

48.0.1 改色不改井	48.0.4 汽至亦未繩井	48.0
48.0.2 元喪元得	48.0.5 翳其并瓦	
48.0.3 往來井井	48.0.6 凶	

- 汽至 related to 迄至 of OB? (see <sup>Kaegley</sup> sources, e.g. Fig 14 三至 trans. p. 44 "When it came to [the fifth day]" - Jiahu 2 (5401.4))
  - on 汽 (三) in OB, Quan Xiehuo p. 38-39: 三 (= 气 or 汽) is intensity-adverb, like 其 in usage - 汽 in shui "miles", 汽可小康 - 郑笺: 汽 <sup>氣</sup> to <sup>氣</sup> (Kangya: look for 迄 "come to") - Thus in OB #三 is 其 (increase) in most places, e.g. 三今, 三出衆 = 三伐, and in phrase 三至, is <sup>終</sup> (終) - c.f. e.g. (舊 1): 王固日出數殺, 其出來數, 三至. 九日辛卯免出來自北; and (通. 別 二, 三): (in part)...王固日其平來, 三至, 隹乙。旬生二日乙卯. 免出來自北.
  - Kangya GSR 517 is word family / series based on \*k'iat and 乞 \*k'iat: 氣 氣 (517h) \*k'iat > ji: finish, close <sup>only</sup> (she), look for 迄 (she); 汽 (517j) \*k'iat > xi, water drying up (xi); look for 迄 (she) gl. 915; 迄 (517k) \*k'iat > xi (xi) hi: come to (she)
  - # GSR 819.2 \*tsiēng > jing, awell(you); a system of fields belonging to one village (you); look for it continually (yi) - The graph is a drawing of a well-curb. - see back for 𠂇
  - 繩 GSR 507h \*kiwet > ju and \*giwet > ya well-rope (li) // - acc to Yang Xiong's Jing, you 绳 you in dialect of 关西 meant 纏綆 well-rope (Honda p. 359)
  - consider that 繩 is etym. tied to 迺 GSR 507h \*giwet > ju growing etc (she), which is also a she particle, "then, therupon" (BK), closely similar in usage to 汔 in shui, which also occurs in 48.0 here - a coincidence? - in fact Wang Yanzhi understands 繩 here as u.f. 迺 "extend to" (quoted in Honda p. 360) ??
  - re 亦: 未: a far-out alternative emendation: 亦 is in f. a stem which goes with 𠂇 and 汽至 "up to the x-wei day" - low likelihood it appears!
  - 翳 lei see 34.3 (here), is it used in sense of "break" rather than entangle, or "wearout"? - "break" could serve for the context of the rain's horns too
  - Paul Seguin "The Function and Meaning of Yuan in Shih Ching" (p. 323) translates "One does change the cities but not the wells; there is no loss, no gain; going and coming from well to well; though (the rope) is (coming to the point >) close to reach (the water level), it has not yet (rope >) drawn up (anything) from the well" - i.e. taking 汔 as particle meaning "come to the point of" (be only translate as far as 未 繩井)
  - 亦 GSR 800.2 \*ziāk > yi armpit (some word as I-m below 𠂇, 腋) (She Xu in
- writing

48.0v Shu 219/1, 3, 3. 蓋 亾 青空題 Order p. 172 "the green files go buzzing about," // (see a symbol for gossypium and slender) which is elongated as 𠂔 𠂔

stone chairs up-shaven); besides, also; a portcullis; loan for d. 石 石 apple (the) glos. 754, 1073, 1301

