

61.0 字彙  
 61.0.1 豚魚吉  
 61.0.2 利涉大川  
 61.0.3 利貞

61.0

- 豚 has variant 豨 (6/136) - see 33.1 for GSR and discussion of 豨 loan for 豚 (豬) (wān)  
 - Honda Eku p. 445 summarizes ritual books: in *Liji* - the summer-fall sacrifice of the commoner 庶人 uses a pig and a fish; in *Yeli* the gentleman's (士) marriage rite and funeral rite calls for placing a pig and a fish in a *ding* vessel as an offering - cf. use of 豚 as possibly a burial sacrifice in 61.1; *guoyu*, *Chen yu* <sup>for a?</sup> gentlemen ± offering pig and dog, and commoner, a fish - 豨 of 61.1

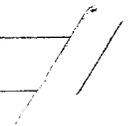
- *Guo Heng* 國亨 <sup>He zonghuo 中學</sup> should be repeated, the first being the hex. name, the second part of the hex. text. Acc. to Wu Cheng 吳澄, He Kai 何楷, Ma Guoban 馬國翰 et al. 豚魚 is a fish with a pig-shaped head, known variously as 河豚, 江豚 or 海豚 (now = globefish, black porcupine, and dogfish, resp.).  
 中孚 豚魚: "shot at and hit a floating pig-fish" (probably an ancient story). (Someone when crossing a big river) shot at and hit a floating pig-fish, (thus to obtain this line in div.) is suspicious, favorable for crossing a big river, a favorable div. An alt. interp.: 中 "loom" for 忠 'loyal' 孚 'trustworthy' (信), 豚 'small pig'. 中孚 豚魚吉 then says (if a person deals with ghosts and spirits with) loyalty and trustworthiness, and uses <sup>the simple objects</sup> a young pig and a fish and in sacrifice, it will be auspicious. *Guojing* same as alt. above - follows Wang Yingzhi on 豚魚 as simple objects offered by the 士 and commoners (Wang quotes several late ritual texts as evidence; on importance of being "trustworthy" in preliminary sacrifices, cf. 45.2 孚乃利用禴)

- *Wen Yidai* ("zhongfu" p. 62): 豚魚 should be read 屯魯 as in several BI quoted (but meaning not explained) p. 41 中孚 (信) zhong fu "get captures", a sense repeated in 61.3 得敵 'get enemy' (q.v.)

- *Li Juyuan* ("Guojing" Tongwen p. 283): saw the hex name 中孚 appears to be part of hex text since there is no explicit or implicit reference to 中孚 in line texts. (No gloss)

*Comrad* "Yih-king - Studien" p. 442 孚 stands for 魚 (魚市), another name

(uncollected)  
for the <sup>Jeong</sup> River - big 江 A7x. 61.001 wears zhangfa = pigfish  
(Schweinsfisch) // (doesn't explain 中)







61.2v

Lu Juyzhe 'Xingzhi'   
 Lu Juyzhe 'Xingzhi'   
 Lu Juyzhe P 157 same

Touyue: 3A 'crane' for 3A, 3 means here (young) female crane. mu = 𪛗; 61.2.2 is thus "it's mate chirps in - this is ~~not~~ <sup>usually</sup> sung by men to his lover, which was popular at the time, so another uses it to refer to 'wedding'.

following   
 you can gloss as   
 𪛗, 𪛗, 𪛗   
 also 𪛗, 𪛗

be an outrageous corruption. R refers to the person's child. 𪛗 'share' (𪛗) : "a crane calls in the shade under a tree, the crane's young also calls in response to it. I have fine wine in a cup, to share drinking with you." This symbolizes the nobility's passing on their titles from father to son. guying on 𪛗: meaning complete without it, and it's a uniform 4-character line verse without it. 61.2.3-4 after Wang Fuzhi, modified. a symbol of kindness toward others.

- W-B: "a crane calling in the shade. Its young answers it. I have a good goblet. I will share it with you."

- zhong liwen zhong liwen zhong liwen zhong liwen p21 follows Lu Juyzhe on rhyme, guying on interp. "share 𪛗" we "I will get drunk together with you" (referring to a courtship young couple)

- Sevin (p 293): a crane is singing in the shade / its young (? or mate) in harmony; / I have a fine beaker of wine, / let us join (?). in drinking it.

- Kulgen glosses... Odes # 183 61.2.4. 𪛗 meaning much disputed and unclear. But Han text of Shu sp. Shu on Yi glossed 𪛗 or 𪛗 'share' have in common, which must have referred to the Shu 58 line 𪛗 𪛗 𪛗 𪛗. Such a gloss is principle or extension of the meaning of the character 𪛗 (you or you're here 𪛗) although Kulgen rejects this interp of the Shu line in question, preferring (p 188) a simple 'not have'. If the gloss 'share' is applied to Yi, Kulgen translates "I have a good wine cup (or: good rank?), I shall share it with you."

- R.K. meaning 'to empty' derives from other only things glosses in Shu Yi gong bo, P.1 gong 𪛗 𪛗 all say 'deplete' (𪛗 𪛗) also seems to be Wang Si reading. (sp.?)

