

2.0.1 元亨(亨)

2.0.4 安貞吉

2.0

2.0.2 利牝馬之貞

2.0.4

2.0.3 君子有攸往先迷後得主利西南得朋東北喪朋

- 土坤 GSR 4212 *k'wan earth (Yi) "The soil has "earth" and "stretch" " 4222 *k'wan

on exposure
土坤 < hot
phase 4.1/3.11
se two names
water 2 on cheen
windberg (Pm3)
ground - AA see 2.02

earth (Yi) growing from of 土 ; 4226 土¹ k'wan small waterway channels
in fields (3bouli) c³ variety of b. 土² (shu); d¹ k'wan 土³ instant,
explosion (shu) ; (to be instructed:) 徒¹ (shu) ; follow, comply with (shu) gl.1542
The phonetic in these characters is t¹ "stream" between a. above (««)

- 利牝馬之貞 : Chow Tse-tsung ("Childbirth myth," p53) translates "good for
inquiring about an divination about the more" - apparently also considers
"more" a symbol for human women, and marriage - thus, he
translates 女¹ 馬² 貞³ "enquire through divination about settling in
marriage : good fortune" (i.e., 女 "a woman under a roof" > settling in
marriage)

- Shih (p154) : "fulfillment, great accomplishment; the steadiness of a more is
favorable, / if the prince has some place to go." (p152) "He leads and he will get
lost, he follows and he will find his lord." (p153) "Favorable, to find a
friend in the southwest, to lose a friend in the northeast. (p154) "abide in
steadiness. There will be a good fortune."

w/B (p.11) "The RECEPTIVE brings about sublime success, / farthing through the
perseverance of a more. / If the superior man undertakes something and tries to lead,
/ He goes astray; / But if he follows, he finds guidance. / It is favorable to
find friends in the west and south, / to forego friends in the east and north. /
Quiet perseverance brings good fortune."

- 土 GSR 129a *Tiu = zhū master, lord, host (Shu)

- Gao Heng: punctuates after 土, understood as "host" 利牝馬之¹ 貞² : lucky in
divinations about borrowing/during months for a trip or expedition, when a lord
has somewhere to go. He will first lose the way, then later get a host (who will
entertain him as guest). Lucky. 土 is "host" in all occurrences in Yi (here
following Wong Yingzhu'), 38.2, 55.1, 55.4 (but not 361 土入土¹) The 4.1
following 土 is perhaps an ^{interpretation} extension/composition, since it doesn't fit with what
precedes it, and 4.1 in Yi is besides always 4.1 X, not X 4.1. "Get
a friend (or a string of ten cowry shells - also possible) to the southwest (and) south
and lose a friend (or a string...) to the east (and) north." (You don't specify

2/0 利牝馬之貞 see Dai Junren ("利牝馬之貞 ... " p6) criticism
of geo King (in this case only) - "had to make clause of" 文佳通

whether directions should be understood as west and north or northwest)
"Auspicious for divinations about an (unexplained - peace? security?)"

- On Wanli ("Shuo Yi sun geo," p. 26-30) on 2.0.3 利西南, 得 AA,
東北, 罢 AA : this phrase, along with 3.0 利西南而不利東北,
and 4.0 利西南, is a piece of Zhou political propaganda.
The geo was written during King Wu's reign. The Zhou capital had been
in the northwest on the Hsun 漢 R.; the Zhou capital was in the
southwest, on the Wei 壴 R. The Zhou rulers wanted both ^{the Zhou} people
both Zhou and Shang, to believe that Heaven favored Zhou. So
they told people that "It is favorable to the southwest, you
will get friends, to the northeast you will lose friends."
And this was incorporated into the hexagram texts. One cites a
variety of late Zhou texts to show that there was a tradition that
1) the Zhou were good rulers; 2) people moved in their direction, to
the southwest, or oriented dwellings in that direction ^{out of}
respect; and 3) the Zhou actively recruited people. He also refers to
the fact that in the ^{sites of the} ancient Lu 魯 capital at Suifu 叔父 the
palace is closer to the southwest corner of the walls; and the
doors and gates of the Qi 齊 capital's building places and walls
face southwest (西南), correlating this with a passage in the
Yanzi 易子而居 about the orientation of palace buildings.

2/0 利牝馬之貞 : "prognostication advantageous for female horse(mare)
(to be used as sacrificial victim)"

- E-R Hughes (p. 8): (1) Supreme blessing; (2) an army of the more's profit;
(3) a knight has the means of advance : at first going astray,
later getting (his) advantage from his loss (得失利); in the
south-west getting friends, in the north-west losing them; (4) an
array of peace : good fortune." // note how he punctuates
after 利牝馬; also that he treats 利牝馬, 利牝馬之貞
as self-contained units, with 馬 as head noun, but he constitutes
"The more's profit" oddly as if it were 利馬[之]利[之]貞

peny
2.03
月

- 例 GSR 856 2 *b'ang set of cowries (stingray) ; peer, equal ; comrade, friend ; a pair (Shi) ; faction, lineage (Shu) gls. 297, 1171, 1331 // BK takes polyphony here as case of measure extension ?
- see discussion of cowrie sets in Civil Birth of China (p 90-93) (p 187 quotes (yue 41/5, 42/2 on a tortoise with 10 stings)

Kun:

- Krollen ("Some sacrifices in Zhou China", p. 12) 2.0.2: "it gives the advantage of a pin ma more's solidity."

