

41.0.1 有孚

41.0

41.0.2 元吉元咎可貞利有攸往

41.0.3 習之用二簋可用享

- See Boston 1974.7 on this hex.

- 習 GSR 313d *gāt+hé what, where, when, how; why (shí) : look for 314a 宴 to inquire (shí)

(舊 GSR 577g *liwər acrepis plant (shí)) → 47.6 (mistake)

Leungchi - Gao Heng: 習 = 厚 ; 習 look for P 習 [GSR 642x *giop+ye giving food to (se, labourers in the fields) (shí) — "642 serves mostly hand-p farms but there is one to two contacts with -t farms, e.g. v. 2 習 *käp and ? MC *köt]. 'give food to' (饋食) : "There will be disasters; unfortunately auspicious, no misfortune; and what is desired may be done; lucky to have somewhere to go; in offering giving food to the spirits only use two good bowls of food, and it is OK to implore sacrifice offering." ; offering : same except 習 = 'punish' "There will be a punishment"; and 習, while explained the same way as a bowl, is connected with preceding line, rather than following line as in of Dzidzsun; "Lucky to have somewhere to go, (someone) will give him two food to the traveller in two good bowls."

- Shihchihshui (p.151) 41.0.3 = "What is needed [for sacrifice] two [instead of eight] cups are sufficient for sacrifice." [sic]

- Chen Mengjin ("Yao Mow... shih hou" p.77) punctuates 41.0.3 [習之] 用
二簋, 可用享" (no discussion)

- Aksaraka : 41.0.3 習 'what' (wan) : "(If one asks) what to use, one may use just two or two gu bowls to make sacrificial offering."

- Wen Yiduo ("Luzhou" p. 52) divides 41.0.3 習之用二簋, 可用享; 習 read as 之 meaning 'give' (饋); gwihum 'two gu' (饋) 之 人 = 二簋, parallel with 41.5 三爻 + 人 = 三。 This avoids the awkwardness of traditional glosses which divide often between 用 and 之, and explain 之 as interrogative 'what,' thus leaving an unexplained 之, and sounding poorly too.

RK MS (Wenwu 1974.7 Plate I) has ䷲ 元吉 荟? 選 脱? (卦?) 可貞 ䷲
有攸往 習? 之用 二 𩫑 可用 𩫑 (芳?), 初九, ...

i.e. 41.0.3 is quite different, and ^{argues} needs intensive comparative analysis, which hopefully will clarify the confusion about the meaning of the received text.

- Rao Zongye ("Xue lun Mawangdui Yigui xiben" p. 233) transcribes MS as "... [omission] 元吉; 罢 (無) 否, 可貞". He also transcribes some graph elsewhere on ^{same} page as 罷.

- Wong Shunde Ciqian p. 114, under 罷 quotes 41.0.3, and interprets as ~~the~~ interrogative pronoun 何 'what'

41.1.1 已事遄往无咎

41.1

41.1.2 西酌犧之

- re 已: the Xiang canon quotes 已(?) but there is a variant 𠤔 as well as 𠤔 (4/18a)
- 捷 GSR 4352 + SW3n > sun diminish; damage (limps). Since the part to the right cannot be phonetic, the explanation of the graph is uncertain.
- 西酌 GSR 112d + F10k > zhú: pour out (wine) in a cup; draw water (shui); to deliberate, consult (zuo); libate for a 父 (chuci)
- 犧 GSR 168m + di wan > chuan hasten, quickly (shui)
- Qao Heng: op. Shuwen: You text has 𠤔, for 已 (this is how Kangxi writes the graph), Jiaji text also has 𠤔; Qao says 已 'libate for 𠤔' (i.e. quickly: "If the sacrificial affairs are quickly gone^{to}, (and done?) (下 𠤔 事速 往, there will be no misfortune, one can consider reducing the quantity of sacrificial objects (可無甚事) it's 捷 其祭品)"; Gujing: quotes Hui Song on 已 and 𠤔 being interchangeable; Qao: originally 𠤔 in Yi were written as 已, later people added a radical element in all places except here in 41.1, and 49.0 已日辰孚 and 49.2 已日辰革之, probably because they lacked confidence; 西酌 捷之: "(take) the wine libation to be offered and reduce it", i.e. 西酌 here is 'wineoffered in sacrifice'
- if 41.1.1 is read 已 yi..., cf. Shui 128/2 父 𠤔 已 Odes p. 147, "the libation would probably quickly cease." - this would invite a parallel interpretation of 已事遄: the finishing of the service in quick, (going there now). but also to 已(𠤔)事 of Shui 209/2 and 210/6 𠤔已事子L BA Odes, 162, 164 "the sacrificial service is very brilliant"
- Karlgren (Loam #2095) reading 已 *ziag > yi^{41.1.1:}, the "orthodox interpreter", is "Having finished one's task, quickly to go - no fault." You You's 𠤔 *dzizg > si could have been a local proposal, or the way his text reads. With 𠤔, 41.1.1 would be "for sacrificial services, quickly to go - no fault."
- RK (3)* When you finish your service, go quickly, there will be no misfortune."
- Li Jingche ("Jiaoshu" #155): 已, partiform of 𠤔, as in 49, interposes in qao
- Wen Yiduo ("Liaozhu" pp. 50+): 已 for 𠤔; says "as for the sacrificial services, go quickly to do them, and there will be no misfortune -"

- Okotaka : It 'stop' (yourselves) If one stops out his activities, and goes quietly, there will be no misf."

