

29.0.1 有孚惠心

29.0

29.0.2 享(亨)

29.0.3 行有尚

29.0 on 有 <sup>孚</sup> + 享 see Mengzi La Chine antique p. 369 note 2 (Chino in antiquité, p. 448 n. 41); he translates "doubled sit" following the commentary and understands it refers to doubled Ran <sup>孚</sup> <sub>享</sub>, the single place in the entire Yi text where Ran and 享 are alluded to

- ER GSR 624d <sup>孚</sup> k'əm > kán pat(ye) ; look for e. second of Beotung (shu) gl. 422

cf. BZ GSR 672c #g'əm > xiān (falls into a pitfall) : fall down fall into (葬) throw down (Meng) ; also <sup>孚</sup> GSR 672e \*k'əm > kán pat (Zhuang) cf. ER look for e. <sup>孚</sup> (葬)

- <sup>孚</sup> GSR 690.2 #dzəzəp > xí to practise flying (xi) ; to practice, exercise (long) ; be familiar with (shu) ; repeatedly (shu), in repeated quota (sc. wind) (shu) gl. 94 graph has wing and sun <sup>孚</sup> cf. 690.g <sup>孚</sup> dzəzəp > dié (sic) double, lined (gownment) (Li) and <sup>孚</sup> dié

- <sup>心</sup> GSR 663.2 #xiam > xin heart (shu) gl. 29.0, 42.5, 42.6, 48.3, 52.2, 52.3, 56.4

- Zou Heng: <sup>孚</sup> hexagram name is <sup>孚</sup> <sup>孚</sup> is probably an interpolation, introduced under influence of 29.1 line text and Tuan column "孚孚"; <sup>孚</sup> = <sup>孚</sup>; 維 in MS. is written 隹, both should be loans for <sup>孚</sup>, defined in Showen as "to be of two minds, have two hearts" (T = 心 <sup>孚</sup>) [<sup>孚</sup> GSR 880.6 #g'iweq > xi to dissent, alienate (guoye); cf. 880d <sup>孚</sup> id. big tortoise (chuci)], <sup>孚</sup> and as <sup>孚</sup> "second": "If there is a captive who <sup>孚</sup> harbors two hearts" (1.7 T = C), make sacrifice <sup>孚</sup> offering (of him), there will be a round in going out one trip (4.9.7); alt. interp.: <sup>孚</sup> "tie up with rope"; <sup>孚</sup> should read it, an error baedoushun-larity of shape. It like 2 - <sup>孚</sup> T <sup>孚</sup> 維 <sup>孚</sup> 2 <sup>孚</sup> if there is a captive, bind him and offer him in sacrifice." RK: or "Tie the heart" (with ends of 29.6(g.v.) ) 52.3

assifice PK: consider too <sup>孚</sup> 心 <sup>孚</sup>, with <sup>孚</sup> (1.1E) as particle of exposure > it will be a heart offering; or further: "if there are <sup>any</sup> two <sup>孚</sup> for <sup>assifice</sup> loose? (T <sup>孚</sup>) then it should be..." <sup>孚</sup> goes presents evidence for this in w. 1 p. 279. — convincing

spirit of 29.5 placing victims in put in earth giving: <sup>孚</sup> = <sup>孚</sup> "punish", "C" care for it (true also for 42.5 有孚惠心): if there is punishment, stop in the middle" - down explain <sup>孚</sup> use

- 有孚惠心 cf. 42.5 有孚惠心 - both can be read as 惠/孚 of DB - let it be the heart" see Servants, etc.

follows Li Zhong Lewin Zhuangzi sixing yongjin p. 180 : 29.0.1 <sup>孚</sup> = <sup>孚</sup> captive; gonghe <sup>孚</sup> like <sup>孚</sup> 系 "hold together" support maintenance." "Hovel (=také) captives, mountain (their) hearts (=moral)." so by small kindnesses <sup>孚</sup> in 42.5 too

- Li Jingzhel "Buzizhou" Tongren pp. 209-210) Inter name <sup>孚</sup> can be glossed as either "double" (孚) or "enter" (入), <sup>孚</sup> is either a noun 'pit' or an adjective (孚)

treebrows, precipitous'  $\text{P}^{\text{sh}}$  (overhanging weeping) "double pit",  
dangerous, precipitous'  $\text{P}^{\text{sh}}$  1. Thus the name can mean "enters into a pit" or  
"double jeopardy"  $\text{shen}$  29.1  $\text{shen}$ ;  $\text{shen}$   $\text{shen}$   $\text{shen}$   $\text{shen}$   $\text{shen}$   
"incomit"  $\rightarrow$  "win over"; if there is a capture (invasion?) win over the hosts,  
and all go will go smoothly" ( $\text{shen}$   $\text{shen}$   $\text{shen}$   $\text{shen}$   $\text{shen}$   $\text{shen}$   $\text{shen}$   $\text{shen}$ )

answer 55.1  $\text{qian}$   $\text{qian}$  (for the answerer), "Wong Yengchi's interp. of

29.1.3  $\text{qian}$  = 往 'go'; 帮 means 'help' (BA) as in the 256/4  $\text{qian}$   $\text{qian}$   
 $\text{qian}$   $\text{qian}$  (jinyi shimen). Cf. Ode p. 218. "and so the angel Heaven  
deserted you." In going, one should have help." This  
is either connected with the preceding — one needs help in getting out of the pit —  
or it is unrelated.

