52.0.1 [艮] 其背　　52.0.4 无咎

52.0.2 不獲其身

52.0.3 行其庭不見其人

52 cf. E. Erkes "Eine P'an-ku Mythe des Hsia-Zeit."

- 艮 GSR 416a *kən > gèn refractory, obstinate, resist (ye) The graph (see j.) shows a man with a (big=) staring eye (cf. 眼 *gen > yǎn obstacle, blunt; j. 眼 (see j.))
- 背 GSR 909e *pwəg > bèi the back, posterior part shu; *b'wəg > bèi (sic) turn the back on, cheat (shu) gl. 939
- 身 GSR 386a *śien > shen body, person [no text given] b. 𠂉 (zhou I) c. 𠂉 (zhou II) The graph is a drawing. [which seems to emphasize the belly] — occurs again in 52.4 (just twice in Yi) cf. Shi 236/3 大任有身 Odes p188 "Tai Jen became pregnant" (lit. "had a belly"? cf. Shiji 27/1 on back)
- Wolev ("Changes", p.134): 艮 is w.f. 齦 'gnawing' [not in GSR, Gu Hanyu yin gums; kěn 'bite' 啃; xié = 𠂉 'gnaw'; Shuowen 28/13a 齧也, 'bite' (nié 齧 defined as 𠂉 齕也 28B/13b)]; thus hexagram deals with omen-taking according to the way rats, snakes, etc. have approached the victim "exposed as 'bait' to the ancestral spirit. Thus: "If they have gnawed its back but not possessed themselves of the body, / It means that you will go into a man's house, but not find him at home."
- R.K. Shuowen (9B/15a p.197) 艮 齧也 'bite', NB this is phonetic 𡉚 = 艮
- R.K.: perhaps a better expression for 艮 than 齦 'gnaw' for 艮 kěn, also 'bite, gnaw' (cf. Shuowen 齧 nié, Gu Hanyu) is 𡉚 GSR 416m *k'ən > kěn cleave, split, damage (Zhouli) ], which would correlate the dismembering of the victim in various ways with various outcomes of divinations. Kěn in this sense is prob. cognate with 𠂉 'scar', 限 'limit', 垠 'dike'. Note also the 豸 zhì crawling animal (worm) (?) pictographic element in the graph (A). 𡉚 not in Shuowen, but 新附 "seven, odd" (133/142 p.2 [illegible]) 耕也 从土 艮声; not in Erya; Fangyan 12:20 p73 says just 司也 'control' 𡉚也 'free' in Zhouli Kaogongji 考工記 旗人 "凡陶旗之事, 豈𡉚辟采不入市" In any pottery operation those pieces which are broken in two ways (broken? chipped? cracked? bulged out) are not sent to market." Zheng Xuan's gloss says 𡉚 means 'cracked' (𡉚 傷也 - damaged from having ~~been~~ collided with something?); 艮 as 'cleave' or 'split' fits well in 52.2 (q.v.)

- see Zhu Junsheng on 艮 etc on back of 52.2 notes
- Gao Heng: 艮 should be repeated, the first 艮 the hex. name, the 2nd beginning the hex. text;

footnote: the 2 parts of great 𡉚 must be reminiscent of 𡉚 'bite'

(A) which seems to be a variant of 𡉚 here, or 𡉚

is clearly an explanation and differentiation of graph for 𡉚

艮 means 'look back, regard, pay attention to' (顧), 'concentrate on' (注視)

(護) 获 should be read 护 'protect': "a person only heeds his back and does not protect his body (he only heeds a part and doesn't protect the whole, to the point that he ~~must~~ is forced to leave home and go far off.) One walks into his courtyard but does not see the person (but ultimately there will come the day of return so still) there will be no misfortune."

