

19.0.1 元亨(辛)利貞  
19.0.2 至于八月有凶

19.0

- $\text{从}$  GSR 669c \*blizm >  $\text{从}$  approach, go to; look down on, oversee; "approacher" (a war engine) (shu) ; \*blizm >  $\text{从}$  ceremonial walking (jue) gl. 814 The radical are 'man' and 'eye'
- Gao Heng: "a lucky divination (bat) until the eighth month there will be (ominous) misfortune (凶 福)" ; giving diff.? : "lucky divination, up to eight <sup>calendar</sup> months, (but then after that) there will be xiong misfortune"
- Shantakir (p.148) 19.0.2 : "When the eighth month comes there will be misfortune."
- Wen Yiduo (<sup>祭酒</sup>祭酒): p. 23)  $\text{从}$  is photograph of  $\text{从}$ , which is id with  $\text{从}$  'a long soaking room'. In fact  $\text{从}$ ,  $\text{从}$ , and  $\text{从}$  (or  $\text{从}$ ) are all the same word. In 19.0 八月有凶 means "when it comes to the eighth month there will be something ominous," which refers to the heavy rains which fall in north China around that time. E.g. Zhongguo "rice"  $\text{从}$   $\text{从}$  A,  $\text{从}$   $\text{从}$  下,  $\text{从}$   $\text{从}$  水  $\text{从}$  (=  $\text{从}$ )
- Li Juicai (<sup>74-</sup>汲古) expressed preference for Wei's own <sup>untranslated entry</sup> 政治 over 政治 political-philosophical entry as more suited to Yu's <sup>followers</sup> content, but in "Xuzhi" (see below), he adopts an entry closer to goo, stressing as he does there the role of a later editor in polishing and making more sophisticated the Yu text.

19.1.1 豐 福

19.1.2 貞 吉

19.1

- 豐 see 31.1 \*g'əm

- 福 see 19.0

[GSR 671e \*g'əm harmony (福)]

harmony

- Gov. Heng: 豐 here loan for of 豐, defined in Shuowen as for "harmonious", 豊; "rule the people": "Approach the people with harmony and the domination will be auspicious"; Wang Bi explains 豐 here as 豐 福, also 丰, quoted in Jijie: giving 豐 "loan" for 豐 福 [GSR 671 l. \*kəm > gōn to move (ye), to touch (she); loan for p. 19.0 (200) ] - Shuowen defines 豐 as "to move a person's heart" 豐 丰 仁 之 (note that in Xion hex. 31, Goo interprets 豐). There was 豐 but as having the meaning 豐 福 (see 31); alt. 豐 = 福; 豐 throughout hex 19 means "oversee (the people)" as evident in 19.5

Oversee wisely, the fitting way: "for great ruler, ours." ; if 豐 is used as 福, the line would mean: "Oversee (the people) by warming their hearts (仁 豐 仁)" (setting a good example); if read as 豐(2), then [as above] line would mean "Oversee (the people) with, harmony" \*

- Gov. Tab = 豐 Tab (GSR 671f \*g'əm > xián salt, salty) thus balancing 19.3 福!

(for further elaboration of basically the same interp. of 19.1-6, see Goo a zebun 19-21  
in this case 福 would have to be some kind of sacrificial meat: used in the 福 sacrifice of 19.5 - perhaps it was dry, just like 669a \*p'izm in 19.1, 3 used as the hunted "game" (cf. 57.4 福 福 三 乾), used in sacrifice.

Koigen chapters 669a 福 to graph of 122 福, showing "objects stored in a receptacle" = 6 福 - note that in 19.5 福 sacrifice involves pieces of meat

\* as in Xunzi "Rongru" 荣辱: 口辛奉西陵而苦 苦 "The mouth discriminates sour, salty, sweet"

several on top → 福 could orig. have been 'observe, inspect' 'sacrificial objects 福 carefully (thus Shingien just says orig. 'ascertain things well' (meno o yoku misademon))