- # in Shu does not occur - but all WenYiduo [ \*fied ] [GSR 413h \*tie<sup>t</sup>] <sup>GSR 35X</sup>
- <sup>GSR 35X</sup> 蓋 亾 'water dries up' 水 亾 ) ; 蓋 "loan for 亾" [CaoShan text actually reads 亾 here, which is an obvious anagram - see GaoJing 亾) stopped up (塞) ; 網 loan for 亾 'to bore' 網 [GSR 507z \*giwet>yu Shuowen says: to pierce (no text) ; 網 loan for 亾 'break' 網 网 (破) : "when one rebuilds a town one does not rebuild the well, there is no loss and regain. If many people come and go above the well to draw water, but the well water is already used up, and stopped up with mud, and they do not bore out the well, but rather smash the bucket, then there is no place to draw water from and nothing to draw it in, and this is ominous."
- \* dividing into phrasers as follows 往來井, # 亾 亾 (亾) 亦未  
在 亾 (亾) #, 其并瓦 (瓦) ; GaoJing: 亾 Shuowen says:  
'water dries up.' 水 亾 th ; 網 defined both in Shuowen and by Zhang Xun as 亾 'well-rope', but gao argues this meaning doesn't fit well; only text of 亾 possibly had 破 'to bore'; 破 GSR 577j. \*hwar>lei damage, exhaust (Korean) ; wooden ewer (lei) ; Shuowen says 破 破也

- 𠂔, GSR 824j, \*bieng > ping bottle, flask (le) jia

- \* 𠂔 GSR 819f, \*dz'ieng > jing. Shuowen says: quiet; gongya says 'chaste' (se. woman), (no texts) g. is you gone (home) 𠂔 - // could this word be identical with 𠂔 # in 往來 # # "go and come quietly" 30 WenYiduo (p. 27) says # 𠂔 and 𠂔 (GSR 843f \*giwing) as in Shu 219/1, 3 (cont at top)

- Shuotakki (p. 148) # 8.0.3 : 'you go and come, but the well remains a well' KaoQian Loan # 903 : as 48.0.5 艹 𠂔 : as in 34.3 and 44.1. K. argues that 舊 𠂔 and 𠂔 (𠂔) cannot be phonetic loans for each other and represent two separate text traditions. If read 艹... it means "It (via workers) damages the jing;" if read with 𠂔, then loan for 𠂔 \*hwar 'to damage; known from HsinYang etc = "it (hwar) destroys the jing."

48.0.4 - Wang Yingshi (JingZhou Shici p. 93) : 亾 means 'almost' (几乎), same in 64.0

Wong Yung-chi (*Jiayi shuow*, pp 37-40) also quoted without comment in Li Jingche. "Jiashi" #178: Wong Bi's note that "it has already come arrived (off the top) and not yet emerged from the well," (已來至頂未出井口) was misunderstood by Kong Yingde, which said 未出井 meant 'well rope' (井繩), and that "although the drawn water hook already reached the top of the well, the well-rope had not yet left the opening of the well, when its jar was broken and broken, without spelling the aster," Wong says his father Wong Neiniun believes Wong read 未出井口 as a misreading 'emerge' (出) (*Guoyue*); it 未 says the drawn water has almost reached "the top of the well; 未出井口 means says "the drawwater" has not yet emerged from the well-opening.

- Wen Yuhsin "Lizhou" p. 42 既<sup>lonfor</sup> like 既 already' (既) ; it like 既<sup>lonfor</sup> 'yet, still'. 既<sup>lonfor</sup> reads as 既<sup>lonfor</sup> meaning 'dig' (既<sup>lonfor</sup>) (*Guoyue*). It should be read as 既<sup>lonfor</sup> or with the hom<sup>lonfor</sup> in the Shihce text (cf. Konyan) 'destroy' similar to 48.2 既<sup>lonfor</sup> 父<sup>lonfor</sup> "jar broken". Thus: "already having arrived at a new town, the well is still not yet dug, and the jar has already been broken, (hence) ominous." Li Jingche ("Jiashi" #178) mildly endorses this reading.

