1.0.1 元亨(享)
1.0.2 利貞

- Shch (p.154): "Creation. great accomplishment; steadiness is favorable."
- W/B (p.4) "The CREATIVE works sublime success, / Furthering through perseverance."
- Gao Heng (Guijing p.1) divides into two phrases: "great sacrifice. Lucky divination." Thus he explains 元 as 大 "great", and treats 亨 as just another form of 享 "sacrificial offering" (when the ancients conducted the sacrifice ~~called~~ "Da Xiang", they manipulated ~~cast~~ the stalks and encountered this hexagram, and so noted "great sacrifice." He equates 貞 with 占 (prognostication > divination), and 利 is subordinate to 貞. "When they manipulated the stalks and encountered this hexagram, it would be lucky to undertake some activity, thus ~~they~~ it says "lucky divination!"

古人举行大享之祭,曾筮遇此卦,故记之曰元亨

- Gao Heng Dazhuan p.53 has a slightly different interpretation of 元亨, based on the same individual senses of the words, namely "~~In manipulating~~ The hexagram text says,: *In manipulating the stalks if you encounter this hexagram, you can conduct the sacrifice called "Da Xiang"; it is a lucky divination.*" (卦辞言:筮遇此卦,可举行大享之祭,乃有利之占问). I.e., Gao makes clearer the temporal relations of divining and sacrifice: that a favorable divination is a precondition for sacrifice

- E.R. Hughes (p8): "Supreme blessing: an augury of advantage." Hughes translated just the first and second hexagrams, and 31.4, but in a linguistically sensitive (i.e. revisionist) and literate way. Hence I reproduce his translations here.

(Wenwu 1974.7, plate I)

RK: MS has 元亨? (享, 享) 利貞. Hexname name 鍵 is repeated in 1.3: 鍵 = (ditto mark), just as 乾 is in the received text. This correspondence of variants among hexnames and like words in text which appears to be consistent throughout MS is more evidence that the hex names were originated and conceived of as tags designating a hexagram, by selecting a prominent word in hex or line texts and writing it at the beginning of the hex text, if it was not already in that position

- R Wilhelm I Ging p.126 Das Schöpferische wirkt erhabenes Gelingen, fördernd ~~(ist die)~~ durch Beharrlichkeit

- Li Jingche (Tongyuan "Preface" p.15) Qian and Kun are symbols of Heaven and Earth,

but nothing beyond this in orig. Yi //RK: but Li doesn't explain how these symbols work, when 幸乞 appears only in 1.3 as a reduplicated manner expression, and 卦 not at all in Yi

- Legge: "Khien (represents) what is great and originating, penetrating, advantageous, correct and firm."

1.1.1 潛龍
1.1.2 勿用

1.1

(Nor [an 2] a sturgeon, a sweet-fish,)

- 潛龙: cf Shi 204/7 潛逃于淵, Wang Bell p.54 "That can plunge to hide in the deep." and Shi 239/3 "鳶飛戾天, 魚躍于淵 yuan fei li tian, yu yao yu yuan Bell p.54: "The falcon soars up to heaven; The fish plunges in the deep." - this is a formulaic system in Shi acc. to Wang

more on reverse and at 1.4

- 潛 GSR 660n (*dz'iɛm) go in water, wade (Guoyu); to be at the bottom of water (Shi); sink in, be soaked in (sc. pleasure) (Shu) *dz'iɛm-jiàn to hide, secretly (Zuo) glo 1099 1546
- 勿 GSR 503a (*miwət) don't (Shi) ~~go~~
- this line quoted verbatim in Zuo, Zhao 29, on the occasion of the sighting of a long dragon in the outskirts of the city of Jiang 絳, which in turn led to a discussion of the lost art of long-breeding between Wei Xianzi 魏獻子 and Cai Mo 蔡墨
- Gao Heng Gujing p.1-2: "Hidden dragon, don't act", follows Shuowen def. and gloss of Cui Jing 崔憬 of Jijie (隱) - in his Dazhuan (p.56). he expands to "hidden in the water", taken as a metaphor for a person withdrawn into seclusion and not taking any action - on 用 understood as "to act" (施行 (Gujing) or 动 (Dazhuan)), he refers to Shuowen def (70a) (3B/20a) "can be put into action ~~effected~~ (?) (用可施行也). Gao treats the phrase 勿用 throughout Yi as meaning: Don't undertake any activities. e.g. 27.3, 29.3, 63.3, and if followed by a specific activity, then it means Don't do that specific thing. e.g. 8.0 勿用有攸往 "Don't go anywhere." This is the interp. of Wang Yinzhi as well.

