

26.0.1 利貞
26.0.2 不家食吉
26.0.3 利涉大川

26.0

(see 26 above) on ䷳ etc.

- Gao Heng 不家食 'doesn't eat at home'; Guying; re 26.0.2: modern people more recently sometimes are advised by a fortune teller not to eat in their home on a certain day, but rather to eat out, in order to avoid a calamity - this is the sort of thing referred to ^{here} in 26.0.2)

26/0 不家食: Sai Jiaoren ("Bushi zhi yi" p. a) tentatively renders "not to eat at home" 不在家食

- Wen Yiduo ("Putong zoshi" p. 591) 竿 of hex name means 'grow crops' (see 9.0, 1- 禾); 26.0.2 不家食 probably refers to eating in the fields. - followed by Li Juichi Tongren "before" p. 15
RK: most scholars have noted, in contrast that a number of animals are mentioned under 26, reflecting the meaning "Big domestic animal": 26.3 鸟, 26.4 牛, 26.5 積 禾 (9 小 禾 has none recognized.)

- MS writes 泰晉? (Gao Heng, Da Zhexun, p 9, word transcribe 泰晉) 利貞不家食 吉 利 口口 ䷳

26.1.1 有 厥

26.1.2 利 己

(已夷正及。或為自己牺牲)

26.1

ad or ~~fix~~ → *dīng = 己?

- on 己 graph: Lin Beixing (Shawan) 言 mentions a reading as 己(jǐ), and this is adopted by Qiu Heng, thus "lucky for oneself" (also cf. Honda Chū p.202) and Gao Henry (below, giving)

- Gao Henry (Beizhou p.254) reads as 己 yi "stop": "lucky to stop", but acknowledges the possibility of reading as 己 si too - observes that ^{from self form} comment later reads as 己, not 己 presumably on Wen Yiduo, followed by Li Jingchi, read as sacrifice: "lucky to perform a sacrifice"

- Gao Henry (giving, p.90) reads 利己 "lucky for oneself" without comment

- Shawen 14b.10z (p.309): 己: 己中宮也象万物辟藏出形也己承天象人腹;

14b.14b (p.311) 己: 己 己也四月阳气已出阴气已藏万物见成文章故己为生它象形... (詳里訛); i.e. Shawen does not distinguish 己 and 己; cf. Shawen on 己 (A/32 p.2) 無己也从天己声(詳里訛)

GSR on 己/己/己: 己: GSR 9532 *kīng cyclical char.(3ao); self(lungu); & 己 GSR 977a.

+ kīng core, end, stop(shi); achieve(yì); post tense particle(shi); already(3ao)... excessive
shi: final particle(lungu); oh!(shui); bōn for v/k employ(shui) gls. 519/240. To judge from
the seal form of Shawen, this char. is but a variant of the arch. graph 976 c-e above;
己 GSR 967 a *dīng cyclical char.(3ao). The graph (b.9 c.8) is the 'footprint' we have
found in 581 f.3 'wife' and 包 1113 (= 月包) 'womb' ---

Qiu Heng: 己 'stop'(st.) : There is a ^{danger}, lucky to stop (and not act);
Wen Yiduo reads 己, w.f. 舌己, 'lucky to make sacrifice': Li Jingchi same.

giving: see above

- Akotenko: 己 'stop' (^{Yama}); also Honda Wataru

- Wen Yiduo ("slizou" p.51): he cites 47.2 利用亨(亨)己 and 47.5
利己用祭己, as parallels // but in the use of f.3 in each of the cases,
and look in 26.1 significant?

Tongyuan before "p.15" - 己=己 (as already in gye text, which adopted yama reading f.3, #976)
Li Jingchi glosses "#94.1": "If there is something threatening, then it is
possible to sacrifice". Only this ^{reading} fits the social context of darning
all decisions and sacrificing where risk or major actions were involved.
"Honorable for oneself" (f.1 f.3 己自己), and "Honorable for stopping"
(f.1 f.3 己止) do not fit the society.

