

有亨不終乃亂乃萃...

- 終亂 cf: 45.1 = 亂 in shu to cross a stream
- 初吉: note that this could be read as a date: = 上旬 of month 1st quarter, but here with 終 in pair - still it could refer to a specific regular period - either of 10 days or a lunation
- Yu Yifei punctuates after 亨, reading 小利貞 as a unit (Houde p. 461)
- Cheng Yi, following Tu, divides after 小, while Zhu Xi does the same, but then extends to 小亨(利貞) (Houde p. 460)
- 濟 GSR 5930 \*tsiar > ji to ford, cross a stream (shu) (cf. Houde p. 444-5)
- Qiu Heng: 亨小 should read 小亨(亨), a transmission error; or, alternately, 亨(亨) is one sentence and 小利貞 is another meaning "a diminution of small <sup>offering</sup> but favorability." 03.0.2: at first auspicious, but in the end (the final stage) there will be a <sup>disorder</sup> mess. Qiyong 63.0.1 is 亨小利貞 (Qiu's alternate)
- Lu Hsiang-shan, says 亨小 is unit, not connected with 利貞, but does not further extend to 小亨
- Wilhelm and Legge follow Zhu Xi et al. in reading: to 小亨: e.g. W-B "success in small matters."
- Skatanka would omit 小 entirely, as an ostentatious corruption
- R.K. 63.0.1 identical with 33.0, and 22.0 小利有攸往 is similar; on the other hand 小亨(亨) appears in 56.0 & 57.0. But with parallels for the line as it now stands, it seems best to avoid an unnecessary emendation, and, with Qiyong, read as in 33.0 "offering. A somewhat <sup>slightly</sup> favorable div."
- Schmitt ("Sprüche" pp. 107-132 on 63.0, 2, 3, 5, specif. p. 108-110 on 63.0) "to be already over the river. Offerings are made and accepted. It is favorable (advantageous) on a small scale to consult the oracle. On the third day of the month, one finally strides straightway through the stream (shu)" 初吉, lit. "Luck in the beginning (glück anfang)" refers to the 3rd day of the lunar month (following Chen Mengjia KGB 10 [1955] 112-115), as in WZBI, Shi <sup>Shou</sup> Shouli, Suaye, etc.; Throughout hex. 63 and 64 the river referred to is the Yellow River, and this is probably also true here too; 亂 is <sup>over</sup> "to ford a stream" as seen in shu, Ergo, (especially slipping from stone to stream)

NB

and perhaps less; one <sup>also</sup> can see it as a noun 'a find' as in the  
 Schmitt offers another, "background" meaning of 63.0.2:  
 if 𐍆𐍂 means 'disorder', with most comms., then 𐍆𐍂 may  
 stand for 𐍆𐍂 = 𐍆𐍂 + 𐍆𐍂 = "the best of music, implying order: at first, order,  
 in the end, disorder (i.e. revolt \*)." "

Rk. 45.0.1 In the beginning auspicious, <sup>at</sup> on the end a mess" (referring specifically  
 to the tangled ends of <sup>strands</sup> threads of silk, <sup>or even</sup> symbolic of disorder to come at  
 the end of one's affairs

63.1.1 曳其輪 (綸)

63.1

63.1.2 濡其尾

63.1.3 无咎

- 濡其尾 occurs here and again in 64.0 and 64.1 - 濡其 X in the trope see 36.12 on 15/12 (also 15/13... 0.7)
- 曳其輪 occurs again in 64.2
- 輪 GSR 470f \*liwan wheel (she)
- Gao Heng 'draw with hand', 輪 perhaps loan for 綸 for 64.2, some phrase as 63.1.1 MS. writes 曳其綸. 綸 is 'belt tassel'; 尾 'false tails of gowns', still used as decoration by men in W. Zhou; (someone crossing water on foot) draws up his sash tassel with his hand, the water wets his 'tail' (the water is evidently not deep, thus safe; also, he protects what is valuable, the sash tassel and lets what is cheap, the tail, get wet, which is proper, thus) there will be no misfortune. [綸 GSR 470e \*liwan <sup>lin</sup> twof (le), twist a cord (she); cord (le); envelope, compare (le)]
- Cf. she 226/3 之子于釣 言綸之繩, odes p. 179, "thus gentlemen went angling, I twisted the line for him." with 曳
- Qijing; 輪 <sup>wheel</sup>, apparently "a carriage wheel" doesn't make sense here, as "pull wheel", 輪 is loan for 綸, Shuowen def. 青絲綸, black silk tassel for hanging seal at waist

