18.0.1 元 亨 (享)
18.0.2 利 涉 大 川
18.0.3 先甲三日 後甲三日

- guo Heng : "grand offering"; favorable for finding the big river but it must be on the day three days before the jia day (xin or ding day) and the third day after the jia day (a ding day); Gujing quotes Wang Yinzhi (Jiaguwen shiwen 23-26) who observes that xin 辛 and ding 丁 and gui 癸 gui days were considered lucky for activities, and ceremonies were more likely to be conducted on these days. cf. 57.5, where 先庚三日 後庚三日, i.e. a ding and a gui day, are once again even days - cf. K.C. Chang on divinatic phenomena - how does this fit in?
- Qu Wanli ("Yongao," p 35-37) 18.0.3 has been interpreted in three ways: 1) to refer to the third day before and after the jia day; 2) to refer to three days before and after the jia day; the second interp attributed in Jijie to the Zixia zhuan 子夏傳 is better best. (and 3) to refer to the first three jia days (甲子, 甲戌, 甲申) and the last three jia days, (甲午, 甲辰, 甲寅), of the six days which begin with jia in the 60-day cycle (this proposal by Kong Guangsen 孔廣森) It is the simplest, in the sense that interp one would be a roundabout way of referring to a xin day and a ding day. And it fits nicely with modern a northern custom of allowing a period of plus or minus three days leeway for carrying out the ritual sweeping of the graves on Qingming and the first of the tenth moon. These days are then likely days for action (following Wang Yitong's observation) The above argument applies equally to 18.0.2, mutatis mutandis - to 57.5 先庚三日 後庚三日.

But why jia and geng? Qu thanks refers us to the work on the Shang calendar by Dong Zuobin, who showed that in the ritual sacrificial cycle of the "new school" of ritual, the sacrifices to royal ancestors commenced with Shang Jia 上甲 on a jia day, while those to former royal consorts commenced with Bi Geng 妣庚, the consort of Shi Ren 示壬, on a geng day. Perhaps the Zhou, knowing the Shang people always refer to these two days as the beginning of the sacrificial cycle, concluded that these were generally lucky days. A sacrifice is involved in Hexagram 18 deals with gu 蠱 poisoning, which ancient Chinese believed was caused when the ancients were poisoned, although it was due to lack of knowledge about hygiene, they blamed it on evil magic curses and performed exorcistic sacrificial rituals to seek relief. They would always divine to determine the suitable day for the sacrifice, and

that is the ~~case here~~ significance of "three days before jia and three days after jia." Although it follows the remark "favorable for wading across the ~~gre~~ big river," this is because of the disjointed nature of the Yi text. (Were Qu to accept the equation 𠂤 = 𠂤 here, as he does only rarely, the entry "grand offering" (元𠂤(𠂤)) would strengthen his case further). See further notes on the gu at 18.1,

- also in favor of reading ~~as~~ 18.0.3 先甲三日 ... as a period of time is the parallel with 19.0 至于八月有凶

- Yu Xingwu Xinzheng 262-292 (98-103) and Yu Yue Qunjing pinjie 1, 112-b both comment, adding various different info they think is important, but follow the "third day" interp., without justifying. Yu Yue does give analogous situations, such as manipulating the stalks 3 days before the capping ceremony, and consulting the turtle oracle 3 days ~~before~~ after the birth of a baby (also cited by Yu Xingwu)

following "Wang Yinzhi"

- Shchutskii (p. 152) (18.0.3): [Be watchful] for three days before the beginning and three days after the beginning."

- Zuozhuan, Xi 15, refers to this hexagram but says just 涉河 instead of 利涉大川, leading Hellmut Wilhelm ("I Ching Oracles in the Tso-chuan and the Kuo-yü p. 276) to conclude that 河 was the ~~an~~ original version here, later generalized to 大川.

- Li Jingchi ("Shuikao" Tanyuan p. 68) also quotes Zuo Xi 15: the diviner Bu Tufu 卜徒父 encounters the hexagram Gu, and says "千乘三去; 三去之餘, 獲其雄狐," which Li takes to be a direct quote of some existing Yi text at the time.
Legge Chinese Classics Vol II p. 167: "The thousand chariots thrice are put to flight, / What then remains you catch, — the one fox wight."

