

- Guo Hong: "Lucky divination."

- Li Jingche ("Guiming," Tammyon p. 283) ^{now} 大 利貞 (利貞) appears to be ^{also} part of the hex-text. ~~One~~ since 利貞 occurs 3 times in Line texts, one would expect the hex. to be named ^{simply} 利貞 not 大 利貞, esp. as there is no counterpart 小 利貞. Thus 34.0.1 would read "For a large wound, this is a favorable divination."
 // ^{even if 利 貞 is not order} this would be an anomalous pattern in Yi, in which the usual order is either 利 x 貞 or x 貞 吉

- 34.1.1 壯于趾
- 34.1.2 征凶
- 34.1.3 有孚

- 壯 see 34.3 for BSR
 - Qiu Hong: 壯 loan for 戕 'injure' (傷) [BSR 727g *tʃ'iong > qiang kill (Ching)]
 injure (Shu); 趾 'foot': 'injured in the foot, ominous for an attack,
 (but there still) there will be captures.'; Qiyong, Ma Hong, quoted in
Shuren 'injure' (傷); Yu Fan, quoted in Jijie, id. - all 壯 in #34 are
 loans for 戕 'injure'; 43.1 壯于前趾 and 43.3 壯于九腹 are some
 loans; 34.1.3 "There will be punishment" (孚 = 孚) - of defeated
 soldiers by their officers."

- Li Jingchen (Shu: kuo "Touyuan p. 53) ^{also "gusung" Touyuan p. 267} 壯 in this lex. means healthy
 壯 強 'healthy robust', and 傷 戕 'injure'; ("Wuyuan" Touyuan
 p. 387) 34.1.1 壯戕 'injure' after Yu Fan of Jijie "Injured in
 the foot" (an omen base taken from an injury)

(Zoujieshi "Touyuan p. 185): 34.1.3 "There will be captures"

- Zhu Junsheng (quoted in Li Jingchen "Jiashu" #130):
 壯 loan for 戕, also 戕. Li: this loan is true in 34.1, 34.4,
 43.1, and 43.4

- Yu Xingzuo (Yijing xingzuo 3/22) 壯 here, and in 34.4, 43.1, 43.3, 44.0,
 and 62.3 is loan for 戕 'injure', as it is properly written in 62.3
 從 戕 壯 之

- RK: 壯 best as loan for 戕 here, ^{and in 34.4} but in 34.3, makes good sense
 reading 壯 'strong' 同 'not'

- 貞吉: "Divination auspicious"

34.3.1 小人用壯 君子用罔

34.3

34.3.2 貞厲

34.3.3 羝羊觸藩羸其角

- Shieh (p. 220) "The nobody has to be powerful; the nobleman has to perish. Firmness is terrifying. When the goat butts the fence, its horns stick in it."

- W/B (p. 134) "The inferior man works through power. / The superior man does not act thus. / To continue is dangerous. / A goat butts against a hedge / and gets its horns entangled." - based on Zhu Xi? Benji 罔无也, (视有如无...)

- 罔 GSR 7422 *miwong > wäng rot (Yi); catch (Meng); to snare, entangle (Meng); confusion, disorder (Shu); deceive (Shu); be fool (Lunyu); to tie, interlose (Chuci); loan for id. rot, be without (Shu) gl. 1059

羝羊 GSR 7322 *ziang > yäng sheep, ram (Shu); 羝 GSR 590h *tiar > di ram (Shu)

- 壯 GSR 727n *tsiang > zhuäng strong, robust, great (Shu)

- 羸 GSR 140x1wio > lei loan, emaciated (Guoyu); weak (Zuo); loan for id. entangle (Yi)

- 角 GSR 12252 *küak > k.jue (jiao) horn (Shu)

- Gao Heng: 壯 loan for 壯 'horn' (角); 罔 ancient 罔 graph net, metaphor for 'laws' i.e. the so-called 法罔; "If common people use violent means to fulfill their ambitions, and the rulers use the network of laws to entangle them (制罔), (this is a dangerous way, hence) the divination is ^{of this situation} dangerous"; for 34.3.3 see 34.4, where these lines properly belong; guying: 罔 like 罔. 罔 perhaps should be read 小罔 'small' (罔): "The small folk, thereby will be hurt, the lords thereby will be sad, divination dangerous."; for 羸 Here are variants

shao li gongchen
(beamer) 小罔
GSR 7426 *miwong
dejected (Chuci)

