

10.0.1 [履] 虎尾不噬人

10.0

10.0.2 亨(亨)

Shawwen 大笑也

- 噬 (see p.10 too) GSR 413m *d'iet > dié laugh (Shu), bite (Yi); in the former sense, Qieyun and Shiyuan give an alt. reading ?/xi - /hi (xi) - appears again in 10.3
- Gao Hong: 履 graph should be reported: "step on the tiger's tail, (he/it) doesn't bite the person."
- RK: This may refer to the use of tiger skins in rituals. See 10.3 below, and 49.5 note on 大人夬变
- li pingche "Shici xukao" Tongyan p. 128 10.0.1 is a dream dream state, as is 10.3.1-2. While ^{more over} not facts, the ancients did not draw a sharp line between the world of dreams and reality.
- li pingche ("Qiyinyang" Tongyan p. 282): syntax requires that the hexagram name 履 be regarded as the first word of the ^{hex} text: "step on a tiger's tail" (Yaozhu #42): Zhang Xun's text had ^噬 here under 10.3 this makes better sense; 10.3 some
- RK: 10.0.1 may be a reference to a golden age of peace and harmony in the past, when in the "tigers and leopards could be pulled by the tail; vipers and snakes could be trod upon..." (Huoimouzi 8/52a-b, ^{SBOKed} quoted and translated in Sarah Allen "sons of suns" p. 302)
- MS reads 禮 (op. Gao Hong Daizhouen p. 9; photograph obscure) 虎尾不真? 人亨(亨,亨)
- Rao Zongyi ("Lue han Mawangdui Yijing xieben" p. 233) transcribes MS: "禮 虎尾, 不虞人亨 [亨]"

10/0 噬 AYCD 噬 "大笑" of Shu "噬其笑矣" AW; 噬 齧 (see also 10/3 below)

(GSR 279e *ngiat > nie gnaw, crunch in the teeth)

噬 wō in XH, 噬 'dié 齧 (nise bite) ② 噬 大笑 eg. Shu "噬其笑矣" ↑

- Chen Yunzhen (*Zhongguo Lishi* shu Vol 2, p. 287), in a chart
entitled "Chart of Names of the Four Symbols (四象)" quotes this
line, as well as 10.7 and 49.5, in connection with the White Tiger 白虎.
But does not offer any comment at all.

10.1.1 素履
10.1.2 往无咎

10.1

- 素 GSR 682 #50 > su white silk, white (shu); plain, undorned (le); in vain, for nothing (shu); usual, habitually (zuo); (familiar with); premeditated (guozuo); preliminary estimate (zuo), gl. 279 (if)
- Go Heung: 履 'shoes' (鞋); go in plain white shoes, 'there will be no misfortune.'
 - Wang Li Hongyan shiger p. 512, following Dun Yuesi, claims 履 was orig. confined to verbal meaning of 'to step' and didn't take on added nominal meaning of 'shoes, footwear' until after late Zhou. 履 was used in meaning 'shoes' instead. While this does correspond well with usage of shu and other works, it results in a less attractive reading of this line and 10.5, ^(p. 512, 10.6) below them, interpreting 履 as 'shoes', while in the single case of 履 in Ye, in 21.6 (8th), the nominal sense of 'shoes' seems less likely than the derived verbal sense of 'be shod with, wear on the feet.'
 - Wen Yiduo ("Lexicon" p. 10) 10.1.1. = "silk shoes" (素履) of Cf. 10.5.9 silk slippers and kudzu sandals ^{10.5.10.5} are mentioned ^{concurrently} together in Zhouli "Liren" 履人. In Ye there is a contrast between the expensive silk shoes of 10.1, symbol of "no misfortune" and the cheap kudzu sandals of 10.5, symbol of do "danger" (危).

MS reads 韠? 禮? (same as lex. name) 往无咎

- 坦 GSR 149d *t'än > t'än level (Yi) ; at ease (Huang)

