

- Gov Henry: MS has ste for hex name ䷗ and also in line texts - the two graphs were tongyong; "auspicious for small affairs (she: not explained)"
- HKX, 38 Causus in st having a single ䷗ graph; also it has 4 cases of ䷗<sub>1</sub> ䷗<sub>2</sub>; Any connection? e.g. dialect, chaochuanchiu context, etc.  
no ䷗ in ss either (2 ䷗<sub>1</sub>'s)

38.1.1 惡 亾

38.1.2 裹 馬 勿 逐 自 復

38.1.3 見 惡 人 元 各

38.1

- 積- GR 805h \*-äk > è bad, evil (chi); wrong, fault (guo); ugly (Meng); \*-äg> wù to hate (shi)

- Guo Heng: 1) 'return'; 2) 'evil' (凶惡); "Master will go away. If you lose a horse, don't pursue it, it will return on its own. There is no misfortune in seeing meeting a bad person"; Guoying: a bad person is like a robber zetos.

- Waley ("Changes," p. 138) 38:1.3 惡 亾 like E to PW in 0.31: there is no longer in seeing a man of Ya <sup>a 'house master' with</sup>; 38.1.2: a house lost on this day (a gu day) must not be pursued, it will come back of itself.

\* All the lines of 38 deal with owners occurring on gu days or seeing to have reference to those gu days (because the hexagram is named Kui 姤 etymologically related to gu 姑 which is a 'sunder')

- Wen Yiduo (pp 37-38), 38.1.3 惡 亾 means a deformed and ugly person. Meeting one would be <sup>abnormal, corrupting the</sup> cause for seeking on one's own; thus, "no misfortune." Such deformed persons are meant the amputees mentioned in 38.3 and, according to Wen, also 38.4 (q.v.)

38.2.1 遇主于巷

38.2

38.2.2 元咎

- Yao Heng: (Being a traveller in <sup>strange</sup> another place,) meet a host in the lane (hence have a place to eat and sleep) no misfortune.
- 巷 GSR 1182s #g'üng >xiàng lane, street (Shi)
- Waley ("charges," p.139): 38.2.1 a chance meeting owner: "Meeting your master in the lane."

- RK: 38.2.1 "He met his master in the lane" may refer to the legend of <sup>cycle of</sup> surrounding <sup>wife of the archer</sup> Archer Yi <sup>#1</sup> the Archer, and his <sup>his</sup> descendants Hongzhuo <sup>#2</sup> 紅卓 since they are certainly the subject of 38.4 and 38.6 below. If this is true, the 'master' referred to here could be Yi himself, and the episode could be the assassination of Yi by <sup>his</sup> Fei Meng 逢蒙 (Chuci bengben 1/17b, Hawkes, p. Chin Tz'u p. 27). More likely, however, is that this episode is one referred to in connection with both Yi the archer and the Xiu king Tai Kong 太康. In Li 220 (Chuci bengben 1/12a) in a line directly preceding mention of Yi, there is the following occurrence of 巷: [要] 予歸美往焉 徒々, 王子用矣乎 宜  
巷 He (pass according to Hong Duyu's note, refers to Xiu Tai Kong) said no need to the others, ~~to anticipate~~ to anticipate plan for the future descendants, and the five children as a result were lost <sup>among</sup> the <sup>house and</sup> family villages" (Hawkes, p. 26, and other entries <sup>somewhat</sup> differ.) After in connection with the Shiji "Xiu Benji" reference to this event, the Jixie commentary quotes Kong Anguo, who says Tai Kong neglected the affairs of state, hunting all the time, and he was expelled by Yi the Archer. (Shiji j. 2, p. 85). Perhaps, then, <sup>Yi</sup> was found then in an <sup>an</sup> elsewhere unrecorded part of the tradition. Yi found one of the children, the younger brother of Tai Kong, in a village where he "waited, at the bend of the Lugu" <sup>在流渠之急</sup> (Shiji, item.) and he was installed as Tai Kong's successor. Thus "He (Yi) met his master (ruler, zhong Wang) in a village lane."

of 38.4

38.3.1 見與曳  
38.3.2 其牛割  
38.3.3 其人天且劓

38.3.4 元初有終

38.3

- 曳 GSR 338a \*ziad > yì(k) yè to drag, pull (shu) gl. 289
- 割 GSR 335c \*t'iad > chí and \*t'iat > chè to tril, drag (yu)
- 鼻 GSR 537a \*ngiad > yì cut the nose (as punishment) (shu); destroy, annihilate (shu). gl. 1470 The seal has 'knife' and 'nose.' The word is cognate with to but not identical with 285c (鼻 \*ngiad > yì cut off the nose (yu ap-shuwen)) - // note that the cognate 鼻 would fit better in rhyme -ad here, also that there is variant 鼻兒 (4/172), and there is a connection among these three graphs again in 47.5 and 47.6
- 天 GSR 361a \*t'ien Heaven (shu); born for ad, to brand on the forehead (yu) - Honda (p. 288)  
Ma Rong and Yu Fan explain as punishment by stamping forehead, Cheng Yi & Zhu Xi as punishment by cutting hair. // (cruel!)
- 鼻 Heng: it appears that 鼻 should be rendered  ; 鼻 pull down from the ear (H. Fu 312); 鼻 <sup>long</sup>: pull stubbornly and not let go (强牵而子从人); 天 = ancient graph for 真直 dian trap and ox flip-flop 跌倒; 鼻 injure the nose; "(a person during an oxen wants to backup the cow, and) holds down (足) the cow with his hands, and pulls it from the ear, but the ox persists in pulling forward, to the point that the person stumbles and falls, and also injures his nose - this is unlucky, but when one trips and falls it is easy to get up, and an injured nose will heal, and the ox can ultimately be brought under control and the <sup>cont'd</sup> oxen's direction reversed, so the result is still good - a case of) losing something at the beginning and gaining it in the end," n. 2 (p. 341); on 天 and 鼻: Yu Fan, quoted in Jijie says: 天 means to stab (刺) on the forehead; 鼻: "to cut off the nose. you say that although he followed this in giving, it isn't very appropriate; Yu You <sup>says</sup> even: 天 may be mistake for 夂, short form for 夂, 'to cut off fat' (not good either says Gao); 天 read as 真直 (stomach), glossed as it is 'pull forward'; 鼻 'cut off nose', also used in extended meaning of 'injure nose and bleed'

Guiping: 鼻 maybe  (足 → 耳 → 鼻); variants for 鼻:  (sheng), 鼻 (shuwen);  (xiān), 角 (xun) - all go shuwen, but Gao says, 鼻 is correct - not in shuwen, shuwen defines 天 to auto control - to bring under control and make follow me'; Li (shen?) note to Wenxuan says 鼻 鼻也

- "horn" (along) shi notes GSR, Longtonghe quia \*jääl qinhu p.317 (some shyness B.K's ad)
- \*Shuwen 角 : 一角 𠙴也 ('one horn, noseless') ~~𠙴~~ 𠙴 角 单人声  
曰其牛角 ; cf. 角 of Xu: Shuwen 角 - 角 (fn= 𠙴) - 𠙴也  
one horn <sup>one horn facing down the other facing upward</sup>; 角 GSR le'k'io: <sup>one horn facing down the other facing upward</sup> (fn= one horn),  
on F; Shuwen says 𠙴, and refers to Ma Rong "it means to pierce the  
forehead in tattooing 𠙴"; Shuwen 天 頭 𠙴 "forehead" top of the head  
go follows Zheng Benlen: in observing that forehead (頭) is part of top of  
head (頭) and that to shave the forehead punishment was also called 天 (天);  
Shuwen quotes under 𠙴 "punish the nose" (Hui 鼻) : 天 頭 𠙴  
go seems to interpret 天 𠙴 𠙴 as: the situation of a person pulling the cart  
behavior on usually ox pulling forward is enough to bring on a punishment  
of tattooing the forehead and cutting off nose. (天 頭 𠙴 𠙴 Hui)
- Qiu Moraw (Gude, p.42): 天 = 𠙴 容 𠙴 [tattoo forehead], i.e. follows  
Yu Fan and Ma Rong

on F follows Zhu Bi and Cheng Yi:

- Waley ("changes," p. 139) 38.3-1-3: ~~sacrifice~~ "To see a wagon being  
pulled; the ox, one horn up, and one horn down (a Shuwen def.  
which must beard with creation); the man close-shaven (?) and  
with his nose cut off." The elaborate owner must refer to a  
particular occasion when someone had this experience."