- 宁 GSR 146 2 *-ān>ān peaceful, tranquil (Shi) ; comfor*id.* how (Shui) ; where, what (Zuo)

- R.K. as to whether 西 南 (xī tān) should be understood as 2 compass points, "west and south", or 1 compass point "souwest" (this being the usual reading based one ^{admittedly} usage in modern Chinese); also useful to note that the usual order of directions 西 南 东 北, "being the reverse, would from the latter enter slightly, and more significantly ^{early} in ^{beginning} 章 651 in which all directions are mentioned in order, Cai 907, thus repeat the order ^{in which} they occur again: 東 土 受 年, 南 土 受 年, 吳 西 土 受 年, 吳 土 北 受 年, 吳."

- E. Scholer "Combined Supplements to Mathews" p. 8 𠂔 = "secure, stable, firmly in place"

- Li Jingchu ("Jiaoshu" #49) AA "cowries" (#6) 土印: was saying 111, #7 withheld from KK, is photograph of 111印, and 111印 and 11印 overall close in sound; 111(1) was just loan for 土印. (#7): quotes his own MS, "zhongzhi shici jidou kouji" 國易箇辭句讀考異, in which he catalogued a full seven different ways in which the six graphs 𠂔 土 印 得 主 利 have traditionally been read, depending on whether one placed after it, after 印 in various permutations. Li adopts one which reads

it is... is as a unit, and next combines it with what follows.

There are 4 independent items in the lex text (excluding # \$ %):

1) 元亨，2) 利二之；3) 互于有攸宜往，无述，後得主，4) 利西南得利，不利西北。He disagrees with geo Feng on 利 or an extension, argues on analogy with 39.0 利西南, 不利东北 that 2,0,4 refers more precisely to the same situation, while avoiding redundancy: "Favorable to the southwest (or west and south?), get cows; to the northeast (or east and north) lose cows."

- R.K.: ~~to~~ AA possibly referred directly to courses, and allusively to friends; a loss of courses was a harbinger for a loss of a friend. Cf. 16.4, where there seems to be such a symbolic tie between courses and shoulder (vs. true friendship?).

2.0.1 - Wen Yiduo: *Catany gohei* "sps." (lijun "pp. 59-60") : on his name 呂 =
上 爭, 由, and 五, were all orig. some ^{word} gohei with other variant
forms. 爭, 爭, and 界, and "loan" forms 賽(貴) and 鬼(鬼).
五 is derived from 五, which is "photograph" (印文) of 五 and
again, the "ancient graph" 𠀤 of 五. These various all have graphs
五 or 𠀤 depict two hands holding some tool to sweep the ground, and
related words mean 'container for earth' ^{or} otherwise are
related to the earth e.g. 五, 'clod' - cf. GSR 1262 五 ①

(A) dié > yú pull
down (zhǎnle);
xuèye a short
while (tǐjì) &

related to the earth, e.g., the 'clod' - cf. GSR 1262 R ①
RK: Wen appears content with demonstrating a connection between 土 and
and 'earth', but his ^{argued} proposed cognate graph ^{as well as the} and perhaps
the graph ^{form} itself (although OBI ^{remained sceptical} history secretly resembled) Wen's
ideas - cf. Li Xiongling, pp. 4385-4390), suggest a.

sacrificial ritual who perhaps some earth offering which could be tied to the following graphs in 20: $\text{土} \oplus \text{元} \frac{1}{3} (\frac{1}{3})$, "a grand offering of / to Earth" as I argue in connection with hexagram names and the graph $\frac{1}{3} (\frac{1}{3})$, the joining there ⁱⁿ one phrase, however unlikely it seems, provides the only hope of relating ^{a few} the hex names like $2\text{土} \oplus \text{一}$, or 14 $\text{土} \oplus \text{一}$ to their either the language or the content of their respective hex and line texts.

- 腹霜堅冰至: Chow Tsetung ("Childbirth myth, p.53) translates "when treading on hoarfrost, solid ice is coming" - chow notes that the treading is as a "forewarning of an immediate danger," but prefers as its "original meaning" "a kind of jest referring to an approaching marriage" citing in apart, Shu #99 束反之是 "履霜堅冰等" etc. and use of 堅 or 硬 to refer to instead^(p55) as in 堅冰, at least since Liezi & Huainanzi. * also #34 有孚惠心, "If a gentleman brings home his bride, he must do so before the ice melts." (p.54)
see C.H.Wong -
Bell p. 70-2 for
discussion of
and walked
on frost -
- 腹霜 occurs also in Shu #107/1: 可以履霜 "with them (the deities who) one can walk on the hoarfrost" (Odes p.69) and again in L 203/2 215/1 腹 CSR 5622 *1/2r > 1/1(k) 1/2 sonbol (zhwong); to tread; path (Shu); soon for id. dignity (Shu)
- 踏霜 "Step on frost, solid ice will arrive". 腹霜 is a phrase which occurs often in ancient texts.

