

4.0.1 亨 (亨)

4.0.2 否我求童蒙童蒙求我

4.0.3 初筮告再三瀆瀆則不告

4.0.4 利貞

4.0

Kaiyuan:

- ~~見其求童蒙~~: Kaiyuan (Liu Christensen III, p. #1054) says (meng) "to cover", rejects Wang Kaojun's proposal of 蒙 for 需 "befogged" as unnecessary and arbitrary. Kaiyuan writes: "It is not that I seek the youthful and (darkened:) foolish one." This metaphor: 'covered' (愚昧, blind) 'ignorant, foolish' is very common in Chinese."

- 又 see 4.0.2 and p. 4

- ~~見其求童蒙~~ GSR 10392 *kōg > gòu and *kōk > gòu announce, inform (Shi)... The graph has 'ox' and 'earth', possibly referring to the announcement (with sacrifice) to the ancestors in the temple.

- ~~見其求童蒙~~ GSR 222 *ngā > wō 我, we, we, us, our (Shi)

- ~~見其求童蒙~~ GSR 3362 *diād > shi to divine by achillea stalks (Shi). The seal has "bamboo" (as a radical for plants generally) and 'magician' //cf. gathering below

童 GSR 11880 *dīng > tóng young man (Shi); young person (boy or girl) (Shi); servant (Shi); young animal without horns (esp. calf or lamb) (Shi); bald, without vegetation (Shi); bare for ~~ad~~ ample (Shi; one version) gl. 38 Meaning of the upper elements (above the phonetic [童]) is uncertain (b. 章) Use of 'eye' element in b (Shi) insc 180 告 公 (告) is interesting in light of Gao Heng argument - see Benedict on 4.0.2

- ~~見其求童蒙~~ for gòu in sense of oracle's telling see Shi 195/3 象龟而占, 不我告也
"Our tortoises are (selected =) wary, they do not tell us the (proper) plans" (Cole p.142); also Guoyu "jinyu" "我命在天; 沒有孚惠! 箴告我天; 利建侯;"
"I charged the stalks, saying, 'I will' (still) have the state of Jin!" The stalks pronounced to me (saying) "lucky for investing feudal lords". (quoted in Gao Heng, Tongshuo p.127; etc. It also quoted and discussed in Zhihun Zhuoshuo... p. 80-83)

- ~~見其求童蒙~~ Gao Heng Zhihun p.4-5: stalk divination (占) was orig done with bamboo, the ䷲ 爻 referred to in Lèshào, thus the bamboo element. The zhen people used achillea 菓草 which is also in the bamboo family (竹类). Two kinds of bamboo lengths were used: those of one joint came to be symbolized with solid line —, those with two joints, with broken line ——

- ~~見其求童蒙~~ Gao Heng (Guoying, Dizhuan): 象 is loan for 大 (the unopened and eyes) to F to T to G are the words of the diviner: "It is not I who sought the youthful and (vision obscured:) foolish ignorant one. The youthful and ignorant one sought me."

placed under this for
bamboo because
of many

It means to tell the interpretation of the oracle. Tell fortune. It is loan for 大 (Dizhuan) (GSR 1023 g *dīnk to defile (guoying)); for 罷 (Guoying) (GSR 1023- "control and insulting")

Small hill

td'uk duty (yc): Thus, "at the first manipulation of the stalks I told his fortune, the second and third time were (if he does not believe the results of the first div and wants to div again) would be to make light of the diviner, hence I would not manipulate the stalks for him"

- Ling Xin (= Zhao Yiping) says 算 is not a personal pronoun here but rather a name 朢, specifically the 朢, known also as Main Chen 三原陳, Wu Guan 吳觀, etc., who was the tribal chieftain of the Gou 皀 people who figure in the story of Wong Kai 皀 - see hexagram 56, 4 for further details (Ling Xin does not elaborate on 4.0) ("Zhao shihe zayin" p.150)
- 算 as usually we, our, us' in OB - see Cheng Mengjia Zengshu p96)
- Li Jingche (Shiwicko Tongyan p.20-21) - interp of 4.0.3 same as Gao, but takes 算 to refer to the innumerate oracle telling the fortune reliably
- MS. (Wenwu 1974.7 Plate I) somewhat different - e.g. instead of 漲 it appears to have 扱, and the line 4.0.3 might then read "three colves, with others there was no telling (the fortune)." (?)
- all such questions regarding apparent contradictions in the text must await publication of the MS. (add)

