

46.0.1 元亨(亨)

46.0.4 南征吉

46.0

46.0.2 用見大人

46.0.3 利恒

*Garrison 1934, 3
confirms
&*

- Gao Heng: 用見 Shawan says originally written 用見; MS also has 用見, and text should be so emended; "Grand sacrifice (may be conducted), (用見: 用) lucky to see the great folk, does one needn't worry, (there will be advantages), a military expedition to the south will be auspicious.

- Li Junzhe ^{"Garrison #173"} serves as 用 - emend 用 to 用 to bring it into line with other poses of 用 & 大人

- Shenghusay "Composition" ^{p. 37 n. 36} accepts emend 用 to 用

46.1.1 兮升
46.1.2 大吉

46.1

- It here and below in 46.1.3, 5, 6 : cf. 4 in *礼记·郊特性* "用牲于庭, 升首于室" previously in 13.3 as climb (hill)

- Several "strokes": p. 51 has oblique 雨土王其又 𠂔 (= 𠂔) 𠂔 大乙 壴 𠂔 𠂔 用人十五 which he translates "at Hsin-chien day divination, the king, when offering and asking several decapitated victims (humans) to Ta-yi, shall assume (consider) that with old written statement the used victims will amount to fifteen." ; and again, p. 52 "乙丑其又 𠂔 (= 𠂔) 戟 于旦乙白牛三王 𠂔...," + "Yi-chien day (divination): when offering and sacrificing (by killing) oxen to Tsu-yi, the white bulls will be three. The king being st... made the divination."

- Gao Heng: 兮 'adventure' (3/215-222) : "To advance and rise (of course it is) greatly auspicious"; Yan Xingyan (3/215-222) : "and indicating reliability" (信 'Fa' indeed like that), quotes 2 exs. of sacrifice as verification. Speculates that here 兮 𠂔 𠂔 (信手莫 𠂔 也) ("Indeed (it is) true or indeed it is known") (Yan Xingyan Yijing xunzheng p. 152-3); Gujing: Shown quotes this line under entry for 𠂔, defined as 'advance' (進): "𠂔 𠂔 大吉; also in Hsophony yi-zhuan 𩫑上易传 as 𠂔 𧈧; this originally referred to the growth of a plant; all It in hex. 46 have some meaning 'go up, climb' (上, 𩫑)"

(- Yan Xingyan Yijing xunzheng (above)

- Li junchi ("Jiushu" # 174) Shown quote with 𠂔 for 兮 is from, (not a 𩫑 alternate form of graph).

- RK: another entry: although It in other lines prob. refers to a person climbing, here (and again in 46.1.2) it refers to the smoke rising from the victim-in-a-burnt offering: "46.1.1 It indeed rises: greatly auspicious" Sacrifice is mentioned in 46.0 兮 𠂔 (3/215-222) 46.2 PA 𠂔, 46.4 IT 𠂔 (3/215-222), Orisons were commonly taken from the way the smoke rose. Cf. Homer, The Iliad (the Fitzgerald, Dover Ed., 1955-312 n tr. Fitzgerald p. 22 "Then to grots by the burning surf / they cast out full-tally hercubbs, / and the soon curled in crooked smoke toward heaven."

96.2.1 爪乃利用稿

96.2.2 元咎

46.2

- 爪乃利用稿 see note on same line in 45.2

- Gor Heng: same as 45.2 (g.v.)

- 46/3 胥 go Heng: (after Ma + Shuarwen) "hill", thus "climb a city on a hill" (as in) - cf. Cult 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 "ruins." - also cf. 土 土 = 土 土 in S.E. dialects (Min + Yue) "market-town"; also 土 虚 里, 土 虚 落 村" - K.C. Chang, "Cities + Towns..." p67 discusses evidence for go 土 on hills (see card for notes)
- Xin is also name of one of 28 lunar lodges
 - Guo Heng: 土 big hill "climb to a town on a big hill (which should be a lucky sign.)"; Beijing: Ma Rong, quoted in Shuarwen 土 土: 土 土 Shuarwen has entry 土 土, defined as "big hill"
 - Cf. Shu 50/2 ft 徒 虚 矣, old p.33 "He avoided that min-mound"
 - Yin Xiangwen Yijing xinzheng 2/332 土 fall hill

46.4.1 王用享(享)于岐山

46.4.2 吉无咎

- Gao Hong: "The (zhou) king used to make sacrificial offering to (the spirit of) mt. Qi, anxious and no misfortune" ^(見) Qijiang: a story: = probably Da Wang 大王, Wong Ji 王季, Wen Wang, or Wu Wang sacrificed to Mt. Qi (祁), 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 Ch'i." - also, H.Wilhelm, Heaven p.55, (see 17.6 note)
- Zhong lewen Zhouye sixiong youjin p.18: I refer to King Wen. cf 17.6

46.5

46.5.1 貞吉

46.5.2 壯

- ^{Bk} GSR 599d #ker > jiē steps, stairs (Shu)

- Ge Hong: "Divination says... a person's position or affairs will go forward and upward just like climbing stairs."

46.6.1 暮 午

46.6.2 利于不息之貞

- 息 - GSR 9252 *sizk-xī breathe (lung), sigh (li); rest, repose; close (^{shí}shu); (collect force:) grow (meng); interest on money (zhongli); descendants (guoce); graph has 'heart' and 'nose'
- is sense of (perhaps) "breath" here connected with meaning of 45.6?
- Guo Heng: 夜 'night'; 息 'rest' (it it): "A person still ~~can~~^{will} study or working) in the night, striving for advancement, ^{this} is certainly favorable". (whether favorable ~~is to~~^{for} advancing and not resting)
- Qiu Wenzhi ("Shu Shu songzi" p. 26): 46.6.2 is same as 4.1 永貞
"Favorable to ^{furnishing} adhere to what is normal unceasingly (i.e., forever 福)"
- // in Chuzhan there are entries (e.g. Yili 5, 8, zhuying 6) concerning an insect called 昆蟲: the entry has just this one word. Legge p. 18 "There were the meng-insects". He explains "This is the record of a plague. The meng were supposed to be grubs that eat the heart of the growing grain (// the larva of the silkworm a kind of moth). Shuowen (p. 27) says: 'an insect which eats the leaves of cereal grains, when officials secretly break the law ^{against} meng are born' (昆蟲食穀而生虫)." 東漢王充把法師生虫 - could 午 refer to "meng-larva rise (changing into moths)"