- R.K.: while there is parallel in she for <sup>曳</sup> trailing a garment, with (115/1 子有衣裳 弗曳弗裳, odes p. 44 "you have your robe and skirt, but you do not (drag and trail them :) wear them sweeping their trains, cf. Qian... odes #289), but it would be even simpler to accept the loan proposed by Gao Heng, 輪 for 綸, but in the sense it has in she 226/3 (above) and elsewhere, 'twist a line' > 'a twisted (fish) line', as a fish line. Thus 63.1.1 曳其綸 would be "He trails his (fishing) line," which is analogous with (a fox) wets its tail. The same is true of 64.0, 1, 2 below

- Wilhelm reads 曳 as (drag :) broke' W-B: "He breaks his wheels" Honda et al similar

might also be an omen  
 RK- might 63.1.1 also be connected with spinning-wheel terminology? Cf. 44.1 on 擊于金柅, also 63.4 ref. to fiber, 'twisting' of 纆 def. double entendre of 車. 63.0 纆 纆 (the end of the silk is tangled) > 纆 纆. Che entry for 纆 quoting Shuowen from Jingsheng: (a reeling wheel?) 纆 纆 (belt drawn), 纆 手轉 纆 (hand turned) spinning?

Needham (see IV:2, p. 108 note<sup>4</sup>)... it is probable enough that reeling from broken wild cocoons preceded reeling from domesticated whole ones, and this would bring the 'spinning-wheel' back to its most archaic status. But doubtless the ancients of Shoung did their silk 'spinning' by hand. Of Kuben (p. 14) believes "some processes in the technology of silk-making spinning (e.g. spooling, throwing, doubling, and spinning waste silk, were employed in China as early as the Chou period." "... silk-reeling was used in China even in the Shoung period or earlier."

- R.K. etc meaning 'twisted thread': i.e. 'to spin' as in the along with the use of the wheel' element, strongly suggests <sup>existence of a</sup> spinning wheel, or a wheel for reeling silk; on etc Shinjien p. 284, says lin 1) qing colored belt 带 2) etc (sbi-cord) 2) thread (etc) (3) etc; 63.1.1 曳其纶 = 'draw the (spin) thread'

- 第 GSR 500k \*p'iwet > fu shabby, dense (grey); \*p'iwat > fu cleanaway dense vegetation; screens of a carriage; loan for id. large (She); head ornament (Ye); happiness; loan for e. 第 wpa (zuo), for 4916 第力 (zhuyang) gls. 45, 261, 847, 865; cf 500d 第 \*p'iwat > fu a hanging or screen covering the back entrance of a carriage (She) - some wood?
- Cf. on 第 She 57/3 翟第以朝, idea p. 38 "with pheasant-feather-screened (chawit) she goes to court"
- 63.2.2 see <sup>identical</sup> ~~same~~ line above in 51.2.4
- <sup>as shimen</sup> ~~zheng xian~~ followed by Zhu Xi, and ~~zheng xian~~ <sup>zheng xian</sup> and <sup>reeds</sup> ~~zheng xian~~ follow Zhu Xi in reading 第 as "screens of a woman's carriage (第車第) (W-B: "The woman loses the curtain of her carriage.")", a meaning 第 has in She
- Qiao Heng: for 第 Ms has 发 (发 = 髮 = 發 = 友 =) both 第 and 发 are loans for 巾发 'large kerchief' (大巾) [巾发 GSR 276n \*p'iwat word with silk persons carried in ritual dances (zhou)] : "If a woman loses her kerchief (and obtains this line in divination), she need not <sup>search for</sup> ~~purchase~~ it - she can get it within seven days." ; Qiyang = 第 Wang Bi says 'head ornament (首飾), so also Lu Hengyuan Shimen and Ma Hong of Shimen, other early text variants such as Jiye's 第 [GSR 500d] or Xun Shuang's 发 [GSR 276k] also seem to suggest some type of head ornament. Song text 发 [GSR 850s \*d'ieq > di false hair (She)] is a 'wig' (other closely related or synonymous early terms include 髮, 髮) and 发, 第 and 第 <sup>perhaps</sup> derive from 髮 by 'sound transposition' 声转. Thus 第 here is 'wig' (= 髮) : "If a woman (?) loses her wig she need not search for it...."
- Schmitt ("Sprüche" pp. 110-112) The woman (Fran) loses her rear carriage curtains - One does not <sup>reveler</sup> ~~purchase~~ them. On the seventh day one gets it.



