31.0.1 享(享) 利貞 31.0

31.0.2 取女吉

- goolleng: 取 born for 娶 'take a wife' : 'auspicious for taking a girl as wife'

- 拇 GSR 947g *mǝg > mǔ the great toe (Yi); the thumb (Guoyu) — also in 40.4
- 咸 GSR 671a *g'ǝm > xián all (Shu); unite; complete (Shu); everywhere (Guoyu); name ~~everywhere~~ of a hexagram (Yi); loan for i. 咸 (rope, to tie) (Shuwen)) Li gls. 1163, 1846. The graph has 'mouth' and some kind of 'bottle-rope' (弔) — an assembly, troops of warriors under one command
- 感 GSR 671l, *kǝm > gǎn to move (Yi); to touch (Shu)
- Tuan comm. on 31.0: "咸 xián means 感 gǎn" (not in GSR; of 拑 *k'ǝm)
- Gao Heng: 咸 'mutilate' (斬 侑) i.e., the modern graph TSR kǎn 'chop'. But all the 咸 graphs words in the line texts mean to be injured by something external, ~~thing~~; and are not restricted to ~~chopping~~ the meaning 'chop' so it is best to gloss it directly as 'injure' ~~wound~~; for 拇 see to Shuwen, the Zixia text had 巨拇 'big toe': "Injure his big toe" Guying: gives evidence on 咸 as 斬 (work), and 拇 as 'big toe' here rather than 'thumb'. early texts have either 拇, 巨拇 or 母. (most early glossers say (Ma, Zhengxuan, Kuai, Shuwen) 'big toe', but this is likely to be because they had observed the progression of parts of the body in lines 1, 2, 3, 5, 6 from lower to upper, and explained mǔ here accordingly; Bazhou on comm. tradition: 咸 read as 感 'move' - Shuwen says 'move a person's heart', which extended, can mean 'move' things in general. "Moves his big toe" means put one's toes in shoes, preparing to go out.
- cf 感 in Shi: (only one occurrence) 23/3 無感我帨兮 "Do not move my kerchief" (says the girl to her lover) Odes p. 13
- ~~Another interp (literal) of 31.1.1: "(move) touch its big toe" (referring to a surgical action?)~~
- Wilhelm: "The influence shows itself in the big toe", "tokens" 咸 here, and (below) in 31.2, ("... in the ~~the~~ calves of the legs"), 31.3 ("... in the thighs"), 31.5 ("... in the back of the neck") and 31.6 ("... in the jaws, cheeks, and tongue") as "to influence", "to stimulate", as a "figurative sense" of the meaning of 咸 as 'universal', 'general' (p. 122) (But in fact he treats it as ~~commonly~~ = 咸 感 etc.)
- Legge: "The first line divided, shows one moving his great toes" 其拇 etc. Thus Legge treats 咸 (= 感) as a verb, with 其拇 etc. as direct object. p. 2.
- RK: "Cut off ~~its~~ big toes

(over)

throughout 31 Live Texts

- Waley ("~~The Book of~~ Changes", p. 123) 斥' = 感 'feeling': "A feeling in in the big toe." W. cf., "I have a feeling in my bones." So for W. the grammar is 斥 (=斥) + (subject) + [于/在] (verb ~~understood~~ omitted) + place word

orig. meaning of 斥' was 'chop' 'cut off' 斬 (GSR 611a *tsǎm)

- 斥' : Goolberg Guqing ; 斥' made up of 斤 (some graph as 斥) 'large axe', and a 'mouth', representing an object, thus, to use an axe to chop an object. The phrase 斥' 𢍏 in Shu, Junshu "斥' 𢍏 厥 敵" and Yizhoushu 斥' 𢍏 商王紂" is like 斬 殺 'cut off and kill'. // cf. Karlgren glosses Documents #1883 ~~on the Shu phrase~~ and especially Lun #400 on the Shu phrase; K. adheres to a literal 斥' = 'all': "they killed all his enemies." But unfortunately he does not discuss the Yizhoushu parallel, where 斥' = 'all' is not possible. And since the time of Wang Yunzhi and Sun Xingyan there have been a number of proposals similar to Goolberg's here (see Karlgren's discussion) : (1) 斥' not protform for 折' (reduce :) destroy, (Wangguo Yun) (2) 斥' loan for 伐 *g'ǎn (Au) 'to cut off' (Yue Yue, citing Shuowen def. of 伐 (Au)); (3) 斥' loan for 殺 *k'ǎn 'to kill' (same as 甚' (Zhu Junsheng)). Despite Karlgren's rejection, it does appear that there was an early word pronounced something like *k'ǎn or *g'ǎn, etc., meaning 'cut off, chop', and written variously 斥', 伐', 殺', 甚', (all sharing the elements 戌 < 干) and ~~possibly~~ later also 斥'. Such a reading would fit nicely in 31.1-6, and be parallel also with 52.0-6 民 其 月 etc.

