Wujing yiyi* and the *Shuowen* it is clear that he changed his interpretive preferences a lot. When we investigate Xu Shen’s position in the debate, we should be mindful of this heterogeneity and inconsistency in his adopting interpretations from the two sides of the Classical

¹⁵¹ Chen, *Wujing yiyi shuzheng*, 41.

¹⁵² Chen, *Wujing yiyi shuzheng*, 41.

¹⁵³ Chen, *shuzheng*, 41.

¹⁵⁴ See *Shuowen jiezi zhu*, 1.1:15.

¹⁵⁵ See Chen Li 陳立, *Baihu tong shuzheng* 白虎通疏證 (Beijing: Zhonghua shuju, 1994), 91.

¹⁵⁶ See Pi Xirui, *Jingxue lishi*, 117.

¹⁵⁷ See Chen Jinli, “Lun Xu Shen de jingxue sixiang yu jingxue chengjiu,” 48–49, 52. Wu Genping, “Jingxue beijing xia de *Shuowen jiezi*,” 24–25, and Su Dandan, “Xu Shen jingxue sixiang yanjiu,” 37.

debate.

As Miller says, many scholars' belief that Xu Shen is an Old Text scholar "is based simply upon a statement in his Preface to the SWCT [*Shuowen*]."¹⁵⁸ In the postface, as translated by O'Neill, Xu Shen says, "I have consulted the following works: the *Changes* of Meng, the *Documents* of Kong, the *Poetry* of Mao, the rituals of the *Zhouguan* (the *Zhouli*), the *Spring and Autumn Annals* of Zuo, the *Analects*, and the *Classic of Filial Piety*—in all cases the Old Texts" 其僞易孟氏, 書孔氏, 詩毛氏, 禮周官, 春秋左氏, 論語, 孝經, 皆古文也.¹⁵⁹ Xu Shen seems to admit that he is an Old Text scholar who only uses the Old Texts. However, this reading is problematic. Many scholars agree that Meng's *Changes* is a New Text instead of the Old Text version.¹⁶⁰ As Gao Ming 高明 argues, the last clause says that Xu Shen used the Old Text of the *Analects* 古論 and the Old Text of the *Classic of Filial Piety* 古孝經.¹⁶¹ He does not claim that all the Classics he uses are the Old Texts. Therefore, a better translation is, "The *Changes* [that I

¹⁵⁸ Miller, "Problems in the Study of 'Shuo-wen Chieh-tzu.'" 34. To be precise, it is a postface and not a preface.

¹⁵⁹ The translation and the punctuations of the original text come from O'Neill, "Xu Shen's Scholarly Agenda," 436. For the original text, see *Shuowen*, 15.1:4.

¹⁶⁰ For example, see Sun Qinshan 孫欽善, *Zhongguo gu wenxian xue shi jianbian* 中國古文獻學史簡編 (Beijing: Gaodeng jiaoyu chubanshe, 2001), 38. Yang Shuda 楊樹達 argues that Meng's *Changes* was also an Old Text because Liu Xiang collated the text with the Old Text of the *Changes* in the Imperial Library, according to the *Han shu* 漢書. His basic logic of demonstration is that both texts must belong to the Old Text school since they can be compared with each other. However, the logic is weak because Liu would have been able to compare the two texts even though one was the Old Text and the other the New Text. See Yang Shuda's preface to *Shuowen jiezi yinjing kao*, 2–3. Moreover, according to the *Han shu*, after the collation, Liu Xiang argued that the Meng *Changes* were missing the words "without blame" (*wujiu* 無咎) and "without regret" (*huiwu* 悔亡), whereas Fei Zhi's 費直 *Changes* has these words. See Ban Gu 班固, *Han shu* 漢書 (Beijing: Zhonghua shuju, 1962), 1704. It indicates that Fei Zhi's *Changes* is more like the Old Text version in the Imperial Library, and most scholars agree with this proposition. For example, see Sun, *Zhongguo gu wenxian xue shi jianbian*, 38.

¹⁶¹ See Xu Qinting 徐芹庭, *Lianghan shiliujia yizhu chanwei* 兩漢十六家易注闡微 (Taipei: Wuzhou chubanshe, 1975), 125–26, and Su, "Xu Shen jingxue sixiang yanjiu," 40. In this reading, for example, the *Changes* is the subject, and Meng is the predicate. Huang Zhangjian argues that this reading is problematic from a syntactic point of view. He insists to change the graph *meng* to *fei* 費. See Huang, *Jing jinguwen xue wenti xinlun*, 229–30. However, reasons for this graphic change does not have strong evidence. Second, in Classical Chinese, a noun was often used as a predicate and thus does not break rules of syntax. See Guo Xiliang 郭錫良 et al. *Gudai hanyu* 古代漢語 (Beijing: Shangwu yinshuguan, 1999), 283–84.

quote] is Meng's; the *Documents* is Kong's; the *Odes* is Mao's; the text of rituals is the *Zhouguan*; the *Analects* and the *Classic of Filial Piety* are both the Old Texts” 其僞《易》孟氏；《書》孔氏；《詩》毛氏；《禮》周官；《春秋》左氏；《論語》、《孝經》，皆古文也。 In short, based on the *Shuowen*, we can conclude with confidence that, Xu Shen should be understood as an Old Text scholar who also absorbs interpretations from the New Text School and tries to integrate the two schools.

V. Xu Shen's Motivation to Compose the *Shuowen*

In the preceding three chapters, we examined the *Shuowen*'s nature as a Classical work. We can now turn to the second-level evidence to investigate Xu Shen's motivation to compose the *Shuowen*. The postface to the *Shuowen* and Xu Chong's memorial to the throne discuss the context of the *Shuowen* and Xu Shen's motivation to compose the text. From Xu Shen's perspective, as will be demonstrated in this chapter, scholars in his time were facing problems in Classical Studies, and he thus felt it necessary to have a new work like the *Shuowen*.

5.1 An Examination of the Postface to the *Shuowen*

At the beginning of the postface, Xu Shen provides a short history of Chinese graphs and constructs a theory of "Six (Categories of) Scribal Acts" (*liu shu* 六書), which means six "types of act involved in creating [and analyzing] a graph."¹⁶² He claims, "Learning of graphs (*xiaoxue* 小學) is not cultivated. No one has gone through the explanations for a very long time now" 小學不修、莫達其說久矣,¹⁶³ which has generated a series of problems in politics and in Classical Studies. He then introduces the debate between the Old and New Text Schools:

As for writings from the wall...Furthermore, Marquis of Beiping, Zhang Cang (d. 152 BCE), offered up the *Zuo Tradition* on the *Spring and Autumn Annals*. Prefectures and states also often obtain cauldrons and ritual vessels from mountains and rivers. Their inscriptions are the old graphs of former ages, in all cases themselves similar to one another. Although one

¹⁶² The translation and the definition of *liushu* come from Bottéro and Harbsmeier, "The *Shuowen Jiezi* Dictionary," 252. "And analyzing" is added by me.

¹⁶³ The translation is modified after O'Neill, "Xu Shen's Scholarly Agenda," 434. For the original text, see Postface to *Shuowen*, 15.1:2.

cannot again see their origin and development, their particulars can be obtained and explained in summary form. Yet people reject and slander [the above discoveries and those people's ideas].¹⁶⁴ They consider it to come from those who like oddities, those who purposefully fake and alter the correct graphs, who from the wall falsely create texts that cannot be understood, and who change and disorder the constant so as to make themselves shine brilliantly in this age. Various scholars compete over the suitable matchings between explaining graphs and explicating the Classics. They consider the clerical scripts of Qin to be the graphs in Cang Jie's age, saying "From father to son, it was transmitted one to the other—how could it be changed?"¹⁶⁵

壁中書者……又北平侯張倉獻《春秋左氏傳》。郡國亦往往於山川得鼎彝，其銘即前代之古文，皆自相似、雖叵復見遠流，其詳可得略說也，而世人大共非訾，以為好奇者也故詭更正文，鄉壁虛造不可知之書，變亂常行，以耀於世。諸生競說字解經誼，稱秦之隸書為倉頡時書，云：“父子相傳，何得改易？”¹⁶⁶

Xu Shen briefly introduces the Old Texts' discovery in the Western Han (202 BCE–8 CE) and criticizes scholars who doubt these texts' authenticity. It is reasonable to argue that its skeptics are New Text scholars, who think the Old Texts are the forged Classics. These New Text scholars emphasize that their knowledge of the Classics and graphs comes from their ancestors, an idea influenced by "family learning" (*jiafa* 家法).¹⁶⁷ They believe that the scholarly tradition establishes the authenticity of the clerical scripts and the New Texts' use of these graphs, whereas

¹⁶⁴ The added object comes from B.L. Thern, *Postface of the Shuo-wen Chieh-tzu, the First Comprehensive Chinese Dictionary* (Madison: The Department of East Asian Language and Literature, The University of Wisconsin, 1966), 15.

¹⁶⁵ The translation is modified after O'Neill, "Xu Shen's Scholarly Agenda," 435.

¹⁶⁶ *Shuowen*, 15.1:3.

¹⁶⁷ Although family learning is a disputed term in Classical Studies, it is a fact that several families monopolized erudite positions in the Imperial Academy of the Eastern Han. For example, the Huan 桓 family passed the *Documents* from generation to generation and even formed a school of Huan in the Eastern Han. See Chen Suzhen 陳蘇鎮, *Chunqiu yu handao: lianghan zhengzhi yu zhengzhi wenhua yanjiu* 《春秋》與“漢道”：兩漢政治與政治文化研究, 2nd edition, (Beijing: Zhonghua shuju, 2020), 697.

the old graphs and Old Texts lack authenticity due to their shorter tradition. Facing such critique, Xu Shen attempts at demonstrating the authenticity of old graphs and the Old Texts. Then he criticizes other drawbacks of these New Text scholars:

Vulgar Ruists and despicable rustics, content with what they are familiar with, blind to what they have seldom heard, have never seen comprehensive learning—they have not yet even once observed the regularities of the rules of graphs. They consider the old skills strange and consider wild talk good. They regard their own knowledge as secret subtleties—examining and comprehending the subtle intentions of the sages. Moreover, they see in the *Cangjie pian* the sentence “My young son has received the imperial mandate,” and due to this say the *Cangjie pian* was written by an ancient emperor—that its passages possess the art of the supernatural and the immortal due to this. Their delusions and mistakes are incomprehensible. Are they not foully perverse? The *Documents* says: “I desire to observe the representations of the men of antiquity.” This is saying that we must honor and cultivate the old graphs and not bore through and carve them. Confucius says: “I still reach back to the scribe’s not writing something down. Now, this is lost forever—alas!” This criticizes people for not knowing and failing to make inquiries. People focus on their own private benefits; right and wrong have no correct standard; facile explanations and deviant expressions have caused confusion among scholars of the present world.¹⁶⁸

俗儒曷夫，翫其所習，蔽所希聞，不見通學。未嘗覩字例之條，怪舊執而善野言。以其所知爲祕妙，究洞聖人之微旨。又見《倉頡篇》中“幼子承詔，”因號古帝之所作也，其辭有神僊之術焉。其迷誤不論，豈不悖哉？《書》曰：“予欲觀古人之象。”言必遵修舊文而不穿鑿。孔子曰：“吾猶及史之闕文，今亡也夫！”蓋非其不知而不問。人用己私，是非無正，巧說衰辭，使天下學者疑。¹⁶⁹

¹⁶⁸ The translation is modified after O’Neill, “Xu Shen’s Scholarly Agend,” 435–36. “Have caused confusion among scholars” comes from Thern, *Postface of the Shuo-wen Chieh-tzu*, 17.

¹⁶⁹ Postface to *Shuowen*, 15.1:3–4.

Xu Shen criticizes scholars for “having never seen comprehensive learning.” In the early Eastern Han (25–88 CE), most New Text scholars only focused on one Classic throughout their academic life. The fourteen erudites, who were New Text scholars of the Imperial Academy in the Eastern Han, for example, only worked on their own individual “commentary by chapter and verse.”¹⁷⁰ As noted by Ban Gu, “When [they] were young kids, [they] kept one art [of the Classic] (*yi* 藝). When their head turned white, they were able to speak [about the Classic]. [They] feel comfortable with what they learned and slander things they have never seen, and in the end, they obscure themselves” 幼童而守一藝，白首而後能言，安其所習，毀所不見，終以自蔽。¹⁷¹ Xu Shen believes that this is one reason that they cannot accept the Old Texts and old graphs.

Furthermore, Xu Shen criticizes New Text scholars for believing “their own knowledge as secret subtleties” and “the art of the supernatural and the immortal.”¹⁷² These scholars further establish their studies’ authority based on supernatural power, which is not feasible according to Xu Shen.¹⁷³ Then he criticizes scholars for explicating Classics according to their interests. He emphasizes that the explanation of the Classics should be grounded in evidence. He then claims that these problems have “caused confusion among scholars of the present world.”¹⁷⁴ To solve these problems, Xu Shen proposes a new methodology of Classical Studies based on graphs, explaining:

¹⁷⁰ For a detailed discussion on this topic, see Fan Bocheng 樊波成, “Zhangju xue xingshuai shi, jianlun handai rushu de tongyi yu jingxue de shengjiang” 章句學興衰史—兼論漢代儒術的統一與今古學的升降, *Wen shi zhe* 文史哲 1 (2020): 145–53.

¹⁷¹ *Han shu*, 1723.

¹⁷² O’Neill, “Xu Shen’s Scholarly Agenda,” 436.

¹⁷³ However, as argued by Van Ess, it does not mean that the whole New Text School is an irrational school. See Van Ess, “The Old Text/New Text Controversy,” 157–59.

¹⁷⁴ Thern, *Postface of the Shuo-wen Chieh-tzu*, 17.

As for graphs, they are the root of the Classics, the origin of kingly government, what former people used to hand down to posterity, and what later people use to remember antiquity. Therefore, it is said: “When the root is established, the Way is born,” and “Knowing the world’s extreme subtleties, there cannot be disorder.” Recently, I have arranged the seal scripts in order, bringing it together by the old graphs and great seal scripts. I have extensively selected [glosses] from penetrating scholars, both greater and lesser, and they are trustworthy and verifiable. I have investigated and compiled their explanations—so as to explicate errors and mistakes, enlighten scholars, and convey the numinous meanings of words.¹⁷⁵

蓋文字者，經藝之本，王政之始，前人所以垂後，後人所以識古。故曰：“本立而道生”，“知天下之至嘖而不可亂也。”今敘篆文，合以古籀，博采通人，至於小大，信而有證，稽譌其說。將以理群類，解謬誤，曉學者，達神旨。¹⁷⁶

He claims that the goal of the *Shuowen* is to “explicate errors and mistakes, enlighten scholars, and convey the numinous meanings of words.”¹⁷⁷ He attempts to provide a benchmark for the explanation of the Classics and establish a foundation for Classical Studies according to graphs. It appears that in the postface, Xu Shen has already pointed out his ambition of Classical Studies by composing the *Shuowen*. As Miller states, “The *SWCT* [*Shuowen*] did not come into existence out of a vacuum; its author was a vigorous, active member of Han scholarly and intellectual life.”¹⁷⁸

¹⁷⁵ The translation is modified after O’Neill, “Xu Shen’s Scholarly Agenda,” 436.

¹⁷⁶ Postface to *Shuowen*, 15.1:4.

¹⁷⁷ O’Neill, “Xu Shen’s Scholarly Agenda,” 436.

¹⁷⁸ Miller, “The *Wu-Ching I-I* Of Hsü Shen,” 20.

5.2 An Examination of Xu Chong's Memorial to the Throne

Xu Chong has an unambiguous statement on Xu Shen's motivation to compose the *Shuowen* in his memorial to the throne. Xu Chong says,

This retainer's father, [Xu] Shen, formerly Director of the Archival Section subordinate to the Defender-in-Chief, originally received training in Old Text learning from [Jia] Kui (30–101 CE). Certainly, the sage did not rashly create things, but in all cases has reliable evidence. Now, the Way of the Five Classics is luminously illuminating and gloriously bright, and graphs are the root from which the Classics were born. From the rituals of Zhou to the Han legal codes, in all cases, one must study the Six Categories of Scribal Acts to completely and thoroughly comprehend their intended meaning.¹⁷⁹ Fearing that facile explanations and harmfully incorrect phrases were causing scholars to become confused, [Xu] Shen extensively questioned penetrating scholars, checked their explanations against what [Jia] Kui had said, and thereby wrote the *Shuowen jiezi*. As for the old glosses on the Six Arts [of the Classics] and other various texts, [the *Shuowen*] gives explanatory glosses of their intended meaning...¹⁸⁰

臣父,故太尉南閣祭酒慎,本從逵受古學。蓋聖人不空作,皆有依據。今五經之道昭炳光明,而文字者其本所由生,自周禮、漢律皆當學六書,貫通其意。恐巧說衰辭使學者疑,慎博問通人,考之於逵,作《說文解字》。六藝群書之詁,皆訓其意……¹⁸¹

He reiterates the principle of Classical Studies that it should “in all cases have reliable evidence” 皆有依據,¹⁸² believing that the object of Classical Studies should be the study of

¹⁷⁹ “Six (Categories of) Scribal Acts” comes from Bottéro and Harbsmeier, “The *Shuowen Jiezi* Dictionary,” 252.

¹⁸⁰ The translation is modified after O'Neill, “Xu Shen's Scholarly Agenda,” 439.

¹⁸¹ *Shuowen*, 15.2:2.

¹⁸² O'Neill, “Xu Shen's Scholarly Agenda,” 439.

graphs, the alleged root of the Classics. “As for the old glosses on the Six Arts [of the Classics] and other various writings, [the *Shuowen*] gives explanatory glosses of their intended meaning.”¹⁸³

Xu Chong makes it clear that Xu Shen attempts to explain the meaning of the Classics, which is his motivation to compose the *Shuowen*. This assessment of the *Shuowen* matches our analysis of *Shuowen* entries. It seems that Xu Chong and Xu Shen also understood the *Shuowen* as a Classical work. Furthermore, in the memorial, Xu Chong says,

When [Xu] Shen formerly, by imperially proclaimed written command, collated texts in the Dong Guan, [he] taught the Eunuch Palace Attendants Meng Sheng, Li Xi, and others [with the *Shuowen*]. As the text had not yet been fixed in final form, [the *Shuowen*] was heretofore not submitted to the throne... [Xu] Shen also studies Kong Anguo’s Old Text of *Classic of Filial Piety*. As for the Old Text of *Classic of Filial Piety*, during the time of Filial Emperor Zhao, it was presented by the Elders of the state of Lu. During the Jianwu reign period, it was collated by the Palace Steward and Court Gentleman for Consultation, Wei Hong, and in all cases, the explanations were orally transmitted. Since officials do not have these explanations, my father has attentively compiled one *pian*-volume and submits it side by side with the *Shuowen jiezi*.¹⁸⁴

慎前以詔書校東觀，教小黃門孟生、李喜等。以文字未定未奏上……慎又學《孝經》孔氏古文說。古文《孝經》者，孝昭帝時魯國三老所獻，建武時給事中議郎衛宏所校。皆口傳，官無其說。謹撰具一篇并上。¹⁸⁵

Just because Xu Shen and Xu Chong regarded the *Shuowen* to be a Classical work, similar to

¹⁸³ Modified after O’Neill, “Xu Shen’s Scholarly Agenda,” 439.

¹⁸⁴ Modified after O’Neill, “Xu Shen’s Scholarly Agenda,” 439–40.

¹⁸⁵ *Shuowen*, 15.2:2.

the Old Text of the *Classic of Filial Piety*, they decided to present them together to the throne. Combining all the evidence we have from both the examination of the *Shuowen* entries and Xu Shen and Xu Chong's words on the composition of the *Shuowen*, it is reasonable to argue that the *Shuowen* is more than a dictionary. It is also a Classical work composed by Xu Shen to resolve issues in Classical Studies, including the debate between the Old and New Text schools, the belief of the superpower, and the problem of explicating the Classics without considering evidence.

Now we can answer the question posed at the end of Chapter III: How does Xu Shen understand the writing system as a whole? Based on the paratext of the *Shuowen*, we know that he understands the writing system as a medium between the "later people" and the "former people" who transferred their ideas via texts written in graphs. In Xu Shen's words, these graphs are "what former people used to hand down to posterity, and what later people use to remember antiquity."¹⁸⁶ These graphs are "the root of the Classics, the origin of kingly government."¹⁸⁷ At least from Xu Shen's perspective, the writing system has very practical functions in politics and Classical Studies, and thus if people want to understand the Classics and achieve a "kingly government," they need to understand the meaning of graphs first, as Xu Shen did in his work. Xu Chong also makes this point clear in his memorial to the throne.

We found 2,280 entries that are related to Classical Studies, while the rest do not seem to be related. However, we cannot say that those without quotations from the Classics or Classical works

¹⁸⁶ The translation comes from O'Neill, "Xu Shen's Scholarly Agenda," 436.

¹⁸⁷ O'Neill, "Xu Shen's Scholarly Agenda," 436.

do not serve as a medium of understanding the Classics. In some entries, questions about a specific Classic are involved, so Xu Shen quotes the specific line of the Classic and provides his interpretation, as shown in Chapter III. In other entries, the questions might not be so specific and the head graphs are very common in the Classics, so Xu Shen does not have to quote a specific Classic. For example, Xu Shen's gloss of the graph *zou* 走 is: "Zou means to run" 走, 趨也.¹⁸⁸ He does not quote a Classic, but as a common verb, *zou* is used frequently in the Classics, and the gloss works in many cases. The entries without quotations can work with entries containing quotations together to help readers understand the Classics.

Second, Xu Shen constructs a systematic methodology of graphic analysis based on the "Six Categories of Scribal Acts" and groups head graphs based on their radicals. In this system, every graph needs to be understood based on its relationship with other graphs. Even if Xu Shen only intended to record his interpretations of the Classics in those 2,280 entries, he could not do so successfully without referring to those entries that do not include a quotation. The writing system constructed and analyzed in the *Shuowen* works as a whole to serve as a tool to study the Classics, understand words of "former people," and develop the "kingly government."

Therefore, those entries without quotations are also meaningful for Classical Studies. I am not arguing that studying the Classics was Xu Shen's only goal for composing the *Shuowen*; it is first and foremost a work focusing on the writing system, but we should not ignore its relationship with Classical Studies and only understand it from a linguistic perspective. It is a dictionary, but it is also a work of Classical Studies.

¹⁸⁸ *Shuowen*, 2.1:16.

VI. The Crisis of Classical Studies in the Middle Eastern Han and the Paradigm Shift Led by the *Shuowen*

If we understand the *Shuowen* to be a work of Classical Studies, then what is its position in the history of Classical Studies? In this chapter, I will examine the third-level evidence, namely materials outside the *Shuowen*, to make clear the crisis of Classical Studies in Xu Shen's time and the paradigm shift in Classical Studies caused by the *Shuowen*. At the beginning of the "Arrayed Traditions of Confucians" ("Rulin liezhuan" 儒林列傳) of the *Hou Han shu* 後漢書, Fan Ye 范曄 (398–445 CE) provides a short history of Classical Studies in the Eastern Han. In his narrative, there were two crises in Classical Studies: the first lasted from the regency of Empress Deng 鄧 (r. 106–121 CE) to the beginning of the reign of Emperor Shun 順 (r. 125–144 CE), the second one was caused by the disasters of the partisan prohibitions in the Late Eastern Han.¹⁸⁹ However, based on the available evidence, the first crisis might have started before Empress Deng's regency. Facing the crisis, Xu Shen composed the *Shuowen*. To make sense of his work, we need to understand this crisis. Our starting point, then, should be the consensus among Classical scholars before the crisis.

In Kuhn's theory, consensus among scientists, or "normal science," is the foundation for the development of science. He says, "Normal science means research firmly based upon one or more past scientific achievements, achievements that some particular scientific community acknowledges for a time as supplying the foundation for its further practice."¹⁹⁰ Although

¹⁸⁹ See Fan Ye, *Hou Han shu*, 2546–47.

¹⁹⁰ Kuhn, "The Route to Normal Science," in *The Structure of Scientific Revolutions*, 10.

Classical Studies is not a science, it is still a field in which consensus among scholars about the study object and the methodology is also important. For example, if different scholars study totally different Classics in totally different ways and question the authenticity of the Classics others study, rational scholarly discussion might be impossible. Divergency is important, but basic consensus among scholars is the foundation of divergent ideas and of the development of the whole discipline.

Furthermore, in the Han empire, after the reign of Emperor Wu 武 (r. 141–87 BCE), the Confucian Classics served as the foundation of the imperial ideology, and thus basic consensus about the authenticity of the Confucian Classics was required by the emperors and the empire. In other words, the need for imperial politics also determined that the construction and reconstruction of consensus about Classical Studies was an important task for Han scholars.

In Kuhn's theory, when basic consensus among scholars or scientists is challenged, further research will lose a stable foundation, which can cause a crisis of science,¹⁹¹ for which a paradigm shift can bring new consensus back to the scientific community.¹⁹² In the history of Classical Studies, we find some periods during which most scholars shared a basic consensus about Classical Studies, which I call consensus periods, such as the Western Han and Early Eastern Han; periods of paradigm shift, such as Middle Eastern Han; and periods of new consensus, such as the Late Eastern Han.

¹⁹¹ For a detailed discussion on the crises of science, see Kuhn, "Anomaly and the Emergence of Scientific Discoveries" and "Crisis and the Emergence of Scientific Theories," in *Structure of Scientific Revolutions*, 52–76.

¹⁹² See Kuhn, "Response to Crisis," "Nature and Necessity of Scientific Revolutions," in *Structure of Scientific Revolutions*, 77–134.

6.1 The Consensus among Classical Scholars before the Middle Eastern Han

The discovery of the Old Texts was a process of accumulation, as noted by Xu Shen in the postface.¹⁹³ Before the debate between Liu Xin 劉歆 (ca. 50 BCE–23 CE) and New Text scholars at the end of the Western Han, the New Texts enjoyed absolute authority in Classical Studies. In fact, before the Old Texts were being prioritized by some scholars, the term New Texts was meaningless. As explained by Pi Xirui, “When the Old Texts did not thrive, the term New Texts had not been established” 當古文未興之前未嘗別立今文之名.¹⁹⁴ In this period, the texts that scholars used were relatively stable,¹⁹⁵ which allowed for consensus among scholars about the study object of Classical Studies.

In this period, there were also small disagreements; for example, in the reign of Emperor Xuan 宣 (r. 74–49 BCE), the *Guliang Tradition* 穀梁傳 prevailed with the emperor’s endorsement, which caused a debate among scholars of the *Spring and Autumn Annals*, especially between the *Guliang* 穀梁 and the *Gongyang* 公羊 schools.¹⁹⁶ To settle the debate, Emperor Xuan held a conference at Shiqu Ge 石渠閣 to adjudicate between the two schools, and the *Guliang* school was victorious.¹⁹⁷ Chen Suzhen understands this conference to be Emperor Xuan’s strategy for promoting the status of the *Guliang* school, which was supported by his grandfather, Prince Wei 衛 (128–91 BCE), and suppressing the *Gongyang* school, which was supported by Emperor

¹⁹³ See *Shuowen*, 15.1:2.

¹⁹⁴ Pi, *Jingxue lishi*, 88.

¹⁹⁵ For example, most scholars used Fu Sheng 伏生’s version of the *Documents* as the standard text for the *Documents*.

¹⁹⁶ *Guliang* and *Gongyang* are two commentaries of the *Spring and Autumn Annals*.

¹⁹⁷ See Chen Suzhen, *Chunqiu yu handao*, 382.

Wu.¹⁹⁸

In this case, we see the second source of consensus among scholars, namely the emperors' power. After Emperor Wu established Confucianism as the foundation of imperial ideology and constructed a system of Classical Studies based in the Imperial Academy (*taixue* 太學), the Western Han and Early Eastern Han emperors played an important role in Classical Studies, as they could influence its development and settle debates among scholars when debates became unruly.¹⁹⁹ When Classical scholars could not settle debates by themselves, they often tried to persuade emperors to align with their side. As Michael Nylan explains, "When such debates proved too divisive for the court, the throne would summon scholars to resolve inconsistencies and contradictions within the Five Classics."²⁰⁰ By doing so, the emperors could restore consensus among scholars, not unlike in the Shiqu Ge case.

The third source of consensus among scholars was the scholarship tradition. Tradition is a broadly defined term with various forms in different periods. In the Western Han, tradition mainly consisted of master learning (*shifa* 師法), and in the Eastern Han it was the family learning (*jiafa* 家法), as Pi Xifui suggests.²⁰¹ Family learning was also combined with a specific methodology of Classical Studies, namely composing and learning "commentary by chapter and verse." The fourteen erudite scholars could only follow their own family learning, and every family learning

¹⁹⁸ See Chen, *Chunqiu yu handao*, 379–83. For more reasons why Emperor Xuan supported the *Guliang* school, see Chen, 383–93.

¹⁹⁹ Some emperors even paid a great deal of attention to Classical Studies. For example, as said by Xu Fuguan 徐復觀, Emperor Yuan 元 (r. 49–33BCE) received training on the Classics from several important erudites, and thus he valued Classical Studies a lot. See Xu Fuguan, *Zhongguo jingxueshi de jichu* 中國經學史的基礎. (Taipei: Taiwan Xuesheng shuju, 1982), 228.

²⁰⁰ Michael Nylan, *The Five "Confucian" Classics* (New Haven: Yale University Press, 2001), 46.

²⁰¹ See Pi, *Jingxue lishi*, 77, 136. However, Pi's argument is challenged by some scholars today. For an example, see Ye, *Zhongguo jingxueshi dagang*, 145–49.

focused on one “commentary by chapter and verse.”²⁰² Scholars were required to follow these traditions, as a break with these traditions could have political and academic consequences. For instance, in the reign of Emperor Guang Wu 光武 (r. 25–57 CE), Zhang Xuan 張玄 (fl. 25 CE) should have become an erudite scholar of Yan’s 嚴 *Spring and Autumn Annals*, but scholars told the emperor that Zhang studied both Yan’s and the Ming’s 冥 *Spring and Autumn Annals* and insisted that he should not advance to the erudite rank.²⁰³ Before the Middle Eastern Han, the long-held traditions of Classical Studies were important for maintaining consensus among scholars within a particular school.

6.2 Challenges to the Scholarly Consensus and the Crisis of Classical Studies

For the most part, scholars’ consensus on Classical Studies was maintained before the Middle Eastern Han. However, it was seriously challenged in the Middle Eastern Han because the three main sources for the stability of consensus did not continue to work as they had previously. The loss of consensus among scholars led to a crisis in Classical Studies.

First, the prevalence of the Old Texts and the debate between the two schools threatened the consensus among scholars about the study object of Classical Studies. After Liu Xin’s challenge to the New Text School’s authority and Wang Mang’s 王莽 (r. 9–23 CE) effort to establish Old Texts as the foundation of his reform, the debate between the Old and New Text Schools never ceased. The Old Text School studied different Classics, which challenged the status of the New Texts. In the Early Eastern Han, the debate was still mostly under control. During the reign of

²⁰² See Fan Bocheng, “Zhangju xue xingshuai shi,” 150.

²⁰³ See *Hou Han shu*, 2581.

Emperor Guang Wu, the Old Text School, led at first by Han Xin 韓歆 (d. 39 CE) and later by Chen Yuan 陳元 (fl. 28 CE), opened a debate with the New Text School, which was led by the erudite scholar Fan Sheng 范升 (fl. 28 CE).²⁰⁴ The Old Text scholars asked for their positions in the Imperial Academy, and the emperor did add an erudite position among *Zuo Tradition* scholars but appointed Li Feng 李封 (ca. d. 28 CE) as the new erudite. However, Li soon died, and the Old Text School never got a position in the Imperial Academy through the remainder of the Eastern Han.

Although we cannot know the emperor's true intention, it seems that he did not really want to embrace the Old Text School, and that appointing a dying Old Text scholar was in fact a political strategy. First, adding a position for the Old Text School was strongly objected to by New Text scholars and powerful officials, which might influence the emperor's decision.²⁰⁵ Second, Emperor Guang Wu himself preferred New Texts because he might have studied Ouyang 歐陽's *Documents*, a New Text, when he was young, as Chen Suzhen suggests.²⁰⁶ Third, in Chen's theory, the New Text School, which centered upon *Gongyang Tradition* 公羊傳, emphasized more on the value of virtues in politics, which might have been helpful in solving the problem of tyranny left by the Western Han and Wang Mang's regency, and could have helped to reconstruct the imperial ideology.²⁰⁷ Fourth, the Old Text School, led by Liu Xin, supported the regency and reform of Wang Mang, which might have left an unpleasant memory in those founding fathers' minds,

²⁰⁴ See *Hou Han shu*, 1228–33. For a detailed discussion on the debate, see Nylan, “The ‘Chin Wen/Ku Wen’ Controversy in Han Times,” 104–05.

²⁰⁵ See *Hou Han shu*, 1233.

²⁰⁶ See Chen, *Chunqiu yu handao*, 697.

²⁰⁷ See Chen, *Chunqiu yu handao*, 534–81.

including Emperor Guang Wu and powerful elite officials. Therefore, Emperor Guang Wu might not have wanted to embrace the Old Text School and just appointed a dying scholar of the Old Text School as an erudite, and so that his death could serve as a perfect excuse for not including the Old Text School in the Imperial Academy. However, this strategy did not stop the Old Texts School's enduring prevalence and only left the problem to those who came after him.

Since Eastern Han emperors excluded the Old Text School from conducting official scholarship, these scholars had to find other ways to pursue their studies. One method was to curry favor with the emperors and persuade them to admit their status. They concentrated their efforts in the Lan Tai 蘭臺 and Dong Guan 東觀 imperial libraries, as noted by Chen Suzhen.²⁰⁸ Chen argues that in the libraries these Old Text scholars sought to establish the standard Classics by means of collation.²⁰⁹ According to Xu Chong's memorial to the throne, Xu Shen also worked in the Dong Guan library and learned Old Texts with Jia Kui 賈逵 (30–101 CE).²¹⁰ Although Old Text scholars hoped to establish the standard Classics, the New Text School never gave up the New Texts. The two schools still studied their own set of texts, and one school doubted the authenticity of the texts used by the other school, which made consensus among scholars virtually impossible.

Old Text scholars could also seek and obtain patronage from prominent local nobles. Kramers points out that private scholarship became increasingly prevalent through the Eastern Han.²¹¹

²⁰⁸ See Chen, *Chunqiu yu handao*, 709.

²⁰⁹ See Chen, *Chunqiu yu handao*, 711. Inspired by Chen's argument, the two schools' debate can be understood as one between the Imperial Academy and the Imperial Library.

²¹⁰ *Shuowen*, 15.2:2.

²¹¹ See Robert Kramers, "The development of the Confucian schools," 764.

Local nobles wanted to study the Classics as their stepping-stone to officialdom, and they did become one source of power through the Eastern Han.²¹² For example, Xu Shen was sponsored by local nobles, accepting students such as Yin Zhen 尹珍 (79–162 CE), a member of the Ye Lang 夜郎 Yin 尹 family, who studied the Classics under Xu Shen and ultimately became the ruler of Jingzhou 荊州.²¹³ Although Kramers claims that we should not equate the Old Text School to the private school, he still maintains that private scholarship “was rather the growing opposition to the narrow-minded bigotry of the new text academicians of the Academy.”²¹⁴ The conflict between private and official scholarship inhibited consensus among scholars.

Second, the high status of the Apocrypha threatened the basis of Classical Studies, namely the Classics themselves. As Chen Suzhen argues, Emperor Guang Wu utilized Apocrypha to enhance the legitimacy of his families’ rulership, and Apocrypha was thus valued by most Eastern Han emperors.²¹⁵ For political and academic interests, New Text scholars tried to combine the Classics they studied with the Apocrypha to please the emperors. As indicated by Hans Van Ess, “The traditional claim that apocryphal texts belonged to the stream of thought advocated by the New Text school is indeed correct.”²¹⁶ However, during the reign of Emperor Zhang 章 (r. 75–88 CE), Old Text scholars, such as Jia Kui, started to embrace the Apocrypha and tried to demonstrate that the Old Texts could provide better evidence for the reliability of some critical predictions.²¹⁷

Classical scholars even tried to rectify the Classics based on the Apocrypha. As indicated by Nylan,

²¹² For a detailed discussion on the influence of prominent local nobles on politics and Classical Studies in the Eastern Han, see Chen, *Chunqiu yu handao*, 582–738.

²¹³ See *Hou Han shu*, 2845.

²¹⁴ Kramers, “The development of the Confucian schools,” 764.

²¹⁵ See Chen, *Chunqiu yu handao*, 491–94, 514–22, 676.

²¹⁶ See Hans Van Ess, “The Apocryphal Texts of the Han Dynasty,” 30.

²¹⁷ See Nylan, “The ‘Chin Wen/Ku Wen’ Controversy,” 105, and Chen, *Chunqiu yu handao*, 707–08.

“There were at least two attempts by scholars (in A.D. 58 and again in A.D. 85) to ‘rectify the Five Classics’ by reference to apocryphal materials,” although “some classical scholars plainly opposed the apocrypha.”²¹⁸ This tendency further threatened the consensus among scholars.

Third, in the Middle Eastern Han, the decline of emperors’ power reduced the political control on Classical Studies, which had been a source of scholarly consensus. In the case of the debate between the two schools during the reign of Emperor Guang Wu, the emperor tried to maintain harmony among the scholars, and in other circumstances the emperor played a key role when scholarly consensus was threatened. During the reign of Emperor Zhang, the last emperor of the Early Eastern Han, tremendous imperial attention was paid to Classical Studies, and the Old Text School led by Jia Kui developed quickly during his reign, which caused debates with the New Text School (led by Li Yu 李育 (d. 84 CE)) to become increasingly intense.²¹⁹ To settle the debate, Emperor Zhang held a conference at Baihu Guan 白虎觀 and judged the two schools.

However, after Emperor Zhang’s death, Eastern Han emperors no longer held court conferences of this scale. As indicated by Nylan, “Emperors from mid-Eastern Han showed little interest in Confucian classical studies, perhaps because the political utility of classical studies was fading.”²²⁰ Even if they were interested in controlling Classical Studies, they might not have had enough energy or power to do so. Most emperors after Emperor Zhang were very young and only

²¹⁸ Nylan, “The ‘Chin Wen/Ku Wen’ Controversy,” 111.

²¹⁹ According to the *Jingdian shiwen* 經典釋文, Jia Kui compared three commentaries on the *Spring and Autumn Annals* and listed forty reasons why the *Zuo Tradition* is superior. See Lu Deming 陸德明, *Jingdian shiwen* (Beijing: Zhonghua shuju, 1983), 14. However, Li Yu wrote a book questioning the authenticity of *Zuo Tradition*. As for Li Yu’s work, see *Hou Han shu*, 2582.

²²⁰ See Nylan, “The ‘Chin Wen/Ku Wen’ Controversy,” 132.

ruled the empire for a few years each.²²¹ Empresses' families and powerful eunuchs controlled the empire,²²² and emperors no longer had the chance to judge between the two schools as they did previously. It means that when the debate between two schools got too intense, there was no one powerful enough to settle the debate and restore consensus among scholars.

Fourth, the tradition of family learning and “commentary by chapter and verse” got increasingly narrow and restricted, as argued by Fan Bocheng.²²³ It caused consensus among scholars about the methodology and study object of Classical Studies to narrow among a small group of scholars, causing the New Text scholars who followed this tradition unable to pursue any critical innovation. As they were not supposed to learn other “commentaries by chapter and verse,” the communication among Classical scholars also became increasingly limited. Other New Text Scholars who did not follow the tradition tended to explain the Classics based on their own less-developed ideas, triggering further debates. During the reign of Emperor He 和 (r. 88–105 CE), as said by Xu Fang 徐防 (fl. 102CE), “Whenever [students of the Imperial Academy] have tests, they argue with each other. Their discussions are numerous and complicated, criticizing each other” 每有策試，輒興諍訟，論議紛錯，互相是非。²²⁴ In such a situation, even the narrowed consensus among scholars was also challenged.

In short, because of the four challenges to the consensus among Classical scholars that mainly

²²¹ Zhang Fan 張帆 points out that all of these emperors lived less than forty years, except Emperor Xian 獻 (r. 189–220), the last Han emperor. See Zhang Fan, *Zhongguo gudai jianshi* 中國古代簡史 (Beijing: Beijing daxue chubanshe, 2001), 108.

²²² For the political crises in the Late Eastern Han, see B.J. Mansvelt Beck, “The fall of Han,” in *The Cambridge History of China*, vol.1, 317–76.

²²³ See Fan, “Zhangju xue xingshuai shi,” 150.

²²⁴ *Hou Han shu*, 1500–01.

emerged in the Eastern Han, the two schools doubted each other and the communication among scholars became increasingly limited. Scholars explained different versions of the Classics in their own way and for their own benefit without a standard methodology. The fierce disagreement created the crisis of Classical Studies in the Middle Eastern Han as described in the *Hou Han shu* and Xu Shen's postface to the *Shuowen*.

6.3 Paradigm Shift Led by the *Shuowen*

Facing this crisis of Classical Studies, Xu Shen's *Shuowen* provided a potential new paradigm. First, Xu Shen tries to establish graphs as the new foundation and primary object of Classical Studies and construct a systematic philological methodology. He claims that the graphs are "the root of the Classics" 經藝之本 and that any explanation of the Classics should be based on an understanding of its graphs.²²⁵ In this theory, scholars cannot dispute controversial ideological questions before understanding the meaning of graphs in the Classics, the sound knowledge of which would make these ideological questions to be irrelevant. For instance, before discussing the "Way of Yao" (*yaodao* 堯道) and whether the Han imperial family was Yao's legitimate successor, which were central questions of the Eastern Han ideology and Classical Studies,²²⁶ scholars should first learn the exact meaning of the graph *yao*.²²⁷ Unlike other scholars, including Jia Kui, who claimed, "All of the (New Text) scholars of the Five Classics cannot demonstrate the painting prediction that Liu's family is Yao's offspring; only in the *Zuo Tradition* is there a clear record"

²²⁵ The translation, "root of the Classics," comes from O'Neill, "Xu Shen's Scholarly Agenda," 436.

²²⁶ See Chen, *Chunqiu yu handao*, 545–49.

²²⁷ For a discussion about the "Way of Yao," see Chen, *Chunqiu yu handao*, 545–49.

五經家皆無以證圖識明劉氏爲堯後者，而左氏獨有明文，²²⁸ Xu Shen just defines *yao* as “being high” (*gao* 高也), without mentioning the emperor Yao in the entry.²²⁹ By establishing graphs as the foundation of Classical Studies, Xu Shen diffuses the ideological fervor of questions related to the Classics and thus weaken the influence of ideology on Classical Studies.

Moreover, Xu Shen constructs a systematic philological paradigm centered on “Six Categories of Scribal Acts” in Classical Studies.²³⁰ By adopting this paradigm, other Classical scholars could explore the meaning of graphs in the Classics themselves, enabling them to achieve a new consensus since a graph’s meaning can be debated according to internal evidence. For example, the reason *yao* means “high” is because the graph “is derived from *yao* 垚 (which means the high mound), which is above *wu* 兀 (which means high and flat)”从垚在兀上.²³¹ This analysis is based on the graphic form. Therefore, if scholars agreed with this analysis, they could achieve consensus, and disagreement could be resolved by making an appeal to the graph itself.²³² Compared with ideological questions, such as the authority of the “Way of Yao,” a philological debate based on graphs and graphical analysis supporting a particular interpretation could be more reasonably pursued.

²²⁸ See *Hou Han shu*, 1237.

²²⁹ *Shuowen*, 13.2:14.

²³⁰ As Li Shoukui 李守奎 argues, the theory of the Six Categories of Scribal Acts in the Eastern Han came from Liu Xin. The Eastern Han scholars who adopted this theory, including Zheng Xing 鄭興, Zheng Zhong 鄭眾, Ban Gu, and Xu Shen, had close relation with the Old Text School. Therefore, although Li argues that this theory might be different from the term *liushu* 六書 in the *Zhouli*, it still had a close relationship with Classical Studies, especially the Old Texts. See Li Shoukui, “Handai de wenxian zhengli yu wenzi yanjiu—*Shuowen* chansheng de beijing yu tedian”漢代的文獻整理與文字研究—說文產生的背景與特點 *Huaxia wenhua luntan* 華夏文化論壇 15 (2016): 169. Although the six terms were not Xu Shen’s invention, he was the first person to explore the system of graphs based on these terms.

²³¹ See *Shuowen*, 13.2:14. For the meaning of *yao* and *wu*, see *Shuowen*, 13.2:14, 8.2:3.

²³² Some modern paleographers do not agree with Xu Shen’s analysis of the graph *yao*. For example, Liu Zhao argues that the bottom of the original form of the graph *yao* is graph *ren* 人 or *jie* 卩. see Liu Zhao, *Guwenzi gouxingxue*, 203–04.

Wang Guowei 王國維 (1877–1927) argues that many Old Text scholars in the Han dynasty, including those before Xu Shen, were also philologists.²³³ However, these previous Old Text scholars did not construct a systematic methodology and theory of philology as Xu Shen did in the *Shuowen*. Furthermore, Xu Shen’s philological paradigm profoundly influenced other scholars both in Xu Shen’s time and the Late Eastern Han. For example, Ma Rong’s 馬融 (79–166 CE) analyses on graphs in the Classics are similar to Xu Shen’s in many cases;²³⁴ Zheng Xuan often quotes the *Shuowen* in his works, as noted by Zhou Zumo.²³⁵ In short, Xu Shen constructed the methodology of philology and placed a special role in the establishment of the philological paradigm.

Second, by composing the *Shuowen*, Xu Shen tries to promote the integration between the Old and New Text Schools, which is aimed to heal the rift between the two schools. In Chapter IV, I have examined the sources of Xu Shen’s quotations and found that he attempted to include interpretations from the New Text School as well as integrate interpretations from the two schools within a single entry. Furthermore, when he quotes interpretations from any specific school, he seldom mentions that school, which differs from his approach in the *Wujing yiyi*. This could be understood as an effort to blur the boundary between the two schools. Although some scholars studied both Old and New Texts before Xu Shen,²³⁶ Xu Shen’s *Shuowen* was unique in its ability to integrate two schools systematically, as shown in Chapter IV. After the *Shuowen*, integration

²³³ See Wang Guowei 王國維, “Lianghan guwenxuejia duo xiaoxuejia shuo” 兩漢古文學家多小學家說, in *Guantang jilin* 觀堂集林, 330–36.

²³⁴ A detailed comparison between Xu Shen and Ma Rong can be found in the appendix.

²³⁵ Zhou Zumo, “Xu Shen jiqi *Shuowen* jiezi,” 717.

²³⁶ For a list of these scholars, see Nylan, “The ‘Chin Wen/Ku Wen’ Controversy in Han Times,” 116, and Ye, *Zhongguo jingxue shi dagang*, 155–56.

between the two schools increased, and as Su Dandan argues, influenced by Xu Shen, Zheng Xuan further integrated the two schools in the Late Eastern Han.²³⁷

Third, the *Shuowen* pioneers a shift from studying a single Classic to multiple Classics, which has the potential to broaden consensus among scholars who study different Classics and promote their communication. In the *Shuowen*, Xu Shen references all the Classics without concentrating on any single work. Beginning in the reign of Emperor Xuan, some scholars also tried to study multiple Classics, as Chen Suzhen notes.²³⁸ Nylan also argues, “By late Western Han and Eastern Han times, ‘broad learning’ (*po hsüeh* 博學), i.e., mastery of more than one interpretation or one classic, was widely admired.”²³⁹ For example, Xiahou Jian 夏侯建 (fl. mid-1st century BCE) was famous for “selecting and using knowledge from both the left and right” 左右采獲.²⁴⁰ However, their way of studying the Classics was still to write commentaries, wherein one particular Classic is still the center of the study. For example, the center of Xiahou Jian’s “commentary by chapter and verse” was still the *Documents*, although he tried to include interpretations from other Classics.²⁴¹ By contrast, in the *Shuowen*, none of the Classics takes priority over another.

Xu Shen’s methodology of studying multiple Classics simultaneously can also be found in the *Wujing yiyi*, in which he tries to answer critical questions dealing with multiple Classics. Fan Ye has a description of the composition of Xu Shen’s two works in the *Hou Han shu*: “[Xu] Shen, because of the differences existing in the explanations of the Five Classics, composed the *Wujing*

²³⁷ See Su, “Xu Shen jingxue sixiang yanjiu,” 41–42, 47.

²³⁸ See Chen, *Chunqiu yu handao*, 698.

²³⁹ Nylan, “The ‘Chin Wen/Ku Wen’ Controversy in Han Times,” 117.

²⁴⁰ *Han Shu*, 3159.

²⁴¹ See *Han Shu*, 3159.

yiyi and then composed the *Shuowen jiezi* in fourteen chapters” 慎以五經傳說臧否不同，於是撰為《五經異義》，又作《說文解字》十四篇。²⁴² Unlike other Classical scholars, Xu Shen does not have any commentary on a single Classic. However, he does have a commentary on the *Huainanzi* 淮南子,²⁴³ which means that he is familiar with the traditional methodology of writing a commentary for a specific text. The methodology of studying multiple Classics simultaneously is a deliberate choice in his studies of the Classics.

The methodology of studying multiple Classics was not Xu Shen’s invention. After Shiqu Ge and Baihu Guan’s conferences, emperors’ judgments on multiple Classics were collected into books. The only person who had the power to judge between different schools and Classics was the emperor. However, because of emperors’ weak control over Classical Studies in the Middle Eastern Han, it was possible for Xu Shen, a scholar, to judge the Classics and schools.²⁴⁴ The *Shuowen*, a Classical “dictionary,” stands for one of the three models for studying multiple Classics in the Eastern Han, and the other two are *Baihu tong*, a compilation of official judgments on the Classics, and Zheng Xuan’s multiple commentaries, works of private scholarship.

In short, facing the crisis of Classical Studies in the Middle Eastern Han, the *Shuowen* led a paradigm shift by establishing graphs as the new foundation and the primary object of Classical Studies, constructing a systematic philological methodology, promoting the integration of the Old and New Text Schools, and pioneering a shift from studying a single Classic to analyzing multiple Classics simultaneously.

²⁴² *Hou Han shu*, 2588. The translation is modified after Miller, “Problems in the Study of Shuo-wen Chieh-tzu,” 299–300.

²⁴³ For a brief introduction to this commentary, see Miller, “Problems in the Study of Shuo-wen Chieh-tzu,” 71–72.

²⁴⁴ The Baihu Guan conference (79 CE) was held when Xu Shen was young and may have influenced his works.

This shift of paradigm did help to restore consensus among Classical scholars, as mentioned above. In the late Eastern Han, although the difference between the two schools still existed, the integration of the two schools became the mainstream of Classical Studies. More Classical scholars studied multiple Classics and utilized philological methods. Ma Rong and his students, including Zheng Xuan, were the successors to Xu Shen's new paradigm, although Zheng Xuan also had disagreements with Xu Shen in some details, as shown in his *Bo Wujing yiyi* 駁五經異義.

After the Han Dynasty, the philological paradigm constructed by Xu Shen was studied by many Classical scholars, and it influenced the development of Classical Studies in some periods, especially the Song Dynasty (960–1279), when several printed versions of the *Shuowen* became widely available, and during the Qianjia period (1711–1820) of the Qing Dynasty, when Dai Zhen 戴震 (1724–1777) and his students, including Duan Yucai, reconstructed the philological paradigm of Classical Studies based on the studies of the *Shuowen* and other philological canons.

Since the collapse of Chinese imperial ideology in 1911, Chinese philology (*xiaoxue* 小學) has become a more and more independent discipline, increasingly influenced by Western philological and especially linguistic traditions. The relationship between philology and Classical Studies is less close than during the Han time, and thus the *Shuowen*, a work that looks like a dictionary on the surface, is studied more from a philological and linguistic perspective. It might also be the reason why modern Classical scholars, who hope to construct a new paradigm for research, and philologists, who try to run away from the umbrella of Classical Studies, often overlook the relationship between the *Shuowen* and Classical Studies in Xu Shen's time.

VII. Conclusion

Through my examination of the 9,421 entries in the *Shuowen*, I argue that the *Shuowen* is more than just a dictionary: it is also a work of Confucian Classical Studies. In 2,280 entries, 24.2% of the *Shuowen*, we find quotations from other works of Classical Studies, and thus is direct evidence of the close relationship between the *Shuowen* and Classical Studies. Xu Shen adopted various strategies to quote the Classics and Classical works, including direct quotation, indirect quotation, and shared quotation, and we have constructed models to understand the entries containing these different forms of quotations. Furthermore, the distribution of the *Shuowen*'s entries within their respective radical groups is also marked by their relationship with the Classics and Classical works.

The rough ratio of entries quoting the Old Text School to the entries quoting the New Text School is 7.3:1, which means that Xu Shen mainly supports the Old Text School but tries to absorb interpretations from the New Text School. In some entries, he also tries to integrate interpretations from the two schools. By comparing the *Wujing yiyi* with the *Shuowen*, we learn that Xu Shen changed his preference towards the two schools, becoming more open to the interpretations of the New Text School in the *Shuowen* and demonstrating a greater tendency to integrate the two schools. When discussing Xu Shen's position in the debate between the two schools, both works should be considered on their own terms, for it is problematic to assume his Old Text-New Text approach is the same in both the *Wujing yiyi* and the *Shuowen*.

The examination of Xu Shen's postface to the *Shuowen* and Xu Chong's memorial to the throne demonstrates that Xu Shen also understood the *Shuowen* to be a work of Classical Studies.

He describes the Classical Studies' issues in his time and attempts to establish graphs as the foundation for Classical Studies. That Xu Chong and Xu Shen presented the *Shuowen* with the Old Text of *Classic of Filial Piety* to the throne further indicates that the two understood the *Shuowen* to be a Classical work.

Moreover, in the Middle Eastern Han, the consensus among scholars about the study object and methodology of Classical Studies was challenged by the emergence of the Old/New Text Schools debate, the prevalence of the Apocrypha, the decline of the emperor's power, and the ossification of the traditional methodology. This loss of scholars' consensus initiated a crisis of Classical Studies, and in light of this crisis, Xu Shen tried to establish graphs as the new foundation and primary object of Classical Studies, construct a systematical philological approach to Classical Studies, integrate the two textual schools, and pioneer the shift from studying a single Classic to multiple Classics.

Now we can answer the question posed at the beginning; how to understand the glosses in the *Shuowen*. It is methodologically unsound to simply understand the glosses as those graphs' original or basic meaning without considering their context in Classical Studies. Sometimes, the meaning of a graph in the Classics might overlap with the graph's basic or original meaning, but we cannot mix these layers of meanings. Even for entries in which a relationship with Classical Studies cannot be firmly established, we should acknowledge the possibility that they still might be related to Classical Studies. It does not mean that we must understand the Classics in Xu Shen's way, but we should at least know that the *Shuowen* is also a Classical work. In the final analysis, it is unreasonable to understand the *Shuowen* solely from a modern lexicographical point of view.

Appendix I. The Sources for the *Shuowen*

The sources for the *Shuowen*, including the Classics, Classical works and non-Classical texts, are listed together in the table below. The criteria for determining the sources are introduced in Chapter II.²⁴⁵ Although this table includes all the historical sources of the *Shuowen*, the Classics and Classical works are still the main subject. Therefore, for the quotations from the Classics and Classical works, the whole numbers are used, and for non-Classical texts, the listing in the table begins at 4.1.²⁴⁶

As noted in section 3.4, some entries only contain indirect quotations, and the defined head graphs differ from the explained graphs in the Classical works, and these entries are listed beginning with 1.1. Some texts were considered to be early texts before the *Shuowen*, but most scholars believe that these texts are later forgeries, such as Kong Anguo's commentary of the

²⁴⁵ In my research, I use Shi Xiejie 施謝捷's electronic edition of the *Shuowen* on the website of "Shuowen quanwen suoyin" 說文全文索引 at first. See "Shuowen quanwen suoyin," after Xu Shen, *Shuowen jiezi*, ed. Shi Xiejie, <https://humanum.arts.cuhk.edu.hk/Lexis/lexi-mf/shuowen.php>. Before listing an entry in the table, I recollate it with Chen Changzhi's edition of the *Shuowen*. Where words differ, I elect to follow Chen's edition, thus making the entries the same as those found in Chen's edition. For Chen Changzhi's edition of the *Shuowen*, see Xu Shen, *Shuowen jiezi* (Beijing: Zhonghua shuju, 1963). The content of the sources listed in the table comes from Duan, *Shuowenjiezi zhu*; Gui, *Shuowen jiezi yizheng*; Zong et al. eds., *Guxun huizuan* (which is a core source of the research); Ma, *Shuowen jiezi yinjing kao*; Ma, *Shuowen jiezi yin qunshu kao*; Ma, *Shuowen jiezi yin tongren shuo kao*; "Database of Chinese Classic Books," <http://publish.ancientbooks.cn/docShuju/platformSublibIndex.jsp?libId=5>; Beijing Erudition Digital Research Center, "Zhongguo jiben guji ku," <http://server.wenzibase.com.ezproxy.cul.columbia.edu/spring/front/read>; Sturgeon, "Chinese Text Project," <http://ctext.org/zh>. For the sequence of using these references, see Chapter II. For the specific books I use in the former two databases, see the bibliography of the appendix.

²⁴⁶ Note that if the gloss of a head graph is simple (containing only the radical graph), it is assumed that the gloss does not come from a textual source even if the gloss is in fact parallel with another text. For example, in the entry *zhen* 榛, Xu Shen says, "Zhen is a kind of tree" 榛, 木也. The gloss is just the radical graph, "tree" (*mu* 木). Although this gloss is parallel with the Mao Commentary, it is not assumed Xu Shen gets the gloss from the Mao Commentary. See *Shuowen*, 6.1:4, and *Shuowen jiezi zhu*, 651. Secondly, in some entries, Xu Shen describes the location of a contemporary toponym, which might be parallel with other Han texts (such as the *Han shu*). Since the location of a toponym may well be common knowledge and a potential source text for it cannot easily be determined, such cases are also not included in the table.

Documents.²⁴⁷ For entries only containing parallels with this type of texts the entries are listed beginning from 2.1, and the parallels are listed in the notes. The *Shuowen* also contains parallels with texts contemporary to Xu Shen, such as Ma Rong's Classical commentaries and Wang Yi's 王逸 commentary on the *Chuci*, which can make it difficult to determine whether Xu Shen quotes glosses from them. For these entries listed in the table beginning from 3.1, and the parallels are also listed in the notes.²⁴⁸ In some entries, there are only indirect quotations from non-Classical works, but the head graphs are different from the explained graphs in these works; this type of entries begin at 5.1.

As mentioned in section 3.1, some quotations from the Classics show the sound of the head graphs. These entries are listed beginning from 6.1. By the same token, for entries including quotations only used to explain the form of graphs in the Classics, they are listed in the table beginning from 7.1. In some entries, Xu Shen quotes the words of "penetrating scholars" directly, and it is difficult to determine whether these words deal with the Classics, and these entries are listed beginning at 8.1. The *Shuowen* also contains parallels with some previous scholars' works, but it is difficult to determine whether these scholarly works deal with the Classics; entries of this type are listed beginning from 9.1. In some cases, Xu Shen merely quotes the form of a graph in the Classics without quoting the line in which it originates, and these are listed in the table beginning from 10.1. Entries containing the form of a graph in non-Classical texts begins at 11.1.

To show all the sources of the *Shuowen* in a table and reduce space, I combine the blank cells

²⁴⁷ The authenticity of the Old Text chapters of the *Documents* is disputed. Since the *Shuowen* has parallels with some chapters, these chapters were also put in the table. For these entries, the whole numbers are used.

²⁴⁸ In some entries, there are textual parallels between works in Xu Shen's time and texts considered forgeries. These entries are listed together with those entries only containing parallels with the alleged forgeries.

in the table with the adjacent left cell containing content. The left border of a column shows the source of the listed glosses. For example, in the second row of the table, the quoted “Shigu” comes from the *Erya*. There are 14 columns in the table. The first column lists the number of entries in the table. The second one lists the entries found in the *Shuowen*, the different volumes of which are separated by blue lines.²⁴⁹ If two neighboring entries have quotations from one line or adjoining lines from one text, they are shaded in gray. Columns 3–11 list parallels between the *Shuowen* and other texts.²⁵⁰ Sources that can confidently be categorized are marked with labels. For instance, the *Odes* is marked with 【C】 (which means the Classics). Column 12 shows the comparisons between the *Wujing yiyi* and the *Shuowen*. If Xu Shen’s preference towards the two schools has not changed for a particular graph or concept, it is marked “Same,” yet if his preference has changed from the *Wujing yiyi* to the *Shuowen*, it is duly noted. Column 13 shows Xu Shen’s method of quotation, and the last column shows his preference toward the different schools.

There are three basic ways of using the table. The first is to check the source of a specific entry by reading a row. By doing so, all the sources of the entry can be found. The second is to read a column following the left border of that column. By doing so, the relation between the *Shuowen* and the texts in the column can be examined. The third is to read the notes to examine the relationship between the *Shuowen* and the allegedly forged texts or texts that were contemporary to him.

The Abbreviation Symbols Used in the Table:

²⁴⁹ To save the space, the content in an entry that is not containing a parallel is omitted.

²⁵⁰ The *Classic of Filial Piety*, the *Analects*, and the *Mencius* are put together in column nine to save space.

QU: Quotation.

D: Direct quotation.

I: Indirect quotation.

S: Shared quotation.²⁵¹

B: The combination of D and I.

SC: Schools

O: Old Text School

N: New Text School

T: The integration between the Old and New Text Schools.

J: A Classical school's glosses that are same as words in the non-Classical texts.

SA: A parallel that is totally same as the listed entry of the *Shuowen*.

SAA: A parallel that is totally same as the parallel in the cell above.

【C】 The Classics (*jing* 經), e.g., the *Odes*.

【M】 Traditions (*zhuan* 傳), e.g., *Zuo Tradition*

【C/OM】 One line of the Classics and the tradition of another line.

【E】 Explanations (*shuo* 說): explanations of the Classics, e.g., the explanation of the *Classic of Filial Piety* 孝經說.

【J】 “Commentary by chapter and verse” (*zhangju* 章句), e.g., Xue Jun's *Zhangju* of Han's *Odes* 韓詩薛君章句.

【Z】 Commentaries of the Classics (*zhu* 注/ *gu* 詁), e.g., Zheng Sinong's 鄭司農 commentary

²⁵¹ “S” is always marked separately.

of *Zhouli*.

【A】 /A: Apocrypha (*chenwei* 讖緯), e.g., *Chunqiu yuanmingbao* 春秋元命苞.

Abbreviations for texts:

Mao: Mao Commentary of the *Odes* 毛傳

S&A: *Spring and Autumn Annals* 春秋

Zuo: *Zuo Tradition* 左傳

Gong: *Gongyang Tradition* 公羊傳

Gu: *Guliang Tradition* 穀梁傳

Lun: *Analects* 論語

Meng: *Mencius* 孟子

Yiyi: *Wujing yiyi* 五經異義

The Sources for the *Shuowen*

Num	<i>Shuowen jiezi</i>	<i>Changes</i>	<i>Documents</i>	<i>Odes</i>	<i>Three Rituals</i>	<i>S&A</i>	<i>Erya</i>	<i>Xiaojing, Lun, Meng</i>	<i>Baihu tong</i>	Non-Classical Texts	<i>Yi-yi</i>	QU	SC
1	1.1:1 元, 始也. ¹						“Shigu1”釋詁上: SA					I	
2	1.1:1 天, 顛也.					【A】 <i>Chunqiu Shuotici</i> 春秋說題辭: 天之爲言顛也. ²						I	A
3	1.1:1 丕, 大也. ³						“Shigu1:” SA.					I	
4	1.1:1 帝, 諦也.					【A】 <i>Chunqiu Yuanmingbao</i> 春秋元命苞: 帝者, 諦也。 <i>Chunqiu yundoushu</i> : 帝之言諦也. ⁴		“Hao”號: 帝者, 諦也.				I	N A
5	1.1:2 示, 天垂象, 見吉凶, 所以示人也. 从二, 三垂, 日月星也. 觀乎天文, 以察時變, 示神事也.		【M】“Xicil”繫辭上: 天垂象, 見吉凶. “Bi:” 觀乎天文, 以察時變.									I	
6	1.1:2 禮, 履也.			【M】 (“Dongfang zhiri”東方之日: 履我即兮; “Changfa”長發: 率履不越) Mao: 履, 禮也.	【M】 <i>Liji</i> 禮記 “Jiyi”祭義: 禮者, 履此者也. “Zhongni yanju”仲尼燕居: 言而履之, 禮也.		“Shiyan”釋言: 履, 禮也.	“Xingqing”性情: 禮者, 履也.		<i>Xunzi</i> 荀子 “Dalue”大略: 禮者, 人之所履也. <i>Hanshu</i> 漢書 “Gongsun Hong zhuan”公孫弘傳: 禮者, 所履也.		I	
7	1.1:2 祿, 福也.				【M】 (“Jizui”既醉: 天被爾祿) Mao: SA.		“Shigu2”釋詁下: SA.			<i>Xinshu</i> 新書 “Dazheng1”大政上: 祥者, 福之榮也.		I	OJ
8	1.1:2 禩, 福也.						“Shigu2:” SA.					I	
9	1.1:2 禎, 祥也.				【M】 (“Weiqing”維清: 維周之禎) Mao: SA.							I	O
10	1.1:2 祥, 福也...一云: 善. ⁵				【M】 (“Daming”大明: 文定厥祥) Mao: 祥, 善也.		“Shigu1:” 祥, 善也.					I	O
11	1.1:2 祉, 福也. ⁶				【M】 (“Liuyue”六月: 既多受祉; “Qiaoyan”巧言 君子如祉) Mao: SA.		“Shigu2:” SA.					I	O
12	1.1:2 祐, 助也.		【M】 “Xicil:” 祐者, 助也.									I	
13	1.1:2 祺, 吉也.				【M】 (“Xingwei”行葦: 壽考維祺) Mao: SA.		“Shiyan:” SA.					I	O
14	1.1:2 祗, 敬也. ⁷						“Shigu2:” SA.					I	
15	1.1:2 禔, 安福也...《易》曰: 禔既平.		【C】 “Kan”坎: 祗既平.							<i>Fangyan</i> 方言 13: 禔, 福也.		B	N
16	1.1:3 神, 天神, 引出萬物者也. ⁸				<i>Rituals</i> 禮: 天曰神, 地曰祗. ⁹							I	

¹ (*Changes* 易 “Qian:”元亨利貞) *Zhengyi* 正義: *Zixia yizhuan* 子夏易傳: 元, 始也.

² *Liji* 禮記 “Yueling 月令” *Zhengyi*.

³ (*Documents* 書 “Dayumo”嘉乃丕績) Kong Anguo’s commentary 孔傳: 丕, 大也.

⁴ For *Yuanmingbao*, see *Taiping yulan*, vol.76. For *Yundoushu*, see “Junzi xielao” *Zhengyi*.

⁵ (*Documents* “Yixun” 伊訓: 作善降之百祥.) Kong Anguo’s commentary: 祥, 善也. (*Chuci* 楚辭 “Zhaohun”招魂: 而離彼不祥兮.) Wang Yi’s commentary 王逸注: 祥, 善也.

⁶ (See *Changes* “Pi”否: 疇離祉) Li Dingzuo 李鼎祚 *Zhouyi Jijie* 周易集解: *Jiujia yi* 九家易: SA.

⁷ (*Chuci* “Lisao”離騷: 湯禹儼而祗敬兮, 又何芳之能祗) Wang Yi’s commentary: SA.

⁸ (*Shiji* 史記 “Song Weizi Shijia”宋微子世家: 陋淫神祗之祀) *Jijie* 集解: Ma Rong 馬融: 天曰神, 地曰祗.

⁹ *Documents* “Weizi”微子: 神祗, *Zhengyi*.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
17	1.1:3 祗, 地祗, 提出萬物者也.				SAA.					Shizi 尸子: 地神曰祗.		I	
3.1	1.1:3 齋, 戒潔也. ¹⁰												
18	1.1:3 禋, 潔祀也.一曰: 精意以享為禋. ¹¹					【M】Guoyu 國語 “Zhouyu1”周語上 精意以享, 禋也.				Shuoyuan 說苑 “Bianwu”辨物: 精意以享, 禋也.		I	OJ
19	1.1:3 柴, 燒柴燹燎以祭天神...《虞書》曰: 至于岱宗, 柴.		【C】 “Shundian”舜典: 至于岱宗, 柴.									D	
20	1.1:3 禋, 以事類祭天神.		【E】 Yiyi: 今《尚書》夏侯,歐陽說: 類, 祭天名也.以事類祭之.奈何? 天位在南方, 就南郊祭之是也.古《尚書》說: 非時祭天謂之類.言以事類告也.“肆類于上帝,” 時舜告攝, 非常祭.許慎謹案: 周禮郊天無言類者, 知類非常祭, 從古《尚書》說.								O → T	I	T
21	1.1:3 禘, 祔, 禘, 祖也.						“Shigu2:” SA.					I	
22	1.1:3 祖, 始廟也.						“Shigu1:” 祖, 始也.		“Benghong”崩薨: 祖者, 始也.始載於庭也.			I	NJ
23	1.1:3 禘, 門內祭先祖, 所以徬徨...《詩》曰: 祝祭于禘.(禘, 禘或从方.)		【CM】 “Chuci” 楚茨: 祝祭于禘.Mao: 禘, 門內.									B	
24	1.1:3 禘, 宗廟主也.周禮有郊宗石室.一曰: 大夫以石為主.				【M】 Yiyi: 《春秋左氏傳》曰: “徙主禘于周廟,” 言宗廟有郊宗石室, 所以藏栗主也. 【傳/說】 Yiyi: 或曰卿大夫士有主否? 答曰: 案《公羊》說: “卿大夫非有土之君, 不得禘享昭穆, 故無主.大夫束帛依神, 士結茅為菴.”《春秋左氏傳》曰: “衛孔悝反禘于西圃.”禘, 石主也.言大夫以石為主.謹案: 大夫以石為主, 《禮》無明文.大夫士無昭穆, 不得有主.今山陽民俗祠有石主.					Same		I	T
4.1	1.1:3 禘, 以豚祠司命...《漢律》曰: 祠禘司命.									【L】 Hanlü 漢律: 祠禘司命.		D	
25	1.1:4 祠, 春祭曰祠, 品物少, 多文詞也...仲春之月, 祠不用犧牲, 用圭璧及皮幣.		【 M 】 (“Tianbao”天保: 禘祠烝嘗) Mao: 春曰祠.	【C/M】Zhouli 周禮 “Da zongbo” 大宗伯: 以祠春享先王 .Liji “Yueling” 月令: 是月也, 祀不用犧牲, 用圭璧更皮幣.	【 M 】 Gong “Huan 桓 8:” 春曰祠, 夏曰禘.Chunqiu fanlu 春秋繁露 “Shencha minghao”深察名號, “Siji” 四祭: SA.		“Shitian”釋天: 春祭曰祠, 夏祭曰禘.		“Zongmiao”宗廟: 春曰祠者, 物微, 故祠名之.	Shuoyuan “Xiuwen”修文: 春祭曰祠. Lüshi chunqiu 呂氏春秋 “Zhongchun ji”仲春紀: 是月也, 祀不用犧牲, 用圭璧更皮幣.Huainanzi 淮南子 “Shizexun”時則訓: 祭不用犧牲, 用圭璧更皮幣.		I	
26	1.1:4 禘, 夏祭也.				SAA.		SAA.					I	
27	1.1:4 禘, 禘祭也...《周禮》曰: 五歲一禘.				Rituals:三年一禘, 五年一禘. ¹²				“Zongmiao:” 禘之為言諦也.序昭穆, 諦父子也.禘者, 合也.毀廟之主, 皆合食於太祖也.	Shuoyuan “Xiuwen:” 三歲一禘, 五年一禘.禘者, 合也.禘者, 諦也.禘者, 大合祭於祖廟也.	?	I	NJ
28	1.1:4 禘, 大合祭先祖親疏遠近也...《周禮》曰: 三歲一禘.				SAA.	【M】 Gu “Wen 文 2” 禘祭者, 毀廟之主陳			SAA.	SAA.	Sa-	I	NJ

¹⁰ (Chuci “Jiuge”九歌: 吾與君兮齋速) Wang Yi’s commentary: 齋, 戒也.

¹¹ (Documents “Shundian”舜典: 禘于六宗) Kong Anguo’s commentary: 精意以享謂之禘: SA. Jingdian Shiwen 經典釋文: Ma Rong: 禘, 精意以享也. Xiao erya 小爾雅 “Guanggu”廣詁: 禘, 潔也.

¹² Hou Han shu 後漢書 “Zhangchun zhuan”張純傳.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
							于大祖未毀廟之主，皆升合祭于大祖.				me		
6.1	1.1:4 祝，祭主贊詞者...一曰：从兌省.《易》曰：兌爲口，爲巫.											D	
29	1.1:4 祈，求福也. ¹³											I	O
30	1.1:4 祭，設縣蕝爲營，以禳風雨雪霜，水旱癘疫於日月星辰山川也.											I	O
31	1.1:5 禴，會福祭也...《周禮》曰：禴之祝號.											D	O
32	1.1:5 禴，社肉盛以蜃，故謂之禴.天子所以親遺同姓...《春秋傳》曰：石尚來歸禴.											B	O
33	1.1:5 禡，師行所止，恐有慢其神，下而祀之曰禡...《周禮》曰：禡於所征之地.											D	
34	1.1:5 社，地主也...《春秋傳》曰：“共工之子句龍爲社神.”《周禮》：“二十五家爲社，各樹其土所宜之木.” ¹⁴											O → TA	B TA

¹³ (Zuo “Zhao 昭 12:” 祈招之詩) Zhengyi: Jia Kui 賈逵: 祈，求也.

¹⁴ (Chuci “Tianwen” 天問: 何令徹彼岐社) Wang Yi’s commentary: 社者，土地之主也.

¹⁵ Fengsu tongyi 風俗通義 “Sheshen” 社神.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
								社者，土地之主也。 ¹⁶					
35	1.1:5 禋，精氣感祥...《春秋傳》曰：見赤黑之禋。											D	O
36	1.1:6 祿，明視以筭之...《逸周書》曰：士分民之祿，均分以祿之也。											D	
37 8.1	1.1:6 王，天下所歸往也。董仲舒曰：“古之造文者，三畫而連其中謂之王。三者，天地人也。而參通之者，王也。”											B	NJ
38	1.1:6-7 閏，餘分之月，五歲再閏。告朔之禮，天子居宗廟，閏月居門中。从王在門中。《周禮》曰：閏月王居門中終月也。											B	TJ
39	1.1:7 皇，大也。 ¹⁷											I	O
40	1.1:7 瓘，玉也...《春秋傳》曰：瓘斝。											D	O
41	1.1:7 璠，璠璠，魯之寶玉...孔子曰：美哉，璠璠！遠而望之，奐若也。近而視之，瑟若也。一則理勝，二則孚勝。											D	
3.2	1.1:8 瑾，瑾瑜，美玉也。 ¹⁸												
3.3	1.1:8 瑜，瑾瑜，美玉也。 ¹⁹												
42	1.1:8 珣，醫無閭珣玗琪...《周書》所謂夷玉也。											B	
43	1.1:8 瓚，三玉二石也...《禮》：天子用全，純玉也；上公用駢，四玉一石；侯用瓚；伯用埴，玉石半相埴也。											B	T
44	1.1:8 璣，三采玉也。											I	O
45	1.1:8 璿，美玉也...《春秋傳》曰：璿弁玉纓。 ²⁰											D	O
3.4	1.1:8 琳，美玉也。 ²¹												
46	1.1:9 璧，瑞玉圓也。											S	
47	1.1:9 瑗，大孔璧。人君上除陛以相引...《爾雅》曰：好倍肉謂之瑗，肉倍好謂之璧。											D	
48	1.1:9 環，璧也。肉好若一謂之環。											I	

¹⁶ Hou Han shu “Jiaosi zhi”郊祀志。

¹⁷ (Documents “Tanggao”湯誥：惟皇上帝，“Hongfan”洪範：建用皇極) Kong Anguo’s commentary: SA.

¹⁸ (Chuci “Jiuzhang”九章：懷瑾握瑜兮) Wang Yi’s commentary: 瑾瑜，美玉也。

¹⁹ Ibid.

²⁰ (Documents “Shundian”舜典：在璿玕玉衡) Kong Anguo’s commentary: SA.

²¹ (Chuci “Jiuge” 璆璠鳴兮琳琅) Wang Yi’s commentary: 璆琳琅皆美玉名也。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
49	1.1:9 璜, 半璧也.						【C】Rituals: 璜者, 半璧. ²²	Erya 爾雅: 半璧曰璜. ²³				I	
50	1.1:9 琥, 發兵瑞玉, 爲虎文...《春秋傳》曰: 賜子家雙琥.						【M】Zuo “Zhao32:” 賜子家子雙琥.					D	O
51	1.1:9 璋, 剡上爲圭, 半圭爲璋...《禮》: 六幣, 圭以馬, 璋以皮, 璧以帛, 琮以錦, 琥以繡, 璜以黼. ²⁴			【M】 (“Yupu” 械樸: 左右奉璋) Mao: 半圭曰璋. (“Sigan” 斯干: 載弄之璋) Mao: 半珪曰璋.			【C】 Zhouli “Xiao xingren” 小行人: 合六幣: 圭以馬, 璋以皮, 璧以帛, 琮以錦, 琥以繡, 璜以黼. Rituals: 半珪爲璋. ²⁵		“Ruizhi:” 璋, 半圭.			B	
52	1.1:9 玠, 大圭也.从玉,介聲.《周書》曰: 稱奉介圭.		【C】 “Guming:” 大保承介圭; “Kangwang zhi gao” 康王之誥: 實稱奉圭兼幣.									D	
53	1.1:9 瑒, 圭尺二寸, 有瓚, 以祠宗廟者也.				【C】 Zhouli “Yuren:” 裸圭尺有二寸有瓚以祀廟.							I	O
54	1.1:9 瓚, 桓圭, 公所執.				【C】 Zhouli “Da zongbo,” “Dianrui” 典瑞: 公執桓圭.							I	O
55	1.1:9 琿, 大圭, 長三尺, 杼上終葵首.				【C】 Zhouli “Yuren:” 大圭長三尺杼上終葵首.							I	O
56	1.1:9 瑁, 諸侯執圭朝天子, 天子執玉以冒之, 似犁冠.《周禮》曰: 天子執瑁四寸. ²⁶	Shangshu dazhuan 尚書大傳 “Yaodian” 堯典: 天子執瑁以朝諸侯...諸侯執所受珪與璧, 朝于天子. ²⁷			【C】 Zhouli “Yuren:” 天子執冒四寸以朝諸侯.			“Ruizhi:” 天子執瑁以朝, 諸侯執圭以覲天子.瑁之爲言冒也.				D	T
3.5	1.1:10 玦, 玉佩也. ²⁸												
57	1.1:10 瑱, 以玉充耳也...《詩》曰: 玉之瑱兮.				【CM】 “Junzi xielao” 君子偕老: 玉之瑱也. Mao: 瑱, 塞耳也. (“Qi’ao” 淇奥: 充耳琇瑩) Mao: 充耳謂之瑱.							B	O
58	1.1:10 琫, 佩刀上飾, 天子以玉, 諸侯以金.				【M】 (“Zhan bi luo yi” 瞻彼洛矣: “韞琫有珌”) Mao: 韞, 容刀韞也.琫, 上飾;珌, 下飾.珌, 下飾也.天子玉琫而珌, 諸侯鬯琫而珌, 大夫璆琫而珌, 士琫琫而珌.							I	O
59	1.1:10 珌, 佩刀下飾, 天子以玉.				【M】 SAA.							I	O
60	1.1:10 瑑, 圭璧上起兆瑑也...《周禮》曰: 瑑圭璧.				【CM】 Zhouli “Dianrui:” 瑑圭璋璧. Zheng Sinong: 瑑有圻鄂瑑起. ²⁹							B	O
61	1.1:10 璫, 玉飾如水藻之文.从玉,臬聲.《虞書》曰: 璫火粉米.		【C】 “Yiji” 益稷: 藻火粉米									D	
62	1.1:10 玼, 玉色鮮也...《詩》曰: 新臺有玼.				【CM】 “Xintai” 新臺: 新臺有泚. Mao: 泚, 鮮明貌. (“Junzi xielao:” 玼兮玼兮) Mao: 玼, 鮮明貌.							B	O
63	1.1:11 璫, 玉英華相帶如瑟弦...《詩》曰: 瑟彼玉璫.				【C】 “Hanlu” 旱麓: 瑟彼玉璫.							D	
64	1.1:11 璫, 玉英華羅列秩秩...《逸論語》曰: 玉粲之璫兮, 其璫猛也.							【L】 Yi lunyu 逸論語: 玉粲之璫兮, 其璫猛也.				D	
65	1.1:11 瑩, 玉色...一曰: 石之次玉者.《逸論語》曰: 如玉之瑩.				【M】 (“Zhu” 著: 尚之以瓊瑩乎而) Mao: 瓊, 瑩, 石似玉.			【L】 Yi lunyu: 如玉之瑩.				B	O
66	1.1:11 琢, 治玉也.			【M】 (“Qi’ao:” 如琢如磨) Mao:	【Z】 (Zhouli “Dazai:” 飭化八材)	“Shiqi:” 玉謂之琢.						I	O

²² Baihu tong “Ruizhi” 瑞贄.

²³ Hou Han shu “Zhang Heng zhuan” 張衡傳: 璜聲遠而彌長, Li Xian’s commentary 李賢注.

²⁴ (Documents “Guming” 顧命: 秉璋以酢) Kong Anguo’s commentary: 半圭曰璋.

²⁵ Baihu tong “Ruizhi.”

²⁶ (Documents “Guming:” 同瑁) Kong Anguo’s commentary: 瑁所以冒諸侯圭.

²⁷ Baihu tong “Ruizhi.”

²⁸ (Chuci “Jiuge:” 捐余玦兮江中) Wang Yi’s commentary: SA.

²⁹ Zheng Xuan’s commentary 鄭玄注.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC			
				治骨曰切，象曰磋，玉曰琢，石曰磨。（“Yupu:”追琢其章）Mao: 玉曰琢。	Zheng Sinong: 玉曰琢。 ³⁰											
67	1.1:11 琯，治玉也。一曰：石似玉。									“Shiqi:” 玉謂之琯。 ³¹		I				
68	1.1:11 珍，寶也。									【Z】 Jia Kui’s commentary of <i>Guoyu</i> : SA. ³²		I	O			
69	1.1:11 玩，弄也。									“Shiyan:” 弄，玩也。		I				
70	1.1:11 瑯，玉聲也...《詩》曰：儻革有瑯。									【C/OM】 “Zaijian”載見：儻革有鶻。（“Caiqi”采芑：有瑯蔥珩）Mao: 瑯，珩，聲也。（“Caiqi:” 八鸞瑯瑯）Mao: 瑯瑯，聲也。		B	O			
7.1	1.1:12 珉，石之次玉者，以為系璧...讀若《詩》曰：瓜瓞拳拳。									【C】 “Shengmin:” 瓜瓞拳拳。		D				
71	1.1:12 琇，石之次玉者...《詩》曰：充耳琇瑩。									【C】 “Qi’ao:” 充耳琇瑩。		D				
72	1.1:12 玖，石之次玉黑色者...《詩》曰：“貽我佩玖。”讀若芑，或曰：若人句脊之句。									【CM】 “Qiu zhong you ma”丘中有麻：貽我佩玖。Mao: 玖石次玉者。		B	O			
73	1.1:13 琨，石之美者...《虞書》曰：“揚州貢瑤琨。”瑣，琨或从貫。									【C】 “Yugong”禹貢：瑤琨篠簜。		D				
74	1.1:13 瑤，玉之美者...《詩》曰：報之以瓊瑤。 ³³									【CM】 “Mugua”木瓜：報之以瓊瑤。Mao: 瑤，美玉也。		B	O			
75	1.1:13 珠，蚌之陰精...《春秋國語》曰：“珠以禦火災”是也。									【M】 <i>Guoyu</i> “Chuyu2:” 珠足以禦火災。		D	O			
10.1 8.2	1.1:13-14 玼，珠也...宋弘云：“淮水中出玼珠。”玼，珠之有聲。蟻，《夏書》玼从虫，賓。									【C】 “Yugong:” 淮夷蠙珠暨魚。		B				
76	1.1:14 琫，蜃屬...《禮》：佩刀，士琫琕而珧玼。									【L】 <i>Rituals</i> : 佩刀，士琫琕而珧玼。		D				
77	1.1:14 珧，蜃甲也，所以飾物也...《禮》云：“佩刀，天子玉琕而珧玼。”									【L】 <i>Rituals</i> : 佩刀，天子玉琕而珧玼。 ³⁴		D				
78	1.1:14 玟，火齊，玫瑰也。									【M】 Mao: 玫瑰者，石之精美者也。 ³⁵						
										<i>Cangjie pian</i> 蒼頡篇：玫瑰，火齊珠也。 ³⁶		I	OJ			
79	1.1:14 琅，琅玕，似珠者。 ³⁷											S				
80	1.1:14 玕，琅玕也...“Yugong:” 離州球琳琅玕。琕，古文玕。									【C】 “Yugong:” 球琳琅玕。		D				
81	1.1:14 璆，金之美者，與玉同色...《禮》：佩刀，諸侯璆琕而璆玼。									【L】 <i>Rituals</i> : 佩刀，諸侯璆琕而璆玼。		D				
3.6	1.1:14 靈，靈巫，以玉事神...靈，靈或从巫。 ³⁸															
82	1.1:16 士，事也。數始於一，終於十。从一，从十。孔子									【M】 (“Jianshang” 褰裳：豈無他	【M】 <i>Chunqiu fanlu</i> “Shencha	【 L 】	“Jue” 爵：士	<i>Shiji</i> “Lüshu”律書：數始於一，	I	

³⁰ Zheng Xuan’s commentary.

³¹ (*Wenxuan* “Nandu fu”南都賦：琢琯狎獵) Li Shan’s commentary 李善注.

³² (*Wenxuan* “Zeng Liu Kun” 贈劉琨：方駕駿珍) Li Shan’s commentary.

³³ (*Documents* “Yugong”禹貢：瑤琨篠簜) Kong Anguo’s commentary:瑤琨皆美玉.

³⁴ Ibid.

³⁵ *Yupian* 玉篇 “Gui”瑰.

³⁶ Ibid.

³⁷ (*Shiji* “Xia Benji”夏本紀：琅玕) *Jijie* 集解：Kong Anguo: 琅玕，石而似珠者。(Documents “Yugong:” 球琳琅玕) Kong Anguo’s commentary 作石而似玉.

³⁸ (*Chuci* “Jiuge:” 靈偃蹇兮姱服，思靈保兮賢姱) Wang Yi’s commentary: 靈，謂巫也。“Jiuge:” 靈連蜷兮既留) Wang Yi’s commentary: 靈，巫也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
	曰：推十合一爲士。 ³⁹			士；“Dongshan”東山：勿士行枚；“Qifu”予王之爪士；“Jingzhi”敬之：陟降厥士；“Huan”桓：保有厥士）Mao: 士，事也。		minghao:” 士，事也。		Confucius: 推十合一爲士。	者，事也。	終於十，成於三。			
83	1.1:16 壻，夫也。从士，胥聲。《詩》曰：“女也不爽，士貳其行。”士者，夫也。			【C】 “Meng:”女也不爽，士貳其行。			“Shiqin”釋親：女子子之夫爲壻。					B	
84	1.1:16 壯，大也。 ⁴⁰			【M】 (“Caiqi:” 克壯其猶) Mao: SA.			“Shigul:” SA.			Fangyan1: 秦晉之間凡人之大...或謂之壯。		I	OJ
85	1.1:16 樽，舞也...《詩》曰：樽樽舞我。			【C】 “Famu”伐木：蹲蹲舞我。			【Z】 (Erya: 樽樽) 舍人：舞貌。 ⁴¹					B	
8.3	中，艸木初生也。象丨出形，有枝莖也。古文或以为艸字。讀若徹。凡中之屬皆从中。尹彤說。											D	
86	1.2:1 屯，難也。象艸木之初生，屯然而難...《易》曰：屯，剛柔始交而難生。			【M】 “Tun” 屯：屯，剛柔始交而難生。								D	
3.7	1.2:1 蓏，在木曰果，在地曰蓏。 ⁴²												
87	1.2:2 蓏，赤苗嘉穀也。						“Shicao”釋草：蓏，赤苗。					I	
88	1.2:2 菹，鹿藿之實名也。						“Shicao:” 菹，鹿藿，其實菹。					I	
89	1.2:2 蕋，泉實也...蕋，蕋或从麻，賁。						“Shicao:” 蕋，泉實。					I	
1.1	1.2:2 苧，麻母也。						“Shicao:” 苧，麻母。					I	
90	1.2:2 蘇，桂荏也。						“Shicao:” 蘇，桂荏。					I	
91	1.2:2 荏，桂荏，蘇。						“Shicao:” SAA.					I	
5.1	1.2:2 蓏，菜之美者，雲夢之蓏。									Lüshi chungiu “Xiaoxing lan” 孝行覽：菜之美者...雲夢之苧。		I	
92	1.2:3 蓏，辛菜，蓏虞也。						“Shicao:” 蓏虞，蓏。					I	
93	1.2:3 薇，菜也，似藿。			【M】 (“Caichong”草蟲：言采其薇；“Caiwei”采薇：采薇采薇) Mao: 薇，菜也。								I	O
94	1.2:3 苽，菜，類蒿...《周禮》有“苽苽。”			【C】 Zhouli “Hairen”醢人：苽苽。								D	O
95	1.2:3 菊，大菊，蓬麥。						“Shicao:” 大菊蓬麥。					I	
96	1.2:3 苧，苧也。			【M】 (“Luming”鹿鳴：食野之苧) Mao: 苧，苧也。			“Shicao:” 苧，苧。					I	O
1.2	1.2:4 蕋，大苧也。			【M】 (“Caiping”采蘋：于以采蘋) Mao: 蘋，大苧也。								I	
97	1.2:4 蕋，令人忘憂艸也...《詩》曰：安得蕋艸。			【CM】 “Boxi”伯兮：焉得蕋草。Mao: 蕋草令人忘憂。								B	
8.4	1.2:4 莖，莖藟，香艸也...芎，司馬相如說：莖或从弓。											D	
98	1.2:4 蘭，香艸也。 ⁴³						【Z】 (Zuo “Xuan 宣 3:” 夢天使與己蘭) Jia Kui: (蘭) 香草也。 ⁴⁴					I	O
99	1.2:4 芄，芄蘭，芄也...《詩》曰：芄蘭之枝。			【C】 “Penglan” 芄蘭：芄蘭之支。								D	
100	1.2:4 薄，水篇苧。			【M】 (“Qi’ao:” 綠竹猗猗) Mao: “竹，篇竹也。”Jingdian			“Shicao:” 竹，篇苧。					I	N

³⁹ (Documents “Mushi”牧誓：是以爲大夫卿師士) Kong Anguo’s commentary: 士，事也。

⁴⁰ (Chuci “Tianwen”天問：何壯武厲) Wang Yi’s commentary: SA.

⁴¹ Erya 爾雅 “Shixun”釋訓：樽，喜也 Jingdian Shiwen.