NB

On Yungloss - R.K. 福 is "ceremonial washing" during sacrifice as in Zuo, Xun 12, + 福  
says 福 作 福 手 大 宮 于 大 宮 ? or Hanshu 高 帝 紀 土; 福 福 三 日 三 日  
you shiyan says 福 作 福 福 is "saltily washing (tears from) ceremonial washing"; Tsai-tang  
Chen ("The childbirth myth" p. 84) suggests a connection between the  
word 福 福 "saltily and salty" and the Wu Xian 禁 福 tradition  
of shamans/mancers; such "wu-pharmacis" as Tang 丹 or Yu Yin 伍尹  
might have been, were reported to be good at making both tinctures of medicine and  
cooking; on the other hand, in the somewhat Chen also says the  
(P.S.)

earliest use of its, as the name of ancient cn might have been as a prototype for its or its shen, a metal needle, or bamboo or wood, needle, used as a lance.

- Fu in Zuo Zhuan 7 is used to mean officiate at sacrifice: "祭主  
祭天, 奉<sup>事</sup>天子事鬼神." 祭主 page p617  
"The prince has to preside at the altars, to be present at sacrifices, take the charge of the people and officers, serve the spirits, attend at conferences and visit other courts." // This fits with guanfu (representing honor and/or display) plausible early primitive sense from which 'attend in general' could be derived, and could be related to the sacrificial waiting.

- Li jingzhu ("Xingzhu" Tomyun p.161) Fu means 'deal with, manage' (管事, 处理事情); Fu can have two explanations: 1) ill (病, 痘) - "Everybody manages it"; 2) Fu loan for its 'concordant' (相同的) : "Harmoniously and even-temperedly manage it."  
// He doesn't say which is which, or if the first is 19.1 and the second 19.2, why it should be this way. He is forced to distinguish the two by his determination to see in this hexagram the hand "extremely precious" (#F 玉 #F 旦). "Heavy" (重) of a sophisticated editor, who would have repeated himself.

- Wang Bi Fu is Fu

- RK The Xionghai Pool Fu; it often referred to myth would also likely have been the saline pool Fu; were it not for the fact that Qu Yuan watered his horses there in "Li Sao" (Chuci bzhen #1/21b).  
Xiong pool here was perhaps more likely to mean its root sense of some kind of waste tool, like a needle or spear, or pick (cf., allen "suo" Sons of suns" p. 310)
- Fu (福) 'salty' as a term used in pharmacopeia to refer to the taste of herbs; e.g. Li Shizhen Bencaogongben j. 14 p. 912  
- Neelum, see vol 2 pp. 244 on taste in the "Hong Fen": saltiness associated with water in five phases they

19.1a

-MS writes 痴 in 19.1, 2 as 蕤 (𠂇) 果(𦵹) ap. WW 84.3

19.2.1 豆 爻

19.2.2 吉无不利

19.2

- Gao Heng: 豆 here prob. a loan for 豆, of similar shape: "oarce" or "oarce the people with punishments and authority" (刑罰); alt.: 豆 means kill (杀); "oarce the people with punishments and executions." note 3 p212: 豆 expression if it could have its to here is the known def. of 也, 也; but this is wrong, the basic orig. meaning of 豆 豆 was to chop off "in form 𠂔" the 𠂔 represents object, the 𠂔 is 豆 a lop-ease; \* in Shu jushu 豆子曰 豆 爻 and Yizhoushu 元周书 Shufu 世傳 "豆" 豆子曰 商王之 "the expression 豆子曰 is like 壬子 execute" - this alt. interp. is close in meaning to the other, 豆 爻; \*(I note that Kuiyandean doesn't seem to accept this interp. here - doesn't give any meaning "to chop off, kill" etc.); Guiping: it is a principle throughout the Iy that when in one hexagram two or more line texts have the same wording, their significance must differ, i.e. their oarcal implications. (Gao notes 15.2+6 鳥 ䷰; 18.1,3,5 爻 ䷎; 28.0,3 栋 樺 ䷙); since here lines 19.1 and 19.2 do not differ in significance, we know that one of the 豆 graphs must be an error (豆子曰 - 豆子曰 - hence Gao proposes an 豆 → 豆 here in 19.2
- our arbitrary principle

- 19.2.1 see 19.1.1

19.3.1 壴 正急  
19.3.2 元 改利  
19.3.3 此 更之

19.3.4 元 多

19.3

- 正 GSR 6062 \*kām > gān sweet (she). There is nothing for which this is favorable.

