

# Conventions and Symbols

Transcription of the Huayuanzhuang East inscriptions is based primarily on ZSKY 2003 and Yao Xuan 2005 (2006), with corrections by Sun Yabing 2014.

Text and translation for each inscribed oracle bone piece is arranged consecutively, and the numbers for each piece and each divination account follow their listing in the six-volume ZSKY 2003 publication. Any reordering of divination accounts continues to use the ZSKY 2003 sequence numbers. The abbreviation HYZ before each piece number stands for HuaYuanZhuang 花園莊. A single piece with writing on both the recto and verso sides is listed sequentially but with two different catalog numbers in ZSKY 2003. (The excavation numbers for instances like these however are the same and differentiated by the letters r (recto) and v (verso); see Appendix I.) My edition arranges instances like these together and uses a hyphen in between the catalog numbers in order to indicate that two individual catalog numbers are the recto and verso sides of a single piece. The first occurrence in the translation is HYZ 19-20.

Each individual inscription is first provided in modern Chinese transcription and then followed by an English translation:

Chinese transcription: 甲卜丁令 –

English translation: Divined on Jia: His Highness will issue a command. <sup>1</sup>

Chinese transcription: 壬申卜既乎(呼)食子其(往)田用 –<sub>2</sub>

English translation: Divined on Ren Shen: After calling to eat, our lord should go hunt. Used. <sub>12</sub>

Only text in translation is punctuated, and the punctuation used in the translation informs the reader about I understand the language of the primary text. Citations of inscriptions and excavated texts in the commentary, however, are punctuated and presented in a loose transcription style, which means that loans and modern equivalents are usually left unmarked. In both the transcription and translation, numbers in subscript usually refer to the number of a crack; no commas are placed in between these numbers. In the second example above, the numbers <sub>12</sub> in subscript mean that two cracks were made for this single divination statement. Although “crack numbers” were engraved next to their associated crack on the shell/bone, it is standard transcription practice to render these numbers at the end of a divination account.

Dates in the translation are not marked with corresponding numerical equivalents; for instance, the day “Jiazi” 甲子 is not marked with [1/60] after it. A sixty-day calendar is provided for reference.

Graphs, words, and phrases are explained in the commentary at their first occurrence.

Appendix I lists raw data for each inscribed piece. Appendix II lists synchronies, parallel content, and links between individual pieces.

## SYMBOLS

- ☐ more than one graph missing (in transcription)
- one graph missing (in transcription)
- ... text missing (in translation)
- [ ] reconstructed
- ( ) read as
- = equals
- ≈ glossed
- / or
- > yields
- < derived from
- <> error for
- || separating divination accounts on the same bone
- \* tentative reading
- ↔ synchronized with

**Table 6:** Sixty-day *ganzhi* cycle

1	2	3	4	5	6	7	8	9	10
Jiazi	Yichou	Bingyin	Dingmao	Wuchen	Jisi	Gengwu	Xinwei	Renshen	Guiyou
甲子	乙丑	丙寅	丁卯	戊辰	己巳	庚午	辛未	壬申	癸酉
11	12	13	14	15	16	17	18	19	20
Jiaxu	Yihai	Bingzi	Dingchou	Wuyin	Jimao	Gengchen	Xinsi	Renwu	Guiwei
甲戌	乙亥	丙子	丁丑	戊寅	己卯	庚辰	辛巳	壬午	癸未
21	22	23	24	25	26	27	28	29	30
Jiashen	Yiyou	Bingxu	Dinghai	Wuzi	Jichou	Gengyin	Xinmao	Renchen	Guisi
甲申	乙酉	丙戌	丁亥	戊子	己丑	庚寅	辛卯	壬辰	癸巳
31	32	33	34	35	36	37	38	39	40
Jiawu	Yiwei	Bingshen	Dingyou	Wuxu	Jihai	Gengzi	Xinchou	Renyin	Guimao
甲午	乙未	丙申	丁酉	戊戌	己亥	庚子	辛丑	壬寅	癸卯
41	42	43	44	45	46	47	48	49	50
Jiachén	Yisi	Bingwu	Dingwei	Wushen	Jiyou	Gengxu	Xinhai	Renzi	Guichou
甲辰	乙巳	丙午	丁未	戊申	己酉	庚戌	辛亥	壬子	癸丑
51	52	53	54	55	56	57	58	59	60
Jiayin	Yimao	Bingchen	Dingsi	Wuwu	Jiwei	Gengshen	Xinyou	Renxu	Guihai
甲寅	乙卯	丙辰	丁巳	戊午	己未	庚申	辛酉	壬戌	癸亥