- MS. (Gao Heng Dzogchen p. 10) writes the name as neither  $\text{qian}$   $\text{qian}$  nor  
 $\text{qian}$ , but  $\text{qian}$   $\text{qian}$ . RK is presumably a loan for  $\text{qian}$ , what is important is  
that there is no  $\text{qian}$ . We are not told about 29.1 MS. (but? see below)  
RK: Wenwu 1984.3 transcribes both 29.0 and 29.1 as  $\text{qian}$   $\text{qian}$

see 42.5 on ethnography of beasts

- 窩 dān GSR 672: \*d'əm / d'ām: / t'ən (the Pk. <sup>where do we get this?</sup> <sub>epiphany irregular</sub>)  
 (!) but note that Hanyi gives <sup>p. 234</sup> <sub>without a question mark</sub> only dān as MSC reading) recess  
 or smaller pit in bottom of cone or cellar (yi). This is a compound  
 ideogram: 'hole' and 'pit'; but a. helps also to a certain extent in the sound.
- (!!) This a is oblique phonetic (cf. 1073 a. oblique-phonetic in 1073d)  
 m: j (f) k. (f) l (f) m (f) n. (f) o. (f) p. (f)
- !! note that S.K. is drawn to this division of the series into a phonetic <sup>f</sup> fān  
 and an oblique phon. <sup>st. of</sup> fān < \*d'əm, by the wholly diff. initials  
 that characterize the series, not to mention vowel diff's., but he also shows  
 his dissatisfaction in suggesting a link of some kind between the two
- same line 入于坎窔, occurs again below in 29.3
- Goo Heng <sup>numerous AJT entries</sup>: 龍 <sup>see below</sup> 號 as 'repet' (重); TR 'pit' (坑); 穴 means <sup>fall</sup> 'fall  
 into' ? A pit within a pit, a person falls into the pit, and is trapped there,  
 this is ominous <sup>dangerous</sup> 龍 as 坑
- <sup>f</sup> in sense "repet" in Shu Jin Teng 全月歷 "9: 月 + 三爻, - 習" <sup>Documents p. 35</sup>  
 Then he divined with the three tortoises, (with one and the  
 same repetition =) all in the same way were auspicious."
- on Shi 94/1, <sup>f</sup> 4 in the Odes p. 22 "In repeated guests comes the East  
 wind," Kulgen Glosses #94, cites <sup>approximately</sup> a proposed locan interp. by  
 You Con <sup>f</sup> (dzisip) = <sup>f</sup> (dzisip), identical with that proposed by  
 Goo Heng here. Kulgen draws attention <sup>here</sup> to the same <sup>f</sup> phrase <sup>f</sup> 34.  
 He translates "The repeated K'ou hexagram,"; some in locan #1291 [The  
 symbol] K'ou repeated (i.e. doubled) has been proposed by Sun Junsheng <sup>f</sup> dzisip for <sup>f</sup> 34 <sup>f</sup> 2p  

- Waley (1938, p. 135) <sup>changes</sup> <sup>f</sup> means 'double', 'duplicate' (he claims <sup>is unnecessary</sup> <sup>as they are</sup> misleadingly, that the "traditional interpretation", which he endorses here, <sup>they are</sup> <sup>endorses</sup>,  
 and that <sup>f</sup> was for <sup>f</sup> xi, etymologically some as <sup>f</sup> die <sup>to</sup> pile one thing on another, 'fold' etc. — I can find no explicit <sup>mention of either</sup> explanation,  
 although the sense of "double" is certainly implied already in the  
 Tso comment <sup>f</sup> for 重 <sup>f</sup> 也 'double danger', and earlier  
 glosses such as Lu Ji's <sup>f</sup> 重也 (quoted in Jijie) — what is doubled,  
 whether it is the doubled hexagram K'ou == which is referred to, or  
 literally doubled pits, or something else, is the subject of much discussion.

This is what the "dubbed put" is. I wonder what it means by "break" here - my guess  
is it whatever it means by "break" for me. 29. IV 19

29.IV.

in the conningery lit.) W. says <sup>that</sup> "LR implies one hole opening out of another." <sup>at another</sup> Refers to a mosque site <sup>in 39, 3, 7, 8, 9 (q.v.)</sup> where members sacrifice to the moon in a pit in Liji 24 (<sup>祭月之坑</sup> LR), and by modern belief presents Thus: "Double pit. Enters into the moon of the pit."

