

11.0.1 小往大來

11.0

11.0.2 吉

11.0.3 亨(亨)

- 卦 GSR 316a *t'ad > tài great (large); excessive (like); arrogant (large); spread out and reach everywhere (like); a kind of ritual vessel (like)
- Qas Heng: the small being part of text: sometimes it is to tai: meaning to eliminate; purify; it refers to trivial common men; it refers to great and lofty men of wisdom. "[Rulers] eliminate [officials who are not up to par], and the bad ones go and wise and able ones come, which is of course more precious - "giving + lose 失去: "what is lost is small, what is gained is great" - also, no mention of lose it theory - If giving is simpler and better ("small things (go) are lost, big things (come) are gained"), but still not as direct as:
- "he will go small and come great."

- (p. 153) 11.0.1:
- Shambatari: "The petty leave, the great come. Good fortune, development."

W-B

11.0 小往大來 RW treats as N-V N-V "the small departs, the great approaches"; also Leyge "the little gone and the great come"

- Li Jingzhe Tongye: 11.0.1 "what is lost is small, what is gained is great." i.e., a small advantage turns into a big advantage - this is an explanation of Tai - "通, 好子"

- RK 泰, with 泰, are only two hex names which don't appear in text. But 泰 may be archaic version of 泰 in 11.0.1 泰 小往大來

- Shenghuiyay "Composition" p. 36 n. 34 "The small go, the great come: auspicious; except,"

11.1.1 手拔茅
11.1.2 茅以共秉
11.1.3 2 正吉

11.1

- 茅 GSR 1109 c *môg > mó certain kinds of grass (*Imperata*, etc.) (Shu)
- 箬 GSR 5242 *giwəd > wei hui Shuaven says porcupine (= 523 f [197F] *giwəd > wei) porcupine (only from time text extant) above, no text); loan for cat category, class (yì), 呂思惠 (2/186)
- 𠩺 has variant 往 (2/186)
- 𠩺 GSR 941 * nio > ru (see full entry at 63.4 under 𠩺 (a cognate)) - common meaning seems to be tangled, rotten, worn out (swollen out), molder, plant (Shu); to deliberate, calculate, examine (Shu) gl. 66 p. 56
- 拔茅, 箬 again in 12.1
- 箬 GSR 742 c *xmwōng > huāng weed covered, moist (Wen); waste, desolate (Shu); famine (zhoul); to cover (Shu); vast, distant (Guoyu); great, extensive (Shu); excessive (Shu); throwaway, neglect (Shu); renite (Shu) gls. 287, 1027, 1506
- Gao Henry: Jijie quoting Yu Tan: 𠩺 means "grass roots" 𠩺 𠩺, 𠩺 means kind, fellow (友); Wang Yuzhi: 𠩺 like 𠩺 (and v. 1: Pullout or the parts of a gross, and other things in it); category"; qixing: Shuaven defines 𠩺 as 𠩺 "feed horses"; 𠩺 means 𠩺 = use'; 箬 = 'stem' (rely on variety of late dictionary defs, and equations with 茅, 箬 etc.); "Pullout ^{when you} gross to feed the horses, use the stalks" - the qixing is almost completely diff. from Shuaven.
- 𠩺 GSR 276 h *bwət > bá pullout (Shu); etc.
- 箬 Shuaven (p. 187 F): 篦 竹 簸 从人豪 箕者希 箕者声 Shinjigen p. 343: bedding (porcupine?), (extended) to gather, collect
- 𠩺 occurs 7 times in Shu twice as 'scantling' 26/2, 276; twice as 'est' 26/5 (twice); twice as 'molder' with 箬 rulü 89/1, 93/2; 1 time K. extends out, but could mean 'consider, examine the situation' (177/4)
- 箬 red. ritual significance: cf. below 28.1 白茅 used as a sacrificial bedding; and in Shu 23/1 (see 28.1) for wrapping the corpse of a deer; and in the ceremony of investiture of feudal lords (its 侯) and vessels (PIT 廟), for wrapping up the clod of earth from the altar of 'Sovereign Earth', to be taken to the seat of the new chief (Wenxian, China in Antiquity, p. 85, quoting referring to Yi Zhoushu 先周書 sect. 48 Zuolao j. 8, 76)
- also there was division with 箬 (see 11.12 back)
- See Werner (Shi Caomu jinshi pp. 11-12): 茅草, 白茅 etc, 𠩺 etc as *Imperata cylindrica*, Beauv., a grass which was mainly used in sacrificial ceremonies, but whose roots ^(rhizome) were tender and sweet and were

energetically used as food during famine; the roots also ^{were} used in medicine.

Since the figures import names for the same 糸 grass (紺) according to Lu, it seems unlikely that it would not also here be part of the reference to the plant too.

In Seizing says 紋 read *giwad $\ddot{\text{A}}$ meaning 'category' (類).

