

47.0.1 言(言)

47.0.2 太人吉

47.0.3 元咎

47.0.4 有言不信

47.0

- 有言不信 cf. 43.4 聞言不信

- Goofberg: "if other people have talk (他人有言), then talk is not trustworthy"
(其言不入于耳) : guijing: 言: spoken step into the 'ear'

47.1.1 居 困 于 株 木

47.1

47.1.2 入 于 谷

47.1.3 三 嵴 不 觀

- 木 GSR 1212 2 *muk > mū tree, wood (she)

- 谷 GSR 1202 2 *kuk > gǔ valley (she); 谷 again in 48.2 # 谷

- 觀 GSR 1023 2 *d'isk > dí see (yi); look on audience (lung); be visible (zuo)

(祀 GSR 967 d *dzisg > sī sacrifice (she); (autumnal sacrifice after harvest) year (shu)) → 47.2

- Gas (Heng): 株 木 'wooden clut, stick' (木 木), i.e. the paddle used for punishments; 木 木 'stick'; 木 木 refers to person; 觀 'see'; MS has a 木 after 觀, which reading should be adopted? "The sticks (receiving punishment) are affected by a trunk-tree, and he (is put in unconcealed and) enters person, for three years people do not see him, this is ominous." giving same, citing remote parallel in 3 bronzes

- // note in connection w/ this entry that there is also 困 GSR 420d *k'wan to best, pound (Heng); gas here introduces a passive use of 困子 which is rare or absent elsewhere in yi, except for this hex. in one texts with 困; problematic word order 木 木 - why not 木 木?

- 47.1.2 She 165/1 (木 木) has parallel line in a xing rhyme involving birds, leaving trees and companions, i.e. some of some elements as here: 木 木 木 鳴 鸣 鸣, 出自 木 木 谷, 鸟 于 禾 木, 噪 其 鳴 吟, 求 其 友 声, 相 徒 禾 木 etc. Ode p. 108-9 "They

- 株 GSR 128f *tju > zhū tree root (yu); tree stem (Kunfei) hew the trees, (at sounds) tēng-tēng; the birds cry - ēng-ēng (ie); they come back from the dark valleys and remove to the high trees; ēng (sounds) then cry, they search for their companions' voice; ... (continues with analogy of men searching for their companions - could this be connected with 47.1.3?)

- 47.1.3 occurs again in 55.6.5, appears to be a formula

- Schmitt ("Sprüche" pp. 63-85) specif. p. 66#:

- Schmitt ("Sprüche" "The herdsmen (Hirten) are brought into distress (Not) through the wood of a thorn tree. One comes into the gloomy valley and is not sighted for three years.

47.2.1 困于酒食
47.2.2 朱紱方來

47.2.3 利用享祀
47.2.4 征凶
47.2.5 元咎

47.2

- 卯已 see 47.1

47.2 朱紱 fu 紱 ancient silk cloth for being chop handles (EP 绍紐)

② same as 蒜友 fu 茄 ^{xt}; half - ^半 half block ^{embroidered} designs for ancient ceremonial

dress (same as 蒜友 fu 茄 ^{xt}; ancient sacrificial dress, also written 帛 xit)

- BK and Waley's 朱帛 is always red knee-covers (w: greaves) ASR 50c

cf 47.5 茄 赤紱 RW: 47.2 "the man with the scarlet kneebands is just coming" RK is such a speech-bubble, so common in RW's trans. a possibility? - see 47.5 where it does seem possible in Shi 15.11.