RK on dragons: dragons have been sighted ~~frequently~~ throughout Chinese history, and belief in their existence continued into the present century. according to one survey, at the beginning of the 20th century when a hundred people were asked whether they believed that dragons exist, 82 replied that they did. (Nagel's Encyclopedia-guide: China pp.170-1, entry "Long", which contains an excellent summary of what it refers to as the "popular zoology" of dragons.) In fact Gao himself treats long as regular amphibious animals.

- W-B 1.1.2 "Do not act."

1.1.2 E.R. Hughes (p.8): "A dragon lies hid: there should be no expenditure [?]."

("I-ching Oracles in the Tso-chuan and Kuo-yü," pp 275-276, 279)

see over

- Hellmut Wilhelm has "reconstructed" "original texts" for the line texts 1.1-6 omitting all of what he regards as later accretions. These read 1.1 潛龙, 1.2 见龙在田, 1.3 終日乾々, 1.4 或躍在淵, 1.5 飞龙在天, 1.6 亢龙. See 1.3 for further details.
- Li Jingchi "Shici xukao" Tanyuan p.110 Qian gua uses star omens 星象为占 (以

1/1 勿用 etc.; H. Wilhelm (p275) considers all these "commentary" added later (including 1/2 利见大人, 1/3 君子,.... 夕惕若. 所. 无咎 etc. see JAOS art. | 1.1.2v

- R.K. the dragon phrases are unmistakeably linked with the formulaic system in Shi "Xommil / verb/于,於,在 / place", of which 284/1,2 provides an excellent example closely analogous with 1.1, 1.4, 1.5. There we have in the first stanza the couplet 魚潛在淵, 或在于渚 Odes p. 127 "the fish plunges in the deep, or it lies by the islet", and in the second stanza the predicates are reversed: 魚在于渚, 或潛在淵, Odes p127 "the fish lies by the islet, or it plunges into the deep." as we would expect in oral composition in stanzas, with ~~by rotation~~ and incremental repetition (兴 Xing) thus accomplishes a necessary variation in rhyme, as 淵 (*-iwen) rhymes with the refrain 天 (*t'ien) ~~while~~ in the previous line while 渚 (*tio) had rhymed with 野 (*diä). In Yi 1 we find the same rhyme scheme: 淵 in 1.4 rhyming with both 田 (*dien) in 1.2 and 天 (*t'ien) in 1.5 and used in the same formulaic system. And 1.1 while a truncated reference recalls the same phrasing (潛龍) as well, and could be read to key to an original line (formulaic like) 龍潛在淵

- Wen Yiduo "Zhouyi" p. 46 ~~44~~: The ~~four~~ per references to long 龍 'dragon' in the Qian hex. line texts in 1.1, 1.2, 1.3, 1.6, 1.7 and ~~including~~ the implicit one in 1.4 all concern the Dragon asterism, the Green (or Azure) Dragon (more precisely) 苍龙 cang long of the Eastern Palace 东宫 (or Eastern palace). This constellation includes the three stars of the "Heart" Xin 心 lunar lodge (心宿), which rises in the southeast in spring-summer and sets (after dusk) in the southwest in fall-winter. In 1.1 the phrase (after dusk) "Hidden dragon" like 1.4 "Or it leaps into the deep", refers to the Dragon at the autumnal equinox. Cf. 1.2 etc.

(as in the Shuowen remark "The dragon ... ascends to the heavens at the vernal equinox and is submerged in the deep at the autumnal equinox (龍 ... 春分而登天, 秋分而潛淵" (under 龍 entry def. 11B 14a p. 245.) Since Wen has identified the Hex name 乾 as properly 乾卦 another name for the Northern Dipper (~~p~~ see 1.3), he argues (p48) based on this

and later works, that the Upper stands for a chariot (of Qi 齊) and the Dragons are the heavenly team of horses which draw it (天駟), the line texts thus serving to elaborate the meaning of the ~~many~~ hexagram image. The statement in the Tuan (彖) Commentary "乘六龍以御天" (乘 horses six dragons to drive ~~and stands chariots to~~ Heaven) indicates to Wen that the author of the Tuan commen. was also aware of the astrological significance of the ~~star divination~~ line texts of Hex. 1.