"before" p.15: f.1 f.3 "is connected with 9.5 [life and thought of early] ^{here the capital is used in the main} sacrifices" - The captions are used in the main

- Cf. Yan Xingyan on 41.1 (己 = 舌己); does not mention this line

(*kīng) (*dīng) (*dīng)

- R.K.: there are four places in Yi where the graphs 己/己/己 or 己/己/己 occur

(writing begins and in the H^Y bracket)
 These are from 26.1 𠂔 乙, 41.1 己 事 進 往, 49.0 R 𠂔 𠂔 𠂔, and
 49.2 𠂔 𠂔 𠂔 𠂔

since the Han, caused by the graphic and semantic similarity
 and there has been confusion about each one. In two other places (47.2
 47.5) the text probably originally had 𠂔, which because it ^{followed} preceded the
 graph 𠂔 (or 𠂔), was unambiguous to later scribes, who added an
 elucidating 𠂔 element to indicate that it was 'sacrifice' which was
 meant. At each ^{at each} of the four places where no elucidator was added and
 interpretations vary, I discuss the glosses of the various commentators
 separately, but here it will be useful to summarize the main
 conclusions. In all four cases, both Wen Yiduo and Li Fangchi
 read the graph as 𠂔, ^{but} from ^{the} photograph of 𠂔. GuoHeng reads
 26.1cc 𠂔 ^{si} in Duzhou, as 𠂔 ^{v (self)} in Guying, and the other cases as
 si. Yu Xinguo reads 41.1 and 49.2 as si, and does not gloss 26.1 and
 49.0. Akstarks Kiyoshi ^{and Horio Watanabe} reads 26.1 and 41.1 as yī and
 49.0 and 49.2 as ji (cyclical day)

- R.K. can 𠂔 (𠂔) be used as verbal "favourable to sacrifice" ?
 (in other 3 contexts it is noun-modifier) ^{apparently yes}; in the 239/4 NH 𠂔 𠂔 𠂔 FR,
 NL 𠂔 福 Odes p.191 "with them he makes offering and
 sacrifice, and increases his great blessings felicity." (somephose also
 in 207/1, 212/4, 281); also 245/1 𠂔 𠂔 𠂔 FR, Odes p.200 "she (was able =)
 understand well to bring you and si sacrifice." also 245/7 𠂔 𠂔 𠂔 FR
 FR 𠂔 𠂔 Odes p.201 "Our sacrifice, what it is like?" [sic]

RK MS fragment (Wenwu 1974, 7 Plate I) includes graphs in 26.1 and 41.1; 26.1
 writes ^{but} 𠂔 𠂔 𠂔 𠂔 - 41.1 has 2 事 □ 往 ... The question of the
 identity of this 2nd graph is complex and deserves to be treated in a monograph
 of its own, but these facts are clear: elsewhere in the Mawangdui MSS,
 e.g., in the Louzi B^{(24) of} MS ^{complete} for which clear photographs and
 transcription have been published (Mawangdui Human Books, vol 1), this
 graph ^(24 etc) is used to write the word now pronounced yī 𠂔; 而 𠂔 福 (ln. 245 F),
 F 𠂔 𠂔 (ln. 246 F). This seems to preclude the reading of ji 𠂔 here,

Note:
 A and later
 colligraphy of
 which is similar
 but closer to
 that of the living
 MSS.

since it was both phonetically and graphically distinct in the Han from yī 乙.
MS. 26.1.2

In the case ^{to 41.1} of the other words which were phonetically and graphically close in the Han, however, specifically W < B < Z GSR 976 a *z̥iŋ > yī, and B < Q E?, GSR 967 a *dziŋ > si, they cannot be excluded as possible readings in 26.1 and 41.1. In addition to these places, 2 is used ^{MS. 41.1} ^{white} in (MS, column 15) where the received text (41.1) has W (乙 往). Note that ^{white} the MS graph 2 is virtually identical with modern 乙 yī, this graph in the Han was neither graphically nor phonetically close to 乙 乙, or W (GSR 505 a *j̥et > yī 2 < 乙 乙) or graphically identical with ~~MS.~~ 2 of the MS.

weighing all of the above considerations, I provisionally read 26.1.2 as 乙 yī "Favorable to stop." and 41.1 as 乙 (祀) 事 "Sacrificial service"

and then presented in 41.1 glasses

gas Henry

on 車復 see 26 above, also 9.3, under gas Henry

- 車 車 車者 軸 軸 takeoff, 'the rope binding the vehicle body to the axle'; 'vehicle has its axle-tie ropes come off.'; alt interpr. 車復 is 車 車 fute.

