

49.0.1 巳 (祀) 日乃享

49.0

49.0.2 元亨 (享)

49.0.3 利貞 悔亡

- on reading of 巳 graph, Hong Mai *Bangzhuai scribe* p'234-5 - observes all three graphic possibilities, and readings ʃi, si and ʃi but not si as short form of 祀 (see notes under "ambiguity")
- Guo Hong: 巳 "born" for 祀, 𠄎 "punish" (the ancients cooked out punishments at the she altar and at the same time sacrificed to the she god. i" on a sacrifice day execute the punishment.": alt. interp.: 𠄎 p.f. 𠄎 = "(if) on a sacrifice day one gets captives (they can be used as victims in) the grand offering." *Guo Hong discusses punishment at the she altar*

- Shuangwenyuan (p.56) reading 巳 巳 as "a 巳-day" (in the regenerative cycle of 12 branches), correlates this "on day 巳 a capture was made" with two records in the *Yizhoushu* 逸周书 "shefu" 世冢 chapter of occasion just after the fall of Shang when large numbers of captives were taken, both on 巳 days, (one 巳 巳, the other 巳 巳)

RX- 49.0.1 巳 巳: arguing in favor of reading ʃi i" "There will be a capture," is the ^{but that it precedes} parallel with other passages using 庚 庚 days: 18.0 先甲三日後甲三日, and 57.5 先庚三日後庚三日吉 but (cont. below)

- Eberhard (*Lokalkulturen* Vol. 1, p.291) discussing the ^{Hou} interp. of 巳 巳 "a 巳-day" ^(cyclical) "like today", is somewhat amused at Wilhelm's "an eigenen Tag."

- Zhong Lunen *Zhongguo sixiang yanjiu* p.176: 49.0.1 巳 = 祀 (if it is) a sacrifice day, then 𠄎 a capture take a capture (to offer as victims)

- Li Jingzhi ("Jiashi" #155, A) 巳, protoform of 祀, 'sacrifice' ^{"Ziijishi" Tongyan p.136}
 - of Yu Xinyuan for 49.2(祀) (doesn't mention 49.0) discuss here ^{"49.0.1: 'On a sacrifice day, capture ensuing (to use as victims)'"}

- Akatsuka: 巳 is cyclical day ʃi: "on a 巳 day." (49.2 same) ^(Tsuchimoto)
 (Honda Wataru same. Honda, pp.366-367, discusses pass and ^{cont. of the reading} twice

(cont) - Rabbitary argument against 巳 (cyclical day) is the fact that elsewhere in *Yi* cyclical days are referred to without 巳 following: 18.0 先甲三日 ..., 57.5 先庚三日

49.2.1 巳(祀)日乃革之

49.2

49.2.2 征吉

49.2.3 无咎

- Guo Hexu: 巳 "born" for 祀; 革 "change" (巳文): ^(Heckler of the) they sacrifice days, then ^(with the result) change it. ^(that div. is made) i.e., the ancients always divined concerning the propriety for a sacrifice, and here the result ^{is} to require changing the date ^{to} day; ^{quoting some}

- Li Jingchi: ("Jinshi" #155) 巳 ^{prototype} pictograph of 祀; ^{Tanaka p. 166} 革 is "change"

- Yu Xinyun (Yijing xinyun 3/82-6) 巳 = 祀; 祀 B like 051, 巳 B or 巳 B. ^(+ was 1 page)

recess
of 49.0

all "sacrifice days". 巳 not 巳 巳, 6th stem, as proposed formerly. ^{Yu's} mention of analogous 49.0.1

- on 巳 B see 49.0

49.2.1 - Comrad "Yih-kung Studien," p. 443: "When the day was at an end, (then) he skinned (or else, overcome) him." (als der Tag zu Ende war, da schund er ihn.) ^{in 49.0.1 is a specialized sense of overcome,} 巳 take prisoners, capture, captives

- M5 (Mura 1984, 3:6) : ... 日革之正吉

- 就 GSR 10932 *dz'ioŋ > jiu go to, come to; advance, proceed; accomplish, finish (Shu); accommodate, adapt (Shu); attain, be able to; (coming to:) as to (Zuo); loan for 就 a set, a bundle (of ribbons) (Li) gls. 576, 886

- 言 (Heng); 革言: (commit crimes and) change one's confession, statement; 就 loan for 鞠 [GSR 1017], *kiok > ju exhaust, destitute; go to the extreme (Shu) loan for id, converse side of a river bend (Shu) gls. 100, 592, 910, } interrupte 子 - punish: "... if the accused changes his statement, ~~is~~ three times interrogated and then administer punishment." Qiyong: 三就 in Shu, 'Yaozhin': 五刑有阿, 五阿三就, documents p.7 "The five punishments have their applications; in the five applications there are three accommodations (i.e. heightening, lowering or condoning the punishment)," Qiyong interprets the ^{of the} passage as meaning the same as 三 in Qiyong, Luyi 五刑三就 'five punishments and their three locations (open country, no court, and market) (that is Wei Zhao gloss); thus 三 just in Qiyong as well as in Shu could mean 'the three (goings:) locations' **, *鞠 ju in XH: 鞠讯, 审问犯人 // modern word? not in Shuwen, and GSR defs. are remote, and also, it is not a possible loan; note that Qiyong interp. of 三 just is diff.

