

50.0.1 元 吉
50.0.2 亨 (亨)

50.0

"to name, to determine"

50.1 ← for speculation on the relation between 元 and 亨, see Keytley "Shih Cheng", esp. p. 45-47: issue is whether 元 *tieng is cognate with, or just a pure loan for 亨 *tieng (and its presumed cognates 亨 *fieng and 亨 *lieng - if cognate, then 亨 "to condition" might have derived from an unproved use of 亨 in divination ritual, or alternatively, 亨 was connected to 亨 in a sense like 亨 dia. of providing stability (like a vessel on a support (亨)) that's "to rectify, to make stable, to make firm, like the putting down of a tripod." (p. 46) // cf. "settle" a question in English

- the *Tsun* commentary's remarks here on 亨 (亨) are noteworthy - see discussion under section on xiang 亨: it is curious that it seems to quote text as 元 亨, which
- *gao* Heng = as usual [leads *gao* Heng (p. 44) to argue that this is a copyist's error in *Tsun* canon, which should also read 元 亨, 亨

- for *ding* 亨 is specialized ritual uses in OBE, see also Tokoshima "Some Philological Notes" p. 55 n. 19

as above; the leg breaking is an omen ~~also~~ with symbolic connection to walking,
 so one divines whether it is OK to go out or not. 50.1.3 as above; He got a
 (someone else's) wife and child as his household slave.

\bar{F} appears 8 times: 7.1. (= \bar{F}), 12.0, ⁵⁶ (pi. 'bed'), ~~12.1~~ and then in 5D.1 - see 7.1
 for discussion of reading \bar{f} as negative \bar{f} (see end 33.4)

50.2.2 我仇有疾不我能即

50.2.3 吉

- 不我能即: 甬甬 不能我即 (5/136)

A. - Go Heng: 實: ^{refers to} 'food'. 仇 'enemy' (仇人); 即 = 就 'reach', 不我能即 is equivalent to 不能即我 'cannot reach me (my house)'; "There is food in the cauldron, my enemy has an illness and cannot reach my house to disturb me (thus I can eat in place), this is auspicious"; note p. 419

B. gusa diff. interp: 即 should be read as 即, here understood as 即's ^(+tsʰk) 'house'. [OSR 9072 *dzʰk > zɛi 'murderer, bandit, villain (she); injure (she)'; of 906 即 *tsʰk, which is loan for 907 即 in she, go. OSR]; go argues 即 and 即 are interchangeable (通用) on basis of several quotes from early texts where 即 has replaced 即, and vice versa (He does not refer to any phon. knowledge, part of -k -t diff. finals): 即 and 即 are in turn "same graph" (同字), the former being the "ancient form"; ^{theor} "he cannot harm me"; Guojing: diff on 仇: 仇 Shuwei says: 匹 'mate'; also Erga some 仇 仇 had like saying: 'my wife' (我妻); of 即, Shuwei says 'go to eat' (就食也); probably an ancient story: "(a person puts sets out a cauldron), "in the cauldron there is food" (he is about to eat but) "my wife is ill and cannot eat with me" (it turns out in the end to be) "auspicious"

gusa's version
Kujangshu

- 仇 OSR 992p. *g'iōŋ > giu mate, companion; antagonist, fend (she) gla. 2, 325, 538, 709, 842

- Qianblanch ("Shuo Yü son go", p. 30) ^{50.2.2:} (as in go A) "My enemy has an illness and cannot come to and get near and to plot against me." (不我能即 妻就而谋我也)

- 仇 has a literary reading: giu followed by Karlgen, but not XHZD or gu/Kang, ^{or Longjue}

- 實 in 27.0. 50.2 (bud), 54.6, 63.5 (see 27.0 自求其寔)

- Li jiangshu Tongye: ^{puts 50.2.1-2 in quotes;} 50.2.1 she is contents referring to food in vessel; 50.2.2 仇 is wife (Erga says 'mate' (匹)); 即. ... as in Go Heng C, "about (Guojing) a noble says "There is food in the cauldron, my wife is ill, and cannot eat with me." This is ^{situation} depressing, one divines about it, and receives an auspicious sign, she she will recover from the illness: Auspicious,

RK: another alt. for 50.2.2: subject of 即 is 仇: (our enemy) ^{my mate?} (has an illness which cannot reach me) - a likely div. topic

50.3.1 鼎耳革其行塞
50.3.2 雉膏下食

50.3.3 方雨虧
50.3.4 悔終吉

50.3

- 膏 see 3.5 ; for 革 (and 革) see 33.2.2 in 56.5 too see below too

50.3.1 - 50/3 雉膏下食 - on pheasants or auspicious: Schufer "Auspicia" (p.205-206) A

- 塞 GSR 908a *sək > sɛ' and *səg > sɛi stop, block (Shu); shut (Lung); a pass, strait (Zhu); full (Meng); loom for id. sincere (Shu); *səg > sɛi frontier (Zhu).....

50.3.2 - 虧 GSR 282 *k'wia > kwi to fail, wane (Ye); diminish (Ye); look be missing (Zhu);

injure (Shu) gl. 1169 Shu 30/4 不虧不削 Odier, 260 "the state of ~~to~~ you will have
- 雉 GSR 560e. *d'iat > zhi pheasant (Shu) 魯邦是雉 Odier, you will not be injured, not be broken."