- E.R. Hughes (p.3): "Treading on cat's ice; solid ice will come."
- Koolgum (Loun #1576): "When one treads on hoarfrost, the solid ice (will be coming =) is not far off."
- akatsuka Kyoshi: "In shwong juin bing zhi" no kaisoku" (pp.9-16) discusses the same early traditions as does Chow Tsetung, and comes to similar conclusions: that the line 腹霜 contains both a blessing and an admonition to a bride leaving for her new home.
- guo Wence "She lun Ye de chengshu niandai...": ingeniously interprets 2.1-4 as containing phases from a kind of almanac based on the planting and growing of ^{of beans} millet by the shwong at Anyang. 2.1.1 refers to March, esp the last third, when the frost melts and it is time to plant millet; 2.2.1-2 立方大 refers to April, the time of 介葉發節 "fillering" of the tiny seedlings. 2.3 含章 is May, the blossoming and most vigorous time for the millet (穗節穗 (穗出六月); 2.4 穂 means of plants, growing abundantly, flourishing; 章 is a stage in a cycle; 2.4 穂 means bear fruit 穂結, 穂 means containing substance, juicy,

the grain in the milk";

- 2.4.1 refers to June, the period of juicy fruiting; ^{the 2nd} 2.5 葵花子 is July, when the stalks ripe grain turns yellow, is clothed in several tones;
- 2.6 稻谷 refers to the multi-coloured streams of millet (yellowish, black, etc.), fully ripened in August; ^{2.6} 2.7 稻子 refers to the Horn of the Dragon ^{Horn of the} coming in September on the east horizon at dawn. See also 4.5.6 for further references to these same phenomena, particularly links between the growing of the grain and the Horn Lodge.

(A) At this point
the grain is
continued in
this 1.3, 4
above (q.v.) with more
references to the
appearance of the
Dragon's horn.

Guo Hong: 直 = 值 in sense of Shu 守正; 遵其常法, i.e. 'bold' 勢. It means two boats side by side to form a catamaran (双舟并列). It means accustomed to experienced. Thus, In operating two boats catamaran style (to cross a river) (because such boats can't easily be overturned), although you are inexperienced (at operating boats), yet there will be nothing unlucky. Guo adds Wen Yiduo's interp. without comment in Daylun p.79: 直 = border state, 直 = 異 (same 异). Thus "make an inspection tour of the border areas (or just the state), not habitual (because of expense and effort)." (// see ^{Chen Mengyo} ^{see below too} Wen Yiduo (W) p166 on 齐南站 etc); one don't make a habit of it, and there will be nothing unlucky."

- To superfluous (superfetation?) - neither using nor wearing include it when quoting this line. It can't follow 焉 in some phrase, for that would spoil rhyme.

c. Guoping p.8-9 ^{first} includes another explanation of 直方[大]下 習, which is possible, but Guo favors less: 異 means double, put together (重, 合也) (a doubly indicated auspicious sign was called 双吉), referring esp. to first crack-making. Then manipulating the stalks (he gives numerous e.g.s.) - this sense is also written 異 in ancient books. 異 to 通用. Yet F 異 here thus could mean the ^{gentle} oracle, and the youxian oracle do not tally (不相合); 直 and 異 refer to a person's behavior being ^{"straightforward"} upright and correct" (the last comm. interp.). Thus 2.2 reads "If a person's behavior/actions are upright and correct, there will be nothing unlucky, even though the ^{gentle} turtle and yarrow oracles do not tally/reinforce each other." Guo attributes this interp. of 異 in the main to Huo Dong, 杜仲.

- // note that both Guo Hong's first explanation (異 = double etc.) and Wen Yiduo's are made up of two separable elements: i.e. 直方 and (大)下 習 are by no means clearly connected - could adopt Wen's explanation of 直 異 and use another for 大 異 GSR 919a #disk > zhí straight; right (Shu); (straight out); simply, only (way); look for k, ䷦ (Shu) ... etc.

- Wong Si ^{arguing} p.11, argues that 大 and 異 here form antonymy, both being ^{extreme} 极端 etc.

- E.R Hughes (p.9) "straight, square, and great (直方大) 'without repeated efforts (F 異)', in every way advantageous (元不利)." // He

2/2 方 GSR 740 a. 霽 731 g. sìng 署 730 l. 章 723 a. 亨 716 a. 亨 716 b. 2.2 ✓
黃 7072 豐 7052. 市 725 d. 仲 739 k

chooses thus to ignore inter-line rhyme. Higher line virtually identical with Legge.

w.B.

- Wilhelm-Baues: "straight, square, great. / Without purpose, / yet nothing remains unfeathered."

- Li Jingchi: "jiashu" #8 "on Wen Yiduo: 直 and 方 are same graph.
inspect the border-countries" OK - all cases of feng in Yi
appear to be refs to border countries; in addition to this, 8.0 不守方
47.2 朱 63.2 方 63.3 兔 64.4 震 用 佐 亂 方 (But he
appears to overlook 50.3 方 雨).

