

5.0.1 有孚
5.0.2 光
5.0.3 孚(孚)

5.0.4 夏吉
5.0.5 利涉大川

5.0

5/0 孚 GSR 12332

- quwen Shu has phrase "天既孚命 正厥德" but BK demands following Junwen text to read 天既付命...., "(p.25-26 in The Book of Documents)
"Heaven host always) gives its grant of life, (adjusting=) determining their virtue"
- ↑ see 5.1 etc. (mistake!)

5/1 on 告 see 2/6 and parallel problem in 月人 13/0 etc.

5/0.6 Wolfgang Bauer (Cloud and Search for Hexagrams p.3) discusses
Hex. 5 vis a vis Shu #303

- ①-4.1...11 = Shu. (p. 226): "Auspicious is the ford across the great stream." (which he interprets metaphorically: i.e., the situation is predisposed to some great undertaking w/b (p. 24) "It furthers one to cross the great water,"
- ② GSR 6342 * dīap > shè to wade (Shu) ; cross a stream (Shu) ; traverse (3rd)
The graph has two 'feet' and 'water'. Cf. Wang Bi Guo Heng Changgu, p. 910:
shè orig. meant to "ford a ^{river} stream by wading through the water, and later was extended to mean "cross" a river by boat or other means (see growths below)
- 111 GSR 4622 * fǔjūn zhuān
- Gao Heng 孚 = 从^士 'commandeer people and property' Thus "If you monopolize slaves and obtain this line hexagram, you will take prisoners in war; you can hold a sacrificial offering; your division is auspicious; lucky for crossing (渡) a big river (大川)." Qijīng: ^{is about} 从^士 孚, which means here and in 34 other places in Ge out of total 43, ^{is} 从^士 ^{to punish} ^{to fine (her)} ^{to fine (her)} ^{* b} [GSR 3082 ^b; ^b; ^b; ^b; ^b; ^b] specifically to fine a drink of wine as part of a drinking game - relying on a def. in Xiao Lin + 閨姬度^{从士} and glasses to lin in Shuwen and to Huiyuan by Gao (You?), and also a similar passage in Yongji Changgu; ^{从士} is a f. 饮^士 gōng "drinking horn". Thus TA ^{从士} (射元) = "There will be a punishment drinking horn," // This interp is abandoned, however, in Saghan in favor of 孚 = 从^士. This is true of most of cases where formerly Gao read 孚 = 从^士 (but e.g. 14.5 contains 孚 = 从^士)

* 从是荀注^{*}, Shuwen: 浴^士也

"大出于 111"

- 111 appears in Zhongyu OB (Bone No. 9, 91) where Xu Ketsu interprets it to mean the Huanghe [Yellow] River (Zhongyu chart 14 p1945). He refers to Shu "Wucheng 王成: The Pad Zhi, 布于皇天, 王土, 所过皆得其利."

see
below
Crest p. 3223
on forfeit

to which the commentary (K_E) says, 大_大是_是; 大_大, 之_之

- S.O. 1 T_A 之_之: Edward Sh筠nessy ("the 'youfe': from sacrifice to severity")
 purposes the meaning "sacrifice victim" (which was, in turn, a war-captive 之_之) (p. 48ff.) for each of the 26 cases of youfe in the Yi, drawing parallels with OB records of human sacrifice, using the verb 为 (→ T_A?); particularly interesting are the 30 some odd cases where the phrase 为_之 为 (PAK) (you sacrifice a captive) appears, since it is widely held that PAK and 为 (OB form 之_之) are related ^{graphically} in form, phonologically (PAK *bi'ak n 之 *ping), and semantically.
- from p563⁴*
- Guo Moruo (under p. 31) on 之_之: (T) 4.1 之_之 大_大 occurs 12 times; and some boats or rafts are not mentioned even once in the entire Yi text, while there is evidence in 11.2 of floating across a river with the aid of a gourd, and of getting wet while crossing in 28.6 (之_之 之_之 顶_顶 顶_顶), etc., we may conclude that getting across was done by swimming, or otherwise riding in a vehicle — boats were not yet invented or at least ~~never~~ not advanced, so getting across a river formed an important division topic.
- "Boats capable of navigating rivers" are mentioned in OB (Cieel, Birth of Chen, p. 102)

- Cieel The Birth of Chen p. 322-3: "such archery contests involved a system of 'forfeits': 'After the score had been determined the forfeit was paid by the losing side, each one of the losing half of the company advancing in turn and drinking a cup of liquor.' The 220/1 describes such an occasion. Cieel quotes Hodge's translation, which brings out the use of a forfeit cup: 'And pray you to drink the cup.' (Koukien's version of the same line, WH 777 T. 1. 之_之 呂子 p. 174 also turns the forfeit into a reward: 'and so (pray for) strive for your true cups!')