紱 ASR 276k *piwət > fu silk band in which the seal was tied to the wrist (印) // cf. 276l 章紱

+7.3 ← (47.3 quoted verbatim in Zuo, Xiong 25) / id. knee-cover (赤) and in Shi id.

emblem-adorned (紱); loom for l. (紱) gl. 13.21 n. *xit *piwət > fu word with silk pennons carried in ritual dances (紱舞) o. *xit id. and *piwəd > fei expel various influences, purify (祛); a. *xit *biwət > bo expel (紱舞) The seal has 'dog' with a stroke on one leg; etc. - a large family of words based on 紱, all connected with warding off evil forces in various ways and with various devices

- 朱紱 cf. 47.5 赤紱

- Guo Heng: 47.2.1 困于酒食 'to drink wine and eat to excess, to the point of getting ill' (病困); 朱 'vermillion red'; 紱 - a decoration seen ^{on} ^{at} a long gown in front of the knees, worn by the Zhou Son of Heaven, and also by feudal princes and others by royal mandate: "Distressed by wine and food" (the vermillion knee-covers have just come (having been bestowed by the Son of Heaven, who held the longest for the occasion - an auspicious symbol).)

元 xt probably is an interpolation in the text (兮^{xt}也) as in 25.6

Guzheng: Guozhen 子罕: 不为酒困 "not distressed by wine" has some sense as 47.2.1 here; discusses relation of various quirks connected with 紱 (this line quoted elsewhere with 紱友, 帛 - goes concludes these 3 are same word (帛 written 帛 in Shi - e.g. 128.2 朱帛斯皇 Shi p. 123 "the red knee-covers were resplendent") - also discusses the different analyses of which levels of officialdom wore what color (朱 vs. 赤)

- RK 47.2.2 朱紱方來 is closely parallel with 8.0 下宁方來 but here goes interprets as 'state' - region, while here, as an expletival word

- Li Jingzhi ("Shuci Yukao" Tongyuan p. 81 V) : 47.2.2 朱紱 xit, a name also "Xingzhi" p. 165, "Zajishi" pp. 153, 186

47.2.2

~~see 2.2.1~~

"The Vermilion Knee-cock fang-tube come, some in 27.5. It is to
also "gaooshi" # 8, 175, 176 (See 2.2.1 for hi on 管 in 27.5) ~~for~~

47.2.3 refers to using the chief of the Vermilion Knee shield tube as victim in sacrifice.

^{47.2.4} "use him in Zhou Lewen Zhouyi sidong yongji p. 176 : 47.2.2. as with Li Jingchi:
sacrifice" using the men of the Zhou fu country (#3) as victims in sacrifice.
Li Jingchi's "men from of the Vermilion Knee-cock country come, and it was
possible to make a sacrificial offering (of them)"

in 200
Zhao 10, 11

- Schmitt "Sprache" pp. 63-85, esp. p. 67ff. "They are brought into distress (not)
through wine and food. The lateral regions of the head knee-shields come.
It is advantageous (nützlich) to use them as ~~sacrifice~~ victims a sacrificial
offering. To embark on a punitive expedition brings misfortune. No
fault."

47.3.1 困于石

47.3.4 (X)

47.3

47.3.2 摟于蒺藜

47.3.3 入于其宮 不見其妻

"prickly vine"

- quoted verbation in 300, Xing, 25 (entailive) Honda 175 bumble

- 荚 GSR 494d *dʒi:t > jí *Tribulus terrestris* (L.) ; 蓬 GSR 519c *lɪ:t> lī (same)

- 石 (GSR 795z) see 16.2 𠂔于石

- 摟 GSR 803f *kiwag > jíi grasp (L); depend on (the)

- Gao Feng: 困于石 'bothered by a stone'; refers to walking and being tripped up by a rock; 蒺藜 a type of vegetation, with thorns; 47.3.2 "grasps at jili-bumble"; 宮 'house (室)': "(a person who is careless and stumbles at the first adversity, yet ^{depends} for support on small men's L, is just like, walking and) tripping on a stone, and grabbing for a bumble bush; (his wife will be tricked into covering him so that) he will enter his house and not see his wife, which is ominous." giving same