- Maspero China in Antiquity pp 148-9 on the xia 祫 collective ancestral sacrifice, of which one was called 干祫. M says this meant 'collective sacrifice granted as reward' to grand officers for services rendered. Morohashi (#9165.12) quotes a gloss saying 干 means 空 'empty' referring to holding it out of doors. RK: probably 干 is stem

on 干 18.1

- Zhang Luwei Boshu Zhanyi Zhuyi p.6,7 quotes a plastron ~~[illegible]~~ inscription from 陝西岐山凤雛村 (周 #85 plastron) which following the "数字卦画" hexagram 十八十二 (7 6 6 7 1 8), (i.e. ䷷ 盅), says "曰其亡咎既魚 (曰 [illegible] 亡 [illegible] 咎 roughly). He says "既魚" is [like] "即吉" in the Yi" and 既 is u.f. 即 (通假), because of similar shape; it is hexagram text (p.7)

RK: in rec'd text there is "[illegible]无咎" already in 18.1 (& 18.3 无大咎)
OBI form "亡" (?) must be 尤? (see RK 1985 p.167)

18.1.1 幹父之蠱
18.1.2 有子考无咎
18.1.3 厲終吉

- 幹父之蠱 (also in 18.3 & 4): consider if 幹 here could be used in sense of trunk, stem, cognate with 干 (of Heavenly stems) and indicating a lineal descendant, rather than a branch, collateral, line (cf. 支 (枝)); thus, the line would be a conclusion about general harm 蠱 caused by lineal fathers - of Michel does - or 蠱 (he does not accept equation with OB disaster word 蠱 , but records eg. such as 蠱父乙 "it is 父乙 who is harming us"); consider also Zhang Guangbi et al's theories about dual lineages indicated by 乙 and 丁 in names of Shang ancestors - is there a connection of use of "stems" like 乙 and 丁 with use of 幹父 and 幹母 here? cf 18.0

and/or, 干 could refer to the stems of ancestral stock in combo; perhaps a stamp-dating inscription omitted (drawn on a lot?) - see 18.1b for joins

- 蠱 GSR 522 *ko, ?gǐw noxious vermin in the food, in the stomach (Zhouli); noxious influences, seduction, madness (Zuo); loan for id. business, affair (Yi) !!
- Zuo Zhao 1, includes a div. in which ~~obtains~~ Gu Hed and a Qin 秦 doctor, 医和 (Yihe) who offers his explanation of what gu is in the course of his diagnosis, referring to 蠱 (but not quoting it): "淫溺惑乱之所生也, 于文四虫为蠱; 谷之飞 (loan for 蛊 'a bewitching insect') 亦为蠱, 在《周易》女惑男, 风落山谓之蠱三皆同物也。" note esp. insects "bugs in a vessel (decorated?) vessel are gu"; vermin bugs in groin are also gu (cf. Boltz Trans. Festschr. p. 100: in the written graph, the constituent element insect 虫 ... 'insects' (showing 虫) constitutes ken "dressing with"
- Guo Heng: 幹: 'eliminate, get rid of' as in 幹 of modern 幹掉 (id.); 蠱 'poisonous bugs, vermin' used to symbolize a "swell inner", a crafty plisson; 考 (dead) father; 厉 - hazardous;" a son who can get rid of his fathers poisonous vermin bugs, if there is a son like that, then the father will have no misfortune, although there is danger, it will be auspicious in the end." (it is ultimately auspicious)

see below 18.1.2

- Gu Xiangwei (quoted by Guo) 考 and 孝 in bronze inscrs.: 有子考 is actually 有子孝 "there is a son, filial [考 GSR 1168 *xŏg to be filial, filial piety (Shu)]
- for 考 see 10.6 GSR 1041d *k'ôg

Guo Heng, Gujing: 幹父之蠱 = "(a son) does his father's business. (to have a son who is wise and conds his father's business) will be without misfortune for the father; although hazardous, it will be auspicious in the end." quotes Yu Yue on 幹 to read here for 榦 [GSR 140l *kwân 去 g wan. wheel-axle cap.] 'handle' → 'take handle' → 'take charge of' (sense throughout hex 18 lines); 蠱 means 'business' 'affairs' (following Shuowen, Hui Dong, Wang Yinzhi (蠱 = 故 = 事))

