

27.0.1 貞吉
27.0.2 觀頤
27.0.3 自求口實

27.0

- 頤 GSR 960c *gizg chin (li) ; bone for id. nourish (li)

(- 鱼 GSR 985 a *kiwəg ɿgu tortoise (shu)) → 27.1

- 實 GSR 3982 *d̥iet fruit (shu) ; riches (zuo) ; enrich (shu) ; full (zuo) ; full, slopes (shu) ; solid (shu) ; real, really (huang) ; sincere (Meng) ; i.e., thus, that (shu) : ghs. 730, 1159, 1873. In the graph (食 etc.) under wuf 'there is cowry (money) and another element of concern necessary' one which

- Qiu Heng : 頤 cheek(s) (A.C.-sai) : "Divination expression. To observe (the objects contained in someone's) checkerboard foot cannot fill one's own belly, one must oneself seek food in the mouth (sic!)" — this tells people not to be envious of others, but to seek things for oneself. (宜 it's 2)

- 頤 Miyazono says to C. T. H. W. ? to 𠂔 (jiao, chin) ; 𩫑 𩫑 = 頤 頤

𩫑 頤 hin chin 下巴
samen 頤

- RK: given the content of a number of lines of hex 27 it is tempting to see in 頤 a lost meaning, or broad meaning, of "scapula," or just "bone", or some, a bone used in divination. 27.0.2 "Observe the scapula", 27.1.1 calls upon other diviners and divines to abandon the turtle and plastronomy, in favor of scapulimancy (27.1.2) (meaning of 𩫑 unclear). 27.1.2 "observe our hollow bone"; 27.2.1 "Skull bone" (Liu says there is a case of a human skull having been used); 27.2.2 "Scaple shank"; 27.3.1 "Scrape (scapula?) bone"; 27.6.1 "Scrap out bone".

𩫑 < 骨 (GSR 960b) (also among 960c) is plausibly a picture of shoulder-blades. Shank bones, cracked open were sometimes used in bone divination (Yinxu sheng koshi 腕虛書契考釋 p. 107-108 quoted in Long Zhaozan "Zhoumu de yuanlin", p. 255), especially for hunt divinations.

Possibly related semantically to 𩫑 is a word 頤頴 (GSR 8685 *dz'ek>zé recondite (yi)) which appears in the Xici in the sentence 探顎鉤深致遠以定天下之吉凶, 成天下之顎之者, 莫大乎善色." This rare word, here parallel with 𩫑 and 穴 and meaning something similar, might have had the signific element 頤 attached to it to suggest the connotation of abstruse wisdom imparted by the bones. That is, the customer(s) of this graph perhaps associated 𩫑 with divining bones rather than idem cheek or jawbones. Lishi 1983 ed. p. 169 defines it (顎深玄妙), quotes Yu Xian sheng, another passage 圣人取人见天下之顎.

Glossular Kyoshu

Tomb Site ..

PK: Zhongguo jiaoshu p. 21 At a number of neolithic sites (Beurenkou, Qijia, 现今骨器, Gousu, Linxia, Anweiji) 牛骨 (pig bones) young numbers, pig lower mandibles 牛下颌骨 were bone buried in graves, 68 in one grave at the Linxia 原始文化 site. These bones were a symbol of wealth. Bai Shuying, ^{an old} An Outpost of China p. 49: "It was the fashion for tribes in various places to use pig palate [actually jaw] bones as a yardstick for measuring wealth. The private wealth which people accumulated while alive went into their graves as burial objects after their death." This reflected the importance of the livestock herd as personal property. // RK: 27.0.2 here is perhaps pig jawbones, perhaps also in 27.1, etc. Below: 27.0.2 "Neolithic jawbones."

KK: consider 象 meaning 'nose'; phonetically related to 象? (GSR 571c + b'ad)
 象 is GSR 1237 in no DC from MC + di i (scorn letter, but, unlikely to rhyme, and not much better semantically)

PK: a Sung writer reported that in the Zhouyi 周易 area, the Yi 伊 people of that time used sheep bones folder, in the following way: "the Yi people eat a ram, and then burn incense on the its thigh bones (牛脣骨) and hang them in the doorway of the temple (牛門), keeping them there for to be use in divination" - this is typical pyromancy, rendering cracks, (straight = auspicious; a bent fork is mediocre, messy is "unauspicious"), (Long Shizeng, "Shambhu yuji," p. 307, quoting Yu Dingyuan 余定遠 Huxi jianying 互易見聞記 (sic!)) note that this is similar area to the Beurenkou site of Neolithic