(cf. Guojing on 甲)

甲 like 勿动 'don't move, don't act': "Gao Zong attacked the Gui Fong tribe, and after three years, defeated them (symbolizing describing the difficulty of achieving victory in war - a ruler who encounters this line in his own war but not with ease). Common people (who encounter this line) must not take any action."

B.K. note c. says "a country to the NW of the Yin kingdom"

Guojing: 64.4 refers to some episode. Guo Fong appear also in Shu 255/6 ... 次女殷商... 内鬻于中国... 辜及鬼方, Odes p. 215-6

"also you Yin-shong! (inside=) here you are overbearing in the central kingdom and it extends even to (the country) Kuei-fang." The Zhushu jinian (pinben) relates that "in Wu Ding's 32nd year he attacked the Gui Fong, <sup>the 32nd year of</sup> <sup>in Wu Ding's 32nd year</sup> <sup>the</sup> <sup>royal army</sup> <sup>subdued</sup> the Gui Fong, and the Si and Dong peoples come on state visits of state (武丁三十二年伐鬼方, 次于荆, 三十四年王师克鬼方, 比羔来賓). Ding Shouchang ~~et al.~~

<sup>have argued that this work</sup> <sup>including this section</sup> is a Wei-jin forgery, and this section was pieced together from phrases in Shu as well as this 63.3 passage in Ye, but Gao does not accept this argument. 63.3.3: (this line is portends victory in three years for he who dwines it; but) it cannot be applied in the case of 'small men' (然則在小人則不可有所施行)

- Honda Watsumi referring to Kazuka Shigeaki's Chūgoku kodai shingaku no hatten 中国古代史学の発展, says that Gui Fong may perhaps be identified with 苦方 of OBI (Ku Fong)

- Li Jingchen "Shici xukou" Tongyuan p. 94: "Gui border-tribe to the NW. This attack was a joint operation <sup>between</sup> <sup>Shang and Zhou</sup> <sup>with</sup> <sup>the</sup> <sup>tribes</sup> <sup>which</sup> <sup>pre-empted</sup> <sup>by</sup> <sup>the</sup> <sup>entire</sup> <sup>in</sup> of the Zhushu jinian <sup>reconstructed</sup> <sup>ancient</sup> <sup>text</sup> 在本 that in the 35th year of Wu Yi 武乙, Wang Ji 王季 of Zhou attacked the western Guo 西流 鬼方 capturing 20 Be chieftains (俘二十翟王), and that later they attacked the Rong of Yuwen 余無之戎 and Tai Ding 太丁 despoiled Jili 季歷 as Pastor 牧师; Zoujieshu p. 179 鬼方 = 纣攸 = 攸 (tribe)

(pp 112-128)

- Schmitt "Sprüche" ^ The High ancestor of the tribe attacked the lateral Region of the Demons. In three years he conquered them. Not to be utilized for the small man!
- 高宗 might also be rendered "He of the High <sup>tribe</sup> ancestral Temple" (der vom Hohen Sippen Tempel (p. 117) This is not a reference to Wukong etc., but is a god of the sea, under the Yellow R. and the R.