小罔 罔 罔 罔 罔 (3) ... sp. shuwei (4/156) [GSR 577 f 罔 *liwar > lei
罔 *liwar; 5. 罔 *liwar] which all have in common the sense of
rope, bonds, to bind, wind around; 羸其角 like saying "tie its
horns" (羸其角) with 羸 a loan for 罔 *liwa (~liwar). 羸
in 44.1 has some meaning (羸豕); then 34.3.3 "a ram butts a fence,
tether its horns (and it will avoid injury)" - follows Yu Yue's entry;
but Gao suspects 34.3.3 belongs in 34.4, because (1) 34.3's meaning is
already complete (2) the judgement 貞吉悔亡 and image of 34.4 follow
notably after 34.3.3 and (3) 34.4.3-3 is the outthrust of 34.3.3 and
belongs in the same line - // while these arguments are possibly true, none
is compelling enough to justify an emendation; counterexamples may be cited for each
elsewhere in the Yi text

(over)

- see 34.4 for Wen Yiduo's entries
- 藩 GSR 195 * piwan > fan hedge, fence (cf m. shu = 藩) (Shu); frontier (Zhuang); covered carriage (Zhu)

- Zhang (Luo #903) : 34.3.3 藩 * liwa is "certainly ^{not a} loan for 系 * liwa. But the latter as variant for former, represents a different text tradition: with 藩 (Xu Mao) "The ram butts the hedge and (weakens?) damages his horns." With 系 etc: The ram butts the hedge and entangles his horns. (followed by Zheng Xun, Yu Fan, Ma Xun, Shu Cai, etc -). Ma Long defines 藩 as 系 "large rope": "wound around" = "entangled."

- 34.3.3 藩 其角 parallel with 35.6 藩 其角 and 446 其角 ^{- traps? net?}

- Wang Bi : 藩 34.3.1 = 网 是 网 = 小人用之以为壮, 君子用之以为 罗己 ^{himself}

- Li Jingzhi ("Jingzhi" #130) 壮 here appears to be have its own meaning of "strong", and not be a loan for 壮 as elsewhere. 用 壮 like 用力, "use force" 网 read as 罗网 'net'. (go into the hunting theme of this hexagram: "small men use strength (and beyond daring), nobles use a net (they use brains cleverness, catching the animal without injuring it).") #131 Wen reading OK

- re 35.3.3 to 38.4: Yi lines aren't necessarily logical, ^{and} there are analogies for this

- Wen Yiduo ("Kejian" p.20) : 34.3.3 see 34.4 under Gao. Wen notes that hex-34 deals with breaking ^{or injuring} several lines 34.1 foot, 34.3 and 4 [fence, horns] 29. 44.1 best not to change

- Li Jingzhi ("Jingzhi" Tongwen p.267) cites both the above entry of 网, and another (Gao Heng's but not by name), 网 for 小网: "The small men will be injured, the noble will be dejected."

34.4.1 貞吉悔亡

34.4

34.4.2 藩決不羸

34.4.3 壯于大輿之輻

- Go Heru = 34.3.3 probably belongs after the two gussha 九四; after the go had become a book, in the Warring States period people added the two-graph yu 尤 to each line, and 九四 became inserted in the wrong place; 羸 loan for 累 "tie" (系); 決: broken (決裂); 壯 loan for 壯 "engine"; 輻 'vehicle' (車); Shuowen gives variant for 輻 as 輻, and 輻 here is loan for 輻 'spoke (of wheel)'; "The ram (male sheep) butts a fence with his horns, (it is fitting (宜) for a person to) tie the horns (with rope to prevent his butting again, in which case) the ram is suspicious and troubles will go away; if the fence has already been broken by the butting, and one does not tie (the horns) then (the ram) will butt and hurt the spokes of a carriage"; Wen Yidao: 輻 should be read 輻 [GSR 577; *hwɔr > lei damage exhaust (Hsion); wooden carriage (Lie)] defined in Shuowen as "相擊也" ("mutually impact"); 輻其角; "damage its horns," 34.4.2 "the fence is broken but the horns are not damaged." (Go doesn't comment on Wen's interp.) gijing interp. identical with Qiyun above

- if one separates the lines in 34.3 and 34.4 which deal with 壯 from those which deal with 羊, then 34.4.3 should help to clarify 34.3.1's sense along with 34.1: a person injured his toe on the axle-support of a carriage? (34.3 小人用壯 君子用罔 → where? how? → 34.1.1 壯于趾, 34.4.3 壯于大輿之輻) - in any case, there is no need to connect the 壯 whatever its sense, with the ram-butting gusya; 壯 occurs also in 36.2 etc. helpful: 壯 in each case is connected with animate subject, a woman, horses (contested?); a person; is there a connection between meanings "injure, mutilate, castrate, strong"? (cf. 壯 as the operation-table; also 壯 GSR 727 f *tsiang bury, offer etc (lie) graph has 'hand' ('thumb') variant and 'weat' (= being in sacrifice))

(obv. gjosshi #130) 壯 = 壯

- Li Jingchi "Wuzhou" (Tongyan p 387); 34.4.3 (as in 34.1): "Injured on the axle-branch of a big carriage"

