

- 盥 GSR 158 i *kwân > quân see, look, regard (Shu); *kwân > quân cause to see, show (Shu); expect, scene (guan); a sight (Shu); lookout tower (Shu); embellish oneself (Li) 9L752
 盥 GSR 161 a *kwân > quân wash the hands (Shu)

- 薦 GSR 477 a *tsiən > jien grass, fodder (Shu); straw mat (Chun); (to place on a bedding of straw:) set forth, present (Shu) /*ts'i:ən > jien 'born for repeat, repeated by (Shu)'. qf 987. The graph is a drawing of a (sacrificial or present of game) animal placed on 'herbs, straw.'

- 顛 GSR 124 p. *ngiang > yong great; dignified (Shu); Shuwen says "big head (大頭也)"

- 酌亨: 酌酒 灑地 以 醑 神 謂 之 酌. 'to sprinkle the ground with spirits at time of sacrifice to welcome the gods.'; 酌: offer (victim to gods); 酌 = 酌, after Guo Moruo; 酌 灑 謂 之 酌. '(The sacrificer) sprinkled the wine but did not offer the animal victim, (because) there was a creature, tall and big, (they killed him to sew as the victim).'; 酌, 灑, and 酌 are all interchangeably anciently; 酌 = 酌 'punishment of the spirits'; if one performs the sprinkling-ground rite and does not offer sacrifice, there will be a punishment, and it will be great."

- Shouhwen (p. 51) sees the lost word 酌 as "indicative of the spirits' acceptance of a sacrifice," i.e. the same 酌 of many OB sacrifice inscriptions (he cites Shu Wen 47.2-3 examples); 20.0.2 is then "They sacrifice captures: there is great approval." (p. 50) RK but see other parallels under 酌 9.5(61.5) 55.2 37.6

- Waley (Book p. 126) 20.0.2 "If there is a fine fur (but?)" (// Shuwen's "big-headed" for 顛 would have worked better here).

- RK: is transcription of 盥 *kwân and 灑 *kwân by design?

zhuishu Tongyan p. 186

- Li Jingchi ("Jiaohe" # 76) 灑 is to wash hands (Shuwen: 灑 手也) but Ma Kang, op. Jiji said 灑 refers to sprinkling the ground to bring down the gods. This is written in Shuwen as 灑 (Shuwen: 灑 灑 祭 也).

*stroke important for intended 灑

Ma Kang's reading as 灑 should be followed. (like Guo Hong)

Li Jingchi's "Jiaohe" refers to sprinkling, followed by offering: 灑 灑 祭 也. Li Jingchi 1p 443? (can't find exact place)

RK "when libations have been poured, they offer the victim; how after receiving the victim, they offer the offerings"

(Zoujishi - Tongyuan pp.184-5): 果顶 (shown 'big-headed')
of a deponterptive listen to a pulp (!)

20.1.1 童觀
20.1.2 小人无咎
20.1.3 君子吝

20.0

童觀 see 20.0

- Go Hong: 童觀: "juvenile observation": no misfortune for the small folk, but difficult for the nobility and the class (for whom life is more complicated)" (for whom life is simple)

- RK 20.1.1 is "observe with the pupils of the eyes." or "observe in the pupils". Note that the next word is 小人 - a pun? The line must be compared with the following, 睞 又見 "squint", and with 4.0 匪 托 求 童 蒙

- Waley (Changes Book, p. 133-4): 童 'stippling' as in 4.0; 又見 means 'watch' in the special sense of 'watching' for natural signs. Here 又見 is both to 'observe Heaven' and observe the sacrificial animal which is the common communication link with Heaven. 20.1.1 "stippling-inspection" means "observation (of omens) by boys who have not reached the age of puberty (and whose remarks are thought to be inspired), and originally perhaps meant observation by initiation-candidates during seclusion and their ordeal. W. ~~discusses~~ argues that even the graph 童 (<童>) shows 童 might orig. have meant 'those who are beaten as a religious ceremony'.

- Kruger (Loose #1743)^{20.1.1} follows Zheng Xuan (sp. Shuren) "童 (boy-like, inexperienced :) now contemplation."

- R.K. Wang Bi's discussion of "viewing" the ^童 ~~sacrificing~~ ^{sacrificing} referred to in 20.0 shows he regarded 又見 as 'to observe the ceremonies in the ancestral temple e.g., (宗廟) 之 可 又 見 者 莫 不 盛 於 童 也...'