** Kolymen gloss 1286 discusses in detail all the various interps. of the line in Shu as well as Qiyong, Luyi, (but does not mention Qiyong this passage) ^{see however loan #2014}

- 就 in Shu occurs in poem. 188/1, 2 preceded by int. particle 言 (but request help.) 言就尔后, " " 宿 Odes p. 129 "I went and lived with you", " " lodged " "

- R.K. on 49.3.3 革言三就: this might mean "change the language (of they change) and approach (the oracle) three times", 就 here would be used like 阿 in phrase 阿命, which Qu Wouli explains as "approach and then the change." 就 would then become a counter for divisions, eg. "three rounds" "three goes at it" - Cf. 49.4 (next line) 改命言 "change the change, ausp." which would be very similar in meaning.

RK: 就 could be general term for harness; or 就 is short for 就 on horse's breast

Wen Yiduo ("Ziqun" pp. 10-11) 言 (*ngjan) loan for 鞮 (*kian) > jin 'strap on horse's breast' parallel with Yili "jili" phrase 马鞮三就 ('the horse's (over) the hooves')

(strip on horse's breast) (300) (GSR 4932 RK: harness)

(cont. below) ^{Polignac's horse!} quoted in Zheng Zhong glosses Zhouli "junche" 巾車 49.3v
"tassel had three strands" thus 49.3.3 = "The ^{leather} horse straps had three strands".
horse had three "approaches or go-arounds" = guidings ^{leather} Karlgren ↑

- Karlgren (Lion #2014) calls Wen Yiduo however a wild speculation.
He cites Chen Qian Two commentaries 天地革而四時生 as proof that
the name of the hexagram #49 ge 革 does not mean "leather" but "change".
He translates 49.3.3: "When the talk of change (revolution) has
been carried out three times." (he doesn't finish, 革 有三)

K's argument is confusing, to say the least, because it implies we could
not translate ge 革 anywhere in #49 as other than "change", and even
he translates 革 ge as "leather" where the context does not require it.
(eg. 49.1 黃牛之革)
(in 49.1 (g. m.))

Wen Yiduo (cont.) ^{鄭玄} Zheng Zhong, after quoting 革 三 帛 三 索 九 (see above)
says the ^{鄭玄} commentator explains that "ying is a harness, made of split hide, and
革 三 帛 九 means 'three times around and/or three layers' (三 帛 九 帛 九 帛 九
尚 革 為 之, 三 帛 九, 三 帛 三 重 也); Jiji "Jiostechny" 紀 特 生 also
says "for a large about the harness has one go-around, and a leading
about, three go-arounds" (大 約 三 帛 九 一 帛 九, 先 立 三 帛 九).
Wen wonders if this referred to a ^{49.3.3} hard about. If this indeed a
reference to harness design, it is significant for the history of technology.

R.K. = Wen does not say so but, his interp fits whole line 49.3 well:
"Ominous for the on attack, Determination: threatening. (If the
prohade harness with three go-arounds, there will be a capture,"
or (if the harness guided three times around with the hide
(帛 三 帛 九) ^{combining it with ying}

(cont.) It is hard to know what is meant by 帛 九 which ^{帛 九} follows meaning
Zheng Zhong's explanation above. I have translated "go-around". It
is perhaps significant that the homophone 帛 九 *ts'ioŋ 9 > giu
was used ^{attested in Chinese} the Han text to refer to the breech-band, which goes around
the rear of the horse (cf. BSR 1096 p. 200 *ts'ioŋ 9 > giu cropper [Zhouli])

(Wedburn, SCC vol 3 pt 1, p 309) Xinshiqian 新 時 前 * 8.5 girths
joined(?)