- Li Jingchi ("Jiaoshi" #4) supports Wen Yiduo's astrological interp of all ~~all lines~~ dragons as in 1.4 (q.v.) ~~because all astrological double checking by the yarrow stalk div.~~ They are cases where the ~~compilers of Yi~~ your own astrologer is have drawn on the results of astrology in order to reinforce the and emphasize the accuracy strength of their prognostication (?) (此古人星占而為易筮者所引以為重徵驗之意也。)
- Bianzhuan" p.1 Tongyuan pp. 197-198) the astrological symbolism of the four lines 1.1, 1.2 and 1.5, 1.6 is a case of intentional symmetry as a result of editing. Line 1.1 balances 1.6, as 1.2 balances 1.5, working for an extremely orderly text. Lines 1.3 and 1.4, on the other hand form a pair of non-astrological, human topics, see 1.3 and ~~1.4~~ 1.4 (quoting Zuo Zhuan parallels) but 2.6 different (q.v.)
- Li's "Waizhuan" Tongyuan p. 388 also refers to astrological reference of 1.1 etc.
- R.K. Neither Wen Yiduo nor Li Jingchi nor Shaughnessy seem concerned with the fact that Wen's evidence is late for all the astronomical ideas and nomenclature he employs. Just how old is the idea of a Heavenly Dragon? In Zuo Xi 5 there is the phrase from a children's ditty 龍尾伏辰 (quoted in Gu Yanwu Rizhilu 日知錄 j. 30 under 天文, cf. Legge Tso ~~The Chinese Classics vol. 5~~, p. 146 "Wei of the Dragon lies hid in the conjunction of the sun and moon.") (The whole song is filled with astral imagery. Also in Zuo: Xiang 28 "蚩尤乘龍; 龍宋鄭之星也" (glossed as the 'yan star' i.e. Jupiter; Huan 5 "龍見而雩" (glossed as the seven lodges comprising the green Dragon of the Eastern Quadrant.)

- Edward Shaughnessy in an unpublished study in Chinese, entitled "周易乾卦六龍解", has dealt with the ~~dragons~~ longs of 1.1 etc.

concrete symbols, referring to the Dragon asterism's position in the sky in successive months of the year. This viewing of this hexagram as a kind of farmer's almanac is thus different both in general and in the reading of specific words from the astrological interpretation which Wen Yiduo gave to it, while agreeing in the identification of the Dragon asterism.

1.1.2 勿用 Li Jingchi ("Bianzuan" Tanyuan p. 211) means 'unfavorable' (不利也)
(no further explanation)

- MS writes 泅 (right half obscure) 龍勿用 - transcribed as 浸
龙 GSR 661m *tsiəm overflow, soak (Shu), lake (Zhouli) gradually (Yi)
dragon - some scholars consider long to be either a "crocodile" or a transmogrified, mythologized version of crocodiles, e.g. Michael Sullivan (A Short History of Chinese Art, p. 42) referring to some the peoples of the south, the sorts they worshipped the forces of the rain and rivers in "serpents and crocodiles ('dragons')."

1.2.1 見龍在田
1.2.2 利見大人

- 見 GSR 241a (*kian) to see (Shi); *g'ian 𠂤 appear (Shi)
- 田 GSR 362a *d'ien 平 tián field, cultivated ~~field~~ land; to hunt (Shi); loan for id. sound of the drum (Li); *d'ien 去 diàn to cultivate the land (Shi)
- this line 见龙在田 quoted in Zuo, Zhao 29
- Gao Heng: 见 should be read xiàn (=现), following Shiwen. Thus "appear," in contrast with "hide" in 1.1. He understands the sentence 见龙在田 to mean "a dragon appeared(s) in the field(s)" (Jozhun p.57: 龙出现于田中). He does not ~~explain~~ justify his inversion of noun and verb here, from the original "appeared dragon (was) in the fields," nor does he consider the much simpler (which would have to be read) "saw a dragon in the fields" reading 见 as jiàn. All transitive uses of 见 are read jiàn (Gudai Hanyu p.199). Indeed there is not a case among the 21 occurrences of 见 in Yi where it follows a subject noun, and in fact almost always ~~precedes a~~ is followed by an explicit object noun: "saw x," or "see x" as in this same line 利见大人. The same is true of the use of 见 in Shi: it routinely means "to see (something)". Gao reads 利见大人 simply as "lucky to see a great man".
- 见大人 in Yi seems to be the counterpart to the Shi's 见君子 where the phrases 未见君子 "haven't yet seen the lord" and 既见君子 "(when I) have seen the lord," occur 11 times and 22 times respectively. In the Shi da ren does occur too, in phrase 大人占之 189/7 and 190/4, and dafu occurs more often (8 times) - in the Shi "seeing a lord" seems to be accompanied by much prior concern and subsequent satisfaction (some of this is a wife's referring to her husband though)

