

- goo Heng: "Lucky for a girl's divination (女卦) ^{concerning} about a girl (女),"
Li jingchi "Benzuon" Tongyao p.222; "Trouble for women's divinations"
(利女為婦女的負面)

- PA see 26.3 (here 'well-travel'd boys go Henry) / (going to:); (n.3p.333)

- Gao Henry: PA ^(steal) ~~grandagainst~~ ' (PA) ; TA like F₁ 'to' (relational word), TA and F₂ are (shengsheng). Here some initial, thus TA can be glossed as F₁ (F₁) [TA *giūg; F₁giūg] The place or up where TA used like F₂ are: here in 37.1, 37.5, 45.0, 45.5, 51.5, 59.0, 59.4 63.4. Wong Yinghi Jingzhen shici, cites several of these (37.1; 59.0); 45.0 and 51.5) as examples of TA used as an auxiliary word ^(PA) added to a syllable which can't stand alone ("有, 之是也也, 一子 F₁ 父父, 仁仁) no TA & 仁仁 (go, fashion quotes incorrectly or WKTG 1.2) also disagrees with Wong's inclusion of these egs. as aux. particles, cites bronze inscriptions with alternations between eg. 仁子而 and 仁子于而 to show that F₂ was optional (but no egs. of 仁子而); 開(子)家 : "be on guard in the house (e.g. by taking measures against bandits, preventing fires by 'putting a boulder in the flue and moving the kindling,' keeping women and men separate to avoid henry-penky, etc.). (if one does so) trouble will go away."

- R.K.: ?有 'Yours, have' = ^{his} one's own' : "Protect (guard) your house."

- Honda Wataru: on 37.1.1 有家 : Zhu Xi (Bengzi) says like 有邦國, and again (Yueli 72), 有家 is like the TA 家 in the phrase in Shuoyoguomo 以 有家 (cf. Documents p.8 "(the one who) ... is (deep=)wise and enlightened well (have a house =) be a dignitary" ^{and goes to #1302}), which he says means 以 有 家 "deeply enlightened" ^(or deeply righteous) with respect to his House." Hence for Zhu Xi TA here is an isolated aux. word with a feeling similar to F₂. Wong Yinghi in Jingyi shawan says TA is a warming aux. particle which fills out the phrase metrically, which is similar to his analysis in Jingzhen shici of analogous expressions 有夏, 有殷, 有周, 有家, 有邦. ("the possessive of houses =) the dignitaries")

(* refre p 37.1.1)

- Li Jinchu (Beijing "Tongyuan" p.222): PA interchangeable with PA, mean 'be idle' TA, like F₁: 'at' = "Be idle at home" (and not work).

RK: 37.1.1 TA is perhaps a prefix before noun 家 see 37.5 Wong Li, Paul F.M.Yung.

37.2.1 元攸遂在中食饋

37.2

37.2.2 袁吉

On Hanyu "to present food" (贈)

饋 GSR 540.1 *g'iwed > g'iwéi) kui present of food (肴) ; meal (饭) ; food (食)

- Qiu Heng: 𩫑 loan for 𩫑 lose (失) [GSR 526.2 *d'iwz̥d > zhui fall (崩) - throw down (崩)] ; 𩫑 'prepare food and drink to give someone' ; + 𩫑 is 𩫑 interval meal, a meal at home' : (at the woman) loses / omits nothing in regard to meal preparation at home, division aux. " giving : 𩫑 = 𩫑 (meaning same : 'drop out' → omit) - same loan in 51.4 𩫑 𩫑 𩫑

cf below - Li Jingche "Jiushu" #143: on 𩫑, although possible to read as loan for 𩫑, it is preferable to read it as itself, meaning proceed smoothly (顺利), as in 34.6. Li does not explain but ^{37.2.1} most recent "there is nothing which will proceed smoothly. This line 37.2, ^{to} quoted in Zhenzhang I read ^{order} to 𩫑, 𩫑, 𩫑 𩫑."
 to say but doesn't make better sense; makes a present of food in the middle (halfway through?) there will be nothing... "
 doesn't explain

- R.K. see 34.6 on 𩫑 as 'piece through > achieve'. There 𩫑 was followed by 𩫑 𩫑 𩫑, and here there is the perhaps analogous 𩫑 𩫑 𩫑. There ^{will be no place} to nothing which can be (pierced through to =) achieved."

(refuge p. 17)

with the same preferable object substitute you

Li Jingche ("Beijing" Tongyong p. 222,) 𩫑 loan for 𩫑 i.e. 𩫑 'lose' (失) (same as 𩫑 Heng); + 𩫑 originally meant 'offer food in sacrifice', but here + means 'inside' (内) and since the woman in matriarchal society took charge of the sacrifices. At later came to mean 'take charge of household affairs.' 37.2.1 "There is nothing lost with in the taking charge of household affairs" means that the woman works hard and doesn't neglect responsibility" (不 𩫑). This is in contrast with the woman ^{cooking} alone in 37.1 (q.v.).