⁴² Xu Shen’s commentary of Huainanzi 淮南子問詁：SA. See the old commentary of Qimin yaoshu 齊民要術 “Zhonggu” 種穀：瓜瓠果蓏。

⁴³ (Chuci “Lisao:” 芠秋蘭以爲佩，“Jiuge:”浴蘭湯兮沐芳) Wang Yi’s commentary 蘭，香草也。

⁴⁴ Shiji 史記 “Zheng shijia”鄭世家：夢天與之蘭，Jijie.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
				Shiwen 經典釋文: Han's Odes 韓詩: 薄, 篇筑也.									
101	1.2:5 藹, 芎輿也.						“Shicao:” 藹車, 芎輿.					I	
102	1.2:5 莨, 莨楚, 跳弋. 一名羊桃.			【M】 (“Xi you changchu” 隰有莨楚: 隰有莨楚) Mao: 莨楚, 跳弋也.			“Shicao:” 長楚, 跳弋.			Bencao jing 本草經: 莨楚, 一名羊桃. ⁴⁵		I	OJ
103	1.2:5 芨, 葶艸.						“Shicao:” 芨, 葶草.					I	
104	1.2:5 蒨, 山莓也.						“Shicao:” 蒨, 山莓.					I	
105	1.2:6 菽, 蚍蚹也.			【M】 (“Dongmen zhi fen” 東門之粉: 視爾如菽) Mao: 菽, 芘芘也.			“Shicao:” 菽, 蚍蚹.					I	O
106	1.2:6 苦, 大苦, 苓也.			【M】 (“Jianxi” 簡兮: 隰有苓) Mao: 苓, 大苦. (“Cailing” 采苓: 采苓采苓) Mao: 苓, 大苦也.								I	O
3.8	1.2:6 菅, 茅也. ⁴⁶												
107	1.2:6 蔎, 黃蔎, 職也.						“Shicao:” 蔎, 黃蔎.					I	
108	1.2:6 蕓, 萑也... 《詩》曰: 中谷有蕓.			【CM】 “Zhonggu you tui” 中谷有蕓: 中谷有蕓. Mao: 蕓, 騅也.			“Shicao:” 萑, 蕓.					B	O
109	1.2:7 莖, 缺盆也.						“Shicao:” 莖, 缺盆.					I	
1.3	1.2:7 莖, 夫蘿也.						“Shicao:” 莖, 苻蘿, 其上蒿.			Bencao jing: 白芷, 一名莖, 一名苻離也. ⁴⁷		I	
110	1.2:7 蒿, 夫蘿上也.						“Shicao:” SAA.			Bencao jing: 白蒲, 一名苻離, 楚謂之莖蒲, 其上臺, 別名蒿. ⁴⁸		I	
111	1.2:7 苳, 苳苳, 一名馬舄. 其實如李, 令人宜子... 《周書》所說.			Yi zhou shu “Wanghui jie” 王會解: 康民以桴苳; 苳者, 其實如李, 食之宜子.			“Shicao:” 苳苳, 馬舄.			Bencao jing: “苳苳, 一名車前, 服之令人有子.” ⁴⁹		B	
112	1.2:8 黃, 兔菘也.						“Shicao:” 黃, 菘瓜.					I	
113	1.2:8 苳, 馬帚也.					【M】 Dadai liji 大戴禮記 “Xia xiaozheng” 夏小正: 苳也者, 馬帚也.	“Shicao:” 苳, 馬帚.					I	
114	1.2:8 蓁, 蓁月爾也.						“Shicao:” 蓁, 月爾.					I	
115	1.2:8 菘, 兔葵也.						“Shicao:” 菘, 兔葵.					I	
116	1.2:8 覆, 盜庚也.						“Shicao:” 覆, 盜庚.					I	
117	1.2:8 苓, 卷耳也.			【M】 (“Juan'er” 卷耳: 采采卷耳) Mao: 卷耳, 苓耳也.			“Shicao:” 卷耳, 苓耳.					I	
4.2	1.2:8 藟, 艸也... 一曰: 薏苳.									Bencao jing: 薏苳仁... 一名藟.		I	
118	1.2:8 藟, 茅, 藟也. 一名藟.						“Shicao:” 藟, 藟茅.					I	
119	1.2:8 藟, 藟也.						“Shicao:” 藟, 藟.					I	
120	1.2:8 藟, 藟也.						SAA.					I	
121	1.2:8 藟, 苗也.						“Shicao:” 苗, 藟.					I	
122	1.2:8 苗, 藟也.						SAA.					I	
123	1.2:8 藟, 嬰藟也.			【M】 (“Qiyue” 七月: 六月食鬱及藟) Mao: 藟, 嬰藟也.								I	O

⁴⁵ Odes 詩, Preface to “Xiyou changchu” 隰有莨楚, Jingdian Shiwen.

⁴⁶ (Chuci “Zhaohun:” 藟菅是食些) Wang Yi's commentary: SA.

⁴⁷ Shuowen jiezi xizhuan 說文解字繫傳.

⁴⁸ Erya “Shicao” 釋草: 莖, 苻蘿, 其上蒿邢昺疏.

⁴⁹ Shuowen jiezi xizhuan.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
124	1.2:8 葢, 馬藍也.						“Shicao:” 葢, 馬藍.					I	
125	1.2:9 藟, 艸也...《詩》曰:“莫莫葛藟.”一曰: 秬鬯也.			【C】 “Hanlu:” 莫莫葛藟.								D	
1.4	1.2:9 藟, 苳艸也.						“Shicao:” 藟, 苳草.					I	
126	1.2:9 菟, 茅菟, 茹蘆.人血所生, 可以染絳.						“Shicao:” 茹蘆, 茅菟.					I	
127	1.2:9 薜, 牡贊也.						“Shicao:” 薜, 牡贊. □					I	
128	1.2:9 苾, 杜榮也.						“Shicao:” 苾, 杜榮					I	
129	1.2:9 艾, 冰臺也. ⁵⁰						“Shicao:” 艾, 冰臺					I	
130	1.2:9 芹, 楚葵也.						“Shicao:” 芹, 楚葵.					I	
131	1.2:9 藟, 豕首也.						“Shicao:” 藟, 豕首.					I	
132	1.2:9 蔦, 寄生也...《詩》曰: 蔦與女蘿.			【CM】 “Kuibian” 頰弁: 蔦與女蘿.Mao: 寄生也.								B	O
8.5	1.2:9 芸, 艸也, 似目宿...淮南子說: 芸艸可以死復生.											D	
133	1.2:10 藟, 刺也.						“Shicao:” 藟, 刺.					I	
134	1.2:10 葑, 須從也.			【M】 (“Gufeng”谷風: 采葑采菲) Mao: 葑, 須也.			“Shicao:” 須葑菘.					I	O
135	1.2:10 薺, 蒺藜也...《詩》曰: 牆有薺.			【C】 “Qiang you ci” 牆有茨: 牆有茨.								D	
1.5	1.2:10 藟, 刺也.						“Shicao:” 藟, 刺.					I	
136	1.2:10 藟, 狗毒也.						“Shicao:” 藟, 狗毒.					I	
137	1.2:10 芑, 地黃也...《禮記》:“鉏毛, 牛藿, 羊芑, 豕薇”是.			【C】 Yili 儀禮 “Gong si dafu li” 公食大夫禮: 鉏芑, 牛藿, 羊芑, 豕薇			“Shicao:” 芑, 地黃.					B	
138	1.2:10 芑, 艸也...《詩》曰: 食野之芑.			【CM】 “Luming:” 食野之芑. Mao: 芑, 草也.								B	
139	1.2:10 藟, 綬也...《詩》曰: “邛有旨藟”是.			【CM】 “Fang you que chao”防有鵲巢: 邛有旨藟.Mao: 藟, 綬草也.			“Shicao:” 藟, 綬.					D	
8.6	1.2:10 菱, 芰也...楚謂之芰, 秦謂之薜苳.蘧, 司馬相如說: 菱从蘧. ⁵¹											D	
8.7	1.2:10 芰, 菱也...芰, 杜林說: 芰从多.											D	
4.3	1.2:11 芑, 雞頭也.								Fangyan3: 芑, 雞頭也.			I	
140	1.2:11 藟, 爵麥也.						“Shicao:” 藟, 雀麥.					I	
141	1.2:11 藟, 牡茅也.						“Shicao:” 藟, 牡茅.					I	
142	1.2:11 藟, 藟也....八月藟為葦也.			【M】 (“Qiyue:” 八月萑葦) Mao: 藟為萑, 葦為葦.								I	O
143	1.2:11 藟, 藟之初生, 一曰: 藟.一曰: 藟...藟, 藟或从炎.			【M】 (“Shuoren”碩人: 葦蒹揭揭) Mao: 藟, 藟也. (“Dache”大車: 毳衣如藟) Mao: 藟, 藟也, 藟之初生者也.			“Shiyan”釋言: 藟, 藟也.”Shicao:” 藟, 藟.					I	O
1.6	1.2:11 藟, 藟, 芙蓉華.未發為藟, 已發為芙蓉.			【M】 (“Shan you fusu”山有扶蘇: 隰有荷華) Mao: 荷華, 扶渠也, 其華藟藟.			“Shicao:” 荷, 芙渠...其華藟藟.					I	
144	1.2:12 蓮, 芙蕖之實也.						“Shicao:” 荷, 芙渠...其實蓮.					I	
145	1.2:12 茄, 芙蕖莖.						“Shicao:” 荷, 芙渠, 其莖茄.					I	
146	1.2:12 藟, 芙蕖本.						“Shicao:” 荷, 芙渠...其本藟.					I	
1.7	1.2:12 藟, 芙蕖根.						“Shicao:” 荷, 芙渠...其根藟.					I	
147	1.2:12 藟, 天藟也.						“Shicao:” 藟, 天藟.					I	

⁵⁰ (Chuci “Lisao:” 戶服艾以盈要兮) Wang Yi’s commentary: 艾, 白蒿也, 一名冰臺.

⁵¹ (Chuci “Lisao:” 製芰荷以為衣兮) Wang Yi’s commentary: 芰, 菱也.秦人曰薜苳; (“Zhaohun:” 雜芰荷些) Wang Yi’s commentary: 芰, 菱也.秦人謂之薜苳.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
148	1.2:12 蓍, 蒿屬...天子蓍九尺, 諸侯七尺, 大夫五尺, 士三尺.											I	
149	1.2:12 藪, 香蒿也.											I	O
150	1.2:12 莪, 蘿莪, 蒿屬.											I	O
151	1.2:12 蘿, 莪也.											I	O
152	1.2:12 蔚, 牡蒿也.											I	O
153	1.2:12 芎, 梟苳也.											I	
1.8	1.2:12 蒹, 王芻也.											I	
154	1.2:12 鞠, 治牆也.											I	
155	1.2:13 藟, 藟靡, 藟冬也.											I	
156	1.2:13 蒟, 貝母也.											I	
1.9	1.2:13 茛, 山蓯也.									<i>Bencao jing</i> : 术...一名山蓯.		I	
157	1.2:13 蓂, 析蓂, 大薺也.											I	
158	1.2:13 苳, 莖藟也.											I	
159	1.2:13 葛, 絺綌艸也.											I	
160	1.2:13 苳, 萋餘也...苳, 苳或从行, 同.											I	
1.10	1.2:13 芫, 魚毒也.											I	
161	1.2:13 藟, 大苦也.											I	
162	1.2:13 藟, 藟莢也.											I	
163	1.2:13 莢, 藟莢也.											I	
164	1.2:13 苳, 苳莢, 胸也.											I	
165	1.2:14 苳, 雕苳, 一名蔣.											I	
166	1.2:14 蓂, 艸也...《詩》曰:“四月秀蓂.”劉向說:“此味苦, 苦蓂也.”											B	O
2.1	1.2:14 蓂, 桑實也. ⁵⁴												
167	1.2:14 蓂, 木蓂, 朝華暮落者...《詩》曰: 顏如舜華.											B	
168	1.2:15 苳, 艸初生出地兒...《詩》曰: 彼苳者苳.											D	
169	1.2:15 苳, 艸之莖榮也.											I	
170	1.2:15 蓂, 苳之黃華也.											I	
171	1.2:15 英, 艸榮而不實者.一曰: 黃英.											I	
172	1.2:15 爾, 華盛...《詩》曰: 彼爾維何.											B	
173	1.2:15 蓂, 艸盛...《詩》曰: 蓂蓂萋萋.											D	
174	1.2:15 蓂, 艸盛.											S	
175	1.2:15 蓂, 茂也...《詩》曰: 黍稷薿薿.											D	
4.4	1.2:16 蓂, 青齊沅冀謂木細枝曰蓂.									<i>Fangyan2</i> : 木細枝謂之杪...青齊沅冀之間謂之蓂.		I	

⁵² *Baihu tong* “Qigui”蓍龜.

⁵³ Zheng Xuan’s commentary.

⁵⁴ *Xiao erya* “Guangwu”廣物: 桑之實謂之蓂.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
176	1.2:16 菱, 艸根也.						“Shicao:” 菱, 根.			Fangyan3: 菱, 杜, 根也. 東齊曰杜, 或曰菱.		I	
177	1.2:16 菱, 艸根也...春艸根枯, 引之而發土爲撥, 故謂之菱. 一曰: 艸之白華爲菱..						“Shicao:” 苕, 陵苕; 黃華, 蓁; 白華, 菱.			Fangyan3: SAA.		I	
178	1.2:16 芄, 艸盛也...《詩》曰: 芄芄黍苗.			【C/OM】 “Xiaquan”下泉, “Shumiao”黍苗: 芄芄黍苗. (“Zaichi”載馳: 芄芄其麥.) Mao: 芄芄然方盛長. (“Yupu:” 芄芄棫樸) Mao: 木盛貌.								B	O
179	1.2:17 蓊, 艸早盡也...《詩》曰: 蓊蓊山川.			【CM】 “Yunhan”雲漢: 滌滌山川. Mao: 滌滌, 旱氣也. 山無木, 川無水.								B	
180	1.2:17 藪, 艸兒...《周禮》曰: “藪弊不藪.”			【C】 Zhouli “Lunren”輪人: 藪雖敝不藪.								D	O
181	1.2:17 藎, 艸盛兒.			【M】 (“Taoyao”桃夭: 其葉藎藎) Mao: 藎藎, 至盛貌. 【J】 Xue Jun’s Zhangju of Han’s Odes 韓詩薛君章句: 藎藎, 盛貌也. ⁵⁵								I	
182	1.2:17 藎, 艸多兒...《詩》曰: 藎兮藎兮.			【C】 “Houren”候人: 藎兮藎兮.								D	
183	1.2:17 芼, 艸覆蔓...《詩》曰: 左右芼之.			【C】 “Guanju:” 左右芼之.								D	
4.5	1.2:17 蒔, 更別種.									Fangyan12: 蒔, 更也.		I	
184	1.2:17 蕪, 蕪也.					【Z】 Jia Kui’s commentary of Guoyu: 蕪, 蕪也. ⁵⁶						I	O
185	1.2:17 蕪, 蕪也.					SAA.						I	O
186	1.2:17 荒, 蕪也...一曰: 艸淹地也.			【M】 (“Jiumu” 樛木: 葛藟荒之) Mao: 荒, 奄也.			“Shiyan:” 荒, 奄也.					I	O
8.9	1.2:18 蓋, 艸亂也...杜林說: 艸葦蓋兒.											D	
3.9	1.2:18 落, 凡艸曰零, 木曰落. ⁵⁷												
187	1.2:18 穉, 艸木凡皮葉落墜地爲穉...《詩》曰: 十月隕穉.			【C】 “Qiyue:” 十月隕穉.								D	
188	1.2:18 蘊, 積也...《春秋傳》曰: 蘊利生孽.					【M】 Zuo “Zhao10:” 蘊利生孽.				Fangyan12: 蘊, 積也.		B	O
189	1.2:18 縈, 艸旋兒也...《詩》曰: 葛藟縈之.			【CM】 “Jiumu:” 葛藟縈之. Mao: 縈, 旋也.								B	
190	1.2:18 葑, 艸葉多...《春秋傳》曰: 晉糴葑.					【M】 Zuo “Cheng 成 10:” 晉侯使糴葑如楚						D	O
4.6	1.2:18 苑, 所以養禽獸也.									Cangjie pian: 養禽獸曰苑. ⁵⁸		I	
191	1.2:18 藪, 大澤也...九州之藪: 揚州具區, 荊州雲夢, 豫州甫田, 青州孟諸, 兗州大野, 雝州弦圃, 幽州奚養, 冀州楊紆, 并州昭余祁是也.		Yi zhou shu “Zhifang jie”職方解: 揚州...其澤藪曰具區...荊州...其澤藪曰雲夢...豫州...其澤藪曰圃田...青州...其澤藪曰望諸...兗州...其澤藪曰大野...雍州...其澤藪曰弦圃...幽州...其澤藪曰奚養...冀州...其澤藪曰楊紆...并州...其澤藪曰昭餘祁.			【C】 Zhouli “Zhifang shi”職方氏: 揚州...其澤藪曰具區...荊州...其澤藪曰雲夢...豫州...其澤藪曰圃田...青州...其澤藪曰望諸...兗州...其澤藪曰大野...雍州...澤藪曰弦圃...幽州...其澤藪曰奚養...冀州...其澤藪曰楊紆...并州...其澤藪曰昭餘祁						I	OJ
192	1.2:19 蓄, 不耕田也...《易》曰: 不蓄畚.		【C】 “Wuwang” 无妄不蓄畚.									D	
193	1.2:19 藎, 艸盛兒...《夏書》曰: 厥艸惟藎.		【C】 “Yugong:” 厥草惟藎.									D	
194	1.2:19 薙, 除艸也...《明堂月令》曰: 季夏燒薙.			【M】 Liji “Yueling:” 季夏之月...燒薙						Lüshi chungiu “Jixia ji”季夏紀:		D	

⁵⁵ (Wenxuan “Dongdu fu”東都賦: 百穀藎藎) Li Shan’s commentary.

⁵⁶ (Wenxuan “Shichu shangshu sheng” 始出尚書省: 邑里向疎蕪) Li Shan’s commentary.

⁵⁷ (Chuci “Lisao:” 惟草木之零落兮) Wang Yi’s commentary: 零, 落, 皆墮也. 草曰零, 木曰落.

⁵⁸ Hui Lin 慧琳, *Yiqiejing yinyi* 一切經音義, vol.30.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										季夏之月...燒薶			
1.11	1.2:19 薺, 艸大也.						“Shigul:” 薺, 大也.					I	
195	1.2:19 蕝, 艸相蕝苞也...《書》曰: 艸木蕝苞.		【C】 “Yugong:” 草木漸包.									D	
196	1.2:19 麗, 艸木相附麗土而生.从艸,麗聲.《易》曰: 百穀艸木麗於地.		【M】 “Li”離 : 百穀草木麗乎土.									D	
197	1.2:19 芟, 刈艸也.			【M】 (“Zaishan” 載芟:載芟載柞) Mao: 除草曰芟.								I	O
198	1.2:20 藉, 茅藉也...《禮》曰: 封諸侯以土, 藉以白茅.				【L】 Rituals: 封諸侯以土, 藉以白茅.【Z】 (Zhouli “Siwu:” 藉館) Du Zichun 杜子春: 藉讀爲鉏...鉏, 藉也. ⁵⁹							B	O
199	1.2:20 蒹, 朝會束茅表位曰蒹...《春秋國語》曰: 致茅蒹表坐.				【MZ】 Guoyu “Jinyu 晉語 8:” 昔成王盟諸侯於岐陽...置茅蒹, 設望表.Jia Kui: 束茅以表位爲蒹. ⁶⁰							B	O
200	1.2:20 藩, 屏也.		【M】 (“Ban:” 价人維藩) Mao: 藩, 屏也.									I	O
201	1.2:20 稊, 乾梅之屬...《周禮》曰: “饋食之籩, 其實乾稊.”後漢長沙王始煮艸爲稊.		【C】 Zhouli “Bianren” 籩人: 饋食之籩, 其實...乾稊.									D	O
4.7	1.2:20 藟, 煎茱萸...《漢律》: 會稽獻藟一斗.									【L】 Hanlü: 會稽獻藟一斗.		D	
3.10	1.2:20 若, 擇菜也...一曰: 杜若, 香艸. ⁶¹												
202	1.2:21 苳, 艸田器...《論語》曰: 以杖荷苳.							【M】 Lun “Weizi”微子: 以杖荷苳.				D	
203	1.2:21 蕘, 艸器也...與, 古文蕘, 象形.《論語》曰: 有荷與而過孔氏之門.							【M】 Lun “Xianwen”憲問: 有荷蕘而過孔氏之門者.				D	
8.10	1.2:21 茵, 車重席...鞞, 司馬相如說: 茵从革.											D	
204	1.2:21 芟, 乾芻...一曰: 牛蕝艸.						“Shicao:” 芟, 牛蕝.					I	
4.8	12.2:21 苗, 蠶薄也. ⁶²									Fangyan5: 薄, 宋魏陳楚江淮之間謂之苗.		I	
8.11	1.2:22 斲, 斷也.从斤斷艸.譚長說.											D	
205	1.2:22 芄, 遠荒也...《詩》曰: 至于芄野.		【CM】 “Xiaoming”小明: 至于芄野.Mao: 芄野, 遠荒之地.									B	O
206	1.2:22 藿, 艸也...《詩》曰: 食鬱及藿.		【C】 Han’s Odes: 六月食鬱及藿. ⁶³									D	N
207	1.2:22 萑, 亭歷也.						“Shicao:” 萑, 亭歷.					I	
208	1.2:23 蕨, 鼈也.		【M】 (“Caochong:” 言采其蕨) Mao: 蕨, 鼈也.				“Shicao:” 蕨, 鼈.					I	O
209	1.2:23 莎, 藹侯也.						“Shicao:” 藹侯, 莎.					I	
210	1.2:23 萍, 苹也.		【M】 (“Luming:” 食野之苹) Mao: 苹, 萍也.				“Shicao:” 萍, 萍.					I	O
211	1.2:23 菲, 芴也.		【M】 (“Gufeng:” 采葑采菲) Mao: 菲, 芴也.				“Shicao:” 菲, 芴.					I	O
212	1.2:23 芴, 菲也.		SAA.				SAA.					I	O
1.12	1.2:23 萊, 蔓華也.						“Shicao:” 釐, 蔓華.					I	
213	1.2:23 蒙, 王女也.						“Shicao:” 蒙, 王女.					I	
214	1.2:23 藻, 水艸也...《詩》曰: “于以采藻.”藻, 藻或从澡.		【C】 “Caiping:” 于以采藻.									D	

⁵⁹ Zheng Xuan’s commentary.

⁶⁰ Shiji “Liu Jing Shusun Tong liezhuan” 劉敬叔孫通列傳 Suoyin.

⁶¹ (Chuci “Jiuge:”華采衣兮若英) Wang Yi’s commentary: 若, 杜若也.

⁶² (Shiji “Jianghou Zhou Bo Shijia” 絳侯周勃世家: 勃以織薄曲爲) Suoyin: Xu Shen’s commentary of Huainanzi: 曲, 葦薄也.

⁶³ Erya “Shicao:” 藿, Shu 疏. Mao: 六月食鬱及藿.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
215	1.2:23 菘, 王芻也...《詩》曰: 菘竹猗猗. ⁶⁴											B	O
4.9	1.2:24 菩, 艸也...《楚詞》有菩蕭艸.									【L】 Chuci		D	
216	1.2:24 芑, 白苗, 嘉穀.					【M】 (“Shengmin”生民: 維糜維芑) Mao: 芑, 白苗.		“Shicao:” 芑, 白苗.				I	O
217	1.2:24 蕒, 水鳥也...《詩》曰: 言采其蕒.					【CM】 “Fenjuru”汾沮洳: 言采其蕒 Mao: 蕒, 水鳥也.						B	O
218	1.2:24 蓄, 蓄虞, 蓼.							“Shicao:” 蓄虞, 蓼.				I	
219	1.2:24 茆, 鳧葵也...《詩》曰: 言采其茆.					【CM】 “Panshui”泮水: 薄采其茆.Mao: 茆, 鳧葵也.						B	O
220	1.2:24 荼, 苦菜也.					【M】 (“Gufeng:” 誰謂荼苦; “Mian fanlu “Xun tian zhi dao” 循天之道: 荼, 苦味也.		“Shicao:” 荼, 苦菜.				I	
1.13	1.2:24 藜, 白蒿也.					【M】 (“Qiyue:” 采繁祁祁) Mao: 繁, 白蒿也. (“Caifan” 采繁: 于以采繁) Mao: 繁, 皤蒿也.		“Shicao:” 繁, 皤蒿.				I	
221	1.2:24 蒿, 藪也.					【M】 (“Luming:” 食野之蒿) Mao: 蒿, 藪也.		“Shicao:” 蒿, 藪.				I	O
3.11	1.2:24 蓬, 蒿也. ⁶⁵												
2.2	1.2:25 蓄, 積也. ⁶⁶												
222	1.2:26 薺, 拔去田艸也... 苽, 薺或从休.《詩》曰: 既苽茶蓼.					【C】 “Liangsi”良耜: 以薺茶蓼.						D	
223	1.2:26 葬, 藏也.从死在艸中.一其中, 所以薦之.《易》曰: 古之葬者, 厚衣之以薪.		【M】 “Xici2:” 古之葬者, 厚衣之以薪.			【M】 Liji “Tangong2”檀弓下: 葬也者, 藏也.				Lüshi chunqiu “Jiesang” 節喪: 葬也者, 藏也.		B	
224	2.1:1 尚, 曾也.庶幾也. ⁶⁷							“Shiyan:” 庶幾, 尚也.				I	
225	2.1:1 分, 分也.从重八.八, 分別也, 亦聲.《孝經》說曰: 故上下有別.							【L】 Explanation of Xiaojing 孝經: 故上下有別.				D	
4.10	2.1:2 公, 平分也.从八, 从厶.八, 猶背也.《韓非》曰: 背厶爲公.									Hanfeizi 韓非子 “Wudu”五蠹: 背私謂之公.		D	
226	2.1:2 悉, 詳盡也.					【M】 Shangshu dazhuan “Luogao”洛誥: 悉, 盡也.		“Shigu2:” 悉, 盡也.				I	NJ
2.3	2.1:2 釋, 解也. ⁶⁸												
227	2.1:2 胖, 半體肉也.一曰廣肉.							【Z】 (Zhouli “Xiren” 腊人: 臘胖) Du Zichun: 《禮》家以胖爲半體. ⁶⁹				I	O
228	2.1:3 牝, 畜母也...《易》曰: 畜牝牛, 吉.					【C/M】 “Li:” 畜牝牛, 吉.						D	
229	2.1:3 犢, 牛子也.							“Shichu”釋畜: 其子犢.				I	
230	2.1:3 犗, 犗牛也...《春秋傳》曰: 犗犗.					【M】 Zuo “Min 閔 2:” 龍涼.						D	
231	2.1:3 犗, 黃牛黑脣也...《詩》曰: 九十其犗.					【CM】 “Wuyang”無羊: 九十其犗.Mao: 黃牛黑脣曰犗. (“Liangsi:” 殺時犗牡) Mao: 黃牛黑脣曰犗.		“Shichu:” 黑脣, 犗.				B	O
232	2.1:4 牲, 牛完全.					【M】 Gu “Ai 哀 1:” 全曰牲, 傷曰牛, 未牲曰牛, 其牛一也.						I	N

⁶⁴ (Chuci “Lisao:” 資菘蒹以盈室也, “Zhaohun:” 菘蒹齊葉兮) Wang Yi’s commentary: 菘, 王芻.

⁶⁵ (Chuci “Qijian” 七諫: 若縱火於秋蓬) Wang Yi’s commentary: SA.

⁶⁶ Li Shan’s commentary of Wenxuan: Kong Anguo’s commentary of Documents: SA.

⁶⁷ (Documents “Dayumo” 爾尚一乃心力) Kong Anguo’s commentary: 尚, 庶幾也.

⁶⁸ Xiao erya “Guangyan” 廣言: Wang Yi’s commentary of Chuci: SA.

⁶⁹ Zheng Xuan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
233	2.1:4 牲, 牛純色也.											I	O
234	2.1:4 牝, 牛馬牢也...《周書》曰: 今惟牝牛馬.											D	
235	2.1:4 牝, 以芻莖養牛也...《春秋國語》曰: 牝豢幾何.											D	O
236	2.1:4 犗, 《易》曰: 犗牛乘馬.											D	
237	2.1:5 犗, 牛犗下骨也...《春秋傳》曰: 宋司馬犗字牛.											D	O
238	2.1:5 犀, 南徼外牛, 一角在鼻, 一角在頂, 似豕.											I	
239	2.1:5 牝, 牝, 滿也...《詩》曰: 於牝魚躍. ⁷¹											B	O
8.12	2.1:5 犧, 宗廟之牲也...賈侍中說: 此非古字.											D	
240	2.1:5 告, 牛觸人, 角箸橫木, 所以告人也...《易》曰: 僮牛之告.											D	
241	2.1:6 呱, 小兒嘸聲...《詩》曰: 后稷呱矣.											D	
242	2.1:6 嗁, 小兒聲...《詩》曰: 其泣嗁嗁.											D	
4.11	2.1:6 嘔, 朝鮮謂兒泣不止曰嘔.											I	
4.12	2.1:7 嗟, 秦晉謂兒泣不止曰嗟.											I	
4.13	2.1:7 吽, 楚謂兒泣不止曰噉吽.											I	
4.14	2.1:7 暗, 宋齊謂兒泣不止曰暗.											I	
243	2.1:7 嶷, 小兒有知也...《詩》曰: 克岐克嶷.											D	
244	2.1:7 臍, 嘗也...《周書》曰: 大保受同祭臍.											D	
245	2.1:8 嘽, 喘息也.一曰: 喜也...《詩》曰: 嘽嘽駱馬.											B	O
246	2.1:8 呬, 東夷謂息爲呬...《詩》曰: 犬夷呬矣.											B	
247	2.1:8 噤, 口气也...《詩》曰: 大車噤噤.											D	
248	2.1:8 嚏, 悟解气也...《詩》曰: 願言則嚏.											D	
3.12	2.1:8 噤, 口閉也. ⁷²												
4.15	2.1:8 名, 自命也.从口, 从夕.夕者, 冥也.冥不相見, 故以口自名. ⁷³											I	

⁷⁰ Zheng Xuan's commentary.

⁷¹ Xiao erya "Guanggu:" 牝, 滿也.

⁷² (Chuci "Jiutan" 九歎: 口噤閉而不言) Wang Yi's commentary: 閉口爲噤也.

⁷³ Wenzhi 文子 "Shangde" 上德: 名, 自命也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										自命也.			
249	2.1:9 吾, 我自稱也.									“Shigu2:” 吾, 我也.		I	
250	2.1:9 哲, 知也. 恚, 哲或从心. 嘉, 古文哲从三吉. ⁷⁴			【M】 (“Zhan ang” 瞻印: 哲夫成城) Mao: 哲, 知也.		【M】 Chunqiu fanlu “Wuxing wushi” 五行五事: 哲者, 知也.		“Shiyan:” 哲, 智也.		Fangyan1: 哲, 知也. 宋齊之間謂之哲. Hanshu “Wuxing zhi:” 恚, 知也.		I	
2.4	2.1:9 君, 尊也. ⁷⁵												
251	2.1:9 咨, 謀事曰咨. ⁷⁶									“Shigu1:” 咨, 謀也.		I	
252	2.1:9 啞, 大笑也... 《詩》曰: 啞其笑矣.			【C】 “Meng” 氓: 啞其笑矣.								D	
253	2.1:9 啞, 笑也... 《易》曰: 笑言啞啞.		【C/M】 “Zhen” 震: 笑言啞啞. ⁷⁷									D	
4.16	2.1:9 唏, 笑也... 一曰: 哀痛不泣曰唏.									Fangyan1: 哀而不泣曰唏.		I	
254	2.1:9 咄, 多言也... 《詩》曰: 無然咄咄.			【C】 “Ban:” 無然泄泄.								D	
255	2.1:10 哉, 言之閒也.									“Shigu2:” 哉, 閒也.		I	
256	2.1:10 噲, 聚語也... 《詩》曰: 噲沓背憎.			【C】 “Shiyue zhi jiao” 十月之交: 噲沓背憎.								D	
257	2.1:10 聶, 聶語也... 《詩》曰: 聶聶幡幡.			【C】 “Xiangbo” 巷伯: 緝緝翩翩... 捷捷幡幡.								D	
258	2.1:10 嚙, 小聲也... 《詩》曰: 嚙嚙小星.			【C】 “Xiaoxing” 小星: 嚙彼小星.								D	
7.2	2.1:10 嗉, 大笑也... 讀若 《詩》曰: 瓜瓞嗉嗉.			【C】 “Shengmin:” 瓜瓞嗉嗉.								D	
259	2.1:10 嘖, 盛氣也... 《詩》曰: 振旅嘖嘖.			【C】 “Caiqi:” 振旅闐闐.								D	
260	2.1:10 嘖, 疾也... 《詩》曰: 匪車嘖兮.			【C】 “Feifeng” 匪風: 匪車嘖兮.								D	
2.5	2.1:10 启, 開也. ⁷⁸												
261	2.1:10 噉, 聲也... 《詩》曰: 有噉其饁.			【C】 “Zaishan:” 有噉其饁.								D	
262	2.1:10 咸, 皆也. 悉也. ⁷⁹									“Shigu2:” 咸, 皆也.		I	NJ
263	2.1:10 右, 助也.		【M】 “Xici1:” 右者, 助也.	【M】 (“Xiayue” 假樂: 保右命之) Mao: SA.								I	OJ
264	2.1:11 吉, 善也. ⁸⁰			【M】 (“Biao you mei” 標有梅: 迨其吉兮; “Tianbao:” 吉蠲為饁) Mao: SA.								I	O
4.17	2.1:11 吐, 寫也.									Cangjie pian: 吐, 亦寫也. ⁸¹		I	
265	2.1:11 呬, 違也... 《周書》曰: 呬其耆長.		【C】 “Weizi” 微子: 呬其耆長.									D	
8.13	2.1:12 嘖, 譎聲, 嘖喻也... 司馬相如說: 淮南宋蔡舞嘖喻也.											D	
266	2.1:12 呶, 謹聲也... 《詩》曰: 載號載呶.		【CM】 “Bin zhi chu yan:” 載號載呶. Mao: 號, 呶, 號呼, 謹呶也.									B	O
4.18	2.1:12 叱, 訶也.									Cangjie pian: SA. ⁸²		I	

⁷⁴ (Documents “Shundian:” 潛哲文明, “Gaoyao mo” 皋陶謨: 知人則哲) Kong Anguo’s commentary: 哲, 智也. (Documents “Lüxing” 呂刑: 折民惟刑) Jingdian Shiwen: Ma Rong: 恚, 智也. (Chuci “Lisao:” 夫維聖哲以茂行兮, 哲王又不寤) Wang Yi’s commentary: 哲, 智也.

⁷⁵ (Documents “Junshi” 君奭: 周公作君奭) Kong Anguo’s commentary: 君者, 尊之之稱.

⁷⁶ (Documents “Shundian:” : 咨十有二牡) Kong Anguo’s commentary: 咨, 亦謀也.

⁷⁷ Jingdian Shiwen: Ma Rong: 啞啞, 笑聲.

⁷⁸ Hui Lin, Yiqiejing yinyi, vol.82: Kong Anguo’s commentary of Documents: SA.

⁷⁹ Chuxue ji 初學記: Wujing tongyi 五經通義: 咸, 皆也. (Documents “Yaodian” 堯典: 庶績咸熙) Kong Anguo’s commentary: 咸, 皆也. (Chuci “Tianwen:” 咸播秬黍) Wang Yi’s commentary: SA.

⁸⁰ (Documents “Gaoyao mo:” 吉哉) Kong Anguo’s commentary: SA.

⁸¹ Xuan Ying 玄應, Yiqiejing yinyi 一切經音義, vol.11.

⁸² Xuan Ying, Yiqiejing yinyi, vol.9.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.19	2.1:12 噴, 吒也...一曰: 鼓鼻.									Cangjie pian: SA. ⁸³		I	
267	2.1:12 嘯, 危也.						“Shigu2:” 嘯, 危也.					I	
268	2.1:13 嘯, 懼也...《詩》曰: 唯予音之嘯嘯.			【CM】 “Chixiao” 鷗鴟: 予維音嘯嘯. Mao: 嘯嘯, 懼也.								B	O
269	2.1:13 嗷, 眾口愁也...《詩》曰: 哀鳴嗷嗷.			【C】 “Hongyan” 鴻雁: 哀鳴嗷嗷.								D	
270	2.1:13 唵, 呬也...《詩》曰: 民之方唵呬.			【CM】 “Ban:” 民之方殿屎. Mao: 殿屎, 呻吟也.			“Shixun:” 殿屎, 呻也.					B	
271	2.1:13 呬, 唵呬, 呻也.			SAA.			SAA.					SI	
2.6	2.1:13 嘍, 嘍異之言...一曰: 雜語. ⁸⁴												
272	2.1:13 叫, 嘯也.			【M】 (“Beishan” 北山: 或不知叫號) Mao: 叫, 呼也.								I	O
273	2.1:13 嘍, 嘆也...《詩》曰: 嘍其嘆矣.			【C】 “Zhonggu you tui:” 嘍其嘆矣.								D	
274	2.1:13 吡, 動也...《詩》曰: 尚寐無吡.			【CM】 “Tuyuan” 兔爰: 尚寐無吡. Mao: 吡, 動也.			“Shigu2:” 訛, 動也.					B	O
275	2.1:13 吝, 恨惜也...《易》曰: 以往吝. ⁸⁵		【C】 “Meng” 蒙: 以往吝.									D	
2.7	2.1:14 否, 不也. ⁸⁶												
276	2.1:14 咍, 弔生也...《詩》曰: 歸咍衛侯.			【CM】 “Zaichi:” 歸咍衛侯. Han’s Odes: 弔生曰咍. ⁸⁷								B	N
277	2.1:14 設, 歐兒...《春秋傳》曰: 君將設之.					【M】 Zuo “Ai25:” 君將設之.						D	O
278	2.1:14 嗾, 使犬聲...《春秋傳》曰: 公嗾夫葵.					【M】 Zuo “Xuan2:” 公嗾夫葵.			Fangyan: 秦晉冀隴謂使犬曰嗾. ⁸⁸			B	OJ
8.14	2.1:14 嗥, 咆也...獐, 譚長說: 嗥从犬.											D	
279	2.1:15 呦, 鹿鳴聲也.			【C】 “Luming:” 呦呦鹿鳴.								I	
280	2.1:15 嘯, 麋鹿羣口相聚兒...《詩》曰: 鹿鹿嘯嘯.			【C】 “Hanyi” 韓奕: 鹿鹿嘯嘯.								D	
281	2.1:16 喪, 亡也.			【M】 (“Huangyi” 皇矣: 受祿無喪) Mao: SA.				“Benghong:” 喪者, 亡也.				I	
3.13	2.1:17 越, 度也. ⁸⁹												
7.3	2.1:18 趨, 走也...讀若《詩》: 威儀秩秩.			【C】 “Xiayue:” 威儀抑抑, 德音秩秩.								D	
1.14	2.1:19 趨, 窮也.			【M】 (“Gufeng:” 昔育恐育鞠; “Xiaobian” 小弁: 鞠為茂草) Mao: 鞠, 窮也.			“Shiyan:” 鞠, 窮也.					I	
3.14	2.1:20 趨, 趨起, 行不進也. ⁹⁰												
282	2.1:20 趨, 側行也...《詩》曰: 謂地蓋厚, 不敢不趨.			【C】 “Zhengyue” 正月: 謂地蓋厚, 不敢不躅.								D	
4.20	2.1:20 趨, 距也...《漢令》曰: 趨張百人.								【L】 Hanling 漢令: 趨張百人.			D	
283	2.1:20 趨, 動也...讀若《春秋傳》曰: “輔趨.”					【M】 Zuo “Xiang 襄 24,” “Zhao5:” 輔躒.						D	O
284	2.1:20 趨, 動也...《春秋傳》曰: “盟于趨,” 趨, 地名.					【M】 Zuo “Huan 桓 17:” 盟于趨.						D	O
285	2.1:20 趨, 趨婁, 四夷之舞, 各自有曲.			【C】 Zhouli “Dilou shi” 鞞鞞氏: 鞞鞞氏掌四夷之樂與其聲歌.								I	O
4.21	2.1:21 踵, 跟也.									Cangjie pian: 踵, 足跟也. ⁹¹		I	

⁸³ Xuan Ying, *Yiqiejing yinyi*, vol.13.

⁸⁴ Xiao erya “Guangyan” 廣言: 雜言曰嘍.

⁸⁵ Hui Lin, *Yiqiejing yinyi*, vol.16: Kong Anguo’s commentary of Documents: 吝, 惜也. (Changes “Tun” 屯: 君子幾不知舍, 往吝) *Jingdian Shiwen*: Ma Rong: 吝, 恨也.

⁸⁶ (Documents “Yaodian:” 否德忝帝位) Kong Anguo’s commentary: 否, 不也.

⁸⁷ Xuan Ying, *Yiqiejing yinyi*, vol.13. Mao: 弔失國曰咍.

⁸⁸ *Yupian*.

⁸⁹ (Chuci “Tianwen:” 巖何越焉) Wang Yi’s commentary: SA.

⁹⁰ (Changes “Guai” 夬: 其行次且) *Jingdian Shiwen*: Ma Rong: 卻行不前也.

⁹¹ Hui Lin, *Yiqiejing yinyi*, vol.82.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
3.15	2.1:21 歷, 過也. ⁹²												
286	2.1:21 歸, 女嫁也.			【M】 (“Getan:” 言告言歸) Mao: 婦人謂嫁曰歸.		【M】 Gong “Yin 隱 2:” 婦人謂嫁曰歸. Gu “Yin2:” 婦人謂嫁曰歸; “Cheng5:” 婦人之義, 嫁曰歸.		【Z】 (Lun “Bayi” 八佾: 管氏有三歸) Bao Xian 包咸: 婦人謂嫁曰歸. ⁹³				I	
287	2.1:22 發, 以足蹋夷艸... 《春秋傳》曰: 發夷蘊崇之.					【M】 Zuo “Yin6:” 芟夷蘊崇之.						D	O
288	2.1:22 步, 行也. ⁹⁴			【M】 (“Baihua” 白華: 天步艱難; “Sangrou” 桑柔: 國步斯頻) Mao: SA.								I	O
4.22	2.1:22 歲, 木星也. 越歷二十八宿, 宣徧陰陽, 十二月一次... 《律歷書》名五星爲五步.									【L】 Lüli shu 律歷書		D	
289	2.2:1 乏, 《春秋傳》曰: 反正爲乏.					【M】 Zuo “Xuan15:” 反正爲乏.						D	O
290	2.2:1 《是 部》: 躔, 是也... 《春秋傳》曰: 犯五不躔.					【M】 Zuo “Yin11:” 犯五不躔.						D	O
8.15	2.2:1 眇, 是少也. 眇俱存也. 从是, 少. 賈侍中說.											D	
291	2.2:1 辵, 乍行乍止也... 讀若 《春秋公羊傳》曰: 辵階而走.					【M】 Gong “Xuan6:” 躔階而走.						D	N
292	2.2:2 迂, 往也... 《春秋傳》曰: 子無我迂.					【M】 Zuo “Zhao21:” 子無我迂.						D	O
293	2.2:2 逝, 往也. ⁹⁵			【M】 (“Erzi chengzhou” 二子乘舟: 汎汎其逝; “Dongmen zhi fen” 東門之枌: 穀旦于逝; “Didu” 杖杜: 期逝不至) Mao: SA.		“Shigu1:” SA.		【Z】 (Lun “Yongye:” 君子可逝也) Bao Xian 說同. ⁹⁶		Fangyan1: 逝, 往也.		I	
294	2.2:2 退, 往也... 退, 齊語. 徂, 退或从彳. ⁹⁷			【M】 (“Siyue” 四月: 六月徂暑) Mao: 徂, 往也. 【J】 Xue Jun’s Zhangju of Han’s Odes: SA. ⁹⁸		“Shigu1:” 徂, 往也.				Fangyan1: 徂, 往也... 徂, 齊語也.		I	
295	2.2:2 述, 循也. ⁹⁹			【M】 (“Riyue” 日月: 報我不述) Mao: SA.								I	O
296	2.2:2 遵, 循也. ¹⁰⁰			【M】 (“Rufen” 汝墳: 遵彼汝墳; “Zun dalu: 遵大路: 遵大路兮) Mao: SA.		“Shigu1:” SA.						I	O
297	2.2:2 適, 之也... 適, 宋魯語. ¹⁰¹			【M】 (“Beimen:” 王事適我; “Ziyi” 緇衣: 適子之館兮; “Siyue:” 爰其適歸) Mao: “適, 之也”						Fangyan1: 適, 往也... 適, 宋魯語也.		I	OJ
1.15	2.2:2 遺, 習也.					“Shigu2:” 貫, 習也.						I	
8.16	2.2:2 造, 就也... 譚長說: 造, 上士也.											D	
298	2.2:3 逾, 越進也... 《周書》曰: 無敢昏逾. ¹⁰²			【C】 “Guming:” 無敢昏逾.								D	
4.23	2.2:3 连, 连连, 起也.									Cangjie pian: 连, 起也. ¹⁰³		I	
299	2.2:3 邁, 往來數也... 《易》曰: 曰事邁往.			【C/M】 “Sun” 損: 已事邁往.								D	

⁹² (Chuci “Tianwen:” 何盡何歷) Wang Yi’s commentary: SA.

⁹³ He Yan 何晏. Jijie 集解.

⁹⁴ (Documents “Wucheng:” 王朝步自周) Kong Anguo’s commentary: SA.

⁹⁵ (Chuci “Lisao:” 雄鳩之鳴逝兮, “Jiuge:” 將騰駕兮偕逝) Wang Yi’s commentary: SA.

⁹⁶ He Yan, Jijie.

⁹⁷ (Documents “Dayumo:” 汝徂征, “Yinzheng:” 胤侯承王命徂征) Kong Anguo’s commentary: 徂, 往也. (Chuci “Jiuzhang:” 汨徂南土) Wang Yi’s commentary.

⁹⁸ Hou Han shu “Nanman xinyi zhuan” 南蠻西南夷傳, Li Xian’s commentary.

⁹⁹ (Documents “Wuzi zhi ge” 五子之歌: 述大禹之戒以作歌) Kong Anguo’s commentary: SA.

¹⁰⁰ (Chuci “Lisao:” 既遵道而得路, 遵赤水而容與, “Tianwen:” 昏微遵迹, “Jiuzhang:” 遵江夏以流亡) Wang Yi’s commentary: SA.

¹⁰¹ (Documents “Pangeng1” 盤庚上: 民不適有居) Kong Anguo’s commentary: 適, 之也. (Chuci “Jiuzhang:” 從子胥而自適) Wang Yi’s commentary: SA.

¹⁰² (Documents “Yugong:” 逾于洛) Kong Anguo’s commentary: 逾, 越也.

¹⁰³ Hui Lin, Yiqiejing yinyi, vol.79.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
300	2.2:3 速, 疾也. ¹⁰⁴						【M】(Zhouli “Gongren”弓人: 則莫能以速中) Zheng Sinong: SA. ¹⁰⁵			“Shigu2:” SA.	Fangyan 2: SA.	I	OJ
301	2.2:3 迅, 疾也. ¹⁰⁶									“Shigu2:” SA.		I	
302	2.2:3 逆, 迎也...關东曰逆, 關西曰迎.									“Shiyan:” 逆, 迎也.	Fangyan1: 逆, 迎也.自關而東曰逆, 自關而西或曰迎.	I	
303	2.2:3 遭, 遇也...一曰: 遷行.					【M】 Hanshi waizhuan: 遭, 遇也. ¹⁰⁷						I	N
304	2.2:3 逢, 遇也. ¹⁰⁸									“Shigu2:” SA.		I	
305	2.2:3 迪, 道也. ¹⁰⁹									“Shigu2:” SA.		I	
2.8	2.2:4 遞, 更易也. ¹¹⁰												
2.9	2.2:4 通, 達也. ¹¹¹												
4.24	2.2:4 迳, 迳也...徙, 徙或从彳.										Cangjie pian: 徙, 移也. ¹¹²	I	
4.25	2.2:4 迳, 遷徙也.										Cangjie pian: 迳, 徙也. ¹¹³	I	
306	2.2:4 運, 迳徙也.									“Shigu2:” 運, 徙也.		I	
307	2.2:4 遜, 遁也. ¹¹⁴									“Shiyan:” 遜, 遁也.		I	
308	2.2:4 返, 還也...《商書》曰: 祖甲返...返, 《春秋傳》返从彳.					【C】 “Xibo kan li”西伯戡黎:祖伊反.				“Shiyan:” 還,復, 返也.		B	
309	2.2:4 還, 復也.									SAA.		I	
2.10	2.2:4 選, 遣也...一曰: 選, 擇也. ¹¹⁵												
310	2.2:4 逮, 唐逮, 及也.									“Shiyan:” 逮, 及也.		I	
311	2.2:4 遲, 徐行也...《詩》曰: 行道遲遲.					【C】 “Gufeng,” “Caiwei.” 行道遲遲.						D	
4.26	2.2:4 趨, 徐也.										Cangjie pian: SA. ¹¹⁶	I	
312	2.2:5 迪, 袞行也...《夏書》曰: 東迪北會于匯.					【C】 “Yugong:” 東迪北會于匯.						D	
313	2.2:5 遁, 回避也.					【M】 (“Xiaomin”小旻: 謀猶回遁) Mao: 遁, 辟也.						I	O
314	2.2:5 違, 離也.					【M】 (“Gufeng:” 中心有違) Mao: SA.						I	O
315	2.2:5 遜, 行難也...《易》曰: 以往遜.					【C】 “Meng:” 以往吝.						D	
316	2.2:5 達, 行不相遇也...《詩》曰: 挑兮達兮.					【C】 “Zijin”子衿: 挑兮達兮.						D	

¹⁰⁴ (Chuci “Jiuge:” 吾與君兮齋速) Wang Yi’s commentary: SA.

¹⁰⁵ Zheng Xuan’s commentary.

¹⁰⁶ (Chuci “Zhaohun:” 多迅衆些) Wang Yi’s commentary: SA.

¹⁰⁷ Huayan jing yinyi 華嚴經音義.

¹⁰⁸ (Chuci “Tianwen:” 而親以逢殆) Wang Yi’s commentary: SA.

¹⁰⁹ (Documents “Dayu mo”大禹謨: 惠迪吉) Kong Anguo’s commentary: SA.

¹¹⁰ Xiao erya “Guanggu”廣詁: 遞, 更也.(Chuci “Zhaohun:” 射遞代些) Wang Yi’s commentary: SA.

¹¹¹ Xiao erya “Guanggu:”SA.

¹¹² Xilin yinyi 希麟音義.

¹¹³ Hui Lin, Yiqiejing yinyi, vol.98.

¹¹⁴ (Documents “Yaodian.” Kong Anguo’s commentary: SA.

¹¹⁵ Xiao erya “Guangyan:” 選, 擇也.

¹¹⁶ (Wenxuan “Wufu” 舞賦: 黎收而拜) Li Shan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
2.11	2.2:5 迭, 更迭也...一曰: 达. ¹¹⁷												
317	2.2:5 迷, 或也. ¹¹⁸											I	
318	2.2:5 迷, 斂聚也...《虞書》曰:“窈迷孱功.”又曰: 怨匹曰迷.		【C】 “Yaodian:” 方鳩僇功.		【M】 (“Guanju:” 君子好迷) Mao: 迷, 匹也.			【M】 Zuo “Huan2:” 怨耦曰仇.				B	O
319	2.2:6 退, 數也...《周書》曰: 我興受其退.		【C】 “Weizi” 微子: 我興受其敗.									D	
320	2.2:6 遁, 逃也. ¹¹⁹									“Shiyan:” SA.		I	
2.12	2.2:6 遁, 亡也. ¹²⁰												
3.16	2.2:6 遁, 迫也...遁, 遁或从首. ¹²¹												
4.27	2.2:6 迫, 近也.									Cangjie pian: SA. ¹²²		I	
321	2.2:6 邇, 近也. ¹²³				【M】 (“Rufen:” 父母孔邇; “Dongmen zhi shan” 東門之墀:其室則邇; “Didu:” 征夫邇止; “Xiaomin:” 維邇言是聽) Mao: SA.					“Shigu2:” SA.		I	O
322	2.2:6 遏, 微止也. ¹²⁴				【M】 (“Wenwang” 文王: 無遏爾躬) Mao: 遏, 止也.					“Shigu2:” 遏, 止也.		I	O
8.17	2.2:7 述, 前韻也.从辵, 市聲.賈侍中說.一讀若拾, 又若郢.											D	
323	2.2:7 述, 踰也.从辵, 戍聲.《易》曰: 雜而不述.		【M】 “Xici2:” 雜而不越.									D	
324	2.2:7 逞, 通也...楚謂疾行爲逞.《春秋傳》曰: 何所不逞欲.						【M】 Zuo “Zhao14,” “Ai25:” 何所不逞欲.			Fangyan2: 逞, 急也.楚曰逞.		B	OJ
325	2.2:7 逖, 遠也...逖, 古文逖. ¹²⁵				【M】 (“Yi” 抑: 用邊蠻方) Mao: 逖, 遠也.					“Shigu1:” 逖, 遠也.		I	O
326	2.2:7 迺, 遠也.				【M】 (“Jiongzhuo” 洞酌: 洞酌彼行潦) Mao: 洞, 遠也.					“Shigu1:” SA.		I	
4.28	2.2:7 逌, 遠也...一曰: 蹇也.									Fangyan6: 逌, 蹇也.		I	
327	2.2:7 道, 所行道也...一達謂之道.									“Shigong:” 一達謂之道路.		I	
328	2.2:8 遽, 傳也.一曰: 窘也.				【M】 (Zhouli “Taipu” 太僕: 以待達窮者與遽令.) Zheng Sinong: 遽, 傳也. ¹²⁶					“Shiyan:” 遽, 傳也.		I	O
1.16	2.2:8 弔, 至也. ¹²⁷				【M】 (“Tianbao:” 神之弔矣; “Jienan shan” 節南山: 不弔昊天) Mao: 弔, 至.					“Shigu1:” 弔, 至也.		I	
329	2.2:8 邊, 行垂崖也.									“Shigu2:” 邊, 垂也.		I	
330	2.2:9 微, 隱行也...《春秋傳》曰: 白公其徒微之.									【M】 Zuo “Ai16” 白公...其徒微之.		D	O

¹¹⁷ Xiao erya “Guanggu:”迭, 更也.

¹¹⁸ (Chuci “Jiuzhang:” 迷不知寵之門, “Qijian:” 志替迷而不知路) Wang Yi’s commentary: 迷, 惑也.

¹¹⁹ (Documents “Taijia2” 太甲中 自行孽不可遁) Kong Anguo’s commentary: SA.

¹²⁰ (Documents “Wucheng” 武成: 爲天下逋逃主) Kong Anguo’s commentary: SA.

¹²¹ (Chuci “Zhaohun:” 遁相迫些) Wang Yi’s commentary: 遁, 亦迫.

¹²² Hui Lin, Yiqiejing yinyi, vol.6.

¹²³ (Documents “Shundian:” 柔遠能邇, “Zhonghui zhi gao” 仲虺之誥: 惟王不邇聲色) Kong Anguo’s commentary: SA.

¹²⁴ (Documents “Tangshi” 湯誓: 夏王率遏衆力) Jingdian Shiwen: Ma Rong: 遏, 止也.

¹²⁵ (Documents “Mushi” 牧誓: 逖矣西土之人) Kong Anguo’s commentary: SA.

¹²⁶ Zheng Xuan’s commentary.

¹²⁷ (Documents “Pangeng3” 盤庚下: 弔由靈) Kong Anguo’s commentary: 弔, 至.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
331	2.2:9 徙, 徙徙, 行兒...Erya 曰: 徙, 則也.												
1.17	2.2:9 禱, 使也.												
2.13	2.2:10 徯, 待也. ¹²⁸												
1.18	2.2:10 假, 至也. ¹²⁹												
332	2.2:10 徇, 行示也...《司馬法》: 斬以徇.												
333	2.2:10 御, 使馬也.												
334	2.2:11 衢, 四達謂之衢. ¹³⁰												
335	2.2:11 衝, 通道也...《春秋傳》曰: 及衝以戈擊之.												
4.29	2.2:12 斷, 齒本也.												
336	2.2:12 齟, 毀齒也.男八月生齒, 八歲而齟;女七月生齒, 七歲而齟. ¹³²												
337	2.2:12 齧, 齒相值也.一曰: 齧也...《春秋傳》曰: 皙齧.												
338	2.2:12 齷, 齒差跌兒...《春秋傳》曰: 鄭有子齷.												
4.30	2.2:13 齽, 齽也.												
339	2.2:13 齹, 吐而噍也...Erya 曰: 牛曰齹.												
340	2.2:14 齼, 羊糞也.												
341	2.2:14 《齒部》齽, 麋麋糞.												
342	2.2:15 踧, 行平易也...《詩》曰: 踧踧周道.												
343	2.2:15 踧, 疏行兒...《詩》曰: 獨行踧踧.												
344	2.2:15 躓, 行兒...《詩》曰: 管磬踧踧.												
345	2.2:15 踰, 越也.												
346	2.2:15 躡, 舉足行高也...《詩》曰: 小子躡躡.												
347	2.2:16 躡, 登也...《商書》曰: 予顛躡.												
4.31	2.2:16 躡, 躡也.												
8.18	2.2:17 躡, 住足也...或曰: 躡躡.賈侍中說: 足垢也.												
4.32	2.2:17 躡, 跳也.												

¹²⁸ (Documents “Yiji” 益稷: 惟動不應徯志) Kong Anguo’s commentary: SA.

¹²⁹ (Chuci “Zhaohun” 蘭芳假些) Wang Yi’s commentary: 假, 至也.

¹³⁰ Changes “Daxu” 大畜: 何天之衢. Jingdian Shiwen: Ma Rong: SA.

¹³¹ Wenxuan “Lu Lingguang dian fu” 魯靈光殿賦: 玄熊皤皤以齡齡 Li Shan’s commentary.

¹³² Kongzi Shijia 孔子世家 “Benming jie” 本命解: 是以男子八月生齒, 八歲而齟; 女子七月生齒, 七歲而齟.

¹³³ Xuan Ying, Yiqiejing yinyi, vol.7

¹³⁴ Hui Lin, Yiqiejing yinyi, vol.62

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.33	2.2:17 蹠, 楚人謂跳躍曰蹠.									Fangyan1: SAA.		I	
4.34	2.2:17 躡, 跳也.									Fangyan1: SAA.		I	
348	2.2:17 躡, 進足有所擷取也...Erya 曰: 躡謂之擷.						“Shiqi:” 扱衽謂之擷.					I	
349	2.2:17 躡, 踏也...《詩》曰: 載躡其尾.			【C】 “Langba” 狼跋: 載躡其尾.								D	
350	2.2:18 躡, 小步也...《詩》曰: 不敢不躡.			【C】 “Zhengyue:” 不敢不躡.								D	
351	2.2:18 躡, 僵也...《春秋傳》曰: 晉人躡之.					【M】 Zuo “Xiang14” 與晉躡之.						D	O
352	2.2:18 躡, 行不正也...一曰: 足排之.					【Z】 Jia Kui’s commentary of Guoyu: 躡, 行不正也. ¹³⁵						I	O
3.17	2.2:18 蹠, 躡也. ¹³⁶												
353	2.2:19 躡, 踞也.						“Shiyan:” 躡, 踞也.					I	
354	2.2:19 路, 道也. ¹³⁷			【M】 (“Zun dalu:” 遵大路兮) Mao: SA.			“Shigong:” SA.					I	O
355	2.2:19 疋, 足也.象腓腸, 下从止.《弟子職》曰: “問疋何止.”古文以為《詩·大疋》字...		“Daya” 大雅					【M】 Dizi zhi 弟子職: 問所何疋.				D	
356	2.2:20 喆, 多言也...《春秋傳》曰: “次于喆北,” 讀與聶同.					【C】 S&A “Xi1:” 次于聶北.						D	
357	2.2:20 諧, 樂和諧也...《虞書》曰: 八音克諧.		【C】 “Shundian” 舜典: 八音克諧.									D	
358	3.1:1 踞, 高聲也.一曰: 大呼也...《春秋公羊傳》曰: 魯昭公叫然而哭.					【M】 Gong “Zhao20:” 昭公於是噉然而哭.						D	N
2.14	3.1:2 干, 犯也. ¹³⁸												
359	3.1:3 筍, 曲竹捕魚筍也.			【M】 (“Gufeng:” 無發我筍) Mao: 筍, 所以捕魚也.								I	O
360	3.1:3 古, 故也.			【M】 (“Riyue:” 逝不古處; “Zhengmin” 烝民: 古訓是式) Mao: SA.			“Shigu2:” SA.					I	O
361	3.1:3 嘏, 大, 遠也.			【M】 (“Bin zhi chu yan:” 錫爾純嘏; “Juan e:” 純嘏爾常矣) Mao: 嘏, 大也.	【M】 Liji “Jiaotesheng” 郊特牲: 嘏, 長也, 大也.		“Shigu1:” 嘏, 大也.		Fangyan1: 嘏, 大也.			I	OJ
4.35	3.1:3 丈, 十尺也.									Huainanzi “Tianwen xun” 天文訓: 十尺而為丈. Shuoyuan “Bianwu:” 十尺為一丈. Hanshu “Lüli zhi” 律曆志: 十尺為丈.		I	
362	3.1:4 聿, 詞之聿矣.			【C】 “Ban:” 辭之輯矣.								I	
363	3.1:4 世, 三十年為一世.						【Z】 (Lun “Zilu” 子路: 必世而後仁) Kong Anguo 孔安國: 三十年曰世 ¹³⁹					I	O
364	3.1:4 言, 直言曰言, 論難曰語.			【M】 (“Gongliu” 公劉: 于時言言, 于時語語) Mao: 直言曰言, 論難曰語.								I	O
365	3.1:4 語, 論也.			SAA.								I	O

¹³⁵ Hui Lin, *Yiqiejing yinyi*, vol.16.

¹³⁶ (*Chuci* “Qijian:” 駕蹇驢而無策兮) Wang Yi’s commentary: SA.

¹³⁷ Wang Yi’s commentary of *Chuci*: SA.

¹³⁸ (*Documents* “Yinzheng” 胤征: 以干先王之誅) Kong Anguo’s commentary: SA.

¹³⁹ He Yan, *Jijie*.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
366	3.1:4 諒, 信也. ¹⁴⁰									【Z】 (“Xianwen:” 高宗諒陰; “Weilinggong” 衛靈公: 君子貞而不諒) Kong Anguo: SA. ¹⁴¹		I	OJ
367	3.1:4 詵, 致言也... 《詩》曰: 螽斯羽, 詵詵兮.											D	
2.15	3.1:4 謁, 白也. ¹⁴²												
368	3.1:5 詩, 志也. ¹⁴³			【M】 Preface to Odes: 詩者, 志之所之也. 在心為志, 發言為詩.								I	OJ
4.36	3.1:5 讖, 驗也.											I	
369	3.1:5 訓, 說教也. ¹⁴⁵											I	O
2.16	3.1:5 誨, 曉教也. ¹⁴⁶												
370	3.1:5 諛, 徐語也... 《孟子》曰: 故諛諛而來.											D	
371	3.1:5 詔, 論訟也. 《傳》曰: 詔詔孔子容.											D	
372	3.1:6 謀, 慮難曰謀.											I	O
373	3.1:6 謨, 議謀也... 《虞書》曰: 咎繇謨. ¹⁴⁷		【C】 “Gaoyao mo” 皋陶謨									B	O
374	3.1:6 訪, 汎謀曰訪.											I	O
375	3.1:6 諏, 聚謀也.											I	
4.37	3.1:6 訂, 平議也.											I	
376	3.1:6 詳, 審議也.											I	O
377	3.1:6 訊, 問也. ¹⁴⁹											I	OJ
378	3.1:6 諶, 誠諦也... 《詩》曰: 天難諶斯. ¹⁵¹											B	O
379	3.1:6 信, 誠也.											I	NJ
4.38	3.1:7 訖, 燕代東齊謂信訖.											I	

¹⁴⁰ (Chuci “Lisao:” 惟此黨人之不諒兮, “Jiutan:” 諒皇直之屈原) Wang Yi’s commentary: SA.

¹⁴¹ He Yan, *Jijie*.

¹⁴² *Xiao erya* “Guangyan:” SA.

¹⁴³ (Chuci “Jiuzhang:” 竊賦詩之所明) Wang Yi’s commentary: SA.

¹⁴⁴ Hui Lin, *Yiqiejing yinyi*, vol.89.

¹⁴⁵ (Wenxuan “Youtong fu” 幽通賦: 實棗諶而相訓) Li Shan’s commentary: Cao Dagu 曹大家: 訓, 教也.

¹⁴⁶ (Wenxuan “Xidu fu” 西都賦: 命夫惇誨故老) Li Shan’s commentary: Kong Anguo’s commentary of Documents: 誨, 教也.

¹⁴⁷ Kong Anguo’s commentary of Documents: 謨, 謀也. (Hou Han shu “Nan Xiongnu zhuan” 南匈奴傳: 不可單盡) Li Xian’s commentary: Kong Anguo’s commentary of Documents: SA. (Wenxuan “Youtong fu:” 謨先聖之大猷兮) Li Shan’s commentary: Cao Dagu: SA.

¹⁴⁸ Hui Lin, *Yiqiejing yinyi*, vol.91.

¹⁴⁹ (Chuci “Jiuge:” 訊九軀與六神) Wang Yi’s commentary: SA.

¹⁵⁰ Hui Lin, *Yiqiejing yinyi*, vol.53.

¹⁵¹ (Chuci “Jiuzhang:” 諶荏弱而難持) Wang Yi’s commentary: 諶, 誠也. (Documents “Tanggao:” 尚克時忱) Kong Anguo’s commentary: 忱, 誠也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										齊曰詵.			
380	3.1:7 誠, 信也.						“Shigu1:” 誠, 信也.		“Xingqing:” 信者, 誠也.			I	NJ
381	3.1:7 誥, 告也.						“Shigu1:” SA.					I	
3.18	3.1:7 詔, 告也. ¹⁵²												
382	3.1:7 諗, 問也...《周書》曰: 勿以諗人.					【C】 “Lizheng”立政: 勿以儉人.						D	
383	3.1:7 詰, 訓故言也...《詩》曰: 詰訓.				《詩》							D	
384	3.1:7 藹, 臣盡力之美...《詩》曰: 藹藹多吉士.					【C】 “Juan e:” 藹藹王多吉士.		“Shixun” 釋訓: 藹藹, 臣盡力也.				B	
4.39	3.1:7 諫, 証也.									Chuci 楚辭, Preface to “Qijian” 七諫: 諫者, 正也.		I	
385	3.1:7 諗, 深諫也...《春秋傳》曰: 辛伯諗周桓公.					【M】 Zuo “Min2:” 辛伯諗周桓公.						D	
3.19	3.1:7 課, 試也. ¹⁵³												
386	3.1:7 試, 用也...《虞書》曰: 明試以功. ¹⁵⁴		【C】 “Shundian :” 明試以功.			【M】 (“Caiqi:” 師干之試) 試, 用也.		“Shiyan:” 試, 用也.				B	O
387	3.1:7 誠, 和也...《周書》曰: 不能誠于小民. ¹⁵⁵					【C】 “Shaogao”召誥: 不能誠于小民						D	
1.19	3.1:7 魯, 徒歌.					【M】 (“Yuan you tao”園有桃: 我歌且謠) Mao: 徒歌曰謠.		“Shiyue”釋樂: 徒歌謂之謠.				I	
388	3.1:8 諧, 詒也. ¹⁵⁶							“Shigu2:” 諧, 和也.				I	
1.20	3.1:8 詒, 諧也. ¹⁵⁷							SAA.				I	
389	3.1:8 話, 合會善言也...《傳》曰: 告之話言. ¹⁵⁸					【C/OM】 “Yi:” 告之話言. (“Ban:” 出話不然; “Yi:” 慎爾出話) Mao: 話, 善言也.						B	O
390	3.1:8 誣, 誣諉, 纍也.							“Shiyan:” 誣, 諉, 累也.				I	
391	3.1:8 諉, 纍也.							SAA.				I	
2.17	3.1:8 警, 戒也. ¹⁵⁹												
392	3.1:8 謐, 靜語也...一曰: 無聲也.							“Shigu1:” 謐, 靜也.				I	
393	3.1:8 諛, 嘉善也.从言,我聲.《詩》曰: 諛以溢我.					【C】 “Wei tian zhi ming” 維天之命: 假以溢我.						D	
394	3.1:8 詞, 共也.一曰: 讖也...《周書》曰: 在夏后之詞.					【C】 “Guming:” 在後之伺. ¹⁶⁰						D	
3.20	3.1:8 設, 施陳也. ¹⁶¹												
395	3.1:9 護, 救視也.							【A】 Chunqiu Yuanmingbao: 護者, 救也. ¹⁶²				I	A

¹⁵² (Chuci “Lisao:” 詔西皇使涉予) Wang Yi’s commentary: SA.

¹⁵³ (Chuci “Tianwen:” 何不課而行之) Wang Yi’s commentary: SA.

¹⁵⁴ (Documents “Pangeng2:” 今予將試以汝遷) Kong Anguo’s commentary: 試, 用也.

¹⁵⁵ (Documents “Dayumo:” 至誠感神) Kong Anguo’s commentary: 誠, 和也.

¹⁵⁶ (Documents Yaodian: 克諧以孝) Kong Anguo’s commentary: 諧, 和也. Xiao erya “Guangyan:” SA.

¹⁵⁷ Ibid.

¹⁵⁸ (Documents “Pangeng2” 盤庚中: 乃話民之弗率) Kong Anguo’s commentary: 話, 善言也.

¹⁵⁹ (Wenxuan “Xijing fu” 西京賦: 警夜巡晝) Li Shan’s commentary: Kong Anguo’s commentary of Documents: SA.

¹⁶⁰ Jingdian Shiwen: Ma Rong: 詞, 共也.

¹⁶¹ (Chuci Dazhao: 設菰梁只) Wang Yi’s commentary: 設, 施也.

¹⁶² Yiwén leiju 藝文類聚 “Diwang bu” 帝王部 2.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.40	3.1:9 託, 寄也. ¹⁶³									Fangyan2: 託, 寄也. 凡寄爲託.		I	
396	3.1:9 譖, 敷也...《商書》曰: 王譖告之.		【C】 “Pangeng1”盤庚上:王播告之.									D	
3.21	3.1:9 謝, 辭去也. ¹⁶⁴												
397	3.1:9 訖, 止也.						“Shigu2:” SA.					I	
398	3.1:9 訝, 相迎也...《周禮》曰: 諸侯有卿訝發.				【C】 Zhouli “Zhangya”掌訝:諸侯有卿訝.							D	
4.41	3.1:9 詣, 候至也.									Cangjie pian: 詣, 至也. ¹⁶⁵		I	
399	3.1:10 訶, 頓也...《論語》曰: 其言也訶.							【M】 Lun “Yanyuan”顏淵: 其言也訶.				D	
400	3.1:10 警, 小聲也...《詩》曰: 警警青蠅.		【C】 “Bin zhi chu yan:” 營營青蠅.									D	
401	3.1:11 詒, 相欺詒也.一曰: 遺也. ¹⁶⁶				【M】 (“Xiong zhi” 雄雉:自詒伊阻; “Tianbao:” 詒爾多福) Mao: 詒, 遺也.					Fangyan: 詒, 相欺. ¹⁶⁷		I	OJ
5.2	3.1:11 礙, 駭也.									Fangyan10: 礙, 駭也. Cangjie pian: SA. ¹⁶⁸		I	
402	3.1:11 訕, 謗也.							【Z】 (Lun “Yanghuo”陽貨: 惡居下流而訕上者) Kong Anguo: 訕, 謗毀也. ¹⁶⁹		Cangjie pian: 訕, 誹毀也. ¹⁷⁰		I	OJ
403	3.1:11 謗, 毀也.							【Z】 Jia Kui’s commentary of Guoyu: 謗, 亦毀誹也. ¹⁷¹				I	O
404	3.1:11 譎, 誑也...《周書》曰: 無或譎張爲幻.		【C】 “Wuyi” 無逸:無或胥譎張爲幻									D	
405	3.1:11 謔, 離別也...讀若《論語》: 跂予之足.						“Shiyan:” 謔, 離也.		【M】 Lun “Taibo”泰伯: 啓予足.			B	
2.18	3.1:12 誤, 謬也. ¹⁷²												
406	3.1:12 諛, 可惡之辭...一曰: 諛, 然.《春秋傳》曰: 諛諛出出.							【M】 Zuo “Xi30:”讀諛出出.		Fangyan10: 諛, 然也.南楚凡言然者曰諛.		B	OJ
407	3.1:12 誑, 多言也...《詩》曰: 無然誑誑.		【C】 “Ban:” 無然泄泄.									D	
408	3.1:12 訾, 不思稱意也...《詩》曰: 翕翕訾訾.		【CM】 “Xiaomin:” 滄滄訾訾.Mao: 訾訾然思不稱乎上.									B	O
409	3.1:12-13 諛, 便巧言也...《周書》曰: 截截善諛言.《論語》曰: 友諛佞.		【C】 “Taishi”泰誓: 截截善諛言.						【M】 Lun “Jishi:” 友便佞.			D	
410	3.1:13 替, 忌也...《周書》曰: 上不替于凶德.		【C】 “Duofang”多方: 尚不忌于凶德.									D	
411	3.1:13 謔, 戲也...《詩》曰: 善戲謔兮.		【C】 “Qi’ao:” 善戲謔兮.				“Shigu1:” 謔, 戲謔也.					B	
412	3.1:13 訕, 讀也...《詩》曰: 蝨賊內訕.		【CM】 “Shaomin” 召旻: 蝨賊內訕.Mao: 訕, 潰也.				“Shiyan:” 虹, 潰也.					B	O
413	3.1:13 讀, 中止也...《司馬法》曰: “師多則人讀.”讀, 止也.		【L】 Sima fa: 師多則人讀.									D	

¹⁶³ (Chuci “Zhaohun:” 東方不可以託些) Wang Yi’s commentary: SA.

¹⁶⁴ (Chuci “Jiuzhang:”願歲並謝, “Zhaohun:” 恐後之謝) Wang Yi’s commentary: 謝, 去也.

¹⁶⁵ (Wenxuan “Dongxiao fu” 洞簫賦: 躊躇稽詣) Li Shan’s commentary.

¹⁶⁶ (Chuci “Lisao:” 相下女之可詒, “Jiuzhang:” 固煩言不可結詒兮) Wang Yi’s commentary: 詒, 遺也.

¹⁶⁷ Liezi 列子 “Huangdi”黃帝: 既而狎侮欺詒, Yin Jingshun 殷敬順 Shiwen 釋文.

¹⁶⁸ Hui Lin, Yiqiejing yinyi, vol.3.

¹⁶⁹ He Yan, Jijie.

¹⁷⁰ Xuan Ying, Yiqiejing yinyi, vol.5.

¹⁷¹ Hui Lin, Yiqiejing yinyi, vol.31.

¹⁷² (Wenxuan “Nigu” 擬古: 迷方獨淪誤) Li Shan’s commentary: Kong Anguo’s commentary of Documents: SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
414	3.1:13 讖, 聲也...《詩》曰: 有讖其聲.			【C】 “Yunhan:”有嘈其星.								D	
415	3.1:14 訛, 大呼也...《春秋傳》曰: 或訛于宋大廟.							【M】 Zuo “Xiang13:” 或叫于宋大廟.				D	O
416	3.1:14 譌, 譌言也...《詩》曰: 民之譌言.			【C】 “Mianshui”沔水; “Zhengyue:” 民之訛言.								D	
4.42	3.1:14 譌, 權詐也.益梁曰謬, 欺天下曰譌.									Fangyan3: 膠, 譌, 謬, 詐也.涼州西南之間曰膠, 自關而東西或曰譌, 或曰膠.		I	
8.19	3.1:15 諷, 恚也...賈侍中說: 諷, 笑.一曰: 讀若振.											D	
417	3.1:15 訴, 告也...《論語》曰: 訴子路於季孫.							【M】 Lun “Xianwen:” 愬子路於季孫.				D	
418	3.1:16 譙, 媯媯也...諂, 古文譙从肖.《周書》曰: 亦未敢諂公.			【C】 “Jinteng”金滕: 亦未敢諂公.						Cangjie pian: 譙, 亦媯也. ¹⁷³		B	
419	3.1:16 誅, 讓也...Guoyu 曰: 誅申胥.							【M】 Guoyu “Wuyu”吳語: 訊申胥.				D	O
420	3.1:16 誅, 罪也...《周書》曰: 報以庶誅.			【C】 “Lüxing”呂刑: 報以庶尤.								D	
3.22	3.1:17 討, 治也. ¹⁷⁴												
421	3.1:17 禱, 禱也, 累功德以求福.《論語》云: 禱曰: 禱爾于上下神祇.							【M】 Lun “Shu’er”述而 誄曰: 禱爾于上下神祇.				D	
422	3.1:17 諡, 行之迹也.		Yi zhoushu “Shifa jie”諡法解: 諡者, 行之迹也.			【A】 Chunqiu Shuotici: 諡者, 行之迹. ¹⁷⁵		“Hao:” 謚者, 行之迹也.		Lunheng “Fuxu” 福虛: 謚, 行之迹也; “Xusong”須頌: 謚者, 行之迹也.		I	
3.23	3.1:17 詬, 謔詬, 恥也. ¹⁷⁶												
4.43	3.1:17 譯, 傳譯四夷之言者.									Fangyan13: 譯, 傳也.		I	
423	3.1:18 讞, 痛怨也...《春秋傳》曰: 民無怨讞.							【M】 Zuo “Zhao1:”民無謗讞.		Fangyan13: 讞, 痛也.		B	O
424	3.1:18 音, 聲也.生於心, 有節於外謂之音.					【M】 Liji “Yueji:” 凡音者, 生人心者也...凡音者, 生於人心者也.				Lüshi chungiu “Yinchu”音初: 凡音者, 產乎人心者也. Shuoyuan “Xiuwen:” 凡音, 生人心者也.		I	
425	3.1:18 韶, 虞舜樂也.《書》曰: 簫韶九成, 鳳皇來儀. ¹⁷⁷		【C】 “Yiji:” 簫韶九成, 鳳皇來儀. ¹⁷⁸			【A】 Apocryphal Text of Music 樂緯: 舜樂曰韶. ¹⁷⁹		【Z】 (Lun “Bayi:” 子謂韶盡美也.) Kong Anguo: 韶, 舜樂名也. ¹⁸⁰				B	O A
426	3.1:19 妾, 有皐女子給事之得接於君者...《春秋》云: “女爲人妾.”妾, 不媯也.							【M】 Zuo “Xi17:” 女爲人妾.				D	O
427	3.1:19 業, 大版也.所以飾縣鍾鼓, 捷業如鋸齒, 以白畫之, 象其鉏鋸相承也...《詩》曰: 巨業維樅.			【CM】 “Lingtai:” 虞業維樅. Mao: 業, 大版也. (“Yougu” 有瞽: 設業設虞) Mao: 業, 大板也, 所以飾柶爲縣也.捷業如鋸齒, 或曰畫之, 植者爲虞, 衡者爲柶.				“Shiqi:” 大版謂之業.				B	O
428	3.1:20 弁, 蓋也.							“Shiyan:” SA.				I	
429	3.1:20 輿, 舉也...《春秋傳》曰: “晉人或以廣墜, 楚人輿之.”黃顛說: “廣車陷, 楚人爲舉							【M】 Zuo “Xuan12:” 晉人或以廣墜...楚人碁之.				D	O

¹⁷³ Xuan Ying, *Yiqiejing yinyi*, vol.20.

¹⁷⁴ Lun “Xianwen”憲問: 世叔討論之 He Yan, *Jijie*: Ma Rong: 討, 治也.

¹⁷⁵ *Yiwen leiju* “Lubu2”禮部下.

¹⁷⁶ (*Chuci* “Lisao:” 忍尤而攘詬) Wang Yi’s commentary: 詬, 恥也.

¹⁷⁷ (*Chuci* “Lisao:” 奏九歌而舞韶兮) Wang Yi’s commentary: 韶, 九韶, 舜樂也; (“Yuanyou” 遠遊: 二女御九韶歌) Wang Yi’s commentary: 韶, 舜樂名也.

¹⁷⁸ Kong Anguo’s commentary: 韶, 舜樂名也.

¹⁷⁹ Wen Tingyun 溫庭筠, “Guo Huaqing gong ershier yun” 過華清宮二十二韻: 過客聞韶獲, *Jianzhu* 箋注.

¹⁸⁰ He Yan, *Jijie*.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
8.20	之。”杜林以爲騏驎字。												
430	3.1:20 异, 舉也...《虞書》曰: 岳曰异哉。		【C】 “Yaodian:” 岳曰异哉。									D	
431	3.1:20 弄, 玩也。						“Shiyan:” 弄, 玩也。					I	
432	3.1:21 弈, 圍碁也...《論語》曰: 不有博弈者乎?							【M】 Lun “Yanghuo:” 不有博弈者乎?	Fangyan5: 圍碁謂之弈。			B	
3.24	3.1:21 𢇛, 引也...攴, 𢇛或从手, 从樊. ¹⁸¹												
433	3.1:21 興, 起也. ¹⁸²			【M】 (“Daming:” 維予侯興) Mao: SA.			“Shiyan:” SA.	【Z】 (Lun “Taibo:” 民興於仁) Bao Xian: SA(“Weilinggong:” 莫能興) Kong Anguo: SA. ¹⁸³				I	
434	3.1:22 晨, 早味爽也.从臼, 从辰.辰, 時也, 辰亦聲. ¹⁸⁴			【M】 (“Dongfang weiming” 東方未明:不能辰夜; “Sitie” 駟馘: 奉時辰牡; “Xiaobian:” 我辰安在; “Chexia” 車鞶:辰彼碩女; “Yi:” 遠猶辰告) Mao: 辰, 時也.			“Shigu2:” 晨, 早也.					I	O
435	3.2:1 鞞, 去毛皮也.《論語》曰: 虎豹之鞞.							【MZ】 Lun “Yanyuan:” 虎豹之鞞.Kong Anguo: 皮去毛曰鞞. ¹⁸⁵				B	O
436	3.2:1 鞞, 柔革工也...《周禮》曰: “柔皮之工鮑氏.”鞞即鮑也.				【C】 Zhouli “Kaogong ji”考工記: 攻皮之工: 函,鮑,鞞,韋,裘.							D	O
437	3.2:1 鞞, 大帶也.《易》曰: “或錫之鞞帶.”男子帶鞞, 婦人帶絲.		【C】 “Song” 訟:或錫之鞞帶.									D	
438	3.2:1 鞞, 以韋束也.《易》曰: 鞞用黃牛之革.		【C】 “Ge”革: 鞞用黃牛之革.									D	
2.19	3.2:2 鞞, 刀室也. ¹⁸⁶												
439	3.2:2 鞞, 車革前曰鞞.						“Shiqi:” 與革前謂之鞞.					I	
440	3.2:2 鞞, 車軾也...《詩》曰: 鞞鞞淺幘.		【CM】 “Hanyi”韓奕: 鞞鞞淺幘.Mao: 鞞, 軾中也.									B	
7.4	3.2:2 鞞, 車衡三束也, 曲轅鞞縛, 直轅鞞縛...讀若《論語》“鑽燧”之“鑽.”							【M】 Lun “Yanghuo:” 鑽燧.				D	
441	3.2:3 鞞, 引軸也.		【M】 (“Xiaorong”小戎: 陰鞞蓋續) Mao 曰: 鞞, 所以引也.									I	O
442 11.1	3.2:4 鬲, 鼎屬, 實五穀, 斗二升曰鬲...歷, 《漢令》鬲从瓦, 麻聲.						“Shiqi:” 鼎...款足者謂之鬲.					I	
4.44	3.2:5 鑊, 鍍屬...釜, 鑊或从金, 父聲.								Fangyan5: 鍍, 自關而西或謂之釜.			I	
443	3.2:5 鬻, 五味盂羹也...《詩》曰: 亦有和鬻...羹, 小篆从羔, 从美.		【C】 “Liezū”烈祖: 亦有和羹.									D	
3.25	3.2:6 鬻, 鼎實, 惟葦及蒲...陳留謂鍵爲鬻...餗, 鬻或从食, 束聲. ¹⁸⁷												
5.3	3.2:6 鬻, 熬也.								Fangyan7: 熬, 聚, 煎, 燠, 鞞, 火乾也.			I	

¹⁸¹ Hui Lin, *Yiqiejing yinyi*, vol.69: Wang Yi's commentary of *Chuci*: 攀, 也.

¹⁸² (*Chuci* “Tianwen:” 何以興之) Wang Yi's commentary: SA.

¹⁸³ He Yan, *Jijie*.

¹⁸⁴ (*Chuci* “Jiuzhang:” 夕宿辰陽) Wang Yi's commentary: 辰, 時也.

¹⁸⁵ He Yan, *Jijie*.

¹⁸⁶ *Xiao erya* “Guangqi”廣器: 刀之削謂之室, 室謂之鞞.

¹⁸⁷ (*Changes* “Ding”鼎: 覆公餗) *Jingdian Shiwen*: Ma Rong: 餗, 鍵也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
444	3.2:6 孚, 卵孚也...一曰: 信也. ¹⁸⁸											I	O
8.21	3.2:6 爲, 母猴也...王育曰: 爪, 象形也.											D	
445	3.2:7 執, 種也...《書》曰: 我執黍稷.											D	
446	3.2:7 孰, 食飪也...《易》曰: 孰飪.											D	
447	3.2:7 鬪, 鬪也...《孟子》曰: 鄒與魯鬪.											D	
448	3.2:7 鬪, 恆訟也.《詩》云: 兄弟鬪于牆.											D	
449	3.2:8 右, 手口相助也.											I	OJ
450	3.2:8 父, 矩也, 家長率教者.											I	N
4.45	3.2:8 叟, 老也...倭, 叟或从人.											I	
451	3.2:8 變, 和也. ¹⁸⁹											I	O
452	3.2:8 夬, 分決也.											I	
453	3.2:9 支, 滑也.《詩》云: 支兮達兮.											D	
454	3.2:9 叔, 拾也. ¹⁹⁰											I	O
455	3.2:9 取, 捕取也...《周禮》:“獲者取左耳.”《司馬法》曰:“載獻臧.”臧者, 耳也.											D	O
8.22	3.2:9 段, 借也.闕...段, 譚長說段如此.											D	
456	3.2:10 友, 同志爲友. ¹⁹¹											I	
457	3.2:10 度, 法制也. ¹⁹³											I	O A
458	3.2:10 肄, 習也...肄, 篆文肄.											I	O
459	3.2:10 肅, 持事振敬也.从聿在肅上, 戰戰兢兢也. ¹⁹⁵											I	O
4.46	3.2:11 書, 箸也.											I	
460	3.2:11 隸, 及也...《詩》曰: 隸天之未陰雨.											B	
461	3.2:12 臧, 善也. ¹⁹⁶											I	O

¹⁸⁸ (*Documents* “Tanggao:” 上天孚佑下民) Kong Anguo’s commentary: 孚, 信也. (*Changes* “Guan” 觀: 有孚顒若) Jijie: Ma Rong: SA.

¹⁸⁹ (*Documents* “Hongfan:” 變友柔克) Kong Anguo’s commentary: SA.

¹⁹⁰ *Xiao erya* “Guanggu:” SA.

¹⁹¹ (*Documents* “Mushi” 牧誓: 嗟我友邦豕君) Kong Anguo’s commentary. (*Chuci* “Qijian:” 鹿鳴求其友) Wang Yi’s commentary: SA.

¹⁹² *Baihu tong* “Sangang liuji” 三綱六紀.

¹⁹³ (*Shiji* “Lu Zhougong Shijia” 魯周公世家: 自度治民) Jijie: Kong Anguo: 度, 用法度也 (*Documents* “Lüxing” 呂刑: 度作刑以詰四方) *Jingdian Shiwen*: Ma Rong: 度, 法度也. (*Chuci* “Lisao:” 競周容以爲度, “Jiuzhang:” 常度未替) Wang Yi’s commentary: 度, 法也.

¹⁹⁴ (*Wenxuan* “Xizheng fu” 西征賦: 肄水戰於荒服) Li Shan’s commentary.

¹⁹⁵ (*Chunqiu fanlu* 春秋繁露 “Wuxing wushi” 五行五事: 天下莫不肅矣) Ling Shu’s commentary 凌曙注: *Wuxing zhuan ji* 五行傳記: 肅, 敬也. Hui Lin, *Yiqiejing yinyi*, vol.4: Kong Anguo’s commentary of *Documents*: 肅, 敬也.

¹⁹⁶ (*Shiji* “Zheng Shijia” 鄭世家: 后帝弗臧) Jijie: Jia Kui: SA. *Lun* “Zihan” 子罕: 何用不臧. Ma Rong: SA. (*Chuci* “Tianwen:” 不能固臧, 厥父是臧) Wang Yi’s commentary: SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
				之方中: 終然允臧; “Ye you mancao” 野有蔓草: 與子皆臧; “Huan:” 揖我謂我臧兮; “Kuibian:” 庶幾有臧) Mao: SA.									
462	3.2:12 殳, 以投殊人也. 禮: 殳以積竹, 八觚, 長丈二尺, 建於兵車, 車旅賁以先驅.			【M】 (“Boxi” 伯兮: 伯也執殳) Mao: 殳, 長丈二而無刃.								I	O
463	3.2:12 殳, 殳也... 或說: 城郭市里, 高懸羊皮, 有不當入而欲入者, 暫下以驚牛馬曰殳, 故从示, 殳. 《詩》曰: 何戈與殳.			【CM】 “Houren:” 何戈與殳. Mao: 殳, 殳也.								B	O
464	3.2:12 棨, 軍中士所持殳也. 从木, 从殳. 《司馬法》曰: 執羽从棨.			【L】 <i>Sima fa</i> : 執羽从棨.								D	
465	3.2:13 殽, 相雜錯也.					【Z】 Jia Kui’s commentary of <i>Guoyu</i> : 殽, 雜也. ¹⁹⁷						I	O
466	3.2:13 殺, 戮也.					【Z】 Jia Kui’s commentary of <i>Guoyu</i> : 戮, 殺也. ¹⁹⁸						I	O
467	3.2:13 弑, 臣殺君也. 《易》曰: 臣弑其君.		【M】 “Wenyan” 文言: 臣弑其君.									D	
468	3.2:13 鳧, 舒鳧, 鷺也.						“Shiniao” 釋鳥: 舒鳧, 鷺.					I	
4.47	3.2:14 寸, 十分也.									<i>Shuoyuan</i> “Bianwu:” 十分爲一寸.		I	
469	3.2:15 翮, 羽獵韋綺... 褰, 或从衣, 从朕. 《虞書》曰: 鳥獸褰毛.		【C】 “Yaodian:” 鳥獸翮毛.									D	
470	3.2:15 啓, 教也... 《論語》曰: 不憤不啓.						【M】 <i>Lun</i> “Shu’er” 不憤不啓.					D	
471	3.2:15 徹, 通也. ¹⁹⁹			【M】 Mao: SA. ²⁰⁰								I	O
472	3.2:15 敏, 疾也. ²⁰¹		<i>Yi zhou shu</i> “Shifa jie:” SA.	【M】 (“Futian:” 農夫克敏; “Wenwang:” 殷士膚敏; “Shengmin:” 履帝武敏歆; “Jianghan” 江漢: 肇敏戎公) Mao: SA.			【Z】 (<i>Lun</i> “Xue er” 學而: 敏於事而慎於言) 孔安國說同. ²⁰²					I	OJ
1.21	3.2:15 啟, 疆也. ²⁰³						“Shigul:” 啟, 強也.					I	
473	3.2:15 啟, 連也... 《周書》曰: 常啟常任.		【C】 “Lizheng:” 常伯常任.									D	
474	3.2:15 政, 正也.			【M】 <i>Liji</i> “Aigong wen” 哀公問: 政者, 正也.			【M】 <i>Lun</i> “Yanyuan:” 政者, 正也. ²⁰⁴					I	
475	3.2:15 敷, 敷也... 《周書》曰: 用敷遺後人. ²⁰⁵		【C】 “Kangwang zhi gao:” 用敷遺後人.									D	
1.22	3.2:16 敷, 數也.			【M】 (“Wenwang:” 其麗不億) Mao: 麗, 數也.						<i>Fangyan</i> 3: 敷, 數也.		I	
476	3.2:16 孜, 汲汲也... 《周書》曰: 孜孜無怠.		【C】 “Taishi:” 孜孜無怠. ²⁰⁶									D	
477	3.2:16 攸, 分也... 《周書》曰: “乃惟孺子		【C】 “Luogao:” 乃惟孺子頌.									D	

¹⁹⁷ Hui Lin, *Yiqiejing yinyi*, vol.49.

¹⁹⁸ Hui Lin, *Yiqiejing yinyi*, vol.53.

¹⁹⁹ *Xiao erya* “Guangyan:” SA.

²⁰⁰ Hui Lin, *Yiqiejing yinyi*, vol.5

²⁰¹ (*Documents* “Dayu mo”: 黎民敏德) Kong Anguo’s commentary: SA.

²⁰² He Yan, *Jijie*.

²⁰³ (*Documents* “Kanggao” 康誥: 啟不畏死) Kong Anguo’s commentary: 啟, 強也.

²⁰⁴ *Kongzi jiyu* “Dahun jie” 大婚解: SA.

²⁰⁵ Hui Lin, *Yiqiejing yinyi*, vol.89: Kong Anguo’s commentary of *Documents*: 敷, 施也.

