

3.0.1 元亨(亨)

3.0.2 利貞

3.0.3 勿用有攸往

3.0.4 利建侯

3.0

- 利建侯 reported in 3.1 and in 16.0
- entire line quoted verbatim in George Jinger
- Geology: 勿用... 往 "you <sup>should</sup> not have somewhere to be going to."
- On Wunh ("Wu Wang shu"; p. 26): 3.0.4 a record of an early Zhou post-conquest enforcement "Favorable for establishing/confirming a lord," (same of 3.1 and 16.0)
- Zuo zhuo 7 contains a ref. to the phrase 元亨(亨) which involves a debate on interpretation - see discussion under graph 亨 and 3.1

- 3.1.1 盤桓
- 3.1.2 利居貞
- 3.1.3 利建侯

- 盤 GSR 182g \*b'wän > pän big stone, rock (Yi) [boulder] XH: 字如 盤如
- 居 GSR 49c' \*k'io > ju sit down (Lengyu); dwell, reside in, occupy; settlement, residence; repose; tranquil, satisfied; overbearing, arrogant; comfortable, easily (Shi); to board (Shu); in the end (Shi); loan for id final particle (Shi) .... gls. 300, 557, 869, 1316
- 桓 GSR 164f+g' wän > huán pillar (Li); upright-looking (Shi); loan for id. turn round, turn back, hesitate (Yi) gl. 1188
- 盤 <sup>盤</sup> has variants <sup>盤</sup> and <sup>盤</sup> (1/4b) - 182d <sup>盤</sup> \*b'wän > pän (ie, same as 182g above) basin (Li); loan for id. pig (Shi) gl. 160; 182e <sup>盤</sup> id. tray, dish (Zuo); basin (Li); loan for id. turn round (cf a <sup>盤</sup> above) (Yi); pig (Shu); loan for (Zuo) gl. 160
- "利建侯" quoted in Zuo, Zhaos 7 (see below)

- Gao Heng: 桓 u.f. 垣 "wall", thus 盤桓: "use large rocks as an enclosure wall, lucky for divining about residences/dwelling"; or, after He Kaifeng, "stone pillar"; Gao's: 盤 = 盤 "go around": "a wall around", "not carried over into 盤桓"

3.1.1 - Karlgen (Loren #1149) on 3.1.1, says it "undeniably means 'to turn round'" Cf. 3.2 到王 桓, Karlgen note

- Chen Shixing & Shih-hsing Chen "The Shih-ching" p. 387 3.1.1 hovering about; 3.1.2 own good for making home. (he writes 盤桓, using variant writing)
- RK: 3.1.1 in sense "turning around" could refer to DBI creek slope (p etc.)
- H. Wilhelm (Hewen p. 65) & it furthers one to invest feudatories. Thus revised <sup>Wilhelm-Hewen's</sup> "to appoint helpers."

3.1.2: (Legge p. 69)

Legge's Zuo Zhaos 7 relates a conversation between Kong Chengzi 公西赤 and Shi Zhaos 史克 (Zhaos the Duke) of the state of Wei 魏 in which 3.1.2 and 3.1.3 are treated as determinations applicable to a crippled elder son, named Meng Zhi 孟軻 and his younger brother, named Yuan 元 <sup>one of whom must succeed the old duke</sup> respectively. Zhaos asserts that 3.1.2 (without quoting it directly) means that in the debated context "the He who is feeble in walking must remain at home" (弱足者居) Legge which disqualifies him from becoming the next duke, which then, à la 3.1.3, requires establishing his younger brother Yuan as duke. This <sup>action</sup> is further justified since



