

6.0.1 有孚
6.0.2 室傷
6.0.3 中吉 終凶

6.0.4 利見大人
6.0.5 不利涉大川

6.0

- $\frac{1}{2}$ GSR 11906 \times dziung > sòng litigiate (shu); quarrelsome (shu); repulsive (guanya)
- 室 GSR 413h \times tiēt > zhì and \times tiēt > die to stop up (shu); block-headed
- Gao/Heng $\frac{1}{2}$; 室 is loan for 1至 (not in GSR?) "fear" 假 (following Wen Yiduo); 小易 'cautious'; "There will be prisoners, but you must be afraid and cautious. Auspicious in the middle stages, but ominous in the end (qijing interp, now revised: 1 read; 2 meaning 'punish'; 3 means (stop up;) stop (following Hui Dong): There is a punishment, halted (lit. stay of judgement), Be cautious."

Waley ("Chungs", p. 126) : on 6.0.1-2 $\frac{1}{2}$ here stands for 1至 'prisoner of war';
 $\frac{1}{2}$ substitutes variant 2至 [GSR 413m \times d'iet > die] or in 6.0.3 and 10.3 substituted of reading understanding it as 'late', as
there he takes it in its shu sense of 'languish'. He divides to 室, 小易
中吉 (don't treat rest of line). ~~thus~~ Thus: "If a prisoner of war
languishes, this means good luck in the midst of fear." // But this
splits the formulaic phrase \times 吉 終凶 (凶 in half).

- Yu Xingren (Yijing xingshu, 2/66⁷⁰ pp 58-9) : 6.0.1-2 $\frac{1}{2}$ loan for 1至, 1易 for 小易
'easy' (last element is a common late Zhou superstition) : ~~read as for easier~~
darkly: "If you one has fu (twist+thrust?) it will be easy in the
extreme."

- Lin Shuwen reads to 室, 小易 中吉, or alternatively,
to 室, 小易, 中吉. (Yu Xingren rejects both)

- Wen Yiduo ("Putong zoshi" p. 590) : rejects Shuwen's 3-3 pairing, and also
Yu Xingren reading; 室 should be read 1至 (A) ~~effort~~ (努力), 1至 + 小易
is an alliterative binom [\times tiēt(3)-tīk] with single meaning:
'frightened': There are captives, they are \times tiēt-tīk frightened."

insert (A) for Xingren to 41, o Shuwen gets says Wen's text has 1至 for 室;
1至 defined in Guanya as 'late' (晚), and again, in front of 1至 1至 2至
'frightened' (恐)

RK: The substitution of two other graphs in MS for 室 1至, adds force to Wen's
view that it is an echo binom describing the captives.

- MS. water 言公有復 (right half obscure) 浪? 室? 亭 (中?)
吉冬 (終) 兮 利用見大人，不利涉大川

- Li Jingchi ("Jiaoshu" #26): ^{b. b. 2} as with Wen Gishu, 室 (1至) 小易 means
frightened *

- Ren Zongye ("Zue lun Mouwongduan ^{yinyang} xieben" p. 233): transcribes M.S. as "得 池,
喪 終 兮 利見大人，不利涉大川" (Ren endless!)

6.1.1 不永所事

6.1

6.1.2 少有言

6.1.3 終吉

- From GSR 912 *s10 > suō (The Pek, reading so is mig, we should expect a shu) place;
where, the place where; guan, guan, guan (Shu)

- 少 TA 言 see 5.2

- Qso Heng: ^{if you} continue for long
Don't prolong what you are doing (but stop in the middle) There will be
smoothly You will be mildly criticized/reprimanded, but the result will be good fortune."