²⁰⁶ *Odes* “Daming” 大明 *Zhengyi*.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
	斂.”亦讀與彬同.												
478	3.2:16 斂, 止也...《周書》曰: 斂我于艱.		【C】 “Wenhou zhi ming”文侯之命: 扞我于艱.									D	
479	3.2:16 改, 更也. ²⁰⁷				【M】 (“Ziyi:” 敝予又改爲兮) Mao: SA.							I	O
480	3.2:16 更, 改也.							【Z】 (Lun “Zizhang”子張: 更也人皆仰之) Kong Anguo: SA. ²⁰⁸				I	O
481	3.2:16 敕, 擇也...《周書》曰: “敕乃甲冑.”		【C】 “Bishi:” 敕乃甲冑敵乃干.									D	
482	3.2:16 敵, 繫連也...《周書》曰: “敵乃干.”讀若矯.		SAA.									D	
483	3.2:16 故, 合會也.						“Shigu1:” 故, 合也.					I	
3.26	3.2:16 隲, 列也. ²⁰⁹												
3.27	3.2:17 救, 止也. ²¹⁰												
484	3.2:17 斂, 彊取也.《周書》曰: 斂攘矯虔.		【C】 “Lüxing:” 奪攘矯虔.									D	
485	3.2:17 斲, 解也...《詩》云: “服之無斲.”斲, 馱也.一曰: 終也. ²¹¹		【CM】 “Getan” 服之無斲.Mao: 斲, 馱也.				Erya: 斲, 馱也. ²¹²					B	O
486	3.2:17 救, 撫也...《周書》曰: “亦未克救公功.”讀若弭.		【C】 “Luogao:” 亦未克救公功.				“Shiyan:” 救, 撫也					B	
3.28	3.2:17 斲, 戾也. ²¹³												
487	3.2:18 斂, 塞也...《周書》曰: 斂乃穿.		【C】 “Bishi:”斂乃穿.									D	
488	3.2:18 斲, 去陰之刑也...《周書》曰: 剗斲斲.		【C】 “Lüxing:” 剗斲斲.									D	
489	3.2:18 斲, 冒也...《周書》曰: 斲不畏死.		【C】 “Kanggao:” 斲不畏死.									D	
490	3.2:18 斲, 棄也...《周書》以为討.《詩》云: 無我斲兮.		【C】 “Zun dalu:” 無我斲兮.	【C】 “Gaoyaomo:” 天討有罪.								D	
491	3.2:18 斲, 平田也...《周書》曰: 斲爾田.		【C】 “Duofang”多方: 斲爾田.									D	
492	3.2:19 牧, 養牛人也...《詩》曰: 牧人乃夢.		【C】 “Wuyang:” 牧人乃夢.									D	
493	3.2:19 教, 上所施下所效也.								“Sanjiao”三教: 教者, 效也.上爲之, 下效之.			I	N
494	3.2:19 斲, 覺悟也...學, 篆文, 斲省.								“Biyong” 辟雍: 學之爲言覺也, 以覺悟所不知也.			I	N
495	3.2:19 卜, 卜以問疑也...《書》云: 卜疑.		【C】 “Hongfan”洪範: 卜疑.									D	
496	3.2:19 貞, 卜問也.从卜, 貝以为贄.一曰: 鼎省聲.京房所說.		【M】 (Zhouli “Tianfu:” 天府: 以貞來歲之嫩惡; “Taibu”大卜: 凡國大貞) 鄭衆: 貞, 問也.									B	T

²⁰⁷ (Chuci “Lisao:” 何不以此度, 來違棄而改求) Wang Yi’s commentary: SA.

²⁰⁸ He Yan, Jijie.

²⁰⁹ (Chuci “Jiuge:” 陳竿瑟兮浩倡, “Zhaohun:” 來雜陳些) Wang Yi’s commentary: 陳, 列也.

²¹⁰ (Lun “Bayi:” 女弗能救與?) Jijie: Ma Rong: 救猶止也.

²¹¹ (Wenxuan “Sixuan fu” 思玄賦: 惟般之無斲兮) old commentary: Kong Anguo’s commentary of Documents: 斲, 馱也.

²¹² (Wenxuan “Yuefu” 月賦: 復之無斲) Li Shan’s commentary.

²¹³ (Chuci “Lisao:” 忽緯繡其難遷) Wang Yi’s commentary: 緯繡, 乖戾也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
8.23													
497	3.2:19 𠄎, 《易》卦之上體也...《商書》曰: 貞曰𠄎.			【C】 “Hongfan:” 貞曰悔.								D	
498 8.24	3.2:20 用, 可施行也.从卜, 从中.衛宏說.									Fangyan6: 用, 行也.		I	OJ
1.23	3.2:20 甫, 男子美稱也.					【M】 Gu “Yin1:” 父猶傅也, 男子之美稱也.				Bielu 別錄: 父, 亦男子之美號也. ²¹⁴		I	
499	3.2:20 庸, 用也.从用, 从庚.《易》曰: 先庚三日. ²¹⁵	【C】 “Xun” 巽;先庚三日.		【M】 (“Tuyuan:” 尚無庸; “Nanshan” 南山: 齊子庸止) Mao: 庸, 用也.						Zhuangzi 莊子 “Qiwulun” 齊物論: 庸也者, 用也.		B	OJ
500	3.2:20 爻, 交也.象《易》六爻頭交也.	Changes: 爻										D	
501	3.2:20 楸, 藩也...《詩》曰: 營營青蠅, 止于楸.			【C】 “Qingying” 青蠅: 營營青蠅, 止于樊. Mao: 樊, 藩也. (“Dongfang weiming:” 折柳樊圃) Mao: 樊, 藩也.			“Shiyan:” 樊, 藩也.					B	
2.20	3.2:20 爽, 明也. ²¹⁶												
502	4.1:1 夔, 營求也.从夂, 从人在穴上.《商書》曰: “高宗夢得說, 使百工夔求, 得之傅巖.”巖, 穴也. ²¹⁷			【M】 Preface to “Shuoming” 說命: 高宗夢得說, 使百工營求諸野, 得諸傅巖.								D	
5.4	4.1:2 矚, 盧童子也.									Fangyan2: 矚瞳之子謂之矚.		I	
503	4.1:2 睞, 目大也...《春秋傳》有鄭伯睞.					【C/M】 S&A, Zuo “Xiang2:” 鄭伯睞.						D	
504	4.1:2 盼, 《詩》曰: 美目盼兮.			【C】 “Shuoren:” 美目盼兮.								D	
505	4.1:2 眇, 多白眼也...《春秋傳》曰: “鄭游眇,” 字子明.					【M】 Zuo “Xiang22:” 鄭游眇.						D	
4.48	4.1:2 矚, 目多精也...益州謂矚目曰矚.									Fangyan6: 梁益之間矚目曰矚.		I	
506	4.1:3 眊, 目少精也...《虞書》耄字从此.	【C】 “Dayu mo” 大禹謨 “耄期倦于勤.”										D	
7.5	4.1:3 睞, 暫視兒也...讀若“白蓋謂之苦”相似.						“Shiqi:” 白蓋謂之苦.					I	
4.49	4.1:3 眊, 吳楚謂矚目顧視曰眊.									Fangyan6: 矚, 眊, 轉目也. 梁益之間矚目曰矚, 轉目顧視亦曰矚, 吳楚曰眊.		I	
7.6	4.1:3 眊, 直視也...讀若《詩》云: 泌彼泉水.			【C】 “Quanshui” 泉水: 泌彼泉水.								D	
507	4.1:3 睞, 低目視也...《周書》曰: 武王惟睞.			【C】 “Junshi” 君奭: 武王惟冒.								D	
7.7	4.1:3 眊, 視高兒...讀若《詩》曰: 施眾濊濊.			【C】 “Shuoren” 碩人: 施眾濊濊.								D	
508	4.1:3 眊, 視近而志遠...《易》曰: 虎視眈眈.			【C】 “Yi” 頤: 虎視眈眈.								D	

²¹⁴ Shiji “Qi Taigong Shijia” 齊太公世家: 師尚父, Jijie.

²¹⁵ (Documents “Yaodian:” 疇咨若時登庸) Kong Anguo’s commentary: 庸, 用也. (Chuci “Ai shiming” 哀時命: 庸詎知其吉凶) Wang Yi’s commentary.

²¹⁶ (Documents “Zhonghui zhi gao:” 用爽厥師, “Mushi:” 時甲子昧爽) Kong Anguo’s commentary: SA. (Documents “Taijia1” 太甲上: 先王昧爽丕顯) Kong Anguo’s commentary: 爽, 顯, 皆明也.

²¹⁷ (Chuci “Qijian:” 穴巖石而窟伏) Wang Yi’s commentary: 巖, 穴也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.50	4.1:3 盱, 張目也.从目, 亏聲.一曰: 朝鮮謂盧童子曰盱.									<i>Cangjie pian</i> : 盱, 張目也. ²¹⁸ <i>Fangyan2</i> : 驢瞳之子謂之盱... 燕代朝鮮洌水之間曰盱, 或謂之揚.		I	
509	4.1:3 眚, 目驚視也...《詩》曰: 獨行眚眚.			【C】 “Didu:” 獨行眚眚.								D	
510	4.1:4 矚, 恨張目也...《詩》曰: 國步斯矚.			【C】 “Sangrou:” 國步斯矚.								D	
2.21	4.1:4 睦, 目順也...一曰: 敬和也. ²¹⁹												
511	4.1:4 瞻, 臨視也.			【M】 (“Yanyan” 燕燕: 瞻望弗及; “Xiongzhi:” 瞻彼日月; “Jie nanshan:” 民具爾瞻) Mao: 瞻, 視也.			“Shigu2:” 瞻, 視也.					I	O
1.24	4.1:5 監, 視也. ²²⁰			【M】 (“Jie nanshan:” 何用不監) Mao: 監, 視也.			“Shigu2:” 監, 視也.	【Z】 (<i>Lun</i> “Bayi:” 周監於二代) Kong Anguo: 監, 視也. ²²¹				I	
512 6.2	4.1:5 相, 省視也...《易》曰: “地可觀者, 莫可觀於木.” 《詩》曰: “相鼠有皮.” ²²²	【L】 <i>Changes</i> : 地可觀者, 莫可觀於木. 【E】 <i>Hanshu</i> “Wuxingzhi” 五行志: 說曰: 木, 東方也. 於易, 地上之木為觀.		【CM】 “Xiangshu” 相鼠: 相鼠有皮. Mao: 相, 視也.			“Shigu2:” 相, 視也.					B	O
10.4	4.1:5 瞋, 張目也...《祕書》瞋从戍.											D	A
7.8	4.1:5 眈, 目深兒... 讀若《易》曰“勿卹”之卹.	【C/M】 “Tai” 泰, “Jin” 晉, “Jiaren” 家人, “Guai,” “Cui” 萃, “Sheng” 升: 勿恤.										D	
513	4.1:5 睨, 目相戲也...《詩》曰: 睨婉之求.			【C】 “Xintai:” 燕婉之求.						<i>Fangyan6</i> : 凡以目相戲曰睨.		B	
514	4.1:5 眷, 顧也...《詩》曰: 乃眷西顧.			【C】 “Huangyi:” 乃眷西顧.								D	
4.51	4.1:5 督, 察也.									<i>Fangyan12</i> : SA.		I	
4.52	4.1:5 晞, 望也...海岱之間謂眇曰晞.									<i>Fangyan2</i> : 晞, 眇也. 東齊青徐之間曰晞.		I	
4.53	4.1:5 睇, 深視也.一曰: 下視也.又竊見也.									<i>Cangjie pian</i> : 睇, 下視也, 竊見也. ²²³		I	
4.54	4.1:6 矚, 戴目也...江淮之間謂眇曰矚.									<i>Fangyan2</i> : 矚, 眇也. 吳揚江淮之間或曰矚.		I	
4.55	4.1:6 眇, 目偏合也.一曰: 衰視也, 秦語.									<i>Fangyan2</i> : 自關而西秦晉之間曰眇.		I	
4.56	4.1:6 眇, 眇也.									<i>Fangyan2</i> : SA.		I	
2.22	4.1:7 瞶, 無目也. ²²⁴												
4.57	4.1:7 睇, 目小視也...南楚謂眇曰睇.									<i>Fangyan2</i> : 陳楚之間南楚之		I	

²¹⁸ Hui Lin, *Yiqiejing yinyi*, vol.83. (*Liezi* “Huangdi:” 而盱盱殷敬順) *Shiwen: Cangjie pian*: 盱, 張目貌.

²¹⁹ (*Wenxuan* “Zhang Zifang shi” 張子房詩: 神武陸三正) Li Shan’s commentary: Kong Anguo’s commentary of *Documents*: 睦, 和也.

²²⁰ (*Documents* “Taijial:” 天監厥德) Kong Anguo’s commentary: 監, 視也.

²²¹ He Yan, *Jijie*.

²²² (*Documents* “Pangeng1:” 相時儉民) *Jingdian Shiwen*: Ma Rong: 相, 視也. (*Chuci* “Lisao:” 悔相道之不察兮, 相觀民之計極, 相下女之可貽) Wang Yi’s commentary: SA.

²²³ Hui Lin, *Yiqiejing yinyi*, vol.39.

²²⁴ (*Documents* “Yaodian:” 瞽子) Kong Anguo’s commentary: 瞶, 無目之稱.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC	
										外曰睇.				
7.9	4.1:7 睇, 左右視也...讀若拘, 又若“良士瞿瞿.”			【C】 “Xishuai”蟋蟀: 良士瞿瞿.								D		
4.58	4.1:8 盾, 戢也.									Fangyan9: 盾, 自關而東或謂之戢.		I		
4.59	4.1:8 戢, 盾也. ²²⁵									SAA.		I		
515	4.1:8 皆, 俱詞也.			【M】 (“Mian:” 百堵皆興) Mao: 皆, 俱也.								I	O	
516	4.1:8 魯, 鈍詞也.从白, 煮省聲.《論語》曰: 參也魯.							【MZ】 Lun “Xianjin”先進: 參也魯. Kong Anguo: 魯, 鈍也. ²²⁶				B	O	
517	4.1:9 鬻, 詞也...《虞書》: 帝曰鬻咨.			【C】 “Yaodian:” 帝曰疇咨若.								D		
518	4.1:9 隸, 臥息也.									“Shigu2:” 隸, 息也.		I		
4.60	4.1:9 爽, 盛也...此燕召公名, 讀若郝.《史篇》名醜.									【L】 Shipian		D		
519	4.1:9 翫, 習獸也...《春秋傳》曰: 翫歲而惕日.			【M】 Zuo “Zhao1:”翫歲而惕日.								D	O	
520	4.1:10 翰, 天雞, 赤羽也...《逸周書》曰: 大翰若翬雉.一名鷩風, 周成王時蜀人獻之.			Yi zhou shu “Wanghui jie:” 蜀人以文翰.文翰者, 若皋雞.						“Shiniao:” 鷩, 天雞.		B		
1.25	4.1:10 翟, 山雉尾長者.									“Shiniao:” 鷩, 山雉.		I		
521	4.1:10 翺, 翅也.			【M】 “Sigan:” 如鳥斯翺. Han’s Odes: 翺, 翅也.								I	N	
4.61	4.1:10 翬, 羽本也.									Fangyan13: 翬, 本也.		I		
4.62	4.1:10 翥, 飛舉也. ²²⁷									Fangyan10: 翥, 舉也.		I		
522	4.1:10 翬, 大飛也...一曰: 伊雒而南雉五采皆備曰翬.《詩》曰: 如翬斯飛.			【C】 “Sigan:” 如翬斯飛.						“Shiniao:” 伊雒而南, 素質, 五采皆備成章曰翬.		Fangyan12: 翬, 飛也.	B	
523	4.1:11 翬, 捷也.									“Shigu2:” SA.		I		
524	4.1:11 翬, 飛聲也...《詩》曰: 鳳皇于飛, 翬翬其羽.			【C】 “Juan e:” 鳳皇于飛, 翬翬其羽.								D		
525	4.1:11 翬, 鳥白肥澤兒...《詩》曰: 白鳥翬翬.			【CM】 “Lingtai:” 白鳥翬翬.Mao: 翬翬, 肥澤也.								B	O	
526	4.1:11 翬, 樂舞, 以羽擲自翬其首, 以祀星辰也.			【M】 (Zhouli “Yueshi”樂師: 有皇舞) 故書皇作翬. Zheng Sinong: 皇舞者, 以羽冒覆頭上, 衣飾翡翠之羽...兵事以于星辰...翬讀為皇, 書亦或為皇. ²²⁸								I	O	
527	4.1:11 翬, 樂舞, 執全羽以祀社稷也.			【M】 (Zhouli “Yueshi:” 有帔舞) Zheng Sinong: 帔舞者全羽...社稷以帔.								I	O	
528	4.1:11 翬, 翬也, 所以舞也...《詩》曰: 左執翬.			【CM】 “Junzi yangyang” 君子陽陽: 左執翬.Mao: 翬, 翬也, 翬也. (“Wanqiu”宛丘: 值其翬翬) Mao: 翬, 翬也.						Fangyan2: 翬, 翬也.		B	O	
529	4.1:11 翬, 棺羽飾也.天子八, 諸侯六, 大夫四, 士二, 下垂.			【M】 Liji “Liqi”禮器: 天子崩...八翬, 諸侯...六翬, 大夫...四翬此以多為貴也								I		
530	4.1:12 雅, 楚鳥也.一名鷩, 一名卑居.秦謂之雅. ²²⁹			【M】 (“Xiaobian:” 弁彼鷩斯) Mao: 鷩, 卑居.卑居, 雅鳥也.						“Shiniao:” 鷩斯, 鷩鷩.		I	O	
1.26	4.1:12 雉, 鷩鷩也.									“Shiniao:” 鷩, 鷩鷩.		I		
531	4.1:12 鷩, 周, 燕也.									“Shiniao:” 鷩周, 燕燕, 鷩.		I		
532	4.1:12 雉, 有十四種: 盧諸雉, 喬雉, 鳩雉, 鷩雉, 秩秩海雉, 翟山雉, 翰雉, 卓雉, 伊洛而南曰翬, 江淮而南									“Shiniao:” 鷩諸雉...鷩雉, 鳩雉, 鷩雉, 秩秩海雉, 鷩山雉, 翰雉, 鷩		I		

²²⁵ Xiao erya “Guangqi:” SA.

²²⁶ He Yan, Jijie.

²²⁷ Xiao erya “Guangyan:” 翬, 舉也.

²²⁸ Zheng Xuan’s commentary.

²²⁹ Xiao erya “Guangniao”廣鳥: 雅鳥, 鷩也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC	
	曰搖，南方曰鸞，東方曰笛，北方曰稀，西方曰蹲。						雉...伊洛而南素質五采皆備成章曰翬，江淮而南青質五采皆備成章曰鷩，南方曰鸞，東方曰鷩，北方曰鷩，西方曰鷩。							
533	4.1:12 雉，雄雌鳴也。雷始動，雉鳴而雉其頸。 ²³⁰			【M】 <i>Dadai liji</i> “Xia xiaozheng 夏小正：正月...雉震响。震也者，鳴也。响也者，鼓其翼也。正月必雷，雷不必聞，惟雉為必聞。何以謂之？雷則雉震响，相識以雷。									I	
534	4.1:13 離，黃，倉庚也，鳴則蠶生。			【M】 (“Qiyue:” 有鳴倉庚) Mao: 倉庚，離黃也。									I	O
535	4.1:13 雅，石鳥，一名雛騾，一曰精剝...《春秋傳》：秦有土雅。		【M】 (“Changdi:” 脊令在原) Mao: 脊令，雛渠也。		【M】 <i>Zuo</i> “Xiang9:” 秦景公使士雅乞師于楚。		“Shiniaio:” 鳴鴿，雛渠。						I	O
536	4.1:13 雉，鳥也...《春秋傳》有公子苦雉。			【M】 <i>Zuo</i> “Zhao21:” 公子苦雉。									D	O
537	4.1:13 雛，雛黃也...一曰：楚雀也。其色黎黑而黃。						“Shiniaio:” 鷺黃，楚雀。						I	
1.27	4.1:13 鴛，牟母也...鴛，鴛或从鳥。						“Shiniaio:” 鴛，鴛母。						I	
538	4.1:13-14 雇，九雇，農桑候鳥，雇民不姪者也...春雇鴿盾，夏雇竊玄，秋雇竊藍，冬雇竊黃，棘雇竊丹，行雇啣啣，宵雇嘖嘖，桑雇竊脂，老雇鷓也。			【CM】 <i>Zuo</i> “Zhao17:” 九雇為九農正，雇民無淫者也。Jia Kui: 春雇分循，相五土之宜，趣民耕種者也；夏雇竊玄，趣民耘苗者也；秋雇竊藍，趣民收斂者也；冬雇竊黃，趣民蓋藏者也；棘雇竊為果，驅鳥者也；行雇啣啣，晝為民驅鳥者也；宵雇嘖嘖，夜為農驅獸者也；桑雇竊脂，為蠶驅雀者也；老雇鷓鷓，趣民收麥，令不得晏起者也。 ²³¹			“Shiniaio:” 鴿鴿桑鴿竊脂...春鴿鴿鴿，夏鴿竊玄，秋鴿竊藍，冬鴿竊黃，桑鴿竊脂，棘鴿竊丹，行鴿啣啣，宵鴿嘖嘖。						I	O
539	4.1:14 奮，翬也...《詩》曰：不能奮飛。			【C】 “Baizhou:” 不能奮飛。									D	
4.63	4.1:15 夔，規夔，商也...一曰：視遽兒；一曰：夔，度也。夔，夔或从尋。尋亦度也。《楚詞》曰：求矩夔之所同。						《Chuci》 “Lisao” 離騷：求渠獲之所同。 ²³²						D	
540	4.1:15 舊，小爵也...《詩》曰：舊鳴于垤。			【C】 “Dongshan” 東山：鶴鳴于垤。									D	
1.28	4.1:15 舊，雌舊，舊畱也。						【Z】 (“Shiniaio:” 怪鴿) 舍人：一名鴿鷓。 ²³³						I	

²³⁰ (*Documents Preface to “Gaozong tongri”* 高宗彤日：有飛雉升鼎耳而雉) Kong Anguo’s commentary: 雉，鳴也。

²³¹ *Zhengyi*.

²³² Wang Yi’s commentary of *Chuci*: 獲，度也。

²³³ Xuan Ying, *Yiqiejing yinyi*, vol.17.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
541	4.1:15 莫, 火不明也...《周書》曰:“布重莫席,” 織弱席也.讀與蔑同.		【C】 “Guming:” 敷重蔑席.									D	
542	4.1:16 羊, 祥也...孔子曰: 牛羊之字, 以形舉也.					【M】 <i>Chunqiu fanlu</i> “Zhizhi” 執贄: 羊之爲言猶祥與. 【A】 <i>Chunqiu Shuotici</i> : 羊者, 詳也. ²³⁴		【L】 Confucius: 牛羊之字, 以形舉也.				B	N A
3.29	4.1:16 羔, 羊子也. ²³⁵												
7.10	4.1:16 洮, 羊未卒歲也...讀若《春秋》: 盟于洮.					【C】 <i>S&A</i> “Xi8:” 盟于洮.						D	
543	4.1:16 羝, 牡羊也.		【M】 (“Shengmin:” 取羝以輶) Mao: 羝羊, 牡羊也.									I	O
544	4.1:16 羴, 夏羊牡曰羴.						“Shichu:” 夏羊牡, 羴.					I	
545	4.1:16 羴, 黃腹羊.						“Shichu:” 羴羊黃腹					I	
546	4.1:17 羴, 西戎牧羊人也...唯東夷从大.大, 人也.夷俗仁, 仁者壽, 有君子不死之國.孔子曰: “道不行, 欲之九夷, 乘桴浮於海,” 有以也.							【M】 <i>Lun</i> “Gongyechang” 公冶長: 子曰: 道不行.乘桴浮于海. “Zihan:” 子欲居九夷.				D	
4.64	4.1:17 羴, 進善也...文王拘羴里, 在湯陰.									<i>Zhuangzi</i> “Daozhi” 盜跖: 文王拘羴里. <i>Lunheng</i> “Ganxu” 感虛, “Dingxian” 定賢: 文王拘羴里; “Ganxu,” “Zhirui” 指瑞: 文王拘於羴里.		I	
7.11	4.1:18 羴, 佳欲逸走也...讀若《詩》云“穰彼淮夷”之穰.		【C】 “Panshui:” 憬彼淮夷.									D	
547	4.1:18–19 鳳, 神鳥也.天老曰: 鳳之象也, 鴻前麤後, 蛇頸魚尾, 鸛頸鴛思, 龍文虎背, 燕頤雞喙, 五色備舉.出於東方君子之國, 翱翔四海之外.過崑崙, 飲砥柱, 濯羽弱水, 莫宿風穴, 見則天下大安寧.					【M】 <i>Hanshi waizhuan</i> : 天老對曰: 夫鳳象, 鴻前麟後, 蛇頸而魚尾, 龍文而龜身, 燕頤而鸛喙...五彩備明.				<i>Shuoyuan</i> “Bianwu:” 天老曰: 夫鳳鴻前麟後, 蛇頸魚尾, 鸛植鴛鴦思, 麗化枯折所志, 龍文龜身, 燕喙雞喙, 駢翼而中注...五光備舉...此謂鳳像...見則有福. <i>Huainanzi</i> “Lanming xun” 覽冥訓: 鳳皇之翔至德也...翱翔四海之外, 過昆侖之疏圃, 飲砥柱之湍瀨...羽翼弱水, 暮宿風穴.		I	NJ
548	4.1:19 鸞, 亦神靈之精也...周成王時氏羌獻鸞鳥.		<i>Yi zhoushu</i> “Wanghui jie:” 氏羌以鸞鳥.									I	
549	4.1:19 鸞, 鸞鸞, 鳳屬, 神鳥也...《春秋國語》曰: 周之興也, 鸞鸞鳴於岐山.					【M】 <i>Guoyu</i> “Zhouyu1:” 周之興也, 鸞鸞鳴於岐山. <i>Jia Kui’s commentary of Guoyu</i> : 鸞鸞, 鳳之別名也. ²³⁶						D	O
8.25	4.1:19 鷩, 鷩鷩也...鷩, 司馬相如說: 从安聲.											D	

²³⁴ *Chuxueji*, vol.29.

²³⁵ (*Chuci* “Zhaohun:” 胸臆炮羔) Wang Yi’s commentary: SA.

²³⁶ *Wenxuan* “Nandu fu:” 鸞鸞鷩鷩翔其上, Li Shan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
550	4.1:19 鳩, 鷓鴣也.			【M】 (“Meng:” 于嗟鳩兮) Mao: 鳩, 鷓鴣也.								I	O
1.29	4.1:19 鷓, 粘鷓, 尸鳩.			【M】 (“Shijiu:” 鷓鴣在桑) Mao: 鷓鴣, 粘鞠也.			“Shiniao:” 鷓鴣, 鷓鴣.					I	
551	4.1:19 鷓, 伯勞也.						“Shiniao:” 鷓, 伯勞也.					I	
552	4.1:19 鷓, 天鷓也.						“Shiniao:” 鷓, 天鷓.					I	
553	4.1:20 鷓, 卑居也.			【M】 (“Xiaobian:” 弁彼鷓斯) Mao: 鷓, 卑居.			“Shiniao:” 鷓斯, 鷓鴣.					I	O
554	4.1:20 鷓, 韃鷓, 山鷓.						“Shiniao:” 鷓, 山鷓.					I	
4.65	4.1:20 鷓, 鳥, 黑色多子. 《師曠》曰: 南方有鳥, 名曰羌鷓, 黃頭赤目, 五色皆備.									【L】 <i>Shikuang</i> 師曠: 南方有鳥, 名曰羌鷓, 黃頭赤目, 五色皆備.		D	
555	4.1:20 鷓, 鷓鴣, 寧鷓也. ²³⁷			【M】 (“Chixiao:” 鷓鴣鷓鴣) Mao: 鷓鴣, 鷓鴣也.			“Shiniao:” 鷓鴣, 鷓鴣.					I	O
1.30	4.1:20 鷓, 澤鷓也.						“Shiniao:” 鷓, 澤鷓.					I	
556	4.1:20 鷓, 鋪枝也.						“Shiniao:” 鷓, 鋪枝.					I	
557	4.1:20 鷓, 鷓鴣, 桃蟲也.			【M】 (“Xiaobi” 小毖: 肇允彼桃蟲) Mao: 桃蟲, 鷓也.			“Shiniao:” 桃蟲, 鷓.					I	O
558	4.1:20 鷓, 鳥, 少美長醜為鷓離.			【M】 (“Maoqiu” 旄丘: 流離之子) Mao: 流離, 鳥也. 少好長醜.			“Shiniao:” 鳥少美長醜為鷓離.					I	
559	4.1:21 鷓, 欺老也.						“Shiniao:” 鷓, 鷓老.					I	
560	4.1:21 鷓, 刀鷓, 剖葦食其中蟲.						“Shiniao:” 鷓, 剖葦.					I	
561	4.1:21 鷓, 鳥也, 其雌皇...一曰: 鳳皇也.						“Shiniao:” 鷓, 其雌皇.					I	
562	4.1:21 鷓, 烏鷓也.						“Shiniao:” 鷓, 烏鷓.					I	
563	4.1:21 鷓, 鳴九臯, 聲聞于天.			【C】 “Heming” 鷓鳴: 鷓鳴于九臯, 聲聞于天.								I	
564	4.1:21 鷓, 白鷓也.			【M】 (“Zhenlu” 振鷓: 振鷓于飛; “Youbi:” 振振鷓) Mao: 鷓, 白鳥也.								I	O
565	4.1:21 鷓, 秃鷓也...鷓, 鷓或从秋.			【M】 (“Baihua” 白華: 有鷓在梁) Mao: 鷓, 秃鷓也.								I	O
566	4.1:21 鷓, 萑鷓也.						“Shiniao:” 鷓, 鷓鴣.					I	
567	4.1:22 鷓, 鷓也.						“Shiniao:” 舒鷓, 鷓.			<i>Fangyan8</i> : 鷓, 南楚之外謂之鷓.		I	
568	4.1:22 鷓, 舒鷓也.						“Shiniao:” 舒鷓, 鷓.					I	
569	4.1:22 鷓, 鷓屬... 《詩》曰: 鷓鷓在梁.			【CM】 “Fuyi” 鷓鷓: 鷓鷓在梁. Mao: 鷓, 鷓屬.								B	O
570	4.1:22 鷓, 知天將雨鳥也... 《禮記》曰: 知天文者冠鷓.				【L】 <i>Liji</i> : 知天文者冠鷓.							D	
571 8.26	4.1:23 鷓, 鳥也... 《春秋傳》曰: 六鷓退飛...鷓, 司馬相如說: 鷓从赤.					【C/M】 <i>S&A, Zuo, Gong</i> “Wen166:” 六鷓退飛. <i>Gu</i> : 六鷓退飛.						D	
572	4.1:23 鷓, 鷓胡, 汗澤也...鷓, 鷓或从弟.			【M】 (“Houren:” 維鷓在梁) Mao: 鷓, 汗澤鳥也.			“Shiniao:” 鷓, 鷓鴣.					I	O
573	4.1:23 鷓, 天狗也.						“Shiniao:” 鷓, 天狗.					I	
574	4.1:23 鷓, 糜鷓也.						“Shiniao:” 鷓, 糜鷓.					I	
575	4.1:23 鷓, 駁鷓也.						“Shiniao:” 鷓, 鷓鴣.					I	
576	4.1:23 鷓, 鷓也... 《詩》曰: 匪鷓匪鷓.			【CM】 “Siyue:” 匪鷓匪鷓. Mao: 鷓, 鷓也.								B	
577	4.1:23 鷓, 鷓鳥也.											S	
578	4.1:23 鷓, 王鷓也.			【M】 (“Guanju:” 關關雉鳴) Mao: 雉鳴, 王鷓也.			“Shiniao:” 鷓, 王鷓.					I	
579	4.1:23 鷓, 鷓專, 畱蹂. 如鷓, 短尾. 射之, 銜矢射人.						“Shiniao:” 鷓, 鷓鴣. 如鷓, 短尾. 射之, 銜矢射人.					I	

²³⁷ (*Chuci* “Jiutan:” 鷓鴣集於木蘭) Wang Yi’s commentary: 鷓鴣, 鷓鴣.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
580	4.1:23 鷦, 鷦風也.											I	O
581	4.1:24 馱, 鷦飛兒...《詩》曰: 馱彼晨風.											D	
582	4.1:24 鷦, 鳥也...《詩》曰: 有鷦其羽.											D	
583	4.1:24 鷦, 鷦鷦也.											S	
584	4.1:24 鷦, 鷦鷦也...古者鷦鷦不踰涉.											N → T	I T
585	4.1:24 鷦, 赤雉也...《周禮》曰: 孤服鷦冕.											D	O
586	4.1:24 鷦, 雌雉鳴也...《詩》曰: 有鷦雉鳴.											B	O
587	4.1:24 鷦, 雉肥鷦音者也...《魯郊》以丹雞祝曰: 以斯鷦音赤羽, 去魯侯之咎.											D	
588	4.1:25 鷦, 雇也.											I	
589	4.1:25 鷦, 鳥子生哺者. ²³⁸											I	
590	4.1:25 鳥, 孝鳥也...孔子曰: 鳥盱, 呼也.取其助气, 故以爲鳥呼.											I	AJ
8.27	4.2:1 糞, 棄除也...官溥說: 似米而非米者, 矢字.											D	
3.30	4.2:1 幼, 少也. ²⁴⁰												
591	4.2:2 幾, 微也.殆也. ²⁴¹											I	NJ
592	4.2:2 玄, 幽遠也.黑而有赤色者爲玄.											I	O
593	4.2:2 茲, 黑也...《春秋傳》曰: 何故使吾水茲.											D	O
594	4.2:2 舒, 伸也...一曰: 舒緩也.											I	O
595	4.2:2 幻, 相詐惑也...《周書》曰: 無或譸張爲幻.											D	
3.31	4.2:3 放, 逐也. ²⁴⁴												
596	4.2:3 敖, 出游也.											I	O
597	4.2:3 爰, 物落, 上下相付也...讀若《詩》: 標有梅.											I	O
598	4.2:4 叡, 深明也.通也...睿, 古文叡. ²⁴⁵											I	O
1.31	4.2:4 殯, 大夫死曰殯.											I	

²³⁸ (Chuci "Jiuge:" 哀枯楊之冤鷦) Wang Yi's commentary: 生哺曰鷦.

²³⁹ Hou Han shu "Zhaodian zhuan" 趙典傳: 且鳥烏反哺報德 Li Xian's commentary.

²⁴⁰ (Chuci "Jiuge:" 竦長劍兮擁幼艾) Wang Yi's commentary: SA.

²⁴¹ (Documents "Gaoyao mo:" 一日二日萬幾) Kong Anguo's commentary: 幾, 微也.(Wenxuan "Qi gu Anlu Zhao Wang beiwen" 齊故安陸昭王碑文: 惟幾而彌固) Li Shan's commentary: Kong Anguo: 幾, 危殆也.

²⁴² He Yan, Jijie.

²⁴³ Wenxuan "Gui qu lai" 歸去來: 登東阜以舒嘯 Li Shan's commentary.

²⁴⁴ (Chuci "Jiuzhang:" 見伯夷之放迹) Wang Yi's commentary: 放, 放逐.

²⁴⁵ (Documents "Hongfan:" 思曰睿) Jingdian Shiwen: Ma Rong: 睿, 通也.

²⁴⁶ Hui Lin, Yiqiejing yinyi, vol.24.

²⁴⁷ Hui Lin, Yiqiejing yinyi, vol.30.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.66	4.2:4 殊, 死也... 《漢令》曰: 蠻夷長有罪當殊之.									【L】 <i>Hanling</i> : 蠻夷長有罪當殊之.		D	
599	4.2:4 殤, 不成人也.人年十九至十六死爲長殤, 十五至十二死爲中殤, 十一至八歲死爲下殤.				【C】 <i>Yili</i> “Sangfu:” 子女子子之長殤中殤.傳曰: ...蓋未成人也.年十九至十六爲長殤, 十五至十二爲中殤, 十一至八歲爲下殤.					<i>Yan tie lun</i> 鹽鐵論 “Weitong” 未通: 十九年已下爲殤, 未成人也.		I	
600	4.2:4 殂, 往死也... 《虞書》曰: 勛乃殂.		【C】 “Shundian:” 二十有八載帝乃殂落. ²⁴⁸ <i>Meng</i> “Wanzhang1”萬章上: “Yaodian” 二十有八載放勛乃殂落.					“Shigu2:” 殂落死也.				B	
601	4.2:4 殛, 殊也... 《虞書》曰: 殛鯀于羽山.		【C】 “Shundian:” 殛鯀于羽山.									D	
602	4.2:4 殞, 死也. ²⁴⁹							“Shigu2:” SA.				I	
603	4.2:5 殯, 死在棺, 將遷葬柩, 賓遇之...夏后殯於阼階, 殷人殯於兩楹之間, 周人殯於賓階. ²⁵⁰				【M】 <i>Liji</i> “Tangoing1:”夏后氏殯於東階之上...殷人殯於兩楹之間...周人殯於西階之上.					<i>Huainanzi</i> “Fanlun xun” 汜論訓: 夏后氏殯於阼階之上, 殷人殯於兩楹之間, 周人殯於西階之上.		I	
604	4.2:5 殣, 道中死人, 人所覆也... 《詩》曰: 行有死人, 尚或殣之.		【C】 “Xiaobian:” 行有死人, 尚或殣之.									D	
605	4.2:5 殆, 危也. ²⁵¹						“Shigu2:” SA.	【Z】 (<i>Lun</i> “Weizheng” 爲政: 多見闕殆) Bao Xian 同. ²⁵²				I	NJ
3.32	4.2:5 殃, 咎也. ²⁵³												
606	4.2:5 殄, 盡也.		【M】 (“Zhan ang:” 邦國殄瘁) Mao: SA.					“Shigu2:” SA.				I	O
607	4.2:5 殲, 微盡也... 《春秋傳》曰: 齊人殲于遂. ²⁵⁴		【M】 (“Huangniao”黃鳥: 殲我良人) Mao: 殲, 盡也.		【CM】 <i>S&A</i> (<i>Zuo, Gong</i>) “Zhuang17:” 齊人殲于遂. <i>Gu</i> : 殲者, 盡也.			“Shigu2:” 殲, 盡也.				B	N
2.23	4.2:5 殫, 殲盡也. ²⁵⁵												
608	4.2:5 殲, 敗也... 《商書》曰: 彝倫攸殲.		【C】 “Hongfan:”彝倫攸殲. ²⁵⁶									D	
609	4.2:6 死, 漸也.							“Benghong:” 死之爲言漸也.				I	N
610	4.2:6 薨, 公侯卒也.		【M】 <i>Liji</i> “Quli2” 曲禮下: 諸侯死曰薨. <i>Dadai liji</i> “Sidai:” 諸侯曰		【M】 <i>Gong</i> “Yin3:” 諸侯曰薨.					<i>Yuejue shu</i> 越絕書 “Yuejue Wu neizhuan” 越絕吳內傳: 諸侯稱薨.		I	NJ

²⁴⁸ Kong Anguo’s commentary: 殂落, 死也.

²⁴⁹ (*Chuci* “Jiuge:” 左驂殪兮右刃傷) Wang Yi’s commentary: SA.

²⁵⁰ *Kongzi jiayu* “Zhongji jie” 終記解: 夏后氏殯於東階之上……殷人殯於兩楹之間……周人殯於西階之上.

²⁵¹ (*Chuci* “Tianwen:” 而親以逢殆, “Jiuzhang:”初若是而逢殆) Wang Yi’s commentary: SA.

²⁵² He Yan, *Jijie*.

²⁵³ (*Chuci* “Lisao:” 豈余身之憚兮, 乃遂焉而逢殃) Wang Yi’s commentary: SA.

²⁵⁴ (*Wenxuan* “Youtong fu:” 東鄰虐而殲仁兮) Cao Dagu’s commentary: 殲, 盡也.

²⁵⁵ Hui Lin, *Yiqiejing yinyi*, vol.83: Kong Anguo’s commentary of *Documents*: 殫, 盡也. (*Chuci* “Jiutan:” 猶未殫於九章) Wang Yi’s commentary: 殫, 盡也.

²⁵⁶ Kong Anguo’s commentary: 殲, 敗也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
					蕘.								
2.24	4.2:6 瘵, 戰, 見血曰傷, 亂或爲瘵, 死而復生爲瘵. ²⁵⁷												
3.33	4.2:7 髀, 股也. ²⁵⁸												
7.12	4.2:7 髀, 骨間黃汁也...讀若《易》曰: 夕惕若厲.		【C】 “Qian”乾: 夕惕若厲.									D	
611	4.2:7 髀, 鳥獸殘骨曰髀...《明堂月令》曰: “掩骼蕘髀.”髀或从肉.				【M】 Liji “Yueling:” 掩骼埋髀.					Lüshi chungiu “Mengchun ji” 孟春紀: 掩骼蕘髀.Huainanzi “Shize xun”時則訓: 掩骼蕘髀.		D	
612	4.2:8 體, 骨體之可會髮者...《詩》曰: 體弁如星.		“Qi’ao:” 會弁如星.									D	
613	4.2:8 胎, 婦孕三月也.									Huainanzi “Jingshen xun”精神訓: 三月而胎.		I	
614	4.2:8 育, 心上鬲下也...《春秋傳》曰: 病在育之下.				【M】 Zuo “Cheng10:” 疾不可爲也, 在育之上,膏之下.							D	O
615	4.2:8 腎, 水藏也.		【E】 Yiyi: 今文《尚書》歐陽說: 肝木也, 心火也, 脾土也, 肺金也, 腎水也.古《尚書》說: 脾木也, 肺火也, 心土也, 肝金也, 腎水也.許慎案: 《月令》: “春祭脾, 夏祭肺, 季夏祭心, 秋祭肝, 冬祭腎.”與古《尚書》同.		【A】 Chunqiu Yuanmingbao: 肝者木之精...肺者金之精...心者火之精...腎者水之精...脾者土之精. ²⁵⁹		“Xingqing:” 肝木之精也...肺者金之精...心火之精也...腎者水之精...脾者土之精也.	Suwen 素問“Nitiao lun” 逆調論“Wei lun” 痿論: 腎者, 水藏也; “Shangu tianzhen lun” 上古天真論: 腎者主水.Taixuan 太玄 “Xuanshu” 玄數: 木...藏脾...金...藏肝...火...藏肺...水...藏腎...土...藏心.				I	
616	4.2:8 肺, 金藏也.		SAA.		SAA.		SAA.		Taixuan“Xuanshu:” SAA	O → NA		I	NA
617	4.2:8 脾, 土藏也.		SAA.		SAA.		“Xingqing:” SAA. “Wusi:” 脾者土也.	Taixuan“Xuanshu:”SAA Suwen“Fuzhong lun:” 脾者土也.		O → NA		I	NA
618	4.2:8 肝, 木藏也.		SAA.		SAA.		“Xingqing:” SAA.	Taixuan“Xuanshu:”SAA		O → NA		I	NA
619	4.2:8 膽, 連肝之府. ²⁶⁰						“Xingqing:” 膽者, 肝之府也.					I	
620	4.2:8 胃, 穀府也.						“Xingqing:” 胃者, 脾之府也.脾主稟氣.胃者, 穀之委也.					I	
621	4.2:9 膏, 肥也.				【Z】 Jia Kui’s commentary of Guoyu: 膏, 肉之肥者. ²⁶¹							I	O

²⁵⁷ Hui Lin, *Yiqiejing yinyi*, vol.3, 66: Kong Anguo’s commentary of *Documents*: 瘵, 亂也.

²⁵⁸ *Zhoubi suanjing* 周髀算經: 髀者, 股也.

²⁵⁹ *Baihu tong* “Xingqing”性情.

²⁶⁰ *Nanjing* 難經 “Sanshiwu nan” 三十五難: 膽者, 肝之府.

²⁶¹ (*Wenxuan* “Junzi you suo sixing” 君子有所思行: 善哉膏粱土, “Shengzhu de xianchen song” 聖主得賢臣賦: 享膏粱) Li Shan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
3.34	4.2:9 膺, 胷也. ²⁶²												
622	4.2:9 膺, 背肉也...《易》曰: 咸其膺.		【C/M】“Xian” 咸: 咸其膺. ²⁶³									D	
623	4.2:9 腹, 厚也.			【M】 (“liao e:” 出入腹我) Mao: SA.			“Shigu2:” SA.					I	O
624	4.2:10 臄, 肉臄也...《詩》曰: 臄褻暴虎.			【C】 “Taishu yu tian” 大叔于田: 禮褻暴虎.								D	
4.67	4.2:10 臄, 益州鄙言人盛諱其肥謂之臄.									Fangyan2: 梁益之間凡人言盛及其所愛, 偉其肥臄謂之臄.		I	
625	4.2:11 臄, 臄也...一曰: 切肉臄也.《詩》曰: 棘人臄臄兮.			【C】 “Suguan” 素冠: 棘人樂樂兮.								D	
626	4.2:12 臄, 牛腸脂也...《詩》曰: “取其血臄.” 臄, 臄或从勞省聲.			【C】 “Xinnan shan” 信南山: 取其血臄.								D	
4.68	4.2:12 脯, 乾肉也.									Hanshu “Dongfang shuo zhuan” 東方朔傳: 東方朔曰: 乾肉爲脯.		I	
627	4.2:12 脩, 脯也.			【M】 (Zhouli “Shanfu:” 凡肉脩之頒賜皆掌之) Zheng Sinong: SA. ²⁶⁴								I	O
628 8.28	4.2:13 臄, 無骨腊也. 揚雄說: 鳥腊也...《周禮》有“臄判.” 讀若謨.			【CM】 Zhouli “Xiren” 腊人: 臄胖. Zheng Dadu 鄭大夫: 胖讀爲判. ²⁶⁵ “Neiyong” 內饗: 臄胖.								D	O
629	4.2:13 臄, 北方謂鳥腊曰臄...《傳》曰: 堯如腊, 舜如臄.									Lunheng “Yuzheng” 語增: 《傳》語曰... 堯若腊, 舜若臄.		D	
630	4.2:13 臄, 乾魚尾臄臄也...《周禮》有“臄臄.”			【C】 Zhouli “Paoren” 庖人: 臄臄.								D	O
631	4.2:13 臄, 有骨醢也... 臄, 臄或从難.			【M】 (Zhouli “Hairen:” 臄) Zheng Sinong: 有骨爲臄, 無骨爲醢. ²⁶⁶			“Shiqi:” 肉謂之醢, 有骨者謂之臄.					I	O
632	4.2:14 脂, 戴角者脂, 無角者膏. ²⁶⁷			【M】 Dadai liji “Yi benming” 易本命: 無角者膏.								I	
7.13	4.2:14 臄, 挑取骨間肉也... 讀若《詩》曰: 啜其泣矣.			【C】 “Zhonggu you tui:” 啜其泣矣.								D	
633 8.29	4.2:14 壘, 食所遺也...《易》曰: “噬乾壘.” 肺, 楊雄說: 壘从疒.		【C】 “Shike” 噬嗑: 噬乾肺.									D	
4.69	4.2:16 削, 鞞也.									Fangyan9: 劍削... 自關而東... 或謂之削, 自關而西謂之鞞.		I	
5.5	4.2:16 劓, 鎌也.									Fangyan5: 刈鉤... 自關而西或謂之鉤, 或謂之鎌.		I	
634	4.2:16 利, 銛也... 从刀, 和		【M】 “Wenyan:” 利者, 義之和也.									D	

²⁶² (Chuci “Jiuge:” 背膺以交痛兮, “Jiuzhang:” 編愁苦以爲膺) Wang Yi’s commentary: 膺, 胸也.

²⁶³ Zhengyi: Zixia yizhuan: 在幾曰膺, Ma Rong: 膺, 背也.

²⁶⁴ Zheng Xuan’s commentary.

²⁶⁵ Zheng Xuan’s commentary.

²⁶⁶ Zheng Xuan’s commentary.

²⁶⁷ Kongzi jiayu “Zhipai” 執轡: 無角無後齒者脂.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
	然後利, 从和省. 《易》曰: “利者, 義之和也.” 勑, 古文利.												
635	4.2:16 剡, 銳利也. ²⁶⁸											I	
636	4.2:16 初, 始也. ²⁶⁹				【M】 Dadai liji “Xia xiaozheng:” 初者, 始也.	【M】 Gong “Yin5,” “Xuan15:” 初者何? 始也. Gu “Yin5,” 初, 始也; “Xuan15:” 初者, 始也.				“Shigu1:” 初, 始也.		I	NJ
1.32	4.2:16 剪, 齊斷也.				【M】 (“Bigong” 閔宮: 實始翦商) Mao: 翦, 齊也.					“Shiyan:” 翦, 齊也.		I	
3.35	4.2:17 刻, 鏤也. ²⁷⁰												
637	4.2:17 副, 判也... 《周禮》曰: “副辜祭.” 臠, 籀文副.				【C】 Zhouli “Dazongbo:” 臠辜祭.							D	O
4.70	4.2:17 剖, 判也.									Cangjie pian: SA. ²⁷¹		I	
638	4.2:17 判, 分也.				【M】 (“Fangluo:” 繼猶判渙.) Mao: SA.							I	O
639	4.2:18 劓, 刮去惡創肉也... 《周禮》曰: 劓殺之齊.				【C】 Zhouli “Yangyi” 瘍醫: 劓殺之齊.							D	O
640	4.2:18 劑, 齊也.									“Shiyan:” 劑, 齊也.		I	
641	4.2:18 刷, 刮也... 《禮》: 布刷巾.				【L】 Rituals: 布刷巾.							D	
642	4.2:18 剗, 刺也... 《易》曰: 士剗羊.				【C】 “Guimei” 歸妹: 士剗羊. ²⁷²							D	
643	4.2:18 剗, 絕也... 《周書》曰: 天用剗絕其命.				【C】 “Ganshi” 甘誓: 天用勦絕其命.							D	
4.71	剗4.2:19 剗, 裁也. 从刀, 从未. 未, 物成有滋味, 可裁斷.									Shiji “Lüshu:” 未者, 言萬物皆成, 有滋味也.		I	
644	4.2:19 刮, 缺也... 《詩》曰: 白圭之刮.				【CM】 “Yi:” 白圭之玷. Mao: 玷, 缺也.							B	
645	4.2:19 剗, 刑鼻也... 《易》曰: 天且剗. 剗, 鼻或从鼻.				【C】 “Kui” 睽: 天且剗.							D	
646	4.2:19 刺, 君殺大夫曰刺.					【M】 Gong “Xi28:” 刺之者何? 殺之也. 殺之則曷為謂之刺之? 內諱殺大夫, 謂之刺之也.						I	N
4.72	4.2:20 耒, 手耕曲木也... 古者垂作耒耜, 以振民也.									Shiben 世本: 古者垂作耒耜. ²⁷³		I	
647	4.2:20 耦, 耒廣五寸為伐, 二伐為耦.				【C】 Zhouli “Jiangren” 匠人: 耜廣五寸, 二耜為耦.							I	O
648	4.2:21 藉, 帝藉千畝也.				【M】 Liji “Jiyi:” 天子為藉千畝.							I	
649	4.2:21 耨, 商人七十而耨. 耨, 藉稅也... 《周禮》曰: 以興耨利萌.				【CM】 Zhouli “Suiren” 遂人: 以興耨利耨. 鄭大夫: 【M】 Meng “Tengwengong1” 滕文公上: 殷人七十而助... 助者							B	OJ

²⁶⁸ (Chuci “Jiuzhang:” 曾枝剡棘) Wang Yi’s commentary: 剡, 利也.

²⁶⁹ (Chuci “Lisao:” 皇覽揆余初度兮, 初既與余成言兮, “Tianwen:” 遂古之初) Wang Yi’s commentary: 初, 始也.

²⁷⁰ (Chuci “Zhaohun:” 刻方連些) Wang Yi’s commentary: SA.

²⁷¹ Hui Lin, *Yiqiejing yinyi*, vol.26.

²⁷² *Jingdian Shiwen*: Ma Rong: 剗, 刺也.

²⁷³ Hui Lin, *Yiqiejing yinyi*, vol.85.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
							讀耬爲藉. ²⁷⁴	藉也.					
650	4.2:21 犛, 一角仰也.从角, 切聲.《易》曰: 其牛犛.			【C】 “Kui:” 其牛掣. ²⁷⁵								D	
651	4.2:21 觶, 角一俛一仰也.						“Shichu:” 角一俯一仰, 觶.					I	
652	4.2:21 觶, 角兒...《詩》曰: 兕觥其觶.			【C】 “Siyi” 絲衣: 兕觥其觶.								D	
653	4.2:22 觶, 用角低仰便也...《詩》曰: 觶觶角弓.			【C】 “Jiaogong” 角弓: 駢駢角弓.								D	
654	4.2:22 鬣, 治角也.						“Shiqi:” 角謂之鬣.					I	
655	4.2:22 衡, 牛觸, 橫大木其角...《詩》曰: 設其楅衡.			【L】 Odes: 設其楅衡.		【C】 Zhouli “Fengren” 縫人: 設其楅衡.						D	OJ
656	4.2:22 觶, 羊角不齊也.						“Shichu:” 羊...角不齊, 觶.					I	
657	4.2:22 觶, 佩角銳耑, 可以解結...《詩》曰: 童子佩觶.			【C】 “Penglan” 芃蘭: 童子佩觶.								D	
658	4.2:22 觶, 鄉飲酒角也.《禮》曰: “一人洗舉觶.” 觶受四升... 觶, 觶或从辰. 觶, 《禮經》觶.					【C】 Yili “Xiang yinjiu li” 鄉飲酒禮: 一人洗, 升, 舉觶于賓.						D	T
659	4.2:23 觶, 觶. 實曰觶, 虛曰觶.			【E】 Yiyi: 今《韓詩》說: 其實曰觶.								I	N
4.73	5.1:1 箭, 矢也.									Fangyan9: 箭, 自關而東謂之矢...關西曰箭.		I	
660	5.1:1 籥, 籥籥也...一曰: 博棊也.									Fangyan5: 籥謂之蔽, 或謂之籥.		SI	
661	5.1:1 籥, 籥籥也...《夏書》曰: “惟籥籥楛.” 籥, 古文籥从輅.			【C】 “Yugong:” 惟籥籥楛.								D	
662	5.1:1 箛, 箭屬, 小竹也. ²⁷⁶						“Shicao:” 箛, 箭.					SI	
663	5.1:1 箛, 大竹也...《夏書》曰: “瑤琨箛箛.” 箛可爲幹, 箛可爲矢. ²⁷⁷			【C】 “Yugong:” 瑤琨箛箛.								D	
664	5.1:1 箛, 竹萌也.						“Shicao:” 箛, 箭萌.					I	
665	5.1:2 籥, 讀書也...《春秋傳》曰: 卜籥云.					Commentary of the S&A						D	
7.14	5.1:3 箛, 筵也...讀若《春秋》: 魯公子彊.					【C】 S&A “Yin5” 公子彊.						D	
666	5.1:3 箛, 牀箕也. ²⁷⁸						“Shiqi:” 箕謂之箛.					I	
667	5.1:3 箛, 竹席也...《周禮》曰: “度堂以箛,” 箛一丈. ²⁷⁹			【C】 Zhouli “Jiangren:” 堂上度以箛.								D	O
4.74	5.1:3 箛, 箛籥, 粗竹席也.									Fangyan5: 自關而西或謂之箛, 或謂之箛. 其粗者謂之箛籥.		I	
5.6	5.1:4 箛, 炊篋也.									Fangyan5: 炊篋謂之箛, 或謂之篋.		I	
5.7	5.1:4 箛, 陳畱謂飯帚曰箛...一曰: 宋魏謂箛箛爲箛.									Fangyan5: 箛箛, 陳楚宋魏之		I	

²⁷⁴ Zheng Xuan's commentary.

²⁷⁵ Jingdian Shiwen: Zixia yizhuan: 一角仰也.

²⁷⁶ Hui Lin, Yiqiejing yinyi, vol.98: Kong Anguo's commentary of Documents: 箛, 小竹; 箛, 大竹也.

²⁷⁷ Ibid.

²⁷⁸ (Chuci “Qijian:” 蓬艾親入御於牀第兮) Wang Yi's commentary: SA.

²⁷⁹ (Chuci “Zhaohun:” 朱塵箛些) Wang Yi's commentary: 箛, 席也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										問謂之筭.			
668	5.1:4 筭, 筭也...《漢律令》: 筭, 小筐也.《傳》曰: 筭食壺漿.							【 M 】 Meng “Lianghuiwang2,” “Tengwengong2” 滕文公下 筭食壺漿. 【 Z 】 (Lun ”Yongye:” 一筭食) Kong Anguo: 筭, 筭也. ²⁸⁰		【L】 Hanlüling 漢律令: 筭, 小筐也.		D	OJ
4.75	5.1:4 簞, 答也, 可熏衣...宋楚謂竹簞牆以居也.									Fangyan5: 簞, 陳楚宋魏之間謂之牆居.		I	
669	5.1:5 籩, 竹豆也.						“Shiqi:” 竹豆謂之籩.					I	
4.76	5.1:5 笱, 鳥籠也. ²⁸¹									Fangyan13: 籠, 南楚江沔之間謂之笱, 或謂之笱.		I	
1.33	5.1:5 籩, 單魚者也...籩, 籩或省.			【M】(“Nanyou jiayu”南有嘉魚: 烝然單單) Mao: 單單, 籩也.			“Shiqi:” 籩謂之單.					I	
4.77	5.1:5 筩, 竹枚也.									Fangyan12: 筩, 枚也.		I	
4.78	5.1:6 箒, 扇也.									Fangyan5: 扇, 自關而東謂之箒.自關而西謂之扇.		I	
670	5.1:6 簠, 宗廟盛肉竹器也...《周禮》: 供盆簠以待事.				【CM】 Zhouli “Niuren”牛人: 芘其牛牲之互與其盆簠以待事.Zheng Sinong: 簠受肉籠也. ²⁸²							B	O
1.34	5.1:6 簠, 飲牛筐也...方曰筐, 圓曰簠.			【M】 (“Caiping:” 維筐及筥) Mao: 方曰筐, 圓曰筥.								I	
4.79	5.1:6 筥, 飲馬器也.									Fangyan5: 飲馬囊, 自關而西謂之掩囊, 或謂之掩筥, 或謂之幘筥.		I	
671	5.1:6 簠, 積竹矛戟矜也...《春秋國語》曰: 朱儒扶簠.				【M】 Guoyu “Jinyu4”: 侏儒扶簠.							D	O
672	5.1:6 箱, 大車軋服也.			【 M 】 (“Dadong” 大東: 不以服箱) Mao: 箱, 大車之箱也.		【M】 (Zhouli “Cheren”車人: 軋服) Zheng Sinong: 軋服謂連箱.						I	O
3.36	5.1:7 策, 馬箠也. ²⁸³												
673	5.1:7 箠, 弩矢箠也...《周禮》: 仲秋獻矢箠.				【C】 Zhouli “Sigong”司弓: 中秋獻矢箠.							D	O
674	5.1:7 箠, 管三十六簧也.				【M】 (Zhouli “Shengshi”笙師: 箠) Zheng Sinong: 箠, 三十六簧. ²⁸⁴ Liji: 箠, 管三十六簧也. ²⁸⁵							I	OJ
675	5.1:7 笙, 十三簧, 象鳳之身也.笙, 正月之音, 物生故謂之笙.大者謂之巢, 小者謂之和...古者隨作笙.				【M】 (Zhouli “Shengshi:” 笙) Zheng Sinong: 笙, 十三簧.	“Shiyue:” 大笙謂之巢, 小者謂之和.	“Liyue” 禮樂: 笙者, 大蔟之氣, 象萬物之		Shiben: 隨作笙. ²⁸⁶			I	T

²⁸⁰ He Yan, Jijie.

²⁸¹ (Chuci “Jiuzhang:”鳳皇在笱兮) Wang Yi’s commentary: 笱, 籠落也.

²⁸² Zheng Xuan’s commentary.

²⁸³ (Chuci “Qijian:” 駕寒驢而無策兮) Wang Yi’s commentary: 策, 箠也.

²⁸⁴ Zheng Xuan’s commentary.

²⁸⁵ Fengsu tongyi “Shengyin”聲音.

²⁸⁶ Fengsu tongyi “Shengyin.”

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
									生, 故曰笙.				
676	5.1:7 簧, 笙中簧也...古者女媧作簧.			【M】 (“Junzi yangyang:” 左執簧; “Chelin” 車鄰: 並坐鼓簧; “Luming:” 吹笙鼓簧) Mao: 簧, 笙也.			【M】 <i>Liji</i> “Mingtangwei”明堂位: 女媧之笙簧.			<i>Shiben</i> : 女媧作簧. ²⁸⁷		I	OJ
677	5.1:8 籟, 三孔翕也.大者謂之笙, 其中謂之籟, 小者謂之箛.				【M】 <i>Rituals</i> “Yueji:” 籟, 三孔籟也, 大者謂之產, 其中謂之仲, 小者謂之箛. ²⁸⁸				“Shiyue:” 大籟謂之產, 其中謂之仲, 小者謂之箛.			I	
678	5.1:8 箛, 小籟也.				SAA.		SAA.					I	
679	5.1:8 管, 如簾, 六孔.十二月之音, 物開地牙, 故謂之管...琯, 古者玉琯以玉.舜之時, 西王母來獻其白琯.前零陵文學姓奚於伶道舜祠下得笙玉琯.夫以玉作音, 故神人以和, 鳳皇來儀也. ²⁸⁹		【M】 <i>Shangshu dazhuan</i> “Gaoyaomo:” 舜之時, 西王母來獻其白玉琯. ²⁹⁰				【M/Z】 (<i>Zhouli</i> “Xiaoshi” 小師:簫管) Zheng Sinong: 管, 如簾, 六孔. ²⁹¹ <i>Rituals</i> “Yueji:” 管, 漆竹長一尺, 六孔, 十二月之音也.象物貫地而牙, 故謂之管. ²⁹² <i>Dadai liji</i> “Shaojian 少間:” 西王母來獻其白琯.					I	TJ
680	5.1:8 箛, 小管謂之箛.								“Shiyue:” 大管謂之箛, 其中謂之籟, 小者謂之箛.			I	
681	5.1:8 箛, 鼓弦竹身樂也.				【M】 <i>Rituals</i> “Yueji:” 箛五絃, 筑身也. ²⁹³							I	
3.37	5.1:8 箛, 吹鞭也. ²⁹⁴												
3.38	5.1:8 箛, 吹笛也. ²⁹⁵												
4.80	5.1:8 箛, 局戲也.六箸十二棊也...古者烏曹作箛.									<i>Shiben</i> : 烏曹作箛. ²⁹⁶		I	
682	5.1:9 箛, 藩落也...《春秋傳》曰: 箛門圭窻.					【M】 <i>Zuo</i> “Xiang10” 箛門閨竇.						D	O
683	5.1:9 箛, 禁苑也...《春秋傳》曰: “澤之自箛.” 魴, 箛或从又, 魚聲.					【M】 <i>Zuo</i> “Zhao20” 澤之萑蒲, 舟鮫守之.						D	O
684	5.1:9 算, 數也.								“Shigu2:” 算, 數也.			I	
4.81	5.1:10 迓, 古之道人以木鐸記詩言.									<i>Hanshu</i> “Shihuo zhi” 食貨志: 行人振木鐸徇于路以采詩.		I	
8.30	5.1:10 典, 五帝之書也...莊都說: 典, 大冊也.											D	
685	5.1:10 鬯, 巽也...此《易·鬯卦》為長女為風者.		【M】 “Shuogua:” 巽...為風, 為長女.									I	
686	5.1:10 奠, 置祭也...《禮》有奠祭者.			【M】 (“Caiping:” 于	【C】 <i>Yili</i> : 奠.							B	OJ

²⁸⁷ *Fengsu tongyi* “Shengyin.”

²⁸⁸ *Fengsu tongyi* “Shengyin.”

²⁸⁹ *Erya* “Shiyue:”大管. Guo Pu’s commentary 郭璞注: Jia Kui: 如簾六孔.

²⁹⁰ *Fengsu tongyi* “Shengyin.”

²⁹¹ Zheng Xuan’s commentary.

²⁹² *Fengsu tongyi* “Shengyin.”

²⁹³ *Fengsu tongyi* “Shengyin.”

²⁹⁴ *Fengsu tongyi* “Shengyin:” old commentary of *Hanshu*: 箛, 吹鞭也.

²⁹⁵ *Fengsu tongyi* “Shengyin:” commentary of *Hanshu*: 箛, 箛也.

²⁹⁶ *Guangyun* 廣韻 “Duo yun”鐸韻.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
				以奠之) Mao: 奠, 置也.									
687	5.1:11 式, 法也. ²⁹⁷		Yi zhoushu “Shifa jie:” SA.			【M】 (“Chuci:” 如幾如式; “Xiawu”下武:下土之式) Mao: SA.						I	OJ
688	5.1:11 覲, 能齋肅事神明也.在男曰覲, 在女曰巫.							【M】 Guoyu “Chuyu2:” 古者民神不雜.民之精爽不攜貳者, 而又能齊肅衷正...如是則明神降之.在男曰覲, 在女曰巫.		Hanshu “Jiaosi zhi”郊祀志: 民之精爽不貳, 齊肅聰明者, 神或降之.在男曰覲, 在女曰巫.		I	OJ
3.39	5.1:11 甘, 美也. ²⁹⁸												
2.25	5.1:12 曷, 何也. ²⁹⁹												
689	5.1:12 習, 出氣詞也...《春秋傳》曰: 鄭太子習.							【M】 Zuo “Huan6:” 鄭太子習.				D	O
690	5.1:12 僭, 曾也...《詩》曰: 僭不畏明.					【CM】 “Minlao”民勞: 僭不畏明.Mao: 僭, 曾也. (“Jienan shan:” 僭莫懲嗟) Mao: 僭, 曾也.		“Shiyan:” 僭, 曾也.				I	
691	5.1:12 沓, 語多沓沓也.					【M】 (“Shiyue zhi jiao”十月之交: 噉沓背憎.) Mao: 沓猶沓沓.						I	O
692	5.1:12 乃, 曳詞之難也.							【M】 Gong “Xuan8:” 乃者何? 難也.				I	N
3.40	5.1:13 奇, 異也.一曰: 不耦. ³⁰⁰												
693	5.1:13 哿, 可也...《詩》曰: 哿矣富人. ³⁰¹					【CM】 “Zhengyue:”哿矣富人.Mao: 哿, 可也. (“Yu wu zheng” 雨無正:哿矣能言) Mao: 哿, 可矣.						B	O
694	5.1:14 號, 呼也. ³⁰²					【M】 (“Shuoshu” 碩鼠:誰之永號) Mao: SA.		“Shiyan:” 號, 諱也.				I	O
695	5.1:14 亏, 於也. ³⁰³					【M】 (“Caifan:” 于沼與汜; “Yanyan:”遠送于野) Mao: SA.		“Shigu1:” SA.				I	O
696	5.1:14 粵, 亏也, 審慎之詞者...《周書》曰: 粵三日丁亥.					【C】 “Shaogao:” 越三日丁巳.		“Shigu1:” 粵, 于也.				B	
8.31	5.1:14 平, 語平舒也.从亏, 从八.八, 分也.爰禮說.											D	
697	5.1:14 旨, 美也. ³⁰⁴					【M】 (“Gufeng:” 我有旨蓄) Mao: SA.		【Z】 (Lun “Yanghuo:” 食旨不甘) Kong Anguo: SA. ³⁰⁵				I	O
698	5.1:14 喜, 樂也.					【M】 (“Tonggong”彤弓: 中心喜之; “Jingjing zhe e:” 我心則喜) Mao: SA.		“Shigu1:” SA.				I	O
699	5.1:14 齶, 大也.从喜, 否聲.《春秋傳》: 吳有太宰齶.							【M】 Zuo “Ai7” 太宰齶.				D	O
700	5.1:15 鼙, 夜戒守鼓也...《禮》: 昏鼓四通為大鼓, 夜半三通為戒晨, 旦明五通為發明.							【M】 Sima fa: 昏鼓四通為大鼙, 夜半三通為晨戒, 旦明五通為發响. ³⁰⁶				D	
701	5.1:15 嘉, 美也. ³⁰⁷					【M】 (“Daming:” 文王嘉止) Mao: SA.		“Shigu2:” SA.				I	O
702	5.1:15 鼓, 郭也, 春分之音.萬物郭皮甲而出, 故謂之鼓...《周禮》六鼓:							【C】 Zhouli “Guren:” 六鼓...雷鼓...靈鼓.....鼗鼓...鼗鼓...晉鼓.				D	O

²⁹⁷ (Chuci “Tianwen:” 天式從橫) Wang Yi’s commentary: SA.

²⁹⁸ (Chuci “Zhaohun:”此皆甘人) Wang Yi’s commentary: SA.

²⁹⁹ (Documents “Wuzi zhi ge” 嗚呼曷歸, “Pangeng1:” 汝曷弗告朕) Kong Anguo’s commentary: SA. (Chuci “Jiutan:” 曷其不舒予情) Wang Yi’s commentary: SA.

³⁰⁰ (Chuci “Jiuzhang:”余幼好此奇服兮) Wang Yi’s commentary: 奇, 異也.

³⁰¹ Xiao erya “Guangyan:” 哿, 可也.

³⁰² (Chuci “Tianwen:” 辨號起雨,何號於市, “Jiuzhang:”鳥獸鳴以號羣兮) Wang Yi’s commentary: SA.

³⁰³ (Chuci “Lisao:” 攝提貞于孟陬兮) Wang Yi’s commentary: SA.

³⁰⁴ (Documents “Shuoming2”說命中: 旨哉) Kong Anguo’s commentary: SA.Xiao erya “Guanggu:”SA.

³⁰⁵ He Yan, Jijie.

³⁰⁶ Zhouli “Guren”鼓人: 鼓鼙, Zheng Xuan’s commentary.

³⁰⁷ (Chuci “Jiutan:” 嘉皇既歿) Wang Yi’s commentary: SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
	鼙鼓八面，靈鼓六面，路鼓四面，鼗鼓，皋鼓，晉鼓皆兩面。												
703	5.1:15 鼗，大鼓也...《詩》曰：鼗鼓不勝。					【CM】“Mian:” 鼗鼓弗勝.Mao;同. (“Guzhong”鼓鍾: 鼓鍾伐鼗) Mao: SA.						B	O
704	5.1:15 鼗，大鼓謂之鼗.鼗八尺而兩面，以鼓軍事. ³⁰⁸					【C】 Zhouli “Yunren” 鞀人:鼓長八尺，鼓四尺中圍加三之一，謂之鼗鼓. “Guren”鼓人: 以鼗鼓軍事.		“Shiyue:” 大鼓謂之鼗.				I	O
705	5.1:15 鼗，鼓聲也...《詩》曰：鼗鼓鼗鼗.					【C/OM】 “Nuo”那: 鞀鼓淵淵. (“Caiqi:” 伐鼓淵淵) Mao: 淵淵，鼓聲也.						B	
706	5.1:15 鼗，鼓聲也...《詩》曰：擊鼓其鼗.					【CM】 “Jigu” 擊鼓:擊鼓其鏜. Mao: 鏜然擊鼓聲也.						B	
1.35	5.1:16 桓，木豆謂之桓.							“Shiqi:” 木豆謂之豆.				I	
707	5.1:16 鞀，爵之次弟也...《虞書》曰：平鞀東作.					【C】 “Yaodian:” 平秩東作.						D	
708	5.1:17 豔，好而長也.从豐，豐，大也...《春秋傳》曰：美而豔. ³⁰⁹		【M】 “Feng:” 豐，大也. “Xugua:” 豐者，大也.		【M】 (“Fengnian” 豐年: 豐年多黍多稌) Mao: 豐，大也.		【M】 Zuo “Huan1,” “Wen16:”美而豔.			Fangyan1: 豐，大也.		B	OJ
709	5.1:17 虞，騶虞也.白虎黑文，尾長於身，仁獸，食自死之肉...《詩》曰：于嗟乎騶虞.		【L】 Yi zhoushu “Wanghui” ³¹⁰		【CM】 “Zouyu” 騶虞:于嗟乎騶虞.Mao: 騶虞，義獸也.白虎黑文，不食生物，有至信之德則應之. 【E】 Yiyi: 今《詩》韓，魯說: 騶虞，天子掌鳥獸官.古《毛詩》說: 騶虞，義獸，白虎黑文，食自死之肉，不食生物.人君有至信之德則應之.《周南》終《麟趾》，《召南》終《騶虞》，俱稱嗟歎之，是麟與騶虞皆獸名.謹按: 古《山海經》，《鄒子書》云: “騶虞，獸,” 說與《毛詩》同.				Shanhai jin 山海經 “hainei bei jing”海外北經: 尾長于身，名曰騶吾.	Same	B	OJ	
710	5.1:18 虬，黑虎也.							“Shishou:” 虬，黑虎.				I	
711	5.1:18 虬，虎竊毛謂之虬苗.							“Shishou:” 虎竊毛謂之虬貓.				I	
712	5.1:18 虬，《易》:“履虎尾虬虬,” 恐懼，一曰: 蠅虎也.		【C】 “Lü” 履:履虎尾愬愬. ³¹¹									D	
4.82	5.1:19 盥，小盂也.									Fangyan5: 盥謂之盂.		I	
713	5.1:19 盛，黍稷在器中以祀者也.					【M】 (“Futian:” 以我齊明) Mao: 器實曰齊，在器曰盛.						I	O
714	5.1:20 盈，滿器也. ³¹²					【M】 (“Quechao”鵲巢:維鳩盈之; “Pao you kuye:” 有灑濟盈) Mao: 盈，滿也.						I	O
4.83	5.1:20 盅，器虛也...《老子》曰: 道盅而用之.									Laozi 老子: 道沖而用之.		D	
8.32	5.1:20 皿，仁也.从皿，以食囚也.官溥說.											D	
715	5.1:20 盥，澡手也...《春秋傳》曰: 奉匱沃盥.					【M】 Zuo “Xi23:”奉匱沃盥.						D	O
716	5.1:20 盥，滌器也. ³¹³		【L】 Changes: 盥，滌也. ³¹⁴									I	
3.41	5.1:20 盥，去也. ³¹⁵												
717	5.1:21 盥，血也...《春秋傳》曰: 士刲羊，亦無盥也.					【M】 Zuo “Xi15” 士刲羊，亦無盥也.						D	O
718	5.1:21 盥，血醢也...《禮記》有“盥醢,” 以牛乾脯梁籩鹽酒也.					【C】 Yili “pinli,” “Gongsidafu li” “Shaolao kuishi li,” Zhouli “Hairen:” 醢醢.						D	

³⁰⁸ (Documents “Guming”顧命: 鼗鼓) Kong Anguo’s commentary:鼗鼓長八尺.

³⁰⁹ (Chuci “Jiuzhang:”謹厚以為豐) Wang Yi’s commentary: 豐，大也.

³¹⁰ Odes “Chuyu” 騶虞 Zhengyi: Zhengzhi 鄭志: 張逸問: 《傳》曰: 白虎黑文...何謂? 答曰: 白虎黑文,《周史·王會》云.

³¹¹ Jingdian Shiwen: Zixia yizhuan: 恐懼兒... Ma Rong: 恐懼也. (Changes “Zhen”震: 震來虩虩) Jingdian Shiwen: Ma Rong: SA.

³¹² (Chuci “Lisao:” 戶服艾以盈要兮, “Tianwen:” 而鯀疾脩盈, “Dazhao”大招: 盈北極只) Wang Yi’s commentary: SA.

³¹³ (Chuci “Jiutan:” 盥浪漚之姦咎兮) Wang Yi’s commentary: 盥，滌也.

³¹⁴ Xilin yinyi, vol.6.

³¹⁵ (Chuci “Jiutan:” 貫鴻濛以東盥兮) Wang Yi’s commentary: SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1.36	5.1:21 卹, 憂也. ³¹⁶			【M】 (“Didu:” 而多為恤; “Qifu:” 胡轉予于恤) Mao: 恤, 憂也.			“Shigu2:” 恤, 憂也.					I	
719	5.1:21 畫, 傷痛也...《周書》曰: 民罔不畫傷心.			【C】 “Jiugao:” 民罔不畫傷心.								D	
720	5.2:1 腹, 善丹也...《周書》曰: “惟其敷丹腹.”讀若雀.			【C】 “Zicai” 梓材: 惟其塗丹腹.								D	
721	5.2:1 青, 東方色也.						【C】 Zhouli “Huahui:” 東方謂之青.					I	O
4.84	5.2:1 井, 八家一井...古者伯益初作井.									Shiben: 化益作井. ³¹⁷		I	
6.3	5.2:1 荆, 罰臯也.从井, 从刀.《易》曰: “井, 法也.” 井亦聲.			【L】 Changes: 井, 法也.								D	
722	5.2:2 既, 小食也...《論語》曰: 不使勝食既.									【M】 Lun “Xiangdang” 鄉黨: 不使勝食氣.		D	
723	5.2:2 鬯, 以秬釀鬱艸, 芬芳攸服, 以降神也...匕所以扱之.《易》曰: 不喪匕鬯.			【C】 “Zhen:” 不喪匕鬯.								D	
724	5.2:2 鬱, 芳艸也.十葉為貫, 百升貫築以煑之為鬱.						【C】 (Zhouli “Yuren:” 鬱鬯) Zheng Sinong: 鬱, 草名.十葉為貫, 百二十貫為築, 以煑之鑊中. ³¹⁸					I	O
725	5.2:2 鬻, 黑黍也, 一稌二米以釀也...秬, 鬻或从禾. ³¹⁹			【M】 (“Shengmin:” 維秬維秠) Mao: 秬, 黑黍也; 秠一稌二米也. (“Jianghan:” 秬鬯一卣) Mao: 秬, 黑黍也.			“Shicao:” 秬, 黑黍也.			“Kaochu” 攷黜: 秬者, 黑黍, 一稌二米.		I	N
4.85	5.2:3 飪, 大孰也.									Fangyan7: 飪, 熟也.		I	
726	5.2:3 饗, 熟食也.			【M】 (“Qifu” 祈父: 有母之尸饗) Mao: 熟食曰饗.								I	O
727	5.2:3 餼, 乾食也...《周書》曰: 峙乃餼糧.		【C】 “Bishi:” 峙乃糧糧.	【M】 (“Famu:” 乾餼以愆) Mao: 餼, 食也.			“Shiyan:” 餼, 食也.					B	O
728	5.2:3 糞, 餼也...陳楚之間相謁食麥飯曰糞.						“Shiyan:” 糞食也.			Fangyan1: 糞, 食也.陳楚之內, 相謁而食麥饘謂之糞.		I	
729	5.2:3 饘, 酒食也...《詩》曰: “可以饋饘.” 饘, 饘或从甌.			【CM】 “Jiongzhuo:” 可以饋饘. Mao: SA. (“Tianbao:” 吉蠲為饘) Mao: SA.		【M】 (Zhouli “Diguan situ” 地官司徒: 饘人) Zheng Sinong: 故書饘作饘. ³²⁰	“Shixun:” 饘, 酒食也.					B	O
730	5.2:4 饘, 餉田也...《詩》曰: 饘彼南畝.			【CM】 “Qiyue,” “Futian,” “Datian” 大田: 饘彼南畝. Han’s Odes: 饘, 餉田也. ³²¹								B	N
731	5.2:4 饘, 盛器滿兒...《詩》曰: 有饘簋飧.			【CM】 “Dadong:” 有饘簋飧. Mao: 滿簋貌.								B	O
4.86	5.2:4 餼, 楚人相謁食麥曰餼.									Fangyan1: 陳楚之內, 相謁而		I	

³¹⁶ (Changes “Xiaoxu” 小畜: 血去惕出) Jingdian Shiwen: Ma Rong: 恤, 憂也.

³¹⁷ Changes “Jing” 井 Shiwen.

³¹⁸ Zheng Xuan’s commentary.

³¹⁹ (Shiji “Jin Shijia” 晉世家: 秬鬯一卣) Jijie: Jia Kui: 秬, 黑黍也. (Documents “Wenhou zhi ming” 文侯之命: 秬鬯一卣) Kong Anguo’s commentary: 黑黍曰秬. (Chuci “Tianwen:” 咸播秬黍) Wang Yi’s commentary: 秬黍, 黑黍也.

³²⁰ Zheng Xuan’s commentary.

³²¹ Yupian canjuan 玉篇殘卷.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										食麥饘謂之糞，楚曰餈。凡陳楚之郊南楚之外，相謁而飧，或曰餈，或曰餈。秦晉之際河陰之間曰饘。此秦語也。			
4.87	5.2:4 餈，相謁食麥也。									SAA.		I	
4.88	5.2:4 饘，秦人謂相謁而食麥曰饘。									SAA.		I	
4.89	5.2:4 饘，饘饘也。									SAA.		I	
4.90	5.2:4 餈，寄食也。									Fangyan2: 寄食為餈。		I	
732	5.2:4 餈，食之香也...《詩》曰：有餈其香。					【C】“Zaishan:” 有餈其香。						D	
733	5.2:5 餈，燕食也...《詩》曰：飲酒之餈。					【C】“Changdi:” 飲酒之餈。						D	
734	5.2:5 餈，食臭也...Erya 曰：餈謂之喙。							“Shiqi:” 餈謂之錄。				D	
735	5.2:5 餈，送去也...《詩》曰：顯父餈之。 ³²²					【C】“Hanyi:” 顯父餈之。						D	
736	5.2:5 館，客舍也...《周禮》：五十里有市，市有館，館有積，以待朝聘之客。 ³²³			【M】(“Ziyi:” 適子之館兮；“Gongliu:” 于爾斯館) Mao: 館，舍也。		【C】 Zhouli “Weiren” 遺人：凡賓客會同...五十里有市，市有候館，候館有積。						B	O
737	5.2:5 饗，貪也...叨，饗或从口，刀聲。 ³²⁴											S	O
738	5.2:5 飧，貪也...《春秋傳》曰：謂之饗飧。					【M】 Zuo “Wen18:” 謂之饗饗。						D	O
739	5.2:5 饘，飯傷溼也。											S	
740	5.2:5 餈，飯餈也...《論語》曰：食餈而餈。							【M】 Lun “Xiangdang:” 食餈而餈。				D	
741	5.2:5 饘，穀不孰為饘。			【M】(“Yu wu zheng:” 降喪饘饘) Mao: 穀不孰曰饘，蔬不孰曰饘。				“Shitian” 釋天：穀不孰為饘，蔬不孰為饘。				I	O
742	5.2:5 饘，蔬不孰為饘。 ³²⁵			SAA.				SAA.				I	O
743	5.2:6 餈，飢也...一曰：魚敗曰餈。							【傳/注】 Lun “Xiangdang :” 魚餈而肉敗 .Kong Anguo: 魚敗曰餈。 ³²⁶	“Shiqi:” 肉謂之敗，魚謂之餈。	Cangjie pian: 餈，飢也。 ³²⁷		I	OJ
4.91	5.2:6 餈，祭酌也。									Cangjie pian: 餈，祭也。 ³²⁸		I	
744	5.2:6 僉，皆也...《虞書》曰：僉曰伯			【C】 “Shundian:” 僉曰伯禹。					“Shigu2:” 僉，皆也。	Fangyan7: 僉，皆也。		B	

³²² (Documents “Yaodian:” 寅餈納日) Kong Anguo’s commentary: 餈，送也。

³²³ (Chuci “Tianwen:” 而館同爰止，“Jiutan:” 委兩館於咸唐) Wang Yi’s commentary: 館，舍也。

³²⁴ Hui Lin, *Yiqiejing yinyi*, vol.32: Kong Anguo’s commentary of Documents:叨，貪也。

³²⁵ (Chuci “Ai shiming:” 日飢饘而絕糧) Wang Yi’s commentary: 蔬不孰曰饘。

³²⁶ *Yupian canjuan*.

³²⁷ Hui Lin, *Yiqiejing yinyi*, vol.29.

³²⁸ *Yupian canjuan*.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
	夷. ³²⁹												
745	5.2:7 會, 合也.									“Shigu1:” SA.		I	
746	5.2:7 晷, 日月合宿爲辰. ³³⁰							【M】 Zuo “Zhao7:” 日月之會是謂辰.		Hanshu “Lüli zhi:” 辰者, 日月之會而建所指也.		I	OJ
747	5.2:7 鶩, 鳥獸來食聲也...《虞書》曰: 鳥獸鶩鶩.				【C】 “Yiji:” 鳥獸鶩鶩.							D	
4.92 11.2	5.2:8 匋, 瓦器也...古者昆吾作匋.案: 《史篇》讀與缶同.									Shiben: 昆吾作陶. ³³¹ Lüshi chunqiu “Junshou” 君守: 昆吾作陶. 【L】 Shipian 史篇.		B	
748	5.2:8 罄, 器中空也...《詩》云: 餅之罄矣.				【C】 “liao e:” 瓶之罄矣.							D	
749	5.2:8 罄, 器中盡也.							“Shigu2:” 罄, 盡也.				I	
4.93	5.2:9 矢, 弓弩矢也...古者夷牟初作矢.									Shiben: 牟夷作矢. ³³²		I	
750	5.2:9 矰, 雉矰矢也. ³³³				【C】 Zhouli “Sigong:” 矰矢, 弗矢, 用諸弋射.							I	O
751	5.2:9 侯, 春饗所矰侯也...天子矰熊, 虎, 豹, 服猛也; 諸侯矰熊, 豕, 虎; 大夫矰麋, 麋, 惑也; 士矰鹿, 豕, 爲田除害也.其祝曰: 毋若不寧, 侯不朝于王所, 故伉而矰汝也.				【C】 Yili “Xiangshe li:” 凡侯, 天子熊侯白質, 諸侯麋侯赤質, 大夫布侯畫以虎豹, 士布侯畫以鹿豕. Zhouli 司裘》: 王大射則共虎侯, 熊侯, 豹侯, 設其鵠; 諸侯則共熊侯, 豹侯, 卿大夫則共麋侯, 皆設其鵠. “Ziren:” 祭侯之禮, 以酒脯醢, 其辭曰: 惟若寧侯, 母或若女不寧侯, 不屬于王所, 故抗而射女, 強飲強食, 詒女曾孫諸侯百福. 【M】 Dadai liji “Touhu” 投壺嗟爾不寧侯, 爲爾不朝於王所, 故亢而射女, 強食, 食爾曾孫侯氏百福. 【A】 Liwei hanwenjia 禮緯含文嘉: 天子射熊, 諸侯射麋, 大夫射虎豹, 士射鹿豕.			“Xiangshe” 鄉射: 《含文嘉》曰: “天子射熊, 諸侯射麋, 大夫射虎豹, 士射鹿豕.” 天子所以射熊何? 示服猛, 遠巧佞也. 熊爲獸猛. 巧者, 非但當服猛也. 示當服天下巧佞之臣也. 諸侯射麋何? 示遠迷惑人也. 麋之言迷也. 大夫射虎豹何? 示服猛也. 士射鹿豕何? 示除害也.		Lunheng “Luanlong” 亂龍: 天子射熊, 諸侯射麋, 卿大夫射虎豹, 士射鹿豕, 示服猛也. Hanshu “Wuxing zhi:” 麋之爲言迷也.		I	TA J
752	5.2:10 阡, 邑外謂之郊, 郊外謂之野, 野外謂之林, 林外謂之阡....同, 古文阡从口...垌, 同或从土.				【M】 (“Jiong” 駟: 在垌之野) Mao: 邑外曰郊, 郊外曰野, 野外曰林, 林外曰垌.			“Shidi” 釋地: 邑外謂之郊, 郊外謂之牧, 牧外謂之野, 野外謂之林, 林外謂之垌.				I	O

³²⁹ (Documents “Yaodian:” 僉曰於鯨哉) Kong Anguo’s commentary: 僉, 皆也.

³³⁰ (Documents “Yaodian:” 日月星辰, “Yinzheng:” 辰弗集于房) Kong Anguo’s commentary: 辰, 日月所會. (Shiji “Song Weizi Shijia:” 星辰) Jijie: Ma Rong: 辰, 日月之所會也.

³³¹ Shiji “Guice liezhuan” 龜策列傳: 架爲瓦室, Jijie.

³³² Shanhai jing 山海經 “Hainei jing” 海內經: 般始爲弓矢, Guo Pu’s commentary.

³³³ (Chuci “Jiuzhang:” 矰弋機而在上兮) Wang Yi’s commentary: 矰, 繳射矢也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
753	5.2:10 崔，高至也...《易》曰：夫乾崔然。			【M】“Xici2:” 夫乾確然。								D	
754	5.2:11 京，人所為絕高丘也。							“Shiqiu”釋丘：絕高為之京，非人為之丘。				I	
755	5.2:11 高，獻也...《孝經》曰：祭則鬼高之...享，篆文高。			【M】(“Tianbao:” 是用孝享; “Wojiang”我將：我將我將; “Zaijian:” 以孝以享) Mao: 享，獻也。			“Shigu2:” 享，獻也。	【C】Xiaojing “Xiaozhi”孝治：祭則鬼享之。				B	OJ
756	5.2:11 覃，長味也...《詩》曰：實覃實訃。			【C】“Shengmin:” 實覃實訃。								D	
4.94	5.2:12 富，滿也。									Fangyan: 富，滿也。 ³³⁴		I	
757	5.2:12 良，善也。 ³³⁵			【M】(“Riyue:” 德音無良; “Chun zhi benben”鶉之賁賁：人之無良; “Huangniao:” 殲我良人) Mao: SA.								I	O
2.26	5.2:12 稟，賜穀也。 ³³⁶												
758	5.2:12 牆，垣蔽也。			【M】(“Jiangzhong zi:” 無踰我牆) Mao: 牆，垣也。								I	O
759	5.2:12 來，周所受瑞麥來粦...《詩》曰：詒我來粦。			【C】“Siwen”思文：貽我來牟。								D	
760	5.2:13 糝，《詩》曰：不糝不來。			【L】Odes: 不糝不來。								D	
761	5.2:13 麥，芒穀，秋種厚蕕，故謂之麥。麥，金也。金王而生，火王而死。						“Shiyan:” 麥，糝也。		Baihu tong 白虎通：麥，金也。金王而生，火王而死。 ³³⁷			I	NJ
4.95	5.2:13 麸，小麥屑皮也。									Cangjie pian: 麸，麥皮也。 ³³⁸		I	
4.96	5.2:13 粦，餅籩也。									Fangyan13: 粦，對，粦，粦，粦，粦，粦，粦也。		I	
4.97	5.2:13 粦，餅籩也。									SAA.		I	
4.98	5.2:13 對，餅籩也。									SAA.		I	
762	5.2:14 憂，和之行也...《詩》曰：布政憂憂。			【C】“Changfa:” 敷政優優。Mao: 優優，和也。			“Shixun:” 優優，和也。					B	
763	5.2:14 鞞，繇也，舞也，樂有章...《詩》曰：鞞鞞舞我。			【C】“Famu:” 坎坎鼓我，蹲蹲舞我。								D	
764	5.2:14 芻，治稼芻芻進也...《詩》曰：芻芻良耜。			【C】“Liangsi:” 芻芻良耜。								D	
765	5.2:14 翬，斂足也。鵠鵠醜，其飛也翬。						“Shiniao:” 鵠鵠醜，其飛也翬。					I	
766	5.2:15 蕝，華榮也...Erya 曰：“蕝，華也。”蕝，或从艸皇。						“Shicao:” 蕝，榮。					D	
767	5.2:15 鞞，鞞也，所以蔽前，以韋。下廣二尺，上廣一尺，其頸五寸。一命緼鞞，再命赤鞞。			【M】Liji “Yuzao” 玉藻：鞞，下廣二尺，上廣一尺...其頸五寸...一命緼鞞幽衡，再命赤鞞幽衡。 “Zaji2”雜記下：鞞...下廣二尺，上廣一尺，會去上五寸。								I	
768	5.2:15 鞞，茅蒐染韋也。一入曰鞞。			【M】(“Zhan bi luo yi”瞻彼洛矣：鞞鞞有奭) Mao: 鞞鞞者，茅蒐染草也。			【Z】(Zuo “Cheng16:” 鞞韋) Jia Kui: 一染曰鞞。 ³³⁹					I	O
769	5.2:16 鞞，射決也，所以拘弦。以象骨，韋系，著右巨指...《詩》曰：童子佩鞞。			【CM】“Penglan:” 童子佩鞞。Mao: 鞞，玦也。(“Chegong:” 決拾既飲) Mao: 決，鉤弦也。								B	O
770	5.2:16 鞞，弓衣也...《詩》曰：交鞞二弓。			【CM】“Xiaorong:” 交鞞二弓。(“Xiaorong:” 虎鞞鏤膺) Mao: 鞞，弓室也。								B	O
771	5.2:16 鞞，革中辨謂之鞞。						“Shiqi:” 革中辨謂之鞞。					I	
1.37	5.2:16 鬲，周人謂兄曰鬲。			【M】(“Gelei”葛藟：謂他人昆) Mao: 昆，兄也。			“Shiqin:” 鬲，兄也。					I	
772	5.2:17 鬲，秦以市買多得為鬲...《詩》曰：我鬲酌彼			【C】“Juan’er:” 我姑酌彼金罍。								D	

³³⁴ Xuan Ying, *Yiqiejing yinyi*, vol.12.

³³⁵ (Documents “Taishi2” 泰誓中：剥喪元良) Kong Anguo’s commentary: SA.

³³⁶ Hui Lin, *Yiqiejing yinyi*, vol.1: Kong Anguo’s commentary of Documents: 稟，以穀賜人也。

³³⁷ *Guangyun* “Maiyun” 麥韻。

³³⁸ Hui Lin, *Yiqiejing yinyi*, vol.54.