- 大_大: a NW dialect word? - today many place-names in areas like northern Shaanxi and gansu retain this usage: towns with names like 之_之 大_大, 之_之 大_大, 大_大 大_大, 大_大 宋_宋 大_大, 之_之 大_大, 赵_赵 大_大. Often a town name retains the word 大_大 while another of the same name now is called X_之 (eg. 赵_之 河, 赵_之 河, 赵_之 大_大). Also cf. Shenxi's 之_之 大_大.

? etc.

(see below p. 180, 2.3)

: more on 111 appears in DBI, but never in any context like the Yi's ; $\text{下}\text{下}$ 111.
 In DBI $\text{下}\text{下}$ 111 (111) occurs much more often, including ^{a few} several cases of
 $\text{下}\text{下}$, 111, but, the vast majority of divinations in which 111 appears so
 involve sacrifices of victims tends to 111, suggesting that He was the deity
 primarily the ^{spirit} of the Huanghe River and only secondarily the physical river
 itself. If this usage applies to the Zhou ^{as well}, it may explain why
 111 occurs with such regularity, with 111 appearing just once, since
 in each of these cases, the concern is with wading across the physical
 object, rather than passing through its spirit through sacrifice.

- Wen Yiduo ("Leizhou" p. 52): 5.0.2-3: would extend 下 to 111, since there
 are no parallels in text for 111 here. Also 111 here and throughout Yi should
 be read 111: $\text{下}\text{下}$ to be big grain "big offering" ($\text{下}\text{下}$).

5.0.5 - R.K. A novel idea: if 111 $\text{下}\text{下}$ 111 ^{refers especially to the love excursions as often suggested in the} refers especially to the love excursions as often suggested in the
 of grainet form - Chinese Cai, p. 171ff: "One of the most important games of
 the spring festivals was the crossing of rivers which was performed half naked
 and immediately before the unions in the fields. Shaving from contact with
 the living water, the women then felt themselves to be purified, as it were,
 with floating souls...." (also têtes et chouans p. 156ff (Wally song, 28-29))
 Cf Shi 87/12 惠思-111, 賽¹¹¹ 江¹¹¹ (st. 2 111 111)
Odes p. 52 "If you lovingly (think of) long for me, I will lift my skirt
 and wade the Chen (st. 2: Wei)", or 95/1 漢¹¹¹ 江¹¹¹ 方漢¹¹¹,
 $\text{下}\text{下}$ 111 111, 方漢¹¹¹ ... Odes p. 61 "The Chen and the Wei (streams)
 are just now fully-flowing; knights and girls are just holding kien plants
 in their hands; a girl says 'have you been and looked?' The knight says:
 'I have.' ... "111 I and 111 are just the words used in Yi for 'young
 man and maiden'; Wally says these two rivers are in northern Henan (song, p. 28)
Cai some: originate in Minxian County. Blood flow near modern
 Zhengzhou; the Qi 111 is also in Henan, originating in Linxian 111

Contexts in which the formula 111 111 appear don't give much help,
 but consider: 5.0 occurs in 'waiting' hexagram; see 5.2 for ^{an interpretation} waiting on the
 road (along the river) for a lover's belongings, followed by "There will be a little (loss)

more discussion and
 more reflected in
 manuscript above in
 antiquity pp. 78-79,
 406

most
 @ from back

gossip. 13.0 the formula follows. 同人于野 "gather the people
in the wilderness." 57.0 formula expression hexagon about
gushing, splashing 32; 64.3 after 来济 with other river crossing
longage elsewhere in hex, and 64.2 其革面 (無面)

← Quat ① or Shu 58/1. 這子涉其 odds p. 40. "I followed you working the
K'iu"; note (a) "One love-excursion" 這 in some sense also in 48

5.0.1 Le Jingche ("jaoshi" #22) is his various allusions in life, but most commonly, it means 'capture, capture' 先手 is a verb in a game; it is loan for 手 "hand, big". 手 is a derivative term; there 手 (手) is similar to 先手 "great success." "Jaishi" Tongyong p. 185 writes 手手, 先手, but this is presumably an error.