see reverse *

- on 田: while all interpretors ~~read as~~ take to be 'field', this is in fact more likely to mean the open field where the hunt takes place than a cultivated field, since in all four other cases where 田 occurs in Yi, the hunting of game is involved, while there is no mention of cultivation (in addition to 1.2 here):
7.5 田有禽, 32.4 田无禽, 40.2 田獲三狐, 57.4 田獲三品.
There is only one clear reference to cultivation in the whole Yi: 25.2 不耕穫不菑畬, as Guo Moruo noted (Gudai Shehui p.31-2)

- E.R. Hughes (p.8): "Discloses a dragon in a field; advantageous to have audience of the great man."

Akatsuka Kiyoshi Ekikyo p.18 見龍在田: "An appearing dragon is in the field"; 見in 1.7 below same (q.v.)

*- Odes p.131 "The great man (~~the~~ chief diviner) divines there" // could 大人 in Yi also refer to a diviner? ~~This~~ This possibility seems negated by internal evidence alone: partially because the phrases 利見大人 (5 cases), or ~~and~~ 用見大人 (1) 46.0 seem to be the result of a determination arrived at from consulting a diviner, rather than prior to it; also partially because phrases like 貞大人吉 (47.0) make 大人 the ~~topic~~ subject of a divination rather than the agent. Li Jingshi ("Wuzhou" Tanyuan p.379), following Zheng Xuan, sees in da ren as in the similar Guo Yu 設光 of Shu 192/5 a reference to any wise, learned man (聖人) ~~有学问的~~ as also in the similar 'veteran'.

"auspicious in determinations for the great folk" for people

- Wen Yiduo "Zhouyi" p.46 ~~8~~: 1.2.1 田 refers to the "field of Heaven as in the work Han Jui Yi 汉旧仪 quoted in the Zhengyi 正义 commentary on Shiji Tengshan shu 封禅书 "The lefthorn of the Dragon asterism is the field of Heaven (龙星左角为天田 and also in Suoyin 索隐 comm. to Shiji Tianguan shu 天官书, quoting a Shi ~~shu~~ 石氏 (左角为天田) (Wen does not discuss meaning of 1.2.1 further, other than to imply that since the Dragon is appearing rather than disappearing here, it is associated with the fall-winter period.

MS writes 見龍在田利見大人.

1/2 on 利見大人 Waley (Rev. of H.W. Eight Lectures p579) translates (without saying specifically this is phrase he means): "lucky for interviewing an important person."

- more at 1.5 from Shch + W-B

1.3.1 君子終日乾乾夕惕若
1.3.2 厲无咎

- 乾 GSR 140a *g'i̯an heaven, heavenly (Yi); *kân dry (Shi) - see 1.3a too
- 惕 GSR 850i * t'iek > tì grieved (Shi); fear, respect (Shu) gls. 345, 1422
- 厲 GSR 340a *li̯ad whetstone (Shi) loan for id. oppressive, cruel (Shi); evil (Shi) dangerous (Yi); a ford, to wet the dress (Shi) (etc) epidemic (Shu); demon (Zuo)
- 子 GSR 964a * tsi̯əg > zǐ son, daughter, child; treat as a child; the young of animals [offspring]; gentleman; young lady (Shi); master (Lunyu); prince, viscount (Zuo); cyclic char (Shu)
- 君 GSR 459a *ki̯wən > jūn lord, prince (Shi); princess (Shi)
- Gao Heng: The noble(s)/nobility being diligent (勤勉) during the day, and (cautious) at night, ~~(is) cautious~~, although in danger, will not come to harm (there will be no disaster) (he concurs in *~~Shuowen~~ et al. def of 乾 as vigorous (健)); also thus in Kong Yingda Zhengyi