- on going 宮 see 23.5 discussion

- Lin Manjun (Shi cromu jinshi pp26-27) also identifies 蒺藜 with cili as *Tribulus terrestris* L. : it grows low along the ground, with long stiff hairs on its stems. Area of distribution: widely on loess plateau plain, esp. along sandy banks

- a Chinese Eng. Diet. says *prickly-vine *

- E Schäfer "Combined Supplements to Matherns" p. 46 : 蒺藜 GSR (sic) ~~dzit-lei~~
coltsop (*Tribulus terrestris*) 

- Schmitt ("Sprache" pp. 63-85, esp. p. 74ff.) : "Brought into distress through the stone held firm fast by the earth-nump thorn" (Erdbürgeldorn), he goeses onto (drung) into his harem and does not perceive of his wife. Horw. (Unheld). "
news to P
for added to
Wur
info to

[X] embarras (困辱)

- Wen Yiduo "Liaozuo" pp. 33-34 both 47.3.1 and 47.3.2 refer to imprisonment. On the 石 see the analogous 16.2. 47.3.2 is like 29.6.2 窘于石 禁制 to mean also an image of detention (禁制 禁之象); "embarrassed on the rocks (困辱于石上). Cf. Zhong-Lijin "Li tixi: "若^也置^也之" "Humiliate them on the fine rocks."

(Wutong zoshi p. 586) deals with this line differently by arguing for a different context: 47.3.2 refers to a secret meeting behind a wall

covered with Tribulus brambles ^{for security}, such as in Sh. 46/1, 2, 3 等有
 例 例 p. 30⁺ on the wall here is the Tribulus" (Kohagen collates
 note "a vivid noctilicht on the life in an oriental police house". ; 例 =
 例 例 ; 47.3 tells the story of one who ~~would~~ ^{wanted} ~~break~~ ^{break}
 not such a wall to get inside and thus "grasped(?) onto the
 Tribulus brambles." (Wen does not account for the 例 ~~break~~ — could
 this refer to the woman "confined in rock"?) "He enters into the
 police (or house? — Wen doesn't say) and does not see his (own?
 another's?) wife." Cf. Schmitt:

47.4.1 來 徐 徐
47.4.2 困 丁 全 車
47.4.3 各

47.4.4 有 終

47.4

- 徐 GSR 82, p. 102: $xí$ walk slowly (Meng); slow, by and by (zuo); gently (Meng); quiet (Zhong)
- 各 (Heng): 徐 + 'slowly'; 全 車 a fancy chariot with bronze fittings, a symbol for the noble who rides in it.; 終 means 'good result' (see 8.1 note) : "His coming is slow because he ~~was~~ is bothered obstructed by a noble (and encountered) difficulty, but there will be a good result." ; 各 (Gu) 全 車; courage is faced steep slope and can't go up, or is mixed in ^(Wang) despair, what bothers the person riding in it.
- Schmitt ("Sprüche pp 63-85 spec. p. 77 ff) "It (the lateral regions of the Red kneeshields) comes, quite slowly. They are brought into distress through a wagon with metal. It awes sympathy. One comes to a good end."

47.5.2 因于赤^危。

47.5.3 乃徐有说(月兒)

- A.I GSR 306 h *ngiwät > yuè and *ngwat > wa amputate, cut the foot (shu) [47.5]

- 剝 yi: see 38.3 - note variants for 剝 A.I: 剝危^危 and 剝剝^剝 (5/17a) of 47.6

- 危友 cf. 47.2 above Xun 無 and Wang Su texts (qianmo. T 宮 無)

- ne^危 = 月兒? etc - rhyme doesn't help, since either 月兒 + iwät, diwät, or
说 = 月兒 + siwat = *diwät would make near-rhymes with -ät and -st (at closest though?)
note that 這 never or known for 月兒 elsewhere if "loin form, let loose (shu)"

- Shu 151/1 彼其之子, 三百赤芾 Odes p. 94 "that gentleman there, he
broke his (retinue) three-hundred red knee-covers."

