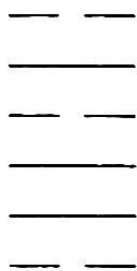


## jing/well 48



A city moves, a well does not.  
*No loss, no gain.*  
 There is constant coming and going.  
 If the rope is too short to draw from the well,  
 or the dipping jar damaged:  
 DISASTROUS.

Base (6): A well that is muddy.

*No one drinks.*  
*An abandoned pitfall holds no animals.*

(9) 2: The fish in the well are shot and killed,  
 the dipping jar broken, the water spilled.

(9) 3: A well flowing free,  
 but no one drinks.  
*My heart shrinks.*

*Water can be drawn.*  
*The king makes a solemn covenant.*  
*All receive his blessings.*

(6) 4: A well tiled.

NO MISFORTUNE.

(9) 5: A well flowing clear.

*An icy spring. Drink.*

Top (6): A well drawn dry.

*Do not cover it.*  
*Sacrificing captives.*  
 MOST AUSPICIOUS.

(48) **well**

(Hexagram statement) On the reduplicated *jing-jing* ('well-well') for 'coming and going', see W27. The well character is used as a rhyme four times in this statement, which ends with another word of the same rhyme. The jingling effect is not reproduced in the translation.

(Base) The 'well' character is here taken as a short form for 'pitfall'. (G299).

(2) Arrows with cords attached were used for various purposes. (See note to 62:5.) There was a kind of small-mouthed clay jar, of an inverted-pear shape with two ring-lugs on the shoulder and a third near the narrow base. Such a jar could have been suspended on three cords to make a dipper for drawing well-water.

The fish character *fu* now means silver carp. They could hardly have been as big as the giant carp that were later so highly esteemed.

(3) The 'my heart' formula occurs also in 52:2 (a variant) and 56:4, as well as in the Book of Odes (see page 144). In ancient China, as in the Old Testament and Elizabethan English, (for instance, 'God be in my heart and in my thinking') the heart is the seat of will and thought, not of the affections alone.

For covenants, see note to 17:4, where the same character *ming* 'bright' is used as a loan.

(4) The character used for the lining *zhou* suggests that the well was lined with tiles. This is a rare word, not occurring in other pre-Confucian literature. Roof-tiles were not made in quantity until the end of Eastern Zhou, but a few have been discovered at Western Zhou sites (See page 14).