44.0.1 女壯
44.0.2 勿用取女

- 勿用取女 see 4.3 (some phrase)
44/0 女后 HY: gòu ① 偶 pair, mate? ② good (良好); commentators read 女后 loan for 遘 gòu "meet"
- Guo Heng: 取 "loan" for 娶: "Although the woman (girl?) may be zhuang (mature?) don't take her as a wife." ; Guiying has this explanation: ("although the woman may be robust.") ; and also: 壯 loan for 戕 qiāng: "The woman will be injured (as a result of taking her as wife), so don't take the woman as wife.
- // odd that if 44.0.1 and 2 phrases are related, that second 女 is not substituted with 之

- Creel The Birth of China, p. 285 "It will not be good to marry a female who is bold and strong." (merely renounces Legge's more literal version).

- Yu Xingwu (Yijing xinzheng 3/22) 44.0.1: 壯 loan for 戕 'injure' (cf 34.1)

- Li Jingchi ("Jiaoshi" #163) on hex. name 女后, says it was orig. 遘. Tang stone classic text still had 遘; Shuowen does not include graph 女后. Text was changed in southern Song because of taboo on Song Guo Zongli name (so also Qu Yuanru in Lizhaiji 黎齋記 and Shen Zuanen 沈祖縈, quoted by Li). The hex name as with orig. sense of hex. text, should be derived from 'mating' (女后 女遘)

on hex name - R.K.: MS. (Wenwu 1974.7: Plate I) has a hole in silk fabric where hex. name would be but Guo Heng (Bozhuan p. 9) gives MS. name for this hexagram as 狗, possibly from usage in 44.6, which is not visible in published plate. 狗 *(GSR 103d *kuˀ > gǒu 'dog' [Zou]) would be homophonous except for tone, with 女后, 遘 etc, would appear to be a simple loan. Han stone classic fragments do not include either occurrence of graph in question (Qu Wanli: Han shijing 2/92)

- MS writes 女壯 勿用取女 (some)

44.1.1 繫于金柅　　44.1.4 凶
44.1.2 貞吉　　44.1.5 羸豕孚蹢躅
44.1.3 有攸往見　　(Lines 44.1.6 →)

- 蹢躅 zhízhú XHZD: variant of 躑躅 wandering about aimlessly, drift about
- 柅 GSR 563c *niǰr > nǐ a stopper for carriages (Yi)
- 蹢 GSR 877o *tiek > dí animal's foot, hoof (Shi); *d'iek > zhí check the foot, stop walking (Yi), ... "in fits and starts"
  躅 GSR 1224h *d'iuk > zhú check the foot, stop walking (Yi); stomp the foot (Xun)
- Gao Heng: 金 'metal (bronze)'; 柅 'a tool used in weaving cotton cloth — the thread is wrapped around it and one end is tied to the loom. In the Northeast, it is normally called a nuzi 㚇子 (~~the~~ 㚇 ~~and~~ 子 is a modification of the pronunciation of 柅) [Shuowen (GR/5b p.116) says 柅, 木也, 實如梨 'a tree with fruit like a pear's']; 羸 (*lwia) loan for 纍 (*lwǐr) 'tie with rope' (with Zhu Junsheng) — see 34.3 for Gao's argument; 孚 read as 捊 'lead' 牽 (引) [~~with~~ GSR 1233o *b'ug > fú and *b'ug > póu come together (Shi or Shuowen) gl. '411']*; 蹢躅 'appearance of feet stopped and not moving forward' (describes): "(Thread) tied to a ~~metal~~ bronze spindle" (this is soft thread attached to a hard metal spindle, just like slaves attached to the slave-owner nobility, it is lucky, so) to obtain this line in divination is lucky. But the slave will runaway to somewhere else, ~~thus~~ and therefore it is ominous (Then he will be caught and brought back by the slave-owner like a pig which ~~gets~~ strays off and is caught) tiring the pig with rope and leading it back — the pig balks, plants his feet firmly and does not go forward, ultimately to be put back into its pen or slaughtered — is this not ominous?
  Qiying: Shiwen: Shuowen has 欄 for 柅, Gao says (with Zhu Junsheng) 柅 loan for 欄, which is defined in Shuowen as a frame (handle) (柎) for spooling silk thread on (欄 絡絲柎也 从木爾声 读若柅 [欄 not in GSR 359 series]); metal is precious (欄) and yellow (the color of bronze) is a lucky color, so "tied to a metal spindle" is a lucky sign; * Shuowen defines 捊 as 引取也 'to draw'; Shuowen under 蹢 says 蹢躅 往足 "stop the feet" (emended in accord with quote of this line in Li commn to Wenxuan (GR/5b p.133)

