

45.0.1 享(享)  
45.0.2 王假有廟  
45.0.3 利見大人  
45.0.4 享(享)

45.0.5 利貞  
45.0.6 用大牲吉  
45.0.7 利有攸往

45.0

sacrifice (王假之)

王假有廟

- 王假有廟 occurs again in 59.0 and in elliptical form in 55.0 - see discussion at 37.5

- Qiu Heng: to like 于 "the king goes himself to the temple." giving 享, 王假有(祭)廟 : of this line is obtained, for the sacrifice offering, the king should go to the temple (MS, in 59.0 writes 王假于廟, which supports 45.0.4)

- Qu Wanli (same as 37.5.1, q.v.)

- Shestopalov (p. 148) 45.0.2: "The king approaches the owners of temples." // Grammatically conceivable, but culturally unfounded and quite unnecessary. 'sacrifice'

- Li Guizhi ("Jiaoshi" #168) 于 here is 于祭, thus "the king goes to the temple". This 于 was omitted in several text traditions (cp. Shixun), and Li cites several reasons why it would have dropped out. E.g. meaning clear without it, duplicated by next 于, etc.

45.1.1 有孚惠心

45.1.4 往无咎 45.1

45.1.2 乃孚惠心勿

45.1.3 勿恤

孚我于惠

- 握 : cf. Shi 137/3, Odes p. 88 "She gives us a handful of pepper plants" (a) fragrant herbs, used for magical purposes, in inducing the spirits to descend, see the Li Ssu. The charms of girls addressing their leading lady."

- 草 GSR 490m \*dʒwəd > cut, collect, assemble (Shu); assembly, crowd (Meng); (see below for

- cf. 無冬 亂 in 63.0 with use of 亂 here near 亂

- cf. also 亂 GSR 135a \*njuŋ > run nippel (zhunk); milk, suckle (zuo); hatch (hi); son, breed (xi)

- 亂 GSR 180 c \*lwan > luon. disorder, confusion, rebellion (Shi); loon forced, to cross a stream (Shu); end of a piece of music (Yanyue); loon for a chor. 亂, which is a variant (known from bronze insc's see 572c,d. below) of 亂 \*sizg / si (972a) regulate, bring into order (Shu) (traditionally it is read 亂 in this sense as well, which is erroneous) also,

906, 1464, 1696. - GSR 180.2 亂 (ad) shouen takes a punning form of 亂 (no text) b. 亂 silk thread on a silkworm, a homophone of 亂 GSR 1792 亂月 \*lwan > luon. (MC 亂, white 亂 in MC 亂) - but could be related morphologically as egg and produce eggs (etc.) - cf English "litter" of animals, and "mess" - also "hatch" a silkworm cocoon, and the sense of confusion might come from extension of confusion over where the end of the silk thread was (the end being called the 亂 ??)

- 抱 GSR 1204f \*-uk > wo grasp, a handful (Shu). loon for e, 中履 (zhoulí)

- Gov Feng: 亂 'punish' (亂); 亂 'spirit confusion' (精神錯亂); 亂 loon for 亂 (ill sickness) (乱); 亂 like 亂; for 抱 MS has 亂; 亂 is loon for 亂 (乱) : "(a person) was going to be punished by the ruler but in the end was not punished. The person was terrified, going crazy, becoming ill and crying out. A whole roomful of people all laughed at him. But 亂 However, don't worry, there is no misfortune in going ahead." (appears to be an ancient story); 亂 loon for 亂, def in Ego as 'sick' 亂, sometimes written 亂; ep. Shuwen, Zhang Xun says 亂 should be read as the 亂 of 三才 为 亂 ("three to constitute a man") Shuoai some.

- 亂... 亂... occurs only once as a pair in - Shi 189/6 亂寢 亂六  
Odes p. 131, "he sleeps and he rises"

- 亂 in Shi: 141/2 墓 亂 有鳥萃止 Odes, p. 89 "By the gate of the grave-yard there are plum trees; there are yao birds (b) collecting on them." (b) Birds of evil omens 亂 亂 as in 亂 亂 (a kind of owl) chixiao (over)

- only other occurrence of 聚 in the text is recent for 聚 in 168/2 優太  
in the 4<sup>th</sup> col., p.112, "The gourmets are disturbed and exhausted (聚倦疲倦)"
  - Could 45.1 also be a ref. to birds of omen (聚鳥, not usually a bird's cry)
  - Qiu Min (Gude, p.38): 聚 is "a meeting" (聚會)

