

- 王 GSR 1025 2 *tiēg > zhān time of daylight, day (Shi)

- 康 GSR 7+6h *k'ōng > kāng empty basket (galaxy); loan for id. prosperous; tranquil, at ease, repose; joyful, to enjoy (Shi);

- 接 GSR 635e, *tsiap > jié connect, come in contact (yi); close to (yili); immediately, prompt (hi); receive (hi), loan for 1254b. (Shenhe)

- 蕃 GSR 195m *bi:wān > fān luxuriant (growth) (Shi); to be numerous, prosper (Shi, Zuo); *pi:wān > fān hedge, screen (Shi); (screening =) outer regions of the empire (Shi) gl. 716

- 孝 Henry: Kong Hau was the younger brother of Wu Wang of Zhou, named Feng. He was originally enfeoffed at Kong 康, thus called 康侯 or 康叔; 周朝 loan for 康侯 'Kong侯'; 蕃 fān 'numerous'; 接 jié 'win in battle' [GSR 636b *dz'iap > jié victory (Shi); booty (Zuo); quick, mobile, nimble (Shi), short-cut (Zuo); loan for id. nourish (Shi) ... gl. 619], ancient story: Prince ^{Henry} _{Kong} went on an expedition against another state, captured many horses to present to the king. In battle he was victorious three times in a day; the story is borrowed to show that the ^{legionary} forces were favorable = "Prince Kong beareth (A? - Gov doesn't explain) presented horses in great numbers. He was victorious three times in one day." ; Qujing: Many horses for Shu - the two words are close in sound and prob. were ^{used} interchangeably anciently; and of 今 for inferior giving to superior has only parallel in Shu 'Shugao' 8, 大保 Bù Líng 鄭子平, 史記, 史記, 乃復入錫周公 'Documents' p. 48 "The grand guardian then together with all the ruling princes of states went out (sc. from the assembly) and took gifts, and entered again and gave them to Zhou King." ; on 三捷. Shuwen says Zheng sound was 接 'victory' (接鄭音捷, 附也); says following Zi Tuzun 李富孫, says 接 and 捷 were interchangeable (古通用); cf. Shi 167/4 - 月三捷 (Gov misquotes as 一日三捷), Odes p. 112, "In one month there are three victories."

- Ping Xian (Shuo Yiqing) ^{Jin Kong Hua} (金康侯) ; 康侯 is the founder of the Jin state of Tang, the young brother of King Chen (陳侯) shuyu 唐叔虞 (thus connecting the hex name with the beg. of the hex text) for his entire exegesis is novel: "Prince Kong of Jin used Da Gu (大圉 = 夷) horses and foreign (蕃 = 蕃) horses (蕃) [to attack the

Tony $\ddot{\text{E}}$ rebels during the reign of King Cheng, ^{Chunqiu first} and in one day achieved (three =) numerous victories. ("Zhou" strike $\ddot{\text{E}}$ again" p.143-7)

- Li Junchi ("Shih-kai", Tongzong p.36) summarizes Gu Jiegong ^{Gu} [referred to as "Gu" below] $\ddot{\text{E}}$ 齊國之時，王有金馬，康侯 善于 畜牧，用之善 $\ddot{\text{E}}$ 也。" (p.19) [means?] - Gu does not elucidate meaning of his obscure phrase (likely a story about King):
- Gu Jiegong "Zhou" $\ddot{\text{E}}$ yuci zheng de qushu, pp.17-19 ^{Gu story} [summarized] "Probably at the time of enfeoffment, the king had (= held?) a stable of horses, the Prince of Zhou was good at raising horses (at the pastoral life), and hence as a result they were numerous" (? = $\ddot{\text{E}}$ V.L. $\ddot{\text{E}}$. $\ddot{\text{E}}$ 1st) - I note that Gu takes $\ddot{\text{E}}$ in a possible sense on 35.0.1 ^{Prince of Zhou} was bestowed hereditary horses in great numbers. This is indeed possible in 35.0.1 ^(on poss. see 35.0.2 b/c).
- Qu Wanli ("Chengya Wu Wang", pp.16-18) : agrees with Gu Jiegong on identification of ^{Lord} Prince of Zhou as King Wu's younger brother. Although he does not discuss the interpretation of 35.0.1, his remark that this line shows the great generosity of the king toward his little brother makes it clear that Qu too reads "The Lord of Zhou, hereditary (?) was bestowed horses in great numbers." He argues that this bestowal took place at his enfeoffment ceremony. Qu uses this line to date the $\ddot{\text{E}}$ to King Wu's reign, see ~~the~~ Chapter 2 for details on dating.
- Shih-chekii (p.148) 35.0.2: "In the notation of today, three to receive subjects."

