

Vocabulary for *Heji*11485

旬 *xún* [*swjin] (n) Ten day "week" running from *jǎ* 甲 to *gǔi* 癸.
The graph may take its curl element as a phonetic, as in 云 / 雲 *yún* [*wjÿn]: clouds).

亡 *wáng* [*mjang] (v) To be without. Functionally equivalent to *wú* 無, which does not occur in this sense in the OBI. *Wang* elsewhere takes the meaning "to perish," or, perhaps, "to escape and disappear," as in the later compound (*taowang* 逃亡).

禍 *hùo* [*guaj]; alternative forms: 𠂔, 𠂔 : (n) Misfortune; disaster. The graph shows a scapula cracked for divination. The graph is sometimes transcribed as .

日 *rì* [*njit] (n) The sun.

夕 *xì* [*sljak] (n) Evening; night. The graph shows the moon. Early period OBI tend to represent the noun *yùe* ("moon; month") without a central dot, but sometimes the graphs for *xì* and *yùe* are used interchangeably. Gradually, *xì* comes to be represented without a dot, and *yùe* evolves to a form with the dot extended to a line.

月 *yùe* [*juat] (n) Moon; month.

食 *shí* [*djÿk] (v) To eat; (n) eclipse. The graph may be interpreted as a food vessel with dots of liquid or steam beside it, beneath either a cover or an open mouth.

聞 *wén* [*mjÿn] / 昏 *hun* [*hmÿn] A disputed reading. If read as *wén*, it would denote: (v) to hear, to make heard (to report); (n) news, report. If read *hun*, it would denote: (n) dusk; (adj) dark, benighted, stupid. The graph shows a kneeling person with an enlargement of the ear 聑. *Wén* would be logical primary reading. However, the graph was loaned to denote the near homonym *hun*.

Text B, Heji 10405反



五國自出於八日而王
國之為東國也皆來
出也於外國干之

Vocabulary for *Heji* 10405反

 占 / 占 *zhan* [*tjam] (v) To divine; foretell. The graph shows a cracked scapula with a mouth element.

 曰 *yue* [*gwjat] (v) To speak. The graph shows a mouth with a second line indicating emerging sound.

 灾 *dì* (n) Disaster; misfortune. The graph pictures a type of porcupine. It is often transcribed as *sui* 祟 (spirit-caused misfortune), a semantic equivalent.

 各 / 格 *gé* [*krak] (v) To come, arrive. The graph pictures a foot descending to a (calling?) mouth (some interpret the lower element as a pit).

 云 / 雲 *yún* [*wjÿn] (n) Clouds. The graph pictures a suspended cloud.

 自 *zì* [*sdjÿs] (pron) From. (adv) Oneself (reflexive). The graph is the original form of *bí* 鼻 [*bjÿs]: nose. No obi instances of *zì* in sense of nose occur.

 東 *dong* [*tung] (n) The East. (adj) East. Most interpreters now take the graph as a loan from *túo* 橐 [*thak]: bellows.

 X [unidentified graph] This graph appears only in this inscription. There are several possible interpretations, but none can be confirmed. Possibilities include *mian* 面 (face), *mào* 冒 (to cover), and *huan* 宦 (officer). Li Pu 李圃 takes it as *huan*, a loan for *gùan* 貫 (to connect to).

 母 *mǔ* [*mag] (n) Mother. The interpretation here is uncertain. Li reads *mǔ* as a loan for *hùi* 晦 [*hmag]: (adj) dark.

 昃 *zè* [*tsrjÿk] (n) Afternoon. The graph shows a leaning person and the sun, indicating the sun in declension.

 亦 *yì* [*rak] (adv) Also, still. The graph is a loan word. It shows a person with armpits highlighted by dots, indicating its original sense of *yì* 腋 [*rak]: armpit.

 出 *chu* [*thjÿd] (v) To come out, send out, bring out. The graph shows a foot proceeding out from a declivity.

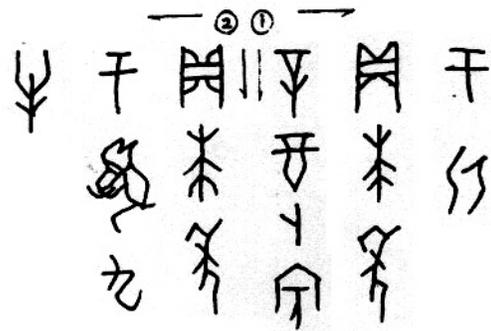
虹 *hóng* [*gung] (n) Rainbow. The graph shows a snakelike form with mouths at either end.

北 *běi* [*pÿk] (n) North. The graph shows two people back-to-back and is probably a loan graph, originally denoting the word *bèi* 背: "back." (The etymology may be related to the fact that by tradition, rulers faced south.)

飲 *yǐn* [*jÿm] (v) To drink. The graph shows a figure with an extended tongue drinking from an amphora-like vessel.

河 *hé* [*gar] (n) The Yellow River.

Text C: *Heji* 10085



Vocabulary for *Heji* 10085

𦰇 奉 *fen* (v) To perform a prayer sacrifice. This verb functions much like the modern *qiu* 求, to which we shall equate it. It may take both direct and indirect objects, the latter preceded by .

𦰇 年 *nian* [*nin] (n) Good harvest. The graph shows ripened grain.

𦰇 夔 *kui* (n) The spirit Kui. The graph seems to show a masked dancer. Some scholars equate this spirit, who is sometimes referred to as Gaozǔ Kúì 高祖夔, thus implying an ancestral relation to the Shang royal clan, with the legendary Di Ku 帝嚳. The graph is sometimes read *náo* 夔.

FURTHER TEXTS FOR TRANSLATION

The following texts all concern the spirit Hé (the Yellow River) and a nature-spirit known as 岳 *yue* [*ngruk]: (n) a peak in the Yellow River Valley region, most likely Songshan 嵩山. The powers of Yue closely parallel those of He.

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