- Kulgren (Loan #310) 903 44.1.5 孚 *piug 'to hatch, litter, swine' here may be taken adverbially: "The lean pig truly jumps about." Also says Zhu Junsheng loan proposal (q.v.) "possible but unlikely." "And 羸 is not loan for 纍 *lwǐr as said Zheng Xuan and Lu Yi, etc., adopted by Gao Heng (but cf 34.3)

44.1v cont.: "One's clothes get caught on the turning metal handle of a spinning wheel (a dream omen) ... Hitting somewhere to go (the dewer) sees an ominous sign (also omen) a sow nursing (their sows = old sow), who (not in 64 gua juzhe, Shuowen) Hongxian dingsheng? walks with difficulty (an omen).

- Zhu Junsheng quoted interlocutor: 豕 *piing from 豶 *ming > wen 'to hurry about', interpreting Wang Bi's "豕 is like 豶 ('measure')" to stand for this 豶: "The lean pig hurries about and jumps about."
- Li Jingchi Tongyi: handle of wheel of metal spinning wheel, punc. 有攸往, 見凶
- Li Jingchi ("Wuzhou Tongyuan p. 387-8) 柢 is spinning wheel (紡车): "Tied to a metal spinning wheel" (a good omen). // Li doesn't explain, but like Qiqing, his interp. of 柢 is based on Shuowen and Zhu Junsheng (see 44.1a)
- Wen Yiduo ("Zhouyi" pp. 15-16) 柢 is 'brake', following Wu Kong quoted by Kongyingda in Zhengyi (1422/1176 p. 201 右疑事) also Wang Bi. This is some wood or wooden 'chariot-blocking wood' 右疑车木 in Shuowen or 軧 or 柢, the 金義 'metal instrument' of Weiqongjing and Tushengqu 畜生說 used in driving a chariot is just this 金柢. Since the text has 'brake' 繫 doesn't make sense, and must stand for 擊 'strike', but here glossed as 右疑 'hinder, obstruct': "Hindered by a metal brake." 44.1.3-4: Wen says 有攸往凶 見凶 are reversed and 有攸往凶 fits in 44.1 and with 44.1.1-2, but 見 解 家 etc. should belongs in 44.2. 解 is 'thin' as in Shuowen; 豕 with Yu Yue stands for 豕乳 'to suckle' 豕乳 → suckling sows are thin. 踟躕 like 踟躕 chíchú (xiv) (diffident, wanting to go but unable to move): Thus: "See a thin sow now suckling now walking (且乳且行)

(Kongyingda 以車之下銜此柢 在車之下銜此柢 今不詳 柢也)

also Li Jingchi 同此

- Li Jingchi ("Jiyishe" #164) 44.1.3 acknowledges attributions of Wen's (reversing emendation, with analogies with 1.7 見羣龍无首, 38.6 見家 見凶) 見豕 塗, and etc., but there are as many parallels for 有攸往 見凶, E.g. 18.4 往見吝 "To go and see someone will be ordeal," or 40.0 有攸往, 夙吉 "If one has somewhere to go, the morning is auspicious. Thus: If one has somewhere to go, to see someone is ominous."
- Needham SCC IV:2 pp. 73 ff, 293 ff discussing vehicle design, mentions nothing about brakes (possibly mentions a non-vehicular use of brakes) the word 柢 or 柢 or

((6A/56, p.116))

R.K. on 柱: 3 entries in Shuowen touch on 柱: 1) the entry for 柱 itself, where it is defined as "a tree with fruit like a pear"; 2) the entry for 柄 (6A/182, p.123), where this graph is said to be "a spindle(?) for spooling silk thread", and "read like 柱"; 3) the entry for 㡭 or (6A/192, p.123), which is defined as "the handle of a silk collector(?) (簀柄也)" and a chuanwen 重文 alternate graph 柱 is given with the comment 㡭或从木尾聲 (㡭 is the original form, 柱 is the sound of 尾). Duan Yucai's note says the 簀 is a 絲車 and Cibei equates this with 紡車 'spinning wheel', concluding that 柱 is then the handle of a spinning wheel.