- Xiongjian Jingshuo ^國 田 ^至 方, quoted by both Wen Yiduo and
Li Jingchi ("jiashu" #8), says 方 is extensive conquest. He
suggests it might have come from a mistakenly repeated ^{ancient} ^方 to. But
he also allows for Gao's reading as an adjective-adverb ^{形容} ^副 greatly
unskilled."

cont. on 2.22 ("Xingzhi" Tongyuan p163): 直 is PN: "The Zhi feng tribe comes." (underlines 直 方)

- On the translation of feng 方, cf Keightley "The Shang State" p28,
where such proposed translations as "country" or "border" are cited.
"zhang" p.41,

- Wen Yiduo, "Pitong zashi" p. 587 ^{interpretation, report of T} - a mistaken; to following
Xen Shuang (Quijizhi) ^{周易} ^歸 ^方 ^為 ^國 ^也 as country, even ^國 ^也.
直 方 is common phrase in DBI (直 方) e.g. Shi ^史 10.5
直 方 also several times in Xiong comment to Tu ^徒 and Qian ^乾, and
in Lushu-Chengzi

Yin Xingwu (Yijing Xingshuang 2/16-26): 直 亂 for 值 'at the time' (直 亂),
方 is 'border' (方 國), 亂 亂 for 攻 'attack', ^{reg. n. v.} ^{old texts} (e.g.
Shen junteng, 攻 = "doubled, ^{and for both sides} reinforced suspiciousness,") 2.2 should be
divided: 直(值) 方 太, "at the time the border countries are great and
flourishing." 下 亂 'they do not attack them' 元 下 亂 'so there is nothing
unfavorable'

- RK: ^{p. 270} T in DBI, Chen Mengya Zongshu: 方 太 (numerous, e.g. 5.28.6)
also 大 方 "the four countries" (e.g. 5.19 (下) 646 etc)

parameters 直方大，不習，元不利；

- Li Jinye's "Zijieshi" ^{Tangren p. 182} 入直方 is a proper name; the Zhi ^{long} Country; ^{in fact means 'long'} 'enter encroachment' "The zhi long-country is big, but it does not encroach (open us)"
RK: This ignores rhyme.

- RK: 2.2 could refer in part or wholly to the shape of OBI cracks:
"It is] straight and square (i.e. a right-angle?), big and not doubled (i.e. a single crack coming out horizontally, +, rather than ~~two~~^{long} ~~+~~ ^{K'K or on both sides +}) ; there is nothing for which this is unfavorable."
For types of crackshapes on bones and plasters we have, see Long Zhaozu "Zhongba le yuanbi" p. 256. (referring to Ying Xu shuzi kaishi ^{医书类考释})
- Zhouli says one of techniques of 卜 is called 方兆 (one of ^{pp. 107-108} ~~108~~ 方龟之四兆, along with 力兆, 义兆, 巳兆 (sic), (ref in Long *ibid*) also later in Long pp. 299-300, is more of interest, quoting from 18th cent. Huaxia's ^{华夏} ~~太史公~~ ^{太史公} ~~许~~ ^{>> 3} «王 ^正 ~~正~~ ^兆 ~~兆~~ ^方 » on plastronomy of the type called 王中卜法 : regions in which changes are inscribed called ^正 ~~兆~~, because they must be square? (其亥子以正方之, 故谓之正). 直 used here to describe straight line, the 1000-li road "goes up the center of the plastron (王中一綱, 自下而上直出者, 在四千里正中); describing the appearance of a crack: "夫直是直身震動" (^{quoted} p. 301)

- 章 GSR 7232 *Piāng > zhāng brilliant, illustrious (Shu); splendid, refined; ornament; decor; pattern; rule, statute (Shi); distinctive mark (Zuo); signal (Guoyu); emblem of distinction, insignium, tessera (Shu); to display, manifest (Zuo); (patterned words;) stanza (Zuo); gls. 807, 1101 b. (yin or 3) 𩫑 d. (zhong, source of h (章)) of 723h 𩫑 id. insignium, tessera (Shu) gl. 804 ; - Wang Li Guozi Hanyu (p. 1149-1150) : 章 1) a stanza of music 2) a woven silk cloth with red and white interwoven 3) a letter, manuscript submitted to emperor 4) a seal EP 章 5) same as 章'; clear, manifest Shujigen (p. 745) says of the graph: depicts a large needle used in tattooing (irezumi), extended to mean pattern; on 𩫑 (p. 661): 1) town 2) bell? 3) gear? 4) a jade button, scepter (玉印) formed by splitting a gear in half lengthwise 5) 𩫑 王 𩫑 a jock cattle used in the 王侯 ceremony (see 2.3.2 for back to picture ref to 王)
- 爭 GSR 651 l' *g'əm > hán hold in the mouth (Zuo); to bear (e.g. resentment) (Shu); contour (Yu). *g'əm > hán put in the mouth
- 事 GSR 971 a *dz'ig > shi serve (Shu); service, office, occupation (Shu); affair (Zuo); to practice (Guoyu); (performance-) sacrifice (Shu, Shu); functionary (Shu) gls. 1047, 1756
- 𩫑 GSR 8182 *diēng > chéng to achieve, complete (Shu); completed, perfect (Shu) (see 2.3.2) in (shu) truly, really
- 或从王事元 𩫑 occurs again in b. 3 (there preceded by 𩫑 爭 終 𩫑) (see 2.3.2 for 3 parallel)
- Gao Hong: 𩫑 is u.f. 𩫑 (GSR 651 v. *k'əm > kán to kill (Sheng, Shuwen)) similar to 𩫑 (= conquer) ; 𩫑 u.f. 𩫑 (GSR 7342 *siang - see 58.4) - relying on all forms in similar passages in (Shu) and (Huafu), sp. 𩫑 爭 and 𩫑 𩫑, Wong Nienium had proposed a similar loan elsewhere. Thus 𩫑 爭 means "conquer Shouy," as it does in 44.5 to ; 55.5 来 爭 is also 来 𩫑 - i.e. 爭 u.f. 𩫑 in all three occurs 可貞: means the achievement about can be done; (some as 𩫑) and K.-K. derivation, 𩫑... 𩫑 wt connected to preceding.
- * Dzherman p. 80 - Mawangdui M.S. writes 爭 for 𩫑 𩫑 in 58.4 which does reinforce gao's argument that they are used for each other, but he still reads 𩫑 (= discuss) there. To 𩫑 王事..: "(2f) one perhaps refers to (the king's) success (𩫑 王事) not explained); it cannot succeed, but there will be a good result."
- the third column: 𩫑 爭 = 𩫑 TA 文 爭 (a person) contains lit. style work? ??
- Kulgen (Lam p. 39, #86) mentions phrase in Liji: Wen Wong shizi 承 𩫑, which he translates as "presented (mouth-filling=) jades for the corpse's mouth" (see Liki v. 27 p. 356 "There were the court rules for the mourning (over)