3.2.2 匪寇 婚媾  
3.2.3 女子 貞 十年 乃 字

- 下字 and 乃字: cf. Shu 245/3 (生民) 牛羊 腓 字 之 Odes p. 200 'the oxen and sheep (at their legs=) between their legs nurtured their
- 字 GSR 964 n \*dz'iaŋ to breed (Yp); nurture, love, fondle (Shu); to foster; adolescent's name, designation (Zuo) 〇. 夙 (zhou III)
- 匪... 媾 also occurs below in 22.4 and 38.6 <sup>invader; bondit (Zuo)</sup>
- 寇 GSR 1112 \*k'u > kou to rob (Shu) robber (Shu) graph has 'roof' and 'beet' and 'head'
- 媾 GSR 1092 \*ku > gou second marriage (Yp) favor (Shu) gl. 362
- 乘: see 3.2.2
- 女: (see 3.2.6 too) GSR 942 \*ni0 > nü woman, lady, girl (Shu) \*ni0 > nü qwe is wife (Shu)
- 屯 GSR 4272 \*d'wan > tun accumulate (Yp); bring together soldiers as a garrison, to station soldiers (Zuo); loon for id. hill (Zhuang); \*tiwan > zhuin difficult (Yp) b. Zhou II 〇. sense of n. 屯 [\*d'wan > chan silken (Zhuang); pure (Yp); unmixed (Zhuang); entire (Shu); all (Zhuang); great (Shu, Shu) ... etc.; \*tiwan > zhuin border (of a unit, a garment, etc.) (Shu) — || note that the reading of 屯 here as \*tiwan > zhuin forms the equation 屯 = 屯, as does use in OSI
- 逕 GSR 1482 \*t'ian > zhuin move with difficulty; \*d'ian > zhen turn round (Chuci)
- 班 GSR 1902 \*pwan > ban divide, distribute (Shu); spread out (Zuo); scatter; hold back, withdraw (on army) (Zuo); walk hesitantly (Yp); classify, arrange (Meng); rank (Zuo); variegated (Li) The graph has 'knife' and 'jade' doubled
- 乃 here and throughout text is conjunction "then, and so," never a personal pronoun "you, you"

Qiao Kong: 屯: gather in crowds, arrayed; <sup>this meaning throughout 3</sup> 逕: turn around (following Jiao Xun); 班 is read as 班 (GSR 1822 \*p'wan > pan turn round Li [cf. 班旋]; loon for id. 班 (Shu) gl. 160 (Meng); \*p'wan > ban squat (Zhuang); loon for i. below 班 galang, for 190c 班 variegated (Li) gl. 160. The graph has 'boat' and 'baton' (penn?) resolve, turn around (the 2 graphs were used interchangeably (following Hui Dong, Li Huan 李富孫, Jiao Xun). Thus 屯... 媾 means "gathering in large numbers, going <sup>turning about</sup> round and round, drawing <sup>(or riding?) - doesn't materialize</sup> horses in circles round and round: ~~As~~ they are not brigands [here to plunder], [but seek a girl in] marriage." 字 means to permit a girl to marry, it cannot mean "get pregnant" or "give birth," as in Shuwen, or commentators from Yu Fan 虞翻 to on, incl. Wang Yingzhi on Meng, because 屯 always refers to an unmarried woman in Yp, while 媾 use refers to married woman; thus 女子 貞... 字: "if a girl divides and obtains this line, and is not permitted to marry, then in ten

See RK/ Mingers 3.2.2 book

years she may can be permitted to marry." 一字 in this sense is following the interp. of Geng Nangong 耿南仲 and Hui Song, who rely on passages in Yili 《义礼士昏礼记注》 and 《礼记曲礼上》 - Gaoles cites the two passages which refer to a woman's pregnancy 53.3 婦孕不育 and 53.5 婦孕三月不育 - although he doesn't say so explicitly, the fact that both pregnancy and childbirth are referred to here <sup>in YL</sup> in different terms also reinforces his case

- for 孕 = 'breed': Shu 'Yoshon' (Documents p.3): 鳥獸孕尾 "Birds and beasts breed and ('tail' =) copulate" is rendered by Sima Qian 鳥獸孕尾. Karlgren (Glosses #1218 (p.51 Documents number was omitted in error) comments "The two 孕 are interchangeable and mean 'to breed'."