37.3.1 家人 嘴 口高
37.3.2 悔厲 吉
37.3.3 婦子 口喜 口喜

37.3.4 終文

37.3

- 口高 GSR 1129x *Xök > hé and *Xök > hè stern, severe (yu); *Xög > xiào shrill sound (zhaooy)

- 喜 GSR 955c *Xizg > xi 喜 exclamation of joy (yu) or fear (zuo)

- Gao Heng: 2/4 4 is loan for 2/4 4 [GSR 1129 a *Xek > hu *Xök > hzo blue, flame (yu), also 莫 on Ode 254 (but here rather loan for x. below = 2/4 *Xog to cloumn gl. 928.)] 1/1 2/4 and 2/4 are both variants here too, 4/166 [aborts hot experience' referring to 'the severity of the family rules'; 2/4 4 (the appearance of) laughter?; "The family members (? - 2/4 4 unexplained) suffer from the 'severity of the family rules' (hence cautious so that despite) troubles, and its being hazardous, (it is still) auspicious; 'wife, husband, children (? - 2/4 4 unexplained), totally unversed, so in the end there will be hardship'; going: *op-shuwen, sun 舍 tent has 告, sun xi' has 告; Gao says 2/4 4 loan for 2/4 4 'signs of anguish' defined by Shuwen as 2/4 2/4 'all mouths' sadness', thus 37.3.1: 'The family members sigh in distress *Xog-Xog [2/4 GSR 1130c *ngog > zo distressed cry (of birds); 'to clamour (shu, inversion); wifely (lin) gl. 826]; variants for 2/4 4: 3rd last 2/4 4, 1st has 喜 4 (Gao believes this to be oldest form)

(Li quotes but rejects)

- Li Jinghe: "jiushu" #144 endorses Gao, giving: on 2/4 4 'that Jianlun 離均 廉 op. li, argument from of the more common 'exclamation of fear, like 2/4 4 (she), 2/4 4 (xipi), 2/4 4 (zuo)', This would go together with the earlier 2/4 4.

"(When) the people in the family go also slack; trouble, danger. Auspicious. (When) the wife and child go giggle-giggle; at the end it will be ominous.

(Blousson "Tangyuan p. 223): ^{37.3} Contrasts two types of family situations, one of poverty and want, expressed by 2/4 4 (as in quining), the other of plenty, expressed by 2/4 4 (blig 2/4 3.2/4 4). Ma Ling and Zheng Xuan both say this is sound of laughter; Zheng says further that it is 'silly laughter' (馬融笑喜笑), which looks particularly to 'sisters [in the end]' (終文); on the other hand, he observes, for the family in need, there is "trouble," and "danger," but it is "auspicious".

W.B. 37.3 3 "When temper flares up in the family,
To great severity brings remorse.
Good fortune nonetheless."

N.B. 例句 ⇒ When woman and child doby and laugh
It leads in the end to humiliation."

- W.B. Lingyu 令 節 has "福 祖" in first erwo
"福子 祖後人永享" where fu + zi is most likely:
"May my wife and children, and posterity, forever possess it."
[this vessel]. (Enc pp. 187-190)

- Gao Heng: divides into two phases 富家大吉 "a wealthy family with a lot of things possessions, of course ^{wealthy} auspicious"; giving some
- alt. interpr.: "greatly auspicious for wealthy families."
- Li Jinyihe ("Beongjün" Tongxun p. 223) 富家大吉 for refining here to a family blessed with happiness and completeness (- 美滿的家庭)

37.5.2 𠂔 𠂔

37.5.3 吉

- $\text{假} \text{ jiǎ}$ here and in ^{45.0}, ^{59.0}: GSR 33 c * $k़o$ > $jiǎ$ false (li), simulate (Wang); know (Zhu); $jiāo$ mei steal a moment's sleep (shi); loan for id. grant (she), get (shi) loan for d. $\text{假} \text{ jiǎ}$ felicity (li), and $j. \text{ jiǎ} + g़o$ > $xǐ$ content (le) gls 58, 1018, 2041.
- RK: TA 家 here in sense of (possessed) his house? cf. TA廟 "his temple/shrine below" in 45.0 + 59.0
- Guo Heng: $\text{假} \text{ jiǎ}$ 'arrive' (至) (or 'go to'); TA like $\text{寺} \text{ sì}$, referring to minister and people (xie) (臣 人) : "The king goes to the house of the minister and people, some are pleased, some angry, it cannot be known beforehand whether he brings blessings or disaster." There is no need to worry, it is auspicious" saying: an ancient story: - such as the one recorded in Lüshichunqiu about Kong Kongzi 孔子 of the Xia who visited a peasant house, and some considered this an unlucky sign for the child in the family, a prediction later borne out by events, despite precautions. Thus Royal Visits to ^{companions} houses were always ^{thus} viewed with uncertainty and subject to divination.
- An Wanli ("Shi zonbusin", p. 181-3) argues that $\text{假} \text{ jiǎ}$ as used in she; yes, only she and $\text{寺} \text{ sì}$ refers to 1) the gods descending in answer to prayer 2) sacrifice to gods to cause them to descend - it is this sense which is often wrongly glossed simply as 至 'go to', and which is what is meant in 37.5.1; TA means $\text{寺} \text{ sì}$, following Wang Yinzhi Jingzhizhui shici; 家 also means 'temple' (廟) (cites discussions in Ye Yipen 葉易品 and a certain scholar' questions? (Guolai mingjie hukou to it 雜記解) 略考 etc.) - thus 37.5.1: "The king sacrifices to implore the gods to descend at the temple."
- Koelyen: $\text{假} \text{ jiǎ}$ not loan for $\text{寺} \text{ sì}$ (see at 55.0)
- Yn Ton: $\text{假} \text{ jiǎ}$ means 'arrive' (至)

