

13.0.1 [同人] 于野
 13.0.2 亨(亨)
 13.0.3 利涉大川

13.0.4 利君子貞

13.0

- 野 GSR 832. *d'ia > yě open country outside cities (Shu); rustic. Lunyu
- on 同 see p. 13 above
- 同 GSR 1176z *d'ang > tóng together, join, assemble (Shu); agree, identical, same; assorted (Shu); make uniform (Shu); put in (Meng)... The graph shows an opening and a cover: to fit together
- Gao Hong: 同人 should be reported; 同 is like 'gather' 聚; 野 open land beyond outskirts: (Ruler) gathers (masses) in the open (appears to refer to military training exercises; the whole hex, texts seem to deal with war.); Guojing suggests hunting here; 同 as 'gather' is frequent in Shu etc.
- Waley ("Changes", p. 139 n. 1): it is possible that 同人 refers to 'chance meetings' or 'coincidences'
- Li Jingzhe ("Guiming" Tongwen p. 282): ^{hex name} syntax requires that 同人 be regarded as the first part of the hex. text

(GSR 1176d *d'ang bronze, copper (you, a part of bronze)
 earliest occurrence 2confid is in Fayan 法言

13/0 etc. 同人 - possibility that 同 is 金同 - see nice exp of bronze figures from Baoji 宝鸡 in Shaanxi plate 4 in WW 1976:4 and text p 43 etc. site name is 茹家庄 w. Zhou (tomb)

- 同 in Odes #222. 采芣, 4 采芣只君子, 萬福攸同 Ode #176
 "happy be the lords, on whom a universal blessing gather"
 同 GSR 1176

- MS writes 同人于(野)亨(亨)利涉大川利君子貞 (i.e. same)

13.1.1 同人于門

13.1.2 无咎

13.1

- qoo Heng: "gather the people at the gate, no misfortune," ; qiyong: perhaps at occasion of major event, such as an attack on the state; (cf. Zhouli: 邦國有大故, 則致百民於王門)

- MS writes 同人于門无咎 (same)

13.2.1 同人于宗

13.2

13.2.2 答

- Gao Heng: 宗 = [祖廟] 'ancestral shrine': "gather the people at the ancestral shrine, difficulty."

- Karlgren (Loon #1911) ^{13.2.1+2}: "Fellowship with men in the ancestral temple." ^(There will be repeats.)
Or less perfectly "Fellowship with men in the kin..." Zhu ^{numbers} ~~is~~ ^{is among}
 regards 宗 + tsung as loon here for 眾 * Fiong 'multitude' because
Xun Shuang defined 宗 as 眾: "Fellowship with men in the crowd."
K says "unnecessary."

- Wilhelm-Beynes (p. 57) (also H. Wilhelm, Heaven p. 45): "Fellowship with men in a clan - Humiliation"

- MS writes 同人于宗 門閭 (門 element clear, remainder obscure)
on 閭 see chapter 0 on 吝

13.3.1 伏戎于莽
13.3.2 升其高陵

13.3.3 三歲不興

13.3

- see p.13 above for GSR etc 43.0 不利即戎
- 戎 here, and in 43.2 莫夜有戎; - good summary of evidence on Rong people in Pulleyblank "The Chinese and Their Neighbour in Prehistoric Times" pp. 14-18 - he suggests 羌 a Tibeto-Burman people were closely linked to Zhou, that words 羌, 姜, and 妃 were all etymologically related, that perhaps 姜 as family from which Zhou kings took their wives, were in fact Qiang - but as time went on, after Zhou conquest, it was perhaps awkward to call "barbarian" peoples to west by the name 羌 so the same people come to be called 戎 more usually in Zhou texts. Thus Zhou were perhaps a sinicized branch of Qiang, in a pattern later repeated with Chu vis-a-vis Man, and in Wu and Yue - DNK dubious?
- 莽 GSR 709a *mwāng > māng grass, weeds (mēng); jungle (zuo), luxuriant growth (chuan)
- 陵 GSR 898c *liāng > líng high ground, hill (shu); a height (zuo); ascend (guice); transgress (tu); encroach upon, usurp (zuo); molest, oppress (zuo); insult, contempt (sic) (zuo)
- 興 GSR 889a *xiāng > xīng lift, raise; rise; prosper (shu); start, begin (shu); arise (mēng); be aroused (lang); open up (mēng); graph has four hands and soil
- 伏 see 13.3.2 too
- 高陵: 伏 'to hide (something)'; 戎 'weapon'; 莽 'thicket of grass'; 升 'go up, climb'; 陵 'mountain ridge' (山脊); "hide weapons in the ^{thick} grass thicket (so that the enemy can't find them), (but somebody) climbs up to the high ridge (where the enemy can see them), which reveals the military plan, ^{which in fact} leads to a defeat, so one cannot act (升作) for three years."
- 升 GSR 897a *shāng > shēng a measure (10th of a tou) (shu); ...; to mount, rise, arise (shu); (left:) present to (shu) The graph is a drawing of a measure (6.7)
- 13.3.3 興 as "raise up" "set up" in Shu "Bishu" 費 紘 ("Huangye at Bi"), 1, 文選 伐 蕞 淮 夷 徐 戎 竝 興 Documents p. 80 "We march against these Yu of the Hui and (river region) and the Jung of Si, who all together have risen." N.B. in conjunction with Rong tribe