Gujing: 艮 is defined as 'stop' (止也) in tuan ~~[illegible]~~, shuoguan, and zagua courms. Shuowen says 艮 means 很 [which it in turn defines as 'disobedient' (不听从也 一曰行難也 一曰 [illegible]也 从彳 [illegible] 声)] or 'move with difficulty; or 'violent'

Goo argues that this is far-fetched but proceeds to argue on shaky graphic grounds that 艮 (<[illegible]<[illegible]) is the graphic and semantic reverse of 見 ([illegible]). i.e. 見 he claims ~~looks to the~~ faces left while 艮 faces right, and since 見 means 'look', 艮 means 'look back', just as does 雇 originally, and 艮 is similarly extended to mean 'regard, pay heed to' which is the meaning it has throughout 52.0-6. Since this 52.0.1-3 is an ominous symbol, it should not be followed by 无咎, so 52.0.4 is probably a corruption in text. The gloss 止 should be understood as 'stop the eyes' (目有所止)

- Zheng Xuan, with Shuowen, says 艮 expresses 很 'obstinacy' (艮之言很)
- Wang Bi's note on 52.0.1 艮其背 is 'eyes have no disease' (?目无患也)

- W-B: 艮 = 'keeping still': "Keeping his back still so that he no longer feels his body."
- Legge: "When one's resting is like that of the back, and he loses consciousness of self; when he walks in his courtyard, and does not see any (of the persons) in it — there will be no error.
- 身 Shinjigen p. 978 says OB graph ~~so~~ depicts a pregnant person (自 etc.), expressing meaning of "be pregnant" (which it gives as first meaning, 二十身 miyamoto, haramu); this is orig. graph of 女辰. By a shift in meaning, extended to mean trunk of body > whole body [NB 身体 is "trunk + limbs"]
- Shinjigen gives as eg. Shi 236/3 (alone), but actually it is not 身 but 其身 which means "pregnant"

Insert (B) 身 = 'belly, womb' (Chuci) "Tianwen" (Chuci Buzhu 106) 殷身是繼. cf. Hawkes, 52.0 z p.49 "her body had issue".

身 (cont.): a normal sense of 'belly', 'pregnant belly' (?), or 'trunk' fits best here and in 52.4 : 52.02: "don't obtain the belly." (?)
獲 cf. 36.4 獲明夷之心, 于出門庭 'get a hold of'?

Consider 52.0: "If you split open the back you won't get hold of the belly-womb; if you go into the courtyard you won't see the person." (i.e. a roundabout approach)

more on back! — in OBI, Bingbian 247.2 shows the early usage of 身 quite well: 三旬出一日甲寅娩身子幼佳女 "On the thirty first day, jiayin, she delivered the (contents of the pregnant womb:) fetus. It was not good. It was a girl." Or, if it is also possible, we punctuate after 娩, "...she delivered. The (contents of the pregnant womb:) fetus was not good..." If, with Shinjigen, 身 is interpreted verbally, as 'be pregnant', we could translate "...she delivered. The pregnancy was not good..." cf. Keightley Sources, figure 12 "...she bore a body (?). It was not good..." By this interp. 身 would refer to the fetus itself. This is supported by some parallel passages such as the "Hongfan" (see below, but Wang Yi has below, but is less able to explain, or cite, the following (@)) Li Jingchi (Shuo kao Tongyun p.53) 民 in this hex is either 很視 'disdain view with contempt'? or 艱難 'difficulty' ("Shuo xukao", Tongyun p.125?) 民 variously explained as 止, 'difficult' 難, or 狠 'fierce' (?), of which 狠 is best ("Guomeng" Tongyun p.282) syntax requires that hex name 民 be regarded as part of hex text; Tongyu: 民 is not repeated to avoid repetition. ("Bianzhuan" Tongyun p.199) 民 is 很視, which means 'pay extremely careful attention to, and also 'take care of'. This is based on Shuowen def of 很也, 从彳、㠯会意. 七目猶目相比不相下也."