which says 古文读若斥 Shuowen

戈 GSR 620 see below

*tsiam > jian protform for 斬

see next page

- 戈 Shuowen : 絕也 一曰田器 从从持戈 古文讀若咸 讀若詩云 擸擸女手

- The score or so cases of 斥' in 31 look adequate context to give much confidence. See Jiaowen guben #0118 for discussion; Wu Richang 吳其昌 (quoted, p. 615, from Wuda Wenshe jikan 武大文哲季刊 5.3, ~~pp. 529~~ 529-531) says 斥' has root meaning of 'kill' 殺; Tan Jiefu 譚戒甫 (quoted p. 618 from KG 1963.12, 672) says 斥' could be loan for 斬' 'cut off' — both based on some limited evidence

see below

RK:- MS ~~was~~ (Gao/Feng Baoshan p.10) writes his name as 鈌 (zhen) and from the indications of other his names in the ~~[illegible]~~ probably frequent, this is likely to be the graph used throughout 31 (鈌 occurs both in his 19 and 31 in uncorrected text, but neither appears in fragment, so can't be checked). ~~Thus graph 鈌 (zhen) means 'needle'; Shuowen (14A/5a) 'that with which one sews' (所以縫也), GSR 670 *tjam > zhēn 'needle' (3a). It is unimportant here that the editors of the second cent. B.C. may have understood the word as somehow involving a needle and almost certainly pronounced it correct.~~ This graph 鈌 (GSR 652f *k'jam > qin intense [zhe]; respectfully attentive [zhuo], solemn [zhi]) is defined in Shuowen (8B/8a) as "description of appearance of jewels" (玉見). Neither from its Shuowen def. nor from its early glosses given in GSR or Morohashi (#16104) does the graph look like a the action verb needed to make sense of 31.1 etc. A more productive line of reasoning is to suspect that this graph is an early variant of the modern graph 斬, which seems to have no dictionary attestations earlier than Fanhai (A) ~~which~~ that of the use of the 'metal' element suggests a metal axe used to 'chop'. In Yongxiang

insert (A) 篇海 (12th century — see Morohashi #24063 斬)

Gongyuanfu 甘泉賦, the line 於是欽柴宗祈, 燎薰皇天 (quoted Morohashi #16104.28) 欽 = 斬 kěn 'chop' (~~[illegible]~~ firewood), and here seems better than the gloss quoted, 'respectfully burn wood'. Clarification of the word 斬 as it was understood at the time of the MS, must await its full publication, but the hypothesis of 'chop, cut off' appears reasonably confirmed by what is known of the MS, so far

Li Jingchu "Jiaoshi" #118 斬 'big toe', fits into progression of line texts

- RK '84 p.s.: MS writes 19.1 and 19.2 林 (zhen) 林臨

Riegel Review of Chou Tse-tsung p.686, elaborates on Chou's suggestion that 斬 (zhen) might be related to early medical practices, with 斬 derived from an earlier word meaning 'needle', 'lancet'; Riegel notes that archaeology has turned up in Shang ~~[illegible]~~ sites probes made of bone and stone "used for the breaking of boils or other painful

remedies" ; following up Chow's ideas on acupuncture,
31.1 proved be "Lance the big toe" . cf Maya use of spurs
in ritual bloodletting Pérez - (Riegel, cites WHO 1978. 11: 80-82, 52,
and 1979. 6: 54-56

