

13.0.1 [同人] 于野
13.0.2 亨(亨)
13.0.3 利涉大川

13.0.4 利君子貞

13.0

- 野 GSR 832. *d'ia > yě open country outside cities (Shu); rustic. Lunyu
- on 同 see p. 13 above
- 同 GSR 1176z *d'ang > tóng together, join, assemble (Shu); agree, identical, same; assorted (Shu); make uniform (Shu); put in (Meng)... The graph shows an opening and a cover: to fit together
- Gao Hong: 同人 should be reported; 同 is like 'gather' 聚; 野 open land beyond outskirts: (Ruler) gathers (masses) in the ge (appears to refer to military training exercises; the whole hex, texts seem to deal with war.); Guojing suggests hunting here; 同 as 'gather' is frequent in Shu etc.
- Waley ("Changes", p. 139 n. 1): it is possible that 同人 refers to 'chance meetings' or 'coincidences'
- Li Jingzhe ("Guiming" Tongwen p. 282): ^{hex name} syntax requires that 同人 be regarded as the first part of the hex. text

(GSR 1176d *d'ang bronze, copper (you, a part of bronze)
earliest occurrence 2confid is in Fayan 法言

13/0 etc. 同人 - possibility that 同 is 金同 - see nice eqs of bronze figures from Baoji 宝鸡 in Shaanxi Plate 4 in WW 1976:4 and text p 43 etc. site name is 茹家庄 w. Zhou (Lomb)

- 同 in Odes #222. 采芣, 4 采芣只君子, 萬福攸同 Ode #176
"happy be the lords, on whom a universal blessing gather"
同 GSR 1176

- MS writes 同人于(野)亨(亨)利涉大川利君子貞
(i.e. same)

13.1.1 同人于門

13.1

13.1.2 无咎

- qoo Heng: "gather the people at the gate, no misfortune," ; qiyong: perhaps at occasion of major event, such as an attack on the state; (cf. Zhouli: 邦國有大故, 則致百民於王門)

- MS writes 同人于門无咎 (same)

13.2.1 同人于宗

13.2

13.2.2 答

- Gao Heng: 宗 = [祖廟] 'ancestral shrine': "gather the people at the ancestral shrine, difficulty."

- Karlgren (Loon #1911) ^{13.2.1+2}: "Fellowship with men in the ancestral temple." ^(There will be repeats.)
Or less perfectly "Fellowship with men in the kin..." Zhu ^{numbers} ~~is~~ ^{is} among
Bregada 宗 + tsing as loon here for 眾 * Fiong 'multitude' because
Xun Shuang defined 宗 as 眾: "Fellowship with men in the crowd."
K says "unnecessary."

- Wilhelm-Beynes (p. 57) (also H. Wilhelm, Heaven p. 45): "Fellowship with men in a clan - Humiliation"

- MS writes 同人于宗 門 闈 (門 element clear, remainder obscure)
on 闈 see chapter 0 on 齊

13.3.1 伏戎于莽
13.3.2 升其高陵

13.3.3 三歲不興

13.3

- see p.13 above for GSR etc 43.0 不利即戎
 - 戎 here, and in 43.2 莫夜有戎; - good summary of evidence on Rong people in Pulleyblank "The Chinese and Their Neighbour in Prehistoric Times" pp. 14-18 - he suggests 羌 a Tibeto-Burman people were closely linked to Zhou, that words 羌, 姜, and 妃 were all etymologically related, that perhaps 姜 as family from which Zhou kings took their wives, were in fact Qiang - but as time went on, after Zhou conquest, it was perhaps awkward to call "barbarian" peoples to west by the name 羌 so the same people come to be called 戎 more usually in Zhou texts. Thus Zhou were perhaps a sinicized branch of Qiang, in a pattern later repeated with Chu vis-a-vis Man, and in Wu and Yue - DNK dubious?

- 莽 GSR 709a *mwāng > māng grass, weeds (mēng); jungle (zuo), luxuriant growth (chuan)
- 陵 GSR 898c *liāng > líng high ground, hill (shu); a height (zuo); ascend (guice); transgress (lu); encroach upon, usurp (zuo); molest, oppress (zuo); insult, contempt (sic) (zuo)
- 興 GSR 889a *xiāng > xīng lift, raise; rise; prosper (shu); start, begin (shu); arise (mēng); be aroused (lang); open up (mēng); graph has four hands and soil
- 伏 see 13.3.2 too

- 郭沫若: '伏' to hide (something); 戎 'weapon'; 莽 'thicket of grass'; 升 'go up, climb'; 陵 'mountain ridge' (山脊); "hide weapons in the ^{thick} grass thicket (so that the enemy can't find them), (but somebody) climbs up to the high ridge (where the enemy can see them), which reveals the military plan, ^{which in fact} leads to a defeat, so one cannot ^{act} (作) for three years."