- Waley (注释, p.131) 4.0.2 A spell foretelling evil consequences of tangency with the holy plant 羊角, 'dodder' (Cuscuta), 羊 = 'goat boy' before, probably, 'mischievous' or 'odd' as defined in Erya (13/f124, 13/f167) = 羊 = 羊 = 羊, 羊; 羊 羊 'stinging dodder' refers to the incompleteness of the epiphytic dodder, its rootlessness (Waley cites two other plant names using 羊, writing 羊 for 'twisting boy' for mischievous ^(4/37) 猪, and 羊 羊 a species of lene. Thus: "It was not I who sought the stinging ^(4/1) dodder. The stinging-dodder sought me." W. connects 4.3 and 4.2, with ritual references to dodder too.

- in she dodder, referred to as to 羊 羊 appears in my ^{twice.} ^{poem,} in 217/1, 羊 羊 & 羊 羊 于 扇 于 扇 (217/2....于 扇 上) Odes p.170 "the wolf and the dodder spread themselves over the pine and the cypress"

Meng 4.02
蒙

in Shu index 222, 2, - in shu 8² times
and Hong Fan 2 times

- quān Meng Lexicon #1029. (1) to cover (Shi) extended to "now, benefitted"
eg. gu Meng hexagram [SE 火, - - - ; also known as "eventually
obscure facts to declare" (Zuo) (On Shi). (2) receive, bear the
effect of, be - ed. (mengzé) - extended to - receive (the favor of), -
respect them (later sense).
- Shi - 蒙 in Shi 124/1, 2 refers to the covering action of a creeping kudzu, vine
 creeper: 124/1 葛生蒙莖. Odes p. 79 "The kō creepers grow and
cover the thorns, 124/2 葛生蒙棘; id " " " jujube trees."
(also other cases diff. contexts, in 37/3, 47/3, 128/3, 300/5)
- Benedict (Sino-Tibetan: a Comptus, p. 163) observes the cognate relation
between pupil of the 眼睛 'tóng' 'pupil of the eye' and 瞳 'tóng'
'boy'. This worldwide metaphor ~~we don't~~ occurs twice in S-T, since
there is likely to be a connection between the ^{an} other Chinese word for 'pupil
of the eye' 目 ^{tón} + 真 ^{zhēn} > men and Tibetan miz-g min 'little
man of the eye > pupil'.
- Shuowen def of 蒙 fits this nicely. It says 蒙 means 目蒙
which makes sense when we read this def. as '(cover) desired film, at/over
of pupil of the eye' (蒙 = 目蒙). (4A. 6b P²³) Shuowen elsewhere refers to the ^(蒙) pupil
as 目子: eg. 目来 means 目童子不正也, 'the pupil of the eye
is not straight - cockeyed.'
- In Werner (Shi: common jinshe - p. 26) identifies 蒙, along with
桑 桑 as Cuscuta chinensis Lour. parasite. Distributed Hefei,
Henan, Shandong, Shensi, Sichuan, Yunnan, Guangdong
- R.K. if meng orig. meant 'to cover', then a concrete sense of 'covering'
(plant) 蒙 was used to write the meaning in the verbal sense too, this would

be analogous with other words where a verbal and nominal meaning are related, while the concrete nominal graph refers to all meanings.
Eg. 被 'to cover spread out'; '(a spread:) cloth' (see Kulpren
Loos #1271)

- Li Jiangchun "Jiaoshui" #16 童蒙 refers to juvenile (inexperience). In early script 童 could mean either 'youth' or 'slave' and 从 was not generally used for 'youth' as claimed by Li Fuxun 李富群 (易经卷之卦辞).
Li says that the "three phases" beginning with 豐 ䷶ (4.0.3) are anomalous, but should not be excluded from his text as proposed by Guo Heng (Guoying) et al. They are a diviner's note added here.

(Bingxun "Tongyuan" p. 196) renews the above little: 豉䷴... is advice of the editor to diviners in general, stating a principle, that one must have absolute confidence in the directives of the gods and not try to manipulate the results by repeated divinations; To seek repeatedly is tantamount to disrespect for the gods, and the gods will of course not answer your question!