See how

- Wen Yiduo ("Leizhou" p.62) - begins a phrase with the \*like, as if'; 哭 is to  
wail 'cayout' (哭哭); - 咯屋 is a benorn, written variously  
咯壳咯屋 (zijing 宅颈) } 咯屋 (Chuci jinsai inshing No. 1921上),  
or, reversed, as a屋咯 (Chuci "Bojin" 17, Houshi wighorn). It  
means describes the sound of a hen cockeling or a person laughing.  
Thus "as if crying, (suddenly it changes and) Cockle becomes a laugh"  
some kind of firstmous, then-explosive sign as in 13.5 呱咯笑  
後笑

GSR 505 2 \*jet

word ~~a~~ & "ük chuckle (Chuci)

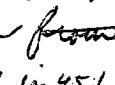
8498 ~~a~~ ~~b~~ \* ~~c~~

604d #17 ~~toilet~~ forced laugh (Chaser)

i.e. identical initial  
final voices but not  
essential in 15 syllable  
of binom

- 169.61 #

Li Jingzhe ("Jiushu" # 169)  $\frac{1}{2}$  considers gao long's <sup>story</sup> and other possibilities  
e.g.  $\frac{1}{2}$  as in  $\frac{1}{2}$   $\frac{1}{2}$  'agitated' = "in disorder and agitated"  
(as explanation of B...B...; or  $\frac{1}{2}$ , or  $\frac{1}{2}$  'surprised' instead of  
being surprised' or  $\frac{1}{2}$  'quelled'. Concludes that all are possible.  
Can't tell which is correct. The same is true in 45.3  $\frac{1}{2}$  for  $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   
and 45.5  $\frac{1}{2}$   $\frac{1}{2}$  (q.v.). For  $\frac{1}{2}$  Shun et al. call for a  
reading as  $\frac{1}{2}$  or  $\frac{1}{2}$ . // The (Shun) question supports Wen Yiduo's  
stone-pipe reading; and MS does have  $\frac{1}{2}$ .  
Okotaka Kiyoshi (Ekiyus p95)  $\frac{1}{2}$  from for  $\frac{1}{2}$  "in the tree": if one reads it as  $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   
R.K. In great end of 45.1.2  $\frac{1}{2}$   $\frac{1}{2}$  in analogous with  $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$  and  
many others;  $\frac{1}{2}$  as in 44.1 (q.v.) may mean 'bobbin';  $\frac{1}{2}$  as in 23.2  
a 'tie-off' of a thread;  $\frac{1}{2}$  which appears here in 45.1 and <sup>once</sup> more, in 63.0,  
also with  $\frac{1}{2}$ ; according to Shunigen (p27) following Shunwan, meant originally  
"a <sup>speculiar</sup>  $\frac{1}{2}$  mess of threads." from which the general meaning of 'disorder'

is derived — the graph is based on an original form  (手), which Shaojun says it shows two hands supporting tangled threads on a framework (cf GSR 100a); the right hand side (手) has been variously explained; in 45.1, the sense of 'mess' is still closely tied to its original referent,  (手) <sup>messy</sup> = 'gather-like = in a mess'; thus 45.1.1: "If there is a bobbin and it is not tied at the end, it will then be a mess and all bunches up."

- Li Jingche Tongye: 手 'capture', 手 'no result' (because the captive fled), 手 is <sup>(and)</sup> 'end': There was a capture, but since the captives escaped, there was <sup>(and)</sup> 'no result'. Everybody called out or ran impudent <sup>and跑掉</sup>, <sup>A</sup> 'escaped' was caught and it turned to laughter without give. Don't worry!

45.2.1 𠃑 : Yu Hsüehing "Shuo yü-ji" : "prolonged auspiciousness" (cp. Knightley Sources, p. xvii) - or check notation on OB's rather than Wenzi 𠃑 𠃑 - Yu argues that reading 𠃑 and its variants as 𠃑 prolonged, downward ("𠃑 𠃑 𠃑 𠃑 𠃑" you p. 339) makes better sense than 𠃑 "great", based on this graph here in 45.2, with contrast with 45.4 夂 𠃑, and with his similar readings of several occurrences in 𠃑 𠃑 𠃑