- another eg: Shu 'Shuqiao' 天迪從子[孕]保 Documents p.49 "Heaven (followed =) indulged them and cherished and protected them." Cf. Dobson EAC p.118 quoted as 天迪從子保 (SG 47.16) "those whom Heaven indulged, and protected as its own children"

- quo moruo (Glosses p.35) prophesies 乘马 or "骑在马上," clearly understanding the woman to be mounted on the horse.

- Li Jingchi ("Shuikuo" Tongson p.22): 孕 is "get pregnant and give birth (孕育)" following Yu Fan

- quo moruo (Glosses p.49): 3.2.1-2: a man riding a horse, heartless and does not advance - he is not on an attack but goes to see his lover. The three 孕 graphs (孕 助 孕) enhance the indecisive quality feeling.

- An Wouli (Shu Yu songuo p.25) 3.2.3 means if a girl adheres to what is normal (doesn't change her will) she will not get pregnant " (女子守其素常 [不转其志] 遂不妊也)

- Karlgren (Loan # 1149) on 3.2.1 到王: this has its usual sense of 'divide, separate', here extended to mean 'pull apart'. The phrase 乘马到王 means "The horses tug apart." Karlgren thus follows Shuwei quoting Zixia zhuan "The horses pull on each other and do not go forward" (相牵不进). He explicitly rejects the proposal of Ma Hong 王在 般 (\*b'wän) "to turn round" or "unlikely" and suggests Zheng Xuan's text which reads 般 王 for 王 般 has, may have been altered after Ma Hong. He simply ignores the 乘 (see in Shuwei)

[BK writes 孕 micron]

- 乘 (SR 895) <sup>chéng</sup> \*d'iang to mount, ascend; drive, ride (shu); be on top of above (Lao) etc.  
 \*d'iang (>') <sup>sheng</sup> (what is mounted) chariot, team of four horses (shu) etc.  
 gls. 376, 1483 895 c 乘 "the graph shows a man mounted on a tree"  
 "w. shu" "we drove over four horses"  
 shu 144/2 驾我乘马 Odes p91 "I will yoke my four team of horses"  
 144/2 乘我乘马 Odes p91. "I will drive my four team of colts"  
 214/3 乘其四駟 "p 168 "horses after his four black mares white horses"  
 216/3 乘马在廐 jiu "p 169 "The teams of horses are in the stable"  
 222/1 路車乘马 "p 176 there are state carriages and teams of horses (etc.)"

261/3 乘 路車 马 路車 p. 231 "a team of horses and a carriage of state"

- Lu Hsiang-shan (Shiwen) on 乘: reads <sup>\*d'iang ></sup> sheng (繩, 證, 反), "four horses are called a sheng" (some in 3.4 and 3.6). He quotes Zeng Xun that 乘 means "a male and female of horses" (马牝牡曰乘). In the other cases of 乘 in Yi, in 13.4 乘其土庸, Lu does not comment; in 40.3 負且乘, he says 且乘 at cor read 且 as "like the graphs", and notes Wang Shu explains 繩 證 反.

- Wolley <sup>changes</sup> "Book" p. 124 on 3.2.1: W. translates this same phrase in 3.6 as "if the horse she rides on is bundled, ...". Treats 乘 as "ride on"; and apparently since "bundled" means describes <sup>the color of</sup> a horse's coat (gray-brown, streaked with darker colors), he appears to take 玼 as loan <sup>(for person)</sup> for 玼 (pwan).

