

43.0.1 揚于王庭

43.0.2 奏號

43.0.3 有厲

43.0.4 告白色

43.0.5 不利即戎

43.0.6 利有攸往

43.0

- 揚 GSR 720j *diang > yáng left, raise; (throw up;) to warrow; to display, extol; to stir; raise the voice (Shu); id. locn for id. freedom (Shu); distinguished (hi); battle-axe; hawk (Shu) gls. 201, 241, 785, 1134

- 韋 Heng; as in Xiao Cunyao Guowyo, \pm means 'raise up' (举); $\pm = 1\frac{1}{3}$; \pm 'wool, cayot'; \pm 'dangerous'; RP like 'follow' (随); \pm 'weapons' master' (兵), RP \pm means 'purge of military corps.' (去兵) either as officer or ordinary soldier (note! p 374 explains further: RP = 兵 is like in 3.3 RP 兵); also 6.4 夏 RP \pm to which Xue Yida comments RP means 'approach' (近); and also RP means 'follow' (随); cf. too Zuo zhuan Xi 24 RP \pm 兵 兵, Duig 4 用 RP 命于 \pm (what RP means 'follow' (随); in Lunya 31, 子曰: "善人故能无怨, 兵可以 RP \pm 兵" the meaning is the same): "(a person has achievement through participating in a military expedition and) is elevated to a position in the king's Court. but the captives (he brought back from battle) cayot, (the country attacked is going to seek revenge by attacking a border town, thus) a dangerous situation is reported from the town. So it is not favourable to pursue a military life, and only favorable to ^{have seen} somewhere to go." Qijing: \pm post-born for 兵 [GSR 732q *dziong scrutinize folly, explain details (Shu)]; \pm born for 1 $\frac{1}{3}$; 430.1: "interrogate captives in the king's court"; 430.2 the captives cayot because of receiving punishment; 430.3, 4 etc. an ancient story = just as the king was in court interrogating captives, an enemy incursion was reported by some townsman; RP \pm not explained at all here.

- Shantukii (s. 151) 430.1: "You ascend to the king's palace."

- H. Wilhelm (Hawen p. 116) 430.4 "One must notify one's own city."

- 430.4: \pm occurs with 兵, also in 11.6 (q.v.)

The ^{unpleasant} news reported here would fit the pattern of such reports w/ 韋 in OBI, as referred to in Knightley "The Shang State..." p. 26.

43.1.1 壯于前趾

43.1.2 往下月券

43.1.3 無咎

- Gao Heng: 許 loan for 'it' 'injure' (see 34.1 notes); 但 'toe',
the toe is in front, ^{and that partly} front toes 亦 'foot'; "Injuring in
the front toe(s), not equal to the task of walking, it becomes (constitutes)
(足) misfortune." // it would make more sense here to treat 但 as
'foot' and 亦 但 as 'toes':

Guying: 但 不 背 ^{part} refuse to a military expedition; "going (on a military expel)
will not be victorious; Yan Yae says: 但 like 大 足, adding several
glosses to Mengzi and Zhuangzi to show that 但 can sometimes be glossed as
大. But as Gao says, this is unnecessary since it makes good sense read in
as 但 'be, become'

(See "Jiaoshi" #130)

- Li Jingchi ("Wuyan" Tanyuan p387) 但 is "injure" (傷), following Gu Yan, etc.
quoted in Jijie - an evil owner, taken from an injury

43.2.1 惶 聲

43.2.2 夢(暮)夜有戎

43.2.3 勿 小血

43.2

- Gu Heng: 小易 'fen' (慎) : 畏 'loud cry'; 夢 ancient form of 暮; it's refers to 'robber troops' (寇兵); "Cry out in fear/tension, in the night robber troops come but don't worry (it won't amount to a disaster); giving some

43.3.1 犭于九

73.3.4 元咎

43.3

43.3.2 有凶

43.3.3 爻子夬夬獨行遇雨若濡有孚惠

- 九 九 GSR 992 e *gi^jing > giú and *giwəg > kuí cheekbone, corner of the face, face (yu')
- see 10.5 above on 夬 - here an onomatopoeia? = 呵? again in 43.5
- 夬 GSR 312 k *k'wad > kuái cheerful... (Meng) . . . - the tradition of reading 呵 here as *kwad > kuái forces this equation
- 愬 GSR 426 e *jwən > yìn late, anger (shu); grieved (li) Swangbi
- GovHeng: 呵 hm for 呵 'injure'; 呵 cheekbone (面頰). 呵 comfort 呵*, 跛 呵*: 'the experience of walking fast'; 呵: Wang Nienan says 'like 雨; 濡 wet'; 愬 wet; 愬: displeased' (不快意) : "To be grieved in the cheekbone, this an ominous sign. The lord goes out to avoid what is ominous, happens along alone, encounters rain and gets his clothes wet, which is only enough to make him displeased, there will be no misfortune." Zhouyi interprets 呵 as 呵 'decisive' fore
- [*] 夬 GSR 312 f *kiwət the make heavy trees in the earth (sc. horse, when running fast) fore
- Guiping: discusses 呵 = 呵 in more detail sense of fast, 'quickly' was sometimes written 呵 (zhongzi), or 呵 (guongyo) also 呵 id.; in modern Chinese this same word is written 呵; 呵 has variant (Zheng) 正, for which Shuowen says 'cheekbone'; and another variant (Shuoxi) 呵 (a loom)
- 43.3.1: Li Jingchi some as Gao (Wuzhou (as "Jiaoshi" #130) Tongyuan p.3871): an ill omen; 43.3.3 "Jiashi" #160 endorses GovHeng 呵 呵 = 呵 'walking fast'
- RK - Li Jingchi (Shui Yukuo Tongyuan p.146) quotes 43.3.3 punctuated as in GovHeng 呵 子 行 遇 濡 有 愬, 元 儀 (in comment)
Wuzhou p.310 43.3.3 parallel w/ Shu 119/1 行 遇 濡 有 愬 Odes p.77 alone/double and foliorum "119/2 獨 行 濡 有 愬", - helpless especially for 子 I X X as a triple see 15.1 and Shu 67/1, 2 quoted there
- 43.3.3 - for 呵 4 cf English likely split (split / ;)