- 更 GSR 10712 \*-jōg > yōn grief, grieved (she); suffering (Meng)

- 改 Feng: 正 should be read as 正 [GSR 606h \*qīng > qīng pitch (voice)] qīng: to coerce, control; 更 should be read as 更 可 agreeable, tolerant (正 fū); "To coerce (the people) with coercion and oppression - there is nothing for which this is favorable; but if one has already changed to become more tolerant and agreeable, then there will be no misfortune"; Gujing: 正 is like 正 'stem', the sound of which is similar; since several members of the family with 正 as phonetic mean 'to coerce, squeeze free'; this is just the only meaning of 正 too (not same as Dogban) [正 GSR 607h \*ngīqm > yīn stern, majestic, grave (she); severe, strictly (she); respect, reverent (she); arrogant (wang)]

- R.K. 19.3.1 "Sweet (tens from) ceremonial wailing. There is nothing for which this is favorable. If you have already grieved, there will be no misfortune".

- 改 Yidu 立孤 "long rain" p. 22 立 孤 read as 立 孤 [notebook] 立 孤, which is id. with 正 立, a long soaking rain; 正 read as 正 'to sole, be sufficient' seen she 62/3 正 立 孤 也 也 odes p. 22 "my bent is (satiated =) weary, my head aches." Thus 19.3.1 "a sufficient rain" (but perhaps sufficient to an excess, thus) "there is nothing for which this is favorable". 19.3.3 更 read as 更 a hoe-like tool for pulverizing and leveling soil, and covering seed, also to use the tool [GSR 1071 h \*-jōg > yōn to cover the seed (fungus)]: If one has already sown the soil and covered the seed (even with an excess of rain) there will be no misfortune. Cf. Guoyu "dǎn" 深耕而待雨 也 待時雨 "Deeply plow and quickly and cover over the seed in order to wait for the seasonal rains."

(正 means good, happy (美), 立 孤 like 朱熹 立 孤 - 朱熹 立 孤 is equivalent to

- more on 正 / 立 at 60.0 # 正 saying "正事而立" (or 立正事)

- Li Jingchi (\*Xingzhi: Tanyuan p. 161): (Sweetly =) willingly manage it... and also be nervous and fearful (or careful)

(Tanyuan "before" p. 9): Lin hex. discusses the art of dealing with the people. 正 here stands for 正 正 for 更 'tolerant' - just as in Dogban greeting ('pitch'; 'express')

19.4.1 至 至  
19.4.2 元 元

19.4

- Gao Heng: 至<sup>12</sup> is like 爭<sup>12</sup>: "personally oversee" (direct government is economical, and ministers have no chance to usurp power, so it can be judged without misfortune); Gai Jing: 至<sup>(xīng, ied)</sup> "post" should be read as 爭<sup>(guo)</sup> (covert interchangeable), and zhēn "neither winning, sincere and trustworthy": "Oversee with honesty and trustworthiness." [至 GSR 493a \*fist > zhī natural, simple, honest (shù) etc. of 至 GSR 413 xīng ied - see 2.4]
- Wen Yidu ("Luzhou" Zizheng p 24) 至<sup>12</sup> as in 19.0 "long soaking rain"; 至<sup>12</sup> similar in meaning to 爭<sup>12</sup> in 19.6 "violent" (暴), perhaps here standing for 1至 or 至<sup>12</sup>. Thus: "Violent rain"
- R.K. (another interp): "Waiting  
waiting ceremonial waiting to an extreme  
waiting"
- Li Junzhe ("Xingzhi" Tongyuan p.161): 至<sup>12</sup> is 'extreme' (極) 'well' (善); "perfectly manage it"

