

17.0.1 元亨(亨)

17.0.2 利貞

17.0.3 无咎

17.0

- for 元亨(亨)利貞 the Tsun tsun writes 大亨貞, w/out 大亨利貞 ^(3/17a) Yinle p.12.
- Gas Heng (as usual) ; proposes amending Tsun tsun above to 大亨利貞 after an alt. reading in Shu.

17.1.1 官有渝

17.1

17.1.2 貞吉

17.1.3 出門交有功

- 渝 yú see 16.6

- 官, variant 官 guide p.12 (3/172)

- Qian hex: 官: 'official, functioning' (官吏): 有渝 in Meowngden MS. is 或渝, and that's how it should be read here; 渝 'fail, ruin' (敗); 交 'all, complete' (俱): "an official may fail in his work, but if he obtains this line then it is auspicious, if he goes out (the door) then in everything (?) he will have achievements (俱有功); go also offers alt. interp. of 官: ut. 官: "hostelry" ^{deeds} has ruin ^{of} it; Qian follows latter interp.: "when a building collapsed, the ancients probably often denied its significance"; "a lodging house collapsed, divination auspicious"; 交 or 俱 also in 58.4 交孚

- 官 QSR 1572 *kwân > guān official's residence, office (Li); office, public charge (Li); official, officer (Lung); function, to function (Li) 6. (OS) 官; 157 官 *kwân > guān lodging house, hostelry (Shu); to lodge (Shu); cf 157 官 *kwân > guān tube; flute (Shu) etc.

- Shuchu text has 官

- R.K. 17.1.3 If he goes out the door and there is a crossing, there will be an accomplishment ^{he will} on 交 see 14.1

- Yu Kingwen (Yijing xingben 2/256-262): 官 is 官 in Shuchu text, and 官 is loan for 官 17.1.1: 官有渝 (= 變) "obscuration has a change" (no explanation)

- Li Jingzhu ("jiaoshu" #66) 17.1.1: 官有渝 is "a lodging-house has a collapse (官有毀圮也)"

17.3.1 係丈夫失小子

17.3

17.3.2 隨有求得

17.3.3 利居貞

R.K.
transfer to
31.3
31.5

- 31.3 GSR 119, *dzwia > suei to follow (shu); to conform to, obsequious (shu); foot (yfi)
 gl. 916 - Consider if this is used in original sense as a piece of sacrificial
 meat following the official ritual, which remains on the altar to become rotten
 and infested with worms, from which omens are taken - the GSR series in 11
 includes a number of words which fit this pattern of meaning: 追 *t'wa > to and
 *swia > suei and *xwia > hwei shred sacrificial meat (which was buried after the
 sacrifice), a sacrifice of shred meat (zhoubi); 追 *d'wa > do as text, but shuowengwei
 as primary form of 追 destroy (walls of), spoil, destroy (notice the two bonds in
 a, but why a 追? (although some form in 追 also has obscure function); 追
 destroy; 追 narrow - a sense as "rotting sacrificial meat" following the
 sacrifice, could be extended to "follow" in general; that only sense also fits with
 form of graph with "flesh" and "bundle" - note that occurrences not only
 in 17.3 and 17.4 here work well, but also below in 31.3 and 52.2 (both concerned
 with sacrificial meat) - note also use of "obsequious" in shu, as a piece of rotting
 sacrificial meat or corpse would make a good metaphor

- 追 追 to pursue (追 追); 有 like 以 'in order to' (?) (Pei'kuohsi' Guohu
 Kuji yishi has this example); 居 貞 "divine about dwelling place"; (a person
 who gets captures), he tied up the grown men, but lost the young boys. (This
 is heeding the quest, losing the small. But the young boys are easy to catch, and
 he is pursuing them, to find them (追 追以求之), he will be able to
 catch them reapprehend them. (also) favorable in divining about dwelling place
 (居 处)"; going enter of 有 diff. and simpler (追 有) 有所求 則 得 "if you are
 in pursuit of something and there is something you are seeking, you will catch it"

- Wen Yiduo ("Luzhan" pp. 51-2); 追 as lex name loan for 追 "corpse -
 sacrifice" (尸 之 祭). Wen doesn't comment on 17.3, but says since 17.4 and 17.6
 refer to sacrifice, 追 should also refer to sacrifice (some words graph also written 追,
 追, 追). Cf. Lu Junzhe - on 17.4

RK 17.3.2 is similar to 29.2 求 小 得

17.3.2 - George Kennedy "The Butterfly Case", p. 287 "There will be ghin-tek, that

is "you will get what you are looking for."