(cont on back)

(cont. on back: see Hong Bozhuan p.9)

RK: MS (Wenwu 1974.7 Plate 1) reads 根 亡(莫) 丁(背?) 不 (復?) 亡(莫) 身 (A) (cont) graph 根, which identified by Goo as 根 (or 艱?), appears instead of 民 throughout 52.0-6, based on the evidence of the visible 52.0-2. Left hand element 干 while quoted with 木 in Boshuan, is nevertheless close to the form 干 in the frequent 萬 (牛物) in the Mawangdui MSS., hence 根 is likely to be a more 牛物 (干物) accurate Kaishu transcription; cf. (銀?) 銀 (銀 'silver')

(A) (身) 行亡(莫) 芒? 不見亡(莫) 人 无 咎? (= 咎)

(over)

52.0av The dictionaries do not include a graph 𢧵. But this writing shows that in the 2nd cent B.C. 𢧵 was understood as somehow involving animals.

From the limited fragment of the MS so far published, as well as from what we know in general of Chinese paleography, it is likely to assume that the 干 (艹 牛) element was in the ~~Hua~~ addition to a variety of graphs which later were differentiated with 子 豕 or other animal elements. It is most likely that (grow) 𢧵 is identical with 豤 of Shuowen.

RK: 豤 (ken) or 𢧵, which Shuowen defined as (bite) 齧 involves the same layer-by-layer ~~cutting~~ chipping away as in the differentiated graph 𢧵, used primarily for the chipping or hoeing of the ~~ground~~ soil to break new ground although its oldest attestation is in Zhouli in the sense of "chipped" pottery. The series of words 豤, 齧 (and 𢧵) was thus originally one and the same word, written in our Yi text as simply 𢧵.

Zhu Junsheng (Shuowen tongxun dingsheng sect. 15 p. 3226) ~~as also entry~~ 豤 豤 said that in his day (18th-19th cents) the word 豤 豤 was still used commonly in the Su 蘇, ~~the~~ lower Changjiang valley?) region, and that its original meaning ought to have been ~~base~~ "the growing of ~~a precise creature~~ a pig" (豤 豬). Note that the MS does not lend support to a more specific definition of "~~chip~~, grow, chip."

see orig outlook of 52.2

52.0.1-2 - RK: The language of this line is quite similar to a line in Chuci "Tianwen" and especially the Wang Yi 王逸 gloss 何勤子屠母而死分竟地 (Chuci buzhu 3/11 a-b) Hawkes, p. 50. "Why then did he [the legendary Qi 啟] kill his son and slay his mother and have his lands divided up." ~~Or~~ Alternatively, following the Wang Yi gloss: "Why did the struggling ~~son~~ (or, fetus) split open his mother..." (Hawkes emends and reinterprets text (p. 135). The Wang Yi gloss ~~centre~~ (idem.) ...言禹攝剝母背而生其母之身 "It says Yu [sic] split open his mother's back (torso?) and caused to be born his mother's womb." Is there a common allusion here? (Another gloss on the passage says such Caesarean sections [攝剝而產] were common among women in antiquity, and cites cases!)

民 Sowa p. 107, Jishu p. 2685

Li Jingchi Tongyi: 52.0.1-2 as with Gao Heng, 52.0.3 is a ~~simile~~ metaphor explaining 52.0.1-2: "Paying attention to the back and not protecting the body is just like going into the house (室 is a quadrant house (四室)) and not seeing anybody (i.e., a big wasted space). This line and those following refer to ancient medical theory, stressing an organic ~~view~~ holistic view of the body.

-RK consider: 庭 'court' may refer to 'womb' and 52.0.3 follows up 52.0.1-2 with a similar meaning: "We went into the court but didn't see the person." There might be some connection with 51.6 (rare line-connection, one would expect 52.1 with 51.6): with graphic pairs based on 震 'clap of thunder' → 'get pregnant', and 霆 (GSR 835 m *d'ieng a clap of thunder shi) and 娠 and 妊 (任 phonetically distinct from 壬 GSR 8352 *t'ieng, however), and ties to 36.4 入于左腹獲明勇之心, 于出门庭; Shuowen defines 庭 as 宮中也 'in the palace/hall', and 宮 is used to refer the 'womb' or 'uterus' (i.e. 子宮) in recent centuries; just as 内庭 the Inner Court, and 神庭 the Spiritual Court, and 中庭 the Middle Court are names of acupuncture points

Song Zuoyin (Zhongyi xinlun p. 101-2) 艮 in each line means 'stop' (止), 'pause' (停留) control (控制) (stop the movement of.)