- GSR 1119 q. \*diok-yie summer sacrifice (Shu) // cf. Honda p. 341: gue <sup>sacrifice</sup> to be the spring sacrifice of the Year, or the summer sacrifice of the Zhou. - again in 46.2 (same) and 63.5 Gao Heng: 𠃑 should be 𠃑, mistaken because of similar shape. 𠃑 is frequent in OB, 𠃑 'great' (Wen Yiduo <sup>taizun</sup> <sup>b1-62</sup> same); 𠃑 loyal and trustworthy (cf. 𠃑); 𠃑 an economical sacrifice in which just cooked grain and vegetables used, and no large animal: "greatly auspicious, no misfortune. If a person is loyal and trustworthy with regard to the agents it will be favorable to conduct the gue sacrifice" (Gao Heng <sup>and</sup> <sup>p. 39</sup> Momo: 𠃑 = 𠃑; "If there is a captive to use as human victim, it will be favorable for the gue sacrifice" giving some for 45.2.1, but does give reading for 𠃑 too Ergo 'long' 𠃑, i.e. "long-term eternally auspicious" (𠃑 𠃑); discusses 𠃑 glossed as 𠃑 while the commentators traditionally glossed all occurrences of 𠃑 as 𠃑, only four are actually that writing, here in 45.2, 46.2 (same phrase), 58.2 𠃑 𠃑 𠃑, and 61.0 中 𠃑 AK 魚 吉; also written 𠃑 𠃑 as in Shawan: 𠃑 𠃑 夏 祭 𠃑 and Ergo 夏 祭 日 𠃑.

*Wenzi* he says  
45.2 like 45.4  
X 𠃑 𠃑

*que morno*

*que morno*

- Shanghuiyay (p. 48) on 45.3: "having made a capture then it is beneficial therewith to perform a gue sacrifice" - cf. *que morno* <sup>\*</sup> (Qudui shihui yanyin, p. 39); Li Jingche ("Zijieshi" Tongyao p. 183) cites 45.2.3 as evidence that gue was a human sacrifice

- Li Jingche ("Shici xulu" Tongyao p. 77): 𠃑 similar in shape to 𠃑 as in OB 𠃑 𠃑 "very auspicious" and likely should be read as just that in 45.2 too; also in Guoshu #170, cites both Gao Heng and Wen Yiduo; also accepts Gao's other entry - AK of 𠃑 𠃑 in 58.6 (just these 2 cases)

- Zhang Lixian Zhongguo sixiang yanjiu p. 176: Gao Heng's contention that no large animal victims were used in gue sacrifice has some philological support, but is not always the case, and here it is clearly a human prisoner of war which is used as victim

RK if ZI is correct, it means 'drawn out' and could be an older symbol originally based on a spinning metaphor ('draw out spun fibers (of flax, waste silk, wool, etc.) from the spindle'; 58.6 ZI is some

45.3.1 萃如嗟如

45.3.4 小名

45.3

### 45.3.2 无攸利

45.3.3 徒无咎

卷之三

$\frac{f_1}{f_2}$  occurs in similar phrase again in 60, 3 i.e.  $(\text{F}) X \{ \frac{f_1}{f_2} \} (\text{E}) \cdot \frac{f_1}{f_2} \{ \frac{f_1}{f_2} \}$ ; also cf. 30, 5

- Gao Henry: 草 loan for 𦨇 "ill"; 𦨇 sigh (ex) : says "a person is ill and sighs / groans. there is nothing lucky <sup>about this</sup> in that, but there will be as misfortune in going ahead, just very small difficulty." ; buying for like 𦨇; Gao : "ill and sighing; actually there is nothing lucky in that. But the calamity of illness can be relieved by going out, and it's only that there is minor difficulty in moving when burdened by illness."
  - Gao Wenshi (yabai p.38) : 𦨇 is "to gather" (for a sacrifice). He links it with the other numerous references to sacrificial activity in 45-6. This hexagram: 草 亨 王假  
有廟...用大牲 (45-0) ...用中牲 (45-1)...用小牲 (45-2)...草 扶 𧈧 𧈧 (45-3)...草 满 满 (45-4)  
滿 滿." (45-6)"
  - Wen Yiduo "Legion" p.64 "𦨇 record or 𦨇 (GSR 490c #15w2d red) to taste (li)" , similar to 𦨇 (GSR 496b #tw2t, <sup>to</sup> to scold [Graeco]); 𦨇 𦨇 is a connected expression, appearing in Hanfei as 𦨇 𦨇. // No discussion of sense, but presumably takes 𦨇 or 𦨇 as an elongation or lament, like 𦨇 𦨇 susie in many later and later works. cf. Tok Tok is a mibolye sound. See Wen Yiduo also at 45.1 "Tut tut".
  - In Jangchi ("Guoshui #169") : 草 may stand for 𦨇, or 𦨇, etc as in 45.1

45.4.1 大吉无咎

- Gao Jing: "greatly auspicious, no misfortune."