RK-

for a recent theory

wood block holding axle in place underneath vehicle, and refers to earlier studies 3K & 7
on the exact structure and function of the axle-support 車復, see Zheng Chaozhuang 3K & 7
and Zheng Xizeng 3K & 7 "Shuo fute you heo min" 說伏兔于画軸" (Kao 1980, 4, 361-4); they agree that 車 車 兔 = 車復 = 車 車 美 is a wedge fitting surely on top of axle between wheel hub and carriage box and preventing box from shifting

26/2 車復 fù living shiqin: "pieces of wood holding the axle underneath a cart" GSR 1034g. A block support under base of carriage resting on the axle and holding it in position. (Gr) Does orig. phonetic 豐 etc. → 夏 refer to this too? i.e. is original form of 車復. Shownen: 車軸縛也. "a cart axle-block."

Needham SCC vol 4: 2 p. 249 車復 + 車 車 fù "the axle beam supported the lower frame [車] which could be brought into line" (Glossander 車復 and SCC p. 252 ref. of Kuan Yuan's PT 爭 study of chariot construction; RW. "The axletrees are taken from the wagon". Webster's collegiate: axletree "a fixed bar or beam with bearings at its ends on which wheels (of a cart) revolve." // i.e. an "axle" 車復 "axle-support"

- R.K. 車復 graphic differentiation of "abdomen" of (腹) of chariot? 軸 is a variant

MS (Wenwu 1974.7 Plate I) writes 車說車復?

- Li Qizhi Tongyuan "Reflex" p. 15 as in 9.3 carriage loses its axle?

26.3.1 良馬遂
26.3.2 利艱貞
26.3.3 日闕輿衛

26.3.4 利有攸往

26.3

- 徒 and 行 are apparently variants, but most scroll texts write the letter in the text, while using the former in their column without explicit reference.
Shuowen gives early 行, which is probably why texts write that way: (26.11b p. 44): 衛宿衛也从革从行行列衛也(于歲切)
 - 行 GSR 342.2 *giwad > wéi to guard (shu). The graph has 'wall', 'two feet', and either a 'square' or a circle - possibly indicating the walled area guarded by the sentinel (守^行 etc) cf. #571 *giwat > wéi (< 行 2 feet walking in opp. directions on either side of a circle (wall?)) "walk the previous graph for g.?" (圍); Shuowen (p. 84) says 行 and 师^行 are both older forms of 行, 行^行 is a variant of 行 (3/206), followed by ^{protection, chariot driving, and armed dispersion} W/B "dark"; 行 again in 47.6 as unit part.
 - 行 GSR 304 a *giwat > yue say (shu); a particle (shu) gls 791, 803, 1054, 1207
Bobson (Book of Songs p. 137): 行 yue indicates transition of time "by the time that, before, until"; he places 行 in a chain linking EOC 行^行(早) with LOC 行^行*giwat > *giwat > *g'iap (p. 138) (along with 爭 yu et al.) (this is only one of several analyses Bobson analyzes, but apparently the most frequent in phrase-initial position)
Paul L.-M. Purwo "The Function and Meaning of yu in Shih Ching" pp 290-302, analyzes use of 行^行 in shi^行 as a cognate and close synonym of ^{yuan} 行^行 with the sense "come to the point that," "goes far as" "reach to the time that." (p. 268) and followed by a verb or clause
 - 行 GSR 735.2 *liang = liáng good (shu)
 - Qiu Hong: 行 should be 行 'you,' whose shape is similar. 行 'lawn for a team of four horses': 行^行 'team of four horses'; 行^行 'good' (善); "(watch up) good horses (in order to) choose (择^行)". lucky in difficulties, "a team of four horses is well-trained, and virtue is good, it is lucky to have somewhere to go"; Gujing - some early commentators read 良馬遂^行 here, but Qiu believes this is an late emendation involving 27.4 其父次^次遂^行; and that 26.3 should be just 行^行: 行^行 as 'well-trained' common in shi (quotes); 行^行 defined in Enya as 'as good'; and 行 as 善
 - 行 GSR 192.2 *g'ān > xián: bar, barrier (qí); enclosure (ghoul); obstruct, stand against (jū); protest (meng); born for id. to train, well-trained, refined (shu); great (shu); large-minded (zhìng); more generously (shu) gls 88, 153, 844
- RK - consider 26.3.3 might mean "go as far as make a barrier enclosure of the chariots for protection." ; Maspero, China in Antiquity, p. 54: "Arms in the field