- Li Fangchi "Jishi" #145 says go's Guxing ear. R → 耳 makes sense  
Li doesn't get all the many Han-Tang counts for 耳, but doesn't  
stake preference; on F Li expects Yu Yue also, or does go  
Wenjing pingyi, 1.206-212

- R.K.: given the apparent actual nonexistential  
symbolism elsewhere in #38, e.g.  
38.6, 38.4, it as a subject worthy of future inquiry whether  
Carney's "off pull" of 38.3 as well might not refer to  
astronomical, many different configurations of stars have been  
referred to as chariots, carts, wagons etc. of different times and  
by different ancient peoples, including the Hindus, Seminoles,  
grecs,

83-88, 264

and Chinese (see also Star Names pp. 359-380, 426-431, etc.) and  
bull, ox, etc. are also common. It is perhaps significant  
 that Taurus the Bull, which  
<sup>the head of</sup> in antiquity, coincides with the Uroboros, which seem  
 to be referred to in 38.6 <sup>mentioning</sup>. And Allen, pp. 375-383, gathers  
 much evidence of this asterism's importance in marking  
 the vernal equinox during the period 4000-1700 B.C., alluded  
 to, for example, by Vergil: "When with his golden horns bright  
 Taurus spes, / The year" - tr. May, quoted Allen p. 378);  
 and of even some evidence of its connection with now, as in  
 occasional Babylon cylinder seals of the third millennium B.C. Taurus  
 is adjacent to the Chinese asterism <sup>marked</sup> <sup>(Capella)</sup> in The Five Corts, in Puzha,  
 and it would be worth investigating whether or not the chi  
 vocabulary in 38.3 of <sup>dropping or</sup> <sup>a</sup> <sup>pulling,</sup> as <sup>in</sup> <sup>the</sup> <sup>terms of</sup> and perhaps also <sup>#1</sup>  
 is tied in with the fact that <sup>the terms of</sup> Taurus and Puzha, the  
 Chouster, share a star or two, and whether the tradition  
 referred to in Shanhai and elsewhere of "horns facing in  
 different directions" may be an allusion to some such astral love  
 as this.

Or, another possibility: the <sup>outcast</sup> <sup>either primly or as open,</sup> asterism of 38.3 could refer to the "Bull-ox"  
<sup>(altair etc.)</sup> gen in <sup>#1</sup> <sup>of</sup> asterism <sup>(altair etc.)</sup> in Aquila, which became the Cowherd of the  
 famous Waving Maid - Cowherd legend. Further reference to this story may  
 well occur in 38.4 (q.v.). The asterisms <sup>Waving Maid</sup> Zhi <sup>#2</sup> in Wox and Bull-ox  
 were certainly known in W Zhou, as indicated by their occurrence in Star  
 203/56 (Balong 东): 網 之 漢. 盡 不 天 光. 既 很 級 之 月  
 t 繩。 網 之 t 繩, F 級 之 章, B 很 級 之 牛. T u A 很  
 Odes p. 155 "in the heaven there is the (celestial) Han (The Milky Way), it  
 looks down and is bright; (slanting =) triangular is the Waving Maid. Lady,  
 during one day (and night) she is seven times removed (i.e. from one "incision"  
 to another in the firmament). . . Although she is seven times removed,  
 she does not achieve any interwoven pattern; brilliant is the Bright Ox, but one  
 does not like it to my course." (RK: it is worth considering whether "7" and 之 here in 203/6 have anything to do with 7 inter-  
 calations in 19-year Zhong Metonic cycle; or, whether "7" is connected with the

annual crossing of the Milky Way on the 7th day of the 7th moon )

Li Juyche (李居哲) : 犬 'by cart'; 宅 'pull'; 剝 'che' should be 剝 (Zheng Xun version) or 剥 (Shuowen) - horns & fangs i.e. appearance of struggling horse 天 通 阜 'forehead'; here meaning "bowed the forehead" (弓 通 阜) Shuowen: 天 京 小 也 马 云 '京小者其足也' 剝 'is cut off nose'; this is a short scene with a slave driving an oxcart in transporting something, viewed by a traveller who approaches from the rear. The ox is pulling the cart with all its might but the cart is stuck. The slave is behind, pushing, as the traveller gets nearer, he sees that the slaves-bound on the forehead with nose cut off. At the start it wouldn't budge, but finally they were able to get the cart going..."

38.4.1 目癸子瓜遇元夫

38.4

38.4.2 交孚

38.4.3 壽元咎

e refers to omorilin transit?  
(more on 38.4e notes)

- 目癸 cf. Shu 50/1 捷之 W 日 "when he had measured it by the sun"

see 38.4e note  
E<sup>74</sup> GSR 605 i+k'iw<sup>74</sup> > kui diverging, extraordinary, (li); GSR 605 e +<sup>74</sup> \*giwar > kui to measure, examine, estimate (Shui); depose manager (Shui) - rule (Meng) The Pek. exp. is very gl. 1248; also cf. 605 j -<sup>74</sup> (=> 目癸?) Chou II (insc 175, name)

- 三<sup>74</sup> GSR 41c +kwo > gū fatherless, orphan (Lunyu); alone (Lunyu); solitary (Shui)

see book  
initial  
initial  
of 38.6 三<sup>74</sup> GSR 41h. - 三<sup>74</sup> is an alternate name for a lunar lodge first appearing (so far) in 虎 12 and 土 11 (Pan Nai p. 166) (in the constellation on earth with 田+土, but for month) (pupils) (fusional)

see 38.4e note  
- consider a connection among 1) <sup>74</sup> GSR 605 a+k'iw<sup>74</sup> (< 田 and in one form 田 (605b)) and 2) 目癸 and 三<sup>74</sup> above and 3) GSR 173 a 爭 \*swin > swin counting tally (insc 205), for which the BI graph is (173b) 爭 'combo', 'two hands' and SK: "a drawing of some object probably some kind of tally." - II which resembles the <sup>early</sup> graph for 10th stem 田 - some kind instrument? - also, what is function of 田 in modern forms of 田. 目癸 etc? - a reference to astro-musical measurements? (using an instrument shaped something like 田 or 田) (back)

Guo Heung: 目癸 'eyes don't see each other? something?' (目不相見); 三<sup>74</sup> 'fatherless'; 三<sup>74</sup> 三<sup>74</sup> is a posthumous child (遺孤 三<sup>74</sup>) who has never seen his father, thus called an "unseeing orphan"; 元夫 like 田夫; 交 every (俱); in ancient 三<sup>74</sup> graph; tell an ancient story: "An orphan who has never seen his father (目癸 三<sup>74</sup>) goes out, and in the road meets a 大父 great lord, they are both captured! (俱 領人 俘虜) their situation is very dangerous, but there will be no misfortune." This appears to be the story of the Xia emperor Shuxiong (see below 38.6) 夏帝少康

// re 交 三<sup>74</sup> cf. 14.5 田<sup>74</sup> 孚 74 & 田<sup>74</sup> 田<sup>74</sup>; for 田 GSR see 14.1

guizing 目癸: Xuguanzhou says: Fei He, Zengzhuoan says: Fei He; Shaowen says: 目不相見也 [Fei He GSR 1240h + /k'wai/guai oppose, at omorilin (See); confused, disorder (Fei)] - Guo puts these together: perversely separated away from home and unable to see each other, but he prefers the interp. of 目癸 三<sup>74</sup> as 'fatherless child who has never seen father' as in Dayuan

- Wiley ("Changes" p. 139) 田<sup>74</sup> means "the eyes looking in opposite directions" Li Zi, evidently reading Shaowen's 目不相見 to diff from Guo Heung - 目癸 三<sup>74</sup> is described in the text, "said to mean 'independent', but 三<sup>74</sup> might be used for 田 'fox' and 目癸 三<sup>74</sup> would mean 'cross-eyed fox'

see Shuang on 74 below too (he says it's like 'sun')

JK also in 74  
Shi 74, AT  
P 1312 74 74 Waley (1938) discusses the word family containing 74 : 74 (< 74) is a paleogram of a sunbird with 4 curved points, toward the 4 compass points; additional evidence that 74 had to do with measuring the sun is contained in the cognate words 74 *kui* 'sunrise' [all shi 50/1 above], 74 *sunflower* [or 74 花, 74 花] 'the flower that turns to face the sun'; and 74 *gui*, the latter word for 'sundial', was pronounced in many phonologically identical with 74 [and zhun frag (Yinbi 358, 267), resonates them in Middle Chinese as \*Kuei (\*Kiaw) and \*K'uei (\*K'wer) respectively]. The *gui* day of the week was the 'sundial day' and the line texts of 38 contain ovens which occurred on *gui* days.