幽 GSR 1115c *iög > yōu dark (Shu) ; solitary, secluded (Yi) ; to confine (Zuo) ; obscure, difficult to understand (Yi) d. (OB) 818 cf. 47.1 幽人 54.2 利幽人之貞

ignore!
see below

Could the graph represent bridges over eyes? Shingjen says 幽 is wrong + 8 幽 historical → 幽 → obscure.
- Gao Hong: 幽 means 囚 'prisoner' : 'step on the road, flat and smooth (坦坦而平), auspicious in div: concerning prisoners.' ; Gaojing - glossing 幽 as 囚 'prisoner' goes back to Han glosses, Jizie quoting Yu Fou, Yilin ; Zuo Xiang 17 遂幽其妻 ; Taiping Yulan quoting Shiji 尸子 文主幽于姜里 ; 荀子 Xunzi 公侯失礼则幽, 杨注幽囚也 ; Lüshi chunqiu 劫而幽之 高注幽囚也 ; Hanfazi 主父万乘之主, 而以身轻於天下, 是以生幽而死 ; Huainanzi : 劫而幽之 ; Gao follows Hui Dong, Wang Niansin, and Kong Guangsen 孔广森 [clearly by wrong state, 幽 was used in sense of 'imperson', 'hold in seclusion or isolation', but was this meaning already existing earlier? still unclear] - Gao argues that 幽 in Shu can mean same as 幽 (tong-yong) (see esp. p. 38) (Kuljean differs see Documents p. 40 on Konggao and p. 64 on Quofeng K. : (summing up =) trying the case of arrest (幽囚) ; 54.2 利幽人之貞 is some meaning

- Gao Momo (Gudai p 44) : 幽人 apparently refers to members of the junzi class, perhaps the 幽人 幽人 幽人 dwiver clerks, or the intellectuals "willing to serve kings and princes"

- Schmitt ("Sprüche pp 19-22 on 10.2, 4 spec p. 19 on 10.2) "One should step on the road, so level and smooth. The oracle, consulted with regard to the inmate of the dark prison, is favorable."

- on graph: 幽 : 幽 < 8 shows a skin of flayed (see Dieter Kuhn "The Spindle Wheel" p. 24 fig 4, which reproduces a Han tomb stone relief depicting hanging skins (and bones?)) Shingjen p 324 says 幽 wrong 'fire' - Hence there are 2 'skins' over 'fire'. Could this refer to depict a dyeing operation, with skins dipped into pot and boiled over fire, hence the meaning of 'dark', i.e. dyed, not plain'. The same could hold for another 'skin' 幽 : 'dyed' could be extended to 'dark' a dyed skin or simply symbolic,

王
王 'undyed, plain white' appears in ^{above,} line 10.1 - a coincidence?

10/2

武人 and 10/3 武人 // is this an intentional opposition? - archaic, or at least 武 place names (cf later 武 州, 武 as PN ref. to area of

Hebei 10/3 武人 occ in Shu 232/133 "武人東征" wily "soldiers fighting in the east" 武 = "warrior";

Shu 10/3 武人 武 都 - 武 a PN: here 10.2.2 = "anxious in a determination about a man of you"

(武 BSR 1482 + 武 武 武 since [武] etc)

- MS reads 禮道? 會? = 武人貞吉

10.3.1 目不能視
 10.3.2 跛能履
 10.3.3 履虎尾 啞人

10.3.4 凶
 10.3.5 武人為于大君

10.3

for 10.3.5
 both Shoh. + william
 为 = act on
 behalf of

- Shoh. (p. 227) "Even the blind can see! Even the lame can walk! But if you step on the tail of a tiger so that it bites you, there will be misfortune. The soldier nevertheless acts for the sake of a great sovereign"; W/B. (p. 46): "a one-eyed man is able to see, a lame man is able to tread. He treads on the tail of the tiger. The tiger bites the man. Misfortune. Thus does a warrior act on behalf of his great prince."

- 目不能視 occurs again in 54.2, and 跛能履 in the preceding line 54.1; [46] also connects the two places - 10.2 with 54.2

- 視 GSR 553h *diar look, see regard (Shu); cause to see, show (Shu); equal to (Ming); ^(eye) ^{vision}

- qao Heng: 目小 'blind' (目) ^{small eye only} 'and white' (Qiao's text ^{correctly} had 目: "to be blind and look at things, to be lame and walk; (because one's vision isn't clear) step on at a tiger's tail, (because one can't walk easily) be bitten by the tiger - this is bad fortune" - a metaphor for a person doing a job that he doesn't have sufficient talent for. (like) a military man,

10.3.5 qao takes
 为 in sense
 "or"

(who doesn't have the ability to perform the affairs of state) ^{a great (state's) ruler} serves as the ruler of a great state. // qao must reinterpret 为 because otherwise it wouldn't fit his interp. of person lacking in ability - but in 54.1.2 ^{he rejects some theories}

- 目 GSR 11582 *miog > miioo small-eyed; peering, weak-sighted (Yi); small, insignificant (Shu); very small, minute (Zhong); (into the finest details:) exhaust, to the utmost (Xun); few (Zhong) The seal has 'eye' and 'a little' abbrev. phonetic in 目 小 少 小 亦 声