RK: Shu 2/1, 2 萬 ䷲, 豊 ䷶ in 4/1, 2 雷 ䷲ ䷵ "Ode" - How the ko creeps up, it reaches the middle of the valley. 4/1, 2, 3 南有林木, 豊 ䷶ ䷲ ䷵ ䷲, ~ ䷲ 2, ~ ䷲ 2, ~ ䷲ 2. Odes p. 4 "In the south there are trees with down-curving branches, the ko creeps and lei creeps along round them" [(2) "thus the subjects cling to the lord, who protects them."] "cover them" 4/3 ~ entwine them

4/1, 2, 3 shows a common vocabulary with 47.6 困于葛藟.

Cf 4.4 困蒙

Brodberg 1937: 382, 391 蒙童 *mung-d'ung shows 童 gods back to TB Dung

七絃琴擇建立卜筮人。乃命卜筮。日雨日霧日蒙日霽日克日貞日悔
in a divinatory context in Shu "Hong fan" 21. but Kulpren #1271 = ...
Documents p. 32 elements ䷲ to 霧 w/ 'fog', while keeping a similar meaning.
Discussion in Kulpren "Glosses" Documents #1551. Concur kpt
the original: "d'anciel entremont couvert" (of a sky entirely covered).
Lévi similar: "cloudiness". Since Hongfan is a "Warring States" text,
Bei Wende 伯子仲尼 p. 65 understands 霧 as meaning "fog".

though, little help can be gotten from this case.

犧 (Shuowen 2A/32) ♂ 'calf' (犧子也) 从牛彔首声

4,0,2 -RK: 犧 refers to the growing yellow stalk itself? around it twists the dodder, unsought for

Shuowen 'dodder' in 4B/1 using word 唐: 畫采唐矣 ^(2 time) ^(*d'ang) Odes p.31 'gather the dodder.' rhymes here with 肴臯 (*Xiang). Held as ~~an element in a song describing a love-exursion.~~ cf. 4,2 飲 (= 飲?) 飲, fol-Tong 13 Sonn, p.517 Li Xueling p.359? (PN) in OSI [bundling morning prgs.]

4,0,2 RK: The Erya entry 廣蒙 $\ddot{t} \ddot{m}$ $\ddot{t} \ddot{m}$ 羚絛 (13/124) is interpreted in Li Shizhen's Bencou gongyuan (18 p.1235) as with the two graphs 廣蒙 as one unit, ~~or~~ ^{as} often given as alternate name for the mainly tusizi 羚絛子 'Rabbit silk' or 'dodder' (Cuscuta sinensis). This straightforward reading of the text "fore ~~even~~ ^{the} eyes, mubo, mubo is tusi," is not traditional, and ~~uses~~ ^{divides} ~~into~~ ^{two} ~~parts~~ ^{parts}, eyebrows (mubo), ~~but also~~ But it ~~also~~ ^{creates another} interesting possibility: that 廣蒙 $*d'ang-mung$ and 羚 \ddot{t} \ddot{m} $*d'mung-mung$ are variations of the same word, a binom meaning 'dodder'!

^{linguisitic} There is some evidence to support this. Tong \ddot{t} appears as the first syllable of other binoms, e.g., in the; 廣 \ddot{t} , a kind of cherry tree. The two graphs \ddot{t} and \ddot{m} themselves appear as phonetic elements in a range of binoms throughout Chinese literature, and most important in both in the order blue, and metathesized, as is so often true of

²¹ 鳥蒙月暉, descriptive, echoic binoms; e.g. 日 \ddot{t} 蒙 \ddot{t} , 月蒙 \ddot{t} (or 蒙 \ddot{t} 衛) 蒙 \ddot{t} , ^{loss of tone} ^{This} discussed by Boobberg (1937), "some Prolegomenal Remarks" in Selected Works, pp. 382, 391), who argues for disjunction, going back to with $*mung-d'ang$ going back to showing \ddot{t} goes back to an earlier form $*B$ Dang. Also, see XTZD; Schäfer, Combined Elements to Motschau, p.45

