

9.0.1 雨 (雨)

9.0.2 雨出 不雨

9.0.3 自 我西交

9.0

- ~~雨~~ GSR 1002 *giwo \rightarrow yū rain (Shu); *giwo \rightarrow yù to rain upon (Shu)

- Goo Henry: the two words ~~1-2~~ should be repeated, the first set being the hex. name, and the second set, part of the hex. text. "small (sacrificial animal offering) means that if this hex. is obtained in div., then a small animal can ever be offered in sacrifice." \rightarrow (not explained) means that they are in a state of ferment," giving: paraphrases "wasteful direction"; 62.5 \rightarrow 不雨, 自我西交 (some phrase or hex.) has the same meaning

- \rightarrow GSR 1018a *χiök > xu and *χiög > xin and *t'iök > chui and *t'iög > chou nourish (Shu); to rear (Li); cherish (Shu); domestic animal (Zhouna); keep (Le); support (Shu); hound (Le). The graph has 'dark-colored' and 'field'.
- to this line may be compared an OBI-like "自北申往人雨不咎往好" - "The clouds starting from the North extend (rollout, unfold); it is (>means) they will make rain. They are not burning, but are a good thing." (from Simayi's "Strokes": p. 66 (Ghong Tsung-teng is 15.6))

- Karlgren (Loan #1749) 9.0.2-3: "There are dense clouds, but it does not rain; they come from our western borders." "the whole hexa refers to the movements of clouds and rain" (yet K. only shows hex 9.6 (q.v.) relates to this)

- \rightarrow 雨; slantly should be read in the 4th tone \rightarrow yù (\rightarrow *giwo, MC, 4th tone);
e.g. Prof. Lin Yulei reads yū; not in my authority Gu Hanyu,
but Cihai (compact ed.) gives reading yū in sense of T. \rightarrow in Shu
as in 9.6, 50.3, 62.5 \rightarrow .

- Li Jingchi ("Guoshu" Tongyong, p. 283): since the lower of this hexagram neither explicit nor implicit connection with domestic livestock (\rightarrow), it appears that either the hex. text + itself began with \rightarrow 1, or it began with just a \rightarrow , to which the graph 1- was added to distinguish it from the other \rightarrow hexagram, which was then called \rightarrow . Thus 9.0.1 "[small?]" animal offering. But cf. "Guoshu" #37A: \rightarrow of the two hex names 1-1 \rightarrow probably abbrev. of shown from \rightarrow or in other words, anciently \rightarrow was used for \rightarrow and there was abbrev. of \rightarrow , which means "proliferate" (ith 4, ith 1), as green vegetation grows over a field.
follows
Wenjiguo
name

Wen Yiduo (*a Poetry reader* "Luzhou" p. 591): as with Li Jueche, 老 here and in 26.0 + 老 is used in its original meaning, which is "to grow (crops)" (種植), as in Shaojun def. of 老 "vegetable vegetation products" 9.0.2-3, fact reflecting the agriculturalist's concern with rain, fits this def. Cf. 26.0
 Li Jueche (*Tanwen* "Preface" p. 15) same

RK: since there are ^{a couple} ~~several~~ similarities in line texts of 9 and 26 *, it makes sense that if one was going to be named Packer (26) then the other would become Xiaoche, whether or not animals were mentioned

* namely 9.1 復自道 - 26.6 何天之衡 ; 9.3 與說輶 -
 26.2 與說輶

- Guozong is equivalent hex name for zhǎo as 小毒 痘 - em (Rong Zhong; Zhongde yuanlin" pp. 276-7); on this help to understand this hexem 9.2 e.g. in 9.4, 9.5 ? ; cf. 5.1 𩫑 in guizeng for 雉 in Yu

9.1.1 復 金 道

9.1.2 何 其 答

9.1.3 吉

道 GSR 1048 = *d'òg ^t dǎo way, road; method (Shu); principle (Xunyu); *d'òg ^t dǎo show the way, lead (Zuo); explain (Li); speak (Meng)

- gōteng: "To return (from:) via the (correct) road (to your original home), what misfortune is there in that? Auspicious."