* Shuoguo Guangya

- Karlgren Loan #560 on Wen Yiduo proposed loan 乾 *kân, *g'i̯an 'dry heaven(ly) for 惕 *·i̯wan > yuan "The noble man is the whole day (grieved:) anxious" (and in the evening apprehensive). "Reject."! Lu Deming [Shiwen] doesn't comment on reading of phrase 乾乾, but since it is under Qian hexagram "Heaven, active (as opp. to Earth, inactive)," Karlgren thinks trad. commentators should be followed, and translates "The noble man is the whole day active."

see reverse

- E.R. Hughes (p.8): "A knight goes vigorously throughout the day (but) at night is more or less cautious: danger, (but) not of misfortune."

- Hellmut Wilhelm ("I-ching Oracles in the Tso-chuan and Kuo-yü," p 275): 君子 should be omitted from the original version, as it is a Confucian concept "alien to early Chou times" and it "spoils the pristine logic and rhythm" of the text here and elsewhere; 夕惕若 is an interpolated "commentatory paraphrase" — 夕 in the evening "elucidates 終日 "at the end of the day," and 惕若 "as if prostrate" elucidates 乾乾; 厲无咎 are diviners' formulae which W. omits without explaining at what point in history he views these as becoming an integral part of the text (but he refers, with approbation, to Conrady and Waley here); thus we are left with 終日乾乾, which fits into the theme of Hexagram 1 showing the progress of the dragon from his wet habitat to dry land. 乾 was orig. gān 'dry': "At the end of the day: oh dry! oh dry!". From this "original meaning" of gian, comes a derived meaning of "a frightening.

experience leading to creative action, or more precisely the germinating point of a creative resolve."

also Li Jingzhi Tongyun

1.3.2 - Qu Jiegong "Lun Yijing de bijiao yanjiu" Guoxuebian III, p. 135-136, (pp. 400-401) after discussing the parallelism in which 厉 occurs throughout Yi, concludes that it has ~~an~~ a "bad" meaning, perhaps serving as ~~an alternate~~ interchangeable form for the phonetically similar 厲 (GSR 厉* liad vs. 厲 *mliar), ~~and with~~ which has a similar meaning (也许和「厉」同纽通假, 或为「厉」義略同。) In cases like this in which it is followed by a 'good' meaning (无咎), the sense must be "although Li there will be no ~~bi~~ jiu" (li and jiu not interpreted). 厉终吉 (6.3 (厉)) "although the diversion, li, is ultimately auspicious."

- Wen Yiduo "Lijiaoyun" p. 58 厉无咎 parallel to other similar phrases throughout Yi; 厉 and 咎 passing after 厉 ignores this, and is wrong. 1.3.2 1.3.1 乾乾 meaning basically 'dry' is a variant form ~~cognate with~~ of 沅 juan 'small stream' which is really same word. Thus 乾乾 considers as loan here for 1 meaning sad in appearance: "The noble ~~is~~ all day looks worse, and at night is grieved." See Kulgren. N.B. Wen treats hexagram names as part of text, and deals with 乾 in 1.0 independently of 1.3 exploration. For 乾 as hexagram name he argues that 乾 is some graph as 斡 (XHZD wò) which ~~was~~ meant 'turn around' and was in turn ~~an old~~ the ancient word for the Northern Dipper 北斗 ~~since this was regarded seen as a pivot around which the Heavens revolved~~ (i.e. the seven stars of the Big Dipper in Ursa Major) the ancients conceived of all the heavens as revolving around the Dipper, it was it was a suitable symbol for Heaven in the first hexagram of Yi ("Lijiaoyun" p 45-46 "Pulong zaoshu" p. 583.)

- 斡 GSR 140 l * kwân > guàn (same word as 157j 轂) wheel-axle cap (Chwi); loteraplied to a word * uât > wò 'turn round' (only Han time text ex.)

1/3 君子 Shu 223/6 "君子有徽猷 小人与屬" Odes p. 177 "if the noble men have fine plans (principles), the small men will cling to them."