- Wiley "Chou" ^{change} ¹³⁷⁻ Book, p.138) : 康侯, with Gu Jiegong, refers to "Prince of Wei", lord of Zhou. However 35 involves breeding horses, and the name $\ddot{\text{E}}$ Jin stands for a $\ddot{\text{E}}$ [ASR 32ff * tsien > jin $\ddot{\text{E}}$ insert (Li)] 'to insert' (which, Wiley says with Victoria delving "the meaning of $\ddot{\text{E}}$ 'insertion' will be apparent to anyone who has ever lived on a farm"). Thus: "(1) The lord of Zhou caused his gift-horses to multiply exceedingly. (2) He castrated (the stallion with the mares) three times in a row/year." (lit. continues with 35.2.3 $\ddot{\text{E}}$ $\ddot{\text{E}}$ (p.v.).

- Wozencroft (Review of Waley, p.172) : "The prince of Kang received on
gift a herd of horses; he was received in audience three times in one day."
This phrase is the origin of the story in Jiuzhang of how Duke Wen of Jin 越王
was received three times by the king, after the assembly at Beizhou.

- Knollgren (Jom #1815) translates twice, first, following Zheng Xuan, with
捷 + tsiao loon for 捷 + 得 tsao in sense of 月勝 "In one day he was three
victorious"; and second, following Wang Bi, with 捷 in usual sense:
"In one day he was three received [in audience]."

- Kanzaka (Kiboku to zai #514) referring to Gu Jingqian, translates: "that Kangshu
of Wei... 'the horses which Kangshu of Wei received as a gift from the
Yin royal court multiplied'."

- Zhong Lewin, Zhouyi sixiong yujian, pp17-18 : 35.0.1-2 Kong Hui
is Kong Shu Feng 廉叔封, after Gu Jingqian; 锡 like 賦 'to present'; at this stage 捷 could be used to refer to emperors
presenting objects to superiors (here Zhou), as well as vice versa
as was true later in history, 捷 loon for 捷 'victory'
Kong Shu participated in the Duke of Zhou's expedition to
quell the Wu geng uprising among the Shang descendants in the
lost, achieved three victories in one day, the horses
numerous, and he made a present of them to King Cheng
(... 一日三捷, 徒马很多, 而前于成王)

- Li Jingche, "Xenophili" Tanyuan p. 157 : The Lord of Kang was able
to make his horses multiply through good breeding. 捷 means 'have
contact with', be near to, and refers to his ^{35.0.2} 通 ^通 for his horses
several times a day. (Zhong Lewin considers and rejects this idea)

Yin Xingren (Yijing xinzheng 3/26-36) discusses identity of Kong Hui = Kong Shu Feng
and common both 'bestow' and 'seek' (it). Wen
Wen Yiduo ("Luzhou" p. 19) believes that in phrases like 用錫眉序万年

書寫 like

◎ 令為 means 'seek', "thereby seek a fine longevity of myriad years";
 論曰 throughout, 之 has sense 'to mate, have intercourse' as in Shawer def 之也 and
Guoyu def 之也. "The Lord of Kong in order to seek a proliferation of
 horses, ^{in the course of} through one day mated them three times." The sense is
 improved by inserting the phrase thus 于是, 用 鑄馬畜之, which
 says - A 于是 才 (Quoting phrase from), 以求馬之蕃息 畜之.