31.2.1 咸其腓
31.2.2 凶
31.2.3 居吉

- 腓 GSR 579q * b'iwəi > féi calf of leg (Yi); keep between the legs (Shu); (to leg it:) to follow on foot (Shu); loan for id. weaken, decay (Shu) gls. 432, 637
- Guo Heng: 腓 'calf of leg': "Injure his calf, this is an ominous (symbol), (but) to remain at home (and not go out) is auspicious" Gujing - perhaps a 宀 graph has been dropped out after 居 - 27.5 and 49.6 both have 居宀吉 and 3.1 and 17.3 have 利居宀: 居(宀)吉: "auspicious for (dwelling about) a dwelling* or "auspicious for staying"

Li Jingchi "practice" #19 opposes 宀

- Waley ("~~The Book of C~~ Changes", p. 123) 31.2.1: "a feeling in the calf." which was Zhu Xi's gloss (足 肉主也)

RK: early ~~defs~~ glosses of 腓 say nothing about ~~co~~ meaning 'calf of leg'. Zheng Xuan, op. Shuwen says 'dismembered bowels' ('cut out intestines' or 'disembowel') 膊腸 [膊 GSR 771 l *p'âk > pò dismember (Zuo)]. [腸 GSR 720 y *d'iang > cháng intestines (Shu)]. Wang Yi: 王肆, ~~idem~~ idem, says fat intestine 腓腸; Xun Shuang, idem., has in his text 肥 'fat'. Cui Jing, op. Jijie, says 'leg ~~cut~~ cut off' 腓即膊. On the basis of this extensive ~~early~~ HAN evidence, I declare that 31.2.1 means "Cut out ~~its (his)~~ the theirs ~~bowels~~ calves of the legs. (their legs!)

Also as all dubious! remove 腓 [illegible] leg

- 腓 Shuowen (48B.10x (p. 85)) 'calf of leg': (脛 腸也) 肩: 腓腸也 "knots of bowels of leg" Shi 245/3 牛羊腓字之 Odes p. 200 "The oxen and sheep (at their legs=) between their legs nurtured them

- Li Jingchi

31.3.1 咸其股
31.3.2 執其隨
31.3.3 往吝

- 股 GSR 51 a *ko > gǔ thigh (Shuo) The seal consists of 'flesh' and 'to beat'.
- on 隨 see 17.3 (transfer comments to this line?) *dzwo
- Gao Heng: "执 'hold' (拯); 隨 loan for 隋 *dwo 'torn flesh' (see 17.3 for GSR): "Injure his thigh (buttock?), (his hand gently) holding the torn flesh (the wound is deep and very painful, ~~going well~~ and unfavorable for walking —) to have somewhere to go will be hard." Guying: 52.2 is parallel case of 隨 loan for 隋, defined in Shuowen as 'torn meat' 裂肉
- Wolfy ("Changes ~~The Book of C~~", p. 123) 31.3.1: "A feeling in the thigh." (Qunjing pinyi 1/18a)
- Lulgren loan #1390 on 31.3.2 discusses, and rejects Yu Yue's proposed loan 隨 *dzwia 'following' for 骨隨 (= 腿 *Anc. *t'uâ-i 'leg') "He is moved in his thighs, it seizes his legs. K, acknowledging that the meaning is "obscure", ~~simply translates~~ ~~the~~ relies on the ~~xing~~ commn.'s interp., to translate "He is moved in his thighs, he (keeps on to?) insists on following."

to Qingchi (*quoted in #120) approves Yu Yue

- RK: "Cut off their thighs, take hold of the torn flesh."
- Wolfy, 31.3.2: read 隨 as loan for 脮 'marrow' for 52.2, interprets similar phrase 不拯其隨 as "don't pull out the marrow"

骨隨 GSR 11 h *swia > suǐ marrow (Zhongwen)