³³⁹ *Zhengyi*.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
	金罍.												
773	5.2:17 久, 从後灸之... 《周禮》曰: 久諸牆以觀其橈.											D	O
4.99	5.2:17 乘, 覆也... 《軍法》曰乘.									【L】 Junfa 軍法: 乘.		D	
774	6.1:1 柚, 條也, 似橙而酢... 《夏書》曰: 厥包橘柚.				【C】 “Yugong:” 厥包橘柚.							B	
775	6.1:1 柑, 梅也.				【M】 (“Zhongnan”終南: 有條有梅; “Mumen” 墓門: 墓門有梅) Mao: 梅, 柑也.							I	O
776	6.1:1 梅, 柑也, 可食.				SAA.							I	O
1.38	6.1:2 橄, 冬桃.											I	
777	6.1:2 栗, 果實如小栗... 《春秋傳》曰: 女摯不過栗栗.				【M】 Zuo “Zhuang24:” 女摯不過榛栗.							D	O
778	6.1:2 棧, 桂也.											I	
779	6.1:2 杜, 甘棠也.				【M】 (“Gantang”甘棠: 蔽芾甘棠) Mao: 甘棠, 杜也.							I	O
7.15	6.1:2 輪, 毋屯也... 讀若《易》卦屯.		【C】 Changes: 屯.									D	
4.100	6.1:3 樗, 青皮木.									Huainanzi “Chuzhen xun” 倣真訓: 夫樗木色青翳.		I	
780	6.1:3 棧, 遯其也.											I	
781	6.1:3 棕, 即來也.											I	
782	6.1:3 棧, 赤棟也... 《詩》曰: 隰有杞棧.				【CM】 “Siyue:” 隰有杞棧. Mao: 棧, 赤棟也.							B	O
783	6.1:3 檟, 楸也... 《春秋傳》曰: 樹六檟於蒲圃.				【M】 Zuo “Xiang4:” 樹六檟於蒲圃.							D	O
784	6.1:3 椅, 梓也.				【M】 (“Ding zhi fang zhong:” 椅桐梓漆) Mao: 椅, 梓屬.							I	O
785	6.1:4 椈, 黏也.											I	
1.39	6.1:4 櫛, 木也.											I	
1.40	6.1:4 栲, 山樗也.				【M】 (“Shan you ou” 山有樗: 山有栲; “Nanshan you tai:” 南山有栲) Mao: 栲, 山樗.							I	
786	6.1:4 柁, 木也... 《夏書》曰: 柁榦栝柏.		【C】 “Yugong:” 柁榦栝柏.									D	
787	6.1:4 榦, 白榦, 榦.				【M】 (“Mian:” 柁榦拔矣) Mao: 榦, 白榦也.							I	O
788	6.1:4 榦, 白榦也.				SAA.							I	O
789	6.1:4 榦, 榦也.											I	
790	6.1:4 榦, 榦也.											I	
791	6.1:4 榦, 柔也.				【M】 (“Baoyu” 鵠羽: 集于苞榦; “Dongmen zhi fen:” 宛丘之榦) Mao: 榦, 杼也.							I	O
1.41	6.1:4 柔, 榦也.				SAA.							I	
792	6.1:4 杙, 劉劉, 杙.											I	
793	6.1:5 檠, 木也... 《書》曰: 竹箭如檠.		【L】 Documents: 竹箭如檠.									D	
794	6.1:5 椈, 羅也... 《詩》曰: 隰有樹椈.				【CM】 “Chenfeng:” 隰有樹椈. Mao: 椈, 赤羅也.							B	
795	6.1:5 楛, 木也... 《詩》曰: 榛楛濟濟.				【C】 “Hanlu:” 榛楛濟濟.							D	

³⁴⁰ Xuan Ying, *Yiqiejing yinyi*, vol.20: Fan Guang's commentary 樊光注: 荊州曰梅, 揚州曰柑.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
796	6.1:5 槭, 酸棗也.						“Shimu:” 槭, 酸棗.					I	
5.8	6.1:6 櫨, 木, 出發鳩山.									<i>Shanhai jing</i> “Beishan jing”北山經: 發鳩之山, 其上多柘木.		I	
797	6.1:6 檉, 河柳也.				【M】 (“Huangyi:” 其檉其楸) Mao: SA.		“Shimu:” 檉, 河柳.					I	O
798	6.1:6 欒, 木, 似欄... 《禮》: 天子樹松, 諸侯柏, 大夫欒, 士楊.					【A】 <i>Liwei hanwenjia</i> : 天子墳高三仞, 樹以松; 諸侯半之, 樹以柏; 大夫八尺, 樹以欒; 士四尺, 樹以槐; 庶人無墳, 樹以楊柳. ³⁴¹						D	A
799	6.1:6 移, 棠棣也.				【M】 (“He bi nong yi:” 唐棣之華) Mao: 唐棣, 移也.		“Shimu:” 唐棣, 移也.					I	O
800	6.1:6 楓, 木也.厚葉弱枝, 善搖.一名彙.						【MZ】 “Shimu:” 楓, 攝攝.鍵爲舍人: 楓爲樹, 厚葉弱莖, 大風則鳴, 故曰楓. ³⁴²					I	
801	6.1:6 權, 黃華木...一曰: 反常.					【M】 <i>Gong</i> “Huan11:” 權者, 反於經然後有善者也.	“Shicao:” 權, 黃華. “Shimu:” 權, 黃英.					I	NJ
802	6.1:7 欒, 枸杞也.				【M】 (“Simu:” 集于苞杞; “Siyue:” 隰有杞棣) Mao: 杞, 枸杞也.		“Shimu:” 杞, 枸杞.					I	O
803	6.1:7 杞, 枸杞也.				SAA.		SAA.					I	O
804	6.1:7 楛, 櫟實.一曰: 鑿首.				【M】 (“Pofu” 破斧: 又缺我鋸) Han’s <i>Odes</i> : 鑿屬也. ³⁴³		“Shimu:” 櫟, 其實楛.					I	NJ
805	6.1:7 檟, 山桑也... 《詩》曰: 其檟其柘.				【CM】 “Huangyi:” 其檟其柘. Mao: SA.		“Shimu:” 檟桑, 山桑.					B	O
806	6.1:7 柘, 桑也.											S	
1.42	6.1:7 櫨, 櫨味, 棗棗.						“Shimu:” 還味, 棗棗.					I	
807	6.1:7 榮, 桐木也.						“Shimu:” 榮, 桐木.					I	
808	6.1:7 桐, 榮也.						SAA.					I	
809	6.1:8 榆, 榆白, 粉.				【M】 (“Dongmen zhi fen:” 東門之粉) Mao: 粉, 白榆也.		“Shimu:” 榆白, 粉.					I	
810	6.1:8 粉, 榆也.				SAA.		SAA.					I	
811	6.1:8 檜, 柏葉松身.				【M】 (“Zhugan” 竹竿: 檜楫松舟) 檜, 柏葉松身.		“Shimu:” 檜, 柏葉松身.					I	O
812	6.1:8 樅, 松葉柏身.						“Shimu:” 樅, 松葉柏身.					I	
813	6.1:8 柏, 鞠也.						“Shimu:” 柏, 鞠.					I	
814	6.1:8 楸, 鼠梓木... 《詩》曰: 北山有楸.				【CM】 “Nanshan you tai”南山有臺: 北山有楸. Mao: 楸, 鼠梓.		“Shimu:” 楸, 鼠梓.					B	O
815	6.1:9 條, 小枝也.				【M】 (“Rufen:” 伐其條枚) Mao: 枝曰條.							S	O
816	6.1:9 枚, 榦也, 可爲杖... 《詩》曰: 施于條枚.				【C/OM】 “Hanlu:” 施于條枚. (“Rufen:” 伐其條枚) Mao: 榦曰枚.							D	O
817	6.1:9 棗, 槎識也... 《夏書》曰: “隨山棗木.”讀若刊.棗, 篆文从开.				【C】 “Yugong:” 隨山刊木.							D	
818	6.1:9 夭, 木少盛兒... 《詩》曰: 桃之夭夭.				【CM】 “Taoyao:” 桃之夭夭. Mao: 夭夭, 其少壯也. (“Kaifeng” 凱風: 棘心夭夭) Mao: 夭夭, 盛貌.							B	

³⁴¹ *Baihu tong* “Benghong”崩蕘.

³⁴² *Shiji* “Sima Xiangru liezhuan”司馬相如列傳: 華汜櫨櫨, *Suoyin*.

³⁴³ *Jingdian Shiwen*.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
2.27	6.1:10 梃, 一枚也. ³⁴⁴												
819	6.1:10 纍, 眾盛也...《逸周書》曰: 疑沮事闕.		<i>Yi zhoushu</i> “Wenzhuo jie”文酌解: 聚疑沮事.									D	
820	6.1:10 杓, 木根也...《春秋傳》曰: 歲在玄杓, 玄杓, 虛也.					【M】Zuo “Xiang28:”玄杓, 虛中也. ³⁴⁵						D	O
821	6.1:10 樛, 下句曰樛.				【M】 (“Jiumu:” 南有樛木) Mao: 木下曲曰樛.							I	O
3.42	6.1:10 枉, 袞曲也. ³⁴⁶												
8.33	6.1:10 欂, 木欂施...賈侍中說: 欂即椅木, 可作琴.											D	
822	6.1:11 參, 木長兒...《詩》曰: 參差荇菜.			【C】 “Guanju:” 參差荇菜.								D	
823	6.1:11 榧, 長木也...《詩》曰: 松栝有榧.			【CM】 “Yinwu” 殷武: 松栝有榧. Mao: 榧, 長貌.								B	O
824	6.1:11 杙, 樹兒...《詩》曰: 有杙之杜.			【C】 “Didu,” “You di zhi du” 有杙之杜.								D	
825	6.1:11 榘, 木相摩也.						“Shimu:” 木相摩, 榘.					I	
826	6.1:11 枯, 槩也...《夏書》曰: 唯箇輅枯. 木名也.		【C】 “Yugong:” 惟箇籊枯.			【Z】 Jia Kui’s commentary of <i>Guoyu</i> : 枯, 槩也. ³⁴⁷						B	O
3.43	6.1:11 槩, 木枯也. ³⁴⁸												
827	6.1:11 榜, 判也...《易》曰: 重門擊榜.		【M】 “Xici2:” 重門擊柝.									D	
3.44	6.1:11 杳, 冥也. ³⁴⁹												
828	6.1:12 栽, 築牆長版也...《春秋傳》曰: 楚圍蔡, 里而栽.					【M】 Zuo “Ai1:” 楚子圍蔡...里而栽.						D	O
1.43	6.1:12 儀, 榦也.						“Shigu2:” 儀, 榦也.					I	
8.34	6.1:12 構, 蓋也...杜林以為椽桷字.											D	
2.28	6.1:12 模, 法也. ³⁵⁰												
829	6.1:12 桴, 棟名.						“Shigong:” 棟謂之桴.					I	
3.45	6.1:12 柱, 楹也. ³⁵¹												
830	6.1:12 楹, 柱也...《春秋傳》曰: 丹桓宮楹. ³⁵²					【C/M】 S&A “Zhuang23:” 丹桓宮楹. Gu “Zhuang24:” 丹桓宮楹.						D	
831	6.1:12 榦, 柱砥, 古用木, 今以石...《易》: 榦恆, 凶.		【C】 “Heng” 恆: 振恆, 凶,				“Shiyan:” 榦, 柱也.					B	
4.101	6.1:12 櫨, 柱上柎也...《伊尹》曰: 果之美者, 箕山之東, 青鳥之所, 有櫨橘焉, 夏孰也.									<i>Yiyin shu</i> 伊尹書: 果之美者, 箕山之東, 青鳥之所, 有盧橘, 夏孰. ³⁵³ <i>Lüshi chungiu</i> “Xiaoxing lan:” 箕山之東, 青鳥之所, 有甘櫨焉. <i>Cangjie</i>		B	

³⁴⁴ *Xiao erya* “Guangfu” 廣服: 枚謂之梃.

³⁴⁵ *Erya* “Shitian” 釋天: 玄杓, 虛也.

³⁴⁶ (*Chuci* “Jiuzhang:” 朝發枉渚兮, “Bei hui Feng” 悲回風: 施黃棘之枉策) Wang Yi’s commentary: 枉, 曲也. (*Chuci* “Xishi” 惜誓: 衆聚而矯直) Wang Yi’s commentary: 枉, 邪也.

³⁴⁷ Hui Lin, *Yiqiejing yinyi*, vol.7.

³⁴⁸ (*Chuci* “Jiutan:” 時槁悴兮) Wang Yi’s commentary: 槁, 枯.

³⁴⁹ (*Wenxuan* “Wan chu Xishe tang” 晚出西射堂: 青翠杳深沉) Li Shan’s commentary: Wang Yi: 杳, 冥也.

³⁵⁰ *Xiao erya* “Guanggu:” SA.

³⁵¹ (*Chuci* “Ai shiming:” 鑿山楹而為室兮, “Jiutan:” 戚宋萬於兩楹兮... 他惟倚於彌楹) Wang Yi’s commentary: 楹, 柱也.

³⁵² Ibid.

³⁵³ *Shiji* “Sima Xiangru liezhuan:” 盧橘夏孰, *Suoyin*: Ying Shao’s 應劭 words.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										<i>pian</i> : 櫨, 柱上木也. ³⁵⁴			
832	6.1:13 櫨, 柄也...《詩》曰: 其灌其櫨.				【CM】“Huangyi:” 其灌其櫨.Mao: 櫨, 柄也.		“Shimu:” 櫨, 柄.					B	O
833	6.1:13 柄, 屋桁上標... <i>Erya</i> 曰: 柄謂之楛.						“Shigong:” 柄謂之槩.					D	
834	6.1:13 榦, 榦也.榦方曰榦...《春秋傳》曰: 刻桓宮之榦. ³⁵⁵			【M】(“Bigong:” 松榦有烏) Mao: 榦, 榦也.	【C】 S&A “Zhuang 24:” 刻桓宮榦.		“Shigong:” 榦謂之榦.			<i>Fangyan</i> : 自關而西秦隴之間謂之榦, 自開而東周地謂之榦, 齊魯荆楚謂之榦. ³⁵⁶		B	O
4.102	6.1:13 榦, 榦也.									SAA.		I	
835	6.1:13 榦, 秦名爲屋榦, 周謂之榦, 齊魯謂之榦.						“Shigong:” 榦謂之榦.			SAA.		I	
836	6.1:13 榦, 戶榦也... <i>Erya</i> 曰: “榦謂之榦.”讀若滴.						“Shigong:” 榦謂之榦.					D	
4.103	6.1:14 榦, 房室之疏也.									<i>Cangjie pian</i> : 榦, 疏也. ³⁵⁷		I	
3.46	6.1:14 榦, 闌榦也. ³⁵⁸												
3.47	6.1:14 榦, 榦間子也. ³⁵⁹												
837	6.1:14 榦, 棟也... <i>Erya</i> 曰: 榦廡謂之梁.						“Shigong:” 榦廡謂之梁.					D	
838	6.1:14 榦, 朽也.						“Shigong:” 榦謂之朽.					I	
839	6.1:14 榦, 門樞謂之榦.						“Shigong:” 榦謂之榦.					I	
840	6.1:14 榦, 夜行所擊者...《易》曰: 重門擊榦.	【M】“Xici2:” 重門擊榦. ³⁶⁰			【Z】(<i>Zhouli</i> “Xiülü shi” 比國中宿互榦者) Zheng Sinong: 榦, 謂行夜擊榦. ³⁶¹							B	O
4.104	6.1:15 榦, 牀前几.									<i>Fangyan5</i> : 榦前几, 江沔之間曰榦.		I	
3.48	6.1:15 榦, 匱也. ³⁶²												
5.9	6.1:15 榦, 兩刃榦也...宋魏曰榦也.釘, 或从金, 从于.									<i>Fangyan5</i> : 榦...宋魏之間謂之榦		I	
4.105	6.1:15 榦, 榦也...一曰: 徙土輦.齊人語也.榦, 或从里.									<i>Fangyan5</i> : 榦...東齊謂之榦.		I	
841	6.1:16 榦, 摩田器...《論語》曰: 榦而不輟.						【M】 <i>Lun</i> “Weizi:” 榦而不輟.					D	
842	6.1:16 榦, 斫也.齊謂之鎡鉞.						【M】 <i>Meng</i> “Gongsunchou1”公孫丑上:齊人有言曰...雖有鎡基, 不如待時.					I	
1.44	6.1:16 榦, 斫謂之榦.						“Shiqi:” 斫謂之榦.					I	
4.106	6.1:16 榦, 拂也...淮南謂之秧.									<i>Fangyan5</i> : 榦...齊楚江淮之間謂之秧.		I	
4.107	6.1:16 榦, 汽斗斛.									<i>Cangjie pian</i> : 平斗斛曰榦也. ³⁶³		I	
843	6.1:16 榦, 《禮》有榦.榦, 匕也.				【C】 <i>Rituals</i> : 榦.							D	

³⁵⁴ Hui Lin, *Yiqiejing yinyi*, vol.14.

³⁵⁵ (*Changes* “Jian” 漸: 或得其榦) *Jingdian Shiwen*: Ma Rong: 榦, 榦也.

³⁵⁶ Hui Lin, *Yiqiejing yinyi*, vol.56

³⁵⁷ Hui Lin, *Yiqiejing yinyi*, vol.98

³⁵⁸ (*Chuci* “Zhaohun:” 榦層軒些) Wang Yi’s commentary of *Chuci*: 榦, 榦也.從曰榦, 橫曰榦.

³⁵⁹ Xuan Ying, *Yiqiejing yinyi*, vol.1: Wang Yi’s commentary of *Chuci*: 縱曰榦, 橫曰榦.榦間子曰榦.

³⁶⁰ *Jingdian Shiwen*: Ma Rong: 兩木相擊以行夜.

³⁶¹ Zheng Xuan’s commentary.

³⁶² *Lun* “Jishi”季氏: 龜玉毀壞於榦中 He Yan, *Jijie*: Ma Rong: SA.

³⁶³ Xuan Ying, *Yiqiejing yinyi*, vol.5.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC	
844	6.1:17 櫛, 龜目酒尊, 刻木作雲雷象, 象施不窮也.			【E】 <i>Yiyi</i> : 《韓詩》說:“金壘, 大夫器也.天子以玉, 諸侯, 大夫皆以金, 士以梓.”《毛詩》說:“金壘, 酒器也, 諸臣之所酢.人君以黃金飾, 尊大一碩, 金飾龜目.蓋刻爲雲雷之象.”謹案:《韓詩》說“天子以玉,” 經無明文.謂之壘者, 取象雲雷博施, 如人君下及諸臣.								Same	I	O
5.10	6.1:17 榑, 槌之橫者也.關西謂之櫛.									<i>Fangyan5</i> : 槌, 其橫關西曰櫛.		I		
845	6.1:18 梯, 木階也.					【Z】 <i>Jia Kui's commentary of Guoyu</i> : 梯, 階也. ³⁶⁴						I	O	
846	6.1:18 檝, 弋也.						“Shigong:” 檝謂之杙.					I		
847	6.1:19 柯, 斧柄也.			【M】 (“Fake” 伐柯: 伐柯如何) Mao: SA.								I	O	
4.108	6.1:19 棊, 博棊.									<i>Fangyan5</i> : 棊, 或謂之棊.		I		
848	6.1:20 杙, 樂木空也.			【M】 (“Yougu 有瞽:” 鞀磬祝圉) Mao: 杙, 木杙也.								I	O	
849	6.1:20 棨, 車歷錄, 束文也...《詩》曰: 五棨梁輶.			【CM】 “Xiaorong:” 五棨梁輶. Mao: 歷錄也.								B	O	
850	6.1:20 柅, 行馬也...《周禮》曰: 設柅柅再重.				【CM】 <i>Zhouli</i> “Zhangshe:” 設柅柅再重. Du Zichun: 讀爲柅柅, 柅柅謂行馬. ³⁶⁵							B	O	
5.11	6.1:20 鍋, 盛膏器.									<i>Fangyan9</i> : 自關而西謂之鈺, 盛膏者乃謂之鍋.		I		
851	6.1:21 標, 山行所乘者...《虞書》曰: “予乘四載,” 水行乘舟, 陸行乘車, 山行乘標, 澤行乘輶.		【C】 “Yiji:” 予乘四載. ³⁶⁶							<i>Shiji</i> “Xia benji” 夏本紀: 陸行乘車, 水行乘船, 泥行乘輶, 山行乘輶. “Hequ shu” 河渠書: 陸行載車, 水行載舟, 泥行蹈毳, 山行即橋. <i>Hanshu</i> “Gouxu zhi 溝洫志: 陸行載車, 水行乘舟, 泥行乘輶, 山行則標. <i>Shizi</i> : 山行乘標, 泥行乘輶. ³⁶⁷		B		
852	6.1:21 楫, 舟櫂也. ³⁶⁸			【M】 (“Yupu:” 烝徒楫之) Mao: 楫, 櫂也.						<i>Fangyan9</i> : 楫謂之橈, 或謂之櫂.		I	OJ	
853	6.1:21 采, 捋取也.			【M】 (“Fuyi” 采芣苢: 采采芣苢) Mao: 采, 取也.								I	O	
854	6.1:21 桃, 充也.						“Shiyan:” SA.					I		
855	6.1:21 橋, 以木有所擣也...《春秋傳》曰: 越敗吳於橋李.				【C】 <i>S&A</i> “Ding14” (<i>Zuo, Gu</i>): 越敗吳于橋李.							D		
856	6.1:22 櫛, 伐木餘也...《商書》曰: 若顛木之有曳櫛. 櫛, 櫛或从木, 辭聲... 梓, 亦古文櫛.		【C】 “Pangeng1” 盤庚上: 若顛木之有由櫛.	【M】 (“Changfa:” 苞有三蘖) Mao: 蘖, 餘也.			<i>Erya</i> : 梓, 餘也. ³⁶⁹					B	O	
857	6.1:22 槎, 衰斫也...《春秋傳》曰: 山不槎.				【MZ】 <i>Guoyu</i> “Luyu1” 魯語上: 山不槎. <i>Jia Kui</i> : 槎, 邪斫也. ³⁷⁰							B	O	

³⁶⁴ Hui Lin, *Yiqiejing yinyi*, vol.8.

³⁶⁵ Zheng Xuan's commentary.

³⁶⁶ Kong Anguo's commentary: 所載者四, 謂: 水乘舟, 陸乘車, 泥乘輶, 山乘標.

³⁶⁷ *Documents* “Yiji:” 予乘四載, Zhengyi.

³⁶⁸ (*Chuci* “Jiuzhang:” 楫齊揚以容與兮) Wang Yi's commentary: 楫, 船櫂也.

³⁶⁹ Xuan Ying, *Yiqiejing yinyi*, vol.4.

³⁷⁰ (*Wenxuan* “Xijing fu” 西京賦: 柞木剪棘) Li Shan's commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
858 7.16	6.1:22 杻, 斷也...讀若《爾雅》“蝮無前足”之“蝮.”						“Shishou:” 蝮無前足.					DS	O
859	6.1:22 檣, 斷木也...《春秋傳》曰: 檣杻.					【M】 Zuo “Wen18,” “Zhao9:” 檣杻.						D	O
860	6.1:22 楸, 楸部, 方木也...《春秋傳》曰: 楸部薦榦.					【M】 Zuo “Zhao24:” 楸柎所以藉榦.						D	O
861	6.1:22 楸, 以木有所逼束也...《詩》曰: 夏而楸衡.				【C】 “Bigong:” 夏而楸衡.							D	
862	6.1:22 標, 積火燎之也...《詩》曰: “薪之標之.”《周禮》: “以標燎祠司中司命.”			【CM】 “Yupu:” 薪之標之. Mao: 標, 積也.		【C】 Zhouli “Da zongbo:” 以標燎祠司中司命.						B	O
863	6.1:23 休, 息止也...麻, 休或从广.				【M】 (“Zhan ang:” 休其蠶織) Mao: 休, 息也.		“Shigu2:” 休, 息也. (“Shiyan:” “麻, 廢也”) 舍人: 麻, 依止也.					I	O
864	6.1:23 柎, 檻也, 以藏虎兇.							【M】 Lun “Jishi” 季氏: 虎兇出於柎. ³⁷¹				I	
865	6.1:23 櫬, 棺也...《春秋傳》曰: 士輿櫬.					【M】 Zuo “Xi6:” 士輿櫬.						D	O
866	6.1:23 楬, 楬桀也...《春秋傳》曰: 楬而書之.				【C】 Zhouli “Quanfu” 泉府: 楬而書之.							D	O
867	6.1:23 棊, 輔也.						“Shigu2:” 棊, 備也.					I	
868 8.35	6.1:24 東, 動也...官溥說: 从日在木中.			【M】 Shangshu dazhuan “Yaodian:” 東方者, 何也? 動方也, 物之動也.				“Wuxing” 五行: 東方者, 動方也, 萬物始動生也.		Hanshu “Lüli zhi:” 東, 動也.		B	N
3.49	6.1:24 林, 平土有叢木曰林. ³⁷²												
869	6.1:24 藪, 豐也...《商書》曰: 庶草繁無.		【C】 “Hongfan:” 庶草蕃廡.									D	
870	6.1:25 麓, 守山林吏也...一曰: 林屬於山爲麓.《春秋傳》曰: 沙麓崩.				【CM】 S&A, Zuo, Gong “Xi14:” 沙鹿崩: 沙鹿崩. Gu “Xi14:” 林屬於山爲鹿.							B	N
871	6.2:1 師, 二千五百人爲師. ³⁷³				【C】 Zhouli “Xiaguan sima:” 二千有五百人爲師.		“Sanjun” 三軍: 師, 二千五百人.					I	
872	6.2:1 敖, 游也.			【M】 (“Luming:” 嘉賓式燕以敖) Mao: SA.								I	O
873	6.2:2 𨾏, 𨾏, 不安也...《易》曰: 𨾏𨾏.		【C】 “Kun” 坤: 𨾏𨾏.									D	
8.36	6.2:2 索, 艸有莖葉, 可作繩索...杜林說: 宋亦朱朮字.											D	
874	6.2:2 孛, 孛也.从朮, 人色也, 从子.《論語》曰: 色孛如也.						【M】 Lun “Xiangdang:” 色勃如也.					D	
2.29	6.2:2 生, 進也. ³⁷⁴												
875	6.2:2 牲, 眾生並立之兒...《詩》曰: 牲牲其鹿.		【C】 “Sangrou:” 牲牲其鹿.									D	
876	6.2:3 萼, 艸木華也...萼, 萼或从艸, 从夸.						“Shicao:” 華, 萼也.		Fangyan1: 華, 萼, 喊也. 齊楚之間或謂之華, 或謂之萼.			I	
877	6.2:3 鞿, 盛也...《詩》曰: 萼不鞿鞿.		【C】 “Changdi:” 鄂不鞿鞿.									D	
878	6.2:3 華, 榮也.						“Shicao:” SA.					I	
8.37	6.2:3 馨, 馨而止也...賈侍中說: 稽, 稭, 馨三字皆木名.											D	
8.38	6.2:4 𨾏, 傾覆也...杜林說以爲貶損之貶.											D	
2.30	6.2:4 束, 縛也. ³⁷⁵												

³⁷¹ He Yan, *Jijie*: Ma Rong: 柎, 檻.

³⁷² (*Chuci* “Jiuzhang:” 死林薄兮) Wang Yi’s commentary: 叢木曰林.

³⁷³ (*Changes* “Shi” 師: 師貞) *Jingdian Shiwen*: Ma Rong: 師, 二千五百人爲師.

³⁷⁴ *Xiao erya* “Guanggu:” SA.

³⁷⁵ *Xiao erya* “Guangyan:” SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
879	6.2:4 橐, 車上大橐...《詩》曰: 載橐弓矢.											D	
880	6.2:5 回, 轉也.											I	O
881	6.2:5 圜, 回行也...《尚書》:“曰圜,” 圜, 升雲, 半有半無.讀若驛.											D	
882	6.2:5 壺, 宮中道...《詩》曰: 室家之壺.											B	
883	6.2:5 囿, 苑有垣也...一曰: 禽獸曰囿.											I	O
884	6.2:5 園, 所以樹果也.											I	O
885	6.2:5 圃, 種菜曰圃. ³⁷⁶									SAA.		I	OJ
2.31	6.2:6 因, 就也. ³⁷⁷												
7.17	6.2:6 貶, 物數紛貶亂也...讀若《春秋傳》曰: 宋皇郟.											D	O
886	6.2:6 貝, 海介蟲也.居陸名蜃, 在水名蝸.											I	
887	6.2:7 賄, 財也.											I	O
888	6.2:7 賑, 富也.											I	
889	6.2:7 賁, 飾也.											I	OJ
890	6.2:7 賂, 遺也.											I	O
891	6.2:7 贈, 玩好相送也.											I	O
892	6.2:8 贛, 賜也.											I	
893	6.2:8 賚, 賜也...《周書》曰: 賚尔秬鬯.											B	O
894	6.2:8 賜, 予也.											I	
3.50	6.2:8 贏, 有餘賈利也. ³⁷⁹												
2.32	6.2:8 賴, 贏也. ³⁸⁰												
895	6.2:8 貳, 副益也.											I	O
896	6.2:8 賒, 賈買也.											I	O
2.33	6.2:8 賈, 易財也. ³⁸²												
897	6.2:8 賈, 賈市也.											I	
1.45	6.2:9 賈, 行賈也.											I	
6.4	6.2:9 賈, 市也.从网, 从貝.《孟子》曰: 登壘斷而网市利.											D	
4.109	6.2:9 賈, 小罰以財自贖也...《漢律》: 民不繇, 賈錢二十二.											D	

³⁷⁶ Lun “Zilu”子路: 請學爲圃, He Yan, Jijie: Ma Rong: 樹菜蔬曰圃.

³⁷⁷ Xiao erya “Guanggu.”就, 因也.

³⁷⁸ Jingdian Shiwèn: 賈, 字或作贛.

³⁷⁹ (Chuci “Dazhao”)大招: 直贏在位) Wang Yi’s commentary: 贏, 餘也.

³⁸⁰ Xiao erya “Guangyan.” SA.

³⁸¹ Zheng Xuan’s commentary.

³⁸² Xiao erya “Guanggu.”SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
898	6.2:10 郡, 周制, 天子地方千里, 分爲百縣, 縣有四郡.故《春秋傳》曰:“上大夫受郡”是也.		<i>Yi zhou shu</i> “Zuoluo jie” 作雜解: 國西土爲方千里, 分以百縣, 縣有四郡.		【M】 <i>Liji</i> “Wangzhi:” 天子之田方千里.		【M】 <i>Zuo</i> “Ai2:” 上大夫受縣下大夫受郡. <i>Chunqiu fanlu</i> “Jueguo” 爵國: 天子地方千里.	【M】 <i>Meng</i> “Wanzhang2:” 天子之制, 地方千里. “Gaozi2” 告子下: 天子之地方千里.		<i>Guanzi</i> “Shiyu” 事語: 彼天子之制, 壤方千里.		B	OJ
899	6.2:10 都, 有先君之舊宗廟曰都...《周禮》: 距國五百里爲都. ³⁸³				【L】 <i>Zhouli</i> : 距國五百里爲都.		【M】 <i>Zuo</i> “Zhuang28:” 凡邑有宗廟先君之主曰都.					B	O
900	6.2:10 鄰, 五家爲鄰.									<i>Hanshu</i> “Shihuo zhi:” 五家爲鄰.		I	OJ
901	6.2:10 鄴, 百家爲鄴.					SAA.						I	O
902	6.2:10 鄙, 五鄙爲鄙.					SAA.						I	O
903	6.2:11 郊, 距國百里爲郊.					【M】 <i>Sima fa</i> : 王國百里爲郊. ³⁸⁴						I	
904	6.2:11 郭, 郭也.						【M】 <i>Gong</i> “Wen15:” 郭者何? 恢郭也.					I	N
905	6.2:11 鄙, 國甸, 大夫稍稍所食邑...《周禮》曰:“任鄙地,” 在天子三百里之內.					【C】 <i>Zhouli</i> “Zaishi” 載師: 任稍地.						D	O
906	6.2:11 窳, 夏后時諸侯夷羿國也.						【M】 <i>Zuo</i> “Xiang4:” 夏訓有之曰: 有窮后羿.					I	O
1.46	6.2:11 鄴, 周封黃帝之後於鄴也...讀若薊.					【M】 <i>Liji</i> “Yueji:” 封黃帝之後於薊.						I	
907	6.2:11 郟, 炎帝之後姜姓所封, 周棄外家國...《詩》曰: 有郟家室.					【CM】 “Shengmin:” 即有郟家室. Mao: 郟, 姜嫄之國也.						B	O
908	6.2:12 扈, 夏后同姓所封戰於甘者.					【M】 Preface to “Ganshi:” 啓與有扈戰于甘之野.						I	
1.47	6.2:12 豐, 周文王所都. ³⁸⁵					【C】 “Wenwang yousheng” 文王有聲: 文王受命, 有此武功; 既伐于崇, 作邑于豐.				<i>Shiji</i> “Zhou benji” 周本紀: 自岐下而徙都豐. <i>Hanshu</i> “Dili zhi” 地理志: 文王作豐.		I	
909	6.2:12 郟, 左馮翊郟陽縣...《詩》曰: 在郟之陽.					【C】 “Daming:” 在洽之陽.						D	
910	6.2:12 郟, 河南縣直城門官陌地也...《春秋傳》曰: 成王定鼎于郟鄩.						【M】 <i>Zuo</i> “Xuan3:” 成王定鼎于郟鄩.					D	O
1.48	6.2:13 鄩, 周邑也.						【M】 <i>Zuo</i> “Xi24:” 凡蔣, 邢, 茅, 胙, 祭, 周公之胤也.					I	
9.1	6.2:13 鄆, 河內沁水鄉...魯有鄆地. ³⁸⁶											I	
911	6.2:13 邲, 周武王子所封.						【M】 <i>Zuo</i> “Xi24:” 邲, 晉, 應, 韓, 武之穆也.					I	O
912	6.2:13 郟, 殷諸侯國...《商書》: 西伯戡郟.					【C】 “Xibo kan li:” 西伯戡黎.						D	
913	6.2:13 郟, 晉邑也...《春秋傳》曰: 伐郟三門.						【M】 <i>Zuo</i> “Xi2:” 伐郟三門.					D	O
914	6.2:13 郟, 晉之濫地...《春秋傳》曰: 爭郟田.						【M】 <i>Zuo</i> “Cheng11:” 晉郟至與周爭郟田...郟至曰: 温吾故也.					B	O
915	6.2:13 郟, 晉邑也...《春秋傳》曰: 晉楚戰于郟.						【C】 <i>S&A</i> “Xuan12:” 晉荀林父帥師及楚子戰于郟.					D	
916	6.2:14 邢, 周公子所封.						【M】 <i>Zuo</i> “Xi24:” 凡蔣, 邢, 茅, 胙, 祭, 周公之胤也.					I	O
917	6.2:14 郟, 北方長狄國也, 在夏爲防風氏, 在殷爲汪芒氏...《春秋傳》曰: 郟瞞侵齊. ³⁸⁷						【M】 <i>Zuo</i> “Wen11:” 郟瞞侵齊...于鹹獲長狄僑如. <i>Guoyu</i> “Luyu2:” 客曰: 防風何守也? 仲尼曰: 汪芒氏之君也...在			<i>Shuoyuan</i> “Bianwu:” 在虞夏爲防風氏, 商爲汪芒氏, 於周		B	O

³⁸³ (*Chuci* “Jiuzhang:” 惟佳人之永都兮) Wang Yi’s commentary: 邑有先君之廟曰都.

³⁸⁴ (*Zhouli* “Zaishi” 載師 任近郊之地) Zheng Xuan’s commentary: Zheng Sinong’s words.

³⁸⁵ (*Documents* “Biming” 畢命: 至于豐) Kong Anguo’s commentary: 豐, 文王所都.

³⁸⁶ (*Shiji* “Lu Zhougong Shijia” 魯周公世家: 取鄆) *Jijie*: Jia Kui: 鄆, 魯邑.

³⁸⁷ *Kongzi jiayu* “Bianwu” 辯物: 客曰: ‘防風氏何守也?’ 仲尼曰: ‘汪芒氏之君也.....在虞, 夏, 商爲汪芒氏, 於周爲長翟.’

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										虞,夏,商爲汪芒氏,於周爲長狄.			
918	6.2:15 郟,姬姓之國.									爲長狄氏. <i>Shiji</i> “Kongzi shijia” 孔子世家: 客曰: 防風何守? 仲尼曰: 汪罔氏之君...在虞,夏,商爲汪罔,於周爲長翟.		I	
919	6.2:15 鄆,蔡邑也...《春秋傳》曰: 鄆陽封人之女奔之.					【M】 <i>Zuo</i> “Zhao19:” 楚子之在蔡也, 鄆陽封人之女奔之.						B	O
920	6.2:15 鄧,曼姓之國,今屬南陽.											S	O
921	6.2:15 鄧,鄧國地也...《春秋傳》曰: 鄧南鄙, 鄧人攻之.					【M】 <i>Zuo</i> “Huan9:” 鄧南鄙, 鄧人攻而奪之幣.						D	O
3.51	6.2:15 郢,故楚都. ³⁸⁹												
4.110	6.2:15 鄢,南郡縣,孝惠三年改名宜城.									<i>Hanshu</i> “Dili zhi:” 宜城, 故鄢, 惠帝三年更名.		I	
922	6.2:17 郟,周文王子所封國.					【M】 <i>Zuo</i> “Xi24:” 管,蔡,郟,霍,魯,衛,毛,聃,郟,雍,曹,滕,畢,原,鄆,郟,文之昭也.						I	O
923	6.2:17 郟,祝融之後,妘姓所封,潛洧之間,鄭滅之.					【M】 <i>Guoyu</i> “Zhengyu:” 祝融...其後八姓...妘姓郟,郟,路,偃陽.						I	O
924	6.2:17 郟,琅邪,莒邑...《春秋傳》曰: 取郟.					【M】 <i>Zuo</i> “Zhao10:” 伐莒, 取郟.						B	O
925	6.2:17 郟,妘姓之國...《春秋傳》曰: “郟人籍稻.”讀若規架之架.					【M】 <i>Zuo</i> “Zhao18:” 郟人藉稻. ³⁹⁰				<i>Shiben</i> : 郟爲妘姓.		B	OJ
926	6.2:18 郟,附庸國,在東平亢父郟...《春秋傳》曰: 取郟.					【C】 <i>S&A</i> “Xiang13”(Zuo, Gu): 取郟.						D	
4.111	6.2:18 郟,魯下邑孔子之鄉.									<i>Shiji</i> “Kongzi shijia:” 孔子生魯昌平鄉陬邑.		I	
927	6.2:18 郟,魯下邑...《春秋傳》曰: 齊人來歸郟.					【C/M】 <i>S&A, Zuo, Gu</i> “Ding10:” 齊人來歸...謹.						D	
928	6.2:18 郟,紀邑也.					【M】 <i>Gong</i> “Zhuang31:” 郟者何? 紀之遺邑也. <i>Gu</i> “Zhuang30” 郟, 紀之遺邑也. <i>Liu Xin</i> 劉歆, <i>Jia Kui</i> : 郟, 紀之遺邑. ³⁹¹						I	N
929	6.2:18 郟,國也.今屬臨淮...一曰: 郟本屬吳.					【M】 <i>Zuo</i> “Ai9:” 吳城郟.						I	O
930	6.2:18 郟,臨淮徐地...《春秋傳》曰: 徐郟楚.					【M】 <i>Zuo</i> “Zhao6:” 徐儀楚						D	O
4.112	6.2:18 郟,東海縣,帝少昊之後所封.									<i>Hanshu</i> “Dili zhi:” 郟, 故國, 少昊後.		I	
931	6.2:18 郟,東海縣,故紀侯之邑也.					【C】 <i>S&A</i> “Zhuang1:” 齊師遷紀郟,郟,郟						I	
932	6.2:19 郟,齊之郭氏虛,善善不能進,惡惡不能退,是以亡國也. ³⁹²									<i>Xinxu</i> “Zashi” 雜事: 亡國故城郭氏之墟... 善善而不能行, 惡惡而不能去, 是以爲墟也.		I	
933	6.2:19 郟,齊地...《春秋傳》曰: 齊高厚定郟田.					【M】 <i>Zuo</i> “Xiang6:” 遷萊于郟, 高厚, 崔杼定其田.						D	O
1.49	6.2:19 郟,國也.齊桓公之所滅.					【C】 <i>S&A</i> “Zhuang10:” 齊師滅譚.				<i>Shiji</i> “Qi Taigong shijia:” 桓公...二年, 伐滅郟		I	
934	6.2:21 郟,里中道...巷,篆文从郟省.					【M】 <i>Mao</i> : 巷, 里間道也. ³⁹³						I	O
935	7.1:1 日,實也.太陽之精不虧.					【A】 <i>Chunqiu Yuanmingbao</i> : 日之爲言實			“Riyue:” 日之爲言實也.			I	N A

³⁸⁸ *Zuo* “Yin11” *Zhengyi*.

³⁸⁹ (*Chuci* “Jiusi”) 九思: 忌詬專兮郟吳虛, 見郟郟兮舊宇, 朝晨發兮郟郟) Wang Yi’s commentary: 郟, 楚都也.

³⁹⁰ *Zuo* “Zhao18” *Zhengyi*.

³⁹¹ *Zuo* “Zhuang30” *Zhengyi*: 劉, 賈依二《傳》以爲: 郟, 紀之遺邑.

³⁹² *Fengsu tongyi* “Xu” 墟: 《傳》曰: 郭氏之墟.

³⁹³ Hui Lin, *Yiqiejing yinyi*, vol.3, 4, 6.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
							也。 ³⁹⁴ <i>Chunqiu ganjingfu</i> 春秋感精符：日者陽之精。 ³⁹⁵						
936	7.1:1 旻，秋天也...《虞書》曰：仁閔覆下則稱旻天。 ³⁹⁶			【E】 <i>Yiyi</i> : 今《尚書》歐陽說：“春曰昊天，夏曰蒼天，秋曰旻天，冬曰上天，總為皇天。” <i>Erya</i> 亦然。古《尚書》說云：“天有五號，各用所宜稱之。尊而君之則曰皇天，元氣廣大則稱昊天，仁覆愍下則稱旻天，自上監下則稱上天，據遠視之蒼蒼然則稱蒼天。”謹按：《尚書》堯命羲和“欽若昊天，”總勅四時，知昊天不獨春。《春秋左氏》曰：“夏四月己丑，孔子卒。”稱“旻天不弔，”時非秋天。				“Shitian:” 秋為旻天。			O → T	B	T
2.34	7.1:1 昧，爽，旦明也。 ³⁹⁷												
937	7.1:1 晰，昭晰，明也...《禮》曰：晰明行事。					【C】 <i>Yili</i> “Shiguan li:” 質明行事。						D	
938	7.1:1 昭，日明也。 ³⁹⁸			【M】 (“Yi:” 昊天孔昭) Mao: “昭，明也。”			【M】 <i>Guoyu</i> “Luyu1:” 明者為昭。					I	O
939	7.1:1 晤，明也...《詩》曰：晤辟有標。			【C】 “Baizhou:” 寤辟有標。								D	
940	7.1:1 的，明也...《易》曰：為的類。			【M】 “Shuogua:” 為的類。								D	
941	7.1:2 旭，日且出兒。			【M】 (“Pao you kuye:” 旭日始旦) Mao: 旭者，日始出。								I	O
942	7.1:2 晉，進也，日出萬物進...《易》曰：明出地上晉。			【M】 “Jin:” 晉，進也，明出地上。象傳：明出地上晉。 “Xugua:” 晉者，進也。			“Shigu2:” 晉，進也。					B	
943	7.1:2 暘，日出也...《商書》：曰暘谷。			【C】 “Yaodian:” 曰暘谷。 ³⁹⁹								D	
944	7.1:2 暎，日見也...《詩》曰：見暎曰消。			【C】 “Jiaogong:” 見暎曰消。Han’s <i>Odes</i> : 暎見，日出也。 ⁴⁰⁰								B	T
945	7.1:2 旰，晚也...《春秋傳》曰：日旰君勞。 ⁴⁰¹			【M】 <i>Zuo</i> “Zhao12:” 日旰君勤。								D	O
946	7.1:2 厯，日在西方時側也...《易》曰：日厯之離。			【C】 “Li:” 日昃之離。								D	
947	7.1:3 暗，日無光也。			【Z】 Jia Kui’s commentary of <i>Guoyu</i> : 日無光曰暗。 ⁴⁰²								I	O
948	7.1:3 暘，陰而風也...《詩》曰：終風且暘。			【CM】 “Zhongfeng:” 終風且暘。Mao: 陰而風曰暘。			“Shitian:” 陰而風為暘。					B	O
949	7.1:3 旱，不雨也。			【M】 <i>Gu</i> “Xi11:” 不得雨曰旱。								I	N
2.35	7.1:3 昴，白虎宿星。 ⁴⁰³												
950	7.1:3 曩，不久也...《春秋傳》曰：曩役之三月。			【M】 <i>Zuo</i> “Xi28:” 鄉役之三月。								D	O
951	7.1:3 曩，曩也。 ⁴⁰⁴						“Shiyan:” SA.					I	

³⁹⁴ *Liji* “Yueling” *Zhengyi*.

³⁹⁵ *Zuo* “Preface to S&A” *Zhengyi*.

³⁹⁶ (*Documents* “Dayu mo”: 日號泣于旻天) Kong Anguo’s commentary: 仁覆愍下謂之旻天 (*Documents* “Duoshi” 多士: 弗弔旻天) *Jingdian Shiwen*: Ma Rong: 秋曰旻天。

³⁹⁷ (*Wenxuan* “Nan Shu fulao” 難蜀父老 闇昧) Li Shan’s commentary: Kong Anguo’s commentary of *Documents*: 昧，早旦也。

³⁹⁸ (*Documents* “Yiji:” 以昭受上帝) Kong Anguo’s commentary: 昭，明也。 (“Yaodian:” 百姓昭明) Kong Anguo’s commentary: 昭，亦明也。 (*Chuci* “Lisao:” 惟昭質其猶未虧, “Dazhao:” 白日昭只) Wang Yi’s commentary: 昭，明也。 (*Shiji* “Jin Shijia:” 昭登於上. *Jijie*: Ma Rong: 昭，明也。

³⁹⁹ Kong Anguo’s commentary: 日出於谷而天下明，故稱暘谷。

⁴⁰⁰ Mao: 暎，日氣也。 *Hanshi waizhuan*: 暎暎聿消。

⁴⁰¹ *Xiao erya* “Guangyan:” 旰，晚也。

⁴⁰² Hui Lin, *Yiqiejing yinyi*, vol.7.

⁴⁰³ (*Documents* Yaodian: 日短星昴) Kong Anguo’s commentary: 昴，白虎之中星。

⁴⁰⁴ (*Chuci* “Jiuzhang:” 猶有曩之態也) Wang Yi’s commentary: SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
952	7.1:3 暇, 閑也.											I	O
1.50	7.1:3 昇, 喜樂兒.											I	
953	7.1:3 昌, 美言也...一曰: 日光也.《詩》曰: 東方昌矣.											D	
954	7.1:4 眈, 光美也.											I	
955	7.1:4 阪, 大也.											I	O
956	7.1:4 昱, 明日也.											I	
4.113	7.1:4 曬, 暴也.											I	
957	7.1:4 曠, 乾也.耕暴田曰曠...《易》曰: 燥萬物者, 莫曠于離.											D	
958	7.1:4 晞, 乾也. ⁴⁰⁷											I	O
959	7.1:4 暱, 日近也...《春秋傳》曰: 私降暱燕...昵, 暱或从尼. ⁴⁰⁸											B	O
4.114	7.1:5 曉, 明也. ⁴⁰⁹											I	
2.36	7.1:5 昕, 旦明. ⁴¹⁰												
960	7.1:6 旦, 明也. ⁴¹¹											I	
961	7.1:6 旐, 龜蛇四游, 以象營室, 游游而長...《周禮》曰: 縣鄙建旐.											B	O
962	7.1:6 旗, 熊旗五游, 以象罰星, 士卒以爲期...《周禮》曰: 率都建旗.											B	O
963	7.1:6 旐, 繼旐之旗也, 沛然而垂.											I	O
964	7.1:6 旐, 游車載旐, 析羽注旐首, 所以精進士卒.											I	O
965	7.1:7 旗, 錯革畫鳥其上, 所以進士眾.旗旗, 眾也...《周禮》曰: 州里建旗.											B	O

⁴⁰⁵ Wenxuan “Denglou fu”登樓賦: 聊暇日以消憂, Li Shan’s commentary.

⁴⁰⁶ Xilin yinyi, vol.3.

⁴⁰⁷ Xiao erya “Guangyan:” SA. (Chuci “Jiuge:” 晞女髮兮陽之阿) Wang Yi’s commentary: SA.

⁴⁰⁸ (Documents “Gaozong tongri:” 典祀無豐于昵, “Taishi2:” 昵比罪人) Kong Anguo’s commentary:昵, 近也.

⁴⁰⁹ Xiao erya “Guanggu:”SA.

⁴¹⁰ Xiao erya “Guanggu:” 昕, 明也.

⁴¹¹ (Wenxuan “Xinke louming” 新刻漏銘: 昏旦之刻未分) Li Shan’s commentary: Wujing yaoyi: SA. (Chuci “Jiuzhang:” 旦余濟乎江湘, “Jiutan:” 身憔悴而考旦兮) Wang Yi’s commentary: SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC	
				旒 斯 ； “Sangrou:” 旒 旒 有 翮) Mao: 鳥 隼 曰 旒 . (“Liuyue” 六月: 織 文 鳥 章) Mao: 鳥 章 , 錯 革 鳥 爲 章 也 . (“Wuyang:” 旒 維 旒 矣) Mao: 旒 旒 所 以 聚 衆 也 .										
966	7.1:7 旒, 旗有眾鈴, 以令眾也.											I		
967	7.1:7 旒, 導車所以載全羽以爲允.											I	O	
968	7.1:7 旒, 建大木, 置石其上, 發以機, 以追敵也... 《春秋傳》曰: “旒動而鼓.” 《詩》曰: “其旒如林.”			【C】 “Daming:” 其會如林.								B	O	
969	7.1:7 旒, 旗曲柄也, 所以旒表士眾侯...《周禮》曰: “通帛爲旒.”. 旒, 旒 或从宜.											D	O	
970	7.1:8 旅, 軍之五百人爲旅. ⁴¹³											I	O	
971	7.1:8 冥, 幽也...日數十, 十六日而月始虧幽也.											I	O	
972	7.1:8 彙, 萬物之精, 上爲列星...星, 彙或省.											I	N AJ	
8.39	7.1:8 疊, 楊雄說以爲古理官決罪, 三日得其宜乃行之.											D		
973	7.1:8 月, 闕也, 太陰之精. ⁴¹⁴											I	N AJ	
974	7.1:8 朔, 月一日始蘇也.											I	N	
975	7.1:9 朏, 月未盛之明...《周書》曰: 丙											D		

⁴¹² Zhengyi.

⁴¹³ (Shiji “Wu Taibo Shijia” 有衆一旅) Jijie: Jia Kui: 五百人爲旅. (Changes “Xugua:” 師者衆也) Jijie: Jiujia yi: 五百人爲旅.

⁴¹⁴ (Wenxuan “Yuefu:” 玄兔於帝臺) Li Shan’s commentary: Zhang Heng 張衡: 月者, 陰精之宗.

⁴¹⁵ Wenxuan “Yuefu:” 玄兔於帝臺 Li Shan’s commentary.

⁴¹⁶ Zuo “Preface to S&A” 以日繫月 Zhengyi.

⁴¹⁷ Kong Anguo’s commentary: 朏, 明也, 月三日明生之名.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
	午朏.												
976	7.1:9 霸, 月始生霸然也.承大月二日, 承小月三日...《周書》曰: 哉生霸.											D	
977	7.1:9 朏, 明也.											I	O
978	7.1:9 朏, 晦而月見西方謂之朏.	【M】Jing Fang 京房's commentary of Changes: SA. ⁴¹⁸										I	N
979	7.1:9 朏, 朔而月見東方謂之縮朏.	【M】Jing Fang's commentary of Changes 朔而月見東方謂之仄慝. ⁴²⁰										I	N
3.52	7.1:9 期, 會也. ⁴²²												
980	7.1:9 有, 不宜有也.《春秋傳》曰: 日月有食之.											D	
981	7.1:9 朏, 照也...明, 古文朏从日.											I	OJ
8.40	7.1:10 囧, 窻牖麗慶闔明...賈侍中說: 讀與明同.											D	
982	7.1:10 盟, 《周禮》曰: 國有疑則盟, 諸侯再相與會, 十二歲一盟.北面詔天之司慎, 司命, 盟, 殺牲歃血, 朱盤玉敦, 以立牛耳...盟, 古文从明.											I	O
983	7.1:10 夤, 敬惕也...《易》曰: 夕惕若夤. ⁴²³	【C/M】“Qian,” “Wenyan:” 夕惕若厲.										B	
4.115	7.1:11 鏗, 齊謂多爲鏗.											I	

⁴¹⁸ Hanshu “Wuxing zhi.”

⁴¹⁹ Zhouli “Baozhang shi” 保章氏 Shu.

⁴²⁰ Hanshu “Wuxingzhi.”

⁴²¹ Zhouli “Baozhang shi:” Shu.

⁴²² (Chuci “Lisao:” 指西海以爲期, “Tianwen:” 孰期去斯) Wang Yi's commentary: SA.

⁴²³ (Documents “Yaodian:” 寅賓出日) Kong Anguo's commentary: 寅, 敬也.

Num	<i>Shuowen jiezi</i>	<i>Changes</i>	<i>Documents</i>	<i>Odes</i>	<i>Three Rituals</i>	<i>S&A</i>	<i>Erya</i>	<i>Xiaojing, Lun, Meng</i>	<i>Baihu tong</i>	<i>Non-Classical Texts</i>	<i>Yi-yi</i>	QU	SC	
984	7.1:11 𣎵, 木生條也...《商書》曰:“若顛木之有𣎵栝.”古文言“由栝.”											D	N	
985 8.41	7.1:12 𣎵, 木也...𣎵, 古文栗从西, 从二鹵.徐巡說: 木至西方戰𣎵.											D	O	
986	7.1:12 𣎵, 嘉穀實也...孔子曰: 𣎵之爲言續也.											D	A	
3.53	7.1:12 棘, 小棗叢生者. ⁴²⁵													
4.116	7.1:12 片, 判木也.									<i>Cangjie pian</i> : SA. ⁴²⁶		I		
4.117	7.1:13 牘, 牘版也.									<i>Fangyan</i> 5: 牘...其上版, 衛之北郊趙魏之間謂之牘, 或曰牘.		I		
8.42	7.1:13 牘, 穿壁以木爲交窻也.从片,戶,甫.譚長以爲: 甫上日也, 非戶也, 牘所以見日.											D		
987	7.1:13 鼎, 三足兩耳, 和五味之寶器也.昔禹收九牧之金, 鑄鼎荆山之下, 入山林川澤, 魑魅罔兩莫能逢之, 以協承天休.《易》卦: 巽木於下者爲鼎, 象析木以炊也.													
			【M】“Ding:” 以木巽火亨飪也.象傳: 木上有火, 鼎.											
								【M】 <i>Zuo</i> “Xuan3:” 昔夏之方有德也, 遠方圖物, 貢金九牧.鑄鼎...民入川澤山林, 不逢不若, 魑魅罔兩, 莫能逢之.用能協于上下, 以承天休.						
										<i>Shiji</i> “Fengshan shu” 封禪書, <i>Hanshu</i> “Jiaosi zhi:” 禹收九牧之金鑄九鼎...黃帝采首山銅, 鑄鼎於荆山下. <i>Shiji</i> “Xiaowu Benji” 孝武本紀: 禹收九牧之金鑄九鼎...黃帝采首山銅, 鑄鼎荆山下. “Imperial edict of Emperor He and:” 昔禹收九牧之金, 鑄鼎以象物, 使人知神姦, 不逢惡氣. ⁴²⁷ <i>Lunheng</i> “Ruzheng” 儒增: 儒書言: 夏之方盛也, 遠方圖物, 貢金九牧, 鑄鼎象物, 而爲之備, 故入山澤, 不逢惡物, 用辟神姦, 故能叶于上下, 以承天休. <i>Lunheng</i> “Daoxu” 道虛: 儒書言: 黃帝採首山銅, 鑄鼎於荆山下. <i>Liexian zhuan</i> 列仙傳 “Huangdi” 黃帝: 仙書云: 黃帝採首山之銅, 鑄鼎於荆山之下.			B	OJ
988	7.1:13 鬲, 鼎之圓掩上者...《詩》曰: 鬲鼎及鬲.											B		
989	7.1:13 鬲, 鼎之絕大者...《魯詩》說: 鬲, 小鼎.											B	T	
990	7.1:13 鬲, 以木橫貫鼎耳		【C】“Ding:” 玉鉉大吉.									D	OJ	

⁴²⁴ *Taiping yulan* 太平御覽, vol.840.

⁴²⁵ (*Chuci* “Jiutan:” 樹枳棘與薪柴) Wang Yi’s commentary: 小棗爲棘.

⁴²⁶ Hui Lin, *Yiqiejing yinyi*, vol.3.

⁴²⁷ *Hou Han shu* “Xianzong xiao ming di ji” 顯宗孝明帝紀.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
	而舉之...《周禮》：“廟門容大鼎七箇，”即《易》“玉鉉大吉”也。												
991	7.1:13 克，肩也。					【M】 (“Jingzhi:” 佛時仔肩) Mao: 仔肩，克也。	“Shigul:” 肩，克也。					I	O
992	7.1:14 植，早種也...《詩》曰：植稚未麥。					【M】 “Bigong:” 植稗菽麥 Mao: 先種曰植。						B	O
993	7.1:14 種，先種後孰也。			【M】 (“Qiyue:” 黍稷重稷) Mao: 後熟曰重，先熟曰稷。								S	O
994	7.1:14 稷，疾孰也...《詩》曰：“黍稷種稷。”稷，稷或从麥。			【 CM 】 “Qiyue” “Bigong:” 黍稷重 稷 “Qiyue”Mao: SAA.	SAA.							B	O
995	7.1:14 稭，種概也...《周禮》曰：稭理而堅。					【C】 Zhouli “Lunren:” 稭理而堅。						D	O
996	7.1:15 稷，齋也，五穀之長。						“Shicao:” 粢，稷。	【E】 Yiyi: 今《孝經》說：稷者，五穀之長。穀衆多，不可徧敬，故立稷而祭之。古《左氏》說：列山氏之子曰柱，死祀以爲稷，稷是田正。周棄亦爲稷，自商以來祀之。許君謹案：禮，緣生及死，故社稷人事之。既祭稷穀，不得但以稷米祭，稷反自食。		“Sheji:” 稷，五穀之長。	O → NA	I	N AJ

⁴²⁸ Zheng Xuan's commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
								同《左氏》義。【A】 Xiaojing yuanshenqi: 稷者，五穀 之長也。 ⁴²⁹					
997	7.1:15 齋，稷也... 稷，齋或从次。						SAA.					I	
5.12	7.1:15 稷，糜也。									Cangjie pian: 稷... 關西謂之糜。 ⁴³⁰		I	
998	7.1:15 稻，稌也。 ⁴³¹				【M】 (“Fengnian:” 豐年多黍多稌) Mao: 稌，稻也。		“Shicao:” 稌，稻。					I	O
999	7.1:15 稌，稻也... 《周禮》曰：牛宜稌。			SAA.	【C】 Zhouli “Neiyi” 內醫：牛宜稌。		SAA.					B	O
4.118	7.1:15 稷，沛國謂稻曰稷。									Fangyan: 稷，沛國呼稻也。 ⁴³²		I	
4.119	7.1:15 秬，稻屬... 《伊尹》曰：飯之美者，玄山之禾，南海之秬。									Lüshi chungiu “Benwei” 本味：(伊尹曰：) 飯之美者：玄山之禾... 南海之秬。【L】 Yiyin shu: 飯之美者，玄山之禾，南海之秬。		D	
4.120	7.1:15 穧，芒粟也。									Cangjie pian: 穧，粟也。 ⁴³³ Cangjie pian: 穧，穀之有芒者也。 ⁴³⁴		I	
1000	7.1:16 穎，禾末也... 《詩》曰：禾穎穉穉。				【C】 “Shengmin:” 禾役穉穉。							D	
1001	7.1:16 采，禾成秀也，人所以收... 穗，采或从禾，惠聲。				【M】 (“Shuli: 黍離” 彼稷之穗) Mao: 穗，秀也。					Cangjie pian: 穗，禾麥秀也。 ⁴³⁵		I	OJ
1002	7.1:16 穉，禾采之兒... 《詩》曰：禾穎穉穉。				【C】 “Shengmin:” 禾役穉穉。							D	
1003	7.1:16 秬，一稌二米... 《詩》曰：“誕降嘉穀，惟秬惟秠。”天賜后稷之嘉穀也。				【CM】 “Shengmin:” 誕降嘉種，維秬維秠。Mao: 秬，一稌二米也。		“Shicao:” 秬，一稌二米。					B	O
1004	7.1:16 穉，耕禾間也... 《春秋傳》曰：是穉是衰。				【M】 Zuo “Zhao1:” 是穉是衰。							D	O
1.51	7.1:16 籽，壅禾本。				【M】 (“Futian:” 或耘或籽) Mao: 籽，離本也。							I	
1005	7.1:16 穧，穫刈也。						“Shigu2:” 穧，獲也。					I	
3.54	7.1:16 穫，刈穀也。 ⁴³⁶												
1006	7.1:17 積，積禾也... 《詩》曰：積之秩秩。				【C】 “Liangsi:” 積之栗栗。							D	
1007	7.1:17 秩，積也... 《詩》曰：積之秩秩。			SAA.								D	
4.121	7.1:17 穧，糠也。									Cangjie pian: 穧，糠也。 ⁴³⁷		I	

⁴²⁹ Hou Han shu “Jiaosi zhi.”

⁴³⁰ Xuan Ying, Yiqiejing yinyi, vol.11.

⁴³¹ (Chuci “Zhaohun:” 稻稌穉麥) Wang Yi’s commentary: 稻，稌也。

⁴³² Guangyun “Huanyun” 緩韻。

⁴³³ Hui Lin, Yiqiejing yinyi, vol.72.

⁴³⁴ Hui Lin, Yiqiejing yinyi, vol.15.

⁴³⁵ Hui Lin, Yiqiejing yinyi, vol.75

⁴³⁶ (Chuci “Lisao:” 願矣時乎吾將刈) Wang Yi’s commentary: 草曰刈，穀曰穫。

⁴³⁷ Hui Lin, Yiqiejing yinyi, vol.34

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1008	7.1:17 稈, 禾莖也...《春秋傳》曰:“或投一秉稈。”秆, 稈或从干.											D	
4.122	7.1:17 稊, 稈也. ⁴³⁸									<i>Cangjie pian</i> : 稊, 禾稈也. ⁴³⁹		I	
1009	7.1:18 季, 穀孰也...《春秋傳》曰: 大有季.											B	N
1010	7.1:18 稔, 穀孰也...《春秋傳》曰: 鮮不五稔.											D	O
8.43	7.1:18 稊, 禾也...司馬相如曰: 稊一莖六穗.									<i>Shiji</i> “Sima Xiangru liezhuan” 司馬相如列傳: 稊一莖六穗. <i>Hanshu</i> “Sima Xiangru zhuan” 司馬相如傳: 導一莖六穗.		D	
3.55	7.1:18 蘇, 把取禾若也. ⁴⁴⁰												
4.123	7.1:18 稱, 銓也...春分而禾生, 日夏至晷景可度.禾有秒, 秋分而秒定.律數: 十二秒而當一分, 十分而寸;其以為重: 十二粟為一分, 十二分為一銖.									<i>Huainanzi</i> “Tianwen xun:” 秋分稊定, 稊定而禾熟.律之數十二, 故十二稊而當一粟, 十二粟而當一寸...其以為量: 十二粟而當一分, 十二分而當一銖. <i>Xinshu</i> 新書 “Liushu” 六術, <i>Hanshu</i> “Lüli zhi:” 十分為寸.		I	
4.124	7.1:18 程, 品也.十髮為程, 十程為分, 十分為寸.									<i>Xinshu</i> “Liushu:” 十髮為釐, 十釐為分, 十分為寸, <i>Hanshu</i> “Lüli zhi:” 十分為寸.		I	
1011	7.1:19 秭, 五稷為秭...一曰: 數億至萬曰秭.											I	O
1012	7.1:19 秬, 二秭為秬...《周禮》曰: 二百四十斤為秉, 四秉曰筥, 十筥曰稊, 十稊曰秬, 四百秉為一秬.											D	
4.125	7.1:19 秠, 百二十斤也.稻一秠為粟二十升, 禾黍一秠為粟十六升大半升.									<i>Hanshu</i> “Lüli zhi:” 三十斤為鈞, 四鈞為石.		I	
1013	7.1:19 稭, 復其時也...《虞書》曰: 稭三百有六旬.											B	NJ
1014	7.1:19 黍, 禾屬而黏者也.以大暑而種, 故謂之黍...孔子曰: 黍可為酒, 禾入水也.											D	
5.13	7.1:19 糜, 稭也.									<i>Cangjie pian</i> : 糜...關西謂之糜. ⁴⁴¹		I	
1015	7.1:20 黏, 黏也...《春秋傳》曰: “不義不黏.”黏, 黏或从刃.											B	OJ
1016	7.1:20 馨, 芳也...《春秋傳》曰: 黍稷馨香.											D	O
1017	7.1:20 馨, 香之遠聞者. ⁴⁴²											I	O
1018	7.1:21 菜, 惡米也...《周書》有《菜誓》.											D	

⁴³⁸ *Xiao erya* “Guangwu:” 稊謂之稈.

⁴³⁹ Xuan Ying, *Yiqiejing yinyi*, vol.17.

⁴⁴⁰ (*Chuci* “Lisao:” 蘇糞壤以充幃兮) Wang Yi’s commentary: 蘇, 取也.

⁴⁴¹ Xuan Ying, *Yiqiejing yinyi*, vol.11.

⁴⁴² (*Chuci* “Jiuge:” 建芳馨兮廡門, “Dazhao:” 清馨凍飲) Wang Yi’s commentary: 馨, 香之遠聞者也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1019	7.1:21 粢, 炊, 米者謂之粢.						“Shiqi:” 米者謂之粢.					I	
1020	7.1:21 糗, 熬米麥也.						【Z】 (Zhouli “Bianren:” 糗餌粉糈) Zheng Sinong: 糗, 熬大豆與米也. ⁴⁴³					I	O
9.2	7.1:22 粹, 不雜也. ⁴⁴⁴											I	
1021	7.1:22 氣, 饋客芻米也...《春秋傳》曰: 齊人來氣諸侯...餼, 氣或从食.						【M】 Zuo “Huan3:” 齊人餼諸侯.					D	O
1022	7.1:22 竊, 盜自中出曰竊.						【M】 Han’s Odes: 竊, 小人盜自中出. ⁴⁴⁵					I	N
1023	7.1:23 臼, 舂也.古者掘地爲臼, 其後穿木石.						【M】 “Xici2:” 掘地爲臼.					I	
4.126	7.1:23 舂, 擣粟也...古者誰父初作舂.									Shiben: 雍父曰作舂杵臼. ⁴⁴⁶		I	
1024	7.1:23 舂, 抒臼也...《詩》曰: 或簸或舂.						【C】 “Sangrou:”或舂或揄, 或簸或蹂.					D	
1025	7.1:23 兇, 擾恐也...《春秋傳》曰: 曹人兇懼.						【M】 Zuo “Xi28:” 曹人兇懼.					D	O
1026	7.2:1 枲, 麻也.							“Shicao:” 枲, 麻.				I	
1.52	7.2:1 麻, 葩之總名也.麻之爲言微也, 微纖爲功.						【A】 Chunqiu Shuotici: 麻之爲言微也. ⁴⁴⁷					I	
1027	7.2:1 黼, 枲屬...《詩》曰: 衣錦黼衣.						【C】 “Shuroen,” “Feng”丰:衣錦裝衣.					D	
1028	7.2:2 瓠, 小瓜也.						【M】 (“Mian:” 縣縣瓜瓠) Han’s Odes: 瓠, 小瓜也. ⁴⁴⁸	Erya: 瓠, 舍人: 瓠名瓠, 小瓜也. ⁴⁴⁹				I	
1029	7.2:2 瓠, 瓠也...《詩》曰: 縣縣瓜瓠.						【C】 “Mian:” 縣縣瓜瓠.	SAA.				B	
1030	7.2:3 瓢, 蠡也.						【M】 (Zhouli “Changren” 鬯人:祭門用瓢齋) Du Zichun: 瓢謂瓠蠡也.	Fangyan5: 瓠, 陳楚宋魏之間...或謂之瓢.				I	OJ
1031	7.2:3 室, 實也.								Baihu tong: SA. ⁴⁵⁰			I	N
1032	7.2:3 向, 北出牖也...《詩》曰: 塞向墜戶.						【CM】 “Qiyue:” 塞向墜戶.Mao: SA. ⁴⁵¹					B	O
1033	7.2:3 宦, 養也.室之東北隅, 食所居.						【M】 “Xugua:” 頤者, 養也.	“Shigu:” 頤, 養也.舍人: 東北陽氣始起, 育養萬物, 故曰宦. ⁴⁵²				I	
1034	7.2:3 宦, 戶樞聲也.室之東南隅.							“Shigong:” 東南隅謂之宦.				I	
1035	7.2:3 奧, 宛也.室之西南隅. ⁴⁵³							“Shigong:” 西南隅謂之奧.				I	
1036	7.2:3 宇, 屋邊也...《易》曰: 上棟下宇.						【M】 “Xici2:” 上棟下宇.					D	
1037	7.2:3 豐, 大屋也...《易》曰: 豐其屋.						【C/M】 “Feng” 豐:豐其屋.					D	
4.127	7.2:4 安, 靜也. ⁴⁵⁴									Fangyan10: 安, 靜也.		I	
1.53	7.2:4 宓, 安也. ⁴⁵⁵						【M】 (“Gongliu:” 止旅乃密) Mao: 密, 安也.					I	
1038	7.2:4 宴, 安也.						【M】 (“Gufeng:” 宴爾新昏) Mao: SA.					I	O

⁴⁴³ Zheng Xuan’s commentary.

⁴⁴⁴ (Chuci “Lisao:” 精醇粹而始壯) Hong Xingzu’s 洪興祖 commentary: Ban Gu 班固: 不雜曰粹.

⁴⁴⁵ Hui Lin, *Yiqiejing yinyi*, vol.10.

⁴⁴⁶ *Taiping yulan*, vol.762.

⁴⁴⁷ *Taiping yulan*, vol.995.

⁴⁴⁸ *Jingdian Shiwen*.

⁴⁴⁹ *Erya shu*.

⁴⁵⁰ Hui Lin, *Yiqiejing yinyi*, vol.25.

⁴⁵¹ *Jingdian Shiwen: Han’s Odes: 北向窓也*.

⁴⁵² *Taiping yulan*, vol.188.

⁴⁵³ (Chuci “Zhaohun:” 經堂入奧) Wang Yi’s commentary: 西南隅謂之奧.

⁴⁵⁴ Xuan Ying, *Yiqiejing yinyi*, vol.15.

⁴⁵⁵ (Shiji “Lu Zhongong Shijia:” 密靖殷國) *Jijie: Ma Rong: 密, 安也*.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1039	7.2:4 冢, 藏也...《周書》曰: 陳冢赤刀.											D	
1040	7.2:5 宬, 敝也...《周書》曰: 宮中之穴食.											D	O
1041	7.2:5 宥, 寬也. ⁴⁵⁶											I	O
1042	7.2:5 宵, 夜也. ⁴⁵⁷											I	O
3.56	7.2:5 宿, 止也. ⁴⁵⁸												
1043	7.2:5 宥, 冥合也...讀若《周書》: 若藥不眊眩.											D	
1044	7.2:5 寔, 居之速也.											I	O
4.128	7.2:6 寄, 託也. ⁴⁶⁰											I	
4.129	7.2:6 寓, 寄也.											I	
1045	7.2:6 窶, 無禮居也.											I	O
1046	7.2:6 宥, 貧病也...《詩》曰: 營營在宥.											D	
1.54	7.2:6 窶, 窮也.											I	
1047	7.2:6 宥, 姦也.外爲盜, 內爲宥. ⁴⁶¹											I	O
1048	7.2:6 窶, 塞也...讀若《虞書》曰:“窶三苗”之窶.											D	
4.130	7.2:6 宙, 舟輿所極覆也.											I	
1049	7.2:7 宮, 室也. ⁴⁶³											I	O
1050	7.2:7 呂, 脊骨也...昔太嶽爲禹心呂之臣, 故封呂侯...膂, 篆文呂, 从肉, 从旅.											I	O
1051	7.2:7 躬, 身也...躬, 躬或从弓.											I	
1052	7.2:7 覆, 地室也...《詩》曰: 陶覆陶穴.											D	
1053	7.2:7 竈, 炊竈也.从穴, 竈省聲.竈, 或不省.											I	?
1.55	7.2:7 突, 深也.											I	
1054	7.2:8 窳, 穿也...《論語》有公伯窳.											D	

⁴⁵⁶ (Documents “Shundian:” 流宥五刑) Kong Anguo’s commentary: SA. (Shiji “Wudi Benji” 五帝本紀: 流宥五刑) Jijie: Ma Rong: SA.

⁴⁵⁷ (Documents “Yaodian:” 宵中星虛) Kong Anguo’s commentary: SA. (Chuci “Jiutan:” 霧宵晦以紛紛) Wang Yi’s commentary: SA.

⁴⁵⁸ (Chuci “Qijian:” 當道宿) Wang Yi’s commentary: 夜止曰宿.

⁴⁵⁹ Meng “Tengwengong1.”

⁴⁶⁰ (Chuci “Zhaohun:” 東方不可以託些) Wang Yi’s commentary: 託, 寄也.

⁴⁶¹ (Documents “Shundian:” 寇賊姦宥) Kong Anguo’s commentary: 在外曰姦, 在內曰宥.

⁴⁶² (Hou Han shu “Feng Yan zhuan” 馮衍傳: 游精宇宙) Li Xian’s commentary.

⁴⁶³ (Chuci “Zhaohun:” 實滿宮些) Wang Yi’s commentary: 宮猶室也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1055	7.2:8 窳, 空也.			【M】 (“Jienan shan:” 不宜空我師) Mao: 空, 窳也.						Fangyan: SA. ⁴⁶⁴		I	OJ
1056	7.2:8 空, 窳也.			SAA.						SAA.		I	OJ
1057	7.2:8 窳, 空也... 《詩》曰: 瓶之窳矣.			【C】 “Liao e:” 瓶之罄矣.								D	
1058	7.2:8 窳, 坎中小坎也... 《易》曰: “入于坎窞.” 一曰: 窞入也.			【C/M】 “Kan:” 入于坎窞.								D	
4.131	7.2:9 窺, 小視也.									Fangyan: 窺, 視也. ⁴⁶⁵		I	
4.132	7.2:9 窳, 塞也.									Cangjie pian: SA. ⁴⁶⁶		I	
1059	7.2:9 窳, 塞也. ⁴⁶⁷			【M】 (“Qiyue:” 穹室熏鼠) Mao: SA.			“Shiyan:” SA.					I	O
1060	7.2:9 窳, 深肆極也.						“Shiyan:” 窳, 肆也.					I	
1061	7.2:9 穹, 窳也.			【M】 (“Qiyue:” 穹室熏鼠) Mao: SA.								I	O
1062	7.2:9 窳, 窮也. ⁴⁶⁸			【M】 (“Hongyan:” 其究安宅; “Dang” 蕩: 靡屈靡究) Mao: SA.			“Shiyan:” SA.					I	O
3.57	7.2:9 窳, 極也. ⁴⁶⁹												
2.37	7.2:9 邃, 深遠也. ⁴⁷⁰												
1063	7.2:9 窳, 穿地也... 《周禮》曰: 大喪甫窳.									【COZ】 Zhouli “Mengren” 冢人: 大喪既有, 曰請度甫窳. (“Xiao sibo” 小司伯: 卜葬兆甫窳亦如之) Zheng Sinong: 讀窳皆為穿. Du Zichun: 讀窳為毳, 皆謂葬穿墳也, 今南陽名穿地為窳. ⁴⁷¹		B	O
1064	7.2:10 窳, 葬下棺也... 《周禮》曰: 及窳執斧. ⁴⁷²									【CM】 Zhouli “Xiangshi” 鄉師: 及窳執斧. Zheng Sinong: 窳謂葬下棺也. (“Taipu” 太僕: 窳亦如之) Zheng Sinong: 窳謂葬下棺也.		B	O
1065	7.2:10 窳, 葬之厚夕... 《春秋傳》曰: 窳窳, 从先君於地下.									【M】 Zuo “Xiang13:” 唯是春秋窳窳之事, 所以從先君於禰廟者.		D	O
1066	7.2:10 窳, 寐而有覺也... 《周禮》: 以日月星辰占六窳之吉凶. 一曰正窳, 二曰噩窳, 三曰思窳, 四曰悟窳, 五曰喜窳, 六曰懼窳.									【CM】 Zhouli “Zhanmeng” 占夢: 以日月星辰占六夢之吉凶. 一曰正夢, 二曰噩夢, 三曰思夢, 四曰寤夢, 五曰喜夢, 六曰懼夢. Du Zichun: 噩當為驚愕之愕, 謂驚愕而夢. ⁴⁷³		D	O
1067	7.2:10 寤, 寐覺而有信曰寤. ⁴⁷⁴			【M】 (“Guanju:” 寤寐求之) Mao: 寤, 覺也.						Cangjie pian: 寐覺而有言曰寤. ⁴⁷⁵ Cangjie pian: 寤, 覺也. ⁴⁷⁶		I	
1068	7.2:11 病, 疾加也.									【Z】 (Lun “Zihan” 子罕: 子疾病) Bao Xian: 疾甚曰病. ⁴⁷⁷		I	N
1069	7.2:11 瘳, 病也... 《詩》曰: “譬彼瘳木.” 一曰: 腫瘳出也.			【CM】 “Xiaobian:” 譬彼壞木. Mao: 壞, 瘳也, 謂傷病也.								B	O

⁴⁶⁴ (Wenxuan “Weidu fu” 魏都賦: 峻危之窳也) Li Shan’s commentary.

⁴⁶⁵ (Wenxuan “Xidu fu:” 魚窳淵) Li Shan’s commentary.

⁴⁶⁶ Hui Lin, *Yiqiejing yinyi*, vol.19.

⁴⁶⁷ (Lun “Yanghuo” 陽貨: 惡果敢而室者) He Yan, *Jijie*: Ma Rong: 室, 室塞也.

⁴⁶⁸ (Chuci “Dazhao:” 逞志究欲) Wang Yi’s commentary: SA.

⁴⁶⁹ (Chuci “Jiuge:” 橫四海兮焉窮) Wang Yi’s commentary: 窮, 極也.

⁴⁷⁰ Xiao erya “Guanggu:” 邃, 深也. (Chuci “Lisao:” 閨中既以邃遠兮, “Zhaohun:” 高堂邃宇) Wang Yi’s commentary: 邃, 深也.

⁴⁷¹ Zheng Xuan’s commentary.

⁴⁷² Xiao erya “Guangming” 廣名: 下棺謂之窳.

⁴⁷³ Zheng Xuan’s commentary.

⁴⁷⁴ Xiao erya “Guangyan:” 寤, 覺也. (Chuci “Lisao:” 哲王又不 “Jiuzhang:” 文君寤而追求, “Jiuge:” 惟極浦兮寤懷) Wang Yi’s commentary: 寤, 覺也.

⁴⁷⁵ Hui Lin, *Yiqiejing yinyi*, vol.8.

⁴⁷⁶ Hui Lin, *Yiqiejing yinyi*, vol.11.

⁴⁷⁷ He Yan, *Jijie*.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1070	7.2:11 痾, 病也...《五行傳》曰: 時卽有口痾.		【傳別說】 <i>Shangshu dazhuan</i> “Hongfan wuxingzhuan:” 時則有口舌之痾. <i>Hanshu</i> “Wuxing zhi:” 說曰: 痾, 病貌.									B	N
1071	7.2:11 痛, 病也...《詩》曰: 我僕痛矣. ⁴⁷⁸			【CM】 “Juan’er:” 我僕痛矣.Mao: 痛, 亦病也.Han’s <i>Odes</i> : 痛, 病也. ⁴⁷⁹					“Shigu2:” 痛, 病也			B	
1072	7.2:11 瘡, 病也...《詩》曰: 我馬瘡矣. ⁴⁸⁰			【CM】 “Juan’er:” 我馬瘡矣.Mao: 瘡, 病也. (“Chixiao:” 予口卒瘡) Mao: 瘡, 病也.					“Shigu2:” 瘡, 病也.			B	O
1073	7.2:12 瘡, 酸痛頭痛...《周禮》曰: 春時有瘡首疾.				【C】 <i>Zhouli</i> “Jiyi” 疾醫:春時有瘡首疾.							D	O
4.133	7.2:12 癩, 散聲.									<i>Fangyan6</i> : 東齊聲散曰癩.		I	
1074	7.2:13 疔, 有熱瘡...《春秋傳》曰: 齊侯疥, 遂疔.				【M】 <i>Zuo</i> “Zhao20:”齊侯疥, 遂疔.							D	O
1075	7.2:14 腫, 脛氣足腫...《詩》曰: 既微且腫.			【CM】 “Qiaoyan:” 既微且腫.Mao: 腫足爲腫.			“Shixun:” 腫足爲腫.					B	
1076	7.2:14 瘡, 傷也. ⁴⁸¹		【M】 “Xugua:” 夷者傷也.		【M】 <i>Gong</i> “Cheng16:” 王瘡者何? 傷乎矢也.							I	
1077	7.2:14 瘡, 勞病也.			【M】 (“Ban:” 下民卒瘡) Mao: 瘡, 病也. (“Dadong:” 哀我憚人) Mao: 憚, 勞也.			“Shigu2:” 瘡, 勞也.					I	O
1078	7.2:15 瘡, 馬病也...《詩》曰: 瘡瘡駱馬.			【C】 “Simu:” 嘽嘽駱馬.								D	
4.134	7.2:15 瘡, 治也...瘡, 或从瘡.									<i>Fangyan10</i> : 瘡, 治也.		I	
4.135	7.2:15 瘡, 楚人謂藥毒曰痛瘡.									<i>Fangyan3</i> : 凡飲藥傳藥而毒, 南楚之外謂之瘡, 北燕朝鮮之間謂之瘡.		I	
4.136	7.2:15 瘡, 朝鮮謂藥毒曰瘡.									SAA.		I	
1079	7.2:16 冠, 綦也, 所以綦髮.弁冕之總名也.									<i>Baihu tong</i> : 冠者, 卷也.所以卷持髮也. ⁴⁸² <i>Baihu tong</i> : 冠, 文弁冕之總名也. ⁴⁸³		I	N
1080	7.2:16 託, 奠爵酒也...《周書》曰: 王三宿三祭三託.		【C】 “Guming:” 王三宿三祭三託.									D	
1.56	7.2:16 冡, 覆也.			【M】 (“Junzi xielao:” 蒙彼綯綺) Mao: 蒙, 覆也.						<i>Fangyan12</i> : 蒙, 覆也.		I	
10.5	7.2:17 冡, 兜鍪也...鞞, 《司馬法》冡从革. ⁴⁸⁴											D	
1081	7.2:17 罔, 再也...《易》曰: 參天罔地.		【M】 “Shuogua:” 參天兩地.									D	
4.137	7.2:17 兩, 二十四銖爲一兩. ⁴⁸⁵									<i>Hanshu</i> “Lüli zhi:” 二十四銖爲兩.		I	
1082	7.2:17 翼, 罔也...蹊, 《逸周書》曰: “不卵不蹊, 以成鳥獸.” 翼者, 纒獸足也, 故或从足.		<i>Yi zhoushu</i> “Wenchuan jie” 文傳解:不麕不卵, 以成鳥獸之長.									D	
1083	7.2:17 梁, 周行也...《詩》曰: 梁入其阻.			【C】 “Yinwu:” 梁入其阻.								D	

⁴⁷⁸ (*Documents* “Taishi3:” 毒痛四海) Kong Anguo’s commentary:痛, 病也.

⁴⁷⁹ (*Hou Han shu* “Cai Yong zhuan”蔡邕傳: 下獲熏胥之辜) Li Xian’s commentary.

⁴⁸⁰ (*Chuci* “Jiutan:” 躬劬勞而瘡悴) Wang Yi’s commentary: 瘡, 病也.

⁴⁸¹ *Xiao erya* “Guangyan:” 夷, 傷也.

⁴⁸² Hui Lin, *Yiqiejing yinyi*, vol.77.

⁴⁸³ Hui Lin, *Yiqiejing yinyi*, vol.97.

⁴⁸⁴ (*Documents* “Shuoming2:” 惟甲冑起戎, “Bishi”費誓: 善救乃甲冑) Kong Anguo’s commentary:冑, 兜鍪也.(*Chuci* “Jiutan:” 韓信蒙於介冑兮) Wang Yi’s commentary: 冑, 兜鍪也.

⁴⁸⁵ *Xiao erya* “Guangheng”廣衡: 二十四銖曰兩.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
3.58	罾, 魚网也. ⁴⁸⁶												
1084	罾, 魚罟也...《詩》曰: 施罾濊濊.					【CM】 “Shuoren:” 施罾濊濊.Mao: 罾, 魚罟也.	“Shiqi:” 魚罟謂之罾.					B	O
1085	罟, 网也. ⁴⁸⁷					【M】 (“Xiaoming” 小明: 畏此罪罟) Mao: 罟, 網也.						I	O
1086	罟, 曲梁, 寡婦之笱, 魚所罟也...罟, 罟或从婁, 《春秋國語》曰: 溝罟罟.				【M】 (“Yuli” 魚麗: 魚麗于罟; “Tiao zhi hua” 苕之華: 三星在罟) 罟, 曲梁也, 寡婦之笱也.	【M】 Guoyu “Luyu1” 魯語上: 講罟罟.	“Shixun:” 凡曲者為罟. “Shiqi:” 嫠婦之笱謂之罟.					B	O
1087	羅, 以絲罟鳥也...古者芒氏初作羅.					【M】 (“Tuyuan:” 雉離于羅) Mao: 鳥網為羅.	“Shiqi:” 鳥罟謂之羅.		Shiben: 芒氏作羅. ⁴⁸⁸			I	
1088	罟, 捕鳥覆車也.						“Shiqi:” 罟, 罟也.罟謂之罟.罟, 覆車也.					I	
1089	罟, 罟也.					【M】 (“Tuyuan:” 雉離于罟) Mao: 罟, 罟也.	SAA.					I	O
1090	罟, 覆車也...《詩》曰: “雉離于罟.”罟, 罟或从孚.					【CM】 “Tuyuan:” 雉離于罟.Mao: 罟, 覆車也.	SAA.					I	O
3.59	罟, 捕鳥网也. ⁴⁸⁹												
1091	罟, 兔网也.						“Shiqi:” 兔罟謂之罟.					I	
6.5	罟, 遣有臯也.从网,能.言有賢能而入网而貫遣之.《周禮》曰: 議能之辟.					【C】 Zhouli “Xiao sikou” 小司寇: 議能之辟.						D	O
4.138	罟, 罵也.									Cangjie pian: 罵, 罟也.		I	
4.139	罟, 罟也.									SAA.		I	
3.60	罟, 馬絡頭也...鞮, 罟或从革. ⁴⁹⁰												
4.140	帑, 楚謂大巾曰帑.									Fangyan4: 大巾謂之帑.		I	
1092	帥, 佩巾也...帑, 帥或从兌.又音稅.					【M】 (“Ye you si jun” 野有死麕: 無感我帑兮) Mao: 帑, 佩巾也.						I	O
1093	幅, 布帛廣也.					【M】 (“Changfa:” 幅隕既長) Mao: 幅, 廣也.						I	O
1094	幌, 設色之工, 治絲練者.						【C】 Zhouli “Kaogong ji:” 設色之工: 畫, 績, 鍾, 筐, 幌. “Huangshi:” 幌氏涑絲.					I	O
1095	帶, 紳也.男子鞶帶, 婦人帶絲					【M】 Liji “Neize” 內則: 男鞶革, 女鞶絲.						I	
4.141	帑, 弘農謂帑帑也.									Fangyan4: 帑, 陳魏之間謂之帑.		I	
4.142	帑, 輓也...輓, 輓或从衣.									Fangyan4: 輓, 陳楚江淮之間謂之輓.		I	
4.143	輓, 輓也...輓, 輓或从松.									SAA.		I	
5.14	輓, 楚謂無緣衣也.									Fangyan4: 無緣之衣謂之輓.		I	
1096	輓, 幔也...《周禮》有輓人.					【C】 Zhouli “Miren” 冪人						D	O
1097	輓, 禪帳也.						“Shixun:” 輓謂之帳.					I	
1098	徽, 幟也, 以絳微帛箸於背...《春秋傳》曰: 揚徽者公徒.					【M】 Zuo “Zhao21:” 楊徽者公徒.						D	O
1099	輓, 車弊兒...《詩》曰: 檀車輓輓.					【CM】 “Didu:” 檀車輓輓.Mao: 輓輓, 敝貌.						B	O
3.61	輓, 囊也. ⁴⁹¹												

⁴⁸⁶ (Chuci “Jiuge:” 罟何為今木上) Wang Yi’s commentary: 罟, 魚網也.

⁴⁸⁷ Changes “Xici2:” 網罟 Jingdian Shiwen: Ma Rong: 罟, 猶网也.

⁴⁸⁸ Lushi 路史 “Houji1” 後紀一: 罟罟, commentary.

⁴⁸⁹ (Chuci “Jiuzhang:” 罟羅張而在下) Wang Yi’s commentary: 罟羅, 捕鳥網也.

⁴⁹⁰ (Chuci “Lisao:” 餘雖好修姱以鞿羈兮) Wang Yi’s commentary: 革絡頭曰鞿.(Wenxuan “Zhe baima fu” 赭白馬賦: 服鞿羈兮) Li Shan’s commentary: Wang Yi’s commentary of Chuci: 絡在頭曰鞿.

⁴⁹¹ (Chuci “Lisao:” 蘇糞壤日充幘兮) Wang Yi’s commentary: 幘謂之膾;膾, 香囊也. (“Lisao:” 檝又欲充夫佩幘) Wang Yi’s commentary: 幘, 盛香之囊.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.144	7.2:22 帚，糞也...古者少康初作箕帚，秣酒。少康，杜康也，葬長垣。									Shiben: 少康作箕帚。 ⁴⁹² Shiben: 少康作秣酒。 ⁴⁹³		I	
1100	7.2:22 席，籍也。《禮》：天子諸侯席有黼黻純飾。				【C】 Zhouli “Si jiyuan:” 設莞筵紛純，加纁席畫純，加次席黼純。							D	O
3.62	7.2:22 膾，囊也。 ⁴⁹⁴												
7.18	7.2:23 幘，載米爵也...讀若《易》屯卦之屯。	【C】 Changes: 屯。										D	
1101	7.2:23 幘，馬纏鑣扇汗也...《詩》曰：朱幘鑣鑣。			【CM】 “Shuoren:” 朱幘鑣鑣。Mao: 幘，飾也。人君以朱纏鑣扇汗，且以爲飾。								B	
1102	7.2:23 幘，髮布也...《周禮》曰：駟車大幘。				【C】 Zhouli “Jinche” 巾車：駟車翟蔽然禡。							D	O
1103	7.2:24 市，鞞也...天子朱市，諸侯赤市，大夫葱衡...鞞，篆文市从韋，从发。				【M】 Liji “Yuzao” 玉藻：一命緼鞞幽衡，再命赤鞞幽衡，三命赤鞞葱衡。							I	
1104 8.44	7.2:24 鞞，士無市有鞞，制如楹，缺四角，爵弁服，其色鞞，賤不得與裳同。司農曰：“裳纁色。”鞞，鞞或从韋。				【C】 Yili “Shisangli” 士喪禮：爵弁服...鞞鞞。							B	O
1105	7.2:24 白，西方色也。				【C】 Zhouli “Huahui” 畫績：西方謂之白。							I	O
1106	7.2:24 皎，月之白也...《詩》曰：月出皎兮。				【C】 “Yuechu” 月出：月出皎兮。							D	
1107	7.2:24 皤，老人白也...《易》曰：賁如皤如。	【C】 “Bi:” 賁如皤如。										D	
1108	7.2:25 黼，箴纁所紕衣。						“Shiyan:” 黼，紕也。					I	
1109	7.2:25 黼，合五采鮮色...《詩》曰：衣裳黼黼。			【CM】 “Fuyou” 蜉蝣：衣裳楚楚。Mao: 楚楚，鮮明貌。								B	
1110	7.2:25 黼，白與黑相次文。		【M】 (“Caishu” 采菽：玄衮及黼) Mao: 白與黑謂之黼。 (“Wenwang” 常服黼罽) Mao: 黼，白與黑也。		【C】 Zhouli “Huahui:” 白與黑謂之黼，黑與青謂之黻。							I	O
1111	7.2:25 黻，黑與青相次文。		【M】 (“Zhongnan:” 黻衣繡裳) Mao: 黑與青謂之黻。		SAA.							I	O
1112	8.1:1 人，天地之性最貴者也。						【C】 Xiaojing “Shengzhi” 聖治：子曰：天地之性人爲貴。	“Zhufa” 誅伐：天地之性人爲貴。“Sanjun:” 人者，天之貴物也。	Lunheng “Qiguai” 奇怪：天地之性，唯人爲貴。“Liangzhi” 量知：況人含天地之性，最爲貴者乎？“Wuxing” 無形：天地之性，人最爲貴。“longxu” 龍虛，“Bietong” 別通，“Zhuangliu” 狀留 “Bianchong” 辨崇：天地之性		I	NJ	

⁴⁹² Taiping yulan, vol.765.

