

- 师贞丈人吉 line quoted by Zheng Xizong 鄭司农 (fl. 8<sup>th</sup> c.) in commentary to Zhouli, Changsun 當注, Tieshu 大師疏: “季冬陳王以貞來告  
之，<sup>14</sup> 呂后惡 (But I, 482) (discussed in Keightley "Shih Cheng" p.4-8)  
(Keightley considers Zheng's quote and gloss to have influenced Xu Shen's  
shuowen def. of 告 - argues that Zheng is wrong): 尚也易曰：「  
師貞丈人吉」，於丈人國語曰：貞於陽卜。 (The latter quote is  
from 吳語 → see Keightley p.5 for context + trans.) - Zheng Xuan 義疏 is  
commentary on some line is 同事之正曰正 (周孔正義 38.276.4 -  
quoted in Keightley p.6; "to ask about the correctness of an enterprise is called  
zheng")

- 夬 GSR 722 2 \*d'iong > zhìng a measure of 10 chi (步); loan for id. old man (老人); loan for  
6. ft below (丈) [ staff, stick ] The seal has 'ten' and 'hand'.
- Gao Feng: "The gijie quotes the 3rd char. 子夏傳 as saying to 人 for 夬 and this is correct"; "In discussions about the great folk (nobility) ausp, no  
harm." Jingjing: 夬 → 夬 env. endorsed by Cui Juyi 崔叔儀, Li Diping 李鼎  
吳江 [ Wu Cheng ], Yao Peizhong 姚配之. You always says to 人, never 夬.  
cf. 12.5 夬人 丈, 47.0 丈 夬 人 (same phrase)
- Wang Bi: 夬 人 : a <sup>temper</sup> sternness and strength (剛強) 4.1 & 4.2
- He Junchi (Jiaoshu #30) discusses likely text history. Concludes text Wang Bi  
and Zheng Xuan used already had 夬 for original 夬. We concurred back to  
丈 on statistics alone: 夬 人 appears 11 times, 夬 人 just this one.

7.1.1 律出律律

7.1.2 否無

7.1.3 (X)

7/1 on 律 C. Rand diss. p. 130 perhaps lù here as primarily "pitchpipes" rather than "order" or "rules" - he discusses the connection of musical tones with martial activity

- 律 see RDR

- 律 see the footnotes

- 音韻, bottom and 7.1a.

- 律 GSR 502c #bliwat > lù low, rule (ys); follows model (lu); raw (shu); rank (li)
- 律 (see also 7) GSR 727 f' #tsång > zàng good (shu) - cf shu 195/1 律不 律不  
人不 律 無用 Odes p142: "when the counsels are good, they are not followed; when not good, on the contrary they are followed" (ie counsels of the ruler/readers) 195/2 has similar lines
- 考 (Heng): '軍' = 'army'; 律 = 'discipline' (紀律); 声 is written 声 in Man. MS; it should be read here as 声 bixi; 律 is read 聽 zuì 'conform with'. Thus: "when the army goes out, (it must) conform with have discipline; if someone does not adhere to discipline, it is ominous."

\* this rendering supported by a variety of early commentaries; \*\* goes relies on the fact that they were 遵事, 声相聲 (聲 GSR 430g #tsiawan follow, go along (a road) (shu); according to (shu) according to (see) - i.e. rather far from all echotherphon); and also on a chain of variants in early texts and cited in Shuzhen: 律 written 律, 声 written 聽, hence 律 can also be written 聽 and vice versa (Dzheren p. 125n.3), loc. cit. cites 3rd Xun 12, quote of this line (7.1), and the explanation "事" "事" "事" "事" "事" "事" which goes chooses to understand as follows (accurate ??) in doing something, following the: is to conform to discipline. going against it is not. [but zong could be 'good', and 声 could be as 'bad', too]

giving: 律 lù for 声 (tsiang): "The army must have discipline when it goes out; if not (声), even though it may be strong (事), it is ominous," Dzheren p. 125n.3 cites this as another possible interp.