- Needham (SCC II, p321 note k): "it is right; all the rest is thought-archaeology of late scholars."

- Li Junzhe ("Beizhuan" Tongren p. 29, + 210) 29.1.1 "blowball set" (a set with a pot) 29.1.1 contains the photograph of Fig. 'full' be trapezoid:  
"Enter into a pot and full still further into it."

- ("Glossary" #108): Both Goo and Wen entries are OK, but Wen forces interpreters to apply the reference to person throughout the hexagram. The last part does, but the first part, at say, pleasure to refer to animal pitfalls

Both 35:1 and 35:3 refer to entering prison ( $\lambda$  ~~θεῖον~~)

- Wen Yiduo ("Legum," pp. 34-35) 把它 as a rhyme word similar to 窒牢  
in both sound and sense, meaning "a subterranean character" or "dunyuan" 35.6)  
also as 呂 which means according to a Gao You gloss to Huainanzi and a  
He Xun gloss to Gongyangzhuan Xi 14 ("dunyuan" 隧穴; 奉穴而不敢喚)  
tu 色也, can mean 'enter' (入也; 黑隂而入者; 地中), 2n  
29.1, phrase 29.1.2 is an explanation of 29.1.1 "Enter (xi) the  
pit," i.e. enter prison" (入獄即入牢獄"). Hence "sinister,"  
cf. 29.3

29.2.1 IR 有 滴

29.2.2 求 小 得

29.2

- $\text{P}^{\frac{1}{2}} \text{ CSR} 613f$  \*  $\chi/\text{iam}$  and  $*\chi/\text{iām}$  precipitous, a perilous defile (she); danger (xi); to endanger (shua); leaning towards, ingesting (zheng) cgs. 1420, 1428  $\leftarrow$  a sharp dropoff?
- Gao Hong: "In a pit there is  $xian \text{ P}^{\frac{1}{2}}$  (danger  $\frac{1}{2}$ ) (if a person seeks something) he <sup>achieve</sup> ~~only~~ <sup>will</sup> see a small gain. (since there are pitfalls [dangers], it will not be easy to get what he seeks)" , giving:  $\text{P}^{\frac{1}{2}}$  def in sheaven or  $\text{P}^{\frac{1}{2}}$  突 <sup>obstacles, hazard</sup> obstacles, hazard". // Gao Hong doesn't make his interp. of  $\text{P}^{\frac{1}{2}}$  perfectly clear, but whether or not he reads it as 'danger', that would be anachronistic in the Yi. Indeed, even in the Tuon zhuan the lengthy discussion of  $\text{P}^{\frac{1}{2}}$  is better understood as "precipitous, steep place" rather than "dangers"
- Li-jing-chi ("Bioguon" Tanyuan pp. 210-211) This line is to be related to hex. 48 #, esp. 48.1 and 48.2. It describes the dangers of an era of hunting and fishing when traps were dug all over to capture wild animals, with new ones replacing old and abandoned ones.  $\leftarrow$  Thus the numerous "pits have gone" dangers "(of falling into one unaware for one walks along, an old pit (in 48.1) accumulates water, in which fish can live, and 29.2.2 "Seek small gain" refers to such activity again 48.3, shooting small fish  $\leftarrow$  it in the bottom of the 'well' of the pit (# 2)

29.3.1 来之坎坑

29.3.4 兔用

29.3

29.3.2 𩫱且枕

29.3.3 入于坎窈

- 坎 656g \* 𩫱 zhēn pillow (slu) ; use as a pillow (tunyu) - ap. goo Heng et al.  
a loon here for 坎 [656b \* d'z̄m > chén to sink (slu) ; submerged (quæc);  
deep (zhēng); put poison (cf. e. below (西坎)) and liquid (zhéuli); zhēn zhēn sacrifice  
in which the gifts are sinking water (zhéuli)]

- 坎 used onomatopoeically in slu, for drowning sound - see 30.3 below - are these two  
hexograms related in this way too?

- Goo Heng ①: \* 𧈧 like 廿 'this'; 坎 for 坎 <sup>deep</sup>; <sup>down</sup> some p̄z,  
勿 爭 like don't move, act (tū 爭) : "A person comes to this pit the  
pit is <sup>preposition?</sup> dangerous (?) = p̄z ) and deep, he falls into the pit and is trapped  
there. (This is a symbol for an action resulting in misfortune so that  
if this line is obtained, one must not do anything"; giving some interps.