- Li Jingche ("Bianyan" Tongyu p. 215-6) A # means cultivated field, well-field # 田: "Move the town but do not move the fields; move hot (The townspeople are reassigned to new fields). "No loss, no gain" is from the <sup>older</sup> point of view. 48.0.3: # # means 'not orderly' as in 田#田有<sup>lonfor</sup> 田: "Going and coming in an orderly manner." 48.0.4: 既<sup>lonfor</sup> · water dried up. (K 既<sup>lonfor</sup> 3); 既<sup>lonfor</sup> part of 既<sup>lonfor</sup> is 'clogged' (塞); 既<sup>lonfor</sup> was originally 既<sup>lonfor</sup> meaning 'drill' (鑿). Thus: "(some wells are) dried up and clogged, and <sup>though</sup> not again (dug), dry out." 48.0.5: "Broken down and wornout is the jar (for drawing the water)." "48.0.6 Ominous"

48.1.1 井泥 不食  
48.1.2 舊井 元禽

- 3E see 5.3 - pronounced ni (here)

<sup>legis. chi  
"gong  
# 178  
some  
and  
"jiaoshi:  
Tongzhen p. 157  
↓</sup> - Gao Feng: 2nd # means a pitfall for trapping animals, usually written 3# 井 # Xianjing in other books, but in ancient texts they didn't have the graph 井 # and the word was written 井 # ; If the well for drawing water from has mud, one can't drink it (食) ~~it's not~~ it's water. If the pitfall for catching animals is old and deteriorated, one cannot catch animals. (This is probably using two kinds of <sup>means</sup> jing 井 # as metaphor for useless unusable people.) ; Gaojing = # u.f. P# follows Wang Yiqi (jiuyi) shaved? [ 3# GSR 819 i \*dz'eng-jing  
pit (井) ; cf. 井 窄 id pitfall (井) ] - goo quote of length; 'old' refers to a pitfall that has become silted up and filled with debris; and hence unusable for capable to trap animals. ; 穴 previously in 7.5 ~~田~~, 田 有 穴,  
8.5 失 田 穴, 32.4 田 元 穴 - all 'game'

- Li Juyi "jiaoshi" #178, "Xiongzi" Tongzhen p. 157, "Beonjian" idem p. 216 ) same as goo : 1st # is water-well, second in pitfall written 井 # or 井 # . Animals are referred to an old pitfall, and not trapped, or perhaps it is filled up with debris.

(cf. 0.8 井 # 'trap a deer (?)')  
(name)

- Chen Wenzhao Zongshu p. 554 : 48.1.2 井 # is 3# 'pitfall' in 0.8 井 # , glossed as 穴 means to 'capture alive', while 穴 (犧) means take dead or alive; since birds were taken alive, 穴 was extended to mean 'find'

48.2.1 井 谷 射 魚

48.2

48.2.2 瓢 漏 漏

- 漏 GSR 341 a \*bi'ad > bi wormout (shu) ; to damage, ruin (xun) ...
- 魚 GSR 136 q. \*bi'in > fu' perch (yili) ; 魚即魚 jiyu (XH) = crucian carp. (Ach-Eng Dict.)
- 漏 GSR 120 a \*lu'w > liu' to leak (zuo)
- 瓢 GSR 1184 p. \*-ung > wèng earthen jar (li) (bulbous:) swollen (zhong) ( )
- 瓢 (keng) : # 乞 like well # 乞 well opening mouth ; 乞 means of a small fish ; 瓢 jar for drawing water ; 漏 漏 broken '(liu)' = "from the mouth of the well to shoot at a small fish in the well with bow and arrow (one cannot hit the fish but instead will pierce its earthen jar), and because the jar is broken it leaks (this is a metaphor for one's methods not suited to the objective conditions, leading to failure)." ; 鱼井 = "well of the early ditches" (tyingze) likely more than to say 'a type of fish' or a small fish' in a is like 乞 he a trench; gutch, depression' (i.e., Wong Yinghi seems to understand it as the bottom of the well, rather than the 'mouth' as with gas)
- Wong always gives for 乞 sense of 井 fuma = crucian carp.
- \* - Wong Yinghi Juyi shanen I (p. 41-2) : 乞 refers to the bottom of the well, where the water is contained ; 乞 means 'shoot with bow and arrow' here, as it does throughout Yu
- Qu Wanli "Xun" p. 47) ; following Wong Yinghi, and extending : 乞 a tiny fish, thus "at the bottom of the well, 乞 shoot crucian carp with bow and arrow, the earthenware 乞-jar will be(?) damaged and leak."
- Edward H. Schopfer Combined Supplements to Matthews p. 40 鱼井 = silver carp (Carassius sp.) // crucian carp is Carassius vulgaris
- Li Jingchi "Jiashi" #178) : # 可 be written 乞井 (#179) 鱼井 is 銀色魚井  
(see c-e dict, Schopfer, Ergo defines as 乞井 簡  
("Biongwan" Tongyuan p. 216-217) # can refer to any pit dug-out pit or trench. Here a # could be a fish pond or an abandoned pitfall used as a fishpond (魚塘). 鱼井 is a rather small fish