<sup>on 律</sup>  
<sup>see 7.1b</sup> Li-jing-chi ("Jiashi" #186) 声 means 'not' 声 as in Xun et al. texts;  
律 refers to the "six pitchpipes" (六律), which seems blur to anticipate good or bad fortune. Here: "An army goes out using the pitchpipes. They 声 are not good, therefore ominous." (Tanyuan "Preface" p. 9): differs 律 is

"discipline" (紀 律) ("An army must ~~must~~ have discipline; with discipline one can be victorious in battle, without discipline it will be defeated." 7.1V  
Preparations)

- Kulyan (glosses... odes # 1021): 7.1.2-3 quoted in Zuo, Xun 12, he translates "If they (the rulers) are not good, there will be bad luck. When the commanders are concordant, it is tsong good, if they are oppositional, it is fou not" (In Seizing in Shuwen reading + pīng > fōu here but in Shu 256/10 BK's phrase 管仲之法, he reads + pīng 與不相合 giving Msc pi, which Kulyan notes should 236 256 is inconsistent.)

管 = 'pitch(pipe)' 管 to 管

about - Wen Yidu (Religion pp. 39-40) 7.1.1 "the army goes out using (?) the pitchpipes". This interp of 7.1 first in Shuyin comment to Shiji Lushen "管子" Wen quotes late Zhou military and other works on custom, but nothing earlier than Guoyu. Nonetheless he argues that 7.1.1 refers not only to pitchpipes, but apparently that it may be an allusion to King Wu's use of them before battle.

師 GSR 5592 \*512† multitude (shu); all (shu); army (shu); part of a district //garrison" // (shu); capital (shu); chief, director (shu); count, overseer (shu); master (shu); nation

Reynolds, "Religion and Use of Urbanism" p. 532 (on Wheatley, p. 42); "segment" of garrison - ref. there to Shirokawa Shuzoku "羣衆 師" in 甲骨文全集 學論叢 3 (Aug. 1955) esp. 36-37, 42-43, 70 on basic military meaning of 師 in Shang and W. Zhou

7/1 管仲 cf. Shu 97/3 挑我謂我臧々 "BK: you bowed to me and said that I was good" (p63)

7/1 否臧々 w/b takes to be "fou cōng nōng"? If the order is not good, misfortune threatens

7/1 否 XH: 惡, 士下 eg. 臧否人物 (批评人家好坏)  
臧々 "善, 好 [臧否] 集贝之, 评他, 说好说坏."

-  $\overline{F}$  GSR 999e \*piüg > fou: not (shu); wrong (kuang); born for \*piüg > pei (pí)  
bad (shu); \*biüg > pei (pí) abstract (yc) gls. 612, 1021, 1243, 1894  
999f  $\overline{F}$  (Zhèn II)

$\overline{T}$   
 $\overline{F}$   
good & bad

R.K.  $\overline{F}$  in shu occurs 8 times, always before a pause (7 times at line-end), never negating a following verb like  $\overline{T}$  often does. Karlgren always transcribes shu fou (< \*piüg), even in 256/10 ~~not~~ 好, where he writes  $\overline{F}$  好  $\overline{F}$  否 (tsong fou) and translates (Odes p.23) "You do not know what is good or not." // (H-Y understands shu generally works this line with  $\overline{F}$ 's, and gives no variants.) (cont. below)

\*Kebacensis  
\*no in front of  
li jingshi: on  $\overline{F}$  (jiashu #186)  $\overline{F}$  in 7.1, 12.2, 33, 4 overall  
clearly mean 'not' ( $\overline{F}$ ). (The others of the total 8 ~~cases~~ cases  
of  $\overline{F}$  in the also appear to mean 'not' ( $\overline{F}$ ). That in 50.1 F. J. H. T  
is question, "is it favorable to go out or not?" Other 4 cases 12.0, 12.5,  
12.6 (twice) are obscure, but he seems to accept goo guying interj.