- Kraljic (Loun #1738) discusses various interpretations of 乘 as name of horizon, without dealing with either 3.2 or 3.5. Eg. Wang Bi's 乘 玼 difficulty; only scholar: 乘 \*d'iang in 'accumulate' loan for 玼, \*+iwan > zhen 'difficulty'; qingzhuo jingzhuo 4 乘, means 'ample'; Zhu Jiansheng etc. loan for 乘 \*+iwan 'emptiness'. But K. comes to no conclusion, saying only "like most of the gibberish in the Yi, this one cannot be safely explained."

(He is not a robber / He wants to woo when the time comes.)

- W-B: "Difficulties pick up, / Horse and wagon part." H. Wilhelm, (Heaven, p. 211) interprets as "the unhitching of horse and wagon."

- more on 寇 at 4.6

312 on embedded ballad 历代民歌, and 刘大杰; Cf. 賈 22/4; you 王王 see Loon #1149; XHZD defines 屯 (= 迍) 遑: "处在困难中不敢前进"; 汉语史稿 (HYSG) (p. 315) quotes this as eg of <sup>adv?</sup> idyl suffix 屯 \*nia and translates "difficultly and with many obstructions, mounted on horseback <sup>hesitating and</sup> just advancing."

p. 13-14 see literature notes

see 3.26 on 3.21 3.22

- Wen Yidao "Leiqian" pp. 29-30 on 屯 as her name, says 屯 was ancient graph of 屯 屯, meaning 'enclose' (包), applied to anything which surrounds the outside of something, enclosing it. Extended senses of this word are written 屯 屯 屯 屯 [could add 屯 屯, 屯 屯, (屯) 屯 implying] and 屯 屯, 屯 屯, 屯 屯 are all based on meaning of 'fortified enclosure' (屯 屯, 屯 屯, 屯 屯)

- Le qingchi (Jiashi #13): 屯 遑 (or 遑, 屯 遑 - ong; just 遑) <sup>RK</sup> this is an imitative bracket, here divided up X 屯 Y 屯 - Cf. 39.4. etc. for other examples

- on 王王; this is also a loan, for most common 王 王 and 王 (王) 王 was short way of referring to some sense as bracket 王 王; meaning similar to 屯 遑 "had difficulty and not advance."

- R.K.: qv Hong's comments on 王 王 and marriage stimulates another idea, that there may be reference to a custom of waiting until a girl is pregnant before marrying her. Maspero (China in Antiquity, p. 406, n. 24): "The thesis that marriages must be delayed even for several years until the girl was pregnant has been suggested to me by the fact that such a custom is still practised among all the southern barbarian tribes. Among some this is the rule (Holo) among others it is - at any rate the practice... I have no formal text bearing on this subject..."

Minson "Royal Virtue" p. 53 "a girl's de" (女德无极) Zao, xi 24/2 // i.e. a young woman of Yi 28.2 "老夫得其女妻" "old man husband gets his young-girl wife" and conversely 28.5: "老婦得其士夫"

3.2.3 Keyfitz "The Sheng state" p. 32: on 女子: Keyfitz sees the ambiguity of 女子 in an OBI (Bingbin 332.15 264.2 [Zhuibe 267; Sorei 112.3]) which he translates, "Cook-making in hsun-mao Cheny divined: 'Collout: Request women (nü-tzu 女子) from the tien area'" (or, perhaps, "Requisition the children of the women of the tien-area"?)

- Wen Yidun "Legion" p. 29 3.2.1 乘马 <sup>paraphrases as</sup> "during a chariot with four horses" (四马之车); 3.2.2 婚媾 <sup>originally meant</sup> "wife's relatives by marriage" (親戚). Wen convincingly shows that in the four bronze insc. he quotes, 婚媾 <sup>never as referring to persons</sup> must be a noun, since it appears each time either in a list of titles or modified by a number expression. Eg. li yan 鬲鬲: 其以父笑同夕鄉爾百婚媾. \* Zouyuan, zhou 25 has a similar context: "...姑媾甥舅婚媾姻亞... (Kege The Chinese Classics II, p. 708 "...aunt and uncles sister, maternal uncles and aunts, father-in-law and connections, connections of one's children with other members of their mother's family, and brothers-in-law" - Kege has faithfully

