

INFORMATION TO USERS

This reproduction was made from a copy of a document sent to us for microfilming. While the most advanced technology has been used to photograph and reproduce this document, the quality of the reproduction is heavily dependent upon the quality of the material submitted.

The following explanation of techniques is provided to help clarify markings or notations which may appear on this reproduction.

1. The sign or "target" for pages apparently lacking from the document photographed is "Missing Page(s)". If it was possible to obtain the missing page(s) or section, they are spliced into the film along with adjacent pages. This may have necessitated cutting through an image and duplicating adjacent pages to assure complete continuity.
2. When an image on the film is obliterated with a round black mark, it is an indication of either blurred copy because of movement during exposure, duplicate copy, or copyrighted materials that should not have been filmed. For blurred pages, a good image of the page can be found in the adjacent frame. If copyrighted materials were deleted, a target note will appear listing the pages in the adjacent frame.
3. When a map, drawing or chart, etc., is part of the material being photographed, a definite method of "sectioning" the material has been followed. It is customary to begin filming at the upper left hand corner of a large sheet and to continue from left to right in equal sections with small overlaps. If necessary, sectioning is continued again—beginning below the first row and continuing on until complete.
4. For illustrations that cannot be satisfactorily reproduced by xerographic means, photographic prints can be purchased at additional cost and inserted into your xerographic copy. These prints are available upon request from the Dissertations Customer Services Department.
5. Some pages in any document may have indistinct print. In all cases the best available copy has been filmed.

**University
Microfilms
International**

300 N. Zeeb Road
Ann Arbor, MI 48106

8525020

Kunst, Richard Alan

THE ORIGINAL "YIJING": A TEXT, PHONETIC TRANSCRIPTION,
TRANSLATION, AND INDEXES, WITH SAMPLE GLOSSES

University of California, Berkeley

PH.D. 1985

**University
Microfilms
International** 300 N. Zeeb Road, Ann Arbor, MI 48106

The Original *Yijing*: A Text, Phonetic Transcription,
Translation, and Indexes, with Sample Glosses

By

Richard Alan Kunst

A.B. (Yale University) 1966

M.A. (University of California) 1969

C.Phil. (University of California) 1975

DISSERTATION

Submitted in partial satisfaction of the requirements for the degree of

DOCTOR OF PHILOSOPHY

in

Oriental Languages

in the

GRADUATE DIVISION

OF THE

UNIVERSITY OF CALIFORNIA, BERKELEY

Approved:

John E. Jamieson

April 18, 1985

Chairman

Date

Ward H. Kagalla

18 April 1985

Joyce K. Reed

April 17, 1985

DOCTORAL DEGREE CONFERRED

MAY 17, 1985

.....

"The Original Yijing: A Text, Phonetic Transcription,
Translation, and Indexes, with Sample Glosses"

Copyright © 1985

by

Richard Alan Kunst

"The Original Yijing: A Text, Phonetic Transcription,
Translation, and Indexes, with Sample Glosses"

Richard Alan Kunst

Abstract

The Yijing 易經, also called Zhouyi 周易, and known in the West as the Book of Changes, is one of the oldest and most familiar texts of ancient China. The "original" Yijing dates from the earliest period of recorded Chinese history, the late Shang and Western Zhou dynasties, around the beginning of the first millennium B.C.E. It came into existence as an orally transmitted, organically evolving anthology of omens and their prognostications, popular sayings, historical anecdotes, and wisdom about nature, which were assembled into a manual around a framework of hexagrams and their solid or broken lines by diviners relying on the manipulation of yarrow stalks to obtain oracles. This diviner's manual became increasingly popular during the centuries of the Zhou dynasty. It was written down, edited, and elaborated with commentary, and by the Han dynasty, (the centuries before and after the beginning of the Common Era) it had become a larger and much more complex work, which was a source of scriptural inspiration for natural and moral philosophers in China and eventually also in Japan and Europe.

This study includes tools to assist in understanding the original diviner's manual: first, a text which indicates probable emendations and the modern graphic counterparts for archaic orthography; second, a transcription of the entire text into standard pinyin romanization, also giving the Old Chinese readings where useful for syntactic or phonological analysis--for example, for rhyme and onomatopoeia; third, two translations, literal word-for-word and a

more interpretive version; fourth, several introductory studies on the relation of the Yijing to primitive systematic thought, oral-formulaic literature, and the Early Old Chinese language; fifth, numerous reference aids, such as a glossary, a type-list and frequency count, and a concordance to graphs appearing in the text, all computer-generated; sixth, sample glosses for two complete hexagram-chapters; and, finally, a photographic reproduction of the transcription of the Mawangdui manuscript of the text discovered in 1973, which was used in reconstructing the original text and its meaning.

Done, Jamieson

CONTENTS

| | |
|--|----------|
| List of Tables | page iii |
| Preface | iv |
| Abbreviations and Symbols | xiv |
| Definitions | xvii |
| PART ONE: INTRODUCTORY STUDIES | 1 |
| 1. Introduction | 2 |
| The Origins and Early History of the <u>Yijing</u> Text | 2 |
| The Social and Intellectual World of the <u>Yijing</u> | 10 |
| The Philological Study of the Text | 16 |
| 2. The Structure of the Text: The <u>Yijing</u> and Primitive Systematic Thought | 19 |
| 3. The <u>Yijing</u> and Oral-Formulaic Literature | 62 |
| 4. The Language of the Text | 82 |
| Reading the Text Today: Graphic and Phonological Problems | 82 |
| A Grammatical Sketch | 95 |
| a. Syntax | 102 |
| b. Modification | 105 |
| c. Affixation | 107 |
| d. Substitution | 111 |
| e. Number and Units of Measure | 117 |
| f. Relational Particles and other Function Words | 119 |
| g. Negation | 126 |
| h. Interrogatives | 137 |
| i. Adverbs and other Verbal Auxiliaries | 140 |
| j. Reduplication | 147 |
| Some Important Lexical Items | 150 |
| a. <u>fú</u> 孚 'capture' | 150 |
| b. <u>huí</u> 悔 'trouble' | 159 |
| c. <u>jí</u> 吉 'auspicious' | 161 |
| d. <u>jiù</u> 咎 'misfortune' | 163 |
| e. <u>lì</u> 利 'favorable' | 168 |
| f. <u>lì</u> 厲 'threatening, threat' | 174 |
| g. <u>lìn</u> 吝 'distress' | 176 |

| | | |
|--|--------------------|-----|
| h. wáng 亡 | 'go away' | 179 |
| i. xiǎng 享 / hēng 亨 | 'treat' | 181 |
| j. xiōng 凶 | 'ominous' | 190 |
| k. yòng 用 | 'use' | 191 |
| l. yǒu 有 | 'there be,' 'have' | 196 |
| m. yuán 元 | 'grand,' 'very' | 198 |
| n. zhēn 貞 | 'determination' | 200 |
| o. Other Notable Lexical Usage | | 211 |
| Notes to Part One | | 216 |
| PART TWO: TEXT, PHONETIC TRANSCRIPTION, WORD-FOR-WORD TRANSLATION AND FREE TRANSLATION | | 238 |
| Hexagrams By Number | | 239 |
| PART THREE: GLOSSES ON THE <u>YIJING</u> TEXT (SAMPLE) | | 368 |
| Hexagram 1: Qián 乾 | | 369 |
| Hexagram 50: Dǐng 鼎 | | 421 |
| PART FOUR: APPENDICES | | 439 |
| Appendix A: List of Proposed Emendations in the Text | | 440 |
| Appendix B: Frequency Count of Graphs in the Text: A Type-Token Analysis | | 441 |
| Appendix C: Hexagrams Arranged in Order of Text Length | | 450 |
| Appendix D: Index to Wen Yiduo's <u>Yijing</u> Glosses in "Leizuan" and "Putang zashi" | | 451 |
| Appendix E: Index to Hexagrams by Pronunciation, in both Traditional and Mawangdui Order | | 452 |
| Appendix F: Phonetic Index and Glossary to Graphs in the <u>Yijing</u> | | 453 |
| Appendix G: Concordance to Graphs in the <u>Yijing</u> | | 484 |
| | Explanatory note | 484 |
| | Base Text | 488 |
| | Concordance | 499 |
| Appendix H: The <u>Wenwu</u> 1984.3 Transcription of the Mawangdui MS. | | 604 |
| BIBLIOGRAPHY | | 612 |

LIST OF TABLES

| | |
|--|-----|
| Table 1. Words and Phrases with Two or More Occurrences Concentrated Exclusively or Primarily in One Hexagram | 32 |
| Table 2. Occurrences of Some Words with "Low" Meaning | 39 |
| Table 3. Distribution by Line of "Low" Meaning Words | 40 |
| Table 4. Occurrence of Some Words with "High" Meaning | 41 |
| Table 5. Distribution by Line of "High" Meaning Words | 42 |
| Table 6. Occurrence and Distribution of the Word <u>zhōng</u> 中 'middle' | 43 |
| Table 7. Distribution in Line Texts of 21 Graphs Containing "Heart" Element (忄 / 心) | 43 |
| Table 8. Paired Words of Opposite Meaning | 48 |
| Table 9. The Number Vocabulary of the <u>Yi</u> | 118 |
| Table 10. Reduplicated Expressions | 148 |
| Table 11. Rhyming and Alliterative Imitative and Other Binoms | 149 |
| Table 12. The Color Vocabulary of the <u>Yi</u> | 214 |
| Table 13. Pleonasms and Near-Pleonasms | 215 |

PREFACE

In recent years there has been a surge of interest in the Yijing, both in China and abroad, among both scholars and those seeking inspiration from Eastern wisdom. The latter group in the West has been well served by a flood of publications capitalizing on the Yijing's trendy appeal. The majority of these, if they are not disguised reprints of the major translations done by the giants of sinology a few generations past--Legge in English, Wilhelm in German, Philastre in French--are merely reworked "interpretations," which in fact pursue a long tradition in Yijing studies of "letting the past serve the present."

While there is little new to be found in the popular works, the scholarly community can rejoice in the abundance of new information available for the study of early China, including the Yijing, and the emerging new techniques for dealing with it. I refer both to the immediate past--the dazzling archaeological discoveries of the 1970's--and to the broader background of the twentieth-century concern with separating the veneer of legend from the historical core of ancient China, a mission made possible, more than any other factor, by the initial discovery of the "oracle bones" at the turn of the century. Yet while other early Chinese texts, such as the Shijing or Western Zhou bronze inscriptions, have benefited from a reassessment in the light of new evidence and in the new yí gǔ spirit of "skepticism toward antiquity," the Yijing has only begun to be looked at afresh. I hope that this study, which has imbibed deeply from the well of skepticism and new knowledge, will encourage others to give the text that fresh look it so much deserves.

My own interest in the Yijing got its start when, as a new graduate student at the University of California at Berkeley, I reverently pulled from the shelf high in the stacks of the East Asiatic Library the first volume of the Sibu beiyao collection containing the text. Opening that and laying it side by side with the Wilhelm-Baynes translation, I naively tried to match the English words with their Chinese originals. It was a naive attempt partially because Joseph Needham's apt description of the Wilhelm-Baynes layout as belonging to the "Department of Utter Confusion" certainly applies equally well to the Chinese text itself as it has been typically rearranged since the Song dynasty. But it was naive too because then I had no inkling of the enormous role which metaphor and allegory have played in the scholarly tradition of the Yi. I callowly imagined that, based on my rudimentary knowledge of the syntax and diction of Old Chinese, with the help of some good dictionaries, I could piece out a first approximation of the sense of the work which would bear a resemblance to Wilhelm's, or to Legge's. I was wrong. There was little resemblance. I blamed my inadequate enlightenment and, like the great majority of serious students of early China, left the Yi to wisdom-seekers. But I was unrepentant in my literal-minded approach to the text.

Several years later I had the good fortune to become reacquainted with the text on the occasion of a seminar on the Yijing given at Berkeley by Professor John Cikoski. He shared my confidence that knotty problems of interpretation in ancient Chinese documents were susceptible of solution by an unromantic, linguistically rigorous commitment to paying heed to the nuts of phonology and bolts of syntax, before going on to the construction of the text as a whole. I learned much from him in long discussions of Classical Chinese grammar and its relation to the pre-Classical language of the Yijing hexagram and line texts, what I call here Early Old Chinese.

I came to appreciate that the great translators of the past, such as Legge and Wilhelm, had not really set for themselves the goal of translating the "original" Yijing. Instead, they meant to capture a slice in time of the intellectual and spiritual development of the China they knew so well, conveying to the Western reader the significance that the great Yijing tradition, including all the learning of the "wings" and the library of commentary on commentary, xuán zhī yòu xuán--the Dà zhuàn as it is often termed nowadays--had for the educated classical scholar of their day. Indeed, each of them relied heavily on a well-known late Qing scholar of the old school--Legge on Wang Tao and Wilhelm on Lao Naixuan. As a result, the translations of Legge and Wilhelm are rich in metaphorical understanding but transmit only a pale reflection of the primitive meaning of the text. Legge also apparently decided that if Zhu Xi was so seminal an influence on the later interpretation of the Yijing text, he would sometimes simply translate the embellishments of Zhu Xi, or Cheng Yi and other Song scholars, and not bother with the original text at all.

Legge's translation and his interspersed remarks are sometimes tinged with the defeatism that led Bernhard Karlgren to lard his works on ancient China with references to the "rarely intelligible" "rigmarole of the Yi," and other scholars to claim that the modern text is "hopelessly corrupt." Wilhelm was somewhat more optimistic about his command of the text, one might even say fatuous. Since the time they wrote, however, we have had genuine reasons for optimism. Principal among these is the body of new historical documents roughly contemporary with the Yi which has been made available through the ongoing decipherment of the constantly expanding corpus of Shang and Zhou dynasty oracle bone and bronze inscriptions. About the same time that my interest in the Yi was rekindled, I was introduced to an entirely new discipline, when I took a course on the

paleography of these inscriptions from Professor David N. Keightley of the Department of History at the University of California at Berkeley. My debt to Professor Keightley is immeasurable, and not merely because I received a grounding in the Shang inscriptions from the West's leading expert. Never in my experience has a teacher made so sincere and thorough an effort to improve the quality of a student's thinking and its reflection in the written word as he has done. Moreover, the pyromancy of animal bone and turtle shell and the achillomancy of yarrow stalk and hexagram are two aspects of a single mantic tradition, and Keightley is at the forefront of understanding the relation of the two. He has encouraged and supported my study of the Yijing from the beginning with admirable tenacity.

In the past few years a string of new publications from China dealing with the Yi has brought the state of Yi scholarship to a critical mass at home and abroad. The long-awaited release of the full manuscript of the Yi excavated at the Mawangdui site in Changsha in 1973 has come about, at least in part, with the publication of a modern-character transcription of the text in the March 1984 issue of Wenwu magazine. In the meantime, another fragment has already been discovered at the Fuyang site in Anhui and awaits full publication. There is every expectation that more manuscripts lie buried and waiting. The past five years have also witnessed the publication of several new or newly revised studies of the Yi, as well as old studies which were written during the Cultural Revolution and awaiting official sanction to be printed. These include numerous works by those deans of Yìxué, Li Jingchi (who died in 1975) and Gao Heng, but also the works of many younger scholars, whose work is unfortunately slightly limited by the unfashionability in contemporary China of the May Fourth spirit of skepticism. Almost every issue of the journal Zhongguo zhexue contains a new article on the Yi. One exciting new thrust of scholarship is devoted to

furthering Zhang Zhenglang's analysis of the "hexagram number signs," which appear on some bones and vessels.

It is in this favorable context that I submit this study to the reader as a kit of tools for the future analysis of the original Yijing. I have retained that faith in a nut-and-bolts approach to the text which I referred to above. If there is a methodological bias implicit in the proposed text and translation which follow in Part Two, it is a ruthless literal-mindedness toward the text. I have tried as much as possible to determine from both internal and external evidence the meaning that each word had in the Early Old Chinese language (EOC) in which the Yijing diviner and his client conducted their oracular consultation, then to construe each phrase as straightforwardly as possible, in consonance with what we know to be the regular syntax of EOC, as found in text parallels in the Shijing, the inscriptions, and the older parts of the Shujing. The result should be an understanding much closer to that of the relatively simple Western Zhou Chinese people of 3000 years ago than to the urbane fin de siècle world-view of a Lao Naixuan or a Wang Tao.

In the case of the great majority of the hexagram and line texts, I have been able to choose the best interpretation from those already proposed by commentators ancient and modern. In some cases a simple fresh reading, free from pre-conceived notions, of the glosses of the more linguistically-oriented Han commentators such as Yu Fan or Ma Rong is all that is necessary to reach a good interpretation. But in a surprising number of cases a straightforward rendering of the text, perhaps one suggested by our knowledge of the language of the Shang OBI or the society they reflect, has been overlooked by the previous exegetes. In such cases I offer my own interpretation, without the benefit of previous textual authority. In pursuing this strict constructionist method, I have often been led to treat several

phrases occurring within a single line text as unrelated entries, resulting from the composite formation of the text. It seemed desirable to carry this method out consistently and let the internal relations of the text emerge from the most natural readings possible, rather than being imposed by a traitorous English interpretation. Nevertheless, such English necessities as verb tense, explicit subject, and pronoun number and gender all conspire to force a decision on the English translator to which the Chinese text is quite indifferent. I have tried to cope with this distortion, familiar also to translators of Chinese poetry, in part by supplementing the more interpretive free English translation with a word-for-word one, without indicating a commitment to any particular parsing or time reference. While I believe many problems in our understanding of the text have been satisfactorily solved, or are very near to solution, it would be dishonest to deny that scores of poorly understood passages remain, in which I have had to settle for a less than totally satisfactory solution. This is emphatically an experiment. The translation should be regarded as a tentative, evolving one, which will change as our understanding grows.

Several introductory studies in Part One analyze the relation of the Yijing to primitive systematic thought, the theory of oral-formulaic literature, and the Early Old Chinese language. Our knowledge of EOC is admittedly inadequate, and I hope that this translation makes a small contribution toward improving it. Each of these studies takes up various aspects of the question of interpretation I have raised here. After Part Two, containing the text, pinyin transcription, and English translation, I give in Part Three relatively complete sample glosses for two hexagram-chapters, which indicate the kind of evidence for the various alternative interpretations of each passage which should ideally be provided for the remaining 62 hexagram-chapters as well. Then a series of appendices in

Part Four are intended to help the reader find his or her way easily around the text. These include a phonetic index and glossary of graphs, various other indices, a type-list and frequency count, and a concordance to graphs in the text. Finally, the Wenwu transcription of the Mawangdui MS. may not be conveniently accessible, and in any case it is difficult to consult in its published form, since its order is completely different from that of the received text, yet it contains no cross-index, or even the serial numbering that the Western reader is most comfortable with. Hence I reproduce it photographically in Appendix H, with added serial numbering. A given hexagram and line text may be found if that appendix is consulted together with the phonetic index to hexagram names in Appendix E.

Some readers may be interested in the methods used for computer generation and printing of Appendices B, C, E, F, and G. The concordance of Appendix G and the frequency count of Appendix B were both done in collaboration with Dr. Peter Nancarrow of the faculty of Oriental Studies of the University of Cambridge, using an Ideomatic Encoder of his own design and a concordancing program in FORTRAN, run on a mainframe IBM computer at the Cambridge Computing Laboratory. They were "printed" by a plotter equipped with a ballpoint pen. I would like to acknowledge the financial support of the Duke University Research Council for the compilation of the concordance and thank Jojan Nakamura and Yu Yingmin for their research assistance. The other appendices, and some of the supplementary information in the concordance, were compiled using the editor program of a system I developed at Duke University for Computer-Assisted Instruction in Chinese, called "Chinese Vocabulary Database Manager." It is written in compiled BASIC and runs on a Victor 9000 microcomputer equipped with a Chinese Character Generator board from Eastern Computers, Inc. of Virginia Beach, Virginia. Printing was done

with an Epson FX-80 dot-matrix printer in graphics mode.

The concluding Bibliography is the final tool in the kit. I have made an effort to incorporate not only all works which I explicitly cite and draw upon in the translation, but also full citations for virtually all the works which I am aware of in Chinese, Japanese, and the major European languages which contain original philological analysis of the Yijing text. These include quite a few obscure but nonetheless significant works, such as those published in Beijing on the eve of the Japanese invasion by the imaginative scholar Jiang Shaoyuan and his colleagues. (Jiang was the first Chinese scholar to review Arthur Waley's pioneering article, "The Book of Changes," and took up from him the baton of speculative rethinking of the text, in newspaper columns published every two weeks or so.) I have been able to consult personally most, but not all, of the works listed in the Bibliography. I have made a special effort to list every publication related to the Yi by the major textual commentators of the modern school in China: Gao Heng, Li Jingchi, Wen Yiduo, Qu Wanli, Guo Moruo, Yu Xingwu, Ping Xin, and Xu Shida, as well as Jiang Shaoyuan. Also listed are most of the new translations from the original Chinese into other languages since the first Western translation into Latin by Regis and de Mailla, published in the 1830's, as well as a number of reprint and derivative translations. A curious fact is that there as yet exists no translation into modern Chinese, the preferred form being the paraphrase which elaborates upon and supposedly elucidates the original. Most Japanese scholarship on the Yi is disappointingly tied to a strictly scriptural, inspirational approach.

In addition to those scholars named above, there are many others who have contributed much to the development of my thinking before and during the course of this study. I would like to acknowledge my debt to all of them here. I owe my interest in China to my teachers at Yale: in

particular, the late Arthur and Mary Wright, Hugh Stimson, who gave me my foundation in Classical Chinese, and Jonathan Spence, who in turn introduced me to Joseph Needham's Science and Civilisation in China. I was fortunate to study as a graduate student at the University of California at Berkeley with some of the great scholars of 20th-century American sinology, including the late Peter Boodberg and Shih-hsiang Chen, as well as Cyril Birch, Kun Chang, and Edward Schafer. I hope that my translation lives up to the spirit of the Boodberg-Schafer injunction to seek first to understand the natural world we live in, then apply that knowledge to the written text. We look up to the same moon and stars that the ancients did. I learned how to teach as an apprentice to Professors Birch and Samuel Cheung. To Professor Kun Chang, under whom I began this study, and Professors William S.-Y. Wang and Yakov Malkiel I owe my training in linguistics. Two great linguists whom I have had the honor of knowing, the late Y. R. Chao of Berkeley and Wang Li of Beijing University, and a third whom I never met personally, but feel that I somehow knew, the late Bernhard Karlgren, have had a profound influence on my thinking, one which underlies almost every page of this study. Others who generously offered advice and support when I needed it include Sarah Allan, David Nivison, Paul Serruys, Ken-ichi Takashima, Kidder Smith, Weiming Tu, Nathan Sivin, Edward Shaughnessy, and my wife Kathy. Dr. Shaughnessy's 1983 dissertation, "The Composition of the Zhouyi," has raised the discourse on that subject to a new level of sophistication and incidentally includes insightful new interpretations of numerous passages in the text. I cherish the memory of many pleasant hours talking with him about the Yi over the past several years.

I spent two happy and productive periods of research in China, first in the Department of Philosophy of Beijing University in 1980, and again in 1983, in the Department of Chinese of Nanjing University. In 1980 I

interviewed Gao Heng, living in retirement and ill health in Beijing; and in 1983, I visited Huanan Shifan Xueyuan, the school in Guangzhou where Li Jingchi had served as Professor of Chinese from the early 1950's, through a crippling attack of polio in the early 1960's, until his death in 1975. There I talked with several of Li's former students now teaching in his department. In the course of these visits to China I had occasion to talk with numerous scholars, who, when I asked them to read aloud or elicited quotes from them of various parts of the text, served as unwitting informants in shaping my ideas on how the Yi, or indeed any other ancient text, is to be read aloud today in Modern Standard Chinese. It is quite a distinguished list of linguistic informants: in addition to Wang Li and Gao Heng, there was Zhou Zumo, Lu Zongda, Yang Bojun, Pan Yunzhong, Xu Yu, Zhang Dainian, Lou Yulie (who took an afternoon away from editing Wang Bi's collected works to read the entire hexagram and line texts aloud for me). In the United States, other informants included Li Fang-kuei, Chou Fa-kao, Zhu Dexi, and Li Xueqin. I hasten to add that few of my radical rereadings of the Yi text would receive the immediate endorsement of this illustrious panel.

Finally, I wish to thank my dissertation committee chairman, Professor John Jamieson, who also facilitated my stay at Beijing University in 1980 under the sponsorship of the Committee on Scholarly Communication with the People's Republic of China, and the other members of the committee, Professors Jeffrey Riegel and David Keightley, for their patience and unflagging support during the long gestation of this dissertation.

November 1984
Durham, North Carolina

ABBREVIATIONS AND SYMBOLS

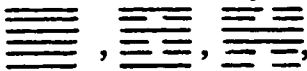
| | |
|------------------|--|
| ap. | according to, quoted in (<Latin <u>apud</u>) |
| <u>BIHP</u> | <u>Bulletin of the Institute of History and Philology, Academia Sinica, Nanjing (-1949) and Nangang, Taiwan (1950-)</u> 中央研究院歷史語言研究所集刊 |
| <u>BMFEA</u> | <u>Bulletin of the Museum of Far Eastern Antiquities (Stockholm)</u> |
| DEF | definite modifier, or determiner (qí 其). See Part One, Chapter 4, "A Grammatical Sketch." |
| DKJ | Morohashi Tetsuji, ed., <u>Dai kanwa jiten</u> 大漢和辭典 |
| <u>Documents</u> | Bernhard Karlgren, <u>The Book of Documents</u> |
| em: | emended to |
| EOC | Early Old Chinese (= pre-classical Chinese) |
| GSR | Bernhard Karlgren, <u>Grammata Serica Recensa</u> |
| <u>Gu Hanyu</u> | <u>Gu Hanyu changyongzi zidian</u> 古汉语常用字字典 |
| <u>HQJJ(XB)</u> | <u>Huang Qing jing jie (xu bian)</u> 皇清經解(續編) |
| interp. | interpretation |
| <u>JAOS</u> | <u>Journal of the American Oriental Society</u> |
| j. | <u>juan</u> 卷 |
| <u>Jijie</u> | Li Dingzuo, ed., <u>Zhouyi jijie</u> 周易集解. Also in eds. of Li Daoping and Sun Xingyan (see Bibliography). |
| <u>JWGL</u> | <u>Jinwen gulin</u> 金文詁林, ed., Zhou Fagao 周法高 et al. |
| <u>KG</u> | <u>Kaogu</u> |
| <u>KGXB</u> | <u>Kaogu xuebao</u> |
| LOC | Late Old Chinese (= Classical Chinese) |
| MC | Middle Chinese |
| MOD | marker of explicit modification zhī 之 (borrowing Y.R. Chao's term for de 的 in MSC) |

| | |
|---------------|---|
| MS. | Mawangdui 马王堆 <u>Yijing</u> Manuscript (Discovered 1973; original unpublished as of 1984, except for several fragments, totalling approximately one sixth of the whole, principally in <u>Wenwu</u> 1974.7 Plate I. A full transcription in modern characters has also appeared in <u>Wenwu</u> 1984.3 under the title "Liushisi gua" 六十四卦. Unless otherwise noted, citations of MS. refer to the fragment published in 1974. |
| MSC | Modern Standard Chinese |
| OBI | oracle bone inscriptions |
| OC | Old Chinese (= Karlgren's Archaic Chinese) |
| <u>Odes</u> | Bernhard Karlgren, <u>The Book of Odes</u> |
| RK: | author's note |
| SBCK ed. | <u>Sibu congkan</u> 四部叢刊 edition (Shanghai: Shangwu Yinshuguan, 1929-36) |
| SBBY ed. | <u>Sibu beiyao</u> 四部備要 edition (Shanghai: Zhonghua Shuju, 1927-35) |
| SCC | Joseph Needham, <u>Science and Civilisation in China</u> |
| <u>Shi</u> | <u>Shijing</u> 詩經 ("The Classic of Songs," = <u>Maoshi</u> 毛詩) |
| <u>Shiwen</u> | Lu Deming, ed., <u>Jingdian shiwen</u> 經典釋文 |
| <u>Shu</u> | <u>Shujing</u> 書經 ("The Classic of Documents," = <u>Shangshu</u> 尚書) |
| S | Shima Kunio, <u>Inkyo bokuji sōrui</u> 殷墟卜辭綜類 |
| SUF | suffix |
| <u>SWJZGL</u> | <u>Shuowen jiezi gulin</u> 說文解字詁林, ed., Ding Fubao 丁福保 et al. |
| <u>Tso</u> | James Legge, <u>The Chinese Classics, Vol. 5: The Ch'un Ts'ew with the Tso Chuen</u> |
| W-B | R. Wilhelm, <u>The I Ching, or Book of Changes</u> , tr., Cary Baynes |
| WZBI | Western Zhou bronze inscriptions |
| <u>XHZD</u> | <u>Xinhua zidian</u> 新华字典 |
| <u>Yi</u> | <u>Yijing</u> 易經 ("The Classic of Changes," = <u>Zhouyi</u> 周易) |

- 1.0, 1.1, 1.2, etc. Indicates a hexagram "chapter" and line address in the Yi text; i.e., 1.0 says that the word or phrase in question occurs in the first hexagram, or chapter, in the order of the received text, and in the hexagram text--the "0" line--of that hexagram. 1.1 refers to the first line text of the same hexagram, which traditionally corresponds to the bottom line of the hexagram picture. See Definitions below. Note that the symbol 1/1, with slash instead of dot, as used herein refers, rather, to the Shijing, Song 1 in the Mao order, Stanza 1, i.e., the same convention as used in the Harvard-Yenching concordances.
- ' ' Single quotes enclose an English gloss, a meaning.
- " " Double quotes enclose a translation or a quotation.
- * An asterisk before a transliteration signifies a reconstructed form; unless otherwise specified, Karlgren's Archaic Chinese form taken from GSR
- > Means "evolved historically into."
- < Means "derived historically from."
- (:) (1) In pinyin transcription, means "graph should be read not as enclosed in parentheses but as follows." (2) In translations, means "the literal translation enclosed in parentheses may be more freely rendered as follows."
- / In word-for-word translation, indicates a boundary between two graphs (// accounts for a graph without its own discrete translation).
- small A', B', etc. Subscript capital Roman letters in the Chinese text show "rhyme scheme." Such a letter following a graph indicates this graph rhymes with, or is a near-rhyme with, other graphs followed by the same letter under the same hexagram.
- () In the Chinese text, parentheses surrounding a graph indicate that the preceding graph is a protograph or a "loan" graph for the graph in parentheses. In general it should be understood that the word represented was usually written from the Han dynasty script regularization onward with the graph enclosed in parentheses, rather than with the preceding graph.
- [em:] Square brackets in the Chinese text or in the pinyin transcription indicate that it is proposed to emend what is enclosed in brackets with what follows. If there is uncertainty concerning what the emendation includes, Appendix A, "List of Proposed Emendations in the Text," may be consulted.

DEFINITIONS

1) "hexagram" guà 卦 or "hexagram picture" guàhuà 卦畫

One of the 64 symbols made up of six solid or broken lines, e.g.,
 , each of which has a series of statements associated with it. The hexagrams thus serve to divide the Yi into 64 "chapters," varying in length from 30 graphs (No. 58 Duì 兌) to 95 graphs (No. 47 Kùn 困).

2) "hexagram name" guàmíng 卦名

One of 64 one-or-two graph tags, each of which in the Yi text follows a "hexagram" and precedes a series of "hexagram text" and "line texts." Occasionally, the hexagram name forms the first part of the hexagram text which follows it, but more typically it repeats a recurrent graph or graphs found in the line texts which follow.

3) "hexagram text" guàcí 卦辭

The 64 passages of varying length which follow the hexagram names and precede the line texts for any given hexagram. Also called tuán 彖 (perhaps a protograph of zhuàn 篆 'engraved text?'). Sometimes translated as "judgment." Together with the line texts yáocí 爻辭, also called zhòu 繇 (cognate with, perhaps the same word as, yáo 詔 'saying'); zhòucí 繇辭; xìcí 繫辭 or 系辭 'appended text'; or shìcí 筮辭 'achillomantic (yarrow divination) text'. Numbered in this work 1.0, 2.0, 3.0, . . . 64.0.

4) "line text" yáocí 爻辭 (sometimes read xiáocí)

The six passages of varying length which follow each hexagram text, plus two extra passages, one each for Hexagram No. 1 Qián 乾 and No. 2 Kūn 坤, for a total of $(64 \times 6) + 2 = 386$ passages in the Yi. Each line text is preceded by a two-graph heading, one graph of which is always 初, 二, 三, 四, 五, 上 (in MS. 尚), or 用. ('First,' 'second,' 'third,' 'fourth,' 'fifth,' 'top,' 'use') and the other graph of which is always a 六 'six' or a 九 'nine.' These headings serve to identify the position, starting from the bottom, and nature ('six' = broken, 'nine' = solid) of the line in a hexagram picture to which a line text has been attached. As these headings were probably not a part of the oldest text, and are in any case entirely predictable from the shape of the hexagram picture itself and the order of the line texts, they are recorded in the text which follows, but not translated or otherwise discussed in this work. Line texts are designated 1.1 (i.e., Hexagram No. 1, first or bottom line), 1.2, . . . 1.6, 1.7, 2.1, 2.2, . . . 2.6, 2.7, 3.1, 3.2, . . . 3.6, 4.1, . . . 4.6, . . . 64.1, . . . 64.5, 64.6.

PART ONE

INTRODUCTORY STUDIES

1. Introduction

The Origins and Early History of the Yijing Text

The Yijing 易經, also called the Zhouyi 周易, and usually known in the West as the Book of Changes, is undoubtedly one of the oldest works to be handed down from ancient China. It is also perhaps the most familiar Chinese book the world over. In the editions we commonly see it in today, it is a work of singularly complex design. Its complexity is in part a result of its long and interesting textual history, with new material having been added to the text frequently during the first millennium or so of its existence. It is also a result of the fact that the Yijing was canonized by the Confucians, and treated as authoritative scripture. In fact, it is the first in order in the Confucian canon. As scripture it became the subject of further manipulation and rearrangement for doctrinal, philosophical reasons.

In studying the Yijing text today it is essential to discriminate the separate strata which comprise the text. We may divide these strata conveniently into two broad types of material. The earliest stratum, that of the jīng 經 "classic," came into existence during the early centuries of the first millennium B.C.E. The other type of material are the zhuàn 傳 "commentaries," also known as "wings," which were gradually added to the text of the classic much later in the millennium--from the Warring States period to the Han dynasty. The purpose of commentary was the explanation and elaboration of the meaning of the classic.

It is the former stratum, the text which I refer to as the "original" Yijing, with which this study and translation are concerned. In the form in which we see it today it is an anthology of omens, popular sayings,

prognostications, historical anecdotes, nature wisdom, and the like, which have all been blended together and structured around a framework of hexagrams, each consisting of six solid or broken lines. There are a total of 64 hexagrams, and each has a series of phrases associated with it, which contain the omens, prognostications, and the like. Some of these belong to what is called the "hexagram text," or "hexagram statement," while the rest are parceled out to one or another of the six lines as "line texts," or "line statements." (See the "Definitions" section on these and other terms.) This has the effect of dividing the entire text of some 4100 graphs in length into 64 rather short chapters, and each chapter, in turn, into seven verses.

In keeping with the traditional view of the Yi text as inspired wisdom, which Confucius himself was supposed to have valued so highly that he repeatedly wore out the leather thongs holding together the bamboo strips in his copy of the text, the authorship of various parts of the text was in the past attributed to various pre-Confucian sages and wise kings of the Shang or early Western Zhou. In particular, the hexagram texts were attributed to King Wen, the honorary founder of the Zhou and father to the actual founder, King Wu; and the line texts to Wen's son Dan, the Duke of Zhou, the brother of King Wu who consolidated his conquest of the Shang. These attributions have all been discredited since the skeptical reevaluation of early Chinese history during the May Fourth era earlier in this century. But they are not totally false either. They are best viewed as being true on a mythic level. They accurately reflect both the correct stage in the maturation of the Chinese consciousness in which the Yi emerged and the great esteem in which the text was subsequently held.

As far as historical truth is concerned, the text is now universally recognized to have had its origin in the rich divinatory tradition of early China. It was not a political or moral treatise but a diviner's manual. It did

not have a single identifiable author or even authors, but was the result of gradual accretion over centuries. The most that could be claimed is that a single editor, working in the waning years of the Western Zhou dynasty, that is, roughly 800 B.C.E., wrote down the text and subjected it to extensive polishing.

The earliest divinatory tradition of which we have extensive knowledge is the reading of cracks generated by fire in the shoulder blades or other bones of various animals, or in the plastrons (underbelly shells) of turtles. This was the famous oracle bone tradition of the Shang dynasty, called scapulimancy, plastromancy, or simply pyromancy. Similar divinatory practices existed across continental Asia, extending in the west to the Druids in England, and toward the east, to the Algonquian Indians of North America. But there was a parallel set of divinatory practices based not on animal substances, but instead on various vegetable substances—grasses, bamboo, nuts, seeds, herbs, and the like. These practices typically also involved numerical computation, manipulating the vegetable medium like lots, and prognosticating from such features as randomly generated remainders.¹ Furthermore, these mantic traditions appear to have been more common in the oceanic zone around the Pacific rim, and to have spread inland from there. While the Yijing text may well have had close connections to Shang pyromancy too, it is nevertheless first known historically in connection with one of the botanical traditions, namely the achillomancy of yarrow stalk manipulation.²

The text of the Yijing grew organically over a period of many centuries, perhaps millennia, as it was transmitted orally among the professional diviners who used the yarrow plant to obtain oracles. It served as a manual of ready reference of the consequences of relevant past divinatory determinations. Yarrow (Achillea millefolium) has been regarded in many

places in the world, including England and the Mediterranean world of Homer, as a plant with numinous qualities, since it is a hardy, long-lived perennial which grows prolifically almost anywhere, from numerous stalks, and also has several medicinal virtues. It is principally used as a styptic and coagulant, stemming the flow of blood from a wound.³ The many different names by which yarrow has been known in Chinese, English, and other tongues often refer also to its magic power. For example, the ordinary Old Chinese name shī 蓍 (< *s̺iər) is probably related either phonetically or graphically through etymology and word magic to shì 示 (< *d̺iər) 'sign, signify'; zhǐ 旨 (< *t̺iər) 'meaning'; zhǐ 指 (< *t̺iər) 'finger'; ī 稽 (< *kiər) 'calculate, consult, inquire'; and suàn 算, 祿, 筭 (< *swân) 'counting tally, calculate.' Just as in England yarrow was associated with old age, and sometimes called "Old Man's Pepper," its Chinese name too may mean something like "the wise old stalks," with shī 蓍 a derivation of qí 耆 (< *g̺iər) 'old.'⁴

We can get a view of the process of oral transmission and organic growth of the Yijing text by looking at the oldest references to the Yi in other works. These works are the Zuozhuan 左傳 and the Guoyu 國語, each of which contains a number of episodes involving consultation of a diviner and his yarrow stalks. Significantly, the text the diviners quote often differs from the received text we have, suggesting that the tradition they were drawing upon was broader in scope than what remains in the modern Yi text, or, equally likely, that they were extemporizing within the freedom allowed by an orally transmitted tradition.⁵

Other than a single debatable reference to the Yijing in the Lunyu 論語, the Zuozhuan provides the first external dating information we have on the antiquity of the text. The Zuozhuan itself was somewhat fluid in its earliest development and probably didn't achieve its modern form

until the 4th-3rd centuries B.C.E., so we cannot be absolutely sure of a date earlier than this for the Yi either, but since the period of time which the Zuozhuan chronicles is the Chunqiu "Springs and Autumns" Period, 770-476 B.C.E., it has been frequently argued that the Yi text must have been completely set down before 770 B.C.E.⁶

The effort to pinpoint the date more precisely when the Yi took shape has focussed mainly on internal historical evidence. It has been based on a handful of anecdotal references to specific persons and places perceived in the text by some readers, combined with a highly tentative correlation of the social and cultural world reflected in the vocabulary of the text with the believed social and cultural world of the Zhou people of the early first millennium B.C.E. As an example of an anecdote used to assign a date, in the line text 11.5 (see "Abbreviations and Symbols" for the system of textual citation employed here), and again in 54.1 and 54.5, there occurs the sentence

Dì Yǐ guī mèi 帝乙歸妹

"Di Yi sent his daughter in marriage."

The Shang king named Di Yi ruled around 1100-1081 B.C.E., and scholars like Gu Jiegang 顧頡剛 ("Zhouyi guayaoci zhong de gushi") or Qu Wanli 屈萬里 ("Zhouyi guayaoci cheng yu Zhou Wu Wang shi kao") have argued that this was a record in the text of an event of the recent past. Since the latest of these anecdotes is believed to have referred to an event in the first century of Zhou rule, the Yijing itself, it is argued, probably dates from around that time.

One case of dating based on anecdotes and names alleged to appear in the text, which, however, resulted in a very different conclusion from that of Gu Jiegang or Qu Wanli, is the notorious contention of Guo Moruo 郭沫若 that even the early stratum of the Yi was not compiled in Western

Zhou but in the first half of the Warring States Period (ca. 5th-4th B.C.E.), in the southern state of Chu 楚 by Ganbi Zigong 駢臂子弓. Despite the fact that Guo acknowledges the compiler incorporated much material of very primitive date, he nevertheless also perceives Chunqiu period anecdotes, and even argues that the text has a southern, Chu, character to it.⁷

Dating which is based on correlation of ideas and customs in the Yi with those held to be characteristic of specific historical times and places ranges from the contention that the phrase gǔ fǒu 鼓缶, "drum on an earthenware pot" (30.3) reflects an early Zhou custom of the northwestern, modern Shaanxi area,⁸ to the belief that the ideology of the Yijing reflects a declining society (6.6, 42.6), with an interest in eremitic withdrawal (18.6, 33.4,5,6), and thus cannot derive from the vigorous young dynasty of the early Zhou kings like King Cheng and King Kang, but rather derives from late Western Zhou.⁹

Some preliminary but promising attempts have also been made to fix a date for the text from linguistic, philological evidence. Most evidence points to a Western Zhou date, possibly early Western Zhou, rather than Shang or Chunqiu or later. For example, Chen Mengjia argued that the repetition of the phrase yòng xiǎng 用享 "use in (sacrificial) offering" (41.0, 42.2, 47.2, and, with 亨 used for 享, also 14.3, 17.6, 46.4) is shared with the Western Zhou bronze inscriptions (WZBI) while xiǎng is never used in the Shang oracle bone inscriptions (OBI) as a sacrifice word.¹⁰ Moreover, the use of tiān zǐ 天子 'son of heaven' (14.3), presumably as a reference to the Zhou king, argues for a Western Zhou date no earlier than the time of King Cheng, ca. late 11th century, B.C.E. (Chen Mengjia, "Duandai," II, p. 106). For further examples of lexical criteria in dating, see Chapter Four below.

Concerning the question of the local origin of the text, I have already referred above to Guo Moruo's theory of a Chu character to the text.

Zheng Yantong goes so far as to see Chu expressions (楚言) in the text: e.g., zhūn 屯 and zhān 𡗗 in 3.3 zhūn rú zhān rú 'bunching and turning'; mǎng 莽 'weeds' (13.3); jiǎn 蹇 (39.0-6) (no explanation--does Zheng claim that this is similar to the Chuci 楚辭 particle used in the sense of 'and so?') None of these words, Zheng claims, would have been likely to have been used by the Western Zhou people.¹¹ A much sounder bit of regional, dialect evidence, I believe, is to be found in the common usage of the word chuān 川 for 'river.' Chuān appears 12 times (5.0, etc.), while no other word for 'river' appears except a single case of Hé 河 'the He (Yellow River)' (11.2). This may be analyzed as a typical northwestern dialect usage of the homeland area of the Zhou people, retained even today in many Shaanxi and Gansu place names (e.g., Yanchuan 延川, Luochuan 洛川, Yinchuan 银川, Yichuan 宜川, Chuankou 川口, Songjiachuan 宋家川, etc.).¹²

Much more work can be done to analyze the diachronic and regional dialect character of the language of the Yi text. At present the preponderance of the evidence confirms a Western Zhou, northwestern provenance for the text.

The discovery of the Mawangdui Yijing manuscript in Changsha in Hunan province in 1973 gives us the first relatively complete, reliable early text of the work. It's entombment can be dated to 168 B.C.E., and the manuscript itself was probably written in the preceding decades, in other words, the early Han dynasty. Hence it antedates by several centuries the hitherto oldest version of the Yijing and the other Confucian classics inscribed on stone during the late Han dynasty, and known only through fragmentary rubbings.¹³ It has been consulted in compiling the text and translation in Part Two, but since a transcription of the MS. was not published until the spring of 1984, careful, intensive analysis of the Mawangdui version of the

text is only now beginning. As has often been observed, the totally different hexagram-chapter order of the MS. does prove that different text traditions existed in the pre-Han period, which were distinct not only in wording, but also in such a fundamental regard as arrangement. Also, the fact that a manuscript on silk of the text and related commentaries was buried as part of the personal library of a member of the local aristocracy in the somewhat remote area of Changsha indicates how popular the Yi must have been. It remains to be seen whether the discovery in old Chu territory lends credence to the Guo Moruo-Zheng Yantong hypothesis of a Chu origin. (See also Appendices A, E and H for more on the MS.)

A preliminary assessment of the contents of the Mawangdui manuscript is that, once its rearrangement is taken into account, it closely follows the wording of the received text. But there are hundreds of individual words which are written with different graphs from those used in the received text. While the great majority are doubtless simple phonetic loan applications, some may be useful in suggesting how the early Han scribe understood, or misunderstood, the text. It is likely that some of the variant graphs are the result of an ongoing editorial process of "tidying up" the text, which continues even today when one or another scholar proposes to emend a line so as to make it conform to an argued logical arrangement which the Urtext was supposed to have, such as the bottom-to-top semantic correlation with hexagram lines (see also Chapter Two below). In addition, all the variants are of interest in the study of early Han phonology. In general, the numerous orthographic variations in the Mawangdui manuscript provide a substantial justification for seeing many of the individual graphs of the received text itself as phonetic loans. Thus the manuscript gives both theoretical support and further data to the effort pursued in Parts Two and Three to understand the Early Old Chinese words underlying the archaic

orthography of the Yi text.

The Social and Intellectual World of the Yijing

The Western Zhou society in which the Yijing emerged was a class society, made up of a small elite aristocracy and the majority of common folk.¹⁴ Our text quite accurately reflects this organization of society: on the one hand there are the "nobles" (jūnzǐ 君子) and the "big men" (dà rén 大人), two names which appear to refer to the same aristocratic class.¹⁵ On the other, there are the "small men" (xiǎo rén 小人). Guo Moruo would divide up the classes referred to in the text more narrowly, distinguishing the jūnzǐ from the dà rén. He argues for four groups: dà rén, jūnzǐ, xiǎo rén, and xíng rén 刑人 "persons being punished." The rulers are the dà rén and jūnzǐ, while the ruled are the xiǎo rén and xíng rén.¹⁶

Whether we see the jūnzǐ as a group identical with or distinct from the dà rén, it is clear that this term, which became so prominent in subsequent Confucian thinking, does not refer to men of high virtue, as it did for the Confucians, but rather to the rulers, officials and aristocracy--that is, to those of high station in life.¹⁷ The term jūnzǐ had an interesting evolution, having first referred to the aristocracy as those who were "offspring (zǐ) of the rulers (jūn)," that is, scions of the ruling class. This expression was soon lexicalized, with zǐ reduced to a suffix. Thus Peter Boodberg proposed the English equivalents "lordson" or "lordling."¹⁸ Its usage in the Yi is analogous to its usage in the Shi and the "Zhougao" 周誥 section of the Shu. As in the Yi, there too jūnzǐ are mentioned in opposition to the xiǎo rén, the "small men." For example, in Shi 167/5 there is the stanza,

jià bǐ sì mǔ 駕彼四牡,

"We have yoked these four stallions,

sì mǔ kuí kuí 四牡騤騤,

the four stallions are strong;

jūnzǐ suǒ yī 君子所依，

the lord (leans on=) is conveyed by them

xiǎo rén suǒ fēi 小人所非。

and the (small men=) common soldiers are (legging them=) following them on foot."¹⁹

Or, again, Shi 203/1:

jūnzǐ suǒ lǚ 君子所履，

"That is where the noblemen tread,

xiǎo rén suǒ shì 小人所視。

where the (small men:) commoners look on."²⁰

Already in the Guo feng 國風 section of the Shi, roughly the 9th-7th centuries B.C.E., the word jūnzǐ had been extended to serve as a polite term of respect, said by women of their husbands. Eventually it referred to anyone capable of noble, gentlemanly behavior.

The two-class division of society into commoners and aristocracy applied to free men. But there were others in the society who were not free, or were less free. Whether they were bought and sold as chattel slaves or not has been long debated. They are mentioned in the Yi on several occasions, but the text does not provide much new information. The common EOC terms chén 臣 and qiè 妾 are the more usual terms in the Yi for male and female slaves, or "bondservants," a term I use in Part Two to imply servitude without necessarily involving a monetary transaction. But each of these terms may in some contexts also extend to less servile relations, such as those of "subject," "minister," "vassal," in the case of chén, or "concubine," in the case of qiè. Other persons in a less free status are called tóng 童, pǔ 僕 and possibly also rú 須 (媼).

The text also contains two possible references to still another category, of

fěi rén 匪人, literally "non-person" or "not a person" (8.3, 12.0). If there were such non-persons, then we must ask the question most scholars have regarded as too simple to be worth asking: who was a rén? Was the concept not coterminous with humanity itself? One possibility, known from other cultures, is that rén was a term reserved for the in-group, the wǒ 我 "us" of the text, referring to the Zhou, or possibly all the Hua-Xia 华夏 "Chinese" people, with fěi rén as a reference to all the other residents of ancient north China, the inhuman "barbarians." But rén often occurs in the OBI modified by a fāng border-state name or other place name. Even the lowly qiāng 羌, whose bodies provided fodder for the Shang sacrifices, are on occasion called qiāng rén. We would not expect this if rén simply referred to the Zhou. Alternatively, rén may be a collective term for the free classes, excluding those in servitude, who in any case were often captured among the inhuman barbarians. This is close to the view of Chen Mengjia, who paid close attention to the meaning of rén in his study of the OBI (Zongshu, pp. 605-611, 625).

The economic stage of society which the text reflects is quite clearly a primarily pastoral and hunting society, and secondarily an agrarian one. There is only one mention of cultivation in the whole text (25.2), while there are numerous references to herding, hunting, fishing, and the raising and gelding of livestock. Furthermore, the overwhelming importance of sacrifice in the text also reflects a society in which animals are more common than cereal grain. On the other hand, there are a number of references to gathering plants of economic importance, very reminiscent of the Shijing. If the identifications in Part Two are correct, these plants include cogongrass, dodder, caltrop (Tribulus terrestris), and wild grape. The following animals are referred to (here too not all identifications are secure): fox, bird, horse, crane, pig, piglet, fish, bovine, pheasant, wild goose, tiger, leopard, elephant,

silver carp, mountain goat, turtle, hawk, vole (or similar rodent), hamster (or similar rodent), lia-bird, ewe, ram, and crane. While herding, hunting, and gathering are of primary importance, the text does refer several times to those living in towns (yì 邑), so the society had also developed a degree of urbanization.

As touched upon below in Chapter Two, the Western Zhou dynasty was just beginning to embark on the path of intellectual development which led to the splendid flowering of "a hundred schools of thought" in the Warring States Period. This evolution has been masterfully described by E. R. Hughes in his book Chinese Philosophy in Classical Times under the title "From Tribal Religion to Philosophical Inquiry" (.xiii-xxxiii, 1-12). He paints a picture of the gradually awakening consciousness of the individual and the slow accumulation of the building blocks of what we conceive to be rational argument, such as causal connections, orderly exposition, hypothesis, and the like, in the period beginning with the Shi and the Yi, through Confucius, to Mo Di, Mencius, or Han Fei. (We might wonder whether the sense of "causal connections" is perhaps not underdeveloped but overdeveloped in the Yi!) The Yi occupies that period where magico-religious ideas dominated. It was not only a pre-intellectual era, but also a pre-moral one. The text is filled with sentences which describe "does" or "did" situations, which in the moral reinterpretation of subsequent ages are turned into "shoulds." At the same time that ancient Chinese society became more prescriptive, it became intolerant of diversity.²¹ Hence, the later interpreters of the text, anxious for an orthodox consensus, wracked their brains for imaginative ways to relate mutually contradictory determinations in one connected thought, since they could not allow them to coexist. Let us quote one line text to illustrate the simultaneous effort to prescribe behavior on the one hand and resolve internal contradictions on the other. The line text 17.4 is a typical

case. I translate it first as it is rendered in Part Two:

suí yǒu huò 隨有獲，

"In pursuit there will be a catch.

zhēn xiōng 貞凶，

The determination is ominous.

yǒu fú zài dào 有孚在道，

There will be a capture in the road.

yǐ míng hé jiù 以明何咎

If they (the captives) are used in a sacrificial covenant,

what misfortune will there be?"

The interpretation of Zhu Xi, represented in the translation of James Legge, binds the various parts together into a version which is barely recognizable as the same original text: "The fourth line, undivided, shows us one followed and obtaining (adherents). Though he be firm and correct, there will be evil. If he be sincere (however) in his course, and make that evident, into what error will he fall?"²²

Nevertheless, while the society which produced the Yijing was not concerned with what was morally right and wrong, with the good, the true, or the beautiful, it was extremely concerned with correct behavior and proper timing for life's rituals. By far the most important of these rituals reflected in the text is sacrifice and all its attendant procedures. While the majority of hexagram-chapters have at least one mention of a sacrificial rite, some hexagrams have an overriding concern, such as Hexagrams 19, 31, 52, or 59. Many of the sacrifices involve a step-by-step procedure, such as a careful dismemberment of the victim, which might be either animal or human. The descriptions may seem crude and barbaric to us, but, of course, they were not so to those concerned.

Sacrifice was accompanied by consultation of the oracle in order to

determine when to sacrifice, to which deity or ancestor sacrifice should be made, and what objects should constitute the sacrificial offering. We are very familiar with these concerns of ancient Chinese divination because they appear regularly as topics in the Shang OBI. To these are added a range of other sacrifice-related concerns, such as an interest in the behavior of victims before and during the sacrificial rite, the paraphernalia used, or the procedure to be followed for dismemberment of the victim.²³ The emphasis which the text gives to sacrifice in the translation in Part Two is much greater than in previous translations. Each of the newly claimed references to sacrifice will have to be carefully considered for accuracy.

The other world of the spirits which is the object of the entreaties of divination, sacrifice, and prayer is always present implicitly in the text, but the spirits are not often referred to by name. There is only one mention of Dì 帝, the Lord on High so familiar from the Shang OBI. The deity supposed to be of greater importance to the Zhou people, Tiān 天, "Heaven," is mentioned two, possibly three, times, and another time as part of the conventional reference for the Zhou king as tiān zǐ, the "Son of Heaven." The rest of the eight cases of tiān in the text appear to be non-religious references to the sky above. Other references to the spirits are problematic: three occurrences of the word guǐ 鬼, of which two are probably the name of a tribe in this world, while the third is part of the name of an asterism; one or two other possible names of spirits, such as zhǐ 祗 = qí 祗 "Earth Spirit" (29.5); and references to such nature deities as Mt. Qí 岐.

Closely related to the importance of sacrifice in the text is that of tribal warfare and captive-taking raids. The frequency of the word fú 俘 (俘) 'capture' (booty or human or animal captives) attests to this. Inter-tribal raids not only supplied slave labor for the victorious state, but

also victims for the victors' sacrifices. Warfare appears often as the topic of prognostication, usually as a brief inquiry whether or not an attack will be successful. The names of various border tribes appear in the text, and probably also the Yin (Shang) state.

The Philological Study of the Text

Interest in interpreting the sense of the Yi text began at the time of the awakened consciousness of a past, of a received tradition, in the Han dynasty. Whole schools of interpretation emerged, each of which had its favorite text tradition. Although the majority of Han works on the Yi have been lost, many glosses of the most distinguished commentators were preserved in later collections of annotations. Principal among the collections are the Jingdian shiwen 經典釋文 of Lu Deming 陸德明 (see Shiwen in Bibliography), compiled in the late Six Dynasties period; the Zhouyi jijie 周易集解 of Li Dingzuo 李鼎祚, in the Tang dynasty (Jijie); and the great Qing dynasty redaction of Jijie by Sun Xingyan 孫星衍. Some of the Han commentators are famous for their notes on a number of old texts, while others were Yijing specialists. Some are deeply committed to line analysis of the hexagram picture, while others eschew it in favor of a more linguistic, literal approach. Finally, some were seeking scriptural justification for their own philosophical predilections, and consequently distorted the text to fit their message. Here are the names of the main Han and Six Dynasties commentators drawn upon in the translation: Zheng Xuan 鄭玄, Ma Rong 馬融, Xun Shuang 荀爽, Yu Fan 虞翻, Wang Su 王肅; and to a lesser extent, Meng Xi 孟喜, Xiang Xiu 向秀, Jing Fang 京房, Lu Ji 陸績, Gan Bao 干寶, Wang Bi 王弼, Cui Jing 崔憬, Chao shi 晁氏, (pseudo-) Zi Xia 子夏, and Xu Miao 徐邈.

In the Sui-Tang period, aside from the collections of commentaries referred to, there was Kong Yingda's 孔穎達 extremely influential multiple commentary, Zhouyi zhengyi 周易正義, in which he appended his own remarks to those of Wang Bi. This edition became a standard, and was used also as the text of the Yi in Ruan Yuan's 阮元 Qing dynasty edition of the classics, Shisanjing zhushu 十三經注疏, which is the base text for the translation in Part Two below. The next peak of activity in Yi exegesis is in the Song. There were many famous Song Yi scholars, the most prominent of which was certainly Cheng Yi 程頤, with his Yi zhuan 易傳. But of the Song commentators, only Zhu Xi 朱熹 and his Zhouyi benyi 周易本義 could be said to have had any influence on the interpretation in Part Two.

A really significant step forward comes with the great Qing philologists. Once again as in the Song, there are famous names in Yijing studies--Hui Dong 惠棟, Jiao Xun 焦循, Mao Qiling 毛奇齡, Wang Fuzhi 王夫之, and so on--who, while their philosophical contributions are no doubt significant, are of little or no help in the philological interpretation of the text in its Western Zhou social and intellectual context. For help we must turn to the great names in general philology who were at the same time interested in the Yi. Two names stand out above the rest: Wang Yinzhi 王引之 and Zhu Junsheng 朱駿聲.²⁴ Also useful are Yu Yue 俞樾, at the end of the Qing, and, particularly for phonological study of rhyme in the text, Jiang Yougao 江有誥 and Gu Yanwu 顧炎武. The "middle-of-the-road" edition of the Yi authorized by the Kangxi emperor and completed in 1715, called Zhouyi zhezhong 周易折中 (see Li Guangdi), is a convenient arrangement of the text and Song commentators, chiefly Zhu Xi and Cheng Yi. This was the principal edition used by both Legge and Wilhelm. It differs in selection and arrangement of commentary, but not in

wording, from the Shisanjing zhushu edition.

Since the beginning of the twentieth century the discovery and decipherment of the Shang oracle bone inscriptions and continuing progress also in understanding the vastly increased corpus of the Zhou bronze inscriptions have both served to usher in a revolutionary new epoch in the study of the Yi text. We are now in the unusual situation of having available to us contemporary documents which were unknown to even the earliest commentators in the late Warring States and Han times. At the same time modern linguistic advances, especially the careful, conservative reconstruction of the Old Chinese phonological system by Bernhard Karlgren and the numerous Chinese and western scholars who followed in his steps, has provided another hitherto underdeveloped tool. Among the many scholars who since the 1920's have participated in this revolution in understanding the Yijing, and who constitute what I would call the "modern school," the leaders are Gao Heng 高亨, Li Jingchi 李鏡池, Wen Yiduo 聞一多, and Qu Wanli 屈萬里. Their works, and those of many more, are listed in the Bibliography. In the past few decades, new types of contemporary Zhou (or Han) documents have emerged from the Chinese soil, such as the divination inscriptions on jade from the Houma site in Shanxi, the meteorological-astronomical divinations from Mawangdui, and the calendrical-astrological divinations from Yunmeng. Although their existence has been known for some time, the "hexagram number signs" on pottery and bronze vessels and on divination bones are being newly understood. Along with the new Yijing manuscripts from Mawangdui and Fuyang in Anhui, these new materials of great comparative value should open many productive avenues of research in the future.

2. The Structure of the Text: The Yijing and Primitive Systematic Thought

In this and the following chapter, I attempt an analysis of several of the major organizing principles we can detect in the Yi text. While the Yi is an anthology, a pastiche of many traditions, and one which was not compiled in the space of one lifetime, let alone by a single genius, nevertheless, it is by no means a random conglomeration of words and phrases (although the obscurity of some passages has led some despairing scholars to such a conclusion!) There is a primitive orderliness in its arrangement, reflecting the handiwork of no doubt countless unofficial "editors" through the ages. Here my concern will be to peer into the remotest reaches of Chinese intellectual history and discern what elements of the system of thought for which the Yijing became so well-known throughout later Chinese history existed already at the time the hexagram and line texts came into existence in the Western Zhou, and contributed to that orderliness we see in the text.

The task is not a simple one. There is little solid contemporary historical evidence to go on, beyond that which the text itself can provide. Anachronism is rampant in Yijing studies. In an intellectual tradition which has often ascribed an extravagant antiquity to various texts and cultural traits, the Yi has suffered more than most at the hands of the mythologizers. Yet, to anticipate our conclusions, despite all the confusion of fact and fantasy, the hexagram and line texts do document a distinguished role which the original Yijing played in the beginnings of systematic thinking in China. The era when the text was taking shape, the Shang and Western Zhou periods, was not yet one in which we can speak of philosophy or science. For that intellectual step forward we must wait at least until the

Spring and Autumn era of Confucius, when society gradually awoke from its magico-religious patterns of behavior, and developed a self-conscious moral sense. But if we think in terms of proto-philosophic, proto-scientific modes of thought, the Yijing is a rich storehouse. It can be shown that the content of the hexagram and line texts is organized with a sensitivity to both the sounds of words and their meanings. That is to say, there is a phonological basis to the internal arrangement in rhyme and homophony, leading to puns or double entendres. And, more important, there is a semantic basis, particularly emphasizing the pairing of words and concepts with opposite or complementary meanings, but also grouping words and concepts of generally similar meaning, and arranging words in the text so as to correlate with the hexagram pictures in a spacially significant fashion. These devices are described in detail further on.

It must be stressed that, in keeping with our overall plan, we are concerned here exclusively with the content of the "original" Yijing, the hexagram and line texts. Hitherto when the Yi text, as opposed to the post-Han philosophical tradition based on the Yi, has received the attention of intellectual historians, it has been primarily the Yizhuan which has been dealt with. Often the ideas of the Yizhuan have been projected anachronistically backward to the era of the classic itself.¹ Of most interest to scholars has been the Yizhuan's complex system of trigram and hexagram concepts for classifying and relating phenomena, which probably arose during Warring States time, along with the yīn-yáng theory of polar complements. Another aspect which has been well studied is the information the Yizhuan, especially the Xicizhuan 繫辭傳, provides on the history of technology, as seen from a late Warring States period perspective.² In addition a certain group of scholars has for years published studies proposing to see in both the Yi classic and the commentary the foreshadowing of a great range of

modern scientific discoveries. Possibly the most famous of these is the claim of an alleged awareness of a binary numbering system already in the Western Zhou classic, which in turn makes China the intellectual incubator of the computer revolution. Or the claim that the polarity of yin and yang lines anticipated the discovery of electricity. Such efforts continue today, often couched in the most modern of terminology. For example an article published in 1983 in one of Shanghai's best-known intellectual magazines argues that the hexagrams were originally a code optimized for efficiency of information transfer, and that their use in divination was later and secondary.³ Coding theory and computer technology, the author observes, have proven that with r expressing a numerical value in the decimal system, efficiency is highest when $r = e = 2.7183$. Since as a number system base r must be an integer, either 2 or 3 is optimal. A hexagram is composed of 2 trigrams, each of which is a 3-place expression, with each place capable of 2 states. Thus, trigrams being units each of whose dimensions is optimized (3 and 2), hexagrams are also highly efficient. . . . Quite apart from the problem raised by conclusions based on unrealistically early datings inherent in such studies as this one, it is unnecessary to try to enhance the already remarkable achievements of early China by clothing its concepts in modern dress. At least we should first try to grasp what meaning the concepts and symbols manipulated by the ancients had for them.⁴

The Structure of the Text

Rather than pursuing a line of inquiry based on either the thought of the Yizhuan or the hexagram signs and their infinite capacity for manipulation, let us train our sights on the content of the hexagram and line texts and abstract their general structure and organizing principles. First, note some statistics. By consulting the tables in Appendices B and C the reader can

perceive that the text of roughly 4000 graphs in length is divided into 64 hexagram "chapters" of quite uneven size, ranging between 95 and 30 graphs each, with the average length being around 64.⁵ Each hexagram chapter is divided into seven line-verses, that is, one hexagram text and six line texts (with an extra seventh in the first two hexagrams only). There is also wide variation in the length of these lines. Longest is line 2.0, the hexagram text of Hexagram 2 Kūn 坤, with 30 graphs, and next is 38.6, the sixth, top, line text of Hexagram 38 Kuí 睽, with 27 graphs. There are five lines as short as a mere two graphs (12.3, 32.2, 34.2, 40.1, 58.6). For example, 34.2 says simply zhēn jí 貞吉, "The determination is auspicious."

What accounts for the division of the text into these 64 little hexagram-chapters, each neatly subdivided into line-verses? Or, put another way, what accounts for their association with hexagram pictures, which provided a matrix of 64 rows, and 384 cells, which could be filled in with suitable verses? Why not have 32 chapters, associated with pentagrams, or 256 chapters, and eight-lined octograms, or in fact any other number? It is not yet possible to answer this question, but a common view of the evolution of the 64 hexagrams, which perhaps needs to be reconsidered in the light of the newly identified hexagram number signs (see note 4), is that they evolved through a gradual process of increasing the complexity of a simple system of drawing lots, in which the answer was originally just "yes" or "no," "lucky" or "unlucky," through some kind of digrams and trigrams to, ultimately, hexagrams.⁶ There the elaboration stopped, if not by chance, then for some yet to be articulated social or intellectual reason. The explanation may be supplied in the future by a historian of mathematics, who can reconstruct the various primitive numbering systems of neolithic Asia, by relating vestiges which remain in India, China, Japan, and other countries, and demonstrate that the hexagrams and trigrams reflect an early

non-decimal based system of counting (just as the words "dozen," "eleven," and "twelve" do in English). Such a system would have been used for calendrical calculations and record-keeping.⁷

Several scholars have already advanced hypotheses based on the ancient calendar, or on links with the configuration of divinations on a bone or turtle shell used in Shang pyromancy. It would be plausible to expect a connection between line texts on one hand and days or other calendrical units on the other, conceiving of the role of the Yijing diviner as that of "daykeeper," as the diviner is known among the Ixil, a modern Maya people.⁸ In 1935 James Menzies proposed the idea that the Yijing evolved out of Shang pyromancy, based on the similarity of the Yijing's structure to the sets of divinations on guǐ 癸 days (the last day of the ancient ten-day "week," or xún 旬), concerning the fortunes of the coming xún. These were typically of the form xún wú [also read wáng] huò 旬亡禍, "there will be no disaster in the xún."⁹ (Compare the virtually identical phrase in the Yi, 55.1 suī xún wú jiù 雖旬无咎, "though it be a xún ten-day week, there will be no misfortune.")¹⁰ Menzies noted that the oracle bone inscriptions are often arranged on the bone in bottom-to-top order, especially for xún divinations, where it is the general rule.¹¹ This resembles the bottom-to-top correlation of Yi line texts with the lines of the hexagram signs. Moreover, the typical series of six ten-day week divinations comprising a full 60-day sexagenary cycle corresponds to the six line texts of a hexagram. Menzies's argument was subsequently restated and expanded by Qu Wanli, and published in 1956 as "Yi gua yuanyu guibu kao."

A similar line of inquiry based on the OBI was pursued in Japan in works by Naitō Torajirō 内藤虎次郎 (Naitō Kōnan 湖南) in 1923, and Kaizuka Shigeki 貝塚茂樹 in 1947. But Naitō and Kaizuka reached a conclusion different from Menzies and Qu Wanli. They successively developed

the idea that the six lines of a hexagram corresponded not to the divinations for the six ten-day weeks in a sexagenary cycle, but to a modified system of the divinations for each day of a ten-day week.¹² In brief, they argued that in an original Shang version of the Yi, traces of which remain in the present text, there were only five lines to a hexagram chapter, and a pair of adjacent chapters formed one large one of ten lines, each line of which keyed to one of ten yarrow stalks used as lots. These were in turn used to identify one of ten sorcerors in charge of determining the auspiciousness of each of the ten days of the Shang xún week. Or rather, since only nine days were divined about, omitting the last, guǐ, day, perhaps one "hexagram" had five lines and the other had four.¹³ When the Zhou took this system over, however, they modified it to fit their own calendar of four lunar phases, chū jí 初吉, etc., which was tantamount to a month of four seven-day weeks. (There are instances of this hypothetical system in the Yi, as well, in the three references to something happening in or within qī rì 七日, "seven days," in lines 24.0, 51.2, and 63.2.) Like the Shang, the Zhou ignored the last day of the cycle, leaving a total of six days, each with its yarrow stalk identifying a lot and sorcerer; and the oracle sayings used in divination were thus also arranged in corresponding units of six, rather than in nine as with the Shang. In these two numbers also lies the origin of the terms "six" and "nine" as designations of hexagram lines in the Yi (Kaizuka, "Kiboku to zei," p. 519).

Wolfram Eberhard, noted for his studies of Han dynasty calendrical science, also referred to the Yi system as representing an early calendrical form.¹⁴ But he drew only on Han sources and did not raise the possibility of the Yi being related in structure to the calendar in its most primitive stage. Eberhard's paleoethnographic studies are often of value in understanding the folkways underlying the language of the Yi. In the case of

one hexagram, Hexagram 18 Gǔ 蠱, the various manifestations of the gǔ poison beliefs which he researched overlap with a clear calendrical concern. But I do not believe Eberhard had this in mind.¹⁵

The Nature of the Hexagram and Line Texts

When it comes to the question of how the divinatory subject matter which fills the hexagram and line texts came to be arranged as it is, the job is easier, since we may analyze the texts themselves. The best word to describe the process by which the material was organized is "systematization," although of a primitive sort, appropriate to its age. Primitive science everywhere began with the careful observation and recording of nature. This was soon accompanied by the conviction that there was regularity in natural process.¹⁶ Thus there came about an aspiration to discover the general laws underlying the multiplicity of phenomena. We find this empirical, proto-scientific spirit in operation in the many statements scattered throughout the Yi text which generalize from past experience with specific divinations and their consequences. If the advice of the oracle was sought regarding, say, the success of a military campaign, the yarrow stalks were then manipulated and such and such a hexagram and line would be "encountered," to use the terminology of the Zuozhuan, where many such consultations are recorded. That is, the process of manipulation narrowed the relevant lines to just one. Then the diviner chanted one or more of the phrases associated with that hexagram or line, which he had committed to memory. Let us suppose that in a flush of enthusiasm he made an optimistic prognostication based on all the information at his disposal, including the pregnant phrases he had chanted, but then subsequently the campaign was embarked upon and met with defeat. We can be sure that this erroneous prognostication left an indelible

impression on the mind of an intelligent diviner, if it did not cost him his life. In a constant process of fine-tuning the instrument of divination he might have noted the episode down somehow for future reference. If this experience was repeated very often in connection with the same line, simple inductive reasoning would lead to the conclusion that this could not be fortuitous. A general prognostication zhēng xiōng 征凶, "ominous for an attack," would gradually form part of the oral, and later written, tradition to be remembered in divining the consequences of encountering that line. It would be transmitted to the diviner's apprentices, and with favorable reinforcement in subsequent divinations, become part of the repertory of the community of diviners at large. The whole process would be aided by the universal psychological predisposition to recall positive cases which affirmed the conclusion, while ignoring the testimony of negative ones which refuted it.¹⁷ At the appropriate stage in the development of Yijing divination, at least some of this empirically derived information was gathered together and subjected to editing. In our present text, a total of ten lines have just this notation: "ominous for an attack" (9.6, 27.2, 34.1, 41.2, 47.2, 49.3, 49.6, 51.6, 54.0, and 64.3).

The same empirical spirit informed the preservation of hundreds of omen records in the Yi text, sometimes together with the notation of their consequences, sometimes without comment. It was curiosity and a desire to be able to explain by inductive reasoning the apparently irregular phenomena in the world about them that led diviners, the intellectuals of their day, to keep such careful records of a wide range of topics. Whether an omen was taken directly from nature or man-made, whether it was spontaneous or contrived, through, for example, the manipulation of the yarrow stalks, it was regarded as an important fact, through the preserving of which other future facts of a similar nature could be better understood. Henri Maspero

referred to these records of past divinations as "precedents," famous cases, often sketched in a brief verse or a few mnemonic words, which called to mind the full anecdote surrounding the original case for the trained diviner.¹⁸ Much earlier than Maspero, over a hundred years ago, several European scholars working in China had correctly perceived the composite nature of the Yi as a manual of ready reference for working diviners. Joseph Edkins, writing in 1883, described the "scissors and paste" compilation of the text, which he thought was based on still earlier compendia. "Success" might be taken from one manual, "after seven days there is a return" from another, and so on, each being a record of what a particular combination of lines led to in a particular divination.¹⁹ A decade later Thomas Kingsmill perceptively distinguished two types of language in the Yi which were "jumbled together"; one, "memorial words" in verse with rhyme and rhythm, and the other, "attached cues," consisting of words like jí 吉 "lucky," or shè dà chuān 涉大川 "cross great streams."²⁰ He reconstructed the procedure of an early divination like this: after the grass was manipulated and a hexagram arrived at, "the soothsayer then repeated the memorial words attached to each line till something supposed to have a bearing on the question turned up. He then repeated the attached cues."

Our conception of the formation of the Yi text today is not fundamentally different from that of these astute early scholars. Since the 1920's the studies of numerous Chinese scholars, especially Li Jingchi, have deepened our understanding of many points regarding the structure of the text:²¹ for example, that the contradictions in prognosticatory judgments so frequently to be found in the text, which have led to so many forced readings in order to avoid them, result from amalgamating the results of many separate divinations over a long period of time;²² that we see in the diviners' remarks in Zuozhuan and Guoyu, which sometimes coincide with the

modern text of the Yi, sometimes diverge from it or extrapolate on it, the continuation of the process of accumulation of ad hoc, impromptu diviners' verses and prognostications which formed much of the Yi text itself;²³ that the anecdotes embedded in the text are probably all based on actual divinations, recording essential facts related to the subject being divined, rather than being historical allusions used only for rhetorical effect and added prestige, as is the case with the shén qiān 神籤 "divine oracle slips" of later times;²⁴ or that the stress laid by the ancient Chinese on the special significance of the correlation of two or more different omens for determining good and bad fortune led to the practice of divining an omen after it was observed to clarify its meaning--combining the interpretation of natural signs with divination by turtle shells or yarrow stalks being felt to be a double guarantee of accuracy--and that in the case of the Yi, if a certain hexagram and line were encountered upon manipulation of the stalks, that omen or the verification of its result was often noted in connection with the line in the text.²⁵ According to this hypothesis an omen like, for example yú tuō fù 輿說(脫)輻, "a cart has its axle-support come off," appears in line 26.2 because it was this line which was encountered, perhaps repeatedly encountered, when the stalks were manipulated in divining the significance of this omen. If we read the text with these insights of Li Jingchi's in mind, it makes much better sense.

I do not mean to suggest that ancient China or the compilers of the Yijing were unusual in displaying an enthusiasm for abstracting general predictive principles from accumulated divinatory experience. Compendia similar to the Yijing in blending omens with proverbs, verses, and a variety of useful lore have been passed down from antiquity all over the world. A recent issue of the Journal of the American Oriental Society devoted to "Oriental Wisdom" literature (Vol. 101.1, January-March 1981) contains

several examples from India, the ancient Near East, and the Islamic world.²⁶ So also for a number of the codices or the Book of Chilam Balam of the Maya.²⁷ The modern version of the genre is perhaps the farmer's almanac. Many such works are striking in their similarity to the Yi in both structure and social function. Consider, for example, the compendia of precedents passed down in connection with ancient Mesopotamian liver-divination, called hepatoscopy or haruspicy. The oldest of these compendia now extant date from 7th century B.C. Babylonia, but they are believed to be copies of works dating back perhaps as far as the Sumerian civilization of the early third millennium B.C.²⁸ A description of a hepatoscopy manual could apply equally well to the Yijing, changing only the particulars of the tools of the trade:

. . . [the compendia] enumerate so many and such varied phenomena as could not have appeared on one occasion alone. In the early days of liver-divination we may take it for granted that no such collections existed, but as the art developed the priests must have soon realised the need of compiling such catalogues; for no augur however skilled could retain in his memory the meaning of so many and such complicated omens as they believed they saw on the sheep's liver. There must, moreover, have been occasions when they were particularly impressed by what seemed to them a correspondence between some liver-omen actually observed and the events which happened afterwards. Of these omens and of their interpretation indicated or confirmed by experience they would most certainly not fail to preserve an account for future reference. Besides, the utility of such texts for training the future baru-priests in terminology and principles of interpretation must have been keenly appreciated in the temple schools. Thus there gradually grew up in the temples great collections of interpreted omens which served firstly as books of reference for the aruspice when drawing up the result of a liver-inspection, and secondly as manuals for the young baru-priests, and according as fresh liver phenomena were observed and interpreted, they were doubtless added to the collection (Dillon, p. 29).

The significance of these works in the history of the development of a scientific spirit of empirical observation, classification, and the formulation of general predictive principles has been thoroughly explored by Jean

Bottéro, in his "Symptômes, signes, écritures en Mésopotamie ancienne."
Most of Bottéro's conclusions apply equally well to the Yijing.