② \* Goo passes as follows: 来之坎 坎 𩫱 且 坎 (it), 入于坎, <sup>之</sup>,  
勿 爭. " ; zhèn's explanation, reading 廿之坎 坎, is "come to a  
place of many pits." Wony Bi = 坎 𧈧 = 'between two pits' (not 廿之坎),  
Zhu Junsheng: above and below are both pits 't F <sup>be</sup> 𩫱 坎

- Du Wanli (Xian p. 45-6) : 坎 is this line, along with 29.4 and 29.6,  
refers to imprisoning & criminal in a cage-pit. 来 之 means "come and go"  
(来 往); 坎 𧈧 is onomatopoeia, as in slu: "Coming and going  
\* k'äm - k'äm, (?) 𩫱 here n.t. violent (Kien tsu text as zhèn)  
𩫱, and both 廿 and 坎 are <sup>wonder</sup> for hands and head respectively,  
to zheng xun, quoted in zhèn: "Tossed in head and  
hand shackles"; 𩫱 is a <sup>cage</sup> pit, as is 窈 so 坎 窙 is a  
pleonasm meaning <sup>both</sup> pit": "Enter into the <sup>cage</sup> pit."

- Waley (Waley Book, p. 136) 29.3.3-4 : "Enter into the arena of the pit.  
No rest" (stabs)

(Cause become) bring  $\rightarrow$  bring  $\rightarrow$  them;

- 29.3.1 R.K.: 来 as in OBI 'about' (tribute); 坎 𧈧 is onomatopoeia  
for sound of victims hitting bottom of pit; "Third-third": "They bring  
them in third-third."

- Li Jinyan ("Beijing" Tongzhi fo. 210): passes as dots - goo; 𧈧 = 壴 'arrest';

來之忌:

"Come to a pit", <sup>dangerous</sup> <sup>(凶)</sup>, <sup>is bad for; 有灾</sup> <sup>(灾)</sup>.  
 with an ancient text of Shuan and I Ching, which means here 'deep' (深). It  
 also means 'accumulated water', sediment, 深 (積涼, 淤滯);  
 與用 as in 1.1 means 'unfavorable' (不利也) : a pit is dangerous and  
 deep. Having entered the pit, to go down to the bottom" (Wong Lin says <sup>it</sup> means  
 pit 'bottom of pit') <sup>up Shuan</sup> is of course "unfavorable."

The latter part deals with entering person.

- Wen Yedes ("Luzhou" pp 34-35) 35.3.1 relates to what 35.3.2 on I Ching  
 for I Ching = 深, following Yu Yue et al.: "(The pit) is precipitous and deep, enter  
 into the pit." (Thus it would be futile to try to get out), so that if someone is about to  
 enter person and obtained this hexagram, he would do well not to occupy it.  
 (宜勿用之也)

29.4.1 樽酒 節貢用缶

29.4

29.4.2 簋內 約自牖

29.4.3 筊冬无咎

- 牍 帆 GSR 1082a \*ziōg ? your window (she)

- 缶 sec 8.1

- 節 GSR 9362 \*kiwag > guī "a kind of ritual vessel (She)" - note that <sup>是</sup> guī occurs again in 41.0, and there too has the number "2" with it "易 2 用 = 節 可用享" 貞 GSR 564g. \*níer iér double (she); repeat (lunyu); in two minds, doubtful (she); double-heated, divided in allegiance (she); second, assistant (li); to be a peer (feu) gl.181

- 樽 GSR 430.0 \*tsuṣn > zūn wine-cup, wine-vessel (zūn) (cf. 432 罩 (id) a kind of vessel (she))

- 約 GSR 1120m \*-iok > yuē bond (she), coul (sec); restrain, restrict (lunyu)...(etc)

\*-iok > yuē and \*-iog > yào bond, contract, agreement (zūn)

- 飴 Hung : <sup>是</sup> 罩 a wine-vessel ; <sup>是</sup> 缶 a vessel for cooked food ; <sup>是</sup> 節 should read <sup>是</sup> 節 of similar shape, in turn a basin for <sup>是</sup> 簋 rice' (<sup>是</sup> 父) [GSR 555g \*tsiār > zhī sacrificial grain (zūn) \*dz'īar > zhī a kind of basin (li) ] ; <sup>是</sup> 窗 pottery vessel, Wong Yingli : <sup>是</sup> 父 it must have earthenware (fan) for the sun and for the guī ; <sup>是</sup> 節 send in' ; <sup>是</sup> 節 read as <sup>是</sup> 竹, which means take out. [GSR 1124g \*d'ök > zháo pull out, select (quese); take away, eliminate (hi) ] ; <sup>是</sup> 帆 window : (29.4.1) <sup>是</sup> 父 the sun vessel of wine and guī basin of food (fan) both use earthenware vessels. (29.4.2) <sup>是</sup> 父 send them out and take them out through the window. " <sup>是</sup> 父 fan" The necessity to deliver and remove food and wine through a window suggests a prisoner or the <sup>in jail</sup> who is refused to " <sup>是</sup> 父 fan" probably records a prisoner whose family members bring him food, instead he is released, thus "in the end no misfortune."

