

46.0.1 元亨(亨)

46.0.4 南征吉

46.0

46.0.2 用見大人

46.0.3 勿恤

Warren 19923
confirms
↓

- Qian Hex. : 用見 *Shuren* says 'originally miswritten 利見'; MS also has 利見, and text should be so emended: "Grand offering (may be conducted), (用 見: 利) lucky to see the great folk, ~~for~~ one needn't worry, (there will be advantages), a military expedition to the south will be auspicious."

- *Le jingzhe* ^{gaozhai #173} same as Qian - em ~~to~~ 用 to 利 to bring it into line with 6 other poses of 利 見大人

- *Shouyuan* "Composition" ^{p. 37 n. 36} accepts emend 用 to 利

previously in 13.3 升 climb (hill)

- 升 here and below in 46.0 3, 5, 6 : cf. 升 in 《礼记·郊特牲》“用牲于庭，升首于室”

- Serrins "Strokes..." p. 51 has obsentence 辛丑卜王其又升 (=升) 伐大乙 貞吉 用人十五 which he translates "at Hsin-ch'ou day divination, the king, when offering and making ascend decapitated victims (humans) to T'o-yi, shall assume (consider) that with old written statement the used victims will amount to fifteen." ; and again, p. 52 "乙丑其又升 (=升) 戡于月乙白牲三王 在... 卜 "Yi-ch'ou day (divination): when offering and sacrificing (by killing) oxen to T'u-yi, the white bulls will be three. The king being at... made the divination."

- Guo Hong: 升 'advance' (升) ; "To advance and rise (of oneself or his) greatly auspicious"; Yu Kingwan (3/216-222) is used indicating 'reliability' (信 升 'indeed like that'), quotes 2 egs. of obsentence as verification concludes that here 升 means (信乎其升也) ("indeed [it is] a fact") (Yu Kingwan Yijing xingheng p. 152-3) ; Guojing: Shuowen quotes this line under entry for 升, defined as 'advance' 升: "升 升大吉"; also in Huasheng Yu zhuwen 漢上易傳 as 升: the originally referred to the growth of a plant ; all 升 in hex. 46 ^{have} meaning 'go up, climb' (上, 升)

"There is reliability in its use."

- Yu Kingwan Yijing xingheng (above)
- Li Junzhi ("Jiashi" # 174) Shuowen quote with 升 for 升 is shown, (not a ~~change~~ alternate form of graph).

- RK: another interp.: although 升 in other lines prob. refers to a person climbing, here ^{and again in 46.6} it refers to the smoke rising from the victim into burnt offering: "46.1-1 It indeed rises: greatly auspicious." Sacrifice is mentioned in 46.0 元亨 (亨) 46.2 用牲 46.4 用亨 (亨). Omens were commonly taken from the way ^{the} smoke rose. Cf. Homer, The Iliad, The Fitzgerald, trans. Fr, 310-312 in tr. Fitzgerald p. 22 "then to gods by the boum's roof / they carried out full-bally hecatombs, / and the soot curled in crooked smoke toward heaven."

46.2.1 享乃利用論

46.2

46.2.2 无答

- 享乃利用論 see with or some line in 45.2

- gas heng: same as 45.2 (g.v.)

- 46/3 虚 gao heng: (after Ma & Shuowen) "hill", thus "climb^{to} a city on a hill (rise) - cf. Civil Studies in Early Chinese Culture on term "yin xu" - which he says should be translated 'yin ruins, the site of the former Yin capital, rather than "waste." - also cf. 墟 = 土墟 in s-e dialects (min + Yue) "market-town"; also 墟里, 墟落 village - K. C. Chang, "Cities & towns..." p. 67 discusses evidence for 邑 on hills (see card for notes)
- xu is also name of one of 28 lunar lodges
 - gao heng: 虚 'big hill' "climb to a town on a big hill (which should be a lucky sign." ; Qiyong: Ma Hong, quoted in Shuowen 虚 = 丘
 - Shu 50/2 升 彼 虚 矣, Odyssey p. 33 "He ascended that ruin-mound"
 - Yin Xiangyun Yijing xingheng 2/332 虚 'fall hill'

46.4.1 王用亨(享)于岐山

46.4.2 吉无咎

- Qin Heng: "The (Zhou) king used to make sacrificial offering to (the spirit of) Mt. Chi, auspicious and no misfortune" ^(Huo) Qiyong = a story: "probably Da Wang 大王, Wang Ji 王季, Wen Wang, or Wen Wang sacrificed to Mt. Chi, and had obtained this line in div., and received great blessings, so it was noted here."

- W-B 46.4.1: "The king offers him Mount Chi," - also, H. Wilhelm, Heaven p. 55, (see 17.6 note)

- Zhong Lun Zhongxing yanjin p. 18: 王 refers to King Wen. cf. 17.6

46.5.1 貞吉
46.5.2 升階

46.5

- 階 GSR 599d *kɛɾ > jiē steps, stairs (Plu')

- Gao Heng: "Divination ausp., a person's position or affairs will go forward and upward just like climbing stairs."