- R.K. on shu in shu see 2.7; among the ~~ext~~ approx. 34 shu cases, only a couple
are preceded by a negative and none is ⁱⁿ ^{there} negating a verb shu as seems to be the case here
(although verbal shu 'prolong', 'make long' does certainly occur): 3/2 不 永
不 永 事 [✓] 歌 p. 3 "in order not to yearn (st. 3 = be pained) all the time"
and (st. 3 15) 250/2 而 無 永 莫 歌 p. 207 "There were no long-
drawn sighs. Here: " Does not prolong that [capacity in which he serves;
he does not prolong his service; " similar to 1.8.6 不 事 王 侯

- MS writes 不永所事少有言終(終)吉

6.2.1 不克言公

6.2.2 邑而逋其邑人三百户

6.2.3 元善

6.2

- 色 (CSR 683a *-i3p>yì city, town (shì) - see 6.2.2 too

- 且 see 6.2.6

- 逋 (CSR 102d' + pwo > bū escape (Shui) 例字 Shui Bushi 亜辛逋逃 Documents of 80 slave and slaveholding

- Qiu Heng: 克 means 贏 "win"; 克 it's like saying 贏 if "win a favorable judgment

in a court case". "(A slave owner mistreated the people of his town, who in turn filed a complaint against him with a higher-level slave-owner.) He did not win the court case (and

similar to interpretation
see Korlgren
below) was going to be punished, so), he returned and ran away. The three hundred families in his town avoided disaster" — an ancient story giving interps.

is the same except the person accused is referred to as a defe, a fowl bird, and the judging authority the gongsho in 法 or King. 奚其善 refers to

[Wen Yiduo] interp.: 逋 ^{expw} should be read 逃 ^{expw} "take away property": He didn't win the court case, returned and expropriated property from three hundred families in his town. No disaster (because he was able to use the funds raised to pay the damages at court)." — this was punctuates diff. from Qiu

- Qiu Moruo (Gudei p4): even E.L. "townsmen" seem to have been the property of the ruling class. Thus one of the rulers went off to press a court case, lost and returned to discover that 300 families had fled (走 了三百家). Qiu does not justify the inverted word order necessary for his interp.; this interp. is followed entirely by Lu Xiong 魯 ^{HK 1974} Zhongguo de huishi p44. This is similar to Xu Shuang see BK.

- Waley (^{charge} ^{lost} p126) translates 之 in as "dispute", suggests that conflict over distribution of war-booty might be involved

- Korlgren (Loom #1272): Yu Fan's interp. punctuating after 之, is quite satisfactory: "He failed in his lawsuit, returned home and kept out of the way: the people of the his town, 300 families, were free of guilt, (were not involved in his crime and punishment.)."

^{more on this} Wen Yiduo's loss proposal 之 for 逃 is "ingenious" but ^{also} unnecessary K.L. [Loom] speculation." Xu Shuang takes the line as a whole: --- he returned home and lost (by convictive: caused to run away) 300 families of the people in his city" but K. also rejects this because (since: 遺逃也, 有逃失邑中人)

"washing well then be quite meaningless."

W-B: One cannot engage in conflict; one returns home, gives way. The people of his town, three hundred households, remain free of guilt.

- Wen Yiduo ("Lesson" p. 31) supports Sun Shuyang's reading, but notes it
uses mixed transitive verb, with as object; locum for 其邑 归属之者 (its邑人) (more on front)

- MS writes 不 草(克?) 訓 归而 □

6.2.2 Li Jingche ("Zaixieshu" Tangyuan pp. 187-8) 3 diff readings
1) 不 克 亡 归而通其邑，人三百户无眚 (Kong Yungda)

This unusually divides 邑人 in two, despite the recurrence of 邑人不 亡 and 邑人 亡 elsewhere in Yi, as well as parallels 亡 人 and 邑人. This is a good example of the disagreement of Yi scholars for grammar.

2) 不 克 亡 归而通，其邑人三百户，无眚 (Jiye, Zhen Xi).

In this reading, both 亡 and 通 refer to the 'return' and 'escape' of the unsuccessful litigant, said to be an officer (大夫). This is possible.

3) 不 克 訓 归而通其邑人三百户，无眚 (Shi Shi 易传, Yizhuan 易传). It says 通 should refer to the long (long), townspeople, thus like saying 亡 其邑人... refugees, they ran away (亡 亡).