gifts of articles, money, robes, and jade to put into the mouth (of the deceased),^{v.27} also cf. *Le Zi Tongyao* p. 141-2 "The second personables are put into the mouth of the corpse under the window..."; p. 186: "The others asked how to (see) the plugging of his (the deceased Duke Zhuang of Zhou) teeth with the jade..."

- 11th GSR 1191d *dz'ing > cong follow; pursue (shu); obey (shu); to humor (shu); attend to (business) (ji); according to (zuo); from (shu); *dz'ing > zing follower, attendant (shu); affiliated collaterally (li); *ts'ing > zing longitudinal (shu') etc.
- cf. GSR 13 *k'a > ki capable, may (shu); suitable (zheng)
- Wu Hsien, China in Antiquity p. 67, on ancient Burial Rites: "For the p's [死], in order to ensure that the corpse should last as long as possible, small pieces of jade (supposed to delay corruption) were placed in all the openings of the body: eyes, nostrils, ears, mouth (under the tongue, on the teeth), under the armpits, and so forth."
- placing a jade bivalve in the mouth of a corpse was a practice common to Mesoamerica too, where jade ^{was held to} have magic properties all the way from the early Olmec, contemporaries of the Shang, to the Aztecs of the post millennium (Ignacio Bernal, The Olmec World p100)
- C.R. Hignett (p.9): "Concerning its marked appearance [?] 玉章 (but) (2) containing the possibility of anger (玉質) : (3) if there be a following up of the king's business (玉事) ; (4) no complete success, (but) brought to a conclusion. (无玉事) (終) . " H's 玉 质 tests 玉 as object of 玉, the main verb, rather than analyzing 玉 as subordinate to 玉 in its usual head noun function.

- 2.3.1 W-B: "Hidden lines"

Lege: "keeping his excellence under restraint"

- Li Jiayueh (Jiashi #9) - rejects gaotong entries of 玉 章, because 1) 玉 章 is parallel with and always with 2.4 玉 章 and 2.5 黄 章, which both refer to objects, while Shang would be a personal name; 2) in 58, 4 玉 章 Shang is written without loan, Li proposes that 章 is "clou" for 玉 jade 玉, and that this refers to the ceremony of placing ^{pieces of} jade in the mouth of corpses at burial. Ref. to Zhouyi Zhexiang Tuzi ䷲ ䷲ 玉 大 章:

"大喪是體玉含玉" and Yufu 玉府; "大喪其(供)含玉"
 to which the gloss adds "玉者口实". In 55.5 来章 is also 来玉章
 "Jades and silks will come (your way)" (謂有玉帛之來也)

- Koigreen "glosses... documents" #1547; "jade-cicadas laid in the corpse's mouth was by no means restricted to the king's use." Cicadas on appropriate symbols of rebirth and rebirth because of their long period of dormancy below ground (Lüshushen)

over for TA 5.2 in blue - 2.3, 4: 有終 again in 15.0 } 玉子有終 ; 38.3 and 57.5 have 玉
 初有終 6.3 has 玉事無初

R.K.: Shingien p. 774 says form 6.3 有終 depicted (a thread) with both ends tied (the unchanged form of this) and meant the end-tie on the (thread), a marrow-bone (肉骨) and bone, ending general 玉 a modified form of 有 as phonetic, and determinative element 玉 added, also meant also tied-end to a thread, and by extension, "end" in general. 2.3, 4 有終 have been close to the original meaning, with "There will be a tie off end" as given symbol for a successfully concluded threading, with no loose ends. It appears to be possibly unrelated to 有終, since in 6.3 there is the identical phrase 玉事無初, but instead of a 玉事, there is on a 玉子 in earlier in the line. But if there is a connection, perhaps it is through some common usage of 玉子 in reference to textile technology, a usage implied in the phrase 玉子 "complete? - spinning (doubling, quilling, etc.?)". (As in the 137/2 玉子 其 玉子 p. 82 "no longer spinning her hemp." (This phrase came between 'achievements' by the same meaning extension that "lame" 羸 羸 underwent.

There are a number of other passages in Yu which reflect a concern with textile processes. Cf. 44.1, 45.1, 63.0, 63.1, 63.4
 cf. 22.5 来帛者 有終

- Yu Xingzhi (Gyeng tangshu 2/32, p. 51) 章 for 玉章 record in 44.5 and 55.5 (q.v.)
 W2B1 often writes 玉 for 玉章

gods e.g. ; 金 interchangeable with 鎏金 : Both mean 'conceal here' "Conceal jade." (掩玉), like "conceal beauty" (掩美于玉).