pitched camp each night. They made a bivouac out of chairs set up one behind the other with the pole of one resting upon the cob of the next, and with two chairs facing each other one another and with poles raised and tied together forming the two gates, north and south. (M. quis
- 1 -)

no classical source for this) with (a possibly different work?) OB I \Rightarrow OB II

RK: MS (Wenon 1924,7 Plate I) ~~harrack~~ (E17) ~~the latter~~ ~~goes~~
~~lively~~ ~~in~~ ~~the~~ ~~other~~ ~~direction~~

undirected graphs, then it's called graph coloring. It's not to do with colors, it's about coloring the vertices such that no two adjacent vertices have the same color.

11-12-32 A little 4 1/2 lbs Bi-emption

(Wen Yudao *Zizhi Tongjian* p. 39 B, better than ET, with Wong Bi reading "only
(proactive drill chieftains and foot-soldiers)." P_{ET} reads as P_{ST} "review, inspect";
P_{ST} paraphrased with ET: 26.2 = B 101 # ET He daily inspect
reviews the chieftains and foot-soldiers (Schäfer's "peons").

RK: Zheng says Shihien also says 𠂔 (B) 車徒 - see W-B (one)

- Li Jinchu's "95" for B, event B is better should be adopted.

26.3.3 (quotor Wen entry -) (Tomyum "Preface" p15 elaborates 26.3.3 refers to military
training of troops to defend against enemy aggression" 26.3.1, 26.4.1, 26.5.1 all refer to the

WB 26.3.1 w-B: A good horse that follows others "breeding and raising of domestic animals
26. Awareness of danger, with perseverance, fighters. Practice chariot driving and armed defense daily."
houses, cattle and pigs"

RK: 3 being Xun is test of slaying and R 3 is 狹, which being said means 'a pair of horses running' (馬 3 is ~~the~~^{instead} some action test, and 馬 3 is 'a pair of horses in a team? — see Ron Yuan's *Jiaokouji* to Shuren ④ and Li Jingshi "Jiwu" #95). You ^{to} said it's 3 means describes the running hurried chase of horses (疾走驟之貌) 'in hot pursuit'.

MS. whilst appears to have a dotted mark after some unrecognizable graph (other than f_k) indicating at least a reduplicated descriptive expression. Thus 26-3, ^{in this version, is} dots appear to be as similar to 27-4 where $\text{f}_k \text{f}_k (\text{f}_k \text{f}_k)$ occurs. Here we would have " fine horses in hot pursuit."

- Chen Mengjia Zongshu p 554 : zhui, w/ Yong Shuda, means hunt animals by shooting with dogs, or in chariots

- RR: 12] a ^{wooden} barricade for a door etc.

Paul Benedict (cc) \exists a prefix (study by Paul Yipong in MS). cf.
 \exists 者 w/ gsat 'the' TB *g-sat 'kill' Benedict 8-7-a
Comptes p.88 n.259, pp.112-114 on Tibeto-Burman suffixed *g- in
 general; Tibetan g- is "derivative" according to Wolfenden (p.112).
 Thus Benedict would read both 26.3 \exists 12] and 47.6 \exists 11] as
 prefix + verb, with function of prefix *g-sat (*g-) not clear
 - Zhou Fugao Zhougao gudou yufo "Goddess" 楚詞總編 p.248 ff. : \exists , whether
 graphically ^(形聲) as a prefix in Old Chinese; meaning uncertain; Wong Li Hanyu Shigao vol.2,
 pp.299-301: some, but doesn't ^{try to} guess meaning or function: \exists iwat
Paul F.-M. Yipong "Prefix 者 in Modern Chinese dialects and Rhoto-Chinese" p.293ff:
 reflexes of Old Chinese prefix *g- in ^{northern} ^{modern} Chinese dialects, esp. Shanxi, Henan,
 Hebei, and Shandong, may before verbs indicate a repeated or continuous action
 pp.290-291: gives ^{de}e.g.s. of prefix *g- before nouns (ta), before adjectives
 or adverbs (ta, 其), & before verbs (是, 是, 于):
 for a strong denial that \exists is a ^{true} verbal prefix or to a true nominal prefix in
 OC, see Pan Yuzhong Hanyu yafashi gaotie pp.30-31, 42-47