R.H.: along with the close cognate 74  
more on 74 & 74: 74 appears to mean 'length (without instrument 74)', as implied in the 50/1 74 74 中, 74 74 宮, 74 74 室, 74 74 楚室 <sup>also p33</sup> when (the constellation) Tien (天) [was] referred to as the 'lum bridge' shi 74 was at the zenith, he started work on the Chin palace; when he had measured it [Tien? the palace?] by the sun, he started work on the Chin mansion. Here a building is apparently being situated with the aid of sightings of the sun and the Tien asterism. The song refers subsequently to measuring shadows and taking angles. It is certainly possible that a sundial-like instrument as suggested or a quadrant-like instrument was used. The fact that the 74 element in the graph was later written with 74 certainly reinforces the hypothesis that actual phenomena were measured. Could the 74 here also refer to an asterism <sup>as a measuring object or</sup> & the shadow one? Or, with Waley, <sup>referred</sup> for his 74, and be <sup>3840</sup> one asterism 'the Fox'? In fact there's <sup>another</sup> one asterism named the 74 *hi* "The Bow," also called 74, or 74 74. It contains the lum bridge Tien <sup>(1013)</sup> & the Wall <sup>(814)</sup>, with 74 stars, 8 planets and a 9th outside like an arrow. Stars in the same constellation of Satell. Com. major 74 and Puppis 74, 74. (As an alternate name for a lum bridge, first appearing in Liji and Zhouli, see Fan

Nui, p. 166). Arguing in favor of identifying 𠂔 𠂔 as a hornless, and in 38.6 (some places) for 𠂔 'The Bow' as 'a bow is the foot [that] (drawing) a bow' (one already mentioned in 38.6).

Arguing against this is the fact that the "bow" in 38.6 is twice written 𠂔, without any bow involved, so one would have to assume a regularization of the text here where context makes it unambiguous that a bow is meant; also the same asterisk 'The Bow' is not mentioned elsewhere until the Warring States and Han (e.g., Shiji Translation 天官書: 𠂔 天官下 一星 九天矢, 長下 四星 九天弓).

- RK, or simply 𠂔 is loan for 𠂔 and here and in 38.6 目<sup>見</sup> 𠂔 means "sight the bow," which is followed in 38.4 by what is seen  
of the birds) are crows, there will a capture."

- RK 38.42 <sup>Capture on</sup> A conjunction<sup>1</sup> or "Crossed captures," see 14.1 for 𠂔 best: - 𠂔 for 𠂔 (of 21.1). : "a capture in (foot) fitters" 38.4.2 <sup>38.4.2</sup> ~~𠂔~~ 𠂔 (𠂔) <sup>foot fitters</sup> (GSR 166c #kōg: Burma a pair of crossed legs [COSI]) : Burma <sup>stocks</sup> capture on a pair of crossed legs."

<sup>see figure 1</sup> <sup>in book 42</sup> - Wen Yiduo 38.3 <sup>38.4.1:</sup> <sup>stop</sup> 𠂔 𠂔 should be 𠂔 𠂔 "man with feet cut off, <sup>on an</sup> impaled legs" (Yin Yue's proposed emendation of 38.3 𠂔 to 𠂔, refers to the 𠂔 of 38.1, who had feet and nose cut off in 38.3)

- Li Jingche "Jiaoshí" p. 145 rejects Wen Yiduo's idea; suggests that 𠂔 here may stand for 𠂔, a variant form of 𠂔 kūn, <sup>have</sup> cut off hair as punishment

- Shengjian p. 311. 𠂔 < 𠂔 in the earliest form depicted a tablet standing on the ground (立 牌) (𠂔 or 𠂔, to which two hands were sometimes added to indicate someone writing facing the tablet) (𠂔, etc.)

<sup>form:</sup> Shengjian p. 418 on 𠂔 (𠂔), also Li Xixiong Jishu p. 1095 all agreed on this identification.

- on 𠂔 bowl p. 94, Li Xixiong Jishu p. 3571 𠂔

- in connection with 𠂔 as an instrument and 𠂔 as 𠂔 sorcery, consider also the occasional forms 𠂔 𠂔 𠂔 (all bowl p. 94) -

38.4av

- see notes on 著 (ashille), 算, 等, 立, 竹 under astronomy (2)

the instrument might have been rotated one notch every ten days,  
or a gu day, to keep up with sun, or once a day, and make a  
complete revolution in one sh period; the person in charge of the  
立 instrument was called 竫 wu, written using a suggestively  
turned 竹 instrument "canoe model" or the  
- maybe the instrument was similar to the 竹 (竹) Dipper/bridge dial "see SC 6 (180-81), 31-56, set 38.4c"  
- in studying the meaning of 竫 and 竹 etc. one must also consider  
夫見 < 竹>; the corruption of the arrow (Shinjigen, p. 914.) "scribe a circle  
shape by turning an arrow about an axis" (立人) and also 車九  
'path, rail orbit' (車意); and also 立  
車 GSR 992 k \*kiwag zgui wheel axle ends (车) joint, gorge (山谷), rail,  
low (谷)

立 GSR 8752 \*kiweg zgui a compass (Meng); to draw regulating lines (规矩);  
etc. (cf. 竹 and 立 (pivot))

立 GSR 8752 \*kiweg zgui

Shinjigen says of 竫 that it depicts 4 bottle forks put end to end 竫  
(cf. Shawan below)

- Needham III pp. 302 - 313 discusses the history of the sundial in  
China. He does not refer to either 竫 or 竹 but notes that the word  
晷 containing the element 竹 which "must have been originally concerned  
with the detection of auspicious and inauspicious times." (p. 302) He  
considers some other suggestive evidence: the TLV "mystic  
signs on mirrors" [cf. 竹], in which the T may be  
reference to a T-shaped gnomon (p. 307); the similarity in  
shape of the sundial and its possible association with sundials (p. 308)  
[cf. OBI forms: 立 > 竫; 竹 > 竫 · 竫]; the same 立  
as 竹 (pp. 303-308). Needham pp. 232, note c also relevant  
- also relevant is Needham's description of the xunji 立 竫 竫, a  
kind of "circumpolar constellation template"

(modified by Li who calls a)  
- Li Jizhe ("Zajieshi" <sup>which</sup> Tangyuan p. 185) 38.4.2 竫 竫: 竫 stands for 竫  
"twist up eyes [or 'strangle'?] captives." Or 38.4.2 could mean "exchange  
prisoners" (交換俘虜) Cf. 14.5 竫 竫 (立) 竫

(Shuxi 13.145 p. 27)

- 38.4.1 13.145 (3rd) another possibility: Eryg. lists a plant named 王后 (王后), which it gives a gloss of 王后 of the book, plant? From the other names given in common, glosses 王后 'King's melon', 王后 etc. It appears to be a variety of kind of melon or gourd. Now 王后 is a different graphic proliferation for just the 王后 of our bushire and 王后 (后母) (GSR 49g 天子 + 女后 'father's sister [she]') is phonetically close to 王后 # (GSR 49a 44c + # 女后 296). and furthermore 王后 contains the element 后 'melon' which suggests a graphic link too, between 王后 and semantically, the use of 王后 'oyster' and 后 'father's sister' etc., indicates that the name of the plant had a meaning, depending on how one interprets the post obscure 王后. E.g., (taking Wiley's entry of Shuxi) cross-eyed aunt "or cross-eyed oyster", who "meets (her) oyster first?" 夫 husband. Since 后 夫 here strongly recalls 4.3 見 金 夫, and since that appeared ~~among~~ <sup>in</sup> the Shuxi lines mentioning men which with Wiley <sup>written</sup> means 'dodder', and is also called 后 王 夫 "the King's daughter" (Eryg. 13.145 p. 27) we may wonder if there is a reference in both lines to the personification of the plants involved, each meeting (后 or 后) her man (夫). Both a melon, like dodder, sends out long tentacle-like runners in all directions, and it is easy to imagine that runners could be taken from the course a cross took and what it "met".