(A) → 21. $*d'ang-mung$ is, in fact a binom 'dodder'. ^{4,0,3} would read "it meets us who sought the dodder, the dodder seeks us." ["] seeks

4/0 童蒙 a.f. 目童目蒙? 讀 7 (黑讀) - many possibilities - perhaps
 童 used for 撞 and is parallel with 扌 and 囂 (撻) and 才
 Cf. also 舟蒙 舟童 móngtóng (also written 蒙衝) 古代的一种战船 "XH2D"
 主蒙 mǐng (共) a kind of goat; also 猛蒙 see XH2D "mongose"? 虫蒙 GSR 1181c "midge,
 mosquito (bie)"

4/0 蒙 GSR 11812. *mung to cover (shu); (Covered) ignorant (shu); (growth covered)
 eyes against =) to brave (Ti); loan for GSR 1201c (Te *mung/máng) great'
 (shu, lin and Ts'i versions) gls. 105, 385, 1197 — under GSR 1201c BK has
 "shaggy dog" (shu); worley (Tso) [XH2D's te māng ox with mixed black and white
 hairs] The graph is a drawing. 7 is Zhou bronze form (a name on 周文王)

4/0 濁 dzuk (GSR 1023j) canal, ditch, drain (lunyu); to sully (Li); harass, molest
 (ye); insult (Tso); loan for s. 寶 dzun in Tso

4/0 worley explains (p. 130) 蒙 as dodder, growing as (epiphyte) on other things, bushes
 金夫 "the golden husband" with no body refers to color and rootlessness of
 the "stripling dodder" ^{actually a parasite}

(求) (or 兹?)

RK: MS reads: 宋童, 蒙 = 禾口筮: 吉 疣 瘡 瘡? (犧?) =
 即不吉利貞. This shows that the received text is
 (或 兹?)

possibly corrupt in several places, but it will be hard to restore an earlier
 reading. The graph 7 here is indistinguishable from those elsewhere
 in MS, but 7 吉 does not occur anywhere in the Ti, so this reading
 is suspect. If the graph transcription 犧 ^{is} correct (defined in
Glossary, 2A/3a), as 'calf' (犧子) is correct, 4.0.3 seems to deal with
 sacrifice. This question problem must await publication of the full MS.

4.0.3 RK: The spirit of 4.0.3 is similar to this verse from the Indian text Purāṇarthaśāṅgrah ^{Classical Hindu} 37
 translated by Rudolf Sternbach: "One should not make one's request
 repeatedly by praying to the gods for the same; but once." (Rudolf Sternbach,
 "Indian Western," p. 99) (tr.)

insert A Serrays, The Chinese Projects of Han-Tsue according to Fang Yen, p. 107, in the context of a general discussion of binomials and diminution, notes that "the form under which the binomials may also well be an inversion of the original sequence which is not attested at all in any document or a dialectal sequence differing from that in the monosyllabic word." Thus *d'ing-mang, or *d'ang-mang could go back to either a *MD- initial, similar to Bodberg's or a more likely *DM-, e.g. perhaps **d'mang (?) (Cf. Serrays op.cit., p. 138 (82) 宝 玉 翁 *mang-ung, "which he sees a diminution of *m-ung ~ myripling.")

- Loo Zongzi ("Lie han Muoyongdui Yijiang xieben" p. 233) translates 印蠶 (F.E.) ^{insect naming}
告再參犧，犧即不告，利其

- Levinson zihui (p. 697-8) lists binomials beginning with graph 廣: 廣序, 廣穴, 廣樣 etc. also 廣家 : 1) 女 蕤也
wenya: tong and meng are either separate or combined in one name,
廣 = 豊 = 女 蕤 = 兔 穴 = 王 女
p. 3094-3097 binomials beginning with 童: 童牙, 童梁 (or 童蕡)
童 粮, 童 蒙, 童 童 etc.
(also written 童節) (of also 童 蕤 longding (black) lambone longding (black) lambone longding)
what is interesting is the case of 童 梁 and its variants, which ^{according to} the early glosses cite as the commentators use to gloss 女 童 in the (wolfsbane, Chinese pennisetum (Pennisetum alopecuroides)). Here there is the same alternation of a prefixed version and an unprefixed version (童) 粮 (根, 梁 etc), and as with 童 (廣) 蒙, and (廣) 樂 (?). In case of 童 梁 there is also generalization / lexicalization of 童 resulting in glossing the word as the immature tassel stage of the plant. Could 童 or 廣 in these onwards represent some kind of a diminutive prefix? analogous to germanic affix -chen or -lein?
Hou Jixing Ergo Yekun C. I. 56a-b quotes some refs on Ergo 童木 (see below)

- Odes. p. 166 (Shu 212/2) "不稂不莠" "there is no long weed, no yew weed," 153/1 遼彼苞稂 Ode p. 96 "it overflows the bushy long plants.