- 幹 GSR 140d kân ≥ gan stem (zuo); framework, skeleton (zuo); body substance (Yi); loan for id. occupations, duties (Shu); carry out, perform (Yi); well-cmb (zhuanzi)
- Serruys, "Studies in the Lg. ..." p. 62, discusses 蠱 in OB briefly, with ref. to detailed study of Shirokawa Shizuka; Chang Tsung-tung translated as "parasites", but Serruys argues for a broader concept of "magic noxious influences" - e.g. Chang's example 2.9 貞王囧 (=尤?) 隹蠱 貞帚好夢 不隹父乙 貞隹父乙囧王, which Serruys translates "Test [the proposition]: ~~it is Father Yi~~ the king is suffering bad effects; it is (because of) magic. Test [the proposition]: Lady Hao dreamt; it is not Father Yi. Test [the proposition]: it is Father Yi who causes pain to the king." - // here there is explicit connection between gu and a "stem father" 幹父, Father Yi; Serruys refers us also to Shima Sorui 386 and Li Xiaoding p. 3929
- Au Wanli ("Songao", p. 37) 蠱 means "gu-poison" (蠱毒). The word occurs several ~~often~~ times in OB, but often in fragmentary contexts. Qianbian 前編 6.42 is a complete example: "Divined: It is not gu." (貞 不隹蠱?). Illness from food poisoning, which we would attribute to bad hygiene, the ancients blamed on magic gu-poison in the food, which must be exorcised through ritual such as sacrifice. The practice of gu-poison magic exists among the modern Yao people.

(88) 前6.42

- Bodde (Festivals p. 100-1): gu is well-known as "designation for a variety of virulent poisons and poisonous creatures"; "Eberhard has demonstrated that it is of southern origin (he identifies it with the Thai culture), and that it belongs to a group of southern love charms." - // but there is a problem here - how can gu be in Shang OB and Yi, and also be of southern origin? Clearly there is a conflation of differing traditions and practices, using the one term gu to describe them. This is shown to be the case in the zuo passage (Zhao, 1) Bodde translates well which brings in "sexual indulgence" as well as insects in-grain, and wind and mountains. The writer of the zuo passage had no clear idea about gu either, but this need not have been the case for the Yi text. Bodde translates the three-part Shuowen def. of gu 1) "worms in the stomach" 腹中蟲也,

Bodde (cont.)
2) "It is generated by nocturnal sensuality" (ref to Zuo) (春秋傳曰 蠱 為 蠱 晦淫之所生也) 3) The demon-souls (kuei 鬼) [of persons] who have suffered execution with public exposure also constitute ku "(梟磔死之鬼亦為蠱); the formula 五 prescription involving scorpions etc in a jar is detailed only (二 為 蠱 the) often the Hsun (p.10)

18/1 etc. see Eberhard Local Cultures 149 ff. etc on ethnology of gu in the South, also Bodde Festivals p 100 ff; Zuo, Xi 15 (p 169 (in Legge)) — separate page and cut down

18/1 etc. → (H. F.) Feng and (J. K.) Shryock "The Black Magic in China known as Ku" (1935): 2 quote from Zuo Zhao 昭 1 re. diagnosis by Qin doctor He of Marquis of Jin's disease: "In the Book of Changes, a woman deluding a man, and wind throwing down [the trees of] a mountain, are gu"

see Rideout ref for 5 pre-Han meanings of gu etc.

Feng + Shryock 1935: p. 4 quotes Zuo Xi 15: (translated in full): "... The figure found is gu, of which it is said, "The thousand chariots are put to flight three times. Then you catch what remains, called 'the fox.'" That fox in gu must be the marquis of Chin ...."

p. 5. "The oracle bones show that the word gu, written as insects in a vessel, was in existence during the Shang period. The authors of this monograph advance the theory that if we had the Shang explanations of the hexagrams, the two trigrams which in the Zhou period were held to represent mountains and wind, would be found to represent vessel and insects. pre. In using eight symbols to represent many things, each symbol must do more than single duty. The written Chinese words for mountain and vessel are very similar. The theory advanced is that the trigram which in the Zhou period symbolized mountains, in the Shang period symbolized vessel...."

- p 5: connection between wind and worms very ancient

p. 6.: refs to earlier Western lit on gu eg. ethnographic on Miao, de Groot Religious System Vol 5, pp 826-69

p. 9 ff. - query how far back the practice of gu as most potent of poisonous creatures described first in medieval texts eg. a medical text n. 22 of the Han period, can be ascribed in early China — many quotes from various later works, but incredibly, no effort to interpret the texts 18/1, 2, 3, 4, 5!