- Korten (footnote #474) 11.1.1: "When one pulls up grass [one does it] together with its likes" (sc. other similar plants) — this is one among several proposed interps. "The 舊 role in the Yi often defers analysis."

- E. Schöfer "Combined Supplements to Matthews" p. 30 茅 Cazon (= cogon grass) floss-grass (*Imperata* sp.)

($\#$ 竹 紺 草 refers to "taking those which are connected together" (取其相连者)).

Xun Sheng, ap. Jijie, 紋 means 'kind, category' (類)

- Ya Xingren (Yijing xinghang 2/15b-17b) gathers numerous old dict defns and glosses concerning the difficult graphs 紋 $\ddot{\text{A}}$ and 紡. Concludes 紋 is probably 紺 茅 , which is soon from 竹 竹 'root' (竹 竹); 茅, with Wong Yingchi, is 'along with' (并); 茅 竹 is 'one object' (一 物), which, from oft 带 or 带 茅 from the defn, such as 带 茅 茅 be ^{easy to believe} 茅 茅 be 茅 茅 be 茅 . Ya Xingren means 'madder' Xi : "pull out the madder along with its roots." Ya ^{also 带入带出} 茅 茅 sense of 'category' would be anachronistic for 紋 in antiquity.

- RK onomae taken from pulling up the plant — if the ^{plant} root comes out root and 茅 "the ^{it} 茅 is suspicious for an attack" Madder would be a sensible identification, since during the time of the Yi, as throughout history, it was the root of the madder which was used as the source of its famous red dye. (cf. Gordon p. 60). Roots of related bedstraws were used for food and/or, like Yi you yourself as a wound medicine.

- W-B

for in XH : "eat" RW, "the soil comes up with it" - 12/1 line is identical except for 茅 茅 for "正 正 " (which may be corrupt)

(red)

Li Jingchi ("Jiaoshu" #48) 者 焉 should be 羊 焉; they are
 (*níu n̩dʒ̩) sound. * [RK: 茲 GSR 551k #d125 > ti sprout shoot (shu); a kind of spiny
 grass (meng)...] "go not grass sprouts shoots" (羊). You tan is also similar:
mou-grass stems (茅木). Shoots are white and tender, and tasty, so
 one "pulls them out" (拔) to eat. 亡 = 丶 'and'; 羊 with
go Meng ^{giving} is 'stem, root' "Pull up the mou-grass shoots along
 with their roots".

Foreign def.

- see 12.1 for MS version of 11.6.1
- RK: MS writes 羊 for 羊 in some places in 12.1 (q.v.); 11.1 not visible in published portion. This graph ^{according to} Shuang, who has an old text reading (tuk 17 羊), it is defined in Mowoshizi, #31439 as 1) 'describes the thinning experience of vegetation', following Shuang (top right) 2) name of a plant (cogon grass: 茅草). GSR series 523 羊 etc. etc. provides few clues to a more precise meaning. 羊 (< 𦥑) is itself probably a pictogram of a stomach, plus 'flesh' A, another is could 羊 mean 'bowels' (bowels =) roots of the plant?? To this another member of the series, with the annotation means 'pigsty' (猪圈; cf. Shuang def of 羊 'pigsty') → This might suggest for 羊 'the bushes, thinning experience' (of a plant?)
- 11.1. RK: another interp. of 羊 means 'eat' as in the 260/5 (force), and in various other texts, such as Liji (GSR 945); Tongxun says of 羊 that it was used 'eat' (吃) and that it was used in Wu-Yue region (lower Chongjiang basin). 羊 (羊) with go Meng, Li Jingchi, Yan Xingjian et al. means 'roots' in stem. Thus: "Pull out the cogon grass, and eat et alony with its roots, (all roots and all)".

point A) Unfortunately the 羊 of the MS version does not significantly resolve the ambiguity of the passage, except to diminish the likelihood of ~~one~~ or one interp. with 'category' being correct.

(P. 233, cf. 12.1 & 12.2)

- Liu Zongzi ("Lie lun Mowongdui Yijin xiiben" p. 233-4) transcribes MS as "茅 羊
 茅 亡 羊 (其) 羊 夏 吉 爪 (亨)" also notes that 羊 is an ancient variant; & Shuang def of 'hedging' for 羊; concludes 羊 is a ^{graph} variant of 茅, also written 茅 (Strong Heng "Xijun fu"); quotes Erya def of 羊 as 'hairy spine' (毛刺). But, doesn't further discuss meaning!.