Cf. 44.5, 55.5

2.3.4 - Shu 255/1 非不有初，鮮克有終. Odes p. 214 "There is nobody who has not a beginning, but few can have a (normal) end." Note "Lie to a good and natural end."

way of similar: Shu 202 獨不卒 赵 p. 153 "I alone cannot have a (good) end." (note e) 不卒 = "not finish" i.e. die a natural death.

(S 1244-125.2)

2/3 Cf. OB phrase 出(±?)王事 / with "或 從王事" here. if this is isolated could it be dinner's name? or even whole "金章可"? Chen Mengjia lists a 何 name only - counter-evidence is structure like w/o "不可負" some phrase in 6/3; Keightley sources p. 179 translates "assault the king's affairs"

2/3 on 章 cf. 55/5 "來章" 44/5 仁祀包瓜含章有陰自天

2/3 on 章 Shu 225/1 "出言有章" Odes p. 179: "when they speak it is refined"

2.3.1 R.K. f. Jades in ^{artifacts} Coffins and the one known archaeologically as well; for example, C.R.R. some good examples of jades so used appeared in recent excavations.

at the Liangzhu 墓葬 site in Zhejiang; in PE County, Shandong ^{excavation 1981-82}, in the mouth of the

If ~~the~~ ^{was} a single corpse was found one ^{miniature} green jade of dagger ^{ax} (青玉戈), 6.5 x 2 cm., and two green jades ^{miniature} ^{shape like blades} (A. E. 玉戈),

4.4 x 3.5 cm. (color p. 20, p. 23 figs. 9, 10; p. 24, fig.

20: 3)

- Burial Tools, jades. { Chpt VII "Jade Objects Used in Preparing the Corpse, (pp. 306-308) & ap. pp. 299-302 - nothing called a zhong, rather just for 1/2 yaohe, but some in plates are zhong shaped - on zhong ^{in general} see Louie pp. 100-103

2.4.2 元咎 元罷

- E.g. GSR 89v *210 > yú tāojué (shù); (yù): prone, renoun (Meng); joy (Shi) gl. 449
- phrase 元咎 元罷 again in 28.5
- Cao Heny: 'He means 'tie' (括, 罷), : "Tie (the neck of) a boy," 罷 just copied, not explained.
- E-R. Hughes (p. 9): "Held in a bog: no misfortune, (But) no redounding of glory."
- H. Wilhelm (Hsien p. 203) "a tied-up sack" might be a reference to the Han-dam myth, the myth of Choss
- R.K. 罷 as 'joy' in Shi eg. 261/5 韩括括 管子 Odes p. 231-2
"Lucky Ki of Han feasted and rejoiced"; or 173/1 是以有喜庶矣
Odes p. 117 "and so there is joy and tranquillity." Gu Hongzai says that in this sense 罷^(*210) is identical with 执 (xí) (Not last they're cognate)
- 执 GSR 302h *kwât > kui tie, bind (yu), gather (shu)

2/4

- XHZD has entry for 罷括: "全体包罗" eg. 一 二 四 海
- Xunzi quotes this line as a description of a "rotten Confusion" 腐儒.
非相, guanzhu p41 where it's written here is explained as "a person who doesn't speak well is like a bound up bundle, of whom both ends will be revealed on any opening"

- five quoted variations in zhuo, zhao 12.
 - Guo Huo: huang 黄 is an auspicious color in Yu, because of association with yellow (gold)
 - - he cites rest of section of huang in Yu to show that it is always either with an auspicious or lucky puzi, or at least not ominous, 王子 = L is "very auspicious"
 - Cf. Shui "Lü Wu" 27/1 "绿衣黄裳" sleep 16 "a green jacket with yellow lining" 27/2
绿衣黄裳 id "a green jacket with yellow skirt (pan-shang in Korean)" See p. 16
 - 裳 GSR 725d #diang > shang (chóng) lower garment (Shi) curtain (Li)
- E.R. Hughes (p. 9) : "A yellow robe = supreme good fortune."

- From GSR 4102* Xiwei -> xue Blood like
- 龍戰于野 “quelled in the plain” (quelled in the plain) zhao 29
- Qiao Heng: 玄 黃 should be understood as 黑 黃, describing the great quantity of blood flowing (gushing; presented in Zhishun as an alternate interp - here, he understands 玄 黃 as black (玄) and yellow mixed together, as the blood mixes with the mud and dirt.)
- E.R. Hughes (p. 2) = “A dragon fighting in open country, its blood dark-yellow...” (H. connects with 2.7)
- Li Jingzhe: “Wuzhou” Tongzhi p. 388: This is a “snake divination” (蛇占), with 蛇 understood as the place the 蛇 (Li refers to some 200 quotes Xing 21, zhao 19, 29; E.g., zhao 19 蛇 占 時 月 之 壽 有 三). (Legge p675 “and [some] dragons fought in the pool of Wei, outside the She gate.” — “the people of Zheng 趙 wanted to sacrifice to them but Zichan 子瞻 refused, saying that if people didn't bother the dragons with regulations, the dragons would do likewise!”) start
- Wen Yiduo (Lizhi pp. 44-45) encounters qiao (as above), bothered by how dragon blood can be described not as ‘red’, but as 玄 黃, Wen attempts to show how each of these colors are in fact patches of redness: 黃 is cognate with the GSR 7062* kuāng ‘glow of fire’, hence 黃 represented the color of half-red, half-yellow color of fire, or another word (not 火) thus 黃 can mean ‘red’ (火). For this etymology, Wen cites it refers to Shawan, which (13B/17a) says, after saying that 黄 is the color of earth, that 火 is etymonic and phonetic, and that this is the great ancient form (大字) of 火 (RK: for a somewhat different analysis see gloss to 11.3 on 火). The color of red foxes and red foxes was also described as 黄. As for 玄, Wen cites a gloss to she which says 玄 is a reddish black (黑而有赤也), hence 玄 黄 in 2.6.1 mean the dark aspects and 黄 the bright-red aspects (火) of the dragon blood.