- 何 GSR 1f *g'â ^① hé carry (Shu); locn for *g'â ^t hé which, what, how, why (Shu), where (Meng). cf. 荷 107 *g'â ^t hé lotus (Shu); locn for *g'â ^② hé carry (Lunyu), sustain (Zuo). gl. 350

RK 何其答?: cf. 38.5 往 何 ^{答?}; ¹⁷⁴ 之 何 答?;

- H. Wilhelm (Heaven p. 78) 9.1.1 "Return on the same Way."

Cf. W-B "Return to the way."

9/1 Bai jian ren ("Bushi zhi lì" p. 9) paraphrases, "returning from a zigzag?"

(there won't be chance of getting lost) (so) what's the misfortune?

"人 大道上 回来, 不会迷失, 故云何其答" - (Bai goes on to show how Xunzi has reinterpreted line to suit his needs, in keeping with pre-Han practice)

9.1.1- Li Jingchi (Tangson "Preface" p. 15): 道 is a ^{grām} path between fields" Rd "The agricultural farmers return (from plowing the fields) along the ^{path} between the fields."

9.2.1 壹 復

9.2.2 吉

9.2

- Gao Henry: "To be led back and return (although ^{it's} positive, it is still) dogs." ^{"return"}

- Li Jingche (Tangxian "Preface" p15): as in 9.1.1, 9.2.1 (unexplained) refers to the farmers return from plow tilling the fields. "It ^{means} means" ^{"Leiyan"} "Lead Return leading (animals)." ^{"Leiyan"}

車轂 GSR 933j. *piük > fú spokes of a wheel (Shu)

目 GSR 1036z *miök > mi 眼 eye

車說 車轂 : cf. 26.2 車說 車轂

- Gu Heng: 車轂 should be read 車轂 ; 車轂 loan for 車轂 (as in Shuowen and Jijie texts)
 more discussion under 26.2
- the rope used to lash the carriage body to the axle ; or alt. a block of wood under the carriage body for holding axle ; "The carriage/cart/chariot (車) loses its axle-support. Husband and wife will (have a falling out and) avoid looking at each other" ; Guizing is known to rhyme with 車轂, not 車轂 ; Guo Xun also reads 車轂 as 車轂 (Lijichu says 車轂 was never changed 車 to 車)
- Gu Youwen (Yixian j. 5:2a) ^{also} argues in favor of emending 車轂 to 車轂, because of the superior rhyme 車轂 *piük 車轂 piük rhyming with 目 *miök
- W-B: "The spokes burst out of the wagon wheels. / Mon and wife roll their eyes."
- Li Jingchu ("Wuxiong" Tongyuan p. 386) : a case of over-taking, seeing significance in a minor incident such as here "A carriage had lost its spoke come off" ^{"which intended that"} ^{wallking away} husband and wife looking away from each other ("Jiaoshu" # 38) 車轂 is error for (車轂) for 車轂 (not absolutely clear whether he is referring to Shuowen 車說 車轂 or (目)) ; (Tongyuan "Preface" p. 15) elaborates: the vehicle is crude, and when the wheel comes off, it leads to a fight between the two (車轂子 of 車轂) 車轂 fú spoke(s) - cf. 26.2 車說 車轂 (go.) - Li Jingchu follows commentary reading 車轂 here for 車轂 as well as in 26.2

941 有孚惠心

9.4.2 红茶

9.4.3 楊出元咎

- In GSR 642a \pm k'ia \rightarrow qù go away, leave (Shu). *k'ia \rightarrow qù put away, eliminate (Shu) b. (65) (1)