The Topical Classification of Omens

We must now further consider the process of arranging the text I have termed systematization. For there is an important function missing in the account so far. Although, as I have described, omens and anecdotes were noted in connection with the line encountered in the act of divining, this would, we must assume, produce a random distribution of subject matter among the 450 hexagram and line texts, or at least among the 386 line texts. Yet this is anything but the case. In other words, the text shows signs of having been manipulated, either in the process of recording information itself or subsequently, by an editor or editors. The guiding principle in this process was a desire to classify the material in a variety of ways that would bring out the underlying orderliness of natural phenomena. Classification answered a basic need of early man in coping with a terrifying world. The Yi was "a filing system for natural novelty," Joseph Needham has written with primary reference to its later development, which met "that need which . . . was one of the greatest stimulating factors of primitive science, namely the need for at least classing phenomena, and placing them in some sort of relation with one another, in order to conquer the ever-recurring fear and dread which must have weighed so terribly on early men. Any hypothesis would be better than none, but hypotheses which would take some of the terror out of disease and calamity there must at all costs be."²⁹

Perhaps the oldest example of classification in China we have a record of is the taxonomy inherent in the Chinese script itself. For example, already by the Shang dynasty a class of words was identified as related to fish by

sharing a "fish" classifier (魚), or a class of natural objects was grouped together as plants or grasses, by sharing a "grass" classifier (艹). Another early classification is implied by the device of incremental repetition in the Shijing, the words mutually substituted in successive stanzas being perceived by the singers of the Shi songs as sharing a common trait.³⁰ Thus in Shi 125/1 there is cǎi líng 采苓, "I gather the ling plant," and for líng in 125/2 is substituted kǔ 苦 'the ku (bitter-) plant,' and in 125/3, fēng 葑 'the feng plant.' Or in 151/2 there is

維鵜在梁，不濡其翼
wéi tí zài liáng, bù rú qí yì

"the cormorant is on the dam, it does not wet its wings,"

which in 151/3 is repeated with another body part, zhòu 喙 'beak,' substituted for yì. As I argue in the following chapter, incremental repetition in the Shi and line text parallelism in the Yi are likely to be two related aspects of a single oral tradition, and, indeed, the line texts of the Yi carry the classification of the Shi incremental repetition to a much greater extent. (According to the hypothesis put forward there, a Shi line like 151/2 could have had a "key" in Yi Hexagram 5 Xū (Rú), such as rú yú liáng 濡于梁, "it gets wet on the dam.") The implied taxonomies of the script, the Shi, and the Yi are made explicit in such Han dynasty works as Erya 爾雅 and the "Diyuan" 地員 chapter of Guanzi 管子.³¹ This is just one of several ways in which the Yi may be regarded as a forerunner of the Erya and other works in the Ya 雅 tradition of early lexicography.³²

It is certainly an overstatement to say that the subject matter of the Yijing text is classified topically, but it takes no sophisticated statistical tests to perceive that the distribution of certain key words—not the divinatory jargon, but other ordinary lexical items—in the text is far from random. These words, of which I count 58 specimens, including several

phrases, have undergone a kind of preliminary sorting, so that they are concentrated exclusively or primarily in one hexagram-chapter. There is a high, but not 100 per cent, correlation between these words and the hexagram names, which is not surprising, since it is our assumption that most hexagram names were picked by choosing just such prominent words to serve as convenient identifying labels. Below is a list of these "key words."

Table 1. Words and Phrases with Two or More Occurrences Concentrated Exclusively or Primarily in One Hexagram

| | | | |
|---------|---------|-------------|----------|
| * 龍 1 | 臨 19 | 晉 35 | 震 51 |
| 屯 3 | 觀 20 | 明夷(鳴雉) 36 | 艮(艱) 52 |
| 蒙 4 | ** 噬 21 | ** 家 37 | ** 鴻漸 53 |
| (需) 爨 5 | 賁 22 | ** 睽孤 38 | ** 歸 54 |
| 訟 6 | 剝 23 | 蹇 39 | 豐 55 |
| 師 7 | 復 24 | 解 40 | 旅 56 |
| 比 8 | 无妄 25 | 損 41 | 巽(饑) 57 |
| 履 10 | 頤 27 | 益 42 | 兌(悅) 58 |
| 否 12 | * 拂 27 | ** 夬夬(跌) 43 | 渙 59 |
| 同人 13 | 坎 29 | 萃 45 | 節 60 |
| 謙 15 | 離 30 | 升 46 | * 烏 62 |
| 豫 16 | 咸(斲) 31 | 困 47 | ** 過 62 |
| 隨 17 | 恆 32 | 井 48 | ** 濟 64 |
| * 係 17 | 遯(豚) 33 | 革 49 | |
| 蠱 18 | 壯(牝) 34 | 鼎 50 | |

* totally different from hexagram names

** partially different from hexagram names

Note that the following hexagram names, which occur only one time or not at all in the text of one hexagram, do not appear in the above list: No. 1

Qián 乾 (once, reduplicated), No. 2 Kūn 坤 (0), No. 9 Xiǎo chù 小畜

(0), No. 11 Tàì 泰 (0),³³ No. 26 Dà chù 大畜 (0), No. 28 Dà guò 大過 (1), No. 44 Gòu 姤 (1), No. 61 Zhòng fú 中孚 (1?), and No. 63 Jì jì 无濟 (0). There is an extensive literature dealing with the hexagram names and their irregularities.³⁴ Hence I will not concern myself further with them here, other than to note that there are still unexplored aspects to the irregularity which may be able to help explain the origin of the hexagram names, as well as elucidate the process of editing the text in general. For example, of the group of some eight names which have been claimed to form the first word or words of their respective hexagram texts, a full six occur together in a continuous series of hexagrams (No. 9 Xiǎo chù 小畜 [one interpretation], No. 10 Lǚ 履, No. 11 Tàì 泰 [one interpretation], No. 12 Pǐ 否, No. 13 Tóng rén 同人, and No. 14 Dà yǒu 大有 [one interpretation]). This seems unlikely to be an accident. There are a number of such localized features of the Yi text. Another is the extraordinary regularity of the series, Hexagrams 48-53. Further study in this direction will probably uncover more.

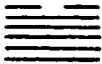
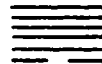

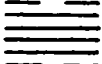
Although I have referred to the arrangement of the key words above as the result of a preliminary sorting, this can only be a partial explanation, since it is unlikely that a sorting of any list of randomly accumulated omens would produce a selection so limited in general, yet of considerable depth with respect to the various contexts of each omen word. There must have been a conscious effort to gather examples of certain categories of omens.³⁵ Li Jingchi has suggested that an editor—presumably, someone other than a diviner—went so far as to supplement certain parts of some hexagrams in the process of polishing the text to make it more orderly ("Xukao," p. 123). In Li's view, in Hexagram 52 Gèn 艮, the phrases 52.1 gèn qí zhǐ 艮其趾 and 52.4 gèn qí shēn 艮其身, which in Li's interpretation mean, respectively, "pay attention to taking care of the feet" and "pay attention to

taking care of the trunk of the body," were not part of the original diviners' corpus, but were added by an editor in the final years of the Western Zhou to make a relatively complete progression from foot to head through successive line texts. But this need not be the case if the text is drawing upon material already in catalogue form. A systematized sacrificial procedure, of the kind reflected in 52.0-6 in my different interpretation in the translation in Part Two, as well as in Hexagram 23 Bō 剝, Hexagram 31 Xián 咸, and others, provides one kind of a list. In addition to the rather sketchy catalogues of images provided by ancient songs, which are discussed in the following chapter, magical practices such as spells and incantations are also frequently in catalogue form. Bronislaw Malinowski has given some examples: "The sorcerer will mention all the symptoms of the disease which he is inflicting. . . ," or he "in tones of fury will have to repeat such verbs as 'I break--I twist--I burn--I destroy,' enumerating with each of them the various parts of the body and internal organs of the victim" ("Magic Science and Religion," p. 69). It is possible that similar catalogues evolved naturally in the course of Yijing divination and its concomitant sacrificial rites, without the efforts of a subsequent single editor.

Some hexagrams have a greater concentration of omens and other information on a specific topic, even without any explicit key word. Hexagram 26 Dà chù 大畜 is a well-known example, with a horse, a calf, and a pig which appear in three line texts being the "big domestic animals" the hexagram name refers to. Li Jingchi describes the topic of both Dà chù and Hexagram 9 Xiǎo chù 小畜 as "agriculture"; and in the same fashion he describes Hexagram 7 Shī 師 as dealing with "military affairs," Hexagram 13 Tóng rén 同人, with "war," and Hexagram 24 Fù 復, with "travel" (Tanyuan, "Preface," pp. 6-7). Similarly, we can perceive topical

concentrations in other hexagrams, notably those concerned with sacrificial ritual. Of special interest are those few which gather early wisdom about nature, such as Hexagrams 38 Kuí 睽 and 55 Fēng 豐, which have more than their share of ancient astronomical lore, or Hexagram 28 Dà guò 大過, with botanical lore.

Adjacent Related Hexagrams

There is a certain amount of topical connection also between adjacent related hexagrams.³⁶ All hexagrams in the Yi are related in pairs through their hexagram signs or "pictures" (guàhuà 卦畫). Each odd-numbered hexagram sign is either the inverse (fǎnduì 反對), top-to-bottom mirror image, of the following even-numbered hexagram sign (e.g., Hexagrams 43  and 44 ) or, in the eight cases where symmetry would result in no change, the reverse (xiāngduì 相對), with the polarity of yáng solid lines and yīn broken lines changed (e.g., Hexagrams 27  and 28 ). The connection of such adjacent related hexagrams is usually through common language in the line texts of the adjacent pair which are attached to the same line in a hexagram sign and its mirror image. Thus in each of the mirror-image texts 43.4 and 44.3 appears the passage

臀无膚，其行次且(趑趄)
tún wú fū (*pliwo), qí xíng (cìqiě:) zījū (*ts'iar-tsiə)

"with no skin on the buttocks, his travel is labored."

In 63.3 there is the line

高宗伐鬼方，三年克之
Gāo Zōng fā Guǐ fāng, sān nián kè zhī

"the High Ancestor (Shang king Wuding) attacked the Gui border-state, and conquered it in three years";

while in 64.4 is the similar line

震用伐鬼方,三年有賞于大國

Zhèn yòng fá Guǐ fāng, sān nián yǒu shǎng yú dà guó

"Zhen used this (i.e., as a result of encountering this line in divination) to attack the Gui border-state, and in three years was rewarded in the great state."³⁷

In 11.2 there is

朋亡

péng wáng

". . .companions perished"

and in 12.5, with wáng reappearing,

其亡其亡

qí wáng qí wáng

"Might it flee? Might it flee?"

But the connection between hexagrams need not be only between mirror-image line texts. In the same hexagrams No. 11 and No. 12 there are several other connections. Line 11.0 has

小往大來

xiǎo wǎng dà lái

"he will go small and come great,"

while 12.0 has the counterpart

大往小來

dà wǎng xiǎo lái

"he will go great and come small."

(It was this well-known pair of phrases which in part gave rise to the common metaphor using the two hexagram names No. 11 Tài 泰 and No. 12 Pǐ 否 to symbolize good and bad fortune, as in the expression pǐ jí tài lái 否極泰來, "out of the extreme of misfortune comes prosperity.")

Lines 11.1 and 12.1 both have the phrase

拔茅茹以其彙

bá máo rú yǐ qí huì

"pull out the cogongrass, roots and all."

Line 11.2 has

包(匏)荒

(bāo:) páo huāng

"the gourd (lit., `a wrapper'?) is hollow";

while 12.2 has

包承(脔)

bāo (chéng:) zhēng

"wrap the steamed meat offering";

and 12.3 has

包羞

bāo xiū

"wrap the offering of prepared delicacies."³⁸

Note that in some of these cases the topical similarity may actually be limited to the use of a common graph, in different but related senses. As we will see below, graphic resemblance is, along with phonetic resemblance, an important organizing principle in the Yi.

There are a few cases of topically related lines which are not true mirror images, since they occur in a pair related through reversed polarity.

Line 29.4 has

用缶

yòng fǒu

"use earthen vessels,"

and 30.3 has

不鼓缶

bù gǔ fǒu

"do not drum on an earthen vessel."

There are even several cases of connections between adjacent hexagrams which are not related through their hexagram signs. For example, in 56.4 there is

得其資斧
dé qí zī fǔ

"he gets his money-axes,"

and in 57.6 there is

喪其資斧
sàng qí zī fǔ

"he loses his money-axes."

In 16.6 there is

成(城)有渝
chéng yǒu yú

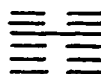
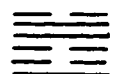
"there is a collapse in the wall,"

and in 17.1 there is

官(館)有渝
(guān:) guān yǒu yú

"there is a collapse in the lodging-house."

Note that in the latter case the phrases occur in a top and a bottom line, as if they were mirror images, yet there is no apparent connection (No. 16

 , No. 17 ).

Arrangement of "Low" and "High" Words

Another way in which the shape of hexagram signs is used to provide a framework for systematization is through using the bottom-to-top arrangement of the hexagram lines as a metaphor for the low and high of the real world. Words with "low" as a component of their meaning,

especially names of lower body parts, occur more often in line texts at or near the bottom, words with "high" as a component of their meaning, especially names of higher body parts, in line texts at or near the top. "Middle" meaning words are more likely to occur in the middle line texts. Here again is evidence of an increasing sophistication in the analysis of language and meaning. Li Jingchi, Wen Yiduo, and Qu Wanli all observed this feature of the text and gave some examples.³⁹ Qu's analysis was the most thorough, but mixed in with some very convincing statistics (e.g., 6 out of 6 cases of zhǐ 趾 'foot' in bottom lines) were many other more debatable claims. We can see to how great an extent this system works by listing the examples they gave, plus some added ones, and citing all occurrences, rather than only the ones which support the argument. Even when this is done, it is clear that the distribution of these words is indeed intentionally skewed in favor of semiotically appropriate lines.

Table 2. Occurrences of Some Words with "Low" Meaning

(including all graphs containing 足 'foot,' regardless of meaning)

| | | | |
|---------------|----|-----------------|-------------------------------------|
| <u>zú</u> | 足 | 'leg' | 23.1, 50.4 |
| <u>zhǐ</u> | 趾 | 'foot' | 21.1, 22.1, 34.1, 43.1, 50.1, 52.1 |
| <u>bō</u> | 跛 | 'lame' | 10.3, 54.1 |
| <u>jiǎn</u> | 蹇 | 'crippled legs' | 39.1,2,2,3,4,5,6 |
| <u>zhízhú</u> | 躅躅 | 'balky' | 44.1 |
| <u>yuè</u> | 躍 | 'leap' | 1.4 |
| <u>jī</u> | 躋 | 'climb' | 51.2 |
| <u>gǔ</u> | 谷 | 'valley' | 47.1, 48.2 |
| <u>lǚ</u> | 履 | 'step on, shoe' | 2.1, 10.0,1,2,3,3,4,5,6, 30.1, 54.1 |
| <u>jù</u> | 屣 | 'wear on foot' | 21.1 |
| <u>wěi</u> | 尾 | 'tail' | 10.0,3,4, 33.1, 63.1, 64.0,1 |

| | | | |
|-------------|---|--------------------|------------------|
| <u>tún</u> | 臀 | `buttocks´ | 43.4, 44.3, 47.1 |
| <u>mǔ</u> | 拇 | `toe, finger´ | 31.1, 40.4 |
| <u>qián</u> | 潛 | `submerged´ | 1.1 |
| <u>jiè</u> | 藉 | `sub-offering mat´ | 28.1 |
| <u>huì</u> | 彙 | `roots´ | 11.1, 12.1 |

Table 3. Distribution by Line of "Low" Meaning Words

| <u>Line</u> | <u>Number of occurrences</u> |
|-------------|------------------------------|
| 6 | 2 |
| 5 | 2 |
| 4 | 7 |
| 3 | 6 |
| 2 | 5 |
| 1 | 25 |
| (0) | 3 |

What I find particularly interesting, perhaps even disconcerting, about this list is that not only is there a predominance of low lines, but even where the lines are not low in the hexagram, there seems to be a slightly greater number of fourth lines, i.e., the bottom line of the upper, "outer" trigram. I say this is disconcerting, because this implies a trigram consciousness, and hitherto, with the exception of the occurrence of a few trigram-like figures among the newly identified hexagram number signs on early sacrificial vessels and oracle bones and turtle shells (see note 4), there has been no firm evidence of a consciousness of trigrams until after the end of Western Zhou, and certainly no evidence of trigram thinking reflected in the Yijing text itself. The generally held view among a number of Western scholars, including Henri Maspero, René Barde, Joseph Needham, and others—a view not subscribed to, or even noted, by any Chinese scholars—is that the trigrams are a product of analytic thinking, applied to the unitary complexity of the hexagrams passed down from a tradition which had apprehended them only globally.⁴⁰ I have found this argument convincing. It is a process familiar in intellectual history throughout the world. The evolution of

cognitive phenomena is not, as is the assumption underlying the view of these Chinese scholars, necessarily from the simple to the complex, at least not in recorded history, but is often the opposite, the case of language itself being a well-known example. When we look at the distribution of words with "high" meaning, however, we find more evidence to corroborate the evidence provided by the "low" meaning words. The implication of trigram consciousness is even more apparent.

Table 4. Occurrence of Some Words with "High" Meaning

| | | | |
|-------------|---|---------------------------|--|
| <u>gāo</u> | 高 | `high` | 13.3, 18.6, 40.6, 63.3 |
| <u>shǒu</u> | 首 | `head` | 1.7, 8.6, 30.6, 36.3, 63.6, 64.6 |
| <u>dǐng</u> | 頂 | `crown of head` | 28.6 |
| <u>miàn</u> | 面 | `face` | 47.6 |
| <u>qiú</u> | 頤 | `cheekbone` | 43.3 |
| <u>jiá</u> | 頰 | `jowls` | 31.6 |
| <u>fú</u> | 輔 | `cheeks` | 31.6, 52.5 |
| <u>shé</u> | 舌 | `tongue` | 31.6 |
| <u>jiǎo</u> | 角 | `horns` | 34.3, 35.6, 44.6 |
| <u>mù</u> | 目 | `eye` | 9.3 |
| <u>ěr</u> | 耳 | `ear` | 21.6, 50.3, 50.5 |
| <u>yá</u> | 牙 | `fang, tusk` | 26.5 |
| <u>kǒu</u> | 口 | `mouth` | 27.0 |
| <u>wū</u> | 屋 | `canopy` | 55.6 |
| <u>tiān</u> | 天 | `sky, tattoo on forehead` | 1.5, 14.3, 6, 26.6, 36.6, 38.3, 44.5, 61.6 |
| <u>kàng</u> | 亢 | `gullet` | 1.6 |
| <u>bí</u> | 鼻 | `nose` | 21.2 |
| <u>yì</u> | 鼻 | `cut off nose` | 38.3, 47.5 |
| <u>mù</u> | 幕 | `cover` | 49.6 |

| | | | |
|-----------------|------|---------------------|------------------|
| <u>xuàn</u> | 鉉 | `bar atop cauldron` | 50.5,6 |
| <u>shēng</u> | 升 | `rise` | 13.3, 46.1,3,5,6 |
| <u>jī zī tì</u> | 齏咨涕洟 | `snivel and snot` | 45.6 |
| <u>shān</u> | 山 | `mountain` | 17.6, 14.4 |
| <u>líng</u> | 陵 | `ridge` | 13.3, 51.2, 53.5 |
| <u>xū</u> | 虛 | `hill` | 46.3 |
| <u>qiū</u> | 丘 | `hill` | 22.5, 27.2, 59.4 |
| <u>dēng</u> | 登 | `climb` | 36.6, 61.6 |
| <u>jué</u> | 桷 | `rafter` | 53.4 |
| <u>dòng</u> | 棟 | `ridgepole` | 28.0,4 |

Table 5. Distribution by Line of "High" Meaning Words"

| <u>Line</u> | <u>Number of Occurrences</u> |
|-------------|------------------------------|
| 7 | 1 |
| 6 | 26 |
| 5 | 11 |
| 4 | 4 |
| 3 | 14 |
| 2 | 3 |
| 1 | 1 |
| (0) | 2 |

The concentration of words with "high" meaning in the high hexagram lines, especially the top, sixth line and the third line, the top line of the lower, "inner" trigram is apparent. The antiquity of trigram consciousness may need to be reconsidered in the light of this evidence and the presence of trigram-like signs on Shang and Western Zhou archaeological finds.

If words with "high" and "low" as a meaning component are concentrated in high and low line texts respectively, what about "middle" meaning words? Are they concentrated in the middle lines of the hexagram? Below I list the results of two tests of this proposition. First is the distribution of the word zhōng 中 `middle`; second is the distribution of all words in the Yi containing the "heart" element (忄, 心), (dealing separately with the 34

occurrences of the technical divinatory term hui 悔 ('trouble').

Table 6. Occurrence and Distribution of the Word zhōng 中 'middle'

| <u>Line</u> | <u>Number of occurrences</u> | |
|-------------|------------------------------|-----------------------|
| 6 | 0 | |
| 5 | 1 | 42.5 |
| 4 | 3 | 24.4, 42.4, 55.4 |
| 3 | 3 | 3.3, 42.3, 55.3 |
| 2 | 4 | 7.2, 11.2, 37.2, 55.2 |
| 1 | 0 | |
| (0) | 3 | 6.0, 55.0, 61.0 |

Table 7. Distribution in Line Texts of 21 Graphs Containing "Heart" Element (忄, 心)*

| <u>Line</u> | <u>Number of Occurrences (sans 忄)</u> | <u>Number of Occurrences (with 忄)</u> |
|-------------|---------------------------------------|---------------------------------------|
| 6 | 4 | 9 |
| 5 | 9 | 18 |
| 4 | 12 | 18 |
| 3 | 9 | 16 |
| 2 | 6 | 9 |
| 1 | 4 | 7 |
| (0) | 0 | 1 |

*心, 忄, 快, 思, 恆, 息, 恤, 悲, 惠, 惕, 惟, 愁, 意, 惻, 愆, 愠, 烈, 慶, 憂, 憧, 懷

Each of these very tentative experiments does indicate a predominance of middle lines, although with such a limited sample this distribution may be coincidental. Note that there is no predominance for the middle trigram lines, the second or fifth lines. Qu Wanli's claim ("Wu Wang shi," pp. 14-15) that zhōng often appears in these lines is not generally true. It is especially interesting that there is a preference for the middle even when the semantic link with "middle" is only formal, through having a "heart" element. The statistics for the "heart" and "foot" elements suggest that it might be fruitful to examine other classifier elements, to see whether the Yi in this regard does indeed show an early graphemic sophistication.

Paired Opposites

In the Yizhuan and in the vast commentary literature in the Zhouyi tradition there are a number of pairs of concepts of opposite or complementary meaning which are frequently used for analyzing both the Yi text and the hexagram and trigram signs, and through them, worldly affairs in general. Most famous among these is the pair of polar complements yáng 陽 and yīn 陰, but also common are tiān 天 'Heaven' and dì 地 'Earth'; qián 乾 (Heaven symbol) and kūn 坤 (Earth symbol); gāng 剛 'firm' and róu 柔 'pliant'; and dòng 動 'movement' and jìng 靜 'stillness.' It is important to stress that, apart from a few isolated cases of yīn, tiān, and qián as words in the hexagram and line texts, and one case of tiān/dì used in a concrete sense, these paired concepts do not appear at all in the Yijing itself. However, words of opposite meaning are paired so frequently in the Yi that we may perhaps conclude that they foreshadow the development of these other pairs later. Many Chinese scholars have not hesitated to see in some of the pairs an early version of dialectical thinking (duìlì tǒngyī 對立統一, "the unity of opposites," or duìlì zhuǎnhuà 對立轉化, "the mutual transformation of opposites").⁴¹ A good example is 11.3, which contains the pairs "level/slope" and "go/return":

无平不陂, 无往不復
wú píng bù bēi, wú wǎng bù fù

"there is no level which does not slope, there is no going without returning."

The frequent use of such paired concepts is perhaps the principal area in which the continuity of the tradition between the Western Zhou Yijing and the Warring States-Han Yizhuan can be observed. There are no detectable references to the symbolic correspondences of either trigrams or hexagrams (e.g., "Xùn is wood" 巽為木, "Gèn is a mountain" 艮為山, etc.)

nor any of the other correspondences with compass points, tastes, colors, animals, and so on. However, the notion of symbol itself is fundamental to the Yi, being the essence of any omen or mantic art, and the system of symbolic correspondences may be viewed as a logical outgrowth of the diviners' business of interpretation of such symbols.

It is not surprising that the Yijing text gives little hint of other Warring States-Han period ideas such as the theory of Five Phases, wǔxíng 五行, since the Yizhuan also have little to do with the Five Phases, aside from a concern with movement and change, reflected in the frequency of such words as yì 易 'change,' biàn 變 'change,' huà 化 'transformation,' and dòng 動 'movement.' There is only rare mention of change in the Yi hexagram and line texts, although once again it may be implied by the act of divining itself, and particularly its timing.

Another typical characteristic of the Yizhuan, their consistent moral concern, could only come about after the "dawn of conscience" in the era of Confucius.⁴² The pre-Confucian world of the Yijing was a pre-moral world. The contrast between the straightforward "value-free" language of the Yi and the ethical ideas imposed on it by the Yizhuan and the subsequent commentary literature can be seen in virtually every phrase. For example, when the Yi line text 60.5 says

甘節吉往有尚(賞)
gān jié jí wǎng yǒu (shàng:) shǎng

"a sweet joint: auspicious; there will be a reward in going," it probably refers to a prognostication based on the tasting of a branch broken off the stem of a plant, perhaps the pungent yarrow itself (a practice to be compared to the plucking of daisy petals, accompanied by reciting alternately the paired charges, "she loves me, she loves me not"). But by the Warring States period and later, the ethically engaged men of these

times would prefer to understand 60.5 as a prescription for proper living. Compare James Legge's version of the line, which translates the commentary: "The fifth line, undivided, shows its subject sweetly and acceptably enacting his regulations. There will be good fortune. The onward progress with them will afford ground for admiration" (The Yi King). Similarly, a line like 37.0 lì nǚ zhēn 利女貞, "determination favorable for a maiden," which had originally been a standard formula indicating that if the client or subject of the divinatory determination was a maiden, it would be favorable for her, came by the Warring States period to be construed quite differently. In the zhuàn, 37.0 is typically understood to be advice to the young girl to hang on with determination to her maidenly virtue. Cf. Legge: "what is most advantageous is that the wife be firm and correct." In other words, the word zhēn 貞 underwent a shift in meaning between the times of the jīng and the zhuàn which is roughly equivalent to the spread in meaning of the English translation "determination." (Legge's "wife" also ignores the EOC meaning of nǚ, 'young girl, unmarried woman,' which results in a slight change in sense for the passage; it is not clear how the zhuàn understood nǚ.)

As we consider further the notion of paired concepts of opposite meaning, we must bear in mind this evolution from jīng to zhuàn. The pairs are undoubtedly an important organizing device in the hexagram and line texts. Everything in the world could be classed and ordered, variously depending on whether it was "big" or "small," whether it involved "going out" or "coming in," whether it happened "first" or "later," and so forth. The step from the concrete, specific pairs of the jīng to the abstract, philosophical concept pairs of the zhuàn was one of refinement, ethical elaboration and concomitant deemphasis of the practical oracular function, and, most important, generalization. Here are some examples from the text:

-`up´/´down´ (62.0)

不宜上，宜下

bù yí shàng, yí xià

"not suitable for going up, suitable for going down";

-`lose´/´get´ (48.0)

无喪无得

wú sàng wú dé

"there will be no loss, no gain";

-`southwest´/´northeast´ (or "south and west"/"north and east"?) (39.0)

利西南，不利東北

lì xī nán, bù lì dōng běi

"favorable to the southwest, unfavorable to the northeast";

-`beginning´/´end´ (63.0)

初吉終亂

chū jí zhōng luàn

"auspicious for the beginning, but a mess at the end";

-`advance´/´withdraw´ (20.3)

觀我生(牲)進退

guān wǒ shēng jìn tuì

"observe our sacrificial victims advance and withdraw";

-`inside´/´outside´ (8.2 and 8.4)

比之自内...外比之

bǐ zhī zì nèi . . wài bǐ zhī

"ally with someone from within. . ally with someone outside";

-`big´/´small´ and `exist´/´not exist´ (18.3)

小有悔，无大咎

xiǎo yǒu huǐ, wú dà jiù

"there will be a little trouble, but no great misfortune."

There are an astonishing number of such pairs in the text. It may be seen from the following list of over 100 cases of paired opposites to how great an extent this device has been exploited. Again, it is difficult to ignore the remarkable level of lexicological sophistication this list implies. In the great majority of cases both members of the pair appear in contrasting statements in the same line, as was the case in all but one of the examples above. In a few cases the members appear individually in contrasting statements in separate lines of the same hexagram, as in the case of 8.2 and 8.4 above; or in adjacent related hexagrams; or in the same line, but not in explicitly contrasting statements.

Table 8. Paired Words of Opposite Meaning

| Actions | |
|--|--|
| <u>yǒu</u> 有 'have' / <u>wú</u> 无 'not have' | 2.3, 12.4, 18.3, 41.4, 43.6, 53.1, 55.1, 57.5 |
| <u>sàng</u> 喪 'lose' / <u>dé</u> 得 'get' | 2.0, 48.0, 63.2 |
| <u>shī</u> 失 'lose' / <u>dé</u> 得 'get' | 17.3, 35.5 |
| <u>sǔn</u> 損 'lose' / <u>dé</u> 得 'get' | 41.3 |
| <u>sǔn</u> 損 'diminish' / <u>yì</u> 益 'add to' | 41.1,2,5,6, 42.2,3,6 |
| <u>jìn</u> 進 'advance' / <u>tuì</u> 退 'withdraw' | 20.3, 57.1 |
| <u>wǎng</u> 往 'go' / <u>lái</u> 來 'come' | 11.0, 12.0, 31.4, 39.1,3,4,6, 48.0, 51.5 |
| <u>wǎng</u> 往 'go' / <u>fù</u> 復 'return' | 11.3 |
| <u>lái</u> 來 'come' / <u>fù</u> 復 'return' | 24.0, 40.0 |
| <u>guò</u> 過 'pass' / <u>yù</u> 遇 'meet' | 62.2,4,6 |
| <u>chū</u> 出 'go out' / <u>rù</u> 入 'go in' | 24.0, 36.4 |
| <u>wéi</u> 維 'tie up' / <u>jiě</u> 解 'untie' | 40.5 |
| <u>náo</u> 撓 'sag' / <u>lóng</u> 隆 'bulge up' | 28.0,3,4 |

háo-táo 號咷 `weep and wail`/
xiào 笑 `laugh` 13.5, 56.6

Spacial concepts

shàng 上 `up`/xià 下 `down` 62.0

nèi 內 `inside`/wài 外 `outside` 8.2,4

xī nán 西南 `southwest`/
dōng běi 東北 `northeast` 2.0, 39.0

dōng lín 東鄰 "east neighbor"/
xī lín 西鄰 "west neighbor" 63.5

tiān 天 `sky`/dì 地 `earth` 36.6

Time concepts

xiān 先 `first`/hòu 後 `later` 2.0, 12.6, 13.5, 18.0, 38.6,
56.6, 57.5

chū 初 `beginning`/hòu 後 `later` 36.6

chū 初 `beginning`/zhōng 終 `end` 38.3, 57.5, 63.0

rì 日 `day`/xì 夕 `night` 1.3

Descriptive words

xiǎo 小 `small`/dà 大 `big` 3.5, 11.0, 12.0,3, 18.3, 62.0

gān 甘 `sweet`/kǔ 苦 `bitter` 60.5,6

gān 甘 `sweet`/xián 咸 `salty` (?) 19.1,2,3

míng 明 `bright`/huì 晦 `dark` 36.6

píng 平 `level`/bēi 坡 `sloping` 11.3

jiù 咎 `misfortune`/yù 譽 `honor` 2.4, 28.5

jí 吉 `auspicious`/xiōng 凶 `ominous` 3.5, 6.0, 32.5

jí 疾 `illness`/xǐ 喜 `joy` 25.5, 41.4, 58.4

pǐ 否 `bad`/xǐ 喜 `joy` 12.6

pǐ 否 `bad`/jí 吉 `auspicious` 12.2,5, 33.4

People

xiǎo rén 小人 `small man`/
dà rén 大人 `big man` 12.2

xiǎo rén 小人 `small man` 23.6, 33.4, 34.3, 40.5, 49.6

| | | | |
|-------------|-------------------------|----------|--------------|
| jūn zǐ 君子 | 'noble' | | |
| xiǎo rén 小人 | 'small man' | 7.6 | |
| dà jūn 大君 | 'big ruler' | | |
| chén 臣 | 'vassal' / jūn 君 | 'ruler' | 62.2 |
| chén 臣 | 'vassal' / wáng 王 | 'king' | 39.2 |
| chén 臣 | 'slave man' | 33.3 | |
| qiè 妾 | 'slave woman' | | |
| zhàng fū 丈夫 | 'grown man' | 17.2,3 | |
| xiǎo zǐ 小子 | 'youngster' | | |
| fū 夫 | 'husband' / qī 妻 | 'wife' | 9.3, 28.2 |
| fū 夫 | 'husband' / fù 婦 | 'wife' | 28.5 |
| fū zǐ 夫子 | 'husband' | 32.5 | |
| fù rén 婦人 | 'wife' | | |
| jiā rén 家人 | 'family man' / fù zǐ 婦子 | 37.3 | |
| shì 士 | 'young man' / nǚ 女 | 'maiden' | 28.2,5, 54.6 |
| zhǎng zǐ 長子 | 'eldest son' | 7.5 | |
| dī zǐ 弟子 | 'younger son' | | |
| zǔ 祖 | 'forefather' | 62.2 | |
| bǐ 妣 | 'foremother' | | |
| xíng rén 行人 | 'traveller' | 25.3 | |
| yì rén 邑人 | 'townsman' | | |

Note that while a couple of hexagram names do appear in the above list (Jiě 解, Pǐ 否, Sǔn 損, Yì 益, Jiā rén 家人, [Xiǎo] guò [小] 過, Fù 復), the only case of a contrasting pair of hexagram names appearing in the text itself as opposites is Hexagram 41 Sǔn and Hexagram 42 Yì. Since Kūn 坤 and Tài 泰 do not, in the modern text at least, appear as anything but unconnected labels for their hexagrams, the paired opposites familiar in later Chinese tradition, qián/kūn and pǐ/tài, referred to earlier, are not included. Another claim made by Qu Wanli ("Wu Wang shi," p. 14), that the names of adjacent hexagrams were selected so as to be opposite in meaning, can be seen to have little basis in the text itself, but apply only to the

metaphorical meanings attached to the names by the later tradition (or in the case of Hexagrams 63 Jì jì 既濟 and 64 Wèi jì 未濟, to names assigned later in order to establish an opposition).

Rhyme

The system of paired opposites can be reinforced by the rhyming of each member in the pair: 號 咷 *g'og-dog/ 笑 *sɿog. Rhymes can make a clear pair out of two words which are not obvious antonyms: 否 *piag/ 喜 *xiag. This technique of rhyme actually extends well beyond the paired opposites to create many new pairs or clusters of associated words. It is the most important part of a rich texture of sound symbolism, onomatopoeia, graphic associations, punning and word play--indeed, word magic--in the Yi, which constitutes the last major method to be considered here which the text exploits for organizing and classifying its divinatory subject matter. Despite its importance, this aspect of the text has barely begun to be studied, so it will be possible here only to give a few examples and raise a few questions. A few of these aspects are taken up again in the following chapter, as they relate to oral-formulaic literature. Then in Part Two a systematic effort has been made to show for the entire text such aspects affecting sound texture as rhyme and onomatopoeia. There a "rhyme scheme" apparatus has been employed to show how rhyme links up the various parts of the text, both within a single line text and between line texts.

Rhyme is not nearly as common or as regular in the Yijing as it is in the Shijing or other more purely lyric material. Yet 20 or so hexagram-chapters have extensive rhyming, another 29 have some rhyming, and only 15 have no rhyming at all or only doubtful rhyme.

The following hexagrams have extensive rhyme: 1, 2, 3, 12, 29, 30, 31,

38, 45, 47, 48, 50, 51, 52, 53, 54, 55, 56, 61, 64.

The following have some rhyme: 4, 5, 6, 7, 9, 10, 11, 13, 20, 21, 22, 23, 25, 26, 27, 28, 34, 36, 37, 39, 41, 42, 43, 44, 49, 57, 59, 60, 62.

The following have no rhyme (numbers with asterisks have one rhyme with a prognosticatory word): 8, 14, 15, 16, 17*, 18*, 19, 24*, 32, 33, 35, 40, 46, 58, 63.

Note that again there is a suggestive clustering of the hexagrams: virtually no rhyme in 14-19, extensive rhyme in 45-56 (except for 49, with only a little). This may reflect a purposeful editorial arrangement of the text, contrasting diviners' traditions, or different dialect strata. In the Yijing, rhyme's function, as it is in literature, is to satisfy the author's (diviner's) desire for harmony and unity; facilitate memorization and trip off the tongue during recitation; and please the ear of the listener or reader, while aiding him in the process of grasping the logical structure of the work. But rhyme is first and foremost a joyful, playful activity. In the Yi rhyme undoubtedly serves a further function in enhancing the authenticity of the oracle. This comes about through a principle of word magic, that objects which are similar in name are somehow related in reality. The rhyming of two or more words establishes a connection between the objects or actions they denote which goes well beyond the phonological level. To return to the rhyme "step on a crack, break your mother's back," the word magic linking the two objects "crack" and "back" is established phonologically, by rhyme, and elaborated semantically, in the prognostication that the "back" will "break," suggested by the object "crack." This is the essence of Yijing rhymes, connecting two phrases phonologically, and in turn semantically, by rhyming the final syllable in each phrase. An example of unusual literary quality is the following line, 61.2:

鳴鶴在陰，

míng hè (*g'ák) zài yīn,

"There is a crane calling on the shady northern slope,

其子和_A之,

qí zǐ hè (*g'wá) zhī,

its offspring answers it.

我有好爵_B,

wǒ yǒu hǎo jué (*tsiok),

We have a fine beaker (of wine),

吾與爾靡_A之.

wú yǔ ěr mí (*mia) zhī.

I will empty it together with you."⁴³

Here a primary rhyme between the last stressed word in each phrase hè 和 and mí 靡, as well as a secondary rhyme between hè 鶴 and jué 爵, serve to connect the initiating natural image, familiar as the xìng 興 'inspiring' motif of the Shi songs, with the human experience which follows.

We may consider such an image or literary symbol as a kind of conventionalized omen, prefiguring a future event; while here the whole in turn serves as a symbol for the diviner and client to interpret as they see fit in the context of the client's particular divinatory inquiry.

A small library of works over the centuries has debated the semiotic function of the xìng images, and a school of modern scholars has argued in favor of seeing the images as arbitrary, meaningless, and chosen for the sake of a good rhyme.⁴⁴ While this is a healthy corrective for absurd allegorizing, I think it misses the point to imagine that rhyme was so inconsequential for the Chinese of the second and early first millennium B.C. Rather than being a meaningless similarity of sound alone, rhyme was one way of making sense of the world. This is best demonstrated by the Yijing text as it has come down to us, with all its many associations of phrases based primarily on

rhyme. We cannot clarify in every case, or even in most cases, the specific circumstances under which the phrases came into being and entered the text. Did the consciousness of a rhyme lead to the determination of a particular omen-symbol? Or was an established omen-symbol somehow able to be described, through the skill of the diviner, in felicitously rhyming terms? Or did those series of phrases distinguished both by their content and by their rhyme manage to survive especially often? Whatever the case, we can be sure that they were regarded as of enough significance, independently and in concatenation, to be worthy of preserving in the Yijing manual.

It is possible, though not yet proven, that even some of the one or two word pronosticatory formulas of the Yi, especially many cases of the phrase wú jiù (*g'íòg) 无咎, "no misfortune," are related by rhyme to the phrases preceding them. In the text and phonetic transcription in Part Two, I have marked such rhymes wherever they seemed plausible. The issue of rhyme in the prognosticatory phrases was raised by Gu Yanwu 顧炎武 back in the 17th century, in his study of Yi rhymes. If I understand his tone correctly, he was perhaps not the first to do so. But in Gu's day the whole issue was confused by assumptions about the Yi text in general which we know today to be invalid. What Gu said was this:

Anciently divining texts often used sound harmonizing (音和) so as to make them easy to recite. Although the Yi of the Xia and Shang have not been transmitted down through the ages, the meaning of the Yi didn't begin with King Wen. The reason why the Yi judgments, which were made by King Wen, use only the few rhymes they do is that the structure of the Yi is different from that of the Shi. If one were determined to connect up images and auguries, forcing links above and below for the sake of sound, this would destroy the Sage's meaning. Thus I only cite those cases which are exact. (Yiyin, 5/1a.)

Whether it was because of an unwillingness to "destroy the Sage's meaning," or because of an obscuring of the text which was accomplished since the

Song dynasty by embedding the Yizhuan, phrase by phrase, in the middle of the hexagram and line texts, without any distinguishing marks such as reduced character size, all the Qing dynasty studies of rhymes in the Yi fail to note cases of rhyme which seem obvious to us today.

Conrady must have noted the rhyming of some divinatory formulas too, since he argues, in his effort to show that the Yi was a diviner's manual converted from an old dictionary, that the divinatory phrases were deliberately inserted in the text where they would rhyme, so as to disguise the conversion ("Yih-king-Studien," p. 426). Conrady's perception was valuable, even if his conclusion was ludicrous. The implications of this feature, if true, are interesting, and similar to those questions already raised above about rhyme in general. Would an object or an event be more likely to be augured as "auspicious" if part of the language describing it rhymed with jí < *kiět 吉? Consider, for example, line 50.2:

鼎有寶，_A 我仇有疾，_A
dǐng yǒu shí (*dǐět), wǒ chóu yǒu jí (*dz'iat),

"A ding cauldron has food in it. My mate has an illness.

不我能即，_A 吉。_A
bù wǒ néng jí (*tsiět), jí (*kiět).

It cannot reach me. Auspicious."

Or would such a conclusion be especially likely to be noted in the text in those lines where there was rhyme? It must be stressed that counter-examples considerably outweigh examples. Even for wú jiù there are only 13 perfect rhymes out of 100 occurrences. But if near-rhymes and assonances are included, the number of cases is increased somewhat. Hence it is conceivable that in the next line, 50.3, huǐ < *χmwəg 'trouble' is noted in part because it is a near-rhyme with gé < *kək 革, sè < *sək 塞, and shí < *d'ik 食, all of which occur earlier in the same line. If for jiù

near-rhymes such as *g'îôg/*d'îôk are allowed, the total for wú jiù of cases related by rhyme rises to 24 or more out of 100. Near-rhymes of this sort are frequently encountered in folk literature and popular rhymes. An example is the following ditty heard among children in North Carolina: "Hot dog baby, chicken in the gravy, here comes a lady with a bald-headed baby."

Alliteration

Other phonological devices for association of words and the objects and events they denote have been studied much less than rhyme. This is true not only for the Yi, but for Chinese literature as a whole. Alliteration does occur, although it does not seem to be exploited frequently. For example in 60.3,

不節若則嗟若

bù jié (*tsiet) ruò, zé jiē (*tsia) ruò,

"if he is not (joint-like =) moderate, then it will be 'alas!' (-like)," the onomatopoeic sigh *tsia ("tsk-tsk"?) is the undesirable alliterative aftermath of not being *tsiet.⁴⁵ Or again, in another manner construction with rú, we have 3.2:

屯如遭如

zhūn (*tṵwən) rú zhān (*tṵan) rú,

"bunching and turning."

Several alliterative binoms also occur. To choose a not-so-obvious example,

45.1:

號一握(嗑喔)為笑

háo (*g'og) yī-wò (*·iēt--ŭk) wéi xiào (*sṵog)

"a wail, with a cackle, becomes a laugh."

Here yī-wò, "cackle-cackle," is the sound of a hen calling or person laughing. Compare the phonetically similar English "hee-haw."⁴⁶

Deeper Layers of Meaning

Obvious puns or double entendres can be detected here and there in the text, and these too can serve as associative devices for systematizing natural phenomena. There are doubtless many cases which escape our notice. Gerhard Schmitt's study Sprüche der Wandlungen auf ihrem geistesgeschichtlichen Hintergrund makes a start toward uncovering some of the deeper layers of meaning in the Yi. As his title suggests, this does not mean anachronistic yili 義理 philosophizing, which is the deeper meaning so many have projected into the hexagram and line texts, but rather what he calls "Lautrebus" (sound rebus riddles) and "Nebenbedeutung" (extended meanings, overtones, "supra-meanings" in the sense referred to in the following chapter).

Line 29.4 (q.v.) is not only a good example of organization through extensive rhyming, but may also be a case of double entendre operating through an entire phrase. In the interpretation of Schmitt and a number of scholars whose readings he follows (not, however, entirely adopted in the translation in Part Two), 29.4 means "They filled the flask with wine, and filled the tureen with meat slices (貳 emended to 考 = 朽 'Schnitzel,' 'meat slices'). They used earthenware. It was passed in to the bound one (dem Gebundenen) through the light-hole in the ceiling. In the end, no fault" (Sprüche, pp. 22-30). This may be an allusion to the incarceration of the Zhou King Wen by the Shang in a dark subterranean dungeon at Youli 羑里, an idea already suggested in the Han by Cui Jing 崔憬, as quoted in Zhouyi jijie (cf. Wen Yiduo, "Leizuan," pp. 35-36). Leaving aside the details of this story, its supporting evidence, and all the problems which surround the understanding of this line, what is of interest here is that Schmitt proposes to see a secondary meaning for each of the first few

graphs, based on his principle of "Nebenbedeutung." zūn 樽 suggests zūn 尊 'to honor'; jiǔ < *tsiôg 酒 suggests shòu < *diôg 壽 'longevity'; guǐ < *kiwæg) 罍 suggests kǎo < *k'ôg 考 'old age'; and fǒu < *piôg 缶 suggests bǎo < *pôg 寶 'treasure.' At a deeper level, then, the first part of the text of 29.4 is a "sound rebus" riddle for 尊壽考, 貳用寶 and says, "Wine in the flask, symbolic of long life in honor, and the tureen, symbolic of old age--both should be taken care of as treasures." The last phrase, yòng bǎo recalls the familiar Western Zhou bronze inscription (WZBI) formula yǒng bǎo yòng 永寶用, which has a variation yòng bǎo. Still another secondary meaning for fǒu is proposed by Schmitt: bao < *pôg 飽 'sated,' with èr yòng bǎo, 貳用飽 meaning, "there was a second portion, and he was thereby satiated." (That is, King Wen had to endure a long imprisonment.)

Some will undoubtedly find such hypothesizing of deeper layers of meaning implausible and far-fetched. It does, however, have the advantage of providing a resolution of the problems created by competing resolutions of a word or phrase, each of which seems backed by convincing evidence. Already from the time of the earliest Han commentators there are considerable divergences in the understanding of many Yijing passages, a situation not unusual with other ancient texts too. But in the case of the Yi, it may often be the case that a given word in a single context or in several adjacent contexts was meant from the beginning to be ambiguous. Or rather, put differently, it was the polysemy inherent in a word which gave it a numinous quality and led to its incorporation in the text in contexts capable of more than one reading. As has been observed of China and other early civilizations, early science grew out of magic, and here in the Yi, curiosity about the interrelation of sound and meaning, a seed of linguistic science, is found to be growing in a bed of word magic.⁴⁷

Consider line 44.1:

繫于金柅, 貞吉,
xì yú jīn nǐ, zhēn jí,

"Tied to a metal spindle. The determination is auspicious.

有攸往見凶,
yǒu yōu wǎng jiàn xiōng,

Ominous for going and seeing someone.

羸豕孚(俘)踴躍。

léi shǐ (*síeg?) fú (*p'íug) zhí-zhú (*d'íěk-d'íuk)

An emaciated pig: the captive is balky." (?)

According to one different interpretation, the latter part of the line says, "A tied-up pig is led, but is balky" (reading 羸 *lwia as loan for 繫 *liwər 'tie with rope,' and 孚 as protograph for 擗 pǒu 'to lead').⁴⁸ In still another interpretation, 孚 is the protograph for 乳 rǔ 'suckle,' and the latter part of the line then reads, "An emaciated old sow walks haltingly, suckling her litter as she goes along."⁴⁹ There are numerous other variations, based on different readings of individual words, as well as on different parsings of the passage, but in general the binom 羸-豕 at the end is quite naturally viewed as descriptive of the pig just mentioned, or at least of the captive likened to the pig. The first and last parts of line 44.1 would then be unrelated, or at most related only through a rather obscure metaphor, as in the Gao Heng scenario quoted in note 48 above. There is no reason to doubt this reading. Yet as we investigate the nature of the 柅 'spindle' (or possibly a brake on a [spinning-?] wheel),⁵⁰ there begin to appear associations with 孚 in its oldest attested meaning of 'capture,' and some of its specialized derivatives, 孳, or 孳, 'bobbin, spindle spool,' which may mean literally a 'captor' or 'receiver' for the weft thread.⁵¹ If this is not coincidental, the last three graphs of 44.1 may also mean "a bobbin is

balky, moving in fits and starts."

In the very next hexagram (not related in a hexagram pair), and also in the first line, 45.1, this thread-spinning theme seems to be continued. That line begins with the phrase

有孚，不終，乃亂，乃萃若
yǒu fú, bù zhōng, nǎi luàn, nǎi cuì ruò

Now in the Yi there is evidence that both the words zhōng 終 'end' and luàn 'mess' have not fully lost their original more specific senses. These are, respectively, the tied-off end of a thread (Shinjigen, p. 774) and a mess or tangle of threads (Shinjigen, p. 27). Cuì ruò describes a bunched-up appearance, "bunch-like, in a mass." Encouraged by these implications of the involvement of thread, here too we can interpret fú 孚 as meaning, at least at one level, a special kind of textile-related capture, referring to the "weft-thread captor" or bobbin. Then 45.1 says, "If there is a bobbin and it is not tied at the end, it will be a mess and all bunched up." But if 45.1 and the last part of 44.1 concern a bobbin, does that mean we have to give up the other plausible meanings for 44.1 already referred to? Does the exegesis have to be an either/or decision? What I would very tentatively suggest is that such a narrow view may not be necessary. Furthermore, it may not accurately reflect the deliberate ambiguities the diviner intended in the original—the double entendres which gave his divinatory art even more power and flexibility. Thus 45.1 itself could serve as a double entendre, the concrete situation described serving as an omen applied to the taking of captives or booty, the usual situation referred to by the phrase yǒu fú 有孚 (俘), "there will be a capture."⁵²

The interpretation proposed here for 44.1 and 45.1 needs to be scrutinized by experts in the field of early textile technology, who must take into account what form and function a bobbin was likely to have in the Western

Zhou. More generally, the Yijing needs to be looked at with an eye for the possibility of puns, double entendres, and multiple layers of meaning of all kinds. If lines such as those discussed here can be conclusively shown to involve deliberate ambiguity, this will have important implications for the exegesis of the entire text.

Summary

This chapter has considered the structure of the Yijing by analyzing a number of ways in which the text reflects the primitive systematic thought of the early first millennium B.C. In particular, in the Yi the accumulated divinatory experience of the past and a great deal of other information is preserved, arranged, and classified so as to stress the orderliness and predictability inherent in apparently random phenomena. The devices used in this process of systematization were seen to include the topical sorting of the data into hexagram chapters and hexagram and line text verses; the correlation of adjacent pairs of hexagrams; the further grouping of many words and phrases in line texts corresponding to lower, middle, or upper hexagram lines depending on the extent to which their meanings were felt to have a "low," "middle," or "high" component; the pairing of words of opposite meaning; rhyming and other phonological criteria of association; double entendres and related word play or word magic. A number of examples of each device have been given and other evidence has been presented in tabular form. To further appreciate how these and many more examples naturally occur in their organic context, the text and translation in Part Two can be consulted. The following chapter pursues another avenue toward understanding the composition of the text, through placing the Yijing, along with its contemporary document, the Shijing, squarely in the middle of the tradition of oral-formulaic literature.

3. The Yijing and Oral-Formulaic Literature

The Yijing evolved in the same social and religious milieu as that other famous classic of the Western Zhou dynasty, the Shijing 詩經, or Book of Songs. While the Shi and the Yi are not often treated together, the former being in the province of literature, and the latter left to the devices of philosophers interested in developing their own systems of thought, nevertheless they share a considerable number of features. In particular they are both products of the oral tradition of early China. The Shi emerged from that tradition as a collection of some three hundred folk-song lyrics, which had been transmitted from mouth to ear for many generations, and embellished with each new singing. The Yi emerged, after a similar process of oral transmission and growth, as an anthology of omens, proverbs, folk-rhymes, and historical allusions, strung together to form a diviner's manual. If we recognize that the Yi evolved in a way akin to the Shi, we can better understand the composition of hexagram and line--why certain obscure phrases with a common element are grouped in the lines of a single hexagram chapter.

The fundamental character of the Shi as oral poetry, relying on a singer's skilful weaving together of many stock formulas and themes, in the same vein as the Iliad of Homer, the Anglo-Saxon epic Beowulf, or the English ballads, has become more familiar in recent years, since the publication of Arthur Waley's translation, The Book of Songs, the studies of Shih-Hsiang Chen, and especially since C. H. Wang's monographic study of oral formulas in the Shi, The Bell and the Drum. I would suggest that the body of knowledge concerning the theory of oral-formulaic poetry in general and the Shi in particular is relevant also to the Yi. If we can make better sense of the obscure imagery of the Yi, it may even shed light on the rich symbolism

and imagery of the Shi songs themselves, meanings which the singers of Western Zhou took for granted, but which are no longer alive.

While I believe the common inspiration behind the Shi and Yi has been overlooked, the existence of common language in the two works has, to be sure, often been noted. There are phrases, even whole couplets, in the Yijing which are so poetic, both in form and feeling, that they could have been lifted intact from the Shijing. They are cited in almost every literary history, in which the Yi is seen as a bridge between the literary "sprouts" appearing in the Shang oracle bones and the fully developed tradition reflected in the Shi.¹ But in addition to these well-formed passages, there are many other fragmentary words and phrases which suggest the oral formulas of the Shi.

We should also note that, as Wen Yiduo, Gao Heng, and others have pointed out, the old words used traditionally to refer to the hexagram and line texts (see "Definitions"), which are now usually called the guàcí 卦辭 and yáocí 爻辭 respectively, or guà yáocí 卦爻辭 together, meant 'folk-song' or 'chant'.² Thus in the Zuozhuan and Guoyu, the hexagram and line texts are always referred to as zhòu < *d'ioŋ 繇, which is related to, probably a loan graph for, yáo < *d'ioŋ 謠 'folk-song.' In other places, such as in the "Taibu" 大卜 section of the Zhouli, they are referred to as sòng 頌 chant, a term which also calls to mind the Shi, through connection with the Sòng sections of Zhou (周公頌), Lu (魯公頌), and Shang (商頌).

Furthermore, there is a long tradition of songs and poems serving as oracles in China. One can think of many examples from the popular literature of later times. Although it does not link it explicitly with the Yijing tradition, the Zuozhuan, under Duke Zhao's 25th year (517 B.C.), reproduces an entire "children's ditty" (tóngyáo 童謠) alleged to have been current in early Western Zhou times. It involves a bird auspice, based on

the rare nesting of some myna birds in the state of Lu, which portended (it is claimed in the text) the forced flight of Duke Zhao from his capital.

Whatever its origin, this ditty has many formal features which are strikingly like those of the Yijing, as well as some from the Shi, such as rhyme and incremental repetition (a technique I return to below).³ As an omen, it may be compared to certain or likely bird auspices in the Yijing lines 11.4, 30.2, 30.3, 36.0-6, 40.6, 46.1, 46.3, 46.5, 46.6, 50.3, 53.1-6, 56.5, 56.6, 61.2, 61.6, 62.1, and 62.6. A number of these appear to be lines from songs.

Comparative divination evidence from other cultures also suggests that divination based on orally-transmitted verses is not uncommon elsewhere. The most striking parallel is to be found in the system of divination among the Yoruba people of Nigeria and parts of the New World, called Ifa.⁴ Typologically this system is the most akin in the world to Yijing yarrow-stalk divination. It belongs, like achillomancy itself, to the class of botanically-based, numerologically-oriented divination systems, the most common feature of which is modulus arithmetic emphasizing the number four. The traces of these systems are found scattered in a 15,000-mile arc beginning in West Africa, passing through South Asia (Harrapan and Dravidian cultures) and Oceanic East Asia, including China, and ending in Meso-America. The study of what appears to be actual cognate connections among these divination systems resulting from the early movement of peoples throughout this region is an extremely exciting prospect, virtually synonymous with what may be called the intellectual pre-history of mankind. Yet it is well beyond the scope of this study. What I wish to call to the reader's attention here are merely the oral-formulaic features of Ifa which are analogous to divination with the Yijing. In Ifa, one of 256 signs, called odu, each composed of eight single or double lines, is generated by manipulating a handful of palm nuts. Each sign has associated with it a wealth of verses,

often relating divinatory precedents in anecdotal form, which the Ifa diviner has memorized and can recite. He can choose any which seem apropos to the particular client and problem about which the oracle's advice is sought. Many of the verses contain patterns of refrain, word-play, incremental repetition, and formulaic language typical of oral literature all over the world.⁵ Significantly, according to some observers, the diviner memorizes a "couplet" to help him recall each of the lengthy story-verses he knows.⁶ This is a technique which the Yijing diviner probably also employed.

In short, there is much evidence, both internal and external, both historical and comparative ethnographic, to justify viewing the divinatory anthology of the Yi as a collection almost as deeply rooted in the song tradition as the Shi itself.

If we consider the Shi and Yi as parts of a common tradition, it will help us to appreciate what Albert Lord had in mind when he wrote the following lines in his influential study of oral-formulaic poetry, The Singer of Tales:

The traditional oral epic singer is not an artist; he is a seer. The patterns of thought that he has inherited came into being to serve not art but religion in its most basic sense. His balances, his antitheses, his similes and metaphors, his repetitions, and his sometimes seemingly willful playing with words, with morphology, and with phonology were not intended to be devices and conventions of Parnassus, but were techniques for emphasis of the potent symbol.⁷

I regard this as an extremely incisive, if unintentional, description of the putative mentality of the Yijing diviner himself. "Emphasis of the potent symbol" is indeed what underlies both the Shi and the Yi. Western Zhou culture was a symbolic continuum, in which much of what a person came into contact with, including language itself, was believed to have a significant connection with the future course of human events. Omens taken from both nature and personal experience, as well as puns, rhymes, sound

symbolism, and other such word magic, even what we might regard as literary images, were all symbols capable of interpretation. When the ancient Zhou people studied natural phenomena, such as, in Arthur Waley's apt examples, "the flight of birds, their cries, the movement of animals, the condition of flowers, dewy or rain-dabbled, the restlessness of insects, the sound of their wings, the fading of the stars,"⁸ they were seeking tools for interpreting reality and guides for determining future action. In such a world no action could be totally fortuitous or without meaning. Marcel Granet described this magical view of nature with his typical combination of romanticism and scientific insight:

The sentiment of reverence which sprang up in the course of the seasonal gatherings was called out indiscriminately by the streams and rocks, likewise by the flowers and animals, by the most beautiful trees as well as by the meanest plants. One common Virtue was in everything. Equal hopes were aroused by picking a berry and by crossing a river. Every flower produced pregnancy, removed evil influences, united hearts, ratified vows.

The Yijing records many omens taken from personal experience. These include unusual occurrences such as the sagging of a ridgepole:

28.3 dòng nǎo 棟 橈

"a ridgepole sags";

or an injury to the foot:

34.1 [zhuàng =] qiāng yú zhǐ 壯(牝)于趾

"injured in the foot";

or chomping on an unexpected arrow-point in one's food:

21.4 shì gān zǐ, dé jīn shǐ 噬乾肺得金矢

"he bit into the dried meat-with-bone-in, and got a metal

arrow[-point]."

The omens in the Yi, both natural and human, have been dealt with by Li Jingchi, Arthur Waley, and others.¹⁰ Aside from many linguistic and paleographic problems in the interpretation of particular passages (like the identification of the loan graph 壯 zhuàng < *tʃiang `robust' for 戕 qiāng < *dz'iang `injure,' in order to make sense of the line 34.1 cited above),¹¹ the function of these omen references in the Yi text is fairly clear. After observing an ominous event, a divine signal, one sought the advice of a diviner to clarify its meaning. Over many centuries these omens, their prognostications, and their consequences became codified as a system of precedents in the common law of the yarrow-stalk oracle. The Yi text that has been transmitted to us preserves many of these precedents.

In the Yi, in addition to the unmistakable omens and prognostications, there are a large number of other difficult phrases, the function of which, I think, can be elucidated by considering them in the context of literary images in general in early Zhou literature, namely in the context of the Shi. These phrases are indeed often called "images," or xiàng 象.¹² This must, however, be distinguished from the application of the same word to the hexagram-pictures themselves, as in the usage of the Xiang Commentary. It is clear that there is no sharp line dividing the symbols which we would call omens from the symbols which we would call literary images. This becomes evident when we study the largest group of images which occur in the songs, particularly in the Guofeng section of the Shijing, which are classified as xìng 興 style, in which an image taken from the world of nature is said to "motivate," "inspire," or "uplift" (xìng) the poet-singer to compose the lines which follow.¹³ For example, take the following lines in the song "Yàn yàn" 燕燕 (28/1):

燕燕于飛，差池其羽，之子于歸，遠送于野

yàn yàn yú fēi, cīchǐ qí yǔ (*giwo),

zhī zǐ yú guī, yuǎn sòng yú yě (*diǎ)

"The swallows go flying,

uneven-looking are their wings,

this young lady goes to her new home,

far I accompany her out in the open country."¹⁴

Here on the one hand, it would be possible to argue that the initial image of the flying swallows was arbitrary, semantically unrelated to what follows, and used only for the sake of a good rhyme. In fact, this is the contention of famous modern scholars like Gu Jiegang 顧頡剛,¹⁵ and his student Li Jingchi, who as a scholar noted for his studies of the Yi as well as the Shi, cannot be accused of insensitivity to the "potent symbol."¹⁶ Nevertheless, one cannot help but feel that these scholars are compensating for the excessive allegorizing and symbol-mongering of the traditional Shijing exegesis, by arguing in the other extreme, and that a more judicious view would recognize an identifiable meaning in this image of the swallows' flight, as in scores of others. In this latter view, we would have in Shi 28/1 not only at least two recurrent oral formulas, one of the type X X (a bird) yú fēi, the other of the type zhī zǐ yú guī, but also a case of a bird serving as a symbol, an omen if you will, for a return.¹⁷

It would be easy to cite further examples in which the ominous significance of the motivating xìng image is clear: in #35 "Gǔ fēng" 谷風 bad weather reflects the distress of a rejected wife; in #51 "Dìdōng" 蝮 蝮 a rainbow portends an unsatisfactory marriage; in #141 "Mù mén" 墓 門 baleful xiāo 鴉 birds gather by the graveyard gate, and this inspires thoughts of a bad husband. Arthur Waley has made an interesting assertion that this xìng pattern, in which a series of statements about nature is

correlated with a series of statements about human affairs, had its origin in the simple omen-formula.¹⁸ Several scholars have suggested that some of the conventionalized images may derive from verbal puns. C. H. Wang, while reluctant to speculate about "the dim past," nevertheless makes some clever surmises about the origin of one formulaic usage in a pun, namely the "cypress boat" motif (songs #26 and 45). By his line of reasoning, bǎi zhōu 柏舟 "cypress boat" may have come to be used as an emblem for a woman in distress, "under pressure," because of the homophony in Old Chinese of bǎi < *pǎk 柏 and pò < *pǎk 迫 'to press, compel.' By a coincidence, he notes, we could use "cypress" in English to evoke the scene of a woman "under pressure." By a similar coincidence in English a "pine" boat could serve as a pun for a person "pining" for home.¹⁹ Gerhard Schmitt, in his very interesting study of the Yijing, Sprüche der Wandlungen, has been very sensitive to the possibility of sound symbolism, puns, and what he calls "sound rebuses" (Lautrebus). He offers a number of other suggestions drawn from both the Shi and the Yi. For example, in Shi #109, he proposes that táo < *d'og 桃 'peach' is a pun on táo < *d'og 逃 'flee'; in Yi 47.6 (one of several lines in the Yi which reflect the ancient fascination with the enveloping power of creeping vines--a fascination anyone who has watched kudzu grow in the American South can easily appreciate), he sees in the word gé < *kât 葛 'kudzu,' a pun on gē < *kât 割 'cut off,' which is the action involved in an amputation punishment later in the same line.²⁰

Even without an explicit connection in sound and sense, such as a pun would be, a conventionalized image, formula, or theme takes on a complexity of meaning associations just from the contexts in which it has become familiar. What Albert Lord wrote about the "supra-meaning" of a theme in Homer applies just as much to the ancient Chinese oral tradition mirrored in the Shi and Yi:

Each theme, small or large—one might even say, each formula—has around it an aura of meaning which has been put there by all the contexts in which it has occurred in the past. It is the meaning that has been given it by the tradition in its creativeness. To any given poet at any given time, this meaning involves all the occasions on which he has used the theme, especially those contexts in which he uses it most frequently; it involves also all the occasions on which he has heard it used by others, particularly by those singers whom he first heard in his youth, or by great singers later by whom he was impressed. To the audience the meaning of the theme involves its own experience of it as well. The communication of this supra-meaning is possible because of the community of experience of poet and audience. At our distance of time and space we can approach an understanding of the supra-meaning only by steeping ourselves in as much material in traditional poetry or in a given tradition as is available.²¹

How can this concept of formulas, themes, and their "sound rebuses" and supra-meanings help us make better sense of the Yijing? I propose the hypothesis that many of the fragmentary words and phrases in the hexagram and line texts of the Yi which have been called "images" may have been parts of familiar songs and rhymes like those preserved in the Shijing collection. They were oral formulas, or parts of oral formulas, or just memorable phrases that "belonged to the floating mass of oral tradition,"²² which served as "keys" to longer compositions, and in turn to the universe of mental associations which surrounded them, as a result of the process described by Lord above. These associations could be drawn upon by the diviner, and perhaps also by the client, the divinee, in interpreting the results of a divination, of a particular manipulation of the yarrow stalks.²³

For example, if we were clients of a modern-day Yijing diviner, and the diviner were to draw upon the "floating mass" of American oral tradition, when he recited "step on a crack," it might well call to mind the Freudian associations surrounding the jingle "step on a crack, break your mother's back," which, as Burton Watson once pointed out, is a very Yijing-like expression.²⁴ Perhaps a problem in maternal relations has stimulated the consultation of the oracle. Or suppose the diviner recited "the old man is

snoring." This might be a weather forecast, and it would soon be "raining" and "pouring," or, as an extended symbol, inclement weather might itself be a metaphor for trouble brewing, as it can be in the Shijing. We can well imagine that a person from another time, another culture, would be absolutely at a loss to interpret the diviner's remarks, but once we understand the rules of the divining game, we can supply the necessary supra-meanings. But in the case of the Yi it is we who are in the shoes of the outsider, lacking any "community of experience of poet and audience." Perhaps we may nevertheless find some clues in the Shi to clarifying the function of the oral formulas in the Yi, though the Shi represents, no doubt, only a fraction of the folk-songs current over several hundred years throughout the expanse of north China (Over nine-tenths of the available material was omitted in the editing, according to the Shiji, p. 1936.)

Before turning to the Yi text to examine some of the oral formulas and omen-images there more closely in the light of the tradition represented in the Shijing, it is necessary to discuss one other characteristic of the Shi songs in general, and especially those of the xìng genre, which is relevant to our analysis of the Yi. That is the concept of "incremental repetition" referred to above, a term first applied to the English and Scottish ballads early in this century by scholars like F. B. Gummere and Louise Pound.²⁵ They used the term to describe the technique commonly found in oral literature in which a key rhyming word is replaced in each successive stanza by a semantically parallel word, and other words must then be substituted also, in order to maintain the new rhyme. For example, in the English song which goes:

"I haue XII oxen that be fayre & brown,
& they go a grasyng down by the town;

in the second verse the lines end:

.....ffayre and whight,

.....down by the dike;

followed in the third and fourth by "...blak...lak" and "...rede...mede."²⁶ Or in another song (Child Waters), in a progression reminiscent of the Yijing, a person steps into the water, once to the knee, then to the middle, then to the neck; and in another (Lady Isabel) puts poison first to cheek, then to chin, then to lips.²⁷

I believe incremental repetition in oral literature in general is best explained as the product of group improvisation, just as Pound and Gummere accounted for primitive ballads: "...the savage laureate slips from the singing, dancing crowd, which turns audience for the nonce, and gives his short improvisation, only to yield to the refrain of the chorus."²⁸ Or, on contemporary ballads in the Faroe Islands: "...when some fisherman has had a mishap with his boat, sturdy companions push him out into the dancing throng, and first one and then another stanza is improvised upon the fatal theme, until a complete story of the situation, with much repetition, we may be sure, uproarious refrain, and considerable dramatic action is attained. If the song wins general favor...it is remembered and sung from year to year."²⁹

There is incremental repetition in hundreds of Shijing songs. Thus, in Shi 28/1 quoted above, yǔ 羽 rhymes with yě 野 (and a subsequent yǔ < *giwo 雨). In the second stanza, yǔ is replaced by háng < *g'ang zhī 頰之 "stretch their necks," which then is rhymed with jiāng < *tsiang zhī 將之 "escort her." In the third stanza, there is yīn < *·iam 音 'voices,' rhymed with nán < *nəm 南 'south.' In the last stanza, yuān < * iwen 淵 'depths,' rhymes with shēn < *síen 身 'body.'

Here is another example, Shi #11 "Lín zhī zhǐ" 麟之趾, which is so naive a folk-rhyme that it reminds us of a set of line texts in the Yi:

11/1 麟之趾，振振公子，
于(吁)嗟(嗟)麟兮。

Lín zhī zhǐ (*tʰiəg), zhèn zhèn gōng zǐ (*tsiəg),

xū jiē lín xī.

"The feet of the lin! You majestic sons of the prince!

Oh, the lin!"

11/2 麟之定，振振公姓，
于(吁)嗟(嗟)麟兮。

Lín zhī dìng (*tieng), zhèn zhèn gōng xìng (*siěng),

xū jiē lín xī.

"The forehead of the lin! You majestic kinsmen of the prince!

Oh, the lin!"

11/3 麟之角，振振公族，
于(吁)嗟(嗟)麟兮。

Lín zhī jiǎo (*kuk), zhèn zhèn gōng zú (*dz'uk),

xū jiē lín xī.

"The horns of the lin! You majestic clansmen of the prince!

Oh, the lin!"³⁰

Note that the bottom-to-top progression of the incremental repetition here--feet, forehead, horns--is also a trait shared with many Yi line texts.

It is my contention that the line texts of the Yijing may also reflect incremental repetition. A series of related formulas may then key to a number of verses of the same song, or song formula. If Shi #11 "Lín zhī zhǐ" were really a series of line texts in the Yi, we would probably find in the text only abbreviated phrases like lín zhǐ 麟趾, lín dìng 麟定, or

lín jiǎo 麋角, which might or might not be followed by other lines of the song, but would still call to the diviner's mind the prince's relatives, among other associations. From another song, Shi #52, we could make a similar list, of

- 52/1 shǔ pí 鼠皮 "the rat's skin,"
 52/2 shǔ chǐ 鼠齒 "the rat's teeth,"
 52/3 shǔ tǐ 鼠體 "the rat's limbs,"

which would suggest the theme of that song, namely that of a "man without manners" (first stanza), or "demeanor" (second stanza), or "decorum" (third stanza).³¹ We find a series of similar phrases in the Yi, Hexagram 33:

- 33.1 (dùn =) tún wěi 豚(豚)尾 "a young pig's tail,"
 33.3 xì tún 係豚(豚) "tie(d) up young pig,"
 33.4 hǎo tún 好豚(豚) "a fine young pig,"
 33.5 jiā tún 嘉豚(豚) "a young pig for a celebration,"
 33.6 fēi tún 肥豚(豚) "a fat young pig."

These entries might in fact record sacrificial preferences which the oracle indicated, or might be "keys" forming an index to a series of song verses, or might partake of some of both of these functions.

The same could be said of the English analogy already cited, the formula "step on a crack, break your mother's back." It is conceivable that this is the enduring vestige of a series of incremental repetitions, and just as we have in the Yijing,

- 2.1 lǚ shuāng 履霜 "step on the frost,"
 10.2 lǚ dào "step on the road," 履道,
 10.0,3,4 lǚ hǔ wěi "step on a tiger's tail," 履虎尾,

it is easy to put oneself in the shoes, so to speak, of those unsung oral poets who were responsible for other verses, and recreate such verses as "step on a root, break your mother's foot," or "step on a tree, break your mother's knee," "step on a hose, break your mother's nose," etc. Bed...head, pin...shin, nest...chest, sand...hand--it is surprisingly easy to improvise new verses. Yet it is also not difficult to perceive that crack...back has endured over the others (if they ever existed) because it relies not only on a rhyme as a portent symbol, as do they, but also on the meaning contact inherent in "crack" and "break." It is a case of doubly efficacious word magic, a more powerful omen.

Let us consider the analogy from English of "stepping on cracks" from another angle, since it may be instructive in understanding a related technique found in both the Shi and the Yi, which seems to rely on the same associations of sound and sense which puns make use of. The composition of a number of lines in the Yi may result from a fascination with lexical, especially idiomatic associations. They are linked together by the repeated occurrence of the same word through different line texts of one hexagram, e.g., Hexagram 22 Bì 贲 or Hexagram 48 Jǐng 井. In our analogy, there would be a hexagram labeled "Crack," which had in various line texts, in addition to "step on a crack," the expressions "crackpot," "the crack of dawn," "cracker-jack" (or "crack-a-jack"), "he cracked me up", "crack the whip," "a crack shot," "not what she's cracked up to be," or "by cracky!". If there is any basis for this speculation, the resemblance to the kernel of valuable insight in the early theories of the Yi as a fragment of a lost dictionary (such as propounded by Charles de Harlez, in Le texte originaire du Yih-king, sa nature et son interpretation; and by August Conrady, in "Yih-king-Studien," esp. p. 415ff.) will be apparent. De Harlez even spoke of the line texts as lists of examples of the 64 words defined in

the hexagram texts, taken from the old popular ballads.³²

Added to the semantic associations involved above, there is the hint of a uniquely Chinese punning on graphic shape as an associative device, both in the rhymes of a Shi song and among the line texts of the Yi. This is accomplished through matching words sharing a common phonetic element.

Consider Shi 156/3 (after a choral refrain):

156/3 鶴鳴于垤 dié < *d'iet,

"The heron cries on the anthill,

婦嘆于室 shì < *s'iet,

the wife sighs in the chamber;

洒掃穹窒 zhì < *tiet,

she sprinkles and sweeps and the holes (in the walls) are stopped up;

我往率至 zhì < *tiéd.

we march and arrive." (tr. Karlgren, Odes, p. 102)

It may be an unremarkable coincidence that all the rhymes share the common phonetic component 至, since they must by definition have at least a similar final sound. Yet this common element does provide a symbolic link among the things or events the words describe (anthill-chamber-stopping up-arriving), and is very typical of a kind of word magic found everywhere. Another example is Shi 69/1, which links together hàn < *xân 曠 'scorched,' tàn < *t'nân 嘆 'sighing,' and nân < *nân 難 'troubles.' Some Yijing possibilities are to be found in 44.2 and 44.5 (both with bāo); 47.1 zhū 株 and 47.2 zhū 朱 (with many other non-graphic, semantic links throughout Hexagram 47); and especially in 36.1-5, where there appears to be interest in graphic polyvalence (and ambivalence) or polysemy: if the interpretation of Li Jingchi is correct, the míng yí 明夷

of Hexagram 36 represents variously a bird, an arrow, a bow, a wound, a place, and a tribe.³³ The entire subject of both graphic and phonetic puns in the Yi as well as in the Shi needs more systematic treatment, as does the lively interest in language and writing already in early Zhou China which such word-play reflects. The roots of the lexicographic tradition which could produce Erya 爾雅 by early Han may well lie in the Western Zhou Yijing.

Let us now turn our attention once more to the Yijing text, and consider examples of formulas with identifiable Shijing counterparts. First, one of the hitherto recognized cases:

53.3 鴻漸于陸，夫征不復
hóng jiàn yú lù (*liok), fū zhēng bù fù (*b'io̯k)....

"a wild goose advances over the land, a husband goes on a military campaign and will not return."³⁴

The formula containing the wild goose, a symbol for an absent husband, corresponds to quite similar formulaic language in at least two Shi songs:

159/3 鴻飛遵陸，公歸不復。
hóng fēi zūn lù, gōng guī bù fù.

"The wild geese fly along the land; when the prince goes back, we cannot come here again."³⁵

Cf. Waley's translation: "... (It means that) my lord will not return."

181/1 鴻雁于飛，肅肅其羽，
hóng yàn yú fēi, sù sù qí yǔ,

"The wild geese go flying, beating are their wings,

之子于征，劬勞于野。
zhī zǐ yú zhēng, qú láo yú yě.

these gentlemen go on an expedition, they toil in the

wilds."³⁶

The symbol of the wild geese was noted by Waley and by Sun Zuoyun, who interprets 159/3 the same as Waley, and differently from Karlgren.³⁷ Sun also carries the symbolism a step further by arguing that hóng < *g'ung 'wild goose' is a symbol for gōng < *kung 'lord,' because it is a pun on it. While analyzing the Shi, he nonetheless notes the parallel with Yi 53.3 and argues that the Yi diviners were aware of this "love poem" and its imagery.