the words and

RK: Beyond the fact that $\frac{1}{2}$ both in Yi and the appears to be
a stage of a two-term dark/light color nomenclature in ancient China —
common throughout early manhood in primitive culture throughout the
world. It may have its origin in the sense 'dyed-dark' and depict a
skin of goat δ , while $\frac{1}{2}$ indeed appears to ^{have} meant 'fire-light';
rather than sheep's proposed 'earth-yellow.' But beyond this, surely
it is unreasonable to hold an imaginary ancestral differentiated, perhaps
wholly imaginary, animal to the requirement of red blood. (A) And as an
omen, the fact that the fighting dragons' blood appeared not to be
red would make a more palpable omen, ^{identifiable} worthy of recording.
The word $\frac{1}{2}$ appears 8 times in Yi, usually in more ^{identifiable} contexts: describing a skirt (2.5 ~ $\frac{1}{2}$), metal (21.5 ~ $\frac{1}{2}$), a ~~white~~^{yellow} wobbler? bird (30.2 ~ $\frac{1}{2}$), an ox (33.2, 49.1 ~ $\frac{1}{2}$) ^{claws} of a
a metal snowflake? (40.2 ~ $\frac{1}{2}$), and the 'hair' of a child (50.5 $\frac{1}{2}$ ~ $\frac{1}{2}$). None of these cases is cert for certain a
color equivalent to English 'yellow', but all are compatible with the
color range 'yellow & brown'.

2/6 note that here $\frac{1}{2}$ is postverbal particle in contrast with 1/2, 4/1/5 where
it is used - actually only 1/4 is parallel strictly - ^{less active verb} (E.g.)
($\frac{1}{2}$ $\frac{1}{2}$) corresponding to 章 (于 里 予); cf. 5/1/etc. 需于 $\frac{1}{2}$...

2/6 on $\frac{1}{2}$ 黄 see (Beent) Berlin and ^(and) Kay's color theory - is
this just a ^{remnant of} two-term system of dark/light?

RK: old explanations of color based on yin-yang and correspondence theory,
e.g., Kong Yingshi zhengyi: "The gen and yang impinge each other; thus
their bodies: xian and huang" (A.P. 8th Ed. p. 227⁹)
W-B (p.15) ^{explains} "Midnight blue is the 'dragons fight in the meadow.'Their blood is black and yellow." Wilber expands, "Midnight blue
is the color of heaven; yellow is the color of the earth." ^{He} breaks
you Wence it along is astromy ^{see} 2.1

2.7.1 利永貞

(Yōng) 2.7
(永) (貞)

- consider loan of forth K "chant, entone" - cf. Shu 歌 K (Koelpen, documents p.7 "the song is a (disengout=) chanting of (its) words," or ^{C4} Woon, The Bell and the Drum p.2: "song entones the verbalization. Thus K in 2.7, 3.0, 22.3, 42.2, 45.5, 52.1, and 62.4 would read "intoning divination," or "divined chanting"; 不 K 事 (6.1): "does not chant."
 7 of 8 cases → in K K see K K

- Zhouli: 水 K 貞 (CCT 4.9.1a.4) Biot (II.85): "demander one long rectitude" / this is what the grand invoker 大 K must do. Brightley "Shih Chien" p8: "The q. I would hardly seek a long 'questioning'."
- K GSR 764.2 K giwāng > yōng long; constant, eternal; downout distant (Shu); loan for g. K (Shu) gls 285, 1291. The form b. K has 'mon' and 'walk' (748 abbr) c-e. also a line indicating 'water' [d. 12.1] (short-form of shui 'water' see 634), thus the graph seems to be the primitiv form for j. 'wade'. Cf. 764g K + giwāng > yōng (downout long :) to chant (li sic.) ; 764j. K id go down in water, wade (Shu) gl.31
- MS. has 同 (sic) for K see 1.7 - (Dzherman p.82); Gao Feng: K = "long-term" "lucky for divining about long-term good fortune" (同 K K K K K K K) (Chengmengjin, Zongshu p.171ff)