rú qū Hóngyú (采色的丝织品)

see below - 需  
evolving

- 需 GSR 134b \*sniu > xū and \*niu > rú fused silk(yu), cf. 134i 需 \*niu > rú jacket (需); loan for 需 (should)
- 需 (variants 需, 需 (6/152) GSR 94p \*nio > nü(k). rú(yunhui) rogs (yu); cf. 94r 需 \*nio > ru madder plant (shu); \*nio > ru waterweed roots (yu); loan for \*nio > ru to swallow, eat (shu); for \*nio > ru putrid, rotten (zi); soft (Chuci); for \*nio > ru to deliberate, calculate examine (shu) gls 66, 456 - in yu 需 appears in 11.1 and 12.1 "拔茅茹以其类"; also cf. GSR 94u 需 \*snio > xu coarse raw silk, floss....
- 衣 GSR 550a \*iət > yi garment, clothes (shu); \*iət > yi to wear (shu) (p)

Wang Yunzhu: 需 sometimes (衣 = 衣) wear (衣 衣) rogs (Honda p465)  
 (衣 is a verb, 'to wear', 有 some 衣) // thus Wang quite similar to Yu ton, she notes

- Gao Heng: 需 is quoted in Shuowen xizhuan 说文解字 as 需 and this should be adopted, 需 is a corruption in text transmission; 需 is 'moisten, get wet' as in 63.1 etc. (as proposed by Wang Yi) 有 like 于 (see 37.1 未有家) 需 is the same word as 需 xū 'wool' In the pre-Qin period there was no cotton wool, and the rich used silk as wool, while the poor used hemp. This line refers to crossing a stream in winter: "(A person crossing a stream in winter) gets wet his the wool in his clothing (which then cannot be worn for a while.) (He must) throughout the day be cautious (lest he catch cold from lack of clothing)." ; qiyun: 需 text, of Shuowen has 需, which is some 需 [GSR 134i 'jacket'] Shuowen quotes under entry for 需 as just 需, which is ancient form (古文), while 需 and 需 are graphs written by later commentators who misunderstood meaning and accordingly added wrong disambiguating semantic elements; for 需, 需 text had 需 and Jing Fong had 需 (both of Shuowen), Shuowen quotes 需有衣需, 需 is correct graph here, 需 is vulgar form, while 需 is loan

not under 需  
Shuowen quotes 需有衣 (and)

- Yu ton of Jiji, says 需 means 'worn out clothing' (衣 衣) and has 需 jacket for 需
- Yu Fei 虞翻 (sic) of Wu 吴 has writes 需 for 需 and explains "a jacket becomes rogs (because of the long war involved in the previous line. (Honda, p. 465)
- W-B is similar: "The finest clothes turn to rogs." ("by finest clothes" Wilhelm apparently adopts the Shuowen meaning of colored silk fabric
- Honda Wataru: 63.4.1 refers to crossing river in a boat; 需 is error for 需 (hence, fiction in with her name)

Zhouyi zhexiang eds.

'the boat leaks' (following Wang Bi; Cheng Yi; Zhu Xi), and 衣 紕 紕 are 'rips' used to stop up the leak: "(for a boat's) leaking, one has rips, and is cautious all day long."

- Legge is also somewhat... shows its subject with rips, provided against any leak (in his boat), and on his guard all day long.

- Akitsuka Kiyoshi: 縹 'thin silk' (usuigen) (ll cf. Shuowen 縹 采色 and quotes 衣 縹 有 衣; also 衣 縹 'a colored silk fabric') 紕 紕 'rips' (yore yore); 'A body is wearing has put on) finer than silks, (underneath it) there is a garment in letters