- R. K.: consider: gu 蠱 orig. unconnected with poisoning-beliefs of S. Chinese peoples, just referred to presence of worms in vessel (=body?), but in medieval period, it was extended to cover new practices discovered among southern peoples

- Shirakawa Shizuka on 蠱: (see ... p. 6)
- Kaigawa Toru #579: on 18/1 有子 考: Yu Xingwu proposed 子 考 → 孝 "There is a son who is filially pious." (R.K. trans.) is "plausible" - Yu Xingwu Xinzheng 2 (pub. p. 104) 考 born for 孝 because it fits context often 幹父之蠱

- Bernhard Karlgren (Loan # 559) 幹父之蠱: Wen yidus proposed loan 幹 gàn < *kân 'stem', for 貫 guàn < *kwan 'to be familiar with, to practice'. Along with Wang Bi's reading 蠱 *kos as loan for 故 *ko, paraphrased by Wang as 事 (and followed by Wang Yinzhi et al.), the line acc. to Wen would then read "He practises his father's old habits." (Karlgren's trans.) He calls the loan "unnecessary," since he says 幹 is "well attested" (Shu "Duo shi")* as a loan for homophonous *kân 'occupation', "and may very well be taken as a verb here". K's trans. thus reads "He (occupies himself with =) performs his father's old habits." But K is not satisfied, suggests 蠱 might have "its proper meaning," and proposes, "He occupies himself with (=sets right) what is spoiled by his father." But he concludes "the whole paragraph is entirely obscure, as often in the Yi."
* 幹 in Shu "Duo shi," 23 尔乃尚宁幹止 Documents p.57 "may you find peace in your occupations and your dwellings"; 25 尔(厥 em:) 乃有幹有年于茲洛 Documents p.56 "you will then have occupations and years in this Lo."

- Waley ("Changes" p.132) 18.1.1: 幹父之干 'stem' (幹 merely an elaboration); 幹父 'stem-father', like 幹母 'stem-mother' in 18.2 refers to ancestors designated by one of the cyclical stems; 蠱 is 'maggots'. W. suggests, first, that an animal sacrificed to an ancestor was identified with that ancestor, and, second, that observation of the appearance and condition of the sacrificial meat, considered ominous as was everything surrounding the sacrificial victim, is what is referred to here in 18.1 etc. Thus: "stem-father's maggots" means the maggots which appeared in the flesh of the victim sacrificed to the dead father
- RK: the stem 甲 is mentioned in 18.0
- Eberhard (Local Cultures p.176-177) describes just such a sacrificial custom which existed among the Hawa tribe of Yunnan: "during the second month people would lie in wait in their fields until a man with whiskers came by. This man was shot and his head was thrown into the fields. Later on the head was inspected as to the number of worms on it. This was a fertility oracle."

- Kaizuka ("Kōkōku to zei" - see notes under text history) : K's hypothesis that each line referred to one of 6 days out of 7 day cyclical period would work nicely here in 18-(,2 etc., with "stem father's curse" referring to the ancestor whose stem corresponded to that particular day
- Pulleyblank "Studies in Early Chinese Grammar: Part I" p44, We enquired, 'you speak of external poison(ku) what gives rise to it?', '...it is the flying up of the grain (food) that gives rise to it!' tr. of Gaoya 18, 1b :
- Shirakawa Shizuka "Bi ko kankei ji setsu" pp 88- is a comprehensive study of 咎 in OB related words (OB 咎 etc.) - almost always in context (不)佳 咎, sometimes 大 / 亡 咎 — doesn't discuss meaning in great detail beyond observing that 咎 could be concrete specific poison, vermin, illness, or pestilence in the body or an abstract spirit which was worshipped or appeased to avoid bodily harm (pp89-92) No mention of Yi cases of 咎
- Muqiao - see 18.0 back on 干祟 sacrifice
- R.K. it is unclear when the tenstems jia yi etc were first so designated. the first texts we have which describe the system are from Han time or later (A) The nomenclature of heavenly stems tian gan 天干 and earthly branches dizhi 地支 is clearly characteristic of late Zhou warring states thought, but just plain "stems or branches" may well be much older. A system so important already in the Shang is likely to have had a name.
Wang Chong's Lunheng uses the terms 干 and 支 and thus (Allan, "Heirs of Shang", p. 37) may be the earliest reference (A)
for an introduction to the system of gan names, see K.C. Chang "Tian Kan: a key to the history of the Shang"
- 干 榦, 幹 all natural terms used for 'stem' as in 干戈 Mozhuoshi #9165 quotes 干或借為榦 and Zhuangzhou shuowen... Hongxiang 干,古讀若榦,必作榦. Duan 干,犯也? "offuss"?
- Li Jingchi ("Shici kao" Tongyuan p. 53) "Qishi" #68 Wang Yunzhi Jinggu shuwen 23 p22 ; Gu has two meanings: 1) confuse' (疑惑), and 2) 'the incident matter' (事), read gu 古文 with Shuwen. it is the second meaning which applies here, unrelated to the first. Wang cites as textual support Zhuzhi "Zhongyuan zhongcai 中人 卦卜 筮 之 人 古文, to which Zheng Xuan's gloss was 人 古文 謂 人 事 "the eight gu [Cousers?] are eight called 'eight offuss' " also Zhongshu dazhuan, 乃命五史 以书五帝之盛事, in which he equates the last two graphs with 故事 'old incidents offuss'? ; Jiaoshi" #69 quotes Yu Yue Duanjing jinggu 1/11 ball 幹 "should be 榦 ; handle' (扶持) and by extension 'to handle' (主之謂) (當作) [GSR 140 l * kwân > guan wheel axle cap (Chou 木 + 官 'form round' (Han texts))]
i.e. with Wang Bi