- Li juzhu (Tongye): 茅茹 is same as 茅蒐, 茅蒐 'molder' from which comes a red dye. (Shunren 茅蒐, 茅蒐, 人血紺, 紺人 染絳) ; also called 茅 or 蒿; 種 hui means 'type' 种类. This is a proverb leftover from the gathering ^{society}, used to explain the "Pull out the molder" ^(differentiating) on the basis of its type" (拔出它的种类) (Fig. 41: 来分差异)

- organizes oracle

- KK: a method of divination south was called 茅卜, described in Long Zhouzi, "Zhoubi lei yuanlei," p. 305, it also involved subtracting 4's and determining fortune from the remainder 1, 2, 3, 4, cut grass into length equal to elbow-finger tip distance.

11.2.1 包荒

11.2.4 得尚于中行

11.2

11.2.2 用渢河

11.2.3 不遺遺朋亡

遺 GSR 540m *gived > [#]yí (Pek. yí is irregular, we should expect a ^{acc}) leave, reject; leave over, remains (shí); transmit (zài); remains (shí); *gived = [#]yí (k), wéi (xu) to present (men) gls. 724, 996, 1589 — [#] below in 62.0 遺友遺之言

- 漢 GSR 33j *g 'ā > xī: far, distant; loan for id what, how (shí). gls 11, 446, 806
- 漢 GSR 899d *b' iang > ping (XH (fāng) ping = [#] 漢 漢 [#] (tiān) 'travel') walks across a river (shí); (temple?) institution (jì) ... etc.

用渢河 cf. Shu 195/6 不敢渢河, odes p. 143 "without one does not without boat cross the river"

- 在 see 11.1 (mistake)

- Qs/Heng: 包 "lose" for ^包 bāo (grain); ^包 means 'big'; 渣 loan for AA 'to float' (some book) "tie large gourd(s) to your waist, to float across a river"; 遺 = 'for'; 遺 abandon ^{but} ; AA 'friend', 'companion'; in MS, AA t is written [#]忘. — the MS is reading a AA, the modern text is reading a [#]t; i.e. gov believes it should read 遺 AA, [#]忘 ([#]t=interchangeable w/ [#]t); [#]t means 'didn't die'; [#]忘 w.t. [#]round'; [#]行=road (道); [#]行 means 'middle of road' — or alt. [#]行 is person's name (see 言 [#]他). This is an innocent story: a person came to the river's edge, saw a large gourd, and tying it to his waist, floated across the water. Then before he had gone far, he lost ([#]忘) his friend, but willingly risked danger to grasp his friend and cross the river together ^{both of them} being drowned. Because of his deed, he was rewarded by his friend in the middle of the road. The line text uses the story to demonstrate the advantages of upright behavior."

Qijing [#] means 'empty' ([#]空) 'hollow'; "The gourd is hollow-use it to float across the He river. Don't ^{don't} run behind his friend"; there should probably be a 1-[#]t at before [#]t graph, lost in copying.; Wang Yiqiu glosses [#]往 as 'help' [#]手 which fits well, but Q (gov) take it as [#]去 here, as elsewhere in 言, with 64.4 去 [#]往 [#]大 [#]往, having been modified with an added [#]往 by a later scribe, who did not alter the rest out of ignorance of meaning.: "Tumblers are gone (over), gain reward in mid-road."

- On reading of [#]往: Qijiongji chenyangzi zilun says hóng in sense of 'road' and quotes the 154/2 遺 徒 [#]往 [#]往 as e.g.; Qs/Heng also reads hóng (petro. communication, 1980.8.16) for sake of rhyme; but Kangyan reads as [#]往 in conversation w/ nation

154/2, 18

in sense of 'wood' (BSR 748a and Odes, p. 97 etc.), and Wang He also (qudao Hanyu, p. 292) ; since I follow the recommendations of Gu Hanyu, I tentatively read "木" as 'big' here, as well as in the following subsequent lines where "木" means 'wood' : 24.4, 42.3, 42.4, 43.5

- An Wanli "He zhi yiji de yonben" (see ^{ancient} ³⁶⁰⁰ p. 274) ; 包 = 穀包 ; 木 means 'big' (This refers to the custom, which still survives today in places of crossing a gound to one's west to carry one up ⁱⁿ for crossing a deep river. Thus 包 木, 木 木 河, 不 木 木 means "The ground is big, use it to ford the He, and you won't go so far as to drown" (大 木, 用 木 河 陵 渡 河, 不 木 木 木 河).

* "Shan Ge songs," 32-34 ; ²² ²² is a pun, ²² is likely a play on the first, and ²² is probably the 2nd, which doesn't have the first, and is just like "fall, drop" (落 = 落) ; thus 不 木 木 = you won't (go so far as to) sink" (on 不 木 = 不 木 as a special construction - in the Shi, Shu and Yi, see An Wanli's analysis in the ^{"Shisanba"} included in Shisanba's collection Shangyong lunxueji, pp. 168-170) ; Shisanba

AA 木 : "one's friends companions are lost" (i.e. they sink in the river) ; 木 = ²² ²² ; ²² "middle of the wood" (22.4.3 from Shisanba #45) ; thus 11.2.4 means only oneself can get up to the middle of the wood ([自己獨] 得上木 = 落中) ; (cf., an earlier version of this interpretation in Qu Wanli; "Zhong yuci zhong de zhi 'Xishu', p. Wenshuhe jian 2 R 22.4.1 11.2.4).