Shuxi def of 王后 (14B/11b); 王后 水平可接度也 ("at the winter season [relax] one can measure the angle [of the sun?]" - closely refers to a woman; continues: 王后 四方之王 (depicts water flowing from the four quarters into the earth.) ... 王后

- Schmitt Sprache (p. 39): (A) in the godforsaken oyster meets the great man. She has sexual intercourse with him and is captured. Danger! No fault "In allusion to a couple of mythological creatures and events." The oyster here (王后) here is the Vixen (王后) of the Sea River; the "great man" 夫 is the Arch (Yi) etc. There is "danger" because they are shot at by the Archer (Yi) etc. (B) 王后 having a secondary meaning in allusion, of the 'dark' 王后 'fox' = black fox, archer punctuates ... 夫 夫 子 10. (here) Yi is unfaithful wife, etc. (and treacherous)

王后 as  
goddess  
symbol

insert ①

point (A) In 38.4.1 言 is loan or variant for 射<sup>射</sup>, common in sense of 'measure' 射, often referring to calendaric measurements or sightings. Here 言 is loan or scrub even for 言 'for', 射<sup>射</sup> 言 then means "He (with the archer?) (measured?) set his sights on the fox". While this entry may be wrong in detail, it seems impossible that it is not connected with the occasions in Chuci.

(p. 298) Archer 言 shoots at the sun-fuels, both in myth and in Han tomb art; p. 301 <sup>citation</sup>

- RK: lines 38.4 and 38.6 are definitely allusions to the cycles of legends about Yi <sup>射</sup> the Archer, so it makes sense to interpret 38.4.1 and 38.6.1 in the light of similar stories like "Tsun-wen and his son", in which 言 shoots "Feng the Fox" and then, shot at <sup>in</sup> Jade ( ), and, (broken - see below) 射<sup>射</sup> 2, <sup>placed to shoot him? How? If measurement?</sup> (measured?) 言 in Chuci <sup>lison</sup> (Chuci buguan 1/36) 皇穹宇 天帝子 余章度与 measur<sup>to measure (射)</sup>, to sight with a gaze of sun and, take a reading" (as in this) cf. Hawkes, p. 22, "my father, seeing the aspect of my nativity, / Took omens to give me an auspicious name.

{射淫道人使改之,  
言射夫至狐} Hawkes,  
p. 27 "Yi loved idle roaming and hunting to destruction, And took delight  
in shooting at the mighty foxes." RK: or Feng the Fox alternating with  
Yi shoots the River Lord (Feng). Tun-wen Chuci buguan 3/46-122)

[射]...射夫河伯而妻很難懷? 河王利決封豨是  
射。何獻蒸肉之膏而后帝子取純狐日其妻羞謀。  
何射之射革而交否揆之?

Hawkes, p. 50 Q "How did he [Yi] shoot the River Lord and take to  
wife the body of Lo? He bent his bow to the full and made good use of  
his thumb, and Feng the Stomach was shot - why, when he offered  
fat of his flesh cooked as a sacrifice, was the Lord God displeased? Cho  
took to wife the Black Fox and that Dark Wife plotted with him. How  
was Yi's body boiled, and how did they conspire to have him eaten?"

Hawkes (p. 188), concluding that the last line is "ungrammatical and obscene,"  
each <sup>renders</sup> translates a proposed emendation 1.射<sup>射</sup> 2.射<sup>射</sup> ( ), but  
acknowledges further problems. If we followed the entry of Hong Kongzin  
洪光<sup>洪</sup> in his Buguan column, <sup>he</sup> writes "How, when Yi was (able to)  
shoot through rawhide, did they (the Han zhus in collaboration with the  
people of his state in alliance with his <sup>assistant</sup> (Han zhao) (Nephew))  
collude to destroy him, and estimating it (correctly) that Yi could be taken).  
(quip: )

38.4.2 RK: the mother previous husband  
(Black Fox?)

Chen Jiangai

- H. Rose (Researches into Chinese Superstitions, vol. 4, pp. 387, 388) mentions two stars held to be inauspicious, Gu 谷 and Xu 壴 "Emptiness, Void". When one or both of these stars, "against whose fatal influence five must be ever on the watch," controls a certain month, it is very unlucky. Rose equates Xu with the lesser lodge of the same name (Xu, in Aquarius, RA ca. 22<sup>h</sup>), but is vague on the identification of Gu: "Astrologers state that the 'Orphan' [it] is found in the zodiacal sign opposed to the star Hsi 西. It rises in the heavens four hours after Jupiter, Tai-sui 太岁, has commenced its annual revolution, and the star Hsi 西 precedes it by eight hours" (p. 388). RK: This is confusing, but its rising 8 hrs. after Xu would place it in the vicinity of RA ca. 6<sup>h</sup>, where, interestingly, shines Sirius, the brightest star orbit in the heavens, and which is quite solitory. It was referred to in ancient China, at least in the texts we have, as Long 狼, the Wolf (Shiji "Tiongousha", 史記·匈奴書, 卷第十二). It is odd that there is no earlier mention of such a striking heavenly body, and perhaps this Gu, the Orphan, is another name for the same star, which was later forgotten. Also in the same vicinity is the constellation now called Zhi 志 [Hsi shu] the "Arc (Bow) and Arrow", which was referred to in the "Tiongousha" as simply the star called Arc (弧 下有星曰弧). It is also possible that through a graphic confusion between Zhi and Hsi it is this star which was originally meant, Therogon. At some point the Wolf and the Arc could have been conflated into originally the same star, differentiated into two by the Horn. The spread eastward of knowledge of the western name for Sirius as the dog star, as well as the spread as the associations with the fox, Hu 虎, could well have exacerbated the confusion.

- Chen Jiangai, Zhongguo tianwenxue shi, makes no mention of any asterism named Zhi. nor is it in Lishu dangjian 東晉 "The Duke of the East Sun god".
- Chen Jiangai Jiaozhe 九歌, has line "舉弓矢兮, 射天狼." Raise my long arrow to shoot the Heavenly wolf (Sirius), sun-gazing?
- "Gu Xu" 谷虛 appears in a fragment of a lost pre-Han text called Jinzi it 既 (or it 既子) in a Wujing 五經 chapt., preserved as part of Wangye chuanqi 王業傳記. I. 山房輯佚書 f.69, p.27b) ap. Needham SCC vol.2, p.275. This contains a conversation between Jinzi and King Goujian of Yue, in which the king instructed to pay attention to the flow of the qi, to astronomy, and to the calendar. Needham translates

I.e. around Xu  
seen to be related  
to the Jupiter  
cycle;

see below

on it is zhi (see  
Wangye  
chuanqi  
book)

Wayne chenem 5882d. jg p.22; 计碗对日夫兴师举兵，必且内畜五谷实其金銀  
 满其府库。励其甲兵，凡此四者必祭天地之气，原於日月，明於孤虚。  
 Shiji guizhou [寄于存亡乃可量故... 明孤虚者知会际也... 夫阴阳者太阴 [Counter-Jupiter] 月居之山<sup>上</sup>  
 息三年，贵贱见矣。夫孤虚者，谓天门地户也... 历象四时以下者，上虚设八宫从日收者 [陛下功置也]  
 皇阳出，策策英 [美通作策] 其极计三年五倍越国域富... ]

38.4cv

(onto periods of time under their influence)

the passage (although apparently missing what appears to be a reference to asterisms in Gu Xu) :  
 "Chi Ni Tsu said, 'You must observe the chihi of Heaven and Earth, true (the activities  
 of the) Yin and the Yang, and know the Kai-Han.' The king replied, 'Your  
 principles are excellent,' so he observed the phenomena of the heavens (觀天文),  
 collected and investigated the constellations and their positions (集察經宿) and  
 devoted himself to the calendar (歷象四時)...." Needham's note on  
 Gu Xu explains "this rare term is explained as meaning the gate of heaven and the  
 door of the earth [RK: 無門非通也，即出於天門而入於地戶也。注云：兩星名也]". In later times it  
 became a term for lucky and unlucky in divination, and it is certainly connected with  
 the relation of between the divining and divining cyclical signs." Of the text itself  
 Needham adds that it "certainly seems to deserve represent a Naturalist tradition of  
 southern coastal origin, and most probably it would be contemporaneous with Tsou  
 Yen. [ca 350-220 B.C.]". "RK: note southern connection, Rose also in south? -  
 fits in with Chiu legends elsewhere in Tex. 38."

(more below)

RK: another astral allusion? ? 38.4.1 refers to Weaving Maid asterism (see 38.3).  
 In the later more complete version of the myth, she was the daughter (or granddaughter)  
 of the Heavenly Emperor (天帝之子) (Yuan Xe Gu shenhua xuanshi  
 pp. 160-161. Recall that daughter (Yueh quongzi 閨女) is quoted in was also called King's daughter  
 Every year she was allowed to cross the Bull-Ox (possibly on ox, <sup>and</sup> ET,  
 possibly a boy with an ox), but it had a bad effect on her weaving work, and  
 so was reported by the from her husband by the nearby Heavenly Horn (Wang R.  
 Way) and permitted to reunit with him only once a year, on the 7th day of  
 the 7th month. It could be this event which 38.4.2 refers to: she "meets her  
 pruning husband."