27.1.1 含(捨)爾靈龜

27.1

27.1.2 觀我采匱

27.1.3 囗

- 龜: GSR 985.2 *kiwəg > qū tortoise (shí) 其 Wang Bi gloss 朱匱者 訳
- 采 GSR 106.2 *t'wā > duō to move (sc. the jaw; en chewing) (yé) // some 102 采
采: Shuowen 62.102 (p119) a tree dropping its blossoms "樹木垂采采也从木象形"
Galai Huang (p120): = 采 blossom
- q 采 is almost homophonous with 请 GSR 9.2 *dzwia ~ 3.1 *t'wā GSR 116 - could it be loan here? making sense something like "shew our sacrificial meat's chin?"!
- See 17.3 for more disc.
- Gao Heng: 采 'loin' for 采 'abandon'; 采色 'a type of turtle whose shell is suitable for plastronomy and whose meat is edible'; 采 'blossom'; 采 cheek'; 采 采: 'a cheek puffed out like a flower blossom'; "Abandon your long turtle's nest (and don't eat it), observe that above (food in my mouth, with) cheeks puffed out blossoming outwards." This is going up what you have and showing what I have, and is ominous." ; Gaojing: Envoys say of 采: (采释魚說色之类); 二日灵龟"; quote Wang Bi gloss of 采 (see GSR above) and Shuowen note that Jang text has 采 for 采 - Gao argues that 采 refers to blossoming outwards of cheeks, and that the Jang 采 is there a loan for 采 (meaning 'vessel of grain') which is similar in both phonetic sound (取寒对转) to 采 [采 GSR 168.2 *tsʰiwaŋ] chui, *twā > duō, *t'wān > chuān to measure (meng); to estimate (zue); (1st and 2nd reading:) to shake, move (xi, in the King Tong version)] - // 采 not in GSR and in any case appears to be just a differentiated graph 区 2.1 采 for 采 or 采 采 tip (of a sprouting plant cf. 168C 采)
- 采 GSR 836.1 *lieng sorceror, diviner (Chuox) (encounter for rain? cf. a 采 above); supernatural, spiritual, divine, felicitous (shí); intelligent (shu); excellent (shu) gl. 1481
- ** - Bezhong contained: ^{quots. espousing just interp.} 采 was ^{divine} spiritual (采) 采 27.1.1 means ^{divine} abandoning spiritual turtle and do not divine performing plastronomy (采); 采 move 27.1.2 (采); 27.1.2 = observe me moving my cheeks (jaw) and talking - "The oracle seer who does not use the turtle oracle but rather listens to people's talk - this is 'omnious!'" ; Gao ^{also argues of this} offers an interpretation of 27.1.2, and further explains ^{suppl.} ^{argues along} 27.1.2 (采) : a person is indecisive and doesn't even divine (采) (27.1.1), heavily watches his moving over jowls and talking, in the superstitious society of early Zhou, this would have been considered ominous

- gaw Morris (Quotations p. 46) : agrees with above reading, ^{ie} if you abandon your ^{spiritual} turtle ... that is ominous
- Waley ("Chang" ^{Chang}, "Book", p. 134) 27.1-2 ^{outcry mouth of} ^{soul} of the worshipful victim : "Ascend your holly tortoises and observe my pendulous jaw," i.e. my dewlaps.
- E. Schaper, "Combined Supplements to Mathews" p. 38 : def as "moral, spiritual power; ^{numerous} ensouled; condensed or reified soul (as when visiting shrine or ancestral altar); exhalation"
- 靈龜 ^{q33} in Euge 16. 43 : = 日 靈龜 ^{靈龜} ^{q33} Pw
 (Eugraphia (Sōgyō), 9/13b) says ^{後陵郡出大龟甲精} 紹信爲 ^{靈龜}
- Ketsuka Kiyoshi Eikyō p. 69 : punctuate often to; ^{one} ^{strongly} ^{having descended}; that divine turtle (灵龟), look at me, and drop ^{out of} the jaw (in envy)
- R.K. see 27.0... on human bones used as property or for divination.
- Cheong Peing "When the Gods Return to the Village" p. 24, 31, 33 reports Paiwan people of Taiwan use hog bones in divination (second), and posture appears to show wonders - divine on bases of shape and disposition of bones - which are a symbol of strength"

