

40.0.1 利西南  
40.0.2 无所往  
40.0.3 其来復吉

40.0.4 有攸往 夙吉

40.0

- Qin Heng: "lucky for going southwest; if ~~will~~ to return without having gone anywhere <sup>is</sup> will be auspicious; if one has somewhere to go, it is auspicious to leave early."
- 40.0.1 occurs also in 2.0 and 39.0 (q.v.)
- Qu Youwen (Yijing 5:12), <sup>although it works for</sup> ~~feels~~ a somewhat unusual sounding, <sup>of observing</sup> ~~by~~ <sup>penetrating</sup> at the rhyming 復 \*b'jök and 夙 \*s'ök: 无所往其来復, 吉有攸往夙吉 // OK!
- 夙 GSR1030 2 \*s'ök > s'ü early morning; early soon (shu)... The graph has a 'kneeling' mon' and 'moon' (b. <sup>6</sup>/<sub>11</sub>)

40.1.1 无咎

40.1

- Qin Heng: "No misfortune."

40.2.1 田獲三狐

40.2

40.2.2 得黃矢

40.2.3 貞吉

- 得黃矢: cf 21.4 得金矢 and 21.5 得黃金

- Qiu Hong: 田 'hunt', 黃矢 'yellow arrow', i.e. a bronze arrow point?  
" In hunting, caught three foxes, and got a yellow arrow (head), & the divination is auspicious. (an ancient story?) "

- Waley ("Book", p. 124) 40.2.1: "If in hunting, you catch three foxes..."  
"but the original (interpretation) is lost." a fox omen.

(see 404 page for context)

70/3 quoted partially in Richard (p 42) where the Soze is alleged to have explained that a burden-bearer is a commoner and thus overstepping the bounds of propriety by riding in a carriage (chariot?) <sup>the vehicle</sup> of the ruling class. - this would invite the attack of a robber, who would know that property was not being well looked after

- another explanation: Go Heng says: a robber would be alerted to the value of the shipment by the fact that it was being carried (on the back of someone who was in turn riding in a vehicle (or on a horse), an extraordinary precaution

負且乘: W-B "if a man carries a burden on his back and nevertheless rides in a carriage" taking A as conjunction but acc. to Robson (EAC p 241) "x's'ia (A) is unknown to EAC, either as an aspectual determinant or as a conjunction" see also Dictionary p. 75-76 - but does occur often in sense of "and" between verbs + adj. in Shi (see Beck p. 155 for eqs.)

- Go Heng: To carry something on the back and ride <sup>(in a vehicle)</sup> (which implies it is something of value) will invite the arrival of robbers (to steal it), the distinction is 'difficulty'.

40.4.1 解 而 拇  
 40.4.2 朋 至 其 等  
 (40.4.3)

40.4

- <sup>(unhappy)</sup> Waley <sup>REV. of</sup> H.W. Eight lectures. (Listener (30 March 1961) 579-80) critical of H.W.'s discussion of <sup>orally</sup> "Believe yourself from your great toe" (p103)  
 - <sup>the</sup> interpretation, though traditional, seems to me quite crazy. Elsewhere is immediately afterwards a reference to shooting arrows and as "thumb" not "big-toe" is the explanation given to the wooden question by the earliest commentary on the passage we might venture to translate: "Relax your thumb (on the bow-string), a friend (not an enemy) is coming." This gives a good metaphorical instruction to relax unnecessary precautions.

cf. Waley's return

contrast Sivin (rev of Blofeld p.294) on what he calls "the horrid 'Believe yourself from your great toe'" : "a perfect rendering of the usual import of the line; what it means is clearly explained in Wilhelm's commentary."

- Qoo Henry : 解 : <sup>loosen</sup> 'remove' (A); 而 is written in MS. as 其, which should be adopted; 拇 <sup>loose for</sup> 罾 : <sup>capture</sup> 'a net for trapping animals' [Justin's SR 947 cited]; AA 'friend'; 其 <sup>thereupon</sup> 'then'; 等 = 俘 'capture'; This appears to be an ancient story: "(a person) spread out a net to capture animals, a big animal entered into the net, and by dragging loosened his net (解 罾 其 网); a friend came (to help), and then they succeeded in capturing it."  
Qizheng 罾 'your'; variants for 拇 : Xun has 罾 of. Shimen; Jizie (you friend); 罾 : Shimen says 'net' (网); 等 <sup>revels</sup>; 等 'punish' =  
 "Loosened your net, a friend arrived, and then you punished him (for letting the game escape)." (on ancient story?)