- MS writes 服 匱 莽 壘 其 高 匱 ; 伏 elsewhere can for or equate with 服 ('submit'); here 13.3.1 'prostrate' could then be understood as 'lying

prostrate in submission

13/3 on 4x see glossary; 戈 GSR 10132 * niong weapon (Shu); attack (Shu);
war chariot (Shu); look for id. tribes of the west (Shu); great (Shu); you, you
(Shu); to help (Shu); luxuriant, bushy (Shu, Mao version) gla. 105, 2089
graph has 'logger-axe' and gao buff coat (629) 戈 卪

- Wenwu 1983.2, p22: Juyang Zhanyi ^{Hou} bamboo strips content, after line text, the
following divination records: 卜有罪者凶, 战斗敌强不得志, 卜病
者不死乃瘳 (Ominous ⁱⁿ for ^{divination} about ^{those with} crimes; in battle if the
enemy is strong, ^{he} will not achieve his will; ⁱⁿ for ^{divining} about the ill, he
will not die but be in declining health (?) 瘳, 瘳 (w/ in GSR or 瘳);
卪 GSR 10152 * kōng) perhaps same word as 卪 GSR 10159 (same series)
* g liōng > long 'deceit' (Houpi)

Li Jingchi (Tongyi p.30): 戈 ^{armed men,} 'troops', 伏 ^{conceal} 'to hide something', 莽 'dense
forest': 13.3.1: "Hide ^{concealed} armed men in the thicket, scale the land
occupy militarily) the high ground, (yet) ~~but~~ they cannot str up (get victory)
for a long time" ("three years" or ^{long period} indefinite quantity)

- 伏 GSR 935₂ *biük 伏 (the graph has 'mon' and 'dog' lie down, prostrate (Shu);
 throw down (Shu); submit (Shu) be hidden, ambush (Shu); - look for
 *bing > fu to hatch (Li)
 - in 13.13 伏 戎 于 莽 R.W. + gas ^{+ fence} level as to hide weapons in the thicket/
 tall grass.

13.4.1 乘其墉

13.4.2 弗克攻

13.4.3 吉

- 乘 GSR 8952 *liang > cheng to mount, ascend; ride, drive (Shu) be on top, above (Lee); avail oneself of (Meng); *liang > di'iang- > sheng (what is mounted:) chariot; team of four horses (Shu); set of four (Meng); etc. q/a 376, 1483 The graph shows a man mounted in a tree.

- 墉 GSR 11852 *diang > yong well, to wall (Shu)

- 攻 GSR 1172c *kung > gong and *kong > gong to work at (Shu); apply oneself to (Kang); well worked, solid (Shu); attack (Ye)

- 弗 GSR 5002 *piwat > fu not (esp. not able to, not willing to) (Shu) ... etc. take; not; ^{not} ^{confident} it was

- 吉 Gao Hong: ⁽²⁷⁰⁰⁾ "scale the (rather) wall (in attacking city), but then don't attack" (吉 means "take a city" (取城)) It would be suspicious to continue the attack (rather than hesitating on the wall, allowing the defenders to regroup and upon their defenses."

- Wen Yiduo ("Fuzhou" pp 38-39) Wen is troubled by the logic of ^{these} just-passed actions and is 'suspicious', and ^(Confusion is needed about who is attacking whom and for what) the question of who is attacking whom and for what whom the word is implied. This was how him to interpret 弗 differently like its meaning is 'increase, raise', like 增高: "Raise the height increase the height of the walls, and they cannot attack: suspicious."

13.5.1 同人
 13.5.2 先號咷而後笑
 13.5.3 大師克相遇

- 先號咷而後笑 rev. of 56.6 [旅人] 先笑後號咷; also 45.1 若號咷一握 為笑
- 笑 GSR 1150a *s'ioŋ > xiào laugh (shu)
- 咷 GSR 1145t *d'oŋ > tào and *t'ioŋ > tiu- > tiào morn, cry (ye)
- 號 GSR 1041g g'oŋ > hào cry out (shu) *g'oŋ > g'ou- > hào command (zhuang); coll (zuo); name, denomination (zhao)
- 遇 GSR 124h *ngiu > yù meet with (shu); loan for 遇 (shu, shu) gls. 605, 1469
- Geo Hong: 克 'be victorious'; probably an ancient story: There might have been an army surrounded by the enemy, about to be defeated. They then "gathered the masses and ^{first} wailed loudly," which later "turned into pleased laughing". Because there was another "great army" which "defeated" the enemy, and the ^{fact that the} two armies "having met up with each other" turned disaster into a happy ending. The line text utilizes the story to illustrate how obtaining this line in manipulating the stalks portends first danger, then security, first grief, then joy. ; 吉: 吉 (shu) "the great armies were able to join up with each other"
- Wen Yiduo "Lizun" p 62 13.5.2 is like 45.1 an omen which is first ominous, then auspicious. Cf 45.1 for variation.

13.6.1 同人于郊

13.6

13.6.2 无悔

郊 GSR 1166 n *kög > jiāo vicinity of a city, suburb; outskirts; suburban altar and sacrifice (Shi)

- Gao Hong: "gather the people ^{by} at the outskirts (probably for a sacrifice to Heaven, di 天 帝 (or tiān and di?)) — and receiving Heaven's divine assistance, hence) ^{there will be} no troubles."