52.1.1 艮 其 趾
52.1.2 无 咎
52.1.3 利 永 貞

52.1

- Gao Heng : 趾 'feet' (足) ; 永貞 'a divinatory inquiry concerning a long-term matter : " Pay heed to one's feet (and hence not dare to walk erratically) - no misfortune .... Favorable in for long-term divinations."

- Li Jinjchi ("Bianzuan" Tanyuan pp 198-199) discusses this as eg. of editorial polishing : lines 1-6 progressing upward in the hexagram, and symbolic body parts likewise
Tongyi : "one should Pay attention to protecting the feet, and then there will be no misfortune, then the divination is favorable for a long time"
- RK : MS (Wenwu 1974.7 Plate I) has 艮(其)止 无咎 利 [illegible] ?(永?) 貞

52.1.1 "Cleave the feet? foot?"
- RK 52.1.3 as in 2.7 same phrase "Favorable for a prolonged long-term determination."

52.2.1 艮其腓不拯其隨
52.2.2 其心不快

- 快 GSR 312k *k'wad > kuài cheerful, find pleasure in (Meng); satisfy (Zuo)
- cf. 56.4 我心不快

RK: 腓 has variant 肥 (5/196) (also in Mawangdui MS) (Wenwu 1974.7 Plate 1) - homophone *b'iwəi GSR 58224 [33.6

- Waley (Book p. 134) 艮 as in 52.0 = 齦 ; 隨 (*dzwia) loan for 臀 [GSR 11h *swiə > sui marrow (gauze)]. Thus: "If they gnaw the calf of the leg, but don't pull out the marrow, their (i.e. the ancestors') hearts do not rejoice."
- Li Jingchi Tongyi sources Gao Shuhuan
- Gao Heng: 腓 'calves of legs'; 拯 *tiəng loan for 增 *tsəng 'increase, add'; 隨 *dzwia loan for 臀 *dwən 'suspended meat'. "A person pays heed to his calves, if the suspended flesh of the calves doesn't increase, his heart is not glad pleased." This is a symbol for a person's ~~con~~ paying heed to his ~~good name~~ reputation, his advantage, etc. — when they do not increase he is not pleased. Gaojing: while 隨 is defined as 'torn meat' in Shuowen, and this is its sense in Yi 31.3 (q.v.), here it is used in the extended meaning of 'meat', 'flesh' in general, 'calf of leg' (see 31.3); "gnaw (cleave?) ~~tendons~~ intestines" is not 52.2.1 腓 in only glosses
- RK: - Shuwen has 丞 *diəng for 拯 *tiəng but says the former here has the sound of the latter. Ma Rong (cp. Shuowen), whose text also reads 丞, defines this as 'raise up' (舉). Yu Fan says 拯 means 'take' 取. Hanshang Yi zhuan (cp. Sun Xingyan, Zhouyi jijie) quotes this line with 拯 [GSR 897e *siəng > shēng and *tiəng > zhěng to lift up, to save (zhuan)]. From all this it is clear that the best interp is to take 丞 or 拯 as 'lift up, present', and, with Gao Heng, 隨 as loan for 臀, but with some meaning as above in 31.3 'torn meat, shredded meat' (offered in sacrifice). The same word is written in Yili as 脀 [GSR 896j *tiəng > zhēng 'to present (meat) in sacrifice']. Thus 52.2.1 means "Cleave it's calves (but) don't offer up the torn meat. Their (with Waley "the ancestors"?) hearts are not glad pleased."