\* Note in former section - see below

3.2.3.4 rendered the gloss: 妻父曰媾 <sup>double meaning</sup> [媾媾] 为媾. also 媾友 in Shu "Pongery" 3.2.2 媾 is like saying "his in-laws are not enemies" (其親非仇耳). also true for some phrase in 22.4 and 38.6. The trad. interp. of 媾 is reading "媾媾" and 媾媾 or "get married" (媾媾) lacks a verb. The modern explanation of this "not a verb, a marriage" as referring to <sup>a custom of</sup> a marriage by abduction (媾媾) is wrong. (or daughter-in-law's)

3.2.3.4  
22.4  
38.6  
51.6

It also conciles

R.K. - Wen Yidun's reading of 媾媾 as 'wife's family' <sup>good</sup> makes sense in 3.2.2. But his <sup>own</sup> explanation forces the syntax too greatly. Better to interpret it as not brackets, (but) wife's family (coming to visit)"

with Shuwan def of 媾媾: 媾媾 (媾媾) 12B/22

婚女婿有言

of Wen's interp of 3.4.2, 51.6 Karlgen, commenting on Wen's interp of that line also renders it "His relatives (cousins)..." (B.K.'s parenthetical additions)

- Gao Mou, *Boxi Kexue* p. 147a-148b reproduces one of W285 Wen quotes (其伯言) and (p. 148b) refers to a similar line on another vessel (其季良父室): 用季考于兄弟婚媾諸君

- *Jinjin qian* # 1534 女日 (日) pp 6705-6731 has a long discussion including a long essay of Zhou Yuzao "Shuo huan" 說婚 but nowhere it is confined to graph shape, and nowhere touches on the precise meaning of 婚媾

rites of marriage took place in twilight hours.

- *Qiyun* (Chinese Lit. p. 354) "The word huan (twilight) also means to take a wife. The same word again designates the woman's parents. These different values of the word suggest the idea that in old times the marriage was consummated in the bride's house." (also, *Shouwen* p. 299 ff.) // He bases this 昏 ~ 婚 on the ideas of the Han scholars. e.g. *Shouwen*

*Karlgen* *Glosses*... Odes # 493 on 女日 女日 in *Shu*: notes both meanings of 'relatives by marriage' (common in OC e.g. *Shu* 192 女日 女日 孔云 "your relatives are very numerous." 223 兄弟 婚媾 "Brothers and relatives") and meaning of simply 'marriage'; # 362 in 婚 "well known in the sense of 'second marriage (remarriage)'"  
R.K. on 女日 女日 in *Shu* seems perhaps a direct variant of 女日 女日 in *Yi* 225 if Karlgen has in mind this *Shouwen* def. What can he have understood Xu's interp of the *Yi* quote to be?

*Shouwen* 120/36  
女日 重婚也 从女  
音 易 日 从 女  
婚 媾



金 55R 482 7 510 ≙ shē put away, set aside, leave; (off) (shu); give, bestow (you)  
 it ≙ shì entangling horse (shou); lawsuit, stop (shu), encumbrance (you) ...

3.3v

(in extended sense "A is not like B" > "is not comparable to")  
 (Robison's "construction" page 157)

- 下如 shu "not compare with" > "better to ..." is unusually complex  
 a construction for 50c, but is attested for shu at least: e.g. 54/4  
 百尔所思. 下如我所之 shu p. 36 "the hundred things you are  
 thinking are not equal to (the way I am going =) my purpose." ; cf 54.5  
 其君之缺缺不如其姊之缺良; 63.5 東鄰之穀牛不如西  
 鄰之輪祭實受其福

- Qiu Wouli (shu of son go" p. 30) on 3.3.1: about the same as Guo Hong:  
 (He) approached (i.e. chose) the deer, but there is no goaster to lead  
 him.