see below  
29.4.2

(29.4.1) <sup>是</sup> 罩 (on guī posse), following the "old reading" referred to in Shuowen 樽 酒 缶, 父 用 缶 ; Yun Fan, quoted in Jijiesi ; <sup>是</sup> 節 means auxiliary (3.1) Huai Army id. ; a sun-flask of wine, a guī basin of, for auxiliary vessels use earthenware [I note that rhyme supports this division into 3-3] - although 2-4 would be good too] ; 29.4.2: <sup>是</sup> 節 prof. on interpolation, <sup>是</sup> 父 父 父 (offering of the general food) send in, through window" perhaps refers to a sacrificial offering connected with marrying off a daughter (4.8.4) - <sup>是</sup> 父 discussed length this possibility, with ref. to <sup>是</sup> 父 父 父 and <sup>是</sup> 父 父 #15, where there <sup>is</sup> no line (15.3) <sup>the book page 200</sup> <sup>is</sup> 父 父 父, 宗室 帆 T. Ode, p. 9 "She goes to deposit them under the window in the ancestral shrine." - both <sup>is</sup> 15 and <sup>is</sup> 29.4 refer to the same ritual, but exclusively in partial detail - the stalks were mono-

performed in connection with the sacrifice of time of wedding and if this time were encoutered, then the <sup>normal</sup> procedure could be followed, ~~as was~~ and the result would be "no misfortune".

- Qu Wanbi ("Xun" p. 46) on 29.4.2 : Send in (to the criminal encounetered in the cage pit, as in 29.3 (q.v.) ) food tied with a rope (绳) through the window (of the cage). "

- Waley (chinese 69.4.1) Book, p. 134 : Goblet wine bowl, fill from earthenware crock, let in by a rope from the window.

- Gu Yanwu (Yi yin 5:32), punctuates, and rhymes 壽酒 盒 [jì jiǔ xié], 或用缶 (4) 父自牖 (4), presumably intentionally omits 父 (and 酒) (as he also omits 父 in 29.6 etc.).

Schmitt "Sprüche" pp. 22-34 on 29.4.6 spec. pp. 22-30 on 29.4) ;  
 (RHR see 4.12 note) One <sup>filled (filled)</sup> <sup>cup</sup> <sup>was</sup> <sup>put</sup> <sup>into</sup> <sup>the</sup> <sup>earthenware</sup> <sup>cup</sup> <sup>passed</sup>  
 filled the <sup>cup</sup> <sup>with</sup> meat slices (Schmitt) (見 em to 2-33, 4c) One <sup>old</sup> earthenware  
 That was passed on to the bound one (老者) (老者) (老者) through the hole in the  
 ceiling. — allusion to King Wen's encoueration in a dark  
 subterranean dungeon; 窗 is the light-hole (light-hole) (p. 23-24).  
 壽 and 盒 are transitive verbs; to rose = to put into a vase "some with  
 'lance'"; Schmitt notes oddness, both metric and semantic of 父 父, and  
 reconstructs a lost history (pp. 26-28) in which the original text had a reported  
 父 父 (rhyming) instead of 父 父 which was then written with  
 the dots mark 父 = subsequently corrupted to 盒 盒; he does  
 not discuss his translation of 父 with dotless, indicating the indirect  
 rather than direct object of 父; as if it were 父 父 父. Schmitt  
 also mentions some "secondary meanings" (Nebenbedeutung) which  
 he perceives in the case of 1) 壽 suggesting 尊 'to honor'; 2) 壽 酒 \*xsiāng  
 suggesting 壽 \*xidiāng 'longevity'; 3) 父 \*xīng 'to age' etc. 4) 父 \*xiāng  
 for 盒 \*xiāng 'treasure'. Thus 壽 酒 盒, 或用缶, denoted  
 thus, his explanation for a deeper meaning connected with Wen the  
 founder of the dynasty: "long life and honor and a large - both (between) both

should be "Wave on the vase, symbolic of long life in honor, and the tureen, symbolic of 'high age' — both should be taken care of as treasures." As Schmitt <sup>implies</sup> notes, 甲 (乙 = 三) 隹 recalls the WZSI bronze 𠂔 𠂔 𠂔, with variations 𠂔 𠂔 ... He cites still another "Rebenbedeutung" of 𠂔, = 象 inserted; with 𠂔 𠂔 象 measuring "There was a second portion, and he was thus satisfied" (Wen had to endure a long imprisonment). Cf. the related 29.6

- Wen Yiduo (pp. 35-36) : with Wong Jinghe and Wong Ganghe; also says that both the zun flask and gu tureen "use earthware" in the making, a custom according to the text laji 爻 in form by "outside the gate" ䷗ ䷗ ; ䷗ like 'fetch' (取), cognate with ䷗ ䷗ ䷗ all with similar meanings; "Put in and take it out (food <sup>and drink</sup> Wine and food) by the window," which refers to imprisonment in a subterranean chamber, with an opening in the top. Cui Jing ䷗ ䷗ op. Jijie, linked this line 29.4.2 with story of King Wen and identified ䷗ ䷗ of text with Chu ䷗ (楚), the place of Wen's imprisonment. There is other textual evidence for this spelling (guozha, Shangshu Zhizhuo Shixing 𣎵), and Cui may be right.