5.1.1 需 于 交
5.1.2 利 用 恆
5.1.3 元 各

5.1

需 GSR 134.2 *snu > xu tony (3rd); wait (zheng)

- 5.0 ← **居** GSK 706.2 *kwâng ... see 20.4 for fall entry, and 64.5 (also in connection with **孚**) - could (be prototype of **角** gâng drum/bone horn):

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

- **需** - also cf. GSR 135.2 等 (*níu) > rú nipple (zhoul); milk, suckle (zoo); hutch (zi); rear breed (xi)

Tungzhou glasses 需 as 等 which Zheng Xian and almost all later comm. explain as 待 dì "wait". Gao Heng (Bozhong p. 110) equates **需** with the snowmen graph 雪, defined as "wait".

- Gao Heng: 需 means to stay, remain in place. (停駐), "Wait Pause in the open country." 多 means long time 多. "Lucky for a long time", "No horizon."

- **恒** GSR 881 *g'âng > héng constant (shi); loan for zhàng gèng increasing moon; to spread out, everywhere (she) e. Zhou II (丁); cf. 5.1.2 **亨** > 亨 jinying form of d. *kang > gèng Snowmen says: increasing moon (no text)

- for further discussion of **亨** as a ^{as a mnemonic} heteronym of **亨** see 32.3 and 32.5 (丁) 亨其德, 丁亥

- 5.1.2 cf. Shu Luogao 4. 併來。來既予休恒吉. Documents, p. 572:

"... he sent a messenger to come; and he has come to show me the great and constant auspiciousness of the oracles."

- Waley (Anabasis 177, Book p. 36-7): 亨 here is a site for perpetuating the power of good omens and auspicious actions.

- Waley (Book, p. 27) 5.1.1 context here "denotes a noun not a verb" (same below in 5.2-6 "a ju in the outskirts, ... where ju is custom to be some form of insect or worm," perhaps 虫. [no pre-Han examples, not in GSR, section 134] "a crawling thing")

- Kuijken (Lam #1416) translates 5.1.1 "Waiting in the suburb." 需 has its "ordinary meaning": "to tarry, to linger, to wait" here and below. (K. also rejects Zheng Xian's ^{(off-shoumo) #24} loan **孚** + **需** for **孚** xiōng "to flourish, to be forceful").

- R.K. based on Waley 5.1.2: "invariably ^{typical in reference} for (tarrying), the long perpetuation site." (jusshi #24)

- Li Jingche ("Shiwei" p. 53) 而今亦 "lou" for **需**; same in 5.2, 5.3

"jusshi #24: On rather a prototype for **需** as argued by Zhu Jiansheng (Snowmen tarry and linger); 需 is

5.1.v

雨 is unwritten 'combined ideograph', made up of 雨 and the other, 需, identical with modern 需 'get wet', synonymous with 需. Thus: "get wet in the outside." Some for 5.2, 5.3, but not 5.4, 5.5

需 Shengyjen p. 1086 says 需 element is phonetic, and has meaning 'soften, become soft' (yowaraksha nown ~⁷³) and 需 orig. meant get wet in the rain and become soft - Or autograph for 需. As soon, means 'wet', 'soak', etc.

5.1.1 - R.K. ^{需 = 需} (We) get wet at the outside surface. Similar to 63.1 63.6, 64.0, 64.1, 64.6 "get his tail/head wet," and 28.6 需 需 'drench the crown of the head; wine, etc. - all are nouns taken from getting wet or covered with water, blood, wine, etc., (usually for portentous baleful?) (cont below)
cf 22.3 需 需 需 需 需 需 需 需 需 需 需 需

43.3 需 需 独 行 道 雨 在 需 有 暑 元 需

5.1.2 R.K. Although Waley's entry relies scant support in other texts, there is some internal justification for it. Here 需 follows 4.1 A, and in almost all cases of 需 A in 4x, which are numerous, what follows is an active verb. The same is true of 42.6 需 需 "Don't heng".