48.3.1 井 濁 不 食

48.3.4 王 明 並 受 其 福

48.3

48.3.2 為 我 心 慢

48.3.3 可 用 泊

- 48

- 1.1 GSR 906 e \*ts<sup>1</sup>iat>cé to pity, pour (Meng)
- 濁 GSR 681 h \*k<sup>1</sup>i<sup>3</sup>p>jí draw water (Yi); ...
- 濁 GSR 339 l \*siat>xíe cleanse (Yi); leek (zhuying) \* see below for cognates 'leek'
- Gao Heng: ; <sup>to</sup> : 'pure, clean'; 1.1.1 'grief'; A <sup>take</sup>; If all (俱); "The well is pure and people don't drink it (like wise men, having withdrawn talent, whom the king doesn't make use of) - this is something my heart is saddened over (The well water) can be drawn, (just as a wind of random can be used). If the king clearly investigates (he will discover and use talent and the king, the ministers and people) will all will receive his blessing."   
Xun Sheng  
(below) RR -
- <sup>1.1</sup> clearly cognate or identical with 2 other graphs, GSR 339 h; <sup>1.1</sup> \*siat>xíe leek out, oreg (group) spread, distribute (xíe); be dispersed, relieved (shu) etc. and (2) GSR 338 b <sup>1.1</sup> \*siat>xíe to leek (xíe) reduce (xíe) // this is more likely to be meaning here in 48.3.1 'leek', rather than 'cleanse' or 'pure'; which seems to be unique to this case in early texts, if accepted.]
- geijing 濁 Shuowen says: 'remove' (除去也); early glosses differ: Wong <sup>1.1</sup> says. 不 停; 互 之 諸 也 <sup>gejiaozhi</sup> 'it, namely a short while' 3 'means doesn't stop being dirty?' Huang 黄 <sup>quoted in Shuowen</sup> 'ac (who?) control' ; Xun Sheng, quoted in Jijie, : eliminate, dirt and pollution, pure and clean.; <sup>1.1</sup> 其 污 also in Shu 220/4 <sup>1.1</sup> 而 出, 並 受 其 福 <sup>odes p. 174</sup> "if they, when drunk, go out (retire), they will receive the blessing (of the first) along with (the rest);"
- 48.3.1 井 濁 rhymes with 48.5.1 井 汐 (xíat), while 48.4 and 48.6 rhyme <sup>1.1</sup> 汐 (xí)
- Kulgren (Loun #1340) 48.3.1-3 濁 <sup>\*siat>xíe</sup>, while it had a meaning of 'drift, mud' attested in the time; here is the same as ; <sup>1.1</sup> \*siat>xíe "to drain off": The well has been (drained off; cleaned, but it is <sup>(dunk)</sup> not used, that is my heart's sorrow; it could be used for drawing water" - this is "single and clear"
- Wen Yiduo ("Luzhou" p. 9) : 心, loun for 深 \*sizm "deep, depth" in sense of "fathom the depths"; 心 1.1.1 stands for <sup>1.1</sup> 濁, similar to Shoungzi: jinshi 深 jīn shí "the one who sounds an abyss" (tr. Kulgren).   
繁体: \*\*\* 心 in this series reduplicated. "to plumb the depths"

RK: 48.3.3 of PA 3B since the well is dirty, someone divines its safety, and the utterance is that therefore "it may be used to draw water" but, with 7.7 and wei 'for'.