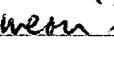
27.2.1 頭 頤

27.2.2 拂 經 于 丘 頤

27.2.3 徵 凶

27.2

- ~~拂~~ GSR 500h *pi'iat > fin to brush off, wipe off (Li); shake (Zhu); beat off (Li) to blow furk. 蔽 to cover (Chuci), for m. ~~拂~~ [oppose, offend, offensive (Shu)] (Shu), for robe. resist (Meng)
- ~~𠙴~~ GSR 831c *kieng > jing wrya (Zuo) ...; rule, norm law; regulate, to plan (Shu) cf. 831h *kieng > jing neck (Zuo)
- Geo Kong: 頭 loun for 土 墓 [頭 GSR 375m *tian ^{ding} top of the head (Shu); (follow the head:) fall down, be overthrown, overthrow (Shu); loun for id. concentrate upon, wholly intent upon (Zhuang); loun for *dien > tian fall, fall (Li); anxious, grieved (Li). ; GSR 375n 墓 *dien > tian to block, fell (Quce); loun for id. dignified (Zhuang) ... etc.] ; 頤 'cheeks' 墓 ~~𠙴~~ = 'put food into the cheeks'; ~~𠙴~~ strike, beat (Li); 纟 loun for 𠙴 墓 [GSR 831k *g'icing > jing (K. Xing) leg, shank (Luyue) (XH ^{skin of leg} ~~leg~~) 'calf of leg' lower leg below knee'; 丘 頤: 'the "cheeks" of a hill' i.e., the slopes of a hill: 墓 頤 拂 𠙴 𠙴 丘 頤 "refers to a person who, in order to fill his cheeks with food, subjects himself to striking of the lower legs on the slopes of a hill (𠙴 墓 𠙴 𠙴 𠙴 𠙴 墓 墓)" This is ^{symbol of being} unlucky to go out, so if this line is obtained, it is ominous for setting out on a military expedition.; Jijing: * follows gloss of Jiao Xun; also proposes that in addition to pr reading 𠙴 as 'the "cheeks" of the hill'; there is possibility of 𠙴 being an error for 𠙴 due to similarity of shape and influence of other 𠙴 in context; 𠙴 then is loun for 𠙴 and is parallel to Shu 230½ 上 𠙴 墓 𠙴 xi. Odes p. 182 "They settle in the corner of the hill".
- 拂 纟 'jaws' in 27.5 ^{mobba}, also 27.3 拂 頤 appears to be obverse of 27.2.2; "jaws" in English can refer to walls of a canyon, or pass

- Wen Yiduo ("Leizhou" p. 60-61): 頤 means 'jawbone', the bone which holds the teeth, but it can also mean 'teeth' (齿), and this is the sense here in Yi the hexagram picture  like a set of teeth stood on end (!) & looks viewed from the side as stood on end (!); 頤 also be written here means 'wisdom tooth', 'the last teeth to grow in'; also called 頤 齒 'real teeth'; 頤 is also written 齒 齒 dian. The original graph for the word was 𠙴; the OSI form of this graph 𠙴 may

represent the flat top of a wisdom tooth (Zijing defines 扁牙 as 'flat tooth' 扁牙). 金Neil is derived from this word.

In 27.2.1 and 27.4.1 "wisdom tooth" is a symbol of maturity (智年). 扁 means 'empty' (空) cf. Shaoen's alternate def.: "high on four sides and recessed in center." For 扁酉, the original graph for 扁 may have been 扌, meaning, acc. to Shaoen "old people's teeth like mortars"; 扁酉 is similar to the character 𩫑 "Oval" 曲礼: 百年期至, "a hundred years recalled" (百年既終).

Thus: "Teeth worn, ^{and hollow} like mortars" — a way of referring to old age. 扳 should be read with Jiazi text variant 扳 'not', and in Gjie text as 扳 "divine".^(q.v.) Line 27.2 is equivalent to 'malignant activity'. 扳 means 'pass through' (歷). 27.2.2 is like saying "not (one's year) do not extend to old age" (歷年弗至于老矣), hence the divination is ominous". Cf. 27.4

RK: Wen ignores entries of 順 in 27.0, 1, B and esp. 3, 5 where 扳 appears again with 順.

Lijinchi ("Jiushu" #101) - regards both Gjz and Wen readings as forced or 'unconvincing', but does not propose an alternative, proposing 27.2 etc "obscure".

- Kulgren (Lorn #314) translates 27.5.1 扳 (𦵃) 空 as "Contrary to what is proper," but does not consider 27.2.2, which certainly is related.

RK: 27.2.1 = "inverted jawbones"? used in divining à la Paiwan tribe?