- gusheng: $\text{去} = \text{去}$; for "long for" \rightarrow ^(further, more...) worry \rightarrow , \pm long for \rightarrow for "if you will get captives; cores will go away; going out a long way will be without misfortune;
Gushing: "There will be punishment, and he will bleed (from beating, etc.); leave and go far, no misfortune." modern diviners often tell their clients to leave home to avoid calamity, and this is similar; \pm \rightarrow for (*tick \rightarrow fi) cf. 59.6 \rightarrow 其凶, \pm , 其凶, \pm , \rightarrow 其凶, which has the same meaning as this line, but explicitly uses 其凶 rather than long for here (\rightarrow a.f. \rightarrow , defined in Shuxun and 其凶)

- R.K.: problem with emending 去 to 亡 is that in 59.6 context clearly requires 去, not 亡: There will be a capture (captives \mp), and blood. Leave and go out for, and there will be no misf." Cf. 59.6 "Gushing (I) will be the blood. leave and ... (some) - similarity of phrase 其凶 in both 9.4 and 59.6 suggests they go together, in might give me want; capture \rightarrow remove in general, removed self-type would read as 去 \mp , 亡 // note that 59.1 has a reading, and that 其凶 is called 亡 \rightarrow 亡 within Li Jingche - "Jiushu" # 39: cf. with Ma Long, one reads 亡 = 亡 other wise then 亡 should be read 去 \mp 去 'week' 亡 (亡) \mp (去) means then "nervous and timid" cf. back (cont.)

- R.K: Parody quis sent help both here and in 59.6 in pairing line \rightarrow 其凶 (去)

OB form

9.4 and 59.6 suggests they go together, so might as well write "caste" > remove in general, ^{remove genitalia} ~~genitalia~~, deposit ^{1/2} ~~1/3~~ with Li Jingche - "goosher" #39 : cf. with Ma Long, one needs $F_{ST} = 1 - \frac{1}{2}$ other wise then F_{ST} should be $\frac{1}{2}$ or $\frac{1}{3}$ give "weak" $F_{ST}(1 - \frac{1}{2}) \neq (1 - \frac{1}{3})$ means then "nervous and timid" cf. back (cont.)

- R.K.: Prosynd genre doesn't help both here and in 59.6 in parsing line

- R.K.: GSR 6422 Kolyen on 土 says "as seen in m. (金) there is the figure of a man with a ball between his legs; possibly = 'to castrate'; this meaning being only one aspect of the fundamental meaning 'to take away, remove'." // Since on DB 323 土 is regularly followed by the graph 𠂇 ($= \text{𠂇} \text{土}$) (see 5323), which may refer to some ritual, possibly a castration ritual, we naturally should consider any connection between that word and the graphs which follow 土 in Yi: in 9.4 𠂇 and in 59.6 𠂇 , both pronounced *t'iek > ti, perhaps standing for the same word. There is no graphic or phonetic similarity, but the homophone for 𠂇 and 𠂇 , $\text{𠂇} \neq \text{t'iek} > \text{ti}$ meaning 'cut away meat from bone' in Shu and elsewhere. Shiji "juice leeches" 電 電 虫 𠂇 𠂇 tells of a ritual in which "the Grand Diviner ^{cucc} employs an auspicious day to remove the shell beneath its abdomen ($\text{土} + \text{𠂇} \text{土} \text{人} \text{土} \text{日} \text{𠂇} \text{取} \text{腹} \text{下} \text{甲}$). The word 𠂇 itself, while usually glossed 𠂇 , it was first used in the sense not cognate with 𠂇 , rather than a loan in 59.6.

of "remove (away)" / "removed" : e.g. 3rd Xi 28 ䷰ ䷱ 王 ䷓ ()
 (tè tǐn ䷰) Legge The Choue Classics p. 211 "and drive far away all
 who are ill-affected to the King." While reading ䷰ as
 "remove" is straightforward, there is still insufficient justification
 for reading ䷰ and ䷱ as loans for ䷰, thus I follow
 Gao Heng for the latter part of the line, with ䷰ and ䷱ possess ䷰
 'for' in "going out for, there will be no misfortune."