1/3 終 cf. Shu 226/1 "終朝采綠" Odes p. 179 "the whole morning I have gathered the lü plant (»royal fodder«)."

qián 1.32
乾

乾 GSR 140 c *kân > gān dry (Shi); *gian > qián heaven, heavenly (Yi)
140a 倝 Shuowen says 'sunrise' no text; b. 𦫳 Zhou III, sense of h 韓 (PN)
Reifler / (H) Wilhelm "etymology" derives from radical 62 (戈) a "flagstaff" (sic) + sun + water (Heaven, p 36) "a planted halberd with a yak's tail fluttering from it"
Tōdō, p 587 160-15 倝 just risen sun implying "dried out" →
乾 gān 160-16 乾 - following Shuowen, Zhu Junsheng "something that rises (上出也), air that rises high up. 倝 phonetic, 乙 is form of gas curling up.
Shinjigen p28 changed form of pictograph 倝 (𦫳乙) 𦫳 (𦫳) a tall flagstaff; or: compound ideograph from phonetic/signific 倝 showing rising sun + 乙; or: 倝 phonetic sound/signific meaning 健 "strong" + distorted form of 人 compound ideo.
// i.e. three totally different interps.
- see Wenyidwo above too for 乾 = 韓

Shuowen 14B/92

1.3.2 无 = "there be (is, was, will be, etc.) no", shortened in word for word translation to just "no"; cf. 有 "there be" and 不 "not"

1.3.1 1/3 Pulleyblank ("Chinese and Indo-Europeans", p 34-35) speculates on etymology of 乾 gián < gien < gryan (or gran) < ? Tocharian (yüeh-chih) related to ch'i lien "heaven"

1.3.2 1/3 Shuowen 7A/10b quotes 夕 惕 若 厲 under entry for 夤 yín (Duan Yucai: Shuowen jiezi zhu pian 7:A/18a (p.328) - Duan keeps "厲" while noting that previous scholars had emended it erroneously to yín 夤, believing that Xu Shen had intended to give an illustration of yín here - Duan discusses other places in Shuowen where Xu Shen had intended only to give support to his graphic interpretation by quoting Yi

- Le Jingchi - Zhouyi Tanyuan "Preface" p.7: uses this line to illustrate how Yi text was gradually transformed from a collection of separate incidents to generalizations about life itself: Here, someone serving as an official was in a tense situation, extremely cautious and timid (戰々 兢々) throughout the day, and at night even more wary. He

cf Xingzhi diff!

sought the oracle's advice (他占筮) and the signs (兆) he obtained were li 厉 and 无咎. In the Yi line texts, however, this incident becomes a general statement: "If a junzi can be respectful and cautious by day and alert at night, then although he may occupy an unfavorable 'dangerous situation, nevertheless everything will work out smoothly in the end." Extended still further, this implies that people should always deal with difficult situations by being respectful and cautious.
// thus "did" becomes "should"

"Xingzhe" Tongyuan (1961) p.158: 乾々 is 健也 'hard working' (敬々不倦整天的工作)

1.3.1 — 終日 zhong in the sense 'end' > 'to the end' > 'while entire' common in both OBI and Shi: cf also in Yi in 6.6 終朝 (cf Shi 226/1 (quoted above)) and, in 63.4, which is a variation on 1.3.1: 終日戒; 16.2 介于石不終日 may also be related

1.3.1 - there is a tendency in both Yi and Shi to use a redup in describing junzi (see eqs. at 15.1). — Here too 乾々 may be used in part because of that trope

- MS writes 鍵 = 夕口口薦无咎 i.e. 鍵鍵 for 乾々
君子終日 ~~(終)~~

- Rao Zongyi "Lue lun Mawangdui Yijing xieben" p.232 transcribes 終日縱々

1.3.1. MS has 泥 transcribed as 泥 for 惕
*niər *t'iek

1.4.1 或躍在淵
1.4.2 无咎

(*iwen)

- 淵 GSR 367a: abyss, deep (Shi)
- see the quote from Shi in 1.1 above
- Gao Heng: no paraphrase, other than to note that 1) 龙 is understood subject 2) the deep is its proper and secure home 3) he does paraphrase 在 to 於 // note that 在 here serves as postverbal relational particle 4) the whole phrase is a metaphor for man finding his proper place, thus no harm befalling him

- E.R. Hughes (p.5): "Something leaping up in an abyss: no misfortune."