(Inter) ( $\overline{F}$  §). 23 to 1-1  $\overline{F}$

Karlgren glosses... Odes #612, contains a good summary of the history of the word  $\overline{F}$  and its relation to  $\overline{T}$ . He notes that  $\overline{F}$  \*piüg > fou is a specialized reading of the graph  $\overline{F}$ , which as an ordinary negative, 'not' + verb, was read \*pwat > bù. Since the Chinese had no way with the reading \*piüg it also meant 'not', but had an "inherent (understood)" preceding verb. Recently Han scholars transcribed the ancient texts writing  $\overline{F}$  for  $\overline{F}$  when it was read \*piüg and used this way. \*

R.K.  
\*MS confirms  
this view.  
 $\overline{F}$  written as  
 $\overline{F}$  there  
(all 12.2)

Despite the fact that Karlgren translated  $\overline{F}$  好 as "not good," his analysis of the use of  $\overline{F}$  and his specific entry of the shu line 1896 ( $\overline{F}$  好佳  $\overline{F}$  to Odes p150 "that you do not [enter] is difficult to understand") would encourage us either to convert  $\overline{F}$  to  $\overline{T}$ ... or to read it as goo guying as implying to understand  $\overline{F}$  not [go out].

7.2.1 在師中吉

7.2.2 元咎

7.2.3 王三金易命

7.2

- gaoHong: "To be <sup>the auspicious</sup> in the army (the army), no harm. The king will three times issue a command to reward him (his subject),

: RK if 7.3 and 7.5 refer to a token about Xing Wu's conquest, the 7 of the line may also: "The king three times gave the command."

- Shih (p. 221) "A cart of corpses may be in the army. Misfortune." ; W/B (p. 34) : "Perhaps the army carries corpses in the wagon. Misfortune."
- ~~車~~<sup>車</sup> see 7.3.2
- Gao Hong : ~~死~~<sup>死</sup> 'corpse in a cart'; ~~尸~~<sup>尸</sup> and ~~死~~<sup>死</sup> (~~死~~ = ~~尸~~) 'corpse'; The army (having gone out on an expedition), perhaps will (return and) <sup>carrying the</sup> ~~carry~~<sup>bring</sup> corpses. Omious.
- Wen Yiduo ("Putang zoshi" p 584) : Lived a tradition recorded in Chuci "Tianwen" Hsunmingzi Qian "死" and Shiji "Quie liezhou" ~~死~~<sup>死</sup> ~~死~~<sup>死</sup> says that when King Wen died, his successor King Wu loaded his corpse into a vehicle and embarked on the expedition to conquer Shang. Each of these sources uses the phrase ~~死~~<sup>死</sup> P, e.g. Hsunmingzi: 死<sup>死</sup> ~~死~~<sup>死</sup> ~~死~~<sup>死</sup> ~~死~~<sup>死</sup> ~~死~~<sup>死</sup> ~~死~~<sup>死</sup> "When King Wu attacked Zhou, he loaded the corpse and went." Wen believes that 7.3.1 refers either to the same tradition or a practice general to early Zhou society. ~~死~~<sup>死</sup> P is like ~~死~~<sup>死</sup> P; "The army sometimes (7. - Wen doesn't explain) <sup>and 7.5 below</sup> carried the corpse," brother Wang does <sup>(perhaps)</sup> elaborate further on either 7.3 or 7.5. Another tradition says that Wu carried Wen's spirit tablet with him into battle, nine days or more after Wen died (zhao Shiji "Zhou Benji", p. 120 : W/B ~~死~~<sup>死</sup> ~~死~~<sup>死</sup> ~~死~~<sup>死</sup> 為文王木主, 載<sup>也</sup> W<sup>軍</sup>, 中<sup>軍</sup>). Hawkes, p 55, brother to say on the belief the author of 'Tianwen' understood it to be Wen's actual corpse, which Wu was <sup>too</sup> <sup>hurried</sup> had no time to bury in his hosts' hurry into battle. He translates "When Wu set out to kill Yin, why was he so quick? If I went into battle carrying the corpse, why was he in such a haste?" <sup>but actually Hong Yuzhu, 7.5 ~~死~~<sup>死</sup> ~~死~~<sup>死</sup> (Chuci angle 3/2/32) to my knowledge, nevertheless, consider whether or not the "corpse" here might have been an impersonator of Wen, as in the sacrifices in the ancestral temple, a Cf. 7.5, but is ultimately inconclusive, seeming to favor the spirit tablet (靈牌) idea. (王木主)</sup>