Beyond such fairly complete and certain formulas, there are a number of partial formulas which are more difficult to identify with certainty, not to mention to perceive a symbolic significance in. For example, in Yi 2.1 the formula lǚ shuāng "step on the frost," cited above, corresponds well with Shi 107/1 and 203/2 kě yǐ lǚ shuāng 可以履霜 "with them [dolichos shoes] one can walk on the hoarfrost."³⁸ Both Chow Tsetsung and Akatsuka Kiyoshi have independently asserted that walking on frost is a symbol in both the Shi and the Yi for an approaching marriage.³⁹ A diviner could use this symbolic "supra-meaning" in counseling his clients about marriage-related matters.

A few lines later in the same hexagram, in 2.5, the rhyming line huáng cháng 黃裳 "yellow skirt" corresponds to Shi 27/2 lǜ yī huáng cháng 綠衣黃裳 "a green jacket with yellow skirt."⁴⁰ We might well suspect that the rest of the two-word rhyming phrases in 2.2, 2.3, and 2.4 are also formulas, but we simply lack the resources to identify them.

Moving to the more obscure cases, consider Yi 11.4:

11.4 翩翩不富以其鄰不戒以孚(俘)
piān-piān bù fù yǐ qí lín bù jiè yǐ fú

"Fluttering about. He is not prosperous on account of his neighbor.

He was not cautious, and was thereby captured."⁴¹

The phrase piān-piān `fluttering about' is a frequently appearing formula in the Shi, always appearing as part of a xìng image with birds (162/3,4; 171/4; 200/3; 223/1; 257/2; 294/8). C. H. Wang ties it in with his theme of the "Bird of the Filial Return."⁴² Can it have a similar symbolic force here? Or perhaps refer to some other kind of bird auspice? (This seems preferable to Gao Heng's treatment, which makes the subject of piān-piān the same as in the remainder of the line, "fluttering," i.e., "shifting about.") If it is an omen, does it relate to the other phrases in 11.4, or is it an independent omen-image? There are no obvious answers to these questions.

To recapitulate the argument I have made here, I believe that the "images" (xìàng) found throughout the lines of every hexagram chapter in the Yi are closely related to the formulas and themes of the Shi, which reflect its oral composition, and especially to the "inspiring" omen-images of the xìng style songs in the Shi. In fact they may be themselves abbreviated short-hand references, "keys," to folk-songs in the oral tradition, known at least to the diviners, if not to clients as well. Furthermore, the variation among these omen-images from line text to line text in one hexagram may result from their function as a catalogue of those variations which occurred in incremental repetition from stanza to stanza in the songs.

Below, as an illustration and test of the theory, I juxtapose a list of the hypothetical keys to song formulas or images found under one Yijing hexagram, #4 Méng, with a similar list which has been rearranged from the incremental repetition of an actual Shi song, #46 "Qíáng yǒu cí":

| | |
|---------------------------|----------------------------|
| 46/1 <u>sǎo cí</u> 掃 茨 | 4.1 <u>fā méng</u> 發 蒙 |
| "brush away the Tribulus" | "dislodge the dodder" |
| 46/2 <u>xiāng cí</u> 襄 茨 | 4.2 <u>bào méng</u> 包(抱) 蒙 |
| "remove the Tribulus" | "carry the dodder" |
| 46/3 <u>shù cí</u> 束 茨 | 4.4 <u>kǔn méng</u> 困(捆) 蒙 |
| "bundle the Tribulus" | "pound the dodder" |
| | 4.6 <u>jī méng</u> 擊 蒙 |
| | "beat the dodder" |

There does not appear to be any formal semantic or syntactic distinction between the two lists. Not only do both deal with similar creeping vines, but even the actions are similar. Without the identifying information and line numbers, could we tell which list comes from the Shi and which from the Yi?

If the list from Hexagram 4, Méng, did originally catalogue the incremental repetition of stanzas of a folk-song, we have no way of reconstructing that original. But we can put ourselves in the place of a diviner who could have found the list on the left in his manual, and imagine him being stimulated by the phrase sǎo cí to recite a verse like the following, as a base for prognostication:

46/1 牆有茨，不可埽也。中冓之言，
不可道也，所可道也，言之醜也。

Qiáng yǒu cí, bù kě sǎo (*sôg) ye, zhōng gōu zhī yán,

bù kě dào (*d'ôg) ye, suǒ kě dào (*d'ôg) ye,

yán zhī chǒu (*t'îg) ye

"On the wall there is the Tribulus, it cannot be brushed away;
the words of the (inner trellis-work =) inner chamber, they
cannot be told; what can be told is (still) the ugliest of
tales."⁴³

Here in the Shi song, the Tribulus vine covering the wall serves also as a "cover-up" for the sordid intrigues in the chamber behind it. It could have originally inspired the song and been a true xìng element. Originally perceived as a portent-symbol, in the song it becomes a conventional literary image. Hence it may illustrate what Waley had in mind in saying the xìng form grew out of the omen-formula. Once conventionalized, however, the image does not lose its effectiveness as an omen. The Yijing diviner can chant the verse, and from it both diviner and client may draw oracular counsel.

4. The Language of the Text

Reading the Text Today: Graphic and Phonological Problems

In this section I would like to discuss in more detail the problems encountered in the course of compiling the text, transliteration, and translation in Part Two, and the principles I adhered to in dealing with them. The hexagram and line texts of the Yi constitute a document which has often been described as "corrupt," "mutilated," "fragmentary," and so on. In other words, it is commonly believed that the text we have today is not the same full, well-structured original Yijing which the people of Western Zhou were familiar with. This is, however, not the case. All evidence points to the fact that the Yi text has been transmitted through the centuries with at least the accuracy of other texts of similar antiquity, and probably even more. It will be argued below that among the received texts of pre-Han China, the Yi is orthographically the most similar to those documents which have been excavated archaeologically--namely, the inscriptions on bone, bronze, and jade, and manuscripts on bamboo, wood, and silk. It is a precious paleographic link between the received tradition and the newly discovered documents.

The most recent confirmation of this view of the reliability of the Yi text came with the discovery of the Mawangdui Han manuscript at Changsha in 1973. This manuscript from the early second century B.C.E. pushes back by over a millennium the date of the earliest extant complete text of the Yi, if we consider the previous oldest texts to be the few copies of Song dynasty printed editions which survive.¹ It is even several hundred years

older than the fragmentary Han stone classics edition of the Yi. Although its arrangement of hexagram-chapters is totally different, the wording of each chapter closely follows that of the received text. The fact that its total length and the lengths of the individual line texts are virtually the same as in the received text shows that, if the text we have is only a fragment of the original, the truncation took place already before the Han.

If the received text in its current form were merely a fragment, we would expect the lost portions occasionally to appear quoted in other texts. This is familiar in the case of numerous lost ancient works. But quotations of the Yi in other early texts, principally the Warring States period Zuozhuan and Guoyu and Han dictionary Shuowen jiezi 說文解字, are for the most part to be found in the received text.² Those few which are not might be argued to have dropped out in transmission. More likely, though, they were parts of the diviner's fund of oral lore which were never incorporated in the Western Zhou text.

As to the question of corruption in the text, it is certainly more difficult to deal with than that of fragmentation, since there are numerous intractable passages which might easily be dismissed as corrupt and only to be made sense of through emendation. Yet we may observe that text parallels can often be found in contemporary documents, such as the Shi, the early parts of the Shu, and the OBI and WZBI inscriptions, even for those passages which have been regarded with the most suspicion through the ages. These parallels are often masked by graphic variation in the spelling of individual words.

Two factors appear to have functioned to make the Yi a special case orthographically, more archaic than the Shi or other pre-Han texts of similar antiquity. First, it was not among the Confucian texts which suffered destruction at the hands of the Qin dynasty radicals. As a useful diviner's

manual, it was spared from the flames, and, as a result, there was no need for the text to be reconstructed later, after the Qin had fallen and was replaced by the Han. We may assume that the Han scholars who wrote down the works like the Shi or Chunqiu from memory wrote the text in the orthographic style most common in their day, subsequent to the major script reform and standardization of the Qin. But we know that hundreds of graphs which were originally borrowed in the Shang and early Zhou to write other words of similar sound as phonograms (the so-called jiǎjiè zì 假借字) were, beginning in the Warring States and continuing through the Han, elucidated with semantic components, which discriminated among what had become an intolerably confusing number of homonyms (creating new so-called xiéshēng zì 諧聲字, comprised of both phonetic and semantic components). The textual ambiguity created by the large numbers of homonyms was no problem as long as writing had served the primary function of reminding people of what they already knew. If the diviner or singer, drawing on the oral tradition of the Yi or Shi, needed any written documentation at all, an aide-mémoire was sufficient. But, in one of the great steps forward in the intellectual development of humanity, writing soon evolved in China, as it did in Europe at a similar period, into an instrument of communication. It began to be used to impart information previously unknown to the reader. At this point, in order that the reader not misunderstand the author's intent, it became crucial to write not merely (to use a notable example from the Yi) 兌 (now pronounced duì), but 悅 (yuè), 脫 (tuō), 蛻 (tuì), 說 (shuō), and so on.

And this is where the second factor making the Yi's orthography unusually archaic had its effect. For when the scribes of the Warring States or Han periods went about modernizing the spelling, adding disambiguating semantic elements where possible to make the language easier to understand,

there were already numerous passages in the text the meaning of which was obscure. If a scribe was unsure of the interpretation, he cautiously copied the doubtful passage with the same graphs as in the original. Or, worse, as sometimes happened, he guessed at the meaning, and wrote an arbitrary expansion graph, producing a new "loan" for us to detect. Over the centuries, the more uncertain the sense of a passage, the more likely it was to retain its original archaic form. Every ancient text has a few such archaic unelucidated graphs. A frequently found example, even in relatively late texts, is 女 (nǚ `woman`) written for 汝 (rǔ `you`--itself a loan graph). Because they are the ancient written forms of words which are now written somewhat differently, I call them "protographs." They have also been called "short forms" (Karlgren), "primary graphs" (also Karlgren), "early graphs" (Keightley), or, in Chinese, chūxíng 初形 (Guo Moruo). In the Yi, they are much more frequent, just as they are in the OBI or WZBI. In addition to the graph 兑 duì already mentioned, there are 孚 (fú), used for 俘 (fú); 夬 (guài), for 决 (jué), or 缺 (quē), or 跌 (jué), or 快 (kuài); 需 (xū), for 濡 (rú); 艮 (gèn), for 垦 (kěn); and 巽 (xùn), for 饗 (zhuàn). Interestingly, a significant number of protographs are hexagram names. This may be because the hexagram names had very early achieved a sacrosanct quality, making it unacceptable for a scribe to alter their archaic orthography.

Consider even the name Yi 易 itself. It may also be a protograph. I have preferred not to draw a conclusion as to the meaning of this word, because the text which is our primary focus provides little new information to supplement the speculation which has taken place for two millennia now. And while the word may indeed have been as likely to mean `easy` ("the easy oracle") as to mean `change`, the conventional Western title Book of Changes has taken on a rich, if vague, connotation which I confess a liking

for. Despite the irritation of some of the philosophical interpreters, who want to see even in the primitive Yijing a treatise on Eternal Change, "changes" better suggests the particular concern of each oracular consultation. The word yì appears only twice in the text (34.5, 56.6), and both cases are probably place names occurring in the context of ancient stories about the legendary Shang king and culture hero Wang Hai 王亥. Yet if we were to rely solely on lexical statistics (which I do not propose to do), there is a high probability that yì would be the protograph for the word now written cì 賜 'bestow' (also often written with the closely cognate graph for 'tin,' 錫 xī, in pre-Han texts), since this word 'bestow' is written hundreds of times in the authoritative EOC documents, the WZBI, with just this protograph yì 易, accounting for well over 90 per cent of all EOC occurrences. In that case the text might have been called "that which was bestowed" (Yi), or "that which the Zhou bestowed (on posterity)" (Zhouyi). Compare Shangshu 尚書, which might mean something like "the revered writings," or with Herrlee Creel, "the preserved writings."³

It is one of the main goals of Part Two to reconstruct a text for the Yi in which the usual modern graphs are indicated for those words which have been identified in the received text as written with protographs or with other loan graphs. The paleographic convention adopted for this is the one usually employed for this purpose in transcribing oracle bone and bronze inscriptions or other ancient documents in modern Chinese publications, namely, to indicate in parentheses following an archaic graph its modern orthographic equivalent. In determining what is a phonetically possible loan I have generally adhered to the criteria in Bernhard Karlgren's Loan Characters in Pre-Han Texts, pp. 9-18. Note that these rule out many loans proposed by Chinese scholars, who allow criteria of acceptability which are at the same time phonetically broader and tactically narrower than

Karlgren's. That is, they usually rely upon the actual writing of one graph for another in some other text to justify a proposed loan of one for the other, rather than simple phonetic plausibility. But since the case cited as justification may involve not a phonetic loan, strictly speaking, but the writing of one synonym for another, a textual variant, or even a solecism, the phonetic variation may far exceed what Karlgren would tolerate in a true loan application of a graph. With regard to proposed loans, as in general, I have tried to adopt Karlgren's conservative philological approach to classical texts. I have usually embraced a loan interpretation only when no straightforward interpretation could be made of a passage without the argued loan, or when compelling internal evidence called for the loan. In contrast, I have not regarded the expansion of an unelucidated protograph as a loan, but rather, as a necessary paleographic preliminary to ordinary exegesis of the text.⁴

The frequent occurrence of archaic graphs in the Yi text has also raised a theoretical problem for the phonetic transcription, for which no generally accepted convention exists. In brief, at issue is whether an ancient text should be read in Modern Standard Chinese according to the pronunciation of its superficial graphic forms, regardless of the words they represent, or, on the other hand, read with the MSC pronunciation of the actual words represented. Surprisingly little has been written on this subject, probably because Chinese scholars are not faced with the problem in print, typically merely reproducing the graphs alone in writing, while pronouncing them in private, and often in public too, with a panoply of variation in consonants, vowels, tones and accents. In the standard pinyin MSC transcription of Part Two I have adopted the second alternative, giving primary place to the MSC pronunciation of the word itself, while also indicating in parentheses the MSC pronunciation of the protograph or loan graph, if it is different,

followed by a colon, in the same order in which the graphs occur. This means, that a case of loan graphs such as in 36.1, etc., which are written by convention 明(鳴) 壽(雉), is written in the MSC transcription as míng (yí:) zhì. That is, in the interpretation "calling pheasant" the phrase should be pronounced as míng zhì. Although it may initially be awkward to read, this convention has been applied consistently. In one rare discussion of this problem which appeared recently in China, Sheng Jiuchou advocated a similar solution ("Tongjiazi xiao yi"). Sheng did not mention the extreme case of the Yi, in which reading the words of the reconstructed original text often produces a version significantly different from the classroom recitations of philosophers or other traditional scholars. While flouting tradition in this way may provoke controversy among such scholars in the case of the Yi, I suspect that they would not quarrel with the argument when reduced to the fundamental decision whether to read the word 'you' when written in Mencius as 女 with the pronunciation rǔ, rather than nǚ.

My standard for MSC pronunciation has been the Xinhua zidian, supplemented where necessary by the dictionary of Literary Chinese, Gu Hanyu changyongzi zidian, and also by Cihai, Morohashi's Dai Kanwa jiten and Hanzi gujin yinhui (Yinhui). Gu Hanyu and Cihai also echo in their readings of many graphs the theoretical position on the reading of loan graphs adopted above. One additional question was whether or not to adopt the modern literary readings of a number of words like 車 'carriage,' reading it as jū rather than chē, or 角 'horn,' reading it as jué rather than jiǎo. Such literary readings sometimes produce a better rhyme than the colloquial forms. In general, I have again followed the decisions of Gu Hanyu, which usually adopts the colloquial forms, reflecting actual modern practice. Since in the case of all rhymes and many other words I have also provided a reconstructed Old Chinese pronunciation (in parentheses following

the MSC form, and preceded by an asterisk), an intermediate form like the literary readings seemed superfluous, especially when they are quite obsolete in modern Chinese usage, being more likely to be heard abroad. However, a few arguably literary readings do remain, such as bō for 剥, rather than bāo. In the case of each graph I have weighed the reading found in the dictionaries against the pronunciations elicited from a wide range of informants, including many distinguished linguists and classical scholars (see Preface). There were rarely cases in which the scholars were uniformly of one mind and the dictionaries of another. More often, three scholars might pronounce a given graph, particularly one not found in MSC usage, in three different ways. One of these would typically involve the time-honored method of giving the entire graph the MSC reading of its phonetic component.

Another major goal of the reconstructed text in Part Two has been to establish the system of rhyme in the Yi. I have adopted a convention of indicating rhyme in the main text with subscript capital letters, the same capital letter within a single hexagram-chapter marking rhyming words. As a supplement to this rhyme scheme, in the MSC transcription the actual reconstructed phonetic values in OC are given for each word believed to participate in a rhyme, and sometimes also for potential near-rhymes or, to provide the reader with maximal information, for non-rhymes which look as if they might have rhymed on the basis of their MSC readings. In general the rhyme scheme of subscript capital letters in the text is more conservative than the suggested rhymes and near-rhymes of the phonetic transcription. Nonetheless I have been able to perceive many more rhymes than those enumerated by previous scholars who studied the Yi rhymes, such as the Qing scholars Gu Yanwu and Jiang Yougao. This is because these scholars severely limited themselves to rhyme occurring in contiguous

phrases, even though that meant ignoring obvious rhymes in adjacent line texts which were separated by the commentary of the Yizhuan, sometimes, as in 2.1,2,3,4,5,6, continuing through almost a whole hexagram-chapter. My criterion for an acceptable rhyme between two syllable-final categories in OC has almost invariably been whether or not the finals are in fact rhymed in the Shi. Any rhyme acceptable in the Shi has also been considered acceptable in the Yi. As mentioned already in Chapter Two, a subject for future investigation is the extent to which rhyme is a factor in determining a particular prognosticatory judgment. Many of the near-rhymes for which the OC form is indicated are candidates for investigation.

I will conclude this section with some remarks on how the translation into English in Part Two has been shaped by the composition of the text and its linguistic and paleographic characteristics. The translation begins from the premise that the hexagram and line texts were not composed at a single time or place, or by a single person, but were assembled from many sources in a process of natural organic growth. As a result, the work lacks strict thematic or syntactic unity. One line can be made up of as few as one or as many as four to five separate phrases, which may have semantic and phonetic links among them of the type analyzed in Chapters Two and Three above, but which by no means form a tight logical unit. In fact, the phrases are just as likely to share no common topic and may even incorporate contradictory prognostications (cf. gloss 1.3.2 and line 17.4, discussed in Chapter One). The fundamental composite nature of the text has long been recognized.⁵

The translation takes this composite structure into account by beginning a new line with each new phrase, except where there are syntactic, phonological, or semantic reasons for treating two or more phrases together

as a unit. A syntactic reason might be a common subject, or the anaphoric pronoun zhī 之 in one phrase referring back to an earlier phrase. The usual phonological reason is a common rhyme through several phrases. Although this is strong evidence of simultaneous composition, the possibility that phrases added later were intentionally rhymed to fit—a typical oral literature device—needs to be investigated. Semantically, a continuous thread of meaning, a connected thought, of course justifies treating several phrases as a single unit. Because in many line texts it is so difficult to decide with certainty whether or not two phrases belong together, or sometimes even where one phrase ends and another begins, the main text, phonetic transliteration, and word-for-word translation have been left unpunctuated, so as to avoid a commitment to a particular parsing or hierarchical structure. But such a commitment is fundamental to any translation, so the free translation has indicated the parsing which the evidence available at present most strongly suggests. The presence of rhyme and other phonological features has played a critical role in parsing decisions.

Ambiguity was probably a deliberate feature of the primitive Yi text, with double entendre a part of the diviner's stock-in-trade. The consultation of the Yi in Zuozhuan, Zhao 7 (Legge, Tso, p. 619) is a good case in point. Whether this episode is historical fact or the figment of the author's imagination, it nevertheless gives us an invaluable glimpse of the three-cornered interpretive give-and-take among the diviner, his client, and the living Yi tradition itself. It involves an interpretation of 3.0 (q.v.) 元亨 yuán hēng/xiǎng, on the occasion, after Duke Xiang of Wei 衛襄公 died, when the Wei grandee Kong Chengzi 孔成子 seeks the advice of the Yi on whether to enthrone the eldest son Meng Zhi 孟絜 or the prince Yuan 公子元. The diviner Zhao 史朝 decides that yuán refers to Prince Yuan and yuán hēng/xiǎng 元亨 (享) means "Yuan will enjoy

(the state)." But Kong Chengzi, not to be outdone in extemporizing skill, explains yuán instead as meaning 'primary' zhǎng 長, referring rather to the eldest son Meng Zhi. Here we see the Yi serving as intellectual ancestor not only to the Erya, but also to the Han tradition of paronomastic (punning) glosses, as in Shiming 釋名.⁶ We can also expect that the hexagram and line texts, as notations in a diviner's manual, whether oral or written, were retained with the same economy of expression that we know from the OBI. Combined with the normal lack of a required explicit subject, verb tense, or a distinction of gender or number in verbs and pronouns, this leads to much more ambiguity than any Indo-European language would be capable of. Finally, our poor grasp of the Early Old Chinese language and the cultural background of the text adds an element of ambiguity not in the original text.⁷ The requirements of the English language and of readability have imposed a particularity of reference to time and subject in the English translation which are absent in the original. As a countermeasure, I have striven to reduce these specific commitments to a minimum in the word-for-word translation. There each word is assigned the meaning it had in EOC which best fits the context of the line. Words which are awkward to translate, especially the marker of explicit modification zhī 之 and the definite modifier qí 其 are instead given functional designations, MOD, DEF, etc. The use of DEF for qí has eliminated the annoying necessity for choosing between "his," "her," "its," "their," "the," or some other English determiner, any of which would be an acceptable translation. Especially with respect to such a sensitive question as the nature of the victim or victims in a given sacrifice--whether human or animal, whether solitary or numerous--I have preferred to let the reader draw his or her own conclusions as to what the text says, without the interference of English. I have offered my own narrowing interpretation in the free translation.

The interpretation and translation which results from the application of all the methodological principles adumbrated here is significantly different from earlier ones. But if this study represents a more accurate picture of the original Yijing, how did the interpreters of the past lose touch with it to such an extent? In particular, in order to understand why the peculiar paleographic characteristics which prevail with the Yi text, or the special circumstances of its composition, were not long ago recognized and put to good use in interpreting the sense of the original text, we must consider how the great tradition of scholarship on the text evolved. The Yijing commentary tradition has long been characterized by those twin maladies which afflict any scripture of great antiquity and authority, first, hermeneutic sedimentation and, second, a cognitive deficiency accompanied by an emotional surplus.⁸ That is, at the same time that commentary was piled on commentary and interpretation overlaid with super-interpretation, the primitive text itself receded more and more into the background of consciousness, buried by the hermeneutic sedimentation. Wang Bi in the Wei-Jin period in the 3rd century grappled with resolving interpretive conflicts among the line texts, the (probably early Han) Xiang Commentary, and, not least, his own philosophical biases. In the Tang, Kong Yingda may have been more concerned with understanding Wang Bi's meaning than that of the hexagram and line texts. Subsequent commentators often didn't look past Kong Yingda.

To be sure, some like Zhu Xi did make the effort, as is suggested by titles claiming awareness of the "fundamental meaning" (běn yì 本義) or the "ancient meaning" (gǔ yì 古義) of the work. But when they tried to dig down through the encrusted layers of sedimented wisdom, they didn't have the advantage which we now have, possessing the inscriptional documents, of consulting contemporary texts of unassailable accuracy, which

often force us through sheer weight of evidence to accept a conclusion which is merely hinted at in the Yi text itself. Consider the crucial role played by just the two words zhēn 貞 'determination' and fú 孚 'capture.' They account between them for a total of 153 occurrences, and their new interpretation, based on the usage of the OBI and the WZBI, respectively, in turn forces a rereading of almost that many separate passages in the text. This is equally true of the knowledge about ancient society we have gained through the modern sciences of archaeology and ethnology. For example, when line 27.2 appears to say "observe our jawbones hanging up," we are more likely to accept this literal sense of the passage once we know that people in neolithic cultures as widespread as that of Dawenkou 大汶口, excavated in modern Shandong province, and Qijia 齐家, excavated in Gansu, hoarded the jawbones of pigs as signs of wealth, burying them along with their owners.⁹ And that a Qing dynasty writer reported that in the Huaixi 淮西 area (northern Anhui and eastern Henan, southwest of the Dawenkou site), the Yi 夷 people of his time hung up the sheep bones they used for divination: "the Yi people eat a ram and then burn incense on its thigh bones (膊骨) and hang them in the doorway of the temple (佛堂), keeping them there for use in divination."¹⁰ And, finally, that Austronesian peoples in modern Taiwan use pig bones, including jawbones, in divination, prognosticating on the basis of the shape and disposition of the bones.¹¹

Nor could scholars in the past benefit as we do from a healthy skepticism toward a tradition no longer alive to oppress us with accusations of unorthodoxy and irreverence toward scripture. As long as the authorship of the hexagram and line texts was attributed to Confucian sages of yore, and the editing to Confucius himself, it was quite inconceivable to see in the text anything less than profundity.¹² Why else would the sages have bothered? Would Confucius have worn out the bindings on a text which

dealt merely with divinatory determinations about gelding horses and wading across rivers? Not to mention committing his entire remaining days in study of the work. More likely, then, that what appeared to say something simple was in fact communicating a much more complex message indirectly and metaphorically. Thus arose the emotional surplus. Rivers became traumas. Captured plunder fú 俘 became as reliable as trustworthiness xìn 信 itself. In the twentieth century, however, at the same time that newly-gained knowledge is repairing our cognitive deficiency, modern scholars, Chinese and foreign alike, need no longer be swayed by emotion, or disturbed by the fact that the Yi was not from its inception a complete philosophical system. The deliberately literal-minded approach I have adopted has produced a version of the text with its own remarkable identity and depth.

A Grammatical Sketch

The hexagram and line texts of the Yi are written in the language I call Early Old Chinese (EOC). This is the stage of the Old Chinese language (OC) from the earliest documents up until the beginning of the Warring States period. From that time the extreme prestige of the Warring States Confucian texts like Mencius and the brilliant sweep and style of Han dynasty works like Sima Qian's history Shiji 史記 made the language of that era, Late Old Chinese (LOC), a standard for all subsequent eras to emulate. That is, Late Old Chinese became the Classical Chinese language of China, the model for Literary Chinese until the present day, and the previous EOC is thus often called pre-Classical Chinese.

Among received texts, the representative works in EOC, in addition to

the Yi, include the Shi, most genuine documents in the Zhou shu 周書 section of the Shu, the Chunqiu 春秋 annals, and parts of several other works, such as the Yizhoushu 逸周書. A number of other slightly later Chunqiu or Warring States period works, such as the Lunyu of Confucius and the Zuozhuan, preserve some characteristics more typical of EOC than LOC. The reasons for this situation are not well understood, but are thought to be due perhaps to regional dialect conservatism.

The archaeologically excavated inscribed materials from the Shang and Western Zhou periods provide another EOC corpus of comparable size to the entire corpus of received texts, with the added advantage of unquestioned authenticity and scribal accuracy. Principal among these materials are those oracle bones of Shang which bear inscribed divinatory records and the bronze vessels from Western Zhou with inscriptions recording the circumstances of their manufacture, bestowal, and ancestral dedication. Other useful excavated materials have included a few jade objects from the Houma 侯马 site in Shanxi province (Wenwu 1975.5, 20-26), bearing divinatory inscriptions on the occasion of covenants. Precious as these materials have been for the paleographic information they provide, their extremely narrow topical scope limits our ability to find parallels for the syntax and diction of the Yi text. Nonetheless, they neatly complement the lyric and narrative themes of the received texts like the Shi or Shu. Particularly in the realm of sacrificial ritual and, in the case of the OBI, also the idiom of omen and prognostication, they provide crucial text parallels. One thinks here of the high-frequency vocabulary of the Yi. Without the example of the OBI, we would not be so confident of the usage of zhēn 貞 'determination' (see below "Some Important Lexical Items," n. zhēn). Without the example of the WZBI, we would not be so confident of the usage of fú 俘 (俘) 'capture' (see a. fú below).

The concept of a distinction between Early and Late Old Chinese has not been well researched to date. In fact, the only scholar who has consistently concerned himself with the periodization of the early history of the Chinese language is W.A.C.H. Dobson. Those works, such as Wang Li's Hanyu shigao 漢語史稿 and Pan Yunzhong's Hanyu yufashi gāiyao 汉语语法史概要, which are historical in orientation, tend to cite a few syntactic features and lexical items which are peculiar to EOC texts and subsequently disappear, while they are more concerned with the evolution from the pre-Han OC language, shànggǔ Hànyǔ 上古漢語, to the Middle Chinese (MC) of the post-Han era, zhōnggǔ Hànyǔ 中古漢語, or just gǔ Hànyǔ 古漢語. My EOC corresponds roughly in time to Dobson's Oracular Chinese (of the OBI), Early Archaic Chinese (EAC), and the transitional language between these and his Late Archaic Chinese, which he describes in The Language of the Book of Songs. Actually Dobson defines each of these much more narrowly in terms of a textual corpus than a period of time. For example, his EAC corpus, all of which he dates to the 11th-10th centuries B.C.E. (EAC, xvi), consists of six of the documents in the Zhou shu section of the Shu and fourteen of the best-known WZBI. This is a corpus approximately one and a half times the length of the hexagram and line texts of the Yi. EOC is thus a much broader, and hence more flexible but less well-defined, term than Dobson's EAC. It spans a period half a millennium longer than EAC.

So far I have not referred to phonology, and this requires a further explanation of nomenclature. The phonological system of the OC language, including the EOC of the Yi, was described and reconstructed by Bernhard Karlgren under the rubric of Archaic Chinese, hence also Dobson's use of this term. Karlgren was forced to draw upon the usage of art historians for a new term such as "Archaic" to describe OC, since he had already used the

term Ancient Chinese to describe the phonological system of medieval Chinese, that stage which has more often recently been called Middle Chinese. Karlgren's reconstruction of OC, a.k.a. Archaic Chinese, as found in his classic dictionary Grammata Serica Recensa, is what I have almost exclusively referred to throughout this study and translation (all forms preceded by an asterisk which are not otherwise identified). Karlgren's great virtue for our purposes was his conservatism, both linguistically and in general scholarly decisions. He never strayed very far exegetically from the distinguished philologists of the Qing dynasty, choosing the best interpretations with rigor and consistency, while eschewing anything which smacked of the ad hoc and unprincipled or the speculative. He emended a text only as a last resort, when no sense at all, or only a grossly inferior sense, could be made of a passage without an emendation. (This has also been my policy on emendation.) It is for this reason that I have chosen to cite Karlgren's translations of the Shi in his The Book of Odes, as a control for my necessarily speculative readings of the primitive text of the Yi, where tradition offers little more than the "rigmarole" Karlgren himself deplored. If even Karlgren's conservative reading of the Shi supports a particular interpretation, we are probably on solid ground in adopting it. The same logic applies to the case of loan graphs, discussed in the preceding section. Karlgren dismisses thousands of proposed loans as either phonetically impossible or frivolous and unwarranted. While I can hardly claim the mantle of his authority for the loan graphs and protographs I propose to identify in Part Two, I have always tried to stay within the phonetic guidelines he established.

In terms of phonology, Karlgren's conservatism has both advantages and disadvantages. As he himself described his contribution, he typically followed the categorization of the Qing philologists for dividing up the

system of initial and final sounds in OC, while replacing the category designations which the Qing scholars, like their students' students even today, manipulated like algebraic unknowns, with actual phonetic values reconstructed backwards stage by stage by the comparative method from the known values of the various modern dialects and loans from Chinese retained in the languages of China's neighbors. An advantage in this approach is that Karlgren, and in turn the phonological basis of my Part Two, begins from the same assumptions as the Qing scholars did about how we come to know the system of OC finals through rhymes actually occurring in the Shi and OC initials through analysis of shared phonetic elements in the evolution of the script. Thus by using Karlgren's GSR forms nothing is lost of the contributions of the Qing philologists or traditional scholars like Gao Heng in, for example, sorting out the rhymes of the text into their various categories or proposing loan graphs based on similarity of sound. But by substituting actual phonetic values we have a much more realistic sense of the way those rhymes actually sounded in the Western Zhou. This use of phonetic values also enables any reader, not just the most erudite scholars of OC phonology, to spot at a glance which words belonging to distinct categories are phonetically close, and possibly are deliberate near-rhymes, alliterate with homorganic initial consonants, or are involved in a pun or word magic of some sort.

The disadvantage to adopting Karlgren's reconstruction is not only that the actual values he has reconstructed for the various categories are highly debatable, particularly the almost unbelievably complex vocalic system he is led to postulate in order to account for each category (GSR, p. 4), a system with even more vowel distinctions than the already complex modern English language. It is also in the fact that most phonologists regard Karlgren's system as not so much conservative as out-of-date. In particular, in the last

generation far more creative speculation on the nature of the OC morphological system has taken place than Karlgren ever indulged in. Advances in comparative Sino-Tibetan linguistics and refinements by other scholars of the same methods Karlgren pioneered have established a picture of OC, especially EOC, with a more complex system of affixation than Karlgren's Archaic Chinese suggests. Leaders in this effort have included Li Fanggui (Fang-kuei Li), E. G. Pulleyblank, Paul Benedict, James Matisoff, Tōdō Akiyasu, Paul F-M. Yang, Kun Chang, Zhou Fagao (Fa-kao Chou), Nicholas Bodman, William Baxter III, W. South Coblin, and others. Their research has typically resulted in a reconstructed language which, in part because of greater frequency of consonantal prefixes and suffixes, or their vestiges, has more initial and final consonant clusters and fewer vowels than Karlgren permits. Hence while Karlgren relied heavily on the evidence of the EOC period Shi for his sound categories, the language he reconstructed as Archaic Chinese is likely to be closer to the LOC of the late Warring States-Han period, after the richer morphology thought to have existed in proto-Chinese, and to have been retained vestigially in EOC, had been substantially eroded and replaced in part by the rise of the modern system of tonality.

The grammar of the EOC language has not yet been thoroughly studied. Research has properly proceeded through the study of the language of individual representative works or other well-defined corpuses. As mentioned above, W.A.C.H. Dobson led the way with the monographic studies, Early Archaic Chinese and The Language of the Book of Songs, and his synoptic A Dictionary of the Chinese Particles, which adds a historical dimension to the well-known genre of grammatical particle dictionaries, like Wang Yinzhī's Jingzhuan shici or Yang Shuda's Ciquan. Guan Xiechu 管燮初, of the Institute of Linguistics of the Chinese Academy of Social Sciences, is China's

leading authority on EOC. He recently built upon his pioneering sketch of the language of the OBI, published in 1953, with a more ambitious study of the language of the Western Zhou bronze inscriptions, Xi Zhou jinwen yufa yanjiu, published in 1981. Leaders in the study of the language of the Shang oracle bone inscriptions are Paul Serruys, whose earlier works are crucial for understanding the entire evolution of OC, and Ken-ichi Takashima. Many other valuable studies by George Kennedy, Peter Boodberg, Bernhard Karlgren, Nicholas Bodman, Ding Shengshu, A. C. Graham, David Nivison, Huang Jingxin, Gilbert Mattos, Jeffrey Riegel, Stanley Mickel, Axel Schuessler, Edward Schafer, E. G. Pulleyblank, William Boltz, John Cikoski, Yang Jianguo, and Yang Wuming have addressed specific topics in the syntax or morphology of EOC which are relevant to understanding the language of the Yi. Some of these studies were drawn upon by the authors of the well-known surveys of the history of the Chinese language and of Literary Chinese, who added their own expert views: Wang Li (Hanyu shigao and Gudai Hanyu); Pan Yunzhong (Hanyu yufashi gaiyao); Zhou Fagao (Zhongguo gudai yufa). Finally, in addition to many works of paleographers and historians which could be cited, the works of Chen Mengjia, particularly Yinxu buci zongshu on the OBI and "Xi Zhou tongqi duandai" on the WZBI, also contain very useful grammatical insights on EOC.

I hope that the hexagram and line texts which constitute the original Yijing will also be subjected to more intensive linguistic analysis in the future. Once the obfuscating commentary of the Yizhuan is stripped away from the classic, the language of the Yi is revealed to be one of great internal consistency, almost a textbook model of many EOC features known from other texts.¹³ Below I sketch a few of the lines such an analysis might take. I believe that we are justified, on the basis of the syntactic and lexical characteristics described here, in placing the Yi tentatively somewhere

in the middle of the evolution of EOC. Its language is similar in many respects to that of the OBI, but with innovations which suggest a later date. Comparison with Dobson's EAC corpus often encourages us to conclude that the language of the Yi is at least as old, and perhaps older, i.e., from the early Western Zhou. But other characteristics are shared with the later Guo feng sections of the Shi, which date to the latter part of the period, extending into the Chunqiu. As always, linguistic variation may be more attributable to regional than chronological differences. Differences in style and thematic content also doubtless play a role in shaping the degree of conservatism versus innovation. As just one example, if the Yi, like the Shi is the product of an oral song tradition, then it probably partakes of the peculiar combination of the archaic and the highly vernacular which characterize many song lyrics.

a. Syntax

Herrlee Creel said of the Yi, "it makes you wonder if it was written at a time when the Chous had not yet learned to write very clear Chinese" (The Birth of China, p. 268). He was frustrated with the "very concise, even cryptic" language of the text. Yet a preliminary study of the syntax of the text shows that it is somewhat more regular than that of the OBI. Word order is relatively consistent: (subject)-verb-object. Time expressions always precede the verb. (They sometimes follow in the OBI.) Expressions with relational word yú 于 plus a noun object always follow the verb. (They sometimes precede the verb in the OBI.)

On the other hand, the syntax has an archaic spareness, with few lengthy or elaborate constructions. Kingsmill noted a "paucity of characters" similar to the Chunqiu, as well as an "absence of verbs and particles" ("The

Construction of the Yih King," p. 273). Even in contrast to the EOC work Shi there are few grammatical particles. All the high-frequency sentence final particles of LOC are totally lacking. There are no cases of yě < *d̥iã 也 (cf. Shi, with 50 or so, primarily serving a prosodic function); yǐ < *ziãg 矣 (over 100 cases in Shi); and hū < *g'ó 乎 (scores in Shi). Other missing high-frequency function words of LOC include zhě < *t̥iã 者 (20-40 in Shi) and yú < *io 於 (scores in Shi).

Kingsmill's reference to an absence of verbs no doubt refers to the frequency of independent noun phrases noted in the text, such as in lines 50.5 and 50.6 (see gloss 50.6.1 and the other examples listed there). But in fact if all the sentences of OC are divided into either the nominal type (in LOC, N-N-yě) or the verbal type (N-V), then almost all sentences in the Yi fall into the verbal type. However, as Chen Mengjia (Zongshu, p. 104) says of the language of the OBI, where this is also the case, it is probably the nature of the material, the message itself, which makes for this distribution, rather than something inherent in the language at the time. When an equational sentence does occur, as in 25.3 xíng rén zhī dé, yì rén zhī zāi 行人之得, 邑人之災, it is identical to its LOC equivalent, but lacking the final yě of LOC. Precisely the reverse situation prevails in the zhuàn commentary, where the need to clarify meanings generates as many as a thousand equational N-N-yě sentences.

There occurs a type of sentence which is formally indistinct from the usual active sentence, but which is apparently passive in meaning. One example appears in 50.3 (gloss 50.3.1) zhì gāo bù shí 雉膏不食, "the fat meat of the pheasant is not eaten." Other examples are in 23.6, 35.0, 48.1, and 48.3 (and 48.5?). It is curious that all but one of these involve the same negated verb, bù shí, following various subjects. Other than these unmarked passives, which could equally be analyzed as topic/comment

constructions, no explicit passive constructions occur, although the sentences of the type kùn yú X 困于 X in the line texts 47.1,2,3,4,5,6 are so close to evolving into the typical LOC passive with yú (於=于) that I have translated them with passives in the free translation.

The following hexagram or line texts contain possible "pivotal constructions," in which the object of the first verb is in turn the subject of the second, or at least, in which the subject of the second verb shifts away from the first stated subject to an elliptical subject identical with the already-stated object: 4.3, 8.1, 20.3, 33.2(?), 35.0, 38.6, 40.3, 41.6, 50.2, 54.6, 59.1.

Several other interesting patterns of unusual complexity in EOC occur. First is the comparative pattern with bù rú 不如, X bù rú Y, "X does not compare with (=is not as good as) Y." We see this three times, in 3.3, 54.5, and 63.5. The X term can be omitted, as in 3.3. Even more interesting is that in each of these cases, at least one term is an entire clause, rather than just a noun or noun phrase.

Another is a pattern with shèng (also shēng) 勝`conquer, overcome, exhaust: negative particle + [optional pronoun object X] + shèng + [optional verb], literally "cannot conquer verb-ing (X)," or freely, "cannot manage to verb (X)." This occurs in three variations, in 33.2, 53.5 (in both of which shèng is preceded by mò zhī 莫之, and 43.1 (in which shèng is preceded by bù 不. Variations on the same pattern appear in LOC. In Mencius, Zhuangzi, and probably elsewhere, the pattern mò zhī néng 莫之能 + verb occurs with a similar meaning, "none can (verb) it/him/them," virtually lexicalized to a unitary expression meaning "[he is] un-verb-able."¹⁴ Kun Chang also cites a similar Guu/ bu kee sheng shyr yee, "Grain would be more than enough to eat," to illustrate a topic/comment construction.¹⁵

b. Modification

Modifiers regularly precede the words they modify. Adjectives, verbs, and nouns precede nouns: gāo yōng 高墉 "high wall" (40.6); míng qiān 鳴謙 "grunting hamster" (15.2,6); gōng sù 公餼 "the Duke's stew" (50.4). Adverbs, although not frequent, precede verbs: chuán wǎng 遄往 "quickly go" (41.1); bù yuǎn fù 不遠復 ("not distantly return" =) "return from not far away" (24.1). Imitative binoms used adverbially and certain other words, however, either precede or follow the verb they describe: chōng-chōng wǎng lái 憧憧往來 "feeling unsettled go back and forth" (31.4); but lái zhī kǎn-kǎn 來之坎坎 "bring them `thud-thud'" (29.3). The latter type is more common, but imitative words often stand alone, without modifying anything.

The marker of explicit modification zhī 之, which is infrequently used, if at all, in the OBI and WZBI, appears regularly in the Yi when one nominal expression modifies another, including genitive constructions. For example, shí péng zhī guī 十朋之龜 "a ten cowry-set turtle" (41.5, 42.2); or Jizi zhī míng (yí:) zhì 箕子之明夷 "Jizi's calling pheasant" (36.5). Dobson, (EAC, p. 17-18) gives only a few syntactically very simple examples of what he calls the "particle of determination" from his EAC corpus, but none come from WZBI. He divides determination (modification) into two classes. In the first class the determinant word "denominates the species-class to which the determined word is said to belong," in which case the "particle of determination" zhī, qí 其, or jué 厥 may occur, though infrequently, in EAC. In the second class, the determinant word "denominates an attribute in which the determined word is said to partake." In this case there is no intervening particle such as zhī. For the Yi a preliminary examination indicates that of 78 occurrences of zhī, about 38, or half, are

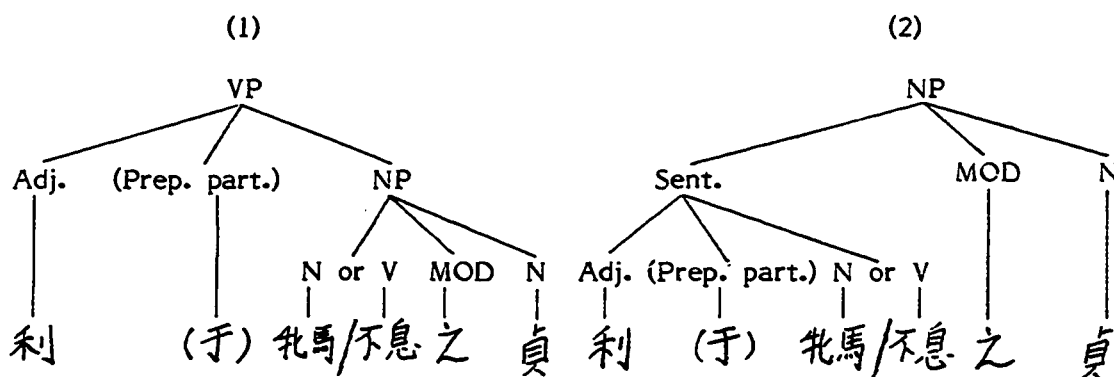
anaphoric pronouns "him, her, it, them," or possibly demonstrative "that"; of the remaining markers of explicit modification, the majority, about 30, are of the first class (species-class), but there are also about 7 cases of the second class, where a more complex attribute, such as verb phrase, is linked to the determined word with zhī. Consider bù sù zhī kè 不速之客 "uninvited guests" (5.6), which Wang Li (Hanyu shigao, p. 336) also cites as unusually complex. This use of zhī is rare in other EOC texts.

It is sometimes difficult to analyze the precise function of zhī. The phrase fēi niǎo yí zhī yīn 飛鳥遺之音 (62.0) may, like the phrase in 5.6 quoted above, be an example of the particle of explicit modification preceded by a sentence modifier: "the sound which a flying bird left behind." Or zhī may be a weak demonstrative, tantamount to a definite modifier, as it is treated in Part Two: "the flying bird leaves behind its sound." Such ambiguous cases occur irregularly in the text. But a problem of frequent occurrence and significance for the understanding of the whole Yi text is the function of zhī in the prognostications with lì 利 'favorable.' The following two phrases will serve as examples:

lì pìn mǎ zhī zhēn 利牝馬之貞 (2.0)

lì yú bù xī zhī zhēn 利于不息之貞 (46.6).

(1) As shown in the left-hand tree diagram below, the phrases pìn mǎ and bù xī can be dealt with as subordinate to the nominal zhēn (that is, a verb 'determine' used in a nominal function), with zhī as the marker of modification, and lì (yú) then has the noun phrase thus formed as its complement, making a predicate: "favorable for a mare-determination," "favorable for a not-resting-determination." Or (2), as shown in the right-hand tree, the entire more complex phrase with lì + complement is subordinated to zhēn, making a noun phrase: "a favorable-for-a-mare determination," "a favorable-for-not-resting determination."



It would be very useful to clarify the syntax of this construction, which appears, with variations, also in 2.7, 3.1, 12.0, 13.0, 17.3, 20.2, 21.4, 36.0, 37.0, 52.1, 54.2, and 57.1.

c. Affixation

Verb prefixes

I have treated the two cases of yuē 曰 in the text, in 26.3 and 47.6, as verb prefixes. Although there is general agreement that yuē was a prefix or a prefix-like element in EOC, there is no agreement on the function it performed.¹⁶ It is believed to derive from the Proto-Chinese prefix *kə and be in turn related to Tibeto-Burman prefix *g.¹⁷ I have adopted an interpretation which is similar to those of Paul Serruys and W.A.C.H. Dobson for yuē and its cognates in the Shi, that it meant something like "come to the point that (verb)," "go so far as (verb)," "by the time that (verb)."¹⁸

Nominal Prefix yǒu 有 ?

Scholars like Zhou Fagao, Wang Li, Paul Yang, and Paul Benedict, cited in the notes to the preceding section, would also recognize a related nominal prefix yǒu 有, also probably derived from the Proto-Chinese/common Sino-Tibetan prefix *g. Possible instances of this proposed prefix occur

several times in the Yi, in 37.1, 37.5, 45.0, 45.5, 51.5, 59.0, 59.4, and 63.4. In each case I have preferred to treat yǒu instead as a verb 'have,' in subordinate position to a noun: "have (noun)," meaning "(noun) which one has." Note the similarity of the English verb own and its derived adjectival form. For example, wáng jiǎ yǒu miào 王假有廟, "the king proceeds to (have =) his temple" (45.0, 59.0). This is comparable to Shi 116/3 wǒ wén yǒu mìng 我聞有命, Odes, p. 75, "I have heard your summons."

One of the cases above, 45.5 cùi yǒu wèi 萃有位, "assemble those holding ranks," also belongs to a recurring phonological pattern which may provide an additional clue to the use of yǒu in these sentences. Each of the following phrases has the pattern X yǒu Y, with a rhyme or near-rhyme between the X and Y terms:

xíng (*gǎng) yǒu shǎng (*síang) 行有尚 (29.0)

kǎn (*k'am) yǒu xiǎn (*ɣliam) 坎有險 (29.2)

cùi (*dz'iwəd) yǒu wèi (*giwɛd) 萃有位 (45.5)

wǎng (*giwang) yǒu shǎng (*síang) 往有尚 (55.1, 60.5).

Yǒu (and 出) in attributive position also occurs in the OBI, but its function there is not clear either. The contexts do not parallel those in the Yi. Keightley, Sources, p. 78, n. 85, surveys the alternative interpretations.

Suffix zǐ 子

A number of the 34 occurrences of zǐ could be analyzed as suffixes. This is certainly true for the 20 occurrences of the word jūnzǐ, and also possibly true for nǚ zǐ 女子 (3.2), xiǎo zǐ 小子 (17.2,3; 53.1), fū zǐ 夫子 (32.5), Jī zǐ 箕子 (36.5) and fù zǐ 婦子 (37.3). Gao Heng, Li Jingchi, and other scholars have sometimes interpreted some of these phrases as if they involved an enclitic suffix, but have rarely acknowledged what they were doing. For example, in reading fū zǐ in 32.5 as 'husband,' Gao

Heng reduces the zǐ to the status of a suffix. But such a phrase could instead be treated as a coordinate expression "man and child." Wang Li noticed this ambiguity in the case of the phrase qī zǐ 妻子 in Shi (Hanyu shigao, p. 225, n. 1). It could either be a coordinate "wife and child" or a simply a suffixed word "wife." In other cases, there isn't much difference between the interpretation of zǐ as suffix and as a full word: xiǎozǐ 'youngster' means close to the same as xiǎo zǐ 'small child.' This is analogous to Wang Li's example of tóng zǐ 童子 (p. 225).

Actually Wang would rule out jūnzǐ as an example of a suffix in EOC, because it belongs to one of his six categories of non-suffix zǐ, as a term of respect. This might rule out Jǐ zǐ for Wang also. His other categories are (2) when zǐ means 'offspring'; (3) when it means 'young of animals'; (4) when it means 'bird eggs'; (5) referring to certain types of occupations, such as zhōu zǐ 舟子 or yú zǐ 渔子; (6) referring to small round objects (e.g. hēi zǐ 黑子). Actually categories 2, 3, and 4 are all the same meaning. And it is difficult to see why he does not recognize categories 5 and 6 as excellent examples of suffixed elements. In the case of jūnzǐ too, I would prefer to see it as a fully lexicalized suffixed expression, regardless of whether or not zǐ here was originally a term of respect, which is itself doubtful.¹⁹

Suffixes rú < *nio 如, ruò < *niak 若, and rán < *nian 然 '-like'

Rú and ruò occur frequently as suffixes to verbal words denoting actions or qualities, to form expressions describing manner or appearance. Of 31 occurrences of the graph rú, 28 are suffixes, while the remaining 3 are all in the bù rú pattern referred to under "Syntax" above. At least 8, perhaps 9, of 10 occurrences of ruò are suffixes, with the the other 1-2 meaning 'if.'²⁰ Rán, which is more characteristic of LOC usage, occurs just once

(30.1), in a similar function. Both rú and ruò fundamentally mean 'like' in EOC, and when they serve as suffixed elements, are similar in usage to the English suffixes "-like" (e.g., "ladylike"); "-ly" (e.g., "sisterly"), which are, however, used with nouns; or "-wise" (e.g., "crosswise"), which is used with either nouns or adjectives. They occur elsewhere in EOC in a similar usage. For example, they are also used in Shi, where Dobson (Songs, p. 150) analyzed them as suffixed elements in determinant terms used as attributes, when these are used metaphorically. Hence wò 沃 'to water, rinse' + ruò means 'as though rinsed,' 'glossy, shiny.' Dobson also called them "post-positd particles" (p. 79). According to Dobson, neither rú nor ruò occurs in Shi as suffix in a manner expression, which are common in the Yi. (However, other cognate suffixes do occur in this function.)

Yang Jianguo, in a recent article, described rú as characteristic of both the Yi and the Lunyu, while ruò is concentrated in the Yi, with only two cases in the Shi.²¹ The similarity of Yi to Lunyu was previously noted also by Lu Kanru 陸侃如 in 1928, followed by Li Jingchi ("Xukao," pp. 145-147). But they also note the following differences in usage. In Lunyu the suffix rú is often followed by yě 也 and the preceding descriptive word is also often reduplicated: shēn shēn rú yě 申申如也. This is never the case in the Yi. On the other hand, the descriptive word often rhymes in Yi, but not in Lunyu, and ruò sometimes replaces rú in Yi, but not in Lunyu. Wang Li (Hanyu shigao, pp. 314-316) cites parallels for rú from Shi, Lunyu, Mencius, and Shiji, and for ruò from Shi. He describes rú, ruò and rán as cognate members of a set of similar adjectival or adverbial suffixes, all derived from the same word. Rú and ruò, along with ěr 爾 were more typical of EOC, while ér 而 and ěr 耳 weren't used until later. Rán was first used in the Shi. (Cf. the similar Zhou Fagao, Zhongguo gudai yufa, "Goucibian," pp. 290-293.)

On the question of the contrasting usage of rú and ruò, Karlgren conducted a seminal study of the differences in their usage in two "dialects" of OC, which were represented by Zuozhuan, on the one hand, and Lunyu and Mencius, on the other. In the sense of 'if,' the Zuo dialect used only ruò, while the Lunyu dialect used only rú. But in the meaning of 'like,' the Zuo dialect used only rú, while the Lunyu dialect used both ruò and rú. Li Jingchi ("Xukao," Tanyuan, p. 145) summarized Karlgren's study and attempted to apply the same method to the Yi, but with inconclusive results, mainly because neither of the words is used frequently, except as a suffix. To the extent that suffixed rú and ruò are derived from the sense of 'like,' the Yi belongs with the Lunyu dialect in using both. On the other hand, as noted in the discussion of syntax above, rú occurs several times in the phrase bù rú "not like" > "not compare with." Moreover, there is a preference for suffixed rú over suffixed ruò. Although the conditional "if" is expressed more frequently in the apodosis, with nǎi 乃 or zé 則, than in the protasis, with rú, ruò, or some other word (see section f. below, on these function words), there is one, and possibly a second, case of ruò in the sense of 'if' (43.3, 45.1?), but none at all of rú. These characteristics, then, would place the Yi together with the Zuozhuan. But the scarcity of examples prevents drawing any conclusions.

d. Substitution

Personal pronouns

The pronominal system of the Yi resembles that of both the OBI and the Shi and Shu.²² Principal pronouns are wǒ 我 'we, us, (I, me)' ěr 爾 'you,' and qí 其, the "definite modifier," often used in the third-person genitive sense 'his, their, its, etc.'

Among personal pronouns, the first person pronoun wǒ occurs 13 times, probably all in the plural, although the singular is possible in several cases too. Chen Mengjia (*Zongshu*, p. 96) says that in the OBI too wǒ serves as a collective pronoun, as a nominative wǒmen 我們 'we.' In the *Yi*, wǒ is nominative 'we' ('I') in 2 cases (4.0, 61.2), accusative 'us' ('me') in 2-3 (4.0, 27.1?, 50.2), and genitive 'our' ('my') in 8-9 (9.0, 20.3, 20.5, 27.1?, 42.5, 48.3, 50.2, 56.4, 62.5). The common LOC first person pronoun wú 吾 occurs once (61.2), probably in the singular 'I.' According to Wang Li, it does not occur at all in the OBI (*Hanyu shigao*, p. 263). Other EOC first person pronouns, like the OBI form yú 余 or the WZBI form zhèn 朕, do not occur.

The second person pronoun ěr occurs three times, all as a pronoun, perhaps twice as a singular 'you' (31.4, 61.2) and once as a plural (genitive?) 'you, your' (27.1). Nǎi 乃, which is frequent as a conjunction, never occurs as a pronoun 'you.' The same is true of ruò 若, also frequent in other uses. Nor does rǚ 女 = 汝 occur for 'you.' There is possibly one case of a second person genitive pronoun ér 而 'your' (40.4), in addition to 5 conjunctive cases. This would fit Wang Li's analysis (p. 261) that nǎi and its modified form ér continued to be used in genitive form through the Chunqiu and Warring States periods. I have chosen in Part Two, however, to emend the ér in 40.2 to a semantically preferable qí 其, adopting the variant of the Mawangdui MS. This leaves no occurrences of pronominal ér.

Wang Li (p. 267) considers it possible that in the Shang there was a division of labor between a first person singular yú 余 and a first person plural wǒ, which later became less rigorously distinguished, so that in the Western Zhou, wǒ could apply to either singular or plural, while yú continued to be used for the singular. In the second person, the corresponding primitive distinction would have been made between a singular rǚ and a

plural ǎ. Wú and yú share the same final (Wang's reconstruction: *ŋa vs. *dǎ), so that wú would also have been used in the singular. Significantly, 61.2 fits this analysis, and the curious use of both wú and wǒ in the same passage there is explained by it. This interesting example has been ignored by Wang and other linguistic historians. .

Third person pronouns, demonstratives, and the "definite modifier"

The third person pronouns can be subsumed under the demonstratives. There are two occurrences of jué 厥, both a genitive 'their,' 'his,' etc. (14.5, 38.5). qí 其, with 110 occurrences, is far more common as a third person genitive. In fact it is the sixth most frequent graph in the Yi, and virtually all but one or two of its occurrences are as a demonstrative modifier, rather than functioning as a modal auxiliary before a verb, which is the function in which it occurs regularly in other EOC contexts. But as already observed, the demonstrative function is so weak in most cases that I usually treat qí as a "specifier" or "determiner" like the English definite article 'the' than either a demonstrative 'this, that' or a third person genitive 'their, his, her, its, one's.' For this function I adopt the term "definite modifier," as it is defined in Webster's Third New International Dictionary.²³ Dobson describes this definite modifier qí as the pre-verbal form of the anaphoric pronoun, which, as with all anaphora in EAC, substitutes for elements without regard to distinguishing number of person nor first, second, or third person.²⁴ He gives several second-person examples. Waley too, commenting on his translation of the Shi line 256/12 huí yù qí dé 回適其德 with the second person "you," (cf. Odes, p. 219, "if you deflect your virtue"), says that he believes both qí and jué in early Chinese simply denote a relationship between the subject and object of a sentence and do not only apply to the third person. He also notes WZBI

support for this (Songs Supplement, p. 29).

The pattern of occurrence of the definite modifier qí is quite interesting. It is found most often in phrases with the structure X qí Y, where X may be a verb with Y as object (e.g. 36.1 chuí qí yì 垂其翼 "dips its wing") or, less commonly, where X may be an attribute of topic (subject) Y (e.g. 55.6 fēng qí wū 豐其屋 "full is the canopy"). Out of 110 cases of qí in the Yi, a full 73 or more have this structure. In some of the cases it is difficult to decide what function the X term actually has. The traditional commentary literature almost invariably reads the phrases in the former analysis (verb-qí-object). But in the other EOC work which often has this pattern, the Shi, the latter analysis (attribute-qí-topic) is common. For example, 6/1 zhuó zhuó qí huá 灼灼其華 "brilliant are its flowers" (Odes, p. 4); 19/1 yīn qí léi 殷其雷 "·iən (sounds) the thunder" (Odes, p. 11); 28/2 xià shàng qí yīn 下上其音 "falling and rising are their voices" (Odes, p. 16); 284/1 yì bái qí mǎ 亦白其馬 "white are his horses" and duī zhuó qí lǚ 敦琢其旅 "his retainers are (as if) carved, (as if) chiselled" (Odes, p. 247). Shi 28/1, quoted in full in Chapter Three above, also has a phrase in this pattern. Whether occurring in the former or latter analysis, it is clear that the qí is less specific than its English translations, incorporating some of the force of "the," "this," as well as "its," "his," "their," "your," and so on.

In object position, the common anaphoric pronoun, referring back to a previously mentioned or understood 'him, it, them,' is zhī 之. Of the 78 total occurrences of zhī, 41 fall in this category (5.6, 6.6, 8.1, etc.). Often the referent occurs in the preceding phrase (e.g., 61.2), but the cases where the unstated referent can only be guessed at are also annoyingly frequent (e.g., 41.1,2,5,6; 42.2,3,6). Perhaps zhī in the latter cases is better conceived of as performing primarily a syntactic function, completing a sentence

following a transitive verb.

Other demonstrative modifiers or pronouns are zī 茲 'this,' which is the common demonstrative of the OBI (one case only, in 35.2); sī 斯 'this' (two possible cases, 40.4 and 56.1);²⁵ 6 anomalous occurrences of zhī 之 (8.3, 12.0, 32.3, 38.6 (twice), 41.0) in which it could be dealt with as a modifier 'this, that,' or equivalent to the definite modifier qí—but I have interpreted only 12.0 as a case of a definite modifier instead of the usual anaphoric zhī;²⁶ bǐ 彼 'that one,' which also appears in the EAC corpus (Dobson, *EAC*, pp. 25-25) and in other received EOC texts (one rather odd case in 62.5); shì 是 'this one' (2 cases at the very end of the Yi text in the received order: 62.1, which is definitely a demonstrative pronoun in subject position, and might be a later addition to the text, and 64.6, the last word in the entire text, used like an anaphoric zhī in object position, which is so unusual an occurrence of shì in EOC texts that in Part Two I deal with it instead as a protograph for chí 匙 'spoon,' of which it was the original pictograph). cǐ 此 'this' does not occur.

Pre-verbal object substitutes yōu 攸 and suǒ 所

Yōu 攸 is the more common pre-verbal object substitute in the Yi, occurring a total of 32 times, while the usual LOC pre-verbal object substitute suǒ 所 occurs just 3-4 times. But since yōu occurs 21 times before the same motion verb wǎng 'go,' always in the phrase yǒu yōu wǎng 有攸往 "have somewhere to go," it is clear that it is not far removed from a concrete nominal sense of 'place,' such as it has in the Shi line 261/5 wèi Hán Jí xiàng yōu 為韓媿相攸, *Odes*, p. 231, "for the Ki of Han he looked for a place."²⁷ Suǒ, which also derives from a concrete nominal 'place,' occurs just once before the verb wǎng (40.0). The appearance of an intransitive verb wǎng in this construction is special, as

Wang Li noted for the LOC cases of suǒ wǎng and the interrogatives yān wǎng 焉往, etc. (Hanyu shigao, p. 555). Wang believes an intransitive verb may combine with an object substitute because the substitute precedes the verb.

In 10 other cases yōu precedes lì 利 'favorable,' always in the phrase wú yōu lì 无攸利 "there is nothing for which [this] is favorable." If yōu is indeed close to a meaning of 'place,' we might be justified in understanding this phrase more to mean "there is nowhere for which [this] is favorable." This leaves just one remaining case in which yōu precedes another verb, wú yōu suì 无攸遂 "there will be nothing achieved" (37.2). Even this case might be rendered "there will be nowhere reached." The other 2-3 cases of suǒ show more flexibility. Suǒ occurs before the verbs shì 事 'serve' (6.1) and sī 思 'think' (59.4). The latter case ("it is not what one would ordinarily think of") may be a late accretion, since it seems an odd sentiment in the context of the original Yi. The same is true of the remaining occurrence of suǒ in the text, in 56.1, if it is treated as an object substitute. I have instead interpreted it as a rhyming phrase-final noun 'place,' rather than force it into the syntax of an object substitute before the verb qǔ 取 'take,' which already has an object, zāi 災 'disaster.' Nonetheless, that is what some interpreters have attempted to do. Consider Legge's translation of 56.1: "The first line, divided, shows the stranger mean and meanly occupied. It is thus (sī) that (suǒ) he (qí) brings (qǔ) on himself (further) calamity (zāi)." If such a reading was syntactically possible in later stages of literary Chinese, which is by no means clear, it is certainly anomalous in EOC.

If we compare the usage of yōu and suǒ in Yi with that of EAC and the Shi, we find that yōu is the common form in EAC, with another near homophone dí < *d'îok 迪 (cf. yōu < *diôg) occurring less frequently. Suǒ

does not occur.²⁸ But if Dobson's examples give an indication of distribution, no object substitute is common in WZBI, since all but one example come from the Shu. In the Shi, yōu is commonest in the older sections: most in Da ya (11 occurrences); then in the Xiao ya, where it is less common than suǒ (5 vs. 12); and yōu does not appear at all in the later Guo feng, while suǒ is frequent (Dobson, Songs, p. 220). Dobson dates the Da ya to the 10-9th centuries B.C.E., Xiao ya to the 9-8th centuries, and the Guo feng still later, the 8-7th centuries (p. xxviii).

e. Number and Units of Measure

The number words which occur in the text of the Yi are listed below in Table 9, along with the frequencies in Dobson's EAC corpus, for comparison. As we would expect, the numbers constitute an early decimal system of the kind already familiar in the OBI. The high frequency of the number sān 'three' cannot fail to impress us. It is sometimes explained as an archaic reference to an indefinite small number, 'several' (e.g., Dobson EAC, p. 26). It might be a remnant of an even older system in which sān meant any number greater than 'two.' The other striking evidence of antiquity in the Yi number system is the lack of any sure units for large numbers, with only 1-2 debatable cases of yì 億 'large number' (100,000?), and no cases of wàn 萬 'myriad,' '10,000,' which is so frequent in Yijing philosophy based on the zhuàn commentary, where it occurs especially often in the phrase wàn wù 萬物 "the myriad creatures/things." The number 'seven' occurs each time in the phrase qī rì 七日 'seven days,' suggesting to Alexander Wylie an early awareness of a seven-day cyclical period like the western week, and to Kaizuka Shigeki, a reflection of the Zhou people's calendar, dividing a lunation into four phases, each about seven days long.²⁹

Table 9. The Number Vocabulary of the Yi

| <u>Number</u> | | | <u>Frequency in Yi</u> | <u>Frequency in EAC corpus*</u> |
|---------------|-------------|---|------------------------|---------------------------------|
| 1 | <u>yī</u> | 一 | 5 | 21 |
| 2 | <u>èr</u> | 二 | 1-2 | 14 |
| 3 | <u>sān</u> | 三 | 23 | 21 |
| 4 | <u>sì</u> | 四 | 0 | 20 |
| 5 | <u>wǔ</u> | 五 | 0 | 9 |
| 6 | <u>liù</u> | 六 | 0 | 0-4 |
| 7 | <u>qī</u> | 七 | 3 | 0-4 |
| 8 | <u>bā</u> | 八 | 1 | 8 |
| 9 | <u>jiǔ</u> | 九 | 1 | 0-4 |
| 10 | <u>shí</u> | 十 | 5 | 15 |
| 100 | <u>bǎi</u> | 百 | 2 | 16 |
| 1000 | <u>qiān</u> | 千 | 0 | 0-4 |
| 10000 | <u>wàn</u> | 萬 | 0 | 5 |
| 1000000+? | <u>yì</u> | 億 | 0-2? | 0-4 |

*extracted from Dobson, EAC, Appendix II

Several measure words appear used after the numbers above as counters for various objects. These include rén 人, the unit of measure for people (e.g., 5.6, 41.3); lǐ 里, a unit of distance (51.0); péng 朋, the measure, as also in the OBI, for strings of cowries (e.g., 41.5, 42.2); pǐn 品, the measure for kinds of game (57.4); hù 户, the measure for households (6.2); jiù 就, the measure for the number of girdlings of a harness strap (49.3). Also appearing after numbers are units of time, such as rì 日 'day' (e.g., 18.0, 24.0); yuè 月 'month' (19.0); nián 年 'year' (3.2, 24.6, 27.3); and sùì 歲 'year,' which always follows the number 'three' (13.3, 29.6, 47.1, 53.5, 55.6).

Chen Mengjia (Zongshu, p. 94) says that in the OBI there are two patterns for using numbers with nouns. In one the number is simply put directly before the noun (Nu-N); in the other the noun is followed by number plus measure (N-Nu-M). Both of these patterns occur also in the Yi. The former is especially common. Examples are yī shǐ 一矢 "one arrow" (56.5), yī chē 一車 "one carriage" (38.6); èr guǎn 二簋 "two tureens" (41.0); sān hú 三狐 "three foxes" (40.2). Examples of the latter pattern are kè sān rén 客三人 "three guests" (5.6); or yì rén sān bǎi hù 邑人三百户 "three hundred families of townsfolk."

When a number is used as a verbal measure, such as to indicate the number of times of an action, it directly precedes the verb as an adverb. The number 'three' appears frequently in this position (where it may mean no more than "quite a number of times"). For example, sān chǐ zhī 三褫之 "he was stripped of it three times" (6.6); wāng sān cì mìng 王三錫命 "the king three times bestowed a charge" (7.2). Zài 再 is used as the special verbal measure 'twice' (4.0).

f. Relational Particles and other Function Words

Yú 于, zài 在, and zì 自

The common post-verbal relational particle of LOC yú < *·jo 於 does not occur at all in the Yi, nor does the other LOC relational particle hū < *g'ō 乎. However, the similar particle yú < *g₁wo 于 is frequent. Yú 于 began as a main verb meaning 'go.' This is one meaning it has in the OBI.³⁰ It retains that use in the WZBI and some of the early EOC received texts. A couple of cases of yú in the Yi, where it is negated by bù 不, must also be main verbs (51.6). But already in the OBI yú is used together with an object in an adverbial phrase appearing either before or after the main

verb.³¹ In the Yi, as in the Shi, this function is regularized in post-verbal position, while yú is also used as a pre-verbal particle, without any object, in a distinct function. The former function, which Dobson (EAC, p. 61) terms "locative lexical directive," became the all-purpose relational function familiar throughout the history of OC and Literary Chinese, usually written 於, with various English equivalents such as the prepositions "to," "at," "in," "on," "from," and eventually also a passive agent marker "by." Examples of virtually all these nuances can also be found among the 77 occurrences of yú in the Yi text, including even the incipient passive construction, as in lines 47.1-6. The overwhelming majority of occurrences are in post-verbal position. Yú usually immediately follows an intransitive verb (e.g., 2.6, 3.3, 5.1, etc.), but if a transitive verb has a direct object, it is interposed between the verb and yú (11.2, 13.0-6, 14.3, 27.2, 34.5, 35.2, 38.2, 40.6, 42.2, 46.4, 56.6, 64.4, 64.6). Yú then introduces the location, the context, or the beneficiary of the action. The essential ambiguity of yú makes certain passages difficult to interpret precisely. Thus in wáng yòng (hēng:) xiǎng yú xī shān 王用享(享)于西山 (17.6) and wáng yòng (hēng:) xiǎng yú Qí shān 王用享(享)于岐山 (46.4), it is possible to treat yú as either 'to,' introducing the recipient of the sacrificial treat (the conventional interpretation) or as a locative 'at,' introducing the site of the sacrifice.

When yú follows the verb zhì 至 'extend to, arrive' and has a time word as its object, as in 19.0 zhì yú bā yuè 至于八月 "until the eighth month," or "extending for eight months," it is reminiscent of the same pattern appearing frequently in the OBI (Zongshu, p. 123). It occurs again in such a context in 24.6. In the single case of 46.6 yú follows the verbal lì 'favorable' and precedes the verb phrase bù xī 不息 'not rest.'

In just four occurrences (36.1, 36.2, 36.4, and 56.4) yú is a pre-verbal

particle, "be at (verb)-ing," "go a-(verb)-ing," the pattern familiar from the Shi songs. In fact, all the lines in Hexagram 36 have direct parallels in the Shi. For example, míng (yí:) zhì yú fēi 明(鳴)夷(雉)于飛 "the calling pheasant goes flying" (36.1) can be compared to Shi 33/1,2 xióng zhì yú fēi 雄雉于飛, Odes, p. 20, "the male pheasant goes flying."

Pre-verbal yú is also known from the WZBI, where it could alternatively be analyzed as the first main verb in a series: e.g., [Zhan (Lu?) Bó] yú gòu wáng xiū [虞伯]于溝王休 "The Lord of Zhan went and encountered the king's grace" (Xian gui 獻簋); yú fā Chǔ Bó 于伐楚伯 "went and attacked the Lord of Chu" (Ling gui 令簋).³²

As a post-verbal particle the general OC form yú alternates in the Yi with the more specific EOC form zài, although zài is much less common, with a total of just 10 occurrences, including one or two as a main verb 'be at' (1.5, 1.2?, 7.2?, 37.2?). Three of the occurrences of zài are concentrated in the line texts of Hexagram 1, including a clear post-verbal particle zài in 1.4 yuè zài yuān 躍在淵 "leaps in the deep." As suggested in gloss 1.4.1, this may reflect dialect influence. As with yú, an object may intervene between the verb and the following zài (62.5, 1.2?, 17.4?). In the case of 57.2 and 57.6 (xùn:) zhuàn zài chuáng xià 巽(餽)在牀下 I have treated zài as a post-verbal particle, "lay out the offering beneath the sacrificial platform." Yet parallel cases of zài in the Yi and other EOC contexts make it clear that the phrase might also be analyzed as a noun subject followed by main verb zài.³³ Consider how in the same Shi song yú in 229/5 gǔ zhōng yú gōng 鼓鐘于宮 encourages us to analyze the preceding words as verbal (Odes, p. 182, "They play the drums and the bells in the palace"), while in 229/7 yuān yāng zài liáng 鴛鴦在梁 the zài is used as a main verb (Odes, p. 182, "The ducks are on the dam").

The graph zì 自 occurs 12 times, and in 10 of these it is the relational

word 'from.' It can occur with its object either before the main verb (11.6, 14.6) or after it, which is more common (5.4, 8.2, 9.0, 9.1, 29.4, 43.0, 44.5, 62.5). When zì occurs as a relational word 'from' in the OBI and WZBI it is also usually in post-verbal position.³⁴ When it follows a transitive verb with an object (8.2, 29.4, 44.5), the object intervenes between the verb and zì, as was the case with post-verbal yú. In its other two occurrences (27.0, 38.1) zì is an adverb, immediately preceding the verb, meaning 'oneself.'

Initial copular particles wéi 維, wéi 惟, sūi 雖, huì 惠.

In EOC the copular forms wéi < *d̥i̯wər, written variously 惟, 唯, 維, 雖, or simply 佳, and huì < *g'iwəd, 由 or 衷 (inscriptional form) and 惠 (received text form) usually appear at the beginning of a phrase, preceding a noun which is stressed, and often in exposure, out of its normal place in word order, and which receives extra stress.³⁵ Sentences like the following are very common in the OBI: wéi Fù Gēng 佳父庚 "it is [because of] Fu Geng"; wáng huì Zhǐ Guó cóng 王由止職从 "the king should follow Zhi Guo."³⁶ It has been proposed that the two forms are distinguished in usage, with the former being a simple "it is X . . .," "it shall be X . . ." and the latter, its causative counterpart "let it be X...," "make it X"³⁷

In the Yi examples of several of the graphs commonly used to write these copular particles occur, but whether they perform a copular function or represent full words is sometimes unclear. Wéi 維 occurs four times, and two of these (29.0, 35.6) I have treated in Part Two as copular, or at least as "initial particles," the fā yǔ cí 發語詞 of Chinese philologists since at least Wang Niansun's time.³⁸ The other two cases (17.6, 40.5) have also sometimes been analyzed as initial particles. Wéi 惟 occurs once in 3.3 in a similar function, and sūi 雖 in 55.1. The graph wéi 唯 only occurs

as a textual variant. There are two cases of huì 惠 in 42.5, which because of the exact parallel between yǒu fú huì xīn 有孚惠心 in 42.5 and yǒu fú wéi xīn 有孚維心 in 29.0 I have also treated as copular. The added "heart" element in 惠 then becomes an embellishment on the inscriptional form 衷 analogous to the "heart" element added to the inscriptional form 隹 in the graph 惟. Serruys ("Studies," p. 116), noting some possible cases of the same copula in the Shi, calls attention to the relation between the English translations "consider X to be...", a function which huì 衷 has in the OBI, and "considerate," the derived meaning of huì 惠 in the Shi and in subsequent OC texts.³⁹

Conditional markers ruò 若, nǎi 乃, and zé 則

As mentioned above, in the sense of 'if' ruò probably occurs just once (43.3) and rú 如 does not occur at all. However, conditional logical relations are often marked in the concluding apodosis by an explicit 'then, in that case.' The two words nǎi and zé are used with equal frequency in this sense. Nǎi occurs 9 times: 3.2, 17.6, 45.1 (twice), 45.2, 46.2, 47.5, 49.0, 49.2; zé, also 9 times: 4.0, 14.1, 25.2, 30.3, 34.6, 38.3, 41.3 (twice), 60.3. This distribution may be noteworthy, the occurrences of both being skewed heavily toward the middle hexagram-chapters of the text. There is no obvious distinction in usage between nǎi and zé. As with English "then" the sense of nǎi is sometimes as temporal as it is conditional ("you pay me, then I'll do it"). It is then used like sui 遂 'then' (see below). Jí 即, which occurs 5 times as a verb 'approach, come to,' occurs only as a textual variant for zé in the sense of 'then.'

Conjunctions ér 而, qiě 且, yǔ 與, yì 亦, and sui 遂

Ér 而 'and, while' occurs five times as a conjunction between verbs or

clauses (6.2, 13.5, 20.0, 22.1, 30.3). Typical is 22.1: shě chē ér tú 舍 (捨) 車而徒 "abandons his carriage and walks." It sometimes has a slight adversative sense, like 'but' (13.5, 20.0, 30.3). Qiě 且 'and' occurs three times (29.3, 38.3, 40.3) connecting two verbs (e.g., 40.3 fù qiě chéng 負且乘 "carry on the back and ride") or two adjectives (e.g., 29.3 xiǎn qiě chén 險且枕 [沈] "steep and deep"). Yǔ 與 'and, together with' occurs just once (61.2), between the pronouns wú 吾 and ěr 爾. Yì 亦 'also, yet' occurs once as well (48.0), preceding the second of two verb phrases in series. It could be said to have the same "mildly concessive" meaning there which it has in some other EOC contexts (Dobson, EAC, p. 105). The graph sui 遂 occurs 3 times, and one (51.4) is the temporal conjunction 'then (as a result).'