In both of these cases, taking heng in its common sense of 'constant' requires stretching it to mean 'make it constant' do ^{repeating} for a long time'. There are no contexts in which Waley's 'heng' perpetuation-rate is excluded from possibility (see 16.5; 32.1, 3.5, 6, 42.6), but without more supporting evidence, it is safest to follow the common sense of 'constant, long time' ^(perf.) which is also the almost uniform gloss of the earliest commentators (72), ⁷³

5.1.1

(cont) R.K.: although Li Jinyichi does not extend his entry of 需 as autograph for 需 to 5.4 and 5.5, it is the in particular the ability to explain 需 ^{unfamiliar} 需 in these lines as well and thus uniformly throughout hex. 5 ^{first} that makes this an attractive interp. Both the likelihood that 需 as the ^{and explain} autograph for 需, ^{as the word makes it most likely} 'long "perpetuation here' and the concern with getting wet elsewhere in hex. 5 support this interp.

- RK: more support for 需 = 濡 = Quizong (a Han dynasty work on mutation of yi) preserved in fragments in Ma Guoben's Yuban shengfeng ji yushu) often seems to be consciously making only cosmetic changes in modifying yi text, and as one of its 64 hexagram names has 濡 'rù' 'wet' as its equivalent of 需 (Rong Zhaozun "Zhouyi de yuanlin," pp. 276-277).

- 5.2.1 需于少
5.2.2 小有言
5.2.3 終吉

year 5.2
(2)

- 三 GSR 251 2. 互  *ngiān loon for id. speak, speech talk (shu); 2, we (not in shu, but in Zhuang), a particle (shu); high and large (shu) loon for *ngiān > you contented (xi) glz. 10, 844, 978.

The graph is a drawing of a kind of a flute.

- 小有  again in 6.1, 7.1 also in 36.1, 51.6, 53.1;  in 7.5 (4.1 勦言)
Gao/Heng:  means  a censure, "condemn, denounce" stay in the sand (where it is hard to move, but from which one nevertheless gets out), (and then) have to answer to a small fine either a reprimand (from someone else). In the end one wins."

(* in giving he argues that  here should be written instead with the shown graph ; also, that  in 6.1, 36.1, 51.6, 53.1 also has the same meaning and should also be written 

- 大无: cf. Shui "Duo fang" "大淫肩有憂^辛" Ac. p. 64 "hearts greatly licentious and dissolve and (bad words about him =) bad (ill) fame." also, Shui 260/5 "人亦有^大柔則^其大^也, 則^其小^也" Odes, p. 229 "The people have a saying: 'If soft, then eat it; if hard, then spit it out;'"

- Waley ("changes", p. 127) "A sin in the sand" (explained in 5.1)

- Kotlyren loom #1816 "Waiting on the sand"; loom #2015  means "folk" in the sense of censure, criticism, hence also 'fruitful, blame'. Rejects Wen Yiduo's ^{(on account of) interpretation}  (which means "gather")

- Li Jingchi ("Slice koo" Tongyuan p. 53)  loon for  (phonetic guess)

5.2.2 #23 - agrees with Gao and Wen on  meaning 'reprimand' (, )

- Wen Yiduo ("Legion" pp. 63-64):  has and in 6.1, 36.1, 51.6, 53.1, should be  *k'ian 'error, fault' (). The phrase  in each of these lines means "there will be error" (^{by which we mean 'disorder'}) Wen cites OBI and WZSI parallels with  違 (vi) 'no excuse'; in which he says 違 also should be used are the same word, e.g.  大保无斁,  Dobson ETC p. 192 "[I] the Grand Guardian, [someone who] cannot treat [with reverence] [such a decree] and would not weigh against [it]."⁴

有^大 違 also occurs in OBI 110後 T 3.10 有^大 罢下往之有^大 違 (言^大 違)
11. The OBI and WZSI forms seem close to 有^大 itself, and Wen's loan proposal seems unnecessary, even if phonetically possible.

5.2.2. Sun p. 279 translates 夫^(主) or "The master" will have something to say.

- R.K., 5.2.1 Wet in the sand.