3.3.2 卜位 55R 575 5 4 \* diwar think (shu); namely it is (exactly) (shu) only (Meng) only 1 case in the

see also  
3.3.2

- Li Jingchi "Shuei xules" Touyuan p. 83, p. 150ff. 3.3.3 passes 子 子 子, 下  
 如 子 (p. 15) paraphrases: "a deer is chased into the forest, without a goaster to serve  
 as guide, it is hard to catch the deer, so the intelligent person would see up the situation (同机) (cont.)

3.3.3 - Wang Jingchi (Jingzhen shuei p. 100) 子 is a particle, without meaning  
 of its own, following glosses of Wang Bi and Kong Yingda zhenyue

3/3 on 郎 K 3992 go to (shu) attain to (shu); 虞 K 544 forester;  
 虞 K 5472 ven. ornament (shu) minial, first series (shu); a white (上声)  
 (but how it is this last reading?) - see Documents p. 25 "殷之郎喪" extra "when  
 is on the point of perishing" (p. 2); cf. 6/4, 4/0, 5/2, 5/2

of similar  
w-13  
"The experimenter  
understands the signs  
of the time and prepares  
to desert." 3.3.1

and return go back. If leave to push on, not only would it be in vain, but  
 he might encounter danger. " Thus Li takes 机 as a predicate,  
 which he paraphrases as 机 机. How on Zheng Xun?

3.3.2 - Wang Bi of Shu has 虞 虞 underexplains foot of mounting: "Approach (the foot of)  
 the mountain" (虞 虞) and sound of 机, "particle" (Wang Bi says, also 机) "near, quiet" (虞)

Zheng Xun 机 机, glossing as crossbow trigger (弩牙) - R.K. this meaning of  
 机 is not best as 机 as Hou Faqi Shu Linxia (机 机) 机 机 (机 = 弩 "cock"), excluding an  
 appearance in the forged Shu book 太平: 若虞机张, 往者括于厥度则释 (quoted in 机)

3.3.4 机 - see separate notes (this is first appearance out of 20) from  
 family to which 机 belongs best to render as distress

(cont.) Zi yi 机 机, which would still infect later than Hou Faqi; Li Jingchi Jiaoshi # 14 acknowledges  
 possibility of Guo Guojing, but also approves Zheng's trigger, while reading 机 as (cont.)

see 机 机 see  
see 30  
unusual usage with  
until end of Zhou?

[R.K: also cf. shu 179/6 舍矢如石 odes p. 123 "when (the archer) let off the arrows, they split") perse (the game), "Li would use analogy of 射 'release (arrow) in the Taijia line to explain 舍; N means "cock the trigger to wait for animals (射机以待兽)"; "Approach the foot of the mountain without a gamester, enter into the middle of the forest, the jung cocks the trigger. It is not as good as releasing (the arrow)"; R.K // Li's exegesis doesn't work much sense - still working with Li's idea, it would be more preferable to use the common meaning of 舍 'leave (behind), give up, set aside'; "They (approach) the deer, they don't have any gamesters. Now if they entered into the middle of the forest (射 emphasizing, focusing on what follows), then the noble's trigger (don't compare with =) would be better to set them aside. This would then say that there was something incompatible between customs with triggers and a forest, or that the existence of you ren gamesters was essential.

- Okotoku: 君子 不如舍 不如舍 a jung superior with discrimination (familiar noun Kwaku) would prefer to stop give up.