⁴⁹³ Taiping yulan, vol.843.

⁴⁹⁴ (Chuci “Lisao:” 蘇糞壤日充幘兮) Wang Yi’s commentary: 幘謂之膾;膾，香囊也。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										人為貴。“Jieshu”詰術：人之在天地之間也，萬物之貴者耳。 Yuejue shu “yuejue waizhuan zhenzhong”越絕外傳枕中：天地之間，人最為貴。 Hanshu “Wuxing zhi:”一曰：天地之性人為貴。“Dong Zhongshu zhuan”《董仲舒傳，“Wang Mang zhuan”王莽傳：Confucius: 天地之性人為貴。“Imperial edit of EmperoR Guang Wu 光武:”天地之性人為貴。 ⁴⁹⁵			
1113	8.1:1 僮，未冠也。											I	
1114	8.1:1 仁，親也。									【M】Meng “Jinxin1”盡心上：親親，仁也。		I	
2.38	8.1:1 仞，伸臂一尋八尺。 ⁴⁹⁷												
1115	8.1:1 佻，冠飾兒...《詩》曰：弁服佻佻。											D	
1116	8.1:2 俊，材千人也。 ⁴⁹⁸									【M】Chunqiu fanlu “Jueguo:”千人者曰俊。		I	NJ
1117	8.1:2 伉，人名...《論語》有陳伉。									【M】Lun “Jishi:”陳亢。		D	
1118	8.1:2 伯，長也。 ⁴⁹⁹									【M】 (“Zhengyue:”將伯助予) Mao: SA.		I	
1119	8.1:2 仲，中也。									“Shigu2:” SA.		I	N
1120	8.1:2 伊，殷聖人阿衡，尹治天下者。									“Feng gonghou”封公侯:SA. “Xingming”姓名：伯者，長也。		I	O
5.15	8.1:2 倩，人字...東齊謂之倩。									【M】 Han’s Odes:仲，中也，言位在中也。 ⁵⁰⁰		I	
4.145	8.1:2 儼，慧也。									【M】 (“Changfa:”實維阿衡) Mao: 阿衡，伊尹也。		I	
4.146	8.1:2 僕，宋衛之間謂華僕僕。									Fangyan3: 東齊之間聳謂之倩。		I	
1121	8.1:3 傀，偉也。从人，鬼聲。《周禮》曰：大傀異。									Fangyan1: SA.		I	
										Fangyan2: 僕，容也...宋衛曰僕。		D	O

⁴⁹⁵ Hou Han shu “Guang wu di ji”光武帝紀。

⁴⁹⁶ Hui Lin, Yiqiejing yinyi, vol.29.

⁴⁹⁷ (Documents “Lü’ao”旅葵：為山九仞) Kong Anguo’s commentary: 八尺曰仞。

⁴⁹⁸ (Shiji “Qu Yuan Jia sheng liezhuan”屈原賈生列傳：讎俊疑桀兮) Suoyin: Yinwenzi 尹文子：千人曰俊。(Hou Han shu “Cui Yin zhuan”崔駰傳：故英人乘斯時也) Li Xian’s commentary: Wenzi 文子：知過千人謂之俊。(Shiji “Qin shi Huang Benji”秦始皇本紀：豪俊相立) Jijie: Heguanzi 鶡冠子“Nengtian”能天：德千人者謂之俊。(Chuci “Jiuzhang:”非俊疑桀兮) Wang Yi’s commentary: 千人才為俊。(“Qijian:”賢俊慕爾自附兮) Wang Yi’s commentary: 才敵千人曰俊。(Documents “Gaoyao mo:”俊又在官) Zhengyi: Ma Rong: 才過過千人為俊。

⁴⁹⁹ (Chuci “Tianwen:”伯林雉經) Wang Yi’s commentary: SA.

⁵⁰⁰ Xuan Ying, Yiqiejing yinyi, vol.9

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1122	8.1:3 份, 文質僂也... 《論語》曰: 文質份份.彬, 古文份从彡, 林.林者, 从焚省聲.							【M】Lun “Yongye:” 文質彬彬.				D	
1123	8.1:3 僚, 好兒.			【M】 (“Yuechu:” 佼人僚兮) Mao: 僚, 好貌.								I	O
1124	8.1:3 倮, 威儀也... 《詩》曰: 威儀倮倮.			【C】 “Bin zhi chu yan:” 威儀怱怱.								D	
1125	8.1:3 倮, 具也... 《虞書》曰: 窋救倮功.		【C】 “Yaodian:” 方鳩倮功. ⁵⁰¹									D	
1126	8.1:3 儻, 長壯儻儻也... 《春秋傳》曰: 長儻者相之.					【M】Zuo “Zhao7:” 長鬣者相.						D	O
1127	8.1:3 儻, 行兒... 《詩》曰: 行人儻儻.			【C】 “Zaiqu” 載軀: 行人儻儻.								D	
1128	8.1:3 儻, 行人節也... 《詩》曰: 佩玉之儻.			【CM】 “Zhugan:” 佩玉之儻. Mao: 儻, 行有節度.								B	O
1129	8.1:3 倮, 順兒... 《詩》曰: 周道倮遲.			【C】 “Simu:” 周道倮遲. ⁵⁰²								D	O
1130	8.1:3 俟, 大也... 《詩》曰: 俛俛俟俟.			【C】 “Jiri” 吉日: 儻儻俟俟.								D	
1131	8.1:3 伺, 大兒... 《詩》曰: 神罔時伺.			【C】 “Siqi” 思齊: 神罔時伺.								D	
1132	8.1:3 佶, 正也... 《詩》曰: 既佶且閑.			【CM】 “Liuyue:” 既佶且閑. Mao: 佶, 正也.								B	O
1133	8.1:4 俣, 大也... 《詩》曰: 碩人俣俣.			【CM】 “Jianxi:” 碩人俣俣. Mao: 俣俣, 容貌大也.								B	O
1134	8.1:4 倮, 疾也... 《周禮》曰: 句兵欲無倮.			【C】 Zhouli “Luren:” 句兵欲無倮.								D	O
1.57	8.1:4 倮, 彊也.			【M】 (“Sangrou:” 秉心無競; “Liewen:” 無競維人) Mao: 競, 彊也.			“Shiyan:” 競, 彊也.					I	
1135	8.1:4 倮, 勇壯也... 《周書》曰: 倮倮勇夫.		【C】 “Taishi:” 倮倮勇夫. ⁵⁰³									D	
4.147	8.1:4 倮, 聊也.									Fangyan3: SA.		I	
1136	8.1:4 倮, 武兒... 《詩》曰: 瑟兮倮兮.			【C】 “Qi’ao:” 瑟兮倮兮.								D	
1137	8.1:4 倮, 有力也... 《詩》曰: 以車倮倮.			【CM】 “Jiong:” 以車倮倮. Mao: 倮倮, 有力也.								B	O
1138	8.1:4 倮, 彊力也... 《詩》曰: 其人美且倮.			【C】 “Luling” 盧令: 其人美且倮.								D	
1139	8.1:4 倮, 箸大也... 《詩》曰: 倮彼雲漢.			【CM】 “Yupu” 倮彼雲漢. Mao: 倮, 大也. “Yunhan:” 倮彼雲漢. (“Futian:” 倮彼甫田) Mao: 倮, 明貌.								B	O
4.148	8.1:4 倮, 長兒.一曰: 箸地.一曰: 代也.									Fangyan3: 倮, 代也.		I	
1140	8.1:4 倮, 熾盛也... 《詩》曰: 豔妻倮方處.			【CM】 “Shiyue zhi jiao:” 豔妻倮方處. Mao: 倮, 熾也. “Shiyan:” 倮, 熾也.								B	
1141	8.1:5 倮, 戒也... 《春秋傳》曰: 倮宮. ⁵⁰⁴			【M】Zuo “Xiang9:” 倮宮.								D	O
1142	8.1:5 倮, 善也... 《詩》曰: “令終有倮.”一曰: 始也. ⁵⁰⁵			【CM】 “Jizui:” 令終有倮. Mao: 倮, 始也. (“Guanju:” 窈窕淑女; “Hanyi:” 淑旂綬章) Mao: 倮, 善也.			“Shigong:” 倮, 始也. “Shigu1:” 倮, 善也.					B	O
1143	8.1:5 倮, 均直也.			【M】 (“Jienan shan:” 昊天不倮) Mao: 倮, 均也.			“Shiyan:” 倮, 均也.					I	O
1144	8.1:5 倮, 仿佛也... 《詩》曰: 倮而不見.			【C】 “Jingnü” 靜女: 愛而不見.								D	
1145	8.1:5 倮, 聲也.						“Shiyan:” SA.					I	
1146	8.1:5 倮, 精謹也... 《明堂》Yueling:” 數將倮終.			【M】Liji “Yueling:” 數將倮終.								D	
1147	8.1:5 位, 列中庭之左右謂之位.						“Shigong:” 中庭之左右謂之位.					I	
1148	8.1:6 倮, 等輩也... 《春秋傳》曰: 吾倮小人.			【M】Zuo “Xuan11,” “Xiang17,” “Xiang30:” 吾倮小人.								D	O
1149	8.1:6 倫, 輩也...一曰: 道也.			【M】 (“Zhengyue:” 有倫有脊) Mao: 倫, 道也.			【Z】 (Lun “Weizi:” 欲絜其身而亂大倫) Bao Xian: 倫, 道理					I	

⁵⁰¹ *Jingdian Shiwen*: Ma Rong: 倮……具也.

⁵⁰² *Jingdian Shiwen*: Han’s *Odes*: 倮夷.

⁵⁰³ Kong Anguo’s commentary: 倮倮壯勇之夫.

⁵⁰⁴ (*Documents* “Dayu mo”: 降水倮子) Kong Anguo’s commentary: 倮, 戒也.

⁵⁰⁵ (*Documents* “Yinzheng:” 倮擾天紀) Kong Anguo’s commentary: 倮, 始也. (*Chuci* “Jiuzhang:” 淑離不淫, “Yuanyou” 遠遊: 絕氛埃而淑尤兮, “Zhaohun:” 九侯淑女) Wang Yi’s commentary: 倮, 善也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
								也. ⁵⁰⁶					
1150	8.1:6 偕, 彊也...《詩》曰:“偕偕士子。”一曰: 俱也。 ⁵⁰⁷			【CM】 “Beishan:”偕偕士子.Mao: 偕偕, 強壯貌. (“Jigu:” 與子偕老; “Zhihu” 陟岵:夙夜必偕) Mao: 偕, 俱也.								B	O
1151	8.1:6 俱, 偕也。 ⁵⁰⁸			【M】 (“Jigu:” 與子偕老; “Zhihu:” 夙夜必偕) Mao: 偕, 俱也.								I	O
1152	8.1:6 併, 並也。 ⁵⁰⁹						“Shiyan:” 竝, 併也.					I	
1153	8.1:6 忒, 惕也...《春秋國語》曰: 於其心忒然.							【M】 <i>Guoyu</i> “Wuyu:” 於其心也戚然.				D	O
1154	8.1:6 備, 輔也.						“Shigu2:” 輔, 備也.					I	
1155	8.1:6 倚, 依也。 ⁵¹⁰			【M】 (“Nuo:” 依我磬聲) Mao: 依, 倚也.								I	O
1156	8.1:6 依, 倚也。 ⁵¹¹			SAA.								I	O
1157	8.1:6 仍, 因也。 ⁵¹²				【Z】 (<i>Zhouli</i> “Si jiyuan”司几筵: 凶事仍几) Zheng Sinong 同。 ⁵¹³		“Shigu2:” SA.					I	O
1158	8.1:6 飲, 便利也...《詩》曰:“決拾既飲。”一曰: 遞也.			【CM】 “Chegong:” 決拾既飲.Mao: 飲, 利也.								B	O
3.63	8.1:6 側, 旁也。 ⁵¹⁴												
1159	8.1:7 恤, 靜也...《詩》曰: 闕宮有恤.			【C】 “Bigong:” 闕宮有恤.								D	
1160	8.1:7 偁, 會也...《詩》曰: “曷其有偁.”一曰: 偁偁, 力兒.			【CM】 “Junzi yu yi”君子于役: 曷其有偁.Mao: 偁, 會也.								B	O
1161	8.1:8 作, 起也。 ⁵¹⁵			【M】 (“Wuyi”無衣:與子偕老) Mao: SA.		【Z】 (<i>Lun</i> “Xiangdang:” 有盛饌必變色而作) Kong Anguo: SA. ⁵¹⁶ (<i>Lun</i> “Zihan:” 見之雖少者必作) Bao Xian: SA. ⁵¹⁷						I	
1162	8.1:8 假, 非真也...一曰: 至也.《虞書》曰: 假于上下。 ⁵¹⁸		【C】 “Yaodian:” 格于上下.	【M】 (“Yunhan:”昭假無羸; “Panshui:” 昭假烈祖) Mao: 假, 至也.						<i>Fangyan</i> 1: 假, 至也.		B	OJ
1163	8.1:8 借, 假也.			【M】 (“Yi:” 借曰未知) Mao: SA.								I	O
1164	8.1:8 債, 賣也.				【Z】 (<i>Zhouli</i> “Xushi” 胥師察其詐偽飾行債慝者) Zheng Sinong 同。 ⁵¹⁹							I	O
1165	8.1:8 僅, 材能也.					【Z】 <i>Jia Kui</i> ’s commentary of <i>Guoyu</i> : 僅, 猶裁能也。 ⁵²⁰						I	O
3.64	8.1:8 代, 更也。 ⁵²¹												
3.65	8.1:8 便, 安也.人有不便, 更之。 ⁵²²												

⁵⁰⁶ He Yan, *Jijie*.

⁵⁰⁷ (*Chuci* “Jiuge:” 將騰駕兮偕逝) Wang Yi’s commentary: 偕, 俱也.

⁵⁰⁸ Ibid.

⁵⁰⁹ (*Chuci* “Qijian:” 冰炭不可以相並兮) Wang Yi’s commentary: 並, 併也.

⁵¹⁰ *Changes* “Shuogua:” 倚數 *Jingdian Shiwen*: Ma Rong: 倚, 依也. (*Chuci* “Zhaohun:” 徜徉無所倚) Wang Yi’s commentary: 倚, 依也.

⁵¹¹ Ibid.

⁵¹² (*Documents* “Guming:” 華玉仍几) Kong Anguo’s commentary: SA. (*Chuci* “Jiuzhang:” 隨飄風之所仍) Wang Yi’s commentary: SA.

⁵¹³ Zheng Xuan’s commentary.

⁵¹⁴ (*Chuci* “Jiutan:” 傾容幸而待側) Wang Yi’s commentary: 側, 旁也.

⁵¹⁵ (*Documents* “Shuoming2:” 昔先正保衡作我先王) Kong Anguo’s commentary: SA. (*Shiji* “Bo Yi liezhuan” 伯夷列傳: 聖人作而萬物覩 *Jijie*: Ma Rong: SA.

⁵¹⁶ He Yan, *Jijie*.

⁵¹⁷ Ibid.

⁵¹⁸ (*Chuci* “Zhaohun:” 蘭芳假些) Wang Yi’s commentary: 假, 至也.

⁵¹⁹ Zheng Xuan’s commentary.

⁵²⁰ Hui Lin, *Yiqiejing yinyi*, vol.62.

⁵²¹ (*Chuci* “Lisao:” 春與秋其代序, “Jiuge:” 傳芭兮代舞, “Zhaohun:” 十日代出) Wang Yi’s commentary: SA.

⁵²² (*Chuci* “Dazhao:” 恣所便只) Wang Yi’s commentary: 便, 猶安也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1166	8.1:8 倪, 譬諭也。一曰: 聞見...《詩》曰: 倪天之妹。			【C】 “Daming:” 倪天之妹。			“Shiyan:” 聞, 倪也。					B	
1167	8.1:8 侘, 完也。《逸周書》曰: 朕實不明, 以侘伯父。		Yi zhou shu “Dajie jie”大戒解: 朕實不明。 “Bendian jie”本典解: 朕不知...故問伯父									D	
1168	8.1:9 倮, 鄉也...《少儀》曰: 尊壺者倮其鼻。				【C】 Liji “Shaoyi”少儀: 尊壺者面其鼻。							D	
1169	8.1:9 信, 小臣也...《詩》曰: 命彼信人。			【C】 “Ding zhi fang zhong:” 命彼信人。								D	
1170	8.1:9 价, 善也...《詩》曰: 价人惟藩。			【CM】 “Ban:” 价人維藩.Mao: 价, 善也。								B	O
1171	8.1:9 仔, 克也。			【M】 (“Jingzhi:” 佛時仔肩) Mao: 仔肩, 克也。								I	O
1.58 4.149	8.1:9 佚, 送也...呂不韋曰: “有佚氏以伊尹佚女。”古文以為訓字。 ⁵²³						“Shiyan:” 媵, 送也。			Lüshi chunqiu “Xiaoxing lan:” 有佚氏喜, 以伊尹為媵送女。		B	
1172	8.1:10 俯, 有靡蔽也...《詩》曰: 誰俯予美。			【C】 “Fang you quechao” 防有鵲巢: 誰俯予美。								D	
1173	8.1:10 淺, 淺也。			【M】 (“Xiaorong:” 小戎淺收) Mao: SA.			“Shiyan:” SA.					I	O
1174	8.1:10 佃, 中也...《春秋傳》曰: “乘中佃,” 一轅車。				【M】 Zuo “Ai17:” 乘衷甸。							D	O
1175	8.1:10 侏, 小兒...《詩》曰: 侏侏彼有屋。			【CM】 “Zhengyue:” 侏侏彼有屋.Mao: 侏侏, 小也。			“Shixun:” 侏侏, 小也。					B	
1176	8.1:10 飧, 小兒...《春秋國語》曰: 飧飯不及一食。				【M】 Guoyu “Yueyu2”越語下: 飧飯不及壺飧。							D	O
1177	8.1:10 佻, 愉也...《詩》曰: 視民不佻。			【CM】 “Luming:” 視民不佻.Mao: 佻, 愉也。			“Shiyan:” 佻, 愉也。					B	O
1178	8.1:10 僻, 避也...《詩》曰: 宛如左僻。一曰: 从窶牽也。			【C】 “Geju” 葛屨: 宛然左辟。								D	
1179	8.1:10 伎, 與也...《詩》曰: 籀人伎忒。			【C】 “Zhan ang:” 籀人伎忒。								D	
1180	8.1:11 僞, 詐也。						“Shigu2:” 詐, 僞也。					I	
4.150	8.1:11 僿, 輕也。									Fangyan10: SA.		I	
1181	8.1:11 俄, 行頃也...《詩》曰: 仄弁之俄。			【C】 “Bin zhi chu yan:” 側弁之俄。								D	
1.59	8.1:11 僇, 喜也...自關以西物大小不同謂之僇。						“Shigu2:” 繇, 喜也。			Fangyan6: 自山而西凡物細大不純者謂之僇。		I	
1182	8.1:11 傚, 醉舞兒...《詩》曰: 屢舞傚傚。			【C】 “Bin zhi chu yan:” 屢舞傚傚。								D	
1183	8.1:11 傲, 醉舞兒...《詩》曰: 屢舞傲傲。			【C】 “Bin zhi chu yan:” 屢舞傲傲。								D	
1184	8.1:12 僨, 僵也。						“Shiyan:” 僨, 僵也。					I	
1185	8.1:12 僵, 僨也。						SAA.					I	
1186	8.1:12 催, 相儔也...《詩》曰: 室人交徧催我。			【C】 “Beimen:” 室人交徧催我。								D	
1187	8.1:12 伐, 擊也...一曰: 敗也。 ⁵²⁴			【M】 (“Gantang”甘棠: 勿翦勿伐; “Caiqi:” 鉦人伐鼓) Mao: 伐, 擊也。		【A】 Chunqiu Shuotici: 伐之為言敗也。 ⁵²⁵		“Zhufa:”伐, 擊也。				I	TA
1188	8.1:12 俘, 軍所獲也...《春秋傳》曰: 以為俘馘。				【M】 Zuo “Cheng3:” 以為俘馘。							D	O
1189	8.1:12 僂, 尫也...周公鞮僂, 或言背僂。				【A】 Liwei hanwenjia: 周公背僂。 ⁵²⁶					Xunzi: 周公偃背。 ⁵²⁷ Lunheng “Guxiang” 骨相: 周公背僂。		I	AJ
1190	8.1:12 仇, 讎也。						“Shigu1:” 仇, 讎...匹也					I	

⁵²³ (Chuci “Jiuge:” 魚隣隣兮媵予, “Tianwen:” 媵有莘之婦) Wang Yi’s commentary: 媵, 送也。

⁵²⁴ (Documents “Mushi”牧誓: 不愆于四伐五伐六伐七伐) Kong Anguo’s commentary: 伐謂擊刺。

⁵²⁵ Yiwén leiju.

⁵²⁶ Baihu tong “Shengren”聖人。

⁵²⁷ Guangyun “Yu yun” 虞韻。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1191	8.1:13 仳, 別也...《詩》曰: 有女仳離. ⁵²⁸											B	O
1192	8.1:13 僂, 聚也...《詩》曰: 僂脊背憎.											D	
1193	8.1:13 弔, 問終也.古之葬者厚衣之以薪.											I	
4.151	8.1:13 召, 廟召穆.父爲召, 南面;子爲穆, 北面.									Hanshu “Wei Xian zhuan” 韋賢傳: 父爲昭, 子爲穆. Zhang Chun 張純: 父爲昭, 南嚮;子爲穆, 北嚮. ⁵²⁹		I	
1194	8.1:13 僂, 南方有焦僂人, 長三尺, 短之極.									Shanghai jing “Dahuang nan jing” 大荒南經: 有小人, 名曰焦僂之國.		I	OJ
3.66	8.1:15 匕, 變也. ⁵³⁰												
4.152	8.1:15 匙, 匕也.									Fangyan13: 匕謂之匙.		I	
1195	8.1:15 歧, 頃也...《詩》曰: 歧彼織女.											D	
1196	8.1:15 印, 望, 欲有所庶及也...《詩》曰: 高山印止.											D	
3.67	8.1:15 卓, 高也. ⁵³¹												
1197	8.1:15 曷, 很也...《易》曰: “曷其限.” 匕目爲曷, 匕目爲眞也.											D	
1198	8.1:16 愍, 慎也...《周書》曰: 無愍于卹.											B	O
1199	8.1:16 北, 土之高也, 非人所爲也. ⁵³²											I	
1200	8.1:16 虛, 大丘也.崑崙丘謂之崑崙虛.古者九夫爲井, 四井爲邑, 四邑爲丘, 丘謂之虛. ⁵³³											I	O
1201	8.1:17 眾, 多也.											I	
1202	8.1:17 臯, 眾詞與也...《虞書》曰: 臯咎繇. ⁵³⁵											D	NJ
1203	8.1:17 壬, 善也.从人, 土.土, 事也. ⁵³⁶											I	

⁵²⁸ Xiao erya “Guangyan:” 仳, 別也.

⁵²⁹ Hou Han shu “Jiaosi zhi.”

⁵³⁰ (Chuci “Lisao:” 傷靈脩之數化) Wang Yi’s commentary: 化, 變也.

⁵³¹ (Chuci “Ai shiming:” 處卓卓而日遠兮) Wang Yi’s commentary: 卓卓, 高貌.

⁵³² (Documents “Yugong:” 是降丘宅土) Kong Anguo’s commentary: 地高曰丘.

⁵³³ (Changes “Sheng” 升: 升虛邑) Jingdian Shiwèn: Ma Rong: 虛, 丘也. (Chuci “Jiuzhang:” 曾不知夏之爲丘兮) Wang Yi’s commentary: 丘, 墟也.

⁵³⁴ Hui Lin, Yiqiejing yinyi, vol.53: Zhouli: 四邑爲丘, 或謂之墟.

⁵³⁵ (Documents “Yaodian:” 汝義暨和) Kong Anguo’s commentary: 暨, 與也. (Chuci “Jiuzhang:” 暨志介而不忘) Wang Yi’s commentary: 暨, 與也.

⁵³⁶ (Documents Mushi: 是以爲大夫卿師士) Kong Anguo’s commentary: 土, 事也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
				王之爪士; “Jingzhi:” 陟降厥士; “Huan:” 保有厥士) Mao: 士, 事也.									
1204	8.1:17 徵, 召也. ⁵³⁷						“Shiyan:” SA.					I	
5.16	8.1:17 望, 月滿, 與日相望, 以朝君也.									Lunheng “Sihui” 四諱: 十五日, 日月相望謂之望.		I	
1205	8.1:18 殷, 作樂之盛稱殷...《易》曰: 殷薦之上帝.		【M】 “Yu” 豫: 殷薦之上帝. ⁵³⁸									D	
1206	8.1:18 衣, 依也. 上曰衣, 下曰裳. ⁵³⁹			【M】 (“Lüyi” 綠衣: 綠衣黃裳; “Dongfang weiming:” 顛倒衣裳) Mao: 上曰衣, 下曰裳.								I	O
1207	8.1:18 袞, 天子享先王, 卷龍繡於下幅, 一龍蟠阿上鄉.			【M】 (“Jiuyu” 九罭袞衣繡裳) Mao: 袞衣, 卷龍也.		【CM】 Zhouli “Sifu” 司服: 王之吉服... 享先王則袞冕. Zheng Sinong: 袞, 卷龍衣也.						I	O
1208	8.1:18 褻, 丹縠衣.			【CM】 (“Junzi xielao:” 其之展也) Mao: 禮有展衣者, 以丹縠爲衣. ⁵⁴⁰								I	O
1209	8.1:18 褻, 翟, 羽飾衣.			【M】 (“Junzi xielao:” 其之翟也) Mao: 褻翟, 闕翟, 羽飾衣也.		【Z】 (Zhouli “Nei sifu” 內司服: 揄狄闕狄) Zheng Sinong: 揄狄, 闕狄, 畫羽飾. ⁵⁴¹						I	O
1210	8.1:19 襟, 衣領也...《詩》曰: 要之襟之.			【CM】 “Geju:” 要之襟之. Mao: 襟, 領也.								B	O
1211	8.1:19 褻, 黼領也...《詩》曰: 素衣朱褻.			【CM】 “Yang zhi shui” 揚之水: 素衣朱褻. Mao: 褻, 領也.		“Shiqi:” 黼領謂之褻.						B	O
1212	8.1:19 褻, 衽也.									Fangyan4: 褻謂之衽.		I	
4.153	8.1:19 衽, 交衽也.									Fangyan4: 衽謂之交.		I	
1213	8.1:19 褻, 蔽衽也...《周禮》曰: 王后之服褻衣謂畫褻.			【CM】 Zhouli “Nei sifu:” 褻衣. Zheng Sinong: 褻衣, 畫衣也.						Fangyan4: 蔽衽, 江淮之間謂之褻.		B	OJ
1214	8.1:19 袍, 襦也...《論語》曰: 衣弊緼袍.			【M】 (“Wuyi:” 與子同袍) Mao: 袍, 襦也.		“Shiyan:” 袍, 襦也.		【M】 Lun “Zihan:” 衣敝緼袍.				B	OJ
1215	8.1:19 襦, 袍衣也...《以絮曰襦, 以緼曰袍.《春秋傳》曰: 盛夏重襦.		SAA.		【M】 Zuo “Xiang21:” 重繭衣裘.	SAA.						B	O
4.154	8.1:19 褻, 南楚謂褻衣曰褻.									Fangyan4: 褻衣, 江淮南楚之間謂之褻.		I	
1216	8.1:20 褻, 帶所結也...《春秋傳》曰: 衣有褻.			【M】 Zuo “Zhao11” 衣有褻.								D	O
1217	8.1:20 褻, 縠也.《詩》曰: “衣錦褻衣,” 示反古.			【C】 “Shuoren,” “Feng:” 衣錦褻衣.								D	
3.68	8.1:20 褻, 衣袂祗褻. ⁵⁴²												

⁵³⁷ (Chuci “Jiutan:” 徵九神於回極兮) Wang Yi’s commentary: SA.

⁵³⁸ Jingdian Shiwen: Ma Rong: 殷, 盛也.

⁵³⁹ (Chuci “Lisao:” 集芙蓉以爲裳, “Jiutan:” 衣納納而掩露) Wang Yi’s commentary: 上曰衣, 下曰裳.

⁵⁴⁰ (Zhouli “Nei sifu” 內司服: 展衣) Zheng Xuan’s commentary: Zheng Sinong: 展衣, 白衣也.

⁵⁴¹ Zheng Xuan’s commentary.

⁵⁴² (Chuci “Jiubian:” 被荷褻之晏晏兮) Wang Yi’s commentary: 褻, 祗褻也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.155	8.1:20 襜，裯謂之襜褕。襜，無緣也。									Fangyan4: 以布而無緣，蔽而紵之，謂之襜褕...裯謂之襜，無緣之衣謂之襜...楚謂無緣之衣曰襜。		I	
4.156	8.1:20 褙，無袂衣謂之褙。									Fangyan4: 無袂衣謂之褙。		I	
1218	8.1:20 袪，衣袂也...一曰：袪裏也。裏者，裏也。袪，尺二寸。《春秋傳》曰：披斬其袪。			【M】 (“Zun dalu:” 摻執子之袪兮；“Gaoqiu:” 羔裘豹袪) Mao: 袪，袂也。	【C/M】 Yili “Sangfu:” Liji “Yuzao:” 袪，尺二寸。					【M】 Zuo “Xi5:” 披斬其袪。		B	OJ
3.69	8.1:20 袂，袖也。 ⁵⁴³												
1219	8.1:20 檐，衣蔽前。			【M】 (“Cailü” 采綠:不盈一檐) Mao: 衣蔽前謂之檐。			“Shiqi:” 衣蔽前謂之檐。					I	O
1220	8.1:20 袿，裾也...《論語》曰：朝服袿紳。									【M】 Lun “Xiangdang:” 朝服拖紳。		D	
1221	8.1:21 褰，綺也...《春秋傳》曰：徵褰與襦。									【M】 Zuo “Zhao24:” 徵褰與襦。	Fangyan4: 袴，齊魯之間謂之褌，或謂之褌。	B	O
4.157	8.1:21 褌，綺踣也。									SAA.		I	
1222	8.1:21 褌，緇也...《詩》曰：載衣之褌。			【C】 “Sigan:” 載衣之褌。								D	
1223	8.1:21 襜，重衣兒... Erya 曰：襜襜襜襜。						“Shixun:” 洄洄，昏也。					D	
1224	8.1:21 褌，衣厚兒...《詩》曰：何彼褌矣。			【C】 “He bi nong yi:” 何彼褌矣。								D	
1225	8.1:21 侈，衣張也...《春秋傳》曰：公會齊侯於侈。						【C】 S&A “Huan15”(Zuo, Gu): 公會宋公,衛侯,陳侯于袤; (Gong): 公會齊侯,宋公,衛侯,陳侯于侈。					D	T
1226	8.1:21 褌，短衣也...《春秋傳》曰：有空褌。						【L】 Commentary of S&A: 有空褌。					D	
4.158	8.1:22 褌，《漢令》：解衣耕謂之褌。									【L】 Hanling: 解衣耕謂之褌。		D	
1227	8.1:22 被，寢衣，長一身有半。									【MZ】 Lun “Xiangdang:” 必有寢衣，長一身有半。Kong Anguo: 今被也。 ⁵⁴⁴		I	O
1228	8.1:22 褌，私服...《詩》曰：是褌祥也。			【C】 “Junzi xielao:” 是繼祥也。								D	
1229	8.1:22 衷，裏褌衣...《春秋傳》曰：皆衷其相服。						【M】 Zuo “Xuan9:” 皆衷其相服。					D	O
1230	8.1:22 姝，好，佳也...《詩》曰：靜女其姝。			【C】 “Jingnü:” 靜女其姝。						Fangyan1: 趙魏燕代之間曰姝...好，其通語也。		B	
9.3	8.1:22 裨，接，益也。 ⁵⁴⁵											I	
1231	8.1:22 祥，無色也...一曰：《詩》曰：“是繼祥也。”讀若普。			【C】 “Junzi xielao:” 是繼祥也。								D	
1232	8.1:23 裕，衣物饒也...《易》曰：有孚裕無咎。			【C】 “Jin:” 孚裕無咎。								D	
1233	8.1:23 褌，以衣衽扱物謂之褌。			【M】 (“Fuyi:” 薄言褌之) Mao: 扱衽曰褌。			“Shiqi:” 執衽謂之褌，扱衽謂之褌。					I	O
1234	8.1:23 袪，執衽謂之袪。			【M】 (“Fuyi:” 薄言袪之) Mao: 袪，執衽也。			SAA.					I	O

⁵⁴³ (Chuci Dazhao: 長袂拂面, “Jiutan:” 泣霑襟而濡袂) Wang Yi’s commentary: SA. (“Jiuge:” 捐余袂兮江中) Wang Yi’s commentary: 袂, 衣袖也。

⁵⁴⁴ He Yan, Jijie.

⁵⁴⁵ (Shiji “Wei jiangjun piaopi liezhuan” 衛將軍驃騎列傳: 得右賢裨王十餘人) Suoyin: Jia Kui:裨, 益也。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.159	8.1:24 褚, 卒也.									Fangyan3: 楚東海之間...卒...或謂之褚.		I	
3.70	8.1:24 製, 裁也. ⁵⁴⁶												
4.160	8.1:24 被, 蠻夷衣...一曰: 蔽邾.									Fangyan4: 蔽邾, 江淮之間...或謂之被.		I	
1235	8.1:24 襚, 衣死人也...《春秋傳》曰: 楚使公親襚.											D	O
7.19	8.1:24 綈, 鬼衣...讀若《詩》曰: “葛藟綈之,” 一曰: 若“靜女其綈”之“綈.”											D	
1236	8.1:25 老, 考也.七十曰老. ⁵⁴⁷											I	NJ
1.60	8.1:25 耄, 年八十曰耄.											I	
1.61	8.1:25 耄, 年九十曰耄. ⁵⁴⁸											I	
1237	8.1:25 孝, 善事父母者.											I	O
1238	8.1:25 毳, 毛盛也...《虞書》曰: 鳥獸毳毳.											D	
1239	8.1:26 毳, 仲秋鳥獸毛盛, 可選取以為器用.											D	
1240	8.1:26 穞, 以毳為縹, 色如藁, 故謂之穞.藁, 禾之赤苗也...《詩》曰: 毳衣如穞.											B	O
1241	8.1:26 尸, 陳也.											I	
1242	8.1:27 屈, 行不便也.一曰: 極也.											I	O
1243	8.1:28 屋, 居也.从尸, 尸, 所主也. ⁵⁴⁹											I	O
1244	8.1:28 屏, 屏蔽也.											I	O
1245	8.2:1 尺, 十寸也.人手卻十分動脈為寸口, 十寸為尺.											I	
1246	8.2:1 咫, 中婦人手長八寸, 謂之咫, 周尺也.											I	

⁵⁴⁶ (Chuci “Lisao:” 製芰荷以為衣兮) Wang Yi’s commentary: SA.

⁵⁴⁷ (Chuci “Lisao:” 老冉冉其將至兮) Wang Yi’s commentary: 七十曰老.

⁵⁴⁸ (Documents “Dayu mo”: 耄期倦于勤) Kong Anguo’s commentary: 八十,九十曰耄. (Chuci “Qijian:” 心悼怵而耄思) Wang Yi’s commentary: 九十曰耄.

⁵⁴⁹ (Documents “Kangwang zhi gao” 康王之誥: 康王既尸天子, “Wuzi zhi ge” 五子之歌: 太康尸位以逸豫) Kong Anguo’s commentary: 尸, 主也. (Chuci “Tianwen:” 載尸載戰) Wang Yi’s commentary: 尸, 主也.

⁵⁵⁰ (Wenxuan “Changyang fu” 長楊賦: 咫尺) Li Shan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
									尺. ⁵⁵¹				
4.161	8.2:1 屨, 履也.									Fangyan4: SA.Cangjie pian: SA. ⁵⁵² Shuoyuan “Fanzhi” 反質:履爲履.		I	
4.162	8.2:2 屨, 屨也.									Cangjie pian: SA. ⁵⁵³		I	
4.163	8.2:2 屨, 屨也.									SAA.		I	
1247	8.2:2 舟, 船也.古者共鼓, 貨狄剡木爲舟, 剡木爲楫, 以濟不通. ⁵⁵⁴		【M】“Xici2:” 剡木爲舟, 剡木爲楫...以濟不通.		【M】 Hanshi waizhuan: 聖人剡木爲舟, 剡木爲楫, 以通四方之物.					Shiben: 共鼓, 貨狄作舟. ⁵⁵⁵ Fangyan9: 舟, 自關而西謂之船.		I	NJ
4.164	8.2:2 船, 舟也.									Fangyan9: 舟, 自關而西謂之船.		I	
4.165	8.2:2 舳, 舳也...《漢律》:“名船方長爲舳舻.”一曰: 舟尾.									Fangyan9: 後曰舳. 【L】 Hanlü: 名船方長爲舳舻.		B	
1248	8.2:2 舳, 我也. ⁵⁵⁶						“Shigu2:” 朕, 我也.		“Hao:” 朕, 我也.			I	
1249	8.2:2 舳, 船師也.《明堂月令》曰:“舳人,” 習水者.				【M】 Liji “Yueling:” 命漁師伐蛟. ⁵⁵⁷							D	N
1250	8.2:3 航, 方舟也...《禮》: 天子造舟, 諸侯維舟, 大夫方舟, 士特舟.		【M】 (“Daming:” 造舟爲梁) Mao: 天子造舟, 諸侯維舟, 大夫方舟, 士特舟.		【L】 Rituals: 天子造舟, 諸侯維舟, 大夫方舟, 士特舟.		“Shishui”釋水: 天子造舟, 諸侯維舟, 大夫方舟, 士特舟.			Shuoyuan “Fuen”復恩: 天子濟於水, 造舟爲梁, 諸侯維舟, 大夫方舟.		D	OJ
1251	8.2:3 儿, 仁人也...孔子曰: 在人下, 故詰屈.									【L】 Confucius: 在人下, 故詰屈.		D	
1252	8.2:3 允, 信也. ⁵⁵⁸		【M】 (“Ding zhi fang zhong:” 終然允臧) Mao: SA.			“Shigu1:” SA.		【Z】 (Lun “Zizhang”子張, “Yaoyue”堯曰允執其中) Bao Xian: SA. ⁵⁵⁹				I	
1253	8.2:3 兑, 說也.		【M】 “Shuogua:” SA. “Xugua:” 兑者說也.									I	
4.166	8.2:4 先, 首筴也...簪, 俗先從竹, 從聿.									Cangjie pian: 簪, 筴也. ⁵⁶⁰		I	
2.39	8.2:4 兒, 頌儀也...貌, 籀文兒, 從豹省. ⁵⁶¹												
1254	8.2:4 冕, 冕也.周曰冕, 殷曰吁, 夏曰收...弁, 或冕字.		【M】 (“Wenwang:” 常服黼吁) Mao: 吁, 殷冠也.夏		【C/M】 Yili “Shiguan li”士冠禮: 周弁, 殷鬐, 夏收. Liji “Jiaotesheng:” 周弁, 殷哱, 夏收. “Wangzhi:” 夏后氏收而祭...殷人哱而祭...周人冕而祭. “Neize:” 夏后氏收而祭...殷人哱而祭...周人冕而祭.							I	OJ

⁵⁵¹ Tongdian 通典, vol.55.

⁵⁵² Hui Lin, Yiqiejing yinyi, vol.99.

⁵⁵³ Hui Lin, Yiqiejing yinyi, vol.35.

⁵⁵⁴ Wang Yi’s commentary of Chuci:舟, 船也.

⁵⁵⁵ Shanhai jing “Hainei jing”海內經: 是始爲舟郭璞注.

⁵⁵⁶ (Documents Yaodian: 朕在位七十載) Jingdian Shiwen: Ma Rong: 朕, 我也. (Chuci “Lisao:” 朕皇考曰伯庸, “Zhaohun:” 朕幼清以廉潔兮) Wang Yi’s commentary: 朕, 我也.

⁵⁵⁷ Zheng Xuan’s commentary: 今《月令》漁師爲榜人.

⁵⁵⁸ (Documents “Yaodian:” 允恭克讓, 允釐百工) Kong Anguo’s commentary: SA.

⁵⁵⁹ He Yan, Jijie.

⁵⁶⁰ Hui Lin, Yiqiejing yinyi, vol.95.

⁵⁶¹ (Documents “Hongfan:” 一曰貌) Kong Anguo’s commentary:貌, 容儀也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
				后氏曰收, 周曰冕.									
8.45	8.2:5 秃, 無髮也.从儿, 上象禾粟之形, 取其聲...王育說: 蒼頡出, 見秃人伏禾中, 因以制字.未知其審.											D	
1255	8.2:5 視, 瞻也.			【M】 (“Yanyan:” 瞻望弗及; “Xiongzhi:” 瞻彼日月; “Jienan shan:” 民具爾瞻) Mao: 瞻, 視也.			“Shigu2:” 瞻, 視也.					I	O
3.71	8.2:5 覽, 觀也. ⁵⁶²												
1256	8.2:6 覲, 小見也.从見, 冥聲.Erya 曰: 覲髮弗離.						“Shigu2:” 覲髮, 弗離也.					D	
1257	8.2:6 覲, 遇見也.			【M】 (“Caochong:” 亦既覲止) Mao: 覲, 遇.								I	O
1258	8.2:6 覘, 窺也...《春秋傳》曰: 公使覘之信.					【M】 Zuo “Cheng17:” 公使覘之信.						D	
1259	8.2:6 覘, 暫見也...《春秋公羊傳》曰: 覘然公子陽生.					【M】 Gong “Ai6:” 闖然公子陽生.						D	N
4.167	8.2:7 覺, 寤也.									Cangjie pian: SA. ⁵⁶³		I	
1260	8.2:7 覲, 諸侯秋朝曰覲, 勞王事.			【經/注】 Zhouli “Da zongbo:” 秋見曰覲. (“Dianrui”典瑞: 朝覲) Zheng Sinong: 侯氏見于天子...秋曰覲. ⁵⁶⁴ 【E】 Yiyi: 朝名: 《公羊》說: 諸侯四時見天子及相聘皆曰朝, 以朝時行禮, 卒而相逢於路曰遇. 古《周禮》說: 春曰朝, 夏曰宗, 秋曰覲, 冬曰遇.許慎案: 《禮》有《覲經》.《詩》曰: 韓侯入覲.《書》曰: 江,漢朝宗于海.知其朝覲宗遇之禮.從《周禮》說.						Same		I	O
1261	8.2:7 覘, 諸侯三年大相聘曰覘.覘, 視也.			【C】 Zhouli “Da xingren”大行人:王之所以撫邦國諸侯者...三歲徧覘			“Shigu2:” 覘, 視也.					I	O
1.62	8.2:7 覘, 擇也.			【M】 (“Guanju:” 左右芼之) Mao: 芼, 擇也.								I	
1.63	8.2:7 覘, 很視也...齊景公之勇臣有成覘者.						【M】 Meng “Tengwengong1:” 成覘.					I	
1262	8.2:9 歌, 詠也.			【M】 Liji “Yueji”樂記: 歌, 詠其聲也.					Shiji “Yueshu”樂書: 歌, 詠其聲也. Shuoyuan “Xiuwen:” 歌詠其聲. Hanshu “Yiwen zhi”藝文志: 詠其聲謂之歌.			I	
1263	8.2:9 欬, 怒然也...《孟子》曰: 曾西欬然.						【M】 Meng “Gongsunchou1” 曾西楚然.					D	
1264	8.2:9 歎, 吟也...《詩》曰: 其歎也詞.			【C】 “Jiang you si”江有汜 其嘯也歌.								D	
1265	8.2:10 歎, 歎也...《春秋傳》曰: 歎而忘.					【M】 Zuo “Yin7:” 歎如忘.						D	O
7.20	8.2:11 歎, 蹠鼻也...讀若 Erya 曰: 麇麇短脰.						“Shishou:” 麇麇短脰					D	
1266	8.2:11 吹, 詮詞也...《詩》曰: 吹求厥寧.			【C】 “Wenwang yousheng:” 遙求厥寧.								D	
3.72	8.2:11 歎, 歎也. ⁵⁶⁵												
3.73	8.2:11 歎, 歎也. ⁵⁶⁶												
1267	8.2:11 羨, 貪欲也.从次, 从羨省.羨呼之羨, 文王所拘羨里.			【M】 (“Huangyi:” 無然歎羨) Mao: 无是貪羨.					Zhuangzi “Daozhi:” 文王拘羨里. Lunheng “Ganxu” 感虛, “Dingxian:” 文王拘羨里; “Ganxu,” “Zhirui:” 文王拘於羨里.			I	J

⁵⁶² (Chuci “Lisao:” 皇覽揆余初度兮) Wang Yi’s commentary: SA.

⁵⁶³ Xilin yinyi, vol.3.

⁵⁶⁴ Zheng Xuan’s commentary.

⁵⁶⁵ (Chuci “Dazhao:” 不歎役只) Wang Yi’s commentary: 歎, 歎也.

⁵⁶⁶ Ibid.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.168	8.2:12 𩇛, 𩇛惡驚詞也...讀若楚人名多夥.									Shiji “Chen She shijia”陳涉世家, Hanshu “Chen Sheng Xiang Ji zhuan”陳勝項籍傳: 楚人謂多為夥. Fangyan1: 凡物盛多謂之寇. 齊宋之郊, 楚魏之際曰夥.		I	
1268	8.2:12 𩇛, 事有不善言𩇛也. Erya: 𩇛, 薄也. ⁵⁶⁷						【L】 Erya: 𩇛, 薄也.					D	
1269	9.1:1 頭, 首也. ⁵⁶⁸								“Xingming:”何以言首? 謂頭也.			I	N
1270	9.1:1 顛, 頂也.						“Shiyan:”顛, 頂也.			Cangjie pian: 頂, 顛也. ⁵⁶⁹		I	
1271	9.1:1 頂, 顛也.						SAA.			SAA.		I	
1272	9.1:1 頰, 頰也. ⁵⁷⁰						【Z】 (“Shichu:”馬的頰) 舍人: 頰, 頰也. ⁵⁷¹			Fangyan10: 頰, 頰也.		I	
3.74	9.1:1 題, 頰也. ⁵⁷²												
1273	9.1:1 頰, 頰也.						【Z】 (“Shichu:”馬的頰) 舍人: 頰, 頰也. ⁵⁷³			Fangyan10: 頰, 頰也.		I	
4.169	9.1:2 頰, 頰也.									Fangyan10: 頰, 頰, 頰也.		I	
4.170	9.1:2 頰, 頰也.									SAA.		I	
1274	9.1:2 頰, 頰也.			Mao: SA. ⁵⁷⁴								I	O
4.171	9.1:2 頰, 頰也.									Cangjie pian: 頰在前, 頰在後. ⁵⁷⁵		I	
1275	9.1:2 頰, 頰也.			【M】 (“Langba:”公孫碩膚) Mao: 頰, 大也.			“Shigu1:”頰, 大也.			Fangyan1: 頰, 大也.		I	OJ
1276	9.1:2 頰, 大頭也...一曰: 鬢也. 《詩》曰: 有頰其首.			【CM】 “Yuzao:”有頰其首. Mao: 頰, 大首貌.								B	O
1277	9.1:2 頰, 大頭也...《詩》曰: 其大有頰.			【C】 “Liuyue:”其大有頰.								D	
4.172	9.1:2 頰, 大頭也.									Cangjie pian: 頰, 頭大也. ⁵⁷⁶		I	
1278	9.1:3 頰, 舉頭也...《詩》曰: 有頰者弁.			【C】 “Kuibian:”有頰者弁								D	
3.75	9.1:3 頰, 還視也. ⁵⁷⁷												
1279	9.1:4 頰, 低頭也...《春秋傳》曰: 迎于門, 頰之而已.						【M】 Zuo “Xiang26:”逆於門者, 頰之而已.					D	O
11.3 8.46	9.1:4 頰, 低頭也...《太史卜書》頰仰字如此.揚雄曰: 人面頰.											D	
4.173	9.1:4 頰, 白兒...《楚詞》曰: “天白顛顛.”南山四顛.白首人也. ⁵⁷⁸									Chuci “Dazhao”大招: 天白顛		D	

⁵⁶⁷ Xiao erya “Guangyan:” 涼, 薄也.

⁵⁶⁸ Wang Yi’s commentary of Chuci: 首, 頭也.

⁵⁶⁹ Xuan Ying, Yiqiejing yinyi, vol.十三頂顛條.

⁵⁷⁰ Xiao erya “Guangfu:” 頰, 頰也.

⁵⁷¹ Odes “Chelin” Zhengyi.

⁵⁷² (Chuci “Zhaohun:” 雕題黑齒) Wang Yi’s commentary: 題, 頰也.

⁵⁷³ Odes “Chelin” Zhengyi.

⁵⁷⁴ Hui Lin, Yiqiejing yinyi, vol.41.

⁵⁷⁵ Hui Lin, Yiqiejing yinyi, vol.15.

⁵⁷⁶ Yupian.

⁵⁷⁷ (Chuci “Lisao:” 瞻前而顧後兮) Wang Yi’s commentary: 頰, 視也.

⁵⁷⁸ (Chuci Dazhao: 朱唇皓齒) Wang Yi’s commentary: 皓, 白也. Xiao erya “Guanggu:”皓, 白也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										顛.			
1280	9.1:4 顛, 好兒...《詩》所謂“顛首。”			【L】 Odes: 顛首.								D	
1281	9.1:5 顛, 頭髮少髮也...《周禮》: 數目顛脰.				【CM】 Zhouli “Ziren”梓人:數目顛脰.(故書顛或作捰) Zheng Sinong: 捰讀爲爲鬻. ⁵⁷⁹							B	O
7.21	9.1:5 顛, 頭不正也...讀又若《春秋》“陳夏齧”之“齧.”				【C/M】 S&A, Zuo, Gong “Zhao23:” 陳夏齧.							D	
4.174	9.1:5 顛, 頭不正也.									Cangjie pian: SA. ⁵⁸⁰		I	
3.76	9.1:5 顛, 飯不飽, 面黃起行也. ⁵⁸¹												
1282	9.1:6 顛, 呼也...《商書》曰: 率顛眾戚. ⁵⁸²			【C】 “Pangeng1:”率顛眾感.								D	
1283	9.1:6 百, 頭也. ⁵⁸³									“Xingming:”何以言首? 謂頭也.		I	N
1284	9.1:6 覩, 面見也...《詩》曰: 有覩面目.			【C】 “He ren si” 何人斯:有覩面目.								D	
1285 8.47	9.1:7 𦘒, 到首也.賈侍中說: 此斷首到縣𦘒字.					【Z】 Jia Kui’s commentary of Guoyu: 斷首倒懸即𦘒字. ⁵⁸⁴						D	O
1286	9.1:8 𦘒, 稠髮也...《詩》曰: “𦘒髮如雲.”鬢, 𦘒或从𦘒, 眞聲.			【C】 “Junzi xielao:” 鬢髮如雲.								D	
3.78	9.1:8 修, 飾也. ⁵⁸⁵												
1287	9.1:8 彥, 美士有文, 人所言也. ⁵⁸⁶			【M】 (“Gaoqiu”邦羔裘:之彥兮) Mao: 彥, 士之美稱.		【MZ】 “Shixun:” 美士爲彥.舍人: 國有美士, 爲人所言道. ⁵⁸⁷						I	O
1288	9.1:8 斐, 分別文也...《易》曰: 君子豹變, 其文斐也.			【M】 “Ge:” 君子豹變其文蔚也.								D	
7.22	9.1:9 鬣, 髮長也...讀若《春秋》: 黑肱以濫來奔.				【C】 S&A “Zhao31”(Zuo, Gu): 黑肱以濫來奔.							D	
1289	9.1:9 髻, 髮好也...《詩》曰: 其人美且髻.			【CM】 “Luling:” 其人美且髻.Mao: 髻, 好貌.								B	O
1290	9.1:9 髻, 髮至眉也...《詩》曰: 絜彼兩髻.髻, 髻或省, 《漢令》有髻長.			【CM】 “Baizhou:” 髻彼兩髻.Mao: 髻者, 髮至眉.					【L】 Hanling: 髻長.			B	OJ
1.64	9.1:10 鬣, 鬣髮也.			【M】 Mao: 剔, 鬣髮也. ⁵⁸⁸								I	
3.79	9.1:10 髻, 鬣髮也. ⁵⁸⁹												
3.80	9.1:10 鬣, 鬣髮也.從髻,弟聲.大人曰髻, 小人曰鬣, 盡及身毛曰鬣. ⁵⁹⁰												
1291	9.1:10–11 髻, 喪結.《禮》: 女子髻衰, 弔則不髻.魯臧武仲與齊戰于狐貽, 魯人迎喪者始髻.			【CM】 Yili “Sangfu” 喪服: 女子子在室, 爲父布總箭筓髻衰三年 .Liji		【M】 Zuo “Xiang4:” 臧紇救郕侵邾, 敗于狐貽.國人逆喪者皆髻, 魯於是乎始髻.						B	OJ

⁵⁷⁹ Zheng Xuan’s commentary.

⁵⁸⁰ Xuan Ying, *Yiqiejing yinyi*, vol.12.

⁵⁸¹ (*Chuci* “Lisao:” 長顛頤亦何傷) Wang Yi’s commentary: 顛頤, 不飽貌.

⁵⁸² (*Documents* “Taishi2:”無辜顛天) Kong Anguo’s commentary: SA.

⁵⁸³ Wang Yi’s commentary of *Chuci* 屢:首, 頭也.

⁵⁸⁴ Hui Lin, *Yiqiejing yinyi*, vol.55.

⁵⁸⁵ (*Chuci* “Jiuge:” 美要眇兮宜修) Wang Yi’s commentary: SA.

⁵⁸⁶ (*Documents* “Taijia1:” 旁求俊彥) Kong Anguo’s commentary: 美士曰彥.

⁵⁸⁷ Xing Bing 邢昺, *Shu* 疏.

⁵⁸⁸ Hui Lin, *Yiqiejing yinyi*, vol.16.

⁵⁸⁹ (*Chuci* “Jiuzhang:”接輿髻首兮) Wang Yi’s commentary:髻, 剔也.

⁵⁹⁰ Hui Lin, *Yiqiejing yinyi*, vol.34: Xu Shen’s commentary of *Huainanzi*: 髻, 截髮也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
					“Tangong1” 檀弓 上 魯婦人之鬢 而弔也，自敗於 臺始也。								
1292	9.1:11 后，繼體君也。象人之形，施令以告四方。 ⁵⁹¹	【M】 “Gou” 姤：后以施命誥四方。		【M】 (“Wenwang yousheng:” 王后烝哉) Mao: 后，君也。			“Shigu1:” 后，君也。	Lun “Yaoyue:” 皇 皇后 帝 .Kong Anguo: 后， 君也。 ⁵⁹²	“Jiaqu” 嫁娶：后者，君也。			I	
1293	9.1:11 卮，圓器也。一名觥。所以節飲食，象人，卪在其下也。《易》曰：君子節飲食。	【M】 “Yi:” 君子...節飲食。										D	
1294	9.1:11-12 卪，瑞信也。守國者用玉卪，守都鄙者用角卪，使山邦者用虎卪，土邦者用人卪，澤邦者用龍卪，門關者用符卪，貨賄用璽卪，道路用旌卪。				【C】 Zhouli “Zhangjie” 掌節：守邦國者用玉節，守都鄙者用角節，凡邦國之使節，山國用虎節，土國用人節，澤國用龍節...門關用符節，貨賄用璽節，道路用旌節。 “Xiao xingren” 小行人：山國用虎節，土國用人節，澤國用龍節...道路用旌節，門關用符節，都鄙用管節。							D	O
1295	9.1:12 卪，輔信也...《虞書》曰：卪成五服。	【C】 “Yiji:” 弼成五服。										D	
8.48	9.1:12 卮，科卮，木節也...賈侍中說以爲：卮，裏也。一曰：卮，蓋也。											D	
4.175	9.1:12 印，執政所持信也。									Cangjie pian: 印，信也。 ⁵⁹³		I	
3.81	9.1:12 卪，按也...抑，俗从手。 ⁵⁹⁴												
1296	9.1:13 艷，色艷如也...《論語》曰：色艷如也。									【M】 Lun “Xiangdang:” 色勃如也。		B	
1297	9.1:13 卿，章也。六卿：天官冢宰，地官司徒，春官宗伯，夏官司馬，秋官司寇，冬官司空。				【C】 Zhouli: 天官冢宰，地官司徒，春官宗伯，夏官司馬，秋官司寇，冬官司空。				“Jue:” 卿之爲言章也。	Hanshu “Baiguan gongqing biao” 百官公卿表：天官冢宰，地官司徒，春官宗伯，夏官司馬，秋官司寇，冬官司空，是爲六卿。		I	TJ
1298	9.1:13 辟，法也。 ⁵⁹⁵			【M】 (“Yu wu zheng:” 辟言不信; “Ban:” 民之多辟) Mao: SA.	【Z】 (Zhouli “Xiangshi:” 司空之辟; “Rongyou” 戎右：以玉敦辟盟) Zheng Sinong 同。 ⁵⁹⁶		“Shigu1:” SA.					I	O
1299	9.1:13 辟，治也...《周書》曰：我之不辟。	【C】 “Jinteng:” 我之弗辟。										D	
1300	9.1:13 倮，治也...《虞書》曰：有能倮倮。	【C】 “Yaodian:” 有能倮倮。										D	
1301	9.1:13 掬，在手曰掬。			【M】 (“Jiaoliao” 椒聊：蕃衍盈掬; “Cailü:” 不盈一掬) Mao: 兩手曰掬。								I	O

⁵⁹¹ (Documents “Shundian:” : 班瑞于羣后) Kong Anguo’s commentary: 后，君也) Wang Yi’s commentary of Chuci 屢：后，君也。

⁵⁹² He Yan, Jijie.

⁵⁹³ Xuan Ying, Yiqiejing yinyi, vol.7.

⁵⁹⁴ (Chuci “Jiuzhang:” 清沈抑而不達兮，冤屈而自抑，抑心而自強) Wang Yi’s commentary: 抑，按也。

⁵⁹⁵ (Documents “Jinteng:” 我之弗辟) Kong Anguo’s commentary: SA. (Chuci “Jiuzhang:” 設張辟以娛君兮) Wang Yi’s commentary: SA.

⁵⁹⁶ Zheng Xuan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1.65	9.1:14 旬, 聚也...讀若鳩. ⁵⁹⁷											I	
1302	9.1:14 旬, 徧也.十日爲旬. ⁵⁹⁸											I	O
1303	9.1:14 包, 象人裹妊, 已在中, 象子未成形也...已爲子, 十月而生.											I	
1304	9.1:14 匏, 瓠也.											I	O
1305	9.1:15 敬, 肅也. ⁵⁹⁹											I	O
1306	9.1:15 鬼, 人所歸爲鬼. ⁶⁰⁰											I	
1307	9.1:15 魂, 陽氣也. ⁶⁰¹											I	O
3.82	9.1:15 魄, 陰神也. ⁶⁰²												
1308	9.1:15 魃, 旱鬼也...《周禮》有赤魃氏, 除牆屋之物也.《詩》曰: 旱魃爲虐.											B	O
1309	9.1:15 魃, 鬼服也.一曰: 小兒鬼...《韓詩傳》曰: 鄭交甫逢二女魃服.											D	N
4.176	9.1:15 魃, 鬼俗也...《淮南傳》曰: 吳人鬼, 越人魃.											D	
7.23	9.1:15 魃, 見鬼驚詞...讀若《詩》: 受福不儺.											D	
1310	9.1:16 醜, 可惡也. ⁶⁰⁵											I	O
4.177	9.1:16 厶, 姦衺也.《韓非》曰: 蒼頡作字, 自營爲厶.											D	
1311	9.1:16 篡, 竝而奪取曰篡.											I	NJ
1312	9.1:16 巍, 高也. ⁶⁰⁶											I	OJ

⁵⁹⁷ (Documents Yaodian: 方鳩僇功) Kong Anguo's commentary: 鳩, 聚也.

⁵⁹⁸ (Documents "Wuzi zhi ge" 十旬弗反) Kong Anguo's commentary: 十日曰旬. "Dayu mo": 三旬) Kong Anguo's commentary: 旬, 十日也.

⁵⁹⁹ (Chunqiu fanlu "Wuxing wushi" 天下莫不肅矣) Ling Shu's commentary: Wuxing zhuan ji: 肅, 敬也. Hui Lin, Yiqiejing yinyi, vol.4: Kong Anguo's commentary of Documents: 肅, 敬也.

⁶⁰⁰ Liezi "Tianrui" 天瑞: 精神離形, 各歸其真, 故謂之鬼. 鬼, 歸也, 歸其真宅.

⁶⁰¹ (Chuci "Dazhao" 魂魄歸徠) Wang Yi's commentary: 魂者, 陽之精也. 魄者, 陰之形也.

⁶⁰² Ibid.

⁶⁰³ (Wenxuan "Jiangfu" 江賦: 感交甫之喪) Li Shan's commentary.

⁶⁰⁴ (Wenxuan "Nandu fu" 游女) Li Shan's commentary.

⁶⁰⁵ (Chuci "Jiuzhang" 嫿而不醜兮) Wang Yi's commentary: 醜, 惡也.

⁶⁰⁶ (Wenxuan "Xidu fu" 西都賦: 崔嵬) Li Shan's commentary: Wang Yi: 嵬, 高也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
								commentary of Lunyu: 巍巍, 高大貌. ⁶⁰⁷					
1313	9.2:1 山, 宣也.宣气散生萬物, 有石而高, 象形.											I	A
1314	9.2:1 嶽, 東岱, 南霍, 西華, 北恆, 中泰室.王者之所以巡狩所至.		【M】 Shangshu dazhuan “Yugong:” 五嶽, 謂 岱山, 霍 山, 華山, 恒山, 嵩 山也.	【M】 (“Songgao:” 崧高維嶽) Mao: 嶽, 四嶽也.東嶽 岱, 南嶽衡, 西嶽華, 北嶽恒.			“Shishan”釋山: 泰山為 東嶽, 華山為西嶽, 霍 山為南嶽, 恒山為北嶽, 嵩高為中嶽.		“Xunshou:” 東方為岱宗... 南方為霍山... 西方為華山... 北方為恆山... 中央為嵩高...	Shiji “Fengshan shu:” 《尚書》 曰...歲二月, 東巡狩, 至于岱 宗.岱宗, 泰山也...五月, 巡狩 至南嶽.南嶽, 衡山也.八月, 巡狩至西嶽.西嶽, 華山也.十 一月, 巡狩至北嶽.北嶽, 恆 山也.皆如岱宗之禮.中嶽, 嵩 高也. Hanshu “Jiaosi zhi:” 《虞書》 曰...歲二月, 東巡狩, 至于岱 宗.岱宗, 泰山也...五月, 巡狩 至南嶽.南嶽者, 衡山也.八月, 巡狩至西嶽.西嶽者, 華山也. 十一月, 巡狩至北嶽.北嶽者, 恆山也.皆如岱宗之禮.中嶽, 嵩高也.	I	NJ	
1315	9.2:1 岱, 太山也. ⁶⁰⁹									Shiji “Fengshan shu:”Hanshu “Jiaosi zhi:” 岱宗, 泰山也.		I	
7.24	9.2:1 島, 海中往往有山可依止曰島...讀若《詩》曰: 鳶與女蘿.			【C】 “Kuibian:” 鳶與女蘿.								D	
1316	9.2:1 狇, 山, 在齊地...《詩》曰: 遭我于狇之間兮.			【CM】 “Huan:” 遭我乎狇之間兮.Mao: 狇, 山名.								B	O
1317	9.2:1 嶧, 葛嶧山, 在東海下邳...《夏書》 曰: 嶧陽孤桐.		【C】 “Yugong:” 嶧陽孤桐.									D	
1318	9.2:1 嶧, 封嶧之山, 在吳楚之間, 滄芒之國.				【M】 Guoyu “Luyu2”魯語下:仲尼曰: 汪芒氏之君也, 守封, 嶧之山者也.							I	O
4.178	9.2:1 嶷, 九嶷山, 舜所葬, 在零陵營道.									Shanghai jing “Hainei jing”海內 經:: 九嶷山, 舜之所葬, 在長 沙零陵界中.		I	
1319	9.2:2 嶧, 嶧山, 在遼西...一曰: 嶧鐵嶧 谷也.		【C】 “Yaodian:” 宅嶧夷曰嶧谷.									I	
1320	9.2:2 岵, 山有草木也...《詩》曰: 陟彼岵兮.			【C】 “Zhihu:” 陟彼岵兮...陟彼岵兮.			“Shishan” 多草木, 岵;無草木, 岵.					B	
1321	9.2:2 屺, 山無草木也...《詩》曰: 陟彼屺兮.			SAA.								D	
1322	9.2:2 嶧, 山多大石也.						“Shishan” 山...多小石, 礧;多大石, 礧.					I	
1323	9.2:2 礧, 山多小石也.						SAA.					I	

⁶⁰⁷ Hui Lin, *Yiqiejing yinyi*, vol.55.

⁶⁰⁸ *Yiwen leiju*, “Shanbu1” 山部上.

⁶⁰⁹ (*Documents* “Shundian:”至於岱宗) Kong Anguo’s commentary: 岱宗, 泰山.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1324	9.2:2 岨, 石戴土也...《詩》曰: 陟彼岨矣.											B	
1325	9.2:2 岡, 山骨也. ⁶¹¹											I	O
1326	9.2:2 岑, 山小而高.											I	
1327	9.2:2 巒, 山小而銳.											I	
1328	9.2:2 密, 山如堂者.											I	
2.40	9.2:2 峻, 高也...峻, 峻或省. ⁶¹³												
1329	9.2:2 墮, 山之墮墮者.											I	O
4.179	9.2:3 嶢, 焦嶢, 山高兒.											I	
1330	9.2:3 崇, 鬼高也.											I	
1331	9.2:3 崔, 大高也.											I	O
1332	9.2:4 龠, 會稽山.一曰: 九江當龠也.民以辛壬癸甲之日嫁娶...《虞書》: 予娶龠山.											B	
1333	9.2:4 岸, 水厓而高者.											I	
4.180	9.2:5 崖, 高邊也.											I	
1334	9.2:5 庠, 禮官養老, 夏曰校, 殷曰庠, 周曰序.											I	
1335	9.2:5 廬, 寄也. ⁶¹⁶											I	O
1336	9.2:5 庠, 廡也...《周禮》曰: 夏庠馬.											D	O
1337	9.2:6 廄, 馬舍也...《周禮》曰: 馬有二百十四匹爲廄, 廄有僕夫.											D	O
1338	9.2:6 序, 東西牆也.											I	
1339	9.2:6 廛, 一畝半, 一家之居.											I	OJ
1340	9.2:6 廞, 廣也...《春秋國語》曰: 俠溝而廞我.											D	O
1341	9.2:6 廞, 舍也...《詩》曰: 召伯所廞.											B	O
1342	9.2:7 庇, 蔭也.											I	

⁶¹⁰ Erya “Shishan:” 土戴石爲岨.

⁶¹¹ (Documents “Yinzheng:” 火炎崐岡) Kong Anguo’s commentary: 山脊曰岡.

⁶¹² Hou Han shu “Ma Rong liezhuan”馬融列傳: 犯歷嵩巒, Li Xian’s commentary.

⁶¹³ Hui Lin, Yiqiejing yinyi, vol.81: Kong Anguo’s commentary of Documents: 峻, 猶高也. Xiao erya “Guanggu:” 峻, 高也.

⁶¹⁴ Shuijing zhu 水經注 “Huaishui”淮水.

⁶¹⁵ Hui Lin, Yiqiejing yinyi, vol.81.

⁶¹⁶ Xiao erya “Guangyan:” SA.

⁶¹⁷ Zheng Xuan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC	
1343	9.2:7 庶，屋下眾也。			【M】 (“Tianbao:” 以莫不庶) Mao: 庶，眾也。			“Shigu1:” 庶，眾也。	【Z】 (Lun “Zilu”子路: 庶矣哉) Kong Anguo: 庶，眾也。 ⁶¹⁸		Lunheng “Yizeng” 藝增: 庶，眾也。		I	OJ	
1344	9.2:7 廡，久屋朽木... 《周禮》曰: “午夜鳴則廡,” 臭如朽木。				【CM】 Zhouli “Neiyong:” 午夜鳴則廡.Zheng Sinong: 廡.朽木臭也。 ⁶¹⁹							B	O	
1345	9.2:7 廟，尊先祖兒也。			【M】 Shangshu dazhuan “Luogao:” 廟者，貌也。 ⁶²⁰				【 A 】 Xiaojing yuanshenqi: 廟所以尊祖也。 ⁶²¹		“Zongmiao:” 廟者，貌也.象先祖之尊貌也。		I	NA	
1346	9.2:7 廡，陳輿服於庭也。				【CM】 (Zhouli “Sifu:” 廡衣服) (故書廡為淫) Zheng Sinong: 淫讀為廡，廡，陳也。 ⁶²²							I	O	
1.66	9.2:8 厩，仄出泉也。			【M】 (“Dadong:” 有泐汎泉) Mao: 側出曰汎泉。			“Shishui:” 汎泉，穴出.穴出，仄出也。						I	
1347	9.2:9 厝，厲石也... 《詩》曰: 他山之石，可以為厝。			【CM】 “Heming” 鶴鳴: 它山之石，可以為錯。									D	
1348	9.2:9 龐，石大也。						“Shigu1:” 龐，大也。			Fangyan1: 龐，大也.Fangyan 2: 自關而西秦晉之間凡大貌...或謂之龐		I		
1349	9.2:9 厝，隱也。						“Shiyan:” SA.						I	
4.181	9.2:9 厭，笮也...一曰: 合也。									Cangjie pian: 伏合人心曰厭。 ⁶²³		I		
1350	9.2:10 礪，銅鐵樸石也... 卅，古文礪. 《周禮》有卅人。				【C】 Zhouli 卅人							D	O	
1351	9.2:10 斲，石可以為矢鏃... 《夏書》曰: 梁州貢斲丹. 《春秋國語》曰: 肅慎氏貢楛矢石斲。		【C】 “Yugong:” 荊州...厥貢...斲丹...梁州...厥貢...斲磬。 ⁶²⁴			【MZ】 Guoyu “Luyu2:” 肅慎氏貢楛矢石斲. Jia Kui: 斲，矢鏃之石也。 ⁶²⁵						B	OJ	
1352	9.2:10 礪，厲石也... 《春秋傳》曰: 鄭公孫礪，字子石。				【M】 Zuo: 公孫段。							D	O	
3.83	9.2:10 礪，小石也。 ⁶²⁶													
1353	9.2:10 礪，水邊石... 《春秋傳》曰: 闕礪之甲。				【M】 Zuo “Zhao15:” 闕鞏之甲。							D	O	
1354	9.2:11 礪，落也... 《春秋傳》曰: 礪石于宋五。 ⁶²⁷				【 C/M 】 S&A “Xi16”(Zuo,Gu) , Zuo “Xi16:” 隕石于宋五.S&A“Xi16”(Gong) : 貫石于宋五。		“Shigu1:” 礪，落也。					B		

⁶¹⁸ He Yan, *Jijie*.

⁶¹⁹ Zheng Xuan's commentary.

⁶²⁰ Hui Lin, *Yiqiejing yinyi*, vol.55

⁶²¹ *Taiping yulan*, vol.531.

⁶²² Zheng Xuan's commentary.

⁶²³ Xuan Ying, *Yiqiejing yinyi*, vol.1.

⁶²⁴ Kong Anguo's commentary: 斲，石中矢鏃。

⁶²⁵ Documents “Yugong:” 斲丹, *Zhengyi*.

⁶²⁶ (*Chuci* “Qijian:” 懷沙礪而自沈兮) Wang Yi's commentary: 礪，小石也. (“Xishi:” 相與貴夫礪石) Wang Yi's commentary: 小石為礪。

⁶²⁷ (*Chuci* “Jiuzhang:” 物有微而隕性兮) Wang Yi's commentary: 隕，落也。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC	
1355	9.2:11 晷, 晷岳也...《周書》曰:“畏于民晷。”讀與巖同.											D		
4.182	9.2:11 磬, 樂石也...古者毋句氏作磬. ⁶²⁸									Shiben: 毋句作磬. ⁶²⁹ Hanshu “Lüli zhi:” 石曰磬.		I		
1356	9.2:12 砮, 上摘巖空青珊瑚墮...《周禮》有砮蒺氏.											D	O	
1357	9.2:12 礪, 礪也...天子之桷椽而礪之.		【M】Shangshu dazhuan “Duoshi” 多士: 斲其材而礪之. ⁶³⁰							【M】Gu “Zhuang24:” 天子之桷, 斲之礪之.Guoyu “Jinyu8:” 天子之室, 斲其椽而礪之.		I		
4.183	9.2:12 磬, 礪也...古者公輸班作磬.									Shiben: 磬, 公輸班作之. ⁶³¹		I		
1.67	9.2:12 礪, 斲也.									“Shiqi:” 斲謂之礪.		I		
1.68	9.2:13 肆, 極陳也. ⁶³²									【M】 (“Chuci:” 或肆或將) Mao: 肆, 陳. (“Xingwei”行葦: 或肆之筵) Mao: 肆, 陳也.		I		
1.69	9.2:13 勿, 州里所建旗, 象其柄有三游, 雜帛, 幅半異, 所以趣民, 故遽稱勿勿.									【C】 Zhouli “Sichang”司常: 雜帛爲物.		I		
1358	9.2:14 而, 頰毛也...《周禮》曰: 作其鱗之而.									【C】 Zhouli “Ziren:” 作其鱗之而.		D	O	
3.84	9.2:14 豕, 彘也. ⁶³³													
1359	9.2:14 豨, 生六月豕...一曰: 一歲豨, 尚叢聚也.											I	O	
				【M】 (“Zouyu:” 壹發五豨) Mao: 一歲曰豨. (“Qiyue:” 言私其豨) Mao: 豕一歲曰豨.						【Z】 (Zhouli “Da sima:” 大獸公之) Zheng Sinong: 一歲爲豨. ⁶³⁴				
1360	9.2:14 豨, 牝豕也...一曰: 一歲能相把拏也.《詩》曰: 一發五豨.									【CM】 “Zouyu:” 壹發五豨.Mao: 豕牝曰豨.		“Shishou:” 豕牝, 豨.	B	O
1361	9.2:14 豨, 三歲豕, 肩相及者...《詩》曰: 並驅從兩豨兮.									【CM/J】 “Huan:” 並驅從兩肩兮. Mao, Xue Jun’s Zhangju of Han’s Odes: 獸三歲曰肩. ⁶³⁵ (“Qiyue:” 獻豨于公) Mao: 三歲曰豨.		B	O	
1362	9.2:15 豨, 豨也.									“Shishou:” 豨, 豨.		I		
1363	9.2:15 豨, 豕息也...《春秋傳》曰: 生敖及豨.									【M】 Zuo “Xiang4:”生澆及豨.		D		
1364	9.2:15 豨, 逸也...《周書》曰: “豨有爪而不敢以擻.”讀若桓.									Yi zhoushu “Zhouzhu jie” 周祝解:豨有蚤而不敢以擻.		D		
4.184	9.2:15 豨, 豕走豨豨...古有封豨,脩蛇之害.									Huainanzi “Benjing xun” 本經訓:封豨,脩蛇皆爲民害.		I		
8.49	9.2:15 豨, 鬪相戩不解也...司馬相如說: 豨, 封豕之屬.一曰: 虎兩足舉.											D		
1.70	9.2:15-16 豨, 脩豪獸.									“Shishou:” 豨, 脩毫.		I		
1365	9.2:16 豨, 豨屬...豨, 古文豨.《虞書》曰:									【C】 “Shundian:” 肆類于上帝.		D		

⁶²⁸ (Chuci “Dazhao:” 叩鍾調磬) Wang Yi’s commentary: 石曰磬.

⁶²⁹ Fengsu tongyi “Shengyin.”

⁶³⁰ Odes “Bigong” Zhengyi.

⁶³¹ Guangyun “Dui yun” 隊韻.

⁶³² (Documents “Mushi:” 昏棄厥肆祀弗答) Kong Anguo’s commentary: 肆, 陳. Xiao erya “Guangyan:” 肆, 極也.

⁶³³ Xiao erya “Guangshou”廣獸: SA.

⁶³⁴ Zheng Xuan’s commentary.

⁶³⁵ Hou Han shu “Ma Rong liezhuan:” 豨特肩, Li Xian’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
	羆類于上帝.												
1366	9.2:17 羆, 羆, 似狸者.						“Shishou:” 羆, 似狸.					I	
1367	9.2:17 貔, 豹屬, 出貉國...《詩》曰:“獻其貔皮.”《周書》曰:“如虎如貔.”貔, 猛獸.		【C】 “Mushi” 牧誓: 如虎如貔.			【CM】 “Hanyi:” 獻其貔皮.Mao: 貔, 猛獸也.						B	O
1368	9.2:17 貔, 似狸, 虎爪, 食人, 迅走.						“Shishou:” 貔, 類羆, 虎爪, 食人, 迅走.					I	
1369	9.2:17 貄, 獸無前足...《漢律》: 能捕豺貄, 購百錢.						“Shishou:” 貄, 無前足			【L】 Hanlü: 能捕豺貄, 購百錢.		B	
1370	9.2:17 貉, 似狐, 善睡獸...《論語》曰: 狐貉之厚以居.							Lun “Xiangdang:” 狐貉之厚以居.				D	
1371	9.2:17 犴, 胡地野狗...犴, 犴或从犬.《詩》曰: 宜犴宜獄.					【C】 “Xiaowan” 小宛宜岸宜獄. Jingdian Shiwen: 岸...《韓詩》作犴.						D	N
1372	9.2:17 貉, 北方豸種...孔子曰: 貉之爲言惡也.					【Z】 (Zhouli “Zhifang shi:” 九貉) Zheng Sinong: 北方曰貉, 狄.				【L】 Confucius: 貉之爲言惡也.		B	OJ
1373	9.2:18 𪔐, 如野牛而青...𪔐, 古文从几.						“Shishou:” 𪔐, 似牛.					I	
1374	9.2:18 易, 蜥易, 蜥, 守宮也.象形.《祕書》說: “日月爲易,” 象陰陽也.		【A】 Zhouyi cantongqi 周易參同契: 日月爲易.				“Shiyu:” 蜥, 蜥, 守宮也.			Fangyan8: 守宮, 秦晉西夏謂之守宮, 或謂之蠪蠪, 或謂之蜥易. Hanshu “Dongfang Shuo zhuan:” 是非守宮即蜥蜴.		B	AJ
8.50	9.2:18 豫, 象之大者.賈侍中說: 不害於物.											D	
1375	10.1:1 騶, 牡馬也.						“Shichu:” 牡曰騶.					I	
1376	10.1:1 駒, 馬二歲曰駒, 三歲曰駟.					【Z】 (Zhouli “Jiaoren:” 春祭馬祖執駒) Zheng Sinong: 二歲曰駒, 三歲曰駟. (“Souren” 廋人: 教駟攻駒) Zheng Sinong: 馬三歲曰駟, 二歲曰駒. ⁶³⁶						I	O
1377	10.1:1 𩇛, 馬一目白曰𩇛, 二目白曰魚.					【M】 (“Jiong:” 有驥有魚) Mao: 二目白曰魚.	“Shichu:” 一目白, 𩇛; 二目白, 魚.					I	O
1378	10.1:1 騏, 馬青驪, 文如博碁也. ⁶³⁷					【M】 Mao: 騏, 碁文也. ⁶³⁸						I	O
1379	10.1:1 驪, 馬深黑色. ⁶³⁹					【M】 (“Jiong:” 有驪有黃) Mao: 純黑曰驪.						I	O
1380	10.1:1 駟, 青驪馬...《詩》曰: 駟彼乘駟.					【CM】 “Youbi:” 駟彼乘駟.Mao: 青驪曰駟.	“Shichu:” 青驪, 駟.					B	O
1381	10.1:1 騶, 赤馬黑毛尾也.					【M】 (“Jiong:” 有騶有雒) Mao: 赤身黑鬣曰騶.						I	O
1382	10.1:1 駟, 馬赤白雜毛.					【M】 (“Jiong:” 有駟有駟) Mao: 彤白雜毛曰駟.	“Shichu:” 彤白雜毛, 駟.					I	O
1383	10.1:2 駟, 馬白色黑鬣尾也.					【M】 (“Simu:” 嘽嘽駟馬; “Jiong:” 有駟有駟) Mao: 白馬黑鬣曰駟.	“Shichu:” 白馬黑鬣, 駟.					I	O
1384	10.1:2 駟, 馬陰白雜毛黑...《詩》曰: 有駟有駟.					【CM】 “Jiong:” 有駟有駟.Mao: 陰白雜毛曰駟. (“Huanghuang zhe hua” 皇皇者華: 我馬維駟) Mao: 陰白雜毛曰駟.	“Shichu:” 陰白雜毛, 駟.					B	O
1385	10.1:2 駟, 驪馬白跨也...《詩》曰: 有駟有駟.					【CM】 “Jiong:” 有駟有皇.Mao: 驪馬白跨曰駟.	“Shichu:” 驪馬白跨, 駟.					B	O
1386	10.1:2 駟, 馬面頰皆白也.						“Shichu:” 面頰皆白惟駟.					I	

⁶³⁶ Zheng Xuan's commentary.

⁶³⁷ (Documents “Guming:” 四人駟弁) Jingdian Shiwen: Ma Rong: 駟, 青黑色.

⁶³⁸ (Wenxuan “Zhe baima fu:” 秀駟) Li Shan's commentary.

⁶³⁹ (Shiji “Xia Benji:” 其土青驪) Jiji: Kong Anguo: 驪, 色青黑也. Xiao erya “Guanggu:” 驪, 黑也. (Chuci “Zhaohun:” 青驪結駟兮) Wang Yi's commentary: 純黑爲驪.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1387	10.1:2 駟, 黃馬黑喙.			【M】 (“Xiaorong:” 駟驪是駟) Mao: 黃馬黑喙曰駟.			“Shichu:” 黑喙, 駟.					I	O
1388	10.1:2 駟, 黃馬白毛也.			【M】 (“Jiong:”有駟有駟) Mao: 黃白裸毛曰駟.			“Shichu:” 黃白裸毛, 駟.					I	O
1389	10.1:2 駟, 馬赤黑色... 《詩》曰: 四駟孔阜.			【C】 “Sitie:” 駟駟孔阜.								D	
1390	10.1:2 駟, 馬白領也... 一曰: 駟也. 《易》曰: 爲的類.	【M】 “Shuogua:” 爲的類.										D	
1391	10.1:2 駟, 馬後左足白也.			【M】 (“Xiaorong:” 駕我駟駟) Mao: 左足白曰駟.			“Shichu:” 後右足白駟左白駟.					I	O
1392	10.1:2 駟, 馬白州也.						“Shichu:” 白州, 駟.					I	
6.6	10.1:2 駟, 馬逸足也. 从馬, 从飛. 《司馬法》曰: 飛衛斯輿.				【L】 <i>Sima fa</i> : 飛衛斯輿.							D	
3.85	10.1:3 駟, 馬之良材者. ⁶⁴⁰												
1393	10.1:3 駟, 馬高六尺爲駟... 《詩》曰: “我馬唯駟.” 一曰: 野馬.			【C】 “Huanghuang zhe hua:” 我馬維駟.								D	
1394	10.1:3 駟, 馬七尺爲駟, 八尺爲龍... 《詩》曰: 駟牝駟.			【L】 <i>Odes</i> : 駟牝駟牡. 【M】 (“Ding zhi fang zhong:” 駟牝三千) Mao: 馬七尺以上曰駟.	【C】 <i>Zhouli</i> “Souren:” 馬八尺以上爲龍, 七尺以上爲駟.							B	O
1395	10.1:3 駟, 馬赤鬣縞身, 目若黃金, 名曰馮, 吉皇之乘, 周文王時犬戎獻之... 《春秋傳》曰: 馮馬百駟. 畫馬也. 西伯獻紂, 以全其身.		<i>Yi zhoushu</i> “Wanghui jie:” 犬戎文馬, 文馬赤鬣縞身, 目若黃金, 名古黃之乘. 【M】 <i>Shangshu dazhuan</i> “Xibo kan qi” 西伯戡耆: 太公之姜里, 見文王. 散宜生遂之犬戎氏, 取美馬, 駟身朱鬣雞目.			【M】 <i>Zuo</i> “Xuan2:” 文馬百駟.				<i>Shanhai jing</i> “Hainei bei jing” 海內北經: 犬戎國... 有文馬, 縞身朱鬣, 目若黃金, 名曰吉量. <i>Liutao</i> 六韜: 文身朱鬣, 眼若黃金, 項若雞尾, 名曰雞斯之乘. ⁶⁴¹ <i>Shiji</i> “Zhou benji” 周本紀: 帝紂乃囚西伯於姜里. 閔天之徒患之, 乃求... 駟戎之文馬... 而獻之紂.		B	TJ
1396	10.1:3 駟, 馬飽也... 《詩》云: 有駟有駟.			【C】 “Youbi:” 有駟有駟.								D	
1397	10.1:3 駟, 馬盛肥也... 《詩》曰: 四牡駟駟.			【L】 <i>Odes</i> : 四牡駟駟.								D	
1398	10.1:3 駟, 馬盛也... 《詩》曰: 四牡駟駟.			【C】 “Beishan,” “Zhengmin:” 四牡彭彭.								D	
1399	10.1:4 駟, 馬行威儀也... 《詩》曰: 四牡駟駟.			【C】 “Caiwei,” “Liuyue,” “Sangrou,” “Zhengmin:” 四牡駟駟.								D	
1400	10.1:4 駟, 馬行疾也... 《詩》曰: 載駟駟駟.			【C】 “Simu:” 載駟駟駟.								D	
1401	10.1:4 駟, 馬行相及也... 讀若 <i>Erya</i> “小山駟, 大山峒.”						“Shishan” 小山峒, 大山峒.					D	
3.86	10.1:5 驅, 馬馳也. ⁶⁴²												
1402	10.1:5 駟, 馬行疾來兒... 《詩》曰: 昆夷駟矣.			【C】 “Mian:” 混夷駟矣.								D	

⁶⁴⁰ (*Chuci* “Qijian:” 駟駟雜而不分兮) Wang Yi’s commentary: 良馬爲駟.

⁶⁴¹ *Shanhai jing*, “Hainei bei jing” 海內北經: 乘之壽千歲, Guo Pu’s commentary.

⁶⁴² (*Chuci* “Jiutan:” 驅子喬之犇走兮) Wang Yi’s commentary: 驅, 馳也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.185	10.1:5 驚, 馬駭也. ⁶⁴³									Cangjie pian: 駭, 驚也. ⁶⁴⁴		I	
4.186	10.1:5 駭, 驚也. ⁶⁴⁵									SAA.		I	
3.87	10.1:5 馴, 馬順也. ⁶⁴⁶												
1403	10.1:6 驢, 駘驢也...《易》曰: 乘馬驢如.		【C】 “Tun:” 屯如遭如, 乘馬班如.									D	
1404	10.1:6 繫, 絆馬也...《春秋傳》曰: “韓厥執繫前.” 讀若輒. 繫, 繫或从糸, 執聲. ⁶⁴⁷			【M】 (“Baiju:” 繫之維之) Mao: 繫, 絆也.		【M】 Zuo “Cheng2:” 韓厥執繫馬前.						B	O
1405	10.1:6 駟, 驛傳也.						“Shiyan:” 駟, 傳也.					I	
1406	10.1:6 駟, 牧馬苑也...《詩》曰: 在駟之野.			【C】 “Jiong:” 在坳之野.								D	
1407	10.1:6 駟, 馬眾多兒.			【M】 (“Huanghuang zhe hua:” 駟駟征夫) Mao: 駟駟, 衆多之貌.								I	O
1408	10.1:6 駟, 獸如馬, 倨牙, 食虎豹.			【M】 (“Chenfeng:” 隰有六駟) Mao: 駟, 如馬, 倨牙, 食虎豹.		“Shichu:” 駟, 如馬, 倨牙, 食虎豹.		Shanhai jing “Haiwai bei jing” 海外北經: 駟, 狀如白馬, 鋸牙, 食虎豹.				I	OJ
3.88	10.1:7 羸, 驢父馬母. ⁶⁴⁸												
1409	10.1:7 驪, 驪驪, 野馬也...一曰: 青驪白鱗, 文如鼉魚.			【M】 (“Jiong:” 有驪有駟) Mao: 青驪驪曰驪.		“Shichu:” 青驪驪, 驪.						I	O
2.41	10.1:7 廌, 解廌獸也. 似山牛一角. 古者決訟, 令觸不直. ⁶⁴⁹												
1410	10.1:8 灋, 刑也. 平之如水, 从水, 廌, 所以觸不直者去之, 从去. 法, 今文省. ⁶⁵⁰		【C】 “Lüxing:” 惟作五虐之刑曰法.							Yantie lun “Zhaosheng:” 法者, 刑罰也.		I	
1411	10.1:8 麋, 牡鹿... 以夏至解角.	【A】 Yiwei tongguayan 易緯通卦驗: 夏至...鹿解角.		【M】 Liji “Yueling:” 仲夏之月...是月也, 日長至, 陰陽爭, 死生分...鹿角解.		“Shishou:” 鹿牡, 麋.		Huainanzi “Shize xun:” 仲夏之月...日長至, 陰陽爭, 死生分...鹿角解.				I	AJ
1412	10.1:8 麋, 鹿迹也.					“Shishou:” 鹿...其子麋, 其跡速, 絕有力麋.						I	
1413	10.1:8 麋, 鹿子也.					SAA.						I	
1414	10.1:8 麋, 鹿之絕有力者.					SAA.						I	
4.187	10.1:8 麒麟, 仁獸也. 麋身, 牛尾, 一角. ⁶⁵¹									Shuoyuan “Bianwu:” 麒麟麋身牛尾, 圓頂一角, 含仁懷義. Lunheng “Zhirui:” 麒麟, 仁聖之禽也.		I	
1415	10.1:8 麋, 鹿屬... 麋冬至解其角.	【A】 Yiwei tongguayan: 冬至...麋角解		【M】 Liji “Yueling:” 仲冬之月...是月也, 日短至...麋角解. Dadai liji “Xia xiaozheng:” 日冬至...故麋角隕.				Cangjie pian: 麋, 以冬至解角者也. ⁶⁵² Huainanzi “Tianwen				I	AJ

⁶⁴³ (Chuci “Zhaohun:” 宮庭震驚) Wang Yi’s commentary: 驚, 駭也.

⁶⁴⁴ (Wenxuan “Ganquan fu” 甘泉賦: 目駭耳回) Li Shan’s commentary.

⁶⁴⁵ Ibid.

⁶⁴⁶ (Changes “Kun:” 馴致其道) Jijie: Jiujia yi: 馴, 猶順也.

⁶⁴⁷ (Chuci “Jiuge:” 靈兩輪兮繫四馬) Wang Yi’s commentary: 繫, 絆也.

⁶⁴⁸ (Chuci “Jiutan:” 同駟羸與乘駟兮) Wang Yi’s commentary: 馬母驢父生子曰羸.

⁶⁴⁹ Taiping yulan, vol.89: Shenyi jing 神異經: 東北荒中有獸, 如牛一角, 毛青四足似熊, 忠直, 見人則觸不直, 聞人論則咋不正, 名曰獬豸.

⁶⁵⁰ Ibid.

⁶⁵¹ (Chuci “Jiutan:” 麒麟奔於九皋兮) Wang Yi’s commentary: 麒麟, 仁獸也.