On Lord Kong 廉侯 in the "Kong gao" 廉侯 Cook (Statecraft p450-1) has good concise discussion with references to Chinese scholars' studies of enfeoffing of Kong (twice - 1st in Kong, later in Wei)

- Xu Shida Zhongzhi chonwei p.12 : 35.0 甲 like 乙 in order to '鑄' 'gave' (給) →
 'for the sake of' (2), translates word-for-word into MSC 廉侯為給馬蓋植之多,
 一天三次交接 The Lord of Kong in order for his horses to proliferate and
 be numerous, in one day mated them three times.

- Yang Wanming (Xi Zhou jinian feidong jishu jianlun pp311ff.) gives
 altogether 13 examples ^{in wzbz} of an implicit unmarked passive construction
 exactly parallel to 35.0.1, most of them use verb 給, e.g.
 '何鑄 乙 甲' "He was presented with 30 sets of courses" (Hegao) -
 II. 35.0.1 The Lord of Kong was hereby presented with horses. They
 proliferated and became numerous. He coupled them three times ^{using this line} a day."

35.1.1 舊如摧知

35.1.4 穆谷元咎

35.1

35.1.2 虧吉

35.1.3 周孚 from Wu?

从 GSR 378 2 *tsiēn > jin: advance (jié); bow for id., butt end of arrow (3 heads) - nose of frontal state (jūn); insert (zhān). The upper part of the graph [to the right] shows two arrows, perhaps presented as a gift (hence placed on a support), "brought forward" cf. 379 (below [之]) etymologically the same word); arrows as gifts are recorded in bronze inscriptions

- 摧 GSR 575 l' *dzw̥st > ts̥cū to break (guō), repass (shu); draw back (yì; acc to some 'to quiver'); cut folder (shu) gls 113, 696
- Guo Heng: 从 : "advance" (进), meaning advance in attack against enemy; 从 like 之 'them'; 从 'cut' (斬); 从 'not have' (无); 从 = 厚; 从谷 reeds (蕡), 'still' (尚) [Fù 2218.4 *qīng; 摧 GSR 1096 r *ziōg > you still yet (shu).]; "(if one obtains this line, he can) advance against the enemy, chop off" (摧斬) the enemy, the division is auspicious without captives or booty, there will still be no misfortune; Guowen, based on the original text Guo notes "an ancient text" here TA for 周" (从刀本周作有). [Wu Yiqian lists no variants]. Li Jingchi says: "Shunwen quotes this line under def. of 穆 "衣物既克" ("clothing apply lye") as follows: 易日, 有孚惠心无咎; 穆 'tolerant' 容 TA 从 穆, 元 从 周 is like saying '有孚而宽容之, 夏 从 元 命' ('if there are captives and one is tolerant/generous with them, the division prognosis is that there will be no misfortune.')."; qīng: all cases of 从 line are in sense of 'advance in attack'. the orig. graph 从 appears to be 从 'to cut off' [GSR 378 h *tsiōn *tsiān > jīn, 'cut off' (shu) gl 425], defined in Shunwen as 'destroy' (破), as in one version of Shu 166 腹离; 从 周 'attack strong'; 从 like 从; 从 ut. 从, hence in 38.4 and 43.0

- Yin Xingzeng (Yixing xingzheng 3/3b-4a) 35.1.3, should be divided, 周 (从元) 孚 从 克 (bow for 克), 元 从 周. 从 从 克 means (从 克 其 所欲也) although it is left unexplained, Yin appears to mean "don't capture (勿, 从 = 从) what he desires".

- Wen Yiduo (Luzhou pp. 52-53) 35.1.1 refers to the differential attitude of the officiant during the sacrifice; 从 means 'upress' (上), 'look down' (下);

<sup>"Looking
downward"</sup>
^{He looks down}
 之 is similar meaning 'break' (打破), 'descend' (下降) : "Reserved
 and ^{with head bowed} _{downward},"

Li Jingshi ("Jiushu" #134) rejects Wen's gloss of 之, supports
 that gloss of 'advance' (進) ; (also see front) ("Zoijishi" Tongyuan
 p. 135) 35.1.3 [周] could stand for [魚] net' [魚網] "catch capture with a net"
 - for 之 of other occurrence in 18. 4 之父之魚