Li favors the third reading, but cites Wen Yiduo as a perceptive alternate. 无眚 is probably a dir. than the pronunciation like 亡 亡 邑人

with 侂孟 were "slaves" equivalent to the zhong 等 of DBI were pressed into military service during expeditions or defensive actions. When conditions become intolerable they fled, as in Shu "fei (or Bi) shi 費 3 亡 归 通 亡" Documents p. 80 "when slaves and slave women abroad

6.2.1 侂 means 'desire' (争), 'struggle' be violently evil (凶惡), with Hui Shige 惠士奇 (Yishuo 疏 28) it means rebel against (反逆), here it refers to the unsuccessful attempt of slave owners to suppress rebellious slaves: "Cannot struggle (亡) the slave owner cannot suppress rebellion, he returns and then 300 founders of slaves in his district flee runaway."

YI 6.22
色
ita

- E on 𩫱 as urban form: Wheatley *Post* p 100, 167, 450 and Wheatley *Rebonds and Rise of Urbanism* p 531, discussion of Wheatley p. 100 etc. 𩫱 relates to word-fairly with basic meaning to be enclosed within " (goerijten, p 819, 821) - "settlement" is one of Wheatley's offered translations; K.C Chang discusses question of 𩫱 on plain (archae. evidence) vs. on rise (textual evidence) Cities and Towns... (see note card.)

- Knobell (footnote #393) translates line from *Hsing-ting* with 𩫱 (court) with P.R. 𩫱 爵
"In order to get a term fixed (sc. for the settling of a dispute) he had a lawsuit against Hsing-shan."
- 𩫱 often involves other goodsome activities besides just lawsuits 'dispute' is better
- RK: 𩫱 One cannot enter a dispute.

shēng
生 6.26

告 GSR 812 i * siēng > shēng and *? Shuowen says: film covering the eye
(no text); (film covering the moon:) new-moon^(new), eclipse (zhuī); colometry (yì);
fault, offense by mistake (shān) etc. qd. 1269

Shuowen 告 所生 睞也 (4A. 62 p. 73)

- Shuowen def. has no clear applicability in yì contexts: recurs in context
往 有/无 睞
行

- Ma Rong (ap. Shuowen) says 'desaster' 祸; Zixia zhēn^(ap. Shuowen) 'illness,
ominous portent' 女 祥; Zheng Xuan, ap. Shuowen, says 'error, excess'
過

6.3.1 食舊德

(de) 6.3

6.3.2 貞厲終吉

(德)

6.3.3 或從王事无成

5320.1-321.1

德 < ① 919 f zhun II

5.252.2-4

919 l. zhun I

SB "honor"
and "courage" (?)

919 l. zhun I

GSR 919 k^b

GSR 919 k

GSR 919 k^b

- 德 Schaper: "spiritual power" mana

John Cikoski (personal communication March, 1975): 德 fuk < 得 "to get"
elaborated in Nivison "Can These Bones Live", etc (summary in "Royal Virtue" - p.53).

Nivison: 德 is semantically connected to 得 "get". It probably derives its philosophical meaning from usage reflected in the idiom 'A 奉 德 於 B' i.e., 'A, from B's viewpoint, has credit for giving B (enabling B to get) something; and so is due something in return from B.' This idiom gives expression to a universal social-psychological compulsion to 'return' 恩 fuk, a favor. The felt force of the compulsion, in the receiver of the favor, is psychologically transferred to the giver, and perceived as a psychic power in the giver to elicit response. This power is his de 德. (first proposed proposed in Stanford lecture Jan 2, 1973 "grammar and History" with strong example (金 409, 5320.2) 甲午卜王貞我生于丁
大乙酒翌乙未 "We have de with Taiyi(sic)" also eg. Zuozhuan Zhuo 12 14,
附3: 楚令尹子旗有德於王 'Zige', prime minister of Chu, enjoyed
the grateful regard of the king"