Wen Yiduo ("Lezuan" p. 28) 幹 loan for 貫 'make a habit of (yu Kingwaron 孝) carry out practice' (習行); follows Wang Yinzhi et al on 故: Thus 18.1.1 reads 貫父之故, 有子孝, 无咎: "He carries on his father's old ~~habits~~ affairs; if there is a son, and he is filial — there will be no misf..." (習行父之故事));

cf. Karlgren tr..

Li Jingchi "Jiaoshi" #69 notes Yu Yue and Wen Yiduo produce a similar interp. (which he seems to support)

see below too 18.1.cd

RK:- K.C. Chang ("Tien kan: a key to the history of the Shang" pp 29-32): the ruling class of Shang was "mutually classed" in ten units, each unit named by ~~a gan sign~~ one of the 10 stems. Chang calls them kan units. They were both ritual and political entities, and the most important effect of the ten-fold division was in the application of rules for marriage and royal succession. The ten kan-units were in turn divided into 2 main divisions which Chang ~~terms~~ calls A and B. He traces the history of Shang kingship in terms of the shift from unit to unit and division to division in accord with the ritual rules. (A) Noting that 1,295 Shang and Zhou vessels were inscribed with a ~~stem~~ 'stem' name, Chang concludes that many more people than just the royal family, perhaps even all Shang Chinese, had stem-names. (p. 16). It is clear ~~that~~ from the evidence Chang gathers that a Shang Chinese would have been conscious because of both ritual and nomenclature to which ~~stem~~ "kan-unit" a particular ancestor belonged, and it is thus plausible that he would seek to learn whether the source of his gu misery was an ancestor in his own stem unit ~~or~~, i.e. shared the same stem-name, or was from another unit. Within this framework, 18.1.1 indicates that "it is ~~the~~ a stem-father's gu pestilence (curse) ~~intestinal poison~~."

(A) individual ~~an individual~~ ancestors, both male and female, were referred to by their 'stem' name Father Ding 父丁, etc.

~~Since, however, according to Chang's scheme, at least in the~~

Cf. the problematic 18.4 裕父

- also see H.Y. Feng "The Chinese Kinship System" - odd he doesn't refer to Yi 18.1 etc - when he and Shiryock wrote an article on gu

true?

- T.S. Ch'en and Shiryock "Chinese relationship terms"

on 天干

RK: Scholars have for the most part been content to observe that the descriptive names 天干 (Tien gan) and 地支 (dighi) are not as old as the cyclical names of the days themselves. (K.C. Chang, Tien kan, p.13; Sarah Allan "Sons of suns", p. 319). Although Allan (idem.) believes their first appearance is in Lun heng, I know of no special study of the history of these terms since that of Guo Morao (see below) in 1931. Gan could serve as a metaphor like the "family tree" does in English, (B) but it is also possibly relevant to the Mulberry Tree of the East, from which the ten suns, one for each day of the Shang week (旬) emerge (Allan, p. 301, 319). Can it be that the Mulberry tree was conceived of as having a tenfold trunk, each of which had its sun — thus the trunk (stem) 干, 幹 named Jia 甲, had its Jia sun, which in turn gave its name to some persons, known to their posterity as Father Jia etc., and which in Yi 18.1 etc., are referred to more generally as "Trunk (stem) fathers". (C)