19.5.1 豆 爰  
19.5.2 大君之宜  
19.5.3 吉

19.5

- Gao Hong: 豆 is read as zì zhī wéi - 大君之宜 the ruler's agent and state; 宜 'fitting' If he oversees wisely, a great ruler will be able to handle the affairs of state appropriately, and this is of course auspicious. Gao Hong seems to be based on the more direct: "To oversee wisely - this is fitting for the great ruler."
- 豆 GSR 21a \*ngia> yí sacrifice to the deity of the soil (Li); boun for id. right, proper, becom, approve; adjust; liable to (Shi) gls. 589, 897 (Wangyuanshuo take graph to be 豆 eg. b. ①; somegraph serve for both, as with 壴 and 壴; graph shows the sacred (phallic) role of the she alter to the soil, blung with slices of meat.)
- Wen Yiduo ("Zhouyi" p. 24) 豆 V reads as zì 豐 as in 19.0 'rain': "Fast" = violent rain" (\*tiēg) (zì) GSR 4942  
(Tongyuan Preface" pp.970)
- Li Jingchi ("Xingzhi" Tongyuan p. 161) 豆 wise" (zì) "Clearly manage it," qn GSR 863a \*tieg > zhi know (she) understand (zhi); token note (zhi), intimate friend (she)

19.6.1 敦 敦

19.6.2 吉 元 夏

19.6

- 敦 GSR 464 p \*twn > dūn solid, thick (li); earnest (zuo); generous (zuo); stomach (shu); strong willed in (zuo); lie thick on; towers (in troops) (shu); to direct (Meng); break (zhong); \*twr > duī a kind of sacrificial vessel (zhongli); \*d'wan > tuān numerous (shu); \*d'wan > dūn hundred chhs (zuo); \*twr > duī cow, ewe (she, stone or 543 dB)
- Gao Hong:  $\frac{1}{3} \times 2$  means 'investigate' ( $\text{P}_3$ ) (gao cites parallels in Xunzi; Mengzi at 24.5 wtell (p. 245) where he also glosses  $\frac{1}{3} \times 2$  ( $\frac{1}{3}$ ) as 'investigate' ( $\text{P}_3$ ): "Overall the people) with investigation"; gao also cites Xun Sheng quoted in Qiji:  $\frac{1}{3} \times 2$  means generous ( $\frac{1}{3} \times 1\frac{1}{3}$ ), also Han Dong, <sup>analog han</sup>  $\frac{1}{3}$  <sup>X</sup> "oversee the people with generosity".
- If duī were to be some 'sacrificial' west in 19.1-3, then here it could be "rest in a duī sacrificial vessel"
- Taijing: supports  $\frac{1}{3} \times 2$  = 'generous' interp, arguing that  $\frac{1}{3} \times 2$  here is 'look for'  $\frac{1}{3}$ , glossed in Shownen as  $\frac{1}{3} \text{ H}_3$  [cf. 1/3 GSR 46F n \*twn > dūn and \*twr > zhuan ample (shu); treat amply, generously (shu) gls. 1277, 1297, 1308]  
Cf. 52.6  $\frac{1}{3} \times 2$  P where gao glosses 'investigate' ( $\text{P}_3$ ) (Ruyou) and ( $\frac{1}{3}$  etc) ample, numerous. Qujing; also 24.5  $\frac{1}{3} \times 2$   $\frac{1}{3}$
- R.K.: 敦: The contexts in which  $\frac{1}{3} \times 2$  occurs in Yi may be significant due to its meaning. Each of its three occurrences - 19.6 敦 敦, 24.5 敦復, 52.6 敦良 - is <sup>as modifier of</sup> a recursive word which which recurs through a series of 5-6 line texts and is also a hexagram name. In addition the phrase with  $\frac{1}{3} \times 2$  appears in either the last (top) line (19.6, 52.6) or the next (24.5). (How would "Ample X" fit with this? e.g., Wutong up with an all out great finish 'Vehement,' ample, generous, thick, <sup>X</sup> (暴))  
Shownen in  $\frac{1}{3} \times 2$  Wen Yidu (flexion p. 23)  $\frac{1}{3} \times 2$  'angry' ( $\text{P}_3$ )  $\rightarrow$  violent = Violent long, soaking rain -  $\frac{1}{3} \times 2$  similar also to 之往 and 之往. (Cf 19.0, 4.5)
- Li Jingchi ("Xingzhi" Tongzong p. 162)  $\frac{1}{3} \times 2$  is 'generous' ( $\frac{1}{3}$ ) <sup>Concentrating</sup> ( $\frac{1}{3}$ ) <sup>concentrate</sup> ( $\frac{1}{3} \times 1\frac{1}{3}$ ) "Concentrately manage it."
- (36/116) 'vehement' 'divulge'
- Shownen 敦文也  $\frac{1}{3} \times 2$  - 何也 以文章事  
Erya Shuig '敦 爭' 'to strain' 'force, 'exert' 'impress' Cf. unpermitted road - (brick)