43 GSR 1039c *kōk ⁷⁵ pen, stable(ye); bubble(bu) gl 2079; variant 告(3/26)

- Gao Henry 章牛 : calf (牛犧) : 2 like to 'love'; 4 ^a a horizontal board attached to the horns of an ox* (to prevent the young calf who likes to butt things & from hurting people and things or his own tender horns); "the calf has a horn protector, very auspicious"; Gujing quotes this line (under 4 ^a) "章牛之告"; Gujing apparently does not read 2 as 夂 "The calf's horn-protector" cf. wilhelm B. "The headband of a young bull."

* this part of Shuowen def. of 告 (p.30 top): 牛角蜀人角著橫木所以告人也 (on this def. see Seruys, "The Long of the Shang in Ins.", p.77: [the def.] is not based on the original pictographic sense of 告 but on a mythological motive of 'ox, accuser and punisher in orders'."

- Yang Xiongkui "Shi 'tongnu zhi ga', fen shi zhi ya" p.285, says 4 ^a is error for 4 ^b, and the phrase should mean "the steel ball (to be) ^{owner} of the young calves." This would be a very valuable piece of property, and hence a very auspicious "owner" (主 = t). His proof, however, is inadequate. See 26.5 for a similar different reading of 不蕡 乞 2 告

- Kunigens (long follows Shuowen def of 4 ^a (24/42) pen for oxen/horses (4馬牛)) GSR entry for 4 ^a pen/stable (ye) "appears to be an error drawn from no classical basis. (In book # 77) etc., he says 4 ^a is 'pen/stable', and translates "the pen of the young bull. He also cites Lin Ji as proposed form (if that is what it is) 4 ^a 夂 + kōk for 角 + kōk 'horn' "The [cross-bar on the] horn of the young bull." But his conclusion is only that "the meaning of a stray sentence like this in the Yi without any connection with the surrounding lines, cannot possibly be determined." RK: fen 𠔁 op. Shuowen also says 4 ^a refers to 'horns' (角) and both Lin and Lin could mean just this - problem solved!
26.4 杨向奎 Yang Xiongkui explains "章牛之告" as 小牛中的牡牛 "a bull among calves", that is valuable property → a highly auspicious owner, hence text says 元吉 (Shi "tongnu zhi ga" p.285)

- Li Jingchel ("Jiushu" # 96) since Shuowen quotes this line (章牛之告) under entry for 4 ^a, and not under 4 ^b, it is clear Xianben

text and $\frac{4}{5}$ 'pen for oxen and horses'. $\frac{4}{5}$ is 'comfort' as in $(\overline{F}\overline{E})$ $\overline{\text{木}}\overline{\text{口}}$ 'wooden fetter'. 26.4.1 is parallel with 26.5.1(q.v.) where $\frac{4}{5}$ 'pen for $\frac{4}{3}$ ' is 'lattice-work' or 'enclosure' for pigs, while here, $\frac{4}{5}$ ($\frac{4}{5}$) is a confinement of $\frac{4}{5}$ 'oxen by placing a bond across their horns' $\frac{2}{5}$ 'it means to 'have'. Here a young bull has a horn-thwart' (to keep it from goring people), which is "suspicious".