RK: MS (Wenner 1974.7 Plate I) has 2 事 □ [perhaps 福?] ^フ
 'perform libation'] 往 ... (see 26.1 for analysis)

With a word such as *guin* here we have "If the sacrificial service is a libation, there will be no misfortune in going."

41.2.1 利貞

41.2.2 征凶

41.2.3 弗損益久

41.2

- 益 GSR 849 a * . iĕk > yi increase (shu); more (lunyu); advantage, profitable (lunyu). The graph (b. ) shows a bowl full of liquid - see 41.2.2 for more
- 豊亨; "a lucky divination" but to attack other states ^{for} ominous, it cannot diminish them (referring to the other states), but rather increase them." Guixing: diff. on 41.2.3 "Don't either diminish or increase things" (taking it as negative 亨), - Guixing same for 41.6 below, same place 41.2.3
- for 豊 in shi, see 41.5

X 4.23
益

("astyle simplified")

- 益 Chen Mengjia Burke (2) p. 109 and 115. was the ancient form of 益, but since Wu Ding's time 益 was used in OBs; but then in the early W-Zhou (showing conservative provincial quality?) both and were used (p. 115).

- 益 (or) originally, a picture of a vessel with water bubbling () out or spilling out, thus with meaning "increase", "confer upon" — in the western region King Cheng and Kong era bronze, older form was used for 益 (p. 109), although the earliest W-Zhou bronze forms had appeared to continue the Shang form — vessels w/ are 子德段 and 德段 () (p. 109) and 趨白 (p. 115-6).

- Goo Hwae: "If three people travel then they will lose one person; if one person travels, then he will gain ^{the} friend"; Guying: this is same situation as described in 2.0 西南得東 DK into AA; probably from ancient story.

- Li Jinyue ("Shih koo" Tangmen p.51); one of 2 poems in yr. with 11.3; derived from experience, this poem affirms the naturalness of pairs, couples, and the awkward, unstable nature of threesomes; it is included here because it contains word sun 才

41.4.1 摸其疾 使過有喜

41.4

41.4.2 元各

see 25.5, 58.4

- Gao Henry : the ancient people referred to recovering from illness as 「治喜」 'healing'
"diminish his illness, make ^{him} up quickly (healing) recover, (Of course)
no misfortune."

(current exp)
(TWBII form identical)

- Wen Yiduo ("Fuzhou" pp 50-51) : 使 ^{read as} 事, 事 ^{is oblique} is oblique
ref to 41.12 (乙) 事 過 徒 : 41.4 says "if an ill person (有疾者) [is not
dealt with] goes quickly to ^{make contact} (sacrificial) service ^{and purify} quickly, he will recover.

41.5.2 元吉

- see 42.2 notes too - The brief discussion of courses or sets of exchange in Ciel <sup>see 42.2 pp 90-94 brant, very
similar to
improved
version.</sup> 41/5 on AA Ciel Birth of Chins (p. 187) notes that a tortoise worth 10 strings <sup>consequently
worth 1000 coins.</sup>

would be of great value - the fact that it "cannot be opposed" is due to the fact that "one's proposals, were so unfairlyly couched that they

could not be questioned" ^{lets discuss} someone has indeed increase him cannot oppose it. <sup>But note
see back → Wilhelm Baynes
on Külzgen</sup>

replies AA differently: on ^{also in 42.2 inter p. 574} Ten pairs of tortoises

^{meant.} 3章 QSR 571d * give > wéi go against, disobey (shu); oppose (ze); go away, leave (shu); deviate from (le); in, fault (ze); perverse (shu) gls. 1190, 1235, 1862

- of 571a-c * (d) (章, 節) shown says: go in opposite directions, thus taking it to be the previous form of d. below (no text) - 違 in shu 195/2, refers to going against advice of (presumably) oracle: 謂之其否, 則是違 ^(above) Ode p. 142 "when the counsels are good, then they allact against them (see reverse for another in shu)"