- 罾 here as 'your' pronoun is single occurrence in Yi; MS has 其  
 - Shanghensheng <sup>(p.52-53)</sup> apparently following <sup>the books</sup> Waley (Book of Changes p126), translates 40.4.1 "Cutting off his thumb, a friend presents this captive."

- Waley (Book p126) 罾 "probably corrupt", should be 大? 40.4.1 may refer to removing thumbs of POW's

- 其 GSR 8692 \*sīēg > sī cleave, tear apart (shai); loose for id. thus; friend perhaps shai; then, thereupon (sun) ...  
 - R.K 40.4.3 其 罾 : we could strained readings which turn 罾 into into a transitive 致 'present' (Shanghensheng), or treat 罾 as an inverted

verb-object "punish him" (good thing), by interpreting 斫 in its own basic meaning of 'cleave, to split' (rather than the loan 'chop', as in, Shu e.g. 14/1 墓門有棘，斧以斫之 (see) Odes p. 89 "At the gate of the graveyard there are jujube trees; with axes one (news:) chops them." 斫 is in its common sense of 'capture' (俘). 斫 is verb-object "Chop the captives" (referring to the sacrifice). The only other case of 斫 in Yi in 56.1 斫其所 (3x) can also be glossed as 'chop, to split' "Chop up his (place:) dwelling". 斫 is "big toe", and

- Wen Yidao "Leizun" p. 25 : AA 至 some as 出来 "come running" (see 24.0). Thus Wen appears to treat 40.4.1 as a metaphor like Engel "shake a leg": "loosen your big toes and come running".

- Wang Gu op Shuwei 拇 is 'thumb' (手大指)  
 拇 " " " 'big toe' (足大指)

- Li Jingchi (Zouyishi "Tommy" p. 185) : AA here as elsewhere in Yi means 'carrives' used as currency, some as in OBI 40.4.2. refers to being captured while seeking profit (因貪利而報俘). "Carrives arrive > thereupon one is captured" (not explanation).

- MS (Wenwen 1984.3) has 解其拇 (解拇), 備(AA)至此 (復) 止

- 40.4.3 grammatically parallel to Shu pattern as in 126/1 寺人 之令 (see Odes p. 81 "governing orders to the eunuch." for "the attendant")

~~For this is only case of 解 as pun on "you" -> 40.4 (as in 17.6 (94))~~  
 - Qiao Hong = Wen Yidun says: 維 like 'tie' (繫) 解 like 'loosen' (解)  
 (解) : a lord is tied up and gets untied, <sup>(i.e. imprisoned)</sup> 孚 'punish' : "There will be punishment for the small folk." ; Qizheng : of the "The lord's tied up (thing - referent uncertain) was untied (by the 'little man'), suspicious (for the lord, but) there will be punishment (by the lord) for the 'little man' ; qao considers further, at length whether this story might be a reference to a story about Tong 湯 and wuwei hunting practices, related in Lushi chunqiu and elsewhere.

- Li Jingzhi ("Xingzhu" Tongyan p. 166) 維 is a net for catching birds and animals, the same as 罔 in 34.3 君子用罔 (罔) : "a noble's net (hook or loosening =) 罔 was untied (罔人解掉罔), <sup>and animals were taken</sup> <sup>with the</sup> <sup>there was</sup> <sup>captures were taken</sup> captures among the small folk (as punishment, to force them to make restitution <sup>罔</sup> certainly even mean both 'rope' and 'net' with a rope as in 17.6 (79.0? 35.6??) R.K // GSR 5750 does give a meaning in Zuo books of 'guiding' ropes for a net, and Libi etc give def. of a rope for tying things together Zuo Zhao 10 展其罔 (which actually refers to a "rope" in the heavens). In Shi 維 means to tie up a horse (cf. Wang Li Qin Hanyu p. 115 繫 拴) e.g. Shi 156 韁之罔也 Odes p. 128 "tether him [the white colt], bind him"  
 given the more general meaning attested in Shi for 'tethering rope', it would be preferable not to limit 罔 here to a net-rope without other evidence. The noble's tie-rope was untethered, suspicious. There was a capture among the small folk.

- MS has 君子唯<sub>二</sub>有解吉有復(孚)于小人。

40.6.1 公用射隼于高墉之上

40.6

40.6.2 獲之

40.6.3 无不利

- 隼 GSR 4672 \* shiwan > sun hawk, falcon (Shi) (? not confirmed)
- Gao Heng: 隼 'a hawk' (隼); 土墉 'wall'; an ancient story: The duke stood on a high wall and shot at a hawk, he hit it but caught it, nothing unlucky. (用 reversed again.)