- compiles list of customary plurisyllabic usages of de in OBT texts - 德 等 元 德 善 德,
A 天 德, 吉 德, 敬 德, 德 正 (p.54) as further glosses - documents at 1850 ppid
(two notes)

- cf. 4.2.5 惠 我 德 with A 天 德 in 5320.4 甲 230.4 or Shui 29 庚 15.10

- Gao Heng: 食 "lun" for 食 meaning ① 'cultivate' (XH chū ① make orderly, put in order
(orderly); an order from superior to inferior) (GSR 921 d + fuk to make solid, strengthen (guoyu);
prepare, make ready (she); put in fine order (li); to order, command (guoyu) - cf.
食 + fuk - some family) : "If a person cultivates/strengthens his/her (one's)
existing virtue, although what is desired may be dangerous, it will end in
good fortune. Also, If perhaps you do something for the king, it will be without
completion." (Guoyu: 食 "lun" for 食 (GSR 921 d + fuk to set up gradually, to
eclipse (sun or the moon). - related to Kun Long's 食 = 食 of ET A R 2 2
(Consumer:) ^{根据} ^{brings trouble} ^{带来} post virtue (which leads to difficulties which leads to contention and conflict,
which it turn can prevent failure, hence it says "ultimately auspicious")

- 德 - Brookings ("The semantics of some primary Confucian concepts"):
discusses the meaning and proper translation of de (he proposes tr.
"indirectitude"), but his view on pre-Confucian evolution is essentially

Plot of de as wang, a spiritual force or charisma. A good statement of this interpretation explanation of this sense is to be found in Arthur Waley The Book of Songs p. 346.

- Waley The Way and its Power on de pp. 31-32 - also like Marion uses metaphor of "credit": "Tê is anything that happens to one or that makes of a kind indicating that, as a consequence, one is going to meet with good or bad luck. It means, so to speak, the stock of credit (or the deficit) that at any given moment a man has at the bank of fortune."
- R.K. given the connection with de 'receive,' we might extend the metaphor to say de is the "receipts" for credit accumulated. The overlapping or ambiguity in the sense and spelling of *tək 德 / 德 can be found in Shu too e.g. 218/3 無德無能 to odes p. 172 "even though I have no bounty to give you." Cf. Waley (Songs p. 83): "although I have no power that I can impart to you."

~~Since~~ Now that the root identity of 德 and 値 is beginning to be recognized, it is better not to argue which of the words was meant or correct in a given early context but rather to decide whether in case of *tək ^{occurred} is better, ^{interpreted or simple} translated by a concrete 'get,' or whether it has characteristics of that specialized sense of the word which would ^{eventually} develop into that psychological philosophical concept always written with the graph 德 and translated 'virtue'

(cont. on 6.32)

(; jinshi #28) 德 in old form for 値 get

refers to hunting
Li Jingchi ("Zoijishi" Tomyeon p. 180) 德, hom for 値 'get, catch';
what was gotten before, or "Eat an old catch." Somefor 値 in 8.6 32.5 德 德 德 (32)
"They blow out" ^{blow out} or "secure" ^{sometimes eat} constant their catches" so they ^{32.?} sometimes eat an old
catch. In these places on original 値 was changed to 德 to fit
the interps. of later readers and commentators. But in the case of another
32. in 9.6 尚德 德, some texts still have 値 untranslated
得, e.g., Jiji; Xianbot, Chuo Te ap. Yenxin 3.11 says Jing Tong, You
in all book 德 * In the 26 [R.K. 22?] places in text which still have 値, the
meaning ^{very} too close to older. Li doesn't mention 42.5 尚 德 德

* R.K.: Meaning
MS. now has 德
in 9.6

RK
(cont.)