- Gao Heng: 韶君 (seior) 剝危^危 should read 剝危^危 赤^危, dangerous and
unsettled; 剝 A.I (*ngiad-ngiwät) is known for 剝危^危 赤^危, *ngiat-
*ngwat; 赤^危 赤^危 "red knee-covers" stands for the person who

wore them, a member of the dafu class; it and/or 月兒:

"(He is in) a dangerous situation (because) he is being bothered by a
red-knee-cover-wearing dafu grandee, but he can slowly remove
himself (from the danger); it will be lucky to conduct a sacrifice to
seek divine assistance)." ; Qijie contains long discussion of the

complex situation of textual variants and early dictionary entries for 剝危^危
(^危 𩫑 雷文) and 赤危^危 (赤^危 赤^危 赤 etc.), which he argues 剝 A.I

are used for here (and also for 剝剝 of Jing 京 Text), he concludes
that the following binomials are all identical in sound and meaning: 剝 A.I, 剝危^危,
危危, 剝剝 (but his phonological argument is often based on very weak evidence),

Qiu Fan, quoted in Qijie says 剝 "cut off the nose"; A.I "cut off the feet" (but
Qiu disagrees); 因于赤^危: "bothered by red knee-covers" (i.e.,
get into trouble because of wearing red knee-covers); A.I like its 'perhaps'
one can perhaps slowly loosen his red knee-covers and remove himself from

danger (to A.I 徒徐解其赤^危 而月兒于危^危; 禁紀
here should read 剝^危 赤^危) does not occur elsewhere in Yi, while

危^危 occurs in 47.2 above in some context

- Gao Moruo (Gudei p. 45): this line refers to the sacrifice of a punished
offender as human victim. He would thus render the line: "He has his nose
and feet cut off, i.e., he is ^{intended} used 赤^危 A.I (sic) in sacrifice"
(or it is favorable to use him?)

- Li Jingche ("Shuci xukao" Tongyao p.81) underlines 红膝 as a mythic name - the Red Knee-cover
 "Jiushu" #176) ^{47.5.1} ^{47.5.1} Xie and Wang Su texts, ap. Shihuen, read 紅膝 for 紅 A) warning "appearance of unsettled" (不安 紅兒). This means is correct. Same as 紅兒, 紅兒 in 47.6
- ~~Li Jingche~~
~~(yijue dingting)~~
~~(3/26) same,~~
- 红 is a deeper shade of red than 红
- Schmitt ("Spünche" pp. 63-85, spec-p. 81ff.) : "Those without noses and feet - when one was brought to distress through the Red Kneeshields, they came altogether ^(47.5.1) therefrom. It is advantageous on this occasion to offer a sacrifice."

47.6.1 因子萬能 47.6. 徵吉

47.6. 征吉

47,6

47.6.2 于梶元危

47.6.3 曰動悔有悔

RK stamp?