R.K. 舍 occurs 4 times in Yu but only this once in context other than 月 舍 望, 9.6, 54.5, 61.4, although in these 3 other places it is often proposed to see 凡 <sup>ki2</sup> as loan for the common 既 也 矣, the meaning in all four places could be subsumed by 'really'; This is the commonest meaning of 凡 in shu (10 cases; 5 of them 凡 all 'really meaning' 'indeed' 'really' - cf. etymology of English clearest < all + most - 102/3 非 凡 是 也 odes p. 67 "when you see him after a while." 211/3 凡 凡 (with (for) long) while, 264/6 凡 凡 凡 odes p. 238 "it is really seen (the end)" 209/4 凡 凡 凡 式 "like harmach" 178/6 不知 凡 几 "how many", [lit. similar to 'many-how']

- Li Jungchi Ziyeishu Touyuan p. 179 writes with question mark: 即度无度, 惟入于林中? 君子 舍, 不如舍, 往矣 as if to say (Li doesn't) "Tricking a deer without a gamester, should one go into the forest? If a noble is smart, he would do better to give up, since to go is dangerous."

- Wenwu 1983.2, 22: Kangong Han bamboo strips write 3.3.1 畷鹿毋吳;
  - || interesting that there is variant 畷 for just the one case of 畷 in 畷 which is written 畷 in Shuangjing zhushu text; 畷 u.f. 畷 (Gullenberg), 畷 appears to be protograph for 畷 (畷 GSR 1072 \*miwo 'do not' (shu), not (zuo))
  - see notes on 畷 for <sup>other</sup> case of 畷? in MS, op. Rao Songyi
- Yuan Ke (Shenhuo leixiangji pp. 94, 151) 畷 <sup>first</sup> meant an ordinary 'hunter' in mountain forests, only later explained as official in charge of mountains and lakes (掌山泽之官). This is its meaning also in the name 畷 <sup>(畷) 畷</sup> 畷 <sup>畷</sup> 畷 which ~~was~~ meant simply Shu the Hunter
- reading 畷 畷, could 畷 be verb: "don't be anxious, don't fret"?

3.4.1 乘馬班如

3.4.4 无不利

3.4

3.4.2 求婚媾

3.4.3 往吉

- 乘... 媾 see 3.2 note

- 求 GSR 1066a \*g'ioŋ > gin seek for, ask (求); look for k(求) unite (媾) ghr. 1036 <sup>645</sup> <sup>356</sup>

gao Henry 3.4.2 just repeated words: "seek marriage"

- Wen Yiduo ("Liguan" p. 29) 3.4.2 : 媾 媾 as in 3.2 : "Drive a chariot with four horses and go with ~~you~~ seeking something from one's wife's family." (往有所求於其親戚之家也)

- 小贞吉, 大贞凶 quoted: by <sup>Zheng Zhong 郑众</sup> Zheng Senong (1cent A.D) 郑司农 in his commentary on Zhouli 大卜: 凡国大贞, 卜三君, 卜大封... quoted in Keightley's Shih ching p. 6 and Yu Yue's pingyi "comment on this line; Yu Yue approves and applies to this Yu phrase - (Keightley critical) - Zheng's comment: 贞问也 国有大疑 问于蓍龟 "Zheng then is to question when the state has a great problem, [the grand augurer 大卜] asks the wolf and turtle." Yu Yue's reading of this line (1.36): enquiring with regard to a major event is called da zhen "major divination" and <sup>oppositely</sup> with regard to a minor event is called xiao zhen a 'minor divination'; thus the line says "ok for minor events, but not for major events". The Zheng yi interp. of 其 as II misses the meaning of the classic, whereas Shuwen and Zheng Senong have achieved the correct meaning.
- 膏 QSR 1129 i \*kɔŋ > gāo fat, ointment (shu); grease (li); moisten, enrich (shu); region below the best (zuo); cf. 50.3 雉膏下食; see p. 3 "two"
- Honda (p. 40), referring to Yu Yue's interp. concurs, that this is the oldest sense of zhen, but follows the interp. of the wings as a matter of principle
- Gao Heng: 屯其膏 (collect) <sup>head</sup> store fat meat - i.e. be selfish greedy, in which case small divinations about minor matters, requiring no outside help, are auspicious, but div. about major matters are ominous, since they would require the cooperation of others, who have been antagonized by one's own greediness!