35.2.1 父如慈子

35.2.2 夏吉

35.2.3 受茲介福于其王母

35.2

- 从 209/2 說 UK 从 209/2 Gdes. p.162 "They [the ancestors] will repute him with increased felicity"; and also ^{ancestors} 209/1 209/5.
- 息 GSR 1092.i + d2 iōg > chén graced (Chen)
- Guo Hong: 息 bon for 209/2 'to press' (壓) [GSR 10960 + d2 iōg > qin and + tsiōg > jiu collect, bring together (聚); to press (压) ; qin ren boshi (shu sp. 300) gl. 395]; 从 'great' (大); I ET: the ancients referred to their ~~and~~ grandmother as wong mu 'king mother'; "To advance (attack) on them (the enemy), to pressure them, the divination is auspicious; will receive [this? ~~be omitted by god~~] a great blessing from his grandmother." ; giving: I ET: Guo "shugui 釋卦" 从 大 女 大 I ET: "father's deceased mother called 'king-mother'" in Shu 240/1 (Se zhi 世子之母) "也 大任, 文王之母"; Gdes. p.162 "Reverent was Tai-jen the mother of Wen Wang," Tai-chen would be Kong-shu's grandmother. Probably the story was that Kong-shu led an army and advanced against and subdued an enemy state (35.2.1), and actually had received a favorable divination ^(35.2.2), then Tai-chen, valuing his achievements, ordered [Hao doctor] King Wen or King Wu to reward her a reward on her (35.2.3), the reward possibly being his fief at Kong.
- if we are looking for a connection between "king's mother" and "grandmother", this line provides it, since Kong-shu's grandmother would indeed have been the king's mother - could this be source of the idiom?
- guo mian (Gdes. p.35): I ET is a female tribal chief (女酋長), not 'grandmother' and not 'king and mother', and certainly not the so-called Xi Wang Mu 夏王母 'queen mother of the West'
- On Wanli ("chengzhen Wu Wang shi" pp.9,17): 35.2.3 I ET is not "grandmother" which is a later derivation, but (royal) mother; refers here to the oblong behavior of a mother toward Kong-shu, the lord of Xing of 35.0, who was her ^{baby} _{her} youngest child
- Waley (^{in changes}, p.138) 35.2.3: 从 does not mean 'great', but refers to a 'bordering' ritual: "He [the lord of Xing] received this 'delimitation' blessing from his royal mother." According to Waley, the

some ritual usages begin in 58.4 𠎇 𠎇 (q.v.)

- Kouguan (glosses... odes #374) "To receive this great felicity..."

- Yu Xizun (Yixing xingshuo 3/4a-b), 𠎇 is not 'the king's mother', nor does it mean 'grandmother'. 𠎇 is honorific title for mother than WZB1: "from his royal mother". 'Grandmother' in OBI and WZB1 is usually 𠎇

35.2.3:
a person who is depicted

- Wen Yiduo ("Leizhou" pp. 52-53) 𠎇 as in 35.1: (𠎇) often has this kind
Cited: "Reserved and downcast". Refers to the officiant or sacrifice,
who ~~has~~ ^{as a result} receives this great blessing.
(of his good propitiaton)

𠎇 𠎇, Cuel (Stokes 1, 503n.45) - find both 𠎇 / 𠎇 and
大 𠎇 / 大 𠎇 (ref. Feng, Hsien: The Chinese Kinship System, Cambridge,
Mass., 1948, pp. 67-68) "it seems reasonable to suppose that these terms
were in some manner considered equivalent" - i.e. in sense of "great" referring
to "grandfather/grandmother"

- for interpretation of 𠎇 𠎇 by MacIntosh see Legge's note on #35 line 2. He
seems to interpret 𠎇 𠎇 as a kind of 𠎇 𠎇

R.K.: 𠎇 here always taken as receive but couldn't it equally be 𠎇
"give"?