- Wen (Yidu) ^{"lemon"} p. 5 some interps of 包 = 大包 "great gourd" also in *Xiang used for Ma (thus Full Moon Shi conma jishi p. 18 - 大包 = Zingiber officinale Rosc)

- Chen Mengjia ("Guo Momo... shuhou" p. 66) 11.2.4 is not based on 木 or 大木 "flat" 11.2.4 means "in the middle of the road less smooth" (木 木 木 木)

- Korlgren (Loun #454) following Wang Ginzhi (gingzi shumen), who adopts reading of Fan Wong ^{of Hongkong} commentator on Yong Xiong's Taiwanjing (K. says "certainly right") : He (embraces) has in his power the [zones of] the Wild tracks [of the Barbarians], i.e. the whole earthly realm, into its furthest confines - K. turns down three other interps : 1) Zheng Xuan is,

(op. Shawan)

that \overline{X} \star X $wāng$ is loan for 康 \star $kāng$, which here means 'empty', "how Cheng Hsien really understood the phr. is obscure." 2) The Shaw school's: "[Re com] been with the untwisted" (Lege) — an "abstract" rendering. 3) Wen Yidu's loan proposal \overline{E} \overline{X} \star $pōg$ knowing for \overline{E} \star th \star $pōg$ kǒu jūn [K \star $pōg$ kǒu jūn] — an amusing speculation

RK: 11.2.3 ^{10 HK tail} AA \overline{t} must be related to ^{13.5} the identical line in the inverted hexagram \overline{t} \overline{t} \overline{t} \overline{t} - does this favor 'cousin' over 'friend'? (ties to mulberry tree)

- Li Jingche ("Jiushih" #49) rejects Goo's Guixing reading, ^{offer AA} changing to '友' \overline{t} ; should read AA \overline{t} , 行商于 $\overline{中行}$; AA is 'cousin' as in 2.0: "Cousins lost ... (but not explained); for 11.2.1-3 accept either Goo or you as possible.

Wen Yidu ("Leizhou" pp. 5-6) (cont.) : \overline{E} \overline{X} means ^{down} ^{cross roads} \overline{X} \overline{X} (下至); \overline{E} \overline{X} read as \overline{P} \overline{X} , meaning 'go down' ($\overline{下}$): If uses a giant gourd to cross a river, he will not go so far as to sink and drown"

- Xu Shulin Zhangji chowce p. 14 : 11.2.4 $\overline{中行}$ is ^{PN:} Xu Lin $\overline{中行}$ of state of Jin, so named because he was first commander of the "Middle Rank" army (Zhongzhong) (quotation makes some id. - see 42-3); 11.2.3: "His friends are gone, (but he is able to climb into the ranks of the powerful and wealthy and) gets a reward in the Middle Rank army.

11.3.1 元平不陂
11.3.2 元往不復
11.3.3 艱虞元咎

11.3.4 例小畜
11.3.5 其孚于食有福

11.3

- 福 GSR 933d *piük > fú happiness, blessing (Shi); cf. 933a. 畔 *b'ük abundance, happiness
- 小畜 see 11.3.2
- 艰 see 11.3.6
- 陂 GSR 251 *pia > pi(k) [po (Yinhuo p.377), bei (XH)] ^{falling} river bank (Shi); dyke (Shi); slope, slanting (Yi); *pia > bi ^[yuan: pi] oblique, unjust (Shu) — XHZD: bei 1) pond 2) bank of a pond 3) slope of hill (other readings po and pi only in special cases P2 B2 and 萍 P2 H2)
- Gao Feng: 陂 = 土坡 'slope'; 坡 = 人所 ^{chamendef.} be wounded, care'; 𠂇 u.f. 13. 'slope': "There is nothing no level which does not slope, there is no going without returning, thus in dividing difficult matters there will be no misfortune; Don't worry about being ^{kidnapped} seized by someone. And in drink and food there are blessings to enjoy (disasters will be gone and good fortune will come)"; giving: ^{to (in)} wine 'punishment' 𠂇 and 𠂇 both orig. 'wine used in libations to spirits'; hence here; "at eating (time), there is libation wine to drink". "Don't worry about being punished (by being made to drink the left over libation wine)"
- // Gao Feng: 𠂇 as object of 𠂇; cf. Li Jingche on back
- Li Jingche ("Shuci kou p.51) 11.3.1-2 is one of two proverbs in Yi, with 41.3. expressing constant cyclical change in nature, a conclusion reached through observing the progression of the seasons, rising and setting of sun and moon, alternation of light and darkness, etc.
- ^{unlike}
^{book} 11.3.4 (Benzuowen "Tangyun pp.2345) 𠂇 occurs 5 times in Yi (11.3.7, 5, 43.3) and all mean 'no need to worry'
- R.K. 11.3.3 𠂇 refers to a hardship, suffering, ^{from depression} caused by a natural disaster such as a drought and famine (see discussion). It is impossible from its 6 occurrences in Yi to determine whether it refers to something more specific, such as a drought, so here and elsewhere, I render it simply as 'hardship.' Thus, "In a hardship determination ^{there will be} no misfortune."
- R.K. 1st 11.3.5 ^{His being} He was captured in the act of eating: There will be a blessing ??
- W-B 11.3.4-5 poses after 𠂇: "Do not complain about this truth; Enjoy the good fortune you still possess." Fege also: "There is no occasion for anxiety at the certainty (of such recurring changes); under this mood the happiness (of the present) may be (long) enjoyed. I.e. for 𠂇 W-B