None of these conjunctions occurs in the OBI or Dobson's EAC corpus, with the exception of yì.⁴⁰ All five occur often in the Shi. On the other hand the oldest EOC conjunctions of the OBI or WZBI, such as dà (or tà) 大 (還) (OBI) and yuè 粵, 越 (WZBI) do not occur in the Yi.⁴¹

As throughout the history of the Chinese language, both nominal and verbal elements in the Yi are often concatenated without an intervening conjunction to mark their coordination: for example, jiǔ shí 酒食 "liquor and food" (47.2), xuán huáng 玄黃 "dark and yellow-bright" (2.6), wǎng lái 往來 "go and come" (48.0, 51.5). See also Table 13, "Pleonasm and Near-pleonasm," later in this chapter.

Connective and instrumental yǐ 以

Yǐ occurs 20 times in the text. It serves a number of distinct but related functions. It sometimes conjoins a noun or nouns to a preceding noun, meaning 'along with, together with,' the whole phrase following the main verb (11.1, 12.1, 50.1, 54.1, 54.3 [twice]). Line 24.6, in which yǐ

precedes a noun but does not follow a similar noun, may be a special case, which I have interpreted as `with' = `including, extending to.' The same analysis might apply to yǐ in 23.5, which, however, I have dealt with as a phonetic loan. Yǐ can also serve as an instrumental particle, meaning `with, by means of,' in which case it either follows the verb (7.1, 9.5, 11.4 [first occurrence], 15.5, 23.1, 23.2, 23.4) or precedes it (44.5). In the pre-verbal position it sometimes resumes the topic of a preceding clause as an understood object `by such means' (14.2, 17.4, 62.1). In this case it is close in function to its conjunctive use, in which yǐ introduces the second clause in a series, indicating an instrumental or causal connection with the preceding clause, `thereby, thus, in order to,' (11.4 [second occurrence], 11.5, 56.5). Compare the sometimes similar function of yòng 用 `use,' considered under k. yòng in the following section.

The various functions of yǐ above are typical also of Dobson's EAC corpus and the Shi.⁴² Dobson does not mention any cases of post-verbal instrumental yǐ in EAC, the more common pattern in the Yi, but he quotes a sentence from the Shu section "Pan geng" (not in EAC corpus) which fits this pattern (EAC, p. 72): xū dòng yǐ fú yán 胥動以浮言, Documents, p. 21, "[you] excite each other by loose talk." In the OBI yǐ (乙 > 巳) is one of the words used to cite a donation: . . . Wàng Chéng yǐ Qiāng . . . 望乘以羌 . . ., "the Qiang whom Wang Cheng brought."⁴³

Other logical relations

There are no explicit markers to indicate the adversative or concessive meaning of "but" in the Yi. Nevertheless an adversative meaning is implicit in numerous line texts. The conjunctions discussed above also sometimes carry a mild adversative force.

A disjunctive "or" is conveyed by simple concatenation, X-Y, "X or Y,"

and is thus difficult to discriminate from a concatenated "X and Y."

Consider 20.3 guān wǒ shēng jìn tuì 觀我生進退, which I have translated in Part Two as an indirect "choice-type question": "observe whether our sacrificial victims advance or withdraw." This is not formally distinguished from "observe our sacrificial victims advance and withdraw." The same could be said of phrases like bù shì wáng hóu 不事王侯, "he does not serve king or lord" (18.6); and kùn yú gé lěi, yú niè-wù 困于葛藟于臲兀, "bothered by wild grape vines, or [tripped] by a stump" (47.6). The related function of huò 或 'some,' 'or,' is taken up, along with other distributives, under i. "Adverbs and other Verbal Auxiliaries."

Comparison with bù rú 不如 was considered under a. "Syntax" above.

g. Negation

The negatives used in the Yi, in the descending order of their frequency, are the following:

wú < *miwo 无 'there be/is/are no' (159 occurrences)

Wú is the regular negative counterpart of the verb of existence yǒu 'have, there be/is/are,' or privative negative. One time the verb yǒu is negated with bù 不: bù yǒu 不有 (4.3); but otherwise in the negative yǒu is replaced by wú. Its 159 occurrences make it the most frequently occurring graph in the entire Yi text. It appears in 94 of those cases in the common divinatory formula wú jiù 无咎 '[there will be] no misfortune' (1.3, 1.4, 2.4, etc.). It is most commonly followed by a nominal word, as in the cases of wú jiù, but it can also precede a second negative word bù 不 in the phrase wú bù lì 无不利, making a "double negative" construction with the meaning "there is no[-thing for which this is] unfavorable," i.e.,

"favorable for everything." This phrase is also frequent, occurring 13 times (2.2, 3.4, 14.6, 15.4, etc.). It is paralleled by the opposite wú yōu lì 无攸利, "there is no[-thing for which this is] favorable" (10 times in 4.3, 19.3, 25.6, etc.), in which the specific syntactic relation of wú and lì is clearer, since the translation "there is no[-thing which is] (un)favorable" is not possible with the object substitute yōu.

The regular use of the graph 无 to write the existential negative wú, rather than the more common graph in this function in OC and Literary Chinese in general, namely the homophonous ~~無~~, is a notable feature of the Yi text. The same graph 无 is also used in the Mawangdui MS., with a couple of exceptions to be discussed below. The early history of this graph is still a mystery. In Modern Standard Chinese it is of course the standard simple-style graph for both the common form of wú ~~無~~ and the much rarer ancient form 无. Other than in the Yi, the only received text in which 无 is used is Zhuangzi, and according to one source, also Zhouli.⁴⁴ The graph 无 is used in other Mawangdui MSS., in addition to the Yi MS., including the Laozi B text.⁴⁵ It apparently does not occur in either the OBI (no entry in either Shima's Sōrui or Li Xiaoding's Jiagu wenzi jishi) or in the WZBI (no entry in JWGL). Although we cannot fully explain its appearance in the Yi, nevertheless since it is so frequent in the text it requires further examination.

I would like to propose the working hypothesis that the graph 无 is derived from the graph 亡, used to write a synonymous negative form in the OBI, wáng (also given literary reading wú) < *m₁wang. (On the usage of this word as a full verb 'go away' in the Yi, see h. wáng in the following section, "Some Important Lexical Items.") Or the two forms *m₁wo 无 and *m₁wang 亡 were variant forms of the same word. The early forms of the two graphs 无 and 亡 are certainly similar, yet nevertheless distinct. In

the OBI wáng is written variously 𠄎, 𠄏, 𠄐, 𠄑, 𠄒, etc. (GSR 742b-f); and in the WZBI, its form is 𠄓 (Mao gong ding 毛公鼎), 𠄔 (Tai bao gui 大保簋), etc. In the Mawangdui MSS., the oldest original source for wú, it is written 无 (e.g., Wenwu 1974.7, Plate I). Close examination of this form indicates that its composition is slightly different from that of the modern graph, with two horizontal strokes 二, followed by a long rightward-sloping vertical stroke 𠄕, and a short leftward-sloping stroke 𠄖. The negative form wú < *m₁wō was also written with the rather cumbersome form 𠄗 (with variations) > 無, which was probably originally a loan application of a graph otherwise used to write the word wǔ < *m₁wō 'to dance,' now written 舞 (GSR 103g). This form is used regularly in the WZBI (JWGL #0785, p. 3828ff.), especially in formulas like wàn nián wú jiāng 萬年無疆, "a myriad years without limit."

Wáng is the common negative existential verb in the OBI, the opposite of 出(有) 'there is, have.'⁴⁶ The context in the OBI in which the similarity of the two forms wú < *m₁wō and wáng < *m₁wang is best displayed is the common divinatory charge with wáng + disaster word, such as wáng (wú) huò 亡尙(禍) (S304-305), wáng zāi 亡災 (災) (S336), or wáng yóu 亡尤 (S507), all with the meaning "there will be no disaster," differing only in the nuance of the disaster mentioned. This is analogous with the recurrent Yi formula wú jiù, "there will be no misfortune."⁴⁷ Such divinatory formulas sometimes also appear in the WZBI, although not treated as divinations so much as records: "there was no harm," etc. These were still written with wáng: e.g., wáng yóu 亡尤, "without fault" (Xian gui 獻簋).⁴⁸ The late Shang oracle bones from the Zhou tribal homeland excavated at Zhouyuan in the late 1970's contain at least one case of a divinatory phrase with jiù as disaster word, as in the Yi: wáng jiù 亡咎, with 亡 written slightly differently from the usual Shang variations (𠄎). This may represent a

transitional stage on the way to being written 无.⁴⁹

Several other explanations of the origin of the graph 无 have been proposed. Shinjigen's explanation (p. 458) is that it is a loan graph, a simplified form of the graph 無, from a changed form of the graph 夫. Shinjigen explains this graph (夫), in turn, as depicting a cap on an adult (大) male (p. 244). In fact, sometimes the long vertical stroke in the MS. form of the graph does appear to begin above the top horizontal stroke (夫). Gao Heig (Gujing, p. 4) proposes that 无 is a modified form of 无. Shuowen has an entry for 无 (seal script for 无) following the entry for 無 (12B/19a, Zhonghua ed. p. 267). Its definition reads, "Odd graph. Regarding 无's being interchangeable with 元 元, Wang Yu's theory is that 天 (the sky?) is bent in the northwest, making 无" (奇字无 [Duan Yucai's text reads instead 無也 here--"odd graph for 无無"] 通於元者王育說天屈西北為无). The text is uncertain here, with considerable variation, and I am not confident that I have rendered Xu Shen's meaning correctly. But perhaps what is most significant is that Xu places both 无 無 and 无 无 following 亡 亡 and classified under the radical 亡. Moreover he defines 无 with 亡 亡: 亡也从 亡 無聲 "flee, go away; derived from 亡, with sound of 无 無." Lu Deming quotes a variant of this definition (or misquotes it) in the Shiwen note on Yi line 1.3 无 无, saying simply that 无 has the sound of 無.

Comment on 亡 as a negative in the OBI has sometimes related it to 无 < *miwo, as a phonetic loan. Duan Yucai (Shuowen jiezi zhu, 12B/12b) says "亡 亡 was sometimes used as a loan for 无 無. Their meaning was the same and they shared the same initial sound (shuāngshēng)." Similarly Li Xiaoding (p. 3805) says the original sense of the graph 亡 is not clear, but that it was always used as a loan for 無, for which word there was no proper graph (正字), and either 亡 or 無 were used as

loans. Shuowen (12B/19a) defines wáng as "flee, go away; derived from 入 and 亡" (逃也从入从亡). Finally, the most detailed comment on the relation of wáng and wú is to be found in the work by the Song dynasty author Yan Youyi 嚴有翼 called Yiyuan cihuang 藝苑雌黃, quoted under the entries for wú 无 in Dai Kanwa jiten and Kangxi zidian (where it is called Yiyuan xionghuang 藝苑雄黃): "Wú 无 also is written (作) wáng 亡. Anciently everybody used wáng 亡 and wú 无, and wú 舞 as in 舞 wasn't used until the Qin. The Shi, Shu, Chungiu, Liji, and Lunyu all originally had the graph 无, and those who changed to the seal script (?-- 變篆者) changed it to 無. Only the Yi and the Zhouli used 无 exclusively [RK: not the modern Zhouli]. But in the case of Lunyu, wáng ér wéi yǒu 亡而為有,⁵⁰ or wǒ dú wáng 我獨亡,⁵¹ at the same time when all the 無 graphs were generally changing to the lì clerical script, these were probably read mistakenly as the wáng of cún wáng 存亡 [i.e., the verb "lose, flee, go away"] and thus were not changed."⁵² Although the author Yan cannot be correct in his analysis of the usage of wú 舞, since the ancestor of that form is already in use in the earliest inscriptions, he nevertheless perceived the evolutionary relation between the graphs for wú 无 and wáng 亡.

Although I have termed them synonyms, the two forms wú < *m₁wo and wáng < *m₁wang might have rather been dialect or morphophonemic variants of the same word. As we have seen, several scholars considered wáng 亡 to be a loan for wú 無. Ancient dialect variation might be related to the alternation in the two finals. Duan Yucai (Shuowen jiezi zhu, 12B/12b, entry for wú 無) says that according to the Shuijingzhu the people of Yan 燕 said 毛 (GSR 1137a *mog > máo) for wú 無; he says Yangzi 楊子 [RK: the Han scholar Yang Xiong 揚雄, in Fayan 法言] used 曼 (GSR 266a *m₁wǎn > wàn, màn) for wú 無 (楊子以曼為無);⁵³ he also thinks

the modern usage of méi < MC *muət + yǒu 沒有 for wú yǒu 無有 is relevant. If regional dialect differences are involved here, then perhaps this kind of information about the northeastern Yan region (or Yang Xiong's homeland of Sichuan) can be correlated with that in the Yi, with its presumed northwestern provenance, and that of other locally derived texts. Regarding other possible connections of wú and wáng, I add further remarks under wáng 罔 below.

bù < *pwət 不 'not' (97 occurrences)

Bù is the ordinary verbal negative. It is unrestricted, preceding all types of verbs: active (e.g., 18.6 shì 事 'serve') and stative (e.g., 11.4 fù 富 'wealthy'); transitive (e.g., 51.0 sàng bǐ chàng 喪匕鬯 "lose ladle and spirits") and intransitive (e.g., 53.3 fù 復 'return'); main (e.g., preceding examples) and auxiliary (e.g., 34.6 néng suì 能遂 'can push through'). It is thus used like bù in the OBI, where bù is used in declarative sentences, with "stative, intransitive, or passive verbs" (Serruys, "Studies," pp. 61-68), but more broadly. It is similar to bù in the WZBI (Guan Xiechu, Xi Zhou jinwen yufa yanjiu, pp. 100-101, 187). Dobson (EAC, pp. 25, 42-43) calls it, along with fú 弗, a "formal indicative negative," which negates verbs describing situations of actual or declared fact. In the Yi it often precedes lì 利 'favorable,' in either the pattern bù lì X, "not favorable for X," or the double-negative pattern mentioned in the preceding section, wú bù lì.

Several interesting cases of bù involve a negated verb serving as attribute to a noun or other verb: bù sù zhī kè 不速之客, "uninvited guests" (5.6); bù níng fāng 不寧方, "a fāng border state which is not peaceful" (8.0);⁵⁴ and possibly also bù yuǎn fù 不遠復, "return from not far away" (24.1), and bù kě zhēn 不可貞, "an unsatisfactory determination" (18.2, 60.0), which are ambiguous.

wù < *m₁wət 勿 `don't!` (26 occurrences)

Wù is the negative imperative, or prohibitive, form used consistently throughout the text. It occurs in phrases advising the client who is seeking the oracle's advice not to engage in some action, such as pursuing a missing horse (38.1), covering a well (48.6), treating an illness with drugs (25.5), or going somewhere (33.1). Wù is also the usual negative imperative of the OBI, although the other forms wú < *m₁wɔ 毋 and bì < *p₁ɛt 毋 may be used imperatively in certain limited contexts or periods.⁵⁵ Wù is also common in WZBI, but not as common as wú 毋.⁵⁶

There are two verbs which wù negates especially often. One is yòng `use.' The phrase wù yòng "don't use!" occurs altogether 11 times in a variety of positions in the line texts--initially (4.3), in the middle (3.0, 11.6, etc.), as well as at the end (1.1, 7.6, etc.); and preceded by a subject-topic (7.6, 63.3--both "small man") as well as followed by a verb-phrase complement (4.3, 44.0--both "to take a wife"). The phrase wù yòng has sometimes been understood as simply "don't act," but I have interpreted it more specifically to mean "don't put to use the outcome of this divination (the line encountered) for any action." (Cf. gloss 1.1.2 and the entry k. yòng in the following section.) The other verb which recurs with wù is xù 恤 `worry, be anxious.' All 6 times xù appears (11.3, etc.) it is negated by wù, constituting a set phrase reassuring the client, "don't worry!"

fěi < *p₁wər 非 `be/is/are not' (13 occurrences)

The common OC and Literary Chinese negative copula fěi < *p₁wər, which was usually written with the graph 非, is written consistently throughout the Yi with the graph 非. These graphs differed in their MC

tones (非 level, 匪 rising), hence the different MSC readings fēi and fěi. The graph 匪 also occurs throughout the Shi, but more commonly in the early sections Song and Da ya (Dobson, Songs, pp. 152, 155). A third graphic variant, fěi < *piwət (also MC rising tone) 隸 occurs in parts of the Zhou shu section of the Shu. There are no generally agreed cases of the negative copula in the OBI. In the WZBI it is written with the graph 非 (Guan Xiechu, Xi Zhou jinwen, pp. 101, 187; Dobson, EAC, pp. 93-94). All of the graphs were loan applications of a pictograph 𠄎 with an original concrete sense, like 'to fly' or 'door.' There does not appear to be any distinction among them in usage. In the Yi, fěi precedes nouns (e.g., 3.2, 8.3), noun phrases (e.g. 39.2, 59.4), or nominalized descriptive words (e.g., 25.0). Of its 13 occurrences, 3 are in the repeated phrase, which is probably a line from a song, fěi kòu, hūn gòu 匪寇, 婚媾, "they are not bandits, it is a marriage match." Here the noun phrase hūn gòu standing by itself is identified as the predicate of a determinative (copular) sentence without an explicit copula, since it follows the copular predicate fěi kòu.

fú < *piwət 弗 'not' (9 occurrences)

Fú is used to negate verbs in the same way as the more common bù. It precedes the verb kè 克 'able to, can' in 4 cases, while bù precedes kè only 3 times, in similar constructions. It was already used frequently in the OBI, where it typically negated "active-transitive" verbs (Serruys, "Studies," pp. 62-68). It occurred in divinatory contexts involving military expeditions, the hunt, daily life affairs, and prayers, often preceding modal qí (Guan Xiechu, "Yinxu jiagu," p. 39). It is also frequent in the WZBI (Guan Xiechu, Xi Zhou jinwen, p. 187; Dobson, EAC, pp. 42-43). Dobson calls fú (< *piwət) in the EAC corpus the stressed form of bù 不 (< *pwət). He notes (n. 8) the studies by him and Huang Jingxin 黃景欣 which concluded that fú

cannot have originated as a fusion-word formed from bù 不 + zhī 之 (replacing bù zhī + verb), since fú occurs in the EAC corpus before intransitive verbs and before transitive verbs with objects. Yet it is interesting that in the Yi its usage mostly conforms with the fusion-word hypothesis, which was proposed to account for the regular occurrence of fú in LOC before transitive verbs lacking explicit objects. Especially in Hexagrams 41 and 62, where 6 of the occurrences are concentrated, fú + verb appears in parallel with another, affirmative, phrase consisting of verb + zhī (41.2, 41.6, 62.3, 62.4, 62.6).

wèi < *miwad 未 'not (yet)' (5 occurrences)

In EOC texts the negative wèi had a wider range of meaning than in LOC and Literary Chinese, when it was increasingly restricted to the more specific negative perfective meaning 'not yet.' But it often was used in time-related contexts. It does not occur in either the OBI or the WZBI inscriptions, although it is to be found in both the Shi and the oldest (EAC) sections of the Shu.⁵⁷ In none of its 5 contexts in the Yi (48.0, 49.5, 58.4, 64.0, 64.3—all in the last third of the text) is the sense of 'not yet' ruled out. On the contrary, that is a natural interpretation, and the translation in Part Two adopts it.

mò < *mak 莫 'none' (3 occurrences)

Mò serves as a special negative collective form with the meaning 'of the (usually unstated) subject none,' 'no one.' It is more characteristic of LOC than EOC, but it also occurs in the Shi. In the Yi the graph 莫 occurs 3 times in this function (33.2, 42.6, 53.5) and, as also in the Shi, once as protograph for mù 暮 'evening' (43.2). As mentioned under the "Syntax" section a. above, two of the cases of mò employ the interesting idiomatic

expression mò zhī shèng 莫之勝 (+ verb), "none can overcome . . . it," which is related to the LOC expression mò zhī néng 莫之能 + verb (Mencius, Zhuangzi--see Dobson, Dictionary, pp. 525-526).

wǎng < *m₁wang 罔 'there be/is/are no, not have' (2 occurrences)

Wǎng is an existential negative similar to wú 无. Dobson (EAC, p. 44 n. 11) considers it to be one allograph of the negative wáng < *m₁wang 亡, with 亡 used in inscriptions and 罔 in texts. Note that 亡 is phonetic in 罔, and was possibly also its protograph, with the other components of the graph added only later. It is used only twice in the Yi, in adjacent hexagram-chapters (reflecting dialect influence?), and in neither case is its usage exactly parallel with that of wú. In 34.3 it is a phrase-final rhyming word: jūnzǐ yòng wǎng 君子用罔, "if a noble uses this, he will not have [injuries]." The use of wǎng here suggests to us the possibility that wú < *m₁wō might be an abbreviated form of wáng < *m₁wang which evolved only in pre-verbal position. In particular the phonetic combination *m₁wang + *g₁iōg 亡 咎 could plausibly produce an elision of the final -ng, and result in the new form *m₁wō, or confusion with an already existing synonym *m₁wō. If that was the case, the literary tradition of reading pre-verbal negative wáng 亡 as wú might have more historical basis than Karlgren allows for, when he says (GSR 742a) "the usage to read this character wú when meaning 無 is modern and has no ancient support."

The other occurrence of wǎng 罔, in 35.1, provides further useful information. There the received text has zhēn jí wǎng fú . . . 貞吉罔孚 . . . , while the Wenwu transcription of the Mawangdui MS. has zhēn jí huǐ wáng fú . . . 貞吉悔亡復 (孚) In Part Two I add a huǐ, following the MS. reading, and translate "troubles will disappear," on the analogy of the recurrent phrase huǐ wáng 悔亡, "troubles will go away."

(On this formula see h. wáng in the vocabulary section.) This emendation results in a phrase-final wǎng in 35.1 as well, rather than a pre-verbal parallel to wú, wǎng fú 罔孚, "there will be no capture." This conforms with the working hypothesis proposed for wú above, that an original pre-verbal negative wáng 亡 came to be read wú and written 无, while for the usage of wáng as a main verb 'go away' the original graph and reading were retained.

fǒu < *piǔg 否 = bù 不 'not' (1 occurrence)

Of the 8 occurrences of the graph 否, 7 represent the nominal word pǐ < *piǎg 'bad.' Only in the case of 7.1 is 否 a negative, and there I emend it to the usual pre-verbal negative bù, following the reading of the MS.: bù zāng [否:] 不臧, "it is not good." Fǒu does not occur in my translation as a negative verbal substitute, its special role in OC beginning already with the Shi. But note that 12.2, 33.4, and perhaps even 7.1, 12.5, and 50.1, would lend themselves to such an interpretation, and some commentators have indeed interpreted 否 there as the negative verbal substitute fǒu. (See, for example, gloss 50.1.2 C.)

wú < *miwo 無 'there be/is/are no' (1 occurrence)

This form of the negative of the verb of existence, discussed already under wú 无 above, occurs just once in the Shisanjing zhushu version of the received text, in line 3.3 in a context which does not appear to differ significantly from those of 无. The Mawangdui MS. writes the same word in 3.3 with the third homophonous negative of OC, wú < *miwo 毋 'not, don't!' (GSR 107a). This graph does not occur at all in the received text. Its usage is otherwise somewhat different from 无 and 無. The MS. writes one other case of wú 无, in 41.0 (Wenwu 1974.7, Plate I), with 蕪, which the

Wenwu 1984.3 editors transcribe as follows: 無(无)咎. Rao Zongyi ("Lue lun Mawangdui Yijing xieben," p. 233) transcribes the graph slightly differently, as 𠄎, or 舞. Although Rao discusses the occurrence of both 无 and 無 in the MS., he does not consider whether 無 might be a scribal innovation there. I propose that 無 and 毋, whether in the received text or in the MS., are simply scribal lapses for the usual 无 of the text. The latter graph is also given by Ruan Yuan as a variant for 3.3 in several text traditions, and he too prefers that form (Zhouyi zhengyi, jiaokanji, 1/27b).

Note that as in LOC, a pronoun object with a negated verb is shifted to pre-verbal position: bù wǒ néng jí 不我能即, "it cannot reach me" (50.2); mò zhī shèng tuō 莫之勝說, "none will be capable of getting loose" (33.2).

We can see from the usage of the various negatives above that the system of negation in the Yi text is typical not only of EOC in general, but also of the more archaic EOC texts and inscriptions. The common negatives of the OBI are also common in the Yi (allowing for the special alternation of wáng 亡 and wú 无), but added to them are the negatives fěi and wèi, found in the EAC corpus and the earlier sections of the Shi.

h. Interrogatives

Interrogative words are infrequent in the Yi, as they are in EOC in general. It is quite possible that some sentences understood as questions are formally unmarked in writing. Some sentences in the Shu which are indistinguishable from simple indicative statements are treated on the basis of their context as "yes-no" questions (requiring merely assent or dissent). Dobson (EAC, p. 116), noting the rarity of interrogative markers in his EAC

corpus, considers it likely that EOC had sentential particles for "yes-no" questions similar to LOC, but that a way of representing them in writing had not yet been developed. Whether there are questions or not in a given corpus is heavily conditioned by the nature of the material. The dedicatory inscriptions of the WZBI would not be expected to yield many questions. On the other hand, many lines in the songs of the Shi are couched in the form of rhetorical questions, and formal interrogative markers are abundant in the Shi. In the Yi, given the essentially inquisitive nature of the divining process, it is conceivable that hundreds of sentences which we deal with as indicative statements were in fact unmarked "yes-no" questions. For example, yǒu fú 有孚, instead of meaning "there will be a capture," would then be translated "will there be a capture?" This, however, would not be consistent with our view of the hexagram and line texts as generalizations distilled from the outcome of many particular divinations (each of which may have involved an oral question from the client to the diviner). Nor are we compelled by the little data we have on the divining consultation itself to expect even the particular consultation to have involved a question. In the Zuozhuan, for example in the episode from the seventh year of Duke Zhao related in the first section of this chapter, the client's charge to the Yi is prefaced by a mere yuē 曰 'said' (which Legge expands to "propounding the inquiry whether"). On the other hand, a piece of counter-evidence suggesting that a question was involved is in the Yi line 42.5, in which the client or diviner is apparently advised: wù wèn 勿問, "don't ask."⁵⁸

Aside from the unlikely possibility that there are numerous unmarked "yes-no" questions in the text, there are about half a dozen positive cases of interrogative-word questions (those seeking information), in which the unknown element in an indicative statement is replaced by an interrogative substitute. Three possible interrogative words appear: hé < *g'â 何, hé <

*g'at 曷, and hé < *g'âp 盍. While written with three different graphs, these words are undoubtedly related cognate forms. Hé 何 is clearly an interrogative 'what' in three almost identical occurrences preceding jiù 咎 (9.7, 17.4, 38.5): hé (qí) jiù 何 (其) 咎, "what misfortune will there be?" This is the rhetorical question equivalent of wú jiù 无咎, "no misfortune." In its two other occurrences hé is probably the protograph for hè 荷 'carry, bear.' This hé, by far the most common interrogative substitute of LOC and Literary Chinese, does not appear in the OBI, WZBI or the Shu EAC corpus. It occurs throughout the Shi, with increasing frequency from the Song section (9 times), through Da ya (7) and Xiao ya (22), to the Guo feng (28) (Dobson, Songs, pp. 200ff., 215).

The second interrogative word hé 曷 occurs once only, in a difficult passage in 41.0, where it means 'what' or 'how': hé zhī yòng 曷之用, "what is to be used?" or "how do we use them?" Some commentators, including Wen Yiduo and Gao Heng, have argued that hé is a protograph or loan for another word there, and not an interrogative at all. Hé, while not frequent, is nevertheless the most common interrogative in the older parts of the Zhou shu section of the Shu (Dobson, EAC, pp. 116-117). There it usually has a rhetorical force, like "how can I . . . ?" In the Shi it occurs 20 times, and like hé 何 with increasing frequency from the older to the later sections (Songs, pp. 200, 215). As in Yi 41.0, it occurs in initial position in the line in all cases in the Shi. If this case of hé is an interrogative pronoun 'what,' then, while the preposing of the interrogative pronoun before the verb yòng is typical of later OC usage, the intervening zhī is peculiar. It might be related to the qí 其 which follows hé in several of the Shu and Shi occurrences. (Dobson [Dictionary, p. 319] explains this qí once as resuming an exposed agent.)

The third interrogative word hé 盍 also occurs just once, in 16.4. It also

may not be an interrogative at all. I have interpreted it as an instance of the fusion word hé bù 何不 (*g'â + *pwət) 'why not,' which is attested for at least as early as Lunyu, and according to Wang Yinzhi, also in the Shi, written 曷 (Jingzhuan shici, pp. 90-91).

i. Adverbs and other Verbal Auxiliaries

Given the flexibility of syntactic classes in Old Chinese and the frequent brevity of context in the Yi, it is sometimes difficult to assign a nominal or a verbal value to a modified word. I list below all the words which are used as adverbial modifiers, in the sense that they precede and are subordinate to verbs, or words which could be analyzed as verbal.

Aspectual and Modal Auxiliaries

The following adverbs clarify the aspect of the verb, that is, the progress of the action in relation to the projected point in time of the speaker. Thus jì 既 marks perfective aspect; fāng 方, momentary aspect; qì 汽, imminent aspect; and shàng 尚, continuative aspect. Jì is used in most other EOC texts, while fāng, qì (usually written with a variant graph), and shàng are common in the later EOC texts like the Shi.

fāng 方 'just' 50.3 (1)

jì 既 'already' 9.6 (twice), 19.3, 29.5 (4)

qì 汽 'about to, on the point of' 48.0, 64.0 (2)

shàng 尚 'still' 9.6 (1)

The following modal auxiliaries are used infrequently to indicate necessity (bì 必), ability or possibility (kě 可, etc.), or a tentative likelihood (qí 其).

bì 必 'must' 62.4 (1)

qí 其 `perhaps, might it be the case that?' 11.3?, 12.5? (0-2)

yì 意, 億 (same as qí above) 51.2?, 51.5? (0-2)

Wang Li (Gudai Hanyu, pp. 428-429) says modal qí, as used in such texts as Lunyu or Zuozhuan, adds an indirect, softening effect to the verb, often analogous to the MSC final particles ba or a, and that it is often used to add rhetorical force in interrogative sentences. Chen Mengjia (Zongshu, pp. 87-88) says the common OBI use of qí adds "doubt." (Cf. the English "I wonder if") Chen notes, following Hu Guangwei, that the Wei 衛 section of the Shi continues the OBI usage in a context like 62/3 qí yù qí yù 其雨其雨, Odes, p. 43 "Oh, if it would rain, if it would rain!" This Shi line is also parallel with modal qí in Yi 12.5. I have identified yì < *iəg 意 and yì < *iək 億 in Hexagram 51 as synonymous with modal qí in part because of phonetic plausibility; in part because of the close contextual similarity of the phrases in 51.2 and 51.5 to a pair of polar affirmative-negative charges in OBI divination; and in part because 億 and the doubtless cognate form 抑 (*iək) are used again in LOC as markers of disjunctive questions (cf. Dobson, Dictionary, pp. 821-824).

kě 可 `can, may' 2.3, 18.2, 25.4, 27.5, etc. (12)

kè 克 `can' 4.2, 6.2, 6.4, 13.4, etc. (9)

néng 能 `can, able to' 10.3, 34.6, 50.2, 54.1, 54.2 (7)

The usage of all three of the last auxiliaries is what we would expect in an EOC text. Kè < *kək is the most frequent in the context `can' + verb, occurring with a range of verbs meaning "make a family," "attack," "meet," and the like. It occurs 2 times in the affirmative, 7 times in the negative, and of these, 4 times with fú 弗 and 3 times with bù 不. It is especially common in other EOC texts, including WZBI (Dobson, EAC, p. 52, n. 21), and its meaning is closer to implying ability, like néng, than possibility, or circumstances permitting, like kě.⁵⁹ Guan Xiechu (Xi Zhou jinwen, pp. 28,

183) counted 5 cases of kè in the WZBI, against only 1 for kě. (Dobson didn't find any cases of kě in his EAC corpus, and noted that in the infrequent cases of kè in the old sections of the Shu, it is always used in the patterns bù kě 不可, bù kě bù 不可不, and dà kě 大可.) In the Shi, both kè and kě appear, but kè is distributed throughout the corpus, with decreasing frequency (only 2 cases in Guo feng), while kě does not appear at all in the Song section, and increases subsequently, to appear in Guo feng 13 times (Dobson, Songs, pp. 83-84). Néng implies ability, particularly physical ability. Although it occurs 7 times in the Yi, it is used in only 5 distinct contexts, with two phrases repeated. It is negated 3 times by bù. Néng also appears in the EAC corpus (3 times) with the same meaning, but not in the WZBI. In the Shi, néng is used only in the later Xiao ya and Guo feng sections.

The third form kě < *k'â is the most frequent of the three, but occurs in more limited contexts, some of which are subject to varying interpretation. It occurs 6 times with zhēn 貞 (2.3, 18.2, 25.4, 36.3, 41.0, 60.0). I have translated the phrase (bù) kě zhēn in Part Two as "can(not) be determined," which I understand to mean that past experience has shown that no reliable divinatory determination can be made in response to a client's inquiry, if the line or hexagram in which such a phrase appears is encountered. The primary reason for adopting this interpretation over other possible ones lies in the parallel with the regular usage of kě in LOC. In classical texts, as analyzed by E. G. Pulleyblank, ("Outline of Classical Grammar," pp. 15, 74) kě, an adjective, 'possible,' takes a passively-used transitive verb as a complement. For example kě shā 可殺 never means "may kill," but always "may be killed." Pulleyblank notes that in pre- and post-classical usage, adjective kě, 'right,' 'should,' sometimes also takes an active verb as a complement: "In the Shijing and again in post-classical usage, kě may be

followed by an active verb in the sense of 'should,' 'ought to,' but this is very rare in texts of the classical period" (p. 15). When we examine the usage of kě in the Yi, certain contexts do indeed clearly differ from the LOC standard. In 27.5 bù kě shè dà chuān 不可涉大川, "it will not be possible to wade across a big river," the active transitive verb following kě has its own object chuān. There are one or two other possible cases of actively-used verbs (62.0), but in other cases the usage of kě conforms to classical usage. Kě yòng 可用 (41.0, 48.3, 53.6) each time means "may be used." In the single case of kě which Guan Xiechu noted in the WZBI (Shi X guī 師釐簋), it also is followed by a passive verb: rǔ mǐn kě lì 女(汝)敏可吏, "you are quick and could be appointed to office" (Xi Zhou jinwen, p. 28). Other similar examples could be drawn from the Shi, Shu and Lunyu (Gudai Hanyu, p. 1020). If kě zhēn is treated as analogous to these cases, it too is an adjective 'possible, may be' followed by a passive verbal complement 'determined' (or, as I have described it above, a passive verb preceded by an adverbial auxiliary).

An alternative explanation of kě zhēn would treat kě as an adjective 'permissible, O.K.' modifying a head noun zhēn 'determination': "a permissible (acceptable, satisfactory) determination," one which permits action. This would be based on the analogy of the common, apparently parallel expression lì zhēn 利貞, which I have rendered as "a favorable determination," following the most widely accepted modern Chinese interpretation (see gloss 1.0.2). These two phrases would then be roughly synonymous. In the phrases in 62.0, kě xiǎo shì, bù kě dà shì 可小事, 不可大事, kě could also be analyzed as an adjective 'satisfactory': "O.K. for small matters, but not for big matters." In this instance, the former is a particular example of a kě zhēn, "a satisfactory determination," "a determination of 'O.K.'," while the latter is a particular example of a bù

kě zhēn, "an unsatisfactory determination." I have tentatively adopted this interpretation of 62.0 in Part Two, but the alternative interpretation, "one may engage in minor service, but may not engage in major service," cannot be ruled out. The similarity of 62.0 to the WZBI sentence from Shi X gui quoted above is interesting. Another context, in 27.5 (see above) could then also read "unsatisfactory for wading across a river"; and "36.3 bù kě jí zhēn 不可疾貞 could read "unsatisfactory in determinations about illness"—which is quite different from the translation adopted in Part Two, "cannot be hurriedly determined."

Still another explanation is based on the same analogy with lì zhēn, but with that phrase understood to mean "favorable for a determination," that is, parallel with all the other phrases lì + verb, as in 1.2 lì jiàn dà rén 利見大人, "it will be favorable to see a big man" (see gloss 1.2.2). Kě zhēn in this analysis means "one may make a determination," "the situation permits determination." This is semantically not far from the first interpretation cited, but here zhēn would refer to a physical divination, a manipulation of the stalks, while in the first interpretation zhēn would refer to the process of drawing a conclusion from an already completed manipulation.

There are no close parallels to the phrase kě zhēn in other EOC texts, but (bù) kě certainly does appear as a main predicate, "it is (not) O.K." in a number of texts, including some well-known passages in the Zuozhuan. In Shi 257/16 there is the line (liáng:) luè yuē bù kě 涼曰不可, Odes, p. 223, "if the rapacity is denounced," to which Karlgren adds, "Properly <<if the rapacity is said to be unallowable>>." One passage in the Zuozhuan, Ai 9 (Tso, p. 819), which involves both pyromancy and achillomancy, is filled with divinatory judgments prefaced or concluded by kě or bù kě, alternating with parallel phrases with lì 利 'favorable' or jí 吉 'auspicious': kě yǐ xíng bīng 可以行兵 "one may thereby mobilize troops"; fā qí zé kě 伐

齊則可, "O.K. for attacking Qi"; bù kě gān yě 不可干也, "it may not be interfered with"; fā Jiāng zé kě 伐姜則可, "O.K. for attacking the Jiang"; bù kě yóu yě 不可游也, "it may not be swum"; bù kě jiù yě 不可救也, "they may not be saved." It is easy to imagine that the diviners' oft-repeated phrases kě or bù kě, "(not) O.K., allowable, acceptable," could be placed before zhēn to describe general categories of determinations. Passages like this one in the Zuozhuan, which detail actual divinatory practice, strengthen the case for translating kě zhēn as "an acceptable determination," "a determination of 'O.K.'"

Time words chū 初, zhōng 中, zhōng 終, etc.

A number of time words are used adverbially to indicate the temporal scope of auspiciousness or ominousness of a prognostication. The words chū 初 'beginning,' zhōng 中 'middle,' and zhōng 終 'end' form one set of such words. They occur in adverbial position, respectively, 3 times (of total 5), 2 times (of total 14), and 19 times (of total 29). Thus zhōng 終 is by far the most frequently used, referring to a "final," "ultimate" situation. It is, in fact, the most common adverbial expression in the whole Yi text. A similar pair of temporal adverbs is xiān 先 'first,' and hòu 後 'later.' These occur 5 times (of total 7) and 8 times (of total 10), respectively. Another two adverbs indicate an extended scope, like "always," "forever," "for a long time." One is yǒng 永 'prolonged, long-range,' which occurs 7 of its total 8 times modifying zhēn 貞 'determine, determination.' If zhēn is analyzed as verbal, then yǒng zhēn is adverbial, in such phrases as "favorable for long-range determining" (2.7, 52.1), or "auspicious in a long-range determination" (22.3). The other adverb of extended scope is héng 恆 'long time, always,' which occurs adverbially in 2, or possibly 3, of its 8 occurrences (16.5?, 32.1, 32.6), for example, in héng xiōng 恆凶 "always

ominous" (32.6). (In several other contexts héng is very difficult to interpret.)

Several other units of time are used adverbially. These include the following:

mù 暮 (暮) 'evening' 43.2 (1)

rì 日 'day' 35.0 (1)⁶⁰

sù 夙 'early (morning)' 40.0 (1)

xī 夕 'night' 1.3 (1)

yè 夜 'night' 43.2 (1)

zhòu 晝 'day' 35.0 (1)

Distributives bìng 並 'all,' huò 或 'some,' and xiāng 相 'each other'

Distributive words are adverbs which specify the scope of distribution of the subject, words with the meaning "all," "some," "none," and the like. The distributive form mò 莫 'none' was included under negatives above. The common EOC collective distributive bìng 並 'all' occurs once (48.3). There are a number of other synonymous collectives which occur in other EOC texts, such as xián 咸, xī 悉, jìn 盡, bì 畢, shuài 率, jù 具, and xū 胥 (cf. Dobson, EAC, pp. 69-73; Guan Xiechu, Xi Zhou jinwen, pp. 188-189), but none is used in the Yi. Although the graph xián 咸 appears fully 8 times (19.1, etc.), it is probably not a distributive in any of these cases, but rather a protograph for one or more other words. Some commentators have also interpreted jiāo 交 as an adverb with a kind of distributive function, meaning 'altogether' or 'with each other' (e.g., in 38.4). Xiāng 相 does occur once in this meaning (13.5).

The most common distributive adverb is the partial distributive huò 或 'in some cases,' 'some,' with 16 occurrences. As with bìng, it immediately precedes the verb, and usually refers back to the subject, in which case it is

similar to 'someone,' 'some of them.' The subject is usually not explicitly stated (e.g., 2.3, 6.6), leading to an alternative analysis of huò in such cases as an indefinite pronoun, meaning 'someone' (Wang Li, Gudai Hanyu, p. 559). Otherwise, as an adverb huò means 'in some cases,' i.e., 'sometimes,' 'perhaps' (e.g., 7.3; perhaps also 1.4, 25.3). The line text 61.3 has four coordinate clauses, all with huò + verb, indicating the activities of the various subsets of the subject, presumed to be "soldiers."

Other words used adverbially and not dealt with elsewhere:⁶¹

chí 遲 'late' 54.4 (1)

chuán 端 'rapidly' 41.1, 41.4 (2)

dà 大 'greatly' 14.0, 16.4, 37.4, 45.4, 46.1, 50.6, 62.0 (7)

dú 獨 'alone' 24.4, 43.3 (2)

ī 幾 'almost' 3.3, 9.6, 54.5, 61.4 (4)

jí 疾 'hurriedly' 36.3 (1)

shí 實 'really' 63.5 (1)

tì 逖 'far' 59.6 (1)

xú 徐 'slowly' 47.5 (1)

yuán 原 'original(ly)' 8.0 (1)

yǔn 允 'in fact, truly' 35.3, 46.1 (2)

zài 再 'twice' (4.0) (1)

zì 自 'oneself' 38.1, 27.0 (2)

j. Reduplication

Part of the Yi text's relish in the sound-play of language is exhibited in the frequency of reduplicated words and other binomial expressions, which are often imitative and involve rhyming or alliteration. Arthur Waley

("Changes," pp. 39-40) observed that the meaning of these onomatopoeic or quasi-onomatopoeic expressions, representing "shades of meaning, as well as nuances of sound, appearance, etc.," is often quite different from that of the graphs which comprise them. He further suggests that the phrases containing the reduplicatives seem to be quoted from songs similar to those in the Shi, which were "considered relevant by the omen-taker because of their similarity in sound and therefore in graphic expression to the word which heads the section" (the hexagram name). Table 10 lists all the reduplicatives, while Table 11 lists the binoms. The sense of these expressions can sometimes only be guessed at. Note that not all the possible binoms in Table 11 were incorporated in the text and translation of Part Two. Nevertheless, they may still possibly be correct and are listed here for reference.

Table 10. Reduplicated Expressions.

| | | |
|---------------------------------------|-------------------------|--------|
| *dz'ân-dz'ân > <u>cán-cán</u> 羴羴 (殘殘) | `scanty' | 22.5 |
| *t'iuŋ-t'iuŋ > <u>chōng-chōng</u> 憧憧 | `unsettled' | 31.4 |
| *təm-təm > <u>dān-dān</u> 眈眈 | `glaring-staring' | 27.4 |
| *ak-ak > <u>è-è</u> 啞啞 | `laugh ho-ho' | 51.1 |
| *χāk-χāk > <u>hè-hè</u> 嗝嗝 | `moan and groan' | 37.3 |
| *kian-kian > <u>jiǎn-jiǎn</u> 蹇蹇 | `hobbling and bobbling' | 39.2 |
| *tsiěng-tsiěng > <u>jǐng-jǐng</u> 井井 | `orderly' | 48.0 |
| *kiwak-kiwak > <u>jué-jué</u> 矍矍 | `glancing about' | 51.6 |
| *kiwat-kiwat > <u>jué-jué</u> 夬夬 (跌跌) | `lickety-split' | 43.3,5 |
| *k'əm-k'əm > <u>kǎn-kǎn</u> 坎坎 | `thud-thud' | 29.3 |
| *k'ân-k'ân > <u>kàn-kàn</u> 衍衍 | `go honk-honk' | 53.2 |
| *p'ian-p'ian > <u>piān-piān</u> 翩翩 | `flutter about' | 11.4 |
| *k'liam-k'liam > <u>qiān-qiān</u> 謙謙 | `crunch-crunch' | 15.1 |

| | | |
|---------------------------------------|--------------------|--------|
| *g'ian-g'ian > <u>qián-qián</u> 乾乾 | `vigorous' | 1.3 |
| *so-so > <u>sū-sū</u> 蘇蘇 | `go rumble-rumble' | 51.3 |
| *sâg-sâg > <u>sù-sù</u> 翹翹 | `panicky' | 10.4 |
| *sâk-sâk > <u>suǒ-suǒ</u> 素素 | `go clap-clap' | 51.6 |
| *swâ-swâ > <u>suǒ-suǒ</u> 瑣瑣 | `in tiny pieces' | 56.1 |
| *t'ân-t'ân > <u>tǎn-tǎn</u> 坦坦 | `flat and smooth' | 10.2 |
| *xiäg-xiäg > <u>xī-xī</u> 嘻嘻 | `giggle tee-hee' | 37.3 |
| *xiäk-xiäk > <u>xì-xì</u> 鞦鞦 | `go crack-crack' | 51.0,1 |
| *dzio-dzio > <u>xú-xú</u> 徐徐 | `slowly' | 47.4 |
| *d'îög-d'îög > <u>yōu-yōu</u> 逐逐 (悠悠) | `far-reaching' | 27.4 |

Table 11. Rhyming and Alliterative Imitative and Other Binoms

| | | |
|--------------------------------------|-----------------------|------------|
| *kât-liwər > <u>gé-lěi</u> 葛藟 | `Vitis flexuosa vine' | 47.6 |
| *g'og-d'og > <u>háo-táo</u> 號啕 | `weep and wail' | 13.5; 56.6 |
| *dz'iet-liər > <u>jí-lí</u> 蒺藜 | `caltrop vine' | 47.3 |
| *tsiər-tsiər > <u>ī-zī</u> 齎咨 | `sigh and sob' | 45.6 |
| *k'am-d'am > <u>kǎn-dàn</u> 坎窞 | `pitfall' | 29.1,3 |
| *k'iwər-ko > <u>kuí-gū</u> 葵孤 (葵菇) | `"hook" melon' | 38.4,6 |
| *ngiat-ngwət > <u>niè-wù</u> 艱脆 | `stump, stake' | 47.6 |
| *b'wân-g'wân > <u>pán-huán</u> 槃桓 | `turning around' | 3.1 |
| *d'ung-mung > <u>tóng-méng</u> 童蒙 | `dodder' | 4.0,5 |
| *mīwo-mīwang > <u>wú-wàng</u> 无妄 | `a demon' | 25.1,3,5,6 |
| *iēt-ūk > <u>yì-wò</u> 一握 (啞喔) | `cackle-cackle' | 45.1 |
| *d'jĕk-d'jĕk > <u>zhí-zhú</u> 躑躅 | `balky' | 44.1 |
| *ts'jər-ts'jō > <u>zī-jū</u> 次且 (趑趄) | `hard-going' | 43.4; 44.3 |

An interesting device we find several times in the Yi is the use of what may be an original rhyming or alliterative binomial expression with its two syllables split apart in balanced phrases. For example, *tīwǎn-tiān > zhūn-zhān 屯遭 in 3.2, a line already quoted above in Chapter Two. Or 39.3 *pīwǎn-kīān > fǎn-jiǎn 反蹇, which is turned around in wǎng jiǎn lái fǎn 往蹇來反, "he goes hobbling and comes bobbling"; and 39.4 *lián-kǎn > lián-jiǎn 連蹇, split into wǎng jiǎn lái lián 往蹇來連, "he goes hobbling and comes carted." Here the literal meaning predominates, in my judgment, with the imitative binom a background pun. (Cf. the similar simultaneous play of sound and sense in the MSC words kěkǒukèle 可口可樂 'Coca-cola' and jùlèbù 俱樂部 'club.') As is well-known, such imitative binoms are typically found written in ancient texts in almost as many different orthographic variations as there are occurrences, and the syllables are often reversed, but with one version usually dominant.⁶² Sensitivity to the use of split binoms in Hexagram 39 dates all the way back to Yu Fan in the Han. They are further analyzed by Wen Yiduo ("Leizuan," p. 26) and Li Jingchi ("Jiaoshi," #149, #150). They must involve a manipulation similar to that of an English sentence like "He zigged when he should have zagged."

Some Important Lexical Items

a. fú 俘 (俘) 'capture'

Fú 俘 (GSR 1233a *p'juŋ) is the protograph for fú 俘 (GSR 1233d *p'juŋ) in most, possibly all, of the 42 occurrences of the graph in the text. It has the common OC meaning of fú 俘, 'capture in war (prisoners or

booty),´ or the nominalized counterpart, ´that which is captured, captive, booty.´ (Cf. the Shuowen definition of 俘 [8A/12b, p. 167] as "what an army gets" [軍所獲也].) In 26 instances 俘 is the direct object of the existential verb 有 (5.0, 6.0, etc.). On the possible specialized sense of 有 in this recurring phrase 有俘, which I have interpreted as a prognostication, "there will be a capture," see also below, section 1. 有. In the 16 other instances 俘 is either itself a main verb (11.4, 17.5, 46.2, 49.0, etc.) or serves as a noun subject (14.5, 35.1, 43.0, etc.) or object (45.5, 61.0, etc.).

The reconstruction of the early history of the word 俘 from archaeologically excavated sources has had a great impact on the understanding of the Yi. Most of the early commentators gloss 俘 as 信 ´reliable,´ ´trustworthiness,´ ´sincere.´⁶³ The Wilhelm-Baynes translation of 有俘 as "you are sincere" (e.g., W-B, pp. 24, 28) is ultimately based on such early glosses. This appears to be a derived meaning, through extension from the older meaning of ´capture.´ Despite hints scattered in early dictionaries and other received texts, it is doubtful that 20th-century scholars could have recovered the meaning of the original Yijing without the evidence provided by the OBI and WZBI. Chinese and Japanese paleographers have tended to be of a single mind on the interpretation of 俘 as ´capture,´ while the thinking of Western scholars like Arthur Waley or Hellmut Wilhelm has moved in different directions. I will summarize below the work of some of these scholars, before adding some further information.

One of the first to consider the problem of 俘 was Guo Moruo. In 1928 (Gudai shehui, p. 41), first expressing his dissatisfaction with the gloss 信, he added, "There are innumerable 俘 graphs whose meaning is very clear, but one does not dare to arrive at a categorical conclusion about them." That he favored the meaning ´capture, captive´ is shown by his

explanation of yǒu fú zài dào 有孚在道 (17.4) as "there will be (was?) a capture in the road" and fú nǎi lì yòng yuè 孚乃利用禴 (45.2, 46.2) as "if there is a capture of prisoners, then it will be lucky to use them in yue-sacrifice" (p. 39).

Even before Guo Moruo, August Conrady had been very close to saying that fú in 49.0 was a protograph for fú 俘, but he stopped short. In his "Yih-king-Studien," published in 1931 after his death, he says that gé 革 in 49.2 is an explanation of the text of 49.0, and thus 49.2 gé means "skinned" (schund) or "overcame" (überwand), and that 49.0 fú 孚 = 俘 was a specialization of the meaning "overcome," i.e., "take war captives" (p. 443).

Subsequently other Chinese scholars adopted the same view, notably Xu Shida 徐世大, in his wartime study of fú, "Shuo `fu`"; Li Jingchi, in the 1947 article "Xukao," Tanyuan, pp. 81-82 (cf. his more recent and complete analysis in "Zaijieshi," Tanyuan, pp. 184-186); and Wen Yiduo in 1948 (e.g., "Leizuan," p. 52; "Putang zashi," p. 590). Gao Heng's first study of the Yijing, his 1947 Zhouyi gujing jinzhu, had for the most part pursued a different interpretation based on identifying fú as protograph of fú 浮, which in turn meant fá 罰 'punish in a drinking game.' Still other cases he saw as protograph for either fú 俘 'capture,' fú 擗 'draw out,' or meaning chéng 誠 'sincere' (Gujing, pp. 20-22). In his thoroughly revised 1979 study, Zhouyi dazhuan jinzhu, however, he abandons (or relegates to the status of an alternative reading) all other interpretations in favor of the meaning 'capture of war prisoners or booty, captive.' This interpretation has also won the favor of recent scholars such as Gerhard Schmitt (Sprüche, p. 43); Zhang Liwen 張立文 (Zhouyi sixiang yanjiu, pp. 175-180); and Edward Shaughnessy ("Shi `youfu`", p. 9ff.; "Composition," pp. 118, 264). Shaughnessy, however, in a notable departure from the views of the others, would limit the scope of fú, which he claims "in the Zhouyi always refers to a human

captive" (p. 264). Zhang also notes a high correlation between lines concerning aggressive military expeditions and the occurrence of fú in the phrases yǒu fú and yǐ fú 以孚. His explanation is that these were prognostications of "have (= capture) prisoners of war." Such prisoners were a major source not only of forced labor, but also of sacrificial victims. Thus his understanding of fú, at least in the phrase yǒu fú, is similar to Shaughnessy's. Below we will return to this question, in surveying the much broader sphere of reference of the scores of cases of fú in the bronze inscriptions.

A notable exception to the unanimity of Chinese paleographers on the exegesis of fú is Qu Wanli. Interested in the Yijing since his boyhood, Qu's entire life was marked by a gradual surrender of his early traditional interpretations in favor of those of the modernists. With the recent posthumous publication of his unpublished notes on the Yi (Du Yi san zhong), we can see that in his last years he relinquished earlier traditional views on zhēn 貞 and hēng 亨 in general, and on many specific passages, but he held to the reading of fú as chéng 誠 or xìn 信.

Shortly after Li Jingchi followed Guo Moruo by publishing his early studies of the Yi (especially in Gushibian in 1931), Arthur Waley published his provocative paper "The Book of Changes." In it he paid special attention to fú. Considering 20 or so cases, he concludes that the context calls for a "concrete, substantival meaning" (pp. 125-126). The shape of the graph 孚, a "claw" 爪 over "young of animals" ㇇ (eggs), brings to Waley's mind "ants," as it brought to mind for Xu Shen in Shuowen "birds tending their young." Furthermore, he finds extra clues leading to "ant" in dictionary definitions such as Erya's entry bǐ fú 比孚 (15/36; cf. Yi 8.1 yǒu fú bǐ zhī 有孚比之). The ant is a world-wide source of omens (he gives citations). Hence fú in such lines as 9.5, 14.5, 17.4, 17.5, 20.0, 49.5, and 64.6 may well

mean 'ant(s)'. But Waley acknowledges that other cases seem equally likely to mean 'prisoner of war,' 'captive,' with fú 孚 standing for fú 俘 (Waley refers to the OBI): 6.0, 8.1, 40.4. This leads him to speculate on a semantic history for fú which incorporates both of these senses, and leads even to the post-Confucian, moral reading of fú as 'sincere' or 'trustworthy': 1)

'ant'—the creature which carries its young (i.e., eggs) in its claws; 2) true, reliable (because of the reliable character of the ant's weather prophecies); 3) a guarantee of reliability, a hostage; 4) any captive of war; 5) the moral meaning 'sincere' is a derivative of (2).

There is scant textual support for fú 孚 as 'ant,' or any other animal, for that matter. But in ancient China, as well as more recently, ants have indeed had a variety of special ceremonial, as well as auguristic, roles. Granet (Chinese Civilization, p. 336) says that the ancient sacrificer "would be wanting in the entire sincerity demanded by his religion, if, following the seasons, he did not understand how to offer at the stated times to his Ancestor cress, water-lilies, ants' eggs, or grasshoppers" (emphasis added—did Granet intend to suggest that the ants' eggs were symbols of sincerity?). Eberhard (Local Cultures, p. 297) compiles a list of other uses, which extend back to the Warring States period and Han. For example, ants' knowledge of the existence of water (Hanfeizi); their power to predict the time of rain (Yilin 易林); and ritual wines made with ant eggs, similar to the ant sauces of the southern ethnic groups. The last of these is certainly reminiscent of Yi lines like yǒu fú yú yǐn jiǔ 有孚于飲酒 (64.6), (cf. Waley, p. 126, "If there is a fú (ant?) in the wine one is drinking . . ."); qí fú yú shí 其孚于食 (11.3); or yǒu fú yíng fǒu 有孚盈缶 (8.1). So is the research of Peter Boodberg on the relation of ants, formic acid, and wine-brewing (unpublished lecture notes, 1967). The Mawangdui MS. writes one case of fú with the graph 𧈧 (58.2). (Gao Heng's Dazhuan differs

here from the Wenwu 1984.3 transcription in writing it as 言孚.) However, all the rest of the MS. cases of fú don't even have the 孚 element.

Hellmut Wilhelm takes as a point of departure the Shuowen definition of fú 孚 (3B/6b, p. 63): "(brooding) eggs; derived from 'claw' and 'child'; another explanation is 'trustworthy'" (卵孚也从爪从子一日信也). In Heaven, Earth, and Man in The Book of Changes (p. 48), he comments on 9.4 yǒu fú xuè qù tì chū 有孚血去惕出 (W-B, p. 42: "If you are sincere, blood vanishes and fear gives way"): "The word translated here as 'sincere' (孚) shows a brooding mother bird; thus it points to the inner truth (see Hexagram 61 [中孚]) through which a man does justice to his own essence and remains true to his own vocation." With a breathtaking leap in the word "thus," Wilhelm here derives "sincerity" as a meaning extension from Xu Shen's analysis of the graph. Xu Kai's note to the definition gives another variation: "The egg-brooding of birds is always according to time, never unreliable." Elsewhere Wilhelm translates fú as "brooding devotion" (58.5; Heaven, p. 62); and as "To hold (on the Tao)" (17.4).

Let us look now at the early occurrences of fú and its supposed cognates in the inscriptions and early texts. It will be seen that there are no attested cases of the brooding-bird meaning Xu Shen gave in Shuowen. Guo Moruo had originally identified the OBI graph 𠄎 (> 𠄎) as the ancestor of fú 孚. It was a pictograph, he said, of a hand seizing a person (quoted, Li Xiaoding, Jishi, p. 923). The modern graph 服 was derived from this form (cf. GSR 934a 𠄎 *b'jūk, 934d 服 id., 1233a 孚 *p'jūg). Li Xiaoding comments (p. 925) that while the two forms 𠄎 and 孚 are similar in construction, Guo's theory awaits direct corroboration in a Shang bronze form 𠄎.

While Guo's proposal is phonetically plausible and has some semantic

justification, a more likely ancestral form is the OBI graph 𠄎 (俘) (Li Xiaoding, Jishi, pp. 2663-2664). Luo Zhenyu (quoted Li Xiaoding, p. 2663) first made the equation among this form, which always has the "double man" or "locomotion" element 彳 (actually an abbreviated 行) at the side, the Shuowen form 𠄎 俘, with a "single man" 亻 at the side, and the WZBI form, which is simply the phonetic and etymonic 孚 (i.e., the same form as in the Yi). This equation is now generally accepted. Shaughnessy suggests that the modern graph 𠄎 俘 evolved in a two-stage process: first the 彳 was lost, then the 亻 was later added ("Shi`youfu," p. 69, n. 45). The 彳 element might originally have served to represent the idea of going on a captive-taking expedition, or of a captive taken on the road (Zhang Liwen, Zhouyi sixiang yanjiu, p. 176). It may be of some significance that although almost all of the 𠄎 孚 graphs in the received text of the Yi are written with a different graph in the Mawangdui MS., that graph, transcribed as 𠄎 復 in Wenwu 1984.3, is always written with a "double man" 彳 on the left. Yao Xiaosui ("Shangdai de fulu," pp. 353-353), giving variant forms 𠄎, 𠄎, and 𠄎 of the same graph, explains that the 𠄎 graph in the OBI is also used as both a verb 'to capture' (Jiabian 甲編 3933; Jing 菁 6); and as a noun 'captive' (Yibian 乙編 6694; Hou 後 b.32.8). For example, the inscription in Jing 6 reads: . . . zhēng yú You?, fú rén shí yòu wǔ rén . . . fú rén shí yòu liù rén . . . 征于妯, 俘 (𠄎) 人十又五人, . . . 俘人十又六人 ". . . were on campaign in You and captured 15 men . . . captured 16 men . . ." (Li Xiaoding, pp. 2663-2664).

The WZBI inscriptions containing 𠄎 孚 refer to a more varied group of captured items. These are conveniently gathered in the Jinwen gulin entry for 𠄎 孚 (𠄎, etc.) (JWGL #0346, pp. 1542-1548 [3.384-390]). They are typically of the form 𠄎 X. For example, the Shi huan gui 師寰簋 says

ōu fú shì nǚ niú yáng 毆俘 (俘) 士女牛羊, "they attacked and captured young men and women, cattle, and sheep." Other objects recorded as having been captured include "bronze metal" (金) Guo bo gui 過伯簋; "13,081 men (!) (人萬三千八十一人), "horses" (馬... 匹), "ten chariots" (車十兩), etc. (all [Xiao] Yu ding [小] 盂鼎); "military equipment" (戎器) (Liao sheng xu 釁生盪); "cowry shells" (貝) (X ding 寧鼎); "silk" (絲) (Hu ding 晉鼎); "400 men" (人三百) (Wu gui 敵簋); and "dagger-axes" (戈) (Ding? ding 甕鼎). Shirakawa Shizuka, on the basis of a study of these records of booty-taking, finds that in the early Western Zhou the object of fú is more likely to be human captives and the paraphernalia of war, but by mid-Western Zhou the commoner objects are cowries, metal (金) or "auspicious metal" (吉金), and cloth.⁶⁴

Rong Geng connected the WZBI form 孚 with the Shuowen graph 拊, defined as 'take' (取). He also argued that luō 孚 > 拊 (to stroke, grasp and rub up and down) was originally the same graph, since both had a similar pictographic shape and were glossed anciently with qǔ 取. But other scholars reject Rong's identification (JWGL, loc. cit.).

When we proceed to some of the occurrences of fú in other OC texts, we note that an unmodified fú is not a common word elsewhere. We would expect this, if in fact the fú of the Yi was usually written by later scribes copying OC texts as 俘. While the Han gloss as xìn fits some of the contexts, it is inappropriate in others. An evolution in the meaning of fú can be perceived. The ideas cited above of Waley and others concerning the extension in meaning from one or another primitive sense to a derived sense of 'reliable, trustworthy, sincere' may not be accurate in detail, but they are probably correct in arguing for a gradual shift in meaning. Li Jingchi also believed that the meaning 'capture' (俘虜) was extended to mean

`reliable, trustworthy' (孚信) ("Zaijieshi," Tanyuan, pp. 184-186). As a working hypothesis, I would suggest that a slightly different version of Waley's hypothesis, still turning on the critical concept of `reliable,' may be right: fú meant `capture' > a prognostication of "(there will be) a capture" > the reliability of such a prognostication of `capture' [there is an admitted evolutionary gap here] > `reliability' in general > `trustworthiness, sincerity.' Or, alternatively, `capture' > `be captured' > `find captivating' > `regard as reliable, trustworthy' > `trustworthy, sincere.'

The Erya definition of fú (1A/16), although it gives xìn `reliable, trustworthy,' is arranged in an interesting way. It says "yǔn 允, fú 孚, . . . , xìn 信也. Note the ordering of yǔn and fú first and juxtaposed, suggesting a similarity of usage. Yǔn was a technical term used in the verification (yàncí 馬驗辭) of the OBI (Chen Mengjia, Zongshu, pp. 87-88). It served a rhetorical function like English "in fact," "indeed," "sure enough," indicating that the prognostication had been verified as reliable. Does this arrangement perhaps indicate that the compiler of the Erya was sensitive to the archaic technical usage of these divination terms?

If so, then the following passage in the Shu, "Junshi" 9, would make good sense: gù yī rén yǒu shì yú sì fāng, ruò bǔ shì, wǎng bù shì fú 故一人有事于四方，若卜筮，罔不是孚，Documents, p. 61, "Therefore when the One Man had (sacrificial) performances in the four quarters, and when he took tortoise and milfoil oracles, there were none who who did not have confidence in him." (Or, ". . . there were none which were not reliable"?) Similarly, Shu, "Lǔxing" 15: shī tīng wǔ cí, wǔ cí jiǎn fú 師聽五辭，五辭簡孚，Documents, p. 77, ". . . the court assessors (listen to =) deal with the five (kinds of) pleading. When by the five (kinds of) pleading one has ascertained and verified (the guilt)" On the other hand, still another Shu passage, in "Luo gao" 24, fits better the

alternative semantic progression through 'capture' proposed above: yú Dàn . . . dá qí shī, zuò Zhōu fú xiān 予旦 . . . 答其師，作周孚先, Documents, p. 53, "I Tan . . . will respond to (the expectations of) the multitudes and cause the Chou to be trusted and take precedence." A line in the Shi is almost the same: 235/7 wàn bāng zuò fú 萬邦作孚, Odes, p. 186, "all the states will then have confidence." Cf. Waley (Songs): "[Wen Wang] in whom all the states put their trust." The only other Shi occurrence is the identical line repeated in 243/2 and 243/3 chéng wáng zhī fú 成王之孚, Odes, p. 197, "he [i.e., the Zhou king] has achieved the trustworthiness of a king." In the later literature, fú appears infrequently. One case is in Zuozhuan, Zhuang 10, in which Cao Gui 曹蒧 says to the duke, regarding the duke's attitude during sacrifice, xiǎo xìn, wèi fú, shén fú fú yě 小信，未孚，神弗福也. Cf. Legge, Iso, p. 86, "That is but small sincerity; it is not perfect:--the Spirits will not bless you for that." Here too wèi fú might derive from an older meaning of "it does not capture (the confidence of the spirits)."

b. huǐ 悔 'trouble'

Huǐ occurs 34 times, always as a noun, usually as the object of the verbs of existence and non-existence yǒu 有 and wú 无 or as the subject of the verb wáng 亡 'go away'. There are a total of 19 sentences of the latter type, huǐ wáng, "troubles will go away," all in the second "half" of the text, or xià jīng 下經, beginning with the one in line 31.4. This highly skewed distribution may be the result of dialect influence in the text, or the differing terminology of separate divining traditions. There are also a few cases in which huǐ stands alone as an independent judgment, "Trouble!" (16.3, 37.3, 47.6, 50.3?).

The meaning of the word huǐ gradually shifted during the evolution of OC from that of an external "disaster" word, referring to a 'minor misfortune' or 'difficult situation,' to a subjectivized emotion, 'regret,' 'remorse.' This was first an emotion brought on by unpleasant circumstances beyond one control, but later the "cause for regret" was an action initiated by the individual himself--the full equivalent of English "regret" or MSC hòuhuǐ 後悔. It is this range of meaning I intend to capture with the English translation "trouble," which can be as external and objective as a sign reading "trouble ahead" or as internal and subjective as in "he was clearly troubled."

We can trace this meaning shift through the extant literature. A graph 悔, usually identified as huǐ occurs frequently in the OBI, especially in Period III-IV inscriptions, often connected with the hunt (S136). Interestingly, it is a verb here, usually modified by the modal auxiliary qí 其 or a negative like fú 弗.⁶⁵ Although, as in the Yi, there is no compelling syntactic or semantic need for it, such phrases are often interpreted as implying regret: "we will perhaps regret it," or "he will not regret it. For example, Jiabian 甲 編 3593.2 (S293.3) rèn bì tián qí huǐ 壬弱田其 悔 (悔), which David Keightley has translated as "(The king) should not hunt on the jen day, (for if he does,) there will perhaps be regret" (Sources, p. 120, n. 132).

In the Shi there are 7 occurrences of huǐ, and in some of these the process of subjectification is clearly evident. In the lines of older songs like 245/8 huǐ is a primarily external source of trouble: Hòu Jī zhào sì, shù wú zuì huǐ, yǐ qì yú jīn 后稷肇祀,庶無罪悔,以迄于今, Odes, p. 202, "Hou Tsi initiated the sacrifice, and the (multitude:) people has [sic] given no offence nor cause for regret (c) unto the present day. . . . (c) By neglecting the sacrifice." Or consider 256/12: tīng yòng wǒ móu, shù

wú dà huǐ 聽用我謀庶無大悔, *Odes*, p. 219, "if you listen to my counsels, you will have no cause for great regret." In later songs from the *Guo feng* section, huǐ becomes an internal emotion: 88/1 huǐ yú bù sòng 悔予不送兮, *Odes*, p. 58, "I regret that I did not follow you"; or 22/1 qí hòu yě huǐ 其後也悔, *Odes*, p. 13, "but afterwards she had to repent." Note that in the older examples, huǐ was nominal, while in the latter ones it is clearly a verb, 'to regret.'

The *Shuowen* definition of huǐ is huǐ hèn 悔恨, 'be upset, displeased' (10B/19b, p. 221). Gao Heng (*Tongshuo*, p. 105-107) analyzes it as an emotion not as strong as grief or anger; thus in the *Yi* it is a prediction of unpleasantness not as strong as either jiù 咎 or xiōng 凶. It refers to a difficult situation or predicament (kùn è 困厄). Or, as he describes it in *Dazhuan*, a "minor misfortune" (jiào xiǎo zhī bù xìng 较小之不幸). Honda Wataru also interprets it, along with lìn 吝, as "misfortune which does not go so far as to become xiōng" and which involves remorse (kōkai) (*Eki*, p. 29). Schmitt (*Sprüche*, e.g., p. 84) also translates huǐ as an emotion, "Reue," (regret, remorse).

c. jí 吉 'auspicious'

Jí, with 147 occurrences, is the second most common graph in the text and by far the most common among the technical vocabulary of prognostication. It is the only single word referring to good luck in the *Yi*, with the other "good" prognostication being wú jiù 无咎, the absence of misfortune. It appears uniformly throughout the text, in both hexagram and line texts. It is often in the final position in the line, summing up the verdict of tradition on the good or bad fortune associated with the action or situation previously referred to in the line.

Jí is always used verbally, as a predicate adjective, rather than serving at times as the noun subject or object of a verb like yǒu 有 or wáng 亡, which is the case with many of the other prognosticatory terms. The early dictionaries and glosses define jí as simply shàn 善 'good' (e.g., Shuowen 2A/11a, p. 33), that is, a good result, good fortune (Gao Heng, Tongshuo, pp. 101-103). Edward Schafer adds that jí means "favorable, benign, life-supporting," in contrast to the life-threatening xiōng 凶 ("Combined Supplements to Mathews," p. 5; "Thoughts about a Student's Dictionary of Classical Chinese," p. 202). Richard Wilhelm translated it as "Heil!" (I Ging, p. 5), which becomes "Good fortune" in English translation (W-B, p. 10). Gerhard Schmitt translated jí with either "Glück" ([good] luck) ("Sprüche," p. 84) or "lautet günstig" (is favorable) (pp. 19, 90). The translation which I adopt in Part Two, "auspicious," not only retains the adjectival quality of jí, but also emphasizes the predictive aspect of the term, a reference to a future potentiality rather than a present or past situation. In contrast, a similar translation like "lucky" refers to present or past situations more than the future.

In the Shang OBI, jí occurs in the following collocations: xiǎo jí 小吉 "slightly auspicious"; hóng jí 弘吉 "extremely auspicious" (Periods III-IV); and dà jí 大吉 "greatly auspicious" (Periods III-IV) (Keightley, Sources, pp. 120-121). The only one of these which occurs in the Yi is dà jí "greatly auspicious" (37.4, etc.), with a possible case of hóng jí "extremely auspicious" in 45.2, which is, however, written in the received text as yǐn jí 引吉 "drawn out auspiciousness."⁶⁶ Another common collocation in the Yi is yuán jí 元吉 "very auspicious" (24.1, etc.). Other modifiers of jí are the markers of temporal applicability, like chū 初 'in the beginning' (63.0), zhōng 中 'in the middle' (6.0, 7.2), and zhōng 終 'in the end' (10 times, in 5.2, etc.). Jí is never negated with bù 不 or any other negative. Bù

jí, 'not auspicious,' does not occur. In this respect the Yi is like the OBI, and unlike the later divining tradition, in which bù jí is not unusual. Thus in passages in the Zuozhuan containing either pyromancy or achillomancy or both, we see jiù Zhèng zé bù jí 救鄭則不吉, "not auspicious for saving Zheng" (Ai 9); and bǔ zhī bù jí, shì zhī jí 卜之不吉, 筮之吉, "he made a crack-divination and it was not auspicious, but made a stalk-divination and it was auspicious" (Xi 4).

d. jiù 咎 'misfortune'

Jiù is by far the most common "disaster word" in the Yi, with 100 occurrences--the seventh most frequent graph in the text. Yet in only one case does the context actually indicate "misfortune," since 93 times it appears in the formulaic expression wú jiù 无咎, "there will be no misfortune," or as usually abbreviated in the translation of Part Two, simply "no misfortune." Two more times there is a dà 大 'great' inserted in the middle of the formula, qualifying the optimistic prognostication: wú dà jiù "no great misfortune" (18.3, 44.3). Also occurring irregularly are fěi jiù 匪咎, "it is not misfortune" (14.1); and hé jiù 何咎, "what misfortune will there be?" (17.4, 38.5), or hé qí jiù 何其咎, "what misfortune is there in that?" (9.1).

The formula wú jiù is understood to be a mildly benign prediction, like English "not bad." Jiù itself was traditionally ranked on the scale of the disaster words stronger than huǐ 悔, but weaker than xiōng (Gao Heng, Tongshuo, pp.107-109). The translation as "misfortune" reflects this. Such a ranking matters little, since the formula wú jiù, along with its variations, is a good augury. But the early history of the word jiù is still somewhat mysterious. Shuowen's definition (8A/13a, p. 167) is simply 'disaster' (咎),

and it explains the graph as a compound ideograph of rén 人 and gè 各, suggesting two people going against each other (各者相違也). Erya, in the "Shi gu" section (1B/18), defines it as 'illness' (病). Gao Heng agrees with Erya that it originally referred specifically to illness, or to harm and disaster in general. Unlike Shuowen, he treats the graph as composed of a semantic element rén with gè as phonetic (p. 107). (Cf. GSR 1068a *g'jōg > jiù vs. GSR 766a 各 *klâk > gè, making a phonetic connection very unlikely.) Already in early texts like the Shi, and continuing in later literature, including the Yi tradition itself, the word jiù meant 'fault,' 'blame,' or more simply 'harm.' Like other disaster words in the Yi, jiù seems to have started out as an entirely external, objective 'harm, misfortune,' from which it evolved into a subjective blame or responsibility for misfortune. The word 'fault' captures some of each of these meanings. Richard Wilhelm's translation of wú jiù into German "kein Makel" (no defect, fault, stain, blemish) was surely meant to convey this range of meaning.⁶⁷ It is interesting that Baynes, in translating "Makel" as "blame" rather than "fault" strengthens a moral-mystical reading of the text, and obscures Wilhelm's own sensitivity to the semantic evolution of the text (I Ging, p. 4; W-B, p. 8). The stereotype Japanese equivalent toga (wú jiù = toga nashi) is also equivalent to English 'fault, blame' (Honda Wataru, Eki, p. 29).

The oldest meaning of 'disaster, harm' is retained in a number of OC texts: e.g., Zuozhuan, Xuan 12, bì yǒu dà jiù 必有大咎, "there will inevitably be a great disaster"; Shi 58/2, ěr bǔ ěr shì, tǐ wú jiù yán 爾卜爾筮, 體無咎言, Odes, p. 40, "you consulted the tortoise-shell oracle and the milfoil-stalks oracle, their pronouncements had no inauspicious words." Yet in another Shi line the modification in meaning can be seen taking place: e.g., 195/3 (in a divinatory context) shuí gǎn zhí qí jiù 誰敢執其咎, Odes, p. 142, "but who dares to take the (blame:)"

responsibility?"—i.e., for the misfortune arising from a faulty prediction. And in Shu, "Pan geng" 12, the meaning 'fault' has entirely replaced an external 'disaster': fēi yú yǒu jiù 非予有咎, Documents, p. 21, "It is not I who have any fault."⁶⁸

One would expect that such a common word as jiù in the Yi and other EOC texts would have an antecedent in the OBI. Scholars have made efforts to identify it with several Shang "disaster words," and there are a full five different possible identifications.

1) 囧 (咎, 禍)

This was proposed by Chen Mengjia ("Guo Moruo Zhouyi de goucheng shidai shu hou," p. 60). Chen said simply that the wú jiù of the Yi "is" (就是) the 亡囧 of the OBI. 囧 is the early form of 咎, which was "loaned" for 禍, which is "like" (若) jiù. This identification would seem to have no graphic or phonetic basis, and rely on only the semantic parallel.

2) 𠂔 (希, 求?)

Jiù was homophonous in OC with qiú 求. (Cf. GSR 1068a 咎 *g'jōg > jiù and GSR 1066a 求 *g'jōg > qiú.) The OBI graph for qiú (𠂔), which is in fact the original form of qiú 裘 'fur,' in turn resembles the OBI "disaster" graph 𠂔, so much so that Karlgren lists some forms of the latter from Qianbian 前編 in his GSR entries 1066b and 1066c. The graph 𠂔 is generally transcribed as 希;⁶⁹ or 崇 (Li Xiaoding, p. 97). It occurred in phrases like yǒu dì? 出 𠂔, "there will be harm." But 希 later apparently meant some kind of animal (Shuowen 9B/15b-16a), the sound of which was closer to dì than jiù. Serruys ("Studies," p. 90, n. 3, p. 110, n. 46) describes it as "evil, ominous, bad effect or influence," and notes the frequent confusion with the graph for qiú "to pray, beg, ask."⁷⁰ Chang Tsung-tung, whose Der Kult der Shang-Dynastie im Spiegel der Orakelinschriften is quoted by Serruys, equates the two forms 𠂔 and 求,




and seems to understand the sense as that of jiù, translating into German as "Tadel" (fault). If somehow the OBI disaster word written 𠄎 was pronounced like 求 (*g₂iôg) rather than 希, that would have provided a possible antecedent.