9.4.1 There will be a capture.

9.4.2 "a bloody capture"

9.4.3. Going out for, there will be no misfortune."

- Li Jingche (Tongyan "Preface" p. 15) : punctuates 有孚, 血(十血)去,
 小畜 ䷈ Paraphrases "First the enemy invades, and one
 sustains losses (= 有孚?) ; later, one is now prepared (十血
 備) (= 大畜 ䷙ 血 ䷃ + 小畜 ䷈) "wishes depart, caution emerges"?)
 Li's paraphrase connects 9.4 with 9.5 (q.v.)

9.5.1 有孚惠心勿

9.5.2 富以共鄰³

9.5

- 富以共鄰³ occurs again, negated with 不, in 11.4 and 15.5 GSR 178i CSR 178i 11.4 id
- 繫 GSR 178n + bìwan > lüan connect, continue (yì) ; cf. XH: cramped hands; feet which can't be opened up straight - meant to 繫 (2/176) (GSR 178m + bìwan + lüan together), again in 61.5 ; shuān 繫 like tie, connect
- 邊³ GSR 387i + lièn > lín group of 5 families (zhǔnǎi); neighbor (shū) ; (residence) assistant (shū)
- for 繫 here cf. GSR 178g 178g + shuān > shuàn and shuān > shuàn (XH: lùn) twins (twin)
Gu Hongyan chengyongzi zidun (p. 374) gives an expression 繫 to "connected, uninterrupted in appearance" // 繫 here fetus twins - Siamese twins?; cramped together, connected
also cf. GSR 179a 繫 + kān > kān egg (3zw)
- 富 GSR 933r + piěng > fù rich, wealth; self important (shū) gl. 585. follow?
Guo Heng : 繫 = 繫 ; 繫 to = "tied together (prisoners in a chain-gang); 與 = 與 ;
"There will be captives, tied together in chain with rope; get rich by
plundering (掠奪) a neighbouring state or town"; quting as above: "There
is a punished one tied up, he got rich by means of (robbing) his neighbour"
- Guo Wonsu same as Dayuan (qudu p. 40-41) - includes 9.5, 11.4, and 15.5
in warfare category
- Waley ("changes Book" p. 125) 9.5.1: an ant poem? : "If there are four (countries) closely
following one another."
- 9.5.1 occurs again in 61.5 9.5.2 繫 to 元 無

also from Shih
by your p.
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9.5.2. Wong Yuzhe (Quiguan shixi p. 21) ; following Yan Fan, etc. glosses
it as 與 and 'within' extending to 'wealth together with'; Wealth together with their
neighbours." (?) He attributes this inter. to his father Wong Neurian.
Some also for this phrase in 11.4 and 15.5 and wh in 11.1, 23.1, 2, 4

- Zhong Lüwei Zhongxi sixing yuxian p. 179 : 繫 = 繫 ; 繫 to "tie up
with rope, take prisoners (whether) tied up with rope (and brought
back home from the war)." Prosper 9.5.2 refers to a state plundering
its neighbor states; wealthy by means of its neighbors "while

The opposite of 富... as in 11.4 and 15.5 below refers to a state ^{in shun and gao} of wealth by the slender of neighboring states. This is what Engels described in "Family, private property and the rise of the State" (Maksei Engels xunji, v.4, p. 160)

9/5 李 十四: luán 手脚蜷曲不能伸开; 痪 ~ " (convulsion, cramp, spasm)

- Li Jingchi "Jiushu" #401 = 9.5.1 as Gao Feng 貴 to glossed as 貴
Captives' tied together' (with rope) ; 富; following Jiao Xian (Yitongshi)
reads 貴 as born for 貴 which Jiao explained as 備也 'replete'; M=5;
9.5.2 is like saying "Replete together along with his neighbors
(富与其鄰)

(Tanyuan "Preface" p.15) slightly diff from above. Continues from
9.4 (q.v.), "they have a treaty with a neighbor tribe"

9.5.2 富 (富) 仁人其鄰 "blessed along with their neighbor" says

Therefore the enemy is defeated and they "have captives" (有 貴)

9.6.1 諸國虎兵屬

9.6.4 月幾望

9.6

9.6.2 尚德

9.6.5 壽子征凶

9.6.3 載婦貞屬

- 正 GSR 8330 *fēng > zhēng (at correct n.:) go on a military expedition against (Shu); to punish, attack; to go; to progress (Shu); levy taxes (Meng)

- 尚 see 9.6.2

- 虞 GSR 852 *fèi 𠂔 chū dwell, stay; keep still (Shu); to place (Li); fèi 𠂔 a stool (Shu) The graph has a 穴 radical below, the role of the two 'tiger' above is uncertain.