Chen Junren Zhongguo tianwen xue vol. 2 p. 322: There may be a connection  
 between Lodge Xu 戌 and the nearby asterism <sup>the gourd</sup> Huzou 瓠 戌, a bright  
 star in the gourd may have been the original referent of Xu, with a link  
 also to the Weaving Maid and the Bull-Ox <sup>(or bull-gourd)</sup>. These three asterisms could  
 have been the stars referred to as the Xu, Xu 戌 and Xu 午  
 lodges, and only later did these 3 lodges come to be identified with other  
 less conspicuous asterisms in the vicinity of the ecliptic.

(See County)  
in Huber

Chen Zengji (cont.)

from the tomb of Marquis Zeng of Yi 曾侯乙 (ca. 430 B.C.)  
 p. 328 : on the brazier discovered portraying the 28 lodges, the slots of the Niu  
 and Niú are filled respectively by 章牛 (章牛) and 犀牛 (犀牛) (cf. Huber sheng baowangzun, ed.  
Sixiong Zenghou Yi mu pl. 89) Wanxin 1979-7, p. 41.

孤 GSR 732 \*k'io > qiu (xīn) hom for \*k'io > xīn 孤 庚 月天 孤 庚  
 this appears in the Shu passage quoting 月天 孤 (see 38.6 notes) + k'iwat \*k'wo \*k'io  
 cf. Babylonian name for Sirius K₂, ak. zizi, or Kaksidi, or Kak si si (see 38.6c Quo  
Guo Moruo "Shu gigion" 542-2 (Quanya pp. 261-2) : in the Babylonian name, Kak  
 is, according to E.F. Weidner, cited by Guo, or shortening of Hebrew Kakkā ('weapon');  
 this asterism and the bow 孤 make up the station of the Jupiter cycle ( $\pm = \bar{K}$ )  
 known referred to in China as Chen  $\bar{K}$ , which corresponds to the year-name (岁)  $\bar{K}$   
執徐 zhí xū < qiu T'si ap - zī wō (GSR 6852/32p \*k'ip-dzio) ; Guo suggests  
 that this transliterates the last part of Kak, si, di or Kak, zi, zi, something Kak. ; RK:  
 we might add the suggestion that 孤 庚 (or 月天 孤) transliterates Kak,  
 with some kind of link semantically as well between 孤 'bow' and Kak <sup>bow</sup>, meaning  
 'bow' (see 38.6)

黑 & fishweir?  
 - Shu Guosheng Shuowen Tongxuan dingsheng, entry for 孤 (孤) <sup>sec.</sup> p. 1808 quotes Houhuishu <sup>sec.</sup>  
 to Fangzhangshun 方丈傳: 孤 庚, gloss: 谓火甲之子孤辰 Zhongshu ed. 2703-2704  
 more, see below 38.4c  
 entry for 莪 (孤) <sup>sec.</sup> p. 2423: quotes Cao Shu "釋名" 莩, 莩也. hom for  $\bar{K}$  eg.  
Shu 222/5 "Cao Shu" 采菽 "天子葵之本反" 别夏苗敢葵" (Shu 254/5)  
 entry for 月天 <sup>假借:</sup> p. 2423 西京賦: 日變置虧谷當宜臺形織紝 (a 双声); 魯灵光殿賦:  
 世頃顙頷而目睽唯 sūn 注張目兒  
 entry for 畏 (p. 959 sec.6) quotes 西京賦: 自日未及移其畏, 注景也.  
\* Song p. 176 "the Son of Heaven (monarch, sovereign) supervises them." // don't seem to be related  
\*\* Song p. 327 "There is nobody who dare (estimate me =) appreciate my words" although  $\bar{K}$  is hom for  $\bar{K}$

Zhou Yuanren (y. R. chao) "Zhouyi Xixingming koo" p. 297: the star alpha of Hydra  
 called in the west <sup>alliance</sup> (Alphard), which means the "solitary one" (子孤  $\bar{K}$ ); it is the main  
 star of the Xing 星 (RA 9° D. ca. -8°)

RK - the lodges mentioned in 38 seem to fit better in the system of 28  $\frac{1}{2}$  of the Shiji "Lüshu"

(see Wong Jiommin et al "Seng Han Yu man chanteze erhshixian" qinglong  
baishu huxing" p. 44), which has 逢星, 牛, 頤女, 虛, 21. 狼  
31. 獐, 22. 猪, 23. 七星, 24. 25. 26. , with 31 substituting for 28<sup>8</sup>, and 31<sup>9</sup> substituting  
for 23<sup>10</sup>. This may be an older system than 28 宿.

Gao Mozu "Yongqian Yijing de xin" p. 5 : supports Gao Heng Guiping on 31st as  
posthumous son, but it is noteworthy that a ref. to Ma Shokong 夏少康 story  
but rather to the orphion of Zhao (趙) (the <sup>symbol</sup> of Zhao). Lines 38, 4, 5, 6 are  
composed of two verses of the ballad "Kuiyan yoo" 《鬼言子狐謡》, chopped up, and  
with extraneous material added. When these verses are restored to their former  
form, each has five rhymes, as follows:

日暖孤遇元夫, 交孚(孚), 千每亡(元), 廣宗(並月夫).

日暖孤见豕负涂, 戴鬼一车, 先张之弓, 后脱(月兑)之弓.

There are two orphions here, one genuine, one fake. The fake one meets with a great  
real man (元夫 = 大丈夫), i.e. Guanyuan Chuijiu 關元大夫 Lit. father of a full-fledged family of the Zhao, and they the two  
are captured together; they do not regret it, and as a result the whole family family is slaughtered. The genuine orphion is protected by Cheng Ying 程英 MR. another full-fledged, and nothing  
is sored, even though Tu Bang 傻岸 MR. literally leads a whole carriage full of devils  
bad men ("devils" 獅) to try to kill him. 猪负涂 is a hidden reference to  
Tu Bang; 猪 is homophonous (通) with 狗 'wild dog', thus 傻岸 is literally  
"one who strengthens dogs to sell"; such a one would also butcher pigs. 见豕负涂  
means 'sell a pig which has been killed and has been cut lying on the ground (杀猪地上).  
Whence emerges the name of Tu Bang! The story of the orphion of the Zhao family appears  
in Shiji "Zhao shijin", in Liu Xiang's Xinfu 新序, and in Shuoyuan, although  
since it differs from <sup>the</sup> Zewzhuan account, it has been suspected of being a forgery (偽).  
However, there is no reason to doubt that this is not an alternative oral tradition,  
whether true or not.

- Monochrome: DKJ A.6966 孤 ① fatherless child (shuwang) 孤无父也, ② solitary  
 (Bunyuan zhu) 独中之, 凡津独置曰孤 2g. Li "Yueling": 仲春养幼少存  
 语孤 ③ look back (kaerimian, 觀, Zhangjusheng: 孤借假为觀, yu fan  
 yu wte 孤顧也 (cf. shuining & silen) (RK: no def. about others)

#6966-56 孤虛<sup>i.e. the bunches are the two green ones on a circular disk with bunches around edge all back)</sup> 諸兵法家が軍を行軍に方位・日時等を卜ふ法。  
 喻へば、甲子から癸酉に至る十日間に於て、十二支の戌亥を孤、  
 辰巳を虛といふ類で、日に去方位にも凶とする。漢書藝文志  
 に風后孤虛二十卷がある。《經子》公孙丑云“孟子曰天时不如地  
 理，地理不如人和”注云“天时谓时日·支干·孤虛·王相之属也。”

《史記》龜策傳：“日辰不全，故有孤虛”。注：集解曰、甲乙謂之日，子  
 謂之辰。六甲子孤虛法、甲子旬中無成亥，成亥即為孤，辰巳即為  
 虛。甲戌旬中無申酉，申酉為虛孤，寅卯即為虛，甲申旬中無午未，  
 午未為孤，子丑即為虛。甲午旬中無辰巳，辰巳為孤，戌亥即為  
 虚，甲辰旬中無寅卯，寅卯為孤，申酉即為虛，甲寅旬中無子丑，  
 子丑為孤，午未即為虛。劉歆七略有風后孤虛二十卷。《續  
 繆子》武议：“考孤虛占咸池，合無危非，视吉凶。”《後漢書》

趙彥传：“將兵督州郡合討無忌，彥為陳孤虛之法。”《後漢書》，  
 方术传序：“其流又有風角·遁甲·七政·元氣·太日·七分·逢占·  
 日者·挺事·須臾·孤虛之術。”[及望雲看氣推外解故時亦有以致勝也]

#6966-152 孤辰：不吉の星。九星で大惡日とする日。三月は戊申·庚申·  
 壬申の日、四月は己未·辛未·癸未の日、九月は甲寅·丙寅·戊寅の日、十  
 月は乙丑·丁丑·己丑の日。《後漢書》方术传序、孤虛之術注：“孤  
 虛者，孤謂六甲子孤辰，若甲子旬中戌亥無干，是为孤也。”《通鑑  
 記》悼殤：“夫人不是你坐孤辰，把子宿置。” “[对孤為虛】  
 A6966-163 孤星：消之強つ左星。一ノぼし。身上のない女子の喻。唐の  
 崔曙...