⁶⁵² Xuan Ying, Yiqiejing yinyi, vol.8.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										xun:” 日冬至...麋角解. “Shize xun:” 仲冬之月...是月也, 日短至...麋角解.			
1416	10.1:8 麋, 牝麋也.						“Shishou:” 麋...牝麋.					I	
1417	10.1:9 麇, 大鹿也.牛尾, 一角.						“Shishou:” 麇, 大鹿, 牛尾, 一角.					I	
1418	10.1:9 麈, 麇屬.						SAA.					I	
1419	10.1:9 麤, 大羊而細角.						“Shishou:” 麤, 大羊.					I	
1420	10.1:9 麗, 旅行也...《禮》麗皮納聘, 蓋鹿皮也.				【C】 Yili “Pinli”: 儷皮.							D	
1421	10.1:9 麇, 牝鹿也.				【M】 (“Jiri:” 麇鹿麇麇) Mao: 鹿牝曰麇. (“Wenwang:” 麇鹿攸伏) Mao: 麇, 牝也.							I	O
1422	10.1:9 兔, 狡兔也.				【M】 (“Qiaoyan:” 躍躍兔兔) Mao: 兔兔, 狡兔也.							I	O
1.71	10.1:10 媿, 兔子也.媿疾也.						“Shishou:” 兔子, 媿.					I	
1423	10.1:10 犬, 狗之有懸蹠者也.象形.孔子曰: 視犬之字, 如畫狗也.						【L】 Confucius: 視犬之字, 如畫狗也.					D	
1424	10.1:10 狗, 孔子曰: 狗, 叩也.叩气吠以守.						【L】 Confucius: 狗, 叩也. (叩气吠以守.)					D	
1425	10.1:10 龍, 犬之多毛者...《詩》曰: 無使龍也吠.				【C】 “Ye you si jun:” 無使龍也吠.							D	
1426	10.1:11 獫狁, 少狗也...匈奴地有獫狁, 巨口而黑身.		Yi zhou shu “Wanghui jie:” 匈奴獫狁.獫狁者, 巨身, 四足果.									I	
1427	10.1:11 獫狁, 短喙犬也...《詩》曰: “載獫狁獫狁.” Erya 曰: “短喙犬謂之獫狁.”				【CM】 “Site:” 載獫狁.獫狁. Mao: 長喙曰獫, 短喙曰狁.		“Shichu:” 長喙, 獫;短喙, 獫狁.					D	
1428	10.1:11 獫狁, 獫狁也.											S	
1429	10.1:11 獫狁, 長喙犬.				【M】 (“Site:” 載獫狁.) Mao: 長喙曰獫, 短喙曰狁.		“Shichu:” 長喙, 獫;短喙, 獫狁.					SI	O
4.188	10.1:12 獫狁, 犬獫狁不附人也...南楚謂相驚曰獫狁.									Fangyan2: 宋衛南楚凡相驚曰獫狁.		I	
1430	10.1:12 獫狁, 犬如人心可使者...《春秋傳》曰: 公嗾夫獫狁.				【M】 Zuo “Xuan2:” 公嗾夫獫狁.							D	O
1431	10.1:12 狎, 犬可習也.						“Shigu2:” 狎, 習也.					I	
4.189	10.1:13 猜, 恨賊也. ⁶⁵³									Fangyan12: 猜, 恨也.		I	
8.51	10.1:13 狘, 多畏也...怯, 杜林說: 狘从心.											D	
1432	10.1:13 獫狁, 健也...《詩》曰: 盧獫狁.				【C】 “Luling:” 盧令令.							D	
1433	10.1:13 獫狁, 犬行也...《周書》曰: 尚獫狁.				【C】 “Mushi:” 尚桓桓.							D	
4.190	10.1:13 獫狁, 犬相得而鬪也...一曰: 北躡山有獫狁獸, 如虎, 白身, 豕鬣, 尾如馬.									Shanhai jing “Beishan jing:” 北躡之山...有獸焉, 其狀如虎而白身, 犬首, 馬尾, 豕鬣, 名曰獫狁.		I	
1.72	10.1:13 獫狁, 秋田也.					Commentary of S&A: 秋曰獫. ⁶⁵⁴	“Shitian:” 秋獵為獫.			Guanzi “Xiaokuang” 小匡: 秋以田曰獫.		I	
1434	10.1:14 獫狁, 犬田也...《易》曰: 明夷于南狩.				【C】 “Mingyi” 明夷: 明夷于南狩.							D	
1435	10.1:14 獫狁, 頓仆也...《春秋傳》曰: “與犬, 犬獫狁.” 獫狁, 獫狁或从死.				【M】 Zuo “Xi4:” 與犬, 犬獫狁.							D	O

⁶⁵³ Xiao erya “Guangyan:” 猜, 恨也.

⁶⁵⁴ Shuoyuan “Xiuwen.”

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1436	10.1:14 獻, 宗廟犬名羹獻, 犬肥者以獻之.											I	
1437	10.1:14 猘, 狂犬也...《春秋傳》曰: 猘犬入華臣氏之門.											D	O
1438	10.1:14 狻, 狻麤, 如麤貓, 食虎豹者...見 Erya.											D	
1439	10.1:14 獼, 母猴也...《爾雅》云: 獼父善顧. 攫持人也.											D	
4.191	10.1:14 猶, 獼屬...一曰: 隴西謂犬子爲猷.											I	
8.52	10.1:15 狽, 如狼, 善驅羊...甯嚴讀之若淺泊.											D	
1440	10.1:15 獼, 狼屬...Erya 曰: 獼獼似狸.											D	
1441	10.1:15 獄, 确也.											I	O A
1442	10.1:16 鼯, 豹文鼠也.											I	
1443	10.1:17 羆, 如熊, 黃白文.											I	
1444	10.1:17 焜, 火也...《詩》曰: 王室如焜.											B	
1445	10.1:17 燬, 火也...《春秋傳》曰: 衛侯燬.											B	O
1446	10.1:17 焮, 然火也...《周禮》曰: “遂審其焮.”焮火在前, 以焮焮龜.											D	O
1447	10.1:18 藝, 燒也...《春秋傳》曰: 藝僖負羈.											D	O
1448	10.1:18 焮, 火光也...《商書》曰: “予亦焮謀.”讀若巧拙之拙.											D	
1449	10.1:18 焮, 烝也...《詩》曰: 烝之焮焮.											B	O
1450	10.1:18 燠, 乾兒...《詩》曰: 我孔燠矣.											D	
1451	10.1:18 燠, 火兒...《逸周書》曰: 味辛而不燠.											D	
1452	10.1:19 頰, 火光也.											I	O
1453	10.1:19 焮, 火熱也...《詩》曰: 多將焮焮.											D	
1454	10.1:19 炆, 小熱也...《詩》曰: 憂心炆炆.											D	
1455	10.1:19 焮, 所以然持火也...《周禮》曰: 以明火焮焮.											D	O
1456	10.1:19 焮, 焮也.											I	O
1457	10.1:19 焮, 炊也...《春秋傳》曰: 焮之以薪. ⁶⁵⁷											D	O
1458	10.1:20 烘, 奈也...《詩》曰: 叩烘于焮.											B	O
4.192	10.1:20 煎, 熬也.											I	
4.193	10.1:20 熬, 乾煎也.											I	
1459	10.1:20 炮, 毛炙肉也.											I	O

⁶⁵⁵ Hui Lin, *Yiqiejing yinyi*, vol.3.

⁶⁵⁶ *Beitang shuchao* 北堂書鈔, vol.45.

⁶⁵⁷ *Xiao erya* “Guangyan:” 焮, 炊也

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
5.17	10.1:20 燠, 以火乾肉.									Fangyan7: 燠...火乾也.		I	
4.194	10.1:20 爆, 灼也.									Cangjie pian: 灼, 爆也. ⁶⁵⁸		I	
4.195	10.1:20 煬, 炙燥也.									Fangyan13: 煬, 炙也.		I	
4.196	10.1:20 爛, 孰也.									Fangyan7: 爛, 孰也. Fangyan: 火熟曰爛. ⁶⁵⁹		I	
1460	10.1:20 龜, 灼龜不兆也...《春秋傳》曰:“龜龜不兆。”讀若焦.											D	
3.89	10.1:21 灸, 灼也. ⁶⁶⁰												
1461	10.1:21 燭, 庭燎火燭也.											I	
2.42	10.1:21 燹, 燒田也. ⁶⁶¹												
1462	10.1:21 燂, 火燂車網絕也...《周禮》曰: 燂牙外不燂.											D	O
1463	10.1:21 災, 天火曰災...災, 籀文从𠄎.											I	O A
1464	10.1:22 焯, 明也...《春秋傳》曰: 焯耀天地.											D	O
4.197	10.1:22 炳, 明也.									Cangjie pian: SA. ⁶⁶²		I	
1465	10.1:22 焯, 明也...《周書》曰: 焯見三有俊心.											D	
1466	10.1:22 焯, 盛赤也...《詩》曰: 彤管有焯.											B	O
1467	10.1:22 熠, 盛光也...《詩》曰: 熠耀宵行.											D	
1468	10.1:22 輝, 光也.											I	O
1469	10.1:22 燁, 盛也...《詩》曰: 燁燁震電.											B	
4.198	10.1:23 光, 明也. ⁶⁶⁴									Xinshu “Daode shuo”道德說: 光輝謂之明.		I	
1470	10.1:23 熾, 盛也.											I	O
1471	10.1:23 煖, 溫也.											I	O
1472	10.1:23 煖, 溫也.											I	O
4.199	10.1:23 炕, 乾也.											I	
1473	10.1:23 威, 滅也...《詩》曰: 赫赫宗周, 褒似威之.											B	O
9.4	10.1:23 燾, 溥覆照也. ⁶⁶⁸											I	
1474	10.1:23 燿, 取火於日, 官名.舉火曰燿.《周禮》曰: 司燿, 掌行火之政令.											D	O
4.200	10.1:23 燿, 芑火祓也.从火, 爵聲.呂不韋曰: 湯得伊尹, 燿以燿火, 燿以犧豕.											D	

⁶⁵⁸ Hui Lin, *Yiqiejing yinyi*, vol.11.

⁶⁵⁹ Hui Lin, *Yiqiejing yinyi*, vol.20.

⁶⁶⁰ (*Chuci* “Qijian:” 唐虞點灼) Wang Yi’s commentary: 灼, 灸也.

⁶⁶¹ Hui Lin, *Yiqiejing yinyi*, vol.50: Kong Anguo’s commentary of *Documents*: 焚, 燒也.

⁶⁶² Hui Lin, *Yiqiejing yinyi*, vol.12.

⁶⁶³ Xuan Ying, *Yiqiejing yinyi*, vol.1

⁶⁶⁴ (*Chuci* “Jiuge:” 與日月兮齊光, “Jiutan:” 羣阿容以晦光) Wang Yi’s commentary: SA.

⁶⁶⁵ Hui Lin, *Yiqiejing yinyi*, vol.31

⁶⁶⁶ Hui Lin, *Yiqiejing yinyi*, vol.28

⁶⁶⁷ Xuan Ying, *Yiqiejing yinyi*, vol.3.

⁶⁶⁸ *Xiao erya* “Guanggu:” 燾, 覆也.(*Shiji* “Wu Taibo Shijia:” 如天之無不燾也) *Jijie*: Jia Kui: 燾, 覆也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										湯得伊尹，被之於廟，燭以燿火，釁以犧豶。			
5.18	10.1:24 燿，兵死及牛馬之血爲燿。燿，鬼火也。 ⁶⁶⁹									Lunheng “Lunsi:” 人之兵死也，世言其血爲燿。		I	
5.19	10.1:25 黧，雖皙而黑也...古人名黧字皙。									Shiji “Zhongni dizi liezhuan” 仲尼弟子列傳：曾葢字皙。		I	
1475	10.1:25 黝，微青黑色...Erya 曰：地謂之黝。						“Shigong:” 地謂之黝。					I	
1476	10.1:26 黔，黎也...秦謂民爲黔首，謂黑色也；周謂之黎民。《易》曰：爲黔喙。 ⁶⁷⁰		【M】 “Shuogua:” 爲黔喙。 ⁶⁷¹							Mozi “Guiyi” 貴義：黔者，黑也。Shiji “Qin Shihuang Benji” 秦始皇本紀：更名民曰黔首。		B	
1477	10.1:26 黷，握持垢也...《易》曰：再三黷。		【C/M】 “Meng” 蒙：再三瀆。							Cangjie pian: 黷，垢也。 ⁶⁷²		B	
3.90	10.1:26 黜，貶下也。 ⁶⁷³												
1.73	10.1:26 黻，羔裘之縫。			【M】 (“Gaoyang” 羔羊：羔羊之革，素絲五緘) Mao: 緘，縫也。			“Shixun:” 緘，羔裘之縫也。					I	
1.74	10.1:26 黻，黻謂之塗。						“Shiqi:” 澣謂之塗。					I	
4.201	10.1:26 黻，黻者忘而息也。									Fangyan13: 黻，忘也。		I	
1.75	10.2:1 囟，在牆曰牖，在屋曰囟...窗，或从穴。			【L】 Zhouli “Kaogong ji:” 在牆曰牖，在屋曰窗。 ⁶⁷⁴								I	
1478	10.2:1 粦，盛兒...讀若《詩》“莘莘征夫，” 一曰：役也。			【C】 “Huanghuang zhe hua:” 駢駢征夫。								D	
1479	10.2:1 炙，炮肉也。			【M】 (“Chuci:” 或燔或炙) Mao: 炙，炙肉也。								I	O
1480	10.2:1 籩，宗廟火孰肉...《春秋傳》曰：“天子有事籩焉，” 以饋同姓諸侯。			【M】 Zuo “Xi24:” 天子有事籩焉。 【E】 Yiyi: 《左氏》說：脰，社祭之肉，盛之以脰。宗廟之肉，名曰籩。							Same	B	O
1481	10.2:1 赤，南方色也。			【C】 Zhouli “Huahui” 簡兮：南方謂之赤。								D	O
1482	10.2:2 赧，面慙赤也...周失天下於赧王。						Erya: 面慙曰赧。 ⁶⁷⁵					I	
1483	10.2:2 赧，赤色也...《詩》曰：“魴魚赧尾。” 赧，赧或从貞。			【CM】 “Rufen:” 魴魚赧尾。Mao: 赧，赤也。								B	
1484	10.2:2 赫，火赤兒。			【M】 (“Jianxi:” 赫如渥赭) Mao: 赫，赤貌。								I	O
4.202	10.2:2 大，天大，地大，人亦大，故大象人形。									Laozi: 天大，地大，王亦大。		I	
1485	10.2:2 奄，覆也，大有餘也。			【M】 (“Huangyi:” 奄有四方) Mao: 奄，大也。								I	O
1486	10.2:3 穢，空大也...讀若《詩》：施罟濊濊。			【C】 “Shuoren:” 施罟濊濊。								D	
1487	10.2:3 戴，大也...讀若《詩》：戴戴大猷。			【C】 “Qiaoyan:” 秩秩大猷。								D	
1.76	10.2:3 介，大也。 ⁶⁷⁶			【M】 (“Xiaoming:” 介爾景福) Mao: 介，景，皆大也。			“Shigu1:” 介，大也。			Fangyan1: SA.		I	

⁶⁶⁹ Odes “Dongshan” Zhengyi: Huainanzi: 久血爲燿。Xu Shen’s commentary: 謂兵死之血爲鬼火。

⁶⁷⁰ Xiao erya “Guanggu:” 黔，黑也。

⁶⁷¹ Li Dingzuo’s Jijie: Ma Rong: 黔，黑也。

⁶⁷² Wenxuan “Beishan yi wen” 北山移文：先貞而後黷 Li Shan’s commentary.

⁶⁷³ Chuci “Jiutan:” 后聽虛而黜實兮，蔡女黜而出帷兮 Wang Yi’s commentary: 黜，貶也。

⁶⁷⁴ Hui Lin, Yiqiejing yinyi, vol.19

⁶⁷⁵ Shiji “Zhou benji:” 赧王延立。Suoyin.

⁶⁷⁶ Chuci “Lisao:” 彼堯舜之耿介兮 Wang Yi’s commentary: 介，大也。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1.77 7.25	10.2:3 甬, 大也...讀若“予違汝弼.”		【 C 】 “Yiji:” 予 違汝弼.									I	
1488	10.2:3 契, 大約也...《易》 曰: 後代聖人, 易之以書 契.			【 M 】 “Xici2:” 後世聖人, 易之以書契.								D	
1489	10.2:3 夷, 平也...東方之人也. ⁶⁷⁷			【 M 】 (“Caochong:” 我 心 則 夷 ; “Chuche:” 獯 豷 于 夷 ; “Jienan shan:” 式 夷 式 己 ; “Sangrou:” 亂 生 不 夷 ; “Shaomin”召 旻: 實 靖 夷 我 邦) Mao: 夷, 平也.						【 M 】 <i>Liji</i> “Wangzhi:” 東方曰夷. <i>Dadai liji</i> “Qiansheng” 千乘東辟之民曰夷. 【 Z 】 (<i>Zhouli</i> “Zhifang shi:” 四夷八蠻) Zheng Sinong: 東方曰夷. ⁶⁷⁸	<i>Taixuan</i> “Xuanheng” 玄 衡 : 夷, 平.	I	OJ
4.203	10.2:4 吳, 姓也.亦郡也.一曰: 吳, 大言也.									<i>Fangyan</i> 13: 吳, 大也.		I	
1490	10.2:4 喬, 高而曲也...《詩》曰: 南有喬木. ⁶⁷⁹			【 C/OM 】 “Hanguang” 漢廣:南有喬木. (“Famu:” 遷于 喬木; “Shimai:” 及河喬嶽) Mao: 喬, 高也.			<i>Erya</i> : 喬, 高曲也. ⁶⁸⁰ “Shigul:” 喬, 高也. “Shimu:” 句如羽, 喬...上句曰 喬.					B	O
1491	10.2:4 奔, 走也. ⁶⁸¹									“Shiyan:” SA.		D	
1.78	10.2:4 夔, 袞也. ⁶⁸²			【 M 】 (“Xiaomin:” 謀猶回遹, “Guzhong:” 其德不回) Mao: 回, 邪也.								I	
1.79	10.2:4 馘, 蹇也.		【 L 】 <i>Changes</i> : 跛, 足蹇. ⁶⁸³									I	
1492	10.2:5 壹, 壹壹也...《易》 曰: 天地壹壹.			【 M 】 “Xici2:” 天地網緼.								D	
2.43	10.2:5 壹, 專壹也. ⁶⁸⁴												
1493	10.2:5 懿, 專久而美也.			【 M 】 (“Zhengmin:” 好是懿德) Mao: 懿, 美也.			“Shigu2:” 懿, 美也.					I	O
1494	10.2:5 圉, 囹圉, 所以拘罪人...一曰: 圉, 垂也.一 曰: 圉人, 掌馬者. ⁶⁸⁵			【 M 】 (“Sangrou:” 孔 棘 我 圉 ; “Shaomin:” 我 居 圉 卒 荒) Mao:			【經/注】 <i>Zhouli</i> “Yuren:” 圉人掌養馬. (<i>Zhouli</i> “Jiaoren:” 乘馬一師四圉) Zheng Sinong: 養馬為圉.					I	O

⁶⁷⁷ (*Documents* “Yaodian:” 厥民夷) Kong Anguo’s commentary: 夷, 平也. (*Chuci* “Jiutan:” 巡陸夷之曲衍兮) Wang Yi’s commentary: 夷, 平也

⁶⁷⁸ Zheng Xuan’s commentary.

⁶⁷⁹ (*Documents* “Yugong:” 厥木惟喬) Kong Anguo’s commentary: 喬, 高也.

⁶⁸⁰ *Liezi* “Tangwen” 湯問: 周以喬陟, *Shiwen*.

⁶⁸¹ *Zuo* “Xuan2:” 來奔 *Zhengyi*: Jia Kui: SA.

⁶⁸² (*Documents* “Taishi3:” 崇信姦回) Kong Anguo’s commentary: 回, 邪也. (*Chuci* “Jiuzhang:” 何回極之浮浮) Wang Yi’s commentary: 回, 邪也.

⁶⁸³ Hui Lin, *Yiqiejing yinyi*, vol.31.

⁶⁸⁴ (*Wenxuan* “Jitian fu” 藉田賦: 四人之務不壹) Li Shan’s commentary: Kong Anguo’s commentary of *Documents*: 壹, 專一也.

⁶⁸⁵ (*Chuci* “Jiutan:” 燕公操於馬圉) Wang Yi’s commentary: 養馬曰圉.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
				圍, 垂也.									
1.80	10.2:6 籀, 窮理罪人也. ⁶⁸⁶			【M】 (“Gufeng:” 昔育恐育鞠; “Xiaobian:” 鞠爲茂草) Mao: 鞠, 窮也.			“Shiyan:” 鞠, 窮也.					I	
2.44	10.2:6 奏, 奏進也. ⁶⁸⁷												
1495	10.2:7 臯, 气臯白之進也...《禮》祝曰臯, 登調曰奏, 故臯, 奏皆从夊.《周禮》曰: “詔來鼓臯舞.” 臯, 告之也.			【C】 Yili: 臯, 奏. Zhouli “Yueshi” 樂師: 詔來瞽臯舞.								D	
1496	10.2:7 冪, 嫚也...《虞書》曰: “若丹朱冪,” 讀若傲.《論語》: “冪湯舟.”		【C】 “Yiji:” 若丹朱傲.					【M】 Lun “Xianwen:” 冪盪舟.				D	
1497	10.2:7 昷, 春爲昷天, 元氣昷昷.			【E】 Yiyi: 今《尚書》歐陽說: “春曰昊天, 夏曰蒼天, 秋曰旻天, 冬曰上天, 總爲皇天.” Erya 亦然. 古《尚書》說云: “天有五號, 各用所宜稱之. 尊而君之則曰皇天, 元氣廣大則稱昊天, 仁覆愍下則稱旻天, 自上監下則稱上天, 據遠視之蒼蒼然則稱蒼天.” 謹按: 《尚書》堯命羲和“欽若昊天,” 總勅四時, 知昊天不獨春.《春秋左氏》曰: “夏四月己丑, 孔子卒.” 稱“旻天不弔,” 時非秋天.							O → N	I	N
1498	10.2:7 𨔵, 驚走也. 一曰: 往來也...《周書》曰: 伯𨔵.			Preface to “Jiongmíng” 同命: 伯同.								D	
1499	10.2:7 奕, 大也...《詩》曰: 奕奕梁山.			【C】 “Hanyi:” 奕奕梁山.			“Shigu1:” 奕, 大也		Fangyan1: 奕, 大也.			B	
1500	10.2:7 𨔵, 駟大也.						“Shiyan:” 𨔵, 駟也.		Fangyan1: 𨔵, 大也.			I	
1501 7.26	10.2:7 𨔵, 壯大也... 讀若《易》“慮羲氏.”《詩》曰: “不醉而怒謂之𨔵.”	【M】 “Xici2:” 包犧氏.		【M】 (“Dang:” 內𨔵于中國) Mao: 𨔵, 怒也不醉而怒曰𨔵.								D	OJ
1502	10.2:8 夫, 丈夫也... 周制以八寸爲尺, 十尺爲丈. 人長八尺, 故曰丈夫.			【C】 Zhouli “Kaogong ji:” 人長八尺.		【Z】 Jia Kui’s commentary of Guoyu: 八寸曰尺. ⁶⁸⁸		Baihu tong: 周據地而生, 地者, 陰也. 以婦人爲法, 婦人大率奄八寸, 故以八寸爲尺. ⁶⁸⁹	Huainanzi “Tianwen xun:” 十尺而爲丈. Shuoyuan “Bianwu:” 十尺爲一丈. Hanshu “Lüli zhi:” 十尺爲丈. Lunheng “Zhengshuo” 正說: 周以八寸爲尺.			I	
1503	10.2:8 溥, 等也...《春秋國語》曰: 溥本肇末.					【M】 Guoyu “Qiyu” 齊語: 溥本肇末.						D	O
1504	10.2:8 俟, 待也. ⁶⁹⁰			【M】 (“Jingnü:” 俟我於城隅; “Xiangshu” 相鼠: 不死何俟; “Zhu:” 俟我於著乎而) Mao: 俟, 待也.			“Shigu2:” SA.					I	
1505	10.2:8 洵, 健也. 一曰: 匠也...《逸周書》有洵匠.		【L】 Yi zhoushu: 洵匠.									D	
1506	10.2:9 頤, 待也. ⁶⁹¹						“Shigu2:” SA.					I	
1507	10.2:9 竣, 偃竣也... Guoyu 曰: 有司已事而竣.					【M】 Guoyu “Qiyu:” 有司已於事而竣.						D	O
1508	10.2:9 竝, 併也. ⁶⁹²						“Shiyan:” SA.					I	

⁶⁸⁶ (Chuci “Tianwen:” 皆歸駘籀) Wang Yi’s commentary: 籀, 窮也.

⁶⁸⁷ (Documents “Shundian:” : 敷奏以言) Kong Anguo’s commentary: 奏, 進也. Xiao erya “Guanggu:” 奏, 進也.

⁶⁸⁸ (Wenxuan “Changyang fu:” 咫尺) Li Shan’s commentary.

⁶⁸⁹ Tongdian, vol.55.

⁶⁹⁰ (Lun Xianwen: 原壤夷俟) Jijie: Ma Rong: 俟, 待也.

⁶⁹¹ (Wenxuan “Zeng Ding Yi” 贈丁翼: 榮枯立可須) Li Shan’s commentary: Kong Anguo’s commentary of Documents: 須, 待也.

⁶⁹² (Chuci “Qijian:” 冰炭不可以相並兮) Wang Yi’s commentary: 並, 併也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1.81	10.2:9 替, 廢, 一偏下也...替, 或从𠄎, 从曰. ⁶⁹³			【M】(“Chuci:” 勿替引之; “Shaomin:” 胡不自替) Mao: 替, 廢也.			“Shiyan:” 替, 廢也.					I	
1509	10.2:10 慮, 謀思也.						“Shigu1:” 慮, 謀也.			Fangyan1: 慮, 謀思也.		I	
1510 8.53	10.2:10 心, 人心, 土藏, 在身之中...博士說以為: 火藏.		【E】Yiyi: 今文《尚書》歐陽說: 肝木也, 心火也, 脾土也, 肺金也, 腎水也.古《尚書》說: 脾木也, 肺火也, 心土也, 肝金也, 腎水也.許慎案: 《月令》: “春祭脾, 夏祭肺, 季夏祭心, 秋祭肝, 冬祭腎.”與古《尚書》同.			【A】Chunqiu Yuanmingbao: 心者火之精. ⁶⁹⁴		“Xingqing:” 心, 火之精也.		Taixuan: 土...藏心.	O → T	B	T
1511	10.2:10 情, 人之陰气有欲者.							【A】 Xiaojing goumingjue 孝經鉤命 決: 情生于 陰, 欲以時 念也. 性生 于陽, 以就 理也. ⁶⁹⁵ Xiaojing yuanshenqi: 性生於陽以 理執, 情生 於陰以繫 念. ⁶⁹⁶	“Xingqing:” 性者陽之施, 情者陰之化 也.	Lunheng “Benxing”本性: 董仲舒覽孫孟之書, 作情性之說曰: ...性生於陽, 情生於陰.		I	N AJ
1512	10.2:10 性, 人之陽气性善者也.							【A】SAA. 【M】Meng “Gaozi1”告 子上: 人性 之善也.	SAA.	SAA.		I	N AJ
1513	10.2:10 應, 當也.			【M】(“Xiawu:” 應侯順德; “lai” 賚:我應受之) Mao: SA.			“Shigu2:” SA.					I	O
1514	10.2:10 愷, 樂也.			【M】(“Liaoxiao” 蓼蕭: 孔燕豈弟) Mao: 豈, 樂也.			“Shigu1:” SA.					I	
1515	10.2:10 念, 常思也.						“Shigu2:” 念, 思也.			Fangyan1: SA.		I	
1516	10.2:11 忻, 闔也...《司馬法》曰: 善者忻民之善, 閉民之惡.				【L】Sima fa: 善者忻民之善, 閉民之惡.							D	
1517	10.2:11 惇, 厚也. ⁶⁹⁷						“Shigu2:” SA.					I	
1518	10.2:11 忼, 慨也...一曰: 《易》: 忼龍有悔.		【C/M】“Qian,” “Xicil:” 亢龍有悔.									D	

⁶⁹³ (Chuci “Lisao:” 睿朝諄而夕替, “Jiuzhang:” 常度未替) Wang Yi’s commentary: 替, 廢也.

⁶⁹⁴ Baihu tong “Xingqing.”

⁶⁹⁵ Baihu tong “Xingqing.”

⁶⁹⁶ Odes “Zhengmin” Zhengyi.

⁶⁹⁷ (Documents “Shundian:” 惇德允元) Kong Anguo’s commentary: SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
2.45	10.2:11 愿, 謹也. ⁶⁹⁸												
4.204	10.2:11 僚, 慧也.									Fangyan3: 或謂之慧, 或謂之僚.		I	
2.46	10.2:12 恬, 安也. ⁶⁹⁹												
1519	10.2:12 恭, 肅也.		【C】 “Hongfan:” 恭作肅.									I	
1520	10.2:12 恕, 仁也. ⁷⁰⁰							【M】 Meng “Jinxin1:” 强恕而行, 求仁莫近焉.				D	
3.91	10.2:12 怡, 和也. ⁷⁰¹												
1521	10.2:12 怙, 愛也.						“Shixun:” 怙怙, 愛也.					I	
1522	10.2:12 愁, 問也, 謹敬也...一曰: 說也.一曰: 甘也.《春秋傳》曰: “昊天不愁,” 又曰: “兩君之士皆未愁.”					【M】 Zuo “Wen12:” 兩君之士皆未愁也.Zuo “Ai16:” 昊天不弔, 不愁遺一老.						D	O
1523	10.2:12 械, 飾也...《司馬法》曰: 有虞氏械於中國.				【M】 Sima fa “Tianzi zhi yi” 天子之義: 有虞氏戒於國中.							D	
6.7	10.2:12 慶, 行賀人也.从心,从夂, 吉禮以鹿皮爲贄, 故从鹿省.				【C】 Yili “Shihun li” 士昏禮:納徵玄纁,束帛,儷皮, 如納吉禮.							I	
1524	10.2:13 愷, 寬媚心腹兒...《詩》曰: 赫兮愷兮.			【C】 “Qi’ao:” 赫兮咍兮.								D	
1525	10.2:13 慤, 順也...《唐書》曰: 五品不慤.		【C】 “Shundian:” 五品不遜. ⁷⁰²									D	
1526	10.2:13 塞, 實也...《虞書》曰: 剛而塞.	【C】 “Gaoyao mo:” 剛而塞. ⁷⁰³		【M】 Mao: 塞, 實也. ⁷⁰⁴								B	
1527	10.2:13 洵, 信心也.			【M】 (“Wanqiu:” 洵有情兮) Mao: 洵, 信也.			“Shigu1:” 洵, 信也.		Fangyan1: 洵, 信也.			I	
1528	10.2:13 忱, 誠也...《詩》曰: 天命匪忱. ⁷⁰⁵			【CM】 “Dang:” 其命匪諶.Mao: 諶, 誠也.			“Shigu:” 忱, 誠也. ⁷⁰⁶ “Shigu1:” 諶, 誠也.					B	
1529	10.2:13 惟, 凡思也.						“Shigu2:” 惟, 思也.		Fangyan1: SA.			I	
1530	10.2:13 懷, 念思也. ⁷⁰⁷	Yi zhoushu “Shifa jie:” 懷, 思也.		【M】 (“Juan’er:” 嗟我懷人; “Ye you si jun:” 有女懷春; “Nanshan:” 曷又懷止; “Changdi:” 兄弟孔懷) Mao: 懷, 思也.			“Shigu2:” 懷, 思也.	【Z】 Kong Anguo’s commentary of Lunyu: 懷, 思也. ⁷⁰⁸		Fangyan1: 懷, 思也.		I	OJ
1531	10.2:13 愾, 起也...《詩》曰: 能不我愾.			【C】 “Gufeng:” 不我能愾.								D	
5.20	10.2:13 億, 滿也...一曰: 十萬曰億. ⁷⁰⁹									Fangyan13: 臆, 滿也.		I	
1532	10.2:13 窻, 敬也...《春秋傳》曰: 以陳備三窻.			【M】 (“Nuo:” 執事有恪) Mao: 恪, 敬也.	【M】 Zuo “Xiang25:” 封諸		“Shigu2:” 恪, 敬也.				N →	B	O

⁶⁹⁸ Xiao erya “Guangyan:” SA.

⁶⁹⁹ Hui Lin, Yiqiejing yinyi, vol.13: Kong Anguo’s commentary of Documents: SA.

⁷⁰⁰ Qianfu lun 潛夫論 “Jiaoji” 交際: 恕者, 仁之本也.

⁷⁰¹ Lun “Zilu:” 怡怡如也 He Yan, Jijie: Ma Rong: 怡怡, 和順之貌也.

⁷⁰² Kong Anguo’s commentary:遜, 順也.

⁷⁰³ Kong Anguo’s commentary:剛斷而實塞.

⁷⁰⁴ (Wenxuan “Wufu” 舞賦: 淵塞沈蕩) Li Shan’s commentary.

⁷⁰⁵ (Documents “Tanggao:” 尚克時忱) Kong Anguo’s commentary: 忱, 誠也. (Chuci “Jiuzhang:” 諶荏弱而難持) Wang Yi’s commentary: 諶, 誠也.

⁷⁰⁶ Documents “Da gao:” 天棊忱辭 Zhengyi.

⁷⁰⁷ Wang Yi’s commentary of Chuci 屢:懷, 思也.

⁷⁰⁸ Wenxuan “Denglou fu:” 人情同於懷土兮, Li Shan’s commentary.

⁷⁰⁹ (Documents “Luogao:” 億萬年) Kong Anguo’s commentary: 十萬爲億. (Documents “Wuzi zhi ge” 予臨兆民) Kong Anguo’s commentary: 十萬曰億.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
						陳以備三恪。 【E】Yiyi: 《公羊》說: 存二王之後, 所以通天三統之義, 引此文. 古《春秋左氏》說: 周家封夏殷二王之後, 以爲上公; 封黃帝堯舜之後, 謂之三恪. 許慎謹案云: 治《魯詩》丞相韋玄成治《易》, 施擘等說引《外傳》曰: 三王之樂, 可得觀乎? 知王者所封三代而已. 不與《左氏》說同. ⁷¹⁰					O		
1533	10.2:13 馱, 懼也... 《春秋傳》曰: 駟氏馱.					【 M 】 Zuo “Zhao19:” 駟氏聳.	Erya: 聳, 懼也. ⁷¹¹					B	O
1534	10.2:13 怙, 恃也. ⁷¹²				【M】 (“Baoyu:” 父母何怙) Mao: SA.		“Shiyan:” SA.					I	O
1535	10.2:14 慄, 慮也.						“Shiyan:” SA.					I	
4.205	10.2:14 慄, 愛也, 韓鄭曰慄.								Fangyan1: SA.			I	
1536	10.2:14 慰, 安也.				【M】 (“Kaifeng” 凱風: 莫慰母心; “Chexia:” 以慰我心; “Mian:” 迺慰迺止) Mao: SA.							I	O
1537	10.2:14 怵, 朗也... 《詩》曰: 憂心且怵.				【C】 “Guzhong:” 憂心且怵.							D	
1538	10.2:14 忒, 彊也... 《周書》曰: “在受德忒,” 讀若旻. ⁷¹³				【C】 “Lizheng:” 在受德警.		“Shigul:” 警, 強也.					B	
1539	10.2:14 慄, 勉也.						“Shixun:” 慄慄, 勉也.					I	
1.82	10.2:14 慄, 勉也.						“Shigul:” 勗, 勉也.					I	
1540	10.2:14 懋, 勉也... 《虞書》曰: 時惟懋哉.				【C】 “Shundian:” 惟時懋哉. ⁷¹⁴		“Shixun:” 懋懋, 勉也.					B	
2.47	10.2:14 悛, 止也. ⁷¹⁵												
4.206	10.2:15 悛, 說也.								Cangjie pian: 悛, 和悅兒			I	

⁷¹⁰ Liji “Jiaotesheng:” 天子存二代之後, 猶尊賢也, 尊賢不過二代 Zhengyi.

⁷¹¹ Wenxuan “Guang juejiao lun” 廣絕交論: 聳其風塵) Li Shan’s commentary.

⁷¹² Chuci “Lisao:” 余以蘭爲可恃兮, “Jiuzhang:” 君不可思而不可恃) Wang Yi’s commentary: 恃, 怙也.

⁷¹³ Documents “Kanggao:” 警不畏死) Kong Anguo’s commentary: 警, 強也.

⁷¹⁴ Kong Anguo’s commentary: 懋, 勉也

⁷¹⁵ Xiao erya “Guanggu:” SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										也. ⁷¹⁶			
1541	10.2:15 慝, 安也...《詩》曰: 慝慝夜飲.					【CM】“Zhanlu:” 厭厭夜飲.Mao: 厭厭, 安也.	“Shixun:” 慝慝, 安也.					B	
3.92	10.2:15 愴, 安也. ⁷¹⁷												
1542	10.2:15 恤, 憂也. ⁷¹⁸					【M】(“Didu:” 而多為恤; “Qifu:” 胡轉予于恤) Mao: SA.	“Shigu2:” SA.					I	O
1543	10.2:15 懼, 喜歎也...Erya 曰: 懼懼, 慙慙, 憂無告也.						“Shixun:” 懼懼, 慙慙, 憂無告也.					D	
1544	10.2:15 怒, 飢餓也.一曰: 憂也...《詩》曰: 怒如朝飢.					【CM】“Rufen:” 怒如調飢.Mao: 怒, 飢意也.	“Shiyan:” 怒, 飢也.			Fangyan1: 怒, 憂也.		B	OJ
3.93	10.2:15 儉, 儉諛也.儉利於上佞人也. ⁷¹⁹												
1545	10.2:15 愒, 息也.					【M】(“Yuliu:” 不尚愒焉; “Minlao” 民勞: 汔可小愒) Mao: SA. (“Gantang:” 召伯所愒) Mao: 愒, 息也.	“Shigu2:” 愒, 息也.			Cangjie pian: 愒, 止息也. ⁷²⁰		I	O
1546	10.2:15 思, 疾利口也...《詩》曰: 相時思民.					【C】“Pangeng1:” 相時儉民.						D	
1547	10.2:15 急, 褊也.						“Shiyan:” 褊, 急也.					I	
1548	10.2:16 忿, 忘也, 嗔也...《周書》曰: “有疾不忿.” 忿, 喜也.					【C】“Jinteng:” 有疾弗豫.						D	
1549	10.2:16 愉, 薄也...《論語》曰: 私覲愉愉如也.									【M】Lun “Xiangdang:” 私覲愉愉如也.		D	
1550	10.2:16 憊, 輕易也...《商書》曰: 以相陵憊.					【L】Documents: 以相陵憊.						D	
5.21	10.2:16 癡, 駭也.									Fangyan10, Cangjie pian: 癡, 駭也. ⁷²¹		I	
1551	10.2:16 怪, 異也. ⁷²²						【A】Chunqiu qiantanba 春秋潛潭巴: 異之言怪也. ⁷²³					I	A
1552	10.2:17 懈, 怠也.						“Shiyan:” SA.					I	
1553	10.2:17 惰, 不敬也...《春秋傳》曰: “執玉惰.” 惰, 惰或省阜.					【M】Zuo “Xi11:” 受玉惰.						D	O
1554	10.2:17 忿, 忽也...《孟子》曰: 孝子之心, 不若是忿.									【M】Meng “Wanzhang1” 以孝子之心, 為不若是恕.		D	
1555	10.2:17 瘡, 啗也...《春秋傳》有孔瘡.一曰: 病也.					【M】Zuo “Ai15,” “Ai16:” 孔瘡.	“Shigu2:” 瘡, 病也.					B	
5.22	10.2:17 僞, 權詐也.									Fangyan3: 譎, 詐也.		I	
1556	10.2:18 慙, 善自用之意也...《商書》曰: 今汝慙慙.					【C】“Pangeng1:” 今汝聒聒. ⁷²⁴						D	
1557	10.2:18 忼, 貪也...《春秋傳》曰: 忼歲而漱日.						【M】Zuo “Zhao1:” 翫歲而愒日.Guoyu “Jinyu8:” 忼日而漱歲.					D	
1558	10.2:18 愆, 過也. ⁷²⁵					【C】(“Meng:” 匪我愆期) Mao: SA.				【Z】(Lun “Jishi:” 侍於君子有三愆) Kong Anguo: SA. ⁷²⁶		I	O

⁷¹⁶ Hui Lin, *Yiqiejing yinyi*, vol.99.

⁷¹⁷ Wang Yi's commentary of *Chuci* 屢注此.

⁷¹⁸ (Changes “Xiaoxu:” 血去惕出) *Jingdian Shiwen*: Ma Rong: SA.

⁷¹⁹ (Documents Lizheng: 國則罔有立政用儉人) *Jingdian Shiwen*: Ma Rong 曰: 儉利佞人也.

⁷²⁰ Hui Lin, *Yiqiejing yinyi*, vol.31.

⁷²¹ Hui Lin, *Yiqiejing yinyi*, vol.3.

⁷²² (Documents “Yugong:” 鈎松怪石) Kong Anguo's commentary: SA. (*Chuci* “Zhaohun:” 多珍怪些) Wang Yi's commentary: 詭異為怪.

⁷²³ *Baihu tong* “Zaibian” 災變.

⁷²⁴ *Jingdian Shiwen*: Ma Rong: SA.

⁷²⁵ (Documents “Dayu mo”: 帝德罔愆, “Shuoming3:” 其永無愆) Kong Anguo's commentary: SA. (*Chuci* “Jiuzhang:” 何百姓之震愆) Wang Yi's commentary: SA.

⁷²⁶ He Yan, *Jijie*.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1559	10.2:18 愾, 亂也... 《詩》曰: 以謹愾愾.			【C】 “Minlao:” 以謹愾愾.Mao: 愾愾, 大亂也.								B	O
1560	10.2:18 愬, 亂也... 《春秋傳》曰: “王室曰愬愬焉,” 一曰: 厚也.					【M】 Zuo “Zhao24:” 王室實蠢蠢焉.						D	O
4.207	10.2:18 愾, 亂也.									Cangjie pian: SA. ⁷²⁷		I	
4.208	10.2:19 怒, 恚也.									Cangjie pian: 恚, 怒也. ⁷²⁸		I	
1561	10.2:19 愬, 怨也... 《周書》曰: 凡民罔不愬.			【C】 “Kanggao” 康誥: 凡民...罔弗愬.								D	
1562	10.2:19 愾, 怒也.			【M】 (“Baizhou:” 愾于羣小) Mao: SA.								I	O
1563	10.2:19 怖, 恨怒也... 《詩》曰: 視我怖怖.			【C】 “Baihua:” 視我邁邁. (Han’s Odes: “怖怖”) ⁷²⁹								D	N
4.209	10.2:19 恨, 怨也.									Cangjie pian: SA. ⁷³⁰		I	
1564	10.2:19 愬, 怨也.						“Shiyan:” SA.					I	
1565	10.2:19 悔, 悔恨也. ⁷³¹			【M】 (“Yunhan:” 宜無悔怒) Mao: 悔, 恨也.								I	O
4.210	10.2:19 快, 不服愬也.									Cangjie pian: 快, 愬也. ⁷³² Fangyan12: 鞅, 愬也.		I	
4.211	10.2:19 愾, 懣也. ⁷³³									Cangjie pian: SA. ⁷³⁴		I	
4.212	10.2:20 悶, 懣也.									Cangjie pian: 懣, 悶也. ⁷³⁵		I	
1566	10.2:20 愾, 太息也... 《詩》曰: 愾我寤歎.			【C】 “Xiaquan:” 愾我寤嘆.								D	
1567	10.2:20 慄, 愁不安也... 《詩》曰: 念子慄慄.			【C】 “Baihua:” 念子慄慄.								D	
1568	10.2:20 怛, 愾也... 怛, 或从心在旦下. 《詩》曰: 信誓怛怛.			【C】 “Meng:” 信誓旦旦.								D	
1569	10.2:20 恫, 痛也. ⁷³⁶			【M】 (“Siqi:” 神罔時恫) Mao: SA.			“Shiyan:” SA.					I	O
1570	10.2:20 惜, 痛也.					【Z】 Jia Kui’s commentary of Guoyu: SA. ⁷³⁷						I	O
1571	10.2:20 慄, 痛也.			【M】 (“Zhengyue:” 憂心慄慄) Mao: 慄慄然痛也. (“Baizhou:” 如有隱憂) Mao: 隱, 痛也.								I	O
1572	10.2:20 慄, 痛聲也... 《孝經》曰: 哭不慄.							【C】 Xiaojing “Sangqin” 喪親: 哭不慄.				D	
1.83	10.2:20 慄, 動也.			【M】 (“Changwu” 常武: 徐方繹騷) Mao: 騷, 動也.			“Shigu2:” 騷, 動也.					I	
1573	10.2:21 感, 動人心也.			【M】 (“Ye you si jun:” 無感我悅兮) Mao: 感, 動也.			“Shigu2:” 感, 動也.					I	O
1574	10.2:21 恙, 憂也.						“Shigu2:” SA.					I	
1575	10.2:21 惴, 憂懼也... 《詩》曰: 惴惴其慄.			【CM】 “Huangniao:” 惴惴其慄.Mao: 惴惴, 懼也.			“Shixun:” 惴惴, 懼也.					B	O
1576	10.2:21 怵, 憂也... 《詩》曰: 憂心怵怵.			【CM】 “Kuibian:” 憂心怵怵.Mao: 怵怵, 憂盛滿也.			“Shixun:” 怵怵, 憂也.					B	O
1577	10.2:21 惴, 憂也... 《詩》曰: 憂心如惴.			【C】 “Jienan shan:” 憂心如惴.								D	
1578	10.2:21 惴, 憂也... 《詩》曰: “憂心惴惴,” 一曰: 意不定也.			【CM】 “Caochong:” 憂心惴惴.Mao: 惴惴, 憂也.			“Shixun:” 惴惴, 憂也.					B	O

⁷²⁷ (Zhuangzi “Da zongshi” 大宗師: 愾愾) Jingdian Shiwen.

⁷²⁸ Hui Lin, Yiqiejing yinyi, vol.43.

⁷²⁹ Jingdian Shiwen.

⁷³⁰ Hui Lin, Yiqiejing yinyi, vol.8.

⁷³¹ (Chuci “Lisao:” 雖九死其未悔, 悔相道之不察兮) Wang Yi’s commentary: 悔, 恨也.

⁷³² Xuan Ying, Yiqiejing yinyi, vol.18.

⁷³³ (Chuci “Jiuzhang:” 發憤以抒情) Wang Yi’s commentary: 憤, 懣也. (“Ai shiming:” 惟煩懣而盈匈) Wang Yi’s commentary: 懣, 憤也.

⁷³⁴ Hui Lin, Yiqiejing yinyi, vol.4.

⁷³⁵ Xuan Ying, Yiqiejing yinyi, vol.8.

⁷³⁶ (Documents “Pangeng1:” 乃奉其恫, “Kanggao:” 恫瘝乃身) Kong Anguo’s commentary: SA.

⁷³⁷ (Wenxuan “Nan shi fu” 歎逝賦: 惜此景之屢戢) Li Shan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
5.23	10.2:21 憊, 憂兒...讀與怒同.									Fangyan1: 怒, 憂也.		I	
1579	10.2:21 悠, 憂也. ⁷³⁸					【M】 (“Shiyue zhi jiao:” 悠悠我里) Mao: 悠悠, 憂也.						I	O
7.27	10.2:21 悴, 憂也... 讀與《易》萃卦同.		【C】 “Cui” 萃.									D	
1.84	10.2:22 忤, 憂也...讀若吁.					【M】 (“Juan’er:” 云何吁矣) Mao: 吁, 憂也.			“Shigu2:” 吁, 憂也.			I	
1580	10.2:22 忡, 憂也... 《詩》曰: 憂心忡忡.					【C】 “Caochong,” “Chuche:” 憂心忡忡.			“Shixun:” 忡忡, 憂也.			B	
1581	10.2:22 悄, 憂也... 《詩》曰: 憂心悄悄.					【CM】 “Baizhou,” “Chuche:” 憂心悄悄. “Baizhou” Mao: 悄悄, 憂貌. (“Yuechu:” 勞心悄悄兮) Mao: 悄, 憂也.						B	O
1.85	10.2:22 戚, 憂也.					【M】 (“Xiaoming:” 自詒伊戚) Mao: 戚, 憂也.						I	
3.94	10.2:22 憚, 忌難也... 一曰: 難也. ⁷³⁹												
1582	10.2:22 恐, 懼也.								“Shigu2:” SA.			I	
1583	10.2:22 懼, 懼也.								“Shigu2:” SA.			I	
4.213	10.2:22 惧, 戰慄也.									Fangyan6: 蚤惧, 戰慄也.		I	
4.214	10.2:22 惶, 恐也.									Cangjie pian: SA. ⁷⁴⁰		I	
1584	10.2:23 慤, 毒也... 《周書》曰: 來就慤慤.		【L】 Zhoushu 周書: 來就慤慤.									D	
4.215	10.2:23 慤, 青徐謂慤曰慤.									Fangyan6: 慤, 慤也. 荆揚青徐之間曰慤.		I	
1585	10.2:23 忝, 辱也. ⁷⁴¹					【M】 (“Xiaowan:” 毋忝爾所生) Mao: SA.			“Shiyan:” SA.			I	O
1586	10.2:23 慤, 媿也.								“Shiyan:” 媿, 慤也.			I	
1587	10.2:23 慤, 慤也. ⁷⁴²						Erya: SA. ⁷⁴³			Fangyan6: SA.		I	
3.95	10.2:23 忤, 慤也. ⁷⁴⁴												
4.216	10.2:23 憐, 哀也.									Fangyan1: SA.		I	
1588	10.2:23 漣, 泣下也... 《易》曰: 泣涕漣如.		【C/M】 “Tun:” 泣血漣如.									D	
1.86	10.2:23 憊, 厲也. 一曰: 止也.					【M】 (“Mianshui:” 不可弭忘) Mao: 弭, 止也.						I	
3.96	10.2:23 忝, 懲也. ⁷⁴⁵												
3.97	10.2:23 懲, 忝也. ⁷⁴⁶												
1589	10.2:23 憬, 覺寤也... 《詩》曰: 憬彼淮夷.					【C】 “Panshui:” 憬彼淮夷.						D	
7.28	10.2:24 旅, 心疑也... 讀若《易》: 旅瑣瑣.		【C】 “Lü” 旅: 旅瑣瑣.									D	
1590	11.1:1 水, 準也. 北方之行, 象眾水並流, 中有微陽之氣也.					【E】 Hanshu “Wuxing zhi:” 說曰: 水, 北方.				“Wuxing:” 水之為言准也.		I	NJ

⁷³⁸ (Chuci “Qijian:” 悠悠蒼天) Wang Yi’s commentary: 悠悠, 憂貌.

⁷³⁹ Wang Yi’s commentary of Chuci 屢: 憚, 難也.

⁷⁴⁰ Xuan Ying, Yiqiejing yinyi, vol.3.

⁷⁴¹ (Documents “Yaodian:” 否德忝帝位, “Taijial:” 忝厥祖) Kong Anguo’s commentary: SA.

⁷⁴² Xiao erya “Guangyi” 廣器: 心慤曰慤.

⁷⁴³ (Wenxuan “Youfen shi” 幽憤詩: 外慤良朋) Li Shan’s commentary.

⁷⁴⁴ Lun “Xianwen:” 其言之不作 He Yan, Jijie: Ma Rong: SA.

⁷⁴⁵ (Chuci “Jiuge:” 首身離兮心不懲) Wang Yi’s commentary: 懲, 忝也.

⁷⁴⁶ Ibid.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1591	11.1:1 汎, 西極之水也...Erya 曰: 西至汎國, 謂四極.											D	
1592	11.1:1 河, 水, 出焯煌塞外昆侖山, 發原注海.											I	
1593	11.1:1 沱, 江別流也. ⁷⁴⁷											I	O
1594	11.1:2 溺, 水, 自張掖剛丹西至酒泉合黎, 餘波入于流沙...桑欽所說.											B	O
1595	11.1:2 涇, 水, 出安定涇陽開頭山, 東南入渭. 離州之川也.		Yi zhou shu “Zhifang jie:” 雍州...其川涇汭, 其浸渭洛.									I	OJ
1596	11.1:2 渭, 水, 出隴西首陽渭首亭南谷, 東入河...杜林說《夏書》以為出鳥鼠山. 離州浸也.		【C】 SAA.”Yugong:” 導渭自鳥鼠同穴.									D	OJ
1597	11.1:2-3 漢, 漾也. 東為滄浪水.											I	
1598	11.1:3 浪, 滄浪水也, 南入江.											I	
1599	11.1:3 汾, 水, 出太原晉陽山, 西南入河...或曰: 出汾陽北山, 冀州浸.		Yi zhou shu “Zhifang jie:” 冀州...其浸汾潞.									I	OJ
1600	11.1:4 潞, 冀州浸也.											I	O
1601	11.1:4 澆, 水, 在漢南...荊州浸也. 《春秋傳》曰: 脩塗梁澆.											D	O
1602	11.1:6 澮, 水, 出鄭國...《詩》曰: 澮與洧, 方渙渙兮.											D	
1603	11.1:6 灤, 齊魯間水也...《春秋傳》曰: 公會齊侯于灤.											D	O
1604	11.1:6 濕, 水, 出東郡東武陽, 入海...桑欽云: 出平原高唐.											D	O
1605	11.1:7 荷, 荷澤水, 在山陽胡陵.”Yugong:” 浮于淮泗, 達于荷.											D	
1606	11.1:7 沭, 水, 出, 青州浸.		Yi zhou shu “Zhifang jie:” 青州...其浸沂沭.									I	OJ
1607	11.1:7 沂, 水, 出東海費東, 西入泗...一曰: 沂水, 出泰山, 蓋青州浸.		SAA.									I	OJ
1608	11.1:7 濰, 水, 出琅邪箕屋山, 東入海. 徐州浸. 《夏書》曰: 濰淄其道.											D	
1609	11.1:7 汶, 水, 出琅琊朱虛東泰山, 東入濰...桑欽說: 汶水出泰山萊蕪, 西南入洸.											D	O
1610	11.1:8 渚, 水, 在常山中丘逢山, 東入渦...Erya 曰: 小洲曰渚.											D	
1611	11.1:9 滹, 水, 起北地靈丘, 東入河...滹水即滹夷水, 并州川也.		Yi zhou shu “Zhifang jie:” 并州...其川虜池, 嘔夷, 其浸涑易,									I	OJ
1612	11.1:9 涑, 水, 起北地廣昌, 東入河...并州浸.		SAA.									I	OJ
1613	11.1:10 汜, 水也...《詩》曰: 江有汜.											D	
1614	11.1:10 漠, 北方流沙也. 一曰: 清也.											I	

⁷⁴⁷ (Documents “Yugong:” 沱潛既道) Kong Anguo’s commentary: 沱, 江別名. (Chuci “Jiutan:” 凌黃沱而下低兮) Wang Yi’s commentary: 江別為沱也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1615	11.1:10 溥, 大也.						【M】 (“Beishan:” 溥天之下; “Gongliu:” 瞻彼溥原) Mao: SA.					I	O
1616	11.1:10 洪, 洚水也.							【M】 Meng “Tengwengong2,” “Gaozi2:” 洚水者, 洪水也.				I	
2.48	11.1:10 滔, 水漫漫大兒. ⁷⁴⁸												
1617	11.1:10 涓, 小流也...Erya 曰: 汝爲涓.						“Shishui:” 汝爲潰.					D	
3.98	11.1:11 汩, 水相入也. ⁷⁴⁹												
1618	11.1:11 渙, 流散也.				【M】 (“Fangluo:” 繼猶判渙) Mao: 渙, 散也.							I	O
1619	11.1:11 潛, 水流潛潛也...一曰: 潛潛, 寒也.《詩》曰: 風雨潛潛.				【C】 “Fengyu” 風雨: 風雨淒淒.							D	
1620	11.1:11 滂, 水流兒...《詩》曰: 滂沱北流.				【CM】 “Baihua:” 滂池北流.Mao: 滂, 流貌.							B	O
1621	11.1:11 瀏, 流清兒...《詩》曰: 瀏其清矣.				【C】 “Zhenwei:” 瀏其清矣.							D	
1622	11.1:11 濊, 礙流也...《詩》云: 施罟濊濊.				【C】 “Shuoren:” 施罟濊濊.							D	
2.49	11.1:11 汪, 深廣也...一曰: 汪, 池也. ⁷⁵⁰												
1623	11.1:11 漻, 清深也.				【M】 Hanshi neizhuan: 漻, 清貌也. ⁷⁵¹							I	N
1624	11.1:12 浩, 澆也...《虞書》曰: 洪水浩浩.		【C】 “Yaodian:” 湯湯洪水方割...浩浩滔天.”Yiji:” 洪水滔天浩浩.									D	
1625	11.1:12 滂, 涌出也.一曰: 水中坻, 人所爲爲滂.						“Shishui:” 小沚曰坻, 人所爲爲滂.					I	
1626	11.1:12 洸, 水涌光也...《詩》曰: 有洸有潰.				【C】 “Gufeng:” 有洸有潰.							D	
1627	11.1:12 瀾, 大波爲瀾.						“Shishui:” 大波爲瀾, 小波爲淪.					I	
1628	11.1:12 淪, 小波爲淪...《詩》曰: “河水清且淪猗.”一曰: 沒也. ⁷⁵²				【C】 “Fatan:” 河水清且淪猗.		SAA.					I	
1629	11.1:13 濇, 汜也...一曰: 濡上及下也.《詩》曰: “鬻沸濇泉.”一曰: 清也.				【C】 “Caishu,” “Zhan ang:” 鬻沸濇泉.							D	
1630	11.1:13 洿, 激水聲也...井一有水, 一無水謂之洿洿.						“Shishui:” 井一有水, 一無水爲洿洿.					I	
1631	11.1:13 灑, 井一有水, 一無水謂之灑洿.						SAA.					I	
1632	11.1:13 冽, 水清也...《易》曰: 井冽寒泉食.		【C】 “Jing” 井: 井冽寒泉食.									D	
4.217	11.1:14 澂, 清也.								Fangyan12: SA.			I	
1633	11.1:14 澁, 水清底見也...《詩》曰: 澁澁其止.				【C】 “Gufeng:” 澁澁其止.							D	
3.99	11.1:14 溷, 亂也.一曰: 水濁兒. ⁷⁵³												
1634	11.1:14 灌, 深也...《詩》曰: 有灌者淵.				【CM】 “Xiaobian:” 有灌者淵.Mao: 灌, 深貌.							B	O
2.50	11.1:15 滿, 盈溢也. ⁷⁵⁴												
1635	11.1:15 澤, 光潤也.				【M】 (“Wuyi:” 與子同澤) Mao: 澤, 潤澤也.							I	O
1636	11.1:15 灑, 漬也...Erya 曰: 泉一見一否爲灑.					【M】 Gong	“Shishui:” 泉一見一否爲灑.					B	NJ

⁷⁴⁸ (Documents “Yaodian:” 象恭滔天) Kong Anguo’s commentary: 滔, 漫也.

⁷⁴⁹ (Documents “Yugong:” 涇屬渭汭) Jingdian Shiwen: Ma Rong: 汭, 入也.

⁷⁵⁰ Xiao erya “Guangqi:” 汪, 池也.

⁷⁵¹ (Wenxuan “Nandu fu:” 漻淚減汨) Li Shan’s commentary.

⁷⁵² (Documents “Weizi:” 今殷其淪喪) Kong Anguo’s commentary: 淪, 沒也(Chuci “Jiutan:” 或沈淪其無所達兮) Wang Yi’s commentary: 淪, 沒也

⁷⁵³ (Chuci “Lisao:” 世溷濁而不分兮, “Jiuzhang:” 世溷濁而莫余知兮) Wang Yi’s commentary: 溷, 亂也.

⁷⁵⁴ (Documents “Dayu mo:” 不自滿假) Kong Anguo’s commentary: 滿謂盈實也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
							“Zhuang17:” 澱者何？澱，積也。 (<i>Jingdian Shiwen</i> : 積本又作澱.)						
1637	11.1:15 沚，水不利也...《五行傳》曰：若其沚作。		【M】 <i>Shangshu dazhuan</i> “Hongfan wuxingzhuan:” 若六沚作。									D	N
1638	11.1:15 涪，少減也。一曰：水門。又：水出丘前謂之涪丘。						“Shiqiu:” 水出其前，涪丘。					I	
4.218	11.1:15 淖，泥也。									<i>Cangjie pian</i> : 淖，深泥也。 ⁷⁵⁵		I	
2.51	11.1:15 滋，益也。 ⁷⁵⁶												
1639	11.1:16 浥，溼也。				【M】 (“Xinglu:” 厭浥行露) Mao: 厭浥，濕意也。							I	O
1640	11.1:16 澆，水厓也...《詩》曰：敦彼淮澆。				【CM】 “Changwu:” 鋪敦淮澆。Mao: 澆，涯。							I	O
1641	11.1:16 涘，水厓也...《周書》曰：王出涘。		【C】 “Taishi:” 出涘。 ⁷⁵⁷		【CM】 (“Gelei:” 在河之涘; “Jianjia:” 在水之涘; “Daming:” 在渭之涘) Mao: 涘，厓也。		“Shiqiu:” 涘為厓。					B	OJ
1.87	11.1:16 汙，水厓也。				【M】 (“Gelei:” 在河之澍) Mao: 水厓曰澍。 (“Mian:” 率西水澍) Mao: 澍，水厓也。		“Shishui:” 澍，水厓。					I	
1642	11.1:16 洿，水厓枯土也... <i>Erya</i> 曰：水醮曰洿。						“Shishui:” 水醮曰醮。					D	
1643	11.1:16 澗，水厓也...《詩》曰：真河之澗。				【CM】 “Fatan:” 真之河之澗兮。Mao;澗，厓也。							B	O
1644	11.1:16 汙，小渚曰汙...《詩》曰：于沼于汙。				【CM】 “Caifan:” 于沼于汙。Mao: 汙，渚也。 (“Jianjia:” 宛在水中汙) Mao: 小渚曰汙。		“Shishui:” 小渚曰汙。			<i>Cangjie pian</i> : 汙，小渚也。 ⁷⁵⁸		B	OJ
1645	11.1:16 沸，澤沸濫泉。				【C】 “Caishu,” “Zhan ang:” 鬻沸檻泉。							I	
1646	11.1:16 澗，小水入大水曰澗...《詩》曰：鳧鷖在澗。				【C】 “Fuyi:” 鳧鷖在澗。							D	
1647	11.1:16 汜，水別復入水也。一曰：汜，窮澆也...《詩》曰：江有汜。				【CM】 “Jiang you si”江有汜。Mao: 決復入為汜。		“Shishui:” 水決之澤為汜，決復入為汜。”Shiqiu:” 窮澆，汜。					B	O
1648	11.1:16 澗，澗辟，深水處也。						“Shishui:” 澗闕，流川。					I	
1649	11.1:17 沼，池水。 ⁷⁵⁹				【M】 (“Caifan:” 于沼于汙; “Zhengyue:”魚在于沼; “Lingtai”靈臺: 王在靈沼) Mao: 沼，池也。							I	O
1650	11.1:17 湖，大陂也...揚州浸有五湖。浸，川澤所仰以灌溉也。		<i>Yi zhoushu</i> “Zhifang jie:” 揚州...其浸五湖。		【C】 <i>Zhouli</i> “Zhifang shi:” 揚州...其浸五湖。							I	OJ
1651	11.1:17 洫，十里為成，成間廣八尺，深八尺謂之洫...《論語》曰：盡力于溝洫。				【C】 <i>Zhouli</i> “Jiangren:” 井間廣四尺深四尺謂之溝;方十里為成，成間廣八尺，深八尺謂之洫。		【MZ】 <i>Lun</i> “Taibo”泰伯:盡力乎溝洫。 Bao Xian: 溝廣深四尺;十里為成，成間有洫，洫廣深八尺。 ⁷⁶⁰					B	
1652	11.1:17 溝，水澆，廣四尺，深四尺。				SAA.		SAA.					I	
1653	11.1:17 湄，水草交為湄。				【M】 (“Qiaoyan:” 居河之麋) Mao: 水草交謂之麋。 ⁷⁶¹		“Shishui:” 水草交為湄。					I	O
1654	11.1:17 澗，山夾水也。				【M】 (“Caifan:” 于澗之中; “Kaopan” 考槃:考槃在澗) Mao: 山夾水曰澗。		“Shishan” 山夾水，澗。					I	O

⁷⁵⁵ Xuan Ying, *Yiqiejing yinyi*, vol.12.

⁷⁵⁶ Hui Lin, *Yiqiejing yinyi*, vol.15: Kong Anguo's commentary of *Documents*: SA. *Xiao erya* “Guanggu:”SA.

⁷⁵⁷ *Odes* “Siwen” *Zhengyi*.

⁷⁵⁸ Hui Lin, *Yiqiejing yinyi*, vol.87.

⁷⁵⁹ (*Chuci* “Zhaohun:” 倚沼畦瀛兮, “Jiutan:” 沼水深兮) Wang Yi's commentary: 沼，池也。

⁷⁶⁰ He Yan, *Jijie*.

⁷⁶¹ *Jingdian Shiwen*: 麋本又作湄。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1655	11.1:17 澳, 隈厓也.其內曰澳, 其外曰隈.					【M】 (“Qi’ao:” 瞻彼淇奧) Mao: 奧, 隈也.	“Shiqiu:” 隩, 隈.厓內爲隩, 外爲隈.					I	
1656	11.1:17 灤, 夏有水,冬無水曰灤.						“Shishan” 夏有水,冬無水, 灤					I	
1657	11.1:18 灇, 水濡而乾也... 《詩》曰: 灇其乾矣.					【C】 “Zhonggu you tui:” 曠其乾矣.						D	
1658	11.1:18 汕, 魚游水兒... 《詩》曰: 蒸然汕汕.					【C】 “Nan you jiayu:” 烝然汕汕.						D	
4.219	11.1:18 灑, 所以灑水也... 《漢律》曰: 及其門首洒灑.									【L】 Hanlü: 及其門首洒灑.		D	
1659	11.1:18 滌, 埤增水邊土, 人所止者... 《夏書》曰: 過三滌.					【C】 “Yugong:” 過三滌.						D	
3.100	11.1:18 洑, 編木以渡也. ⁷⁶²												
1660	11.1:18 渡, 濟也. ⁷⁶³					【M】 (“Pao you kuye:” 濟有深涉) Mao: 濟, 渡也.	“Shiyan:” 濟, 渡也.					I	O
1661	11.1:18 沿, 緣水而下也... 《春秋傳》曰: 王沿夏. ⁷⁶⁴						【M】 Zuo “Zhao13:” 王沿夏.					D	O
1662	11.1:18 溯, 逆流而上曰溯洄.溯, 向也, 水欲下, 違之而上也... 溯, 溯或从朔. ⁷⁶⁵					【M】 (“Jianjia:” 溯洄從之) Mao: 逆流而上曰溯洄.	“Shishui:” 逆流而上曰溯洄.					I	O
1663	11.1:19 泳, 潛行水中也.					【M】 (“Hanguang:” 不可泳思) Mao: 潛行爲泳.	“Shishui:” 潛行爲泳.					I	O
1664	11.1:19 潛, 涉水也.一曰: 藏也.一曰: 漢水爲潛.						“Shishui:” 漢爲潛.					I	
1665	11.1:19 礪, 履石渡水也... 《詩》曰: “深則礪.” 瀉, 礪或从厲.					【C】 “Pao you kuye:” 深則厲.						D	
1666	11.1:19 沒, 沈也. ⁷⁶⁶					【M】 Mao: 沉, 沒也. ⁷⁶⁷						I	O
1667	11.1:19 淒, 雲雨起也... 《詩》曰: 有淒淒淒. ⁷⁶⁸					【C】 “Datian”大田: 有淒淒淒.Mao: 淒, 雲興貌.淒淒, 雲行貌.						B	
1668	11.1:19 淒, 雲雨兒.											SI	O
1669	11.1:20 瀑, 疾雨也.一曰: 沫也.一曰: 瀑, 資也... 《詩》曰: 終風且瀑.					【C】 “Zhongfeng:” 終風且暴.						D	
1670	11.1:21 涵, 水澤多也... 《詩》曰: 僭始既涵.					【C】 “Qiaoyan:” 僭始既涵.						D	
1671	11.1:21 漫, 澤多也... 《詩》曰: 既漫既渥.					【C】 “Jienan shan:” 既優既渥.						D	
1672	11.1:21 濃, 露多也... 《詩》曰: 零露濃濃.					【C】 “Liaoxiao:” 零露濃濃.						D	
1673	11.1:21 泐, 水石之理也... 《周禮》曰: 石有時而泐.					【C】 Zhouli “Kaogong ji:” 石有時以泐.						D	O
4.220	11.1:21 澌, 水索也.									Fangyan13: 澌, 索也.		I	
1674	11.1:22 汔, 水涸也.或曰: 泣下... 《詩》曰: 汔可小康.					【C】 “Minlao:” 汔可小康.						D	
4.221	11.1:22 涸, 渴也.									Cangjie pian: 渴, 涸也. ⁷⁶⁹		I	
1675	11.1:22 濂, 水虛也.						“Shigu2:” 濂, 虛也.					I	
1676	11.1:22 洸, 汙也... 《詩》曰: “河水洸洸.” 《孟子》曰: “汝安能洸我.”					【C】 “Xintai” 新臺: 河水洸洸.	【M】 Meng “Gongsunchou1,” “Wanzhang2”萬章下:爾焉能洸我哉.					D	
1677	11.1:22 湫, 隘下也.一曰: 有湫水, 在周地. 《春秋傳》曰: “晏子之宅秋隘.” 安定朝那有湫泉.					【M】 Zuo “Zhao3:” 晏子之宅...湫隘.						D	O

⁷⁶² (Chuci “Jiuzhang:” 乘汜泝以下流兮) Wang Yi’s commentary: 編竹木曰泝.

⁷⁶³ (Zuo “Zhao29:” 遂濟窮桑) Zhengyi: Jia Kui 說: 賈以濟爲渡也. Hui Lin, *Yiqiejing yinyi*, vol.30: Kong Anguo’s commentary of *Documents*: 濟, 渡也. Wang Yi’s commentary of *Chuci*: 濟, 渡也.

⁷⁶⁴ Hui Lin, *Yiqiejing yinyi*, vol.31: Kong Anguo’s commentary of *Documents*: 順流而下曰沿. *Yiqiejing yinyi*, vol.83: Kong Anguo’s commentary of *Documents*: 從流而下曰沿.

⁷⁶⁵ (Chuci “Jiuzhang:” 泝江潭兮) Wang Yi’s commentary: 逆流而上曰泝.

⁷⁶⁶ *Xiao erya* “Guanggu:” 沈, 沒也. (Chuci “Jiuzhang:” 情沈抑而不達兮, “Qijian:” 世沈淖而難論兮) Wang Yi’s commentary: 沈, 沒也.

⁷⁶⁷ Hui Lin, *Yiqiejing yinyi*, vol.18.

⁷⁶⁸ *Hanshu* “Shihuo zhi:” *Odes*: 有淒淒淒.

⁷⁶⁹ Hui Lin, *Yiqiejing yinyi*, vol.16.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1678	11.1:22 潤，水曰潤下。		【C】 “Hongfan:”水曰潤下。									I	
3.101	11.1:22 汀，平也。 ⁷⁷⁰												
1679	11.1:23 瀆，水浸也...Erya 曰：瀆，大出尾下。						“Shishui:” 瀆，大出尾下。					D	
1680	11.1:23 浼，財溫水也...《周禮》曰：以浼漚其絲。		【CM】 Zhouli “Huangshi” 幌氏：以浼水漚其絲。(故書浼作湄) Zheng Sinong: 湄水，溫水也。 ⁷⁷¹									B	O
1681	11.1:23 澆，浚乾漬米也...《孟子》曰：夫子去齊，澆漸而行。							【M】 Meng “Wanzhang2:” 孔子之去齊，接漸而行。“Jinxin2” 盡心下：孔子...去齊，接漸而行。				D	
1682	11.1:24 瀝，浚也...一曰：水下滴瀝。									Cangjie pian: 瀝，水下滴瀝也..		I	
7.29	11.1:24 灑，醞酒也。一曰：浚也...讀若《夏書》：天用勳絕。		【C】 “Ganshi:” 天用勳絕。									D	
1683	11.1:24 涓，茜酒也。一曰：浚也。一曰：露兒...《詩》曰：“有酒涓我，”又曰：“零露涓兮。”		【CM】 “Famu:” 有酒涓我。Mao: 涓，茜之也。“Liaoxiao:” 零露涓兮。Mao: 涓，涓然蕭上露貌。									B	O
1684	11.1:24 灑，沈於酒也...《周書》曰：罔敢灑于酒。		【C】 “Jiugao:”罔敢灑于酒。									D	
1685	11.1:24 涼，薄也。 ⁷⁷²		【M】 (“Sangrou:”職涼善背) Mao: SA.									I	O
1686	11.1:25 涇，食已經已而復吐之...Erya 曰：太歲在申曰涇灘。						“Shitian:” 大歲...在申曰涇灘。					D	
1687	11.1:25 洒，滌也...古文爲灑埽字。		【M】 (“Shan you ou:” 弗洒弗埽; “Yi:” 洒埽庭內) Mao: 洒，灑也。									I	O
1688	11.1:25 瀋，汁也...《春秋傳》曰：猶拾瀋。		【M】 Zuo “Ai3:” 猶拾瀋。									D	O
4.222	11.1:26 澗，海岱之間謂相汗曰澗。									Fangyan3: 澗...洿也...東齊海岱之間...或曰澗。		I	
1689	11.1:27 潛，涕流兒...《詩》曰：潛焉出涕。		【CM】 “Dadong:” 潛焉出涕。Mao: 潛，涕下貌。									B	O
1690	11.1:27 渝，變汗也。 ⁷⁷³		【M】 (“Gaoqiu:”舍命不渝) Mao: 渝，變也。				“Shiyan:” 渝，變也。					I	O
1691	11.1:27 滅，盡也。						“Shigu2:” SA.					I	
1.88	11.1:27 萍，荦也，水艸也。		【M】 (“Luming:” 食野之荦) Mao: 荦，萍也。				“Shicao:” 萍，萍。					I	
2.52	11.1:28 汨，治水也。 ⁷⁷⁴												
3.102	11.2:1 湫，水行也...流，篆文从水。 ⁷⁷⁵												
1692	11.2:1 頻，水厓，人所賓附，頻蹙不前而止。		【M】 (“Shaomin:” 不云自頻) Mao: 頻，厓也。									I	O
1693	11.2:1 𡗗，水小流也。《周禮》：匠人爲溝洫，相廣五寸，二相爲耦。一耦之伐廣尺深尺謂之𡗗。倍𡗗謂之遂，倍遂曰溝，倍溝曰洫，倍洫曰𡗗... 𡗗，古文𡗗从田，从川。𡗗，篆文𡗗从田，犬聲。六𡗗爲一畝。 ⁷⁷⁶		【C】 Zhouli “Jiangren:” 匠人爲溝洫，相廣五寸，二相爲耦。一耦之伐廣尺深尺謂之𡗗。田首倍之廣二尺深二尺謂				【Z】 (Guoyu “Zhouyu3:” 或在畎畝) Jia Kui: 一耦之發廣尺深尺爲畎。			Hanshu “Shihuo zhi:” 后稷始𡗗田，以二相爲耦，廣尺深尺曰𡗗，長終畝。		DS	O

⁷⁷⁰ (Chuci “Jiuge:” 蹇汀洲兮杜若) Wang Yi’s commentary: SA.

⁷⁷¹ Zheng Xuan’s commentary.

⁷⁷² Xiao erya “Guangyan:” SA.

⁷⁷³ Changes “Sui:” 官有渝。Li Dingzuo’s Jijie: Jiujia yi: 渝，變也。

⁷⁷⁴ (Documents Preface to “Guzuo” 汨作：Kong Anguo’s commentary: 汨，治也。(Chuci “Tianwen:” 不任汨鴻) Wang Yi’s commentary: 汨，治也。

⁷⁷⁵ (Shiji “Zhou benji:” 流爲鳥) Jijie: Ma Rong: 流，行也。

⁷⁷⁶ (Documents “Yiji:” 畎澮) Kong Anguo’s commentary: 一畎之間廣尺深尺曰畎。方百里之間，廣二尋深二仞曰澮。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
					之遂.九夫爲井,井間廣四尺深四尺謂之溝.方十里爲成,成間廣八尺深八尺謂之洫.方百里爲同,同間廣二尋深二仞謂之澮.								
1694	11.2:1 𡿨, 水流澮澮也.方百里爲𡿨, 廣二尋, 深二仞. ⁷⁷⁷				SAA.							SI	O
1695	11.2:1 川, 貫穿通流水也.《虞書》曰:“濬𡿨𡿨距川,”言深𡿨𡿨之水, 會爲川也.			【C】“Yiji:”濬𡿨澮距川.								D	
1696	11.2:2 荒, 水廣也...《易》曰:包荒用馮河.			【C】“Tai:”包荒用馮河.								D	
6.8	11.2:2 𡿨, 害也.从一隹川.《春秋傳》曰:川隹爲澤, 凶. ⁷⁷⁸					【M】Zuo “Xuan12” 川壅爲澤.						D	O
1697 6.9	11.2:2 侃, 剛直也.从亻, 侃, 古文信.从川, 取其不舍晝夜.《論語》曰:子路侃侃如也.							【M】Lun “Zihan:” 子在川上曰:逝者如斯夫, 不舍晝夜. “Xianjin:” 子路行行如也, 冉有, 子貢侃侃如也.				B	
1698	11.2:2 州, 水中可居曰州.周遶其旁, 从重川.昔堯遭洪水, 民居水中高土.或曰九州.《詩》曰:“在河之州.”一曰:州, 疇也.各疇其土而生之. ⁷⁷⁹			【C】“Guanju:” 在河之洲. Mao: 水中可居者曰洲.		“Shishui:” 水中可居者曰洲.			Fangyan12: 水中可居爲洲.			B	
1699	11.2:3 永, 長也...《詩》曰:江之永矣. ⁷⁸⁰			【CM】“Hanguang:” 江之永矣. Mao: 永, 長也. (“Juan’er:” 維以不永懷; “Changdi:” 況也永歎; “Wenwang:” 永言配命) Mao: 永, 長也.		“Shigu1:” 永, 長也.		【Z】(Lun “Yaoyue:” 天祿永終) Bao Xian: 永, 長也. ⁷⁸¹	Fangyan1: 永, 長也.			B	
1700	11.2:3 漾, 水長也...《詩》曰:江之漾矣.			【CJ】 Han’s Odes: 江之漾矣. Xue Jun’s Zhangju of Han’s Odes: 漾, 長也. ⁷⁸²		“Shigu1:” 漾, 長也.						B	NJ
1701	11.2:3 谿, 山瀆無所通者.					“Shishan” 山瀆無所通, 谿.						I	
1702	11.2:3 容, 深通川也...《虞書》曰:“容𡿨澮距川.”.濬, 古文容.			【C】“Yiji:” 濬𡿨澮距川.								D	
1703	11.2:4 勝, 欠出也...《詩》曰:納于勝陰.			【C】“Qiyue:” 納于凌陰.								D	
4.223	11.2:4 冷, 寒也.									Cangjie pian: 寒, 冷也. ⁷⁸³		I	
1704	11.2:4 淠, 風寒也.			【M】 (“Qiyue:” 一之日鬻發) Mao: 鬻發, 風寒也.								S	
1705	11.2:4 浹, 一之日浹浹.			【C】“Qiyue:” 一之日鬻發.								I	
1706	11.2:5 靄, 陰陽薄動, 靄雨生物者也. ⁷⁸⁴									Huainanzi “Dixing xun” 墜形		I	AJ

⁷⁷⁷ Ibid.

⁷⁷⁸ (Documents “Shundian:” : 眚災肆赦) Kong Anguo’s commentary: 災, 害也. (Chuci “Zhaohun:” 恐自遺災些) Wang Yi’s commentary: 災, 害也.

⁷⁷⁹ (Documents “Shundian:” : 流共工於幽洲) Kong Anguo’s commentary: 水中可居者曰洲. (Chuci “Lisao:” 夕攬洲之宿莽, “Jiuge:” 蹇誰留兮中洲) Wang Yi’s commentary: 水中可居者曰洲.

⁷⁸⁰ (Documents Yaodian: 日永星火) Kong Anguo’s commentary: 永, 長也. Wang Yi’s commentary of Chuci 屢:永, 長也

⁷⁸¹ He Yan, Jijie.

⁷⁸² (Wenxuan “Denglou fu:” 川既漾而濟深) Li Shan’s commentary.

⁷⁸³ Hui Lin, Yiqiejing yinyi, vol.1.

⁷⁸⁴ (Zuo “Yin9:” 震電) Zhengyi: Hetu 河圖: 陰陽相薄爲雷.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										訓：陰陽相薄爲雷。“Tianwen xun:” 陰陽相薄，感而爲雷。			
1707	11.2:5 霆，雷餘聲也鈴鈴，所以挺出萬物。					【M】 (“Xici1:” 鼓之以雷霆) Jing shi: 霆者，雷之餘氣，挺生萬物也。						I	N
1708	11.2:5 電，陰陽激耀也。 ⁷⁸⁵									Huainanzi “Dixing xun:” 陰陽相薄爲雷，激揚爲電。		I	AJ
1709	11.2:5 震，劈歷振物者...《春秋傳》曰：震夷伯之廟。					【C/M】 S&A Zuo “Xi15,” Chunqiu fanlu “Fengben:” 震夷伯之廟。						D	
1710	11.2:5 霄，雨霓爲霄。								“Shitian:” 雨霓爲霄雪。			I	
1711	11.2:5 霤，雨零也...《詩》曰：霤雨其濛。					【C】 “Dongshan:” 零雨其濛。						D	
1712	11.2:6 霖，霖霖，小雨也。					【M】 (“Xinnan shan:” 益之以霖霖) Mao: 小雨曰霖霖。			“Shitian:” 小雨謂之霖霖。			I	O
1713	11.2:6 霰，小雨也...《明堂月令》曰：霰雨。					【M】 Liji “Yueling:” 淫雨 (Zheng Xuan: 今《月令》曰衆雨)						D	
1714	11.2:6 霖，雨三日已往。 ⁷⁸⁶					【M】 Zuo “Yin9:” 凡雨自三日以往爲霖。						I	O
1.89	11.2:6 霖，霖雨也。								“Shitian:” 淫謂之霖。			I	
1715	11.2:7 霾，風雨土也...《詩》曰：終風且霾。					【CM】 “Zhongfeng:” 終風且霾。Mao: 霾，雨土也。			“Shitian:” 風而雨土爲霾。			B	O
7.30	11.2:7 霰，寒也...讀若《春秋傳》：墊阨。					【M】 Zuo “Xiang6, 9, 25:” 墊隘。						D	
1716	11.2:7 需，頤也。遇雨不進止頤也...《易》曰：雲上於天需。					【M】 “Xu” 需 Tuanzhuan 象傳：需，須也。Xiangzhuan 象傳：雲上於天需。						B	
1717	11.2:8 鮪，魚子也。一曰：魚之美者，東海之鮪。									Lüshi chungqiu “Xiaoxing lan:” 魚之美者...東海之鮪。		I	
1718	11.2:9 鮪，鮪也。《周禮》：春獻王鮪。					【 M 】 (“Shuoren:” 鱣鮪發發) Mao: SA.			【C】 Zhouli “Yuren” 春獻王鮪。			“Shiyu” 釋魚：鮪，鮪鮪。	B O
1719	11.2:9 鮪，鮪也。《周禮》謂之鮪。								【L】 Zhouli: 鮪			D	O
1720	11.2:9 鮪，叔鮪也。								“Shiyu:” 鮪，鮪鮪。			I	
1721	11.2:9 鯉，鱣也。					【M】 (“Shuoren:” 鱣鮪發發) Mao: 鱣，鯉也。			“Shiyu:” 鯉，鱣。			I	O
1722	11.2:9 鱣，鯉也。					SAA.			SAA.			I	O
1723	11.2:10 鮪，大鮪也，其小者名鮪。								“Shiyu:” 鮪，大鮪，小者鮪。			I	
1724	11.2:10 鱣，揚也。					【M】 (“Yuli:” 鱣鯉) Mao: SA.						I	O
1725	11.2:10 鱣，魚名...《傳》曰：伯牙鼓琴，鱣魚出聽。											D	
1726	11.2:10 鱣，鱣也。								“Shiyu:” 鱣，鱣。			I	
1727	11.2:10 鱣，鱣也。								SAA.			I	
1728	11.2:11 鮪，鯉也。					【M】 (“Yuli:” 鯉鯉) Mao: 鯉，鮪也。						I	O
1729	11.2:12 鯉，魚名...周成王時揚州獻鯉。					Yi zhoushu “Wanghui jie:” 成周之會...揚州禹。禹，魚名。						I	
1730	11.2:12 鱣，海大魚也...《春秋傳》曰：“取其鱣鮪。”鯉，鱣或从京。					【M】 Zuo “Xuan12:” 取其鯉鮪。						D	O
1731	11.2:12 鮪，鮪臭也...《周禮》曰：膳膏鮪。					【C】 Zhouli “Paoren:” 膳膏鮪。						D	O
1732	11.2:13 鮪，鮪也。								“Shiyu:” 鮪，鮪。			I	

⁷⁸⁵ Ibid.

⁷⁸⁶ (Documents “Shuoming1:” 霖雨) Kong Anguo’s commentary: 霖，三日雨。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC	
1733	11.2:13 鯪, 大鰕也.						“Shiyu:” 鯪, 大鰕.					I		
1734	11.2:13 鰕, 當互也.						“Shiyu:” 鰕, 當鰕.					I		
1735	11.2:13 鮑, 大貝也.						“Shiyu:” 貝...大者鮑.					I		
4.224	11.2:13 鮑, 蚌也...《漢律》: 會稽郡獻鮑醬.									【L】 Hanlü: 會稽郡獻鮑醬.		D		
1736	11.2:13 鯨, 烝然鯨鯨.			【C】 “Nan you jiayu:” 烝然鯨鯨.								I		
1737	11.2:13 鮑, 鱣鮑鮑鮑.			【C】 “Shuoren:” 鱣鮑發發.								I		
3.103	11.2:14 漁, 捕魚也...漁, 篆文漁从魚. ⁷⁸⁷											I		
1738	11.2:14 燕, 玄鳥也.					【M】 Dadai liji “Xia xiaozheng:” 玄鳥也者, 燕也.						I		
1739	11.2:14 龍, 鱗蟲之長, 能幽能明, 能細能巨, 能短能長, 春分而登天, 秋分而潛淵.					【M】 Dadai liji “Zhengzi tianyuan” 曾子天圓: 鱗蟲之精者曰龍.				Lunheng “Longxu:” 龍為鱗蟲之長.		I		
1740 6.10	12.1:1 乳, 人及鳥生子曰乳, 獸曰產.从孚, 从乙.乙者, 玄鳥也.《明堂》Yueling:” 玄鳥至之日, 祠于高禘以請子.故乳从乙.請子必以乙至之日者, 乙春分來, 秋分去, 開生之候鳥, 帝少昊司分之官也.					【 M 】 Liji “Yueling:” 玄鳥至, 至之日以大牢祠于高禘.					【M】 Zuo “Zhao17:” 我高祖少皞摯之立也...玄鳥氏, 司分者也.		B	OJ
2.53	12.1:1 否, 不也. ⁷⁸⁸													
1741	12.1:2 到, 至也.						“Shigul:” SA.					I		
1742	12.1:2 臻, 至也.			【M】 (“Quanshui” 泉水: 遄臻于衛; “Yunhan:” 飢饉薦臻) Mao: SA.			“Shigul:” SA.					I	O	
1743	12.1:2 逯, 忿戾也.从至, 至而復逯.逯, 遁也.《周書》曰: “有夏氏之民叨逯.”逯讀若摯. ⁷⁸⁹			【C】 “Duofang” 多方: 有夏之民叨憤.			“Shiyan:” 逯, 逯也.					B		
1744	12.1:2 臺, 觀四方而高者.			【M】 (“Lingtai:” 經始靈臺) Mao: 四方而高曰臺.			“Shigong:” 四方而高曰臺.					I	O	
4.225	12.1:2-3 鹽, 鹹也...古者宿沙初作煮海鹽. ⁷⁹⁰									Shiben: 宿沙作煮鹽.		I		
1.90	12.1:3 庫, 始開也. ⁷⁹¹			【 M 】 (“Shengmin:” 以歸肇祀; “Weiqing:” 肇裡) Mao: 肇, 始也.		【M】 Dadai liji “Xia xiaozheng:” 肇, 始也.	“Shigul:” 肇, 始也.					I		
1745	12.1:3 扃, 戶牖之間謂之扃.						“Shigong:” 牖戶之間謂之扃.			Lunheng “Shuxu” 書虛: 戶牖之間曰扃.		I		
3.104	12.1:3 闔, 天門也...楚人名門曰闔闔. ⁷⁹²													
1746	12.1:3 闔, 宮中之門也. ⁷⁹³						“Shigong:” 宮中之門謂之闔.					I		
1747	12.1:4 闔, 闔謂之櫛.櫛, 廟門也.						“Shigong:” 櫛謂之櫛.					I		

⁷⁸⁷ (Changes “Xici2:” 以田以漁) Jingdian Shiwen: Ma Rong: 取魚曰漁.

⁷⁸⁸ (Documents Yaodian: 否德忝帝位) Kong Anguo’s commentary: SA.

⁷⁸⁹ (Documents Preface to “Yaodian:” 將逯於位) Kong Anguo’s commentary: 逯, 遁也.

⁷⁹⁰ (Documents “Shuoming3:” 爾惟鹽梅) Kong Anguo’s commentary: 鹽, 鹹也.

⁷⁹¹ (Documents “Shundian:” 肇十有二州) Kong Anguo’s commentary: 肇, 始也. (Chuci “Lisao:” 肇錫余以嘉名) Wang Yi’s commentary: 肇, 始也.

⁷⁹² (Chuci “Lisao:” 倚闔闔而望予) Wang Yi’s commentary: 闔闔, 天門也.

⁷⁹³ (Shiji “Lu Zhongong Shijia:” 慶父使卜疇襲殺湣公於武闔) Jiji: Jia Kui: 卜疇, 魯大夫也. 宮中之門謂之闔.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1748	12.1:4 閭, 里門也...《周禮》:“五家爲比, 五比爲閭。”閭, 侶也, 二十五家相羣侶也。											D	O
1749	12.1:4 闐, 城內重門也...《詩》曰: 出其闐闐。											D	
1750	12.1:4 闐, 闐闐也。											S	
1751	12.1:4 闐, 門觀也。											I	
2.54	12.1:4 闐, 門扇也。一曰: 閉也。 ⁷⁹⁴												
1752	12.1:4 闐, 門楣也...《論語》曰: 行不履闐。											D	
1753	12.1:5 闐, 開也...闐, 《虞書》曰:“闐四門,” 从門, 从升。 ⁷⁹⁵											D	
1754	12.1:5 闐, 闐門也...Guoyu 曰: 闐門而與之言。											D	O
1755	12.1:5 闐, 開也...《易》曰: 闐幽。											B	
4.226	12.1:5 闐, 開也。											I	
4.227	12.1:5 闐, 大開也...大杯亦爲闐。											I	
1756	12.1:5 闐, 閉門也...《春秋傳》曰: 闐門而與之言。											B	O
1757	12.1:5 闐, 所以止扉也。											I	
9.5	12.1:5 闐, 隙也。 ⁷⁹⁷											I	
1758	12.1:5 闐, 門遮也。											I	
2.55	12.1:5 闐, 闐也。 ⁷⁹⁹												
1759	12.1:6 闐, 盛兒。											I	
1760	12.1:7 聑, 耳垂也...《春秋傳》曰: 秦公子輒者, 其耳下垂, 故以爲名。											D	
1761	12.1:7 聑, 耳大垂也...《詩》曰: 士之聑兮。											D	
8.58	12.1:7 聑, 耳箸頰也。从耳, 聑省聲。杜林說:“聑, 光也。从光, 聖省。”凡字皆左形右聲, 杜林非也。											D	
3.105	12.1:7 聑, 耳鳴也。 ⁸⁰¹												
1762	12.1:8 聑, 通也。 ⁸⁰²											I	N
4.228	12.1:8 聑, 聆也。											I	

⁷⁹⁴ Guiguzi 鬼谷子 “Baihe” 捭闐: 闐之者, 閉也。(Chuci “Qijian:” 欲闐口而無言兮) Wang Yi’s commentary: 闐, 閉也。

⁷⁹⁵ Xiao erya “Guanggu:”闐, 開也

⁷⁹⁶ Wenxuan “Changdi fu”長笛賦: 從容闐緩, Li Shan’s commentary.

⁷⁹⁷ (Shiji “Lu Zhougong Shijia:” 君臣多闐) Jijie:Jia Kui 說: 闐, 隙也。Xiao erya “Guanggu:”闐, 隙也。

⁷⁹⁸ Hui Lin, Yiqiejing yinyi, vol.74.

⁷⁹⁹ Changes “Jiaren”家人: 闐有家 Jingdian Shiwen: Ma Rong: SA.

⁸⁰⁰ Hui Lin, Yiqiejing yinyi, vol.80.