- 34.5.1 of 56.6 喪羊于易 also gloss to 25.1.1

34/5 on 易 H.W. Heaven p.59 now recognized as a place name, "earlier commentary lit. read as "in esse", "concreteness" - "that such an interp. sounds grammatically forced had to be accepted because the historical facts remained unknown - see Pung Xun "周易史事索隱" (below)

- on 易 Xu Quntong and Non Huijin gloss as 土易 (田田田半 paths between fields) (p.218) apparently following An Wanli ("周易卦爻辭成于周武王時考" p.27 note 11 where An equates 易 = 土易 and disagrees with Wang qianwei and later scholars who tie the line to story of Wang Hai; zhanxi also has old gloss 疆土易 border space (Benei p.32)

- Guo Hong: "An ancient story: the shoung king Hui 紂 was visiting the state of Yi (TA) 易, and lost his and raised cattle and sheep, he lost his sheep, and later was killed by the ruler of Yi, named Min chen 緜臣: "lost sheep at Yi, no trouble."; qiqiang: Wang Hai story was discovered by Wang qianwei, in Yi text by gu jiqiang (zhanxi qianwei zhong de guochi, pp.5-9)

- Peng Xun (Zhou Yiqiang) elaborates on the Wang qianwei - gu jiqiang theory, adding many historical details which he so claims are implied in hexagram 56, especially 56.2, 3, 4, 6 and in 64.4 (green) see 56.2 for the complete story, and the other lines for additional details.

- Schmitt ("Sprüche" p.34) summarizes the modern scholarship of Wang qianwei, gu jiqiang, Peng Xun, et al., on the Wang Hai story. He translates 34.5 "He loses his the sheep (pl.) among the barbarians. No regret (Er verliert die Schafe bei den Barbaren. Keine Reue.)"

- Guo Mowu (Guo shi shehui p.74, n.7) says 易 means border space 疆土易, quoting Shuwen, to the effect that Lu text has 疆土. He also takes note of the possibility modern view that 易 refers to You Yi 有易 people, but does not comment.

- Li Jingchi ("Shici kao" Tongwen p.35): summarizes gu jiqiang - Wang Hai remembered not only as a shoung ancestor but also as culture hero - as the domesticator of cattle (牛 豕 豕 牛)

- for intro to 20th cent. research on Wang Hai see list of refs in K.C. Chong "T'ien Kou" p.33 n.36. p.97: 易 refers to 有易 people, a tribe of the qiyang.

- Li Jingchi ("Shici kao" Tongwen p.94-98) Wang qianwei's work demon- also "Jishi" #132 "lost sheep to the Di."

① E.g. *Ti* 109-120
See *Hankel*, p. 52.

stating the existence of an early shou king Wang Hai on the basis of evidence scattered throughout China, Shouhu etc. is certainly correct. But whether it is that Wang Hai and the country of Yongyi 邕 which is referred to in 34.5 and 56.6 is less clear. Because of the ^{convergence} coincidence of these two, the Wang Hai story with the Qi here we may say that it is here that alluded to here, but where the Qi is located is problematic. It could be that the Qi where Wang Hai lost his sheep is, as Wang Qunwei claimed in the vicinity of the Yishui R. 易水, north of the Huanghe R., while the Qi of this line 34.5 is in fact the ~~the~~ western Di 狄 tribes (Wang Qunwei having shown correctly that 易 and 狄 were homophones ^{whenever} used for each other). The allusion here would be to a story of the Zhou people rather than to Shou's ^{implausible} Wang Hai. Li gives a long list of names used at various places and names which occur in ancient texts — 狄, 翟, 鬼 (后), 薰, 翟, 翟, 昆, 夷, 向, 狄, etc. — all of which he says are references to the same ethnic group, the branch of the qi-fang tribe called Di (x. diek). The story incident referred to may be the withdrawal from the area of Bin 邠 (狄 邑) ^{to north of 狄 邑} under pressure from the Di, ^{during the time of} by the Zhou royal ancestor Tailong 太王 or Da Wang 大王 as in Merseus Shouhu Wang F. (= Ancient Shou Benfu 本父 of Shou Zhou Benfu p. 4. p. 114 in Zhou Shou ed.) Li also ties in the symbolism of hexagram 56 on the "Nomads" 旅人 (see 56.6) etc.

follow a road,' with many extensions of meaning. One is 'going a road, continue,' another is (common) is 'to follow the road to the end, reach the goal => to achieve, fulfill.' and in commenting on a Zhu ^{xi} gloss to Shi 194 where 退... 也 also occurs, he translates 34.6.1 不^也退...

"He cannot draw back, he cannot continue, advance." Significantly he does not accept Zhu's version of "advance (in good)" for Shi 194 (不^也退... 成 不^也退 孰 能 不^也退), but and instead prefers the sense "achieve". He does not, however, recognize that this sense works better ^{throughout} in 194 also than the traditional 'advance'.