31.4.1 貞吉悔亡
31.4.2 憧憧往來
31.4.3 朋從爾思

- 憧 ㄔ GSR 1188b *ʔ'iung > chong and *d'ung > zhuàng hesitating, undecided (ejc)
- 思 GSR 973a *sɨəg > sì think (Shu); loan for id. a particle (Shi, Shu) for *sɨəg > sì to brood (Shi) etc...
- Gao Heng: 憧 ㄔ: undecided whether to go or come; 思: sentence particle, like 或 231: "Friends who can't make up their mind whether to go or come all follow you" Qujing: 憧 ㄔ Shuwen quotes Ma Rong as "appearance of walking" (行貌), Wang Su (quoted in Shiwen) "(see above)" (往來不絕貌); 思 like that of Shu 9/1,2,3 "汉有游女,不可求思. 汉之广矣,不可泳思. 江之永矣,不可方思." Odes p.6 "by the Han (river) there are girls who go pleasuring, but you cannot seek them; the brood exposure of the Han, it cannot be waded across; the long course of the Kiang, it cannot be passed by raft." AA 儿儿 不思 a symbol of 多友相儿儿 = 'many friends following each other'?
- Dobson Songs p.130 while noting the use of 思 as a metrical particle, argues that such words are found only in rhymed verse – // meter certainly doesn't require an extra word like 思 here, and more important, in Shu it is used before si which is stressed and rhymed, but here si is the rhyming word.
- Waley ("Changes" ~~The Book of C~~ p 123) 31.4.2-3: "If you fidget and don't keep still, it means that a friend is following your thoughts." I.e., this is related to other lines in 31 because it too involves a significant "feeling".
- E.R. Hughes (p273) 31.4.2-3: "Wavering between going and coming (only) your friends able to follow out your thought."

- Wen Yiduo "Lezhu" p 25" as in 24.0, etc. AA stands for 卅 = 'run' (走), 31.4.3: "approach him on the run" (走而就之)

- Li Jingchi ("Jiaoshi" #121) 31.4.2 憧 ㄔ, like its closely related expressions 童 ㄔ, 僮 ㄔ 闖 ㄔ 幢 ㄔ ~~means an person refers to~~ has the meaning 'travel walking' (行) and also 走 the meaning 'flowing, running' (奔): "Coming and going in crowds." (狀 群行之盛也)

31.5.1 咸其脢
31.5.2 无悔

- 脢 GSR947m*mwəg > méi meat on sides of spine (Yji) — note that rhyme with 悔 is possible here because of unusual 无悔 rather than 悔亡 — is this why the 无 is used here?
- Guo Heng: 咸 as before 'injure'; 脢 'flesh on the back' (背肉 < Shuowen), "Injure his back, (a minor misfortune, so that as the wound heals it becomes again) no trouble(s)"
  Guying: other glosses of 脢 zhang (as Shuwen) meat along spine (脊旁肉也); Gu Yan (quoted in Jijie) 'meat on sides of spine (脢夾脊肉也).
- Waley ("~~Chongzhou~~", p123) "a feeling in the back."
- Li Jingchi ("Jiaoshi" #122) 脢: Lu Deming, Shuwen, says 'above the heart and below the mouth'. But Li adopts 'spinal meat', with Zheng Xuan et al. 脢 is synonymous with, and similar in sound to, 膂 (5723) and 旅
- RK: "Cut off the flesh on their backs."

31.6.1 咸其輔頰舌

- 輔 GSR1021v. *b'iwo > fǔ protecting boards on sides of carriage; protect help. (shu); bones of upper jaw (yu) gl. 544
- 頰 GSR630h *kiap cheek, jowl (zuo)
- 舌 GSR2882 *d'iat shé tongue (shi)

also fu jing chu "gu-shu" #123

Gao Heng: 輔 loan for 面甫 (cp. Shuwen 虞 text has 面甫 here); 頰 面甫 and 頰 are synonyms meaning 'cheek': "guyue his cheeks and tongue (an unlucky sign, possibly someone was slapped in the face as an insult, with both cheeks and tongue lacerated and bleeding)" ?! Qiqing: Shuowen says 面甫 頰也, 頰 面旁也 ("fu means jia and jia are the sides of the face"); 舌 may be error for 吉; in 52.5 艮其輔, 輔 is also loan for 面甫, and there no 舌 is mentioned [面甫 not in GSR 102 series (Haihan "differentiated graph")]

- 咸其輔 in 31.6 parallel with 艮其輔 in 52.5

- Wolev ("Dingzhou" ~~Book~~, p 123) "A feeling in the corners of the mouth, the cheeks, the tongue."

- RK: Cut away up the jaw, cheeks and tongue