- Christopher Cullen, "Some Further Points on the Shuh", Early China, 6 (1980-81),  
 p.35 gives illustration of "lodge dial" (from Wenwu 1978. 8, 19-), with a  
 pair of perpendicular lines through the center, such lines could be used to locate  
 points of quadrature and opposition of moon (p.34). They suggest that the  
 instrument depicted in Fig. etc., might have had a similar function in determining  
 oppositions and right angles in heavenly observation or on a ~~per~~circle more

primitive cosmic model". One is reminded of the early conception of celestial coordinates for heavenly bodies and the importance of right angles in measuring declination and right ascension. Consider the appearance of an omnibus sphere (Collen p. 37 draws a picture ). Another right angle of importance even earlier in Chinese astronomy was that formed by the meridian and the horizon. Perhaps the  $\text{X}^{\circ}$  helped to establish the precise meridian along north-south line "...the overwhelming concentration of early Chinese stellar astronomy on the meridian transit... a relatively crude estimate [of the width of a Lodge] could be obtained with the help of nothing more than a pair of gnomons set up on a north-south line for sighting purposes..."

She 50/1 定之方中作于楚宮 扶<sup>手</sup>之西北作于楚室。  
 50/2 仰<sup>手</sup>升彼虛矣。以望楚矣。望楚與室。景<sup>景</sup>山与京。  
 降观于桑。下云甚吉。終焉允猶。 Ord p. 33 (When the constellation) Teng was at the zenith, he started work on the Chu palace; when he had measured it by the sun, he started work on the Chu mansion; then... (2) He ascended that mountain in order to look out over Chu; he looked out over Chu and Tong; he measured mountains and hills by their shadow; he descended and inspected the mulberry grounds; the tortoise-shell oracle was so auspicious, although it was truly good. Here we have the observation of a meridian transit, using the term 扶<sup>手</sup> with the sun, the observation of shadows, derivation and application, and the gnomon<sup>景</sup> occurring together.

- if  $\text{X}^{\circ}$  represented some device used in divination rather than in astronomy, or in addition to it, the right-angle diagonal lines would be useful in reading off opposite zhū branches in the system of gu Xu referred to in the Han (see note)

Douglas Harper "The Han Cosmic Board: A Response to Christopher Collen" (EC 6 (1988))  
 p. 55 translates 30 虛 "Orphaned Vacancy" (in a list of divining arts in the 13th cent.)

- "Xiezhun" chpt. 8 has phrase (易經) 乾<sup>乾</sup> 坎<sup>坎</sup> 不<sup>不</sup> 居, 命<sup>命</sup> 流<sup>流</sup> 六<sup>虛</sup> "Legge:

"They [he thinks unlabeled topic is here, not ䷀] change and move without staying (in one place), flowing about into any one of the six places of the hexagram."

初<sup>初</sup> 卦<sup>卦</sup> 其<sup>其</sup> 無<sup>而</sup> 持<sup>持</sup> 其<sup>其</sup> 方。既<sup>有</sup> 其<sup>其</sup> 常。苟<sup>非</sup> 其<sup>其</sup> 人。  
 道<sup>道</sup> 不<sup>不</sup> 行。 Beginning with taking note of its explanations, we resonant the principles to which they point. We thus find out that it does largely concur with standard rule. But if there tend to be discrepancies (according to our stand), the ones which cannot be parallel without them,

38.5.1 憂亡

38.5.2 厥宗噬膚

38.5.3 往何咎 (accord.)

- Gao Henry: for 38.2, MS. has 肴, which should be adopted; 宗: ancestral temple; 噬: 'eat'; 膏 'meat' \*: "troubles can go away; he will start ascend to his ancestral temple and eat meat. what misfortune is there in proceeding <sup>(there)</sup>?" Qijing <sup>\*</sup> defines 膏 as 'meat' (肉)也); refers to a sacrificial feast in the ancestral hall.
- to 38.5.3 cf. 9.1 何其咎, 17.4 亂朝 何咎?
- 噬 膏 - also in 21.2, also explained by gao as like 'eat meat'
- H. Wilhelm (Hsien p. 220) 38.5.2 "that clan fellow (cf. W-B "the companion") bites his way through the wrappings."

Fe jinghe (房吉): 38.5.2 厥宗 "that clan fellow, A.E. 'meat'  
 噬 "eat": (describing the nervous traveller continuing from line 38.4: His  
 fellow clansman is eating meat. "(so he can relax)

38.6.1 目癸 子瓜  
38.6.2 見豕更塗  
38.6.3 載鬼一車

38.6.4 先張之弓 猶說(脫)之弓 38.6  
38.6.5 匹寇婚媾構  
38.6.6 往遇雨則吉

- 弓瓜 GSR 41h \*g'wo > hú bow(yi); bend, curved (zhoubi)

38.6 see H. Wilhelm Heaven p111+2 n.36 + 2-clng ovals in the Tso-chuan p279

- 目癸子瓜: see 38.4

- 疒 GSR 82d<sup>1</sup> \*d'o > tú mine; to plaster(shi); stop up (jue); to soil (zhuxing); wood  
- 鬼 GSR 569z \*kiwər > guǐ spirit, demon, ghost (she) b.0.3  
- on "ghost carts" see Eberhard Local Customs of South .. p170: The "ghost cart" was a special  
- see Sun Xu 15 (Legge p169) [knit of owl or evil bird which attacked children, esp. in Guangdong  
- 匹寇婚媾構 see 3.2 [owl, willow also had astrological connections - it could appear on a comet  
in the sky].

Gao Hong: a prob. loan for 車, \*b'iuč [GSR 1000z \*b'üg > fū carriage on the  
back (she); support, be exposed to (quæce); turn the back on (le); neglect, be  
useless to (quæce); lean on, rely on (zeu)]. 車 reads as 車 wood (車) 12;  
車: "foot" bow ff 手; 2 like 車車 車 'bow'(3). 車 reads as 車  
'put down' (放下), an ancient story: "an posthumous son (see  
Gao's explanation under 38.4) was travelling at night, and saw a pig <sup>was lying</sup> on  
the road, and also a cart with a group of ghosts (sic: guǐ) riding  
in it. The posthumous son first cocked his bow and was about to shoot,  
but then put down his bow and didn't shoot. Probably, he realized on  
closer inspection that they weren't ghosts but people. They <sup>wouldn't</sup> robbers.  
but a wedding. The people had come looking for the pig and happened to  
run into the posthumous son." This appears to be the story of the Qin  
emperor Shao Hong, referred to in Zuo zhuan Ai 1: "Once there was a  
group of Qin soldiers who killed Chen gong 越王殺勾 in order to attack  
Zhen Xué 越鄧, (he destroyed) the Qin king Xiong 虹. The queen  
<sup>皇后</sup> was pregnant at the time, and fled through a hole, going  
back to (Yun) Ling 延陵, where she gave birth to Shao Hong 少虹...  
(look up in Legge)

Gao sent Gao 車 to seek him out. He fled to (Yun) Yu 延胥...

Yi Si 壴子. Thereupon gave  
him the two Yoo 車 as wives and gave him the city of Jun 車 as domain.  
Gao Hong: the "posthumous son" 車 of the Yi appears to be Shao Hong  
who was the posthumous son of the Qin king Xiong. 38.4 and 38.6 describe  
Shao Hong's experiences on his flight from Yun Ling to Yun Yu.  
The posthumous son meeting a wedding is like a parched seedling meeting with  
sweet rain, thus to obtain this line means it is auspicious to go and meet with rain  
over

(its 'most' and)

and

見

approvingly  
Qiu presents aalt. enterp. of 貳 as 'have on the back'. 會 雖 然  
is then "see a pig with mud on its back" — this is enterp.  
of Yu Fen, and Wang Be.