- Yn Xingyan (Yijing Xingheng 3/45-56) ^{with} Yn Ton, $\text{假} \text{ jiǎ}$ 'arrive/arrived' (至) loan for $\text{寺} \text{ sì}$ (cf. Koelyen), which is ^{usually} written in W2B1 as 至 Wong Yinzhi (sp. Yn Xingyan), following Linji, glosses $\text{假} \text{ jiǎ}$ as 'great' (大) - wrong

R.K.: $\text{假} \text{ jiǎ}$ in Shu 277 𠂔 𠂔 王, 宮 𠂔 假 𠂔 廟 Ode 244 "Oh Ch'eng Wang, brightly he came and show near," Note that King is subject.

meet
① Nonetheless
and so forth
and at 3c, the
after her
placed the line
under the line
for 3
p. L.

- Li Junzhi ("Bilingual" pp 224-5) : 𠂔 serves as synonym with 𠂔 'go to';
 ↗ here is not 'house' but the place where ancestral tablets are
 kept, i.e. the 'ancestral temple' (廟 廟). ④ (Li) describes how such
 buildings were first built as shelters for the all-important forefathers.
 𠂔 𠂔 means don't worry 'one needn't worry' (不 A 𠂔 𠂔), as usual;
 This line is resumed in 55.0 where it says 𠂔 𠂔 𠂔 𠂔 the first
 𠂔 (𠂔) 王 𠂔 𠂔 (廟廟), then says 𠂔 𠂔 'don't worry' personifying
 the 'ancestor' 𠂔 𠂔 of 37.5. In a society controlled by religious
 attitudes, the knowledge that the king was as chief priest was in the
 temple was very reassuring. Thus it says "The king has gone to
 the 𠂔 𠂔 (廟廟), House (temple), there is no need
 to worry,安居無事"

- Wong Si 'Hanyu shengya' vol 2, pp. 219-220. 𠂔 is a pre-^{(prefix similar to a) mostly}
 nominal prefix; cf.
 Paul F.-M. Yoon ("Prefix K3 - in Modern Chinese Dialects and Proto-Chinese" p 29):
 37.5.1 𠂔 is a prefix related to older Brown paper 𠂔 (see 26.5) 𠂔 prefix
 symbol other than a word, also 𠂔 𠂔 specifically and would apply to
 𠂔 𠂔 as well; Wong Si gives e.g. ^{shān} "Pangeng" 𠂔 𠂔 遷 𠂔 𠂔, 𠂔 𠂔
 𠂔 𠂔, which he interprets as "the people didn't like the new place" HRK:
 this could also be understood as "(here:) their ^{domicile} residence".
 Pan Yung-hung (Hanyu yufushu jiyao pp 30-31) argues against 𠂔 as nominal
 prefix; see it instead as serving metrical function, a filling-out role (cf. 26.3
 on prefix? ②)

37.6.1 有孚惠心勿

37.6.2 終吉

37.6

- Gao Henry: 爰: 'punish' (罚); 爻 'have ^{imposing} authority which is ^{fear-} awesome': If the ruler ^{has} ~~has~~ punishments with respect to ministers and people, and has authority which is awe-inspiring inspiring fear, then the ministers and people will not dare to be traitorous or break the law, and this is ultimately auspicious - "Guizhou: same meaning as 14.5 犬孚惠心勿

- 37.6.1 See 14.5

(also "Zigongshi" p. 185)

- Li Jingchi ("Beijing" Tanyuan pp. 225-6) 爰 is a noun here, objective who has become a household slave; ^{He is a captive.} He is at first defiant (罚) but he ultimately submits, and ^{it is} ^{ultimately} ~~ultimately~~ auspicious. (like 犬孚惠心).

RK: There are captives, who are defiant. It will ultimately be auspicious.