- RK. 14.1. "Or leaps into the deep." on the model of the Shi formula discussed in 1.1 above, even though 或 is usually 'in some cases > some'

- Wen Yiduo ("Zhouyi" pp. 46-48): 1.4.1 is an implicit reference to the Dragon asterism at the autumnal equinox (see 1.1)

- Li Jingchi, "Bianzuan" Tanyuan p. 198: Line 1.4 forms a pair of lines with 1-3, the concern of which is human affairs, instead of the astrological symbolism of the pair above 1.1 and 1.2, and below it 1.5 and 1.6. 或 in 1.4.1, contrary to traditional view, and that of Wen Yiduo, does not refer to a dragon but means instead "some" people like 或人, like 有人 (true thoughtful yi). 或 in 1.4 balances 君子 in 1.3 as does the repeated prognostication 无咎. // Li is right in observing the regular use of 或 in yi, but here the clear employment of an oral formula with close parallels in Shi (not to mention rhyme) is sufficient evidence to link 1.4 with 1.1, 1.2 and 1.5 rather than 1.3

- RK 或 as in Shi 291/3 或来图麾本(汝) Odes p. 251 "there are those who come to see you."

1.5.1 飛龍在天
1.5.2 利見大人

- 天 GSR 36/2: t'ien Heaven (Shu) loan for id. to brand on the forehead (Yi)
- re 利…人 Shch. (p226) "Auspicious is the meeting with the great man."; W/B (p 9): "It furthers one to see the great man."
- "飞龙在天" quoted in Zuo, Zhao 29
- Gao Heng: metaphor for a man in high position, to meet whom would be advantageous
- E. R. Hughes (p.8): "A dragon flying in the heavens: advantageous to have audience of the great man."
- Wen Yiduo ("Zhouyi" pp 46-48) 1.5.1 refers to the Dragon asterism at the vernal equinox ~~based on~~ as in the Shuowen remark "~~The dragon... ascends to the Heavens at the vernal equinox and is submerged in the deep at the autumnal equinox~~ quoted in 1.1 above", as well as other post-Han references

1.6.1 亢龍
1.6.2 有悔

- 悔 GSR 947s *Xmwəg repent, regret (Shu); loan for r (斛) (as upper lines in divinatory hexagrams) (Shu) gl. 1550
- this line quoted verbatim in Zuo, Zhao 29
- Gao Heng: 亢 = 沆 (阝亢, 土亢, 阝亢) a pond or marsh, thus "Pond dragon" (representing a dragon in difficulties, because of the shallowness and muddiness of the water, thus 有悔 there will be a minor misfortune (較小之不幸)
- trad. commentators gloss 亢 as "very high" (extremely) eg. Wang Su 王肅 in Jijie 集解 quoted in Zhouyi p. 59
- 亢 GSR 698z *kâng > gāng neck, throat (only this time text ex.); name of a constellation (Li); loan for id. lift high (Zhuang); *kâng > kàng overbearing (Yijie); excessive (Zuo); screen, protect, defend (Zuo); loan for b (抗) obstruct, oppose (Zuo); for c (伉) equal (Li) // cf. 698f 沆 *gâng > hàng hàngxiè 沆瀣 mixture of the dew (Chuci); 698g 吭 gâng > hàng (XH) stretch the neck (Shu) gl. 71; 698h 坑 kâng > kēng pit (Chuci); 698i 阱 id. pit, hole (Zhuang); 698e 杭 gâng > hàng go by boat (Shu) // cf. and 航 — ie there is a family of words meaning 'a body of water', and 'crossing a body of water'

(A) 高亢 gāokàng loan (extreme) (extremely) (extremely)

- E.R. Hughes (p. 5): "An overbearing dragon; there is cause for remorse (= repentance)." (亢 is the dragon asterism as in 1.1 etc.)
- Wen Yiduo "Legion" pp 46-49 亢 has the meaning 'straight (直)' and 1.6.1 means "Straight Dragon" which, being a distortion of the dragon's usual preferred curled posture (cf. 1.7), leads to the ~~statement in 1.6.2~~ ominous conclusion of 1.6.2. No further exegesis of 亢.

- Edward Shaughnessy (personal communication, July 18, 1981 — see 1.1) observes that Wen's argument that the dragon can be sometimes straight, as here in 1.7, and sometimes curled as in 1.8 is "incomprehensible" since the stars of an asterism are fixed in a given position. One could hardly make a divination on their perceived changes.