(B) (in which case "a stem father" would be a consanguineal father, "a blood relative")

(A) GSR 140d *kân

The graph 幹 (A) itself bears close scrutiny, since both it and several cognate words are connected either graphically or semantically with the sun (or trees) cf. GSR 140 a. 倝人 (< b. 倝) [Shuowen defines as 'sunrise']; c. 乾 'dry', Qian symbol for Heaven; e. 榦 'tree' etc. j. 鶾 l. 幹 [see Yi 1.3 Wen Yidu gloss], 139f 旰 'sunset' 139s 旱 'drought'. A non-cognate word 朝, GSR 1143 *tiog 'morning' (< 倝 etc.) has graphic similarities.

Insert (C) In this case, a stem-father might instead refer to the ~~father ancestor~~ father whose name coincided with the particular day on which a divination was performed

- RK 18.1 幹: consider a connection with 肝 'liver'

*- Guo Morao "Shi zhi gan" (folio 12-b) (p. 155 in Quanji) terms 支 and 干 do not occur before Eastern Han, anciently 十干 were referred to as 十日, 十二支 referred to as 十二辰; in Huainanzi "Tianwenxun" and Shiji "Lü shu 律书", 干支 are referred to as 'mother' and 'children' (Shiji: 十母十二子), from these terms evolved the terms 幹 and 枝 (Baihutong: "甲乙者幹也, 子丑者枝也"); these were in turn simplified to just 干支 (Lunheng "甲乙有支干") ;// RK: NB 幹 precedes 干, and also in Yi form

Marjorie Topley ("Cosmic Antagonisms: a Mother-Child Syndrome") ~~stud~~ discusses the beliefs of modern Cantonese immigrants in Hong Kong about "poisonous conditions" (tuk) ~~of chit~~ existing in children resulting from conflicts between their horoscopes and those of their mothers. I.e., the stem and branch cyclical characters are not compatible (p.241). This poisoning can be caused as well by clashes with a father or an ancestor (p.249), ~~when such poisoning is expo~~ If an antipathy with between mother and child, etc., is suspected one consults a diviner (p.240). Cholera, dysentery, smallpox, leprosy, measles, bubonic plague, and epilepsy are all poisonous disorders (p. 234).
This belief is very similar to the situation reflected in the Yi in ~~18.1~~ 18.1.1, 18.2.1, etc.

Eugene Cooper "Ten Section Systems" summarizes (K.C.) Chang (P.H. Liu, Y.F. Ruey) and others on the "sociological and geneological significance of the ten heavenly stems." (p.327) - further argues for an evolution to greater complexity in Zhou - see below p.335
p.330: "ten-section model also includes practice of sister exchange"
cf. Yi 54.1 etc - 归妹以娣
- uses term stem quite naturally in describing matrilines and patrilines
- p335: ancient system of alliance - reaffirmed through marriage every other generation in Shang, evolved into one in which in Zhao-mu system of Zhou, it could not be reaffirmed before lapse of 3 generations - more complex.
- both H.Y. Feng and Shryock wrote classic articles on kinships in the 30's (Feng "The Chinese Kinship System" and T.S. Chen and John Shryock "Chinese Relationship Terms"), and having also dealt with gu, one might have expected them to consider Yi 18.1 etc - yet there is no mention of the Yi classic text in either article, either 18. or the quite relevant 54.1 etc. with regard to the "sororate"
- K.C. Chang Shang Civ p. 168 Shang and WZBI show gan cyclical designations "were apparently employed for ancestral names outside the royal family as well. p168 - 189 summarizes EF theory; p.174, 188-9 describes "trunk & line" of kingly succession; p. 183 "under such a [Yi U / Ding J] system kings from neighboring generations were classificatory fathers and sons to each other but not blood fathers and sons.