- Gao Heng: ䷗ 'increase', meaning here 'to sell to'; in the Western Zhou courses were used as money and ten courses were called a peng; 豈 'can'; ䷗ like TE 'refuse': "Someone sold him a turtle worth ten a hundred courses, he couldn't refuse (to buy it), it is very auspicious" Probably since the ancients used turtle shells for divination plastrancy, "very auspicious" refers to this turtle's being especially efficacious (䷗); qajing = discusses the quantity of a peng: Cui Jing ䷗ 13 quoted in Jijil says a pair of courses is called a peng; Shu 176/3 has five ䷗ to AA to which Zheng comments that five courses make a peng [Ode p. 130 "he has presented me with a hundred sets of courses" and note 2. (introd to zheng) Gao You's comment on Hsia 'says 'five' others say two' and acc. to B.K. under 154 peng jin AA ䷗ means a pair of wine vessels.] ; Wang [Quanzhi] xinsheng says five courses make a string ䷗, two strings make a set peng AA, those who explain as two refer to two strings, those who say 'five' refer to the number in each string (Quanyang jiben). Shu jing ䷗ AA - goo accepts this entry. 1, when the ancients divined with turtle shells, they probably bought the shells from fishermen, and at the time of purchase incorporated the shellers stalks to determine the whether it was auspicious; 42.2 means the same

- Cf. ䷗ in Shu 210/2 益之十朋之龜弗適遠 (mo mu) Ode p. 164 "High Heaven... matches the clouds... it adds to it drizzling rain"; also 40/2 ䷗ 事 - ䷗ pi 益 禾 Ode p. 27 "the government's affairs are ever more increased on me." ; also 166/1 ䷗ 多益 Ode p. 108 "it causes you to have much (increase:) prosperity"

causes Chen
mengjin (yong)
shu p. 95
his do analysis
26 AA in OB

Yu Xieqian (Yijing jingheng 3/95): quoting Shang gegehu 舊約賀 2, 1
a plow has two cowries, and 41.5 says this country uses 10 pairs 10 plow

41.5.v

- apparently
- Shouguanyi (Exp. I p.2) reads AA as a unitary measure here for turtle shells, translating "someone gives him ten tortoise shells" (no discussion).
 - 達 in the "Da gao" 王害不達+ "Documents" p.37 "why does the king not go counter to the oracle?"
 - On Wujieli ("Chengyu Wanglong shu," p.9): Guo Moruo in "Shi peng 釋殼記" (and in "Jueguan-jianji" pp.107-114), argues that cowry shells were valuable enough in the Shang to be referred to in quantities no greater than 10 sets (4 AA) until the early W.-Zhou, and it was also at this time that cowries, and imitation cowries made of tin began to be used. He accepts this argument, and observes that both the quantity of 10 sets referred to in 41.5, and again in 42.2, and the use of cowry sets as monetary units here is evidence for a ^{late Shang} early W.-Zhou date for the exp.. The other references to cowries 41.2, 42.2 来 王 來 王 來 王 is ambiguous. They may be used only for decoration here.
 - Koziyan (Loon # 2067) translates 41.5.1 "Someone (increases :) enriches him with ten pairs of tortoise-shell, and it must not be (opposed :) refused." He rejects Wen Yiduo's proposed loon 𩫑 (x-iēk) = 𩫑 (sick) "toxic", arguing that it is 1) phonetically unacceptable, 2) departs from the proper sense of the homophone 41. Sun 𩫑 "to reduce" and 42. Li 𩫑 "to increase". He also says the reading off by some comment which divides after 𩫑 [some increase here; a ten shan set turtle cannot be opposed "]. "makes poor sense". He does not comment on his reading of AA as a measure for "tortoise-shell", "pairs", which has few parallels in early lit or later. AA appears hundreds of times in BI explicitly used as a measure for 𩫑 "cowry" and not a simple time with 𩫑 (see Junzhen guan H09E2 j.6.417-430). However, AA is 𩫑, better reading AA as 'pair' (Loes p.99 "a pair of wine vessels, then we offer it a feast (to our people)", neither is it so easy way to interpret as using cowries. In the only other case of AA as a set, rather than a friend, in 176/3 来 王 𩫑 AA 𩫑, p.20 he has parallelism with a hundred sets of cowries. Koziyan adds a note that AA is five cowries acc to Zheng Xuan and Gao You comment on Hesimongzi, but acc to others only two, and he refers to Shi 154/8 AA 𩫑

41.6.1 帶損益之
41.6.2 元客貞吉
41.6.3 利有攸往

41.6.4 得臣元家

41.6

- Guo Heng: ䷯ 'slave'; "If one does not decrease them (掠害) other people but to influences (日加益) them to without there will be no misfortune. What is downed is auspicious. It is lucky to have somewhere to go, one will get a slave, ^{one} who has no home without a family." Guying: 41.6.1 or in 41.2 neither more decrease nor increase things (but keep them as they are) (imperative)

- Shuglossary on 41.6.4: "He gains five families of servants." ("Shi jiafu" Appendix I, p.2, p15 n.1, changing 𠂔 to 五 (+ngō) to fit into a paradigm ䷯ / N / 家 which appears in bronze inscriptions, e.g., the Bege-qui 𠀤 史 𩫑 "䷯ 五 家" "servants, five families." — II MS. has 𠂔, though (Wenwu 1974.7 Plate I)