(over)

- W. South Coblin (personal communication, April 14, 1982) has made an effort to make explicit Boddey's distinction⁷ in terms of what is actually plausible given what we know about phonological change. He suggests⁸ that if demolition a syllable⁹ such as xlong really did evolve into one like a binom like *kōng-lóng, then it might have been through intermediate stages of reduplicative, and consequent voicing of the 2nd syllable, then (*klóng-glóng) then further development into *kōng-lóng, all through processes known to have been possible both in Chinese and in general phonological history.

RK: This elaboration may give Boddey's notion more depth than Boddey ever intended, although he never spelled it out precisely. He may have had in mind rather something like the following: a syllable like xlong or especially one with a perceived affixed element - say *D-mung "little ladder, rickshaw chopper" - and took to writing the single syllable with two different and some¹⁰ graphes each of which would suggest a portion of the whole initial - thus 𠙴 𠙴 + 𠙴 𠙴 - while understanding this to represent a, and pronouncing it as a single syllable. In later centuries, however, especially after initial consonant clusters or prefixed elements had disappeared from the spoken language, readers took to pronouncing each syllable separately and lexicographers dutifully entered these new binomials. This then accounts for the appearance of all the different forms 廣 廣 積 and 廣 積, or 日 積 日 積, 日 積 日 積, and 日 積

RKT considers Khmer infix as a model for explaining *d'mung+mung. Franklin Huffman, Review of a Lexicon of Khmer Morphology, JAS 43 (1984), 803-825 = dəm 'plant' + infix /-Vmə-/ = dəmVməm 'plantation, crop'

4.0d

Philip N. Jenner and Saverio Poir, eds. a
Lexicon of Khmer Morphology, Honolulu: U of
Hawaii Press, 1982 (Mon-Khmer Studies, nos.
9-10) ixiv, 524pp \$20 paper

Review by Franklin Huffenow, JAS 43.4 (Aug. 1984),
803-805
p. 803: affixation & both prefixation and infixation common
in Khmer e.g. dam 'to plant'; w/ infix /-n-/ →
tnam 'herb, medicine'; w/ infix /-Vmn-/ → dɔmnam
'plantation, crops'
cf. YR 4.1 章蒙

4.1.2 利用刑人

4.1.3 用說(脫)桎梏

- ~~see p. 4 above for 4.0~~
- Qas (Keng): 發 means ^{to leavers}, 蒙 as in 4.0, "[Actor] removes the film from the desired eye." 4.1 用 ^{with} 利于 "lucky for". 脱 should be read 脫 ^(脱) giving "lucky for a punished person, to remove his foot shackles and manacles" - For giving ^{away} ~~the~~ difficulty. (and leave prison)
- note that there are two 脫 's and one 脫 in this line - could this reflect diff. periods of accretion to text?
- Qas Morris (Gudei p. 42, 44) also reads 脫 蒙 as a noun phrase "a punished" and treats it as a social status parallel with 脫 人 , 犯人 and 脫 人 , including 囚 and 囚徒
- 4.1.1 發 : translation as "dislodge", suggested by Dick Bodde in connection with the ^{word} plowing ritual of Hon (Festivals, p. 238). In that context 發 ^(also written 脱, 剥, 削, 剔, 剪) refers to dislodging a chunk of soil with a digging-stick, or plow; 發 *piwət, 發 *tbi'wət and 發 *tbi'wət all appear to be cognate in this sense of "dislodge." Cf. 11.12.1 扶茅
- Waley (changes Book, p. 130): 4.1.1 ^{may} refer to pulling shoulder free from tree on which it grows.
- R.K. on, on analogy of she 180/4 發彼 脫 脫 she p. 124 "we shot at that small boar" 4.1.1: "Shoot at the boar"

4.1

發 (GSR 275c) *piwət ^{shoot out (arrow); shoot (she)}; send forth ^{issue (she)}; to manifest; to start, go out, open, (harmont) rise, rush ^{outward}.