K.C. Chang (cont.) p. 185: "new school" i.e. ~~eg.~~ Zujia 祖甲, "performed rituals and gave offerings to all ancestral kings both on the trunk line (大宗) and on the branches (小宗)

- Lu Gwei-djen and Joseph Needham, "Records of Diseases in Ancient China" p. ~~26~~ 225, on gu OBI term indicates insects or worms in a vessel; sense of poisons artificially prepared by man is later; gu identified by Fan Xingjin et al (Fan Hsing-chun) as schistosomiasis. because in part gu often appears with zhang 脹 (?) (swelling) and "hence indicates without a doubt oedematous conditions of various kinds, in particular ascites."

18.2.1 幹母之蠱

18.2.2 不可貞

- Gao Heng: 幹: eliminate; 蠱 poisonous bugs; 'vermin' metaphor for xiooren; 不可貞 what is divined cannot be carried out: "A son wants to get rid of his mother's poisonous bugs, (for example he wants to get rid of his mother's lover), and this is something that cannot be done." (In the Chunqiu period the consort of Duke Ling of Wei 卫灵公, Nanzi 南子, had an illicit affair with Gongzizhao (chao?) 公子朝 of Song 宋. Her son Kuǒi Kuì 蒯聩 wanted to get rid of him, but in the end he himself was stripped of his powers + position (被废黜 chu) — this is the type of situation.); zhuan trad. divides 不可貞 into "his mother didn't behave it could be done (不可), but for a son to work on his mother's behalf is correct (貞 = 正); guying: "To do his mother's work, (this is) an 'impermissible' divination (a divination which does not permit action," (because men's duties differ from women's)."

- Waley ("~~Book~~ changes," p.132) 18.2.1: "Stem-mother's maggots."

- Wen Yiduo "Lezuan" p.28 18.2.1 analogous with 18.1.1: "He ~~practices~~ carries on his mother's old ~~habits~~ affairs."

- 18.2.2 RK: alt. interp: "Cannot be determined."

18.3.1 幹父之蠱
18.3.2 小有悔
18.3.3 无大咎

- Zhu Xi: "If a son gets rid of his father's 'poisonous bugs', (he will be angrily scolded by his father, and there will be a minor tiny amount of trouble, but there will be no great misfortune." ; giving same as 18.1-2

18.4.1 裕父之蠱
18.4.2 往見吝

裕 GSR 1202h *ging > yù ample, abundant (Shu); liberal, indulgent (Shi); loan for d. 谷只 wish, intention (Shu) gl. 1630

- Gao Heng 裕: "tolerate" (宽容); "If a son tolerates his father's 'poisonous vermin' bugs, going forward will meet with difficulties (since a Xiaozen like 'poisonous vermin' bugs' will destroy his father's enterprise (事业); gaying: 裕 is perhaps a mistake for 格 (of similar graphic form) 'stop' (originally a 'door-stop'; cf. 閣): "If a father is doing something, and his son wants to stop him, and obtains this line, then even though he goes to see his father, it will be difficult to get him to agree (難得俯從)." "If he stops his father's business, going to see him ~~will meet~~ will be ~~with~~ difficulty."
- 裕 Jia Yi 賈誼 in Xinshu 新书 "Daoshu 道术" defines yu thus: 包众容物谓之裕 "To include a plethora and contain/tolerate things is called yu." (< Gu Hongyu p 308) — thus yu means "broad" "tolerant"; orig. "ample clothing"? (see Shinjigen (based on Shuowen) (no e.g.))
- RK. note that the desire to read 裕 here as a verb parallel with 幹 in 18.1 etc, leads to forced readings and unnecessary emendations
- Wen Yiduo ("Lexicon" p 28) 裕 should be read as [sic] 衮 [GSR #418a *kwən > gǔn royal robe (embroidered) with dragons, blagoned (Shi)] - this is also loan for 貫, thus 18.4.1 = 18.1.1
- Shuowen 裕 (8A/23a): 衣物饒也 ... 易曰有孚裕無咎 (35.1, but varies) means 'garments ample'
- 裕 appears twice: here and in 35.1

- RK: Some of the hypotheses of anthropologists, especially K.C. Chang (see 18.1 above) concerning the role of the ten stem-names in marriage and succession practices during the Shang ~~have interesting implicat~~ suggest the possibility that 18.4.1 裕 'ample, liberal' might be the counterpart term to 'stem-father' 干父 in 18.1 and 18.2. Here 裕父 ~~was~~ might mean "father liberally-construed," i.e., "Broad father" Van uncles? an ancestor from another stem-unit, or the other fathers other than the consanguineal one,

division, A or B? (For these constructs, see ~~see~~ Chang Tien kou p. 29ff.). Could the concrete sense of 'loose-fitting clothes' which the graph suggested to Xu Shen have any relevance here? Or might 𠂤谷 *giug be a loan for another word?