*added (6A/32: 簀 收絲器也) Kuhn (173) writes 簀 has a small 柱 for a reel. cf. 柱 reel

Both on the basis of the graphic construction of 柱 and the Shuowen definition it would be reasonable to suppose that the oldest meaning of 柱 was a type of tree. The wood of this tree being used to make the spinning tool, the name was extended to mean that tool too. The same may probably be said for the ~~wheel~~ brake in the Wu Bing glossa adopted by Wen Yiduo et al., since in Yj 44.1.1 柱 is apparently modified by the word 金 metal. The tool referred to whether some kind of a spindle or a brake, must have been made of metal rather than wood. The preceding 重文 makes 'spindle' a natural sense here: "tied to a metal spindle, the det is ..." This line, 45.1, etc, deserves to be studied by an authority on textile technology who might be able to discover a connection even between the 紂 later in the line and the word fu (紂, 紂, etc.). Needham (IV:2, p.286 note h) quotes an agricultural book of Kegen 1313 which says "what recedes the weft is the fu (經緯曰紂)". If 紂 here is cognate with 紂 (紂) in its common old sense of 'capture', (the weft-thread 'captures') it would fit with the general ~~[illegible]~~ of the Yj's compilers with double entendre and polysemy. Also note fu, Shuowen 紂, 治絲於紂車也. Kuhn (p.17) translates this 紂車 as a "quilling wheel" a specific application of the "spindle wheel which he believes was invented in early Warring States, 5-4th cent. B.C., which would be too late to be what was referred to here. On the other hand he notes that already in the Shang people were familiar with operation of a reel from silk reeling (p.16), and one word for such a spool is 紂

*On the other hand, could we have had a quilling wheel or spinning wheel, etc. in mind in his 'area extensive vehicle'? As Needham (see IV:2, p.267) observes 車 above had this connotation.

Shuowen 13/9A: 紂 [illegible] p18

cf. 63.1, 2, 4 (2.3, 45.1 紂)

any evidence on 紂 still wanted

Shuowen defines 笴 (5A/32 p.96) as follows a spool ('spindle') (笴也 从竹旱声 读若春秋魯公子彄) (笴 defined (cited) as 'a spool for doubling silk threads' [繅絲笴也], and 笴 [lic-cit] as 笴也) — i.e. all are synonyms meaning 'reel, spool' (legende) Kuhn: 'spindle' (p.23) also to be related is the Shuowen word 𢷬 defined as 引取也 'draw out' which could refer to the act of 'drawing out' (引 or 引伸) the thread from the spindle.

cf. J7.6 旱 and 𢷬 together again: 有旱 咸如𢷬吉 (capture the spindle)

44.1.5 旱(笴) 蹢躅 a spool jerks ?

- Kolpren glosses Odes #116 discusses the words *dizg-d'iu and *d'iěk-d'iuk (all the various spellings of) with no fundamental distinction of meaning (e.g. 蹢躅) (e.g. 蹢躅) he translates with no rule convention: "he *diěk-d'iuk lingers ... (it lies)

- MS A writes □(繫?)于金柙?(柢?)貞吉 有攸往見兇 亨嬴? 豕蓄?(obscure) 逢?(obscure) 蹢?屬? (last 5 graphs obscure)

- W-B p.172 凶 obj of 見 "... If one lets it take its course, one experiences (見) misfortune (凶)."