There is considerable internal evidence in the L-text to favor a more concrete, less spiritual sense of 'get' ^{as in 'gain'}. Not only does the same 'get,' especially 'what is gotten' ^{in this context}, the hunt one's 'take' or 'catch,' make good sense ^{in this context} in which the graph '獲' appears (6.3, 9.6, 32.3, 32.5, 42.5), but there are similar (although not precisely parallel) contexts in which the graph '得' appears. Consider 16.4 與 17.1 "There will be ^{greatly} be a (get;) catch"; ~~and~~ 17.3 且 17.4 "Pursue, and you what is sought, and you will get it" (other interps are possible, see 17.3); 35.1 之 17. "The Traveller's gain"; 29.2 之 17. "seek and gain"; 35.5 之 17. "lose what was gotten" or "what was lost, will be gotten"; 48.0 之 17. "nothing lost nothing gained". In addition to these previously nominal contexts, there are about 20 other ^{per} verbal contexts, in which a noun (what is gotten) ^{followed by} ~~the~~ slave, enemy, yellow-metal, metal-mow, heads, spouses, courage, a sound, a friend, etc.,) follows ~~de~~.

- in zhongzi '中子' and '得' had a certain interchangeability:
Benton Watson, ed. The Complete Works of Chuang Tzu, p 25) The reader should keep in mind that the words 'vulture' (fe) and 'gain' or 'to get' (fe) are homophones, and this fact is the basis of frequent puns and word plays — that is, the man of true Taoist virtue is one who, as we would say in English, has 'got it!'"

6.4.1 不充許

64.2 復

64.3 卽命

6.4.4 游
6.4.5 宜

٦٤

即命曰

- PP $\overline{\text{上}}$ in Shu "Boys" (Documents p36 : "I announced the inquiry, saying: ") Keightley "Shih wung Cheng" p.16 and p.77 n.23 discusses sense of both PP and $\overline{\text{上}}$ in this Shu passage. The translation: "I gave the charge to the tortoise, saying: " (p.16) ; PP $\overline{\text{上}}$ occurs elsewhere in "Jiuteng" 8: $\overline{\text{上}}$ the PP $\overline{\text{上}}$ $\overline{\text{于元龜}}$, Keightley argues PP is "forthwith": "Now I will forthwith give the charge to the great tortoise." (p.15) - continued 6.4a
 $\overline{\text{上}}$ (see above 6.4a) GSR 125h *diu > yú charge (Shu); bao for $\overline{\text{于}}$ (as transg.) (Zuo); at 16.6
- $\overline{\text{上}}$ (see 6.4a too) GSR 762a *miāng > ming and *miēn (an alternative archaic reading clearly indicated by several Shu names) order, command, charge (Shu); investiture (Zuo); name, designation (Zuo); denomination (Shu); Heaven's will (Yun); life (Yi) GL 1550
 - Qoo Heng: " $\overline{\text{上}}$ = return". PP is like $\overline{\text{从}}$ 'follow' ^{with} $\overline{\text{上}}$; $\overline{\text{上}}$ 'look' for $\overline{\text{于}}$ (Shuwen 2nd) Thus: "A person ^{does/will} not win the court case, and returns and follows (his ruler's) orders and pronouncements." Gujing: $\overline{\text{上}}$ 'be ruined, go bad, (cf Shuwen $\overline{\text{于}}$ $\overline{\text{上}}$; $\overline{\text{上}}$ 'get dirty'), extended to 'fail', used interchangeably with $\overline{\text{下}}$: "If PP $\overline{\text{上}}$, $\overline{\text{上}}$, is then 'returns and follows orders, having failed (in the court case)' " You doesn't explain $\overline{\text{上}}$, just repeats copier's ^{and} 'pass' ()
 - Qu Wanli ("Shu Yu songs", p.30) gathers the textual possible with the difficult phrase PP $\overline{\text{上}}$. He argues that small cases it could be understood as "approach" and heavens bear the charge" ($\overline{\text{天而上}}$ $\overline{\text{其德}}\overline{\text{上}}$). The charge might be that of the turtle, oracle, or it might be of the ruler. Unfortunately he doesn't make clear which he thinks is involved here, but we may assume he has a ruler's charge in mind. Thus 6.4 reads "After ^{after} ^{having} ^{defended} did not succeed in litigation (he) returns and ^{reaches} ^{the} ^{de} ^{power} ^{of} ^{the} ^{charge} ⁱⁿ ^{the} ^{case} ^{of} ^{the} ^{oracle} ^{and} ^{charge} ^{it} ($\overline{\text{其德而上}}$). Thus he will be ruined ($\overline{\text{其德}}$). If he can adhere to this moral state and not change ~~to~~ ^{to} it is auspicious."
 - Wang Yinzhi (Jenji shuwen p.11-12): PP = $\overline{\text{上}}$ "approach" (but his analysis is mixed in with stronger line-configuration analysis). He argues against passing with Wong Bi: $\overline{\text{从}}$ PP, $\overline{\text{上}}$; $\overline{\text{上}}$. Old $\overline{\text{上}}$ cases in Yi mean "charge" and "command" ($\overline{\text{上令}}$). PP $\overline{\text{上}}$ in Jiuteng means "Now I approach the great turtle and charge it", analogous with "Hong Fan's then he charged the scorpion and stalked oracles ($\overline{\text{其德而上}}$ + $\overline{\text{其德}}$). In