- RK: MS reads 根 (牛根?) 六 (其) 肥 下 [illegible]: 六 (其) □六 (其) [illegible] (cf. 52.0). 肥 seems more likely to be correct, since 腓 is attested only in Yi in the sense of 'calves', not true? see 31.2

ignore (and this sounds like a commentator's effort to find a system in the lines), as with the glosses of 限 ~~and~~ and 52.6 敦. 艮 其 肥 is straightforward 52.3 " cleave its ~~fat~~ plumps part "

- on 拯 see 36.3 ; here, as there, 拼 is a variant (Hanshang Yi zhuan ~~quotes~~ ap. Sun Xingyan's Jijie, quoted 承 [sic] as 拼

- RK line 31.3 is closely parallel to 52.2.1 咸 (砍 Kǎn) 其股, 執其隨
"Cut off the thighs, take hold of the marrow? torn flesh?"
see both 17.3 and 31.3 for discussion of graph 隨
骨隨 (骨隓) Shuowen (4B/7b p86) fat inside the bone 骨中脂也从骨隓声

Zhu Junsheng (Shuowen tongxun dingsheng 15 p.3226): 豤 挈也 ... 今苏俗尚有此语与齦畧同。字从豕本训当谓豕齧。转注 广雅释诂二豤 減也 考工 ... 注 蚊傷也, 以艱为之 假借
p.3227 (under 艱) ... 字亦作墾, 广雅释地, 墾耕也, 释诂三墾治也, 释言墾均也 方言12 墾力也 又司也 周语墾田若藝注发田曰墾土不備墾注发也 后汉光武纪注墾闢也 ...

RK 拯 in 36.3 (q.v.) was 'remove' (genitalia of an ~~animal~~ horse), i.e. to geld ; here meaning is same, as in gloss of Yu Fan, 'take' (取)

52.3.1 艮 其 限　　52.3.4 熏 心　　52.3

52.3.2 列 其 夤

52.3.3 厲

- 限 GSR 416i *gɨən > xiàn obstacle, limit (guoce) — Could this possibly be a loan for 416l 眼? (*ngɨən); Shuowen: 限 阻也 — 日閑 橋 'barrier' (6A/14b 橋限也)
- 夤 GSR 450h *diən > yín small of the back, region of the reins (sic) (Yje); 腰夤 (i.e. this is diff. from 寅, which is 人 (b) or at most 身 (a)); XH def is 深 as in 夤夜
熏 GSR 461a *xiwən > xūn to smoke, stem; of lame (Shu); loan for id. befumed (Shu)
a-f (incl. also (d) 熏, e. 薰 f. 熏肉) are all the same word stem, with a fundamental sense of 'fume, strong smell, fragrance.' The graph may depict a bag of fragrant herbs or spices?

- Gao Heng: 限 'waist' (腰); for 列 Jijie text has 𣎴, which is how 列 should be read, referring to 'flesh torn apart'; 夤 is the same as 月夤 (Zhengzhuan's text not in GSR) 'flesh alongside the spine,' (with Ma Rong) i.e. on the back; for 熏 Jijie text has 閽 [GSR 457q *xmwən > hūn gate-keeper, door-keeper (Zuo)] — both of these are loan for 惛, which is nowadays mostly written 昏 [惛 GSR 457n *xmwən > hūn disorderly Shu, stupid (Guoce), secretive (Xun)] 'befuddled in the heart/mind'. "A person ~~to~~ pay heed only to his waist (and not his back, and as a result) the flesh on his back is torn off (paying heed to this and ~~not to~~ looking that) this is dangerous, this is being befuddled." Guijing 限: Ma Rong, Zheng Xuan, Xun Shuang all say 'waist' (要); Shuowen defines 列 as 'dissect' (分解), 列 is to cut up an object into parts with a knife; 夤 is prob. a loan for 胂, which Shuowen defines as 'flesh alongside spine' (夾脊肉) (p. 87), and since this is exactly the def of 夤 given by Ma Rong, he must have regarded it too as loan for 月申 (Gao here follows Duan Shucheng 丁壽昌 [胂 not in GSR — cf. 申 385a *śiən > shēn] (7A/10b, p. 142)) Shuowen def of 夤 is a mystery: 'contains' (and quotes ~~only~~ line ~~[illegible]~~ similar to 1.3.2: 敬 惕也 从夕 寅声 易曰 夕惕若 夤) (Gao Heng, following Duan, ~~[illegible]~~ this queer evidence ~~[illegible]~~ Vje 1.3.2, with 厂 for lost graph 夤). Thus Gao proposes that actually 夤 has as top element 肉 (GSR 1033b), rather than 夕 as in Shuowen, and itself means 'meat flesh along spine'; for 熏 Xun Shuang text had 動 (cp. Shuowen)