44.2.1 包有魚
44.2.2 无咎
44.2.3 不利賓

RK: 下包 (44.4) 包 has variant 月包 'womb', ~~also 庖 (S/Hou)~~ ; Shuwen: 包本亦作庖; Guo: Yun Shuwen 'a gut (or ~~shower~~) bag' with this reading 44.2.1 would refer to an omen taken from the contents of the womb of a victim "In the womb there is a fish"

- Guo Heng 包 "loan" for 庖 'kitchen' (廚; 宴 'be a guest': "In the kitchen there is a fish (the family still has some menu, so) there will be no misfortune. (Since there is a fish at home which can be eaten) it is not favorable to go out and be a guest."
- on 宴 see 20.4
- Hu Pwan (~~Zhouyi gushi quan~~ 2:32a) 44.2.1: same as Guo Heng
- Li Jingchi "Jiaoshu" #156 包 for 庖 in 44.2 & 44.4 (~~[illegible]~~ left hand determinant obscure)
- MS writes 袍?(月包?) 有魚? 无咎? 不? 利? 賓
  "if 袍 (GSR 1113i *b'ôg 'long robe' [Shu]): "In the long robe there is a fish"

44.3.1 臀无膚
44.3.2 其行次且
44.3.3 厲无大咎

- on 臀…且 see 43.4
- Gao Heng: "…dangerous (but this is a light punishment so) ~~there~~ it is not a big misfortune."

44.4.1 包无魚
44.4.2 起凶

- 起 GSR 953r *k'iəg >qǐ rise (Shu)
- 包无魚 see 44.2 包有魚
- Goo Heng: 起 may be borrow for 𢧵 [GSR 960; *Xiəg brightness, splendour (Shu) GL 1229] "to play (戏), wonder about": (游 遊 游): "In the kitchen there is no fish (the family is impoverished, and yet one ~~plays about~~ refuses to work diligently and) plays about — this is ominous." (MS. has 正(征)凶 for 起凶: "to go on a military expedition is ominous" — but goo doesn't adopt) — p. 381 n.2 presents evidence for 𢧵 = 'play'; ~~not glosses by goo~~: three passages in Huainanzi for each of which the goo gloss is 𢧵, 戏也.; goo also presents another alternative: 起 reads 圮, [not in GSR 953 series], 'to destroy' "(the kitchen) is destroyed"; Guiying writes 起 in text as 起 without comment, then says he believes 起 should be 𢧵: "In the kitchen there is no ~~kitchen~~ fish, ominous for the sacrifice (since the lack of even an easily obtained fish to offer will incur the gods' wrath)."

- Li Junjiba ("Jiaoshu" #106): 44.4.2 no need with goo, to emend 起, and to emend as in Guiying, to 𢧵 "sacrifice is ominous" is impossible, since sacrifice is always auspicious. 44.4.2 probably is parallel with e.g. 27.5 居吉 or 征凶, a determination of the auspiciousness of a specific course of action ("To use is ominous"?)

- W-B: No fish in the tank. This leads to misfortune.

44.5.1 以杞包瓜
44.5.2 含章
44.5.3 有隕自天

- re form of qǐ 杞 vs. 杞 (Guide): there appears to be only one graph at issue, now read qǐ (GSR 953 l-p *k'iǎg), for which phonetic is 己 not 已 (nor 已), and this is clearly reflected in OBS and WZBI forms GSR 953 m, n, o, p. – the form 杞 is also the only one given in Zhou Zuozuo (Guojin jinbu Chunqiuzuozhuan p. 139), and XHZD; also Shuowen (p 117) gives for 杞 "枸杞也从木己声" (gǒuqǐ); GSR has entry for 杞 only, none for 杞; 杞 is also form used by Gao Heng (both Guojing jinbu p. 151 and Zuozhuan jinbu p. 379); this form of graph as 杞 in Guode (p 27), Liang Shuqin (p 506), and Li Jingchu (Jiaoshu #187, p. 128) appears to be a modern corruption without historical basis. Thus I follow usage of 杞, in this case departing from the Guode text.