3) 𠄎, 𠄎, 𠄎

Li Xiaoding (Jishi, p. 2665), Shima Kunio (S80.3), Ken-ichi Takashima ("Some Philological Notes," pp. 52, 55, n. 27) all identify this graph as the ancestor of jiù. Takashima comments, "the hypothesis of the graph 𠄎 as being equal to chiu 咎 (blame, fault) is confirmed by the transitional occurrence of 𠄎 and then 咎 in similar contexts." He refers our attention to S80.2,3. In fact Shima gives jiù as the Shuowen equivalent of S80.3 𠄎, but keeps distinct the similar graph 𠄎 in S80.2, which he does not identify as jiù, although it is the contexts of this form which establish it as a disaster word. It most often occurs in the pattern (bù) wéi (X-ancestor, etc.) jiù (不) 佳 . . . 咎, "it is not (X-ancestor's) harm." For example, Chang Tsung-tung gives the following transcription of Yi 乙 4525 (15.29, quoted and translated in Serruys, "Studies", p. 63; cf. S80.2): wáng zhān wéi jiù, zhēn bù wéi Dì jiù wáng 王 咎 咎, 貞 不 佳 帝 咎 王, "the king's bad omen is (> means) an evil influence. Test [the proposition]: it does not mean that God will be harmful to the king." Another example, 15.6, is not included by Shima: yún zì běi shēn, wéi yǐ yù, bù jiù, wéi hǎo 云 自 北 申, 佳 云 雨, 不 咎, 佳 好, "The clouds starting from the North extend (roll out, unfold); it is (> means) they will make rain. They are not harming, but are a good thing" (Serruys, p. 66). While the OBI pattern bù wéi jiù can be compared to the single case in Yi 14.1 of fěi jiù, there do not seem to be any examples of the far more common pattern wú jiù, which is characteristic of other OBI disaster graphs. Hence the arguments in favor of this graph rest on an obviously

strong case for direct graphic evolution, with a presumed phonetic identity; and semantic similarity, although lacking direct syntactic parallels.

4) 

This graph occurs at least once in the Zhouyuan oracle bones, and the scholars working with the inscriptions identify it as jiù. (For context and discussion, see "A Grammatical Sketch," g. Negation, under wáng 亡, note 49 to this chapter, and again below, under h. wáng 亡.) It appears slightly different in various published photographs, rubbings, and hand copies: , , . It may be a variation or elaboration on graph (3) above. If so, its parallel wáng (wú) jiù context would provide a useful link to the Yi.

5) 

This graph is identified as yóu 尤. (Cf. GSR 996a *g₁ǒŋ > yóu, 'fault,' 'guilt,' 'blame' in Shi; 'excess' in Zuozhuan). It is a common disaster word, the context of which exactly parallels jiù: wáng yóu 亡尤, "there will be no fault." Since it is also phonetically close to jiù < *g₁ǒŋ, it becomes a likely candidate for consideration as antecedent of jiù. It is one of the few OBI disaster words which carries over into the WZBI. In the Xian gui 夬 筮 (Guo Moruo, Daxi kaoshi, 45b), the phrase wáng (wú) yóu 亡尤 refers to there having been no past fault or misfortune: Lú bó yú gòu wáng xiū, wáng yóu 虜白于溝王休, 亡尤. Dobson's translation, "the Earl of Lu happened upon the King's graciousness and faultlessness," highlights the emerging moral connotation (EAC, p. 205). In the OBI, wáng yóu also parallels wú jiù in typically occurring at the end of a divination inscription. For example, wáng bīn Bǔ Bǐng xié wáng yóu 王宓卜丙咎亡尤 (Zhuixin 綴新 304), translated by Keightley, "If the king entertains Pu Ping and performs the hsieh-ritual, there will be no fault" (Sources, p. 178, n. 6; bone reproduced as Figure 7). The bone in Cuibian 萃編 176, which Keightley reproduces as Figure 18, contains six parallel divinations, all of the

form, "Crack-making on jiǎ-zǐ day, X-diviner divining: The king entertains Ancestor-X; performs the yóng 筮 ritual; no fault." Such divinations concerning the sacrificial cycle were typical of Periods II and V. Keightley notes that yóu in this phrase served as a "formal incantation," expressing the wish no fault or misfortune might occur (p. 179, n. 7). So the shift in meaning of such disaster words from a fatalistically-perceived natural objective phenomenon to one for which human beings had some subjective responsibility--which we note for huǐ 悔, jiù 咎, and lìn 吝 -- might already have commenced in Shang times.

The most likely OBI ancestor of jiù on purely paleographic grounds--the only evidence traditionally employed--would be (3) 𠄎. But the striking semantic-syntactic parallels of 𠄎 (yóu), along with its phonetic similarity, make it an interesting alternative. The three graphs 𠄎, 𠄎, and 𠄎 all have a certain similarity of structure. Perhaps we will discover that a conflation of several forms took place, with the graph 𠄎 coming to be the most common one used in the Zhou to write one or more of the disaster words appearing in the OBI in the context wáng + X-disaster, with the word retaining the pronunciation *g'íōg.

e. lì 利 `favorable`

Li occurs 119 times in the Yi, making it the fourth most frequent graph in the text. It has its common meaning of `lucky, favorable, advantageous, beneficial, profitable.` Gao Heng Dazhuan, p. 53) says lì is used in the text in the sense of lì yì 利宜 `benefit.` Other glosses are similar. All of the above English equivalents have been used as translations for lì in the Yi in the past. Schmitt (Sprüche, p. 81) renders it as "es nützt" (it is advantageous, useful). Still another unusual translation was that of Richard

Wilhelm, whose German translation as "fördernd" (*I Ging*, p. 1, etc.) becomes "furthers" in Baynes's English version (W-B).⁷¹ I feel that "favorable" is the closest semantic counterpart to lì in English in rendering the various nuances of different contexts, and have adopted that translation.

Lì occurs in two regular patterns. In one pattern lì is followed in a predicate-complement construction by a complement specifying what activity it is favorable to undertake if the line containing this phrase is encountered, as in lì jiàn dà rén 利見大人, "it will be favorable to see a big man" (1.2—see gloss 1.2.2); or lì is followed by a noun or nouns indicating the temporal or spatial bounds of favorability, as in 39.0 lì xī nán 利西南, "favorable to the west and south" (39.0). Lì can be negated with bù 不, although this is infrequent: bù lì bīn 不利賓, "it will not be favorable to be a guest" (44.2). However, there is a common variation on this pattern in which a double negative pattern substitutes for any possible complement: wú bù lì 无不利, "there is nothing for this is unfavorable" (2.2, etc.). This in turn has an affirmative counterpart in wú yōu lì 无攸利, "there is nothing for which this is favorable" (4.3, etc.). (On the use of the object-substitute yōu here, see above, "A Grammatical Sketch," under d. Substitution.) Lì is also modified three times by xiǎo 小 'small': xiǎo lì 小利 "slightly favorable" (22.0, 33.0, 63.0).

Only one time (46.6) is lì joined to its complement with the relational word yú 于. The syntax of that line was dealt with above in the discussion of the marker of explicit modification zhī 之 ("A Grammatical Sketch," under b. Modification). Wang Li notes that yú is frequently omitted in such a construction through regular ellipsis: "if the predicate is a descriptive word (adjective) and it is followed by a preposition yú, plus a noun or noun phrase, and the prepositional phrase expresses 'in such and such a respect,' then the yú is often omitted" (*Gudai Hanyu changshi*, pp. 77-78). Many Yi

sentences with lì fit this mold.

The second typical pattern in which lì occurs is in construction with zhēn 貞 'determination': lì (X) zhēn, in which the optional X element, as in the first pattern, specifies in more detail the scope of favorability. Thus lì jūnzǐ zhēn 利君子貞 (13.0) indicates that Hexagram 13 is generally "favorable with regard to a noble's determination," or "a determination favorable for a noble." An unmodified lì zhēn, indicating universal favorability, occurs 23 times, all but three of which are in hexagram texts (see gloss 1.0.2). The various phrases with more specific scope occur 17 times, scattered throughout the hexagram and line texts (five in hexagram texts). The specific aspects of favorability include, in addition to "nobles," nǚ nǚ 女 "maidens," pìn mǎ 牝馬 "mares," jū 居 "dwelling," jiān 艱 "hardships," yǒng 永 "long-term" determinations, yōu rén 幽人 "persons in confinement," bù xī 不息 "not resting," and wǔ rén 武人 "military men." Shaughnessy argues that an unmodified lì zhēn is a "normative" feature of hexagram texts, but not line texts, and so regards the three cases in line texts as exceptional ("Composition," pp. 123-124, 316, n. 35). He likewise is uncertain how to deal with the modified cases of the form lì X zhēn, (pp. 150-151, 318, n. 46), which appear randomly in both hexagram and line texts. They lead him to postulate a multi-stage divination procedure, which he describes as follows.

According to this thesis [of a multi-stage divination process] a preliminary divination resulted in the hexagram statement. Often, perhaps normally, a second divination, somehow reduced in scope, was required. It was this divination which resulted in the line statements. What is more, if my basic reading of lì zhēn as "beneficial to divine" is correct, then the elaborated forms lì yǒng zhēn (beneficial to perform a permanent divination), lì nǚ zhēn (beneficial for a woman to divine), and so on in the line statements would suggest occasions where one final and even further specified divination was required. I must admit, however, that if this were indeed the case, there is no record either of how the Zhouyi was consulted during this stage of the divination (or even if it were) or what the results might

have been (p. 151).

If I understand this hypothesis correctly, there are at least three stages of divination. Stage One (stalk-divination? some other mantic art?) indicates a particular hexagram. In order to proceed to Stage Two at all, there must be a statement in the hexagram text that it would be "beneficial to divine" (presumably this time by stalk-divination). Supposing there is such an invitation to proceed (recalling that only 25 hexagram-chapters have a phrase of the lì (X) zhēn pattern), divination in Stage Two indicates a particular line text. If there is another lì (X) zhēn sentence there (there are 15 in 386 line texts), one may go on to Stage Three (again presumably by stalk-divination). But what happens if one encounters at any stage, not lì (X) zhēn, but the more common (X) zhēn jí (X) 貞吉 (or xiōng 凶, lì 厲, lìn 吝, etc.)? Does the message "divining: auspicious" (Shaughnessy, p. 258 and passim) refer to an already completed divination or one yet to be performed? One would like to see this idea applied systematically to the text as a whole, or even to one or two entire hexagram-chapters. Take, for example, Hexagrams 2 and 3. Hexagram text 2.0 tells us that it is "favorable for a determination regarding a mare," (or "a determination favorable for a mare"—cf. Shaughnessy, p. 150: "beneficial for a mare's divination"). But it also tells us that it is "auspicious in a determination about security." Are we in Stage One or Stage Two? And can we proceed only if we are a "mare"?⁷² Are we not dangerously close here to an absurd misreading like one traditional interpretation rendered by Wilhelm-Baynes as "furthering through the perseverance of a mare"? Furthermore, if we did continue through Stage Two, one line which invites proceeding on to Stage Three is the special line 2.7 (marked "sixes throughout" in the Mawangdui MS.). It tells us that it is "favorable with regard to long-range determinations" (cf. Shaughnessy, p. 151: "beneficial to perform a permanent

divination"). Elsewhere Shaughnessy calls the system of labels with sixes and nines, to which this line is usually attributed, a late development, which was uncharacteristic of the period of the Yi's composition (pp. 84, 89ff.). So it is even more difficult to imagine how he would explain the text of 2.7.

Why is Shaughnessy led to a rejection of the interpretation of the modern school of Yijing scholarship in favor of one which produces so many new problems? Simply put, he believes the interpretation of lì (X) zhēn adopted here "forces a linguistically unjustifiable meaning on the phrase" (p. 130). He believes that lì zhēn may not be construed as a head noun zhēn, modified by an attributive adjective lì, as suggested by the Gao Heng paraphrase as yǒu lì zhī zhān wèn 有利之占問, "a beneficial divination" (see discussion in gloss 1.0.2). He further declares that "the one notable linguistic feature about all of these examples [of the pattern lì (X) zhēn] is that lì is always followed by a verb." Shaughnessy first acknowledges that the evidence is "not unambiguous" with regard to the four cases in which zhēn is preceded by zhī, which "suggests that it is being used nominatively" (p. 318, n. 46). But he also ignores the clearly nominal counterexamples like lì xī nán cited above, or bù lì dōng běi 不利東北 (39.0), and lì lì lì 利己 (26.1, main text tradition). Each of these cases shows that, even when lì (X) zhēn is treated as a predicate-complement construction, the relation of lì to the following complement cannot be restricted to a narrow "it will be favorable to (do something)." Hence the logically less restrictive translations I have given above: "favorable with regard to . . . ," or "favorable for" These allow for the interpretation of lì (X) zhēn as the distillation of divinatory experience, without any need to rethink the analysis of scholars like Gao Heng or Li Jingchi, and within the same syntactic framework Shaughnessy argues for.

I have considered the syntactic ambiguity of one version of this pattern

already under the discussion of zhī ("A Grammatical Sketch," b. Modification). The examples with zhī 之, which Shaughnessy himself is forced to translate as "beneficial for a mare's divination," and the like, should be sufficient evidence to dispel his concern. But my translation in Part Two does generally follow Gao Heng in understanding this pattern as a nominal sentence consisting of attributive adjective + head: "(to encounter this line is) a favorable determination." This is syntactically, but not functionally, different from the notation "(to encounter this line is) favorable with regard to determining," as it was understood above. Let us now also consider whether the word lì can in fact be reduced to an attributive to zhēn.

In its earliest usage lì was used as an adjective 'sharp.' In this sense it was often used attributively in OC, modifying words for weapons. For example, Zuozhuan, Ai 25, jiē zhí lì bīng 皆執利兵, "everybody took up sharp weapons." In the extended sense of 'advantageous' it also appears attributively: bù dài lì shí liáng rì 不待利時良日, ". . . not wait for an advantageous time or good day . . ." (Huainanzi, "Bing lue xun" 兵略訓, quoted DKJ, #1932.79). The word lì may have followed a semantic development like 'sharp' > 'trenchant, incisive' > 'incisive determination' > 'advantageous determination' > 'advantageous in general.' While it is true that we search in vain for any exact EOC text parallels for lì zhēn itself, as we do for most of the expressions with zhēn found in the Yi, these examples show that there is no syntactic rule against viewing lì as a modifier. As a general summing up of the prognosticatory experience with a given hexagram-chapter, synthesizing various favorable statements in the hexagram's line texts of the form lì X, lì X zhēn, (X) zhēn jí, (X) jí, wú jiù, huǐ wáng, and the like, a simple notation lì zhēn, "favorable determination," is very plausible.

f. lì 厲 `threatening, threat`

The word lì has a complex history in Old Chinese. The dictionary Gu Hanyu changyongzi zidian (pp. 153-154) lists the following eight OC definitions: 1) whetstone (Shiji, Hanfeizi), polish; 2) oppressive, vicious; 3) severe; 4) wade across river without removing clothing (Shi);⁷³ 5) fierce, violent (Zhuangzi); 6) pestilence, calamity (Shi); 7) demon (Zuozhuan); 8) leprosy (Hanfeizi). Karlgren (GSR 340a) lists even more glosses. In the Yi it is clearly intended to be an unfavorable prognostication, but the 27 occurrences of lì in the text give us little detailed information to help in elucidating it, since it is used in very abrupt sentences, either as a one-word prognostication or in collocation with zhēn 貞 or yǒu 有. The early commentators, including the Wen Yan Commentary, are unanimous in glossing it as `danger, dangerous` (e.g. Lu Deming, Shiwen: wēi yě 危也). Schmitt and others translate it this way: "Gefahr," (danger) (Sprüche, p. 43). Since it is not an ordinary word for `danger` and, as I will explain below, it is fraught with sinister connotations of disease, deadly insects, demonic torments, and the like, it is semantically close to English words like "threat" and "threatening," or "menace" and "menacing." Thus I have translated the phrase zhēn lì 貞厲 as "the determination is threatening" (6.3, 9.6, etc.); and the phrase yǒu lì 有厲 as "there is a threat" (26.1, 43.0, 58.5). As Gao Heng (Tongshuo, pp. 104-105) and others have observed, when such a prognostication is immediately followed by another favorable one, like jí (27.6) or wú jiù 无咎 (1.3), it presumably indicates that, while there exists a menacing situation, it will nevertheless end favorably.

Now let us look more closely at the family of words related to lì which occur in ancient texts. The Shuowen definition, hàn shí 旱石 "dry stone

(whetstone)" (9B/8b, p. 193) may not be the oldest usage, although that is attested in the Shi. Xu Shen argues that 厂 ('cliff') is significant in the graph 厲 < *liad 厲, with an abbreviated phonetic 虜 (GSR 326a *t'ad > chàì 'scorpion' in Shi). This phonetic element is in turn composed of the graph for another word for 'scorpion' or other similar insect, a clear pictogram 𧈧 (萬) (GSR 267a *mǐwǎn > wǎn--no text extant in this usage) and the element for insect 虫. But based on the information gathered on the family containing these words *liad, *t'ad, etc. in Karlgren's Grammata Serica Recensa, it may instead be that the oldest sense of 厲 itself was that of 'stinging insect' or 'scorpion,' from which the other meanings--involving danger, evil, ugly, epidemic, cruel, etc.-- were derived by extension. The illness-related meanings were then also written with the illness element (GSR 340d 癘). This graph is explained by Lu Gwei-djen and Joseph Needham as composed of a scorpion 萬 occupying the bed (广 < 疒) of illness, or perhaps sharing it with the patient (疒); it has the meaning "epidemic fever" ("Records of Diseases in Ancient China," p. 223). The original entomological signification was later further differentiated by adding an insect element (GSR 340e 虜 and 340f 虜). Then the meanings like 'whetstone' and 'polish' might have been loan applications, resulting in further differentiated graphs and meaning extensions such as 石厲 (GSR 340b 'grindstone, grind' in Shu); 糲 (GSR 340g *lâd > lài, etc., 'course grain' in Liezi); and perhaps also 厲力 (GSR 340c 'exert oneself' in Shu).

The demonic associations of the word 厲 give further justification for preferring the constellation of meanings 'scorpion-demon-disease-cruel-violent-threat' as the operative set of connotations in the Yi prognostication 厲, over the also conceivable one of 'whetstone-grind-violent-threat.' Henri Maspero explained the ancient beliefs as follows: when a 魄 soul stopped receiving offerings, it became starved

and dangerous. It would return among the living as a ghost guǐ 鬼. If ghosts were wicked, they were called lì 厲 (or 禱). These ghosts sought revenge for their neglect by inflicting diseases upon the living (China in Antiquity, p. 105). One such case of a starved lì spirit is retold in the eighth chapter of Mozi: a lì, acting through a medium, struck a priest, Gu of Guan, upon the altar with a bludgeon, in revenge for the priest's neglecting his duty to offer sacrifice to souls without posterity (Alfred Forke, cited by Maspero, pp. 116-117). Karlgren calls attention also to the passage in the Shanhaijing 山海經 (j. 2) in which the Queen Mother of the West (Xi Wang Mu) directs the tiān zhī lì 天之厲 "the cruel ones (demons) of Heaven" ("Legends and Cults in Ancient China," p. 271). Maspero read this lì as lì 癘 "heavenly epidemics," which Karlgren regarded as "unnecessary," since lì itself meant "ugly, cruel, noxious, demon." In the Han period, Zhang Heng's "Rhapsody on the Eastern Capital" Dong jing fu 東京賦 made allusion to the exorcism of these lì disease-demons: "Then at the end of the year there is the Great Exorcism (Da No 大儺) for the expulsion of all pestilential influences (lì 癘)." ⁷⁴ At least one of the cases of lì in the Yi itself occurs in the same line as a reference to illness: yǒu jí 厲有疾厲 (33.3). The "threat" in that line may refer to the demon of disease, in need of exorcism.

g. lìn 吝 'distress'

Lìn is another mild disaster word, which, like huǐ 悔, seems to have been both an external objective situation and the subjective emotional reaction to it. The translation "distress" suggests this flexibility. Otherwise, its specific meaning remains vague. Like the other technical terms of prognostication in the Yi, it typically appears at the end of a line text. All

but 4 of its 20 occurrences are in this final position, following mention of the situations, people, or times to which it applies. It is a descriptive word, which is modified twice by xiǎo 小 'slightly' (21.3, 45.3), each time adjacent to a wú jiù 无咎. It is not clear from other contexts whether it behaves more as a verb or as a noun. It occurs 4 times after zhēn: zhēn lìn 貞吝 "the determination is one of distress" (11.6, etc.).

The Shuowen definition hèn xī 恨惜 'regret, be displeased, sad, feel sorry, grudge' (2A/13b, p. 34) stresses the emotional aspect. Ma Rong of the Han (ap. Shiwen) also glosses lìn in Yi 3.3 as hèn 恨. A number of translators follow this interpretation. For example, Legge's translation of 3.3 is "If he went forward, he would regret it." Schmitt (Sprüche, pp. 77, 80) renders lìn with "es erregt Bedauern" (it arouses sympathy, pity, regret). Wilhelm-Baynes adds an additional emotional complexity: "To go on brings humiliation." Honda Wataru (Eki, p. 29) says lìn is a mild misfortune, specifically a 'shame, a shameful thing' (hazubeki koto). But later (p. 45) he also defines it as 'stingy, grudging' (shiwashi, yabusaka nari), which is the sense it has in the Lunyu and in post-Han sources, but it is not clear that this is what is intended in the Yi. Honda also refers to a Zhu Xi explanation (from Zhuzi yulei, p. 70) that although lìn and huǐ are equivalent in degree of misfortune, lìn is heading toward xiōng 'extreme misfortune' and away from jí 'good fortune,' while huǐ is heading in the opposite direction, toward jí and away from xiōng. This is presumably scholastic gymnastics.

The Shuowen definition of lìn goes on to quote Yi 4.1 yǐ wǎng lìn 以往吝. However, another entry in Shuowen, for lìn 遴 (2B/5a, p. 41), which it defines as 'have trouble walking' (xíng nán 行難), also quotes Yi 4.1, but this time written yǐ wǎng lìn 以往遴. Gao Heng (Tongshuo, pp. 103-104) concludes from this that Xu Shen's text of the Yi had 遴 for 吝 in all 20 occurrences. He quotes a number of Han-time works to show

the identity in meaning of these two lìn words. (Cf. GSR 475t *mliən > lìn 'regret' in Yi, 'niggardly' in Lunyu; 387h *liēn > lìn 'walk with difficulty' in Da Dai Liji.) The fact that there are virtually no pre-Han occurrences at all of lìn 遴 weakens his contention that lìn 吝 is in fact lìn 遴 'walk with difficulty.' On the other hand, a number of divinatory judgments which include lìn seem to involve going or coming. Five out of 20 include wǎng 往. Several others, such as 13.2, 47.4, and 64.1, imply going. This adds weight to his argument.

Lìn scarcely appears in other EOC texts, or even LOC texts. There are no cases at all in the Shi or in the genuine sections of the Shu. Shima's Sōrui has no entry for the OBI, nor does Jinwen gulin for WZBI. Li Xiaoding (Jishi, p. 397) gives just one OBI case: Houbian 後編 2.13.15 吝 (. . . 卜大 . . . 歲于 . . . 于吝 . . .). Li says the meaning is unclear, but as Karlgren notes (GSR 475u), it appears to be a name. Chen Mengjia, however, once proposed an identity between the lìn of the Yi and the OBI graph 吝, as in the phrase 吉,其吝 ("Guo Moruo Zhouyi de goucheng shidai shu hou," p. 60). He prefers this identification to that with gù 去. He notes that the elements 大 and 文 could be interchanged in gǔwén script. But he does not discuss the meaning of the phrase, and it is difficult to make sense of it, if lìn here meant bad fortune as in the Yi.

The best clues to the specific meaning of lìn come from examining the family of cognate words to which it belongs. Karlgren puts it together in GSR 475 with the likely cognates 閔 (475q *miwɛn > mǐn 'distress, pity, pitiable' in Shi); and 憫 (475s id. 'grieved' in Mengzi). It is probably also related to 泯 (GSR 457c *mian > mǐn etc. 'ruin, destroy' in Zuozhuan, 'troubled, confused, disorderly' in Shu); 瘠 (457r *mian > mín and *ɣmwən > hūn 'suffering, distress' in Shi); and 慇 (457z *miwɛn > mǐn 'grieved, commiserating' in Zuozhuan). The meaning of all these words involves some

mild unpleasantness. The Mawangdui MS. writes lìn in 4.1, 4.4, 11.6, 18.6, 13.2, etc. with another unknown graph, transcribed in Wenwu 1984.3 as 𠄎 (not in GSR or in Shuowen). This graph would be phonetic in 蘭 (GSR 1251i MC*liǎn). It is similar in shape to some of the possible cognates of lìn listed above, especially mǐn 𠄎. The MS. has still another graph, 𠄎, for lìn in 3.3.

h. wáng 亡 'go away'

Wáng occurs 24 times, and 19 of these are in the unusual divinatory formula huǐ wáng 悔亡, which I have translated as "troubles will go away." It is particularly striking that all of these 19 cases fall in the second logical half of the Yi text, the hexagram-chapters 31-64 constituting the xià jīng 下經. This distribution implies either dialect influence or manipulation of the text by several editorial hands. It is unusual that the text, which otherwise so much reflects the value traditional Chinese civilization placed on symmetry, was traditionally divided up unevenly into two physical units of 30 and 34 hexagrams. The corresponding skewed pattern of occurrence of huǐ wáng may eventually help to explain the textual history which resulted in such a division.

It was noted in the discussion of the negatives wú 无 and wáng 亡 in the preceding "Grammatical Sketch" that while wáng serves as a pre-verbal negative in the OBI and WZBI, it never plays such a role in the Yi, with the graph wú 无 filling that slot and very likely representing the same word which wáng does in the OBI. In fact, the phrase huǐ wáng is complemented by the similar wú huǐ 无悔, "there will be no trouble" (13.6, 24.5, 31.5, 34.5, 59.3, 64.5), and its affirmative counterpart yǒu huǐ 有悔, "there will be trouble" (1.6, 16.3, 18.3, 47.6), which are evenly distributed throughout

the entire text. But wáng retains its original function as a main verb. In all its occurrences it is an intransitive verb meaning 'go away, disappear, perish.' In addition to huǐ, its subjects include péng 朋 'friend' (or possibly 'cowry sets') (11.2); zhì 雉 'pheasant' and/or shǐ 矢 'arrow' (56.5); mǎ pǐ 馬匹 'one of a pair of horses' (61.4). In 12.5 wáng occurs in the reduplicated phrase qí wáng qí wáng 其亡其亡, without an explicit subject. Another interesting characteristic of each of these occurrences, as with a number of the cases of huǐ wáng, is that wáng is a rhyming phrase-final word. The importance of rhyme for wáng was also noted earlier, in the discussion of negation, for its allograph wǎng 罔 in 34.3 and 35.1. Rhyme would encourage the retention of *mǐwang (wáng) here, while the pre-verbal negative changed to *mǐwo (wú).

The Zhouyuan OBI referred to in the discussion of wú (Wenwu 1979.10, p. 40, H11:55), which contains the phrase wáng jiù 亡咎, has an interesting resemblance to the Yi line 61.4 in its time reference. The former reads wéi shí yuè jì sǐ [pò (bà)?], wáng (wú) jiù 佳十月既死 [白鬼?] 亡咎, "it is in the tenth moon, in the fourth quarter (?): there will be no misfortune." Yi line 61.4 also uses a variation on the characteristic Western Zhou calendrical notation, and ends with wú jiù: yuè jī wàng, mǎ pǐ wáng, wú jiù 月幾望, 馬匹亡, 无咎, "the moon is almost full and a matched horse runs away: there will be no misfortune." It is safe to conclude that these passages, one recently unearthed in a field in western Shaanxi and the other, from the most famous work in Chinese intellectual history, belong to one and the same divining tradition. It is presumably a coincidence that the middle phrase also contains the verb wáng, short of being the kind of rhyming pun discussed in Chapters Two and Three.

i. xiǎng 享 / hēng 亨 'treat'

The graph 亨 is one of the most well-known terms associated with the Yijing divinatory tradition. It was a specialized, gradually differentiated form of the EOC root 亨 (享 xiǎng), which over the centuries took on its own separate reading, now MSC hēng, and cultural connotations.⁷⁵ In EOC, and even subsequently, its use was almost exclusively confined to the Yi tradition. In the original Yijing which is our primary concern here, however, most evidence indicates that the graph 亨 does not yet represent a word distinct from the common EOC word xiǎng (which also appears in the text). I have rendered the meaning of this word in Part Two with the English word "treat" and have transcribed it as if it were a protograph (or "loan") for xiǎng 享. At the same time I have been careful to indicate in each case whether the received text has 亨 or 享.

There are 47 occurrences of the graph 亨 and 3 occurrences of the graph 享 in the Shisanjing zhushu version of the text. Either graph occurs, apparently in free variation, to write xiǎng when used as a main verb, preceded by yòng and optionally followed by the relational particle yú and an object, as in wáng yòng xiǎng yú Qí shān 王用亨(享)于岐山, "the king used this for a sacrificial treat to Mount Qi" (46.4). There are 6 such cases (14.3, 17.6, 46.4 [all written 亨] and 41.0, 42.2, 47.2 [all written 享]). Far more common is a free-standing or modified hēng/xiǎng 亨 used as a sentence in itself, as in hēng/xiǎng wáng jiǎ yǒu miào . . . 亨(享)王假有廟 . . ., "Treat. The king proceeds to his temple" (45.0).⁷⁶ All the remaining 44 cases fit this pattern, with almost all of them (40) appearing in the hexagram texts (1.0, 2.0, 3.0, etc.). This hēng/xiǎng can be modified with either yuán 元 'big, great, grand' (10 times, in 1.0, 2.0, etc.) or xiǎo 小 'little, small' (56.0, 57.0). As I suggest in reporting

the results of an experiment at the end of this section, perhaps there are many more modifiers than we realize, with many of the words preceding hēng/xiǎng, including the hexagram names themselves, serving in this role.

The distribution of the 亨 hēng/xiǎng graphs reveals some interesting facts. First, obviously the overwhelming majority of them occur in hexagram texts. Since only 45.0 has two occurrences, this means that 39 out of the 64 hexagram texts have a 亨. There is a curious gap from 33.0 to 45.0, which no one has discussed. But when looks at that area, he notices an absence of sacrificial topics, except in 41.0, and there we have a xiǎng 亨! The 7 cases of 亨 in line texts are also by no means random. Three are used in the pattern X yòng xiǎng yú Y already referred to. The other four cases 12.1, 12.2, 26.6, and 60.4 also fit a pattern, with a short statement, followed simply by the graph 亨. The cases 12.1 and 12.2 are unmistakably in a sacrificial context, while 26.6 and 60.4 could be so construed, but are not as clear. That is, hēng/xiǎng, a sacrificial "treat," regularly occurs in correlation with other sacrificial words and themes. We must then ask: if 亨 were already merely a technical divinatory term, divorced from any sacrificial content and only measuring the degree of auspiciousness, would it appear in such a distribution? The unlikelihood of this argues in favor of a sacrificial component in its meaning.

I have already quoted lines with this word in passing in several of the introductory chapters. The famous punning debate in Zuozhuan, Zhao 7, concerning whether the prince Yuan (元) would "be treated to" (hēng/xiǎng) the privilege of assuming control of the state was recounted earlier in this chapter, under "Reading the Text Today," (pp. 91-92). That anecdote shows that awareness of the etymological connection among these cognate words was by no means dead in the Chunqiu and Warring States period. The early glosses of 亨 and the interpretations of various modern scholars are

summarized below in Part Three, gloss 1.0.1. I have also noted there the special orthography of the Mawangdui MS. with respect to the graphs traditionally read xiǎng (writing 𠄎 [芳]) and hēng (writing 亨 [亨?]) in the received text. Gloss 50.0.1 discusses the interesting comment of the Tuan Commentary on line 50.0, in which the commentator revels in the extended puns made possible by the close meaning and pronunciation of the three related words, hēng 亨, pēng 烹, and xiǎng 享.

Without repeating the information given in the glosses in Part Three, I would like here to present first what we know about the early paleography of the word xiǎng and its cognates. Then I will explain why "treat" seems to fit best the varied use of this word in the Yi and other EOC texts—as a sacrificial offering, as a ceremonial feast for an honored guest, and as the enjoyment derived by the divine or human recipients of these honors.

Bernhard Karlgren's entry for the relevant words reads as follows: GSR 716a 享 *ɣiǎng > xiǎng, 'sacrificial offering' in Shi, 'feast,' 'enjoy' in Zuozhuan; 716b 亨 *ɣǎng > hēng, 'penetrate' in Yi, loan for 烹 in Shi. "a. and b. are primarily identical, two variants of the same char.; the usage to write a. for xiang and b. for heng is modern; in T'ang time the two forms were still used promiscue. . . . The graph shows a building, possibly a temple." Also relevant is GSR 751a 烹 *pǎng > pēng 'to boil' in Zuozhuan. Xiǎng is also either identical with or a close synonym of GSR 714j 饗 *ɣiǎng > xiǎng, 'feast' in Liji, 'enjoy a feast,' 'to present food or drink at a feast or sacrifice' in Shi; 'receive and enjoy such an offering' in Liji.

The hēng 亨 (亨) entry in Shinjigen, which adds modern Japanese paleographic scholarship to a basic confidence in Shuowen, is lengthy and informative. It offers this analysis (p. 37): A pictogram. 亨, 亨, and 享 were all originally the same. The OBI, bronze, and seal forms 𠄎, 𠄎,


合 portray a viewing tower (望樓) atop a (city) wall. The ancient forms of 享 are 𡗗, 𡗘, 𡗙, portraying paired, facing viewing towers. (Cf. Shuowen definition of 亭 [5B/10b]: 度也民所度居也从回象城亭之重兩亭相對也 .) Both of them (亭 and 享) are borrowed to mean 饗 'sacrificial offering' (presenting food and drink to the spirits). Since, having made such an offering, the spirits accept it, the form was slightly changed from 享, producing the graph 亨 [?]. Shinjigen goes on to give as the first definition of 亨, pronounced xiāng, 'sacrificial offering' (tatematsuru), 'offer' (susumaru) (identical with 享); and as the second definition, pronounced hēng, 'penetrate,' 'pass through' (tōru), of which the subdefinitions are (a) 'the spirits accept' (kami ga ukeireru) and (b) 'be effected without hindrance' (shishō naku okonawareru); and as the third definition, pronounced pēng, 'cook (in water)' (niru), identical with 烹.






Hence Shinjigen seems to propose a semantic history of both meaning extension and loan which is something like this: 'warning tower,' loan for 'sacrificial offering' > (extended to) 'receive sacrificial offering' > 'success in any endeavor.' If we accept an alternative view that 𡗗, 𡗘 represents a 'building in which sacrifice is conducted,' then no loan need be proposed to begin with, but a simple metonymical meaning extension. The differentiation in meaning between what is now written 亨 and now written 享 seems to have occurred at the point where 'receive sacrificial offering' was extended on the one hand through 'offering went smoothly,' toward 'success' 亨, as above, and on the other hand, through 'spirits receive and enjoy an offering,' and 'any superior receives and enjoys any offering,' toward 'receive and enjoy,' and finally simply 'enjoy' 享.

The early form 亨 comes from the OBI graph 𡗗 (S263.4-264.1; Li Xiaoding, Jishi, pp. 1847-1849). Li Xiaoding agrees with Wu Dacheng 吳大澂 that the OBI graph depicts an ancestral temple (宗廟), and that

is where, in Shuowen's phrase, "offerings are made." Shuowen says (5B/11a, p. 111), "To offer. Derived from an abbreviated 高 and 日, depicting the putting forward of some cooked thing" (會獻也从高省日象進孰物形). It adds, "The Xiaojing says, 'when one sacrifices, the spirits enjoy it'" (孝經日祭則鬼言之). In the OBI 音 is used as 1) a sacrifice term, and 2) a place name. The contexts do not resemble those of the Yi. E.g., xīn chǒu fú xiǎng 辛丑弗音, "on the day xīn-chǒu we shall not make a xiǎng offering" (Cāng 臧 [Tie-yun], 113.1).

In the bronze inscriptions xiǎng usually occurs at or near the end of an inscription, in the formulaic sentence (with variations) yǒng bǎo yòng xiǎng 永寶用音, "may they forever treasure it and use it for the sacrificial offerings." The sentence also frequently continues with yú X 于 X, "to X." Scores of examples of each are listed in Jinwen gulin (#715, pp. 3529-3536). One of the editors of that compendium, Zhang Risheng 張日昇 says that in the WZBI the graph 音 (享) was used with reference to the spirits, while the related word 鄉食 was used with reference to living human recipients (p. 3541). The bronze forms show a range of variation: 會, 會, etc. Jinwen gulin (#712, pp. 3495-3514) gives 會 as the seal form for 享. It had the WZBI forms 會, etc., which, however, always had the sense 郭 or 土庸 (wall tower). JWGL entry #715 (pp. 3529-3541) gives a seal form 會 for 音, with WZBI forms like 會, 會, etc. Takada Chūshū (quoted JWGL, p. 3538) gives a seal form of 會 (which is the same as the seal form in Shuowen). Unfortunately, no entry in JWGL attempts to explain how this seal form derived from WZBI forms like 會, nor how the modern forms derived from the seal forms. In the JWGL entries #712 會 > 享 (?), #713 會 > 京, #714 會 > 稟, #715 會 > 音 (享), and #716 會 > 享, there is much discussion of graphic shape and almost no concern with the meaningful contexts in which these graphs appear in the WZBI.

From their graphic similarity, overlapping paleographic and semantic histories, and the phonetic closeness of at least some of the OC reflexes of these graphs (e.g., 享 *xiàng; and 京 GSR 755a *kiǎng), it is a plausible hypothesis that a number of the graphs and the words they represent are cognates. I suggest one scenario, highly speculative, which relates some of the words to what we know of Shang and early Zhou society: captives 俘 (俘) are taken during a military expedition (敦伐— 辜 related to 敦), the purpose of which is to obtain victims for the cooked sacrificial offerings (享, 烹) performed on mound altars (京), in temple enclosures (宮), or on or near city or other walls (郭, 庸, 墉 [ ?]), perhaps to ensure the benevolent assistance of the spirits in the defense of the city-state. Yi 19.6 dūn (敦 < 辜) is a possible reference to a captive-taking raid.

The forms of the graph for hēng/xiǎng in the Mawangdui MS. (see gloss 1.0.1), are somewhat different from all the published forms given in the sources referred to above:  (12.1),  (1.0—partially invisible in MS.),  ? (33.0),  ? (12.2). In another of the Mawangdui MSS., the Laozi "B" MS. (老子乙本), the calligraphy of which is close to the Yijing MS., a case of modern pēng 烹 is written with this same graph  : zhì dà guó ruò pēng xiǎo xiān 治大國若烹(烹)小魚, "managing a big state is like cooking a small savory" (Mawangdui Hanmu boshu, Vol. 1, ln. 196 上; transcription, p. 91).

We have seen above the very confused paleographic situation with the numerous graphic forms which eventually divided and stabilized in the three modern graphs xiǎng 享, hēng 亨, and pēng 烹. It has already been clear from the old dictionary definitions quoted that, however we choose to write the word, the various meanings of 'make sacrificial offering,' 'receive offering,' 'give a feast for,' 'enjoy' were all active at the same time in the

linguistic usage of OC.⁷⁷ The notations in the Yi of a simple xiǎng, yuán xiǎng, or xiǎo xiǎng could certainly be rendered simply with "offering," "great offering," and "small offering," but this would lose the other aspects of the meaning, which imply the reception of the offering. Edward Shaughnessy has made an admirable attempt to retain these connotations by translating as "receipt" ("Composition," p. 128-130). This means "the divination has reached spirits (i.e., tōng) and that the spirits have communicated their response to the diviner, who has 'received' it" (p. 129). I believe Shaughnessy's "receipt" neglects the typical use of hēng/xiǎng in scores of EOC contexts as a sacrificial term, and over-emphasizes an aspect of the meaning which exists only in connection with the Yijing tradition and nowhere else. As Qu Wanli said in his final work on the Yi, the posthumously edited and published Du Yi san zhong, in which he relinquished his earlier views on this word, "In the bronze inscriptions and ancient books, the graph 亨 is sometimes 烹, sometimes 享, but there are none which can be glossed as tōng 'penetrate.' I am afraid that this graph in the Zhouyi also means 'sacrificial offering' (jì xiǎng 祭享). This is shown by considering its explanation in the Wenyan Commentary, 'a beautiful gathering . . . a union in ritual' (jiā huì hé lí 嘉會合禮)" ("Zhouyi jishi chugao," pp. 4, 13 and passim; cf. "Xue Yi zha ji," op. cit., pp. 469). I have attempted to convey a fuller range of meaning with the translation "treat." This is by no means an ideal translation. But it does work especially well in Yi 14.3 (q.v.), in which "the duke treats the Son of Heaven." "Grand treat" is an effort to convey as well some of the ceremonial pomp of a sacrificial occasion.

There are no direct parallels to yuán xiǎng or xiǎo xiǎng in other EOC texts. But yuán sì 元祀, "grand sacrifice," occurs in the Shu (see below, under m. yuán for texts). Dà xiǎng 大享 also occurs: "Pan geng" 14, zī

yú dà xiǎng yú xiān wáng, ěr zǔ qí cóng yǔ xiǎng zhī 茲予大享于
先王，爾祖其從與享之，Documents, p. 21, "Now when I offer
the great sacrifices to the former kings, your ancestors follow and together
with them enjoy them." This passage, perhaps deliberately, incorporates
xiǎng in both senses--probably well-differentiated by the time of the
relatively late Eastern Zhou "Pan geng" chapter. Other instances of dà
xiǎng can be found in the "Shi fu" chapter of the Yizhoushu: e.g., dà xiǎng
sān zhōng 大享三終, "the Great Treat three complete times"
(Yizhoushu jixun jiaoshi, 37, p. 55).

There are no cases of the graph hēng 亨 in the received text of the
Shu, either genuine or forged books, while xiǎng appears 33 times (Shangshu
tongjian, p. 111). The four times hēng appears in the Shi (149/3, 154/6,
209/2, 231/1), it is used as protograph for pēng 烹, 'cook, boil.' All of the
contexts are unmistakably concerned with domestic cooking, rather than a
cooked offering. When the graph xiǎng appears in the Shi it is in the
context of an offering: 166/4 jí juàn wéi chǐ, shì yòng xiào xiǎng 吉益蜀
為饗，是用孝享，Odes, p. 110, "Auspicious and pure are your
sacrificial wine and food; with them you make filial offerings." This pattern
of occurrence--frequent use of the graph xiǎng 享, virtual absence of the
graph hēng except as a protograph--is typical of all OC received texts. Of
course, in the inscriptions there is no graphic distinction, and the contexts
all indicate sacrificial offering and its reception. An example which seems
to emphasize the reception occurs in the recently unearthed He zun 何尊.
There the line transcribed as jìng xiǎng zāi 敬享(享)哉 is interpreted
by Tang Lan as "Respectfully receive the sacrificial offering!" (敬受享
祀啊!) (Wenwu 1976.1, p. 60).

We can be fairly sure of our understanding of the EOC word xiǎng 享
(although we may choose to translate it in different ways). Yet the function

of the notation in the text, xiǎng, or yuán xiǎng, is much less certain. The prevailing view would probably be that such an entry in the text is comparable to an entry in a datebook or calendar under a certain day, like "shopping," or "dancing class." That is, when we come upon such a notation, we recognize that it is reminding us to engage in a certain already familiar act. We could think of such a notation as either a noun or mildly imperative verb "Treat!" As cited in gloss 1.0.1, Gao Heng believes that in the Yijing tradition, a xiǎng noted in the text is a mandate to the person who manipulates the stalks and encounters this particular line to perform the Xiang sacrifice. Wen Yiduo, Qu Wanli, and the others do not make their views known, beyond interpreting as 'sacrifice.'

The above view holds that xiǎng occurs most of the time in sentences of just one word, or occasionally two words. I have experimented with an alternative hypothesis, that the words immediately preceding xiǎng (or yuán xiǎng and xiǎo xiǎng) might modify it. This would include at least some hexagram names. For example, 24.0 fù xiǎng 復亨 would read "a return treat" (an offering on the occasion of a return, an offering to ensure a safe return, etc.) The following evidence argues in favor of such a view. First, it is certain that some of the hexagram names are part of their hexagram texts. Those most commonly noted are 10.0 lǚ hǔ wěi 履虎尾, "step on the tiger's tail"; 12.0 pǐ zhī fěi rén 否之匪人, "bad are the non-ren"; 13.0 tóng rén yú yě 同人于野, "gather the people in the open country"; and 52.0 gèn (kěn) qí bèi 艮其背, "one cleaves the back." Other hexagrams also have been suggested, including Hexagrams 14, 34, and 61. Second, this would solve the problem of those hexagram names, principally Kūn 坤, which have no connection with their texts, either explicit or implicit. (See Chapter Two, pp. 31-35, on the semantic connections of hexagram names.) We could then argue that 2.0 kūn yuán

xiǎng 坤元亨 (which probably is equivalent to chuān yuán xiǎng 川元亨, as in the Mawangdui MS.) means "a grand treat concerned with (or to?) rivers." Third, in the MS, as in received texts in general, there is no physical separation between hexagram names and the rest of the hexagram text, but the MS. otherwise has quite a lot of punctuation, including occasional indication of mid-line pauses (e.g., 52.0). Fourth, in 60.0, the phrase jié xiǎng 節亨 (亨) is repeated in 60.4 ān jié xiǎng 安節亨 (亨).

This interpretation would potentially affect a large number of hexagram texts, possibly more than 30. But the exegesis of 60.0 zhòng fú 中孚 is not helped thereby, nor is 11.0 tài 泰, since xiǎng is so far removed from the hexagram name. On the other hand, the inadequately explained names 9.0 xiǎo chù 小畜, 14.0 dà yǒu 大有, and 21.0 shì kè 噬嗑 are favorably affected. My translation in Part Two has made use of this hypothesis in only one or two cases where it seemed to provide the best interpretation. Thus 9.0, "a small domestic animal treat," gives xiǎo chù a justification which would otherwise be lacking (except for a possible allusion to domestic animals in 9.2).

j. xiōng 凶 'ominous'

Xiōng is the most inauspicious prognostication used in the Yi text. It is the opposite of jí 吉 'auspicious' in the text, as it continued to be throughout Chinese history. This appears to be an innovation with the Yi. While jí is frequent in the OBI, xiōng is never used there (Keightley, Sources, p. 40, n. 64). Gao Heng (Tongshuo, pp. 110-111) believes it refers to a "major catastrophe." Edward Schafer ("Combined Supplements to Mathews," p. 3) notes that it came to be death-related, and he suggests

English equivalents like "deadly," "lethal," "malignant," "fell," and "baleful." Richard Wilhelm translated it as "Unheil" (e.g., I Ging, p. 13), as does also Gerhard Schmitt, and Baynes usually renders this as "misfortune." Other English translations include "ominous," "bad luck," "augurs ill," and "evil." I have adopted "ominous" as a translation in Part Two, which, like "auspicious" for jí, places emphasis on its predictive, portentous aspect. Xiōng describes a future potentiality, rather than a past or present condition.

Xiōng is never modified by degree adverbs such as dà 大 or yuán 元, or even negated with bù 不. The text never says yuán xiōng 'very ominous' or bù xiōng 'not ominous.' This is presumably because xiōng has an inherent "extreme" meaning, like the English words "delicious" or "wonderful," and is thus not subject to modification.

The great majority of its 58 occurrences in the text are in the final position in a line (40 of 58). This position no doubt reinforced the finality of the judgment of "ominous." It sometimes stands alone as a one-word sentence, "Ominous!" (7.1, 7.3, etc.) In other cases, it forms the predicate of a topic-comment sentence, either alone (6.0, 9.6, etc.) or in construction with zhēn 貞: zhēn xiōng 貞凶 "the determination is ominous" (3.5, 7.5, etc.). Occasionally xiōng serves as a noun object of the verb yǒu 有, as in 43.3 and 43.6 yǒu xiōng 有凶 "there are ominous signs." One interpretation of line 44.1 also makes xiōng there the object of the verb jiàn 見: wǎng jiàn xiōng 往見凶, "If one lets it take its course (wǎng), one experiences (jiàn) misfortune (xiōng)" (W-B, p. 172); also 44.4: qǐ xiōng 起凶, "This leads to (qǐ) misfortune" (W-B, p. 173).

k. yòng 用 'use'

In addition to its common meaning 'use' in EOC, which has continued

until the present, the verb yòng had another specialized sense in EOC, 'use in sacrifice.' Both of these meanings occur in the Yi. Most often yòng is a simple 'use, employ, put to use': yòng shǐ wū 用史巫, "use diviners and sorcerers" (57.2); yòng fǒu 用缶, "use earthen vessels" (29.4). Out of a total of 56 occurrences, only one definitely has the specialized sense of 'use in sacrifice': 45.0 yòng dà shēng jí 用大牲吉, "auspicious for using in sacrifice large victims."

Yòng also occurs in series following another verb as a post-verbal instrumental marker, 'using, with,' like yǐ 以 (see "A Grammatical Sketch" above, under f. Relational Particles and other Function Words). Examples of this usage can be found in xì yòng huī mò 係用徽纆, "bind them with a braid of three strands and a black cord of two strands" (29.6); gōng yòng huáng niú zhī gé 鞏用黃牛之革, "bind them with the hide of a brown ox" (49.1); and perhaps also jiè yòng bái máo 藉用白茅, "cushion it with white cogongrass" (28.1). The frequent sentences consisting of lì 利 'favorable' + yòng + predicate-complement, as in lì yòng yù 利用獄 "favorable for bringing suit" (21.0) can be analyzed as belonging either to this pattern or to the following one, since yòng is followed by a verbal expression.

A large number of the sentences with the verb 'use' refer to the application of a particular hexagram or line text to a situation as the justification for action. In these cases yòng is followed by another complementary verb phrase. The text frequently admonishes the client to engage in a particular action, such as yòng xíng shī 用行師, "use (the result of this determination) to mobilize the army" (24.6); or counsels refraining from action: wù yòng yǒu yōu wǎng 勿用有攸往, "don't use this in having somewhere to go" (3.0). Five times it warns against any action whatever based on the encountered line: wù yòng 勿用 "don't use

(the result of this determination)!" (1.1, 7.6, 27.3, 29.3, 63.3—cf. gloss 1.1.2). A traditional understanding of yòng in sentences such as these was as the equivalent of "to act." (W-B p. 7: "Do not act"). As noted in gloss 1.1.2, this is indeed the functional result of the Yi's advice, but does not reflect what the Yi text literally says.

Below I present evidence which demonstrates that the word yòng was used elsewhere in EOC to refer to applying the results of divination to situations requiring action. Since it is possible that yòng in some of the Yi sentences refers to the specialized meaning of 'use in sacrifice,' I also consider that evidence. Note that the translation of yòng with an English word like "hereby," "thereby," or "herewith" (e.g., Shaughnessy, "Composition," pp. 131, 251 and passim) is a variation on the former interpretation adopted here, since such words mean simply "using this." They effectively evoke the formal ceremonial style of the language of the Western Zhou bronze inscriptions, which frequently have yòng as a phrase-initial connective, and share with the Yi such phrases as yòng xiǎng 用享 "hereby offer sacrifice" (cf. Yi 14.3, 17.6, 41.0, 42.2, 46, 47.2, 47.5). Note that even in the WZBI, it is not always easy to discern whether the yòng is an abstract connective or has a more concrete meaning. For example, the Ding? ding 甝鼎 concludes, . . . xǐng yú rén shēn, fú gē, yòng zuò bǎo zūn yí . . .
省于人身，孚(俘)戈用作(作)寶罍彝，". . . we inspected on people's bodies and captured dagger-axes; we hereby [using the bronze therein?] make a precious sacrificial vessel . . ." (Chen Mengjia, "Duandai," I, p. 173).

The Shu, the Shi, and the Zuozhuan all contain passages in which yòng refers to the results of divination. In "Da gao" 9, we have níng wáng wéi bǔ yòng . . . shěn yì wéi bǔ yòng 寧王惟卜用 . . . 矧亦惟卜用, Documents, p. 37, "The serene [= deceased] king (used =) followed

only the oracle . . . how much more must we follow the oracle." In "Hong fan" 25, there is the line guī shì gòng wéi yú rén, yòng jìng jí, yòng zuò
xiōng 龜筮共違于人，用靜吉，用作凶， Documents, p. 33,
 "When tortoise and milfoil both go counter to men, to remain still is auspicious, to act is baleful." (Karlgren's translation skips over the two yòng graphs, which doubtless serve more than a metrical function, reading literally, ". . . to use (the divinatory determination) to remain still")
 In the Shi song "Xiao min" 小旻， three lines contain the phrase shì yòng
 是用 "use this," in the sense of following an oracle's advice: e.g., 195/3
shì yòng bù jiù (or jiù 是用不就 (集), Odes, p. 142, "therefore [RK:
 lit., using these (turtle oracles)] there is nothing achieved." And in
Zuozhuan, Zhao 7, the text states shì xí yú mèng, Wǔ Wáng suǒ yòng yě 筮
 襲于夢，武王所用也， Legge, Tso, p. 619, "When the reeds
 accorded with his dream, king Woo followed them."

It is probably these divinatory contexts which Xu Shen had in mind in arranging his Shuowen entry for yòng (3B/20a). He first defines it as 'can be put into action' (可施行也). He then derives the graph from bǔ 卜 'divine by crack-making' (从卜) and places the entry for yòng after a sequence of divinatory terms, including bǔ 卜, zhēn 貞, zhān 占, etc., and before others like yáo 爻. Xu Xuan's note on the definition (*ibid.*) makes the divinatory connection even more explicit. He says, "when the divination 'hits home,' it can be used" (卜中乃可用也).

Gerhard Schmitt's translation of yòng as "verwenden" (apply, utilize) follows this interpretation. For example, he translates xiǎo rén wù yòng 小人勿用 (63.3) as "not to be utilized for the small man!" (Für den kleinem Mann, nicht zu verwenden--Sprüche, p. 112).⁷⁸ Wen Yiduo's remarks on the phrase wù yòng in 29.3 ("Leizuan," p. 35) also suggest that this was his reading too. He says of that line that "it [the pit] is treacherous and

deep; he who enters it has no hope of getting out again. Hence someone who is going to enter prison and who obtains this hexagram had better not use it (my emphasis) (. . . 故將入獄而得此卦者，宜勿用之也). (One wonders what options a person entering prison would have!)

Finally, there is the phrase zī yòng 茲用, which appears in the OBI, sometimes as a kind of crack notation, but more often with the rest of the divinatory charge itself. It has been understood to mean "this (crack/divination charge [?]) was used" (Keightley, Sources, p. 119). Serruys ("Studies," p. 50) renders it, "This was applied." Rarely it appears in negated form, zī bù yòng 茲不用, zī wú yòng 茲毋用, or just bù yòng (p. 119, n. 130). Serruys translates an example (p. 66, Zhang Zongdong's 16.36): xīn wèi bǔ Dì fēng bù yòng yù 辛未卜帝鳳不用雨, "Hsin-wei day divination: we shall perform the Ti sacrifice to (the god of the) Wind. It was not applied, for it rained." Or, for bù yòng yù he suggests another possible interpretation: "(This course of action) not being used, it (still) will rain (?)" (p. 111, n. 54). Chen Mengjia (Zongshu, p. 98) gives further examples. Keightley surveys the studies of Hu Houxuan and others, but goes on to propose that zī yòng perhaps doesn't mean "use this crack" at all, but rather something like "here (at this point in the divination process) we offered sacrifice." That is, "this was the charge, or this was the crack, that showed it was auspicious to proceed" (p. 119, n. 24). This is suggested by the correlation of the notation zī yòng with sacrificial divinations.

Yòng elsewhere in the OBI is clearly a verb `to use in sacrifice.⁷⁹ Passages in received texts like the Shu, Chunqiu, Yizhoushu, and Zuozhuan also have yòng as a sacrificial verb, especially with human victims. The "Shao gao" chapter of the Shu has the line yòng shēng yú jiāo niú èr 用牲

于郊牛二, Documents, p. 48, "he (the Duke of Zhou) sacrificed victims on the suburban altar, namely two oxen." In a well-known story, the Zuozhuan records under the 19th year of Duke Xi that "the Duke of Song had Duke Wen of Zhu use Zengzi in sacrifice at the altar of Ciju" (Sòng gōng shǐ Zhū Wén gōng yòng Zēngzi yú Cìjū zhī shè 宋公使邾文公用鄫子于次睢之社) (Legge, Iso, p. 174). Du Yu's commentary adds "yòng zhī means that they used him as an animal victim" (用之言若用畜牲). Similar entries appear in the Chunqiu or the Zuozhuan under Zhao 10, Zhao 11, and Cheng 17.

These entries show the specialized meaning of yòng, 'to use in sacrifice.' In the Yi it is possible that wù yòng means "do not sacrifice"; or that the various lines with yòng followed by a sacrificial term like xiǎng 享 (41.0, etc.), yuè 禴 (46.2), ì sì 祭祀 (47.5), or yù 舉 (18.5) mean something like "use (a victim) in an X-sacrifice"; or even that 4.1 lì yòng xíng rén 利 用刑人 means "favorable for using in sacrifice a person being punished." Shaughnessy in fact translates this line in accord with such an interpretation: "Beneficial to use (= sacrifice?) the branded man" ("Composition," p. 131). But this possibility is outweighed by the extensive evidence in favor of viewing yòng 'use' as referring to using the results of a divination to take action.

1. yǒu 有 'there be,' 'have'

With 120 occurrences, yǒu, the verb of existence, is the third most common graph in the Yi. Only its negative counterpart wú 无 and jí 吉 appear more often. The great majority of occurrences present no problems of interpretation. Sometimes it is equivalent to an English "have": jūnzi yǒu yōu wǎng 君子有攸往, "a noble has somewhere to go" (2.0); kǎn yǒu

xiǎn 坎有險, "a pitfall has a sheer dropoff" (29.2). Yǒu in many cases precedes an object which indicates a situation which, it is predicted, will prevail: yǒu fú 有福 "there will be a blessing" (11.3). Other situations include huǐ 悔 'trouble' (1.6, etc.); tā 它 'disaster' (8.1); shēng 眚 'calamity' (25.6); lì 厲 'threat' (26.1); or jí 疾 'illness' (33.3). Yǒu can be modified by dà 大 'greatly' (14.0, 16.4) and xiǎo 小 'slightly' (6.1).

One phrase which recurs often in the text is of special interest. The combination yǒu fú 有孚 appears 25 times distributed throughout the hexagram and line texts. Edward Shaughnessy has made a special study of this phrase ("Shi 'youfu' 釋有孚 : From Sacrifice to Sincerity"; summarized also in "Composition"). He argues that not only does fú always refer to a "human captive" ("Shi 'youfu', p.9ff; "Composition," p. 264), but that the verb yǒu here has a special sense of "to make an offering" (p. 255), related to one use of the verb yǒu 出 in the OBI.⁸⁰ That is, it is an injunction to "offer a captive" as a sacrifice (p. 258). The phrase had a subsequent graphic elaboration as 侑俘. But given the plentiful parallels with the prognosticatory phrases cited above, consisting of yǒu + situation-object, I prefer to interpret yǒu here also in its usual meaning as the verb of existence. Yǒu fú is a prognostication that "there will be a capture." As referred to under a. fú 孚 above, Zhang Liwen recently gave the sense of yǒu in yǒu fú a slightly different nuance: yǒu means "have" in the sense of "get, capture," while fú is its direct object, "prisoners-of-war." This moves the sense of "capture" from fú to yǒu. Yǒu fú then means "capture prisoners-of-war" (Zhouyi sixiang yanjiu, pp. 175-180).

The use of yǒu in attributive position, to mean 'one's own,' in eight lines (37.1, 45.0, etc.) was dealt with earlier in Chapter Four, in "A Grammatical Sketch" under c. "Affixation."

m. yuán 元 'grand,' 'very'

The oldest meaning of yuán was probably that of 'head, chief, prime,' the graph itself representing this ideographically. This meaning was very early on applied in varying senses and extended to mean also 'original, fundamental, first' and 'big, great, grand,' and the like. Yuán 'head, great' was in turn applied as an intensifier for other descriptive words in EOC, like English 'very.' In the OBI yuán regularly means 'primary, first' as in yuán shì 元示 (Qianbian 前編 3.22.5), "the primary spirit-tablet" (of Shang Jia 上甲, the first king in the sacrificial cycle); or yuán bǔ yòng 元卜用 (Xucun 續存 1.39.9), "the (result of the) first crack-making was used."

In the Yi, yuán occurs a total of 27 times. Of these, 14 modify jí 吉 'auspicious,' in the phrase "very auspicious." Lines 8.0 and 45.5 each contain the curious phrase yuán yǒng zhēn 元永貞. I have followed Gao Heng and others in Part Two in emending these to yuán hēng (xiǎng) yǒng zhēn 元亨(享)永貞 (8.0) and yuán jí yǒng zhēn 元吉永貞 (45.5), so that each phrase conforms to preexisting patterns elsewhere in the text. However, the Mawangdui MS. has exactly the same wording as the received text, and despite the lack of parallels elsewhere, these phrases may well mean just what they seem to say: "a very long-term determination."

With one exception in 38.4, all the remaining ten cases of yuán modify hēng 亨 (xiǎng) 享 'treat,' which refers to the performing and receiving of a sacrificial offering. All ten are in hexagram texts, where the occurrences of hēng/xiǎng are concentrated. These two words occur together nowhere else in Old Chinese, although yuán is common in other contexts in the sense of 'big, great.' For example, in Shi 177/4 there is the line yuán róng shí 元戎十乘, Odes, p. 120, "the great war chariots, ten piece"

(sic). The divining turtle itself was later called a yuán guī 元龜, "the Great turtle" (e.g., Shiji, "Guice liezhuan"). A similar phrase referring to sacrifice, yuán sì 元祀 occurs in the "Luo gao" and "Jiu gao" sections of the Shu, both early Western Zhou documents. In "Luo gao" 7 there is zōng yǐ gōng zuò yuán sì 宗以功作元祀, Documents, p. 52, "in the ancestral temple according to merits let them act in the fundamental sacrifices." "Luo gao" 15 has dūn zōng jiāng lǐ, chēng zhì yuán sì, xián zhì wú wén 惇宗將禮, 稱秩元祀, 咸秩無文 (祭), Documents, p. 52, "(I shall) give weight to the great rites of the ancestral temple, take up and regulate the fundamental sacrifices, and range everything in order without confusion." "Jiu gao" 2 has wéi Tiān jiàng mìng, zhào wǒ mín wéi yuán sì 惟天降命, 肇我民惟元祀, Documents, p. 43, "when Heaven sent down the mandate, what it created for people was the fundamental sacrifices (sc. to the founders; in which wine should be offered)." Dobson (EAC), following another commentary tradition, translates the phrase yuán sì as "Grand Sacrifice" ("Luo gao," pp. 160-161) or as "Great Sacrifices" ("Jiu gao," p. 145). Karlgren (Glosses . . . Documents, #1664 on "Jiu gao" 2) explicitly rejects the interpretation of yuán as 'great.' Noting that the commentator pseudo-Kong Anguo interpreted as "great sacrifices," and that Sun Xingyan had "the originator's sacrifice," he supports Yu Yue's rejection of the former, "great sacrifices," and adoption of the latter. Yuán sì means the "inaugural, primary, fundamental sacrifices," connected with the foundation of the dynasty. We saw evidence of this in the OBI inscriptions quoted above.

While the context of the Shu passages may make clear the preference for the meaning 'fundamental' there, in the case of the Yi phrase yuán hēng/xiǎng some of the earliest commentators, such as the Tuan Commentary, favor a simple 'big, great.' The Tuan Commentary paraphrases

yuán as dà in lines 19.0, 25.0, 49.0, and perhaps elsewhere too: dà hēng yǐ zhèng 大亨以正, W-B, p. 482, "Great success through correctness." Gao Heng (Tongshuo, pp. 89-90; Dazhuan) also adopts this interpretation, as does Li Jingchi (Tongyi). Wilhelm rendered yuán hēng/xiǎng as "erhabenes Gelingen," which Baynes renders as "Supreme success," or sometimes "Sublime success." I have translated yuán in Part Two as "grand," which seems to fit the stylistic requirements of the situation best. On the other hand, Edward Shaughnessy ("Composition," pp. 123-124, 127-128, 251, and passim) prefers the translation "primary," presumably to retain the OBI connection, and also perhaps because he argues that "hēng ['receipt'] was the first prognostication reached in the performance of Zhouyi divination" (p. 130).

The efforts of some scholars to combine a number of the early senses of yuán in a single English translation like "prime" or "premiere" are noteworthy. For example, David Nivison renders the phrase yuán dé 元德 in the OBI inscription Ming 明 1370 and Shu, "Jiu gao" 7, as "'prime' dé" ("Royal 'Virtue' in Shang Oracle Inscriptions," p. 55).

n. zhēn 貞 'determination'

No other single word in the Yijing is as critical as zhēn to an understanding of the primitive meaning of the whole text, and no other word played a more important role in the Confucian moral reinterpretation of the original Yijing during the latter half of the first millennium B.C.E. Fortunately, in the late twentieth century we are in the enviable position of having more of the primary sources of pre-Imperial China at our disposal than any previous generation since at least the Warring States period itself. I refer, of course, to the precious original documents of EOC, the oracle bone and bronze inscriptions, and to the other original documents on bamboo

and silk unearthed in recent decades.

In the case of zhēn, it is the OBI which have played a crucial role in enabling modern scholars to read the dictionaries and received documents of ancient China, including the Yi, with a new understanding. Just as zhēn is the fifth most common graph in the Yi, with 111 occurrences, it is also one of the ten most common graphs in the OBI. Its decipherment in the OBI was the key which unlocked the door to interpreting thousands of what are now seen to be routine oracle records. Zhēn is the marker which serves to define the act of divination itself--the resolution of doubt, the settling of questions, in a word, making a "determination." If the particular nuance of the OBI word zhēn is still in dispute, a subject we return to below, it is perhaps because insufficient attention has been paid to the way in which the divinatory lexicon of the Yi took up in the late second millennium and early first millennium B.C.E. where the OBI left off, then continued to develop through the years of the Zhou dynasty, providing a continuous semantic bridge to the classical texts of the Warring States period and the masterworks of Han lexicology. This is especially true of zhēn. In the Yi it is a rare hexagram--chapter which hasn't at least one occurrence of zhēn, just as in the OBI it is a rare bone or plastron in which at least one divinatory charge is not introduced by zhēn.

In the Yi we can say with confidence that the meaning of zhēn was from the beginning "to determine an uncertain matter through divination." In a process repeated with several of the divinatory terms discussed here--among them, fú 孚, huí 悔, jiù 咎 and lìn 吝 --this divinatory determining of the relative auspiciousness or ominousness associated with an externally-induced, objective uncertainty gradually was transformed into an internalized, subjective commitment, a personal determination to proceed, and proceed correctly, despite the vagaries of fortune. The extension of meaning

involved here in zhen is such a natural one that the English vocabulary also reflects it, in words like "determined," "resolved," or "settled." Divinatory determination became human determination. As China changed in the first millennium B.C.E. from a pre-moral, magico-religious society to one in which educated men were concerned with questions of human-heartedness, right and wrong, duty, and the like, the understanding of the Yijing changed with it. Some have argued that the reinterpretation of the Yi in a moral light was even a conscious act and a major intellectual achievement. The intellectual historian Dai Junren believed that the Confucians couldn't possibly have been ignorant of the older meaning of zhēn as 'to divine' ("Bushì zhì Yi yú yìlì zhì Yi," p. 7). Their conscious reinterpretation of the Yi in terms of yìlǐ 義理 (ethics and reason) was "a great advance in learning."

Let us examine first how zhēn is used in the Yi, then consider in more depth the extensive scholarship of the OBI scholars on zhēn and its likely cognates, and, finally cite some textual sources which reflect the process of meaning change, as well as some problematic passages. The 111 occurrences of zhēn are distributed throughout the hexagram and line texts. In no hexagram-chapter does it occur more than five times, and in most, it occurs two or three times. Zhēn can be thought of as a verb which serves in the Yi an essentially nominal function. In other words, while it is often the subject preceding a prognostication-predicate or, in one interpretation, the head noun in a nominal sentence, it never itself serves as a verb with a noun object. Only when it serves as a complement to lì 利 'favorable,' in one analysis, could it be a verb. It occurs in two regular patterns. One is X-situation or scope (optional) + zhēn + prognostication. For example, ān zhēn 安貞吉, "auspicious in a determination about security" (2.0); zhēn xīōng 貞凶, "the determination is ominous" (57.6). The other is lì (favorable) + X-situation (optional) + zhēn. For example, lì nǚ zhēn 利女

貞 , "a determination favorable for a maiden" (20.2); or simply lì zhēn 利貞 , "a favorable determination" (1.0). (See "A Grammatical Sketch," under a. Syntax, and "Some Important Lexical Items," section e. lì above for analysis of this pattern. See also glosses 1.0.2 and 50.1.1.) Beyond these two patterns there are a few other recurrent contexts, such as zhēn preceded by kě (see "A Grammatical Sketch," under i. Adverbs and other Verbal Auxiliaries, [pp. 141-145]).

The six occurrences of the word jiān 艱 'hardship' in the text provide an interesting sample of the kinds of determinations in which zhēn appears--all good news with regard to jiān!--including a couple in which it might appear, but does not. They are all gathered below:

11.3 jiān zhēn wú jiù 艱貞无咎

"In determinations about hardship, there will be no misfortune."⁸¹

14.1 jiān zé wú jiù 艱則无咎

"If hardship, then there is no misfortune."

34.6 jiān zé jí 艱則吉

"If there is a hardship, it is auspicious."

26.3, 36.0 lì jiān zhēn 利艱貞

"Favorable in a hardship determination."⁸²

21.4 lì jiān zhēn jí 利艱貞吉

"Favorable in a determination about hardship. Auspicious."

It is hard to imagine any interpretation of zhēn other than the oracular one of "determine, divine," whether it be the quality of being "correct," or "persevering," or "constant," which could fit here without seriously distorting the meaning of the other words involved, or adding words which aren't there. For example, Wilhelm must read jiān as "be conscious of difficulty" in some of these cases, in order to interpret them all consistently as

situations in which human will can control the outcome rather than as efforts to determine what the future has in store, that is, as divinations. Or consider all the extra words added in Qu Wanli's proposed interpretation of 36.0: "Favorable to encounter an adverse situation and be able to adhere to what is normal."⁸³

The entry for zhēn in Shinjigen (p. 144) gives a good summary of its early history, one which I find convincing. It describes the original graph as a phonetic compound, made up of bǔ 卜 ('divine by crack-making') and the phonetic element dǐng 鼎 ('cauldron'), of which the modern bèi 貝 is a corrupted form. It treats this dǐng as also etymonic, the meaning of which was 'determine' (sadameru), which it relates to the graph dìng 定 ('fix, determine'). The word zhēn is defined as meaning (1) 'make an inquiry through divination' (uranai o shite toitadasu) [i.e., the Shuowen definition (3B/19b, p. 69) 卜問也]; (2) 'hit, turn out right' (ataru), 'be precise' (pittariau), 'be settled' (sadamaru); (3) 'correct' (tadashii), which is derived through meaning extension from meanings (1) and (2). Shinjigen continues to list the later extended senses of (3) 'adhere to principles without changing' (setsugi o mamotte kaenai); 'a maiden preserves her virginity' (joshi ga misao o mamoritōsu); (4) 'true, sincere' (makoto), 'sincerity' (magokoro), etc.; and (5) 'a person who carries out a task to completion' (jigyō o yaritogeru hito).

One curious divination-related meaning of the word zhēn which Shinjigen did not give is 'the lower (inner) trigram of an Yijing hexagram.' The upper (outer) trigram is termed huǐ 悔--the same graph huǐ as the Yi prognostication "trouble." These were meanings which existed already in Eastern Zhou texts like the Zuozhuān, and "Hong fan" chapter of the Shu. Zuozhuān, Xi 15, has the line gǔ zhī zhēn fēng yē, qí huǐ shān yě 蠱之貞風也，其悔山也， "the lower trigram of the Gǔ hexagram is 'wind,' and its upper trigram is 'mountain.'" "Hong fan," 20-22, says qī jī yí

. . . yuē zhēn yuē huǐ 七稽疑 . . . 日貞日悔 , Documents, p. 32, "Seventh: the elucidators of doubt. . . (and they are called) the lower trigram and upper trigram." While the "Hong fan" passage gives the impression that the author is merely displaying an acquaintance with divinatory technical terms, the meaning of which he is rather vague about, the Zuozhuan passage, on the other hand, seems to allow for no other interpretation than the one given. However, James Menzies, the early twentieth-century authority on the oracle bones, implied that even in both of these works zhēn could be interpreted in the sense of 'divinatory inquiry' ("Bai gen shi . . . kaoshi," pp. 2-3). He also suggested that huǐ 悔 was "anciently the same graph" as 誨 in the "Luo gao" and 每 in the OBI phrases 其每 and 弗每 (p. 2). Since Menzies does not paraphrase or further discuss the meaning, one can only guess what he might have had in mind. But in any case the meaning of zhēn here cannot readily be related to that evolutionary progression of meaning from 'make a divinatory determination' to 'be determined,' 'be correct,' 'be chaste,' and the like. The discovery of further textual references in this sense would help to trace its history.

The opinions of the authorities on the oracle bones with regard to zhēn have not diverged with regard to its fundamental divinatory function, but rather have concentrated on its etymology and especially the question of whether the divinatory charge it introduces is a question or not.⁸⁴ The various OBI forms of the graph identified as zhēn are reproduced and some of the scholarship on the word is quoted in Li Xiaoding, Jishi, pp. 1103-1108. The word zhēn doesn't occur as such in the bronze inscriptions, with one or two possible exceptions.⁸⁵ But a graph which is essentially the same as the OBI form zhēn occurs occasionally as the name of a vessel type, possibly simply a dǐng. The word dǐng occurs often in the

WZBI, always in the meaning 'cauldron.' The relevant entries in JWGL are #449 貞 (貞 etc.), pp. 1996-2000; #928 鼎 (鼎 etc.), pp. 4407-4421; and #929 鼎 (鼎), pp. 4422-4430. Each entry quotes sample secondary scholarship. A pair of bronze dǐng cauldrons unearthed in 1975 in Rujiazhuang 茹家庄 near the city of Baoji in Shaanxi are helpful in understanding the orthographic evolution of the graph identified as zhēn, because while each member of the pair contains a reference to a dǐng 'cauldron,' one has the form 貞 (the graph zhēn), while the other has the form 鼎 (the more traditional form of the graph dǐng). It is not clear what the significance of this is, other than to suggest that the two forms were in a state of free variation (Wenwu, 1976.4, p. 41 [text] and p. 54 [rubbing]; also Tang Lan's translation, pp. 45-46, n. 1).

David N. Keightley (Sources, p. 29, n. 7) summarizes his views concerning 貞 (which we take as the OBI equivalent of 貞) in the OBI: it introduces a charge to the shell or bone which is a "prayer, prediction, or statement of intent"; its etymology is still unclear, although it appears to belong to a word-family which includes also dìng 定, zhèng 正, and dǐng 鼎; and it may be translated with the "interim functional translation" of "divine." He prefers to use the OC reconstruction *tieng as a phonetic representation of 貞 to reflect the uncertainty about its modern reflex (i.e., to remain uncommitted to a particular MSC reading zhēn, zhèng, zhēng, dìng, etc.). Note that Keightley has strongly emphasized the optative, wishful, prayerful aspect of the charge following zhēn, at the expense of the inquisitive information-seeking aspect. This is probably typical of much current thinking on the OBI, especially in North America. While this optative aspect is certainly important, one suspects that it is stressed even more to combat the unfortunate tendency of some older scholars to see the content of the divination as a simple question, and as a result, turn the prefacing word

zhēn into a verb meaning 'ask.' As I believe the Shinjigen translation of the Shuowen definition quoted above correctly understands it, this was certainly not Xu Shen's meaning, nor is there a bit of textual evidence to support that reading of the word zhēn. It is true that another famous Eastern Han gloss of zhēn, by Zheng Sinong 鄭司農 (Zheng Zhong 鄭眾) on the Zhouli, was simply wèn 問 'ask,' but I think even this, when considered in the light of Eastern Han thought, i.e., as a gauntlet thrown down before the philosophical predecessors of Wang Bi, was not intended to suggest that zhēn was at any time a synonym of wèn. Zheng also referred to Yi 7.0, and also perhaps 3.5. (See extremely thorough, but perhaps now dated, discussion in Keightley's unpublished paper, "Shih Cheng," pp. 4-8.)

Paul Serruys ("Studies," pp. 21-23) argues that the Shuowen sense of bǔ wèn 卜問, which he interprets simply as "to ask, query") and the usage of zhēn in the Zhouli (see below) is a late development and rare usage; that "the more frequent and regular meaning" is zhèng 正, dìng 定, shàn 善, xìn 信, and that in a majority of uses, zhēn goes together with a noun as adjective + noun in the sense "reliable, good, fine, correct" (although he cites no evidence of this). On the basis of this more common use, Serruys argues that zhēn in the OBI should be understood as a verbal "to test, to try out, to make true [the optative meaning again], correct," that is, "find out the right (course of action)" [here we return to the querying aspect]. This would be parallel with the adjectival senses above, "reliable," etc. Thus Y zhēn would be translated as "diviner Y tested the proposition, or proposed for test (i.e., rectification) the following course of action or alternative courses of action"

Ken-ichi Takashima ("Some Philological Notes," p. 53) adds further useful insights: already by Period I of the OBI, the use of the words 貞 / 鼎 was "formulaic," and they were used "perhaps without regard to the intrinsic

etymological content." Hence it is difficult to decide which understanding of the terms is closest to the truth—whether "to divine" (by Keightley), "to test" (by Serruys), "to ask" (by Hsu Shen), and "to ting sacrifice" (by Keightley, [Sources, p.79]), respectively." Takashima goes on to propose his own refinement of Keightley's conception of "the ritual performed at the cauldron" (Sources, p. 79; also see the gloss 50.1.1 to the Yi in Part Three below): 1) when dǐng 鼎 is used in conjunction with other ritual verbs, it means "to do it [i.e., the antecedent ritual activity] by employing a cauldron"; 2) used alone, it means "to do it [i.e., "cheng-ing 貞] by employing a cauldron"; 3) when used as a phonetic loan, it stands for dìng 定 "to stabilize, regulate"; used adverbially, it means "surely, certainly"; used verbally, it means "to decide to . . ."; zhēn 貞 is also related etymologically to dìng 定 (p. 55, n. 19).