has 'complain' 𠂇 'There is no occasion for sadness'. To 于 𩷶, both ignore 𩷶, and render 𩷶 as 'enjoy'

(11.3+5) - Li Junzhi ("Benzion" Tongyu p. 225 n.1) should punctuate 𩷶 𩷶, 其 𩷶 于 食, 有 福. The traditional reading [followed by gao too], is to read 𩷶 𩷶 其 𩷶 于 食 有 福. But with He Kan Fei (Zhongyi dengyu 周易燈註) and Wang Yuzhi (jiaoyi shawan), 𩷶 𩷶 is a unit here as elsewhere in Yi. Elsewhere in Yi we have 𩷶 于 嘉, 𩷶 于 利, 有 𩷶 于 小人, 有 𩷶 于 贞 沃 and this is analogous. It doesn't explain "Don't worry. Their capture (or marital qi?) capture during eating : there will be blessings."

11.3.4

serves often to be used in sense of 'care' obviously 'care for : sympathy with ;
(not) care about : be indifferent to' (as in Xunzi 5 爱惡 - Jiaozhen p41 :

"當天反是，好其實下小血 其文"

11.3.4 - Waley (The Way, p.23-24) gives the following etymology: our meaning was "to draw blood from a sacrificial animal." (23) Thus the components of the graph 'heart' and 'blood'. If an animal bled freely, it meant that the ancestors accepted the sacrifice. Then, by metaphor, the meaning was extended to apply to the sympathetic response of people to the sufferings of another person: "these people were said to 'bleed' for one." (24) see below on shu

- 血 always follows 忄

- 忄 ASR 4102 + siwei > xi solicitude, pity, sorrow, anxiety ; care about (shu); zealous (shu)
gls. 1271, 2012, 2037

11.3.4

- Shu "giving" 11.31 入翼室恤空室 Documents, 70 "invited him [the boy King Xiang] to enter the Bright Room and carefully attend to those who sojourn in the Cloud Temple (i.e. the Spirits)." If Waley may have had a passage like this in mind above, if 忄 here 'care for the spirits' were to be applied to 衤+血 in xi, we would have "Don't care for them!" (which makes little sense as an unlikely admonition)

Other cases of 忄+血 are more clearly independent, including coming at the end of a line text: 35.5. ^悲_悲 血往无不利; 37.5. ^王_王 血吉; 43.2 小易弓莫夜有戎勿血 45.1 有孚惠心勿

11.3.4. 亂乃萃若弓一握為矢勿恤往无咎, 46.0 元亨用見大人勿恤肅征吉

These parallel passages encourage us to see 11.3 also as not taking an object 血 徒

- meaning in Yi close to Shu' 169/4 血多为恤 Odes p.114 "it conveys much sorrow" (although xu here is ^{nominative} rather than verbal as in Yi;

Jan 11.36
莫

艸 即 新字源 (p 840) 莫 is phonetic and is a "drought" (orig form of 日莫);
semantic 艹 (kèn) "suffer" (< go against, perverse Q 人 "a person looking back");
thus 莫 orig meant "suffer from a drought" > suffer (universal), difficult
- this contrasts with GSR where 480 c 莫 *kən is traced to 莠 (left to
also occurs independently in OB and is primary form of 莠; "shows a man
(prisoner?) with back-bound hands. It is probably identical with huang
yellow (GSR 787); right element above is "a drum" (triumphant music
of victory?), which has been corrupted into 艹 in the modern character."