61/2 Simon rev. of Blofeld. (p293) "a crane is singing in the shade,  
 its young (? or mate) in harmony;  
 I have a fine beaker of wine,  
 let us join (?) in drinking it -"

Liu Hsiang quotes (p14) as ex of a tt ㄨ type - one hears a pair of  
 cranes calling together, which arouses in turn one's ~~own~~ feelings,  
 reflected in the next line

61/3 Liu Hsiang quotes (p13-14) in 3 lines as a short song reflecting the situation  
 after victory in battle - some drumming, some eating, some weeping, some  
 singing

- 敵 GSR 877q \*d'iek > di enemy, opponent (Shu); resist; unequal, a match (Zuo)
  - 罷 GSR 26a \*b'ia > pi wear out, exhaust (Zuo); ? \* /b'ai: / bə stop, cease (Liang)
  - 泣 also in 3.6 "weep (Shi)
  - Qiu Hong: 鼓 "beat on drums"; 罷 look for 疲 pi: "Having captured the enemy (in war), some beat drums (with an excess of courage/zeal), some are exhausted, some weep (in sorrow), some sing (in joy)." This describes how the victors in war have both gains and losses.
  - Shiwen on 罷: (pronounced) "as the graph" (如字). Wang Su says pronounced with the sound of 皮 pi, Xu gives 扶皮反
  - RK 罷 occurs in a series of 4 verbs, the other 3 of which are all active. finite verbs, rather than describing states, which argues for a parallel meaning of 罷 more like "pause," "rest," than "be weary, exhausted"
- ... 或... 或... is now... now... (cf. 61.3.2)
- Karlgren (Loose #1204): 罷 is \*pi (<\*b'ia), or bə (<\*?) 'to stop, cease' (he reasons that the latter follows the latter reading here: "Now he beats the drum, now he ceases; now he weeps, now he sings," - two pairs of contrasts: "brave (ga) : timid (bə) ; dejected (qi) : happy (ge) // K. close to W-B
  - Wen Yiduo ("Zhongyi", pp. 40-41): 罷 is loan for 鞀 \*b'ieg > pi small hand-drum: "Now he beats the drum, now he beats the hand-drum..." (Karlgren's trans. - he rejects) 得敵 like saying "take captives" (執俘) it is the victors who drum in exultation, the captured, who weep or sing in sorrow
  - W-B: "He finds a comrade. Now he beats the drum, now he stops, Now he sobs, now he sings." // the trans. with a sing. subject and "now" seems necessitated by the forced interp. of 或 as "comrade" rather than the common "enemy," "adversary" (cf. 8.22 "mote")
  - See Bojie (see preceding page)

61.4.1 月 絲 望 匹 亡  
61.4.3 元 蒼

61.4

- 月 絲 望 匹 亡 see 9.6 - also in 54.5
- 匹 GSR 7082 \*p'iət > pi mate, one of a pair (zuo); correspond to, peer (She); single, one (esp. horse) (gongyong; also man, hence *pi* for 'single man' = ordinary, vulgar man (Mang) b. PT zhu I.
- (望 手 see 9.5) → 5
- (翰 see 22.4) → 6
- Qao Heng: for 望 匹 MS. has 匹, it should be read here 匹 (see 9.6): "During the period 'moon already full' (the 16th-23rd day of the lunar month), one loses his horses? (馬 匹), but there will be no misfortune (because the horses) will probably be recovered."
- W-B 馬 匹 亡 "The team horse goes astray" (|| since 匹 can mean one of a pair of horses in a team [e.g. zuo], Wilhelm takes 馬 匹 as "horse <sup>one</sup> of a pair" → "team horse")
- Legge separates 亡 from 馬 匹: "and (like) a horse (in a chariot) whose fellow disappears."
- Harden <sup>Watson</sup>: 匹 is a pair of two horses. 61.4.2 "a horse's mate (uma no tegui) is lost."
- Okatake Kijoshi: 61.4.2: an subsiding auxiliary horse in a team of four is lost disappears.

61.5.1 有孚孳如

61.5

61.5.2 无咎

- <sup>結</sup>案 <sup>案</sup>luanisee 9.5 some line 有孚孳如

- Qiu Hong same as 9.5: "There will be captives (young men and women, cattle, sheep, etc.), tied up in a row, there will be no misfortune."

- note connection of 9.6 and 61.4 with 月几望, and 9.5 and 61.5 here w/ 有孚孳如

61.6.1 翰言登于天

61.6

61.6.2 貞凶

Odes p. 150 "I am not an eagle, I am not a hawk, who fly up and reach heaven."

- 翰言登于天: cf. *Shu* 204/7 匪鷄匪鳶 / 翰飛戾天 *Sell* p. 54: "Neither [owl] or eagle, a falcon, that can flap and soar up to heaven" - a "formula" (翰飛戾天) which occurs elsewhere (196) - 翰 also in 22.4
- Waley (<sup>changes</sup> ~~Book~~ p. 129): (1) = "noise of wings mounting in the sky"

- Guo Hong: 翰言: other name for chicken (鷄之別名): "a chicken climbs up to the sky (a metaphor for a man of common ability rising to high office; from which like the chicken without adequate wings, he will fall, thus) the divination is ominous."; Qiyang: Hou Guo 侯果, qo. jijie says 鷄 "the chicken is called 翰言", also Liji 曲禮, 下 有 雞曰翰言, and acc to Zheng Xun this means "long drawn-out-voice" → "chicken" (Honda, p. 451, cf. GSR 140F)

- Wang Bi: 翰 "fly high" - adopted by Kolgren (GSR - high')

- Legge: (p. 202 note) a 翰言 lit. 'the plumaged voice' → a cock (p. 20) " ... shows its subject in chenticleer (trying to) mount to heaven."