RK-MS reads 磨? 蒙利用刑人, 用說桎 脫 往 \square

on 2 (P27) as ^{graph} $*\text{z}i\text{gg} > \text{xi}^{\circ}$ $*\text{z}i\text{gg} > \text{xi}^{\circ}$ 桢?

發 GSR 275 f *piwəd > fei cast aside (zuu); remove (hi); remove (she); neglect (she); close (hi); fall (zuu); fail (she) etc; id. and *piwət fa quit (she). gl. 640

4.2.1 包蒙吉

4.2

4.2.2 納婦吉

4.2.3 子克家

see ~~book~~^{book} on 納內, 婦, 包

- 包 GSR 11132 *piəg > bəzo wox, bundle (Shu); container (zhi). ... The graph was possibly the pruning form of is. A G, and may have been a drawing of a foetus in the womb.

- Gao Hong: 包 读 for 包 'chef, cook': 包 is probably an error for 妻, whose graphic shape is close. 王夫之 means "the wife for one's son". 妻 means complete 妻. Thus "The cook has ^{desires} obtained 妻 (and thus his cooking career). He will have difficulty ^{But if he obtains} in obtaining a wife for one's son (to have someone take charge of the cooking) ^{then it will be} auspicious. The son will also thereby (complete =) establish a family (get married.)." ^{Qijiong} on 包 = 12 cf. 44.2

包 (包) 白魚 ⁱⁿ which Shewen adds, that 包 was originally written 包 on 妻: Gao defines as "son's wife." On 妻 = 妻, ^{Antes} Sun, Xun 8 "包中而克其妻", to which Su Yan comments "包 means 妻", thus gao concludes 包 common 妻 is 言 too.

- 家 GSR 322 *kə > jiā house; family (Shu); keep a household (Shu) gl. 2079. cf. GSR 322 *kə > jiā to marry (son of a woman) (Shu)

- on 包, see Gao Hong's explanations of 12.2 and 12.3 where a wrapped 'sacrificial offering' is made; also note Jing Tong variant 包 ^(BK) 'read not for wrapping; bushy, dense.'

- Krollen (Som #1160) ^{4.2.1}: considers Zheng Xuan's interp: (following Jing Tong text) 包 读 for 妻 *piəg, defined as 妻 'wifey'; to make beautiful, to refine. Thus: "(To refine make fine;) to educate the ignorant." The more common interp. is, w/ 包: "(to embrace;) have patience with the ignorant." But Yi text is "quite obscure" and 4.2.1 might mean something entirely different.

- Wen Yiduo "Lizhu" pp.27-28 - 4.2.3 家 often used as verb like 家, here also "a son can take a wife, progeny can

- Zhou Kong Yundi Zhengyu ^{4.2.3} "the descendants": of son can, assume the family offers (子孫能克何家事)

4.2.1 - RK: 包 ^包 paragraph of 家 'carry in the arms', as in Shu 58/1 抱布 ^懷 等
Odes p. 40 "you carried cloth to bathe it for silk"; v. ^(padding) ^{padding} Nor is it known the
also 21/2, 256/10 3rd child) (over)

(cover-) dodder - a love-mourning symbol. note 4.2.2.3 which involve mourning. 4.2v

4/2  (GSR 1113a) + p̄g wry, bundle (shu): contain (Zoo). Look for 1113c  [reed mat for wrapping" (Li), "shrubbery, bushy sheet]; look for e.  (Op) ["kitchen, butchering-room (shu)"] "The graph was possibly the pinching found by A  below, and may have been a drawing of a foetus in the womb."

1113j  *b'oy?  copy in the sun (shu)

4/2  (GSR 1001z) + b'ing woman, wife (shu) "The graph has 'woman' and 'woman'".

4/2  (P 180) Gundai Hanyu # 339 "send in, put in" (shu) (of crops.) - ext to "cause one to come or go in" - , also "contain", take in (as substrate).
n.B.  was written 111 in  several (GSR 695h) *nap to bring in, causing to, present (shu).