26.5.1 爻貞 承之牙

26.5.2 吉

26.5

- 承貞 承之牙吉: Nounen and Mei "Antecedents," p.290 thus "The task of a castrated hog: [the signs] propitious; cf. she 17 "誰得食無牙" "probably means" "who says the rat has no tasks?" (she'=fouys?) - they argue an Austronesian origin for 牙 ^{xx} nga/ngai/ya 'tooth, task, ivory' ~ AA-VN nga 'ivory' or Proto-Tai nga; Proto-Muong *ngɔ́lc 'task'
- 犧 fen: distinct word for male animal GSR 437+ *b'iwən > fen gelded pig (y.e.)
- 牙 GSR 372 *ngɔ́ > yá tooth (she)
- 去 Heng: 犧: castrate a pig; remove a pig's genital organ; 犧 like to 'love'; 牙 loan for 犧 a fence 杆, a pig pen [GSR 546 *g'o>hù railings, fence (shanks)]; the wound where a pig has been gelded is very painful and when it is healing it itches a great deal, so that the pig runs about restlessly or injures its wound, sometimes even running away or dying of disease, therefore ^{that enclosing} pen to pen it in would be auspicious; "The gelded pig has a pen, auspicious"; qijing - 犧 a fence made of interlaced (杆) bonds; 牙 loan for 犧 follows Zheng Xiong quoted in Shixian (牙 郑 读 为 互): "The gelded pig's tooth pen."
- 豕 GSR 1238f *— / sie > shí pig, swine (she); boar (y.e.)
- Yong Xingkui "She 'tang nui zhigun,' fen she zhigun," pp.284-5, says "26.5.1 should be understood as 犧 that 犧 means 'young boar' (犧 犧), following (but misunderstanding?) Yan Zhengxie 犧 互. Further, 犧 can mean male "bull" 犧 male pig" (though synecdoche?) from "bull's tooth tooth" (犧 犧). Thus the line should read "A male (castrated) boar among the young pigs," and is parallel with 26.4.1 above. (y.e.) Again, Yong's evidence here is even weaker.
- Cf. Wilhelm: "The task of a gelded boar."
- see 36.2 for Ben Franklin on gelding pigs (36.2, 52.2, 59.1 also refer to geldings)
- Korlyen from #1977: "The teeth of castrated hogs — that is good fortune." (you need not fear that they will bite you). Or if we accept Zheng Xiong's proposed loan 犧 *ngɔ́ for 犧 *g'o 'intervening, intervening, fence, enclosure': "The enclosure of castrated hogs — that is good fortune" (the hogs are no longer aggressive and moreover enclosed, there is no danger from them). Uncertain which is correct.

- It is safe to say that F in 26.5 and 獅子 *g'ivo^{shaynes} whether
牙 stands for itself *maː or is loan for 臣 *g'ó^{bottom vowel grounds, and}, since there
are regular contacts between rhyme closer -ó and -o in Shit-
eg. 136/2 shaynes 獅子 *ks T *g'á 夏 *g'á 𠂇 *giwo,

26/5 "獢豕之牙" analogous to 26/4 acc. to Yong Xiangkun i.e. =
"幼豕中的牡牙" "a hog (male) among young pigs" (p285)

26/5 on 獢 fén XH 鬪 [方] (dialect) "male of domestic animal. e.g.
fén zhūn 獢 豚 [方] GSR 437+biwən gelded pig (yé) also gōteng, followed
by Norman and Mei "austroasiatica", p290 "the task of a castrated hog: [the sign is] monstrous" (ya a
confusion proto-
potus \times go \times nya

- R.K. a gelded pig would not normally grow large fangs. If one did, the
its significance would be ruined. Here the owner is taken to be "angry."
on 獦, 豚 etc., cf. 22.6.1, 123 characters

- Li Jinyan (Jiaoshi #97) follows Zheng Xuan, as does goo but understands
至 to be a photograph of 爾 what is otherwise written 才. R.K. Zheng Xuan says,
of 至 in 獦, rather than 才 is likely the form for hanging meat in a butchershop
nowadays (至在今屠家屋系才). (quoted by Li, idem.). This is
echoed by other commentators.

- Chen Mengzhi Songshu p 555 至 in OBI is wild boar (野豕),
object of hunt

26.6.1 何天之衢

26.6

26.6.2 亨(亨)

- 1 行 CSR 96 d *g'iuo > gú street (300) (see 26 above too)

[not in the text]

of, ^{of, pugnaci-} ^{survive)} ^{or for} - ^{1 行} Gao Heng: 行 under 天 is 'be ^{revered}, shelter'; 行 under 天 is 'protect' 'shelter' (cf. 附 彙 "Receiving Heaven's protection, it is fitting to conduct a ^{imperial} sacrifice offering." Cf. Gujing: Cf. Shu ^{304/4} 長 竹 "天之休" (oder p. 265 "he (survived =) received the grace of Heaven.")

- Honda Eki (P²²⁵b) "a road which bears Heaven."