- ~~E 7~~ GSR 89 j \* z10 > yú vehicle, carriage (3<sup>rd</sup>) ; corner, carry on the shoulders (3<sup>rd</sup>) ; underlings, the crowd, many (3<sup>rd</sup>) ; quonyū (to sprout=) beginning (5<sup>th</sup>) gl. 328  
 - the "cab" of a chariot (see shang zhe kuo) // this narrower sense would fit in all or most cases

- ~~E 7~~ Free x. 7, again in 7.5

### In seku "Combined segments": "chassis"

- 7/3 P GSR 56/2 \* 5/3+ corpse (2<sup>nd</sup>) ; lie as a corpse (Kunyu) ; "the corpse", i.e. the esp. of the dead at a sacrifice (5<sup>th</sup>) ; set forth (5<sup>th</sup>) ; preside (2<sup>nd</sup>) ; sit motionless (5<sup>th</sup>) ; expose a corpse (2<sup>nd</sup>) ; array an army in formation (2<sup>nd</sup>) gls. 43 48 8  
 7/3 ~~E 7~~ GSR 89 j \* z10 : vehicle carriage (1<sup>st</sup>) ; corner, carry on the shoulders (1<sup>st</sup>) ; underlings, the crowd, many (1<sup>st</sup>) ; k'üan-yü (to sprout=) beginning (5<sup>th</sup>) ; gl. 328

- 7/3 P x4 : corpse, a stand-in for deceased to whom sacrifice is made (thus trial inter. here)  
 P ~~E 7~~ x4 : ① the portion of vehicle which carries the load ② vehicle ③ mated ④ bordering

- 7/3 on P ~~w/3~~ tentatively suggests that P is miscopy of E (?) for "all": "the meaning would then be that if the multitude assumes leadership of the army (ride in the wagon), misfortune will ensue" (p34)

- 7/3 Legge: reads "[the third line, divided,] shows how the host may, possibly, have many inefficient leaders"; taking ~~E 7~~ P as "have many inefficient leaders" ?! - he offers no justification, but says this meaning "is more legitimate, taken character by character", and more in harmony with the scope of the hexagram

7.4.1 師左 決

7.4.2 无咎

7.4

- goolberg: iR 'comp': "If Heany make a move to the left, there will be no harm"

7.5.1 田有禽

7.5.4 長子帥師弟子與戶

7.5

7.5.2 利執言

7.5.5 夏凶

7.5.3 元咎

- 第 GSR 591 2 \* d'ír > di younger brother (Shi); junior (Meng); benevolent, pleased Shi \* d'ír > di respectful towards elder brothers, fraternal (Meng)
- 禽 GSR 651 j \* qí 3m > qín bird (zhi); animal (qi); catch, capture (zhi); ink [Zhou I 金] the radical is 'bird net' ...
- 壴 GSR 685 2 \* píp > zhí size, hold, grasp, take (Shi); shut, obstruct (zhi); intimate (li) loans for h [熟] <sup>gloss</sup> verifying [the graph shows a man with monocles]
- Goo Heng: 因 = 'to hunt' ; 壴 : <sup>the</sup> <sup>gloss</sup> quotes Xun Sheng 言 <sup>熟</sup> that this should be understood as 'put into effect one's words'. "In hunting the you will catch bad or best an animal; favourable for putting words into action, no harm; the eldest son (is the general,) leads the army (on expedition); the second son (defeated in battle) cuts corpses, deviation ominous.
- \* following Wong Yen-ki: 32.4, 40.2, 57.4, and here in 7.5 all mean "hunt" qijing: 4.1 壴 = "favourable for capturing a criminal" — <sup>showing off a bit, performance, acting</sup> <sup>argued</sup> argument to equate 壴 with 犯, as in 5.2, and in turn with 罪 zuì 'crime'
- 壴 mits common "make an offering of prisoners" — see Searns "Studies in the Yi," p. 43 — this meaning doesn't fit exactly any of <sup>3</sup> uses of 壴 in Yi, but 31.3 + 33.2 could deal with sacrifice
- On Wanli ("Chengyu Wu Wang shi"; p. 10-11) 壴 is same as 壴, which is a phrase occurring in WTB I ( Guojizi Ban 皋季子盤 Xi jiaotai pin 习 𩫔 ) Bangzi and in Shi 168/6, 178/4 壴 𩫔 西鬼 Odes p. 113 "we have paid prisoners for the question and caught a crowd" (cf. Yi 30.6), and Shi 241/8 壴 𩫔 連 𩫔, odes p. 196 "the captured prisoners for the question come (serum =) in a slow procession"; the Zheng Xuan <sup>don't</sup> gloss to the latter line is 𩫔 𩫔 𩫔, which shows the identity of these two expressions.
- Waley (Book, p. 127) 7.5.1-2: If in the field there are birds (or game in general?), it is favourable for initiating a policy." (a bird owner)