- 升 GSR 897a *siāng > shēng a measure (10th of a ton) (shu); ...; to mount, rise, arise (shu); (left:) present to (shu) The graph is a drawing of a measure (6.7)

- 13.3.3 興 as "raise up" "set up" in Shu "Bishu" 費 紘 ("Huangye at Bi"), 1, ~~Document~~ 伐 蕪 淮 夷 徐 戎 並 興 Documenta p. 80 "We march against these Yu of the Hsu and (river region) and the Jung of Si, who all together have risen." N.B. in conjunction with Rong tribe

- MS writes 服 匱 莽 壘 其 高 匱 ; 伏 elsewhere bon for or equate with 服 ('submit'); here 13.3.1 'prostrate' could then be understood as 'lying

prostrate in submission

13/3 on 4x see glossary; 𠄎 GSR 10132 * niong weapon (Shu); attack (Shu);
worn chest (Shu); look for id. tribes of the west (Shu); great (Shu); you, you
(Shu); to help (Shu); luxuriant, bushy (Shu, Mao version) gla. 105, 2089
graph has 'logger-axe' and 𠄎 buff coat (629) 𠄎 𠄎

- Wenwu 1983.2, p22: Juyang Zhanyi ^{Han} bamboo slips contain, after line text, the
following divination records: 卜有罪者凶, 战斗敌强不得志, 卜病
者不死乃瘳 (^{卜事之辞} "Ominous for ⁱⁿ divinations about ^{those with} crimes; in battle if the
enemy is strong, ^{he} will not achieve his will; ⁱⁿ for divining about the ill, he
will not die but be in declining health" (?) 瘳, 瘳 (w/ in GSR or 瘳);
𠄎 GSR 10152 * kōng) perhaps same word as 𠄎 GSR 10159 (same series)
* g liōng > long 'deceit' (Houpi)

Li Jingchi (Tongyi p.30): 𠄎 ^{armed men,} 'troops', 𠄎 ^{conceal} 'to hide something', 𠄎 'dense
forest': 13.3.1: "Hide ^{concealed} armed men in the thicket, scale the land
occupy militarily) the high ground, (yet) ^{they} cannot str up (get victory)
for a long time" ("three years" or ^{long period} indefinite quantity)

- 伏 GSR 935₂ *biük 伏 (the graph has 'mon' and 'dog' lie down, prostrate (Shu);
 throw down (Shu); submit (Shu) be hidden, ambush (Shu); - look for
 *bing > fu to hatch (Li)
 - in 13.13 伏 戎 于 莽 R.W. + gas ^{+ fence} level as to hide weapons in the thicket/
 tall grass.

13.4.1 乘其墉

13.4.2 弗克攻

13.4.3 吉

- 乘 GSR 8952 *d'iang > chéng to mount, ascend; ride, drive (Shu) be on top, above (Luo); avail oneself of (Meng); *d'iang > d'iang- > shèng (what is mounted:) chariot; team of four horses (Shu); set of four (Meng); etc. q/a 376, 1483 The graph shows a man mounted in a tree.

- 墉 GSR 11852 *diang > yōng well, to wall (Shu)

- 攻 GSR 1172c *kung > gōng and *kōng > gōng to work at (Shu); apply oneself to (Kangxi); well worked, solid (Shu); attack (Ye)

- 弗 GSR 5002 *piwat > fú not (esp. not able to, not willing to) (Shu) ... etc. take; not; ^{not} ^{confident} it was

- 吉 Gao Hong: ⁽²⁷⁰⁰⁾ "scale the (rather) wall (in attacking a city), but then don't attack" (吉 means "take a city" (取城)) It would be suspicious to continue the attack (rather than hesitating on the wall, allowing the defenders to regroup and upon their defenses."

- Wen Yiduo ("Fuzhou" pp 38-39) Wen is troubled by the logic of ^{these} just-passed actions and 吉 'suspicious', and ^{Confusion is created about the words and by the fact that} the opposition of who is attacking whom and ^{fact} whom the word 吉 is implied. This was how he came to interpret 吉 differently like its meaning is 'increase, raise', like 增高: "Raise the height increase the height of the walls, and they cannot attack: suspicious."

13.5.1 同人
 13.5.2 先號咷而後笑
 13.5.3 大師克相遇

13.5

- 先号咷而后笑 rev. of 56.6 [旅人] 先笑后号咷; also 45.1 若号咷一握 为笑
- 笑 GSR 1150a *s'ioŋ > xiào laugh (shu)
- 咷 GSR 1145t *d'og > tāo and *t'ioŋ > tiou- > tiào morn, cry (ye)
- 号 GSR 1041g g'og > hào cry out (shu) *g'og > g'ou- > hào command (zhuang); coll (zuo); name, denomination (zhao)
- 遇 GSR 124h *ngiu > yù meet with (shu); loan for 遇 (shu, shu) gls. 605, 1469
- Geo Hong: 克 'be victorious'; probably an ancient story: There might have been an army surrounded by the enemy, about to be defeated. They then "gathered the masses and ^{first} weiled loudly," which later "turned into pleased laughing". Because there was another "great army" which "defeated" the enemy, and the ^{fact that the} two armies "having met up with each other" turned disaster into a happy ending. The line text utilizes the story to illustrate how obtaining this line in manipulating the stalks portends first danger, then security, first grief, then joy. ; 吉: 吉 (shu) "the great armies were able to join up with each other"
- Wen Yidun "Lizun" p 62 13.5.2 is like 45.1 an omen which is first ominous, then auspicious. Cf 45.1 for variation.

13.6.1 同人于郊

13.6

13.6.2 无悔

郊 GSR 1166 n *kög > jiāo vicinity of a city, suburb; outskirts; suburban altar and sacrifice (Shi)

- Gao Hong: "gather the people ^{by} at the outskirts (probably for a sacrifice to Heaven, di 天 帝 (or Heaven and di?)) — and receiving Heaven's divine assistance, hence) ^{there will be} no troubles."