RK: 1/6 亢 — consider possibility of ref to one of 28 宿: "the dragon of 亢" note that 亢 is second of the asterisms making up 東方蒼龍 (see Gulai Zhongyu p. 784) 亢 GSR 698z *kâng, but it appears first only in Liji

(亢)

-RK: 亢 may orig. have been a pictogram of ~~had~~ root meaning of 'neck, throat' (see GSR, Shinjigen p.36. The lunar lodge Kong itself may indeed refer to the "neck" of the Dragon asterism it forms a part of. Agynonym of 亢 in this meaning is 喉 hóu, and the similarity of the later Chinese bisyllabic compound, of identical meaning but uncertain origin, to 1.6.1 亢 龙 is striking. 喉 吭 This could be a conscious pun in text. Erya (17.78 p.35) says of Kong 亢: 'a bird's throat' 亢 鳥 吭 to which the guo Pu gloss adds "long refers to houlong 吭 谓 喉 吭" 郭璞 Zhushu 10/62

Cf. English "gullet", meaning both 'throat' and 'ravine' or 'water channel' (alt. form "gully"), which derives from French goulet and Latin gula 'throat'. Kong 亢 too seems to belong to a family of words referring to ~~dealing with~~ bodies of water or crossing bodies of water: 沆 坑, 阬 田亢 all meaning 'pit' 'pool' 'pond' 'gully' etc.; 杭, 航 'go by boat' 'cross by boat' and perhaps also by meaning extension 亢, 吭, 航 gullet', 亢 'stretch the gullet (neck)'

-1.6.1: "gullet dragon", "an entrenched dragon."

-MS has 扌亢 variously lift up, elevate, protect, defend, oppose, resist, n.f. 亢 high
MS Yizhuyi has 火亢 in quote (not in GSR)

1.7.1 見羣龍无首 

1.7.2 吉

- this line quoted verbatim in Zuo, Zhao 29, referred to there as 其 (i.e. 乾之) 坤

should be 迥

Gao Heng: 见 is also read as 現: "a group of dragons appears in the sky, their heads obscured by clouds. This is metaphor for the masses all achieving their aspirations and flying high, thus naturally auspicious."; Dazhuan p. 59-60: the Mawangdui MS has 迥九 for 用九. So 用 should be read as 迥, which means 通 'throughout'; thus 用(迥)九 means "nines throughout". It is this line text which is consulted when all lines are '9's

[illegible] trad comm. understand 首 as head (of group), leader, hence line means: "a group of dragons appear without a leader (the dragon king) (Dazhuan p. 60)

用 also [illegible] to 同, must mean 迥

- 迥 not in GSR but series 回 is GSR 842 a → h presumably 迥 jiǒng = h. 迥 ~~*g'iweng > xiong distant (Shu) or = a. orc. (回, 迥 *kiweng > jiǒng outlying parts~~ — cf. 用 *diung ← Gao doesn't explain his gloss 通 which is rather far from sense of series GSR 842 — cf. 2.7 Dazhuan p. 82, where this MS graph is transcribed 迥 (not in GSR either) → 同 GSR 1176 *d'ung

- Shuowen (2B/5b) has a form 迥 (repeatedly) def as 迭也 ~~cf. 迥 (2B/7b) 遠也~~
- E.R. Hughes (p. 8) (skips this line — too bad)
- Karlgren (Loan # 888): "The common and seemingly natural interp is: 'There appears a flock of dragons without heads'." But K. finds that Wen Yiduo's loan 羣 *g'iwən for 卷 *g'iwan 'curved, curled': "There appears a curled dragon without head," "seems convincing," because it brings 1.7 into ~~a supposed~~ line with a supposed series of qualifying attributes of dragons: 飞龙 "the flying dragon", 亢龙 "the overbearing (stuck-up) dragon")

- Akatsuka: "If the appearing group of dragons have no heads, it is auspicious

- Wen Yiduo ("Zhouyi" Lenzuan p. 46-47) 羣 read as 卷 "curled". The curled Dragon (asterism) is its natural posture as indicated in Shang OBI form of graph and the phrase 卷龙 itself occurring in Shuowen and comm. to Shijing, Zhouli, etc. Since the tail curls around to

meet the head it appears as if ~~it~~ the Dragon is "without a head" (无首)