Kennedy notes that 求 and 得 are often found together in early lit. He cites Shu 1/2 求之不得, Odes p. 2 "he searched for her but did not get her"

17.4.1 隨有獲

17.4.4 以明何咎

17.4

17.4.2 貞凶

17.4.3 有孚在道

[GSR 784c *g'wäg > huz, *wük > wo catch, a trap (Shu)]

- 獲 GSR 784d *g'wük > hui catch, get, find; but; succeed (Shu); to be able (Shu) gl. 438

- Qiu Hong: 獲 "pursue"; 獲 should be read as 獲, a trap used by hunters, with a door which shuts upon being triggered after the animal is inside; 獲 = 獲 (after Qiu Hong); 獲 should be read as 獲 (after Qiu Hong) make a vow to the spirits and form a pact: "Someone in pursuing a person or thing, falls into is caught in a trap laid along the way, this is an ominous symbol, hence if one obtains this line, it is ominous. Further, for the rulers to take prisoners in the road (在路中), and bind them with a sworn pact (以 獲 約束之), what misfortune is there in that?"; an alt. explanation of 獲: = 獲 "punish", and 獲 = investigate clearly 獲. Thus 有 獲... 獲 would read "There is a punishment in the road (by a ruler, administered to his own subject (臣) - using if he uses clear investigation (to vote out a just punishment) what misfortune is there in that?"; Qiu Hong * [Qiu must use 獲 rather than the more simple catch 獲 because otherwise he could not explain why it is 貞凶 - thus insisting on an integral line text produces a forced interp]; Qiu Hong interp. of 獲 same as before, 獲 > 獲 "punish"

but Qiu seems to just 獲 as referring to some event or 獲

- Waley (Chapters, p 126), : 17.4.3: If there is a fox (out?) on the path... " (continued in 17.5, q.v.)

- H. Wilhelm (Hexera p. 79) "Following creates [material] gain (獲 - cf. W-B "success"). Perseverance brings misfortune. 17.4.3-4 to hold on the morning [too] brings clarification (cf. W-B "to go one's way with clarity sincerity brings clarity.") How could there be blame on this? H W and R W. show punterly: 有 獲 在 道 以 獲 行 也 (after 獲)

- Yu Xingwen (Yijing xunzhang 2/122-6) 17.4.3 在 道 以 獲 行 也 final exclamatory particle (cf. 9.6) 17.4 should be divided: 有 獲 在 道 'There is fox!' 道 以 獲, 何 咎. Ying comm. parses wrong.

- Wen Yiduo (Leizhou pp 51-22) 17.4.4 以 明 何 咎 'already'; 獲 以 明 何 咎 'cover-out = sacrifice': If one has already sacrificed, there

will be no misf. "

- Li Jingchi ("Jiashi #67") endorses Wen Giduo's entry (see 17.3) of 隨 (隨) as a sacrifice, and 夔 (夔) as a covenant-sacrifice. He addresses the text as Wk 17.4.1: "Perform su sacrifice with (human) catch." He discusses the ^{ancient} use of the word 獲 in reference to capture-slaves, 獲 = 獲: "There ^{is a capture} in the word, use them for a covenant-sacrifice, and ^{what misf. there will be?} no misf. " He adduces, as an example of ^{such a} sacrifice the ^{one} episode recorded in Zuo Xi 19 of where the viceroy of Zeng 曾子 found himself used as victim. (cf. Legge, Chinese Classics II, pp. 175-177) of "Xuzhu" Touyuan p. 162: There ^{is a capture} in the word, by means of despoiled bullance (夔 夔), what misfortune?