- R.K. Shuowen defines 夤 [GSR 450a, *diən] as 'kneecap' (膝夤) [GSR 389q *b'iən > bìn knee cap (Daibili)] — perhaps this is what is meant by Zheng Xuan text's 月寅; on 52.3.4 熏 both Ma Rong (cp. Jijie) and Wang Su (cp. Sun Xingyan

Zhouyi Jijie quoting Houshang Yi zhuan) say 'burn its heart' (灼其心); on 限: Wang Bi defines as (身之中) ['middle of the torso/body'] while Yu Fan (qu. Jijie) says 'area of waist sash' (腰帶處) — both of these appear to be attempts to extend the common meaning of 'limit, border'

- Le Jingchi ("Shici xukao" Tongyi p. 125; Tongyi) same a gao Heng (except for 艮) ("Jiaoshi" #194) 夤 ong had a 'flesh' element 月 corrupted to 夕 thus like 膩, 胡 are 胡 are homophones; 薑, 閭, 重, 動, 惛 are all mutual loans, 動 is error for 重; Tongyi 重心 'smoke heart' ~~like~~ means "so bitterly hard that it's as if the heart is burning." (cont. below)

or, alternatively, Hou cours treated 52 as ordinary sacrificial record

- R.K.: the Hou glosses for 限 = 要 (腰) are probably ad hoc, invented to fit context, just like those for 52.6 敦, forcing meanings into a systematic anatomic pattern. The Shuowen def. (14B/1b above back), in addition to saying 'obstacle, barrier', 阻 says it means 'door-xie' 楣 which appears to mean some kind of door latch or other piece of equipment. It is defined again as 限 (6A/14b, p121) and from the words around it, including 楗 a 'vertical door bar' ~~do~~ itself defined 限 門也, it is clear that 限 itself ~~was~~ in the Hou could be specifically a ~~door-bar~~ door barrier, or beam for barring the door. Cf. Yu Hanyu, where 限 is defined internal, as threshold (门槛) citing Hou Houshu 夜使鋸斷城门限 'beam' rather than 'threshold'. With 艮 (豤 etc) as 'gnaw' or 'split', "gnaw the door-beam" would make a plausible omen. Then we must ask whether there is any connection with the Yu Fan and Jijie text variant of 閭 'gate-keeper, doorman' for 重. "The gatekeeper's heart." for 52.3.4 doesn't make ~~much~~ better sense than "smoke the heart." (in sacrifice.) Shuowen def of 夤 may provide another clue.

- Le Jingchi Tongyi: A person must pay attention to taking care of ~~protecting~~ his waist, because unlike a healthy person whose back is ~~round~~ thick and waist is round, this person has ~~an~~ emaciated ribs ("separated ~~are~~ is the spinal = rib meat); this is a diseased condition (li 厉), so it makes one's heart burn with anguish.

52.4.1 艮其身
52.4.2 无咎

- Gao Heng: "If a person can pay heed to his whole body, then there will be no misfortune.
want?
- R.K: "Split its belly. No misfortune."
身 shēn as in 52.0

- Li Jingchi Tongyi: 身 refers to upper and lower ~~torso~~ trunk of the body: "Pay attention to taking care of the ~~torso~~ trunk (since this is the seat of the organs) and there will be no (health) problems."