Tang You 1 𠂇 大 to 'large'

all the above quoted in Tokuda Chuhei Kochishou 60 p.29 and Jinen gishi #425)

- this latter provides us help - only 1-2 contexts in WZSI given, and not parallel

- RK: 𠂇 (265 from 𠂇 WZSI form 𠂇) means 'attack' (K<sub>1</sub>) in the early Zhou inscription  
 - 𠂇 is also used for fang attacking 𠂇 (e.g. Chen Mengjin Gangshu p. 271)  
方其致大邑 (前 8.12.2), 方其致 𠂇 (e.g. 考 26.1 etc), 方而于  
一𠂇 (23134) 𠂇 graph

RK: 𠂇 𠂇 is Chen's transcription of a 𠂇 (S 264, 2-265, 3), which Shumi  
 transcribes simply 𠂇, or does Li Xiaodong (p. 1851-1856) <sup>the</sup> modern scholars  
 quoted in Li Xiaodong (Li Xianzhe Wong quanji, Tong han, Wong Xing 𠀤 𠂇, Guo Moruo,  
 Chen Banglin Sun Haibo; Yang Shulan, Li Xiaodong) have for the most part glossed  
 this graph as 'attack' (K<sub>1</sub>), except where it is a place name,  
 and equated it with the word 𠂇 of classical texts, esp. they  
 note the similarity to the gloss of 𠂇 as 𠂇 'compel' as  
 used in Shu etc; or the Shumi def. of 'vehement' (K<sub>2</sub>).  
 (RK: and other Banglin)

Some other scholars, notably Lao Zhenya (ap. Li Xiaodong pp. 1851-7), have  
 stressed the connection between the graphic forms of 𠂇 and 𠂇 (高,  
 高), as well as the or Shumi definitions of the two of reflexographs  
 𠂇 and 𠂇 as 'cooked' (K<sub>2</sub>) and 'to present offering' (K<sub>3</sub>),  
 respectively, and concluded that the OSI graph in question was a  
 sacrifice word, <sup>the same as</sup> synonymous with 𠂇. // RK: as I have suggested  
 in discussing the use of 𠂇 (K<sub>2</sub>) in Yu, these the sacrificial  
 function may well be a part of the meaning of 𠂇 𠂇 > 𠂇 as well.

for 𠂇, the gloss 'attack' makes good sense in 24.5 "The attack and the  
 return will (a capture-taking expedition?) and return will be without  
 trouble." In the other contexts, which I believe both involve sacrifice,  
 & the evidence presented by Lao Zhenya, and the Shumi and def. of 𠂇  
 as 'cooked,' may be more relevant - <sup>The use of the graph 𠂇 to write 'to cook/take over + do sth.  
towards a/the sacrificial vessel'</sup>

Here 19.6.1 = ? "Sacrificial oversight of a victim captured in a deer impairment -  
 and." See 52.6 for alternatives there.

(A) There is some evidence that 𠂇 was <sup>a verb</sup> an attack mounted to take captives, or that

(Quoting jileng p205 7-8, also)

(A) (cont) it meant 'capture' itself. Wang Gouwei, <sup>p. 354</sup> argued that the 300/2 伐 爭 而 2 伐 means 'capture' is like 305/1 朝 帶 之 2 伐, since Zheng Xuan glossed 伐 here as 'capture' (捕), in both cases 300/2 means 'he (Attacked and) captured the hosts of Shang.' Cf. Kolyen Ode 300/2 "he brought together the multitudes of Shang," 305/1 "he brought together the multitudes of King."