Within GSR 莠 is in some series as 莠 words (*g'ien, *kien etc.) which is
modern form of some back-bound man placed over fire 'unwindable
Cater as 土 : GSR 480 f 莠 ; Karlgren reconstructs separate
series for 莠 etc. etc., GSR 152 respectively *t'nan > tan and *nan-nan
- all meanings B.K. gives for 莠 relate to "difficulty", "one to bind" and
role of 艹 element declared obscure (莫 apparently a common form only);
- 日莫 forms still another series in GSR 144 (with 煙 and 漢) (*xian >
han) (gl. 202-)

GSR 416 a 莠 *g'an > g'en series includes *g'en > xiān 形 *heng > yān etc. // why
couldn't 莠 belong here, with 莠 as semantic phonetic and semantic 莠?

- Semper "The language of the Shang Oracle inscriptions" p. 31 translates 莠 as "drought":
Beijing 市 67.7-8 帝其降我莫, 帝不我降莫 "god will send down
on us drought; god will not send down on us drought"; discussion of graph 莠
> 莠 on p. 105 n. 31; another e.g. 貞帝不我莫 (15.11) "Test [the prop.] :
god will not (lit. drought us) inflict on us a drought" (e.g.)

(can be either a noun object of 降 "send down jìn" or verb, 降 will jìn as "it")

- Chen Mengjin Yinxu buci zongshu p. 564 : 莠 in obly has been understood in
various ways: by Luo Zhengyu as 莠 by Guo Moruo as 莠, by Tang Lan
日莫, i.e. modern 莠. all these forms 莠, 日莫, 煙, 饕, 莧, 煙, 莠 are
extensions of the root 莠. Look of rain is one form of the disasters
sent down by Si.

Cf. Keightley, Sources p. 181 n. 33 : 莠 (S 38.1-3) "thought to refer to drought
or death!" occurs only in inscriptions from Period I; also Michal, pp 158-168

some 羌 < 羌 S 38.3-4, Li Xiongling p. 4019 [K&K p. 3149, 廿, 火 壴 all
< 羌 p. 4447]

RK-

In DBI 羌, ^{according to previous analysis} means 'has with the originally defined sense of drought' (旱) (Sun Haibo quoted Li Xiongling, p. 4019; ^{Yangguo p. 840}) or a more general sense of 'difficulty, hardship' (Tong han, quoted ^{idem} p. 4020). It frequently occurs in the (羌 羌) pattern \square 羌 ^{one side found} (Li Xiongling, ^{there will be no coming drought} idem, p. 4021; Shima somu p. 38-3-4).

The DBI graph, which appears to show a man with hands bound (and over fire) in the related graphs 羌 > 羌, ^{one side found} Sun p. 38.3-4, Li Xiongling; p. 4447), with analogy and on the other side a 'drama' (cf GSR 4800) suggests the a sacrifice of a human victim to alleviate drought by burning a human victim, often a ^{man} ^{or a cripple} shown as wizard, ^{161, 433, n. 36, 36a} etc. This practice is known from literary texts (Mengsen, Chuan in Antiquity pp. 100, 116, 127). The graphic looked so that in WZB I the human figure is identical with that of the graph 黃 < ^{yellow} (GSR 7072, b) — Li Xiongling, p. 4021; GSR 7072, b). This is probably not a coincidence, since 黃 is likely to (GSR 7072, ^{of gǔn to 2.6} wāng) is likely to be cognate with 光 (GSR 7062, ^{of gǔn to 2.6} kwāng) 'bright, brilliance' < 'glow of fire?', and the color yellow 'light' thus has its concrete origin in a metaphor based on the 'yellow-red color of fire'. The graph \square itself depicted 'fire' ^{or a} kneeling person (L1), but the actual one significance of this is obscure.

As for the usage of 羌 in the Lü text, it usually has the same ambiguity of reference as in the DBI, although it is worthwhile to note that in line like 11.3.3 "In case of hardship determinations about hardship, there will be no west", it would also be possible to translate as "drought" or even "drought-sacrifice". The same could be said about a context like 34.6 羌 羌 火, which might well be saying mean "If you perform a 'drought-sacrifice' it will be auspicious." Nothing about the contexts makes this degree of specificity necessary, however, so I translate as more broadly as 'hardship' which is meant to suggest the type of 'difficulty', a still broader term, ^{can} brought by sickness/death, including famine.

11.4.1 飄 飄

11.4.2 不 盒, 以其 離

11.4.3 不 扇 以 扇

11.4

- 不 宮...^見 see 9.5 , and 15-5

- 飄 飄 GSR 246k *pi'an > pi'an fly about; fly to and fro; flutter (as a flag); loan for h 飄 away; for m 飄 [glut tongued insincere words] (Shi) gls. 618, 718 ; in Shi 162/3, 4 171/4, 200/3 (all redup). ^{323/1} 162/3, 4 171/4 : 飄 飊 & the 鳥 雁 ^見 oblo p. 105 "flying as the chuci birds" (see c.H. Wong below too)

- 見 Heng. UL = ^見 'because of': "(this person) fluttering:)wondering about (was once rich but now) is not rich because of his neighbor (who while he) was not watchful, thereby seized (his property)." — // note that 見 has interpreted agent-patient relations diff. here from in 9.5 above 宮 UL ^見 ^見, which is identical except for negation. here the neighbor had his property seized, here in 11.4 he does the seizing - possible? a weakness? ; giving 飄 飊's orig. ^見 'beautiful'; UL ^見 "thereby punished"

- 扇 GSR 790z *keq'ie guard against; careful; worn (Shi) etc.