50.3.1 - Gao Heng: 鼎耳革: "the ear of the cauldron comes off." ; 塞 'stop' (止);
膏 'meat'; 虧 'destroy' (毀) (Apparently an ancient story) (probably

someone used a cauldron to cook pheasant meat, and on the way from the kitchen to the dining room) "the ear of the cauldron come off, and his walking stopped. (With the pheasant meat not yet eaten, it just then began to rain. (The rainwater entered the vessel and the delicacies) were ruined, (which could be said to be) trouble. (but the pheasant meat can be cooked again so) in the end it is auspicious." ; Qiyong =

Yu Fan, quoted in Jijie: "a cauldron goes by means of its ear, if the ear changes; going is obstructed (鼎以耳行, 耳革行塞), gao:

革 orig. meant as in Shuwen def. 'success on animal's hide by removing the hair and thus alter it. (獸去皮治去其毛革更之) "to remove (something) - here extended to removing or coming off of the cauldron's ear

雉膏: zheng duan, op. shuwen, "the best eating (of the pheasant)";
膏: "fat meat" (as in 3.0)

50.3.1 - gao mo (gao p. 33) appears to take 革 here as rowhole by putting 鼎耳革 under category of 革 gao: This then might mean a cauldron's ear is (rowhole) tied with rowhole.

50.3.1 - an example of a pheasant as bird omen in Shu "gao gong yong re 高宗彤日 高宗彤日 越有句雉 Documents p.26 "On the day of Kao Tsung's second-day sacrifice there was a singing pheasant (ac. a bird omen)" Qu Wanli Shuyi

of Houhan below and back Shuyi p. 53; then recompiled to Wu Ding.

- H. Wilhelm (Haven p. 86) 50.3.1: "The handle of the cauldron has been changed." (cf. w-s "altered") I.e. changed so that it no longer fills

50.3.1 - original function

- Houhan Yizanzhu Shushu lue 數術略, endiastic, miscellaneous even -
zokang 雜占, has a line "句雉雉登 武丁為宗" a baby pheasant climbed the wall

50.4.2 凶

- 餗 GSR 1222k *suk > su stew of meat and vegetables (ji)
- 渥 GSR 1204g *uk > wo moisten, smear (shu); *ing > ou soak (zhenle); cf. cognate 1204h 渥 *id rich grease (zhenle). N.B. variant 屋 (5/186) 1204b *uk ^{we (新词)} execute, kill (ji op. zheng xun) / quoted in ^{zheng xun} Lu ^{zheng xun} op. Tang jiji (Honda ^{Wahm} p.378) appearance
- Qao Heng: 餗 = soup with vegetables in rice gruel; 渥 describes the appearance of liquid having gotten the floor all wet, as in mud chen. 水汪汪 (wang) 'water in puddles': The cook's leg breaks, (the cook's body falls tips over) and the duke's stew spills onto the floor its appearance like puddles... ^{is ominous}; ^{from 渥} zheng xun text has 刑屋 to which zheng comments: "if the three princes assist the good way of the king, they will be punished inside the room (若三公佐覆王之美道, 屋中刑之)" jiji text has 刑; Yunxun quotes Cho ^渥: for 刑 ^渥 渥, 渥 ^渥 渥, and 渥 ^渥 渥 all have 刑屋; p. 419-20 n.2 quotes additional evidence that suggests early texts had 刑屋 (or 渥) - several early commentators take 渥 as a ^{kuigi} 'guchi': punishment in chambers rather than in eg. the marketplace - used for ^{as 1st azhu} as a punishment of the king and nobility; qao notes 渥 is perhaps a differentiated graph derived from 尸 wanted to write this extended meaning of 渥, Qijing ^{as 1st azhu} (discusses also early glosses of 餗 - some say vegetables, some say rice gruel) If qao doesn't say why he prefers 刑渥 to 刑屋
- Qao Moruo (Qao ^渥 p.42) follows the 刑屋 variant, treats as eg. of a punishment

also in 渥 ^渥 #185

- Karlgen (Loun #1335): "The Tang tripod breaks a leg, the prince's stew is overturned, his (shape:) body becomes (wet:) soiled; it is insuspicious". He adds that 渥 'shape' is common in the sense of body.

50.4.2:

- Wen Yiduo ("Loun" p.37): adopts 刑屋 variant, supports Qao Shujin 渥 渥 to explanation of the ^渥 punishment as a "heavy" one, rather than "private, in chambers", on basis of zhengwee 渥, 'soiled' Thus Wen reads "His punishment is severe."
- Yu Xunqian (Yijing ^渥 3/176-182) reads 刑屋

- he jinzechi ("Jinzechi" #188) seems to prefer jinze texts 刑 澁, like saying ^{the} "penalty will be heavy"

(Tongzhi): 50.4.1 some argue 棘 shuowen says alt. form 重 文 for 重 (刑) ^重
50.4.2 follows ya fan text 刑 屋 剗 "His punishment is severe; he knows between life and death. (受了大刑, 死去活来)"

- skatarka Kiyoshi (Chikyō) : 刑 屋 剗 for 刑, 澁 剗 for 剗, meaning 'heavy' (punish) "His punishment is severe"

50.5.2 利貞

- 金鉉 GSR 366 e *g'iwen > xuàn bar passed through ears of a ding vessel in order to lift it (Yi)
- Qian Hexagram: 黃耳: ears decorated in yellow color. 金鉉 carrying bar made of bronze: "a combon [with?] yellow ears and metal carrying bar - lucky divination; qingjing: on 鉉 shuowen: "tool for lifting ding vessels" (鼎 具也) and refers to 鉉 in Yi, presumably this line, and notes that in Liji the same tool is called 鼎; 黃耳: "yellow" because made of metal, as is true of 鉉 carrying bar - yellow a lucky color, metal a precious substance // Qian doesn't remark on grammatical construction, just copies (i.e. ^{opposite} never)
- Li Jingzhu: Tongzhi 黃耳 "bronze ears" 金鉉 "bronze & bronze bar to close the lid of a ding: 鼎蓋的橫杠), a ding with ceramic ears could break easily, metal was much stronger.