~~The~~ 濁 "muddy" 7.7 has: "The well is muddy (dirty) and is not (drunk =) used; if for me one would sound it, it could be used for drawing water." (tr. Karlgren, soon #1370, who comments "rather nonsensical [how could a 'sounder' make a dirty well drinkable?]" on 48.3.4 BA, with Yu Xingjun = BA)

- Xun Shuyang, et al: 48.3.4 "the king's do is bright and all under heaven receives his blessings" (王 do 無 所 ben 其 zhen)

- Yu Xingjun (Yijing Xingbing 3/146-162) 48.3.4: BA stands for do 'sacrifice performed in covenant before gods' like BA FR. (BA for do common. Eng. Shi 187/2 7.7 BA [BA]). It, with Wong Yingshi, is reading do 'sacrifice' to do 'The king's sacrifice-covenant: Obviously their (the gods') blessings are received'. Blessings FR are the intended result of sacrifices: in Yi 63.5, Shi 239/4, 248/1, 302 (Non-wrong other lines), blessings do follow sacrifices.

Li Jingchi ("Jingchi" #180) 48.3.1: It doesn't make sense to "cleanse" the well (interpreting 濁 withers with Xun Shuyang et al), and then say "they don't drink it" (7.7). Thus the gloss of Zhong You 34 7.7 of the do not do means 'dirty' (7.7) makes better sense is preferable: "The well is dirty and they don't drink it." on 48.3.4 endorses Yu Xingjun and Wen Qiduo BA = do, as also in 17.4 (q.v.) do 'clean' ("Jingchi" Tongyuan p.157 resolves the glosses clean and dirty of the well water as turbid while it is being cleaned, and can't be drunk. Later 7.7). It is to clean the well.

This line quoted in Shiji bkg of Qu Yuan, which is in turn translated in David Hawkes, Chu Tzu: Songs of the South (London, 1959), 11-15. This line is trans. (p.14): "Not to drink when well is pure / Fills my heart with sorrow sore: / Draw therefrom, / If king be wise, / you shall by the shore his blessings too." - basically same reading as R.W. on 7.7.

48.4.1 井 瓦  
48.4.2 元 瓦

參見上頁註解 GSR 1092 h #510 > zhōn brickwork of a well (yǐ)

- Gao Heng: 瓦 'use bricks or ~~water~~ stones to line a well wall': "The well is lined with bricks (so that the water is pure and people can drink it without harm, thus) no misfortune." Gai Jing: 瓦 def follows 《詩經》 'glosses of the Rites of Zhou', Guo Xun (both ap. Shuowen) and Yu Fen, quoted in 《集韻》 'Shuowen' says 'well-wall'

- 48.4.1 瓦 rhymes with 48.6.1 # 4 収

- Li Junchi ("Bronze" 《金石錄》 p. 217-218) (with gao above), archaeologists have discovered brick-lined wells from the Zhou dynasty in Shaanxi province.

參見上頁註解

zhōn 1) well wall (linning) 2) to lay bricks

- ; 9.1 GSR 291c \* (iat > ie) limpid (清) ; cf. 291b ; 9.1 id. cold (寒)  
 (the latter is 花县寒水 (517b) ; 9.1 water shower (p.290-1 RK etc))  
 (written up  
 (jinkang  
 (S601 and S252)  
 (regards the 9.1  
 of the 9.1 and  
 new to texts or  
 on earth  
 Guo Heng : ; 9.1 'clear' : this refers to building a well at the site of a spring - the  
 well water is clear, the spring water is cold so one drinks it. (a  
 metaphor for using a wise person if he who has preventive and curative talents).  
 Guizing : ; 9.1 Cui Jinyi quoted in Jijie says 'clear' (清) ; shower says  
 'water like clear' 'clear of water' (RK ; 清也) [And also shower quotes this line in  
 Cui : # ; 9.1 寒泉食 (IIA/136) ] ; Guizing writes ; 9.1 but changes to ; 9.1  
 in Beishun (exaggeration) ; ; ;