<sup>also see
Wang Shih
Yinghuo
Cao power</sup>
- Wang Yinghuo (Jingzhong shici p.22) : 11.4.3 UL = ^見 ^見 (apparently forced by his reading of ^見) : "Without being cautious he is trustworthy." ?

^{of Wang}
- for 11.4.1 飄 飊 & as a ying among the see c.H.Wong, The Bell and the Drum p.124-5 "Agilely fluttering are the turtledoves" is Wang's thos. In this poem the bird images "commence, enrich, and interpret the emotive elements in the individual passages expressive of filial piety and the desire to return to fulfill it." (p.125) Thus in 11.4 the one word pi'an may be a key to an interpretation involving a filial return

11/4

飄 飊 & 見: pi'an (pi'an: "to fly quickly") : as if flying very cosmically, freely & quickly" - (metaphorically): 見 流 漢 見

- Li Jinghuo ("Zoijishu" Tongyuan p.185) : ^{11.4.3} similar to 見 in "He was not ^見 ^見 (He 飄), and as a result was captured."

11.9.1 - Wolsey (Song, p. 17) plays on words 'to kiss meus change', ~~that~~ pion
means 'flitting of wings and or leaves' and pinion of leaves
or wings becomes an ail given for the lover

11.5.1 帝乙歸妹

11,5

11.5.2 以 站

11.5.3 元吉

11.5.3 元吉

- 帝 2. 1) 𠂔 𠂔 occurs again in 54.5 - see discussion there too - esp. of trans. 1) 𠂔 exp.
 - 帝 GSR 877a *tieg > di sovereign, emperor, God (Shi)
 - 𠂔 GSR 531k *mǎd > mǐ younger sister (Shi) ^{233.5} l. (yinbone) 𠂔 mostly used in the sense of n. below [n. Bk 1d. dark, dark (Shi); blinckly (Zew); (obscured=) befuddled (Shi)]
 - 𠂔 GSR 961k *t'ízg > zhī (K ch'i) happiness, prosperity (Shi) gl. 602
 - 𠂔 Heng: ^{233.5} 2. Di Yi, Yan king, named Zi Yi, father of Zhou 1) 𠂔 ; 1) 𠂔 means ^{and in marriage (daughter)} money off (Tie); 𠂔: young ^{daughter, high-minded} girl; 𠂔 happiness (Tie). "Di Yi sent in his young daughter to Wen Wang of Zhou, who became the Royal Consort of the state of Zhou; thereby ^{lachrymatory} a very auspicious event - note: 𠂔 should perhaps read 𠂔 'niece' (daughter of a brother) (GSR 4130 *d'ict > die and *diöt > zhī nephew, niece (Zew) - when the ancient nobility married off its daughters, it often sent the ^{only (or senior?)} niece of the ^{latter}, ^{as an accompanying} bride; Qixing presents this argument in more detail, arguing that sounds of 𠂔 and 𠂔 were close enough to have been confused, but mainly relying on quotes from Shi et al. to show that the practice was common; also that NL 𠂔 here would be parallel with 54.1 1) 𠂔 with 𠂔 and 54.3 1) 𠂔 NL 𠂔; NL would then mean "with": "Di Yi: married off his daughter along with his niece(s)" - Qixing argues further, following Guo Jingong, that this refers to marriage of Di Yi's daughter to Zhou Wen Wang, who later returned home (L.) for some reason, leaving the bearing of Wu Wang to her "body-successor" (L. 1) 𠂔 1) "the eldest daughter of Zhou" - all this mainly on strength of reading of Shi 236 / exp. 4-8 "T 𠂔", in which Sheng is never identified explicitly but, the argument goes, implied by use of T 𠂔 du bao, a way the Zhou often referred to Sheng, as they called themselves at 𠂔 - summarized too in Li Jingchi "Shier kou" (Tangyun p.356)
 - Guo Jingong "zhongguo yuci zhong de yushi," pp. 11-15 on story; interestingly, he refers to, but does not interpret, the DB phrase. Jiu ^{1) 𠂔} p. 35.8 2. 1) 3. 1) 𠂔 T 1) ^{(X) (Huangjia chou)} which (Zhou Hongxing) cites as a ref. to a Ju-Mei ^{conduit} (Ju-X Looches of the Shang Dynasty MS 29 (1970-71), p. 383). Guo's only comment, was "qiu wei 1) 3. 1) 𠂔 means was a Sheng expression for several girl in marriage (T 𠂔 1) . It is also in the oracle bone inscriptions" ^{in 1929} [See back on 1) 3. 1) in Shi]