R.K. 言 or gossip" in Shu 76/1,2,3 about zhongzi's 仲子 secret romance: 父^父
之^之亦可見也. Odes p. 51 but the words of father and mother are also worth fearing.
(st2: 父^父之^之亦可見也) (st3: 子^子之^之亦可見也)

(st2: words of my elder brothers; st3: the group of people)

The three parallels suggest another sense for 5.2.3: "Waiting in the sand" could refer to an assignation, and a meeting place for secret lovers. Cf Shu 98/1,2,3 徒^徒 si 我^我於^於蕩 (st2: 徒^徒; st.3: 蕡) 手^手而^而 Odes p.63 "Lo! He waited for me in the space between the screening wall and the gate (st.2: courtyard; st.3: hall)" or the similar 88/1,2 子^子之^之半^半, 徒^徒我^我於^於平^平蕩^蕩 (st.2: 堂^堂) (Cf. Yu 38.2) 君主于^于蕩^蕩元^矣; or 42/1 徒^徒我^我於^於城^城隅^隅, 48/1,2,3 期^期我^我乎^乎桑^桑中^中 (adapted from "government")

The incremental rep. of places directly parallels 5.1-5, but for the fact that in 5 some of the places are so unlikely: ^{5.1} ^{5.2} ^{5.3} ^{5.4} ^{5.5}

MS for 6.1.2 at 夫^夫 writes 有^有 ^夫 "There will be a little talk."

5.3.1 需于泥
5.3.2 致寇至

5.3

- Shih, (p.22) "Waiting in the mud. The arrival of brigands draws near."
- W/B (p.26) "Waiting in the mud / Brings about the arrival of the enemy."
- 泥 GSR 563d *ni_r > ní mud/mire (shū); *ni_r > ni impeded, obstructed (shūgu)
- Qo Heng 至₂ means 'cause to arrive': "Wait stay in the mud, and cause (invite) bandits to arrive." come
- Waley ("Chang", p.127): "A jin in the mud, brings the foeman along." (explained even 5.1)
- Kulgren Lour #1416 "Waiting in the mud."
- R.K. 5.3.1 "Imbued with" in (the) mud.

Cf. the 36/2 胡为乎泥中 Ode p.23 "why be out here in the mire?"
Also cf. 10.3.

- Ligongchi: #("Guoshi" #24) = 濡 as in 5.1

5.4.1 需于 𠂔
5.4.2 出自穴

(2) 5.4
(自)

- 自 自 出 自 汉语 CH. def. 1) (自) 2) 已也 2 exp. 1 from 自己 com. to 自己 1 (自, early Hon), other Zhongyu "do sheng" 達生 "自傷"
GSR 1237m ^{ancient met} *d²i'- (sic) self (shu) to follow (shu) from(shu) gls 300, 766,
1731. said to be drawing of a nose (of radical in 鼻)
Shadick, First Course II, p. 269. TV to nose along after something; follow; to come
from. CV following, *from ADV OF SUBJECT INTEREST (precedes transitive
and intensive verbs, stressing a special interest of the subject in the verb and its goal) etc.
(// before transitive verb without object is reflexive: 自 受, before intensive verb or
phrase stresses independent action "by oneself" "of his own accord, or in
pursuit of own interest: "for himself".
- 4) GSR 4962 *f²jwst > chiu go out, come out; bring out (shu); expel (jus)
- joo (King) "stay in a pool of blood. Come out of a cove." — perhaps a reference
to an ancient story: a person paused for a while in a pool of blood which was
the aftermath of a killing, then managed to escape from a cove. The story
is similar to one told in Jing Ai, about the queen of the murdered Xia
King Xiong #1, named 女夷, who while pregnant, returned to Yunnan ^{(See "from Oracle} TA 173
and gave birth to the future King Shao Kong #1 庚 - (two other possibilities proposed
which is old form 女 for 女 (GSR 929k *Xiawuk threshold (Lumpe)): Thus
line would read "Pause at the threshold." (2) 女 oon for 女 (GSR 410d *Xiawet)
xi water channel, moist (shu) and 9302 *Xiawuk > xi water channel, ditch, moist
(Lumpe) (P. Karlgren 9302 is a synonym of 410d to which 女, the graph for the latter
word was applied). Thus "Pause in a ditch," which he relates to ^{the} story in Zuo,
too, or above. — this is the interp given in Zohm p. 27, but apparently
now goes from the straightforward "blood"
- Waley (with ^{unconscious} book, p. 127): "a ji in blood, if it comes out of a hole, —"
the blood is particularly that of a sacrificial victim ^{first mentioned in shu}
- Eberhard (Local Cultures p. 422) refers to an a chicken oracle, in which a ji
chicken was sacrificed, and then the holes in the chicken's head were
inspected for the oracle. The fact that such an oracle could be
referred to here in 5.4, shows how hard it is to go beyond the
literal meanings of the words without knowledge of the situational context.