- 車 GSR 9432 *tsəg 𠂔 zài conveyance (Shu); be conveyed in a carriage; to load (Shu); carry (zui); full (Shu); to record (jus); item, business (Shu); action; start (Shu); achieve (Shu); synon. with 車 (Shu); *tsəg 𠂔 zài year (Shu); *tsəg 𠂔 zài to load, a load (Shu)
glosses - 311, 683, 767, 792, 824, 1100, 1351, 1352

- 9.6.4 - 月 月 𠂔 月 (also in 5425 and 6144)
月 月 𠂔 月: Xu Xitai summarizes the two groups of theories about the 4 terms 月, 月生霸, 月死霸, 月无霸 the specific point theory 定 月 月 and the 4 directions theory 四分月相說 (which he favors) - while he makes arbitrary equations in some cases, it is clear that there was more variation in the use of such terms than the present theories allow for - e.g. at Zhouyuan, there occurs 月吉 月凶 月死; the last is also found in the recently discovered B.I. 白(伯)寃父彊 (see Xu Xitai p. 203, 207); also discussed in Lin Diji p 16-17 "Bo xin xu ..." : there he argues that the 4 standard terms should be understood as follows (details in his article in Lishi jijue 1979.6, conclusions only here): 初 月 = the day of the moon's first appearance, i.e. lunisolar calendar 月一 or 初三; 月生霸 = the day after the moon's appearance, i.e. 初三 or 初四; 月 望 = the 2nd day of the full moon, i.e. + 月 or + 月, sometimes + 八; 月死霸 = end of the month, i.e. = + 月 or = + ; Lin Diji further argues that the 月死霸 of that vessel is a mistake for 月死霸 月吉, or 月 望, or 月生霸 (id. p. 17 - II - such a mistake is unlikely though since this inscription appears in 3 diff versions discovered together, all very clear and carefully inscribed - more likely a variation of yet uncertain meaning, like that of Zhouyuan & B. possibly

- 貢亨: 月 = it 'stop', written 月 in MS.; it should be read 得 here: 'get someone else to transport one in his carriage'; 月 read as 月 already, already stopped, (the road is bad to pass along) but he still gets a ride - (But a woman has the danger of being trucked out of her possessions if

- she gets outside after rain), ^{this} the diversion is hazardous for a woman. If a noble (貴子) does the same (gets outside after rain) while out on an expedition, he will have lost his own chariot and even be taken prisoner; hence ominous (bad fortune). ^(*Jigou* pp. 24-25; *Tutong* 59a pp. 591-592)
- Wen Yidu (quoted by Gao - also long): 德 執 should be read as 德 落 (after rain) one can still cultivate " (田 'just cultivated field'; 'cultivate' 作) ^(*Jisong*)
 - * gaining N > PK. // less likely when PK occurs twice in same line written correctly, and N 望 occurs uniformly written this way; given: Jun 高 text has PK; on IE = m.ye always means superior attack/inferior (王 往 F) (other than ^{other common meaning} Cyia a IE 行 也)
 - Shoughnery, in discussing the phrase A N 望 in 61.4, translates "The moon is full"; taking N as a "phonetic loan" for the vowel PK and equating the phone with the common A PK 疋 (p. 10, p. 68 n. 35). // Such a loan is possible: N * kjor / PK skjor, but Kalyan (loan p. 14) would classify it as "obscure," and rejects a similar loan ^{but different context} proposed by Yu Yiqie for Lushi changji or "unnecessary" (from p. #603 AT p. 16). We could make the same judgment here, since it makes good sense to read N here in its well-attested sense of "near to": "the moon is nearly full," and Shoughnery links the "full moon" phase with sacrificial ritual: the day of the full moon being a standard one for sacrifice, especially human sacrifice (p. 11). This, however fits well with the overall sacrificial theme of hexagram 61 Sheng for 王 子 and presumably the same could be said for hexagram 9 Xiao chun 小春, if not for 士 the third case of A N 望 in 54.5 (hexagram ^{guinea fowl} 72 竹).