3/5 on 膏 K1129i fat, ointment; construction X 其 Y = "Y-noun is X-adj." ?  
 eg. here 屯其膏 would be "zhen is the fat" ? could this refer to the deer in 3/3 above? then maybe 3/6 泣血 泣如 refers to blood dripping from carcass of sacrificed, or hunted deer

- Wang Bi: 屯 難 "difficulty"

(R.K. 屯 (純) 'silken' is its fat")

"zhiqishi" Tongson p. 189)  
 - Li Juechi ("Xingzhi" Tongson p. 157; 屯 is 囤積 "store up the fat meat" (a sign of thrift); "zhiqishi": reflects a concern with <sup>steady</sup> food supply in a hunting and fishing-based economy; echoed in 50.3 雉膏下食

3.5.2 <sup>in Tanjung</sup> some on the line (see zhen notes)

3.6.2 泣血漣如

- 漣 GSR 2136 \*lian > lian ripple; to drip (as tears) (Shu) gl. 278 (see book)
- 泣血: cf Shu 194/7 (Odes, p. 141): 鼠思泣血 "grieved & brood over and weeps blood" (ignores the blood)
- Qao Heng: 泣血 = shed tears, 泣漣 如 = "flowing continuously"
- 3.6.2 cf Shu 58/2 泣涕漣如 Odes p. 40 "my tears were dropping in a continuous flow."

- Waley ("Book," p. 124) <sup>changes</sup>: Refers to an omen taken from the sort of horse the new bride is riding to her husband's house: "If the horse she rides on is bunched, / Tears and blood will flow profusely." (see 3.2.1)

3/6 泣 K 694h "drip", "tears": XHZD "水面被风吹起的波纹"  
GSR 694h \*k'liɿp > qi weep (Shu)

- Li Jingchi ("Jiushu" # 15): on variation 泣 / 涕 Shuwen quoted this line under def. of 漣 or 泣涕漣如 "weeping down upon" (Shuwen jiziyuan) noted the passing use of 泣 in the transmitted text and cited two earlier <sup>under 泣</sup> explanations: first that "when <sup>weeping is silent</sup> flow without it is like blood <sup>coming out</sup> flowing" (which would make 3.6.2 "Weeping (silently like) blood (flowing), flowing streaming out"; second, "blood flows out of the eyes" (泣 泣 出 目 - Yu Fan on Yu), which gives "Weep blood streaming out" (of "shu wen on the") <sup>origin</sup> found the arguments inconclusive especially in context of 泣 去, and 涕 appears elsewhere in the Li Jingchi from the version 泣 泣 "weeping-tears", with analogy in the 58/2 [but cf. Shu 194/7] but allows for an early text version 泣 泣 since the revised version of the line is quoted in Hsuanming, Yulin & Houhuashu // 7 there are variants for 漣 (Shuwen's 漣 漣) which however do not affect the sense of the line, Shuwen defines 漣 as <sup>weeping downward?</sup> 泣下 (泣下)

3.6.2 R.K. 泣 seems an unlikely scribal error here. With a parallel in Shu 194/7, it is safest to assume that 泣血 is the oldest text version, but Waley's analysis of 泣 and 泣 as coordinate makes the worst sense: "Tears and (weeping =) Tears and blood streaming." A less attractive alternative would be to regard 泣 as metaphorical "weep" = shed blood in streams.

W-B : "Horse and wagon part / bloody tears flow."

- Legge : "... with the horses of his chariot obliged to retreat, and weeping tears of blood in streams."

- Karlgren, Glosses... Odes #278 has a good discussion of 泣, contrasting it with the Shuowen equation with 瀾 'wave', and noting the etymological connection with 泣 'serutin', in a sequence 'wave upon wave, tear after tear, dripping successively'.