- W-B: "One attains the way of heaven"; H-Wilhelm (Heaven, p.125) also adopts this translation, adding that 行 ^{1 行} is 'a small path, a narrow lane'

26.6 何(荷) 天之衢 : RW₁₀₆ "One attains the way of heaven", Gao Heng 1 行 = 荷
here = 行. 行 w.f. 休 thus receive Heaven's protection (Honda Eki p.205-6)
何 = 行 "be", 行 "great road, crossroads" (cf. Xiong ^(x 152) ^{road} course) - a crossroads
which bears up Heaven" // this seems plausible because fits with 26.2, 3.
in a kind of nursery rhyme; Cheng: 行 extensives ^{1 行}; Zhu Xi: 行 an
ejaculation.

RK: the language here is faintly reminiscent of some phrases in the Tian wen
(Chen's bugher 3/86) 行 菲 天 行 長 行 行 行 行 行 行 行
安 行? Hawkes, p49 "Where is it that people do not age? Where do giants
live? Where is the nine-branched weed? Where is the flower of the
Great Hemp?" (We have here ^{first possible reference to the branching Mulberry, the homophony} a possible reference to the resin-bearing ^{synthetic} female flowers of *Cannabis sativa* and the male flowers ^{synthetic} of *Cannabis sativa*)
^{synthetic} flowers, which lack the resin. Cf. 22.1 on the latter. Here is the "nine-branched weed"
of 26.6.1. is based on a similar "recently question" 行 would be
read hēi: "What Heaven's cross-branched road crossroads branches?"
(as is common in hanwei) (return to the path of the sun after leaving the bunches of the mulberry trees?)
This line of interpretation does not at first appear promising, but a number of
other early late Zhou - Han other remarks (quoted in Chen's bugher commentary
3/86-92) make the associations between these ^{Chinese and Han} characters stronger. The
implications cannot be thoroughly explored here, but consider the following:

In Shunhaijing it says "on the North mountain there is a mulberry tree and its branches are called gu 133, or gu 133, on old gu 133, branches intertwining, and going this way which way"; another passage says "on the few-chambered mountain (33) 24) There is a tree named Li (李). It's green top and its branches fork out in five directions" (其 Li 24). Note especially that the tree is called "Li gu " and that ~~+~~ ~~is~~ the mythical Mulberry Tree, if it is alluded to here links the passage with Heaven T . Then observe that the Shu line 304/4 parallel to 26,6,1 rods $9\frac{1}{2}$ T is it. Is this a coincidence? Another link is that human filled with strong legends says ^{the} ~~up~~ ^{upwardly} ~~refers~~ to nine wu 133: 304/3 ^{up} ~~up~~ $\frac{1}{2} T$ T \square , also p 265 "god Chongzhen [Tang] 133 to be a model to the nine circumstances." Is all this a coincidence? While this seems unlikely until some explicit link can be found between T Heaven and gu 133 either "path, road" or "brushberry" other than in this line, it seems as more attractive to follow gu 133 and Li Juzhe and interpret gu 133 as ~~green~~ here with 26,6,1 parallel to 30 the Shu lines as they are conventionally understood: "Sustain Heaven's blessing."

- Li Jingche (Tongyin "Preface" p. 15): 例句 (例) 天 is 26.6.1 is like saying "receive Heaven's blessings" (得天的福 Fú), comparable with the 304/4 何 (荷) 天 2 休 (see 90) and 210/4 受 天 2 福, Odes p. 164-168 "receive Heaven's blessing" (215/1). Here Li seems to follow 90 while reading 休 as "grate on" (tīng) another, then following God's 休 (休 + xiōg). Reading it as 休 GSR 49.4 *gōng might be an acceptable alternative if one accepts that graphs, as Kangen does, that graphs with phonetic 休 [are 49.4 *kio] too part of the same 'have 休 + ko as phonetic. Tongyin classifies "blessing" (福) and 休 are near in sound and some in meaning". 例句 例句 (shown) 休 read like 休 in Zhangzhou neighborhood of Fujian with tone up, 休 in Taiwan with tone down.

- akatsuka kinsoku - Eikyō p.68 : 'boy is born for ^{to} drive horses' : 266.1 "Drive down heaven's street? chimata