- on 之 = 其 <sup>the</sup> Jingzhou shici: p. 193-9 one of his examples is  
Shu 226/3 之子于孚, 言其子; 之子于金, 言其子 where  
he notes 之 is parallel with 其 and should be explained in some way; but note  
that Koigens, (See p. 179), treats differently, not as "his" but as "for him":  
"This gentleman went hunting, I encased his bow; thus gentleman went  
angling, I twisted the line for him." (wō gōng) — this line 226/3 is closely  
parallel with Yi 38.6.4, and could suggest a translation as "for him"  
here too; Gupei Tongzhi on 之 (p. 294) does not mention or use as = 其

- 38.6.6: 遇雨 here and again in 43.3 扱行遇雨 is the Yu counterpart  
to the common DS expression 遇雨 "encounter rain": e.g. Ferrary, "Studies,"  
p. (365)<sup>10.24</sup> 2 何宜立唐不遇雨 + 月: "at Yu hui day  
divination, diviner Ho tests [the pigs]: in treating Tang as guest,  
if we offer food as sacrificial gifts [sic] there will not be encountering  
rain." Tenth month; ; or again, on p. 65 (same page), <sup>(365)<sup>5.262</sup> 用上甲  
不遇雨 大乙不遇雨 大丁遇雨 This was used (i.e., applied); but  
(with) Shou-chiu, we were not encountering rain; with Ta-yi there was no encountering  
rain; with Ta-ting we encountered rain.</sup>

- An Wanli ("Shuo Yu" songo pp 38-40): 38.6.3 戴鬼一車 refers to a  
courage-full of "鬼" people, i.e. the some people who are known as  
a state or region as the guifeng 鬼方, in the same way that the  
people of Qiong feng 空方, Tuifeng 吐蕃 etc. are known as  
simply Qiang, Tu, Yi etc. Since the guifeng were traditionally enemies  
of the Zhou when someone sighted them, he "first cocked his bow" (to  
the 3rd 之 3th) to shoot at them, but then he learned putdownable  
his bow (置) since he discovered they were not hostile but rather were there for "marriage". Cf. a similar (The same  
arguments made in summary in his "Chengyu Wuzi, Wang shi"  
p. 10.)

- Wahlen ("Chengyu," p. 139) 38.6.1, see 38.4.1; 38.6.2-4. 鬼 is not "ghosts"  
but "a man of Guizhou;" "If you see a pig with mud on its back  
from some group referred to in 63.3 and 64.4"

in the same cont with a (monif) Gui, first stretch your bow; then loose it." The significance of the sighting of a Gui as owner here partly because of similarity of sound of Gui (\*kiwɔ̄r) to gui 狐 (\*kiwɛ̄r), the last day of the week [or to 日癸 kui (\*kiwɔ̄r)] stretching and loosening the bowstring evidently a rite for exorcism of the evil influences caused by this bad owner.

- Kotzig's Lorn #330 38.6.2: "He sees a pig (crouching on the back) covered with mud." Rejects Wen Yiduo lorn below.

<sup>cont. below</sup> - ~~38.6.2~~ Wen Yiduo: 38.6.2: <sup>(38.6.1)</sup> "lorn for 3st & 6th in 9 attack": "He sees a pig which has (attached itself to =) gone through mud." (See Kotzig)

- H. Wilhelm ("I-ching Oracle in the Tso-chuan and the Kuo-yü," pp 276, 279) discusses what he regards as a quotation of an older version of 38.6 in Tso, XI 15: 天子犯忌 禽之也 犯其往姑 六年其逋. This line, he translates (Heaven p. 112 n. 36) "Isolated through opposition (some or 10%). The robber draws the bow against him. Also, that the nephew follows the aunt. After six years he escapes." It changed "some time

of 38.6.6 took  
by yengche  
also it occurs in  
some quote from  
38.6.6 see 38.6.6  
and 15 see 38.6.6  
but note  
- Wen Yiduo "Zhang" pp. 48-50: 38.6.6 ䷲: "as to soft order, should follow 38.6.7 ䷳ ䷲ ䷳ which is overruled by ䷲. Shi of here refers to the Milky Way (see note 38.6.6) which was thought to be an arm of heavy rain coming when it crosses the waves (䷲ ䷳), i.e. crossed the Heavenly (He) River (Milky Way) or alternatively bathed in the it, causing there to be a dark

cloudiness only in the area of He. The Milky Way of Wen could have argued that ䷲ ䷳ was the result of swimming in the River, but instead he argues that ䷲ is a loan for ䷲ 'adhere to' as in the 223/6 ䷲ ䷳ & ䷲. As a sign of coming rain, the astrologers added to the phase 38.6.2 saw the Pig with mud stuck to it the phase 38.6.6 "if young and encounter rain, it will be auspicious." Wen regards the lines in the 223/3 ䷲ ䷳ ䷲ ䷳ ䷲ ䷳ ䷳ ䷳ (else p. 184) "There are seven with white legs, eight numbers they look through

(b) \* Shiji p. 1302 says of M44 "中白者為質" the white thing in  
the middle is the Hostage" —

38.6 av

The waves") as the object of many references to this asterism, and indeed it is followed by the same an unmistakable astronomical rain sign: A 禾于畢, 卯濟之訛 (odes p. 184 "the moon (is supposed to =) dwells in (the constellation Pi [a] The Heavenly Fork] it causes a great flow of rain;" Wiley Songs p. 120 n.1 says "The Net, i.e. the Hyades, connected by the Chinese, as by us, with rain. Swine with white trotters are also an omen of rain... If so 雨 in 38.6 could be a rain star, whether an asterism or not. Wen quotes Shiji, "Tiongshusha," see which says the Kee 壴 lunar lodge is a sealed in: pig <sup>feng</sup> (奎 K'E T'U), and the Zhenye column, says it is also called the Heavenly Pig. In fact Kee and Bi 畢 are both in the same vicinity of the heavens (approx.  $10^{\circ}$   $11^{\circ}$  Dec +10-40°) and also near the Milky Way. But this is better hypothesis (see Wen cites a variety of other evidence from which he concludes also that the "Rain Master" 豐星 was also a pig).  
Also in 38.6 Wen identifies the 豚星 -  $\beta$  with the asterism Upsilon Tauri, Cold Ghosts 鬼星, of which the Zhenye column to Tiongshusha says: "The five stars of the Upsilon, one star is also the 'ghost vehicle'" (also the "ghost up Corpses" 鬼星  $\gamma$  and another (lost) work says describes this a star as "white like powdery floss" (白粉星  $\delta$   $\epsilon$ ). which is the "pneuma of Beihui, piled up corpses (白粉星  $\gamma$ ). Although Wen does not go further than this, this description fits perfectly the Guixia lunar lodge in the constellation Converging Waters which is composed of four stars forming a box (cont?) shape containing the well-known cluster, M44, known in the ancient West as Hercules (we will identify it with the Beihui asterism) as the Beihui cluster and in the ancient West as Pherseus. This is famous because it is the one cluster which was unusually recognized already before the invention of the telescope. Significantly it was believed to be in the Mediterranean world and West Asia star for rain: around 300 B.C. Tyrtaeas Theophrastus described the darkness in the progressive condensation of the atmosphere as a sign of coming rain. And Pliny according to Henry, "If Pherseus

is not visible in a clear sky, it is 'a passage of a violent storm'" (Richard Allen *The Names*: *Theire Lore and Wisserry* (Rover reprint of orig. 1899 ed., N.Y. 1963; p. 112-113)).

Wen Yiduo refers to other traditions, that the Coctel Ghosts were also the Heavenly Eye 天目, and that they this asterism governed the investigation of treacherous plots, while the Bow governed reprobation against robbers and thieves, etc., and explains that this is why the *Yi* text here also has the line 38.6.5 天弓矢--.

The Heavenly Eye 之 identification also <sup>fits in with</sup> reinforces the hexagonal name 天弓矢, orig. glossed as 'view with surprise' 瞰矢.