- Schmitt ("Sprüche" p. 107) 縹 for 縹

- R.K. 縹 not in XHZD, 衣 縹 gives 縹 (6SR above); 紕 not in XHZD 衣 縹 gives 縹, 縹 has only 縹 縹 Shinyizen p. 793 says 縹 'thin silk'

best interp? → - 衣 縹: basing himself on the fact that in Han usage 縹 縹 could refer to a kind of telly made of torn silk fabric used in passing through travel checkpoints (he cites Hanshu biography of Zhang Jun 終 軍 and glosses thereon by Zhang Yun 張 雲 and Su Lin 蘇 林, cf. 衣 縹 p. 394, 古 代 一 种 作 通 行 证 用 的 帛) 衣 縹 argues that this usage could have existed in Chuangzi and earlier, and that is what 縹 means here. 衣 縹 has its ordinary meaning 'hoop', as does 衣 'clothing', 紕 紕 has some meaning as invariable 紕 'silk (or other material) waste, woodlay', used as the padding in clothing: "a piece of silk used as a telly hoop (where it is torn), the silk waste of clothing" (以 縹 为 符 而 所 裂 之 处 乃 有 衣 中 之 兩 股 紕 [縹]), hence it arouses suspicion, and "one must be cautious throughout the day." 衣 縹 notes the Xiangzi comment 有 所 疑 也 "there is something for doubt (疑) fits nicely with this interp.

// whether or not the telly argument is valid, the sentence may still be read naturally this way

- Li Jingzhi (Xiangzhi Tongyi p. 157) like you 縹 (縹) 有 衣 紕 (紕): paraphrases: when clothing has gotten wet, you - 63.4.2 is reminiscent of 1.3 君子 终日 乾 衣, and may refer to (must not wear it lest you catch cold)

63.5.2 實受其福

- 鄰 see 9.5 - note: connected with 福 here, in 9.5 with 富 (and 11.4, 15.5)
- 禴 see 45.2 Yu Fan, here on 63.5 says simply "summer sacrifice" (夏祭)
- for 不 如 construction "not compare with": see 3.3, 54.5
- Qu Wanli ("Wu Wang shi", p. 26) "eastern neighbors" refers to the Yin, and "western neighbors" refers to the Zhou (speaking of themselves)
- Qiu Heng: after 杀牛 MS adds 以祭 'in order to make sacrifice', and text should be emended in accord with this, 东邻 'eastern neighbors' refers to the Yin court and 西邻 'western neighbors' refers to Zhou court; 禴祭 <sup>the name of</sup> ~~is a~~ sacrifice name, in which the objects offered are very simple, just 'cooked grain and vegetables, etc., and no large animals': "The eastern neighbors <sup>(Yin court)</sup> slaughter an ox in sacrifice to the spirits (which is generous), which does not compare with the western neighbors (= Zhou court) <sup>sacrificial offering of</sup> only offer cooked grain and rice in sacrifice (which is meager) in really receiving their (其 = the spirits 鬼神?) - Qiu does not explain) blessing. I.e., the Yin kings' virtue "stank" (德腥) while the Zhou kings' <sup>virtue</sup> ~~virtue~~ "fragrant" (德香), and this fact more than the size of the sacrifice determines the willingness of the gods to extend protection; Qiyiqing: follows Wang Bi on ox as <sup>large</sup> sacrifice and ~~is~~ as ~~more~~ modest one, and importance of virtue; this line is quoted in Liji "Fangji" 坊记, and Zheng Xun's gloss says the eastern neighbors "refers to" <sup>(the Zhou king)</sup> "within the state of Zhou" (於國中) and "western neighbors means" "within the state of King Wan" (文王國中)
- 63.5.2: W-B: 實 'real, <sup>modifying 福</sup> 1: "does not attain as much real happiness"
- Legge: 實 'sincerity' 1: "...the neighbor in the west, whose sincerity receives the blessing" following Cheng Yi, who says 實 in the 5th line means 孚 'sincerity'
- Honda and Akutsuka: 實 both "really" (makoto ni)
- Honda: 禴 homophonous with 約, thus a "modest (儉約) sacrifice"
- Kang Yingda, Zhengyi: 禴祭 is spring sacr. of Yin



63.6.1 濡其首

63.6

63.6.2 厲

- 濡其首 occurs again in 64.6

- Gao Heng: (When crossing a stream) water ~~so~~ gets his head wet -  
(although he does not drown it is nevertheless) dangerous. "guzi":  
cf 23.6 "過涉滅頂,凶" in 63.6.1 a person crossing a stream  
is not far from the bad luck of getting the crown of his head wet, hence  
it is "dangerous"; 64.6 same