45.5.1 草 有 位  
45.5.2 无 答  
45.5.3 隹 等

45.5.4 元 永 夏 悔 亡

45.5

- 元 永 夏 occurs also in 3.0 (go to Hong Kong and to 元 夏)
- 位 ASR 5392 \*gived > wei place of rank (She) position as ruler (zuo)
  - Gov King: 草 born for 𠩺 'ill'; 壴 like 𠩺; 𠩺 'punish' (𠩺); 元 'great', should be a 𠩺 after 元 dropped out in copying, then to 元 𠩺 = "Be sick from exhaustion (勞 痘) in one's occupational position (勞 痘 于 其 職 位), there is (of course) no misfortune. To govern the people without using punishments (OK, though it will go away) (in such a way) of one deserves consequences concerning long-term good or bad fortune, trouble will grow." Gujing: 𠩺 𠩺 (= 𠩺) "There will not be punishment coming, so greatly ausp." (Guobai p 38): links 草 有 位 here with 4.1 R t 1 in 45.0, suggesting that it refers to a meeting to elect a tribal chief (gatherings, there are ranks? )
- Li Jingchen ("Guobai" #169): 45.5.1 <sup>has</sup> several possibilities: 1) gather (𠩺) at (𠩺) the place where one stands (位 = 位) "or 2) "Desecrated (𠩺 𠩺)" at the position one occupies (𠩺 𠩺 地 位). Or 3) 壴 could be glossed as 何 'how' or 能 'be able to' etc. Meaning indeterminate.

- **廩** jī harbor(thoughts), bcn, carry + 不 包羞 ; GSR 593a \*tsiər>jī and \*tsiər>zī property, means(blank); furnish give, bestow(yield); bcn frid. to right(ye) . . .
- **咨** zī consult (short for 咨答), (zī 之 a type of document) GSR 555c \*tsiət > tsīt to consult (shū); to sigh(shū); shū! (shū); oles(shū); exclitic particle on interrogatives (shū). gl. 1230 #\*
- **涕** GSR 551f \*diət>yí and \*tiət>ti mucus from the nose (ti)
- Gao Heng : **喪** (which in Asylum is written 喪) : 'hold (持)'; **亡** in Jijie text written 亡; 亡 is loan for 喪 'property, wealth(財)', 涕 'tears', 涙 mucus from nose'; here both are used as verbs; "A noble loses his position, and <sup>carrying</sup> taking his possessions, weeping and goes elsewhere, indeed an insuspicious sign, but he still has his property/possessions and can lead a life of leisure, so there is no misfortune." Another interp. (Glossary individual words the same way) : 45.6.1 is image of <sup>an</sup> mourning <sup>in</sup> attending a funeral and participating in the mourning, one must "bring property (to grieve at present) and weep (to express condolences). Mourning is ominous/unlucky [亡] for others, but not for oneself. Thus) no misfortune."
- Gijing : You Fan, glasses quoted in Jijie glasses <sup>持</sup> as 持 'hold' sheaven: <sup>亡</sup> 亡也 ; probably the comments derived about mourning for others - if this line was obtained "There would be no misfortune." ; <sup>亡</sup> You Fan says <sup>亡</sup> here is 賦 <sup>亡</sup> 'money given to pay for someone's funeral costs.'

- 45.6.1 another interp.: since <sup>持</sup> 亡 <sup>亡</sup> is a homophone/non-homophone bcnm \*tsiər = tsīt, it could be a onomatope, representing sound of the weeping and sobbing following: "Sigh-sob, tears and <sup>and</sup> sob". (a reference to the after-top behavior of the sacrificial system; e.g. of 45.0, 1, 2 etc.) This appears to be interp. of Guo Moruo - see above 45.3  
(This is gloss of Guo Long, Zheng Xian, Wong Bi )
- Lijunshe ("jijie" # 172) considers You Fan gloss as "com money (to help with funeral costs), weeping," and acknowledges it has value, but prefers the onomatopeic gloss of the other (Hu Cuan - Li cites other ways of writing <sup>亡</sup> 亡: <sup>亡</sup> 亡 (Zhenguo) 亡 亡 sin (Shu-zhoun) ) 45.6.1 consists of <sup>representing</sup> of st bcnms