43.4.1 肩无膚
43.4.2 其行次且
43.4.3 羊小每亡

43.4.4 開言不信

43.4

- XH: 起趙 Tījū 行走困难 having difficulty in moving, can't advance; ^{not being able to forward} neither of above graphs is in GSR, but GSR 462 且 *ts'io > qie moreover... has a reading *ts'io > qū abstract (qū); also *ts'io > jū final part (shí) ...
- 開言不信: cf. TA ^{43.4.4} 不信 in 47.0
- 肩 GSR 429c *d'wən > tún buttocks (buttocks)
- Guo Heng: 里且: loss for 彼 P̄: appearance of not moving but not advancing ^{not being able to forward} (Guo Heng 43.4.4)
("Someone will receive a punishment by being beaten with the bastinado (> F1 F2), and on his buttocks the skin will split and the flesh come away; it will be hard for him to walk forward, but if he leads a sheep (to present to his punisher) ^{the flesh will grow} his trouble will go away. also, ^{words} ^{hands} are not reliable (they are his)"); Gujing sheep is a lucky animal - 43.4.3 perhaps refers to a custom of leading a sheep ^{43.4.4} to avoid disaster; also, the ^{young} ^{and} would divine to determine whether a certain statement was ^{young} trustworthy or not; if this line was uttered "the words which are heard are not trustworthy honest"; 47.0 TA ^{43.4.4} 不信 has the same meaning; also cf. shí lines below
- Qu Wanli ("Xian," p. 46-7): 羊悔 "Lead a sheep and trouble will go away," refers to ancient custom of the loser in battle actually showing his submission by leading a sheep, sometimes while crawling on ^{over} the knees bare-chested, etc., as recorded in Zaizhuan, Xian 12, Lüshi chunqiu "Xing han" 亨 16, and Shiji Song Weizi shijia 宋微子世家. Here in 43.4 someone who has been bastinaded until his buttocks no longer have skin on them and who walks hesitantly is told by someone this line saying [which rhymes too], but the sufferer hears and does not believe it (而其人聞之不之信).
- 43.4.4 like Shu 194/3 107 ^{43.4.4} 不信 Tales p 140 "The words of the rulers are not reliable" (or, ^{stay with Guo Heng}, "Painful:] just words are not believed" - see glosses # 567)

- H. Wilhelm (Heaven, p. 119) paraphrases 43.4.3 羊: "one mustn't let oneself be led like a sheep."

- Wen Yiduo "Leyden" p.21 43.4.1 肉 means 'fat meat' (Ma-Rong up).
Shiwei and soft, crisp, fat, and fine 肉 is called 肥肉) 肥 in 肥瘦
 which showsen defines 'fat & lean abdominal fat' (肥瘦).
 Thus: "Little has no fat on his buttocks" (an exaggeration of extreme
 emaciation, probably said of a domestic animal). "Its walk is
 slow and difficult." 43.4.1-2 (and 44.3.1-2) is very similar to
 44.1.5 肥瘦 - both describing the walk of their animals, with
 similar - 去骨骨瘦 sounding [and expressive] words.

- R.K.: it is not difficult to recognize the meaning 'skin' with that of
 'fat', since the two are adjacent, but is there any epidemics at all?
 Ops says no, Wen says yes.

从 CSR 3842 + Si'en xin, truthful, true, sincere; indeed;
 to believe (all the), to trust, good faith (zhi)

43.5.2 元 答

criticizes Wong for ignoring the grammar of the line in the rest of his analysis, adding an absent verb 去 "go away" (the ^{high ground} road); 跳 from for 跳 'jump' (some ^{goes} of all). Wong might have glossed 跳 as slow and deliberate; and (走 翻 翻 红) and he first says this is close to correct, noting other readings, which are similar in sound and sense: 跳 s, 走 s, 跳 s (Edu 114/1), but apparently he applies this meaning to 43-3 above, while here 跳 is loan for 跃 s, or 跃 s, now written 跳 "the sheep jumps nimbly" (快 捷).

- Wern Yihua ("Lexicon" p. 2021) same as others, but says 舛 (舛) should be read as 舛 (舛), misprint for 舛 ?

43.6.1 元亨

43.6.2 終有凶

43.6

- Gao Heng: He should read 夂, ^{dog'} confused because of similar shape.: "A dog will" (which the owners took as an ominous portent, as in Mozi Peigong #E IX, T: 茲若三苗大盜... 夂 夂 手市 ("Formerly when the Three Miao were going to rise in a great rebellion, the dogs walked in the town")); gaoying Gao Heng mentions that still today ⁽¹⁹⁸²⁾ in his home town a dog's walk is considered an unlucky sign
- Li Juyizhu ("Jiushu" #162+) rejects Gao Heng's emendation: 夂 ䷂ is simply "There will be no uprising, writing" (because of bandits and violence, as ^{elsewhere} in the same hexagram, lines 43.0, 43.2)