^{of Li Jing}
^{on the 1st}
^{8.0}
since there is a Shang diviner name as K , it is at least worth considering whether there is a connection between K in Yi (7 out of 8 cases), and K in OB (as ^{a possibility} suggested by Kenichi Tokushina (e.g. Semaya, "Studies" p.63, quoting Zhang 12.2 庚申卜 K 貞; 河它同 "On Keng-shen day divination, diviner Yung tests [the proposition]: 'If river god (will not) ... bring the rain.'") - not plausible since it is only diviner's name ^{there are two readings of which will be relevant}, while ^{eg. Yung} occurs regularly in Yi, it is not a common OB - but it might be interesting to consider whether this use of K as 'prolong' in Yi (if that is its true sense) sheds any light on the nature of Shang diviners' names

* another eg. would be 56.0 小 K 旅貞吉 - to which compare Semaya "Studies" p.68-69 (Zhang 10.16) 丙辰卜旅貞羽丁子(巳) 父于中丁亡 K 在八月: "at Ping-chien day divination, diviner Tu tests [the proposition]: on west Ping-chen day, in performing harmonizing sacrifice to Chung-tsing, we bring Yi-sacrifice, there will be no disaster. It is in the eighth month."

- Hughes (p. 2) : "... an unchanging array of advantage." "Be
with us it is, it deals with 福 & 祸 as if it were 福利祸
please 福 !

R.K. 福 as in Shui Shouguo, 20: 三其德-文用祈天永福, Documents
p. 51 May the king (by the virtue's sake =) by means of virtue pray for
Heaven's eternal mandate." Cf. Robson A Dictionary p. 843:
"... pray that Heaven may perpetuate his Mandate" - or again
Shui Shouguo 24 福天福地福天永福 Documents p. 51
"I wish that the king through the small people may receive Heaven's
eternal mandate."
or even ~~王室~~ cliché 王子孫子孫永福 "May my sons
and grandsons forever treasure and use [this vessel]"
K. 福 in Shui appears 34 times - mostly 'long(ime)', 'to prolong', never modified off. 0.2% (4)
also 115/1 仁人 福之朝 186/2 仁
odes p. 128 (teller you eat which eating my vegetables) "so as to
prolong this morning." "in evening" — why 福 ?!
also 115/3 仁人 福也 odes "with them [wine and food, and dates]" you
should prolong the day (by feasting from the night). Cf. Waley
long p. 200 'sitting late' for 福也 ; 299/3 福之朝也 odes
p. 256 "for long there will be given him no old age"
(Komiyama 6.1 (q.v.), the sentence in which 福 does not modify
anything - 福 appears 8 times in several different patterns. The pattern of
2.7 利 福 也 appears once in 52.1 ; 福 也 is ~~平行~~ (E. 2n) seen
in 22.3 and 42.2 ; 福 也 福 也 There are two cases in which 福
seems to modify either 福 or 福 : 8.0 福 福 福 也 and 45.5 福 福
也 也 ; and finally 62.4 福 福 福 也 .
② It is of course not certain that all these words are related, but
since they provide the only contextual clues to the usage of 福,
they must be considered. 利 福 也 parallels the 福 福 也 pattern (cf. B
pattern 1, 22.3 福 福 也) although 福 modifies 福 (and frequently),
29.5, 49.6 福 福 也) although 福 modifies 福 (and frequently),
The two cases of 福 福 也 are so anomalous that
good living purposes according to some 福 福 也 in 8.0 and 福 福 也 in 45.5.

However,

"Since it seems unlikely that the same corruption would occur twice when there would be little reason to expect deliberate scribal modification, this solution does not attract me." The last case of $\text{久}\text{K} \text{六}\text{Z}$, preceded by $\text{久}\text{F}$ and not followed by anything, is also anomalous, although ^{perhaps} perhaps similar to 36.3 $\text{久}\text{K} \text{四}\text{Z}$ not ^{an}satisfactory (unacceptable) in other determinations" (see 36.3 for other interps of this phrase), or the pattern $\text{久}\text{F} + \text{action}$ e.g. $\text{久}\text{F} \text{取}$ "Don't use (this one)" in taking a maiden as wife."

and if we assume the text is not corrupt, if indeed these parallels are valid, then we are led to conclude that 久 'long (time), to prolong' modifies F verbform K determining determination, and ^{can} ^{be} modified by K (very ^{possibly} ^{adverb}) Here in 2.7 we have "Favorable for prolonged (long-term, long-term perpetual, etc.) determinations." (understood as with Gao Heng)

In the other patterns: In ^{long} ^{long-term} prolonged determinations, auspicious" (22.3) or "In very ^{long} ^{long-term} prolonged determinations, no misfortune (8.0); do not use ^(this line) ^{twice} in (apply to) prolonged determinations,"

Alternative interpretations and further details are discussed at the glosses for each of these cases of K .

- RK: another possible interp: K ^{throughout life} K ^{works} another possible interp: K is a paragraph of JK (BSR 764) + gjwang > yong ^{go} down on water, work [Shi] K ^{BSR} the OBI from ^{BSR} 764c K is according to Kalgren probably the primary form for K , with components 'down', 'work' and 'water' abbreviated. Thus: "Favorable for a working determination." The forms K K K make this less likely to be true

2/7

on K cf. Shu (Kalgren p. 26) [天] 三 年 有 K ("long") 有 下 永 "Heaven" sends down (yous=) life either long or not long"

W-B: "Lasting perseverance furthers." , Wilhelm: "fördernd ist dauernde Beharrlichkeit."

- Li Jengchu, Tongye: K 'long-term' (K Z), this is ^{the} most auspicious sign. i.e. slightly diff from Gao Heng, and like Hughes.