- 4.3.1 勿用取女
4.3.2 見金夫子有躬
4.3.3 元攸利

4.3

- 夂 GSR 101a *piwo > fā mon (shui); loan for *bi'wo > fú thus, that (shui), the one in question (Lanyu); as to (zuo); final part (Lanyu)
- on 取 in 4.3, Qiu Xuesai ("Shangdai de falun" p. 384-5) - notes usage of 取女, 取女夫子, which he argues, were more like the parallel 取女, 取美, etc. than the formal 取 of "凡某正娶"
- 躳 GSR 1006f. *kióng > gōng a "vulgar variant" of 躏 body, person (shui) - phonetic is 宮, abbreviated (two rooms and a roof) // could 躔 gōng thus be an early extension through a metaphorical application of 宮 gōng "dwelling" to the body? (for 宮 GSR 1006z see 23-5 & 47.3)
- 勿用 取 & 旡 in 44.0

- PK: agrees anyone*
- 金 see 21.5 for GSR punctuates 勿用取女, 見金, 夫子有躬, 元攸利
 - gao Hong (取 "lou" for 取). 金: "bronce" *(金也, 非黄金): "Do not carry on (A) etc with the matter of taking a woman's bride. You will (only) see the bronze (which accompanies her as dowry) and not the bride), and the husband will meet with the misfortune of losing his (body-) life!"
 - Wen Yiduo (文易多, Gao Dizhuan p. 102) 夂 should be 旡, and 躏, 丂. 金 夂 means 金矢 (箭) a bronze (-tipped) arrow. "See a bronze-tipped) arrow, (but) there is no (弓弓) bow." (thus one cannot shoot: a situation ^{about} in which "there is nothing lucky".
 - ^{21.4} ^{金矢} ^{which was added} ^{it is strong in} ^{but tippen} ^{to bow} ^{from introduction} Gao Hong (Gaojing): formerly explained 金 as lion jin 金 穆 minor bor-metal, taken by bride

- (弓射)*
- Waley ("changes" book, p. 130) 4.3.2: refers to the gold [orange] color of doddler: "I saw the golden husband but he had no body." (R.K. Li Shihchen Beicuo j. 18, p. 1235: doddler (射女) is yellow-red like metal (gold?) (射女是金也) (射女是金也) (射女是金也))
 - Li Jingchi "Jiushie" #19 considers one object, both gao (gaojing) and Wen Yiduo: 金矢 means 金矢, 旡 appears in the seven terms and in all these cases it is similar to this case: ('husband, grown man'? - Li doesn't say) 20.2, 5 旡 金矢 is direct parallel. 金矢 should be explained as traditionally - ? above, quoted Wong Bi, that it means 金矢 旡 hard firm man?

- Legge 金矢 "a man of wealth"
- W-B "a man of bronze" - "Take not a maiden who when she

person w/ bronze; / loses possession of herself. / Nothing further -
12. as one long complex sentence - grammatically doubtful.

RK: This line becomes more comprehensible when it is placed in the context of the other lines, and the symbolism of the girls gathering theirish dross and carrying it in their arms, as if embracing a husband. But wait, "we see the metal bronze (colored) ~~double~~ has man, and he has no body." an inauspicious symbol.

4/3 銅人 金夫 - is w/b mon of bronze a historical reality - ask Dorie Schreuer and of ROM Toronto, whose interest (see EC 2, p 98) + thesis is in "human imagery in earliest Chinese Art" - obs in EC 2, p 93 Ursula Martin Franklin on history of metallurgy

MS (Wenmu 1989.3): "勿用取[女,見金]夫,子有身體,无攸利"

- Kejiye Tongzi: 4.3.1 a forcible marriage
4.3.2 pin fu is a "warrior" (武夫), relying on a steamed entry of a gloss "夫 武也" in Shiji Zhengze column; 夫 武 "he loses his life" (夫 死): A forced marriage will lead to armed resistance, and loss of life

~~4.4.2~~ see p. 2

Gao Hong: "An (eye) ^{vision} obscured; person in an ^{awkward} difficult situation. trouble"

4. [困] (GSR 4202) *k'wən obstruct (ii); distress, exhaust (zuo).

anxiety (shu); fatigue (le) "the gather tree and enclosure".