- RK: 'Shui' has ; 9.1 with variant ; 9.1 in 2 poems : 153/1, 2, 3 ; 9.1 9.1 9.1 Odes  
 p. 96 (which follows ; 9.1 variant) "Cool is that down-flowing stream" ; ; and  
 203/3 TA ; 9.1 9.1 9.1 , Odes p. 154 (again following ; 9.1 variant) "Cool is the  
 spring issuing from the rock" ; reading ; 9.1 'cool' here in 48.5 too  
 would fit ; 9.1 more closely ; "The well, as cool, (it is) a cold spring,  
 drink it."

- Li Jingzhi ("Beiyuan" Tongyuan p. 218) As a result of the boring of the well  
 in 48.4.1, "the well is clear" . It is fed by a spring = "a cold  
 (but doesn't no longer fall into the water and) spring. ; = "it may be drunk" (it can be drunk)

- RK no early glosses say anything but pure, clear, e.g., Wong Bi ; 翠,  
 Cui Jinyi (above), shower (above) ; in Beiyuan (shower)  
 Perhaps ; 9.1 means both 'cold and clear', or the water of a spring.

43.6.1 # 收勿幕

48.6

43.6.2 有孚惠心吉

- 幕 GSR 8028 \*mâk>mo, miu (bekuu si eiy) bedsheet, tent (zhu); covering (yu)
- 舟 Henry : 4x put away (well-rope and jar after drawing water); tñ like 7 not\* ; 幕 'cover' (蓋) ; 福 'punish' : " (Someone draws water and afterwards) puts away the well-rope and jar does not cover the well - to punish him will be greatly auspicious " (Covering the well kept the well free from dirt and rainwater, and prevented children from falling in.) ; 舟 to Gujing : 舟 yu fan quoted in Gujie says fast away well-rope onto the 车虞 车产 (車虞) lulu ; 幕 yu ton, as Gujie says 'cover'
- 4x GSR 11032 \*s̄jōg > shou catch (shu); take (yu), collect, receive (shu-); apprehend (shu); take and remove; settle up, retire (shu); lowest (lu); ("receive") the luck of a carriage (shu); a kind of egg (yeli) gls. 1886 2008  
tñ like 7 not?
- Zhong Lumin Zhang sixiang yanjius p.160 7 here means <sup>trustworthiness</sup> confidence '信'; if everyone has <sup>the</sup> confidence that trustworthiness to cover over the well after drawing water, it will be very auspicious. (which leaves the 'not' unaccounted for)

Liu Jingchi (162) <sup>(162)</sup>

"Beizhuan" <sup>Tonyuen</sup> p. 218 : an abandoned water-well is used as a trap <sup>(37)</sup> for catching game : 4x is like 4x at "shove up" <sup>the mouth</sup> of the well? 7 is 'cystene' 7 is 7 : " When the well is firmelup, don't cover it - there will be a capture (of game). Very auspicious." Jingchi (#18) slightly diff: adopting 7 instead of 4x of 4x as a gloss for 4x, the contracted mouth of the well with a railing (柵) in 7 might say more benevolent → 'cover' out.

43.6.1 4x : Cf. Shou Gujius, 29<sup>2</sup> 太保 4x. Gujius p.73 "The ground guardian descended. They (gathered in =) removed (the utensils)"

Later 7 was added as a gloss, and later still, incorporated into text, 48.6.1 : "The well-opening is (netted =) covered with a net."

"Beizhuan" <sup>Tonyuen</sup> p. 157 different paraphrases : perhaps people forgot to cover the well, and there was a "bad eye" who come and put poison in it, but he was captured (7 7)

"Beizhuan" <sup>Tonyuen</sup> p. 185 again diff : 48.6.2 7 7 means "there are public Captures"