⁸⁰¹ (Chuci “Jiutan:” 耳聊啾而儻) Wang Yi’s commentary: 聊啾, 耳鳴也。

⁸⁰² (Documents “Dayu mo”: 乃聖乃神) Kong Anguo’s commentary: 聖, 無所不通。“Hongfan:”睿作聖) Kong Anguo’s commentary: 於事無所不通謂之聖。

⁸⁰³ (Wenxuan “Changdi fu:”獨聆風於極危) Li Shan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										聆. ⁸⁰⁴			
4.229	12.1:8 聆, 聽也.									SAA.		I	
4.230	12.1:8 聾, 無聞也.									Cangjie pian: 聾, 耳無聞也. ⁸⁰⁵		I	
4.231	12.1:8 聾, 生而聾曰聾.									Fangyan6: 聾, 聾也. 半聾, 梁益之間謂之聾. 秦晉之間聽而不聽, 聞而不達謂之聾. 生而聾, 陳楚江淮之間謂之聾.		I	
4.232	12.1:8 聾, 益梁之州謂聾為聾, 秦晉聽而不聞, 聞而不達謂之聾.									SAA.		I	
1763	12.1:8 聾, 聾也.									【Z】(Guoyu “Jinyu” 晉語四: 聾聾不可使聽) Jia Kui: 生聾曰聾. ⁸⁰⁶		I	O
4.233	12.1:8 聾, 吳楚之外凡無耳者謂之聾, 言若斷耳為聾.									Fangyan6: 吳楚之外郊凡無耳者, 亦謂之聾. 其言聾者, 若秦晉中土謂墮耳者明也.		I	
1764	12.1:8-9 聾, 軍法以矢貫耳也... 《司馬法》曰: 小罪聾, 中罪別, 大罪剄.									【L】Sima fa: 小罪聾, 中罪別, 大罪剄.		D	
1765	12.1:9 聾, 軍戰斷耳也. 《春秋傳》曰: 以為俘聾.									【M】Zuo “Cheng3:” 以為俘聾.		D	O
4.234	12.1:9 聾, 聾耳也.									Fangyan6: 秦晉中土謂墮耳者明也.		I	
7.31	12.1:9 靡, 乘輿金馬耳也... 讀若泔水. 一曰: 若《月令》“靡草”之“靡.”									【M】Liji “Yueling:” 靡草.		D	
1766	12.1:9 聆, Guoyu 曰: “回禄信於聆遂.”									【M】Guoyu “Zhouyu1:” 回禄信於聆隧.		D	O
4.235	12.1:9 頤, 頤也... 頤, 篆文臣.									Fangyan10: 頤, 頤也.		I	
4.236	12.1:9 拇, 將指也.									Cangjie pian: SA. ⁸⁰⁷		I	
8.59	12.1:10 擧, 手擧也. 揚雄曰: 擧, 握也.											D	
1767	12.1:10 擧, 好手兒. 《詩》曰: 擧擧女手.									【C】“Geju:” 擧擧女手		D	
1768	12.1:10 擧, 人臂兒... 《周禮》曰: 輻欲其擧.									【C】Zhouli “Kaogong ji:” 輻欲其擧.		D	O
8.60	12.1:10 擧, 首至地也... 拜, 揚雄說: 拜从兩手下.											D	
1769	12.1:10 搯, 搯也... 《周書》曰: “師乃搯.” 搯者, 拔兵刃以習擊刺. 《詩》曰: “左旋右搯.”		【M】Shangshu dazhuan “Taishi” 大誓: 師乃搯. ⁸⁰⁸							【B】“Qingren” 清人: 左旋右抽.		D	NJ
1770	12.1:11 擧, 推也... 《春秋傳》曰: 擧衛侯之手.									【M】Zuo “Ding8:” 擧衛侯之手.		D	O
1.91	12.1:11 擧, 摧也. ⁸⁰⁹									【M】(“Yuanyang” 鴛鴦: 摧之秣之) Mao: 摧, 莖也.		I	

⁸⁰⁴ Yupian.

⁸⁰⁵ Hui Lin, Yiqiejing yinyi, vol.80

⁸⁰⁶ Hui Lin, Yiqiejing yinyi, vol.33

⁸⁰⁷ Hui Lin, Yiqiejing yinyi, vol.20

⁸⁰⁸ Taiping yulan, vol.467.

⁸⁰⁹ (Chuci “Jiutan:” 折銳摧矜) Wang Yi’s commentary: 摧, 挫也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi- yi	QU	SC
4.237	12.1:11 搏, 索持也。一曰: 至也。									<i>Cangjie pian</i> : 搏, 至也。 ⁸¹⁰		I	
3.106	12.1:12 挾, 俾持也。 ⁸¹¹												
1771	12.1:12 捫, 撫持也...《詩》曰: 莫捫朕舌。			【CM】 “Yi:” 莫捫朕舌.Mao: 捫, 持也。								B	O
7.32	12.1:12 擗, 提持也...讀若“行遲驪驪。”			【L】 <i>Odes</i> : 行遲驪驪。								D	
1772	12.1:12 控, 引也...《詩》曰: “控于大邦。”匈奴名引弓控弦。 ⁸¹²			【CM】 “Zaichi:” 控于大邦.Mao: 控, 引也。								B	O
1773	12.1:13 捋, 取易也。			【M】 (“Fuyi:” 薄言捋之) Mao: 捋, 取也。								I	O
2.56	12.1:13 措, 置也。 ⁸¹³												
1774	12.1:13 擇, 柬選也。						“Shigu2:” 柬, 擇也。					I	
1.92	12.1:13 挺, 長也。			【M】 (“Yinwu:” 松栴有挺) Mao: 挺, 長貌。								I	
4.238	12.1:14 撮, 四圭也。									<i>Preface to Bencao jing</i> : 一撮者, 四刀圭也。		I	
7.33	12.1:14 擗, 撮取也...讀若《詩》曰: 蟪蛄在東。			【C】 “Didong:” 蟪蛄在東。								D	
1775	12.1:14 揜, 自關以東謂取曰揜。一曰: 覆也。			【M】 Mao: 揜, 覆也。 ⁸¹⁴						<i>Fangyan6</i> : 掩, 取也。自關而東曰掩。		I	OJ
2.57	12.1:14 承, 奉也, 受也。 ⁸¹⁵												
3.107	12.1:14 撫, 安也...一曰: 循也。 ⁸¹⁶												
4.239	12.1:14 揣, 量也...度高曰揣。一曰: 捶之。									<i>Fangyan12</i> : 度高為揣。		I	
1776	12.1:15 擗, 習也...《春秋傳》曰: 擗瀆鬼神。			【M】 <i>Zuo</i> “Zhao26:” 貫瀆鬼神。			“Shigu2:” 貫, 習也。					I	O
3.108	12.1:15 投, 擿也。 ⁸¹⁷												
3.109	12.1:15 擿, 搔也...一曰: 投也。 ⁸¹⁸												
1777	12.1:15 挑, 撓也...一曰: 擗也。 <i>Guoyu</i> 曰: 卻至挑天。			【M】 <i>Guoyu</i> “Zhouyu2” 周語中: 卻至挑天。								D	O
1778	12.1:15 据, 輓揭也。			【M】 (“Chixiao:” 予手拮据) Mao: 拮据, 輓揭也。								I	O
1779	12.1:15 擎, 束也...《詩》曰: 百禄是擎。			【C】 “Changfa:” 百禄是道。								D	
1780	12.1:16 摟, 曳聚也。						“Shigu2:” 摟, 聚也。					I	
1781	12.1:16 扞, 有所失也。《春秋傳》曰: 扞子辱矣。			【M】 <i>Zuo</i> “Cheng2:” 隕子辱矣。								D	O
1782	12.1:16 擎, 積也。《詩》曰: “助我舉擎,” 撼頰旁也。			【CM】 “Chengong:” 助我舉柴.Mao: 柴, 積也。								B	
1783	12.1:16 掉, 搖也...《春秋傳》曰: 尾大不掉。			【MOZ】 <i>Zuo</i> “Zhao11:” 尾大不掉. Jia Kui’s commentary of <i>Guoyu</i> : 掉, 搖也。 ⁸¹⁹								B	O
3.110	12.1:16 搖, 動也。 ⁸²⁰												

⁸¹⁰ Hui Lin, *Yiqiejing yinyi*, vol.13.

⁸¹¹ Wang Yi’s commentary of *Chuci*: 挾, 持也。

⁸¹² *Xiao erya* “Guanggu:” 控, 引也。

⁸¹³ *Xiao erya* “Guangyan:” SA.

⁸¹⁴ *Wenxuan* “Zixu fu” 子虛賦: 揜草蔽地, Li Shan’s commentary.

⁸¹⁵ (*Wenxuan* “Huajiu fu” 懷舊賦: 承戴侯之清塵) Kong Anguo’s commentary: 承, 奉也。

⁸¹⁶ (*Chuci* “Jiuzhang:” 撫情効志兮) Wang Yi’s commentary: 撫, 循也。

⁸¹⁷ (*Chuci* “Zhaohun:” 投之深淵些) Wang Yi’s commentary: SA.

⁸¹⁸ *Ibid*.

⁸¹⁹ *Wenxuan* “Changyang fu:” 掉八列之舞, Li Shan’s commentary.

⁸²⁰ (*Chuci* “Zhaohun:” 鏗鍾搖簞) Wang Yi’s commentary: 搖, 動也。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1.93	12.1:16 摶, 聚也.			【M】 (“Changfa:” 百禄是適) Mao: 適, 聚也.								I	
1784	12.1:16 擊, 固也...讀若《詩》: 赤烏擊擊.			【C】 “Langba:” 赤烏几几.			“Shigu1:” 擊, 固也.					B	
1785	12.1:16 掀, 舉出也...《春秋傳》曰: 掀公出於淖.						【M】 Zuo “Cheng16:” 掀公以出於淖.					D	O
1786	12.1:16 拏, 上舉也...《易》曰: 拏馬壯吉.			【C】 “Mingyi:” 拯馬壯吉. ⁸²¹								D	
1787	12.1:17 振, 舉救也...一曰: 奮也. ⁸²²			【J】 Xue Jun’s Zhangju of Han’s Odes: 振, 奮也. ⁸²³			【Z】 Jia Kui’s commentary of Guoyu: 振, 救也. ⁸²⁴					I	T
3.111	12.1:17 擣, 舉手也. ⁸²⁵												
4.240	12.1:17 捎, 自關以西凡取物之上者爲捎.									Fangyan2: 自關而西秦晉之間凡取物之上謂之捎.		I	
1788	12.1:17 擣, 染也...《周禮》: 六曰擣祭.				【C】 Zhouli “Taizhu” 大祝: 六曰擣祭.							D	O
1789	12.1:17 揆, 葵也.			【M】 (“Caishu:” 天子葵之) Mao: 葵, 揆也.			“Shiyan:” 葵, 揆也.					I	O
1790	12.1:17 撥, 治也. ⁸²⁶			【M】 (“Changfa:” 玄王桓撥) Mao: SA.								I	O
4.241	12.1:18 拓, 拾也.陳宋語...擴, 拓或从庶.									Fangyan1: 擴...取也...陳宋之間曰擴.		I	
1791	12.1:18 擣, 拾也.						【Z】 Jia Kui’s commentary of Guoyu: 擣, 拾禾穗也. ⁸²⁷					I	O
1792	12.1:18 拾, 掇也. ⁸²⁸			【M】 (“Fuyi:” 薄言掇之) Mao: 掇, 拾也.								I	O
1793	12.1:18 掇, 拾取也. ⁸²⁹			SAA.								I	O
1794	12.1:18 擗, 貫也...《春秋傳》曰: 擗甲執兵.						【M】 Zuo “Cheng2:” 擗甲執兵.					D	O
1795	12.1:18 援, 引也. ⁸³⁰						【Z】 Jia Kui’s commentary of Guoyu: SA. ⁸³¹					I	O
4.242	12.1:18 擗, 引也...抽, 擗或从由.									Cangjie pian: 抽, 引也. ⁸³²		I	
3.112	12.1:18 擗, 引也. ⁸³³												
4.243	12.1:18 擗, 拔也.									Fangyan3: SA.		I	
4.244	12.1:18 擗, 拔取也.南楚語...《楚詞》曰: 朝擗批之木蘭.									Chuci “Lisao:” 朝擗批之木蘭兮. ⁸³⁴ Fangyan1: 擗...取也.南楚曰擗.		B	
1796	12.1:19 探, 遠取之也. ⁸³⁵						“Shigu2:” 探, 取也.					I	
1797	12.1:19 攪, 亂也...《詩》曰: 祇攪我心.			【C】 “He ren si:” 祇攪我心.Mao: 攪, 亂也.								B	O

⁸²¹ *Jingdian Shuwen*: Ma Rong: 拯, 舉也.

⁸²² *Xiao erya* “Guangyan:” 振, 救也. (*Chuci* “Qijian:” 莫我振理) Wang Yi’s commentary: 振, 救也.

⁸²³ *Hou Han shu* “Li Gu zhuan” 李固傳: 薄言振之, Li Xian’s commentary.

⁸²⁴ *Wenxuan* “Changyang fu:” 振人之所乏, Li Shan’s commentary.

⁸²⁵ (*Chuci* “Jiuzhang:” 矯茲媚以私處兮) Wang Yi’s commentary: 矯, 舉也.

⁸²⁶ (*Chuci* “Jiuzhang:” 孰察其撥正, “Jiutan:” 撥諂諛而匡邪兮) Wang Yi’s commentary: SA.

⁸²⁷ Hui Lin, *Yiqiejing yinyi*, vol.80.

⁸²⁸ *Xiao erya* “Guanggu:” 掇, 拾也.

⁸²⁹ *Ibid.*

⁸³⁰ (*Chuci* “Jiuzhang:” 又何以爲此援也) Wang Yi’s commentary: SA.

⁸³¹ Hui Lin, *Yiqiejing yinyi*, vol.81.

⁸³² Xuan Ying, *Yiqiejing yinyi*, vol.3.

⁸³³ Hui Lin, *Yiqiejing yinyi*, vol.21: Xu Shen’s commentary of *Huainanzi*: SA.

⁸³⁴ Wang Yi’s commentary of *Chuci*: 擗, 取也.

⁸³⁵ Hui Lin, *Yiqiejing yinyi*, vol.1: Kong Anguo’s commentary of *Documents*: 探, 取也. *Xiao erya* “Guanggu:” 探, 取也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1798	12.1:19 扞, 扞搗也...《周書》曰: 盡執扞.											D	
1799	12.1:20 扞, 《易》: 筮再扞而後卦.											D	N
1800	12.1:20 搏, 圓也. ⁸³⁶											I	O
1801	12.1:20 掾, 盛土於裡中也.一曰: 擾也.《詩》曰: 掾之陜陜.											D	
1802	12.1:20 拮, 手口共有所作也...《詩》曰: 予手拮据.											D	
1803	12.1:20 溉, 滌也...《詩》曰: 溉之釜鬻.											B	O
2.58	12.1:20 播, 種也.一曰: 布也. ⁸³⁸												
1804	12.1:20 揄, 穫禾聲也...《詩》曰: 穫之揄揄.											B	O
1805	12.1:21 扞, 動也.											I	O
1806	12.1:21 撻, 鄉飲酒罰不敬撻其背...撻, 古文撻.《周書》曰: 撻以記之.											D	
1807	12.1:21 捲, 氣勢也...Guoyu 曰: “有捲勇.”一曰: 捲, 收也.											D	O
1808	12.1:22 鏗, 擣頭也...讀若“鏗爾舍瑟而作.”											D	
1809	12.1:22 箝, 刺也...《周禮》曰: 箝魚鼈.											B	O
1810	12.1:23 拳, 兩手同械也...《周禮》: 上臯梏拳而桎.											B	O
1811	12.1:23 擗, 夜戒守有所擊...《春秋傳》曰: 實將擗.											D	O
4.245	12.1:23 捐, 棄也. ⁸⁴⁰											I	
1812	12.1:23 棚, 所以覆矢也...《詩》曰: 抑釋棚忌.											B	O
1813	12.1:23 捷, 獵也, 軍獲得也...《春秋傳》曰: 齊人來獻戎捷.											B	N
4.246	12.1:23 搯, 同也.											I	
1814	12.1:23 揆, 眾意也.一曰: 求也...《詩》曰: 束矢其揆.											B	OJ
2.59	12.1:23 換, 易也. ⁸⁴²												
8.61	12.2:1 女, 婦人也.象形.王育說.											D	
1815	12.2:1 姓, 人所生也.古之神聖母感天而生子, 故稱天子...《春秋傳》曰: 天子因生以賜姓.											O → T	B T
1816	12.2:1 姜, 神農居姜水, 以為姓.											I	O

⁸³⁶ (Chuci “Jiuzhang:”圓果搏兮) Wang Yi’s commentary: SA.

⁸³⁷ Hui Lin, *Yiqiejing yinyi*, vol.68.

⁸³⁸ (Chuci “Tianwen:”而禹播降, “Jiuzhang:”播江離與滋菊兮) Wang Yi’s commentary: 播, 種也. (Documents “Shundian:” : 播時百穀) Kong Anguo’s commentary: 播, 布也.

⁸³⁹ Zheng Xuan’s commentary.

⁸⁴⁰ (Wenxuan “Guafu fu”寡婦賦: 良人忽以捐背) Li Shan’s commentary: Kong Anguo’s commentary: SA.

⁸⁴¹ Xuan Ying, *Yiqiejing yinyi*, vol.6.

⁸⁴² Xiao erya “Guanggu:”SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1817	12.2:1 姬, 黃帝居姬水, 以為姓.					【M】SAA.						I	O
1818	12.2:1 媯, 黃帝之後百媯姓, 后稷妃家也.					【M】Zuo “Xuan3:” 余為伯儵, 余而祖也...媯, 吉人也, 后稷之元妃也. Guoyu “Jinyu4:” 凡黃帝之子二十五宗, 其得姓者十四人, 為十二姓, 姬, 酉, 祁, 紀, 滕, 箴, 任, 苟, 僖, 媯, 儂, 衣是也.				Hanshu “Gujin ren biao” 古今人表: 媯人, 棄妃.		I	OJ
4.247	12.2:1 姚, 虞舜居姚虛, 因以為姓...或為姚, 媯也. 《史篇》以為: 姚, 易也.									【L】Shipian: 姚, 易也.		D	
4.248	12.2:1 媯, 虞舜居媯訥, 因以為氏.									Shiji “Chen Qi shijia” 陳杞世家: 昔舜為庶人時, 堯妻之二女, 居于媯訥, 其後因為氏姓, 姓媯氏.		I	
1819	12.2:1 妘, 祝融之後姓也.					【M】Guoyu “Zhengyu:” 祝融...其後八姓...妘姓鄒, 鄒, 路, 偃陽.						I	O
1820	12.2:1 姁, 殷諸侯為亂, 疑姓也... 《春秋傳》曰: 商有姁, 邳.					【M】Zuo “Zhao1:” 商有姁, 邳.						D	O
1821	12.2:1 叡, 人姓也... 《商書》曰: 無有作叡.		【C】 “Hongfan:” 無有作好.									D	
8.62	12.2:1 媯, 人姓也... 杜林說: 媯, 醜也.											D	
1822	12.2:2 嫁, 女適人也.									“Jiaqu:” 嫁者, 家也. 婦人外成, 以出適人為家. 娶者, 取也.		I	N
1823	12.2:2 娶, 取婦也.				【M】Mao: SA. ⁸⁴³							I	
1824	12.2:2 婚, 婦家也. 《禮》: 娶婦以昏時. 婦人陰也, 故曰婚.				【C】Yili “Shihun li:” 士昏禮, 凡行事必用昏昕.		“Shiqin:” 婿之父為姻, 婦之父為婚... 婦之黨為婚兄弟, 婿之黨為姻兄弟.			“Jiaqu:” 婚者, 昏時行禮, 故曰婚. 姻者, 婦人因夫而成, 故曰姻... 所以昏時行禮何? 示陽下陰也. 昏亦陰陽交時也.		B	NJ
1825	12.2:2 姻, 婿家也. 女之所因, 故曰姻.					SAA.				SAA.		I	NJ
1826	12.2:2 妻, 婦與夫齊者也.									“Jiaqu:” 妻者, 齊也, 與夫齊體.		I	N
1827	12.2:2 婦, 服也.				【M】Dadai liji “Benming:” 婦人, 伏於人也.					“Sangang liuji,” “Jiaqu:” 婦者, 服也.		I	NJ
1828	12.2:2 妃, 匹也.					“Shigu1:” SA.				“Jiaqu:” 妃者, 匹也.		I	NJ
1829	12.2:2 媯, 妃也.					“Shigu1:” 妃, 媯也.						I	
1830	12.2:2 媯, 女妊身動也... 《春秋傳》曰: “后緡方媯.” 一曰: 宮婢女隸謂之媯.		【M】Mao: 媯, 動也. ⁸⁴⁴		【M】Zuo “Ail:” 后緡方媯.		“Shigu2:” 媯, 動也.			Fangyan3: 燕齊之間... 官婢女廝謂之媯.		B	OJ
1831	12.2:2 媯, 婦人妊身也... 《周書》曰: 至于媯婦.		【C】 “Zicai” 梓材: 至于屬婦.									D	
1832	12.2:3 媯, 夫母也.						“Shiqin:” 婦... 稱夫之母曰媯.					I	
4.249	12.2:3 媯, 姑也... 《漢律》曰: 婦告媯姑.									【L】Hanlü: 婦告媯姑.		D	
1833	12.2:3 媯, 歿母也.				【M】Liji “Quli2:” 生曰父, 曰母, 曰妻; 死曰考, 曰妣, 曰嬪.							I	
1834	12.2:3 姊, 女兄也.		【M】Han’s Odes: 女兄曰姊, 女弟曰妹. ⁸⁴⁵									I	N
1835	12.2:3 妹, 女弟也.		SAA.									I	N
1836	12.2:3 媯, 女弟也.				【M】Gong “Zhuang19:” 媯者何? 弟也. Gong: 媯者何? 女弟也. ⁸⁴⁶							I	N

⁸⁴³ Xuan Ying, *Yiqiejing yinyi*, vol.24.

⁸⁴⁴ Xuan Ying, *Yiqiejing yinyi*, vol.8.

⁸⁴⁵ Hui Lin, *Yiqiejing yinyi*, vol.3.

⁸⁴⁶ Baihu tong “Jiaqu.”

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1837	12.2:3 媼, 楚人謂女弟曰媼...《公羊傳》曰: 楚王之妻媼.					【M】 Gong “Huan2:” 楚王之妻媼.						D	N
1838	12.2:3 媼, 妻之女弟同出爲媼.						“Shiqin:” 妻之姊妹同出爲媼.					I	
8.63	12.2:3 媼, 女師也...杜林說: 加教於女也.											D	
1839	12.2:3 媼, 重婚也...《易》曰: 匪寇婚媼. ⁸⁴⁷	【C/M】 “Tun,”“Bi” 賁, “Kui:” 匪寇婚媼.		【M】 Mao: 重婚曰媼. ⁸⁴⁸		【Z】 Jia Kui’s commentary of <i>Guoyu</i> : 重婚曰媼. ⁸⁴⁹			<i>Baihu tong</i> : 重婚曰媼. ⁸⁵⁰			B	
1840	12.2:4 奴, 奴婢皆古之隸人也.《周禮》曰: 其奴, 男子入于皐隸, 女子入于舂藁.				【CM】 Zhouli “Sili” 司厲: 其奴, 男子入于罪隸, 女子入于舂藁. Zheng Sinong: 今之爲奴婢, 古之罪人也. ⁸⁵¹							B	O
4.250	12.2:4 媼, 《甘氏星經》曰: 太白上公, 妻曰女媼, 女媼居南斗, 食厲, 天下祭之, 曰明星.									【L】 <i>Ganshi xing jing</i> 甘氏星經: 太白上公, 妻曰女媼, 女媼居南斗, 食厲, 天下祭之, 曰明星.		D	
1841	12.2:4 娥, 帝高辛之妃, 偃母號也...《詩》曰: 有娥方將.		【CM】 “Changfa:” 有娥方將.Mao: 有娥, 契母也. (“Xuanniao” 玄鳥: 天命玄鳥, 降而生商) Mao: 湯之先祖有娥氏女簡狄配高辛氏帝, 帝率與之祈于郊禱而生契.									B	O
4.251	12.2:4 娥, 帝堯之女, 舜妻娥皇字也.秦晉謂好曰姪娥.									<i>Fangyan1</i> : 娥...好也.秦曰娥...秦晉之間, 凡好而輕者謂之娥.		I	
1842	12.2:4 媼, 台國之女, 周棄母字也. ⁸⁵²		【J/M】 <i>Hanshi zhangju</i> 韓氏章句: 姜姓, 原字. ⁸⁵³ (“Shengmin:” 卽有郃家室) Mao: 郃, 姜媼之國也.堯見天因郃而生后稷, 故國后稷於郃.	【M】 <i>Dadai liji</i> “Dixi:” 上妃, 有郃氏之女也, 曰姜媼氏, 產后稷.		【M】 <i>Chunqiu fanlu</i> “Sandai gaizhi zhiwen” 三代改制質文: 后稷母姜原履天之跡而生后稷.后稷長於郃土.	【A】 <i>Chunqiu yuanming bao</i> : 姜媼...生后稷.			<i>Shiben</i> : 元妃有郃氏之女曰姜媼, 是生后稷. <i>Shiji</i> “Zhou Benji:” 周后稷名弃, 其母有郃氏女, 曰姜原.		I	
8.64 4.252	12.2:4-5 媼, 女字也.《楚詞》曰: “女媼之嬋媛.”賈侍中說: 楚人謂姊爲媼.									<i>Chuci</i> “Lisao,” “Qijian:” 女媼之嬋媛.		D	
1843	12.2:5 媼, 女字也.											S	
1844	12.2:5 始, 女字也...《春秋傳》曰: “嬖人媼始.”一曰: 無聲.					【M】 <i>Zuo</i> “Zhao7:” 嬖人媼始.						D	O
4.253	12.2:5 媼, 南楚之外謂好曰媼.									<i>Fangyan2</i> : 媼...美也...南楚之外曰媼.		I	
1845	12.2:6 姝, 好也.			【M】 Mao: 姝, 好也. ⁸⁵⁴						<i>Fangyan1</i> : 娥, 媼好也...趙魏燕代之間曰姝.		I	OJ

⁸⁴⁷ *Changes* “Tun:” 求婚媼 *Jingdian Shiwen*: Ma Rong: 媼, 重婚.

⁸⁴⁸ (*Wenxuan* “Wei Caogong zuo shu yu Sun Quan” 爲曹公作書與孫權: 姻媼之義) Li Shan’s commentary.

⁸⁴⁹ Hui Lin, *Yiqiejing yinyi*, vol.31.

⁸⁵⁰ Hui Lin, *Yiqiejing yinyi*, vol.48.

⁸⁵¹ Zheng Xuan’s commentary.

⁸⁵² *Qianfu lun* “Wude zhi” 五德志: 後嗣姜媼, 履大人迹生姬棄.

⁸⁵³ *Shiji* “Zhou benji:” 其母有郃氏女, 曰姜原, *Jijie*.

⁸⁵⁴ Hui Lin, *Yiqiejing yinyi*, vol.16.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.254	12.2:6 好, 美也.									Fangyan2: 自關而西秦晉之間, 凡美色或謂之好		I	
1846	12.2:6 姁, 好也...《詩》曰: 靜女其姁.			【C】 “Jingnü:” 靜女其姁								D	
4.255	12.2:6 姁, 好也. ⁸⁵⁵									Fangyan1: 娥, 嬈, 好也...自關而東河濟之...或謂之姁.		I	
4.256	12.2:6 媠, 好也.									Fangyan13: SA.		I	
7.34	12.2:6 媠, 體德好也...讀若“楚郤宛.”					【M】 Zuo “Zhao27:” 楚郤宛.						D	O
1847	12.2:6 媠, 順也...《詩》曰: “婉兮媠兮.”變, 籀文媠.			【C】 “Futian,” “Houren:” 婉兮變兮.								D	
1848	12.2:6 媠, 順也...《春秋傳》曰: 太子痤媠.			【M】 (“Xintai:” 燕媠之求) Mao: 媠, 順也.		【M】 Zuo “Xiang26:” 嬖生佐, 惡而媠, 太子痤美而很.						B	O
1849	12.2:7 媠, 材緊也...《春秋傳》曰: 媠媠在疚.					【M】 Zuo “Ai16” 媠媠余在疚.						D	O
1850	12.2:7 媠, 姬也.一曰: 女侍曰媠...孟軻曰: 舜為天子, 二女媠.							【M】 Meng “Jinxin2:” 孟子曰: 舜之飯糗茹草也, 若將終身焉.及其為天子也, 被袵衣, 鼓琴, 二女媠.				D	
7.35	12.2:7 媠, 竦身也...讀若《詩》: 糾糾葛屨.			【C】 “Geju,” “Dadong:” 糾糾葛屨.								D	
1851	12.2:7 媠, 好也.			【M】 Han’s Odes: 媠, 好貌. ⁸⁵⁶								I	N
4.257	12.2:8 媠, 直好兒.									Cangjie pian: 媠, 好兒也. ⁸⁵⁷		I	
4.258	12.2:8 媠, 媠也...秦晉謂細為媠.									Fangyan2: 自關而西秦晉之間凡細而有容謂之媠.		I	
1.94	12.2:8 媠, 諦也.			【M】 (“Geju:” 好人提提) Mao: 提提, 安諦也.								I	
1852	12.2:8 媠, 樂也. ⁸⁵⁸			【M】 (“Chu qi dongmen:” 聊可與媠) Mao: SA.								I	O
4.259	12.2:8 媠, 戲也...一曰: 卑賤名也. ⁸⁵⁹									Cangjie pian: 媠, 婦人賤稱.		I	
1.95	12.2:8 媠, 樂也.			【M】 (“Meng:” 無與士耽) Mao: 耽, 樂也. (“Luming:” 和樂且湛) Mao: 湛, 樂之久.								I	
1853	12.2:9 媠, 至也...《周書》曰: “大命不媠.”讀若摯同.一曰: 《虞書》雉媠.			【C】 “Xibo kan li:” 大命不摯. 【L】 “Shundian:” 一死贊.								D	
1854	12.2:9 媠, 安也...《詩》曰: 以媠父母.			【L】 Odes: 以媠父母. 【M】 (“Gufeng:” 宴爾新昏) Mao: 宴, 安也								B	
1855	12.2:9 媠, 奢也.											S	
1856	12.2:9 媠, 舞也...《詩》曰: 市也媠媠.			【CM】 “Dongmen zhi fen:” 市也媠媠. (“Dongmen zhi fen:” 媠媠其下) Mao: 媠媠, 舞也.		“Shixun:” 媠媠, 舞也.						B	O
1857	12.2:9 媠, 婦人小物也...《詩》曰: 屢舞媠媠.			【C】 “Bin zhi chu yan:” 屢舞媠媠.								D	
1.96	12.2:9 媠, 三女為媠.媠, 美也.			【M】 (“Choumou” 綢繆: 見此媠者) Mao: 三女為媠.		【M】 Guoyu “Zhouyu1:” 女三為媠...夫媠, 美之物也. 【Z】 Jia Kui’s commentary of Guoyu: 媠, 亦美貌. ⁸⁶⁰				Shiji “Zhou benji:” 女三為媠...夫媠, 美之物也. Lienü zhuan 列女傳 “Ren zhi zhuan” 仁智傳: 女三為媠...夫媠, 美之物.		I	
1858	12.2:9 媠, 美女也.人所援也...《詩》曰: 邦之媠兮.			【M】 (“Junzi xielao:” 邦之媠也) Mao: 美女為媠.		“Shixun:” 美女為媠.						B	O

⁸⁵⁵ (Chuci “Jiuge:” 靈偃蹇兮姁服, “Dazhao:” 姁麗施只) Wang Yi’s commentary: SA.

⁸⁵⁶ Odes “Huan” 還: 子之還兮, Jingdian Shiwen.

⁸⁵⁷ Hui Lin, Yiqiejing yinyi, vol.84.

⁸⁵⁸ Wang Yi’s commentary of Chuci: SA.

⁸⁵⁹ (Chuci “Zhaohun:” 媠光眇視) Wang Yi’s commentary: 媠, 戲也.

⁸⁶⁰ (Wenxuan “Wei Gu Yanxian zeng fu” 為顧彥先贈婦: 灼灼懷春媠) Li Shan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1859	12.2:9 媵, 問也.						Erya: SA. ⁸⁶¹					I	
5.24	12.2:10 嫫, 短面也.									Fangyan13: 嫫, 短也.		I	
3.112	12.2:10 嬖, 便嬖, 愛也. ⁸⁶²												
1860	12.2:10 媿, 巧也.一曰: 女子笑兒.《詩》曰: 桃之媿媿.					【CM】 “Taoyao:”桃之夭夭.						D	
1861	12.2:10 佞, 巧譎高材也.					【M】 Hanshi waizhuan: 佞, 諂也.						I	N
3.114	12.2:10 妨, 害也. ⁸⁶³												
1862	12.2:10 妄, 亂也.					【M】 Chunqiu fanlu “Tiandao shi”天道施: 妄者, 亂之始也.						I	N
1863	12.2:11 妯, 動也.					【M】 (“Guzhong:” 憂心且妯) Mao: SA.	“Shigu2:” SA.					I	O
1864	12.2:11 媿, 不順也...《春秋傳》曰: 叔孫媿.					【C/M】 S&A, Zuo: 叔孫媿.						D	
4.260	12.2:11 媿, 很也...《楚詞》曰: 鯀媿直.									Chuci “Lisao:” 鯀媿直. ⁸⁶⁴		D	
1865	12.2:11 媿, 含怒也.一曰: 難知也...《詩》曰: 碩大且媿.					【C】 “Zebei” 澤陂: 碩大且媿.						D	
4.261	12.2:11 娃, 圓深目兒.或曰: 吳楚之間謂好曰娃.									Fangyan2: 娃...美也.吳楚衡淮之間曰娃.		I	
8.65	12.2:12 婪, 貪也...杜林說: 卜者黨相詐驗爲婪.											D	
4.262	12.2:13 媿, 媿母, 都醜也. ⁸⁶⁵									“Sizi jiangde lun” 四子講德論: 媿姆倭傀, 善譽者不能掩其醜. ⁸⁶⁶		I	
5.25	12.2:13 媿, 煩擾也.一曰: 肥大也.									Fangyan2: 梁益之間凡人言盛及其所愛, 偉其肥喊謂之媿.		I	
1866	12.2:13 媿, 女黑色也...《詩》曰: 媿兮蔚兮.					【C】 “Houren:” 薈兮蔚兮.						D	
1867	12.2:13 媿, 過差也...《論語》曰: 小人窮斯媿矣.									【M】 Lun “Weilinggong” 衛靈公: 小人窮斯媿矣.		D	
4.263	12.2:13 媿, 除也.《漢律》: 齊人予妻婢姦曰媿.									【L】 Hanlü: 齊人予妻婢姦曰媿.		D	
2.60	12.2:13 姦, 犯姦也. ⁸⁶⁷												
4.264	12.2:13 媿, 婦人污也...《漢律》曰: 見媿變, 不得侍祠.									【L】 Hanlü: 見媿變, 不得侍祠.		D	
1868	12.2:14 媿, 慙也...媿, 媿或从恥省.						“Shiyan:” 媿, 慙也.					I	
8.66 4.265	12.2:14 媿, 人無行也.从士, 从毋.賈侍中說.秦始皇母與媿毒淫, 坐誅, 故世罵淫曰媿毒.讀若媿.									Shiji “Lü Buwei liezhuan” 呂不韋列傳: 媿...常與太后私亂...夷媿毒三族. Hanshu “Wuxing zhi:” 太后淫於呂不韋及媿		B	

⁸⁶¹ Xuan Ying, *Yiqiejing yinyi*, vol.2.

⁸⁶² (*Chuci* “Jiutan:” 斥讒夫與便嬖) Wang Yi’s commentary: 嬖, 愛也.

⁸⁶³ (*Chuci* “Zhaohun:” 敬而無妨些) Wang Yi’s commentary: SA.

⁸⁶⁴ Wang Yi’s commentary: 媿, 很也.

⁸⁶⁵ (*Chuci* “Qijian:” 媿母勃屑而日侍) Wang Yi’s commentary: 媿母, 醜女也.

⁸⁶⁶ *Wenxuan*.

⁸⁶⁷ *Xiao erya* “Guangyan:” 姦, 犯也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										毒...始皇既冠, 毒懼誅作亂, 始皇誅之.			
4.266	12.2:15 民, 眾萌也.									Xinshu “Dazheng2” 大政下: 夫民之爲言萌也.		I	
1869	12.2:15 氓, 民也.					【M】 (“Meng:” 氓之蚩蚩) Mao: SA.						I	O
11.4	12.2:15 也, 女陰也... 芑, 秦刻石也字.											D	
4.267	12.2:15 氏, 巴蜀山名岸脅之旁箸欲落墮者曰氏, 氏崩聞數百里...揚雄賦: 響若氏墮.									“Jiechao”解嘲: 嚮若抵墮. ⁸⁶⁸		D	
1870	12.2:16 戈, 平頭戟也. ⁸⁶⁹									【Z】 (Lun “Jishi:” 而謀動干戈於邦內) Kong Anguo: 戈, 戟也.		I	O
1871	12.2:16 戎, 兵也.					【M】 (“Yu wu zheng:” 戎成不退) Mao: SA.				【Z】 (Lun “Zilu:” 可以即戎) Bao Xian 同. ⁸⁷⁰		I	
1872	12.2:16 戣, 周禮: “侍臣執戣, 立于東垂.”兵也.					【C】 “Guming:” 一人冕執戣, 立于東垂.						D	
5.26	12.2:16 戟, 盾也. ⁸⁷¹									Fangyan9: 盾, 自關而東...或謂之干.		I	
1873	12.2:16 戟, 有枝兵也...《周禮》: “戟長丈六尺.” 讀若棘.					【L】 Zhouli: 戟長丈六尺.						D	O
1874	12.2:16 戍, 守邊也.					【M】 (“Yang zhi shui:” 不與我戍申) Mao: 戍, 守也.						I	O
1875	12.2:17 戎, 殺也...《商書》曰: 西伯既戣黎.					【C】 “Xibo kan li:” 西伯既戣黎						D	
1876	12.2:17 戣, 搶也.他國臣來弑君曰戣.									【M】 Zuo “Xuan18:” 凡自虐其君曰弑, 自外曰戣.		I	O
1877	12.2:17 戮, 殺也.									【Z】 Jia Kui’s commentary of Guoyu: SA. ⁸⁷²		I	O
1878	12.2:17 戣, 長搶也...《春秋傳》有擣戣.									【M】 Zuo “Wen18:” 擣戣.		D	O
1879	12.2:17 戣, 滅也...《詩》曰: 實始戣商.					【C】 “Bigong:” 實始戣商.						D	
7.36	12.2:17 戣, 絕也.一曰: 田器...古文讀若威.讀若《詩》云: 攸攸女手.					【C】 “Geju:” 摻摻女手.						D	
1880	12.2:17 武, 楚莊王曰: 夫武, 定功戣兵, 故止戈爲武.									【M】 Zuo “Xuan12:” 楚子曰: ...夫文, 止戈爲武...夫武禁暴戣兵, 保大定功...		D	O
1881	12.2:17 戣, 藏兵也...《詩》曰: 載戣干戈.					【C】 “Shimai:” 載戣干戈.						D	
1882	12.2:17 戣, 賊也...《周書》曰: 戣戣巧言.					【C】 “Taishi:” 戣戣善諛言.						D	
1883	12.2:17 戣, 斧也...《司馬法》曰: 夏執玄戣;殷執白戣;周左杖黃戣, 右秉白旄.					【L】 Sima fa: 夏執玄戣;殷執白戣;周左杖黃戣, 右秉白旄.						D	
11.5	12.2:18 義, 己之威儀也...義, 《墨翟書》義从弗.											D	
1884	12.2:18 琴, 禁也.神農所作.洞越, 練朱五弦, 周加二弦.									“Liyue” 禮樂: 琴者, 禁也. Shibei: 琴, 神農所造. ⁸⁷³ Qilue 七略: 琴之言禁也. ⁸⁷⁴		I	

⁸⁶⁸ Hanshu “Yang Xiong zhuan2”揚雄傳下.

⁸⁶⁹ (Documents “Mushi:” 稱爾戈) Kong Anguo’s commentary: 戈, 戟. (Chuci “Jiuge:” 操吳戈兮被犀甲) Wang Yi’s commentary: 戈, 戟也.

⁸⁷⁰ He Yan, Jijie.

⁸⁷¹ (Wenxuan “Congjun shi”從軍詩: 身服干戈事) Li Shan’s commentary: Kong Anguo’s commentary of Documents: 干, 盾也. Xiao erya “Guangqi:” 干, 盾也.

⁸⁷² Hui Lin, Yiqiejing yinyi, vol.53.

⁸⁷³ Songshu 宋書 “Yuezhi”樂志.

⁸⁷⁴ (Wenxuan “Changmen fu”長門賦: 雅琴) Li Shan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
4.268	12.2:18 瑟, 庖犧所作弦樂也。									Shiben: 瑟, 宓義所造. ⁸⁷⁵		I	
3.115	12.2:19 匱, 匿也.象迟曲隱蔽形. ⁸⁷⁶												
8.67	12.2:19 無, 亡也...无, 奇字无, 通於元者.王育說: 天屈西北爲无.											D	
4.269 8.68	12.2:19 匄, 气也.遠安說: 亡人爲匄.									Cangjie pian: 行乞也. ⁸⁷⁷		I	
1885	12.2:19 医, 盛弓弩矢器...Guoyu 曰: 兵不解医.					【M】 Guoyu “Qiyu:” 兵不解醫.						D	O
4.270	12.2:19 匹, 四丈也.									Huainanzi “Tianwen xun:” 四丈而爲匹 .Hanshu “Shihuo zhi:” 長四丈爲匹.		I	
1886	12.2:20 匱, 器似竹筐...《逸周書》曰: 實玄黃于匱.		【L】 Documents: 實玄黃于匱. ⁸⁷⁸									D	
3.116	12.2:20 匱, 匣也. ⁸⁷⁹												
3.117	12.2:20 匱, 匱也. ⁸⁸⁰												
3.118	12.2:20 匣, 匱也.												
1887	12.2:20 柩, 棺也.					【M】 Liji “Quli2,” “Wensang” 問喪: 在棺曰柩.						I	
1888	12.2:20 匱, 宗廟盛主器也.《周禮》曰: 祭祀共匱主.					【C】 Zhouli “Siwu” 司巫: 祭祀則共匱主.						D	O
5.27	12.2:21 曲, 象器曲受物之形.或說: 曲, 蠶薄也. ⁸⁸¹									Fangyan5: 薄, 宋魏陳楚江淮之間謂之苗.		I	
1889	12.2:21 𩚑, 𩚑也.古田器也.						“Shiqi:” 𩚑謂之𩚑.			Fangyan5: 𩚑, 燕之東北朝鮮泲水之間謂之𩚑.		I	
1890	12.2:21 畚, 𩚑屬, 蒲器也, 所以盛種.					【Z】 (Zhouli “Qiehu shi” 挈壺氏: 挈畚以令糧) Zheng Sinong: 畚, 所以盛糧之器.						I	O
8.69	12.2:21 𩚑, 𩚑也...杜林以爲竹筥, 揚雄以爲蒲器.											D	
1891	12.2:21 甗, 周家搏埴之工也.					【C】 Zhouli “Kaogong ji:” 搏埴之工陶旒.						I	O
4.271	12.2:22 甗, 甗也.									Fangyan5: 甗, 自關而東謂之甗.		I	
4.272	12.2:22 甗, 甗也.									SAA.		I	
1892	12.2:22 甗, 甗甗謂之甗.						“Shiqi:” 甗甗謂之甗.					I	
4.273	12.2:22 甗, 小盆也.									Fangyan5: 自關而西或謂之盆, 或謂之盎, 其小者謂之升甗.		I	
4.274	12.2:22 甗, 甗也.									Fangyan5: 甗...甗也.		I	
4.275	12.2:22 甗, 似甗, 長頸, 受十升.									Fangyan: 甗, 甗也. ⁸⁸²		I	
5.28	12.2:22 甗, 小孟也.									Fangyan5: 孟, 宋楚魏之間或		I	

⁸⁷⁵ Songshu “Yuezhi.”

⁸⁷⁶ (Chuci “Dazhao:” 察篤天隱) Wang Yi’s commentary: 隱, 匿也.

⁸⁷⁷ Hui Lin, Yiqiejing yinyi, vol.54.

⁸⁷⁸ Meng “Tengwengong2.”

⁸⁷⁹ (Chuci “Qijian:” 玉與石而同匱兮, “Jiutan:” 藏璠石於金匱兮) Wang Yi’s commentary: 匱, 匣也.

⁸⁸⁰ (Lun “Zihan:” 韞匱而藏諸) Jijie: Ma Rong: SA.

⁸⁸¹ (Shiji “Jianghou Zhou Bo Shijia:” 勃以織薄曲爲) Suoyin: Xu Shen’s commentary of Huainanzi: 曲, 葦薄也.

⁸⁸² Xuan Ying, Yiqiejing yinyi, vol.3.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										謂之盥.			
4.276	12.2:22 甌, 罌謂之甌.									Fangyan5: 甌謂之甌.		I	
1893	12.2:22 甌, 瓠甌也... 《詩》曰: 中唐有甌.					【CM】“Fang you quechao:” 中唐有甌.Mao: 甌, 瓠甌也.				“Shigong:” 瓠甌謂之甌.		B	O
1894	12.2:22 甌, 康瓠, 破罌.									“Shiqi:” 康瓠謂之甌.		I	
1895	12.2:23 弓, 以近窮遠...古者揮作弓. 《周禮》: 六弓: 王弓, 弧弓, 以射甲革甚質; 夾弓, 庾弓, 以射干侯鳥獸; 唐弓, 大弓, 以授學射者.					【C】 Zhouli “Si gongshi” 司弓矢: 六弓...王弓, 弧弓, 以授射甲革甚質者; 夾弓, 庾弓, 以授射干侯鳥獸者; 唐弓, 大弓, 以授學射者, 使者, 勞者.				Shiben: 揮作弓. ⁸⁸³		B	OJ
1.97	12.2:23 弣, 畫弓也.					【M】 (“Xingwei:” 敦弓既堅) Mao: 敦弓, 畫弓也.						I	
1896	12.2:23 弣, 弓無緣, 可以解轡紛者.					【M】 (“Caiwei:” 象弣魚服) Mao: 象弣弓反末也, 所以解紒也.				“Shiqi:” 弓...無緣者謂之弣.		I	O
1897	12.2:23 弧, 木弓也...一曰: 往體寡, 來體多曰弧.					【C】 Zhouli “Gongren:” 往體寡, 來體多謂之王弓之屬, 利射革與質.				Erya: 弧, 木弓也. ⁸⁸⁴		I	O
1898	12.2:23 矧, 弓反也... 《詩》曰: 彤弓矧兮.					【C】 “Tonggong” 彤弓: 彤弓矧兮.						D	
3.119	12.2:23 張, 施弓弦也. ⁸⁸⁵												
3.120	12.2:24 弛, 弓解也. ⁸⁸⁶												
1899	12.2:24 弩, 弓有臂者. 《周禮》: 四弩: 夾弩, 庾弩, 唐弩, 大弩.					【C】 Zhouli “Si gongshi:” 凡弩, 夾, 庾利攻守, 唐, 大利車戰, 野戰.						D	O
4.277	12.2:24 彈, 舛也... 《楚詞》曰: 芎焉彈日.									Chuci “Tianwen” 天問: 羿焉彈日.		D	
3.121	12.2:24 發, 舛發也. ⁸⁸⁷												
1900	12.2:24 芎, 帝嚳舛官, 夏少康滅之. 从弓, 开聲. 《論語》曰: 芎善舛. ⁸⁸⁸									【M】 Lun “Xianwen:” 羿善射.		B	OJ
1901	12.2:25 弣, 輔也, 重也. ⁸⁸⁹									“Shigu1:” 弣, 重也. “Shigu2:” 弣, 備也.		I	
1902	12.2:25 孫, 子之子曰孫.									“Shiqin:” 子之子為孫.		I	
1903	13.1:1 純, 絲也... 《論語》曰: 今也純儉.									【M】 Lun “Zihan:” 今也純儉. Kong Anguo: 純, 絲也. ⁸⁹⁰		B	O
1904	13.1:1 紘, 絲下也... 《春秋傳》有臧孫紘.					【C/M】 S&A, Zuo, Gu: 臧孫紘.						D	
11.6	13.1:2 織, 作布帛之總名也... 紘, 《樂浪挈令》織从糸, 从式.											D	
3.122	13.1:2 納, 絲溼納納也. ⁸⁹¹												
1905	13.1:3 繼, 續也. ⁸⁹²									“Shigu1:” 續, 繼也.		I	
1906	13.1:3 續, 繼也.					【M】 (“Qiyue:” 載續武功; “Daming:” 續女維莘) Mao: SA.						I	O
1907	13.1:3 紹, 繼也.					【M】 (“Yi:” 弗念厥紹) Mao: SA.				“Shigu1:” 紹, 繼也.		I	O
1908	13.1:3 紘, 緩也.					【M】 (“Caishu:” 彼交匪紘) Mao: SA.				Fangyan12: SA.		I	OJ

⁸⁸³ *Shanhai jing* “Hainei jing:” 般始為弓矢, Guo Pu’s commentary.

⁸⁸⁴ *Changes* “Xici2:” 弦木為弧, Zhengyi.

⁸⁸⁵ (*Chuci* “Jiuge:” 與佳期兮夕張, “Zhaohun:” 羅幃張些) Wang Yi’s commentary: 張, 施也.

⁸⁸⁶ (*Chuci* “Qijian:” 弧弓弛而不張兮) Wang Yi’s commentary: 弛, 解.

⁸⁸⁷ (*Chuci* “Zhaohun:” 君王親發兮憚青兕) Wang Yi’s commentary: 發, 射也.

⁸⁸⁸ (*Zuo* “Xiang4:” 恃其射也) Zhengyi: Jia Kui: 羿之先祖, 世為先王射官, 故帝嚳賜羿弓矢, 使司射.

⁸⁸⁹ (*Documents* “Dayu mo”: 以刑五教) Kong Anguo’s commentary: 弣, 輔.

⁸⁹⁰ He Yan, *Jijie*.

⁸⁹¹ (*Chuci* “Jiutan:” 衣納納而掩露) Wang Yi’s commentary: 納納, 濡溼貌也.

⁸⁹² (*Chuci* “Lisao:” 折瓊枝以繼佩) Wang Yi’s commentary: SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
3.123	13.1:3 紆, 誦也. ⁸⁹³												
4.278	13.1:3 織, 細也. ⁸⁹⁴									Fangyan2: 自關而西秦晉之郊梁益之間, 凡物小者謂之私, 或曰織, 繒帛之細者謂之織.		I	
3.124	13.1:3 細, 微也. ⁸⁹⁵												
1909	13.1:3 緇, 鹿絲也...《周書》曰: 惟緇有稽.											D	
1910	13.1:3 縮, 亂也.									“Shigu2:” 縮, 亂也.		I	
1911	13.1:3 紊, 亂也...《商書》曰: 有條而不紊.											D	
1912	13.1:4 約, 纏束也.											I	O
4.279	13.1:4 緇, 束也...《墨子》曰: 禹葬會稽, 桐棺三寸, 葛以緇之.									Mozi “Jiezang”節葬: 禹...葬會稽之山...桐棺三寸, 葛以緇之.		D	
1913	13.1:4 絳, 急也...《詩》曰: 不競不絳.											B	O
8.70	13.1:5 繒, 帛也...《辭》, 籀文繒从宰省, 揚雄以為《漢律》祠宗廟丹書告.											D	
4.280	13.1:5 紕, 綺絲之數也.《漢律》曰: 綺絲數謂之紕, 布謂之總, 綬組謂之首.											D	
4.281	13.1:5 綺, 文繒也.											S	
4.282	13.1:6 綾, 東齊謂布帛之細曰綾.									Fangyan2: 東齊言布帛之細者曰綾.		I	
4.283	13.1:6 縵, 繒無文也...《漢律》曰: 賜衣者, 縵表白裏.											D	
1914	13.1:6 繡, 五采備也. ⁸⁹⁷											I	O
1915	13.1:6 絢, 《詩》云: 素以為絢兮.											D	
1916	13.1:6 繪, 會五采繡也.《虞書》曰: “山龍華蟲作繪.”《論語》曰: “繪事後素.”											D	
1917	13.1:6 縷, 白文兒.《詩》曰: 縷兮斐兮, 成是貝錦.											D	
1918	13.1:6 絳, 純赤也.《虞書》“丹朱”如此.											D	

⁸⁹³ (Chuci “Jiuzhang:”鬱結紆軫兮, “Jiutan:” 志紆鬱其難釋) Wang Yi’s commentary: 紆, 屈也.

⁸⁹⁴ (Documents “Yugong:” 厥筐玄織縞) Kong Anguo’s commentary: SA.

⁸⁹⁵ (Chuci “Dazhao:” 豐肉微骨) Wang Yi’s commentary: 微, 細也.

⁸⁹⁶ Kong Anguo’s commentary: 紊, 亂也

⁸⁹⁷ (Documents “Yiji:” 黼黻絺繡) Kong Anguo’s commentary: 五色備曰繡.

⁸⁹⁸ Lun “Bayi:” 子夏問曰: 巧笑倩兮, 美目盼兮, 素以為絢兮, 何謂也?

⁸⁹⁹ Kong Anguo’s commentary: 會五采也, 以五采成此畫.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1919	13.1:6 纁, 淺絳也.											I	O
1920	13.1:6 緡, 帛赤色也. 《春秋傳》: “緡雲氏.” 《禮》有“緡緣.”											D	OJ
1921	13.1:7 緡, 帛赤黃色, 一染謂之緡, 再染謂之緡, 三染謂之緡.											I	O
3.125	13.1:7 紅, 帛赤白色. ⁹⁰¹												
1.98	13.1:7 纁, 帛青色.											I	
1922	13.1:7 緡, 帛蒼艾色... 《詩》: “縞衣縞巾,” 未嫁女所服. 一曰: 不借緡. 綦, 縞或从其.											B	O
1923	13.1:7 緡, 帛黑色也.											I	O
1924	13.1:7 緡, 帛黓色也... 《詩》曰: 毳衣如緡.											B	
1925	13.1:7 緡, 白鮮衣兒... 《詩》曰: 素衣其緡.											B	O
1926	13.1:7 緡, 繒采色... 讀若《易》: 緡有衣.											D	
1927	13.1:8 紳, 大帶也.											I	
4.284	13.1:8 綬, 韞維也. ⁹⁰³											I	
2.61	13.1:8 組, 綬屬, 其小者以爲冕纓. ⁹⁰⁴												
1928	13.1:9 緣, 衣純也.											I	O
1929	13.1:9 緡, 裳削幅謂之緡.											I	
1930	13.1:9 緡, 持綱紐也... 《周禮》曰: 緡寸.											D	O
1931	13.1:9 綬, 絳綫也... 《詩》曰: 貝冑朱綬.											D	
1932	13.1:9 縷, 綫也. ⁹⁰⁶											I	O
1933	13.1:10 綫, 縷也... 線, 古文綫. ⁹⁰⁸											I	O
1934	13.1:10 結, 《論語》曰: 結衣長, 短右袂.											D	
1935	13.1:10 縷, 以絲介履也.											I	
1936	13.1:11 緡, 以繩有所縣也. 《春秋傳》曰: 夜緡納師.											D	O
1937	13.1:11 緡, 馬髦飾也... 《春秋傳》曰: 可以稱旌緡乎.											D	O
1938	13.1:11 紂, 馬緡也.											I	O
1939	13.1:11 緡, 馬紂也.											I	O
4.285	13.1:11 纓, 絆前兩足也... 《漢令》: 蠻夷卒有纓.											D	

⁹⁰⁰ Zheng Xuan's commentary.

⁹⁰¹ (*Chuci* "Zhaohun:" 紅壁沙版) Wang Yi's commentary: 紅, 赤白色也.

⁹⁰² He Yan, *Jijie*.

⁹⁰³ *Xiao erya* "Guangfu:" 絨謂之綬.

⁹⁰⁴ (*Documents* "Yugong:" 厥篚玄纁璣組) Kong Anguo's commentary: 組, 綬類. (*Chuci* "Zhaohun:" 方隰組纓) Wang Yi's commentary: 組, 綬也.

⁹⁰⁵ Zheng Xuan's commentary.

⁹⁰⁶ (*Chuci* "Zhaohun:" 秦箒齊縷) Wang Yi's commentary: SA.

⁹⁰⁷ Zheng Xuan's commentary.

⁹⁰⁸ (*Chuci* "Zhaohun:" 秦箒齊縷) Wang Yi's commentary: 縷, 綫也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1940	13.1:11 紉, 牛系也.											I	
1941	13.1:12 繼, 系也...《春秋傳》曰:“臣負羈繼.”縹, 繼或从棗. ⁹⁰⁹											D	O
4.286	13.1:12 緇, 大索也.一曰: 急也.									Cangjie pian: 緇, 大索也. ⁹¹⁰		I	
4.287	13.1:12 縵, 縵也. ⁹¹¹									Fangyan5: 縵, 自關而東周洛韓魏之間謂之縵.		I	
1942	13.1:12 繫, 繫謂之置, 置謂之罟, 罟謂之罟, 捕鳥覆車也.									“Shiqi:” 繫謂之置;置, 罟也;罟謂之罟;罟, 覆車也.		I	
4.288	13.1:12 緇, 釣魚繫也...吳人解衣相被謂之緇.									Fangyan6: 吳趙之間脫衣相被謂之緇緇.		I	
1943	13.1:12 縵, 絮也...《春秋傳》曰: 皆如挾縵. ⁹¹²											D	O
1944	13.1:12 絮, 絮緇也.一曰: 敝絮...《易》曰: 需有衣絮.		【C】 “Jiji:” 縵有衣絮.									D	
1945	13.1:13 絺, 細葛也. ⁹¹³											I	O
1946	13.1:13 絺, 粗葛也. ⁹¹⁴											I	O
1947	13.1:13 縵, 絺之細也.《詩》曰:“蒙彼縵絺.”一曰: 蹴也.											B	O
1948	13.1:13 縵, 十五升布也.											I	OJ
1949	13.1:13 縵, 服衣, 長六寸, 博四寸, 直心.											I	
4.289	13.1:14 屨, 履也.一曰: 青絲頭履也.											I	
4.290	13.1:14 綱, 履兩枚也.一曰: 絞也.											I	
7.37	13.1:14 玼, 氏人綱也.讀若《禹貢》“玼珠.”		【C】 “Yugong:” 蠙珠.									D	
1950	13.1:14 縵, 經也...《春秋傳》曰: 夷姜縵.											D	O
1951	13.1:14 彝, 宗廟常器也...《周禮》: 六彝: 雞彝, 鳥彝, 黃彝, 虎彝, 蟲彝, 斝彝, 以待裸將之禮. ⁹¹⁵				【M】 (“Zhengmin:” 民之秉彝) Mao: 彝, 常也.	【C】 Zhouli “Si zunyi” 司尊彝: 六彝...裸用雞彝, 鳥彝...裸用斝彝, 黃彝...裸用虎彝, 雞彝.				“Shigu1:” 彝, 常也.”Shiqi:” 彝, 器也.		B	O
1952	13.1:15 綈, 綈也...綈, 綈或省.											I	O
1953	13.1:15 綈, 綈也...綈, 綈或省.											I	O
1954	13.1:15 轡, 馬轡也...《詩》曰: 六轡如絲.											D	
1955	13.1:16 蝮, 一名蝮.博三寸, 首大如擘指.											I	
1956	13.1:16 蝮, 虫也.											I	
1957	13.1:16 蝮, 蝮也.											I	

⁹⁰⁹ (Chuci “Lisao:” 登閭風而縹馬) Wang Yi’s commentary: 縹, 繫也.

⁹¹⁰ Hui Lin, Yiqiejing yinyi, vol.82.

⁹¹¹ Xiao erya “Guangqi:” 縵, 縵也.

⁹¹² Xiao erya “Guangfu:” 絮小細者曰縵.

⁹¹³ (Documents Yugong: 厥貢鹽絺) Kong Anguo’s commentary: 絺, 細葛. (“Yiji:” 絺縵) Kong Anguo’s commentary: 葛之精者曰絺. Xiao erya “Guangfu:” 葛之精者曰絺, 麤者曰縵.

⁹¹⁴ Xiao erya “Guangfu:” 葛之精者曰絺, 麤者曰縵.

⁹¹⁵ (Documents “Tanggao:” 無從匪彝) Kong Anguo’s commentary: 彝, 常也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
8.71	13.1:16 蠶, 知聲蟲也... 蚶, 司馬相如蠶从向.											D	
1958	13.1:16 蝮, 蝮也.											I	
1959	13.1:17 虺, 虺以注鳴. 《詩》曰: 胡爲虺蜥.			【 C 】 “Zhengyue:” 胡爲虺蜥.		【C】 Zhouli “Ziren:” 以注鳴者.						B	O
1960	13.1:17 蚺, 榮蚺, 蛇醫以注鳴者.					【C】 Zhouli “Ziren:” 以注鳴者.				Fangyan8: 南楚謂之蛇醫, 或謂之蠖蜥.		I	OJ
1961	13.1:17 螟, 蟲食穀葉者. 吏冥冥犯法即生螟.											S	
1962	13.1:17 蟻, 蟲食苗葉者. 吏乞貸則生蟻... 《詩》曰: 去其螟蟻.				【CM】 “Datian:” 去其螟蟻. Mao: 食葉曰蟻							B	
1963	13.1:17 蟻, 蟲子也. 一曰: 齊謂蛭曰蟻.											I	
1964	13.1:17 蛭, 蟻也.											I	
1965	13.1:17 蛭, 蛭蛭, 至掌也.									Bencao jing: 水蛭... 一名至掌.		I	
1966	13.1:17 蝮, 蝮蝮, 蝮也.											I	
1967	13.1:17 蟬, 白魚也.											I	
1968	13.1:17 蛭, 丁蛭, 負勞也.											I	
1969	13.1:18 蝮, 毛蠹也.											I	
1970	13.1:18 蝮, 蝮蝮也.				【M】 (“Shuoren:” 領如蝮蝮) Mao: 蝮蝮, 蝮蟲也.							I	O
1971	13.1:18 蝮, 蝮也.											I	
1972	13.1:18 蝮, 蝮也.											I	
1973	13.1:18 蜀, 葵中蠹也. 从虫, 上目象蜀頭形, 中象其身蝮蝮. 《詩》曰: 蝮蝮者蜀.				【C】 “Dongshan:” 蝮蝮者蜀.							D	
1974	13.1:18 蠹, 馬蠹也... 《明堂月令》曰: 腐艸爲蠹.				【M】 Liji “Yueling:” 腐草爲蠹.							D	
1975	13.1:18 蝮, 尺蝮, 屈申蟲.			【M】 “Xici2:” 尺蝮之屈, 以求信也.								I	
1976 8.72	13.1:18 蝮, 復陶也. 劉歆說: 蝮, 蚍蜉子. 董仲舒說: 蝗子也.					【 E 】 (S&A “Xuan15:” 冬, 蝮生) Hanshu “Wuxing zhi:” 劉歆以爲: 蝮, 蝗蠹之有翼者... 董仲舒, 劉向以爲蝮, 蝗始生也, 一曰蝗始生.						B	T
1977	13.1:19 蝮, 蝮蝮也... 一曰: 蝮, 天蝮. ⁹¹⁶				【M】 Dadai liji “Xia xiaozheng:” 蝮, 天蝮也.					Fangyan11: 秦晉之間謂之蠹, 或謂之天蝮.		I	
1978	13.1:19 蝮, 丁蝮也.											I	
1979	13.1:19 蝮, 羅也.											I	
1980	13.1:19 蝮, 蚍蜉也.											I	

⁹¹⁶ (Chuci “Xishi:” 爲蝮蝮之所裁) Wang Yi’s commentary: 蝮, 蝮蝮也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
1981	13.1:19 蚘, 蝗子也... 《周禮》有“蚘醢,” 讀若祁.				【C】 Zhouli “Hairen:” 蚘醢. 【M】 Dadai liji “Xia xiaozheng:” 蚘, 蝗卵也.		SAA.					B	OJ
1982	13.1:19 蟻, 自蟻也.				【M】 (“Caochong:” 趨趨阜蠱) Mao: 阜蠱, 蟻也.		“Shichong:” 阜蠱, 蟻.					I	O
1983	13.1:19 蝻, 馬蝻也.						“Shichong:” 蝻, 馬蝻.					I	
1984	13.1:19 蚘, 蝻蟻, 以翼鳴者.				【C】 Zhouli “Ziren:” 以翼鳴者.		“Shichong:” 蚘蟻, 蚘.					I	O
1985	13.1:19 蝻, 蝻蝻, 強犂也.						“Shichong:” 蝻蝻, 強犂.			Fangyan11: 蝻蝻謂之強犂.		I	
1986	13.1:19 蝻, 蝻斯, 墨也.						“Shichong:” 蝻, 蝻蝻.					I	
1987	13.1:19 蝻, 縊女也.						“Shichong:” 蝻, 縊女.					I	
1988	13.1:20 蝻, 蝻蠱, 蒲盧, 細要土也. 天地之性, 細要純雄無子. 《詩》曰: 蝻蠱有子, 蝻蠱負之... 蝻, 蝻或从果.				【CM】 “Xiaowan:” 蝻蠱有子, 蝻蠱負之. Mao: 蝻蠱, 蒲盧也.		“Shichong:” 果蠱, 蒲盧.					B	O
1989	13.1:20 蝻, 蝻蠱也... 一曰: 虎蝻.											S	
1990	13.1:20 蝻, 蝻蠱, 桑蟲也.				【M】 (“Xiaowan:” 蝻蠱有子, 蝻蠱負之) Mao: 蝻蠱, 桑蟲也.		“Shichong:” 蝻蠱, 桑蟲.					SI	O
5.29	13.1:20 蝻, 蝻蝻, 毒蟲也.									Bencao jing: 斑猫... 有毒.		I	
1991	13.1:20 蝻, 鼠婦也.						“Shichong:” 蝻, 鼠負.			Bencao jing: 鼠婦... 一名負蝻, 一名蝻蝻.		I	
1.99	13.1:20 蝻, 蝻威, 委黍. 委黍, 鼠婦也.				【M】 (“Dongshan:” 伊威在室) Mao: 伊威, 委黍也.		“Shichong:” 蝻威, 委黍.			SAA.		I	
4.291	13.1:20 蝗, 蝻也.									Cangjie pian: SA. ⁹¹⁷		I	
1992	13.1:20 蝻, 蝻也... 《詩》曰: 五月鳴蝻.				【CM】 “Qiyue:” 五月鳴蝻. (“Xiaobian:” 鳴蝻啾啾; “Dang:” 如蝻如蝻) Mao: 蝻, 蝻也.					Fangyan11: 蝻, 楚謂之蝻.		B	O
1993	13.1:21 蝻, 以旁鳴者.				【C】 Zhouli “Ziren:” 以旁鳴者.							I	O
1994	13.1:21 蝻, 寒蝻也.						“Shichong:” 蝻, 寒蝻.					I	
4.292	13.1:21 蝻, 蝻鹿, 蝻蝻也.									Fangyan11: 蝻蝻, 齊謂之蝻蝻... 秦謂之蝻蝻. 自關而東謂之蝻蝻.		I	
4.293	13.1:21 蝻, 蝻蝻, 蝻蝻也.									SAA.		I	
1995	13.1:21 蝻, 蝻蝻也.						“Shichong:” 蝻, 蝻蝻.					I	
1996	13.1:21 蝻, 蝻蝻也. 一曰: 蝻蝻, 朝生莫死者.				【CM】 “Fuyou” 蝻蝻: 蝻蝻之羽. Mao: 蝻蝻, 渠略也, 朝生夕死.					Huainanzi “Shuolin xun” 說林訓: 蝻蝻朝生而暮死.		I	O
1997	13.1:21 蝻, 蝻蝻, 長股者.				【M】 “Dongshan:” 蝻蝻在戶. Mao: 蝻蝻, 長跂也.		“Shichong:” 蝻蝻, 長跂.					I	O
1.100	13.1:21 蝻, 商何也.						“Shichong:” 蝻, 商何.					I	
1998	13.1:21 蝻, 蝻蝻也. 《周禮》: 蝻氏掌除蝻.				【C】 Zhouli “Qushi” 蝻氏: 蝻氏掌除蝻.							D	O
1999	13.1:21 蝻, 蝻蝻, 蝻蝻也.						“Shichong:” 蝻蝻, 蝻.					I	
2000	13.1:22 蝻, 蝻蝻, 蝻搖翼.						“Shichong:” 蝻蝻, 扇.					I	
3.126	13.1:22 蝻, 龍之屬也. ⁹¹⁸												
4.294	13.1:22 蝻, 蛇屬, 黑色, 潛于神淵, 能興風雨... 蝻, 蝻或从庚.									Huainanzi “Qisu xun” 齊俗訓: 犧牛粹毛... 其於以致雨不若		I	

⁹¹⁷ Hui Lin, *Yiqiejing yinyi*, vol.19.

⁹¹⁸ (*Chuci* “Jiuge:” 蛟何為兮水裔) Wang Yi’s commentary: 蛟, 龍類也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										黑蜮.			
2001	13.1:22 蜃, 雉入海化爲蜃.		<i>Yi zhou</i> shu “Shixun jie” 時訓解, “Yueling jie” 月令解: 雉入大水爲蜃.							<i>Lüshi chunqiu</i> “Mengdong ji” 孟冬紀, <i>Huainanzi</i> “Shize xun:” 雉入大水爲蜃.		I	
2002	13.1:23 蝸, 蝸贏也.						<i>Erya</i> : 蝸, 小贏也. ⁹¹⁹					I	
2003	13.1:23 蝮, 蝮龜, 詹諸, 以脰鳴者.						“Shiyu:” 龜灑, 蟾諸.					I	O
2004 8.73	13.1:23 蠘, 大龜也, 以胃鳴者...蠘, 司馬相如說: 蠘从夔. ⁹²⁰											B	OJ
2005	13.1:23 蝮, 有二敖八足, 旁行, 非蛇鮮之穴無所庇.											I	OJ
2006	13.1:24 蜮, 短狐也. 似鼈, 三足, 以气舂害人. ⁹²¹		【 M 】 “Hongfan wuxingz huan:” 蝮, 如鼈, 三足. ⁹²² “Hongfan wuxingz huan:” 蝮, 射人, 生於南越, 謂之短狐. ⁹²³									I	T
2007 8.74	13.1:24 蝮, 蝮蝮, 山川之精物也. 淮南王說: 蝮蝮, 狀如三歲小兒, 赤黑色, 赤目, 長耳, 美髮...《國語》曰: 木石之怪夔蝮蝮.											D	OJ
2008	13.1:24 蝮, 蝮蝮也.											S	
2009	13.1:24 蝮, 善援, 禺屬.											I	
2010	13.1:24 蝮, 如母猴, 印鼻, 長尾.											I	
4.295	13.1:24 蝮, 北方育蝮犬, 食人.											I	

⁹¹⁹ Hui Lin, *Yiqiejing yinyi*, vol.5.

⁹²⁰ (*Chuci* Dazhao: 鮮蠘甘雞) Wang Yi's commentary: 蠘, 大龜也. (“Zhaohun:” 露雞臞蠘) Wang Yi's commentary: 蠘, 大龜之屬也.

⁹²¹ (*Chuci* Dazhao: 蝮傷躬只) Wang Yi's commentary: 蝮, 短狐也.

⁹²² *Gu* “Zhuang18:” 秋有蝮, *Shu*.

⁹²³ (*Hou Han shu* “Ma Rong liezhuan:” 走蝮祥) Li Xian's commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										人從首始。 ⁹²⁴			
4.296	13.1:24 蝮, 蝮蝮, 獸也.									<i>Shanghai jing</i> “Haiwai bei jing” 海外北經: 有素獸焉, 狀如馬, 名曰蝮蝮.		I	
2011	13.1:24 𧈧, 鼠也.一曰: 西方有獸, 前足短, 與蝮蝮巨虛比, 其名謂之𧈧.			【M】 <i>Hanshi waizhuan</i> : 西方有獸名曰𧈧, 前足鼠, 後足兔, 得甘草必銜以遺蝮蝮距虛.			“Shidi” 西方有比肩獸焉, 與邛邛距虛比, 為邛邛距虛齧甘草, 即有難, 邛邛距虛負而走, 其名謂之𧈧.			<i>Lüshi chunqiu</i> “Shenda lan”慎大覽: 北方有獸, 名曰𧈧, 鼠前而兔後, 趨則踳, 走則顛, 常為蝮蝮距虛取甘草以與之. 𧈧有患害也, 蝮蝮距虛必負而走. <i>Shuoyuan</i> “Fuen:” 北方有獸, 其名曰𧈧, 前足鼠, 後足兔.是獸也, 甚矣其愛蝮蝮巨虛也, 食得甘草, 必齧以遺蝮蝮巨虛, 蝮蝮巨虛見人將來, 必負𧈧以走.		I	NJ
2012	13.1:24 蝠, 蝙蝠, 服翼也.						“Shiniao:” 蝙蝠, 服翼.			<i>Fangyan8</i> : 蝙蝠, 自關而東謂之服翼.		I	
2013	13.1:24 蠻, 南蠻, 蛇種.			【 M 】 (“Jiaogong:” 如蠻如髦) Mao: 蠻, 南蠻也.		【M】 <i>Liji</i> “Wangzhi:” 南方曰蠻. 【Z】 (<i>Zhouli</i> “Zhifang shi:” 八蠻) Zheng Sinong: 南方曰蠻.						I	OJ
2014	13.1:24–25 虹, 蜺蝀也, 狀似蟲...《明堂月令》曰: 虹始見.			【 M 】 (“Didong:” 蜺蝀在東) Mao: 蜺蝀, 虹也.		【M】 <i>Liji</i> “Yueling:” 虹始見.		“Shitian:” 蜺蝀, 虹也.				I	
2015	13.1:25 蜺, 蜺蝀, 虹也.			SAA.			SAA.					I	
2016	13.1:25 蝮, 衣服歌謠草木之怪謂之蝮, 禽獸蟲蝗之怪謂之蝮.			【E】 <i>Hanshu</i> “Wuxing zhi:” 說曰: 凡草物之類謂之妖...蟲豸之類謂之孽.								I	
4.297	13.2:1 蝻, 蝗也.									<i>Cangjie pian</i> : SA. ⁹²⁵		I	
2017	13.2:1 蝻, 小蟬蝻也.						“Shichong:” 蝻, 茅蝻.			<i>Fangyan11</i> : 蟬, 楚謂之蝻...其小者謂之麥蝻.		I	
1.101	13.2:1 蠱, 蠱蝻, 作罔蛛蝻也.						“Shichong:” 次蠱, 蠱蝻.					I	
2018	13.2:2 蠱, 蟲動也...載, 古文蠱从𧈧, 《周書》曰: 我有載于西. ⁹²⁶		【 C 】 “Dagao:” 有大艱于西土, 西土人亦不	【M】 Mao: 蠱蠱, 蟲動也. ⁹²⁷ (“Caiqi:” 蠱爾蠻荆) Mao: 蠱, 動也.			“Shigu2:” 蠱, 動也.					B	OJ

⁹²⁴ Guo Pu’s commentary: 或作蚺.

⁹²⁵ Hui Lin, *Yiqiejing yinyi*, vol.19.

⁹²⁶ (*Documents* “Dayu mo”: 蠱茲有苗) Kong Anguo’s commentary: 蠱, 動也.

⁹²⁷ Hui Lin, *Yiqiejing yinyi*, vol.10.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
			靜，越茲蠹。										
2019	13.2:2 蠹，有足謂之蠹，無足謂之豸。									“Shichong:” 有足謂之蠹，無足謂之豸。		I	
2020	13.2:2 蠹，蟲食艸根者...吏抵冒取民財則生。蝥，蠹或从攸。					【M】 (“Datian:” 及其蝥賊) Mao: 食根曰蠹。				“Shichong:” 食根，蠹。		I	O
2021	13.2:2 蠹，蚘蟉，大蠹也...蚘，蠹或从虫，比聲。									“Shichong:” 蚘蟉，大蠹。		I	
2022	13.2:3 蠹，臭蟲，負蠶也...蜚，蠹或从虫。					【E】 (S&A “Zhuang29:” 秋有蜚) Explanation of Gu: 蜚者，南方臭惡之氣所生也。 ⁹²⁹ Liu Xin: 負蠶也，性不食穀，食穀為災，介蟲之孽。劉向以為：蜚色青，近青眚也，非中國所有。南越盛暑，男女同川澤，淫風所生，為蟲臭惡。是時嚴公取齊淫女為夫人，既入，淫於兩叔，故蜚至。天戒若曰，今誅絕之尚及，不將生臭惡，聞於四方。嚴不寤，其後夫人與兩叔作亂，二嗣以殺，卒皆被辜。董仲舒指略同。 ⁹³⁰				“Shichong:” 鼠蠹，蠶。草蠹，負蠶。		I	NJ
2023	13.2:3 蠹，腹中蟲也。《春秋傳》曰：皿蟲為蠹，晦淫之所生也。臬桀死之鬼亦為蠹。									【M】 Zuo “Zhao1:” 趙孟曰：何謂蠹？對曰：淫溺惑亂之所生也，於文皿蟲為蠹。 ⁹³¹		D	O
2024	13.2:3 風，八風也。東方曰明庶風，東南曰清明風，南方曰景風，西南曰涼風，西方曰閭闔風，西北曰不周		【A】 Yi qianyuan xuzhiji 易乾元序制記：坎初六冬至，廣莫風...六四立春，條風...震初九春分，明庶風...九四立夏溫風...初九夏至，景風...九四立秋，涼風至...兌初			【M】 Dadai liji “Yi benming:” 二九十八，八主風，風主蟲，故蟲八		【A】 Chunqiu kaoyiyou: 八卦主八風，距同各四十五日。艮為條風，震為明庶風，巽為清明風，離為景風，坤為涼風，兌為閭闔風，乾為不周風，坎為廣莫風。風之為言萌也，	“Bafeng” 八風：距冬至四十五日條風至...四十五日明庶風	Huainanzi “Dixing xun:” 西南曰涼風...二九十八，八主風，風主蟲，蟲故八月而化。		I	N AJ

⁹²⁸ Zuo “Yin1:” 有蜚, Zhengyi.

⁹²⁹ Fan Ning 范寧, Jijie 集解.

⁹³⁰ Hanshu “Wuxingzhi.”

⁹³¹ (Shiji “Fengshan shu” 磔狗邑四門, 以禦蠹菑) Suoyin: 《左傳》云皿蟲為蠹，臬桀之鬼亦為蠹，故《月令》云：大儻，旁磔：注云：磔，禳也。厲鬼為蠹，將出害人，旁磔於四方之門。故此亦磔狗邑四門也。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
	風，北方曰廣莫風，東北曰融風。風動蟲生，故蟲八日而化。	九秋分，閭闔風...九四立冬，始冰，不周風。 <i>Yi tongguayan</i> : 冬至廣莫風至...立春雨水降，條風至...春分明庶風至...清明，雷鳴，雨下，清明風至...夏至景風至...立秋涼風至...秋分風涼慘，雷始收，鷺鳥擊，元鳥歸，昌盍風至...立冬不周風至。 <i>Yi jilantu</i> 易稽覽圖：中孚純坎公初六，冬至十一月中，廣漠風。解純震初九，春分二月中，明庶風。咸純離初九，夏至五月中，凱風。賁純兌初九，秋分八月中，閭闔風...小過侯六四。立春正月節，條風...恒九四，立秋七月節，涼風。			月化也。			其立字蟲動於几中者為風...距冬至四十五日條風至...四十五日明庶風至...四十五日清明風至...四十五日景風至...四十五日涼風至...四十五日閭闔風至...四十五日不周風至...四十五日廣莫風至。	至...四十五日清明風至...四十五日景風至...四十五日涼風至...四十五日昌盍風至...四十五日不周風至...四十五日廣莫風至。				
2025	13.2:3 颯，北風謂之颯。				【C】 Beifeng:” 北風其涼。			“Shitian:” 北風謂之涼風。				I	
2026	13.2:3 颯，扶搖風也。							“Shitian:” 扶搖謂之颯。				I	
2027	13.2:3 飄，回風也。 ⁹³²				【M】 (“Feifeng:” 匪風飄兮) Mao: 迴風為飄。 (“Juan e:” 飄風自南) Mao: 飄風，迴風也。			“Shitian:” 迴風為飄。				I	O
2028	13.2:4 龜，舊也。外骨內肉者也。				【C】 Zhouli “Ziren:” 外骨。					<i>Lunheng</i> “Bushu” 卜筮：龜之為言舊也。		I	OJ
2029	13.2:4 臄，龜甲邊也...天子巨臄，尺有二寸。諸侯尺，大夫八寸，士六寸。				【M】 <i>Li sanzhen ji</i> : 天子龜長一尺二寸，諸侯一尺，大夫八寸，士六寸。 ⁹³³					<i>Hanshu</i> “Shihuo zhi:” 元龜距冉，長尺二寸。		I	N
3.127	13.2:4 龜，大龜也。 ⁹³⁴												
3.128	13.2:5 龜，蝦蟇也。 ⁹³⁵												
2030	13.2:5 龜，龜，詹諸也。《詩》曰：“得此龜龜，”言其行龜龜。				【C】 “Xintai:” 得此威施。								D
2031	13.2:5 蠶，營營青蠶，蟲之大腹者。				【C】 “Qingying:” 營營青蠶。								I
2032	13.2:5 龜，龜龜，蝨也。							“Shichong:” 龜龜，龜蝨。		<i>Fangyan</i> 11: 龜龜，龜蝨也。		I	
8.75	13.2:5 龜，倮龜也。讀若朝。揚雄說：倮龜，蟲名。杜林以為朝旦，非是。												D
2033	13.2:5 二，地之數也。				【M】 “Xici1:” 天一，地二。					<i>Suwen</i> “Sanbu jiuhou lun” 三部九候論：一者天，二者地。		I	
2034	13.2:6 亟，敏疾也。				【M】 (“Beifeng:” 既亟只且；“Lingtai:” 經始勿亟) Mao: 亟，急也。Han’s <i>Odes</i> : 亟，猶急也。			“Shigu2:” 亟，疾也。				I	
2035	13.2:6 恆，常也...死，古文恆从月。《詩》曰：如月之恆。 ⁹³⁶				【C】 “Tianbao:” 如月之恆。				“Xunshou:” 恆者，常也。	<i>Lunheng</i> “Hanwen” 寒溫：恆，常也		B	NJ
2036	13.2:6 竺，厚也。 ⁹³⁷							“Shigu2:” SA.				I	

⁹³² (*Chuci* “Lisao:” 飄風屯其相難兮) Wang Yi’s commentary: 回風為飄。 (“Jiuge:” 令飄風兮先驅) Wang Yi’s commentary: 迴風為飄。

⁹³³ *Baihu tong* “Qigui.”

⁹³⁴ (*Chuci* “Jiuge:” 乘白龜兮逐文魚) Wang Yi’s commentary: 龜，大龜也。

⁹³⁵ (*Chuci* “Qijian:” 龜暱游乎華池) Wang Yi’s commentary: 龜，蝦蟇也。

⁹³⁶ Wang Yi’s commentary of *Chuci*: 恆，常也。

⁹³⁷ (*Chuci* “Tianwen:” 帝何竺之) Wang Yi’s commentary: SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
2037	13.2:6 土，地之吐生物者也。 ⁹³⁸											I	N A
2038	13.2:6 地，元氣初分，輕清陽為天，重濁陰為地，萬物所陳列也。 ⁹³⁹											I	N AJ
2039	13.2:6 坤，地也，《易》之卦也。											B	
2040	13.2:6 垓，兼垓八極地也。Guoyu 曰：天子居九垓之田。											D	O
2.62	13.2:6 塿，四方土可居也。 ⁹⁴¹												
2041	13.2:6 隅，隅夷，在冀州陽谷。立春日，日值之而出...《尚書》曰：宅隅夷。											D	
2042	13.2:6 毋，朝歌南七十里地。《周書》：武王與紂戰于毋野。											D	
2043	13.2:7 均，平徧也。 ⁹⁴²											I	O
3.129	13.2:7 壤，柔土也。 ⁹⁴³												
2.63	13.2:7 埴，黏土也。 ⁹⁴⁴												
2044	13.2:7 塼，由也。											I	
2045	13.2:7 垝，治也。一曰：畱土謂之垝。《詩》曰：“武王載垝。”一曰：塵兒。											D	
2046	13.2:8 基，牆始也。											I	O
2047	13.2:8 垣，牆也。											I	O
2048	13.2:8 圮，牆高也。《詩》曰：崇墉圮圮。											D	
2049	13.2:8 堵，垣也。五版為一堵。											I	
2050	13.2:8 堀，突也。《詩》曰：蜉蝣掘閱。											D	
2051	13.2:8 塹，塗也。											I	O

⁹³⁸ (Documents “Zhouguan”周官：司空掌邦土) Kong Anguo’s commentary: 土能吐生百穀，故曰土。

⁹³⁹ Liezi “Tianrui”天瑞：清輕者上為天，濁重者下為地。

⁹⁴⁰ Ibid.

⁹⁴¹ (Documents “Yugong”四隩既宅) Kong Anguo’s commentary: 四方之宅已可居。

⁹⁴² (Documents “Yugong”沿于江海 Jingdian Shiwen: Ma Rong: 均，均平。

⁹⁴³ (Chuci “Lisao”蘇糞壤以充幃兮) Wang Yi’s commentary: 壤，土也。

⁹⁴⁴ (Documents “Yugong”厥土赤埴埴) Kong Anguo’s commentary: 土黏曰埴。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC	
2052	13.2:8 堊, 白塗也.											I	OJ	
2053	13.2:8 墀, 塗地也...《禮》: 天子赤墀.											D		
2054	13.2:9 叁, 掃除也.											I		
2055	13.2:9 在, 存也.											I		
2056	13.2:9 壘, 樂器也.以土爲之, 六孔.			【M】 (“He ren si:” 伯氏吹壘) Mao: 土曰壘.	【M】 “Yueji:” 土曰壘. ⁹⁴⁷ 【Z】 (Zhouli “Xiaoshi” 小師: 壘) Zheng Sinong: 壘, 六孔. ⁹⁴⁸					Hanshu “Lüli zhi:” 土曰壘.		I	O	
2057	13.2:9 封, 爵諸侯之土也.从之, 从土, 从寸, 守其制度也.公, 侯百里, 伯七十里, 子, 男五十里. ⁹⁴⁹				【M】 Liji “Wangzhi:” 侯田方百里, 伯七十里, 子, 男五十里.	【M】 Chunqiu fanlu “Jueguo:” 公, 侯百里, 伯七十里, 子, 男五十里.		【M】 Meng “Wanzhang2:” 公, 侯皆方百里, 伯七十里, 子, 男五十里.		Hanshu “Dili zhi:” 公, 侯百里, 伯七十里, 子, 男五十里.		I	NJ	
2058	13.2:9 璽, 王者印也, 所以主土...璽, 籀文从玉. ⁹⁵⁰											I	O	
2059	13.2:10 埶, 雞棲垣爲埶.				【M】 (“Junzi yu yi:” 雞棲于埶) Mao: 鑿牆而棲曰埶.					“Shigong:” 鑿垣而棲爲埶.		I	O	
2060	13.2:10 坎, 陷也.				【M】 “Shuogua:” SA. “Xugua:” 坎者, 陷也.							I		
2061	13.2:10 墊, 下也.《春秋傳》曰: 墊隘.									【M】 Zuo “Cheng6,” “Xiang9,” “Xiang25:” 墊隘.		Fangyan6: 墊, 下也.	B	OJ
2062	13.2:10 坻, 小渚也.《詩》曰: 宛在水中坻.				【CM】 “Jianjia:” 宛在水中坻.Mao: 坻, 小渚也.							B	O	
2063	13.2:10 塗, 以土增大道上...聖, 古文塗从土, 卽.《虞書》曰: “龍, 朕聖讒說殄行.”聖, 疾惡也.				【C】 “Shundian:” 龍, 朕聖讒說殄行. ⁹⁵¹							D		
2064	13.2:10 增, 益也.									“Shiyan:” SA.		Taixuan “Xuancuo:” 增, 日益.	I	
3.130	13.2:11 垠, 地垠也.一曰: 岸也. ⁹⁵²													
1.102	13.2:11 埶, 恃也.											I		
2065	13.2:11 埶, 毀垣也...《詩》曰: 乘彼埶垣.				【CM】 “Meng:” 乘彼埶垣.Mao: 埶, 毀也.							“Shigu1:” 埶, 埶, 毀也.	B	O
2066	13.2:11 圮, 毀也.《虞書》曰: 方命圮族. ⁹⁵³				【C】 “Yaodian:” 方命圮族. ⁹⁵⁴					SAA.		B		
2067	13.2:11 壘, 塞也.《尚書》曰: 鯀壘洪水.				【C】 “Hongfan:” 鯀壘洪水. ⁹⁵⁵							D		
2068	13.2:12 塋, 裂也.《詩》曰: 不塋不疆.				【C】 “Shengmin:” 不塋不副.							D		
3.131	13.2:12 塵, 塵也. ⁹⁵⁶													
1.103	13.2:12 塋, 塵也...一曰: 大防也.				【CM】 “Rufen:” 遵彼汝塋.Mao: 塋, 大防也.					“Shiqiu:” 塋, 大防.		I		

⁹⁴⁵ Zheng Xuan’s commentary.

⁹⁴⁶ Xuan Ying, *Yiqiejing yinyi*, vol.11.

⁹⁴⁷ *Baihu tong* “Liyue.”

⁹⁴⁸ Zheng Xuan’s commentary.

⁹⁴⁹ *Kongcongzi* 孔叢子“Xunshou” 巡守: 公, 侯百里, 伯七十里, 子, 男五十里.

⁹⁵⁰ *Xiao erya* “Guangfu:” 璽謂之印.

⁹⁵¹ Kong Anguo’s commentary: 聖, 疾也.

⁹⁵² (*Chuci* “Jiutan:” 山峻高以無垠兮) Wang Yi’s commentary: 垠, 岸涯也.

⁹⁵³ (*Documents* Preface to “Zuyi:” 神乙圮于耿) *Jingdian Shiwen*: Ma Rong: 圮, 毀也.

⁹⁵⁴ Kong Anguo’s commentary: 圮, 毀.

⁹⁵⁵ Kong Anguo’s commentary: 壘, 塞.

⁹⁵⁶ (*Chuci* “Jiutan:” 愈氛霧其如塵) Wang Yi’s commentary: SA.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
3.132	13.2:12 埃, 塵也. ⁹⁵⁷												
2069	13.2:12 塗, 澗也.						“Shiqi:” 澗謂之塗.					I	
2070	13.2:12 墜, 天陰塵也.《詩》曰: 墜墜其陰.			【CJ】 “Zhongfeng:” 墜墜其陰. <i>Hanshi zhangju</i> : 墜, 天陰塵也. ⁹⁵⁸								B	N
2071	13.2:12 塚, 螳封也.《詩》曰: 鶴鳴于塚.			【CM】 “Dongshan:” 鶴鳴于塚. <i>Mao</i> : 塚, 螳塚也.								B	O
4.298	13.2:13 垣, 益州部謂蟪場曰垣.									<i>Fangyan6</i> : 梁宋之間...蟪場謂之垣.		I	
2072	13.2:13 塋, 喪葬下土也...《春秋傳》曰: “朝而塋.”《禮》謂之封,《周官》謂之窆.《虞書》曰: “塋淫于家.” ⁹⁵⁹		【C】 “Yiji:” 朋淫于家.		【C】 <i>Rituals</i> : 封. ⁹⁶⁰ <i>Zhouli</i> : 窆. 【Z】 (<i>Zhouli</i> “Suiren:” 及窆陳役) <i>Zheng Sinong</i> : 窆謂下棺時, 遂人主陳役也.《禮記》謂之封,《春秋》謂之塋, 皆葬下棺也. (<i>Zhouli</i> “Xiangshi:” 及窆執斧. <i>Zheng Sinong</i> : 窆謂葬下棺也. (“Taipu:” 窆亦如之) <i>Zheng Sinong</i> : 窆謂葬下棺也.		【M】 <i>Zuo</i> “Zhao12:” 朝而塋.					B	OJ
2073	13.2:13 兆, 畔也.為四時界祭其中.《周禮》曰: 兆五帝於四郊.				【C】 <i>Zhouli</i> “Xiao zongbo:” 兆五帝於四郊.							D	O
2074	13.2:13 場, 祭神道也.						“Shigong:” 場, 道也.					I	
2075	13.2:13 圭, 瑞玉也, 上圓下方.公執桓圭九寸;侯執信圭, 伯執躬圭, 皆七寸;子執穀璧, 男執蒲璧, 皆五寸;以封諸侯.				【C/M】 <i>Zhouli</i> “Da zongbo:” 公執桓圭, 侯執信圭, 伯執躬圭, 子執穀璧, 男執蒲璧. “Da xingren:” 上公之禮執桓圭, 九寸...諸侯之禮執信圭, 七寸...諸伯執躬圭, 其他皆如諸侯之禮...諸子執穀璧, 五寸...諸男執蒲璧, 其他皆如諸子之禮. “Yuren:” 圭九寸謂之桓圭, 公守之命;圭七寸謂之信圭, 侯守之命;圭七寸謂之躬圭, 伯守之. <i>Dadai liji</i> “Chaoshi” 朝事: 上公之禮, 執桓圭, 九寸...諸侯之禮, 執信圭, 七寸...諸伯執躬圭, 其他皆如諸侯之禮. 諸子執穀璧, 五寸...諸男執蒲璧, 其他皆如諸子之禮.							I	O

⁹⁵⁷ (*Chuci* “Lisao:” 溘埃風余上征) Wang Yi’s commentary: SA.

⁹⁵⁸ *Lüshi jiashu du Shiji* 呂氏家塾讀詩記, vol.4.

⁹⁵⁹ *Xiao erya* “Guangming:” 下棺謂之窆.