Cf. 4201 + [困] *k'wən to beat, pound (Meng) f. 4. 困 to beat, string together (guoya), often written w/ [困] or phonetic."

qudui Hanjin Benca #101: (p. 135)(1) "lock, (something to eat, wear, use) 袋".

(2) 行 F 通 "impossible"; extended to stamp "(困) 住" (both hanja)

4.4.1 -PK: 困 could be photograph for either ~~4.4.1~~ ^{kun} "bird" (i.e. ^{attested in Meng} ^{attested in Meng} ^{attested in Meng} ^{written spelling} ^{4.4.1} ^{4.4.1}) "cover" (cover = doddler).
Or 4.4.1 would then be ^{word} ^{attested in Meng} "Bird the (cover =) doddler".

Or 困 could be photograph for ~~4.4.1~~ "pound" ^{word}, attested in Meng: "Pound the (cover =) doddler." Both either of these entries would fit the process of gathering and processing doddler. Li Shizhen's Bencaos (j. 18, p. 1236) describes the process of preparation of doddler as follows (both seeds and stems ^{can be} used; this applies to ^{the} seeds): "Rinse all which are to be used in warm water to eliminate sand and dirt, soak in spirits overnight, dry, and pound (4.4.1 F 4.4.2). If they are still not fully pulverized, wash repeat soaking and drying, and soon they will all be a fine powder." Either this line or 4.6.1 or both, could refer to this process.

(Strike the doddler)
Best

4.5.1 童蒙

4.5.2 吉

4.5

Qao Heng: "youthful and (vision obscured =) ignorant one. Auspicious."

- Waller (Chang), p. 130): "Strayling border."

RK: see 4.0.2

- Li Jingchi Tongyi: 童 龍 for 撞 "strike" 4.5.1 es
Cut down vegetation.

4.6.2 不利為寇利禦寇

敵

- 敵 (WS 8546 *kick+jī beat (shu); sounding-box (shu) gl. 1340 - also in 42.6
利 禽 寇 again in 53.3

- Gao Hong: "either 'ignorant' or 'cruel' - 'attack an ignorant person or a chaotic state.' Unlucky to ~~engage in~~^{for an} offensive attack - lucky to engage for defensive resistance"

- Wally ("Book," p.130) 4.6.1: "knocking the ladder." (refers to knocking the ladder off a tree, without using a knife, so as to retain its mysterious power) he cites a European parallel from Grimm and Stellerbusch Mythology p. 1675)

- li jingche ("Shui xukuo" Tongyuan p.134): 它 means "invade, attack" (侵伐) here. 为寇: "engage in an attack on someone, 防寇" "defend against an attack. Does not mean 'bandit'. This meaning also reflected already in Zuo Wen? 作於內為寇, 五: 41 为寇..." I thus do like gao hong here, but same in 3.2 (=22.4) and 5.3 匪寇始媾 and esp 5.3 (=40.3) 致寇至, 寇 means 'bandit'; even for gao and li, it seems unnecessary to deviate here and in the identical 53.3, when 'bandit' is straightforward. Perhaps translating 'raid' is a compromise which could refer to either: "not favorable for ~~likewise~~^{making} engaging in a raid, favorable for defending against a raid."
- in these diff. contexts in Shui, we see ~~suggestively~~ a tribal or state attack rather than an individual assault banditry: 253/1,3,3,4,5 或逼寇虐 Odes, p. 210 "represents the robbers and tyrants"; 255/3 寇撲式内 Odes p. 215 "robbers and thieves are used in the (interior=) government"; 257/16 賊賊^也 逼為寇 Odes p. 223 "you only plunder and rob" (note identical 为寇 here)

(p.134)

(參見, which is written)

- * Li also argues that 壓 as "raids" is the same word as is written in 0.3.1 打鼓, as in 打來打去 (jingtai 3, 4, 5) among which has not been positively identified. It appears depicts someone beating a drum, warning against a coming raid. Cf. Keightley Sources p.44 p.14 n. 80 and fig 14 where this phrase in Jompon 2 is translated "there will be the coming of alarming news."

4.6v

Bent
"Strike the dodder"

RK: 4.6.1 = see 4.4.1