(B) Guo Moruo "Shi zhi gan" 76, & Quanji p. 168

another interpretation of 𠂤谷父 ~~which~~ draws on the mythological traditions surrounding the Mulberry Tree of the east, from which come the ten suns ~~correlated with the~~, one for each day jia, yi, bing, etc. (B) see Sarah Allan "Sons of suns" pp. 319). We ~~is to~~ read 𠂤谷 *giug as loan for 谷 *kuk, *giuk 'valley', which serves as phonetic in 𠂤谷. Corresponding to an ~~reading of~~ understanding of "stem-father" as a reference to the Mulberry Tree, we may understand 'valley' ~~for~~ to be a reference to the Tang Valley 湯谷, the 'Hot-water Valley'; (A) in which ~~the two~~ tradition said the Mulberry Tree grew and in which the ten suns ~~bathed rested~~ bathed (Shanhaijing, Huainanzi, Chuci partially translated and discussed in Allan "Sons of suns", pp. 295-6). By this interp. 18.4.1 "a 'valley-father's' pestilence/curse" refers to those fathers whose ~~stems~~ gan designation differ from the current day, and whose suns, as a result rest in the valley.

(A) (or Yang 陽 'Sun' Valley; also known as 温源谷, 暘谷, 陽谷, 崵谷)

- also related, perhaps, is 浴 "bathe", as in Shanhaijing "Dahuang nanjing" 大荒南经: "东海之外, 甘水之间, 有羲和之国, 有女子名曰羲和, 方浴日 [em. from 日浴 by Yuanke 袁珂 《古神话选释》 pp. 260-1) based on 宋本乙] 於甘淵。羲和者, 帝俊之妻, [是] 生十日"; also "湯谷上有扶桑, 十日所浴...." Guo Moruo ("Shi zhi gan" 76, p. 168 in Quanji) also cites this passage, and concludes that this tradition originated with the Shang people, who attributed it to their ancestors

MS has 浴 for 𠂤谷 (Wenwu 1984.3) GSR 1202f 浴 *giuk > yù bathe wash (Lunyu); Mawangdui Laozi texts have 浴 where rec'd text has 谷

- D.C. Lao Tao Te Ching pp 272-3 chpt VI 浴 (谷) 神不死... "The spirit of the valley never dies...." RK: lg of Laozi chpt 6 implies that Sun is being referred to as 谷 (or 浴) 神, thus "bathing" is possible, just as "valley" is.

18.5.1 幹父之蠱

18.5.2 用譽

18.5

- Gao Heng : "(A son) gets rid of his father's 'poisonous bugs', and thereby ~~has~~ gains a reputation, has fame (有名誉)"; Gaying : "~~Bo~~ (A son) who obtains the line and does his father's business, ~~and~~ will achieve fame."

18.6.1 不事王侯
18.6.2 高尚其事
[18.6.3 德兇]

18.6

- Gao Heng: for the 2nd 事 graph the pseudo-Mengzi Waishu 孟子外书 Wenshuo chapter 文说篇 quotes ~~as~~ with 志 zhi, which must have some basis and should be adopted. In addition, Mawangdui MS. adds phrase at end 德兇, which should be incorporated. 德 read as 得 'get' 兇 read as 凶 ominous. The line, then, refers to Bo Yi 伯夷 and Shu Qi 叔齐: "Yi and Qi did not serve king or feudal prince (did not become Zhou ~~ministers~~ courtiers ~~of the sworn~~ (臣)), lofty and exalted superior was their will (高尚其志), but they got misfortune (dying of starvation on Mt. Shouyang 首阳山)." Or alternatively for 18.6.3 德 'virtuous behavior': "(Bo Yi and Qi resisted the Zhou regime and the Zhou people considered that) their virtuous behavior ~~to be~~ was ominous"); Guijing: "means to withdraw into seclusion and not engage in official life serve. If the ancients divined about official service and obtained this line, then they should not serve, and it would be all right."

- Yu Yonghong ("Yi guayaoci..." p. 161): 18.6.1-2 perhaps refers to Bo Yi and Shu Qi's refusal to serve