20.2.1 窺 窺見
20.2.2 利 女 貞

20.2

- gōr kery = 窺 in the sense 窺: 'to peep through a crack in the door or a hole':
"In observing by peeping (what is seen is very little - for to learn about things in this way) is favorable for the girl who desires, (since she lives in the inner apartments [內室] and doesn't have contact with the outside world.)"
gijiny: the 'peep' referred to is ^{perhaps} one taken by the girl after prospective mate, to decide whether she will accept him or not, and likely accompanied by a divination.

- Walery (^{in Chinese} ~~Book~~, p. 133) 20.2.1 "peeping inspection"

- 窺 (COR 875d *k'iwäg > kai to pry, spy (Yr) id. with 875c 窺 to peep (Lunyan)

- Guo Hong: ^{could innocent times} 生 refers to the officials and also the common people; * (Heaven) "Observes ^{his own} his own
(? - no comment on 物 other than to use 自己 'his own') officials and commoners, (and
knows... how to) advance people, ^{and punishes} or demote them back, " * guying: all
3 生 graphs in hex. 20 are w.f. 姓 as in 百姓, here meaning 'officials' (but
here it is just 生 (姓?) not 百姓

- Waley (^{Changes in} ~~Book~~, p. 133) ^{生 w.f. 姓:} "observing whether my superficial animals advance
or retreat"

- H. Wilhelm (Heaven, p. 155): "Contemplation of my life (w-s some): advance
or retreat."

- Yu Yongbin ("Yi ganyaoi..." p. 161-2) 生 protograph for 姓 (Yu
actually cites 20.5 as in 百姓 "hundred clans"

- Cf. Li Jingchi on 20.6 其生

- R.K. 生 here as in 20.5, 20.6 is protograph of 姓. Cf. Li Jingchi at 20.0

- 光 GSR 706 2. *kwāng > gwāng light, bright; brilliant, glory (Shi); loan for 707m. 橫 fully, extensively (Shu) gls. 899, 1209 The graph has a kneeling man and fire' (6.06 光 ptc) cf. GSR 706 2. *kwāng > gwāng (Mand is irregular, we should expect gong) (RH gong) drinking horn, a kind of ritual vessel (Shi) - 光 also in 5.0 and 64.5
- this line quoted in Zuo, Zhong 22, prefixed by 是 謂... "there was..." of 62.6
- Guo Hong: 國之光 = the splendor (光 華) of a country's achievements, customs, etc.; 賓: be a guest: "if this line is obtained it will be lucky for a feudal prince, or his minister to attend court, to observe the state's brilliance, and be the king's guest."; Guojing presents text parallels for "water's brilliance" in Shu Li zheng + Hong ton + moogong ding: 觀國之光 thus means pay a visit to the court of a kingdom.

RB there was a ritual recorded in the Shouy 0.3 in which the king "entertained" his dead ancestors, in which the term used is, 賓, is thought to be 賓 (see e.g. Liubon 卒 編 176; translation in Keyfitly sources, fig 18). Re 賓 GSR 389 2. Entire GSR series with 賓 as phonetic appears to be looking for GSR 賓 (read from 賓 as guest) *piēn > bin guest (Shi) cf. 389g 賓 + piēn guest receiver, ceremonial assistant (Li); to welcome (Li); loan for it: set forth, arrange (Shi)...; 389m. 賓 *b'ien > pin become wife to (Shi); queen (Li); dead wife (Li); concubine, waiting woman (Zuo)

(A)
cf. Liubon
p. 320: 賓
賓 + piēn
賓 + piēn
賓 + piēn

- Waley (Chinese Book, p. 133) 20.4.1: "to observe national lights, i.e. comets, shooting stars and the like - portents affecting the destiny of the nation,"

- H. Wilhelm (Harvard p. 188): "Contemplation of the splendor of the kingdom. It furthers one to dwell as the guest of a king."

20.5.1 觀我生
20.5.2 君子无咎

20.5

- 觀我生: see 20.3
- Gao Hong: 20.5.1 same as 20.3.1; 君子 refers here to ruler
- Xiang comment. also seems to take 生 as ^{photograph of} 姓, commenting "現民也"

20.6.1 觀其生

20.6

20.6.2 君子无咎

- Gao Heng: 其 like 彼 'that' referring to other states; junzi refers to ruler; (the ruler) observes the officials and common people of other states (and thereby knows how ^{well they} to use people and administer affairs the govt, as result his foreign policies are appropriate) and he can be without misfortune.

- Li Jingchi ("Jiaobai" #78) from a quote in Jing Fong's biography in Houshan "Wuxingzhi" (51), it is clear Jing Fong read 生 here as 小生 'the character' of the officials. since 20.6 其生 is parallel with 20.5 其性, ^{one} it must read both alike, either as 我其性姓 "our / their officials" with Gao Heng, or 我其性 "our / their character"