- Qin Hong: 于 于 于 "seize people's property"; 于 = 美 "good, beautiful, referring to a prosperity"; "To plunder (the people's property of other states or cities) at a time of prospering when one is finishing is suspicious (since the victor will not dare to counterattack)"; Qiyin: 于 = "punish"; 于 refers to a ceremony of celebration (following Hu Dong, with additions) as also in 30.6 and 33.5. 于 于 于 when "at a time of conducting the ceremony of celebration (于 于), do something not according to etiquette and be punished with a drinking fine. (but the situation is still) suspicious."
- ASR 15g *ka > jia good, excellent (she); happy (300); approve (she); gratify (she) gl. 774
- Shengsheng (p. 35, 78 n. 79), discusses the links of 于 with its putative precursor in 于 (力 于) "birth of person" > "joy in general"; but he notes that 于 always occurs in company of 于; but while he suggests 于 in 于 has a special ritual sense (p. 36), he does not specify it in greater detail
- Qu Wuli ("Wu Wang she," p. 20) 于 is the ancient 于 "Captures of the 于 celebration" (to be used in sacrifice)
- Waley ("Changes Book," p. 126) 于 is a loan for 于 [which does not occur in pre-Wu texts]; "a 于 (ant?) on the shelf"
- Li Jingchi ("Ziyeishi" Tongyan p. 185); 于 is the name of a feng country, which appears again in 30.6 as 于 (g.v.); "Captured by 于"

17.6.1 拘係之
 17.6.2 乃從維之
 17.6.3 王用享(享)于西山

- 王用... of 46.4 王用享(享)于山岐山

17/6 for a parallel passage from bronze ins, see Chen Mengjiao "Shang-Zhou jisi" (p. 147) where he quotes 杜伯遼: "其用享于皇神祖考" also 用(享): "用享于其皇祖" (公孫班轉) (p. 138)

- 維 GSR 5750 *diwar > wei to tie, bind together (Shu); guiding rope of a net (Zuo); guiding principle (Qian); look for id. but, only (Xun); a particle (Shu); to be (Shu) gls: 516, 968

- 拘 Hong: 拘: 'imprison' (囚); 係: 'tie (縛)', 乃 similar to 又 then following Sun Jingshi 孫經世 in qingzhuo shici 經傳釋詞補; 從 read as 維 'release' (釋放); 維 read as 維 [GSR 5750] *ts'iwar Cui more, saw (only the time left or.); place name (Zuo) defined in Guoyu as 奔 (奔) ben run; 享 is 享 'sacrifice'; 西山 is 山岐山, mt. Qi, west of the capital of W. Zhou at Hao 鎬, hence called Western Mtn. This is the story of Wen Wang; Zhou 紂 of Yin incarcerated and tied up Wen at Youli 羑里, then later released him and allowed him to leave. Having returned to the Zhou, Wen sacrificed to (祭) the Western Mtn. (祭祀西山) to requite the favor of the spirits. The story is borrowed here to suggest that the oracle-seeker can avoid calamity. Note that the Zhuwen also interprets 享 here as 享 'sacrifice', rather than 美 'beautiful, or 通 'successful'. Guo also accepts possibility of quo Moruo interpretation:

- quo Moruo: 罔 (zhongguo qian shi chun yongren p. 33) appears to supply human victims in sacrifice, victims obtained through capture in war. In 17.2 and 17.3 it is clearly humans who are trussed up. Then in 17.6 the 之 'them' refers to either the young boys' or the adult males 'grown men' of 17.2 and 17.3, thus 17.6 reads: "(obtain and) tie up them, then bind them (之) and the Zhou king uses them in sacrifice to the spirit of West Mtn."