(*己 or 与)

- re meaning of 杞: GSR 953 l: *k'iǎg a kind of willow (Shu); Lycium chinense (Shu); (cf. GSR 953 q id. a kind of millet (Shu); Cichorium or Lactuca (Shu)); Liang Shuqin: a species of willow, a medlar tree (same as for 枸杞 gǒuqǐ medlar Lycium (sic) chinense Gao Heng (Zuozhuan p. 380) says: loan for 芑 "白苗嘉谷

- 含章: see 2.3

- 瓜 GSR 412a *kwǎ > guā gourd, melon (Shu)

- 隕 of Zuo Xi 16: "隕石于宋五; 隕星也。六鷁退飞过宋都, 风也。周内史叔兴聘于宋, 宋襄公问焉, 曰是何祥也? 吉凶焉在?" – i.e. a meteorite (falling star)

(see reverse for expected changes in story)

- Gao Heng: 杞 loan for 芑 [see above for GSR] "white sprout fine millet (白苗嘉谷) also called 梁粟 (a kind of millet); 包 'to wrap'; 含章 as in 2.3 "conquer the Shang"; 有 like 其; 隕 'fall (坠) 'be destroyed' (灭): (Zhou of Yin was infatuated with Da Ji 妲己, and imprisoned and executed loyal ministers in order to please Da Ji; and abusing the common people to satisfy her desires, just as if) millet (which could feed people) was cut down and used to wrap up (a dry) melon (which couldn't satisfy hunger). (This invited the punishment of Heaven, so King Wu of Zhou attacked and conquered Shang. ~~and Shang's~~ Shang's fall came from Heaven."; Guojing: 有 like 乃 "is"

((Shuowen definition) ↓)

- 隕 GSR 227g *giwen > yǔn fall down, throw down (Shu); overthrow; to lose (Zuo) ... gl. 1187

- Li Jingchu (Jiaoshu #187) on 杞 4 diff plants all responsible ~~possible~~ grammatically: Zheng, Xue and Yu said willow (柳); Ma said 大木 (Li says = 枸杞 Lycium ovata; Wang Bi

Li jing (cont.)

Kangxi says grass in rich soil, Li says = 枸杞; Goldberg says lotus for 芑; Li's own proposal:

44.5.2 is in 2.3 — 芑 豆(豆籩) 杞 orig 己, v.f. 紀("理也"??) 44.5.1 = 用紀瓠瓜 meaning?;

44.5.3 is "卓辭" (eulogy, etc) 天棄之 Heaven lost him" — cf. in 162/3

p. 93 杞 (ac) is Lycium chinensis Mill, a deciduous tree, leaves used for food, medicine, wine; tree also an ornamental

i.e. Lu differentiates but Jingyue is some for both

*k'iǎg

Lu Wenyan (Shi cuomu jiaoshi p.51) 杞 is Salix chilophila, cf in 76/1 willow, the supple branches of which are used to weave baskets; (p.100) 芑 is Lactuca denticulata Maxim, kind of annual or biennial shrub, the tender leaves and stems of which can be used either fresh or steamed as food. Dried leaves used medicinally. also (p.44) given as alt name for 采 Pennisetum millaceum L.

- Karlgren (Loan #638) 44.5.1 prefers "traditional" interp: 杞 *k'iǎg > qǐ willow, medlar.": "With willow (willow leaves) one wraps the melon (gourd)." Disagrees with Wen Yiduo, although finds his idea "tempting" — because initial 以 becomes "meaningless"
- Wen Yiduo "Zhouyi" p.6: 杞 *k'iǎg loan for 繫 *g'ieg > xì 'to bind'; 包 v.f. 匏, and 匏瓜 is gourd. Thus the phrase is similar to Lunyu Yang Huo "吾豈匏瓜也哉能繫而不食" "Am I a gourd? How can I be suspended and not eaten?" (tr. Karlgren) 44.5.1 is thus "a suspended gourd"

44.5.1 RK: cf Shu 23/1 白茅包之 Odes p13 "with white grass one wraps it [ladle] up"

- E. Schafer, Combined Supplements to Mathews p. 15 杞 1. purple willow (Salix purpurea); 2. boxthorn (Lycium chinense) abbreviation for 枸杞. Zhuang 7: 夏四月辛卯夜恒星不見夜中星隕如雨 Legge p.80 "In summer, in the fourth month, on Sin mao, at night, the regular stars were not visible, at midnight there was a fall of stars like rain."