- qao Mou (qao p. 4) explains: someone originally blind ^(in 9th) opens his eyes and begins to see, someone orig. lame ^(in 9th) opens his legs and begins to walk, what is orig. a tiger skin, whose tail is routinely stepped on, ^(in 9th) is a live tiger who turns around and bites people, a warrior who orig. only ^{sews} steps like a queen (王) ^{become} orders openly usurps her position; i.e., qao takes 为 for ^{sews} "become" (the great ruler)

- R.K. ^{10.3.3} (someone) stepped on a tiger's tail. It bit ^{the} a person. This is ominous ^{un-nice}.
 10.3.1 The blind will be able to see. The lame will be able to (take steps & walk)

10.4.1 履虎尾 愬 愬

10.4

10.4.2 終吉

- 愬 GSR 769b. *säg > su inform, complain (shu); ?/sek/sê fear (ye) - cf. 51.6
 震 索索 (*sâk-sâk) - here a similar-sounding onomatopoe? *sâk? - also, there is
 a variant for 愬: 𪛗 *xiäk-xiäk > xi cf. 51.0, 1; 𪛗 is found quoted in Shuwen
 - Guotang: 愬 𪛗: 'be afraid', 'pounce' (fear heightens vigilance, hence ultimately
 it is good fortune); guojing 愬 is loan; 愬 graph was 𪛗 (early
 text books, and Shuwen quote (under 𪛗 entry) of this line

10/4

愬 XH su same as 愬 (① advise, relate ② complain about, report someone to author)
 R.W.: "caution and circumspection"

- 旋 GSR 2362 *dziwan > xuán turn round, to wheel (300); return (Shu); deflect (Shu); all round (Meng); a ring (for suspending a bell) (Zhou); loan for id. to rotate (300). The graph has 'foot' and 'bower' and a circle. 6. F9 (08)
- 祥 GSR 732n *dziang > xiáng happy omen, auspicious, felicitous (Shu); a lucky day (Shu)
- note the close similarity in sound of 旋 and 祥 here - any significance (same initial and nuclear vowel, both nasal finals)
- gaocheng: 考 means 'climb' (考); 祥 'loan' for 祥, which was the school for the Zhou nobility's children, and also the place where the nobility conducted ceremonies of caring for aged (行 养老之礼) (2); 旋: 'return' (下): "looking and then stepping: to climb up to the Xue school, his return will be ^{greatly} very auspicious." ; 考 祥 is also written 考 祥 in "old texts" (考 祥). There were 5 old explanations (1) Xun Sheng 荀 爽 and Zheng Xun: 考 祥 = "investigate thoroughly, in detail"; (2) Wang Si 王 弼: "study/inspect the significance of omens"; (3) Yu Fan 俞 允: "investigate things being good"; (4) Mao Aibang 毛 萇: 考 祥 = 考 祥 = 吉: "investigate things being auspicious"; (5) Yu Yue 俞 樾: 考 = to 'complete'; 祥 = 善: "complete things > being good." - all would work, but then why ^{does} the text not simply read 視 履 考 祥 元 吉? what need is there for 其 旋? (asks qoo); gaojing: *evidential for 考 = 考 = 考
- gaojing: *evidential for 考 = 考 = 考
- gaojing: *evidential for 考 = 考 = 考
- 考 GSR 1041d *k'ög high age, old; dead father (Shu); father (Shu); loan for id. best; achieve (Shu); settle (Shu); examine (Shu) loan for 考 (考) (Shu) gls. 160, 126, 1570, 1609, 1791
- Wang Li Hongya shigao p. 549, following Duan Yancai, notes that 考 祥 in an early text was not necessarily a good omen, as implied by Shu definition 福 'blessing', but simply an omen // This fits usage here (which is single case of 考 祥 in Ye): "Watch where you step and inspect the omens."

10/6

旋 XH: ① revolve ② return 归 ③ before long "旋即离去" B xuán
a swirl, whirl ④ provisionally, temporarily eg. 旋吃/做

10/6

考 祥 "father's grace" (responsible for seeing + being able to walk, referred
to in 10/3 above 2) - see similar expressions in many bronze ins.
e.g. (伯) 或 饒: "文母 福 刺 (烈)" (Wu 1976:6, p.53) or (伯) 或 方
鼎 #2: "朕 文 考 甲 公、文 母 日 庚 弋 (翼) 休" (Wu 1976:6, p.52) "the
support and ^{favor} grace of my splendid father Jia Gong and splendid mother
Rigeng"
R.W. has "look to your conduct and weigh the favorable signs"