- Yin Xingren (Yijing xiangbing 2/392) following Wong Bi 29.4.1 refers to one zun flask of liquor and two (卦) gu tureens of food. 29.4.1 says ䷗ should be read ䷗. 29.4.1 says both zun and gu are made use putting in the making. 29.4.2: ䷗ qian without silk element: "A spoon"; (䷗ put in), after ䷗ and before ䷗, content requires a note; thus "Put in the spoon through a window (to ladle the <sup>Liquor</sup> wine with),

<sup>3</sup>} { Li Jinghe ("Beizhuan" Tongzun pp. 212-213) points & punctuates ䷗ ䷗, ䷗ ䷗, ䷗ ䷗; "The zun-flask of wine, the gu-bowls of rice food, these utensils both are made of earthware." They are earthenware for the <sup>imprisoned</sup> use of Captives, in contrast with the bronze ones for the aristocracy. On 29.4.2 adopts Wen Yiduo's entry. Also, ancient had cases which

<sup>some porosity</sup>  
<sup>diff. in wear</sup>  
<sup>see below</sup>

Touyan sites ~~book~~ of 國語 to 魯語, p. 53 on Shouxi (齊東野語) 29Aav  
Zhongjiapo Shu site; 29.4.1 <sup>was in</sup> <sup>72</sup> a flask of two bowls of cooked grain in  
a jar between. They used entomology.

viewed from the side and from the top, and here the latter type

is referred to

29.4.2 (jaoshi #110): Wen's relating this phrase to imprisonment makes most better  
sense in the context of 29.6 below, about Gao King's (Gao Jing) wedding idea.  
RK: Note that Gao abandoned this in Gaozhou.

(based on the fei he finding agreement?)

RK: still another entry of 29.4.2: "Send in the bound one through the  
window". The words good <sup>are</sup> very straightforward syntactically, but  
to be comprehensible, would have to be related to some anecdote, or a  
sacrificial ritual.

29.5.2

and

and

and

- 29.5.1 不盈  
29.5.2 平  
29.5.3 元咎

29.5

- 盈 GSR 8152 \*dieng > yíng fall, fill (shu); satisfied (shu)
- 平 GSR 8252 \*b'eng > píng level, even (shu); a plain (shu); equalize (li); to be just; calm; regulate, pacify (shu); peace (chung'an)... Was the graph a drawing of a scupper, or a plane?
- 豐 GSR 590 p \*fīr > zhī to reverence (shu); often erroneously confused with 8670  
 豐 'only' gls. 1383, 1934. // Cf. 豐 a variant(3) 867i \*gīēg > qī earth spirit (shu); loan for q. above (the illus.suffer shu); loan for \*fīēg > zhī only (shu) gls. 613, 1383; another variant(3) 866c \*fīēg etc. peace, harmonia (yu ap. Shuowen)
- see 24.1 for first occ. of 豐, here glossed as 'K' big (ad hoc.)
- Gao Heng: 豐 'small hill' [GSR 590 l \*dīr > chí islet (shu)...]: "The pit isn't full, the hill is already leveled." (get having been used to fill in the pit, but the dirt runs out before the pit is full - a symbol of being from plenty to supplement deficiencies, which is naturally) "without misfortune".  
 Qijiang: discusses variants for 豐 in more detail, some conclusions;  
 RK fn? → Luon Qian supports the stone text Yu text (to 豐 in 豐) which reads 豐.  
 Shuowen quotes Zheng Xuan: should be 豐 'hillback' (l-f), <sup>des scr.</sup> jing that reads 豐, which is also how line is quoted in Shuowen - note that Gao follows Zheng Xuan, but goes against early Shushuwixia (Shuowen, Eng) which define 豐 as an islet in water, Tongyou (and other hand) says simply field, <sup>open</sup> (231) and adds that 豐 is a dialect word for 'out hill' (6/30 p.43).  
 j6, #30
- Waley (<sup>changes</sup> p. 136) 29.5.1-2 "Before the pit is filled, / The bottom  
 (emending 豐 to 豐) already leveled."
- Karlgren (Loant#113). 29.5.1-2: 豐 is <sup>earlier</sup> wrong for 豐 \*fīēg > zhī 'only' (see discussion under 24.1). Following Wang Bi in taking this in its anal sense = "The defile is not full (of water), it (sc. the water) only reaches the rim." X rejects the following other proposals?  
 (Xuzhang 2: 362 p. 17-18, 363 p. 21)  
 Yin Xingren, 豐 \*fīēg loan for 豐, \*tīng column. "The column is (expressed) avoided," ( 豐 \*fīēg should be read X (Karlgren quotes incorrectly) Yang Fong and Xishen Shuowen, ap. Shuowen text has 豐 \*fīēg etc. 'place':

↓ Insert ① as in 29.5 merely a 'valley' (in 穴). Flooding endogenous flooding is the waters were but "the valley ~~was~~<sup>is</sup> full, and the disaster was had but has already been quelled." (患已平), Thus "no importune".