R.K.^{5,6th Smeared in blood. It comes out ^{from} of the holes.}

- Li Ju-yüeh "Jiaishi" #24 痘 perhaps stands for 痘 'pustule, spot'
(#1) (no explanation of syntax)

5.5.1 需于酒食

5.5

5.5.2 食貞吉

- Gao Heng: "Pause in (front of) wine and food (with the prospect of the benefits of eating and drinking healthily ^{later}) derivation auspicious"

- Waley (George) (注解) : "A jin in wine or food, etc." (continued in 5.6, same explanation as in 5.1)

the
- ^{called simply jin jin probably} ~~it's~~ alcoholic beverage here would have been a beer fermented from millet. This was what was most commonly used for both refreshment and sacrifice (Cred, The Birth of China p. 327). Cf. the similar 29.4, 47.2, 64.6

- Li Jingzhi ("Hua Koo" Tongyuan p. 53) 論 for 濡 in sense of 濡 "染" "influence" 濡弱 "influence"; Jiaoshi #24 similar, but proposes 需 stands for 濡, glossed as 'dye, infect' (濡)

- R.K. (get wet =) Soaked in liquor and food (or liquor-drinking), or simply "get wet" (by having spilled something)

- RK: parsing differently, parallel to 5.1, 2, 3, 4 5.5.1 需 (濡) 于酒 means "get wet in liquor" and 5.5.2 食貞吉 means "Favorable in determination about eating."

5.6.1 入于穴

5.6.2 有不速之客三人來

5.6.3 故尤終吉

- 速 GSR 1222i *suk>sin rapid, quick (Lampe); speedily (Shu); urge on; invite (Shi)

密 GSR 766d' *klak'>kè guest, visitor (Shu); stranger (Ye)

- 无速 cf. shu 17/2 誰謂~~夕~~(夕)無家, 何以速我~~猶~~. 畏速我~~猶~~: 室家子是^{17/3}
...速我~~猶~~, 畏速我~~之~~, 亦不~~女~~(汝)從. oder p.10: "who says that you
have no family? By aid of what else could you urge on me a lawsuit? But though you
urge on me a lawsuit, your family will not suffice." ... "urge on me a litigation,..."
also 165^(K2) 壴TA 阿^辛, 亟^庚速^壬其^癸 oder p.109: "since I have a fat lamb,
I will urgently invite my paternal uncles to it" 165/4 (=K2) 壴TA 阿^乙 亟^庚速^壬其^癸
諸舅. 寧適下來, 亟^庚我^有咎 oder p.109: "since I have a fat lamb uncle
arrived, I will urgently invite my maternal uncles; it is better that it happens they do
not come than that I (have fault:) am neglectful"

- Gao Henry: 速 ^{un-invite} ("?) This also possibly refers to an old story: "Entered into
the cave [where the person lived]. There were three un-invited guests who came. He
was respectful toward them. In the end he received ^{any} blessing.

- Waley ("Book", p127) (cont. from 5.5.1) 5.6.1-2: ^{changes} if it entered a hotel,
means that three uninvited guests will come. "三^丁入"

- Wang Li Hanyu shuyao p.336 notes that use of 速 in 5.6.2 is a rare
case in early lit. since 速 usually ^{referred to} ~~comes from~~ a noun determinatives
particle often nouns, while here it follows a predicate used as
determinative (不速)

- 故 GSR 831a *kieng>jing reverent, respectful (Shu); careful (Lampe)

- Wen Yiduo (Liaozhi pp59): 5.6.3 故^凶 read as 152 [sic] meaning when
uninvited guests come, one should be prepared (備^也) Cf. 30.1 where
故 means 'frightened'. In which case does 速 mean 'respectful'?