We have already seen the following words cited as cognate with zhēn 貞 (GSR 834g *tǐēng): dǐng 鼎 (GSR 834a *tiēng); zhèng 正 (GSR 833j *tǐēng); and dìng 定 (GSR 833z *d'ēng). Tōdō Akiyasu would add to this list tīng 聽 (GSR 835d' *t'ēng > tīng, 'hear' in Shi; *t'ēng (MC rising tone) > tìng, 'listen to' in Shi, 'acknowledge' in Shu, 'obey' in Zuozhuan).⁸⁶ These forms had already begun to differentiate by the Shang-early Zhou period. In addition, there are two other related words which probably are somewhat later differentiations from the various meanings of zhēn itself. Or they might have been perceived as slightly different because of a morphological alternation, expressed in some now long-lost affix. They are written simply with the phonetic/etymon zhēn, elucidated by a semantic element, just as zhēn itself apparently started as a simple dǐng 鼎, which was subsequently simplified, and elucidated with a bǔ 卜 ('crack-making') element. These include zhēn 偵 (GSR 834k *tǐēng, 'observe, examine' and 'test, verify' in Liji); and zhēn 禛 (GSR 834j *tǐēng 'auspicious' in Shi). Zhēn 偵 appears in

the Liji, "Zi yi" chapter, in a quote from Yi line 32.5. But where the Yi has héng qí dé zhēn 恆其德貞, the Liji reads 恆其德貞, for which the gloss is still "zhēn means inquire" (貞問也). The latter graph zhēn 禎 occurs in the terse, archaic-sounding Zhou dynastic hymn, Shi 268, qì yòng yǒu chéng, wéi Zhōu zhī zhēn 迄用有成, 維周之禎, Odes, p. 240, "[Wen Wang initiated the sacrifices] and by them it has come to an achievement: the good fortune of Chou." It is easy to imagine that this zhēn 禎, an auspicious determination, may have been related to the neutral zhēn 貞 much as the English negative, inauspicious determination "ominous" is derived from the neutral "omen."

Here are some other EOC occurrences of zhēn which are of interest:

A familiar passage in the Shu, "Luo gao" 4, reads wǒ èr rén gòng zhēn 我二人共貞, Documents, p. 52, "We two men have both verified (sc. the reading of the oracles)." That is, the Zhou king and the Duke of Zhou have both prognosticated. Karlgren comments that zhēn here is "to verify, to determine, what is correct." Cf. the translation of Dobson (EAC, p. 159): "We two [you and I] have [now] both divined."

The other commonly noted passages with divinatory zhēn appear in the Zhouli. In the "Chun guan" 春官 "Tian fu" 天府 section, there is a sentence which ends with . . . yǐ zhēn lái suì zhī měi è 以貞來歲之媿惡, ". . . in order to determine the good and bad fortune of the coming year." The glosses of Zheng Xuan and Zheng Sinong explain, respectively, "inquire about the good and bad fortune of the coming year" (問歲之美惡) and "inquire of the turtle" (問於龜也). In the "Chun guan" "Xiao zong bo" 小宗伯 section, a sentence reads ruò guó dà zhēn 若國大貞, "like the major determinations of the state," to which Zheng Sinong's gloss adds, "a 'major determination' is a crack-making oracle about establishing a ruler, or a major enfeoffment" (大

貞為卜立君，卜大封) (discussed in Keightley, "Shih Cheng," pp. 4-8; Menzies, "Baigen shi . . . kaoshi," pp. 2-3).

In the Zuozhuan, Ai 17, occurs this line: [Wèi] Gōng qīn shì zhī . . . zhān zhī . . . Wèi Hóu zhēn bǔ . . . [衛]公親筮之 . . . 占之 . . . 衛侯貞卜 . . ., Legge, Tso, p. 850, "The marquis himself consulted the reeds . . . interpreted the result . . . The marquis again consulted the tortoise-shell . . ." While here zhēn is used with pyromancy rather than stalk-divination, it can scarcely be understood as anything else than a verb for 'make a divinatory determination.' After the marquis had already manipulated the stalks and had the result prognosticated, "he sought a further determination in crack-making." Or, if bǔ is not the object of zhēn, the two words zhēn bǔ have already become a pleonastic compound, as in MSC.

Our understanding of zhēn as 'determine' invites rereading of still other classical lines. In the opening lines of the "Li sao" in the Chuci (Chuci buzhu, 1/3b) it is said Shè-tí zhēn yú mèng zōu 攝提貞于孟陬, in which zhēn is usually interpreted as zhèng 正 'just, precisely': "The yǐn year (Shè-tí) was just in the first month" (cf. Hawkes, Ch'ü Tz'u, pp. 22, "When She T'í pointed to the first month of the year"; pp. 211-212). But we might instead translate as "Shè-tí had been determined to be (was fixed) in the Mèng-zōu month."

A recently-identified likely occurrence of zhēn appeared in the bronze vessel, the Li gui 利簋 tureen. According to the exegesis of Yu Xingwu ("Li gui mingwen kaoshi"), this vessel contains the hard-to-interpret line sù zhēn kè wén 夙 (歲) 鼎 (貞) 克 鬲 (聞), which Yu explains as follows: "divined concerning the great event of a year (?), and it was able to be heard (by Di on high)." As weakly-supported as this reading of the whole passage is, there is as yet no clearly superior alternative with regard to

zhēn here. Yu's interpretation has also been embraced by the well-known Japanese historian and OBI authority, Kaizuka Shigeki (Chūgoku kodai saihakken, p. 152). While numerous other interpretations have been suggested for the full line, the majority of scholars have agreed with the identification of the graph transcribed as zhēn.⁸⁷ Yu cites three OBI parallels to sù zhēn: e.g., sù bǔ, bù xīng wáng hài 歲卜，不興亡勻(害) (Jiabian 甲編 2124), which he explains as "make a year-divination, don't rise up, no harm." That is, with regard to the year's fortunes, there will neither be anything of particular interest, nor will there be any harm (p. 11).

Finally, a whole series of late, probably Warring States, cases which lend themselves to a divinatory interpretation occur right in the Yizhuan themselves, in the Xici zhuan (BI, Yinde, p. 44). We see the sentence jí xiōng zhě zhēn shèng zhě yě 吉凶者貞勝者也, which could be rendered, "good and bad fortune is what determines victory." Compare Wilhelm-Baynes (p. 326): "Good fortune and misfortune take effect through perseverance." In this reversal we have the essence of the moral reinterpretation of the Yijing.

o. Other Notable Lexical Usage

Studies of the Yi by various scholars have sometimes called attention to usage in the text which is characteristic of the Western Zhou, whose language I call here EOC. Chen Mengjia's argument that the repetition of the phrase yòng xiāng 用享 "use in (sacrificial) offering" is typical of WZBI usage was cited in Chapter One above. Similarly, according to Chen, jīn 金 'metal' occurs 6 times in the Yi (4.3, 21.4, 21.5, 44.1, 47.4, 50.5) but does not occur in the OBI. Other expressions which suggest in particular a Western Zhou date to Chen because of WZBI parallels include fú 紂

`kneeshields' (47.2,5); wáng mǔ 王母 `king's mother' (> `grandmother') (35.3); zhé shǒu 折首 "chop off heads" (30.5); and hūn gòu 婚媾 `marriage match' (3.2, 3.4, 22.4, 38.6, 51.6).⁸⁸

Qu Wanli adds other items to the list of Yi expressions which he holds to be early Zhou usage, appearing seldom or not at all after the end of the Western Zhou in 771 B.C.E.: zhí yán 執言 (7.5), which Qu et al. say is equivalent to the WZBI phrase zhí xún 執訊 `seize for interrogation'; dà guó 大國 `the great state,' (64.4) referring to the Shang state; dà jūn 大君 `great ruler' (14.5) as a term for the Zhou king; jí mìng 即命 `attend on a command,' similar to jiù mìng 就命; jiān 艱 in the sense of `disaster' (災難) (11.3, 14.1, 21.4, 26.3, 34.6, 36.0).⁸⁹

The difficulty with relying on single or infrequent occurrences of an expression in describing and pinpointing the date and local provenance of the language of the Yi is that these may be later interpolations, or we may be totally misunderstanding an isolated case without adequate context. For these purposes the systematic usage of an item throughout the Yi text, such as is the case with the word jiān referred to above and in Appendix G, is more valuable. The concordance in Appendix G and Frequency Count of Graphs in Appendix B have both been compiled in the expectation that they will prove useful in the systematic lexical analysis of the Yi which remains to be done. Frequency counts of larger corpuses, in particular, can help to isolate the broad secular trends across the entire lexicon. Yet to date to my knowledge there exist for Old Chinese only the very limited and difficult-to-use frequency tables appearing in Appendix II in Dobson's EAC (pp. 256-269). We may hope that the coming computerization of typesetting in China, as in the United States and France, will be accompanied by the enlightened cooperation of publishers in making available the machine-readable texts thus generated to linguists, who will in turn subject

them to standard concordancing routines, thus producing attractive, useful concordances and frequency tables at a lower cost to the scholarly world than is now required for the typing of manuscripts alone.

For the time being, however, a less ambitious undertaking is to compare the results of our count of the Yi with Dobson's count of the half-again-as-large EAC corpus. First we may note that in the Yi the great majority of graphs occur fewer than five times. Almost half occur only once. A number of these graphs (if not the words they represent) are hapax legomena, appearing nowhere else in ancient texts. (We may assume that a similar situation prevails in the case of EAC, but Dobson does not list graphs occurring fewer than five times.)

Some significant comparisons of usage are possible, especially where synonyms or synonym pairs are available, in order to minimize the effect of the very different content and style of these two corpuses. In Yi, rén 人 'man, people' occurs 55 times, while mín 民 'people' does not occur; in Dobson's EAC corpus rén occurs 58 times while mín occurs 69 times (misprinted as 59 in Dobson's Table IV). In Yi, guó 國 'state' occurs 6 times, bāng 邦 'state,' 0 times; in EAC, guó occurs 12 times but bāng occurs 38 times. In Yi, chē 車 'carriage' occurs 4 times and yú 輿 'carriage' occurs 8 times; in EAC, chē occurs 6 times while yú occurs 0-4 times (not in table). In Yi, nián 年 'year' occurs 5 times and sù 歲 'year,' 5 times; in EAC, nián occurs 13 times while sù occurs 0-4 times (not in table). In each of these cases there appears to be a difference in diction between the Yi and the EAC material. But, on the other hand, in a pair like zhēng 征 'attack' (19 in Yi, 12 in EAC) and fā 伐 'attack' (4 in Yi, 8 in EAC), the Yi and EAC are similar.

It is difficult to draw any conclusions from these data. Differences are at least as likely to be attributable to dialect variation as they are to be

chronological in origin. Some perspective would be gained from comparing the data with such statistics as could be compiled for OBI (using perhaps the OBI concordance of Shima Kunio, Inkyo bokuji sōrui) and more WZBI than just the small EAC corpus (using the Jinwen gulin of Zhou Fagao et al.). My impression, however, is that the usage of the Yi is certainly not later than that of the EAC material, and in some cases resembles OBI usage more strongly than does EAC.

One small area of the Yi vocabulary which it is easy to deal with systematically, in addition to the number system tabulated above, is the vocabulary of color. Table 12 below lists color words which appear in the text.

Table 12. The Color Vocabulary of the Yi

| <u>Color Term</u> | | <u>Frequency of Occurrence</u> |
|-------------------|-----------------------|--------------------------------|
| <u>bái</u> | 白 'white' | 3 |
| <u>huáng</u> | 黄 'yellow-bright' | 8 |
| <u>xuán</u> | 玄 'dark-black' | 1 |
| <u>chì</u> | 赤 'red' | 1 |
| <u>zhū</u> | 朱 'red' (vermillion?) | 1 |

Here too the Yi presents a picture which is the most archaic of any received text. A vocabulary limited to light-white, yellow, dark-black, and red is what we would expect, according to Brent Berlin and Paul Kay's Basic Color Terms, of a primitive four-term color naming system. The pair xuán/huáng in 2.7, as also in the Shi, may be a vestige of a still earlier two-term system, in which only light and dark were distinguished.

Finally, in addition to the binoms listed in Table 11 in the "Grammatical Sketch" above, several pleonasm (synonym compounds) or near-pleonasm occur, which, aside from the suffixed expressions already mentioned,

complete the catalogue of polysyllabic expressions in the text. Table 13 lists these words.

Table 13. Pleonasms and Near-pleonasms

| | | | |
|-------------------------|-------|-----------------------|----------------------|
| <u>hūn</u> <u>gòu</u> | 婚媾 | `marriage-match` | 3.2,4;22.4;38.6;51.6 |
| <u>pán</u> <u>dài</u> | 鞶帶 | `leather belt-belt` | 6.6 |
| <u>qīn</u> <u>fā</u> | 侵伐 | `invade-attack` | 15.5 |
| <u>fǎn</u> <u>fù</u> | 反復 | `reverse-return` | 24.0 |
| <u>zāi</u> <u>shēng</u> | 災眚 | `disaster-calamity` | 24.6;62.6 |
| <u>huī</u> <u>mò</u> | 徽纆 | `braid-black cord` | 29.6 |
| <u>fán</u> <u>shù</u> | 蕃庶 | `numerous-many` | 35.0 |
| <u>mù</u> <u>yè</u> | 莫(暮)夜 | `evening-night` | 43.2 |
| <u>tì</u> <u>yí</u> | 涕洟 | `tears-nasal mucus` | 45.6 |
| <u>xiǎng</u> <u>sì</u> | 享祀 | `treat-sacrifice` | 47.2 |
| <u>jì</u> <u>sì</u> | 祭祀 | `sacrifice-sacrifice` | 47.5 |
| <u>tóng</u> <u>pú</u> | 童僕 | `serving boy-slave` | 56.2,3 |
| <u>shǐ</u> <u>wū</u> | 史巫 | `diviner-sorcerer` | 57.2 |

Notes to Chapter 1

Notes to Chapter 1

1. An excellent survey of the major mantic traditions of China from antiquity to modern times is Rong Zhaozu's 1928 article "Zhanbu de yuanliu" (see Bibliography for full citation).
2. The paper by David N. Keightley, "Was the Chou Yi a Legacy of Shang?," is a state-of-the-art evaluation of the possible ties between Shang pyromancy and the OBI on the one hand, and stalk divination and the Yi on the other. Also see Shaughnessy, "Composition," pp. 58-60 and *passim*.
3. M. Grieve, A Modern Herbal, vol. 2, pp. 863-864; Sarah Garland, The Complete Book of Herbs and Spices, p. 24. One oral tradition says that the ancient Greeks drank a broth made from yarrow before going into battle against the Trojans, so as to be less affected by loss of blood when wounded.
4. All these words belong to Karlgren's large GSR series 552, except for GSR 173-175 suàn 算, 祿, and 筭.
5. Li Jingchi, "Shici kao," Tanyuan, pp. 67-70.
6. E.g., Li Jingchi, "Zuo Guo zhong Yi shi zhi yanjiu." Cf., contra, Maspero, Review of Arthur Waley, "The Book of Changes," p. 171.
7. Guo Moruo, Gudai shehui, p. 74, Supplementary note 1; Zhouyi de goucheng shidai, pp. 28-34, 54; "Zhouyi zhi zhizuo shidai," in Qingtong shidai, pp. 73-75. Guo mainly argues that the several occurrences in the Yi of the expression zhōng háng 中行 (or zhōng xíng) are actually names, all referring to a figure from the Chunqiu period state of Jin, Xunlin Fu 荀林父, of the Zhonghang 中行 clan. Guo maintained a more or less similar position on the date of the Yi up until his death (see "Youguan Yijing de xin," p. 6), despite its lack of scholarly acceptance.
8. Qu Wanli, "Wu Wang shi," p. 24.
9. Li Jingchi, Tanyuan, pp. 149-150. Shaughnessy, "Composition," pp. 42-49, takes a similar approach: political crises in the late 9th and early 8th centuries B.C.E. were "the catalyst for the composition of the Zhouyi" (p. 47).
10. Chen Mengjia, "Guo Moruo Zhouyi de goucheng shidai shu hou," pp. 76-78.
11. Zhouyi tanyuan, p. 17. Note that this book is distinct from the collection of articles by Li Jingchi with almost the same title.
12. Even better, we can relate this to the larger picture of the Sino-Tibetan

Notes to Chapter 1

language family. Benedict and Matisoff treat chuān < *t̪iʷən as an example of a "collective suffix" -n in Old Chinese (OC), alternating in this case with shuǐ < *s̪iʷar 水 'water' (Sino-Tibetan: A Conspectus, p. 158, n. 428). Chuān is thus a collective 'waters' (i.e., a river). They compare it with Proto-Tibeto-Burman *twəy 'water.' This occurrence of a common Sino-Tibetan root throughout the Yi, particularly if it can be supplemented with other examples, will help reconstruct the history of both the Yi text and Sino-Tibetan in China. For the time being it suggests the view that the Yi represents an early, more purely Sino-Tibetan, stage of the Chinese language spoken by the Zhou people of the Northwest, and contradicts competing views, such as the Chu theory above. (Hé 河, in contrast, is likely to be an Altaic root, related to Mongolian gol 'river'.)

13. For the Han stone classic text see Qu Wanli, Han shijing and "Han shijing Zhouyi wei Liang Qiu shi ben kao."

14. The political and social history of Western Zhou was described by Herrlee G. Creel in numerous works, including The Birth of China, Studies in Early Chinese Culture, and most recently, The Origins of Statecraft in China, Volume I. Other useful studies are those by Ping-ti Ho, K. C. Chang, and David N. Keightley on the neolithic and Shang dynasty foundations; Wolfram Eberhard and E. G. Pulleyblank on the multiple ethnicity of ancient China; Henri Maspero; and Marcel Granet. Guo Moruo's Zhongguo gudai shehui yanjiu was a pioneering and iconoclastic effort to fit the evolution of Chinese society into a Marxist framework, which he followed with the similar Qingtong shidai.

15. The dà rén, the "big men," of the Yi, if they are not involved somehow in the divination process itself (cf. Part Three, gloss 1.2.2), may be the same group which are commonly referred to in the Shi as the dà fū 大夫 "big fellows," or "big grown men." It is curious that in the Shi the term dà rén occurs only twice, while dà fū occurs eight times (54/1, 54/5, 57/3, 194/2 (twice), 205/2, 258/8, and 300/7). But dà fū doesn't occur at all in the Yi.

16. More specifically, 1) dà rén includes the tiān zǐ 天子 and wáng hóu 王侯; 2) jūn zǐ includes wú rén 武人 and shǐ wū 史巫, perhaps also yōu rén 幽人; 3) xiǎo rén includes yì rén 邑人, xíng rén 行人 and lǚ rén 旅人; 4) xíng rén includes chén qiè 臣妾 and tóng pú 童僕. In justifying a distinction between dà rén and jūn zǐ, Guo only cites their parallel use in 49.5 dà rén hú biàn 大人虎變 and 49.6 jūn zǐ bào biàn 君子豹變. Since the "tiger" is more powerful than the "leopard," Guo says, the dà rén are probably also more powerful than the jūn zǐ (Gudai shehui, pp. 43-44).

17. Qu Wanli, "Shuo Yi sangao," p. 26, is a typical expression of this view.

18. Peter Boodberg, "The Semasiology of Some Primary Confucian Concepts," pp. 320-321.

19. Karlgren, Odes, p. 112.

20. Karlgren, Odes, p. 154.

Notes to Chapter 1

21. Might we even claim that in the way that the Yijing diviners often allowed a plurality of conflicting prognostications to coexist in connection with the same line text, they show a pluralistic tolerance the society later could not permit?
22. James Legge, trans., The Yi King, Vol. 16, translation of 17.4 (p. 93).
23. On the theory and practice of sacrifice, see Hubert and Mauss, Sacrifice: its Nature and Function, which cites examples of these topics from all over the world. Within the Chinese tradition, the Confucian ritual texts, especially the Jiao te sheng 郊特牲 section in the Liji 禮記, contain systematic accounts of sacrifice with divination (Legge, The Li Ki, Vol. 27, p. 416ff.). The phrasing there is often reminiscent of the Yi.
24. Wang's glosses are even more valuable because they also preserve the notes on the Yi of his famous father, Wang Niansun 王念孫.

Notes to Chapter 2

Notes to Chapter 2

1. E.g., Chen Zungui, Zhongguo tianwenxue shi, Vol. 1, pp. 83-94, on cosmology; Du Shiran et al., eds. Zhongguo kexue jishu shigao, Vol. 1. A good example of anachronism in the latter is the following: in the section entitled "The Accumulation of Technological and Scientific Knowledge (Xia, Shang, and Western Zhou Periods, approximately 21st century B.C.-770 B.C.)" the statement is made that knowledge of the dynamic, shifting nature of the earth's crust originated very early in China (Vol. 1, p. 75), and the only documentary evidence cited is a line from the Tuan Commentary to Hexagram 15 Qian (謙卦象辭): 地道變盈而流謙 "the way of earth transforms the full and causes it to flow into the lowly." Whether or not this line reflects the knowledge claimed, it is certainly not from the Western Zhou period, let alone earlier.
2. On both of these aspects, Joseph Needham, Science and Civilisation in China, Vol. 2, and other volumes passim., contains definitive accounts.
3. Xie Qiucheng, "Bagua' he Yijing xintan," p. 37.
4. Recent demonstrations that hexagram and trigram-like number signs on Shang and Zhou pottery and bronze vessels which contain not two but five or more different numbers are probably ancestors of the modern binary hexagrams and trigrams encourage us to date the origin of the latter to a much later period than was earlier supposed—perhaps as late as the Warring States period. There is already an extensive literature on this subject, but the most important study, which stimulated many others, is that of Zhang Zhenglang, "Shishi Zhou chu qingtongqi mingwen zhong de Yi gua."
5. The totals do not include the line labels such as chū jiǔ 初九, "nine at the beginning," liù sì 六四, "six in the fourth place," etc. These would add an additional 782 graphs.
6. Zhu Tianshun, Zhongguo gudai zongjiao chutan, pp. 170-173.
7. A start was made in this direction in the 1952 paper by René Barde, "Recherches sur les Origines Arithmetiques du Yi-king." See also Chapter 3 below, note 5.
8. Benjamin N. Colby, The Daykeeper: The Life and Discourse of an Ixil Diviner.
9. James M. Menzies, "Baigen shi jiu cang jiagu wenzi (kaoshi)," p. 1.
10. For sū 雖 the Mawangdui MS. has wéi 唯, reducing the concessive meaning still further, to a simple introductory copula stressing the word in exposure: "as for the coming ten-day week, there will be no misfortune."
11. A good example of such a bone may be seen in David N. Keightley,

Notes to Chapter 2

Sources of Shang History, Fig. 10 (Xucun 續存 2.972).

12. Naitō Torajirō, "Eki gi"; Kaizuka Shigeki, "Kiboku to zei," esp. pp. 460-461, 480-481, 507-519. Léon Vandermeersch, "De la tortue à l'achillée" further develops these ideas. See esp. p. 46.
13. It has been confirmed by Professor K. Takashima that there is indeed an absence of guǐ days occurring in either the zhòu 繇 or yàn cí 馬叙辭 parts of the OBI, i.e., as subjects of divination propositions or verifications. He raises the question, "does this suggest that the [guǐ] day was a day of rest (like Sunday) or a taboo day on which nothing (except the perfunctory purifying ritual [xún wú huò] 旬亡禍 divinations) was conducted?" (personal communication, September 30, 1984).
14. See his Lokalkulturen im alten China, Vol. 1, pp. 290-291.
15. Southern gǔ beliefs are covered in his The Local Cultures of East and South China, p. 149ff. A modern ethnographic study, Marjorie Topley's "Cosmic Antagonisms: A Mother-Child Syndrome," is also relevant (after 3000 years!) to understanding Hexagram 18.
16. Bronislaw Malinowski, "Magic Science and Religion," pp. 21, 35.
17. Malinowski, p. 76: "One gain easily outweighs several losses." In my own experience the best example of this psychological phenomenon is an American folk tradition that (in my version--there are variations) one tends to look at the clock more often at 8:20 p.m. than at other times--supposedly because this was the time President Abraham Lincoln was shot in the Ford Theatre in 1865. I am prepared to believe, against all rational argument to the contrary, that 8:20 p.m. is indeed special. Hardly a day goes by when I am not reminded by glancing at a clock at just 8:20 p.m. that superstition is not limited to the primitive mentality.
18. Henri Maspero, Review of August Conrady, "Yih-king-Studien," pp. 169-170. This is an improvement over his earlier views on the Yi expressed in La chine antique. There he understated the inductive, empirical, taxonomizing character of the hexagram and line texts. See English translation, China in Antiquity, pp. 281-286, 447-449.
19. Joseph Edkins, "The Yi king, with Notes on the 64 Kwa," p. 426. Edkins's contemporary, A. E. Terrien de Lacouperie, made a similar point in "The oldest book of the Chinese, the Yh-king, and its authors," pp. 785, 788, 810.
20. Thomas W. Kingsmill, "The Construction of the Yih King," pp. 272-275. Arthur Waley was to draw the same distinction again 35 years later (in 1933, in "The Book of Changes"), with the added advantage of knowing something about the OBI, and having read the seminal studies of Gu Jiegang, Li Jingchi, and others in Gushibian. After another 50 years fundamentally the same analysis has received further refinement, based on a much more thorough familiarity with the OBI analogy, in the 1983 dissertation of Edward Shaughnessy, "The Composition of the Zhouyi" (esp. pp. 123-158). Notably, Thomas Kingsmill was also one of the first to relegate all of the Yizhuan to

Notes to Chapter 2

the post-200 B.C. period, on the basis of language and content, as well as because of the total lack of reference to them in the Zuozhuan.

21. Li's many works are exhaustively listed in the Bibliography. For his discussion of the composition of the text, see Tanyuan, pp. 3ff., 25-55, 63-70, etc. His posthumous work, Zhouyi tongyi, summarizes his mature views on both the composition and the interpretation of the text (which, however, are not always to my mind his best--advancing age brought with it conservatism, and the tacit recanting of earlier provocative heresies).

22. Tanyuan, pp. 6-7, 25-31, 75, 89, 107.

23. Tanyuan, pp. 67-68. This view is also implied by Li's noting that the diviners' speeches in Zuozhuan and Guoyu would be much more mysterious to us if we didn't have the stories which go along with them in those sources, and it is just the lack of such specific contexts that is the problem in understanding many of the hexagram and line texts (Tanyuan, pp. 420-421). Cf. the contrasting, and to my mind less satisfactory, view of Hellmut Wilhelm, that the Zuozhuan diviners were quoting directly from a purer, less corrupt Yi text than we now possess ("I-ching Oracles in the Tso-chuan and the Kuo-yü, pp. 275-276). It is surely preferable to believe that they were paraphrasing or drawing on a larger oral fund of diviners' lore, of which the Yi is only one version.

24. Tanyuan, pp. 91-92.

25. Tanyuan, pp. 110-112.

26. See also Chapter 3 below, note 22.

27. Michael D. Coe, The Maya, pp. 148-149; Ralph L. Roys, translator and editor, The Book of Chilam Balam of Chumayel; J. Eric S. Thompson, The Rise and Fall of Maya Civilization.

28. H. Dillon, Assyro-Babylonian Liver Divination, p. 29.

29. SCC, Vol. 2, p. 336.

30. On incremental repetition in the Shi and the Yi, see Chapter 3 below.

31. Du Shiran et al., Zhongguo kexue jishu shigao, Vol. 1, pp. 98-102.

32. Early scholars like Charles de Harlez and August Conrady, who speculated that the Yi was a fragment of a lost dictionary, were on the right track in perceiving in it a fascination with words as significant signs, but they pushed their ideas to absurd conclusions which ignored the historical circumstances under which the Yi arose and the vast intellectual gulf which separated the Western Zhou from the Han. Yet the remarkable sophistication of Han lexicography undoubtedly had deep roots. Perhaps it would not be a distortion to call a compendium like the Yijing a proto-dictionary. There is, however, no reason to see it as a fragment of anything other than the vast fund of orally transmitted knowledge accumulated by early mankind. De Harlez's theory is best put forth in his "Le texte originaire du Yi-king, sa

Notes to Chapter 2

nature et son interpretation"; Conrady's, in his "Yih-king-Studien," esp. 415ff. Cf. the critical remarks of Henri Maspero, China in Antiquity, pp. 283, 448, n. 42, and his review of Conrady.

33. In the MS., however, it is likely that the dà 大 of 11.0 was written 泰, since the MS. writes the latter for the former in a number of other cases (11.0 has a lacuna at this point).

34. Li Jingchi, "Zhouyi guaming kaoshi"; Gao Heng, Zhouyi gujing tongshuo, p. 16ff.; recent additional remarks are to be found in Chen Jinsheng, "Zhouyi yu Zhongguo zhexue," pp. 303-339, esp. p. 313ff.

35. Improvising of songs in a group using the device of xìng 興 imagery and incremental repetition in successive stanzas was one way of generating and organizing images which were all actual or potential omens (of the "step on a crack, break your mother's back" variety). See Chapter 3 below.

36. The evidence presented here is relevant also to the Naito-Kaizuka hypothesis cited above (see note 12).

37. This is a difficult phrase, with a number of alternative, philologically supported interpretations. This one is a synthesis of ideas proposed by a number of scholars, but is perhaps closest to those of Chen Mengjia (Zongshu, pp. 274-275) and Gao Heng (Dazhuan, exegesis of line 64.4). Numerous phrases below have also been translated for simplicity's sake in accord with only one of a number of competing interpretations.

38. There are numerous interpretations of these lines. Whether this is the correct one or not does not, however, affect the argument here.

39. Li Jingchi, "Shici kao", pp. 54-55; Wen Yiduo, "Leizuan," pp. 53, 56, 57, and passim.; Qu Wanli, "Wu Wang shi," pp. 21-22.

40. Henri Maspero, China in Antiquity, pp. 447-448, nn. 38, 41; René Barde, "Recherches sur les Origines," pp. 234-281; SCC, Vol. 2, p. 343. Note that the difference in views between Western and Chinese scholars extends to the analysis of the antiquity of the tradition passed on in the Mawangdui MS. A number of Chinese scholars have argued that the different hexagram order of the MS., based on grouping like trigrams rather than inverse and reverse hexagram signs, preserves a more "primitive" arrangement than that of the received text, which was possibly rearranged in the Han, after the date of the Mawangdui MS.—e.g., in the roundtable discussion reprinted in Wenwu 1974.9, Xiao Han (p. 42), Zhang Zhenglang (p. 48), Zhou Shirong 周世荣 (p. 49); also in He Jiejun and Zhang Weiming, Mawangdui Hanmu, p. 72 (see Bibliography for full citations). On the other hand, an alternative hypothesis implied by the Western view is that the Mawangdui version is the rearranged one, made so as to place greater emphasis on the trigrams rather than the hexagrams as basic units, in accord with Warring States period theories of natural philosophy. No scholar holding the former view has to my knowledge addressed the problem of how the numerous connections in language and content I have described above between line texts of related hexagram pairs in the received text would have come about if these hexagrams had not in the earliest version been perceived as related. It is inconceivable that the

Notes to Chapter 2

semantically connected phrases did not enter the text until the Han. (In any case, they are already in the text of the Mawangdui MS.) And it is implausible that diviners, in their memories, or editors, shuffling bamboo strips and the like, could have kept track of all the multifarious semantic connections among the lines if they were randomly scattered about the text, as they are in the MS. I had an opportunity to raise this issue with Gao Heng in 1980, when he also referred to the more "primitive" order of the MS., but with inconclusive results. In Dazhuan he makes the more cautious statement that the MS. shows that in the pre-Han period there were several different orderings of the Yi text in circulation.

41. E.g., Zhang Liwen, Zhouyi sixiang yanjiu, pp. 108-137; Li Jingchi, Tongyi, gloss to 41.3. The principal debate on dialectical thinking in the Yi took place in numerous articles carried in the pages of Guangming ribao and Wenhuibao in 1961 and 1962.

42. Cf. J. H. Breasted, The Dawn of Conscience, which deals with the moral development of ancient Egypt.

43. Alternative interpretations or translations may be found in Guo Moruo, Gudai shehui, pp. 50-51; Bernhard Karlgren, Loan, #354, and Glosses. . . Odes, #183; Gao Heng, Dazhuan; Li Jingchi, Tanyuan, pp. 39, 157, Tongyi; Waley, "Changes," p. 129; Wen Yiduo, "Leizuan," p. 8; Nathan Sivin, Review of Blofeld, p. 293. On the problematic word mi 靡, I differ from most of the above, which interpret as 'share.' Instead I follow the early gloss sàn 散 'disperse,' of several commentators (Lu Deming, Gan Bao 干寶, Pi Cang 埤蒼, ap. Shiwen), which corresponds to a similar usage in Guoyu and Liji—cf. GSR 17h, . . .squander, prodigal (Li), exhaust (Guoyu)—and follows from the more common EOC usage 'not, lack.'

44. For example, the series of articles on xìng in the Shijing section of Gushibian (Vol. 3), by Gu Jiegang (pp. 672-677, esp. pp. 675-676, Zhu Ziqing (pp. 683-685), He Dingsheng 何定聲 (pp. 690-694, 698, 702), et al; and Li Jingchi, Tanyuan, p. 38. See also Chapter Three below.

45. The extensive use of suffixes ruò and rú in Yi often creates problems of interpretation. W.A.C.H. Dobson (Songs, p. 150) says of ruò and rú in the Shi that they are used as suffixed elements in determinant terms used as attributes, when these are used metaphorically. E.g., wò 沃 'to water, rinse,' and wò ruò 'as though rinsed, glossy, lush, shiny' (in Shi said of vegetation, or of polished leather reins). This analysis may apply also to cases like Yi 60.3, where the concrete sense of jié 節 'joint' and the interjection jiē 嗟 "tsia!" are applied figuratively (cf. English "disjointed").

46. This follows in the main the interpretation of Wen Yiduo, "Leizuan," p. 62.

47. On the relation of science and magic in China, Needham, SCC, Vol. 2, pp. 33-34, 51, 280, 328.

48. Gao Heng (Dazhuan gloss to 44.1) paraphrases, fleshing out details and adding a scenario: "(Thread) tied to a bronze spindle (a tool used in weaving cotton or silk cloth—the thread is wrapped around it and one end is tied to

Notes to Chapter 2

the loom). (This is soft thread attached to a hard metal spindle, just like slaves attached to the slave-owner nobility, it is lucky, so) to obtain this line in divination is lucky. But the slave will run away to somewhere else, and therefore it is ominous. (Then he will be caught and brought back by the slave-owner like a pig which strays off and is caught), tying the pig with rope and leading it back. The pig balks, plants its feet firmly and does not go forward, ultimately to be put back into its pen or slaughtered--is this not ominous?"

49. Wen Yiduo, "Leizuan," pp. 15-16, following a proposal of Yu Yue 俞樾. Li Jingchi in Tongyi also adopts this reading.

50. Shuowen (6A/5b, Zhonghua Shuju ed., p. 116) gives the oldest meaning for nǐ, that of a tree, with fruit like a pear's (柎木也, 實如梨). Zhu Junsheng, followed by Gao Heng (Gujing), proposes that nǐ is a loan for 欄, which Shuowen (6A/18a, p. 123) defines as a handle or frame (柎) for spooling silk thread on (欄絡絲柎也从木爾聲讀若柎). In fact, rather than being a case of a loan, it is just as likely that the tool took its name from the kind of wood it was made from, and nǐ as 'spindle' was a meaning extension. The gloss of 'brake' goes back to the Han commentator Ma Rong 馬融, quoted by Kong Yingda in Zhouyi zhengyi: "the nǐ is beneath the vehicle (machine), and is what stops the wheel and causes it not to move" (柎者在車之下所以止輪令不動者也). Wen Yiduo adopts this reading, but then treats xì 繫 in 44.1 as a loan, for 礙 礙 'hinder, obstruct': "hindered by a metal brake." Chē 車 could in Ma Rong's gloss refer to a spinning wheel as well as to a vehicle for transportation. (Cf. Needham, SCC, Vol. 4, Pt. 2, p. 267.)

51. In addition to the two Shuowen entries cited in the above note, the graph nǐ also figures in a third entry, for 屎 (6A/19a, p. 123). This is defined as "the handle of a 'silk collector' (?) (糞柄也), and as a chóngwén 重文 alternate graph, 柎 is given, with the comment "屎 is also derived from 木 and has the sound of 尼" (屎或从木尼聲). Duan Yucai's note says that the 糞 is a luò chē 絡車, "winding" or "throwing" reel, and Cihai equates this with a fāng chē 紡車 'spinning wheel.' Shuowen says of the 糞 (5A/3a) that it is a 'silk receiver' or silk collector (糞受絲者也). Cf. huò 獲 'receive,' which is probably cognate. Dieter Kuhn ("The Spindle-wheel: A Chou Chinese Invention," p. 17) writes the name of a small reel as 糞 huò, and this must be a graphic variant for the same word. Now Joseph Needham (SCC, Vol. 4, Pt. 2, p. 266, note h) quotes an agricultural book of the year 1313, which says "what receives the weft is the fú 苧 (受緯曰苧). And the Shuowen definition of 緯 says "attach silk to the fú chē" (苧絲於苧車也). Kuhn (p. 17) interprets this fú chē as a "quilling wheel," one specific application of the spindle-wheel which he believes was invented in the early Warring States period, 5th-4th centuries, B.C. While, for the purposes of fixing the earliest date when fú (苧, 苧, 苧) might have been used as a term in textile technology, this is after the period of the Yi, nonetheless Kuhn notes that already in the Shang, people were familiar with the operation of a reel, spool, or spindle for silk reeling (p. 16). One word for such a spool is fu 苧. Shuowen (5A/3a, p. 96) defines fu as a 'spindle, spool' (苧也从竹孚聲讀若春秋魯公子驅); ting 筵 is defined (ibid.) as a spool for doubling silk threads (筵絲筵也), and

Notes to Chapter 2

guǎn 筥 (ibid.) as 筥也. I. e., all are synonyms meaning 'spindle, reel, spool'. Also to be related is the Shuowen word pǒu 杼, defined as 'draw' (引取也), which could refer to the act of 'drawing out' (引 or 引伴) the thread from the spindle (see Kuhn, p. 23). The Mawangdui MS. for line 44.1 is transcribed in Wenwu 1984.3 as

擊(繫)于金梯(柅),貞吉.有攸往,見兇.羸稀
(豕)復(孚)適(躋)屬(躅).

All these variants, which appear to be loan graphs, give more information to consider.

52. Li Jingchi (Tongyi) interprets 45.1 as follows: "There was a capture, (but since the captives escaped) there was no (good) result. Everybody called out or ran in pursuit, and wailed. . . ."

Notes to Chapter 3

Notes to Chapter 3

1. E.g. Liu Dajie, Zhongguo wenxue fazhan shi, Vol. 1, pp. 13-14; Zhongguo Kexueyuan Wenxue Yanjiusuo Zhongguo Wenxueshi Bianxiezu, eds., Zhongguo wenxueshi, Vol. 1, p. 16ff.
2. Gao Heng, Tongshuo, p. 11; also his Zalun, p. 66; Dai Junren, "Bushì zhì Yì yú yìlì zhì Yì," pp. 3-9; Zhang Liwen, Zhouyì sixiàng yánjiū, p. 23.
3. For the text of the Zuozhuan ditty, see James Legge, The Chinese Classics, Vol. 5: The Chun Ts'ew with the Tso Chuen, p. 709. A general analysis of children's ditties as oracles is Jeffrey K. Riegel, "The T'ung Yao: Ancient Chinese Prophetic Arts and Historiography."
4. Among the many studies of Ifa, the works of the late William Bascom are the best, especially his Ifa Divination. Judith Gleason, A Recitation of Ifa, Oracle of the Yoruba contains beautiful translations of many of the verses recited by one diviner.
5. A more detailed analysis of the patterns in some of the verses for one odu can be found in Richard Kunst, "Oral Formulas in the Yijing and Shijing." A good place to start in considering the relation of play, gambling, and games in general on the one hand and divination and religion on the other is with Thomas Q. Reefe, "The Biggest Game of All: Gambling in Traditional Africa." This also gives a sense of the wide geographic spread throughout the area mentioned of certain number-based games, like mancala.
6. Bascom, Ifa Divination, pp. 20-21, referring to a 1926 study by Stephen S. Farrow.
7. Albert B. Lord, The Singer of Tales, p. 220.
8. Waley, Songs, p. 14.
9. Marcel Granet, Chinese Civilization, p. 173.
10. See especially Li Jingchi's "Xukao," p. 126ff., and "Wuzhan," both in his selected works, Zhouyì tányuán. Waley's pioneering study of the Yì, "The Book of Changes," is filled with interesting speculations and also a number of erroneous, now dated, conclusions.
11. Loan proposed by Zhu Junsheng 朱駿聲 Shuowen tongxun dingsheng (see Li Jingchi "Jiaoshi," #130). The loan is implicit already in the Han glosses of Yu Fan 虞翻, ap. Jijie, and Ma Rong 馬融, ap. Shiwen. Cf. Gao Heng, Gujing, under 34.1.
12. E.g., Richard Wilhelm, The I Ching or Book of Changes, tr. Cary F. Baynes, preface by Hellmut Wilhelm, pp. xiv-xv; Gao Heng, Tongshuo, pp. 41-44.

Notes to Chapter 3

13. Shih-hsiang Chen, "The Shih-ching," pp. 387-390; C. H. Wang, Bell, pp. 8-9, 12.
14. Tr. Bernhard Karlgren, The Book of Odes, p. 16.
15. Gushibian, Vol. 3, pp. 675-676. In the same volume, similar views are expressed by He Dingsheng 何定聲 (pp. 698, 702), Zhu Ziqing 朱自清 (pp. 684-685) et al.
16. Li Jingchi, "Shici kao," Tanyuan, p. 38. Li quotes Zhu Xi 朱熹, Shi jizhuan 詩集傳: the function of the initiating image is merely "to inspire by means of an object" (託物起興), while the rest of the poem is connected through rhyme, "continuing its sound with a fact" (以人事繼其聲).
17. Cf. C. H. Wang, Bell, p. 118ff., on the theme of the "Bird of the Filial Return."
18. Waley, "Changes," p. 128.
19. C. H. Wang, Bell, pp. 111-112.
20. Sprüche, p. 166; Schmitt parses line 47.6 between gé and lěi, and interprets: "They are brought into distress through kidney-bean runners (?--Faselranken), entangled in the punishments of nose and foot amputation. To bestir oneself produces remorse upon remorse. To undertake a punitive expedition promises good fortune" (pp. 63-85, esp. p. 84ff.).
21. The Singer of Tales, p. 148.
22. A description applied by the late Ludwik Sternbach to the classical subhāṣita of India in his contribution to the recent volume of the Journal of the American Oriental Society devoted to "Oriental Wisdom" literature, "Indian Wisdom and its Spread beyond India," p. 99. One could not fail to note the parallels between the wisdom texts described in this issue of JAOS and the Yijing, the omission of which in a survey of "Oriental Wisdom" literature was the more striking because it is one of the oldest and most famous representatives of this genre. I call it a "genre," because, judging from the texts described in this volume, the blend of omens, maxims, "purely poetical verses," and useful information of all kinds which we are familiar with in the Yi seems to have been the rule in early literature of this form, rather than the exception. Omens, maxims, and poetic formulas all seem to have been seen as signs, conveying important information to man in symbolic, metaphorical, or otherwise indirect form.
23. This is close to the view expressed by Henri Maspero, in his 1935 Journal Asiatique review of August Conrady, "Yih-king-Studien." He describes the Yi as in part a compilation of divinatory precedents, famous cases which are listed for each hexagram which was obtained in divination, giving also the interpretation and the result. The cases are recorded in brief verses or in a few mnemonic words. With our sketchy knowledge of ancient Chinese myths and legends, these verses are often incomprehensible. Even in

Notes to Chapter 3

antiquity they weren't always clear to the layman. But this was not so for the diviners, for whom they called to mind suitable anecdotes (pp. 169-170).

24. Burton Watson, Early Chinese Literature, p. 151.

25. E.g., Francis B. Gummere, The Popular Ballad; Louise Pound, Poetic Origins and the Ballad.

26. Pound, Poetic Origins, p. 125.

27. Quoted in Gummere, The Popular Ballad, p. 130.

28. Gummere, The Beginnings of Poetry, p. 80, quoted in Pound, Poetic Origins, p. 7. The theory of group improvisation is no longer widely accepted among scholars, yet it has not been replaced with any other theory of equal explanatory value. In any case, whether folk-songs were composed by a group effort or by a single creative spirit, or first created by an individual, then embellished collectively, does not affect the argument concerning the Yijing presented here. The same is true of the reservations held with regard to the general theory of oral-formulaic literature. The existence of formulas and themes is itself beyond question.

29. Gummere, The Popular Ballad, pp. 24-25.

30. Tr. Karlgren, Odes, p. 7.

31. Tr. Karlgren, Odes, pp. 33-34.

32. Emphasis added. Cf. Henri Maspero, China in Antiquity, p. 448, n. 42., and Maspero's compte-rendu of Conrady.

33. See Li's commentary on 36.1-5 scattered throughout Tanyuan, pp. 10, 41-46, 53, 270, 273-276).

34. Cf. Nathan Sivin, Review of John Blofeld, tr. I Ching: The Book of Change, p. 293: "When the wild goose skims [? or advances] over the land, the husband will go to war and not return."

35. Tr. Karlgren, Odes, p. 104.

36. Tr. Karlgren, Odes, p. 125.

37. Waley, "Changes," p. 128, and The Way and its Power, p. 23; Sun Zuoyun, Shijing yu Zhoudai shehui yanjiu, p. 318.

38. Tr. Karlgren, Odes, p. 69, 154. Gao Heng (Dazhuan, gloss for 2.1) notes the use of a common formula here.

39. Chow Tse-tsung, "The childbirth myth and ancient Chinese medicine: a study of aspects of the wu tradition," p. 53; Akatsuka Kiyoshi, "Lū shuang jian bing zhí no kaishaku—ka • kō ji kōsei kaimei no kokoromi," pp. 9-16. The symbol appears, to us at least, unmotivated.

Notes to Chapter 3

40. Tr. Karlgren, Odes, p. 16.

41. This follows the interpretations of Gao Heng (Dazhuan) and Li Jingchi, "Guanyu Zhouyi jitiao yaoci de zaijieshi," Tanyuan, p. 185.

42. Bell, pp. 124-125.

43. Tr. Karlgren, Odes, p. 30.

Notes to Chapter 4

Notes to Chapter 4

1. These are reprinted in Yijing jicheng, vols. 1, 2, and 4.
2. Among the numerous studies of the references to the Yi in the Zuozhuan and Guoyu, see Li Jingchi, "Zuo Guo zhong Yi shi zhi yanjiu"; Gao Heng, Zhouyi zalun, pp. 70-110; Hellmut Wilhelm, "I-ching Oracles in the Tso-chuan and the Kuo-yu" and "On the Oracle Recorded in Tso-chuan Hsi 4 (656 B.C.)"; Song Zuoyin, Zhouyi xinlun, pp. 54-68; Edward Shaughnessy, "Composition," pp. 60-103; and Kidder Smith, "Accounts of Zhouyi Interpretation Contained in the Zuozhuan." On Yi quotes in Shuowen, see Ma Zonghuo, Shuowen jiezi yin Yi kao; Ma Guohan, (Yi) Mu geng tie; and Eldon McNeese, "The Reliability of Ma Guohan's Compilation of Lost Works: Yi Quotations in the Shuowen."
3. The Origins of Statecraft in China, p. 447.
4. An early study of loan graphs in the Yi was Jiao Xun's "Zhouyi yong jiajie lun," which has little value beyond its observation that there are many loans in the text. Li Jingchi's discussion of the subject ("Shici kao," Tanyuan, pp. 44-45 and passim) is superior. Shaughnessy rightly takes Gao Heng to task for the profligacy of his loan proposals ("Composition," p. 10).
5. The classic treatment is to be found in the works of Li Jingchi (e.g., "Shici kao," Tanyuan, pp. 25ff., Tanyuan "Preface," pp. 3-7); Arthur Waley, "Changes," pp. 121ff., 139-140; and Gao Heng (e.g., Tongshuo, pp. 5-8, Cujing, p. 54, on line 14.3, pp. 98-99, on line 28.6). On the other hand, modern scholars who have qualified the concept of composite authorship to such an extent that their position is closer to one of a single author include Qu Wanli (e.g., "Wu Wang shi," pp. 11-15, but cf. "San gao," Shuyong lunxueji, p. 44) and Edward Shaughnessy (e.g., "Composition," pp. 16-49, 103). Iulian Shchutskii's view of composite authorship also involved a distinction in the origin of the hexagram texts and the line texts (Researches on the I Ching, pp. 156, 185). See further discussion, with citations from other works, in Chapter Two above.
6. Zuozhuan Zhao 7 is also discussed by Chen Jinsheng ("Zhouyi yu Zhongguo zhexue," p. 316), who, however, fails to observe that the diviner's ad hoc reinterpretation is an integral, organic part of the divining tradition, a technique no doubt inherited from earlier times. See more below on "Some Important Lexical Items," i. xiǎng/hēng 'treat' and Chapter Two on "Deeper Layers of Meaning."
7. The last kind of ambiguity derives from just that knowledge of the native speaker about the real world which has confounded efforts at machine translation by computer.
8. I am grateful to Professor Weiming Tu for calling my attention to these useful and elegant concepts.

Notes to Chapter 4

9. Tianjin Shifan Xueyuan Lishixi <<. . .>> Bianxiezhu, Zhongguo jianshi, p. 21; Bai Shouyi, An Outline History of China, p. 49.
10. Yu Qingyuan 余慶遠, Huaxi jianwenji 淮西見聞紀, quoted in Rong Zhaozu, "Zhanbu de yuanliu," p. 307.
11. Chiang Ping, "When the Gods Return to the Village," pp. 24, 31, 33.
12. Zhu Xi, however, to his credit asked the sensible related question, why, if the Yi were only a book of wisdom (yili 義理) and did not involve divination, would the sages have chosen to use such a difficult and obscure vehicle to convey their thoughts as the hexagrams and their images (guà xiàng 卦象), rather than setting them out straightforwardly in a different book? (I have not yet been able to locate the source of this remark in Zhu Xi's works. The Chinese original is quoted, attributed to Zhu Xi but giving no source, in the preface to Yijing Lai zhu tujie 易經來注圖解, ed., Zhao Hengyi 趙恒愚.)
13. As mentioned in the previous section, Shchutskii would divide this corpus into the distinct layers of hexagram texts and line texts, and Shaughnessy ("Composition," p. 121ff.) takes a similar position, but I notice no linguistic evidence, aside from a few differences in topical concern and diction, for such a distinction. However, the question needs systematic consideration.
14. Dobson, A Dictionary of the Chinese Particles, pp. 525-526.
15. "A Grammatical Sketch of Late Archaic Chinese," p. 305. Note the similarity to the semantically passive sentences with bù shí above.
16. Zhou Fagao, Zhongguo gudai yufa, Vol. 2, "Goucibian," pp. 248ff.; Wang Li, Hanyu shigao, Vol. 2, pp. 299-301. On the other hand, Pan Yunzhong, Hanyu yufashi gaiyao, pp. 30-31, 42-47, vociferously denies that yuē was a true verb prefix, or that yǒu referred to below was a true nominal prefix, but his analysis is not substantially different from the others.
17. Paul F-M. Yang, "Prefix kə in Modern Chinese dialects and Proto-Chinese," pp. 293-294.; Paul Benedict and James Matisoff, Sino-Tibetan, A Conspectus, p. 88, n. 259, pp. 112-114 (also personal communication, 10/31/81).
18. Paul L-M. Serruys, "The Function and Meaning of Yūn 云 in Shih Ching," pp. 290-302; W.A.C.H. Dobson, Songs, p. 137.
19. Cf. Zhou Fagao, op. cit., p. 260, whose analysis is similar.
20. Shchutskii (Researches on the I Ching, p. 178) also compiled some statistics on the usage of these and other words, but his totals are much smaller. He appears to have needed a good concordance.
21. "Xian Qin Hanyu de zhuangtai xingrongci," pp. 434-435.
22. Chen Mengjia (Zongshu, pp. 94-99) summarizes pronoun usage in the OBI as follows: yú 余 occurs frequently, but usually refers to the Shang king himself, as 我; wǒ 我 is used as 'we,' 'our,' and this usage is carried over

Notes to Chapter 4

into the WZBI, with the added use of zhèn 朕 as 'my.' Second person pronouns are rare in the OBI: nǚ = rǚ 女 in subject and object position and nǎi 乃 in the genitive. Demonstratives include zī 茲 and zhī 之 (止).

23. The term "determiner" may be more common in current linguistic parlance (e.g., John Lyons, *Semantics*, p. 452ff.), but it is too easily confused with "determine, determination," the translation of the divining verb zhēn.

24. EAC, p. 81. This function of qí is also well described in Wang Li, Gudai Hanyu, pp. 325-327.

25. However, I have dealt with sī in 40.4 in Part Two tentatively as performing a weak prosodic function, or simply as a metrically inverted anaphora, like shì 是 or zhī 之 in a four-syllable Shi line. (Cf. the similar translation of 40.4 in Shaughnessy, "Composition," p. 228: "Severing their thumbs, a friend arrives and captures them.") In 56.1 I have interpreted sī rather as a verb 'chop.' Shchutskii (*Researches on the I Ching*, pp. 179-180), on the other hand, treats both cases as 'this,' and on the basis of this usage, likens Yi to Lunyu, in which sī also occurs, and distinguishes it from Zuozhuan, in which sī does not occur.

26. In the OBI zhī occurs as a demonstrative in phrases like zhī xī 之夕 "that night," and, vestigially, in the Shi in phrases like zhī zǐ yú guī 之子于歸 "that child goes to her new home."

27. Nathan Sivin (Review of Blofeld, p. 297) in fact translates yōu in 36.1 with "place": "There will be a place to go."

28. Dobson, EAC, pp. 117-118. He calls this function the "indefinite substitute."

29. Alexander Wylie, "On the Knowledge of a Weekly Sabbath in China," p. 44; Kaizuka Shigeki, "Kiboku to zei," pp. 516-519.

30. Chen Mengjia, Zongshu, p. 81: yú means wǎng 往.

31. See list of examples in Chen Mengjia, Zongshu, pp. 123-125.

32. Both referred to in Guo Moruo, Daxi kaoshi, 45b. Guo calls yú there a "sentence-middle particle." Also in Dobson, EAC, pp. 189, 206. Cf. Dobson translation of Xian gui: "The Earl of Lu happened upon the King's graciousness"

33. Waley, "Changes," p. 126: "The contexts of 𠄎 throughout 57 demand a noun not a verb, as in usual gloss of 𠄎 as 'to obey.'" Thus Waley translates "If there is a sun under the bed" But Waley also claims (p. 127) that the context of lines 5.1-5, with xū 需 followed by yú, "demands a noun, not a verb," which is clearly wrong.

34. Chen Mengjia, "Duandai," (1), p. 172; cf. Dobson, EAC, p. 61.

35. See Kunst, "A Note on Several Possible Cases of the Copula wéi 隄 / huì 隄 in the Line Texts of the Yijing" and the references cited there for more on the Sino-Tibetan context of the EOC copula.

Notes to Chapter 4

36. Respectively Bingbian 丙編 13, 15, 17, 19, 21 and Bingbian 12, 14, 16, 18, and 20, quoted and analyzed in Keightley, Sources of Shang History, pp. 77-80. My translation is based on his there. Note that the latter phrase is an instance of a specific divination upon which the generalized prognostications of Hexagram 8 Bǐ (e.g., 8.2) were based. Bǐ 比 and cóng 从 (從) were indistinguishable in early EOC orthography, so that 'follow' and 'ally with' are alternative glosses. Cf. Shaughnessy, "Composition," p. 123, translation of 8.3: "Follow him: not a man."
37. E.g., Paul Serruys, "Studies," pp. 74, 114-119.
38. Wang Yinzhi, Jingzhuan shici, p. 66.
39. On the function of huì in Shi, cf. the different, non-copular analysis of Dobson, A Dictionary of the Chinese Particles, pp. 332-333.
40. Chen Mengjia, Zongshu, pp. 121-125; Guan Xiechu, Xi Zhou jinwen yufa yanjiu, p.190; EAC, pp. 104-105, 245-246, 248-249.
41. Zongshu, pp. 121-122; EAC, pp. 15-16.
42. Dobson, EAC, pp. 72-73, 76-78, 108-109; Songs, pp. 105, 112-117.
43. Qi 契 235 and Yi 佚 875, discussed by Yao Xiaosui, "Shangdai de fulu," p. 365. Cf. Keightley, Sources of Shang History, p. 180; S503.2; Li Xiaoding, Jiagu wenzi jishi, pp. 4371-4373.
44. Yiyuan cihuang 藝苑此維黃, quoted, DKJ #13716, p. 5349. Dobson, A Dictionary of the Chinese Particles, p. 790, cites only Zhuangzi, ignoring the far more numerous Yi examples. In EAC (p. 240) he calls 无 a peculiar LAC [LOC] form.
45. Mawangdui Hanmu boshu, Vol. 1.
46. Serruys, "Studies," pp. 59-74; Chen Mengjia, Zongshu, p. 127; Li Xiaoding, Jishi, p. 3805; Keightley, Sources, p. 66, n. 44.
47. Chen Mengjia, "Guo Moruo Zhouyi de goucheng shidai shu hou," p. 60: "the wú jiù of the Yi is the wáng huò of the OBI". . . "huò . . . is like jiù."
48. Guo Moruo, Daxi kaoshi, 45b; analyzed in Dobson, EAC, pp. 204-206, and translated here in accord with his interpretation.
49. Wenwu 1979.10, p. 40, Plate VI, fragment H11:55 (comment is "wáng jiù, which ought to be, namely, wú jiù" 亡咎, 应即无咎); cf. Xu Xitai, "Tantao Zhouyuan jiaguwen zhong youguan Zhou chu de lifa wenti," pp. 205-207. This inscription is discussed further under d. jiù in the following section.
50. VII.25; cf. Waley, Analects, p. 23, "Nothing pretending to be Something."
51. XII.5; cf. Waley, p. 163, "[Everyone else has brothers;] I alone have none."

Notes to Chapter 4

52. DKJ #13716, p. 5349; original in Shuofu 說鄩 collection, section (弓) 80.
53. Zhu Junsheng makes a similar point in Shuowen tongxun dingsheng, under entry for wàn/màn, 14/90a (p. 746) in 1983 Wuhan reprint of Linxiaoge 臨齋 嘯閣 ed.
54. Cf. WZBI parallel bù tíng fāng 不廷方, "regions which do not come to court" (Mao gong ding, analyzed in Dobson, EAC, p. 25).
55. Serruys, "Studies," pp. 69-72. Guan Xiechu ("Yinxu jiagu keci de yufa yanjiu," pp. 39-41) does not, however, consider the latter two forms to be so used. Cf. Chen Mengjia, Zongshu, pp. 127-128.
56. Guan Xiechu, Xi Zhou jinwen, p. 187, counts 18 cases of wù 勿 and 27 of wú 毋. Cf. Dobson, EAC, p. 43, "[t]he verb is injunctive or hortatory when negated with wu (毋) *miwo or with its stressed form wuh (勿) *miwət . . . [b]oth forms occur in [the Mao gong ding], and both occur with object."
57. Serruys ("Studies," pp. 60-62) rejects Zhang Zongdong's claim (Der Kult der Shang-Dynastie im Spiegel der Orakelinschriften, pp. 256-257) that wèi occurs. He proposes that wèi (*miwəd) instead may well have arisen as a fusion or contraction of the actual equivalent OBI collocation bù jì 不既 (*pwət + *kiəd).
58. I do not intend to enter the troubled waters surrounding the rather one-sided "debate" over whether the divinatory charges of the OBI are questions or not (see, for example, Serruys, "Studies," p. 21ff; Keightley, Sources, p. 29, n. 7). It is quite sensible to treat them as propositions to be tested, i.e., as statements. On the other hand, it is reasonable, particularly for those who argue against translating the charges as questions, to have a working hypothesis concerning what form real questions would have taken in the EOC of the Shang. Were they formally marked in speech by some device such as final particles or intonation? How would such marking be conveyed in writing, if at all?
59. Shaughnessy ("Composition," pp. 318-320, n. 47) concurs that in the Yi, kè denotes "to be capable of," while kě denotes "may," "be allowed to," "the situation permits." In the paper "The Zhouyi: a Western Zhou Divination Text," Shaughnessy draws a parallel between the phrases lì zhēn "it is beneficial to divine" and kě zhēn "it is permitted to divine."
60. One adverbial occurrence of total 19--the rest are nominal.
61. For the number sān 三 'three' used adverbially, see Section e. "Number and Units of Measure" above. Numbers in parentheses in the list which follows indicate total number of adverbial occurrences, and do not always reflect total occurrences.
62. Dictionaries of these binoms, such as the Lianmian zidian 聯綿字典, edited by Fu Dingyi 符定一, list thousands of examples.

Notes to Chapter 4

63. The Tuan Commentary and the rest always explain fú with xìn, but the Xiang Commentary reads the single case of fú in 8.1 as bǎo 寶 "treasure" (Gao Heng, Dazhuan, p. 111).
64. "Sei Shu shiryaku" 西周史略, in Kim bun tsūshaku 金文通釋, Vol. 46 (1979); summarized in Shaughnessy, "Shi`youfu," pp. 23-26.
65. Whatever the significance, huǐ also rarely occurs in OBI inscriptions prefaced with a zhēn. In the Yi there are 8 lines with both a huǐ and a zhēn in them, which seems to be a normal ratio. Yet all of these lines are once again in the xià jīng, all but one with huǐ wáng. Is there a dialect or other continuity perceivable here?
66. Yu Haoliang ("Shuo `yin` zi," pp. 339-340) has, on the other hand, argued on the strength of Yi 45.2 and some passages in the Mao gong ding inscription that the OBI graph commonly read as hóng would be better read as yǐn, with yǐn jí "extended auspiciousness" just as in the Yi. Cf. Keightley, Sources, p. xvii.
67. He could have translated it as "Tadel" (blame), as Chang Tsung-tung anachronistically translated a word he identified as jiù in the OBI (quoted, Serruys, "Studies," pp. 90, 110).
68. It is interesting that this occurs in a portion of the Shu, the "Pan geng" chapter, which otherwise shows numerous earmarks of being a late Zhou document. This is an example of how more sophisticated knowledge of the lexical history of Chinese will help in substantiating the date of many texts.
69. E.g., Li Xiaoding, Jishi, pp. 2997-3001; S209.2; Mickel, "A Semantic Analysis of the Disaster Graphs of Period One Shang Dynasty Oracle Bones," pp. 95-110; Serruys, "Studies," p. 90, n. 3, p. 110, n. 49.
70. For the usage of qiú in phrases like qiú nián 求年, qiú yǔ 求雨, see Keightley, "Shih Cheng," pp. 35, 79, n. 36.
71. Wilhelm's translation of lì zhēn is "fördernd durch (or ist) Beharrlichkeit," which becomes in W-B "perseverance furthers." This is awkward and confusing enough that even Gerald Swanson, who was Hellmut Wilhelm's student, gets it turned around in his essay which forms the "Introduction" to Shchutskii's Researches (p. xviii), saying, "li is translated [by Wilhelm-Baynes] "Perseverance"; and cheng is translated "Furthers." (He does have it straight a few pages earlier, however.)
72. If zhēn must be an active verb, then pìn mǎ must be its subject, else we would expect lì zhēn pìn mǎ, parallel with lì jiàn hóu 利建侯, "favorable for establishing a lord," etc. Cf. the objection of Dai Junren to Gao Heng's reading of zhēn as 'to divine,' based on the same narrow construction of zhēn: it may be OK in some cases, but it could not be applied to 2.0, because what precedes zhēn here is not a person, and divining is a human activity ("Bushì zhì Yi yu yīlì zhì Yi," pp. 6-7).
73. This seemingly anomalous meaning may be related to Yi 27.6, in which the formula lì shè dà chuān, "favorable for wading across a big river," also appears. The Shì reading (34/1 shēn zé lì 深則厲, Odes, pp. 20-21,

Notes to Chapter 4

"where it is deep they wet their dress") seems well-founded, since it is balanced with the word jiē 揭 'lift up' in the succeeding line, yet it is likely that there is an overtone in the Shi, "where it is deep it is threatening." And it is also conceivable that Yi 27.6 lì jí 厲吉 says "wade across with clothes on: auspicious."

74. Tr. Derk Bodde, Festivals in Classical China, p. 84.

75. This formulation would have to be revised if further research can prove that the two forms *xiang (享) and *xǎng (享) were from the beginning distinguished through a morphological alternation, of the kind familiar already in pairs like zhì < *tiěd 至 'arrive' (cf. Yi 2.1, etc.) and its causative counterpart zhī < *tiěd 致 'bring' (i.e., 'cause to arrive') (cf. Yi 5.3, 40.3). Pulleyblank would attribute the causative alternation to an original -r- infix. Karlgren observed the relation between words with and without yod ㄩ̇ --which is the essential phonological distinction between xiǎng and hēng. (See Pulleyblank, "Some New Hypotheses Concerning Word Families in Chinese," esp. pp. 117-120, for discussion.) The semantic relation between xiǎng 'make offering' and hēng 'penetrate, go through' would be a "resultative" one.

76. This is one of the cases of hēng which Li Jingchi too reads as xiǎng 'sacrifice' ("Jiaoshi," #168).

77. James Legge remarks on the use of xiǎng in the Zuozhuan (Tso, p. 890) that it meant 'to entertain.' "But the entertaining which went by this name was mainly confined to drinking, accompanied by complimentary offerings. The animals whose flesh should have served as food were set forth whole and not partaken of." Thus we see that the secular feasting of the time was not far removed from the sacred offering to the spirits.

78. Cf. Shaughnessy: "the small man is not to be used" ("Composition," p. 257).

79. Chen Mengjia, Zongshu, p. 327; Yao Xiaosui, "Shangdai de fulu," pp. 381-382; Keightley, Sources, p. 8, n. 22, p. 119, n. 124.

80. Cf. Takashima, "Some Philological Notes," pp. 52-53: 出 or ㄩ̇ in a sacrificial context means "to offer"; it is cognate or identical with the word later written 侑. RK: The occurrence together of the two words wáng fú 罔孚 in Yi 35.1, were it not for textual instability there, would make an interesting test case for Shaughnessy's theory, since Takashima observes that the sacrificial verb yǒu 有 is not negated with the counterpart of the verb of existence wáng 亡, but rather with wù yǒu 勿有 (*mjet *gwjəgh).

81. Cf. Menzies, "Baigen shi . . . kaoshi," pp. 2-3 (in Chinese): "In divining about a difficult matter, there will be no misfortune."

82. Nathan Sivin (Review of Blofeld, pp. 297-298) translates 36.0, "Prognostication(?): advantageous in difficulty," which may not be much different semantically, but is syntactically quite different.

83. "Shuo Yi san gao," pp. 23-26. In his last notes on the Yi, however, Qu changed his interpretation of at least some of the sentences with zhēn to

Notes to Chapter 4

that of "to inquire by divination." E.g., in Du Yi san zhong, p. 4, after line 1.0 he quotes Zheng Sinong's zhēn, wèn yě 貞問也. But as if this were too painful to leave unqualified, he adds a wistful "zhēn also means 'true, sincere'" yòu zhēn jí zhēn yě 又貞即真也.

84. Cf. above, "A Grammatical Sketch," h. Interrogatives, esp. n. 58.

85. One possible case of zhēn in the meaning 'determine' occurs in the San pan 散盤: . . . zhēn . . . shěng . . . 貞 . . . 審, "determine . . . disaster . . ." (?) (JWGL p. 1996). See also the reference to the Li gui at the end of this section.

86. Kanji gogen jiten, Nos. 120-122. See also Keightley, "Shih Cheng," p. 41.

87. The scorecard reads 1) zhēn 'to divine': Yu Xingwu, Kaizuka Shigeki, Zhao Cheng, Huang Shengzhang, Guo Moruo, Wang Yuxin (total 6); 2) dǐng 鼎 'cauldron': Tang Lan, Shirakawa Shizuka? (2); 3) dǐng 'important': Shang Chengzuo (1); 4) dǐng 'correct' (w/ Jupiter--cf. use in Li sao proposed above): Zhang Zhenglang, Qi Guiyan (2); 5) zé 則 'therefore': Xu Zhongshu (1); 6) cháo 晁 (place name): Zhang Fengnian (1). See Wenwu 1977.8, 1978.6.

88. Chen Mengjia, "Guo Moruo Zhouyi de goucheng shidai shu hou," pp. 76-78.

89. "Wu Wang shi," p. 10. On jiān, cf. below, Appendix G, Explanatory Note.

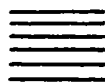
PART TWO

TEXT, PHONETIC TRANSCRIPTION,
WORD-FOR-WORD TRANSLATION,
AND FREE TRANSLATION

HEXAGRAMS

- | | | |
|-----------------|--------------------|-------------------|
| 1. Qián 乾 | 23. Bō 剝 | 44. Gòu 姤 |
| 2. Kūn 坤 | 24. Fù 復 | 45. Cùi 萃 |
| 3. Zhūn 屯 | 25. Wú wàng 无妄 | 46. Shēng 升 |
| 4. Méng 蒙 | 26. Dà chù 大畜 | 47. Kùn 困 |
| 5. Xū (Rú) 需 | 27. Yí 頤 | 48. Jǐng 井 |
| 6. Sòng 訟 | 28. Dà guò 大過 | 49. Gé 革 |
| 7. Shī 師 | 29. [Xí] Kǎn [習] 坎 | 50. Dǐng 鼎 |
| 8. Bǐ 比 | 30. Lí 離 | 51. Zhèn 震 |
| 9. Xiǎo chù 小畜 | 31. Xián (Kǎn) 咸 | 52. Gèn (Kěn) 艮 |
| 10. Lǚ 履 | 32. Héng 恆 | 53. Jiàn 漸 |
| 11. Tài 泰 | 33. Dùn (Tún) 遯 | 54. Guī mèi 歸妹 |
| 12. Pǐ 否 | 34. Dà zhuàng 大壯 | 55. Fēng 豐 |
| 13. Tóng rén 同人 | 35. Jìn 晉 | 56. Lǚ 旅 |
| 14. Dà yǒu 大有 | 36. Míng yí 明夷 | 57. Xùn (Zhuàn) 巽 |
| 15. Qiān 謙 | 37. Jiā rén 家人 | 58. Duì (Yue) 兌 |
| 16. Yù 豫 | 38. Kuí 睽 | 59. Huàn 渙 |
| 17. Suí 隨 | 39. Jiǎn 蹇 | 60. Jié 節 |
| 18. Gǔ 蠱 | 40. Jiě 解 | 61. Zhòng fú 中孚 |
| 19. Lín 臨 | 41. Sǔn 損 | 62. Xiǎo guò 小過 |
| 20. Guān 觀 | 42. Yì 益 | 63. Jì jì 既濟 |
| 21. Shì kè 噬嗑 | 43. Guài (Jué) 夬 | 64. Wèi jì 未濟 |
| 22. Bì 賁 | | |

1. Qián 乾



1.0 乾元亨(亨)利貞

Qián (*G'ian) yuán (hēng:) xiǎng (*Xiang) lì zhēn (*tjěng)

grand/treat/favorable/determination

初九潛龍_A勿用_A

1.1 qián lóng (*liung) wù yòng (*diung)

submerged/dragon/don't!/use

九二見龍在田_B利見大人_B

1.2 jiàn lóng zài tián (*d'ien) lì jiàn dà rén (*níen)

see/dragon/in/field/favorable/see/big/man

九三君子終日乾乾夕惕若厲无咎

1.3 jūnzǐ zhōng rì qián-qián (*g'ian-g'ian) xī tì (*t'iek) ruò lì wú jiù

noble//end/day/vigorous//night/wary/-like/threatening/no/misfortune

九四或躍在淵_B无咎

1.4 huò yuè zài yuān (*iwen) wú jiù

some/leap/in/deep/no/misfortune

九五飛龍在天_B利見大人_B

1.5 fēi lóng zài tiān (*t'ien) lì jiàn dà rén (*níen)

fly/dragon/in/sky/favorable/see/big/man

上九亢(坑)龍有悔_C

1.6 (kàng:) kēng lóng yǒu huǐ (*Xmwəg)

gully/dragon/there be/trouble

用九見群龍无首_C吉

1.7 jiàn qún lóng wú shǒu (*s'ôg) jí

see/group/dragons/no/heads/auspicious

1. Qián

- 1.0 Grand treat.
A favorable determination.
- 1.1 A submerged dragon.
Don't use (the outcome of this determination).
- 1.2 See a dragon in a field: it will be favorable to see a big man.
- 1.3 Nobles throughout the day are "g'ian-g'ian" vigorous, but at night they are wary.
Threatening, but there will be no misfortune.
- 1.4 Or it leaps in the deep: no misfortune.
- 1.5 A dragon flying in the sky: it will be favorable to see a big man.
- 1.6 A dragon in a gully: there will be trouble.
- 1.7 See a group of dragons without heads: auspicious.

2. Kūn 坤 2.0 坤元亨(亨)_A 利牝馬之貞君子

Kūn (*K'wən) yuán (hēng:) xiǎng (*xiang) lì pìn mǎ zhī zhēn jūnzǐ

grand/treat/favorable/female animai/horse/MOD/determination/noble//

有攸往_A 先迷後得主利西

yǒu yǒu wǎng (*giwang) xiān mí hòu dé zhǔ lì xī

have/place-which/go/first/lose way/later/get/host/favorable/west/

南得朋東北喪朋安貞吉

nán dé péng dōng běi sàng péng ān zhēn jí

south/get/friend/north/lose/friend/security/determination/auspicious

初六履霜_A 堅冰至

2.1 lǚ shuāng (*siang) jiān bīng zhì

step on/frost/solid/ice/arrive

六二直方_A 大不習无不利

2.2 zhí fāng (*piwang) dà bù xí (*dziəp) wú bù lì (*liəd)

straight/square/big/not/doubled/no/not/favorable

六三含章(璋)_A 可貞或從王

2.3 hán zhāng (*fiang) kě zhēn huò cóng wáng (*giwang)

hold in mouth/jade talisman/can be/determination/some/follow/king/

事无成有終

shì wú chéng (*diěng) yǒu zhōng (*fiōng)

service/no/completion/there be/end

六四括囊_A 无咎无譽

2.4 kuò náng (*nāng) wú jiù (*giōg) wú yù (*ziō)

bind/pouch/no/misfortune/no/honor

六五黃裳_A 元吉

2.5 huáng cháng (*diang) yuán jí

yellow/skirt/very/auspicious

上六龍戰于野其血玄黃^A

2.6 lóng zhàn yú yě qí xuè xuán huáng (* g'wāng)

dragons/battle/in/open country/DEF/blood/dark/yellow-bright

用六利永貞

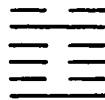
2.7 lì yǒng (*g'wǎng) zhēn

favorable/prolonged/determination

2. Kūn

- 2.0 Grand treat.
A determination favorable for a mare.
A noble who is going somewhere will first lose his way, and later find a host.
Favorable to the west and south--one will find a friend. To the east and north he will lose a friend.
Auspicious in a determination about security.
- 2.1 When one steps on the frost, the solid ice is coming.
- 2.2 Straight and square, big and not doubled up: there is nothing for which this is unfavorable.
- 2.3 Hold a jade talisman in the mouth.
May be determined.
If someone pursues the service of the king, there will be no completion; there will be an end.
- 2.4 Bind up a pouch: there will be no misfortune, and no honor.
- 2.5 A yellow skirt: very auspicious.
- 2.6 Dragons battle in the open country. Their blood is dark and yellow-bright.
- 2.7 Favorable in a long-range determination.

3. Zhūn 屯



3.0 屯元亨(享)利貞勿用有攸往

Zhūn (*t̪i̯wən) yuán (hēng:) xiǎng (*ɣi̯aŋ) lì zhēn wú yòng yǒu yǒu wǎng
grand/treat/favorable/determination/don't!/use/have/place-which/go/

利建侯

lì jiàn hóu

favorable/establish/lord

初九 磐桓利居貞利建侯

3.1 pán-huán (*b'wân-g'wân) lì jū zhēn lì jiàn hóu

turning round//favorable/dwell/determination/favorable/establish/lord

六二 屯_A如遭_A如乘馬班_A如匪寇_B

3.2 zhūn (*t̪i̯wən) rú zhān (*t̪ian) rú chéng mǎ bān (*pwan) rú fěi kòu (*k'ou)

bunch/-like/turning/-like/drive/horses/arrayed/-like/not be/bandits/

婚媾_B女子貞不字十年乃字

hūn gòu (*ku) nǚ zǐ zhēn bù zì (*dz'jəŋ) shí nián nǎi zì (*dz'jəŋ)

wife's kin/match/girl/SUF/determination/not/pregnant/ten/years/then/pregnant

六三 郎鹿 [無 em:] 无虞惟入于林中

3.3 jí lù (*luk) wú (*m̪iwo) yú (*ŋgiwo) wéi rù yú lín zhōng

approach/deer/no/gamekeeper/INIT.PARTICLE/enter/into/forest/middle/

君子幾不如舍(捨)往吝

jūnzǐ jǐ bù rú shě wǎng lìn

noble//almost/not/compare with/quit/go/distress

六四 乘馬班_A如求婚媾_B往吉

3.4 chéng mǎ bān (*pwan) rú qiú hūn gòu (*ku) wǎng jí

drive/horses/arrayed/-like/seek/wife's kin/match/go/auspicious/

无不利

wú bù lì

no/not/favorable

九五屯其膏小貞吉大貞凶

3.5 zhūn qí gāo xiǎo zhēn jí dà zhēn xiōng

hoard/DEF/fat/small/determination/auspicious/big/determination/ominous

上六乘馬班_A如泣血漣_A如

3.6 chéng mǎ bān (*pwan) rú qì xuè lián (*lián) rú

drive/horses/arrayed/-like/weep/blood/streaming/-like

3. Zhūn

- 3.0 Grand treat.
A favorable determination.
Don't use this in having somewhere to go.
Favorable for establishing a lord.
- 3.1 Turning around.
Favorable in a dwelling determination.
Favorable for establishing a lord.
- 3.2 Bunching and turning, they drive their horses arrayed about.
They are not bandits. It is a marriage match.
In a determination concerning a girl, if she does not become pregnant, in ten years she will become pregnant.
- 3.3 They approach a deer without a gamekeeper. It enters into the forest.
Nobles would almost do better to abandon the chase.
To go will be distressing.
- 3.4 They drive their horses arrayed about. They seek a marriage match.
Auspicious for going. There is nothing for which this is unfavorable.
- 3.5 They hoard its fat.
Auspicious in small determinations. Ominous in big determinations.
- 3.6 They drive their horses arrayed about. Tears and blood are streaming.