4 cases of 隕霜 in Chunqiu — 2 are meteorite showers, 2 refer to descending of frosts.

44.5.3 隕 as in Chunqiu Xi 16: 十有六年春王正月戊申朔隕石于宋五, 是月六鷁退飛過宋都. Legge The Chinese Classics III, p. 170 "In the [Duke's] sixteenth year, in spring, in the king's first month, on Mow-shen the first day of the moon, there fell stones in Sung, — five [of them]. In the same month, six fish-hawks flew backwards past the capital of Sung."

cf Chunqiu Xi 33: 隕霜不殺草, 李梅實 Legge p 224 "There fell hoar-frost without killing the grass, plum trees bore their fruit."

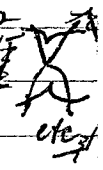
Ding 1: 冬十月, 隕霜殺叔 Legge p.744: "In winter, in the tenth month, there fell hoarfrost, which killed the pulse."

Needham III, pp 453-4: 星隕 "the actual fall of meteorites upon the earth's surface" — mentions Chunqiu entries, does not refer to Qin

- <u>Guo Wence</u> "Shi lun Yi de chengshu niandai..." : 44.5.1 [illegible] is error for [illegible], (jin, black millet) [illegible] stands for [illegible], which is error for [illegible], (水 ignored) these are all both different strains of millet ; 44.5.2 explained as in 2.3 "flourishing stage" 44.5.3 not explained, but it is an astral reference ; 44.6 continues the reference (q.v.)

44.6.1 羝其角
44.6.2 吝无咎

- 羝 GSR 112e *ku > gòu to meet (Yi); good (Gaou) — shown in Bafgua this as rovent 遘
- Gao Heng: 羝 loan for 遘 'to meet' [GSR 109l *ku > gòu to meet with (shu)]: "Meet its (ovonivol's) horns (i.e., to be the object of its thrust), difficult (but because one is not injured), there is no misfortune."; Guojing 羝 (or its alternate form as in a guwen text and Zheng Text, 遘) is "loan" for 冓 [GSR 109z *ku > gòu zhonggou inner chamber (Shi; sense: tells-work?) gl. 130 ... The fundamental sense of this word stem *ku here seems to be 'intertwine, interlocking, tells-work, connect, cross.' ...]; "make a frame of wood"; 遘其角 means "put a wood frame on its horns", the 童牛之牿 gù of 26.4 童牛之牿 is just this kind of gòu frame. With such a frame attached, there is still danger of the ovenivol butting someone, but injury will not result, thus "difficult, no misfortune"
- another interp. of 羝 = 冓 "Intertwines (entangles or locks) its horns" or 搆 [GSR 109f *ku to cross, join (as weapons in fighting)]: "(many) (the animals) lock their horns."
- Wen Yiduo (Zhoungyi Yizheng lei zuan p. 38) 羝 *ku read as 搆 *ku as above: "They join their horns." (a symbol of struggle). Karlgren (Loan #763) comments on Wen's proposal that 羝 as hexagram name is loan for 彀 *Kuk 'grain' ("a comical idea") but does not mention this line which is the only actual case of 羝 in the Yi text itself.

- R.K: 44.6.1 some kind of omen like 34.3 羸其角 (q.v.), 35.6 晉其角, and determination even like 35.6 貞吝 无咎 无咎
- Li Qingchi (Jiaoshi #163) 羝 notong graph here (cf. 44.0), appears to have been 搆, sign meaning ~~lock + two horns interlocked~~ "two horns confronting each other" (两角相搆); OBI graph 冓 depicts this () etc. Karlgren (GSR 109) says "on 'interlocking' fish-trap")

- Gao Wence "Shi lun Yi de chengshu moshi...": 角 is Horn asterism: "meets the Horn" is a reference to the appearance of the Horn of the Dragon on the eastern horizon after the millet has ripened in August-Sept.; RK as mentioned at 1.1, Gao's case is strengthened by the fact that the western name for the brightest star in the Horn

is Spica, which means 'tassel or spike of grain'