Li Jingchi "Xingzhi" Tongyan p. 166 革 is "change" (改 革). ^{zoujishi} Tongyan p. 135: 49.3.3 革
- Messtner (China in Antiquity p. 160) describes the ritual for riding the sun after an eclipse: "The
King went in haste to the mound of the god of the soil and tied it with a red cord, which
he wrapped three times [unsundering] around the tree of the god"

三 帛 九 "three
times guided"

of English
guided for battle
quick exercise
with leather bond

of
legge Li Ki
on V. 28 p. 417
"see the harness of
the ground carriage
had one ornamental
tassel at the breast"

But?

approach, a go
with
Karlgren SCC
vol 4, pt 2, fig 591
"see the harness
of the horse
with numerous
of kind which
open to go around
around the horse's
body"

MS. (Wenmu 1984.3) writes 49.3 ".... 頁 言三.... 復 (等)

writing of 革 as 鞞 elsewhere in 49 would work here too

49.4 悔亡

49.4

49.4.2 有孚

49.4.3 改命吉

- Gaschen: 孚 = 'punish' : "Give ^{to} an order to punish ministers and people, then change the previous order and not punish will be auspicious."

- H. Wilhelm (Hexen p. 21) paraphrases 49.4.3: "it is solitary to change the form of government" (he doesn't put in quotes)

- Li Jingchi ("Zhuyshe" Tongyan p. 185) 49.4.2 孚 = 'captures' There are/will be captures, " (no further explanation)

- RK: "Tribles will go away. There will be a capture. 'Auspicious for changing an order (a charge, a command)'"

- MS (Wenya 1984.3:6) writes "小悔..有復(孚)苞(改)命吉"

- 結紼 GSR 1780 *p'lian > b'ian change (Lanyer); changeable, amenable (Shu)
- 占 GSR 6186 *f'iam > zhan prognosticate (Shu)
- Gao Hong = 變 lion for 豹 pattern (豹至文); 亨 punish: "The great men [noblemen] is wearing colorful clothing, like a tiger's stripes; (to be) terrifying and violent and also punishments at every move, thus if one obtains this line), even before when he has not yet ^{divined} ~~divined~~ it, (the great man) has already administered punishment"; Gao Hong: 亨 亨: "showers says: mottled pattern" (豹至文) [not in GSR 219 亨 series but 219c = *p'ian > b'ian]
- Li Jingchi ("Shici kao" Tongyuan, 25): 49.5.2 says "one prepares to divine about fu, but before one has divined, he already has the fu"; similar in meaning to "有 亨 亨"
- Eberhard Local Cultures p. 170-171 - human sacrifice was made in Sa culture of Sichuan to the mountain-deity, who was identified as a tiger god (R.K: "The great folk perform a tiger-transformation." Is this linked with events referred to in 10.0 虎 虎 ... and 10.3 some, and 武人 为 于 大 虎? Eberhard p. 447 on axes (Liao culture) where people were thought to be able to change/transform themselves into tigers (eg. Habei))
- on tiger skins as paraphernalia in a court ritual; one of the important bronze vessels discovered in 1975 at Dongjiacun 董家村 in Shaanxi (on the same Qishan 岐山 mentioned in the Gao) the Weihe 卫盂 records an acquisition of "two orange-colored [or red] tiger-skins" (未虎兩) for use in a court ceremony (rubbing and transcription, see Wenwu 1976.5, pp. 27, 37; for I follow the interpretation of Li Xiaojin, The World Wonder of Chinese Bronzes Beijing: Foreign Languages, 1980, p. 47). The context mentions also a pair of muntjac (? 鹿?) axes and a multi-colored leather skirt (or some such similar ^{garments} clothing), used as sacrificial garments there, so it is reasonable to suppose the tiger skins to have a similar function. Cf. also the huili 虎鬣 mentioned in Shu "Lizheng" I and "Gao Meng" II, Documents p. 69 and 70 "tiger brows" which are called "tiger decorated" because they were ~~so~~ were tiger-skin axes (Tong Lou, in Wenwu 1976.5, p. 56 n. 8); also, the fangxiang shi 方相氏 exist is referred to in the Zhouli as wearing a bear skin. Bodde Festivals, p. 79 translates "In his official function, he

wears [over his head] a bearskin having four eyes of gold... " (The four eyes symbolize his ability the fact that he is "he who scrutinizes [for evil spirits] in many directions, (多目相視) in Bodde's translation of interpretation.)

- Waley (^{unchanged} Book, p. 126) 49.5.2: A fur (ant?) before one has taken the omens, "

- Karlgren (Loam #1080) 49.5.1 "The great man changes like a tiger." (see 49.6 for analysis)

- H. W. Ulrich (Heaven p. 21) 49.5.2 paraphrases "It in such a situation [as in 49.4, 改命吉] it is not even necessary to wait for the oracle."

- R.K. K L is a name for divining official would be an interesting reading here

Shi 58/1 refers to wu loue, with the 虎人 compared to a tiger (see 10.3 for quote)

(Both 49.5 and 49.6 refer to chest decoration.)