27.3.1 捶頸

27.3.2 貞凶

27.3.3 十年勿用

27.3.4 元攸利

27.3

- Gao Heng: 捶頸 : 'slap in the face', a goat insult in ancient times; Ft action's (行动) : "Be ^{to} Receive, a slap in the face (is an ominous sign, so to often this line is) an ominous division, if one cannot have any activity for ten years, there is nothing for which this is lucky."

- 27.3.1 might most simply bear abbreviated reference to 27.2.2 捶經 (艮) 于丘
頸 "brush the cheeks" (of the hill)

27.4.1 頭臣更

27.4.2 吾

27.4.3 虎視耽耽

27.4.4 其欲逐逐

27.4.5 元咎

27.4

- working quoted in Shuowen

- 眇 GSR 056j * təm > dǎn look downwards (Yi); XHZD: describes concentrated gazer, stare; 虎視 EHR in MSC: "look covetously at something"
- 逐 GSR 1022c * d'jök > zhú pursue (Shu); drive out (Zé); contest (Zé)
- 元 GSR 1202d * g'ink > yu desire, wish (Shu)
- 猛 Heng: 頭 horn for 墓 as in 27.2.1 'stopup'; EHR 4: 'glowing, fierce' Shuowen says Xun ䷂ text reads 豐 ䷃ you ䷃ you which means 'for': 'fill the cheeks (and then make full) like tiger's ䷁ glowing and fierce' (its desire for reaching (intending to catch other animals to fill its cheeks, a metaphor for a person's using powerful force to achieve his ambitions (in TE 10.7), no importance'; Qijing: EHR 4 is to look downwards (EHR 4) (working quoted in Shuowen) or 'to look nearby while thinking of faraway' (Shuowen [EHR 4] 逐而志遠), which quotes 27.4.3 from YI here; Zi Xia 子夏 text has for 逐 4, 豐 4 (quoted also in Shuowen) Lin ䷂ text has 豐 4; cf Shuowen's usage 豐 4 (at least twice: 54/1, 56/1, 65/1, 73/3) in EHR 4 Odes p. 45 "oh, you distant blue Heaven"); 豐 4 look for 豉 4 - // unnecessary, 豉 4 is common on 33/3 豉 4 豉 4 志遠, p. 20 "long-brooding using thinking of (you)" (in this sense 豉 4 - GSR 1077c * diōg > yon long-brooding; distressing; long-trailing; faraway (Shu) gla. 90, 111)
- 从 Yiduo ("Legion" p. 60-61) as in 27.2.1, 27.4.1 means 'wisdom truth'; but here it is an auspicious symbol, while in 27.2 it meant live only through the vigorous days of life not until old age, and was an ominous symbol. ; // forced!
- Li Jingche "Jiashi" # 102 27.4.4 逐 4 means 豉 4 'far' (here above)

27.5.1 捕 經

27.5

27.5.2 居 貞 吉

27.5.3 不 可 涉 大 河

- glossing: 捕 'strike'; 經 loan for 𩫑 'shen'; : "(There was a person who) struck the spark (a symbol of finding it hard to work and being unable to cross rivers). If one follows this line, it is auspicious of winning about dwelling (居 𩫑), and one cannot ford the big river."

- Koizumi (loum #314) 27.5.1: "Contrary to what is proper." (zinxizhun
as. shixian, text and 捕 經, which ^{apparently} was loan for 𩫑+6; et 𩫑, which acc. to K. "makes poor sense...")

27.6.1 由 頤

27.6

27.6.2 壴, 吉

27.6.3 利 涉 大 𠵼

- Gao Heng : 由 prob. loan for f^{m} , [not in GSR 1078, cf. f^{m} 10732 + di^{g} > you and * di^{g} > yes to scoop hulled grain from mother (See op. Shuowen) gl. 876]; 頤 'cheeks'; $\text{f}^{\text{m}} \text{t}^{\text{z}}$: 'scoop out with the hand food from the cheeks'; "scooped out the cheeks (the food must have had poison and thus) ~~hazardous~~ (but it was scooped out in time so it is still) auspicious. lucky for ~~crossing~~ the big river (although dangerous, one can still safely reach the opp. shore); "Gijing * : 由 loan for f^{m} 'cleaning out teeth after eating' //cf. f^{m} GSR 1079 f + t^{z} di^{g} > chōu take out, pull out (Shu) // contrast of 由 * di^{g} - cause to go out from - for f^{m} GSR 1079 a see 16.4; f^{m} preferable to f^{m} or f^{m} since it stays within some phonetic series, and occurs in Shu with a quite similar meaning; so I consider f^{m} as a photograph of f^{m} here, while concurring in entry of Gao Heng

- Li jingchi ("jioshi" #103) gas gijing forced.