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- 兮 GSR 468 *ziwzh>yūn sincere, true; truly (Shu); earnestly; honest (Shu); promise (Shu)
- on 兮 see Crode, 296, esp 306 ff
- gao Heng: 兮 : 'trust' 証 : if the masses trust me (FB 証), then ^{between person} _{be} will receive their assistance, and his trouble will go away. Gaojing : 証 is a homonym of Yu Fei, quoted in Jijie, and Shuwen and Erya def.
- 兮 also in 461: 兮 大 吉
- 畏 GSR 10102 *fiōng > zhòng multitude, numerous, all (Shu); zhòng in Shu 54/4 k3 "all (the people)", 120/4 loan for 畏 zhòng locust; 250/6 "numerous"; 276 "multitude of people"
- consider an alt. reading: ²⁰ all (cases of division) (or numerous) truly, troubles went away" (as in oaths/verifications...) - problem with gao reading is that while 兮 is defined as 証, it is redefined as 'to believe in'; 'to trust'
- 兮, end 8 see Chen Mengjin Zongshu pp. 8788 ; used to for the emphasis. (An 兮 証 証) "indict verifications" (證 証 証), records that events ^{indeed} took place
- K.C. Cheng Shouyin Civ. p. 226-230 on zhòng and zhòngrén 归 L summarizes scholarship: They ("the multitude") were a corps of self-like farmers who were the rough and file fighting men in war; they were the lowest members of each su 叔族 social unit
- Chen Mengjin Zongshu pp. 605-611 on zu and hàn L
- MS writer: "索 先 悔 亡" (i.e. same)

35.4.1 翁如鼠屬

35.4

35.4.2 貢屬

- 鼠 shí 'flying squirrel' (< Wang Bi ?) cf. 鼠屬

"GSR 795 h * ~~z~~diäk > shí some kind of rodent (yu) gl. 281 cf. 石夏 in 23.6, 39.6
(石夏 a loan for 鼠 in she acc to B.-K. (gl. 281)

- 鼠 GSR 922 * ~~s~~iò > shǔ rat (shu) (field) or 三鼠

- Gao Feng : ~~z~~gò 'like' (1/1) ; 鼠 : a mole (田鼠) : "(One country state attacks another with small military force, catching it unprepared, and advancing and withdrawing irregularly, just like a mole in the field, stealing crops to eat....) " "Advance like a mole, deviation hazardous."

- Wen Yiduo ("Leizhou", p. 53) 鼠 is to bow down and do obeisance ; ~~z~~gò 'like' ;
鼠 is a big rodent that can stand on its hind legs and hold its forelegs
together in front of it as if it were praying ; "Here the simile means the person
praying looks solemnly, so always 鼠. : " "Bow down like a ~~z~~diäk squirrel"

35.5.1 悔亡
35.5.2 失得
35.5.3 勿恤

35.5.4 往吉
35.5.5 元不利

35.5

- Gao Heng: "Troubles will go away, what is lost will be got, don't worry, going will be ^{very} auspicious for going, ^{there is} nothing unlucky."

- Wen Yiduo ("Fuxiong" p. 9) 35.5.2 for 勿 reads objects reading 箭 'arrow' as in texts of Meng, Ma, Zheng, Xun, Yan, Wang Su. This fits with hexagram ䷤ which shows two upward downward arrows pointing downward ☵, and which is "just one sound changed" from ䷤ jian 'arrow': 失得 "Arrow gotten"? (no explanation).

35.6.1 離其角

35.6

35.6.2 維用伐邑

35.6.3 厥吉元咎貞吝

- Gao Heng: 諸其角 : an animal ~~pushed~~ had puts forward its horns to butt something ; 邑 : a city belonging to ~~one's own~~ state (國) : a king or prince uses hard and sharp troops to attack one of his own cities, like an animal's hard and sharp horns, although dangerous, it is also auspicious and without misfortune, but there will be oppo resistance so it is not without difficulty, hence the divination is that it will be difficult ; giving explosive horns as hard but not sharp (堅而不鋒), hence hard to overcome enemy ! — no mention of 維用 ; giving soft yet 邑 國, 'city-state'

- H. Wilhelm (Heaven p.103) comments: "And so it is not astonishing that Prince King, after expounding in the beginning, finally gets into a situation of having to use his horns (sic!) in order to punish his own city," And quotes w-B "Making progress with the horns is permissible only for the purpose of punishing one's own city."

- 35.6.1 see 34.3 廢其角, 44.6 扈其角, which has ^{almost} the same determination: 元咎

- Paul Jerray (Personal column 1983.) ["It thrusts forward its horns"] means use it in attacking the town "