4. Méng 蒙



4.0 蒙亨(亨)匪我求童蒙

Méng (*Mung) (hēng:) xiǎng fěi wǒ qiú tóng-méng (*d'ung-mung)

treat/not be/we/seek/dodder//

童蒙求我初筮告再三瀆_A

tóng-méng qiú wǒ chū shì gào (*kok) zài sān dú (*d'uk)

dodder//seek/us/first/manipulate stalks/tell/twice/three times/insult/

瀆則不告_A利貞

dú (*d'uk) zé bù gào (*kôk) lì zhēn

insult/then/do not/tell/favorable/determination

初六發蒙利用刑人用說(脫)桎

4.1 fā méng lì yòng xíng rén yòng (shuō:) tuō zhì

dislodge/dodder//favorable/use/punish/person/use/remove/leg shackles/

桎以往吝

gù yǐ wǎng lìn

manacles/for/go/distress

九二包(抱)蒙吉納婦吉子克家

4.2 (bāo:) bào méng jí nà fù jí zǐ kè jiā

carry/dodder//auspicious/bring in/wife/auspicious/son/can/make family

六三勿用取(娶)女_B見金夫_B不有躬

4.3 wù yòng qǔ nǚ (*nǐo) jiàn jīn fū (*pǐwo) bù yǒu gōng

don't/use/take as wife/girl/see/metal/husband/not/have/body/

无攸利

wú yǒu lì

no/that for which/favorable

六四困(困)蒙吝

4.4 (kùn:) kǔn méng lìn

pound/dodder//distress

六五童蒙吉

4.5 tóng-méng (*d'ung-mung) jí

dodder//auspicious

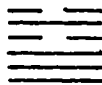
上九擊蒙不利為寇利禦寇

4.6 jī méng bù lì wéi kòu lì yù kòu

beat/dodder//not/favorable/become/bandits/favorable/fend off/bandits

4. Méng

- 4.0 Treat.
It is not we who seek the dodder. The dodder seeks us.
The first time one manipulates the stalks, they tell one's fortune.
The second or third time is insulting. Since it is insulting,
they do not tell.
A favorable determination.
- 4.1 We dislodge the dodder.
Favorable for punishing someone, or for removing leg shackles and
manacles.
In going somewhere, it will be distressing.
- 4.2 She carries the dodder. Auspicious.
Auspicious for bringing in a wife.
A son can take on a family.
- 4.3 Don't use this to take a girl as a bride.
They see the man of metal. He has no body.
There is nothing for which this is favorable.
- 4.4 We pound the dodder.
Distress.
- 4.5 Dodder.
Auspicious.
- 4.6 We beat the dodder.
Unfavorable for becoming bandits, favorable for fending off bandits.



5. XŪ (RÚ) 需

5.0 需有孚(俾)光亨(享)貞吉

Xū (*Snju) yǒu fú guāng (hēng:) xiǎng zhēn jí

there be/capture/glory/treat/determination/auspicious/

利涉大川

lì shè dà chuān

favorable/wade across/big/river

初九需(濡)于郊利用恆无咎

5.1 (xū:) rú yú jiāo (*kǒg) lì yòng héng wú jiù (*g'jōg)

get wet/at/suburban altar/favorable/use/long time/no/misfortune

九二需(濡)于沙小有言終吉

5.2 (xū:) rú yú shā (*sa) xiǎo yǒu yán zhōng jí (*kiēt)

get wet/in/sand/small/there be/talk/end/auspicious

九三需(濡)于泥致寇至

5.3 (xū:) rú yú ní (*niər) zhì kòu zhì (*fiēd)

get wet/in/mud/bring on/bandits/arrive

六四需(濡)于血_A出自穴_A

5.4 (xū:) rú yú xuè (*χiwet) chū zì xué (*g'iwet)

get wet/in/blood/come out/from/hole

九五需(濡)于酒食貞吉

5.5 (xū:) rú yú jiǔ (*tsiōg) shí (*d'jək) zhēn jí (*kiēt)

get wet/in/liquor/food/determination/auspicious

上六入于穴有不速之客

5.6 rù yú xué (*g'iwet) yǒu bù sù zhī kè (*klāk)

enter/into/hole/there be/not/(to speed > urge) invite/MOD/guests/

三人來敬之終吉

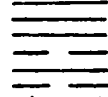
sān rén lái (*ləg) jìng zhī (*ti g) zhōng jí (*kiet)

three/persons/come/respect/them/end/auspicious

5. Xū (Rú)

- 5.0 There will be a capture, and glory. Treat.
 The determination is auspicious.
 It will be favorable to wade across a big river.
- 5.1 It gets wet at the suburban altar.
 Favorable to use in performing the heng perpetuation rite.
 No misfortune.
- 5.2 It gets wet in the sand.
 There will be a little talk, but ultimately auspicious.
- 5.3 It gets wet in the mud.
 It will bring on the arrival of bandits.
- 5.4 It gets wet in blood. It comes out from its hole.
- 5.5 It gets wet in liquor or food.
 The determination is auspicious.
- 5.6 It enters into its hole.
 There will be three uninvited guests who come. Be polite to them.
 Ultimately auspicious.

6. Sòng 訟



6.0 訟有孚(俘)窒(恆)惕中吉終凶

Sòng (*Dziung) yǒu fú zhì-tì (*tjet-t'iek) zhōng jí zhōng xiōng (*ʒiung)

there be/capture/frightened//middle/auspicious/end/ominous/

利見大人不利涉大川

lì jiàn dà rén (*niēn) bù lì shè dà chuān (*t'iwən)

favorable/see/big/man/not/favorable/wade across/big/river

初六不永所事小有言終吉

6.1 bù yǒng suǒ shì xiǎo yǒu yán zhōng jí

not/prolong/that which/serve/small/there be/talk/end/auspicious

九二不克訟歸而逋_A其邑人三百户_A

6.2 bù kè sòng guī ér bū (*pwo) qí yì rén sān bǎi hù (*g'ò)

not/can/dispute/return/then/flee/DEF/town/people/three/hundred/houses/

无眚_B

wú shěng (*siēng)

no/calamity

六三食舊德(得)貞厲終吉或從

6.3 shí jiù dé zhēn lì zhōng jí huò cóng

eat/old/get/determination/threatening/end/auspicious/some/follow/

王事无成_B

wáng shì wú chéng (*diēng)

king/service/no/completion

九四不克訟復即命渝

6.4 bù kè sòng fù jí mìng yú

not/can/dispute/return/approach/charge/change for the worse/

安貞吉

ān zhēn jí

security/determination/auspicious

九五訟元吉

6.5 sòng yuán jí

dispute/very/auspicious

上九或錫(賜)之鞶帶終朝三褫之

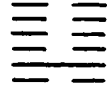
6.6 huò (xī) cì zhī pán dài (*tád) zhōng zhāo sān chǐ (*d'ǐěg) zhī

some/bestow/him/leather belt/belt/end/morning/three times/take away/it

6. Sòng

- 6.0 There are captives. They are "tiet-t'iek" frightened.
Auspicious for the middle stages, but ultimately ominous.
It will be favorable to see a big man.
It will not be favorable to wade across a big river.
- 6.1 He will not continue for long his service. There will be a little talk.
Ultimately auspicious.
- 6.2 He was not successful in a dispute. When he returned, he had lost in flight three hundred families among the townsfolk.
There will be no calamity.
- 6.3 They eat an old catch: the determination is threatening, but ultimately auspicious.
If someone follows in the service of the king, there will be no completion.
- 6.4 He was not successful in a dispute. He returned to attend upon a charge.
There will be a deterioration.
Auspicious in a determination about security.
- 6.5 Very auspicious in a dispute.
- 6.6 He once had bestowed upon him a leather belt, but in the course of one morning, he was stripped of it three times.

7. Shī 師



7.0 師貞 [丈 em:] 大人吉无咎

Shī (*ʃiər) zhēn [zhàng em:] dà rén jí wú jiù

determination/big/man/auspicious/no/misfortune

初六師出_A 以律_A [否 em:] 不臧凶

7.1 shī chū (*tʰiwet) yǐ lǜ (*bliwət) [pǐ em:] bù zāng xiōng

army/go out/by means of/pitchpipes/not/good/ominous

九二在師中吉无咎王三錫(賜)命

7.2 zài shī zhōng jí wú jiù wáng sān (xī) cì mìng

be in/army/middle/auspicious/no/misfortune/king/three times/bestow/charge

六三師_B 或輿尸_B 凶

7.3 shī (*ʃiər) huò yú shī (*síər) xiōng

army/some/cart/corpse/ominous

六四師_B 左次_B 无咎

7.4 shī (*ʃiər) zuǒ cì (*tsiər) wú jiù

army/left/camp/no/misfortune

六五田有禽利執言无咎

7.5 tián (*d'ien) yǒu qín (*g'iəm) lì zhí yán (*ngiǎn) wú jiù

hunt/there be/game/favorable/seize/prisoners for questioning/no/misfortune/

長子帥師_B 弟子輿尸_B

zhǎng zǐ shuài shī (*ʃiər) dì zǐ yú shī (*ʃiər)

eldest/son/command/army/younger brother/son/cart/corpse/

貞凶

zhēn xiōng

determination/ominous

上六大君有命開國承家

7.6 dà jūn yǒu mìng kāi guó chéng jiā

big/ruler/have/charge/establish/state/receive/feudal house/

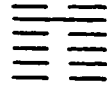
小人勿用

xiǎo rén wù yòng

small/man/don't!/use

7. Shī

- 7.0 The determination is auspicious for a big man. No misfortune.
- 7.1 The army went forth using the pitchpipes.
It is not good. Ominous.
- 7.2 It is auspicious to be in the army. No misfortune.
The king three times bestowed a charge.
- 7.3 The army sometimes "carted the corpse." Ominous.
- 7.4 The army makes camp to the left: no misfortune.
- 7.5 In the hunt, there will be game.
Favorable for seizing prisoners for interrogation.
The eldest son commanded the army. The younger son carted
the corpse.
The determination is ominous.
- 7.6 A great ruler had a charge, to establish a state, to receive
a feudal house.
A small man should not use this.



8. Bǐ 比

8.0 比吉原筮元[亨(享)]永

Bǐ (*Pj̥ər) jí yuán [(hēng:) xiǎng] yǒng

auspicious/original/manipulate stalks/grand/[treat]/prolonged/

貞无咎 不寧方來後夫凶

zhēn wú jiù (*g'j̥ôg) bù níng fāng lái hòu fū xiōng

determination/no/misfortune/not/peaceful/fang-state/come/later/man/ominous

初六有孚(俘)比之无咎 A 有孚(俘)

8.1 yǒu fú (*p'j̥ug) bǐ zhī wú jiù (*g'j̥ôg) yǒu fú (*p'j̥ug)

there be/capture/pair with/them/no/misfortune/there be/capture/

盈缶 A 終來有它吉

yíng fǒu (*pj̥ôg) zhōng lái yǒu tā (*t'â) jí

fill/earthen vessel/end/come/there be/disaster/auspicious

六二比之自内貞吉

8.2 bǐ zhī zì nèi zhēn jí

pair with/them/from/inside/determination/auspicious

六三比之匪人

8.3 bǐ zhī fěi rén

pair with/them/not be/people

六四外比之貞吉

8.4 wài bǐ zhī zhēn jí

outside/pair with/them/determination/auspicious

九五顯(鞶)比王用三驅失前禽

8.5 xiǎn bǐ wáng yòng sān qū shī qián qín

girth-strap/pair/king/use/three/drive horses/lose/ahead/game

邑人不戒吉

yì rén bù jiè jí

town/people/not/frighten/auspicious

上六比之无首 A 凶

8.6 bǐ zhī wú shǒu (*síog) xiōng

pair with/them/no/head/ominous

8. Bǐ

- 8.0 Auspicious. At the original manipulation of the stalks, grand treat.
In a long-range determination, no misfortune.
ǎ border state which is not peaceful will come.
Later it is ominous for the men.
- 8.1 There will be a capture. Ally with them. There will be no misfortune. There will be booty filling the crocks.
They will come in the end.
There will be unanticipated harm.
Auspicious.
- 8.2 Ally with someone from within (the state).
The determination is auspicious.
- 8.3 Ally with someone who is not a ren person (a foreign slave).
- 8.4 Ally with someone outside.
The determination is auspicious.
- 8.5 The girth-straps are paired.
The king used this to drive forward from three directions, but he lost the game ahead. The townspeople did not frighten it (into the trap, by beating drums, etc.).
Auspicious.
- 8.6 Ally with them without a chief. Ominous.



9. Xiǎo chù 小畜

9.0 小畜亨(享)密雲不雨_A自我西郊_B

Xiǎo chù (*Siog t'îok) (hēng:) xiǎng mì yún bù yù (*g'wo) zì wǒ xī jiāo(*kǒg)

small/domestic animal/treat/dense/clouds/not/rain/from/our/west/outskirts

初九復自道_B何其咎_B吉

9.1 fù zì dào (*d'og) hé qí jiù (*g'îog) jí

return/from/road/what?/DEF/misfortune/auspicious

九二牽復_B吉

9.2 qiān fù (*b'îok) jí

lead/return/auspicious

九三輿說(脫)輻_B夫妻反目_B

9.3 yú (shuō:) tuō fú (*p'üok) fū qī fǎn mù (*m'îok)

carriage/come off/spoke/husband/wife/reverse/eyes

六四有孚(俘)血去惕出

9.4 yǒu fú (*p'üog) xuè (*χiwet) qù (*k'iab) tì (*t'iek) chū (*t'iwət)

there be/capture/blood/remove/wary/go out/

无咎

wú jiù (*g'îog)

no/misfortune

九五有孚(俘)攣如富以其鄰

9.5 yǒu fú luán (*bliwan) rú fù yǐ qí lín

there be/capture/tie together/-like/rich/by means of/DEF/neighbor

上九既雨_A既處_A尚德(得)載(栽)婦

9.6 jì yù (*g'wo) jì chǔ (*t'io) shàng dé (*tək) (zài:) zāi (*tsəg) fù (*b'üog)

already/rain/already/stop/still/get/to plant/matron/

貞厲月幾望君子征凶

zhēn lì yuè jī wàng (*m'iwang) jūnzǐ zhēng xiōng

determination/threatening/moon/almost/full moon/noble//attack/ominous

9. Xiǎo chù

- 9.0 A small domestic animal treat.
Dense clouds do not rain. They come from our western outskirts.
- 9.1 To return along the road, what misfortune is there in that?
Auspicious.
- 9.2 He returns, leading (an animal). Auspicious.
- 9.3 A carriage has a spoke come off.
The husband and wife will look away from each other.
- 9.4 There will be a capture.
A bloody castration.
Go out warily, and there will be no misfortune.
- 9.5 There will be captives, all trussed together.
They are prosperous on account of their neighbors.
- 9.6 Now it has rained, now it has stopped. We will still get to plant.
The determination is threatening for a married woman.
The moon is almost full. Ominous for an attack by a noble.



10. Lǚ 履

10.0 履虎尾_A 不口至人亨 (享)

Lǚ (*liər) hǔ wěi (*mǐwər) bù dié (*d'iet) rén (hēng:) xiǎng

step on/tiger/tail/not/bite/person/treat

初九素履_A 往无咎

10.1 sù lǚ (*liər) wǎng wú jiù

plain white/shoes/go/no/misfortune

九二履道坦坦 幽人貞吉

10.2 lǚ dào tǎn-tǎn (*t'ân-t'ân) yōu rén zhēn jí

step on/road/flat-smooth//((dark:) confined/person/determination/auspicious

六三眇能視_A 跛能履_A 履虎尾_A

10.3 miǎo néng shì (*d'jər) bǒ néng lǚ (*liər) lǚ (*liər) hǔ wěi (*mǐwər)

feeble-sighted/able to/see/lame/able to/take steps/step on/tiger/tail/

啞人凶武人為于大君

dié rén xiōng wǔ rén wéi yú dà jūn

bite/person/ominous/military/person/do/for/big/ruler

九四履虎尾_A 愬愬終吉

10.4 lǚ (*liər) hǔ wěi (*mǐwər) sù-sù (*sâg-sâg) zhōng jí

step on/tiger/tail/panicky appearance/end/auspicious

九五夬(決)履_A 貞厲

10.5 (guài:) jué lǚ (*liər) zhēn lì

split open/shoes/determination/threatening

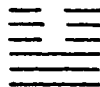
上九視_A 履_A 考祥其旋元吉

10.6 shì (*d'jər) lǚ (*liər) kǎo xiáng (*dzjāng) qí xuān (*dzjwan) yuán jí

look/step/inspect/omen/DEF/return/very/auspicious

10. Lǚ

- 10.0 Step on the tiger's tail. It won't bite the person.
Treat.
- 10.1 Plain white shoes. There will be no misfortune in going.
- 10.2 He steps on the road, so flat and smooth.
The determination is auspicious for a person in confinement.
- 10.3 The feeble-sighted will be able to see. The lame will be able to walk.
Step on the tiger's tail. It will bite the person. Ominous.
A warrior performs for the great ruler.
- 10.4 Step on the tiger's tail. He looks "sâg-sâg" panicky.
Ultimately auspicious.
- 10.5 Split-open shoes. The determination is threatening.
- 10.6 If he watches his step, and inspects the omens, it is very
auspicious for his return.



11. Tai 泰

11.0 泰小往大來吉亨(亨)

Tài (*T'âd) xiǎo wǎng dà lái jí (hēng:) xiǎng

small/go/big/come/auspicious/treat

初九拔茅茹以其彙征吉

11.1 bá máo (*môg) rú (*nío) yǐ qí huì (*giwəd) zhēng jí

pull out/cogongrass/shoots/with/DEF/roots/attack/auspicious

九二包(匏)荒_A用馮河不遐遺朋亡_A

11.2 bāo huāng (*χmwâng) yòng píng hé bù xiá yí péng wáng (*mǐwang)

gourd/hollow/use/ford/Hé river/not/far/leave behind/friend/disappear/

得尚(賞)_A于中行_A

dé (shàng:) shǎng (*síang) yú zhōng háng (*g'ǎng)

get/reward/in/middle/road

九三无平不陂无往不復艱貞无咎

11.3 wú píng bù bēi (*pia) wú wǎng bù fù (*b'io) jiān zhēn wú jiù

no/level/not/slope/no/go/not/return/hardship/determination/no/misfortune/

勿恤其孚(俘)于食_B有福_B

wù xù qí fú (*p'jug) yú shí (*d'ik) yǒu fú (*pjuk)

don't!/worry/MODAL PART./capture/at/eat/there be/blessing

六四翩翩不富以其鄰不戒以孚(俘)

11.4 piān-piān (*p'ian-p'ian) bù fù (*pjǔg) yǐ qí lín bù jiè yǐ fú (*p'jug)

flutter about/not/rich/by means of/DEF/neighbor/not/cautious/thereby/capture

六五帝乙歸妹以祉元吉

11.5 dì yǐ guī mèi yǐ zhǐ yuán jí

Di Yi//send in marriage/daughter/thereby/happiness/very/auspicious

上六城復于隍_c勿用師自邑

11.6 chéng fù yú huáng (*g'wâng) wù yòng shī zì yì

city wall/collapse/into/(waterless) moat/don't!/use/army/from/town/

告命 貞吝

gào mìng (*mǎng) zhēn lìn

report/charge/determination/distress

11. Tàì

- 11.0 He will go small and come great. Auspicious. Treat.
- 11.1 Pull out the cogongrass, roots and all: auspicious for an attack.
- 11.2 The gourd is hollow. He used it to ford the He river (tying it to his waist as a buoy). When he had not gone far, he left behind his companions, who perished. He received a reward en route.
- 11.3 "There is no level which does not slope; there is no going without returning."
In determinations about hardship, there will be no misfortune.
Don't worry.
Might he be captured at a meal? There will be a blessing.
- 11.4 Fluttering about, "p'ian-p'ian."
They are not prosperous on account of their neighbors.
They were not cautious, and were as a result plundered.
- 11.5 King Di Yi sent his daughter in marriage. There was happiness as a result. Very auspicious.
- 11.6 The town wall collapsed into the moat. Don't use the army.
They came from the town to report [and request] instructions.
The determination is one of distress.

12. Pǐ 否



12.0 否之匪人不利君子貞大往小來_A

Pǐ (*pǐəŋ) zhī fěi rén bù lì jūnzǐ zhēn dà wǎng xiǎo lái (*lǎŋ)

bad/DEF/not be/person/not/favorable/noble//determination/big/go/small/come

初六拔茅_B茹以其彙貞吉亨(亨)_C

12.1 bá máo (*mǎo) rú (*nú) yǐ qí huì (*giwəd) zhēn jí (hēng:) xiǎng (*xiang)

pull out/cogongrass/shoots/with/DEF/roots/determination/auspicious/treat

六二包承(膏)小人吉大人否_A

12.2 bāo (chéng:) zhēng (*tiang) xiǎo rén jí (*kiēt) dà rén pǐ (*pǐəŋ)

wrap/steamed meat offering/small/man/auspicious/big/man/bad/

亨(亨)_C

(hēng:) xiǎng (*xiang)

treat

六三包羞_B

12.3 bāo (*pǎo) xiū (*sniōg)

wrap/prepared food offering

九四有命_C无咎畴離祉_A

12.4 yǒu mìng (*miǎng) wú jiù (*g'îog) chóu (*d'îog) lí (*lia) zhǐ (*t'iaŋ)

have/charge/no/misfortune/plowed field/lia-bird/happiness

九五休否大人吉其亡_C

12.5 xiū (*xiōg) pǐ (*pǐəŋ) dà rén jí (*kiēt) qí wáng (*miwang)

stop/bad/big/man/auspicious/MODAL PART./run away/

其亡_C繫于苞桑_C

qí wáng (*miwang) xì yú bāo sāng (*sāng)

MODAL PART./run away/tie/to/thickly-leafed/mulberry tree

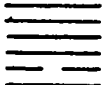
上九傾(頃)否_A先否_A後喜_A

12.6 (qīng:) qǐng pǐ (*pǐəŋ) xiān pǐ (*pǐəŋ) hòu xǐ (*xiəŋ)

short time/bad/first/bad/later/joy

12. Pǐ

- 12.0 Bad are the non-ren persons (foreign slaves).
A determination unfavorable for a noble.
He will go great and come small.
- 12.1 Pull out the cogongrass, roots and all: the determination is
auspicious.
Treat.
- 12.2 Wrap the steamed meat offering.
Auspicious for a small man, but bad for a big man.
Treat.
- 12.3 Wrap the offering of prepared food.
- 12.4 We have a charge. There will be no misfortune.
A lia-bird in the plowed field: happiness.
- 12.5 Stop the badness.
Auspicious for a big man.
Might it flee? Might it flee? Tie it to the bushy mulberry tree.
- 12.6 Bad for a short while. First bad, later joy.

13. Tóng rén 同人 

13.0 同人于野亨(享)利涉大川

Tóng rén (*D'ung níěn) yú yě (hēng:) xiǎng lì shè dà chuān

gather/people/in/open country/treat/favorable/wade across/big/river/

利君子貞

lì jūnzǐ zhēn

favorable/noble//determination

初九同人于門无咎

13.1 tóng rén yú mén wú jiù

gather/people/at/gate/no/misfortune

六二同人于宗吝

13.2 tóng rén yú zōng lìn

gather/people/at/ancestral hall/distress

九三伏戎于莽升其高陵_A

13.3 fú róng (*níōng) yú mǎng (*mwāng) shēng qí gāo líng (*liāng)

be hidden/war chariot/in/tall weeds/climb/DEF/high/hill/

三歲不興_A

sān suì bù xīng (*xiāng)

three/years/not/rise up

九四乘其墉_B弗克攻_B吉

13.4 chéng qí yōng (*diung) fú kè gōng (*kung) jí

mount/DEF/wall/not (it)/can/attack/auspicious

九五同人先號_C咷_C而後笑_C

13.5 tóng rén xiān háo-táo (*g'og-d'og) ér hòu xiào (*sìog)

gather/people/first/weep and wail//and/later/laugh/

大師克相遇

dà shī kè xiāng yù (*ngiu)

big/armies/can/each other/meet

上九同人于郊无悔

13.6 tóng rén yú jiāo (*kog) wú huǐ (*χmwəg)
gather/people/at/suburban altar/no/trouble

13. Tóng rén

- 13.0 Gather the people in the open country.
Treat.
Favorable for wading across a big river.
A determination favorable for a noble.
- 13.1 Gather the people at the gate. There will be no misfortune.
- 13.2 Gather the people at the ancestral hall. Distress.
- 13.3 War chariots lying in ambush in the tall weeds: climb the high hill,
and for three years they will not rise up again.
- 13.4 Mount the wall. They will not be able to attack it. Auspicious.
- 13.5 Gather the people.
First they wept and wailed, and later they laughed.
The great armies were able to rendezvous.
- 13.6 Gather the people at the suburban altar. There will be no trouble.

14. Dà yǒu 大有 

14.0 大有元亨(亨)

Dà yǒu (*D'ád giǔg) yuán (hēng:) xiǎng

greatly/have/grand/treat

初九无交害匪咎艱則无咎

14.1 wú jiāo (*kǒg) hài (*g'ád) fěi jiù (*g'íôg) jiān zé wú jiù (*g'íôg)

no/to cross/harm/not be/misfortune/hardship/in that case/no/misfortune

九二大車以載有攸往无咎

14.2 dà chē yǐ zài (*tsəg) yǒu yōu wǎng (*giwang) wú jiù (*g'íôg)

big/carriage/thereby/transport/have/place which/go/no/misfortune

九三公用亨(亨)于天子小人弗克

14.3 gōng yòng (hēng:) xiǎng (*xiang) yú tiān zǐ (*tsiəg) xiǎo rén fú kè (*k'ək)

duke/use/treat/to/Heaven/son/small/man/not (it)/can

九四匪其彭无咎

14.4 fěi qí péng (*b'ǎng) wú jiù (*g'íôg)

not be/DEF/sacrifice at side of temple gate/no/misfortune

六五厥孚(孚)交如威如吉

14.5 jué fú (*p'jug) jiāo (*kǒg) rú wēi (*iwər) rú jí

their/capture/crossed/-like/terrified/-like/auspicious

上九自天祐之吉无不利

14.6 zì tiān yòu zhī jí wú bù lì

from/Heaven/divine help/them/auspicious/no/not/favorable

14. Dà yǒu

- 14.0 We have (harvest) in plenty. Grand treat.
- 14.1 There is no crossing (in the flight of birds): harm.
It is not misfortune.
If hardship, then there is no misfortune.
- 14.2 A big carriage used for transport: there will be no misfortune in having somewhere to go.
- 14.3 The duke using this (line as the result of a determination), treated the Son of Heaven. Small men cannot.
- 14.4 It shall not be the peng sacrifice at the side of the temple gate.
No misfortune.
- 14.5 Their captives are tied up crosswise, and look terrified. Auspicious.
- 14.6 From Heaven they are helped. Auspicious. There is nothing for which this is unfavorable.

15. Qiān 謙



15.0 謙亨(亨)君子有終

Qiān (*k'liam) (hēng:) xiǎng jūnzǐ yǒu zhōng

treat/noble//there be/end

初六 謙謙(嗛嗛)君子用涉大川吉

15.1 qiān-qiān (*k'liam-k'liam) jūnzǐ yòng shè dà chuān jí

crunch/crunch/noble//use/wade across/big/river/auspicious

六二 鳴謙(鼫)貞吉

15.2 míng qiān zhēn jí

call/hamster/determination/auspicious

九三 勞謙(鼫)君子有終吉

15.3 láo qiān jūnzǐ yǒu zhōng jí

toil/hamster/noble//have/end/auspicious

六四 无不利撝謙(鼫)

15.4 wú bù lì huī qiān

no/not/favorable/to tear/hamster

六五 不富以其鄰利用侵伐

15.5 bù fù yǐ qí lín (*liǎn) lì yòng qīn fá

not/rich/by means of/DEF/neighbor/favorable/use/invade/attack/

无不利

wú bù lì

no/not/favorable

上六 鳴謙(鼫)利用行師征邑國

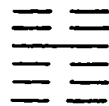
15.6 míng qiān lì yòng xíng shī zhēng yì guó

call/hamster/favorable/use/mobilize/army/attack/town/state

15. Qiān

- 15.0 Treat.
For a noble there will be a conclusion.
- 15.1 "Crunch-crunch." If a noble uses this to wade across a big river,
it will be auspicious.
- 15.2 A grunting hamster: the determination is auspicious.
- 15.3 A toiling hamster: for a noble there will be a conclusion.
Auspicious.
- 15.4 There is nothing for which this is unfavorable.
A tearing hamster.
- 15.5 They are not prosperous on account of their neighbors.
Favorable when used for invading or attacking.
There is nothing for which this is unfavorable.
- 15.6 A grunting hamster: favorable when used for mobilizing the army,
and attacking a town or state.

16. Yù 豫



16.0 豫利建侯行師

Yù (*Djo) lì jiàn hóu xíng shī

favorable/establish/lord/mobilize/army

初六 鳴豫凶

16.1 míng yù xiōng

call/elephant/ominous

六二 介于石不終日貞吉

16.2 jiè yú shí (*diäk) bù zhōng rì (*niēt) zhēn jí (*kiēt)

border/in/rocks/not/end/day/determination/auspicious

六三 盱豫悔遲有悔

16.3 xū (*xiwo) yù (*djo) huǐ chí yǒu huǐ

stare/elephant/trouble/walk slowly/there be/trouble

九四 由(猶)豫大有得勿疑

16.4 yóu (*diōg) yù (*djo) dà yǒu dé (*tək) wù yí (*ngiəg)

("monkeys and elephants">) hesitation//greatly/have/catch/don't!/doubt/

朋盍簪

péng hé zān (*tsəm)

cowry-string/why not?/skewer

六五 貞疾恆不死

16.5 zhēn jí (*dziət) héng bù sǐ (*siət)

determination/illness/long time/not/die

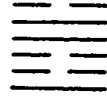
上六 冥豫成(城)有渝无咎

16.6 míng yù (*djo) chéng yǒu yú (*dju) wú jiù

dark/elephant/wall/there be/change for the worse/no/misfortune

16. Yù

- 16.0 Favorable for enfeoffing a lord, and for mobilizing the army.
- 16.1 A trumpeting elephant: ominous.
- 16.2 Bound by rocks: it will not last a day. The determination is auspicious.
- 16.3 A staring elephant: trouble. It walks slowly: there will be trouble.
- 16.4 Hesitation.
There will be a plentiful catch.
Do not be doubtful.
Why not string the cowries?
- 16.5 If determining about illness, perform the heng perpetuation rite, and he won't die.
- 16.6 An elephant in the darkness: there will be a collapse in the wall.
No misfortune.



17. Suí 隨

17.0 隨 元亨(亨)利貞无咎

Suí (*Dzwia) yuán (hēng:) xiǎng lì zhēn wú jiù

grand/treat/favorable/determination/no/misfortune

初九 官(館)有渝貞吉

17.1 (guān:) guǎn yǒu yú zhēn jí

lodging-house/there be/change for the worse/determination/auspicious/

出門交有功

chū mén jiāo yǒu gōng

go out/door/to cross/have/deeds

六二 係小子失丈夫

17.2 xì xiǎo zǐ shī zhàng fū (*pǐwo)

bind/small/child/lose/mature/man

六三 係丈夫失小子隨有求得

17.3 xì zhàng fū shī xiǎo zǐ suí yǒu qiú dé

bind/mature/man/lose/small/child/pursue/there be/seek/get/

利居貞

lì jū zhēn

favorable/dwell/determination

九四 隨有獲貞凶有孚(俘)在道 A

17.4 suí yǒu huò zhēn xiōng yǒu fú (*pǐug) zài dào (*d'ôg)

pursue/there be/catch/determination/ominous/there be/capture/in/road/

以人明(盟)何咎 A

yǐ (míng:) méng hé jiù (*g'íôg)

therewith/make covenant/what?/misfortune

九五 孚(俘)于嘉吉

17.5 fú yú jiā jí

capture/in/jia-celebration/auspicious

上六 拘係之乃從(縱)維之王用亨(享)

17.6 jū xì (*kieg) zhī nǎi (cóng:) zòng wéi zhī wáng yòng (hēng:) xiǎng

grab/bind/them/then/let loose/tie/them/king/use/treat/

于西山

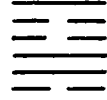
yú xī shān

to/west/mountain

17. Suí

- 17.0 Grand treat.
A favorable determination. No misfortune.
- 17.1 There was a collapse in a lodging-house. The determination is auspicious.
If he goes outdoors and there is a crossing, he will have accomplishments.
- 17.2 They bind the youngsters but lose the grown men.
- 17.3 They bind the grown men but lose the youngsters.
In pursuit, there will be a getting of what is sought.
Favorable in a dwelling determination.
- 17.4 In pursuit, there will be a catch.
The determination is ominous.
There will be a capture in the road. If they (the captives) are used in a sacrificial covenant, what misfortune will there be?
- 17.5 Captives at the jia-celebration. Auspicious.
- 17.6 They grabbed and bound them, then loosely tied them. The king used them in a sacrificial treat to the spirit of West Mountain.

18. Gǔ 蠱



18.0 蠱 元亨(亨)利涉大川先甲三日

Gǔ (*Ko) yuán (hēng:) xiǎng lì shè dà chuān xiān jiǎ sān rì

grand/treat/favorable/wade across/big/river/before/jia-day/three/days/

後甲三日

hòu jiǎ sān rì

after/jia-day/three/days

初六 幹父之蠱有子考无咎

18.1 gàn fù zhī gǔ yǒu zǐ kǎo (*k'ôg) wú jiù (*g'îg)

stem/father/MOD/pestilence/have/son/dead father/no/misfortune/

厲終吉

lì zhōng jí

threatening/end/auspicious

九二 幹母之蠱不可貞

18.2 gàn mǔ zhī gǔ bù kě zhēn

stem/mother/MOD/pestilence/not/can be/determination

九三 幹父之蠱小有悔无大咎

18.3 gàn fù zhī gǔ xiǎo yǒu huǐ (*χmwəg) wú dà jiù (*g'îg)

stem/father/MOD/pestilence/small/there be/trouble/no/big/misfortune

六四 裕(浴)父之蠱往見吝

18.4 yù fù zhī gǔ wǎng jiàn lìn

bathe/father/MOD/pestilence/go/see/distress

六五 幹父之蠱_A用譽_A

18.5 gàn fù zhī gǔ (*ko) yòng yù (*zjo)

stem/father/MOD/pestilence/use/yu-incantation-sacrifice

上九 不事王侯高尚(賞)其事

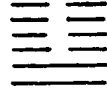
18.6 bù shì wáng hóu (*g'ú) gāo (shàng:) shǎng qí shì

not/serve/king/lord/high/reward/DEF/service

18. Gǔ

- 18.0 Grand treat.
Favorable for wading across a big river, for three days before a jia-stem day and three days after a jia-stem day.
- 18.1 A stem father's pestilence.
If there is a son, the deceased father will be without misfortune.
Threatening, but ultimately auspicious.
- 18.2 A stem mother's pestilence.
Cannot be determined.
- 18.3 A stem father's pestilence.
There will be a little trouble, but no great misfortune.
- 18.4 The pestilence of a "bathing" father (whose sun currently bathes in the "Hot Water Valley" of the Mulberry Tree in the east).
- 18.5 A stem father's pestilence.
Use the yu incantation-sacrifice.
- 18.6 He does not serve king or lord.
He is highly rewarded for his service.

19. Lín 臨



19.0 臨 元亨(亨)利貞至于八月有凶

Lín (*bliəm) yuán (hēng:) xiǎng lì zhēn zhì yú bā yuè yǒu xiōng

grand/treat/favorable/determination/extend/to/eight/month/there be/ominous

初九 咸(鹵咸)臨貞吉

19.1 xián (*g'ɛm) (lín:) lìn (*bliəm) zhēn jí

salty/ceremonial wailing/determination/auspicious

九二 咸(鹵咸)臨吉无不利

19.2 xián (*g'ɛm) (lín:) lìn (*bliəm) jí wú bù lì

salty/ceremonial wailing/auspicious/no/not/favorable

六三 甘臨无攸利既憂之

19.3 gān (*kām) (lín:) lìn (*bliəm) wú yǒu lì jì yōu (*jōg) zhī

sweet/ceremonial wailing/no/that for which/favorable/already/grieve/him/

无咎

wú jiù (*g'jōg)

no/misfortune

六四 至臨无咎

19.4 zhì (lín:) lìn wú jiù

extreme/ceremonial wailing/no/misfortune

六五 知臨大君之宜吉

19.5 zhī lín dà jūn zhī yí jí

know/oversee sacrifice/big/ruler/MOD/sacrifice to soil spirit/auspicious

上六 敦臨吉无咎

19.6 dūn (*twən) (lín:) lìn (*bliəm) jí wú jiù

thick/ceremonial wailing/auspicious/no/misfortune

19. Lín

- 19.0 Grand treat.
A favorable determination.
Up until the eighth month there are ominous signs.
- 19.1 Salty tears of wailing: the determination is auspicious.
- 19.2 Salty tears of wailing: auspicious. There is nothing
for which this is not favorable.
- 19.3 Sweet tears of wailing: there is nothing for which this is favorable.
If you have already grieved for him, there will be no misfortune.
- 19.4 Wailing to an extreme: no misfortune.
- 19.5 Expertly oversee the great ruler's yi sacrifice to the soil.
Auspicious.
- 19.6 Copious wailing: auspicious. No misfortune.

20. Guān 觀 

20.0 觀 盥而不薦有孚(俘)顛若

Guān (*Kwân) guàn (*kwân) ér bù jiàn (*tsiæn) yǒu fú yóng ruò

wash hands/and/not/offer in sacrifice/there be/capture/big-headed/-like

初六 童觀小人无咎君子吝

20.1 tóng guān xiǎo rén wú jiù jūnzǐ lìn

pupil of eye/observe/small/man/no/misfortune/noble//distress

六二 闚觀利女貞

20.2 kuī guān lì nǚ zhēn

peek/observe/favorable/maiden/determination

六三 觀我生(牲)進退

20.3 guān wǒ shēng jìn tuì (*t'wəd)

observe/our/victims/advance/withdraw

六四 觀國之光_A 利用賓于王_A

20.4 guān guó zhī guāng (*kwāng) lì yòng bīn yú wáng (*gǐwang)

observe/state/MOD/brilliance/favorable/use/be guest/to/king

九五 觀我生(牲)君子无咎

20.5 guān wǒ shēng jūnzǐ wú jiù

observe/our/victims/noble//no/misfortune

上九 觀其生(牲)君子无咎

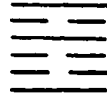
20.6 guān qí shēng jūnzǐ wú jiù

observe/DEF/victims/noble//no misfortune

20. Guān

- 20.0 They lave but do not make sacrifice.
There will be captives, tall and haughty.
- 20.1 An observation in the pupils: no misfortune for a small man, but distressing for a noble.
- 20.2 A squinting observation: a determination favorable for a maiden.
- 20.3 Observe whether our sacrificial victims advance or withdraw.
- 20.4 Observe the brilliance of the state. It will be favorable to be a guest of the king.
- 20.5 Observe our sacrificial victims: no misfortune for a noble.
- 20.6 Observe their sacrificial victims: no misfortune for a noble.

21. Shì kè 噬嗑



21.0 噬嗑 亨(享)利用獄

Shì kè (*D̥iɑd g'ap) (hēng:) xiǎng lì yòng yù (*ngiuk)

treat/favorable/use/sue

初九 履校滅趾_A 无咎

21.1 jù jiào (*kǒg) miè zhǐ (*t̥iəg) wú jiù (*g'íog)

wear on the feet/stocks/destroy/feet/no/misfortune

六二 噬膚滅鼻_A 无咎

21.2 shì fū (*pliwo) miè bí (*b'ĩəd) wú jiù

bite/skin/destroy/nose/no/misfortune

六三 噬腊肉_B 遇毒_B 小吝_B 无咎_B

21.3 shì xī (*s̥iǎk) ròu (*níòk) yù dú (*d'òk) xiǎo lìn wú jiù (*g'íog)

bite/dried meat/meat/encounter/poison/small/distress/no/misfortune

九四 噬乾肺_C 得金矢_C 利艱

21.4 shì gān zǐ (*t̥siǎr) dé jīn shǐ (*s̥iǎr) lì jiān

bite/dry/meat with bone in/get/metal/arrow/favorable/hardship/

貞吉

zhēn jí

determination/auspicious

六五 噬乾肉得黃金貞厲_A 无咎

21.5 shì gān ròu (*níòk) dé huáng jīn (*k̥iəm) zhēn lì wú jiù (*g'íog)

bite/dry/meat/get/yellow/metal/determination/threatening/no/misfortune

上九 何(荷)校滅耳_A 凶

21.6 hè jiào (*kǒg) miè ěr (*níəg) xiōng

bear on shoulders/stocks/destroy/ears/ominous

21. Shì kè

- 21.0 Treat.
Favorable for bringing suit.
- 21.1 He wears stocks on his ankles.
He has his feet cut off.
No misfortune.
- 21.2 He bites into the skin.
He has his nose cut off.
No misfortune.
- 21.3 He bites into the dried meat, and encounters poison.
Minor distress. No misfortune.
- 21.4 He bites into meat which has been dried with the bone left in,
and gets a metal arrow point.
Favorable in a determination about hardship. Auspicious.
- 21.5 He bites into the dry meat, and gets yellow bronze metal.
The determination is threatening, but there will be no misfortune.
- 21.6 He bears a cangue around his neck.
He has his ears cut off.
Ominous.

22.0 賁 亨 (享) 小利有攸往
 Bì (*Piär) (hēng:) xiǎo lì yǒu yǒu wǎng

treat/small/favorable/have/place which/go

初九 賁其趾舍(捨)車_A而徒_A
 22.1 bì qí zhǐ (*tjəŋ) shě chē (*kio) ér tú (*d'ó)

adorned/DEF/feet/abandon/carriage/and/walk

六二 賁其須(鬚)_B
 22.2 bì qí xū (*siu)

adorned/DEF/beard

九三 賁如濡_B如永貞吉
 22.3 bì (*piär) rú rú (*niu) rú yǒng zhēn jí

adorned/-like/glossy-wet/-like/prolonged/determination/auspicious

六四 賁_C如皤_C如白馬翰_C如
 22.4 bì (*piär) rú pó (*b'wâr) rú bái mǎ hàn (*g'ân) rú

adorned/-like/white/-like/white/horse/long-haired/-like/

匪寇_B婚媾_B
 fěi kòu (*k'ú) hūn gòu (*ku)

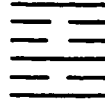
not be/bandits/wife's kin/match

六五 賁于丘園_D束帛戔戔(殘殘)_D吝終吉
 22.5 bì yú qiū yuán (*giwǎn) shù bó (jiān-jiān:) cán-cán (*dz'ân-dz'ân) lìn zhōng jí

adorned/go to/hill/garden/bundle/silk/scanty//distress/end/auspicious

上九 白賁无咎
 22.6 bái bì wú jiù

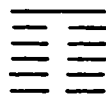
white/adorned/no/misfortune



22. Bì

- 22.0 Treat.
Somewhat favorable for having somewhere to go.
- 22.1 Adorned are his feet.
He abandons his carriage and walks.
- 22.2 Adorned is his beard.
- 22.3 They are adorned, they are sleek.
Auspicious in a long-range determination.
- 22.4 They are adorned, they are fair, the white horses so shaggy.
They are not bandits. It is a marriage match.
- 22.5 Adorned they go to the hill garden. The bundled silks are scant.
Distress, but ultimately auspicious.
- 21.6 They are adorned in white.
No misfortune.

23. Bō 剝



23.0 剝 不利有攸往

Bō (*pǔk) bù lì yǒu yǒu wǎng

not/favorable/have/place which/go

初六 剝牀(牂)以足蔑貞凶

23.1 bō (*pǔk) (chuáng:) zāng yǐ zú (*tsiuk) miè zhēn xiōng

flay/ewe/by means of/leg/exorcism/determination/ominous

六二 剝牀(牂)以辨蔑貞凶

23.2 bō (chuáng:) zāng yǐ biàn miè zhēn xiōng

flay/ewe/by means of/knee/exorcism/determination/ominous

六三 剝之无咎

23.3 bō zhī wú jiù

flay/it/no/misfortune

六四 剝牀(牂)以膚_A凶

23.4 bō (chuáng:) zāng yǐ fū (*pliwo) xiōng (*xiung)

flay/ewe/by means of/skin/ominous

六五 貫魚_A以(食)宮人寵无不利

23.5 guàn yú (*ngjō) (yǐ:) shí (*dīɬk) gōng rén chǒng (*t'liung) wú bù lì

to string/fish/eat/palace/person/favor/no/not/favorable

上九 碩果不食君子得輿_A小人剝廬_A

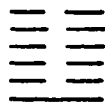
23.6 shuò guǒ bù shí (*dīɬk) jūnzǐ dé yú (*zjō) xiǎo rén bō lú (*liō)

large/fruit/not/eat/noble//get/carriage/small/man/strip/hut

23. Bō

- 23.0 Not favorable for having somewhere to go.
- 23.1 Flay a ewe starting with the legs.
Ominous in an exorcism determination.
- 23.2 Flay a ewe starting with the knees.
Ominous in an exorcism determination.
- 23.3 Flay it. No misfortune.
- 23.4 Flay a ewe starting with the skin (of the upper body).
- 23.5 The strung together fish are eaten.
The palace people (harem) will be favored.
There is nothing for which this is not favorable.
- 23.6 The large fruits are not eaten.
A noble gets a carriage. A small man tears down a hut.

24. Fù 復



24.0 復 亨 (享) 出入无疾朋來无咎_A 反復

Fù (*B'jòk) (hēng:) xiǎng chū rù wú jí péng lái wú jiù (*g'jòg) fǎn fù

treat/go out/come in/no/illness/friend/come/no/misfortune/reverse/return/

其道_A 七日來復_A 利有攸往

qí dào (*d'òg) qí rì lái fù (*b'jòk) lì yǒu yǒu wǎng

DEF/way/seven/days/come/return/favorable/have/place which/go

初九 不遠復无[祗_{em:}] 疵悔元吉

24.1 bù yuǎn fù wú [zhī < *tjær em:] qí (*giěg) huǐ (*χmwəg) yuán jí

not/far/return/no/harm/trouble/very/auspicious

六二 休_A 復_A 吉

24.2 xiū (*χjòg) fù (*b'jòk) jí

happy/return/auspicious

六三 頻復_A 厲无咎_A

24.3 pín fù (*b'jòk) lì wú jiù (*g'jòg)

riverbank/return/threatening/no/misfortune

六四 中行獨復

24.4 zhōng háng dú fù (*b'jòk)

middle/road/alone/return

六五 敦復无悔

24.5 dūn fù (*b'jòk) wú huǐ (*χmwəg)

captive-taking raid/return/no/trouble

上六 迷復凶有災眚用行師

24.6 mí fù xiōng yǒu zāi shěng yòng xíng shī

lose way/return/ominous/there be/disaster/calamity/use/mobilize/army/

終有大敗以其國君凶

zhōng yǒu dà bài yǐ qí guó jūn xiōng

end/there be/great/defeat/with/DEF/state/ruler/ominous

至于十年不克征

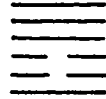
zhì yú shí nián bù kè zhēng

until/to/ten/years/not/can/attack

24. Fù

- 24.0 Treat.
 In going out and coming in there will be no illness.
 A friend will come without misfortune.
 He will turn around and go back on his way.
 He will come and return in seven days.
 Favorable for having somewhere to go.
- 24.1 If he does not return from far away, there will be no harm or
 trouble. Very auspicious.
- 24.2 A happy return. Auspicious.
- 24.3 Return along the brink of a river.
 Threatening, but there will be no misfortune.
- 24.4 Return alone in the middle of the road.
- 24.5 Return from a raid to take captives. No trouble.
- 24.6 He will get lost on his return.
 Ominous. There will be a calamity.
 If used to mobilize the army, in the end there will be a great
 defeat, extending to the ruler of the state.
 Ominous. For ten years they cannot attack.

25. Wú wàng 无妄

25.0 无妄 元亨(亨)利贞_A其匪正_A

Wú wàng (*Miwo miwang) yuán (hēng:) xiǎng lì zhēn (*tiěng) qí fěi zhèng (*tiěng)

grand/treat/favorable/determination/DEF/not be/correct/

有眚_A 不利有攸往

yǒu shěng (*siěng) bù lì yǒu yǒu wǎng

there be/calamity/not/favorable/have/place which/go

初九 无妄(望)往吉

25.1 wú wàng (*miwang) wǎng (*giwang) jí

no/expect/go/auspicious

六二 不耕获不菑畚则利有

25.2 bù gēng huò bù zī (*tsiəg) yú (*djo) zé lì yǒu

not/plow/harvest/not/break ground/till old field/then/favorable/have/

攸往

yǒu wǎng

place which/go

六三 无妄(望)之灾_B 或繫之牛_B 行人之得_B

25.3 wú wàng zhī zāi (*tsəg) huò xì zhī niú (*ngiǔg) xíng rén zhí dé (*tək)

no/expect/MOD/disaster/some/tie/it/bovine/travel/person/MOD/gain/

邑人之灾_B

yì rén zhī zāi (*tsəg)

town/person/MOD/disaster

九四 可贞无咎

25.4 kě zhēn wú jiù

can be/determination/no/misfortune

九五 无妄(望)之疾勿药有喜

25.5 wú wàng zhī jí (*dziət) wù yào (*giok) yǒu xǐ (*xiəg)

no/expect/MOD/illness/don't!/treat with medicine/there be/joy

上九 无妄(望)行有眚无攸利

25.6 wú wàng (*mǐwang) xíng (*gǎng) yǒu shěng (*shǐěng) wú yōu lì
no/expect/travel/there be/calamity/no/that for which/favorable

25. Wú wàng

- 25.0 Grand treat.
A favorable determination.
If it is not correct, there will be a calamity.
Not favorable for having somewhere to go.
- 25.1 Auspicious for going unexpectedly.
- 25.2 "They do not plow, yet reap a harvest. They do not break ground,
yet have ripe fields to till."
Thus it will be favorable to have somewhere to go.
- 25.3 An unexpected disaster. Someone had tied up his ox. It was the
traveller's gain, the townsman's disaster.
- 25.4 Can be determined. No misfortune.
- 25.5 An unexpected illness: don't treat it, and there will be joy.
- 25.6 In unexpected travel there lies calamity.
There is nothing for which this is favorable.

26. Dà chù 大畜 

26.0 大畜 利貞不家食吉利涉

Dà chù (*D'ád t'jòk) lì zhēn bù jiā shí (*d'jə̀k) jí lì shè

favorable/determination/not/home/eat/auspicious/favorable/wade across/

大川

dà chuān

big/river

初九 有厲利[己 em:] 已

26.1 yǒu lì lì [jǐ em:] yǐ (*ziə̀g)

there be/threat/favorable/stop

九二 輿說(脫)輹_A

26.2 yú (shuō:) tuō fù (*bjòk)

carriage/come off/axle-support

九三 良馬逐_A 利艱貞曰

26.3 liáng mǎ zhú (*d'jòk) lì jiān zhēn yuē

fine/horse/pursue/favorable/hardship/determination/VERB PREFIX/

閑輿衛(衛)利有攸往

xián yú (*zio) wèi (*g'iwad) lì yǒu yōu wǎng

form barrier/chariots/protect/favorable/have/place which/go

六四 童牛之牯_A 元吉

26.4 tóng niú zhī gù (*kòk) yuán jí

young/bovine/MOD/horn-protecting thwart/very/auspicious

六五 豮豕之牙_B 吉

26.5 fén shǐ zhī yá (*ngā) jí

geld/pig/MOD/fang/auspicious

上九 何(荷)天之衢(祛)_B 亨(享)

26.6 (hé:) hè tiān zhī (qú < *g'iwə:) hù (*g'ò) (hēng:) xiǎng

(bear:) receive/Heaven/MOD/blessing/treat

26. Dà chù

- 26.0 A favorable determination.
Auspicious for not eating at home.
Favorable for wading across a big river.
- 26.1 There is a threat. It will be favorable to stop.
- 26.2 A cart loses its axle-support.
- 26.3 Fine horses will pursue.
Favorable in a hardship determination.
Go so far as to draw the chariots into a barrier-enclosure for protection.
It will be favorable to have somewhere to go.
- 26.4 A horn-protecting thwart on a calf: very auspicious.
- 26.5 Fangs on a gelded pig: auspicious.
- 26.6 We receive Heaven's blessing. Treat.



27. Yí 頤

27.0 頤 貞吉^A 觀頤自求口實^A

Yí (*Gjǝg) zhēn jí (*kiět) guān yí zì qiú kǒu shí (*d'ǐět)

determination/auspicious/observe/jaws/self/seek/mouth/substance

初九 舍(捨)爾靈龜^B 觀我朵頤^B 凶

27.1 shě ěr líng guī (*kǐwǝg) guān wǒ duǒ (*twǎ) yí (*gǐǝg) xiōng

abandon/you/numinous/turtle/observe/we/hang/jaws/ominous

六二 顛(填)頤拂經(脛)于丘頤

27.2 (diān:) tián yí (*gǐǝg) fú (jīng:) jìng yú qiū (*k'ǐǔg) yí (*gǐǝg)

fill/jaws/scrape/shank/at/hill/jaws/

征凶

zhēng xiōng

attack/ominous

六三 拂頤貞凶^D 十年勿用^D

27.3 fú yí zhēn xiōng (*ǎǐung) shí nián wù yòng (*dǐung)

scrape/jaws/determination/ominous/ten/years/don't!/use/

无攸利

wú yōu lì

no/that for which/favorable

六四 顛(填)頤吉虎視眈眈其欲

27.4 (diān:) tián yí jí hǔ shì dān-dān (*təm-təm) qí yù

fill/jaws/auspicious/tiger/look/glaring-staring appearance//DEF/desire/

[逐逐 em:] 悠悠^c 无咎^c

[zhú-zhú < *d'ǐôk-d'ǐôk em:] yōu-yōu (*diôg-diôg) wú jiù (*g'ǐôg)

far-reaching//no/misfortune

六五 拂經(脛)居貞吉不可涉大川

27.5 fú (jīng:) jìng jū zhēn jí bù kě shè dà chuān

scrape/shank/dwell/determination/auspicious/not/can/wade across/big/river

上九 由 (抽) 頤 厲 吉 利 涉 大 川

27.6 (yóu:) chōu (*t'íôg) yí (*giəg) lì jí lì shè dà chuān

draw out/jaws/threatening/auspicious/favorable/wade across/big/river

27. Yí

- 27.0 The determination is auspicious.
Observe the jawbones.
Seek something to fill the mouth yourself.
- 27.1 Abandon your numinous turtles. Observe our jawbones hanging up.
Ominous.
- 27.2 Fill the jaws.
He scrapes his shanks on the "jaws" of the hill: ominous for an attack.
- 27.3 He scrapes the jaws: the determination is ominous. Don't use this for ten years. There is nothing for which this is favorable.
- 27.4 Fill the jaws. Auspicious.
The tiger fixes its gaze "tum-tum." Its appetite is far-reaching "diog-diog." There will be no misfortune.
- 27.5 He scrapes his shanks.
Auspicious in a dwelling determination.
It will not be possible to wade across a big river.
- 27.6 Scoop out the jaws. Threatening.
Auspicious. Favorable for wading across a big river.

28. Dà guò 大過 

28.0 大過 棟撓利有攸往亨(享)

Dà guò (*D'ád kwâ) dòng (*tung) náo (*nǒg) lì yǒu yōu wǎng (hēng:) xiǎng

ridgepole/sag/favorable/have/place which/go/treat

初六 藉用白茅_A 无咎_A

28.1 jiè yòng bái máo (*mōg) wú jiù (*g'îog)

offering mat/use/white/cogongrass/no/misfortune

九二 枯楊生稊_B 老夫得其女妻_B 无不利

28.2 kū yáng shēng tí (*d'iar) lǎo fū dé qí nǚ qī (*ts'iar) wú bù lì (*liəd)

withered/poplar/grow/shoots/old/man/get/DEF/maiden/wife/no/not/favorable

九三 棟撓(撓)凶

28.3 dòng (*tung) náo (*nǒg) xiōng (*ʒiung)

ridgepole/sag/ominous

九四 棟隆吉有它吝

28.4 dòng (*tung) lóng (*gliông) jí yǒu tā (*t'â) lìn

ridgepole/bulge upward/auspicious/there be/disaster/distress

九五 枯楊生華_C 老婦得其士夫_C

28.5 kū yáng shēng huá (*g'wâ) lǎo fù dé qí shì fū (*piwo)

withered/poplar/grow/flowers/old/matron/get/DEF/young bachelor/husband/

无咎无譽_C

wú jiù wú yù (*zjo)

no/misfortune/no/honor

上六 過涉滅頂凶无咎

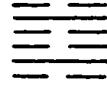
28.6 guò shè miè dǐng xiōng wú jiù

pass/river crossing/immerse/crown of head/ominous/no/misfortune

28. Dà guò

- 28.0 A ridgepole sags.
It will be favorable to have somewhere to go.
Treat.
- 28.1 As the offering mat use white cogongrass. No misfortune.
- 28.2 The withered poplar grows new shoots. The old man gets his maidenly bride.
There is nothing for which this is unfavorable.
- 28.3 A ridgepole sags: ominous.
- 28.4 A ridgepole bulges upward: auspicious.
There will be unanticipated harm. Distress.
- 28.5 The withered poplar grows flowers. The old matron gets her young husband.
There will be no misfortune, and no honor.
- 28.6 In crossing the river at the shallows, he gets his crown wet: ominous.
No misfortune.

29. [Xí] Kǎn [習] 坎



29.0 [習] 坎 有孚 (俘) 維心亨 (享)

[Xí] Kǎn (*Dziəp k'əm) yǒu fú wéi xīn (hēng:) xiǎng (*ɣiəŋ)

there be/capture/COPULA/heart/treat/

行有尚 (賞)

xíng (*g'əŋ) yǒu (shàng:) shǎng (*s'iaŋ)

travel/have/reward

初六 習坎_A 入于坎窞_A 凶

29.1 xí kǎn (*k'əm) rù yú kǎn-dàn (*k'əm-d'əm) xiōng

doubled/pit/enter/into/pitfall//ominous

九二 坎_A 有險_A 求小得

29.2 kǎn (*k'əm) yǒu xiǎn (*ɣliǎm) qiú xiǎo dé

pitfall/have/steep dropoff/seek/small/gain

六三 來之坎_A 坎_A 險_A 且枕 (沈)_A

29.3 lái zhī kǎn-kǎn (*k'əm-k'əm) xiǎn (*ɣliǎm) qiě (zhěn:) chén (*d'iəm)

bring/them/"thud-thud"//steep/and/deep/

入于坎窞_A 勿用

rù yú kǎn-dàn (*k'əm-d'əm) wù yòng

enter/into/pitfall//don't/use

六四 樽酒_B 簋_B 贰用缶_B

29.4 zūn (*tswən) jiǔ (*tsiôg) guǐ (*kiwəg) èr (*níər) yòng fǒu (*piôg)

zun-flask/liquor/gui-tureen/double/use/earthen vessel/

納約自牖_B 終无咎_B

nà yuē (*·iok) zì yǒu (*ziôg) zhōng wú jiù (*g'îog)

send in/bind/from/window/end/no/misfortune

九五 坎不盈_C [祗 em:] 祗既平_C 无咎

29.5 kǎn bù yíng (*diəŋ) [zhī < *tiər em:] qí (*g'jěg) jì píng (*b'jəŋ) wú jiù

pit/not/full/Earth Spirit/already/calm/no/misfortune

上六 係用徽纆_D寘于叢棘_D

29.6 xì yòng huī mò (*māk) zhì yú cóng jí (*kiək)

tie/use/3-strand braid/2-strand black cord/put/in/thickly-growing/thorns/

三歲不得_D凶

sān suì bù dé (*tək) xiōng

three/years/not/get/ominous

29. [Xí] Kǎn

- 29.0 There will be a capture. Let the hearts be what we offer as treat.
Travel will have its reward.
- 29.1 A doubled pit.
They go into the pitfall. Ominous.
- 29.2 In the pit there is a sheer drop.
Seek a small gain.
- 29.3 They bring them "thud-thud." It is steep, it is deep. They go into
the pitfall.
Don't use this.
- 29.4 Wine in the flask, tureens in twos--use earthen vessels.
Bring them bound through the window.
In the end there will be no misfortune.
- 29.5 The pit is not full, and the Earth Spirit is already placated.
No misfortune.
- 29.6 Bind them with a braid of three strands and a black cord of
two strands. Put them in a bramble thicket. For three years you
will not get it. Ominous.

30. Lí 離



30.0 離 利貞亨(亨)畜牝牛吉

Lí (*Lia) lì zhēn (hēng:) xiǎng xù pìn niú jí

favorable/determination/treat/raise/female of animals/bovine/auspicious

初九 履錯然敬之无咎

30.1 lǚ cuò rán jìng zhī wú jiù

steps/cross/-wise/respect/them/no/misfortune

六二 黃離元吉

30.2 huáng lí (*lia) yuán jí (*kiět)

yellow/lia-bird/very/auspicious

九三 日昃之離_A不鼓缶而歌_A

30.3 rì zè zhī lí (*lia) bù gǔ fǒu ér gē (*kâ)

sun/sun aslant in west/MOD/lia-bird/not/drum/earthen vessel/and/sing/

則大耋之嗟_A凶

zé dà dié zhī jiē (*tsja) xiōng

then/big/elderly/MOD/"alas!"/ominous

九四 突如其來如焚如死如棄如

30.4 tū (*t'wət) rú qí lái (*lɛg) rú fén (*b'jwən) rú sǐ (*sɿr) rú qì (*k'jɛd) rú

sudden/-like/DEF/come/-like/burn/-like/die/-like/abandon/-like

六五 出涕沱_A若戚嗟_A若吉

30.5 chū tì (*tiar) tuó (*d'â) ruò qī (*ts'jōk) jiē (*tsja) ruò jí

produce/tears/flowing/-like/grieved/"alas!"/-like/auspicious

上九 王用出征有嘉折首_B

30.6 wáng yòng chū zhēng yǒu jiā zhé shǒu (*s'jōg)

king/use/go out/attack/there be/celebration/chop off/heads/

獲匪其醜_B无咎_B

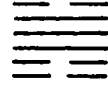
huò fěi qí chǒu (*t'jōg) wú jiù (*g'jōg)

catch/not be/DEF/hate/no/misfortune

30. Lí

- 30.0 A favorable determination.
Treat.
Auspicious for raising cows.
- 30.1 The steps are crosswise. Be polite to him. There will be no misfortune.
- 30.2 A yellow lia-bird: very auspicious.
- 30.3 A lia-bird at sunset: if you do not drum on an earthen vessel and chant, then greatly will your elders go "Alas!" Ominous.
- 30.4 Sudden is its coming: like burning, death, abandonment.
- 30.5 The tears are flowing. They grieve, "Alas!"
Auspicious.
- 30.6 The king used this to go out on an attack. There was a celebration, with the chopping off of heads. The catch was not the enemy.
No misfortune.

31. Xián (Kǎn) 咸



31.0 咸 亨 (享) 利貞取 (娶) 女吉

Xián (*G'ɛm/*k'ə'm) (hēng:) xiǎng lì zhēn qǔ nǚ jí

treat/favorable/determination/take as wife/maiden/auspicious

初六 咸 (砍) 其拇

31.1 (xián:) kǎn qí mǔ (*mɔg)

cut/DEF/big toes

六二 咸 (砍) 其腓 凶居吉

31.2 (xián:) kǎn qí féi (*b'jwər) xiōng jū jí

cut/DEF/lower leg/ominous/dwell/auspicious

九三 咸 (砍) 其股 執其隨 (髓) 往吝

31.3 (xián:) kǎn qí gǔ (*ko) zhí qí (suí:) suǐ (*swia) wǎng lìn

cut/DEF/thigh/hold/DEF/marrow/go/distress

九四 貞吉悔亡 憧憧往來_A

31.4 zhēn jí huǐ wáng chōng-chōng (*t'jɔŋ-t'jɔŋ) wǎng lái (*lɔg)

determination/auspicious/trouble/go away/unsettled//go/come/

朋從爾思_A

péng cóng ěr sī (*sjɔg)

friend/follow/you/think

九五 咸 (砍) 其脢_A 无悔_A

31.5 (xián:) kǎn qí méi (*mwɔg) wú huǐ (*ɬmwɔg)

cut/DEF/spinal flesh/no/trouble

上六 咸 (砍) 其輔 頰舌

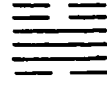
31.6 (xián:) kǎn qí fǔ (*bjwo) jiá (*kiap) shé (*d'jat)

cut/DEF/cheeks/jowls/tongue

31. Xián (Kǎn)

- 31.0 Treat.
 A favorable determination.
 Auspicious for taking a maiden as wife.
- 31.1 Cut off the big toes (of the sacrificial victim).
- 31.2 Cut off the lower legs.
 Ominous.
 Auspicious for dwellings.
- 31.3 Cut off the thighs. Take hold of the bone marrow.
 To go will be distressing.
- 31.4 The determination is auspicious. Troubles will go away.
 You feel unsettled and go back and forth: a friend is following
 your thoughts.
- 31.5 Cut off the spinal flesh.
 No trouble.
- 31.6 Cut off the cheeks, jowls, and tongue.

32. Héng 恆



32.0 恆 亨(享)无咎利貞利有攸往

Héng (*G'ǎng) (hēng:) xiǎng wú jiù lì zhēn lì yǒu yōu wǎng

treat/no/misfortune/favorable/determination/favorable/have/place which/go

初六 浚恆貞凶无攸利

32.1 (jùn:) xùn (*sǐwǎn) héng zhēn xiōng wú yōu lì

Xun Deep/long time/determination/ominous/no/that for which/favorable

九二 悔亡

32.2 huǐ wáng

trouble/go away

九三 不恆其德(得)或承之羞

32.3 bù héng qí dé (*tǎk) huò chéng zhī xiū (*snǐōg)

not/constant/DEF/get/some/to present/them/prepared food offering/

貞吝

zhēn lìn

determination/distress

九四 田无禽

32.4 tián wú qín

hunt/no/game

六五 恆其德(得)貞婦人吉夫子凶

32.5 héng qí dé zhēn fù rén jí fū zǐ xiōng

constant/DEF/get/determination/wife/person/auspicious/husband/SUF/ominous

上六 振恆凶

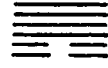
32.6 zhèn (*tǐǎn) héng xiōng

quake/long time/ominous

32. Héng

- 32.0 Treat.
There will be no misfortune. A favorable determination.
It will be favorable to have somewhere to go.
- 32.1 The Xun Deep: the determination is always ominous.
There is nothing for which this is favorable.
- 32.2 Troubles will go away.
- 32.3 They do not have a constant catch: in some cases present
an offering of prepared delicacies.
The determination is one of distress.
- 32.4 In the hunt there will be no game.
- 32.5 They have a constant catch.
The determination is auspicious for a wife, but ominous for
a husband.
- 32.6 Quaking: always ominous.

33. Dùn (Tún) 遯



33.0 遯 亨 (享) 小利貞

Dùn (*D'wan) (hēng:) xiǎo xiǎo lì zhēn

treat/small/favorable/determination

初六 遯 (豚) 尾厲勿用有攸往

33.1 (dùn:) tún wěi lì wù yòng yǒu yǒu wǎng

young pig/tail/threatening/don't!/use/have/place which/go

六二 執 (繫) 之用黃牛之革莫之勝說 (脫)

33.2 zhí zhī yòng huáng niú zhī gé (*kək) mò zhī shèng (shuō:) tuō (*t'wāt)

tether/it/use/brown/bovine/MOD/rawhide/none/it/conquer/take off

九三 係遯 (豚) 有疾厲畜臣

33.3 xì (dùn:) tún yǒu jí (dzjət) lì xù chén

tie up/young pig/have/illness/threatening/keep/male bondservant/

妾吉

qiè jí (*kiět)

female bondservant/auspicious

九四 好遯 (豚) 君子吉小人否

33.4 hǎo (dùn:) tún jūnzǐ jí (*kiět) xiǎo rén pǐ (*pǐg)

fine/young pig/noble//auspicious/small/man/bad

九五 嘉遯 (豚) 貞吉

33.5 jiā (dùn:) tún zhēn jí

celebration/young pig/determination/auspicious

上九 肥遯 (豚) 无不利

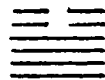
33.6 féi (dùn:) tún wú bù lì

fat/young pig/no/not/favorable

33. Dùn (Tún)

- 33.0 Treat.
A somewhat favorable determination.
- 33.1 The tail of a young pig: threatening.
Don't use this in having somewhere to go.
- 33.2 Tether it with the hide of a brown ox. Under no circumstances
will it be capable of getting loose.
- 33.3 A tied up young pig: there will be an illness. Threatening.
Auspicious for keeping male or female bondservants.
- 33.4 A fine young pig: auspicious for a noble, bad for a small man.
- 33.5 A young pig at a celebration: the determination is auspicious.
- 33.6 A fat young pig: there is nothing for which this is unfavorable.

34. Dà zhuàng 大壯



34.0 大壯 利貞

Dà zhuàng (*D'ad tsiang) lì zhēn

favorable/determination

初九 壯(狀)于趾 征凶有孚(俘)

34.1 (zhuàng:) qiāng yú zhǐ zhēng xiōng yǒu fú (*p'juŋ)

injure/in/foot/attack/ominous/there be/capture

九二 貞吉

34.2 zhēn jí

determination/auspicious

九三 小人用壯(狀)_A 君子用罔_A

34.3 xiǎo rén yòng (zhuàng:) qiāng (*dz'iang) jūnzǐ yòng wǎng (*mǐwang)

small/man/use/injure/noble//use/be without/

貞厲 羝羊觸藩 羸其角

zhēn lì dī yáng (*z'iang) chù fān léi qí jiǎo

determination/threatening/ram/sheep/butt/fence/weaken/DEF/horns

九四 貞吉 悔亡 藩決不羸

34.4 zhēn jí huǐ wáng fān jué bù léi (*lwia)

determination/auspicious/trouble/go away/fence/break through/not/weaken/

壯(狀)于大輿之輹

(zhuàng:) qiāng yú dà yú zhī fù

injure/on/big/carriage/MOD/axle-support

六五 喪羊于易 无悔

34.5 sàng yáng (*z'iang) yú yì (*diěŋ) wú huǐ (*ɣmwəŋ)

lose/sheep/at/Yi/no/trouble

上六 羝羊觸藩 不能退_B 不能遂_B

34.6 dī yáng chù fān bù néng tuì (*t'wəd) bù néng suì (dziwəd)

ram/sheep/butt/fence/not/able to/withdraw/not/able to/push through/

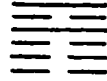
无攸利 B 艱則吉
 wú yōu lì (*liəd) jiān zé jí

no/that for which/favorable/hardship/then/auspicious

34. Dà zhuàng

- 34.0 A favorable determination.
- 34.1 He is injured in the foot.
 Ominous for an attack.
 There will be a capture.
- 34.2 The determination is auspicious.
- 34.3 If a small man uses this, he will be injured. If a noble uses it, he will not be.
 The determination is threatening.
 A ram butts a fence and damages his horns.
- 34.4 The determination is auspicious. Troubles will go away.
 The fence breaks open, while he is not damaged.
 He is injured on the axle-support of a big carriage.
- 34.5 He lost his sheep at Yi.
 There will be no trouble.
- 34.6 A ram butts a fence. He cannot withdraw, nor can he push through.
 There is nothing for which this is favorable.
 If there is a hardship, it is auspicious.

35. Jìn 晉



35.0 晉 康侯用錫(賜)馬蕃庶晝日三接

Jìn (*Tsiĕn) kāng hóu yòng (xī:) cì mǎ fán shù zhòu rì sān jiē

Kang/lord/use/bestow/horses/numerous/many/daylight/day/three/connect

初六 晉如摧如貞吉 [岡 em:] 悔岡

35.1 jìn (*tsiĕn) rú cūi (*dz'wər) rú zhēn jí [wǎng em:] huǐ wǎng

advance/-like/slash/-like/determination/auspicious/trouble/be without/

孚(俘)_A 裕_A 无 咎

fú (*p'juŋ) yù (*giug) wú jiù (*g'ioŋ)

capture/abundant/no/misfortune

六二 晉如愁如貞吉受茲介

35.2 jìn (*tsiĕn) rú chóu (*dz'ioŋ) rú zhēn jí shòu zī jiè

advance/-like/grieved/-like/determination/auspicious/receive/this/great/

福于其王母

fú (*piŋk) yú qí wáng mǔ (*mǝŋ)

blessing/at/DEF/king/mother

六三 象允悔亡

35.3 zhòng yǔn huǐ wáng

multitude/in fact/trouble/go away

九四 晉如鼫鼠貞厲

35.4 jìn (*tsiĕn) rú (*nio) shí (*d'jǎk) shǔ (*s'jo) zhēn lì

advance/-like/vole/rodent/determination/threatening

六五 悔亡失得勿恤往吉无不利

35.5 huǐ wáng shī dé (*tǝk) wù xù (*siwǝt) wǎng jí (*kiĕt) wú bù lì (*liǝd)

trouble/go away/lose/get/don't!/worry/go/auspicious/no/not/favorable

上九 晉其角維用伐邑厲吉

35.6 jìn qí jiǎo (*kǔk) wéi (*d'iwər) yòng fá yì (*iǝp) lì jí

advance/DEF/horns/COPULA/use/attack/town/threatening/auspicious/

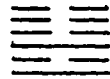
无咎贞吝
wú jiù zhēn lìn

no/misfortune/determination/distress

35. Jìn

- 35.0 The lord of Kang was herewith presented with horses. They proliferated and became numerous. He mated them three times in a day.
- 35.1 They advance, so swashbuckling!
The determination is auspicious. Troubles will disappear.
The capture will be abundant.
There will be no misfortune.
- 35.2 They advance, stricken with grief.
The determination is auspicious.
He received this great blessing from his king's mother.
- 35.3 For the corps, as predicted, troubles went away.
- 35.4 A vole scurrying ahead: the determination is threatening.
- 35.5 Troubles will go away.
If you lose your catch, don't worry.
Auspicious for going.
There is nothing for which this is unfavorable.
- 35.6 He thrusts forward his horns: means use it to attack a town.
Threatening.
Auspicious. There will be no misfortune.
The determination is one of distress.

36. Míng yí 明夷



36.0 明夷 利艱貞

Míng yí (*Miǎng diǎr) lì jiān zhēn

favorable/hardship/determination

初九 明(鳴)夷(雉)_A于飛_A垂其翼_B君子于行

36.1 míng (yí:) zhì (*d'iar) yú fēi (*p'iwər) chuí qí yì (*giək) jūnzǐ yú xíng

call/pheasant/go/fly/droop/DEF/wing/noble//go/travel/

三日不食_B有攸往主人有言

sān rì bù shí (*d'jək) yǒu yōu wǎng zhǔ rén yǒu yán

three/days/not/eat/have/place which/go/host/person/there be/talk

六二 明(鳴)夷(雉)夷于左股用拯馬壯吉

36.2 míng (yí:) zhì yí yú zuǒ gǔ (*ko) yòng zhěng mǎ zhuàng jí

call/pheasant/wound/in/left/thigh/use/geld/horse/healthy/auspicious

九三 明(鳴)夷(雉)[于 em:]夷于南狩_C

36.3 míng (yí:) zhì [yú em:] yí yú nán shòu (*s'jōg)

call/pheasant/wound/at/south/hunt/

得其大首_C不可疾貞

dé qí dà shǒu (*s'jōg) bù kě jí zhēn

get/DEF/big/head/not/can be/urgent/determination

六四 入于左腹_C獲明(鳴)夷(雉)之心于出門庭

36.4 rù yú zuǒ fù (*p'jōk) huò míng (yí:) zhì zhī xīn yú chū mén tíng (*d'ieng)

enter/into/left/belly/catch/call/pheasant/MOD/heart/go/go out/door/court

六五 箕子之明(鳴)夷(雉)利貞

36.5 jī zǐ zhī míng (yí:) zhì lì zhēn

Jizi//MOD/call/pheasant/favorable/determination

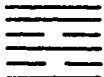
上六 不明晦初登于天後入于地

36.6 bù míng huì chū dēng yú tiān hòu rù yú dì

not/bright/dark/first/rise/in/sky/later/enter/into/earth

36. Míng yí

- 36.0 Favorable in a hardship determination.
- 36.1 The calling pheasant in flight dips its wing: the noble in travel will not eat for three days.
If he has somewhere to go, there will be talk among his hosts.
- 36.2 The calling pheasant was wounded in the left thigh.
If used to geld a horse, it will be healthy.
Auspicious.
- 36.3 The calling pheasant was wounded at the southern hunt: they got the big chief.
Cannot be hurriedly determined.
- 36.4 It entered the calling pheasant's left belly and hit the heart.
He goes out of door and courtyard.
- 36.5 Jizi's calling pheasant.
A favorable determination.
- 36.6 It is not light, but dark. It first rises in the sky, and later disappears into the ground.