6.4.4 "游戈", 今王歸^{6.4.4}即^{the king} means "Now ^{the king} approaches (now 計^{6.4.4}) and changes them, saying ..."

(Yun Fan, or jizie 復即^{6.4.4}之^{6.4.4}: 之^{6.4.4} means "change" (變)) "He returns and then his change changes? He orders it to change.)

6.4.3. Sun Yizeng's explanation of "游戈": 归^{6.4.3}即^{6.4.3} is also "reproach the turtle and change the turtle" (罵^{6.4.3}龜而命^{6.4.3}龜) (Shouyuan pingshi 商言評枝, postscript, with endorsement by Kajuka Shuziki, "Kiboken to sei," pp. 490-493)

-W-B 归^{6.4.3} = "submit to fate": One cannot engage in conflict. One turns back and submits to fate, changes one's attitude, and finds peace in perseverance, good fortune.

6/4 演^{change, use of feelings} 丛: 变(多指感情、情或态度: eg 6/2 然不渝) of fickle ②重
庆的别称。

- on ming, as the charge to the turtle (shell) 命龟, see Keightley "Shih Ch'en," pp. 14 ff., - : Zuo Wen 18 Jiye p. 281 公聞之卜曰: 尚無及期。惠伯令(命)龟。卜楚丘占之, 曰“齐侯子及期。” (here 尚 has 'predictive, wishful, optative' role)

ming gai a technical term used in the zhanli and liji for informing the turtle about subject of div., e.g. ^{see} Shen junteng 8 今^レ 吏^レ 命于元龟 Now I will forthwith give the charge to the great tortoise (Keightley p. 15), again in "Dagao": 卜^レ 命曰有大震于西土... Keightley "I gave the charge to the tortoise, saying" (p. 16) Kalgren (Documents p. 36) "announced the inquiry, saying..."

- Zuo BZ 17, 6 zuo is an esp. interesting passage: 且楚故司馬令(命)龟, 我请改卜。今日“節也, 以其害屬死之, 楚師雖^レ之, 尚大克之”吉. Keightley (p. 16) tr., "Moreover, it is the old custom of Chu for the marshal to give the charge to the shell; allow me to divine again! [Accordingly] he charged it, saying, 'I, too, and my followers will die in the conflict, but the army of Chu will continue it. May we greatly defeat the enemy.' The divination was auspicious." // N.B. 改卜 above "divine again", to which must be compared Gu 49.4 改命吉 "change the charge - auspicious"

(cct 47. 16b-13b)