"peace has been(appeared?) achieved"

- Wong Yung-chi (Jingyi shiwen) :  $\frac{1}{2}$  虍  $\times$   $\text{tī} \text{ēg}$  <sup>starts</sup> for  $\frac{1}{2}$  虍  $\times$   $\text{gī} \text{ēg} > \text{gī}$  suffering: "the illness is already recovered from suffering" <sup>then</sup> ~~to be appeared~~ (2) This phrase is independent from the preceding 29.5.1.
- Zheng Xuan (ap. shiwen)  $\frac{1}{2}$  虍  $\times$   $\text{tī} \text{ēr}$  look for  $\frac{1}{2}$  虍  $\times$   $\text{dī} \text{ēr}$  small mound <sup>chī</sup> "The small mounds are undisturbed." (?? Karlgren's terms) — cf. Gao Feng's diff. <sup>suspense</sup> understanding.)

- R.K. 29.5.2 see part 24.1, 2 for note on  $\frac{1}{2}$  虍

Wong Bi:  $\frac{1}{2}$  虍 is "particle" ~~隨~~ (隨也)

- Karlgren (glosses... Odes #613) 29.5.2: most common take  $\frac{1}{2}$  虍 [sic] as  $\text{tī} \text{ēg} > \text{zhī}$  'only' "It is only just level." Shiwen quote of this line:  $\frac{1}{2}$  虍  $\frac{1}{2}$   $\text{fā} \text{fā}$  "It is calm and level." This is Jing Tong text version

- Li Junchi (Beijing "Tongyuan" p. 213) follows Zheng on  $\frac{1}{2}$  虍 =  $\frac{1}{2}$  虍 since gao; But relates this to the necessary filling of old pitfalls in early society, either to avoid hazards or more likely here, as a part of the process of opening new fields to cultivation in an expanding agrarian economy. (Jiushu #111) : totally diff. Follows Yu and Xunyu on  $\frac{1}{2}$  虍 <sup>867g</sup> (A)

Relying on and modifying the entries of (Wong Yung-chi, Yanjun, WenYiduo)  
 alt - RK:  $\frac{1}{2}$  虍 should be read with vowel  $\frac{1}{2}$  虍  $\text{tī} \text{ēg} > \text{gī}$  'earth spirit' (and  $\text{tī} \text{ēg} > \text{zhī}$ ) The Earth Spirit <sup>has been</sup> ~~is~~ <sup>now</sup> ~~already~~ placed. "The word  $\frac{1}{2}$  虍 is probably cognate with  $\frac{1}{2}$  虍 867g  $\text{tī} \text{ēg} > \text{gī}$  and  $\frac{1}{2}$  虍 867h  $\text{tī} \text{ēr}$  both meaning 'illness' <sup>in the</sup> if they are concerned over the cause, or 'spirit' of the disease, the meaning connection is clear. Yan and Wen's 'calmly' is close to this, but the proposed form  $\frac{1}{2}$  虍 for  $\frac{1}{2}$  虍 seems unnecessary. The reading  $\text{tī} \text{ēg}$  ( $\frac{1}{2}$  虍  $\frac{1}{2}$  虍) is one of several Lu reading quirks, & while he does not give the reading  $\text{tī} \text{ēr}$  ( $\frac{1}{2}$  虍  $\frac{1}{2}$  虍) : Shiwen  $\frac{1}{2}$  虍  $\text{tī} \text{ēr}$ , 又  $\frac{1}{2}$  虍  $\text{tī} \text{ēr}$  京作  $\frac{1}{2}$  虍 (QR 866c  $\text{tī} \text{ēg}$  etc.)  $\frac{1}{2}$  虍 同. 音支. 又上 反 宅也. Cf. 24.1  $\frac{1}{2}$  元

$\frac{1}{2}$  虍  $\frac{1}{2}$  虍 + 每 "No harm nor trouble."

## 29.6.1 係用徵繩

29.6.4 四

29.6

29.6.2 寅于叢棘

29.6.3 三歲不得

寶 GSR 375x  $\text{t}^{\circ}\text{i}^{\circ}\text{r}^{\circ}$   $\Rightarrow$   $\text{zhi}$  to place; set aside, abandon (slue); geo Hwy (both)

Gyōjū jinshū p. 102 and Sōgyōjinshū p. 278 writes 實 (眞 and 真), but  
glosses the same as 置 "put" - this transcription is unsupported  
elsewhere, appears to be a mistake - 置 is ASR 375 t \*d̥ien>diən to  
stop up (chincī)