9.6.4 - W-B 9.6.4: "The moon is nearly full."

9.6.4 - Wang Yanzhe (Jingzhou shi p. 110) M = 其 its? ^{most likely} following Yu Yiqie, but how he understands this is not clear

^{rejects and}
^{then reduces to}
^{no part particular}
or up

- Yu Xingren (Yijing xingsheng 2/12 2-b) 9.6.2-3 其 loan for 其 (W231 erg.)
"It makes virtue preeminent!" (for the rain to be timely and for there to be a suitable place, as in 9.6.1)

1. - frequently short-form for 尚 shàng.

- Brightley "shih cheng"; observes a "predictive, watchful, optative" sense at times - e.g. ䷵ Wen 18: "士 尚 兮, + ䷤ 而 无 及 期", also in ䷶ Huo 5 "may his death take place before the time" (p. 14)

- 爻 658 7252 #Diang ䷤ häng upwards (shù); high, admirable (zūn); superior (shù); to place over, above (tāng); exalt (mèng); approve (shé); esteem higher, prefer (le); ascend (mèng); surpass (mèng); odd to ; (consider high and desirable;) wish (shé); would that (shé); look for id. still, yet (shé) qis. 276, 942, 1477 The graph (b. ䷤ ䷤) may have been a drawing of a house with a roof ridge (cf. 爻 715) for assist the primary graph for s. below (䷃)

- Korlgen (Loan #1749) 9.6.1-2: "It has rained, it has stopped, but still the its (the rain's) (virtue-) power tsai (is loaded:) is there in full measure." This fits with the Xiong comm.'s "It has rained it has stopped but [its power] is (heaped and loaded:) there in full measure." K. also mentions Wen Guo's loan 得 at the for 得 *tsai (face) and 得 for 得 *tsiag (wrong), which would give "It has rained it has stopped, it is still possible to break soil." (tr. Korlgen). Also, Guo Heng (Gujing): 尚 得 車 it is still possible to go by carriage. Both of these latter are unacceptable to K. because they don't fit the overall sense of the hexagram, which he says with weaker support refers throughout to the movements of clouds and rain. (Cf. ䷾ 9.0, his trans.) Yet this view of the Yi text as a systematic treatise divided into thematic chapters is certainly untenable, and cannot be used to reject straightforward readings.

- 9.6.2 cf. 23.6.2 Pn & 得 爭 勝 "a noble gets a carriage"

= jioshi #28

i.e. Shiguijue ("Zigieshi" Tongyuan p. 180) 德 should be 得: 尚 得 戴 (ie) (follow Wen Guo) "jioshi" #41 "without a doubt" should be 無 疑 (ie) (since there are no examples of 爭 勝 in other texts, quotes several cases and Wang Guo- on 9.6.2 see back for more) wei' on 4 divisions of lunation, by which 爭 勝 would be 16th until 2023 day

9.6.2v

望 GSR 94.742 in *m̄i:wɔŋ moon facing the sun, full moon (shui),
on name of a sacrifice (to mountains and rivers)

Tanyun "Preface" p 15 聞 for 禾 [GSR 943] y *tsəg>zai to plant
(zi); *d2'zg>zai to bind crest building flowers (zue)] to plant
after rain! (雨後栽種)

- RK: this improves on Wenz. 9.6.1-2 is then "It has rained
it has stopped, we ~~can~~ still can plant.