* Zhanli "Dabu" ft + ; the general answer may variously 陳龟, 贞龟, 作龟, 命龟. Zheng Xuan com.: "告龟 以^レ 爻^レ 之事" (CCT 47.22.8), "to inform the tortoise about the subject matter to be divined"; again Zheng Xuan in Liji com. "告^レ 爻^レ 開事也" (SSCC 40. 13a) < Keightley p. 7

- Ming in Gongyang Jing ft 命^レ 丘^レ 曰“尚有晉國” (see 4.0 for full citation)

gao

- Keightley Sources p. 33: 命, "charge", used to refer to in zhanli texts, but not proven to be a Shang term too, unless the equation of the oracle notation 命 占 with 不再^占 (= 占) "not again charge" is accepted; Keightley discusses the various theories about this term (p. 121, n. 134), and tentatively takes the view that the phrase was used, often early in a set of like divinations, to mean "not again charge" the bone or shell because the divino (the bone or the shell) indicating the divination had already been successful.

6.5.1 吉

6.5.2 元 吉

6.5

Qo/Heng: "Very auspicious for a legal-action suit."

- MS writes 吉 / 元 吉

6.6.1 或 金 級 之 腰 帶
6.6.2 終 車 三 虎 之

- 簪 *pin/brace "t"*
- 術 *shù* (below)

金 級 GSR 850n *siek > xi tún (shu); loom for id: give (shu); a very thin woven and smooth stuff
帶 GSR 315z *tād > dài girdle, sash (shu); strap, string; carry or elegantly, carry ^(shu)

- 錢 *qian*: 金 級 loom for ^錢 "bestow-upon"; ^腰 帶 a belt made of rawhide (worn only by those at the back of sofa and above); ^朝 車 車 like ^朝 B 'throughout the day' 'whole day'; ^虎 虎 means ^奪 duó 'takeaway'. Thus, "(The king's belt) ^{one} will bestow on him a a rawhide belt, (but) within a whole day, he will issue another three times to take it back. (it being impossible to stay in the king's ruler's favor)." *Qixing*: his ^身 self is ^脫 ^身 fú as ^身 'take off/away' strip. Shown: ^身 虎 奪 衣 也 'take off/wear clothes'.

- Karlgren (Sooan #1693): "(A leather belt has been conferred) "in one morning it is three stripped off." The Yun Tan - Zhen Xun text version with 扱, 拏 *tā > tuo instead of ^腰 帶 *tāi, iēg, dīēg is synonymous with 扱 拏 'to draw' here meaning 'to pull off'. 扱, 拏 is not, as Qian Yuci said, a loan for ^腰 帶

^{all 1.3} - 終 車 4. ^{6.6.2} 票 風 風 下 終 車 a "hurricane does not last the morning"
^{nowhere}

6/6 簪 GSR 182i *b'wán/pán id big belt (yé); belt with pocket or pouch (tso). - Variant is ^腰 báin; ^腰 帶 XI: "秉 射 奏 eg. ^身 虎 取 to be stripped of one's job. ^身 虎 奉 政 治 权 利." ^腰 帶 GSR 870b *dīēg and *tīēg strip off(yé) (hypoex rk?) - could it be used for ^近 870e *dīēg alternate, substitute (knott'ē)?

(尚九) (leftside scene)

- MS. writes, 或 賜 之 服 ^腰 終? □ (朝) 三 千 國 (with right side scene, = ^虎?) 之 ^(捨)

- Li jingshi ("Jiaoshi" #29) ^腰 with zhuo jianshang (hawser torquem hardware) is a leather belt for hanging pendants, and also the leather girth of a horse; it does not, with Ma Rong, op. Shawan, mean 'big' referring to a wide silk cloth

for fastening garments. Here it may be a person's belt or a horse's girth. Tengyuan "before" p. 4 ^{large} the belt was worn by nobles, and the tossing, back and forth for possession of it here reflects the disorder ^{among} of the late Zhou aristocracy.

Roo Zongyin ("Liu han Muwongdu Yijin xieben" p. 233) transcribes MS as "夷 貝帶
之 殷 帶 終 軍 三 位 (夷虎) 之."