- 棘 GSR 9112 \*k12 > jí jujube (shu); thorn (300); thorny, harassing, painful, distress (shu); urgent, hasty (shu); swift (shu); encircled (li). etc. 荆 bramble, common jujube  
- 囚 Heng: 穂 (15) means 穴 ji?; 纟 black rope (黑索), used to tie up criminals, prisoners (囚人); 究 means 'put' (置), 从 棘 prison, referred to as a 'thicket of thorns' because thorns were often grown outside prison walls to prevent prisoners from escaping; 縛 prob. ~~should~~ be lom for 罢, which Shuowen says means <sup>釋放</sup> impunity, i.e. release from set free (this is not the meaning of the earlier 究 (置)); note 3, goo explains "my older interp. was to understand 得 as meaning 'not get' the true facts of the crime," now I say it should be lom for 罷 which was anciently interchangeable [GSR 919g \*t12 > zhī to set, place, arrange (shu); ketonole: let off (Guoyu) — 罷 is 919 k \*t12 > dé]. — (on 919 A: goo revision 縛 w. 罷, which in turn w. 罷); "There is a person the authorities tied him up with black rope, put him in jail, and after three years, this is omniscient". Wen Yiduo <sup>Leizhou</sup> (pp. 36-37) 縛 prob. should be read as 罷. 繫 <sup>3</sup> of F 纟 is like saying for three years he did not get his fine due (?)(?) justice (quoted also from Guoyu, 9 with 纟 as support); Gujing: ~~and~~ fin, quoted in Shuowen: 3 strands is called 縛, 2 strands called 纓, both are names of ropes, also Ma Long and Shuowen; 究 is omitted (Meng text) for 纓; 从 纟 'place for keeping' counts cases! 得 'get the true facts of the case'.

freedom should and liji refers to "to the right are the nine boulders" and "the chief of police listened to the evidence) under the bamboo thorn tree". — Is this evidence circular, i.e. do zhenzi + liji symbols ultimately go back to Yi?  
G 894 f. 26 > ms. Codd (ms.)

- 網墨 GSR 904 f\* m2k > m2 cord (yin)
  - " 1984 GSR 584 h \* xiniwar > hin scope (yin) ; born for id. good, admirable (shu) ; a flag (zi) ; symbolic, displaying (shu) gl. 1247

- Qiu Morris (*Gender*, p. 42) argues that 三棘 is "thicket of thorns" is a "natural prison".
- On Wanli "Xishu", p. 46 : (referring to the cynical incarceration in the pit-cave of 29.3) : "Tie <sup>theoretical</sup> with ropes (<sup>tie together</sup> <sup>shove</sup>, of three <sup>hi</sup> and two strands <sup>(mo)</sup> respectively), and put him <sup>in</sup> <sup>thick</sup> on thorns." This is the same custom reported in *Zuo zhuan* Aii, 8. It 立, 捆之以棘 <sup>束索</sup> "enclosed him in a town and made him lie on thorns."
- Waley ("Foot," p. 135) 29.6.1-3 as a description <sup>in rhyme</sup> of the use of a thread in strands as a magic charm against a curse, illness, etc. (W. cites an ancient Japanese parallel.) : "Bind with a thread of three strands and of two strands, / Put it in a bumble thicket / And for three years you shall not get." (i.e., get the pest or disaster against which the rite is directed.)
- Schmitt ("Sprüche" pp. 30-34) : "Bind with black rope and black cord, placed in a thicket of thorns, for three years one does not find his justice. - Beaster!" — another allusion to King Wen cf. 29.4, 10.2, 10.3 etc. 得 here stands for 直 + dīng 'to meet' (*zhengze*) "do not meet him for three years" being parallel with 47.1. 三 <sup>得</sup> 不 豈見 (q.v.), Or (and this is the basis of Schmitt's tr. above), 得 is also for 直 + dīng 'right' (dīng) as in Shu 113/2 得我直, odes p. 74 "Then we shall find our right." (p. 33) // Schmitt does not explain how the one word 得, or 直, can contain both "find" and "right".
- Wen Yiduo (Lesson "pp. 36-37) - presents evidence for association of thorns with penal system, quoting Zhouli, Liji, Jiazi 三 <sup>得</sup> 不 (得 = ) 直 see above-front. quotes *Yin Jin* 得 means "be able to (get out of prison); but Wen rejects this, along with other moral interps.

- Li Jingche ("Beowuron" Tangyao pp. 213-214) similar to Gov. Su, Wen et al; "Tie him up with thick ropes, put him in a jail <sup>well-</sup> surrounded with boulders." This refers to the capture of 29.0, who is <sup>(悲)</sup> <sup>with</sup> food and drink in 29.4, even as he is imprisoned. But he does not trudge under <sup>indefinite</sup> this bent "as not received (gotten)" wonder for three years (i.e., <sup>a long time</sup>).
- RK: what is tied up with ceremonial cords here is, with Li Jingche, the captives of 29.0 (or his/her hearts), which is also referred to with <sup>the</sup> Gu ("that which is tied up, bound one") in 29.4. Li overlooks the superficial, ceremonial aspects of entire hex.
- 29.6.3 "It will not get it for three years" seems connected with 29.2.2 "He seeks small gain."