- Wen Yidao "Lexicon" pp. 11-12 ^虎 had ancient form ^𧈧 and this was interchangeable with ^𧈧. The latter in WZBT usage means is the same as ^𧈧, or in received texts ^𧈧 [kuo 'hide with hair removed']. "虎^𧈧" 'Tiger skin' is like saying ^𧈧 'tiger-decoration'. Hongstone classic fragments (see Da Wouli Hon shijing) write ^𧈧 as ^𧈧 and this is interchangeable with ^𧈧 'pelted decoration'. Both 49.5.1 and 49.6.1 (9th) refer to the decoration of chariot vehicles. 49.5.1 The great wou (ruler) is decorated with tiger-skins."

(Wen 1984.3:6)

- M.S. writes "大人虎便(𧈧)未占有復(𧈧)"

resembling a tiger's hide and performing certain ritual charms,
Can turn the man into a tiger.

49.6.1 君子豹變

49.6.4 居貞吉

49.6

49.6.2 小人革面

49.6.3 征凶

- 面 GSR 223a *mian = mian face; face to face (Shu); loan for 2220 [勉] (Shu) of 1228

- Gao (Heng); 君子: general term for nobility, and shu ± including major and minor officials); 變 as in 49.5.1; 革 ^{leather} ~~hide~~; 革面 a face thick like ^{hide} ~~hide~~, symbolizing a metaphor for shamelessness. (不知耻): The jingzi [tribes and officials] wear colorfully decorated clothes like the leopard's spots, (and are trapping and furs [like a leopard], using punishments to deal with the people; thus the commoners have faces thick like ^{or leather} ~~hide~~, (for punishment and know no shame. In such a situation) to send out troops on an expedition is ominous (since the people will not follow orders and defeat is inevitable. But if a matter concerning remaining in repose, without movement, is divined, then it is auspicious; Gaojing: separates 49.6.4 from rest, as an independent div: "if a person divining dwelling place obtains this line, it is auspicious."

- R.K. 49.6.2 refers to wearing a hide-mask: "small folk change hide" their faces (the pun is irresistible!); or "small folk change their faces" (by wearing masks). It is not difficult to find references to ceremonial wearing of masks in the literature. Eg. in the Hou Hanshu "Treatise on Ritual" Li yizhi 礼议 ± 15/327⁶ there is a description of the Great Exorcism (Da Mo 大傩) ^{of the times} ~~of the times~~, which after repeating the Zhouli description of the ^{how performed} fuyangzhi 方相氏, referred to above (49.5), goes on to tell how "in the various official bureaus, each official wears a wooden animal mask (lit., 'makes use of a wooden-face animal [mask] 以木面獸') with which he can act as a leader of those participating in the Exorcism" (trans. Bodde Festivals p.82). Sun Kaiji 孙楷第, "Kuilixi kongwen" 傀儡戏考原, ^{gathers other early references to the} ~~includes a study of the use of masks.~~

49.6.1 as in 49.5: "The nobles (here chieftains) decorated with leopard skins."

- Wen Yiduo Luojin pp.11-13 49.6.2 面, loan for 革免 *mian 'shoe sole', as in Zheng Xuan gloss to Zhouli "jinjin 鞞鞞" where it has the 'cover description for several' 鞞鞞; thus "the inferior men have [car with] leather coating" (Kraljic's trans.)

- Kraljic (Loon #1080) rejects the above loan proposal of Wen Yiduo; first translates directly 49.6.1: "The superior men changes like a leopard,"

His proposal:
 which he calls "migmatite" as with 49.5 - a "Possibly it is a question of the more mobile face of an educated man, in contrast to that of the uneducated." [sic!] Thus: 49.6, 1-2 would mean: "The superior man is mobile like a leopard; the inferior man has a leatheren face." // a bankrupt idea both from the a psychological and a historical point of view. There is no reason to believe the mobility of w. zhou were better educated, let alone that it ~~produced~~ ^{increased} the flexibility of the facial muscles. And K. calls Wen Yidao's interp. "eccentric"! ^{However} ~~But~~ K. in the end throws up his hands about the Yi here, as he does elsewhere: "But, after all, the Yi is rarely intelligible."

- Li Jingche "Xinglu" (Touyuan pp.166-167) 豹变 means to explode in anger like a tiger or leopard; 革面 is to "a ~~wide~~ ^{wide} face like hide, ~~impassive~~ ^{impassive} unperturbed by the noble's fury: "A noble turns brown (as angry as if he were a leopard, the small men ^{associated with} are hide-like faces." Or, one may gloss 革 as "change" as in 49.2, 49.3 and 49.4 改, in which case "the small men change their facial expressions" (in flight and submission).

- MS (Wenwu 1984.3:6) writes (尚六) 君子豹变 (變) 小人革 (革)... 居貞吉 49.6.2 the small man girds his face