52.5.1 艮其輔
52.5.2 言有序
52.5.3 悔亡

- 輔 GSR 102v *b'iwo > fǔ protecting boards on sides of carriage; protect, help (Shi); bones of upper jaw (Yi) — first occurs in 31.6
序 GSR 83h *dziò > xù walls running north and south at sides of the hall (of a palace); space or galleries close to such walls (Shu); school (Meng); loan for id. order (Zuo); degrees (Zuo); arrange in order; continue, succeed (Shi) gls. 1075, 1082
- Gao Heng 輔 loan for 面甫 'cheeks' (颊腮), i.e. 嘴巴 'mouth': "If a person says heed to his mouth then (he will not dare to talk erratically) his talk will have order, and his troubles can go away." Guijing: 面甫: Shuowen says 頰 (see 31.6 for details)

- Li Jingshi ("Jiaoshi" #194) 輔 should be 面甫 as in 31.6; for 序, Yu Fou text had 孚, and Jijie text adopts this; Tongyi: loan for 面甫 is 'face'; 序 'order, discipline' (条理, 分寸) 52.5.1 "Pay attention to taking care of the face."

- RK: 52.5.1 is parallel to 31.6 咸(欣) 其輔, 頰, 舌 "Cut away the jaw, cheeks and tongue"
- RK: "Cleave the jaw"

52.6.1 敦 艮
52.6.2 吉

- 敦 see 19.6 (also 24.5) for interpretation

- Qu Wanli ("Wu Wang shu," p. 15) quotes 敦 艮, and adds quotes 周書, 武儆篇 as a gloss to 敦? "One soldier stationed in the front is called koi 𠂤 and one soldier stationed in the rear is called dun 敦 (一卒屬前曰𠂤, 一卒屬後曰敦) Zhu Junsheng took this graph 敦 dun (*twən) to be a loan for 臀 dun <(*d'wən) "buttocks, rump" (cited, with qualified approval as "plausible" by Karlgren, Loan #1734). The Yizhoushu phrase would then read "One soldier stationed in the rear is called 'the rump'." Is this the sense that Qu has in mind also?

- Gao Heng: 敦 'investigate' (考): "To investigate what one pays heed to (thus be very familiar with it and deal with it suitably) that is auspicious." On alternate interp.: 敦 like 多 'numerous': "To pay heed to numerous things (and thus avoid errors due to one-sidedness) this is auspicious." Zhuan: Kong Yingda on 敦: "generous" (厚). Guqing 敦 like 多 (cites glosses and text egs. from Shu, Liji, Zhouli, Lüshi chunqiu — glossed 敦, 多, 厚, which all are of similar meaning // Gao Heng in 19.6 敦臨 also presents 'investigate' and 'numerous' as alternative glosses for 敦

also

- Li Jingchi (Xingshi, "Jiaoshu" #195) also Shuo Wen Tongxun p. 155: 敦 loan for 顿 'forehead (額)' — this fits into crown of head, body parts on which has supposed on the primitive 𠂤 here and in the Kun hex. 31, etc. (no interp.) ("Bionzuan" Tongxun p. 199 敦 loan for 顿 or 嵩, defined in Shuowen as 'top of newly grown thing' (物初生之顶也) Tongyi same as above loan for 嵩 meaning 'crown of head' Broadly speaking, 'head', more specifically 'forehead' (額): "Pay attention to covering for the head" // separate separate 敦 is obsolete implying vert 艮

- RK: 52.6.1 "Hacking (splitting? gouging?) of a victim obtained at a dun 艮 capture-taking sacrifice-rite?" Or "Raid and then kan cleave?"

- RK 敦 *twən and 艮 (𢦏) *k'ən rhyme

- Legge: 敦 "devotedly": "... shows its subject devotedly maintaining his restfulness."

alt. interp.?

- RK: 敦 means 'energetic' (of Eng "Shuqi" 敦) or 'vehement' (Shuowen 敦 35/97b):

"Cleave vegetatively."

- KK: many early glosses define 厚 as 'generous', 'thick', 'big', 'ample'
e.g. Xiongzhuan and Kong Yingda: 厚 'generous' (厚德). This is the most common meaning of 厚 in DC generally, and fits acceptably here in 52.6: "Cleave thickly, generously."

- Sun Zuoyun (Zhouyi xinlun p. 102): 厚 'fine, good' (美好). : "The places where one stops are all fine, (thus) it is auspicious."