Wen: as early as *Chuci* Judge it 天弓矢 there is reference to an asterism called the Bow (天弓矢) (in 東方), also cited in "Tsingquonolan" (天弓矢), Wen ties this to 38.6.4 天弓矢--. // One of the lever lodges, in Hydra RA ~~10<sup>h</sup>~~ D-15°, is Zhong 天弓矢 (the Drawn Bow) and to the southwest, in Corvus major and Puppis, to the RA 7<sup>h</sup>D-30° is the asterism Bow and Arrow 天弓矢 which interestingly uses the same word for bow 天弓矢 as the other 天弓矢. I do not know its age. (more of 38.4 notes.)

includes stars  
Wogen and  
Adara

↑  
insert (A)

The Hyades were called among the Roman country-people by the name *lunula* "the Little Lips" and this name appears frequently in later literature. Allen, p. 388 notes that Cicero referred <sup>(with confirmation)</sup> in his *De Natura Deorum* to a common belief that "the continual rains of the season of their [the little lips] setting make the roads so muddy that these stars seemed to delight in dirt, like swine," (Pliny). Allen also proposes that the Anglo-Saxon title *Bear-Thrush* may refer to the Hyades, rather than the usually assumed *Queen*. // The similarity of the <sup>rain</sup> clouds surrounding the <sup>clouds</sup> *Hyades* "plunging in a herd through the waves" (Wally *Notes* p. 120), i.e., the Milky Way, and with "wind on their backs" 风至 (Yi 38.6), and seen as metaphor for murky clouds, to that surrounding the

(As when the swallows see the Hyades / gather in clouds of immenselocks...")  
(e.g. Christopher Morley's History of Doctor Faustus, quoted in Allen p. 386.)

38.6b

Several, the Hyades, or Little Dogs, is so striking that I cannot imagine it to be entirely coincidental. But more research, especially of the difficult issue of accuracy in dating, <sup>is needed</sup> first refutes positive references in the Chinese literature. The Hyades, probably etymologically related to the Greek word for 'Dawn' itself, were mentioned already by Herodotus and Homer, contemporaries of the Western Zhou; but whether there is <sup>other</sup> evidence of <sup>Egyptian</sup> contact <sup>in</sup> astronomical influence at that early date is <sup>experience of fully</sup> doubtless more open to question than the <sup>freedom below</sup> certain and plentiful influences to be found in Warring States and Han texts. \* The variety of such that work is all the more necessary given the because the <sup>may be</sup> apparent reference to the Swine asterism here <sup>and only</sup> part of a complex fabric of astro-stellar imagery.

- Li Guizhe "Jiaoshi" #146 notes that in Jiaoshi Xizi, the Liver  
Sun  $\text{巳} \text{午} \text{未}$  seems to refer to this line with the words " $\text{巳} \text{午}$ "  
 $\text{未} \text{申} \text{酉} \text{戌}$ ,  $\text{酉} \text{戌} \text{亥} \text{子}$ ,  $\text{未} \text{未} \text{未} \text{未}$ ...". He agrees that the diviner is here summarizing abridging and paraphrasing, rather than quoting directly. He rejects Wen Yiduo's interp of 38.6 as references to asterisms. He is in favor of reading the second 未 in 38.6 4 as  $\text{未}$  <sup>vessel</sup>, following Jijie text, and a number of Han texts (those of Jing Long, Ma Long, Zheng Yuan, et al.)  $\text{未} \text{未}$ , with <sup>with</sup> "vessels" translated  $\text{未} \text{未}$  <sup>to place</sup>  $\text{未} \text{未}$  <sup>to place</sup> (置). They believed it was bandits, so they "first drew out their bows"; it was not bandits, (but) a marriage, whence they set out vessels to in expectation of it."

on early contact

Needham <sup>sec</sup> III, p. 273-4 "... transmission of a body of Babylonian astrological lore to China before the -6th century ... seems rather probable ... certain basic ideas [may have been] transmitted about a thousand years earlier, e.g. the 'domicile' words which led to the system of Shi, the unit of the gnomon, ..."

- Schmitt "Späthe" pp. 35-63 Spec. p. 43: "The godforsaken orphan sees a pig. It bears mud on its back. ~~she~~<sup>He</sup> has loaded demons, a whole wagonful. First he draws the bow at her. Later he takes <sup>more</sup> the bow away from her. ~~she~~<sup>He</sup> is to enter a relative by marriage. If one, in going along, comes upon rain, he will have good luck." The owner of the bow is Yu the Archer (cf. 38.4)

38.6.4  
33

- Yan Xingyan (Yiqing xingheng 3/66-8a) 38.6.4 1½ 章 2 31A : for 31A Yan  
<sub>substitutes</sub> <sup>add</sup> The reading of the 雨, Ma, Zheng, Wong, Lin, Ni Zi Kun 蔡子坤 texts of <sup>1</sup> ;  
should <sup>2</sup> 章, with Wu Shifu 吳師甫, should be read 4章, <sup>(p. 61 even)</sup> glossed as  
"give, love to?" (送) : "Later give him a pitcher." (no explanation).

- Chen Zunyui (Zhongguo tianwenxue shi Vol. 2, p. 316): the resemblance between certain stars connected with asterisms in China and ancient Greece is not coincidental, but shows influence/contact. Schlegel <sup>longleftrightarrow of signs</sup> in his "星辰考源" cites, e.g., in China, of the lodge <sup>of</sup>, it is said 翩星好雨, while in Greece "Bi" was the god of rain. (p. 32) There are interrelated references to carts, "gui" devils and bows and stretching (弓) in the words used in different ancient texts for the individual lunar lodges. Chen identifies <sup>both</sup> the lodge referred to in Huainanzi as 車鬼 "cart-devil" and that referred to in Yuching and Shizi as the Bow/arc 弓宿 with the stone lodge, #23 龍星 龍宿

- Guo Moruo "Shi zhu gan" 48<sup>b</sup> <sup>542</sup> (Qunyi p. 250) : Babylonian ecliptic asterism #2 Is. i.e., meaning Cow's Back 牛背, corresponds to Bi 犀; Babylonian asterism #5 K2, z1, z2, z3 (Kakidi), great dog. (Sirius, Chinese Heavenly Wolf) replaced the cart with ghosts 鬼, which was called in Babylon she Arrow 箭; the neighboring several stars were called in China 弓宿 and in Babylon Kak. ban, meaning 'bow' #6 Gis. ban, also meaning 'bow' 弓宿, corresponded to Jiao 角, the Horn

38.6.15 初晉獻公筮嫁伯姬于秦，遇归妹䷵之睽䷥。史苏占之曰“不吉，其繇曰‘士刲羊’亦無益也。‘女承筐’亦無貞也。西鄰賁言，不可僂也。归妹之睽，猶無相也。”震之離，亦離之震，為雷为火，为羸败姬。车说其輶，火焚其旗，不利行师，败于

宗丘。归妹䷵孚，寇张之弧。姁莫從姑，六年其逋。追  
归其国，而棄其家。明年其死于高梁之虛。”及惠公在秦，曰  
“先君若从史苏之占，吾不及此夫。”韓簡1872 ad.侍to曰“龟象也，筮数也。物生  
而旁後有象，象而後有数...” Izze to p. 169? “Years before this, when Duke  
Hien of Tsin was divining by the milfoil about the morning of his daughter to the <sup>elder</sup> ~~and~~ <sup>it</sup> State of  
Tsin, he got the hexagram Kwei-mei, and then the hexagram Kwei. The historiographer Soo  
interpreted the indication, and said, “It is unlucky. The sentence [on the top line of  
Kwei-mei] is, ‘The moon cuts up his sheep, and there is no blood; the girl presents her  
basket, but there is no gift in it.’ The neighbor on the west reproaches us for our words  
which cannot be made good. And Kwei-mei is becoming. Kwei is the same as <sup>its</sup> forgetting  
no help (from the union). For the symbol Chen (䷳) to become Le (䷲) is the same as  
for Le to become Chen; we have thunder and fire — the Yang defeating the Xe. The  
connection between the courage and its axle is broken; the fire burns the flags: — our  
military expeditions will be without advantage; there is defeat in Tsung-kew. In Kwei-mei's  
becoming Kwei we have a solitary, and an enemy against whom the bow is  
bent. [see the Yih, on the top line of the hexagram Kwei, but it seems to me of no use trying  
to make out any principle of reason in passages like the present.] (Then) the nephew  
follows his aunt. In 6 years he makes his escape, He flies back to his State, abandoning  
his wife. Next year he dies in the wild of Kiong-leung.” When duke Hui came to be  
in Tsin, he said, “If my father had followed the interpretation of the historiographer Soo,  
I should not have come to my present position condition.” Han Keen was by his side,  
and said, “The tortoise-shell gives its figures, and the milfoil its numbers. When things  
are produced, they have their figures; their figures go on to multiply...”

RK: “归妹䷵孚 = “In marrying <sup>me</sup> a daughter, sight the solitary one (astray)” ?