- H.Wilhelm (Hsien p. 61) is less cautious. Apparently basing himself on no more than Gu Jingong's remarks ^{the above}, he says "the story of how the sovereign I married off his youngest daughter" is recorded on oracle bones." He continues: "The marriage of his [Ai Yi's] daughter is not even mentioned in the official annals, but we know now that she was given to a member of the house of Chou. It is very probable that she was married to the Chou King Chi (I 壴) and that she later gave birth to King Wen. -- or by case of princess diplomacy" Cf. H.W. in note in W-B (p.51 n.1) commenting on R.W. a identification of Ai Yi with Cheng Tang: modern Chinese scholarship -- holds that the daughter mentioned was given to King Wen's father, or perhaps to King Wen himself. H.W. seems thus to disagree with Gu Jingong ^{stol'} and identify the daughter with the first bride mentioned in Shu 236 (Baoming), 236/2 zhong ren of zhi 竝 女 妒, or Tai Ren 太 妒, who is said to have come from Yin-shou, married Wang Ji, and borne Wen Wang. But unfortunately he cites neither his evidence nor his authority.

- 妒 in Shu: it is highly significant that 妒 appears in the very poem 236/5 that refers to this marriage, and refers to the bride, without implying 'young sister'; anymore than 'maiden', 'daughter', etc.: 236/5 𠂔 女 𠂔 妒 Ode p.8 "she looked as if she were a younger sister of Heaven." And in the very next line we have King Wen having a suitable time for the wedding: 236/5 女 𠂔 𠂔 𠂔 妒 Ode p.8 "Wen fixed on a lucky day."

only other use of 妒 in Shu is 57/1 女 𠂔 𠂔 妒 Ode p.8 "[sister] younger sister of the (Eastern palace =) crown prince;" somearguing, if Gu Jingong, i.e.

- Yu Gonglong "Yi gong yuci de shidi" ... p.160 11.5.7 refers to Shou King Yi's daughter, younger sister (𠂔 𠂔) of Zhou 周, given in marriage to King Wen on Zhou

- Chen Mengjia ("Dunhuai" I, p. 163) apparently understands 師 here as the name of the state Mei, as in Shu "Jingzuo" 明大命于妹邦 Documents p. 43 "Make manifest the great command in the state of Mei." This Mei, Chen identifies as the Shang capital of ^{old} previously referred to as 朝歌, 鮑厘, 訒 (exc), 律等 etc. Although Chen does not elaborate on his hypothesis, we would have here the Shang king ^{again} returned to Mei (his capital)."

- Yan Xingwen (Yiqing xunzheng 176-186) 師 应该是 用。it used for 之; 用 like 用 "use": "use it? him? her?" (no explanation)

Odes p. 21

11/5 (and 54/psalm) 邦妹 cf. Shu 34/3 "士如歸妻" ^{if a nobleman}
Brings home his new wife (BK)

11.6.1 城復于隍

11.6.4 豉名

11.6

11.6.2 不用唇

11.6.3 自邑告命

- Goo Heng: an ancient story probably: Bogburn at 116: "Don't use the army"

11/6 goo Heng reads "復" as 罩 in sense of lean, collapse, turn over", noting that Shuowen quotes this passage in entry for 隍; goo renders "the city wall collapsed into the ^{waters} moat" (without water). [guying (not contained in Shuowen) on 116 EP goo suggests that a 行 has been dropped out before 行師 during transmission, with 行師 it would have text parallels in 15/6 "利用行師 征邑國"

16/0 "利建侯行唇"; 24/6 "用行師終有大敗" etc.; goo notes guying "don't therefore mobilize army" is noted in conjunction with the preceding "the city wall collapses into the moat" i.e., the army would be needed for defense; on 邑... goo says "from the city 其命請令 report from the ruler concerning the collapse of the wall" - goo suggests this is an ancient tale, portending disaster, thus the conclusion "prognosis: baleful".

Both R.W. & Hege take 行 in sense of "return" also possible here since there is a returning of soil involved - the soil from the moat having been used first to build the wall

11/6 GSR 818c + diéng > chéng city wall; to fortify (shù); city (Meng)

- 16/0 GSR 708j. + g'wóng > huáng moat (yu)

11.6.3: 自邑 and 邑 occur together again in 143.0... 有厉 告自邑不利。 EP 116.3 where there "report from a town" is a straightforward reading. On that analogy 11.6.3 would read "from or town report the charge." But, alt. (on such reports as they appear in O.S.I. ^{Shang} verifications see slightly "The Shang State") p. 26, the O.S.I. reports are usually of unpleasant news.) emotively 邑 can be a monoerb 'come from'; thus "he comes from the town and reports the charge."