⁹⁶⁰ *Yili* “Jixi li,” 乃窆主人哭踊無算 *Zheng Xuan*’s commentary: 窆, 下棺也.今文窆為封.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
2076	13.2:14 堯, 高也.		【M】 Shangshu dazhuan: 堯者, 高也. ⁹⁶¹									I	N
2077	13.2:15 里, 居也. ⁹⁶²			【M】 (“Jiangzhongzi:” 無踰我里) Mao: SA.								I	O
2078	13.2:15 野, 郊外也.			【M】 (“Ye you si jun:” 野有死麕; “Yanyan:” 遠送于野; “Ganmao” 干旄: 在浚之野; “Jiong:” 在垆之野) Mao: 郊外曰野.								I	O
4.299	13.2:15 疇, 耕治之田也.									Cangjie pian: 疇, 耕地也. ⁹⁶³		I	
4.300	13.2:15 畷, 燒種也.《漢律》曰: 畷田菽艸.									【L】 Hanlü: 畷田菽艸.		D	
2079	13.2:15 畚, 三歲治田也.《易》曰: 不蓄畚田.	【C】 “Wuwang:” 不蓄畚. ⁹⁶⁴	【M】 (“Caiqi:” 于彼新田) Mao: 田三歲曰畚. (“Chengong” 臣工: 如何新畚) Mao: 三歲曰畚.				“Shidi” 三歲曰畚.					B	OJ
2080	13.2:15 嗟, 殘田也.《詩》曰: 天方薦嗟.		【C】 “Jienan shan:” 天方薦嗟.									D	
2081	13.2:15 晦, 六尺爲步, 步百爲晦...畝, 晦或从田, 十, 久. ⁹⁶⁵		【M】 Hanshi waizhuan: 廣一步, 長百步爲一畝.	【M】 Sima fa: 六尺爲步, 步百爲畝. ⁹⁶⁶ 【Z】 (Guoyu “Zhouyu3:” 或在畝畝) Jia Kui: 百步爲畝.						Yantie lun “Weitong:” 古者制田, 百步爲畝. Hanshu “Shihuo zhi:” 六尺爲步, 步百爲晦.		I	
2082	13.2:15 甸, 天子五百里地.		【C】 “Yugong:” 五百里甸服.									I	
2083	13.2:16 畿, 天子千里地, 以遠近言之, 則言畿也.		【C】 “Xuanniao:” 邦畿千里.	【C】 Zhouli “Da situ:” 制其畿方千里而封樹之. “Da xingren:” 邦畿方千里. 【M】 Sima fa: 畿方千里. ⁹⁶⁷						Hanshu “Xingfa zhi:” 天子畿方千里.		I	OJ
4.301	13.2:16 畦, 田五十畝曰畦. ⁹⁶⁸									Cangjie pian: 田五十畝曰畦. ⁹⁶⁹		I	
4.302	13.2:16 畹, 田三十畝也.									Ban Gu: 畹, 田三十畝也. ⁹⁷⁰		I	
3.133	13.2:16 畔, 田界也. ⁹⁷¹												
4.303	13.2:16 時, 天地五帝所基址祭地...古扶風有五時, 好時, 鄜時, 皆黃帝時祭, 或曰秦文公立也.									Shiji “Fengshan shu,” Hanshu “Jiaosi zhi:” 秦文公...於是作鄜時, 用三牲郊祭白帝焉. 自未作鄜時也, 而雍旁故有吳陽武時, 雍東有好時, 皆廢無祠. 或曰: “自古以雍州積高, 神明之隩, 故立時郊上帝, 諸神祠皆聚云. 蓋黃帝時嘗用事, 雖晚周亦郊焉.” 其語不經見, 縉紳者不道. ⁹⁷²		I	

⁹⁶¹ Fengsu tongyi “Huangba” 皇霸.

⁹⁶² Xiao erya “Guangyan:” SA.

⁹⁶³ Xuan Ying, Yiqiejing yinyi, vol.1.

⁹⁶⁴ Jingdian Shiwen: Ma Rong: 畚, 田三歲也.

⁹⁶⁵ (Chuci “Lisao:” 又樹蕙之百畝, “Jiuzhang:” 故荼薺不同畝兮) Wang Yi’s commentary: 二百四十步爲畝.

⁹⁶⁶ Meng “Lianghuiwang1” Shu.

⁹⁶⁷ Ibid.

⁹⁶⁸ (Chuci “Lisao:” 畦留夷與揭車兮) Wang Yi’s commentary: 五十畝爲畦也.

⁹⁶⁹ Xuan Ying, Yiqiejing yinyi, vol.1.

⁹⁷⁰ Wenxuan “Weidu fu:” 下畹高堂注.

⁹⁷¹ Wang Yi’s commentary of Chuci 屢: 畔, 界也.

⁹⁷² The graph bu “不” is written as graph fu “弗” in Hanshu.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
2084	13.2:16 畷, 農夫也.											I	
3.134	13.2:16 畷, 止也. ⁹⁷³												
4.304 10.6	13.2:16 畜, 田畜也.《淮南子》曰:“玄田爲畜.”蓄,《魯郊禮》畜从田,从兹.兹,益也. ⁹⁷⁴									【L】Huainanzi: 玄田爲畜.		D	
2085	13.2:16 曠, 禽獸所踐處也.《詩》曰: 町曠鹿場.			【C】“Dongshan:” 町曠鹿場.								D	
2086	13.2:17 疆, 界也...疆或从疆,土. ⁹⁷⁵			【M】(“Xinnan shan:” 我疆我理) Mao: 疆, 畫經界也.								I	O
2087	13.2:17 黃, 地之色也.	【M】“Wenyan:” 天玄而地黃.		【C】Zhouli “Huahui:” 地謂之黃.								I	OJ
2088	13.2:17 舅, 母之兄弟爲舅, 妻之父爲外舅.			【M】(“Weiyang:” 我送舅氏) Mao: 母之昆弟曰舅.			“Shiqin:” 母之舅弟爲舅...妻之父爲外舅.					I	OJ
2089	13.2:17 甥, 謂我舅者, 吾謂之甥也.			【M】Yili “Sangfu:” 傳曰: 甥者何也? 謂吾舅者, 吾謂之甥.			“Shiqin:” 謂我舅者, 吾謂之甥也.					I	
2090	13.2:17 力, 筋也.象人筋之形.治功曰力, 能圍大災.			【C】Zhouli “Sixun” 司勳: 治功曰力.		【M】Guoyu “Luyul:” 能禦大災.						I	O
2091	13.2:17 勳, 能成王功也...勳, 古文勳从員. ⁹⁷⁶			【C】Zhouli “Sixun:” 王功曰勳. (Zhouli “Xiaguan sima:” 司勳上士二人) (故書勳作勳) Zheng Sinong: 勳讀爲勳.勳, 功也.			“Shigu2:” 勳, 功也.					I	O
2092	13.2:18 助, 左也. ⁹⁷⁷			【M】(“Changfa:” 實左右商王) Mao: 左右, 助也.								I	O
2093	13.2:18 劼, 慎也...《周書》曰: 汝劼毖殷獻臣.		【C】“Jiugao:” 汝劼毖殷獻臣.									D	
2094	13.2:18 勩, 勉力也.《周書》曰: “用勩相我邦家.”讀若萬. ⁹⁷⁸		【C】“Lizheng:” 用勩相我國家.									D	
2095	13.2:18 勑, 彊也.《春秋傳》曰: 勑敵之人.			【M】Zuo “Xi22:” 勑敵之人.								D	O
3.135	13.2:18 勉, 彊也. ⁹⁷⁹												
2096	13.2:18 劼, 勉也...讀若舜樂韶. ⁹⁸⁰			【A】Apocryphal Text of Music: 舜樂曰韶. ⁹⁸¹		“Shigu1:” 劼...劼, 勉也	【Z】(Lun “Bayi:” 子謂韶盡美也.) Kong Anguo: 韶, 舜樂名也. ⁹⁸²					I	O A
2097	13.2:18 勑, 勉也.《周書》曰: 勑哉夫子.	【C】“Taishi2,” “Mushi:” 勑哉夫		【M】(“Yanyan:” 以勑寡人) Mao: 勑, 勉也.			SAA.			Fangyan1: 釗, 薄, 勉也...齊魯曰勑兹.		B	

⁹⁷³ (Chuci “Jiuge:” 靈連蟪兮既留) Wang Yi’s commentary: 留, 止也.留, 畷同字.

⁹⁷⁴ Hui Lin, *Yiqiejing yinyi*, vol.15: Kong Anguo’s commentary of Documents: SA. *Xiao erya* “Guanggu:”SA.

⁹⁷⁵ *Xiao erya* “Guanggu:” 疆, 界也.

⁹⁷⁶ (Documents “Yaodian:” 放勳) Kong Anguo’s commentary: 勳, 功也. (Chuci “Tianwen:” 勳闔夢生) Wang Yi’s commentary: 勳, 功也.

⁹⁷⁷ *Xiao erya* “Guanggu:”助, 佐也 (Documents “Yiji:” 予欲左右有民, “Biming:” 惟周公左右先王) Kong Anguo’s commentary: 左右, 助也.

⁹⁷⁸ (Wenxuan “Xizheng fu:” 勑疲鈍以臨朝) Li Shan’s commentary: Kong Anguo’s commentary of Documents: 勑, 勉也. *Xiao erya* “Guangyan:” 勑, 勉也.

⁹⁷⁹ (Chuci “Lisao:” 曰勉陞降以上下兮) Wang Yi’s commentary: 勉, 強也.

⁹⁸⁰ (Documents “Yiji:” 簫韶九成, 鳳皇來儀) Kong Anguo’s commentary: 韶, 舜樂名也. (Chuci “Lisao:” 奏九歌而舞韶兮) Wang Yi’s commentary: 韶, 九韶, 舜樂也; (“Yuanyou:” 二女御九韶歌) Wang Yi’s commentary: 韶, 舜樂名也.

⁹⁸¹ Wen Tingyun “Guo Huaqing gong ershier yun:”過客聞韶渡. *Jianzhu*.

⁹⁸² He Yan, *Jijie*.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
			子. ⁹⁸³										
2098	13.2:18 勝, 任也.			【M】 (“Xuanniao:” 武王靡不勝) Mao: SA.								I	O
2099	13.2:18 勩, 并力也.					【Z】 Jia Kui’s commentary of <i>Guoyu</i> : 勩力, 并力也. ⁹⁸⁴						I	O
2100	13.2:19 勩, 作也.						“Shigu2:” SA.					I	
2101	13.2:19 勩, 勞也. 《詩》曰: 莫知我勩.			【CM】 “Yu wu zheng:” 莫知我勩. Mao: 勩, 勞也.			“Shigu1:” 勩, 勞也.					B	O
2102	13.2:19 勩, 勞也. 《春秋傳》曰: 安用勩民.					【M】 Zuo “Xuan12:” 勩民焉用之. “Zhao9:” 焉用速成其以勩民也.						D	O
2103	13.2:19 勩, 勞也. ⁹⁸⁵		<i>Yi zhoushu</i> “Shifa jie:” SA.	【M】 (“Lai:” 文王既勩止) Mao: SA.				“Shigu2:” SA.				I	OJ
4.305	13.2:20 募, 廣求也.									<i>Cangjie pian</i> : SA. ⁹⁸⁶		I	
4.306	13.2:20 劦, 同力也... 《山海經》曰: 惟號之山, 其風若劦.									<i>Shanhai jing</i> “Beishan jing:” 北望雞號之山, 其風如劦.		D	
2104	13.2:20 協, 同心之和.						<i>Erya</i> : 協, 和也. ⁹⁸⁷					I	
2105	13.2:20 勩, 同思之和.						“Shigu2:” 勩, 和也.					I	
2106	13.2:20 協, 眾之同和也. ⁹⁸⁸						“Shigu2:” 協, 和也.					I	
2107	14.1:1 金, 五色金也. 黃爲之長. 久蘊不生衣, 百鍊不輕, 从革不違. 西方之行, 生於土. ⁹⁸⁹			【C】 “Hongfan:” 金曰從革. 【E】 <i>Hanshu</i> “Wuxing zhi:” 說曰: 金, 西方. 【A】 <i>Shangshu dimingyan</i> 尚書帝命驗: 土者金之父也. ⁹⁹⁰				“Wuxing:” 金在西方.		<i>Yantie lun</i> “Lunzai” 論菑: 金得土而成. <i>Yuejue shu</i> “Yuejue jinni neijing” 越絕計倪內經: 故少昊治西方, 蚩尤佐之, 使主金.		I	N AJ
2108	14.1:1 銀, 白金也.						“Shiqi:” 白金謂之銀, 其美者謂之鏹.					I	
2109	14.1:1 鏹, 白金也.						SAA.					I	
2110	14.1:1 鏹, 白金也.			【M】 (“Xiaorong:” 陰鞞鏹續) Mao: SA.								I	O
2111	14.1:1 鈞, 錫也.						“Shiqi:” 錫謂之鈞.					I	
2112	14.1:2 鏹, 剛鐵, 可以刻鏹... 《夏書》曰: “梁州貢鏹.” 一曰: 鏹, 釜也.			【C】 “Yugong:” 梁州... 厥貢璆鐵銀鏹砮磬. ⁹⁹¹						<i>Fangyan5</i> : 鏹... 江淮陳楚之間... 或謂之鏹... 釜, 自關而西或謂之釜, 或謂之鏹.		B	
2113	14.1:2 銑, 金之澤者. 一曰: 小鑿. 一曰: 鐘兩角謂之銑.					【CM】 <i>Zhouli</i> “Fushi” 晁氏: 兩樂謂之銑. Du Zichun: 銑, 鍾口兩角. ⁹⁹²			“Shiqi:” 絕澤謂之銑.			I	O
3.136	14.1:2 鏹, 鑿金也. ⁹⁹³												

⁹⁸³ *Documents* “Taishi2,” Kong Anguo’s commentary: 勩, 勉也.

⁹⁸⁴ Xuan Ying, *Yiqiejing yinyi*, vol.13.

⁹⁸⁵ (*Chuci* “Tianwen:” 何勤子屠母) Wang Yi’s commentary: SA.

⁹⁸⁶ Xuan Ying, *Yiqiejing yinyi*, vol.9.

⁹⁸⁷ Xuan Ying, *Yiqiejing yinyi*, vol.21.

⁹⁸⁸ (*Documents* “Hongfan:” 協用五紀) Kong Anguo’s commentary: 協, 和也. (*Chuci* “Tianwen:” 干協時舞) Wang Yi’s commentary: 協, 和也.

⁹⁸⁹ *Heguanzi* “Taihong” 泰鴻: 以金割物, 天下盡金也, 使居西方主秋.

⁹⁹⁰ *Taiping yulan*, vol.37.

⁹⁹¹ Kong Anguo’s commentary: 鏹, 剛鐵.

⁹⁹² Zheng Xuan’s commentary.

⁹⁹³ (*Chuci* “Jiuzhang:” 故衆口其鑿金兮, “Zhaohun:” 流金鑿石些) Wang Yi’s commentary: 鏹, 銷也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
3.137	14.1:2 鑠, 銷金也. ⁹⁹⁴												
7.38	14.1:3 鈔, 曲鈔也...一曰: 鬻鼎.讀若撞.一曰《詩》云: 侈兮侈兮.			【C】 “Xiangbo:” 侈兮侈兮.								D	
2114	14.1:3 鑑, 大盆也.一曰鑑諸, 可以取明水於月.			【C】 Zhouli “Sihui shi” 司烜氏: 以鑒取明水於月.								I	O
4.307	14.1:3 鍤, 朝鮮謂釜曰鍤.									Fangyan5: 鍤, 北燕朝鮮洌水之間或謂之鍤...釜, 自關而西或謂之釜, 或謂之鍤.		I	
2115	14.1:4 鉉, 舉鼎也.《易》謂之鉉, 《禮》謂之鼎.	Changes: 鉉		Rituals: 鼎.								D	
4.308	14.1:5 錡, 鉏鑿也...江淮之間謂釜曰錡.									Fangyan5: 鍤...江淮陳楚之間謂之錡...釜, 自關而西或謂之釜, 或謂之鍤.		I	
4.309	14.1:5 鑿, 小鑿也.									Cangjie pian: 鑿, 鑿也. ⁹⁹⁵		I	
4.310	14.1:5 鐫, 穿木鐫也...一曰: 琢石也.讀若濊.									Fangyan2: 鐫, 琢也.		I	
2116 8.76	14.1:5 銛, 錡屬...讀若椌.桑欽: 讀若鎌.											D	O
4.311	14.1:5 鈇, 銛屬.									Cangjie pian: 鈇, 銛屬也. ⁹⁹⁶		I	
2117	14.1:6 錢, 鈇也.古田器...《詩》曰: 痔乃錢鏹.			【CM】 (“Chengong”臣工: 痔乃錢鏹) Mao: 錢, 鈇.								B	O
4.312	14.1:6 鎌, 鍤也.									Fangyan5: 自關而西...或謂之鎌, 或謂之鍤.		I	
4.313	14.1:6 鍤, 鎌也.									SAA.		I	
8.77	14.1:6 鉞, 大鐵也...鎌謂之鉞, 張徹說.											D	
2118	14.1:6 銓, 穫禾短鎌也.			【M】 (“Chengong:”奄觀銓艾) Mao: 銓, 穫也.								I	O
2119	14.1:7 鏹, 鐵朽也.						“Shigong:” 鏹謂之朽.					I	
2120	14.1:7 鈔, 十銖二十五分之十三也...《周禮》曰: “重三鈔.”北方以二十兩爲鈔.			【C】 Zhouli “Yeshi”冶氏: 重三鈔.								D	O
2121	14.1:7 鏹, 鈔也...《罰書》曰: 列百鏹. ⁹⁹⁷			【C】 “Lüxing:” 罰百鏹.								D	
4.314	14.1:7 鈞, 三十斤也.									Huainanzi “Tianwen xun:” 三十觔爲一鈞. Shuoyuan “Bianwu:” 三十斤爲一鈞. Hanshu “Lüli zhi:” 三十斤爲鈞.		I	
2122	14.1:7 鈹, 兵車也.一曰: 鐵也.《司馬法》: 晨夜內鈹車.			【L】 Sima fa: 晨夜內鈹車.								D	
2123	14.1:7 鐻, 鈹也...軍法: 司馬執鐻.			【C】 Zhouli “Da sima” 大司馬: 卒長執鐻, 兩司馬執鐸, 公司馬執鐻.								I	O
2124	14.1:8 鐻, 小鈹也.軍法: 卒長執鐻.			【C】 Zhouli “Da sima:” SAA.								I	O
2125	14.1:8 鐸, 大鈹也.軍法: 五人爲伍, 五伍爲兩, 司馬執鐸.			【CM】 Zhouli “Da sima:” SAA. Du Zichun: 五人爲伍. ⁹⁹⁸ “Xiao	“Sanjun:” 五人	Guanzi “Xiaokuang:” 五人爲						I	OJ

⁹⁹⁴ Ibid.

⁹⁹⁵ Hui Lin, *Yiqiejing yinyi*, vol.80.

⁹⁹⁶ Xuan Ying, *Yiqiejing yinyi*, vol.7.

⁹⁹⁷ *Xiao erya* “Guangheng:” 鈔謂之鏹.

⁹⁹⁸ Zheng Xuan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
							situ.” 五人爲伍，五伍爲兩。“Zushi” 族師，“Xiaguan sima:” 五人爲伍。【M】 Liji “Zaji2:” 司馬執鐸。		爲伍，五伍爲兩。	伍。			
1.104	14.1:8 鑄，大鐘，淳于之屬，所以應鐘磬也。						Erya: 大鍾謂之鑄。 ⁹⁹⁹					I	
2126	14.1:8 鑪，大鐘謂之鑪。 ¹⁰⁰⁰		【M】 (“Lingtai:” 賁鼓維鑪) Mao: 鑪，大鐘也。				“Shiyue:” 大鐘謂之鑪。					I	O
4.315	14.1:8 鐘，樂鐘也...古者垂作鐘。								Shiben: 垂作鐘。 ¹⁰⁰¹			I	
2127	14.1:8 鑄，鑄鱗也，鐘上橫木上金華也。一曰：田器...《詩》曰：序乃錢鑄。			【C】 “Chengong:” 序乃錢鑄。								D	
2128	14.1:8 鐘，鐘聲也...《詩》曰：鐘鼓鏗鏘。			【C】 “Zhijing” 執競：鐘鼓鏗鏘。								D	
2129	14.1:8 鏗，鐘鼓之聲...《詩》曰：擊鼓其鏗。			【CM】 “Jigu:” 擊鼓其鏗。Mao: 鏗然擊鼓聲也。								B	O
2130	14.1:8 鑿，金聲也...讀若《春秋傳》曰：鑿而乘它車。				【M】 Zuo “Zhao26:” 鑿而乘於他車。							D	O
4.316	14.1:9 鋌，小矛也。									Fangyan9: 矛，吳揚江淮南楚五湖之間謂之鋌，或謂之鋌，或謂之鋌。		I	
2131	14.1:9 銳，侍臣所執兵也...《周書》曰：“一人冕執銳。”讀若允。		【C】 “Guming:” 一人冕執銳。									D	
5.30	14.1:9 銳，短矛也。									Fangyan9: 矛，吳揚江淮南楚五湖之間謂之銳，或謂之銳，或謂之銳。		I	
4.317	14.1:9 鋌，矛也。									Fangyan9: 矛，吳揚江淮南楚五湖之間謂之鋌，或謂之鋌，或謂之鋌。		I	
2132	14.1:9 鐔，矛戟柅下銅鐔也...《詩》曰：召矛沃鐔。		【CM】 “Xiaorong:” 公矛鋸鐔。Mao: 鐔，鐔也。									B	O
2133	14.1:9 鏹，弩矜也。一曰：黃金之美者。						“Shiqi:” 黃金謂之鏹，其美者謂之鏹。					I	
2134	14.1:9 鏹，矢金鏹翦羽謂之鏹。						“Shiqi:” 金鏹翦羽謂之鏹。					I	
2135	14.1:10 鑾，人君乘車，四馬鑾八鑾，鈴象鸞鳥聲，和則敬也。			【E】 Yiyi: 天子駕數：《易》孟京，《春秋》公羊說：天子駕六。《毛詩》說：天子至大夫同駕四，士駕二。《詩》云：“四駟彭彭，” 武王所乘；“龍旂承祀，六轡耳耳，” 魯僖所乘；“四牡駢駢，周道倭遲，” 大夫所乘。謹案：《禮·王度記》曰：“天子駕六，諸侯與卿同駕四，大夫駕三，士駕二，庶人駕一。”說與《易》，《春秋》同。							N → O	I	O
2136	14.1:10 鈸，車鑾聲也...《詩》曰：鑾聲鈸鈸。		【CM】 “Tingliao,” “Panshui:” 鸞聲噦噦。“Panshui” Mao: 噦噦，言其聲也。“Caishu:” 鸞聲嚶嚶。									B	O
2137	14.1:10 錫，馬頭飾也...《詩》曰：“鈎膺鏤錫。”一曰：鏤車輪鐵。		【C】 “Hanyi:” 鈎膺鏤錫。	【Z】 (Zhouli “Jinche:” 錫面) Zheng Sinong: 錫，馬面錫。 ¹⁰⁰²								B	O
2138	14.1:10 鈎，大瑣也，一環貫二者...《詩》曰：盧重鈎。		【CM】 “Luling:” 盧重鈎。Mao: 鈎，一環貫二也。									B	O
2139	14.1:11 鏃，怒戰也...《春秋傳》曰：諸侯敵王所鏃。			【M】 Zuo “Wen4:” 諸侯敵王所鏃。								D	O
1.105	14.1:11 鏃，殺也。 ¹⁰⁰³		【M】 (“Wu” 武: 勝殷遏劉) Mao: 劉，殺也。	“Shigu1:” 劉，殺也。								I	
2140	14.1:13 几，踞几也...《周禮》五几：玉几，彫几，彤几，素几。		【C】 Zhouli “Si jiyuan:” 五几：玉几...彫几...彤几...漆几...素几。									D	O
2141	14.1:13 凭，依几也...《周書》：“凭玉几。”		【C】 “Guming:” 憑玉几。									D	

⁹⁹⁹ Zizhi tongjian 資治通鑑 “Liangji1” 梁紀一：四鑄鍾，Hu Sanxing’s commentary 胡三省注。

¹⁰⁰⁰ (Documents “Yiji:” 笙鑪以間) Kong Anguo’s commentary: 鑪，大鐘也。

¹⁰⁰¹ Guangyun “Zhongyun” 鍾韻。

¹⁰⁰² Zheng Xuan’s commentary.

¹⁰⁰³ (Documents “Pangeng1:” 無盡劉) Kong Anguo’s commentary: 劉，殺也。

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
	讀若馮.												
2142	14.1:13 屮, 處也...《孝經》曰:“仲尼屮.”屮謂閒居如此.							【C】Xiaojing “Kaizong mingyi”開宗明義: 仲尼居.				D	
2143	14.1:13 処, 止也.得几而止...處, 処或从虍聲. ¹⁰⁰⁴			【M】 (“Jiang you si:”其後也處; “Fuyi:” 公尸來燕來處) Mao: 處, 止也.								I	O
2144	14.1:13 斨, 方罏斧也...《詩》曰: 又缺我斨.			【C/OM】 “Pofu:” 又缺我斨. (“Qiyue:” 取彼斧斨) Mao: 斨, 方罏也.								B	O
2.64	14.1:14 斲, 斫也. ¹⁰⁰⁵												
2145	14.1:14 所, 伐木聲也...《詩》曰: 伐木所所.			【C】 “Famu:” 伐木許許.								D	
2146	14.1:14 斯, 析也...《詩》曰: 斧以斯之.			【CM】 “Mumen:” 斧以斯之.Mao: 斯, 析也.								B	O
2.65	14.1:14 斲, 斬也. ¹⁰⁰⁶												
2147	14.1:14 斲, 截也...韶, 古文斲从卓.卓, 古文吏字.《周書》曰: 韶韶猗無他伎.		【C】 “Taishi:” 斲斲猗無他伎.									D	
4.318	14.1:14 斗, 十升也.									Shuoyuan “Bianwu:” 十升爲一斗.Hanshu “Lüli zhi:” 十升爲斗, 十斗爲斛.		I	
2148	14.1:14 斛, 十斗也.				【C】 Yili “Pinli:” 十斗曰斛.					Hanshu “Lüli zhi:” 十升爲斗, 十斗爲斛.		I	
2149	14.1:14 斝, 玉爵也.夏曰斝, 殷曰斝, 周曰爵...或說斝受六升.		【M】 (“Xingwei:” 洗爵莫斝) Mao: 斝, 爵也.夏曰斝, 殷曰斝, 周曰爵.		【M】 Liji “Mingtangwei:” 爵, 夏后氏以斝, 殷以斝, 周以爵.							I	OJ
2150	14.1:14 斛, 量也...《周禮》曰: 漆三斛.				【C】 Zhouli “Gongren”弓人: 漆三斛.							D	O
2151	14.1:15 斛, 斛窈有斛...一曰: 突也.一曰: 利也.《尔疋》曰:“斛謂之隄.”古田器也.						“Shiqi:” 斛謂之隄.			Hanshu “Lüli zhi:” 其法用銅, 方尺而圓其外, 旁有庀焉.其上爲斛, 其下爲斗.		B	
2152	14.1:15 矛, 酋矛也.建於兵車, 長二丈.			【M】 (“Wuyi:” 脩我戈矛) Mao: 矛, 長二丈.								I	O
4.319	14.1:15 矜, 矛柄也.									Fangyan9: 矛, 吳揚江淮南楚五湖之間謂之鏃, 或謂之鏃, 或謂之鏃.其柄謂之矜.		I	
4.320	14.1:16 車, 輿輪之總名, 夏后時奚仲所造.									Shiben: 奚仲作車. ¹⁰⁰⁷		I	
4.321	14.1:16 輶, 駟車前衣車後也.									Cangjie pian: 駟, 衣車也. ¹⁰⁰⁸		I	
2153	14.1:16 輶, 輕車也...《詩》曰: 輶車鑿鑿.		【CM】 “Sitie:” 輶車鑿鑿.Mao: 輶, 輕也.				“Shiyan:” 輶, 輕也.					B	O
2154	14.1:16 輶, 兵高車加巢以望敵也...《春秋傳》曰: 楚子登輶車.			【M】 Zuo “Cheng16:” 楚子登巢車.								D	O
2155	14.1:16 輶, 車和輶也.		【M】 (“Ban:” 辭之輶矣; “Yi:” 輶柔爾顏) Mao: 輶, 和也.				“Shigu1:” 輶, 和也.					I	O

¹⁰⁰⁴ (Chuci “Zhaohun:” 步及驟處兮誘聘先) Wang Yi’s commentary: 處, 止也.

¹⁰⁰⁵ Hui Lin, Yiqiejing yinyi, vol.93: Kong Anguo’s commentary of Documents: SA. (Chuci “Jiuge:” 斲冰兮積雪, “Jiuzhang:” 巧倕不斲兮) Wang Yi’s commentary: SA.

¹⁰⁰⁶ Hui Lin, Yiqiejing yinyi, vol.83.

¹⁰⁰⁷ Shanhai jing “Hainei jing:” 奚仲郭璞注.

¹⁰⁰⁸ Hou Han shu “Liang Ji zhuan” 梁冀傳: 作平上駟車, Li Xian’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
2156	14.1:16 軌, 車軾前也... 《周禮》曰: 立當前軌.											B	O
2157	14.1:17 輶, 車橫軛也... 《周禮》曰: 參分軛圍去一以爲輶圍.											D	O
2158	14.1:17 輶, 車約軛也... 《周禮》曰: “孤乘夏輶.”一曰: 下棺車曰輶.											D	O
8.78	14.1:17 軛, 車軛間橫木... 軛, 軛或从孟. 司馬相如說.											D	
2159	14.1:17 軛, 車後橫木也.											S	
2160	14.1:17 輶, 車伏兔也... 《周禮》曰: 加軛與輶焉.											B	O
2161	14.1:17 輶, 車軸縛也... 《易》曰: 輿脫輶.											D	
2162	14.1:18 輶, 輶齊等兒... 《周禮》曰: 望其輶, 欲其輶.											D	O
2163	14.1:18 輶, 長輶之輶也, 以朱約之... 《詩》曰: 約輶錯衡.											B	
2164	14.1:18 軛, 車輪小穿也.											I	O
8.79	14.1:18 害, 車軸尚也. 从車, 象形. 杜林說. 輶, 害或从彗.											D	
4.322	14.1:18 輶, 車輶也.											I	
4.323	14.1:18 輶, 輶也. ¹⁰¹²											I	
4.324	14.1:18 輶, 輶也. ¹⁰¹³											I	
2165	14.1:18 輶, 車衡載轡者.											I	
2166	14.1:19 輶, 驂馬內轡繫軾前者... 《詩》曰: 沃以輶輶.											B	O
7.39	14.1:19 輶, 輶車後登也... 讀若《易》“拊馬”之“拊.”											D	
2167	14.1:19 輶, 出將有事於道, 必先告其神, 立壇四通, 樹茅以依神爲輶. 既祭輶, 轅於牲而行, 爲範輶. 《詩》曰: 取羝以輶.											B	O
3.138	14.1:19 軌, 車徹也. ¹⁰¹⁵												
7.40	14.1:20 輶, 車輶鋤也... 讀若《論語》“鏗爾舍瑟而作,” 又: 讀若擊.											D	
2168	14.1:20 輶, 車輶相擊也... 《周禮》曰: 舟輶擊互者.											D	O
2169	14.1:21 輶, 車裂人也... 《春秋傳》曰: 輶諸栗門.											D	O
4.325	14.1:21 轟, 羣車聲也.											I	

¹⁰⁰⁹ Zheng Xuan's commentary.

¹⁰¹⁰ Zheng Xuan's commentary.

¹⁰¹¹ *Jingdian Shiwen*: Ma Rong: 車下縛也.

¹⁰¹² *Xiao erya* “Guangqi:” 輶謂之輶. (*Chuci* “Jiuge:” 駕龍輶兮乘雷) Wang Yi's commentary: 輶, 車輶也.

¹⁰¹³ *Ibid.*

¹⁰¹⁴ Zheng Xuan's commentary.

¹⁰¹⁵ (*Chuci* “Jiutan:” 復往軌於初古) Wang Yi's commentary: 軌, 車輶也.

¹⁰¹⁶ Hui Lin, *Yiqiejing yinyi*, vol.17.

¹⁰¹⁷ *Wenxuan* “Weidu fu:” 振旅輶輶, Li Shan's commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
2170	14.2:1 阜, 大陸, 山無石者.											I	
2171	14.2:1 陵, 大阜也.					【M】 (“Tianbao:” 如岡如陵) Mao: 大阜曰陵.	SAA.					I	O
2172	14.2:1 陰, 閭也.水之南,山之北也.					【M】 <i>Gu</i> : 水南曰陰. ¹⁰¹⁸						I	N
2173	14.2:1 陽, 高明也. ¹⁰¹⁹					【M】 (“Qiyue:” 我朱孔陽) Mao: 陽, 明也.		“Hao:” 陽猶明也.				I	
2174	14.2:1 陸, 高平地. ¹⁰²⁰					【M】 (“Tianbao:” 如山如阜) Mao: 高平曰陸.		“Shidi” 高平曰陸...大陵曰阿.				I	O
2175	14.2:1 阿, 大陵也.一曰: 曲阜也.					【M】 (“Jingjing zhe e” 菁菁者莪: 在彼中阿) Mao: 大陵曰阿. (“Kaopan:” 考槃在阿) Mao: 曲陵曰阿.	SAA.					I	O
2176	14.2:1 阪, 坡者曰阪.					【M】 (“Chelin:” 阪有漆) Mao: 坡者曰阪.		“Shidi” 坡者曰阪.				I	O
2177	14.2:1 險, 阻難也. ¹⁰²¹					【M】 Han’s <i>Odes</i> :阻, 險也. ¹⁰²²						I	N
2178	14.2:1 阻, 險也. ¹⁰²³					SAA.						I	N
3.139	14.2:2 隋, 陵也. ¹⁰²⁴												
2179	14.2:2 隰, 阪下溼也. ¹⁰²⁵		【M】 <i>Shangshu dazhuan</i> “Yugong:” 下而平者 謂之隰, 隰之言猶 濕也. ¹⁰²⁶			【M】 (“Jianxi:” 隰有苓; “Chelin:” 隰有栗; “Huanghuang zhe hua:” 于彼原隰) Mao: 下濕曰隰.		“Shidi” 下溼曰隰...坡者曰阪, 下者曰隰.				I	
2180	14.2:2 降, 下也. ¹⁰²⁷					【M】 (“Caochong:” 我心則降) Mao: SA.		“Shiyan:” SA.				I	O
2181	14.2:2 隕, 從高下也 ... 《易》曰: 有隕自天. ¹⁰²⁸		【C】 “Gou:” 有隕自天.									D	
2182 8.80	14.2:2 隍, 危也...徐巡以爲: 隍, 凶也. 賈侍中說: 隍, 法度也.班固說: 不安也. 《周書》曰: “邦之隕隍.”讀若虹蜺之蜺.		【C】 “Taishi:” 邦之杌隍.									D	O
2183	14.2:3 陁, 山絕坎也.							“Shishan” 山絕, 陁.				I	
2184	14.2:3 附, 附婁, 小土山也...《春秋傳》曰: 附婁無松柏.					【M】 <i>Zuo</i> “Xiang24:” 部婁無松柏.						D	O
2185	14.2:3 隩, 水隈崖也.							“Shiqiu:” 隩, 隈.厓內爲隩, 外爲隈.				I	
2186	14.2:4 隈, 水曲隩也.						SAA.					I	
4.326	14.2:4 陝, 弘農陝也.古虢國, 王季之子所封也.									<i>Hanshu</i> “Dili zhi:” 陝, 故虢國.		I	

¹⁰¹⁸ *Wenxuan* “Yingzhao Leyou yuan jian Lü seng zhen shi” 應詔樂游苑餞呂僧珍詩: 九河陰, Li Shan’s commentary.

¹⁰¹⁹ (*Chuci* “Jiuge:” 壹陰兮壹陽, “Jiuzhang:” 夕宿辰陽) Wang Yi’s commentary: 陽, 明也.

¹⁰²⁰ (*Changes* “Jian:” 鴻漸于陸) *Jingdian Shiwen*: Ma Rong: 山上高平曰陸.

¹⁰²¹ (*Chuci* “Tianwen:” 阻窮西征) Wang Yi’s commentary: SA.

¹⁰²² Hui Lin, *Yiqiejing yinyi*, vol.6.

¹⁰²³ (*Chuci* “Tianwen:” 阻窮西征) Wang Yi’s commentary: SA.

¹⁰²⁴ (*Wenxuan* “Xizheng fu:” 峻徒御以誅賞) Li Shan’s commentary: Xu Shen’s commentary of *Huainanzi*:隋, 峻也.

¹⁰²⁵ (*Documents* “Yugong:” 原隰底績) Kong Anguo’s commentary: 下濕曰隰.

¹⁰²⁶ *Taiping yulan*, vol.57.

¹⁰²⁷ (*Documents* “Yaodian:” 釐降二女, “Dayu mo:” 德乃降) Kong Anguo’s commentary: 降, 下也. Wang Yi’s commentary of *Chuci*:降, 下也.

¹⁰²⁸ (*Chuci* “Jiutan:” 雪霏霏而隕集) Wang Yi’s commentary: 隕, 下也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
2187	14.2:4 隄, 北陵西隄鴈門是也.											I	
2188	14.2:4 隄, 鄭地阪...《春秋傳》曰: 將會鄭伯于隄.											I	
2189	14.2:4 陔, 如渚者陔丘, 水中高者也.											I	
2190	14.2:4 陶, 再成丘也, 在濟陰...《夏書》曰: “東至于陶丘.”陶丘有堯城, 堯嘗所居, 故堯號陶唐氏.											B	
3.140	14.2:5 陔, 壁危也. ¹⁰²⁹												
3.141	14.2:5 陪, 重土也.一曰: 滿也. ¹⁰³⁰												
2191	14.2:5 陔, 築牆聲也...《詩》云: 掾之陔陔.											D	
2192	14.2:5 隄, 城池也.有水曰池, 無水曰隄...《易》曰: 城復于隄. ¹⁰³¹											D	
2193	14.2:6 四, 陰數也.											I	
2194	14.2:7 六, 《易》之數, 陰變於六, 正於八.											D	
2195	14.2:8 馘, 九達道也.似龜背, 故謂之馘.馘, 高也... 馘或从辵, 从壘.											I	
2196	14.2:8 𤝵, 獸足蹂地也...《尔疋》曰: 狐狸獾貉醜, 其足蹠, 其迹𤝵.											D	
2197	14.2:8 离, 山神獸也...歐陽喬說: 离, 猛獸也.											D	N
2198	14.2:8 𤝵, 周成王時州靡國獻𤝵, 人身, 反踵, 自笑, 笑即上脣掩其目, 食人, 北方謂之土螻.《尔疋》云: “𤝵, 如人, 被髮.”一名梟陽.											B	
2199	14.2:9 亂, 治也. ¹⁰³⁴											I	
2200	14.2:9 丙, 位南方, 萬物成炳然.陰气初起, 陽气將虧.											I	N
4.327	14.2:9 丁, 夏時萬物皆丁實.											I	
2201	14.2:10 成, 就也.											I	O
2202	14.2:10 𤝵, 謹身有所承也...讀若《詩》云: 赤舄己己.											D	
4.328	14.2:10 巴, 蟲也.或曰: 食象蛇.											I	
9.6	14.2:10 辛, 秋時萬物成而孰, 金剛味辛, 辛痛即泣出. ¹⁰³⁶												

¹⁰²⁹ (Chuci “Lisao:” 陆余身而危死兮) Wang Yi’s commentary: 陆, 猶危也.

¹⁰³⁰ (Lun “Jishi:” 陪臣執國命) Jijie: Ma Rong: 陪, 重也.

¹⁰³¹ (Chuci “Qijian:” 悲泰山之為隄兮) Wang Yi’s commentary: 隄, 城下池也.

¹⁰³² Zhengyi: Zixia yizhuan: 隄是城下池也.

¹⁰³³ Wenxuan “Congjun shi:” 女士滿莊馘, Li Shan’s commentary.

¹⁰³⁴ (Documents “Gaoyao mo:” 亂而敬, “Pangeng2:” 有亂政同位) Kong Anguo’s commentary: SA. (Lun “Taibo:” 亂臣十人) Jijie: Ma Rong: SA.

¹⁰³⁵ He Yan, Jijie.

¹⁰³⁶ (Shiji “Song Weizi Shijia:” 從革作辛. Jijie: Kong Anguo: 辛, 金器之味.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
2203	14.2:10 辜, 辜也。 ¹⁰³⁷						“Shigu1:” SA.					I	
2204	14.2:11 壬, 位北方也, 陰極陽生, 故《易》曰:“龍戰于野,” 戰者, 接也.		【C/M】 “Kun:” 龍戰于野.									D	
2205	14.2:11 癸, 冬時水土平, 可揆度也.像水從四方流入地中之形.							“Wuxing:” 癸者, 揆度也.		Shiji “Lüshu:” 癸之爲言揆也, 言萬物可揆度, 故曰癸.		I	NJ
4.329	14.2:11 子, 十一月陽氣動, 萬物滋, 人以爲偁.									Shiji “Lüshu:” 十一月...其於十二子爲子.子者, 滋也.滋者, 言萬物滋於下也.		I	
2206	14.2:12 穀, 乳也.					【M】 Zuo “Xuan4:” 楚人謂乳穀.						I	O
2207	14.2:12 季, 少偁也.				【M】 (“Caiping:” 有齊季女) Mao: 季, 少也. (“Zhihu:” 母曰嗟予季行役) Mao: 季, 少子也. (“Houren:” 季女斯飢) Mao: 季, 人之少子也.							I	O
2208	14.2:12 孟, 長也。 ¹⁰³⁸					【A】 Liwei hanwenjia: 庶長稱孟。 ¹⁰³⁹	“Shigu2:” SA.		“Xingming:” 庶長稱孟.			I	N AJ
2209	14.2:12 孤, 無父也。 ¹⁰⁴⁰		【M】 Shangshu dazhuan: 幼而無父謂之孤。 ¹⁰⁴¹			【M】 Liji “Wangzhi:” 少而無父者謂之孤.			【M】 Meng “Lianghuiwang2:” 幼而無父曰孤.			I	NJ
3.142	14.2:12 疑, 惑也。 ¹⁰⁴²												
2210	14.2:13 去, 不順忽出也. 从到子.《易》曰:“突如其來如.”不孝子突出, 不容於內也...荒, 或从到古文子, 卽《易》突字.		【C/M】 “Li:” 突如其來如.									D	
2211	14.2:13 育, 養子使作善也...《虞書》曰:“教育子.”毓, 育或从每.		【C】 “Shundian:” 教胄子.									D	
2212	14.2:13 丑, 紐也.十二月萬物動, 用事, 象手之形, 時加丑, 亦舉手時也.							“Wuxing:” 丑者, 紐也.		Huainanzi “Tianwen xun:” 丑者, 紐也.Hanshu “Lüli zhi:” 紐牙於丑.		I	NJ
2213	14.2:13 羞, 進獻也。 ¹⁰⁴³				【M】 Dadai liji “Xia xiaozheng:” 羞也者, 進也.【Z】 (Zhouli “Shanfu” 膳夫: 羞用百有二十品; “Da situ:” 羞其肆; “Xiaozi” 小子: 羞牛肆羊) Zheng Sinong: 羞, 進也。 ¹⁰⁴⁴		“Shigu2:” 羞, 進也.					I	OJ
4.330	14.2:14 卯, 冒也.二月萬物冒地而出, 象開門之形, 故二月爲天門.									Hanshu “Lüli zhi:” 冒茆於卯,		I	

¹⁰³⁷ (Documents “Dayu mo”: 與其殺不辜) Kong Anguo’s commentary: 辜, 罪也.

¹⁰³⁸ (Documents “Kanggao:” 孟侯) Kong Anguo’s commentary: SA.

¹⁰³⁹ Liji “Quli1:” 女子許嫁笄而字, Zhengyi.

¹⁰⁴⁰ (Chuci “Jiutan:” 閔空宇之孤子兮) Wang Yi’s commentary: 無父曰孤.

¹⁰⁴¹ Taiping yulan, vol.447.

¹⁰⁴² (Chuci “Jiuzhang:” 淹回水而疑滯) Wang Yi’s commentary: SA.

¹⁰⁴³ (Chuci “Zhaohun:” 肴羞未通) Wang Yi’s commentary: 羞, 進也.

¹⁰⁴⁴ Zheng Xuan’s commentary.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
										振美於辰.			
2214	14.2:14 辰, 震也.三月陽氣動, 蠱電振, 民農時也, 物皆生...辰, 房星, 天時也. ¹⁰⁴⁵						“Shitian:” 大辰, 房心尾也.	“Wuxing:” 辰者, 震也.		SAA.		I	NJ
2215	14.2:14 辱, 恥也.从寸在辰下.失耕時, 於封疆上戮之也.辰者, 農之時也.故房星為辰, 田候也. ¹⁰⁴⁶					【Z】 Jia Kui’s commentary of Guoyu: 辱, 恥也. ¹⁰⁴⁷				SAA.		I	O
4.331	14.2:14 巳, 巳也.四月陽氣已出, 陰氣已藏, 萬物見, 成文章, 故巳為蛇.									Shiji “Lüshu:” 巳者, 言陽氣之已盡也.Huainanzi “Tianwen xun:” 巳則生已定也.Hanshu “Lülü zhi:” 已盛於巳.Lunheng “Yandu” 言毒: 言毒巳為蛇.Lunheng “Wushi”物勢: 巳, 虵也.		I	
1.106 8.81	14.2:14 以, 用也.从反巳.賈侍中說: 巳, 意巳實也, 象形. ¹⁰⁴⁸					【M】 (“Zaishan:” 侯疆侯以) Mao: 以, 用也.						B	
4.332	14.2:14 午, 午也.五月陰氣午逆陽, 冒地而出.									Huainanzi “Tianwen xun:” 午者, 忤也.		I	
2216	14.2:14-15 未, 味也.六月滋味也.五行木老於未.								“Wuxing:” 未, 味也.	Shiji “Lüshu:” 未者, 言萬物皆成, 有滋味也.Huainanzi “Tianwen xun:” 木生于亥, 壯于卯, 死于未.		I	NJ
2217	14.2:15 鞀, 擊小鼓, 引樂聲也.					【Z】 (Zhouli “Taishi:” 令奏鼓鞀) Zheng Sinong: 先擊小鼓, 乃擊大鼓, 小鼓為大鼓先引, 故曰鞀.鞀讀為道引之引. ¹⁰⁴⁹						I	O
4.333	14.2:15 酒, 就也, 所以就人性之善惡...一曰: 造也, 吉凶所造也.古者儀狄作酒醪, 禹嘗之而美, 遂疏儀狄.杜康作秫酒.									Zhanguo ce “Weice2”魏策二: 昔者帝女令儀狄作酒而美進之禹.禹飲而甘之, 遂疏儀狄.Shiben: 儀狄始作酒醪, 變五味.儀狄.夏禹之臣...杜康造酒.少康作秫酒.		I	
5.31	14.2:15 醢, 籀生衣也.									Fangyan13 曰: 醢, 麩也.		I	
4.334	14.2:16 醪, 汁滓酒也.									Cangjie pian: 醪, 謂有滓酒也.		I	
2218	14.2:16 醕, 厚酒也...《詩》曰: 酒醕惟醕.					【M】 (“Xingwei:” 酒醕維醕) Mao: 醕, 厚也.						B	O
2219	14.2:16 酎, 三重醇酒也...《明堂月令》曰: 孟秋, 天子飲酎. ¹⁰⁵⁰					【M】 Liji “Yueling:” 孟夏之月...是月也天子飲酎.						D	

¹⁰⁴⁵ (Chuci “Yuanyou:” 奇傳說之託辰星兮) Wang Yi’s commentary: 辰星, 房星.

¹⁰⁴⁶ Ibid.

¹⁰⁴⁷ Hui Lin, Yiqiejing yinyi, vol.8.

¹⁰⁴⁸ Xiao erya “Guanggu:”以, 用也.

¹⁰⁴⁹ Zheng Xuan’s commentary.

¹⁰⁵⁰ (Wenxuan “Weidu fu:” 温酎躍波) Li Shan’s commentary: Chuci “Zhaohun:” 挫糟凍飲酎清涼, Wang Yi’s commentary: 酎, 三重釀醇酒也.

Num	Shuowen jiezi	Changes	Documents	Odes	Three Rituals	S&A	Erya	Xiaojing, Lun, Meng	Baihu tong	Non-Classical Texts	Yi-yi	QU	SC
2220	14.2:16 酤, 一宿酒也.											I	O
7.41	14.2:16 鬻, 酒味淫也...讀若《春秋傳》曰: 美而豔.											D	
2221	14.2:17 醜, 爵也.											I	O
3.143	14.2:17 醋, 客酌主人也. ¹⁰⁵¹												
2.66	14.2:17 酣, 酒樂也. ¹⁰⁵²												
2222	14.2:17 醺, 醉也...《詩》曰: 公尸來燕醺醺.											D	
2.67	14.2:18 醕, 醉醬也. ¹⁰⁵³												
2223	14.2:18 醒, 病酒也.											I	O
2224 8.82	14.2:18 醫, 治病工也.毆, 惡姿也.醫之性然, 得酒而使.从酉.王育說.一曰: 毆, 病聲.酒所以治病也.《周禮》有醫酒.古者巫彭初作醫.											B	OJ
2225	14.2:18 茜, 禮, 祭, 束茅, 加于裸圭而灌鬯酒, 是為茜, 象神歆之也.一曰: 茜, 楛上塞也...《春秋傳》曰: 尔貢包茅不入, 王祭不供, 無以茜酒.											B	O
4.335	14.2:18 酸, 酢也.											I	
8.83	14.2:18 醕, 黍酒也...賈侍中說: 醕為鬯清.											D	
2226	14.2:19 醢, 肉醬也. ¹⁰⁵⁶											I	
2227	14.2:19 酋, 繹酒也...《禮》有大酋, 掌酒官也.											D	
2228	14.2:19-20 尊, 酒器也...《周禮》六尊: 犧尊, 象尊, 著尊, 壺尊, 太尊, 山尊.以待祭祀, 賓客之禮.尊, 尊或从寸.											B	O
2229	14.2:20 戊, 滅也.九月陽氣微, 萬物畢成, 陽下入地也.五行, 土生於戊, 盛於戊.											I	NJ

¹⁰⁵¹ (Changes “Xici1:”可與酬酢) Jijie: Jiujia yi: 賓酌主人為酢.

¹⁰⁵² (Documents “Yixun:” 酣歌于室) Kong Anguo’s commentary: 樂酒曰酣.

¹⁰⁵³ (Documents “Weizi:” 我用沈醕于酒) Kong Anguo’s commentary: 醕, 醬.

¹⁰⁵⁴ Shanhai jing “Hainei xi jing”海內西經: 巫彭, Guo Pu’s commentary.

¹⁰⁵⁵ Hui Lin, Yiqiejing yinyi, vol.12.

¹⁰⁵⁶ (Chuci “Lisao:” 后辛之菹醢兮) Wang Yi’s commentary: 肉醬曰醢. (“Dazhao:” 醢豚苦狗) Wang Yi’s commentary: 醢, 肉醬也.

¹⁰⁵⁷ Zheng Xuan’s commentary.

Num	<i>Shuowen jiezi</i>	<i>Changes</i>	<i>Documents</i>	<i>Odes</i>	<i>Three Rituals</i>	<i>S&A</i>	<i>Erya</i>	<i>Xiaojing, Lun, Meng</i>	<i>Baihu tong</i>	Non-Classical Texts	<i>Yi- yi</i>	QU	SC
2230	14.2:20 亥, 菱也.十月微陽, 起接盛陰...《春秋傳》曰: 亥有二首六身.											D	O

Appendix II. The Distribution of Entries with Quotations from the Classics or Classical Works in the *Shuowen*

Radical Group ¹	Total Entries	Entries with Quotations	Entries with Quotations in the first half of the radical group	Percentage of Entries with Quotations in the first half of the radical group	Radical Group	Total Entries	Entries with Quotations	Entries with Quotations in the first half of the radical group	Percentage of Entries with Quotations in the first half of the radical group	Radical Group	Total Entries	Entries with Quotations	Entries with Quotations in the first half of the radical group	Percentage of Entries with Quotations in the first half of the radical group
Yi 一	5	3	2	66.67%	Xue 血	15	3	2	66.67%	Shen 屾	2	1	0	0.00%
Shang 上	4	1	1	100.00%	Qing 青	2	1	1	100.00%	E 尸	6	1	1	100.00%
Shi 示	66	33	22	66.67%	Bi 皂	4	1	0	0.00%	Yan 广	49	13	6	46.15%
Yu 玉	126	44	26	59.09%	Chang 鬯	5	3	2	66.67%	Han 厂	27	3	0	0.00%
Che 中	7	1	1	100.00%	Shi 食	62	18	6	33.33%	Shi 石	49	8	5	62.50%
Cao 艸	445	135	74	54.81%	Ji 亼	6	1	1	100.00%	Er 而	2	1	1	100.00%
Ru 蓐	2	1	0	0.00%	Hui 會	3	1	1	100.00%	Shi 豕	22	6	4	66.67%
Mang 艸	4	1	0	0.00%	Cang 倉	2	1	0	0.00%	Yi 彳	5	1	0	0.00%
Ba 八	12	2	1	50.00%	Fou 缶	21	2	0	0.00%	Zhi 豸	20	7	3	42.86%
Bian 采	5	2	0	0.00%	Shi 矢	10	2	2	100.00%	Ma 馬	115	36	25	69.44%
Niu 牛	45	12	4	33.33%	Jiong 冂	5	2	1	50.00%	Zhi 薦	4	1	0	0.00%
Gao 告	2	1	1	100.00%	Jing 京	2	1	1	100.00%	Lu 鹿	26	11	7	63.64%
Kou 口	180	41	21	51.22%	Xiang 冂	4	1	1	100.00%	Chuo 毳	4	1	1	100.00%
Ku 哭	2	1	0	0.00%	Fu 畜	2	1	0	0.00%	Quan 犬	83	18	9	50.00%
Zou 走	85	5	1	20.00%	Se 齋	2	1	0	0.00%	Yin 爨	3	1	0	0.00%
Zhi 止	14	1	0	0.00%	Mai 麥	13	1	1	100.00%	Shu 鼠	20	1	1	100.00%
Bo 址	3	1	0	0.00%	Sui 夂	15	4	1	25.00%	Xiong 熊	2	1	0	0.00%
Bu 步	2	1	1	100.00%	Shun 辵	2	1	0	0.00%	Huo 火	112	31	16	51.61%
Zheng 正	2	1	0	0.00%	Wei 韋	16	5	3	60.00%	Hei 黑	37	3	1	33.33%
Chuo 辵	118	39	21	53.85%	Zhi 攴	6	1	0	0.00%	Yan 焱	3	1	0	0.00%
Chi 彳	37	4	2	50.00%	Mu 木	421	95	56	58.95%	Zhi 炙	3	2	2	100.00%
Xing 行	12	2	2	100.00%	Dong 東	2	1	1	100.00%	Chi 赤	8	4	2	50.00%
Chi 齒	44	6	3	50.00%	Lin 林	9	2	1	50.00%	Da 大	18	6	3	50.00%
Zu 足	85	13	6	46.15%	Za 巾	2	1	0	0.00%	Yao 夭	4	2	1	50.00%

¹ As said in 3.4, I exclude the radical groups in which all entries include quotations from the Classics or Classical works. I also exclude the radical groups which only have one entry that includes a quotation placed in the exact middle of the group. The radical groups which do not include entries containing quotations are not listed in the table.

Shu 疋	3	1	1	100.00%	Chu 出	5	2	1	50.00%	Hu 壺	2	1	0	0.00%
Yue 龠	5	1	0	0.00%	Fu 呬	6	1	0	0.00%	Yi 壹	2	1	0	0.00%
Ji 𠃉	6	1	0	0.00%	Sheng 生	6	1	0	0.00%	Tao 夊	6	1	0	0.00%
Gou 句	4	1	0	0.00%	Gun 隹	5	1	0	0.00%	Gao 夂	5	3	1	33.33%
Shi 十	9	1	0	0.00%	Wei 口	26	6	3	50.00%	Da 亼	8	3	2	66.67%
Sa 疋	2	1	0	0.00%	Yuan 員	2	1	0	0.00%	Fu 夫	3	1	1	100.00%
Yan 言	249	59	37	62.71%	Bei 貝	59	13	9	69.23%	Li 立	19	5	3	60.00%
Jing 詰	4	1	0	0.00%	Yi 邑	181	36	24	66.67%	Bing 竝	2	1	1	100.00%
Yin 音	6	2	1	50.00%	Xiang 𧇗	3	1	0	0.00%	Si 思	2	1	0	0.00%
Qian 辛	3	1	0	0.00%	Ri 日	70	25	12	48.00%	Xin 心	263	82	43	52.44%
Zhuo 𠃉	4	1	1	100.00%	Dan 旦	2	1	1	100.00%	Rui 叀	2	1	1	100.00%
Gong 升	17	5	4	80.00%	Yan 𠃉	23	10	9	90.00%	Shui 水	464	103	45	43.69%
Yu 𠃉	4	1	0	0.00%	Ming 冥	2	1	1	100.00%	Pin 頻	2	1	1	100.00%
Chen 晨	2	1	0	0.00%	Jing 晶	5	1	1	100.00%	Kuai 𠃉	2	1	1	100.00%
Ge 革	59	8	7	87.50%	Yue 月	8	7	4	57.14%	Chuan 川	10	5	2	40.00%
Li 鬲	13	1	1	100.00%	Ming 明	2	1	1	100.00%	Gu 谷	8	2	1	50.00%
Li 鬲	13	1	1	100.00%	Jiong 囟	2	1	0	0.00%	Bing 欠	17	3	1	33.33%
Zhao 爪	4	1	1	100.00%	Tiao 𠃉	3	2	1	50.00%	Yu 雨	46	12	8	66.67%
Ji 夨	8	2	2	100.00%	He 禾	87	22	13	59.09%	Yu 魚	103	21	12	57.14%
Dou 鬥	10	2	1	50.00%	Shu 黍	8	3	1	33.33%	Long 龍	5	1	1	100.00%
You 又	28	9	4	44.44%	Mi 米	36	5	2	40.00%	Yi 乙	3	1	0	0.00%
Nie 聿	3	2	1	50.00%	Jiu 臼	6	2	1	50.00%	Zhi 至	6	4	2	50.00%
Chen 臣	3	1	0	0.00%	Xiong 凶	2	1	0	0.00%	Hu 戶	10	1	0	0.00%
Shu 爻	20	4	3	75.00%	Pin 尢	2	1	0	0.00%	Men 門	57	14	11	78.57%
Shu 几	3	1	0	0.00%	Gua 瓜	7	2	2	100.00%	Er 耳	32	8	3	37.50%
Ruan 𧇗	2	1	0	0.00%	Hu 瓠	2	1	0	0.00%	Shou 手	265	50	21	42.00%
Pu 攴	77	23	16	69.57%	Mian 宀	71	18	10	55.56%	Nü 女	238	56	39	69.64%
Bu 卜	8	3	2	66.67%	Gong 宮	2	1	1	100.00%	Min 民	2	1	0	0.00%
Yong 用	5	2	2	100.00%	Xue 穴	51	14	7	50.00%	Ge 戈	26	14	5	35.71%
Xue 旻	4	1	1	100.00%	Meng 𧇗	10	2	2	100.00%	Wu 戊	2	1	1	100.00%
Mu 目	113	17	11	64.71%	Ne 疒	102	11	6	54.55%	Qin 琴	2	1	1	100.00%
Ju 𠃉	3	1	1	100.00%	Mi 冫	4	2	1	50.00%	Xi 匸	7	1	0	0.00%
Zi 白	7	3	2	66.67%	Liang 网	3	1	1	100.00%	Fang 匚	19	3	1	33.33%
Bi 鼻	5	1	0	0.00%	Wang 网	34	11	5	45.45%	Zi 𠃉	5	2	2	100.00%
Xi 習	2	1	0	0.00%	Jin 巾	62	12	6	50.00%	Wa 瓦	25	4	2	50.00%
Yu 羽	34	10	2	20.00%	Bai 白	11	3	3	100.00%	Gong 弓	27	6	4	66.67%
Zhui 隹	39	9	5	55.56%	Zhi 𠃉	6	4	3	75.00%	Jiang 𠃉	2	1	0	0.00%
Sui 夨	3	1	0	0.00%	Ren 人	245	83	49	59.04%	Xi 系	4	1	1	100.00%
Huan 萑	4	1	0	0.00%	Bi 匕	9	3	1	33.33%	Mi 糸	249	50	24	48.00%
Mo 苜	4	1	0	0.00%	Bi 比	2	1	0	0.00%	Su 素	6	2	0	0.00%
Yang 羊	26	6	4	66.67%	Qiu 北	3	2	2	100.00%	Hui 虫	153	62	37	59.68%

Ju 瞿	2	1	0	0.00%	Yin 佻	4	2	1	50.00%	Kun 蝮	25	2	1	50.00%
Niao 鳥	115	43	23	53.49%	Ting 壬	4	2	2	100.00%	Chong 蟲	6	5	3	60.00%
Wu 烏	3	1	1	100.00%	Yi 月	2	1	0	0.00%	Feng 風	13	4	4	100.00%
You 紘	3	1	0	0.00%	Yi 衣	116	31	20	64.52%	Gui 龜	3	2	1	50.00%
Yu 予	3	2	1	50.00%	Lao 老	10	2	1	50.00%	Meng 黽	13	3	1	33.33%
Biao 爻	9	1	1	100.00%	Mao 毛	6	3	1	33.33%	Er 二	6	4	3	75.00%
Can 奴	5	1	0	0.00%	Shi 尸	23	4	2	50.00%	Tu 土	131	39	24	61.54%
E 步	32	10	6	60.00%	Zhou 舟	12	3	1	33.33%	Yao 垚	2	1	0	0.00%
Si 死	4	2	2	100.00%	Fang 方	2	1	0	0.00%	Li 里	3	2	1	50.00%
Gu 骨	25	3	0	0.00%	Ren 儿	6	3	1	33.33%	Tian 田	29	8	5	62.50%
Rou 肉	140	22	13	59.09%	Ma 兒	2	1	0	0.00%	Jiang 畺	2	1	0	0.00%
Dao 刀	64	13	5	38.46%	Jian 見	45	7	4	57.14%	Huang 黃	6	1	1	100.00%
Lei 耒	7	3	2	66.67%	Qian 欠	65	6	3	50.00%	Nan 男	3	2	1	50.00%
Jiao 角	39	10	6	60.00%	Ji 旡	3	1	0	0.00%	Li 力	39	14	10	71.43%
Zhu 竹	144	26	10	38.46%	Xie 頁	92	15	9	60.00%	Xie 荔	4	3	1	33.33%
Wu 兀	7	2	1	50.00%	Shou 百	2	1	1	100.00%	Jin 金	197	34	13	38.24%
Gong 工	4	1	1	100.00%	Mian 面	4	1	1	100.00%	Jin 斤	15	4	1	25.00%
Wu 巫	2	1	0	0.00%	Jiao 畺	2	1	1	100.00%	Dou 斗	17	4	3	75.00%
Yue 曰	7	3	1	33.33%	Shan 彡	9	1	1	100.00%	Mao 矛	6	1	1	100.00%
Nai 乃	3	1	1	100.00%	Wen 彡	2	1	0	0.00%	Che 車	99	19	12	63.16%
Ke 可	4	1	0	0.00%	Wen 文	4	1	1	100.00%	Fu 阜	92	23	15	65.22%
Hao 号	2	1	0	0.00%	Biao 髟	38	4	3	75.00%	Jiu 九	2	1	0	0.00%
Yu 亏	5	2	2	100.00%	Hou 后	2	1	1	100.00%	Rou 叀	7	3	2	66.67%
Zhi 旨	2	1	1	100.00%	Zhi 卮	3	1	1	100.00%	Yi 乙	4	1	0	0.00%
Xi 喜	3	2	1	50.00%	Jie 卩	13	2	2	100.00%	Wu 戊	2	1	0	0.00%
Zhu 壺	5	2	1	50.00%	Mao 卯	2	1	0	0.00%	Xin 辛	6	1	1	100.00%
Gu 鼓	10	5	3	60.00%	Bao 勺	15	2	2	100.00%	Zi 子	15	4	2	50.00%
Li 豐	2	1	0	0.00%	Bao 包	3	2	1	50.00%	Tu 厶	3	2	2	100.00%
Feng 豐	2	1	0	0.00%	Gou 苟	2	1	0	0.00%	Chou 丑	3	2	1	50.00%
Hu 虍	9	1	1	100.00%	Gui 鬼	17	6	4	66.67%	Shen 申	4	1	1	100.00%
Hu 虎	15	3	2	66.67%	Wei 嵬	2	1	0	0.00%	You 酉	67	10	5	50.00%
Min 皿	25	4	1	25.00%	Shan 山	53	20	17	85.00%					

Bibliography

- Ban Gu 班固. *Han shu* 漢書. Beijing: Zhonghua shuju, 1962.
- Beck, B.J. Mansvelt. “The fall of Han.” In *The Cambridge History of China*, vol.1, edited by Denis Twitchet and Michael Loewe, 317–76. Cambridge, MA: Cambridge University Press, 1986.
- Boltz, William. “*Shuo wen chieh tzu*.” In *Early Chinese Texts: A Bibliographical Guide*, edited by Michael Loewe, 429–42. The Society for the Study of Early China and the Institute of East Asian Studies, University of California, 1993.
- Bottéro, Françoise, and Christoph Harbsmeier. “The *Shuowen Jiezi* Dictionary and the Human Sciences in China.” *Asia Major*, third series, 21, no. 1 (2008): 249–71.
- Chen Jinli 陳金麗. “Lun Xu Shen de jingxue sixiang yu jingxue chengjiu” 論許慎的經學思想與經學成就. Master’s thesis, Shandong daxue, Jinan, 2007.
- Chen Li 陳立. *Baihu tong shuzheng* 白虎通疏證. Beijing: Zhonghua shuju, 1994.
- Chen Shouqi 陳壽祺, *Wujing yiyi shu zheng* 五經異義疏證. Beijing: Zhonghua shuju, 2014.
- Chen Suzhen 陳蘇鎮. *Chunqiu yu handao: lianghan zhengzhi yu zhengzhi wenhua yanjiu* 《春秋》與“漢道”：兩漢政治與政治文化研究, 2nd edition. Beijing: Zhonghua shuju, 2020.
- Sturgeon, Donald. “Chinese Text Project.” <http://ctext.org/zh>.
- Creamer, Thomas. “*Shuowen Jiezi* and Textual Criticism in China.” *International Journal of Lexicography* 2, no.3 (Autumn 1989): 176–87.
- “Database of Chinese Classic Books.”
<http://publish.ancientbooks.cn/docShuju/platformSublibIndex.jsp?libId=5>.
- Dong Xiqian 董希謙. “Xu Shen shengping shiji kaobian” 許慎生平事迹考辨. In *Shuowen jiezi yanjiu* 說文解字研究, vol.1, edited by Cao Xianzhuo 曹先擢, Dong Xiqian 董希謙, and Wang Ning 王寧, 25–35, 43. Kaifeng: Henan daxue chubanshe, 1991.
- Duan Yucai 段玉裁. *Shuowen jiezi zhu* 說文解字注. 2nd ed. Shanghai: Shanghai guji chubanshe, 1988.

- Fan Bocheng 樊波成. “Zhangju xue xingshuai shi, jianlun handai rushu de tongyi yu jinguxue de shengjiang” 章句學興衰史—兼論漢代儒術的統一與今古學的升降. *Wen shi zhe* 文史哲, no.1 (2020): 145–53.
- Fan Ye 范曄. *Hou Han shu* 後漢書. Beijing: Zhonghua shuju, 1965.
- Feng Yutao 馮玉濤. “Shuowen jiezi duruo zuoyong leikao” 《說文解字》“讀若”作用類考. *Ningxia daxue xuebao (shehui kexue ban)* 寧夏大學學報（社會科學版）18, no.3 (1996): 11–22.
- Gui Fu 桂馥. *Shuowen jiezi yizheng* 說文解字義證. Beijing: Zhonghua shuju, 1987.
- Guo Xiliang 郭錫良. *Hanzi guyin shouce* 漢字古音手冊. Rev. ed. Beijing: Shangwu yinshuguan, 2010.
- . *Hanzi guyin biaogao* 漢字古音表稿. *Wenxian Yuyanxue* 文獻語言學, edited by Hua Xuecheng 華學誠, vol.8. Beijing: Zhonghua shuju, 2018.
- Guo Xiliang 郭錫良 et al. *Gudai hanyu* 古代漢語. Beijing: Shangwu yinshuguan, 1999.
- Huang Zhangjian 黃彰健. *Jing jinguwen xue wenti xinlun* 經今古文學問題新論, 2nd edition. Taipei: Zhongyang yanjiuyuan lishi yuyan yanjiusuo, 1992.
- Kang Guozhang 康國章. “Gujinwen jingxue zhi zheng yu Xu Shen de Shuowen jiezi” 古、今文經學之爭與許慎的《說文解字》. *Yindu xuekao* 殷都學刊, no.3 (2004): 98–102.
- . Xu Shen dui jinwen jingxue de pipan yu xina 許慎對今文經學的批評與吸納. *Henan daxue xuebao (shehui kexue ban)* 河南大學學報（社會科學版）46, no.3 (May, 2006): 99–101.
- Kramers, Robert. “The development of the Confucian schools.” In *The Cambridge History of China*, vol.1, edited by Denis Twitchet and Michael Loewe, 747–65. Cambridge, MA: Cambridge University Press, 1986.
- Kuhn, Thomas. *The Structure of Scientific Revolutions*. 4th edition. Chicago: The University of Chicago Press, 2012.
- Legge, James. *The She-king. The Chinese Classics: With a Translation, Critical and Exegetical Notes, Prolegomena and Copious Indexes*, vol.4. Hongkong: Lane, Crawford & Co, 1871.
- Li Guoying 李國英. “Xiaozhuan xingshengzi yanjiu” 小篆形聲字研究. PhD diss., Beijing Normal University, Beijing, 1989.

- Li Na 李娜. “*Shuowen jiezi wushizi yanjiu*” 說文解字誤釋字研究. PhD diss., Hebei Daxue, Shijiazhuang, 2012.
- Li Shoukui 李守奎. Handai de wenxian zhengli yu wenzi yanjiu – *Shuowen chansheng de beijing yu tedian* 漢代的文獻整理與文字研究—說文產生的背景與特點. *Huaxia wenhua luntan* 華夏文化論壇 15 (2016): 165–75.
- Li Xueqin 李學勤. “*Jinguxue kao he Wujing yiyi*” 今古學考和五經異義. In *Guoxue jinlun* 國學今論, 125–35. Edited by Zhang Dainian 張岱年. Shenyang: Liaoning jiaoyu chubanshe, 1991.
- . “Zouchu yigu shidai” 走出疑古時代, *Zhongguo wenhua* 中國文化, no. 7 (December, 1992): 1–7.
- Li Zongkun 李宗焜. Tangxieben *Shuowen jiezi jicun* 唐寫本《說文解字》輯存. Shanghai: Zhongxi shuju, 2015.
- Liu Zhao 劉釗. *Guwenzi gouxingxue* 古文字構型學. Fuzhou: Fujian renmin chubanshe, 2011.
- Lu Deming 陸德明. *Jingdian shiwen* 經典釋文. Beijing: Zhonghua shuju, 1983.
- Lu Zhiwei 陸志偉, “*Shuowen jiezi duruo yinding*” 《說文解字》讀若音訂. In *Lu Zhiwei Yuyanxue zhuzuo ji* 陸志偉語言學著作集, vol2, 231–362. Beijing: Zhonghua shuju, 1999.
- Lu Zongda 陸宗達. *Shuowen jiezi tonglun* 說文解字通論. Beijing: Beijing chubanshe, 1981.
- . “*Shuowen duruo de xungu yiyi*” 《說文》“讀若”的訓詁意義. In *Lu Zongda yuyanxue lunwen ji* 陸宗達語言學論文集, 349–62. Beijing: Beijing shifan daxue chubanshe, 1996.
- Ma Zonghuo 馬宗霍. *Shuowen jiezi yin qunshu kao* 說文解字引羣書考. Beijing: Kexue shuju, 1959.
- . *Shuowen jiezi yin tongren shuo kao* 說文解字引通人說考. Beijing: Kexue shuju, 1959.
- . *Zhongguo jingxue shi* 中國經學史. Beijing: Shangwu yinshuguan, 1998.
- . *Shuowen jiezi yinjing kao* 說文解字引經考. Beijing: Zhonghua shuju, 2013.
- Miller, Roy. “Problems in the Study of ‘Shuo-wen Chieh-tzu.’” PhD diss., Columbia University, New York, 1953.

- . “The *Wu-Ching I-I* Of Hsü Shen.” *Monumenta Serica* 33 (1977): 1–21.
- Nylan, Michael. “The ‘Chin Wen/Ku Wen’ Controversy in Han Times.” *T’oung Pao*, Second Series, 80, no. 1/3 (1994): 83–145.
- . *The Five “Confucian” Classics*. New Haven: Yale University Press, 2001.
- O’Neill, Timothy. “Harbinger of Sequestered Intent: Language Theory and the Author in Traditional Chinese Discourse.” PhD diss, University of Washington, Seattle, 2010.
- . “Xu Shen’s Scholarly Agenda: A New Interpretation of the Postface of the *Shuowen Jiezi*.” *Journal of the American Oriental Society* 133, no. 3 (2013): 413–40.
- Pelliot, Paul. “Les Bronzes De La Collection Eumorfopoulos Publiés Par M. W. P. Yetts (I Et II).” *Tung Pao* 27, (1930): 359–406.
- Petersen, Jens. “The *Taiping jing* and the *Shuowen jiezi*.” In *The Master said, to study and: to Søren Egerod on the Occasion of His Sixty-seventh Birthday*, edited by Birthe Arendrup, Simon Heilesen, and Jens Petersen, 139–49. Copenhagen: East Asian Institute, University of Copenhagen, 1990.
- Pi Xirui 皮錫瑞. *Jingxue lishi* 經學歷史. Beijing: Zhonghua shuju, 1959.
- Qian Daxin 錢大昕. *Qianyan tang ji* 潛研堂集. Shanghai: Shanghai guji chubanshe, 1989.
- Qian Mu 錢穆. *Lianghan jingxue jinguwen pingyi* 兩漢經學今古文平議. Beijing: Shangwu yinshuguan, 2001.
- Qiu Xigui 裘錫圭. “*Shuowen jiezi yu chutu guwenzi*” 說文解字與出土古文字 in *Shuowen jiezi yanjiu* 說文解字研究, vol.1, edited by Cao Xianzhao 曹先擢, Dong Xiqian 董希謙, and Wang Ning 王寧, 64–70. Kaifeng: Henan daxue chubanshe, 1991.
- Ruan Yuan 阮元. *Shisan jing zhushu* 十三經注疏. Beijing: Zhonghua shuju, 2009.
- Saussure, Ferdinand de, Perry Meisel, and Haun Saussy. *Course in General Linguistics*. New York: Columbia University Press, 2011.
- Shaughnessy, Edward. “Calendar and Chronology.” In *The Cambridge History of Ancient China: From the Origins of Civilization to 221 B.C.*, 19–29. Edited by Michael Loewe and Edward Shaughnessy. Cambridge: Cambridge University Press, 1999.

“*Shuowen quanwen suoyin*”說文全文索引. After Xu Shen 許慎, *Shuowen jiezi* 說文解字, edited by Shi Xiejie 施謝捷. <https://humanum.arts.cuhk.edu.hk/Lexis/lexi-mf/shuowen.php>.

Sima Qian 司馬遷. *Shiji* 史記. 2nd ed. Beijing: Zhonghua shuju, 1982.

Su Dandan 蘇丹丹. “Xu Shen jingxue sixiang yanjiu – yi *Shuowen jiezi* wei zhongxin”許慎經學思想研究—以說文解字為中心. Master’s thesis, Shandong shifan daxue, Jinan, 2020.

Su Xing 蘇興. *Chunqiu fanlu yizheng* 春秋繁露義證. Beijing: Zhonghua shuju, 1992.

Sun Qinshan 孫欽善. *Zhongguo gu wenxian xue shi jianbian* 中國古文獻學史簡編. Beijing: Gaodeng jiaoyu chubanshe, 2001.

Thern, B.L. *Postface of the Shuo-wen Chieh-tzu, the First Comprehensive Chinese Dictionary*. Madison: The Department of East Asian Language and Literature, The University of Wisconsin, 1966.

Van Ess, Hans. “The Old Text/New Text Controversy: Has the 20th Century Got It Wrong?” *T’oung Pao*, Second Series, 80, no. 1/3 (1994): 146–70.

———. “The Apocryphal Texts of the Han Dynasty and the Old Text/New Text Controversy.” *T’oung Pao*, Second Series, 85, no. 1/3 (1999): 29–64.

———. Review of “... *Und Cang Jie erfand die Schrift*’—*Ein Handbuch für den Gebrauch des Shuo Wen Jie Zi* (“.. And Cang Jie invented writing”: A handbook for the use of the *Shuowen jiezi*),” by Marc Winter, *China Review International* 6, no.1 (Spring 1999): 283–86.

Wan Xianchu 萬獻初. *Shuowen xue daolun* 說文學導論. Wuhan: Wuhan daxue chubanshe, 2014.

Wang Guowei 王國維. “Zhanguo shi Qin yong zhouwen liuguo yong guwen shuo” 戰國時秦用籀文六國用古文說. In *Guantang jilin* 觀堂集林, 305–07. Beijing: Zhonghua shuju, 1959.

———. “*Shuowen suowei guwen shuo*” 說文所謂古文說. In *Guantang jilin*, 314–17. Beijing: Zhonghua shuju, 1959.

———. “Lianghan guwenxuejia duo xiaoxuejia shuo” 兩漢古文學家多小學家說. In *Guantang jilin*, 330–36. Beijing: Zhonghua shuju, 1959.

Wang Li 王力. *Zhongguo yuyanxue shi* 中國語言學史. Jinan: Shandong jiaoyu chubanshe, 1990.

Wang Yundu 王雲度, “Donghan shi fenqi chuyi” 東漢史分期芻議. *Nandu xuetao (shehui kexue*

ban)南都學壇(社會科學版) 11, no.1 (1991): 8–12.

Winter, Marc. “... *Und Cang Jie erfand die Schrift*”—*Ein Handbuch für den Gebrauch des Shuo Wen Jie Zi*. Schweizer Asiatische Studien, vol.28. Bern: Peter Lang Verlag GmbH, 1998.

Wang Niansun 王念孫. *Guanglu Guan cha Gong Duanshi Shuowen qianji* 光祿觀察公段氏說文簽記. In *Yingyin jieshuo Gaoyou Wangshi fuzi shougao* 景印解說高郵王氏父子手稿, edited by Li Zongkun 李宗焜, 105–56. Taipei: Zhongyang yanjiuyuan lishi yuyan yanjiusuo, 2000.

Wu Genping 吳根平. “Jingxue beijing xia de *Shuowen jiezi*” 經學背景的說文解字. Master’s thesis, Jiangxi shifan daxue, Nanchang, 2007.

Wu Yunyan 吳雲燕. *Shuowen yinjing yizi* 說文引經異字. N.p.: Shanhaitang xuan, 1826.

Xu Fuguan 徐復觀. *Zhongguo jingxueshi de jichu* 中國經學史的基礎. Taipei: Taiwan Xuesheng shuju, 1982.

Xu Qinting 徐芹庭. *Lianghan shiliujia yizhu chanwei* 兩漢十六家易注闡微. Taipei: Wuzhou chubanshe, 1975.

Xu Shen 許慎. *Shuowen jiezi* 說文解字. Beijing: Zhonghua shuju, 2015.

Yang Shuda 楊樹達. “*Shuowen duruo tanyuan*” 說文讀若探源, In *Jiwei ju xiaoxue shulin* 積微居小學述林, 109–53. Beijing: Zhonghua shuju, 1983.

Yang Tianyu 楊天宇. “Luelun Xu Shen zai handai jingwen jingxue ronghe zhong de zuoyong” 略論許慎在漢代今古文經學融合中的作用. *Zhengzhou daxue xuebao (zhexue shehui kexue ban)* 鄭州大學學報 (哲學社會科學版) 40, no.6 (November, 2007): 90–93.

Ye Chunfang 葉純芳. *Zhongguo jingxueshi dagang* 中國經學史大綱. Beijing: Zhonghua shuju, 2016.

Zang Kehe 臧克和. *Zhongguo wenzi yu ruxue sixiang* 中國文字與儒學思想. Nanning: Guangxi jiaoyu chubanshe, 1996.

Zhang Daying 張大英. *Oumei shuowen xue yanjiu* 歐美《說文》學研究. Guangzhou: Jinan daxue chubanshe, 2015.

Zhang Fan 張帆. *Zhongguo gudai jianshi* 中國古代簡史. Beijing: Beijing Daxue chubanshe, 2001.

Beijing Erudition Digital Research Center. “Zhongguo jiben guji ku”中國基本古籍庫.
<http://server.wenzibase.com.ezproxy.cul.columbia.edu/spring/front/read>.

Zhou Zumo 周祖謨. “Xu Shen jiqi *Shuowen jiezi*” 許慎及其說文解字. In *Wenxue ji* 問學集, 710–22. Beijing: Zhonghua shuju, 1966.

Zong Fubang 宗福邦 et al., eds. *Guxun huizuan* 故訓匯纂. Beijing: Shangwu yinshuguan, 2003.

Bibliography of the Appendix

Ban Gu 班固. *Han shu* 漢書. Beijing: Zhonghua shuju, 1962.

Chen Li 陳立. *Baihu tong shuzheng* 白虎通疏證. Beijing: Zhonghua shuju, 1994.

Chen Pengnian 陳彭年. *Songben yupian* 宋本玉篇. Beijing: Zhongguo shudian, 1983.

Chen Qiaoyi 陳橋驛. *Shuijing zhu jiaozheng* 水經注校證. Beijing: Zhongguo shudian, 2007.

Chen Shike 陳士珂. *Kongzi jiayu shuzheng* 孔子家語疏證. Nanjing: Fenghuang chubanshe, 2017.

Chen Shouqi 陳壽祺, *Wujing yiyi shu zheng* 五經異義疏證. Beijing: Zhonghua shuju, 2014.

Chen Xianewi 陳顯微. *Zhouyi cantongqi jie* 周易參同契解. Zhengtong Daozang 正統道藏, edited by Zhang Yuchu 張宇初 et. al. N.d.

Chi Duo 遲鐸. *Xiao erya jishi* 小爾雅集釋. Beijing: Zhonghua shuju, 2008.

Sturgeon, Donald. “Chinese Text Project.” <http://ctext.org/zh>.

“Database of Chinese Classic Books.”

<http://publish.ancientbooks.cn/docShuju/platformSublibIndex.jsp?libId=5>.

Duan Yucai 段玉裁. *Shuowen jiezi zhu* 說文解字注. 2nd ed. Shanghai: Shanghai guji chubanshe, 1988.

Fan Ye 范曄. *Hou Han shu* 後漢書. Beijing: Zhonghua shuju, 1965.

Fu Yashu 傅亞庶. *Kongcongzi jiaoshi* 孔叢子校釋. Beijing: Zhonghua shuju, 2011.

Gao You 高誘. *Zhanguo ce zhu*, edited by Yao Hong 姚宏. Shi Li Ju Cong Shu 士禮居叢書, edited

by Huang Pilie 黃丕烈. N. d.

- Gui Fu 桂馥. *Shuowen jiezi yizheng* 說文解字義證. Beijing: Zhonghua shuju, 1987.
- Guo Qingfan 郭慶藩. *Zhuangzi jishi* 莊子集釋. Beijing: Zhonghua shuju, 2012.
- Hao Yixing 郝懿行. *Shanhaijing jianshu* 山海經箋疏. In *Hao Yixing ji* 郝懿行集, edited by An Zuwei 安作璋, vol.6. Jinan: Qilu shushe, 2010.
- He Ning 何寧. *Huainanzi jishi* 淮南子集釋. Beijing: Zhonghua shuju, 1998.
- Hong Xingzu 洪興祖. *Chuci buzhu* 楚辭補注. Beijing: Zhonghua shuju, 1983.
- Huang Huaixin 黃懷信. *Heguanzi jiaozhu* 鶡冠子校注. Beijing: Zhonghua shuju, 2014.
- Huang Hui 黃暉. *Lunheng jiaoshi* 論衡校釋. Beijing: Zhonghua shuju, 1990.
- Hui Lin 慧琳. *Yiqiejing yinyi* 一切經音義. N.p: Shitani Byakurensa, 1738–1746.
- Lei Xueqi 雷學淇. *Jiaoji shiben* 校輯世本. In *Shiben bazhong* 世本八種. Beijing: Zhonghua shuju, 2008.
- Li Bujia 李步嘉. *Yuejueshu jiaoshi* 越絕書校釋. Beijing: Zhonghua shuju, 2013.
- Li Dingzuo 李鼎祚. *Zhouyi jijie* 周易集解. Beijing: Zhonghua shuju, 2016.
- Li Fang 李昉. *Taiping yulan* 太平御覽. Sibu Congkan Sanbian 四部叢刊三編, edited by Zhang Yuanji 張元濟, vol.234–369. Shanghai: Shangwu yinshuguan, n.d.
- Li Xiangfeng 黎翔鳳. *Guanzi jiaozhu* 管子校注. Beijing: Zhonghua shuju, 2004.
- Liu Xuekai 劉學鍇. *Wen Tingyun quanji jiaozhu* 溫庭筠全集校注. Beijing: Zhonghua shuju, 2007.
- Lu Ji 陸璣. *Maoshi caomu niaoshou chongyu shou* 毛詩草木鳥獸蟲魚疏. Tang Song Congshu 唐宋叢書, edited by Zhong Renjie 鍾人傑. N.d.
- Lü Zuqian 呂祖謙. *Lüshi jiashu dushi ji* 呂氏家塾讀詩記. Sibu Congkan Xubian 四部叢刊續編, edited by Zhang Yuanji 張元濟, vol.34–45. Shanghai: Shangwu yinshuguan, n.d.
- Ma Zonghuo 馬宗霍. *Shuowen jiezi yin qunshu kao* 說文解字引羣書考. Beijing: Kexue shuju, 1959.

- . *Shuowen jiezi yin tongren shuo kao* 說文解字引通人說考. Beijing: Kexue shuju, 1959.
- . *Shuowen jiezi yinjing kao* 說文解字引經考. Beijing: Zhonghua shuju, 2013.
- Ouyang Xun 歐陽詢 ed. *Yiwen leiju* 藝文類聚. Wenyuange Siku Quanshu 文淵閣四庫全書, edited by Yong Rong 永瑢 and Ji Yun 紀昀. Beijing: Wenyuange. N.d.
- Pi Xirui 皮錫瑞. *Bo Wujing Yiyi shuzheng* 駁五經異義疏證. Beijing: Zhonghua shuju, 2014.
- . *Shangshu dazhuan shuzheng* 尚書大傳疏證. Beijing: Zhonghua shuju, 2015.
- Qian Yi 錢繹. *Fangyan jianshu* 方言箋疏. Beijing: Zhonghua shuju, 1991.
- Ruan Yuan 阮元. *Shisan jing zhushu* 十三經注疏. Beijing: Zhonghua shuju, 2009.
- Shi Shenghan 石聲漢. *Qimin yaoshu jinshi* 齊民要術今釋, Beijing: Zhonghua shuju, 2009.
- Shizi 尸子. *Pingjin Guan Congshu* 平津館叢書, edited by Sun Xingyang. N.p: Pingjin guan, n.d.
- “*Shuowen quanwen suoyin*”說文全文索引. After Xu Shen 許慎, *Shuowen jiezi* 說文解字, edited by Shi Xiejie 施謝捷. <https://humanum.arts.cuhk.edu.hk/Lexis/lexi-mf/shuowen.php>.
- Sima fa* 司馬法. *Sibu Congkan Chubian* 四部叢刊初編, edited by Zhang Yuanji 張元濟, vol.343. Shanghai: Shangwu yinshuguan, n.d.
- Sima Guang 司馬光. *Taixuan jizhu* 太玄集注. Beijing: Zhonghua shuju, 1998.
- Sima Qian 司馬遷. *Shiji* 史記. 2nd ed. Beijing: Zhonghua shuju, 1982.
- Su Xing 蘇興. *Chunqiu fanlu yizheng* 春秋繁露義證. Beijing: Zhonghua shuju, 1992.
- Sun Jue 孫穀. *Gu weishu* 古微書. Wenyuange Siku Quanshu 文淵閣四庫全書, edited by Yong Rong 永瑢 and Ji Yun 紀昀. Beijing: Wenyuange. N.d.
- Sun Yirang 孫詒讓. *Mozi jiangou* 墨子閒詁. Beijing: Zhonghua shuju, 2001.
- Tang Shenwei 唐慎微. *Chongxiu zhenghe jingshi zhenglei beiyong bencao* 重修政和經史證類備用本草. *Sibu Congkan Chubian* 四部叢刊初編, edited by Zhang Yuanji 張元濟, vol.376–87. Shanghai: Shangwu yinshuguan, n.d.
- Wang Bing 王冰. *Chongguang buzhu huangdi neijing suwen* 重廣補注黃帝內經素問. *Sibu Congkan Chubian* 四部叢刊初編, edited by Zhang Yuanji 張元濟, vol.357–61. Shanghai:

Shangwu yinshuguan, n.d.

- Wang Liqi 王利器. *Fengsu tongyi jiaozhu* 風俗通義校注. Beijing: Zhonghua shuju, 1981.
- . *Wenzi shuyi* 文子疏義. Beijing: Zhonghua shuju, 2009.
- Wang Pinzhen 王聘珍. *Dadai liji jiegu* 大戴禮記解詁. Beijing: Zhonghua shuju, 1983.
- Wang Xianqian 王先謙. *Xunzi jijie* 荀子集解. Beijing: Zhonghua shuju, 1988.
- . *Hanfeizi jijie* 韓非子集解. Beijing: Zhonghua shuju, 1998.
- Wang Yuanzhao 王照圓. *Lienv zhuan buzhu* 列女傳補注. Shanghai: Huadong shifan daxue chubanshe, 2012.
- Xiang Zonglu 向宗魯. *Shuoyuan jiaozheng* 說苑校證. Beijing: Zhonghua shuju, 1987.
- Xiao Tong 蕭統. *Wenxuan* 文選, edited by Hu Kejia 胡克家.
- . *Liuchen zhu Wenxuan* 六臣注文選. Beijing: Zhonghua shuju, 2012 年.
- Xu Dachun 徐大椿. *Nanjing jingshi* 難經經釋. N.p.1727.
- Xu Fuhong 許富宏. *Guiguzi jijiao jizhu* 鬼谷子集校集注. Beijing: Zhonghua shuju, 2010.
- Xu Jian 徐堅, *Chuxueji* 初學記. Beijing: Zhonghua shuju, 2004.
- Xu Shen 許慎. *Shuowen jiezi* 說文解字. Beijing: Zhonghua shuju, 2015.
- Xu Weiyu 許維通. *Lüshi chunqiu jishi* 呂氏春秋集釋. Beijing: Zhonghua shuju, 2009.
- Xu Yuangao 徐元誥. *Guoyu jijie* 國語集解. Beijing: Zhonghua shuju, 2002.
- Xuan Ying 玄應. *Yiqie jing yinyi* 一切經音義. Haishan Xianguan Congshu 海山仙館叢書, edited by Pan Shicheng 潘仕成. N.d.
- Xu Chaohua 徐朝華. *Erya jinzhu* 爾雅今注. Tianjin: Nankai daxue chubanshe, 1987.
- Yan Zhen 閻振益 and Zhong Xia 鍾夏. *Xinshu jiaozhu* 新書校注. Beijing: Zhonghua shuju, 2000.
- Yang Bojun 楊伯峻. *Liezi jishi* 列子集釋. Beijing: Zhonghua shuju, 1979.

- Yi zhoushu* 逸周書. *Congshu Jicheng Chubanshe* 叢書集成初編, edited by Wang Yunwu 王雲五, vol.3691–94. Changsha: Shangwu yinshuguan, 1937.
- Yu Shinan 虞世南. *Beitang shuchao* 北堂書鈔. N.p.: Wanjuan tang, n.d.
- Zhao Zaihan 趙在翰. *Qiwei (fu Lunyu chen)* 七緯(附論語讖). Beijing: Zhonghua shuju, 2012.
- Beijing Erudition Digital Research Center. “Zhongguo jiben guji ku”中國基本古籍庫.
<http://server.wenzibase.com.ezproxy.cul.columbia.edu/spring/front/read>.
- Zhoubi suanjing* 周髀算經. *Sibu Congkan Chubian* 四部叢刊初編, edited by Zhang Yuanji 張元濟, vol.388–89. Shanghai: Shangwu yinshuguan, n.d.
- Zhou Zumo 周祖謨. *Guangyun jiaoben* 廣韻校本. 3rd. edition. Beijing: Zhonghua shuju, 2004.
- Zhu Qianzhi 朱謙之. *Laozi jiaoshi* 老子校釋. Beijing: Zhonghua shuju, 1984.
- Zong Fubang 宗福邦 et al., eds. *Guxun huizuan* 故訓匯纂. Beijing: Shangwu yinshuguan, 2003.