- * 7 GSR 995a *gīng > you repeat; further, moreover, also (she); pardon (he)
- 萍 萍 occurs in Shu 7 times in 3 poems; 萍 only occurs together with 萍 (but not vice versa) : e.g. 71/1, 2, 3 (in the poem named 萍 萍), each stanza starts out 萍 萍 & 萍 萍. Odes p. 48-9
"long-drawn-out are the ko creepers and the lei creepers."
- Gīng : 于 萍 萍 should be understood as 因 丁 --, continuo repeating the pattern of the previous line; or 萍: only distinctions usually say 'a creeping vine similar to kudzu (ge)', but also, some say simply kudzu vine; etc., etc. ** quite lengthy argument to support interpr. of 萍 萍 here as 萍 (萍) 'post' basically arguing that original graph from here was 萍 丁 i.e. 萍 丁 (of snowmen) a post in the earth, center part of opter or post, a post for anchoring; later when 萍 丁 was misinterpreted as insective (丁 宁), scribes added the 'danger' element 卄, the two graphs becoming the present 萍 丁 萍 ; Wong Yingshi (Yingshi shuwen 經義述聞?) says: 丁 也 事, 也 也, 有 读 为 也 (He letter, v. 16.3 屋 有 侮) : thus 47.6 reads "Bothered (?) by kudzu-vine creeper, (丁 也 也) by a post (foot obstructed) ... to move most involve trouble and further troubles."
- 框 GSR 301j. *g'i-wāt > jué pole, post (lei); horse's bit (zheng.)
- *** 莖 GSR 285a *ngia-t'ie target (zhoubi in Zhang Xian's version)
- 47 GSR 496a *f'i-wāt > chū f'ih notes in 47, cf. 丁 etc. GSR 487a *ngwāt sun but 496 f'i series includes K 𠂔 *k'i-wāt > qū etc. too, with velar initial;
- 16.3 uses 𠂔 𠂔 in quite similar way to here, after on each 𠂔 𠂔
- In Wenyu (Shi cunji jinshi p. 3-4) galii is *Vitis flexuosa* Thunb., a creeper growing in mountainous areas in Henan, Hubei, Jiangxi, Zhejiang, Yunnan, Guizhou. Cf. *ge* *Pueraria thunbergiana* Benth. (indigo). Unlike kudzu this *Vitis* sp. was not used for fiber or starch. Its berries were eaten as food, and in medicine.

(xngiet-ngrwt (sic ofte)
+ ngrwt)

- Kozyren (glosses... documents # 2118) 47.6.2 罩危 (莫危) 兔危 is the same
benign, inserted, as the phrase in other Danish 奉書 7, 邦之 大王 仁
(+ ngrwt-ngrwt > winie), Documents p. 81 "The state's peril".
although 大王 means 'a tree trunk without branches' acc. to Oeijen,
here it evidently is graphic variant for 大王 xngiet>wni 'slake'. Winie
"slaking and danger" is a synonym - benign = "peril". K does not
discuss the 㠭 context, "in peril"?

- Li Jingche ("Shicikov" Tonyou p. 69) 莫危 兔危 is an adjective, thus
diff. from category class from 莫 危; also Han stone classic text has
莫 危, similar to 47.5 危 A.1 因于赤 無危 (sic) ^{also in 47.5}, jing text ap.
Shawen had 莫 危, thus text in 47.6 appears concept. Cf., but
"Jisoshu" #177 莫 危 兔危 is a rhyming benign, meaning 'dangerous and
unsettled' but this doesn't fit context here. The original text probably
had just 莫 危 meaning 'wooden peg', to which someone later added
the (signifies) ^{1/2} on the analogy of 47.5

- Schmitt ("Spricke" pp. 63-85, spec. p. 84ff.) : "They are brought into
distress through kidney-bean runners (Faschonken), entangled in
the punishments of burning nose-and foot-amputation - To festin oneself
produces remorse upon remorse. To undertake a punitive expedition
promises good fortune." // A.B. he divides after 莫 and before 危,
which ^{is somewhat} has some advantage for the rhyme, although it is not exact, and 莫 危
does rhyme with words elsewhere in 47.3

- Yin Xingren (Yijing xingben 3/136): 47.6.3: "It should be red if wrong, think
about; red 重 zhong 'heavy': 'If one thinks heavily (?), there will be
regret.' (ignores 12)

因 箍

- R.K. 47.6.1 calls to mind 4.4 above, and the related she lines 4/1, 3, 3 etc. all of
which reflect the ancient interest in the enveloping
power of creeping vines

words in 1 句
of 2 graphs
ending with

47.6.2-3

Web: El "says": El invites guests: "He moves uncertainty and says,
Movement brings remove." 47.6.3-4. "If one feels
remove over this and makes a start, / good fortune comes." (有 1 句
正吉)