從 Guo renders as 從 乃 "proceeds to"; qingzhuo: 從 → 從 also in 62.3 從 之 拘 之"; 維 should prob. be read as 維 yi defined in Shuowen as 'flee (亡)'; story of Wen Wang is mentioned in a variety of Warring States lit in Zuo Hong 31, Zhuochi Jiuwen, Zhongyuan (Zhaoce), Shizi (quoted in Wujing Yulan 486), Houfuzi, Liushi chunqiu, Huainanzi, Shiji;

- 從 (see 213) GSR 1191 wite meaning longitudinal (Shu); also cf. 1191 從 乃 從 *ts'iang > zong let loose, let off; to be indulgent (Shu); licentiousness (Shu); admitted that, although (Shu) etc -

- 拘 GSR 108 p. *kia > ju grasp, seize (Shu); *ka > gou to cover (Li); receive (Li)

- An Wanli (Zhongyi yuwei zhong yu xi, pp. 44-5), also observed that this line ("Wa Wang shi," pp 18-21)

refers to tying up ^{captures to prevent their escape, before using them as} human victims in sacrifice. He quotes Yizhoushu, Zhouyue, Chuo, etc. in support, and concludes that the text line refers to a specific sacrifice - the offering of captives taken by Wu Wang and his armies from among the defeated Shang after their return to the ancestral shrine at the base of Mt. Qi (西岱 = 西岱). He understands ^{probably} 17.6.1-2 as "tie them and behead them" (繫之而後殺之) but doesn't explain how he understands "之" ("follows" → "subsequently"). In 17.6.3 the reference to "the King" indicates that King Wu is present, recorded by someone at that time, in contrast to the ways Shang kings are referred to in the Yi, as Gao Jiong 高宗 and Di Yi 帝乙. And like other commentators 于 西岱 is interpreted as "to the West Mountain", rather than "on" or "at the West Mountain". ^{Both readings are} linguistically possible, and amount to the different perceptions of the same event, same sacrifice to the mountain deity was conducted ~~in~~ ^{on} the scene. Cf. Keightley ("The Zhou State" p. 29) ^{same problem in} on OSI: "given the ambiguity of the preposition 于 it is frequently impossible to determine if sacrifices were being offered to the spirit of a particular place, at a particular place, or both." She 1361 has a parallel to 17.6.1-2: 白駒之白駒，食我場苗，
執紼之維之，以永今朝。 Odes p. 128 Brighter the whiter colt, he eats the shoots of my vegetable garden; tether him, bind him, so as to prolong this morning.

(referring to man like 繫于 紿) (Stern p. 175-24)

- Yu Youxun (Yu you 5:22) rhymes 係, 維

W.B. 17.6.3: "The King introduces him to the Western Mountain." Endorsed by H. Wilhelm (Heaven, p. 55) who comments that the Western Mtn, and Mt. Qi in 46.4, were sacred places of to the Zhou, "to which meritorious helpers and ministers of the royal house were brought and thereby accepted into the royal clan."

- Zhong Lun Zhouyi xiangyong p. 18 with Gao Hong argues that this line refers to detention of King Wen at Anli, release, and sacrifice ^{at} West Mtn. ^{in Zhou} He description in Zhou xiangyong of the execution
 (as described in Zhou xiangyong) → (紿囚文王七年，纆侯皆以之囚，紿于是乎梏而囚之)
 - Rick: suggests an alternative reading of 17.6.2 not mentioned by Zhong:

the phrase 諸侯皆從之囚 (Legge p567 "and then all the princes of the kingdom repaired to the place of imprisonment") and 1762 could refer to ^{the} same event as: 乃以維之 "then they (the feudal lords) followed and supported (to) him (King Wen). The sense of 維 is still problematic, but the parallel in language of 紂 拘紂之... 以維之 and 紂 囚... 以之囚, where 紂 is used in all 3 cases of 之 refer ~~to~~ anaphorically to King Wen, named specifically in the 紂 story

- Wen Yidao "Lizun" p 34 - only says that 維 here, as in 40.5, means 'tie' (紮)
- Li Jingchi "Ziijieshu" Tanqun p 186 = "Tie up 拘紂 a captive to offer in sacrifice (紮 = 紮)"