- 7.5.2 - Wen Yiduo ("Leizuo" p. 161) also in Goo qijing and, Qian Wanli: Wen notes that by 𩫔 𩫔 𩫔 is very close to the line; 执首 壴 𩫔, 休, 夬 (min) (pg 40) 壴 𩫔 元咎 ~

Hunting and war were closely related and  
hunting

getting a lot of game in hunting was a symbol of killing the  
enemy and attaining one's objectives in war.

7.5.4 ("Putong zashi" p. 584): as in 7.5.1 ~~P~~<sup>P possibly</sup> refers to the tradition  
of King Wu's "carrying the Corpse" of his dead father Wen into  
battle. RK: But if this is a reference to that tradition we might  
go further, and say ~~王~~<sup>王</sup> ~~子~~<sup>子</sup> refers to King Wu and ~~弟~~<sup>弟</sup> ~~子~~<sup>子</sup> refers to one of  
his younger brothers, perhaps Dan, the Duke of Zhou. ~~父~~<sup>父</sup> ~~之~~<sup>之</sup>: The  
eldest son commanded the army and the younger son carried  
the ~~corpse~~<sup>corpse</sup> corpse. "The ominous prognostication appended was  
(This changes the tenor of the verse created, and)"  
probably discredit such a reading for most commentators.

-W-3 ✓ There is game in the field. / It furthers one to catch it. "  
(takes ~~之~~<sup>之</sup> as final particle, and omits in translation)

- 7.6.1 大君有命  
7.6.2 開國承家  
7.6.3 小人勿用

-  GSR 896 c +  +  [same word as a ] [The graph shows two hands lifting a kneeling man.] left, to present; to honour, celebrate (the); to assist (gu); serve; receive; meet (in battle); continue (shu); (successive steps;) gradations in taxed (3rd)  
gla. 431 1070, 1172, 1892

- Geo/Henry: 'to a charge of fiefdom or reward'; : 'to be invested enfeoffed as feudal lord and have a state';  'receive': be enfeoffed as  and receive a  family-city town;  =  conquest. "A great ruler will <sup>receive</sup> a charge of enfeoffment, while either to establish a state as feudal prince, or to receive a town as  lord; but the (small folk:) common people cannot have any accomplishments" - follows interp. of Cheng Yi (gaojing)

- Shi Wanli ("Wu Wang shu"; p26) = an early Zhou post-conquest record of enfeoffment of worth meritorious vessels.

- 7.6.3 appears again in 63.3.3 (q.v.) - there it also contrasts with a previously mentioned ruler, Wu Ding (武丁 德高而...)

- W-B  given a passive sense to employed, or rather 1-1 is direct object, preceding verb: "Inferior people should not be employed"

- Yu Yungling "Yi guoyuei" p11:7.6.2  refers to establishment of Zhou state after conquest; 7.6.1  perhaps refers to Duke of Zhou

- RK: Yu Yungling's argument above strengthened by tradition alluded to in 7.3, 5