37. Jiā rén 家人 

37.0 家人 利女貞

Jiā rén (*Kǎ niǎn) lì nǚ zhēn

favorable/maiden/determination

初九 閑有家悔亡

37.1 xián yǒu jiā huǐ wáng

barricade/(have:)one's own/home/trouble/go away

六二 无攸遂 A 在中饋 A 貞吉

37.2 wú yǒu suì (*dzɿwə̀d) zài zhōng kuì (*g'iwéd) zhēn jí

no/that which/achieve/be at/middle/present food/determination/auspicious

九三 家人嗃嗃悔厲吉

37.3 jiā rén hè-hè (*ʒǎk-ʒǎk) huǐ lì jí

family/man/sound of sighing//trouble/threatening/auspicious/

婦子嘻嘻終吝

fù zǐ xī-xī (*ʒiʔg-ʒiʔg) zhōng lìn

wife/child/sound of giggling//end/distress

六四 富家大吉

37.4 fù jiā dà jí

rich/family/greatly/auspicious

九五 王假有家勿恤吉

37.5 wáng jiǎ yǒu jiā wù xù jí (*kiě̀t)

king/proceed to/(have:)one's own/home/don't!/worry/auspicious

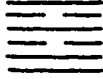
上九 有孚(俾)威如終吉

37.6 yǒu fú wēi rú zhōng jí

there be/capture/terrified/-like/end/auspicious

37. Jiā rén

- 37.0 A determination favorable for a maiden.
- 37.1 He barricades his home.
Troubles will go away.
- 37.2 There will be nothing achieved. Make a food offering in the middle.
The determination is auspicious.
- 37.3 The people in the family moan and groan.
Trouble. It is threatening.
Auspicious.
The wife and children giggle, "tee-hee."
In the end there will be distress.
- 37.4 Greatly auspicious for a rich family.
- 37.5 The king proceeds to his home.
Don't worry. Auspicious.
- 37.6 There will be captives cowering in terror.
Ultimately auspicious.

38. Kuí 睽 

38.0 睽 小事吉

Kuí (*K'iwər) xiǎo shì jí

small/service/auspicious

初九 悔亡喪馬勿逐_A 自復_A

38.1 huǐ wáng sàng mǎ wù zhú (*d'jòk) zì fù (*b'jòk)

trouble/go away/lose/horse/don't!/pursue/self/return/

見惡人无咎

jiàn è rén wú jiù (*g'jòg)

see/ugly/person/no/misfortune

九二 遇主于巷无咎

38.2 yù zhǔ yú xiàng (*g'ǔng) wú jiù (g'jòg)

meet/master/in/lane/no/misfortune

六三 見輿_B曳_C其牛掣_C其人

38.3 jiàn yú (*zjò) yè (*zjad) qí niú (*ngjǔg) chè (*t'jad) qí rén

see/cart/drag/DEF/bovine/one horn up, one horn down/DEF/person/

天且劓_C无初_B有終

tiān qiě yì (*ngjɛd) wú chū (*ts'jò) yǒu zhōng

tattoo on forehead/and/cut off nose/no/beginning/there be/end

九四 睽(揆)孤(狐)_B 遇元夫_B 交孚(俘)

38.4 kuí (gū:) hú (*g'wo) yù yuán fū (*pjwo) jiāo (*kǒg) fú (*p'jug)

set sights on/fox/meet/primary/husband/cross/capture/

厲无咎_A

lì wú jiù (*g'jòg)

threatening/no/misfortune

六五 悔亡厥宗噬膚_B 往何咎

38.5 huǐ wáng jué zōng shì fū (*pljwo) wǎng hé jiù

trouble/go away/their/ancestral hall/bite/skin/go/what?/misfortune

上九 睽(揆)孤(狐)_B 見豕負塗_B 載鬼一車_B

38.6 kuí (gū:) hú (*g'wo) jiàn shǐ fù tú (*d'ò) zài guǐ (*kiwər) yī chē (*kio)

set sights on/fox/see/pig/carry on back/mud/transport/ghosts/one/carriage/

先張之弧_B 後說(脫)之弧_B 匪寇_D

xiān zhāng zhī hú (*g'wo) hòu (shuō:) tuō zhī hú (*g'wo) fěi kòu (*k'u)

first/draw taut/them/bow/later/loosen/them/bow/not be/bandits

婚媾_D 往遇雨_B 則吉

hūn gòu (*ku) wǎng yù yǔ (*giwo) zé jí

wife's kin/match/go/meet/rain/then/auspicious

38. Kuí

- 38.0 Auspicious for small services.
- 38.1 Troubles will go away.
If you lose a horse, don't pursue it. It will return by itself.
See a deformed person: there will be no misfortune.
- 38.2 He met his master in a village lane.
There will be no misfortune.
- 38.3 He saw a cart. It was dragging, the ox with horns awry,
the person tattooed on the forehead and with his nose cut off.
There will be no beginning. There will be an end.
- 38.4 He set his sights on the fox. She met her primary husband.
Captives tied up crosswise: threatening but there will be no
misfortune.
- 38.5 Troubles will go away.
Their ancestor bites into the skin.
What misfortune will there be in going?
- 38.6 He set his sights on the fox. He saw pigs with mud on their backs,
and a cart carrying ghosts. He first drew his bow taut at them,
then later relaxed the bow.
They are not bandits. It is a marriage match.
If in going you meet with rain, it is auspicious.

39. Jian 蹇 

39.0 蹇 利西南不利東北 利見大人

Jian (*kian) lì xī nán bù lì dōng běi lì jiàn dà rén

favorable/west/south/not/favorable/east/north/favorable/see/big/man/

貞吉
zhēn jí

determination/auspicious

初六 往蹇來譽_A

39.1 wǎng jiǎn (*kian) lái yù (*zio)

go/hobble/come/honored

六二 王臣蹇蹇匪躬之故_A

39.2 wáng chén jiǎn-jǎn (*kian-kian) fěi gōng zhī gù (*ko)

king/bondservant/imitative of walking unsteadily//not be/body/MOD/cause

九三 往蹇_B來反_B

39.3 wǎng jiǎn (*kian) lái fǎn (*piwǎn)

go/hobble/come/reverse (second half of rhyming binom *piwǎn-kian)

六四 往蹇_B來連_B

39.4 wǎng jiǎn (*kian) lái lián (*lian)

go/hobble/come/cart

九五 大蹇朋來

39.5 dà jiǎn (*kian) péng lái (*lɿg)

big/hobble/friend/come

上六 往蹇來碩吉利見大人

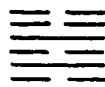
39.6 wǎng jiǎn (*kian) lái shuò (*dǐǎk) jí lì jiàn dà rén

go/hobble/come/eminent/auspicious/favorable/see/big/man

39. Jiǎn

- 39.0 Favorable to the west and south; not favorable to the east and north.
It will be favorable to see a big man. Auspicious.
- 39.1 He goes hobbling and comes honored.
- 39.2 Both king and bondservant are hobbling-bobbling.
It is not their bodies' fault.
- 39.3 He goes hobbling and comes wobbling.
- 39.4 He goes hobbling and comes carted.
- 39.5 A big stumble: a friend will come.
- 39.6 He goes hobbling and comes eminent. Auspicious.
It will be favorable to see a big man.

40. Jiě 解



40.0 解 利西南无所往其来復吉

Jiě (*Kěg) lì xī nán wú suǒ wǎng qí lái fù (*b'jòk) jí

favorable/west/south/no/place which/go/DEF/come/return/auspicious/

有攸往夙吉

yǒu yǒu wǎng sù (*s'jòk) jí

have/place which/go/early/auspicious

初六 无咎

40.1 wú jiù

no/misfortune

九二 田獲三狐黃矢貞吉

40.2 tián huò sān hú (*g'wo) dé huáng shǐ (*s'jər) zhēn jí

hunt/catch/three/foxes/get/yellow-brown/arrow/determination/auspicious

六三 負且乘致寇至貞吝

40.3 fù qiě chéng zhì kòu zhì (*tiěd) zhēn lìn

carry on back/and/ride/bring on/bandits/arrive/determination/distress

九四 解 [而 em:] 其拇朋至斯孚(俘)

40.4 jiě (*kěg) [ér em:] qí mǔ (*mǝg) péng zhì sī fú (*p'j'ug)

untie/DEF/thumbs/friend/arrive/him/capture

六五 君子維有解吉有孚(俘)于小人

40.5 jūnzǐ wéi (*d'iwər) yǒu jiě (*kěg) jí yǒu fú yú xiǎo rén

noble//tether-rope/there be/untie/auspicious/there be/capture/at/small/man

上六 公用射隼于高墉之上獲之无不利

40.6 gōng yòng shè sǔn yú gāo yōng zhī shàng huò zhī wú bù lì

duke/use/shoot at/hawk/at/high/wall/MOD/top/catch/it/no/not/favorable

40. Jiě

- 40.0 Favorable to the west and south. There is no place to go.
It is auspicious for his coming and return.
In having somewhere to go, early morning is auspicious.
- 40.1 There will be no misfortune.
- 40.2 In the hunt they caught three foxes, and got a bronze arrow-point.
The determination is auspicious.
- 40.3 Carrying things on the back while riding will bring on the arrival
of bandits.
The determination is one of distress.
- 40.4 He untied his thumbs. A friend arrived and captured him.
- 40.5 A noble's tether-rope was untied: auspicious. There will be
a capture by a small man.
- 40.6 The duke used this in shooting a hawk on the top of
a high wall, and he hit it.
There is nothing for which this is unfavorable.

41. Sǔn 損 

41.0 損 有孚 (俘) 无吉 无咎 可貞

Sun (*Swən) yǒu fú yuán jí wú jiù kě zhēn

there be/capture/very/auspicious/no/misfortune/can be/determination/

利 有攸 往 曷 之 用 二 簋

lì yǒu yǒu wǎng hé zhī yòng èr guǐ

favorable/have/place which/go/what?/it/use/two/gui-tureens/

可 用 享

kě yòng xiǎng

can be/use/treat

初九 [已 em:] 已 (祀) 事 遄 往 无 咎 酉 勺 損 之

41.1 [yǐ em:] sì shì chuán wǎng wú jiù zhuó sūn zhī

sacrifice/service/quickly/go/no/misfortune/libation/decrease/it

九二 利 貞 征 凶 弗 損 益 之

41.2 lì zhēn zhēng xiōng fú sǔn yì zhī

favorable/determination/attack/ominous/not (it)/decrease/increase/it

六三 三 人 行 則 損 一 人 一 人 行

41.3 sān rén xíng zé sǔn yī rén yì rén xíng

three/persons/travel/then/decrease/one/person/one/person/travel/

則 得 其 友

ze de qi you

then/get/DEF/friend

六四 損 其 疾 使 遄 有 喜 无 咎

41.4 sǔn qí jí (*dzjət) shǐ chuán yǒu xǐ (*xiʔg) wú jiù (*g'jôg)

decrease/DEF/illness/to cause/quickly/there be/joy/no/misfortune

六五 或 益 之 十 朋 之 龜 A 弗 克 違 A

41.5 huò yì zhī shí péng zhī guī (*kiw g) fú kè wéi (*giwʔr)

some/increase/him/ten/cowry set/MOD/turtle/not (it)/can/disobey/

元吉

yuán jí

very/auspicious

上九 弗損益之无咎貞吉

41.6 fú sǔn yì zhī wú jiù zhēn jí

not (it)/decrease/increase/it/no/misfortune/determination/auspicious/

利有攸往得臣无家

lì yǒu yǒu wǎng dé chén wú jiā

favorable/have/place which/go/get/bondservant/no/family

41. Sǔn

- 41.0 There will be a capture. Very auspicious. There will be no misfortune.
It can be determined: it will be favorable to have somewhere to go.
What is to be used? Two tureens can be used in the sacrificial treat.
- 41.1 A sacrificial service: go quickly. There will be no misfortune.
A libation: decrease it.
- 41.2 A favorable determination.
Ominous for an attack. It will not diminish them, but aggrandize them.
- 41.3 If three people travel, their number will decrease by one.
If one person travels, he will gain a friend.
- 41.4 It decreases his illness, and causes a rapid recovery.
There will be no misfortune.
- 41.5 Someone enriches him with a turtle worth ten cowry-sets: he cannot oppose it.
Very auspicious.
- 41.6 It does not decrease it, but increases it.
There will be no misfortune. The determination is auspicious.
It will be favorable to have somewhere to go.
He will get a bondservant, one who does not have a family.

42. Yì 益



42.0 益 利有攸往利涉大川

Yì (*jĕk) lì yǒu yōu wǎng lì shè dà chuān

favorable/have/place which/go/favorable/wade across/big/river

初九 利用為大作元吉无咎

42.1 lì yòng wéi dà zuò (*tsâk) yuán jí wú jiù (*g'jôg)

favorable/use/do/big/project/very/auspicious/no/misfortune

六二 或益之十朋之龜 A 弗克違 A

42.2 huò yì zhī shí péng zhī guī (*kĭwəg) fú kè wéi (*gĭwər)

some/increase/him/ten/cowry set/MOD/turtle/not (it)/can/disobey/

永貞吉王用享于帝吉

yǒng zhēn jí wáng yòng xiǎng yú Dì jí

prolonged/determination/auspicious/king/use/treat/to/Di/auspicious

六三 益之用凶事无咎有孚 (俘)

42.3 yì zhī yòng xiōng shì wú jiù (*g'jôg) yǒu fú (*p'jüg)

increase/them/use/ominous/serve/no/misfortune/there be/capture/

中行告公用圭

zhōng háng gào (*kôg) gōng yòng guī (*kiweg)

middle/road/report/duke/use/gui-tablet

六四 中行告公從

42.4 zhōng háng gào (*kôg) gōng (*kung) cóng (*dz'jung)

middle/road/report/duke/follow/

利用為依(殷)遷國

lì yòng wéi (yī:) Yīn qiān guó

favorable/use/for/Yin/move/state

九五 有孚(俘)惠(賈)心、勿問元吉

42.5 yǒu fú huì xīn wù wèn yuán jí

there be/capture/COPULA/heart/don't!/ask/very/auspicious/

有孚(俘)惠(衷)我德(得)
yǒu fú huì wǒ dé

there be/capture/COPULA/we/get

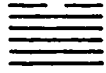
上九 莫益_B之或擊_B之立心勿恆凶

42.6 mò yì (*iěk) zhī huò jī (*kiek) zhī lì xīn wù héng xiōng

none/increase/him/some/strike/him/set up/heart/don't!/long time/ominous

42. Yì

- 42.0 It will be favorable to have somewhere to go.
It will be favorable to wade across a big river.
- 42.1 It will be favorable to use this for a big project.
Very auspicious. There will be no misfortune.
- 42.2 Someone enriches him with a turtle worth ten cowry-sets: he cannot oppose it.
Auspicious in a long-range determination.
The king used this for a sacrificial treat to Di. Auspicious.
- 42.3 It increases it. Ominous to use.
In service there will be no misfortune.
There was a capture.
They reported it in the middle of the journey. The duke used a gui tablet.
- 42.4 They reported it in the middle of the journey. The duke agreed.
Favorable to use to move the state for the Yin people.
- 42.5 There will be captives. Let it be the hearts.
Don't ask! It is very auspicious.
There will be captives. Let it be we who get them.
- 42.6 No one enriches him. Some strike him.
Set up the hearts.
Don't perform the heng perpetuation rite. Ominous.

43. Guài (Jué) 夬 

43.0 夬 揚于王庭孚(俘)號有厲告自邑

Guài (*Kwad) yáng yú wáng tíng fú háo yǒu lì gào zì yì

display/at/king/court/capture/cry out/there be/threat/report/from/town/

不利 即戎 利有攸往

bù lì jí róng lì yǒu yōu wǎng

not/favorable/approach/violence/favorable/have/place which/go

初九 壯(戕)于前趾 往不勝 為咎

43.1 (zhuàng:) qiāng yú qián zhǐ wǎng bù shèng (*sǐang) wéi jiù

injure/in/front/foot/go/not/overcome/become/misfortune

九二 惕號 莫(暮)夜有戎 勿恤

43.2 tì háo (mò:) mù yè yǒu róng (*nióng) wù xù

wary/cry out/evening/night/there be/violence/don't!/worry

九三 壯(戕)于頄 有凶 君子

43.3 (zhuàng:) qiāng yú qiú (*gǐǔg) yǒu xiōng (*xǐung) jūnzǐ

injure/in/cheekbone/there be/ominous/noble//

夬夬 (趺跌) 獨行 遇雨 若濡

(guài-guài:) jué-jué (*kiwat-kiwat) dú xíng yù yǔ ruò rú

lickety-split//alone/travel/encounter/rain/if/get wet/

有愠 无咎

yǒu yùn wú jiù (*gǐǒg)

there be/displeasure/no/misfortune

九四 臀无膚_A 其行次且 (趑趄)_A

43.4 tún wú fū (*pliwo) qí xíng (cì qiě:) zī-jū (*tsǐar-tsǐo)

buttocks/no/skin/DEF/travel/hard-going//

牽羊_B 悔亡_B 聞言不信

qiān yáng (*ziang) huǐ wáng (*mǐwang) wén yán (*ngiǎn) bù xìn (*siěnn)

lead/sheep/trouble/go away/hear/talk/not/reliable

九五 [覓_{em:}] 覓陸(陸)夬夬 (跌跌) 中行无咎

43.5 [xiàn em:] huán lù (guài-guài:) jué-jué (*kiwat-kiwat) zhōng háng wú jiù

mountain goat/jump/lickety-split//middle/road/no/misfortune

上六 无號終有凶

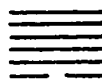
43.6 wú háo zhōng (*t̥iōŋ) yǒu xiōng (*ɣiung)

no/cry out/end/there be/ominous

43. Guài (Jué)

- 43.0 Displayed at the court of the king, the captives cry out.
There is a threat. It is reported from a town.
Not favorable for taking up arms.
Favorable for having somewhere to go.
- 43.1 He is injured in the toes, and unequal to the task of walking.
It becomes misfortune.
- 43.2 He is wary, and cries out. In the evening and night there
is fighting. Don't worry.
- 43.3 He is injured in the cheekbone: there are ominous signs.
A noble hurries along alone lickety-split and meets with rain.
If he gets wet, he becomes disagreeable.
There will be no misfortune.
- 43.4 With no skin on the buttocks his walking is "ts'ier-ts'io" labored.
If he leads a sheep, troubles will go away.
He hears the talk, but it is not reliable.
- 43.5 A mountain goat hopping lickety-split down the middle of
the road: there will be no misfortune.
- 43.6 There is no outcry: ultimately there are ominous signs.

44. Gòu 姤



44.0 姤 女壯勿用取(娶)女

Gòu (*Ku) nǚ zhuàng wù yòng qǔ nǚ

maiden/healthy/don't!/use/take as wife/maiden

初六 繫于金柅貞吉有攸往

44.1 xì yú jīn nǚ zhēn jí yǒu yǒu wǎng

tie/to/metal/spindle/determination/auspicious/have/place which/go/

見凶羸豕孚(俘)踣躅

jiàn xiōng léi shǐ (*s̺jeg?) fú (*p̺iug) zhí-zhú (*d̺iék-d̺iuk)

see/ominous/emaciated/pig/capture/plant feet and balk at moving

九二 包(庖)有魚 A 无咎不利賓

44.2 (bāo:) páo yǒu yú (*ngjio) wú jiù bù lì bīn

slaughterhouse/there be/fish/no/misfortune/not/favorable/be guest

九三 臀无膚 A 其行次且(趑趄) A 厲无大咎

44.3 tún wú fū (*pliwo) qí xíng (cì qiě:) zī-jū (*ts̺iɛr-ts̺io) lì wú dà jiù

buttocks/no/skin/DEF/travel/hard-going//threatening/no/big/misfortune

九四 包(庖)无魚 A 起凶

44.4 (bāo:) páo wú yú (*ngjio) qǐ xiōng

slaughterhouse/no/fish/rise/ominous

九五 以杞包瓜 A 含章(璋)

44.5 yǐ qǐ bāo guā (*kwā) hán zhāng

by means of/purple willow/wrap/melon/hold in mouth/jade talisman/

有隕自天

yǒu yǔn zì tiān

there be/fall/from/sky

上九 姤(搆)其角吝无咎

44.6 gòu (*ku) qí jiǎo (*kǔk) lìn wú jiù (*g̺iôg)

interlock/DEF/horns/distress/no/misfortune

44. Gòu

- 44.0 A maiden will be healthy.
Don't use this to take a maiden as wife.
- 44.1 Tied to a metal spindle: the determination is auspicious.
Ominous for going and seeing someone.
An emaciated pig: the captive is balky.
- 44.2 There are fish in the slaughterhouse: there will be no misfortune.
It will not be favorable to be a guest.
- 44.3 With no skin on the buttocks, his walking is "ts'ier-ts'io" labored.
Threatening, but there will be no great misfortune.
- 44.4 There are no fish in the slaughterhouse: ominous for
rising to action.
- 44.5 Wrap the melon with purple willow leaves.
Hold a jade talisman in the mouth.
Something fell from the sky.
- 44.6 They lock their horns: distress.
There will be no misfortune.

45. Cui 萃 

45.0 萃 亨 (享) 王假有廟利見大人

Cui (*Dz'iwə̀d) (hēng:) xiǎng wáng jiǎ yǒu miào lì jiàn dà rén

treat/king/proceed to/(have:)one's own/temple/favorable/see/big/man/

亨 (享) 利貞用大牲吉

(hēng:) xiǎng lì zhēn yòng dà shēng jí

treat/favorable/determination/use/big/victim/auspicious/

利有攸往

lì yǒu yǒu wǎng

favorable/have/place which/go

初六 有孚 (俘) 不終乃亂

45.1 yǒu fú bù zhōng nǎi luàn

there be/(capture:)weft-thread bobbin/not/tie off/then/mess/

乃萃若號_A 一握 (啞喔) 為笑_A

nǎi cuì ruò háo (*g'og) yī-wò (*jět-·ùk) wéi xiào (*sioḡ)

then/bunch/-like/cry out/cackling sound/become/laugh/

勿恤往无咎

wù xù (*s'iwě̀t) wǎng wú jiù (g'jôḡ)

don't!/worry/go/no/misfortune

六二 引吉无咎孚 (俘) 乃利用禴_A

45.2 yǐn jí wú jiù (*g'jôḡ) fú nǎi lì yòng yuè (*diok)

draw out/auspicious/no/misfortune/capture/then/favorable/use/yue-sacrifice

六三 萃如嗟如无攸利往无咎

45.3 cuì (*dz'iwə̀d) rú jiē (*tsia) rú wú yǒu lì wǎng wú jiù

bunch/-like/sigh/-like/no/that for which/favorable/go/no/misfortune/

小吝

xiǎo lìn

small/distress

九四 大吉无咎

45.4 dà jí wú jiù

greatly/auspicious/no/misfortune

九五 萃_B有位_B无咎匪孚(俘)

45.5 cuì (*dz'iwəd) yǒu wèi (*giwəd) wú jiù (*g'ioŋ) fěi fú (*p'iuŋ)

bunch/have/(high) rank/no/misfortune/not be/capture/

[元永 em:] 元吉永贞悔亡

[yuán yǒng em:] yuán jí yǒng zhēn huǐ wáng

very/auspicious/prolonged/determination/trouble/go away

上六 齎_C咨_C涕_C洟_C无咎

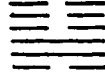
45.6 jī zī (tsiər-tsiər) tì (*tiər) yí (*diər) wú jiù

sigh/sob/tears/nasal mucus/no/misfortune.

45. Cui

- 45.0 Treat. The king proceeds to his temple.
It will be favorable to see a big man.
Treat. A favorable determination. Auspicious for using large sacrificial victims.
It will be favorable to have somewhere to go.
- 45.1 If there is a bobbin, and it is not tied at the end, it will be a mess, and all bunched up.
A wail, with a cackle, becomes a laugh.
Don't worry. In going there will be no misfortune.
- 45.2 Auspicious for a drawn out period. There will be no misfortune.
If there are captives, it will be favorable to use them in the yue summer sacrifice.
- 45.3 "Oh-oh," "tsk-tsk." There is nothing for which this is favorable.
In going there will be no misfortune.
Minor distress.
- 45.4 Greatly auspicious. There will be no misfortune.
- 45.5 Assemble those holding ranks.
There will be no misfortune. It is not a capture.
Very auspicious. In a long-range determination, troubles will go away.
- 45.6 Sigh and sob, snivel and snot. There will be no misfortune.

46. Shēng 升



46.0 升 元亨(亨)用見大人勿恤南征吉

Shēng (*šjəŋ) yuán (hēng:) xiǎng yòng jiàn dà rén wù xù nán zhēng jí

grand/treat/use/see/big/man/don't!/worry/south/attack/auspicious

初六 允升大吉

46.1 yǔn shēng dà jí

in fact/climb/greatly/auspicious

九二 孚(俘)乃利用禴无咎

46.2 fú nǎi lì yòng yuè (*d̥iok) wú jiù (*g̊iôg)

capture/then/favorable/use/yue-sacrifice/no/misfortune

九三 升虚邑

46.3 shēng xū yì

climb/hill/town

六四 王用亨(亨)于岐山吉无咎

46.4 wáng yòng (hēng:) xiǎng yú qí shān jí wú jiù

king/use/treat/to/Qi/mountain/auspicious/no/misfortune

六五 贞吉升階

46.5 zhēn jí (*kiět) shēng jiē (*kɛr)

determination/auspicious/climb/stairs

上六 冥升利于不息之贞

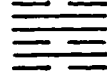
46.6 míng shēng lì yú bù xī zhī zhēn

dark/climb/favorable/for/not/rest/MOD/determination

46. Shēng

- 46.0 Grand treat.
Use for seeing a big man.
Don't worry.
Auspicious for an attack to the south.
- 46.1 He climbs as predicted. Greatly auspicious.
- 46.2 If captives are taken, it will be favorable to use them in the yue summer sacrifice.
There will be no misfortune.
- 46.3 Climb to a town on a hill.
- 46.4 The king used this for a sacrificial treat to Mount Qi.
Auspicious. There will be no misfortune.
- 46.5 The determination is auspicious.
Climb stairs.
- 46.6 Climb in the darkness.
A determination which is favorable for not resting.

47. Kùn 困



47.0 困 亨(享)貞大人吉无咎有言不信

Kùn (*K'wən) (hēng:) xiǎng zhēn dà rén jí wú jiù yǒu yán (*ngiǎn) bù xìn (*siĕn)

treat/determination/big/man/auspicious/no/misfortune/there be/talk/not/reliable

初六 臀困于株木_A入于幽谷_A

47.1 tún (*d'wən) kùn (*k'wən) yú zhū mù (*muk) rù yú yōu gǔ (*kuk)

buttocks/bothered/at/tree trunk/tree/enter/into/dark/valley/

三歲不覲_A

sān suì bù dí (*d'io̯k)

three/years/not/see

九二 困于酒食_B朱紱方來_B

47.2 kùn yú jiǔ shí (*d'io̯k) zhū fú fāng lái (*lǝg)

bothered/at/liquor/food/vermilion/kneeshields/fang-state/come/

利用享祀_B征凶无咎

lì yòng xiǎng sì (*dzio̯g) zhēng xiōng wú jiù (*g'io̯g)

favorable/use/treat/sacrifice/attack/ominous/no/misfortune

六三 困于石據于蒺藜_C入于其宮

47.3 kùn yú shí (*d'io̯k) jù yú jí-lí (*dz'io̯t-liər) rù yú qí gōng (*kiōng)

bothered/at/rock/grasp/at/Tribulus terrestris vine//enter/into/DEF/house/

不見其妻_C凶

bù jiàn qí qī (*ts'io̯r) xiōng (*xiung)

not/see/DEF/wife/ominous

九四 來徐徐_D困于金車_D吝有終

47.4 lái xú-xú (*dzio̯-dzio̯) kùn yú jīn chē (*kio) lìn yǒu zhōng (*tiōng)

come/slowly//bothered/at/metal/carriage/distress/there be/end

九五 劓劓_E困于赤紱_E

47.5 yì (*ngiɛd) yuè (*ngiwăt) kùn yú chì fú (*piwət)

cut off nose/cut off feet/bothered/at/red/kneeshields/

乃徐有說(脫)_E利用祭祀

nǎi xú yǒu (shuō:) tuō (*tʰwât) lì yòng jì sì (*dziəg)

then/slowly/there be/remove/favorable/use/sacrifice/sacrifice

上六 困于葛藟_C于臲兀

47.6 kùn yú gé lěi (*kât-liwər) yú niè-wù (*ngiat-ngwət)

bothered/at/Vitis flexuosa Thunb. vine//at/tree stump//

日動悔有悔征吉

yuē dòng huǐ yǒu huǐ zhēng jí (*kiět)

VERB PREFIX/move/trouble/there be/trouble/attack/auspicious

47. Kùn

- 47.0 Treat.
The determination is favorable for a big man.
There will be no misfortune.
There is talk, but it is not reliable.
- 47.1 His buttocks are injured by a wooden staff.
He goes into the dark valleys and is not seen for three years.
- 47.2 They are overwhelmed by food and drink.
Men of the Vermilion Kneeshields border state come: it will be favorable to use them for a sacrificial treat.
Ominous for an attack.
There will be no misfortune.
- 47.3 He is bothered by rocks and grabs at the spiny caltrop vine.
He goes into his house, but does not see his wife.
Ominous.
- 47.4 They come so slowly, obstructed by a bronze chariot.
Distress. There will be an end.
- 47.5 Nose cut off, feet cut off, bothered by the Red Kneeshields:
then there will gradually be an extrication.
Favorable to use for making a sacrificial offering.
- 47.6 Bothered by wild grape vines, or tripped by a stump, to the point that moving is trouble.
There will be trouble.
Auspicious for an attack.

48. Jǐng 井 

48.0 井 A 改邑不改井 A 无喪无得往來

Jǐng (*Tsiěng) gǎi yì bù gǎi jǐng wú sàng wú dé wǎng lái

change/town/not/change/well/no/loss/no/gain/go/come/

井井 A 汜至亦未繙

jǐng-jǐng (*tsiěng-tsiěng) qì (*ʒiət) zhì (*tiět) yì wèi yù (*giwət)

imitative of orderliness//up to/reach/also/not yet/(well-rope:)draw water/

井 A 羸其瓶 A 凶

jǐng (*tsiěng) léi qí píng (*b'ieng) xiōng (*ʒiung)

well/damage/DEF/earthen jug/ominous

初六 井泥不食舊井 (阱) 无禽

48.1 jǐng nì bù shí (*d'jək) jiù jǐng wú qín

well/muddy/not/drink/old/pitfall/no/game

九二 井谷射鮒 B 甕敝漏 B

48.2 jǐng gǔ shè fù (*b'ju) wèng bì lòu (*lu)

well/depth/shoot/silver carp/earthen jar/ruin/leak

九三 井渫 C 不食 D 爲我心惻 D

48.3 jǐng xiè (*sɿat) bù shí (*d'jək) wéi wǒ xīn cè (*tɿjək)

well/seep/not/drink/become/our/heart/sorrow/

可用汲王明 (盟) 並受其福 D

kě yòng jí (*kiəp) wáng (míng:) méng bìng shòu qí fú (*piŭk)

can be/use/draw water/king/covenant/together/receive/DEF/blessings

六四 井甃 E 无咎 E

48.4 jǐng zhòu (*tɿôg) wú jiù (*g'jôg)

well/line with brick, stone, or tile/no/misfortune

九五 井冽 C 寒泉食

48.5 jǐng liè (*liət) hán quán shí (*d'jək)

well/clear/cold/spring/drink

上六 井收_E 勿幕 有孚(俘) 元吉

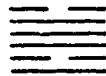
48.6 jǐng shōu (*síog) wù mù (*mâk) yǒu fú (*p'jug) yuán jí

well/take up and put away/don't!/cover/there be/capture/very/auspicious

48. Jǐng

- 48.0 When a town is moved, the well is not moved.
There will be no loss, no gain.
They come and go in "tsieng-tsieng" order.
When the well-rope is on the point of reaching (the water), but had not yet drawn water from the well, its jug breaks: ominous.
- 48.1 The well is muddy. It is not drunk from.
An old pitfall contains no game.
- 48.2 Shoot silver carp in the depths of the well: the jar will be ruined and leak.
- 48.3 The well suffers seepage and is not drunk from. It is our hearts' sorrow.
It can be used for drawing water.
The king's sacrificial covenant: all will receive its blessings together.
- 48.4 The well is lined with masonry: there will be no misfortune.
- 48.5 The well is clear: a cold spring. Drink it.
- 48.6 When the well is no longer used, don't cover it.
There will be a capture. Very auspicious.

49. Gé 革



49.0 革 巳 (祀) 日 乃 孚 (俘) 元 亨 (享) 利 貞

Gé (*Kɛk) sì rì nǎi fú yuán (hēng:) xiǎng lì zhēn

sacrifice/day/then/capture/grand/treat/favorable/determination/

悔 亡

huǐ wáng

trouble/go away

初九 鞶用黃牛之革

49.1 gǒng yòng huáng niú zhī gé

bind/use/yellow-brown/bovine/MOD/rawhide

六二 巳 (祀) 日 乃 革 之 征 吉 无 咎

49.2 sì rì nǎi gé zhī zhēng jí wú jiù (*g'îôg)

sacrifice/day/then/change/it/attack/auspicious/no/misfortune

九三 征 凶 貞 厲 革 言 (斬)

49.3 zhēng xiōng zhēn lì gé (yán:) jìn

attack/ominous/determination/threatening/rawhide/harness/

三 就 有 孚 (俘)

sān jiù (*dz'îôg) yǒu fú (*p'îug)

three/go-round/there be/capture

九四 悔 亡 有 孚 (俘) 改 命 吉

49.4 huǐ wáng yǒu fú gǎi mìng jí

trouble/go away/there be/capture/change/charge/auspicious

九五 大 人 虎 變 未 占 有 孚 (俘)

49.5 dà rén hǔ biàn (*plian) wèi zhān (*tiam) yǒu fú

big/man/tiger/transform/not yet/prognosticate/there be/capture

上六 君 子 豹 變 A 小 人 革 面 A 征 凶

49.6 jūnzǐ bào biàn (*plian) xiǎo rén gé miàn (*mian) zhēng xiōng

noble//leopard/transform/small/man/rawhide/face/attack/ominous

居貞吉

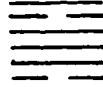
jū zhēn jí

dwelling/determination/auspicious

49. Gé

- 49.0 If it is a sacrifice day, take captives.
Grand treat.
A favorable determination. Troubles will go away.
- 49.1 Bind them with the hide of a brown ox.
- 49.2 If it is a sacrifice day, then change it.
Auspicious for an attack. There will be no misfortune.
- 49.3 Ominous for an attack. The determination is threatening.
Rawhide harnesses with three girdlings: there will be a capture.
- 49.4 Troubles will go away.
There will be a capture.
Auspicious for changing a charge.
- 49.5 A big man performs a tiger transformation: there will be a capture even before prognosticating.
- 49.6 A noble performs a leopard transformation. A small man wears a mask of rawhide on his face.
Ominous for an attack.
Auspicious in a dwelling determination.

50. Dǐng 鼎



50.0 鼎元吉亨(亨)

Dǐng (*Tieng) yuán jí (hēng:) xiǎng

very/auspicious/treat

初六鼎顛趾_A利出否_A得妾

50.1 dǐng diān zhǐ (*fiəŋ) lì chū pǐ (*piəŋ) dé qiè

cauldron/invert/feet/favorable/expel/evil/get/female slave/

以其子_A无咎

yǐ qí zǐ (*tsiəŋ) wú jiù (*g'ioŋ)

with/DEF/child/no/misfortune

九二鼎有寶_B我仇有疾_B不我能即_B

50.2 dǐng yǒu shí (*diət) wǒ chóu yǒu jí (*dziət) bù wǒ néng jí (*tsiət)

cauldron/have/contents/my/mate/have/illness/not/me/can/reach to/

吉_B

jí (*kiət)

auspicious

九三鼎耳革_C其行塞_C雉膏不食_C方雨

50.3 dǐng ěr gé (*kək) qí xíng sè (*sək) zhì gāo bù shí (*d'ioŋ) fāng yù

cauldron/ear/change/DEF/travel/block/pheasant/fat meat/not/eat/just/rain/

虧悔終吉

kuī (*k'wia) huǐ (*χmwəŋ) zhōng jí

damage/trouble/end/auspicious

九四鼎折足_D覆公餗_D

50.4 dǐng zhé zú (*tsjuk) fù gōng sù (*suk)

cauldron/break off/leg/overturn/duke/stew/

其形(刑)渥(剝)_D凶

qí xíng (wò [*•ük]:) wū (*•uk) xiōng (*χiung)

DEF/punishment/execution-in-chamber/ominous

六五鼎黃耳 A 金鉉利貞

50.5 dǐng huáng ěr (*níaŋ) jīn xuàn (*g'iwən) lì zhēn (*tjěŋ)

cauldron/yellow-brown/ears/metal/carrying-bar/favorable/determination

上九鼎玉鉉大吉无不利

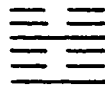
50.6 dǐng yù xuàn dà jí wú bù lì

cauldron/jade/carrying-bar/greatly/auspicious/no/not/favorable

50. Dǐng

- 50.0 Very auspicious. Treat.
- 50.1 A ding cauldron turns upside down: it will be favorable to expel evil.
He gets a slave woman with her child.
There will be no misfortune.
- 50.2 A ding cauldron has food in it.
My mate has an illness; it cannot reach me. Auspicious.
- 50.3 A ding cauldron's "ear" comes off: his travel is blocked.
The fat meat of the pheasant is not eaten.
It is just about to rain. There will be damage.
Trouble, but ultimately auspicious.
- 50.4 A ding cauldron breaks a leg, overturning the duke's stew.
His punishment is execution-in-chamber. Ominous.
- 50.5 A ding cauldron with yellow-brown "ears" and a metal carrying-bar.
A favorable determination.
- 50.6 A ding cauldron with a jade carrying-bar. Greatly auspicious.
There is nothing for which this is unfavorable.

51. Zhèn 震



51.0 震亨(亨)震來虩虩_A笑言啞_A啞_A

Zhèn (*Tīʔn) (hēng:) xiǎng zhèn lái xì-xì (*χiǎk-χiǎk) xiào yán è-è (*ak--ak)

treat/thunder/come/(sound of thunderclap)//laugh/talk/(sound of laughter)//

震驚百里不喪_B匕鬯_B

zhèn jīng bǎi lǐ (*liəŋ) bù sàng (*sāŋ) bǐ chàng (*tʰiəŋ)

thunder/frighten/hundred/li/not/lose/ladle/aromatic spirits

初九震來虩虩_A後笑言

51.1 zhèn lái xì-xì (*χiǎk-χiǎk) hòu xiào yán

thunder/come/(sound of thunderclap)//later/laugh/talk/

啞_A啞_A吉

è-è (*ak--ak) jí

(sound of laughter)//auspicious

六二震來厲_C億喪貝_C

51.2 zhèn lái lì (*liad) yì (*iək) sàng bèi (*pwād)

thunder/come/threatening/MODAL PART./lose/cowry shells/

躋于九陵勿逐七日得

jī yú jiǔ líng wù zhú (*dʰiok) qī rì dé (*tək)

climb/ up on/nine/ridges/don't!/pursue/seven/days/get

六三震蘇蘇震行无眚

51.3 zhèn sū-sū (*so-so) zhèn xíng (*gǎŋ) wú shěng (*siěŋ)

thunder/(sound of roll of thunder)//thunder/travel/no/calamity

九四震遂泥

51.4 zhèn suì nì

thunder/then/mire

六五震往來_D厲意无喪有事_D

51.5 zhèn wǎng lái (*lɛŋ) lì (*liad) yì (*iək) wú sàng yǒu shì (*dʒiək)

thunder/go/come/threatening/MODAL PART./no/loss/have/service

上六震索索視矍矍

51.6 zhèn suǒ-suǒ (*sâk-sâk) shì jué-jué (*kiwak-kiwak)

thunder/(sound of thunderclap)//look/(imitative of glancing about)//

征凶震不于其躬于其鄰

zhēng xiōng (*xiung) zhèn bù yú qí gōng (*kiông) yú qí lín

attack/ominous/thunder/not/go to/DEF/body/go to/DEF/neighbor/

无咎婚媾有言

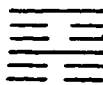
wú jiù hūn gòu yǒu yán

no/misfortune/wife's kin/match/there be/talk

51. Zhèn

- 51.0 Treat. When thunder comes "crack-crack," there is laughter and talking "ho-ho."
Thunder frightens people for a distance of a hundred li.
He does not lose the sacrificial ladle and aromatic spirits.
- 51.1 Thunder comes "crack-crack," and afterwards there is laughter and talking "ho-ho." Auspicious.
- 51.2 Thunder comes threatening: we will perhaps lose cowry shells. He climbs up on the Nine Ridges. Don't pursue him; you will catch him in seven days.
- 51.3 It thunders "rumble-rumble."
It thunders: in travel there will be no calamity.
- 51.4 It thunders, then it is muddy.
- 51.5 Thunder goes and comes. It is threatening.
There will perhaps be no loss (of cowry shells).
He will have employment in service.
- 51.6 When it thunders "clap-clap," people glance about "kiwak-kiwak." Ominous for an attack.
The thunder does not affect his person, but affects his neighbor.
There will be no misfortune.
Among his relatives by marriage there will be talk.

52. Gèn (Kěn) 艮



52.0 艮 (壑) 其背_A 不獲其身_B

(Gèn:) Kěn (*kʰən) qí bèi (*pwaŋ) bù huò qí shēn (*sǐǎn)

cleave/DEF/back/not/obtain/DEF/womb/

行其庭不見其人_B 无咎

xíng qí tíng (*dʰieng) bù jiàn qí rén (*nǐǎn) wú jiù

travel/DEF/court/not/see/DEF/person/no/misfortune

初六 艮 (壑) 其趾_A 无咎 利永貞

52.1 (gèn:) kěn qí zhǐ (*tʰiǎŋ) wú jiù (*giǒŋ) lì yǒng zhēn

cleave/DEF/foot/no/misfortune/favorable/prolonged/determination

六二 艮 (壑) 其腓 不拯其隨 (隨)

52.2 (gèn:) kěn qí fēi (*bʰiwaŋ) bù zhěng qí (suí:) suǐ (*swia)

cleave/DEF/lower leg/not/remove/DEF/marrow/

其心不快

qí xīn bù kuài (*kʰwad)

DEF/heart/not/pleased

九三 艮 (壑) 其限_C 列 (裂) 其夤_C 厲熏心

52.3 (gèn:) kěn qí xiàn (*gʰɛn) liè qí yín (*dʰiǎn) lì xūn xīn (*sǐǎm)

cleave/DEF/waist/rend/DEF/spinal meat/threatening/to smoke/heart

六四 艮 (壑) 其身_B 无咎

52.4 (gèn:) kěn qí shēn (*sǐǎn) wú jiù

cleave/DEF/womb/no/misfortune

六五 艮 (壑) 其輔_D 言有序_D 悔亡

52.5 (gèn:) kěn qí fǔ (*bʰiwo) yán yǒu xù (*dzjo) huǐ wáng

cleave/DEF/jaw/talk/have/order/trouble/go away

上九 敦_C 艮 (壑)_C 吉

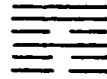
52.6 dūn (*twən) (gèn:) kěn (*kʰən) jí

thick/cleave/auspicious

52. Gèn (Kěn)

- 52.0 If one cleaves the back (of a sacrificial victim) he will not get hold of the womb; if one goes into the courtyard he will not see the person.
There will be no misfortune.
- 52.1 Cleave the feet.
There will be no misfortune.
Favorable in a long-range determination.
- 52.2 Cleave the lower legs, but don't remove the bone marrow.
His heart is not pleased.
- 52.3 Cleave the waist, rend the spinal meat.
It is threatening.
Smoke the heart.
- 52.4 Cleave the womb.
There will be no misfortune.
- 52.5 Cleave the jaw. Talk will be orderly.
Troubles will go away.
- 52.6 Cleave thickly.
Auspicious.

53. Jiàn 漸



53.0 漸 女歸吉利貞

Jiàn (*Dz'iam) nǚ guī jí lì zhēn

maiden/send in marriage/auspicious/favorable/determination

初六 鴻漸于干_A 小子厲有言

53.1 hóng jiàn yú gān (*kân) xiǎo zǐ lì yǒu yán (*ngiǎn)

wild goose/advance/to/riverbank/small/child/threatening/there be/talk/

无咎

wú jiù

no/misfortune

六二 鴻漸于磐_A 飲食衎衎_A 吉

53.2 hóng jiàn yú pán (*b'wân) yǐn shí kàn-kàn (*k'ân-k'ân) jí

wild goose/advance/to/boulder/drink/eat/honk happily//auspicious

九三 鴻漸于陸_B 夫征不復_B

53.3 hóng jiàn yú lù (*liôk) fū zhēng bù fù (*b'îôk)

wild goose/advance/to/high ground/husband/attack/not/return/

婦孕不育_B 凶利禦寇

fù yùn bù yù (*diôk) xiōng (*ɣiung) lì yù kòu (*k'u)

wife/pregnant/not/give birth/ominous/favorable/fend off/bandits

六四 鴻漸于木_C 或得其桷_C 无咎

53.4 hóng jiàn yú mù (*muk) huò dé qí jué (*kǔk) wú jiù (*g'îôg)

wild goose/advance/to/tree/some/get/DEF/rafter/no/misfortune

九五 鴻漸于陵_D 婦三歲不孕_D

53.5 hóng jiàn yú líng (*liəng) fù sān suì bù yùn (*diəng)

wild goose/advance/to/ridge/wife/three/years/not/pregnant/

終莫之勝_D 吉

zhōng mò zhī shèng (*s'jəng) jí

end/none/it/overcome/auspicious

上九 鴻漸于陸其羽

53.6 hóng jiàn yú lù (*liôk) qí yǔ (*giwo)

wild goose/advance/to/high ground/DEF/plumes/

可用為儀吉

kě yòng wéi yí (*ngia) jí

can be/use/serve as/ceremonial dance paraphernalia/auspicious

53. Jiàn

- 53.0 Auspicious for a maiden to be sent in marriage.
A favorable determination.
- 53.1 The wild geese advance to a riverbank.
Threatening for a small child.
There will be talk. No misfortune.
- 53.2 The wild geese advance to a boulder. They eat and drink
and go "honk-honk." Auspicious.
- 53.3 The wild geese advance to high ground. The husband goes on
a military campaign and does not return. The wife is pregnant,
but does not give birth. Ominous.
Favorable for fending off bandits.
- 53.4 The wild geese advance to trees. Someone will get his rafters.
There will be no misfortune.
- 53.5 The wild geese advance to a ridge. The wife does not become
pregnant for three years. In the end nothing overcomes it.
- 53.6 The wild geese advance to high ground.
Their plumes can be used as paraphernalia in the ceremonial dance.
Auspicious.

54. Guī mèi 歸妹 

54.0 歸妹 征凶无攸利

Guī mèi (*Kiwər mwəd) zhēng xiōng wú yōu lì

attack/ominous/no/that for which/favorable

初九 歸妹以娣_A

54.1 guī mèi yǐ dì (*d'iar)

send in marriage/daughter/with/younger sister-secondary wife/

跛能履_A 征吉

bǒ néng lǚ (*liər) zhēng jí

lame/able to/take steps/attack/auspicious

九二 眇能視_A 利幽人之貞

54.2 miǎo néng shì (*d'iar) lì yōu rén zhī zhēn

feeble-sighted/able to/see/favorable/(dark:)confined/person/MOD/determination

六三 歸妹以須(孀)反歸以娣_A

54.3 guī mèi yǐ (xū:) rú (*niu?) fǎn guī yǐ dì (*d'iar)

send in marriage/daughter/with/bondmaid/return/go home/with/younger sister

九四 歸妹愆期_B 遲歸有時(待)_B

54.4 guī mèi qiān qī (*g'ig) chí guī yǒu (shí:) dài (*d'og)

send in marriage/daughter/exceed/period/late/go to new home/there be/delay

六五 帝乙歸妹其君之袂不如

54.5 Dì Yǐ guī mèi qí jūn zhī mèi bù rú

Di Yi//send in marriage/daughter/DEF/ruler/MOD/sleeves/not/compare with/

其娣之袂良_C

qí dì zhī mèi liáng (*liang)

DEF/younger sister-secondary wife/MOD/sleeves/good/

月幾望_C 吉

yuè jī wàng (*miwang) jí

moon/almost/full moon/auspicious

上六 女承筐_C无實_D士刲羊_C

54.6 nǚ chéng kuāng (*k'iwang) wú shí (*d'jět) shì kuí yáng (*ziang)

maiden/hold in outstretched hands/basket/no/contents/young man/stab/sheep/

无血_D无攸利

wú xuè (*xiwet) wú yōu lì

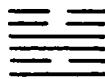
no/blood/no/that for which/favorable

54. Guī mèi

- 54.0 Ominous for an attack.
There is nothing for which this is favorable.
- 54.1 He sent the daughter in marriage, along with her younger sisters as secondary wives.
The lame will be able to walk.
Auspicious for an attack.
- 54.2 The feeble-sighted will be able to see.
A determination favorable for a person in confinement.
- 54.3 He sent the daughter in marriage, along with her bondmaids.
She returned home along with her secondary wives.
- 54.4 He sent the daughter in marriage, but it exceeded the allotted time.
She went late to her new home. There was a delay.
- 54.5 Di Yi sent his daughter in marriage. The mistress's sleeves were not as fine as the sleeves of the secondary wives. The moon was almost full. Auspicious.
- 54.6 The maiden holds out a basket, but there is no fruit in it.
The young man stabs the sheep, but there is no blood.
There is nothing for which this is favorable.

55. Fēng

豐



55.0 豐 亨(享)王假之勿憂宜日中

Fēng (*P'îōng) (hēng:) xiǎng wáng jiǎ zhī wù yōu yí rì zhōng

treat/king/proceed to/it/don't!/grieve/suitable/day/middle

初九 遇其配主A雖旬无咎

55.1 yù qí pèi zhǔ (*t'iu) suī xún wú jiù (*g'îōg)

meet/DEF/consort/master/though it be/xun-10 day week/no/misfortune/

往B有尚(賞)B

wǎng (*g'iwang) yǒu (shàng:) shǎng (*s'iang)

go/there be/reward

六二 豐其蔀日中見斗A

55.2 fēng qí bù (*b'əg) rì zhōng jiàn dòu (*tu)

ample/DEF/(screen:)76-year Callippic cycle/day/middle/see/Dipper/

往得疑疾有孚(俘)發若吉

wǎng dé yí (*ngiəg) jí (*dz'iat) yǒu fú (*p'iuŋ) fā ruò jí

go/get/doubt/illness/there be/capture/arouse/-like/auspicious

九三 豐其沛C日中見沫(昧)C折其右肱无咎

55.3 fēng qí pèi (*p'wād) rì zhōng jiàn mèi (*mwəd) zhé qí yòu gōng wú jiù

ample/DEF/covering/sun/middle/see/dark spots/break/DEF/arm/no/misfortune

九四 豐其蔀日中見斗A

55.4 fēng qí bù (*b'əg) rì zhōng jiàn dòu (*tu)

ample/DEF/(screen:)76-year Callippic cycle/day/middle/see/Dipper/

遇其夷主A吉

yù qí yí zhǔ (*t'iu) jí

meet/DEF/ordinary/master/auspicious

六五 來章D有慶D譽吉

55.5 lái zhāng (*t'iang) yǒu qìng (*kiāng) yù (*z'io) jí

come/(block:)19-year Metonic cycle/there be/rejoicing/honor/auspicious

上六 豐其屋蔀其家 闕其戶

55.6 fēng qí wū (*uk) bù (*'əg) qí jiā (*kâ) kuī qí hù (*g'o)

ample/DEF/canopy/screen/DEF/home/peek/DEF/door/

闕其无人三歲不覿凶

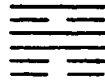
qù (*k'iwek) qí wú rén sān suì bù dí (*d'io) xiōng

desolate/DEF/no/person/three/years/not/see/ominous

55. Fēng

- 55.0 Treat. The king proceeds to it.
Don't grieve.
Suitable for the equinox (when "the day is medium").
- 55.1 He meets his mistress.
It will be a xun 10-day week that there will be
no misfortune.
Going will have its reward.
- 55.2 Full is the "screen" (76-year cycle). At the equinox we see
the Dipper.
If you go, you will get the sickness of doubts.
There will be captives, bristling with anger. Auspicious.
- 55.3 Full is the veiling. Inside the sun we see dark spots.
He breaks his right arm: there will be no misfortune.
- 55.4 Full is the "screen" (76-year cycle). At the equinox we see
the Dipper.
He meets his ordinary master.
- 55.5 In the coming "block" (19-year cycle), there will be rejoicing,
and honor. Auspicious.
- 55.6 Full is the canopy. It screens his home. He peeks
through the door. Desolate it is, with no one there.
He is not seen for three years. Ominous.

56. Lǚ 旅



56.0 旅 小亨 (亨) 旅 貞吉

Lǚ (*Glio) xiǎo (hēng:) xiǎng lǚ zhēn jí

small/treat/traveller/determination/auspicious

初六 旅 A 瑣瑣 斯其所 A 取災

56.1 lǚ (*glio) suǒ-suǒ (*swâ-swâ) sī qí suǒ (*sio) qǔ zāi (*tsəg)

traveller/in tiny pieces//chop/DEF/place/take/disaster

六二 旅 即次 B 懷其資 B

56.2 lǚ jí cì (*ts'iar) huái qí zī (*tsiar)

traveller/come to/hostel/carry on person/DEF/wealth/

得童僕 [貞 em:] 貞吉

dé tóng pú [zhēn em:] zhēn jí

get/serving boy/slave/determination/auspicious

九三 旅 焚其次 喪其童僕

56.3 lǚ fén qí cì sàng qí tóng pú

traveller/burn/DEF/hostel/lose/DEF/serving boy/slave/

貞厲

zhēn lì

determination/threatening

九四 旅 于處 A 得其資斧 A 我心不快

56.4 lǚ yú chǔ (*t'io) dé qí zī fǔ (*piwo) wǒ xīn bù kuài

traveller/at/stop/get/DEF/wealth/axes/my/heart/not/pleased

六五 射雉 C 一矢 C 亡 D 終以譽命 D

56.5 shè zhì (*d'iar) yī shǐ (*s'iar) wáng (*miwang) zhōng yǐ yù mìng (*miǎng)

shoot/pheasant/one/arrow/go away/end/thereby/honor/charge

上九 鳥 E 焚其巢 E 旅人先笑 E

56.6 niǎo (*tiôg) fén qí cháo (*dz'ögg) lǚ rén xiān xiào (*sio)

bird/burn/DEF/nest/travel/person/first/laugh/

後號咷_E 喪牛于易凶

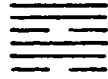
hòu háo-táo (*g'og-d'og) sàng niú (*ngiǔg) yú yì xiōng

later/weep and wail//lose/bovine/at/Yi/ominous

56. Lǚ

- 56.0 Small treat.
Auspicious in a determination for a traveller.
- 56.1 A traveller chops up his place into bits and pieces "swa-swa":
will bring disaster.
- 56.2 A traveller arrives at a hostel. He carries his wealth with him.
He gets serving boys and slaves.
The determination is auspicious.
- 56.3 A traveller burns down his hostel.
He loses his serving boys and slaves.
The determination is threatening.
- 56.4 A traveller is sojourning. He gets his money-axes.
"My heart is not pleased."
- 56.5 He shot a pheasant with one arrow. It disappeared. Ultimately
it led to honor and a commission.
- 56.6 The bird burns its nest. The travelling man first laughs, but
later weeps and wails.
He lost his cattle at Yi. Ominous.

57. Xùn (Zhuàn) 巽



57.0 巽 小亨(享)利有攸往利見大人

Xùn (Swən) xiǎo (hēng:) xiǎng lì yǒu yǒu wǎng lì jiàn dà rén

small/treat/favorable/have/place which/go/favorable/see/big/man

初六 進退利武人之貞

57.1 jìn tuì lì wǔ rén zhī zhēn

advance/withdraw/favorable/military/man/MOD/determination

九二 巽(饌)在牀下 A 用史巫 A

57.2 (xùn:) zhuàn zài chuáng xià (*g'ǎ) yòng shǐ wū (*mǐwo)

lay out offering/at/platform/beneath/use/diviner/sorcerer/

紛若吉无咎

fēn ruò jí wú jiù

numerous/-like/auspicious/no/misfortune

九三 頻巽(饌)吝

57.3 pín (*b'ǐě) (xùn:) zhuàn lìn (*mlǐən)

repeatedly/lay out offering/distress

六四 悔亡田獲三品

57.4 huǐ wáng tián (*d'ien) huò sān pǐn (*p'liəm)

trouble/go away/hunt/catch/three/kinds

九五 貞吉悔亡无不利无初

57.5 zhēn jí huǐ wáng wú bù lì wú chū

determination/auspicious/trouble/go away/no/not/favorable/no/beginning/

有終先庚三日後庚三日吉

yǒu zhōng xiān gēng sān rì hòu gēng sān rì jí

there be/end/before/geng-day/three/days/after/geng-day/three/days/auspicious

上九 巽(饌)在牀下 A 喪其資斧 A

57.6 (xùn:) zhuàn zài chuáng xià (*g'ǎ) sàng qí zī fǔ (*pǐwo)

lay out offering/at/platform/beneath/lose/DEF/wealth/axes/

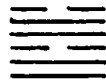
貞凶
zhēn xiōng

determination/ominous

57. Xùn (Zhuàn)

- 57.0 Small treat.
It will be favorable to have somewhere to go.
It will be favorable to see a big man.
- 57.1 They advance and retreat.
A determination favorable for a military man.
- 57.2 Lay out the offering beneath the sacrificial platform. Use diviners and sorcerers. If in plentiful numbers, it will be auspicious.
There will be no misfortune.
- 57.3 Repeatedly lay out the offering: distress.
- 57.4 Troubles will go away.
In the hunt they will catch three kinds of game.
- 57.5 The determination is auspicious. Troubles will go away.
There is nothing for which is is unfavorable.
There will be no beginning. There will be an end.
Auspicious for three days before a geng-stem day and three days after a geng-stem day.
- 57.6 Lay out the offering beneath the sacrificial platform.
He loses his money-axes.
The determination is ominous.

58. Duì (Yuè) 兑



58.0 兑 亨(享)利貞

Duì (*D'wâd) (hēng:) xiǎng lì zhēn

treat/favorable/determination

初九 和兑(悦)吉

58.1 hé (duì:) yuè jí

harmony/pleasure/auspicious

九二 孚(俘)兑(悦)吉悔亡

58.2 fú (duì:) yuè jí huǐ wáng

capture/pleasure/auspicious/trouble/go away

六三 来兑(悦)凶

58.3 lái (duì:) yuè xiōng

come/pleasure/ominous

九四 商(赏)兑(悦)未宁介疾有喜

58.4 (shāng:) shǎng (duì:) yuè wèi níng jiè jí (*dzjət) yǒu xǐ (*χiəg)

reward/pleasure/not yet/peaceful/great/illness/there be/joy

九五 孚(俘)于剥有厲

58.5 fú yú bō (*pǔk) yǒu lì

capture/at/flay/there be/threat

上六 引兑(悦)

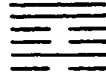
58.6 yǐn (duì:) yuè

draw out/pleasure

58. Dui (Yuè)

- 58.0 Treat. A favorable determination.
- 58.1 The pleasure of harmony. Auspicious.
- 58.2 The pleasure of a capture. Auspicious. Troubles will go away.
- 58.3 Coming pleasure.
Ominous.
- 58.4 The pleasure of a reward.
They are not yet peaceful.
A great illness: there will be joy.
- 58.5 Captives at a flaying: there is a threat.
- 58.6 Drawn out pleasure.

59. Huàn 渙



59.0 渙 亨 (享) 王假有廟

Huàn (*χwân) (hēng:) xiǎng wáng jiǎ yǒu miào

treat/king/proceed to/(have:) his own/temple/

利 涉 大 川 利 貞

lì shè dà chuān lì zhēn

favorable/wade across/big/river/favorable/determination

初 六 用 拯 馬 壯 吉

59.1 yòng zhěng mǎ zhuàng jí

use/geld/horse/healthy/auspicious

九 二 渙 奔 其 机 悔 亡

59.2 huàn bēn qí jī huǐ wáng

spurt/to rush/DEF/low table/trouble/go away

六 三 渙 其 躬 无 悔

59.3 huàn qí gōng wú huǐ

spurt/DEF/body/no/trouble

六 四 渙 其 羣 元 吉 渙 有 丘_A

59.4 huàn qí qún yuán jí huàn yǒu qiū (*k'jǔg)

spurt/DEF/crowd/very/auspicious/spurt/(have:) his own/mound/

匪 夷 所 思_A

fěi yí suǒ sī (*sjǝg)

not be/ordinary/that which/think

九 五 渙_B [汗 其_{em:}] 其 肝_B 大 號

59.5 huàn (*χwân) [hàn qí em:] qí gān (*kân) dà háo (*g'og)

spurt/DEF/liver/great/cry out/

渙 王 居 无 咎

huàn wáng jū (*kjo) wú jiù (*g'jôg)

spurt/king/dwell/no/misfortune

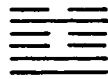
上九 渙其血去逖出无咎

59.6 huàn qí xuè (*χiwet) qù (*kʷab) tì (*t'iek) chū (*t'iwət) wú jiù
 spurt/DEF/blood/remove/far/go out/no/misfortune

59. Huàn

- 59.0 Treat. The king proceeds to his temple.
 It will be favorable to wade across a big river.
 A favorable determination.
- 59.1 If used to geld a horse, it will be healthy. Auspicious.
- 59.2 It (horse's or victim's blood) spurts and rushes over the low table: troubles will go away.
- 59.3 It spurts onto their bodies: there will be no trouble.
- 59.4 It spurts onto the crowd: very auspicious.
 It spurts onto their mound: it is not what one would ordinarily think of.
- 59.5 Spurting is the liver. He howls loudly.
 It spurts onto the king's house: there will be no misfortune.
- 59.6 Spurting is the bloody castration.
 If you are going out far, there will be no misfortune.

60. Jié 節



60.0 節 亨(享) 苦節不可貞

Jié (*Tsiet) (hēng:) xiǎng kǔ jié bù kě zhēn (*tjěng)

treat/bitter/joint of plant/not/can be/determination

初九 不出戶庭无咎

60.1 bù chū hù tíng (*d'ieŋ) wú jiù

not/go out/door/court/no/misfortune

九二 不出門庭凶

60.2 bù chū mén tíng xiōng

not/go out/gate/court

六三 不節若則嗟若无咎

60.3 bù jié (*tsiet) ruò zé jiē (*tsja) ruò wú jiù

not/(joint:) measured/-like/then/sighing sound/-like/no/misfortune

六四 安(寒)節亨(享)

60.4 (ān < *·ân:) hán (*g'ân) jié (hēng:) xiǎng

(medically) cold/joint/treat

九五 甘節吉往_A有尚(賞)_A

60.5 gān jié (*tsiet) jí (*kiět) wǎng (*giwang) yǒu (shàng:) shǎng (*síang)

sweet/joint/auspicious/go/there be/reward

上六 苦節貞凶悔亡

60.6 kǔ jié zhēn xiōng huǐ wáng (*mǐwang)

bitter/joint/determination/ominous/trouble/go away

60. Jié

- 60.0 Treat.
A bitter joint: cannot be determined.
- 60.1 He does not go out of door and courtyard: there will be no misfortune.
- 60.2 He does not go out of gate and courtyard: ominous.
- 60.3 If he is not moderate, then it will be "alas."
There will be no misfortune.
- 60.4 A "cold" joint.
Treat.
- 60.5 A sweet joint: auspicious.
Going will have its reward.
- 60.6 A bitter joint: the determination is ominous.
Troubles will go away.

61. Zhòng fú 中孚 61.0 中孚 豚魚_A 吉利涉大川

Zhòng fú (*Tìŋg p'juŋ) tún yú jí lì shè dà chuān

young pig/fish/auspicious/favorable/wade across/big/river/

利貞

lì zhēn

favorable/determination

初九 虞_A 吉有他(它)不燕

61.1 yú (*ngiwo) jí yǒu tā (*t'â) bù yàn (*ian)

burial-sacrifice/auspicious/there be/unanticipated harm/not/calm

九二 鳴鶴_B 在陰其子和_C之

61.2 míng hè (*g'âk) zài yīn (*iəm) qí zǐ hè (*g'wâ) zhī

call/crane/be at/shady northern slope/DEF/offspring/respond to/it/

我有好爵_B 吾與爾靡_C之

wǒ yǒu hǎo jué (*tsiok) wú yǔ ěr mí (*mia) zhī

we/have/fine/jue-beaker/I/with/you/empty/it

六三 得敵或鼓或罷_C或泣或歌_C

61.3 dé dí (*d'iek) huò gǔ (*ko) huò bà (*b'ia?) huò qì (*k'liɛp) huò gē (*kâ)

get/enemy/some/drum/some/rest/some/weep/some/sing

六四 月幾望_D 馬匹亡_D 无咎

61.4 yuè jī wàng (*mɿwang) mǎ pǐ wáng (*mɿwang) wú jiù

moon/almost/full moon/horse/one of pair of horses/go away/no/misfortune

九五 有孚(俘)繫如无咎

61.5 yǒu fú luán (*bliwan) rú wú jiù

there be/capture/tie together/-like/no/misfortune

上九 翰音登于天貞凶

61.6 hàn (*g'ân) yīn dēng yú tiān (*t'ien) zhēn xiōng

wing/sound/rise/in/sky/determination/ominous

61. Zhòng fú

- 61.0 A young pig, a fish: auspicious.
It will be favorable to wade across a big river.
A favorable determination.
- 61.1 Auspicious for an yu burial sacrifice.
There will be unanticipated harm. It will not be calm.
- 61.2 There is a crane calling on the shady northern slope.
Its offspring answers it.
We have a fine beaker (of wine).
I will empty it together with you.
- 61.3 They have gotten the enemy. Some beat drums, some rest.
Some weep, some sing.
- 61.4 The moon is almost full and a matched horse runs away: there
will be no misfortune.
- 61.5 There will be captives, all trussed together. There will
be no misfortune.
- 61.6 With the sound of flapping wings it rises in the sky: the
determination is ominous.

62. Xiǎo guò 小過



62.0 小過 亨(享)利貞可小事不可大事飛鳥

Xiǎo guò (*Sjog kwâ) (hēng:) xiǎng lì zhēn kě xiǎo shì bù kě dà shì fēi niǎo

treat/favorable/determination/O.K./small/matter/not/O.K./big/matter/fly/bird/

遺之音不宜上宜下大吉

yí zhī yīn bù yí shàng yí xià dà jí

leave behind/DEF/sound/not/suitable/go up/suitable/go down/greatly/auspicious

初六 飛鳥以凶

62.1 fēi niǎo (*tióg) yǐ xiōng

fly/bird/thereby/ominous

六二 過其祖遇其妣不及其君_A

62.2 guò qí zǔ (*tso) yù qí bǐ (*pǐər) bù jí qí jūn (*kǐwən)

pass/DEF/forefather/meet/DEF/foremother/not/reach/DEF/ruler/

遇其臣_A无咎

yù qí chén (*dǐěn) wú jiù

meet/DEF/bondsman-minister/no/misfortune

九三 弗過防_B之從或戕_B之凶

62.3 fú guò fáng (*biwang) zhī cóng huò qiāng (*dz'ǎng) zhī xiōng

not (him)/pass/prevent/him/follow/some/injure/him/ominous

九四 无咎弗過遇之往厲必戒

62.4 wú jiù fú guò yù (*ngju) zhī wǎng lì bì jiè

no/misfortune/not (him)/pass/meet/him/go/threatening/must/cautious/

勿用永貞

wù yòng yǒng zhēn

don't!/use/prolonged/determination

六五 密雲不雨自我西郊

62.5 mì yún bù yù zì wǒ xī jiāo

dense/clouds/not/rain/from/our/west/outskirts/

公弋取彼在穴

gōng yì (*diak) qǔ bǐ (*pia) zài xué (*g'iwet)

duke/shoot bird with arrow and string attached/take/that one/in/cave

上六 弗遇過_c之飛鳥離_c之凶

62.6 fú yù guò (*kwâ) zhī fēi niǎo lí (*lia) zhī xiōng

not (him)/meet/pass/him/fly/bird/be netted in/it/ominous/

是謂災眚

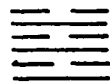
shì wèi zāi shěng

this/means/disaster/calamity

62. Xiǎo guò

- 62.0 Treat. A favorable determination. Can be applied to small matters, but not to big matters. The flying bird leaves behind its sound: it is not fit to go up, but fit to go down. Greatly auspicious.
- 62.1 A flying bird: it is thereby ominous.
- 62.2 He passes by (the Corpse impersonator or tablet of) his forefather, and faces (the Corpse impersonator or tablet of) his foremother. He does not reach to his ruler, but confronts his minister.
- 62.3 He does not pass them. They prevent him. Someone following him injures him. Ominous.
- 62.4 There will be no misfortune. He does not pass him, but faces him. Threatening for going. One must be cautious. Don't use this for a long-range determination.
- 62.5 Dense clouds do not rain. They come from our western outskirts. The duke shot a bird with his string-arrow, and retrieved it from a cave.
- 62.6 He does not face him, but passes him. The flying bird is enmeshed in the net. Ominous. This means disaster.

63. Jì jì 既濟



63.0 既濟 亨(享) 小利貞 初吉 終亂

Jì jì (*Kjə̀d tsiər) (hēng:) xiǎng xiǎo lì zhēn chū jí zhōng luàn

treat/small/favorable/determination/beginning/auspicious/end/disorder

初九 曳其輪(綸) 濡其尾 无咎

63.1 yè qí lún rú qí wěi wú jiù

to trail/DEF/spun thread/get wet/DEF/tail/no/misfortune

六二 婦喪其茀 勿逐 七日得

63.2 fù sàng qí fú (*pǐwət) wù zhú (*d'jòk) qī rì dé (*tək)

matron/lose/DEF/(head ornament:) false hair/don't!/pursue/seven/days/get

九三 高宗伐鬼方 三年克之

63.3 Gāo Zōng fá Guǐ fāng sān nián kè zhī

High/Ancessor/attack/Gui/fang-border state/three/years/conquer/it/

小人勿用

xiǎo rén wù yòng

small/man/don't!/use

六四 繻(襦)有衣袽 終日戒

63.4 rú (*niú) yǒu yì nǚ (*nio) zhōng rì jiè

jacket/there be/wear/silk floss/end/day/cautious

九五 東鄰殺牛 不如西鄰

63.5 dōng lín shā niú (*ngiǔg) bù rú xī lín

east/neighbor/slaughter/bovine/not/compare with/west/neighbor/MOD/

之禴祭實受其福

zhī yuè jì shí shòu qí fú (*piuk)

yue-sacrifice/sacrifice/really/receive/DEF/blessings

上六 濡其首厲

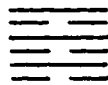
63.6 rú qí shǒu lì

get/wet/DEF/head/threatening

63. Jì jì

- 63.0 Treat.
 A somewhat favorable determination.
 Auspicious for the beginning, but a mess at the end.
- 63.1 He trails along the spun thread.
 It wets its tail.
 There will be no misfortune.
- 63.2 A matron loses her wig. Don't search for it. She will get
 it in seven days.
- 63.3 The High Ancestor (Shang king Wuding) attacked the Gui
 border state, and conquered it in three years.
 A small man should not use this.
- 63.4 For a jacket there are those who wear worn out silk floss.
 Be cautious throughout the day.
- 63.5 The neighbors to the east slaughter an ox. It does not
 compare with the yue summer sacrifice of
 the neighbors to the west in really receiving their blessings.
- 63.6 It gets its head wet. Threatening.

64. Wèi jì 未濟



64.0 未濟 亨 (享) 小狐汔濟 A 濡其尾 A

wèi jì (*m_iwə̀d tsier) (hēng:) xiǎo hú qì jì (*tsi r) rú qí wěi (*m_iwēr)

treat/small/fox/at point of/cross over stream/get wet/DEF/tail/

无攸利

wú yōu lì (*liəd)

no/that for which/favorable

初六 濡其尾吝

64.1 rú qí wěi lìn

get wet/DEF/tail/distress

九二 曳其輪 (綸) 貞吉

64.2 yè qí lún zhēn jí

to trail/DEF/spun thread/determination/auspicious

六三 未濟征凶利涉大川

64.3 wèi jì zhēng xiōng lì shè dà chuān

not yet/cross over stream/attack/ominous/favorable/wade across/big/river

九四 貞吉悔亡 B 震用伐

64.4 zhēn jí huǐ wáng (*m_iwang) zhèn yòng fá

determination/auspicious/trouble/go away/(thunder:) Zhen/use/attack/

鬼方 B 三年有賞 B 于大國

Guǐ fāng (*p_iwang) sān nián yǒu shǎng (*siang) yú dà guó

Gui/fāng-border state/three/years/there be/reward/at/big/state

六五 貞吉无悔君子之光 B

64.5 zhēn jí wú huǐ jūnzǐ zhī guāng (*kwāng)

determination/auspicious/no/trouble/noble//MOD/glory/

有孚 (俘) 吉

yǒu fú jí

there be/capture/auspicious

上九 有孚 (俘) 于飲酒 无咎 濡其首

64.6 yǒu fú (*p'íug) yú yǐn jiǔ (*tsiôg) wú jiù (*g'íôg) rú qí shǒu (*síôg)

there be/capture/at/drink/liquor/no/misfortune/get wet/DEF/head/

有孚 (俘) 失是 (匙)

yǒu fú (*p'íug) shī (shì:) chí (*t'íěg)

there be/capture/lose/spoon

64. Wèi jì

- 64.0 Treat.
The small fox is on the point of crossing over the stream and wets its tail: there is nothing for which this is favorable.
- 64.1 It wets its tail: distress.
- 64.2 He trails along the spun thread.
The determination is auspicious.
- 64.3 It has not yet crossed over the stream.
Ominous for an attack.
Favorable for wading across a big river.
- 64.4 The determination is auspicious. Troubles will go away.
Zhen used this to attack the Gui border-state, and in three years was rewarded in the great state (of Shang).
- 64.5 The determination is auspicious. There will be no trouble.
It will be glory for the nobles. There will be a capture.
Auspicious.
- 64.6 There will be a capture while drinking wine.
There will be no misfortune.
It gets its head wet.
There will be capture.
He will lose the spoon.

PART THREE

GLOSSES ON THE YIJING TEXT (SAMPLE)

GLOSSES ON HEXAGRAM 1 QIÁN 乾

1.0.0 Hexagram name Qián 乾

The Mawangdui Yijing Manuscript (Wenwu 1974.7 Plate I and 1984.3, 1-8--hereafter referred to as MS.) writes the hexagram name and hexagram text 1.0 as 鍵元亨? [亨, 亨]利貞. The hexagram name Jiàn 鍵 is repeated in 1.3 in reduplicated form: 鍵 = (= is the ditto mark used throughout the Mawangdui MSS.), just as Qián 乾 is reduplicated in the received text. This correspondence of variants among hexagram names and like words in the text, which appears to be consistent throughout the MS., is one type of evidence, among several, that the hexagram names originated and were conceived of as tags designating a hexagram, by selecting a prominent word in the hexagram or line texts, and writing it at the beginning of the hexagram text, if it did not already occur in that position.

Li Jingchi (Zhouyi tanyuan--hereafter referred to as Tanyuan--"Preface," p. 15) says Qián and Kūn are symbols of Heaven and Earth, but rejects any other symbolic significance. He does not explain how these symbols work in the original text, in view of the fact that qián 乾 appears only in 1.3 in a reduplicated expression of manner, and kūn 坤 not at all in Yi, unless it is the first word of hexagram text 2.0. However, in Zhouyi tongyi (hereafter Tongyi), p. 1, he further states that qián refers to the Northern Dipper, the pivot of Heaven, and symbolizes the body of Heaven (天体) itself. This follows Wen Yiduo (see 1.3.1).

1.0.1 元 亨

Both yuán 元 and hēng/xiǎng 亨 are high-frequency lexical items in the

Yi text, the usage of which is discussed synoptically in Part One, Chapter 4, "Some Important Lexical Items." The editors of the modern transcription of the Mawangdui MS. in Wenwu 1984.3 have transcribed this first occurrence of hēng/xiǎng as 享 (亨). That is, they have treated the graph redrawn under 1.0.0 above as the Han equivalent of xiǎng 享, while treating that in turn as a "loan" for hēng 亨. The approximately 40 subsequent occurrences of similarly appearing graphs in the MS. are transcribed simply as hēng 亨. On the other hand, there are five cases of hēng or xiǎng in the MS. where the MS. graph 芳 is transcribed as 芳 and treated as a loan for xiǎng (14.3, 17.6, 41.0, 42.2, 47.2). Each of these is preceded by yòng: 用芳 (享). (The sixth case of yòng hēng/xiǎng in the received text in 46.4 is missing in the MS., and the editors have retained the hēng of the received text.)

Yuán sometimes used to be regarded as one of four coordinate expressions in the hexagram texts which describe qualities. Legge (see below) follows this line of interpretation. Since it is common in EOC as an intensifier 'great, greatly, very,' virtually all modern commentators, however, treat it as subordinate to hēng/xiǎng. This latter word is itself subject to two differing interpretations, as described in Part One. In these Glosses the differing interpretations of the phrase 1.0.1 which result from either different glosses of the individual graphs or different syntactic analyses of the phrase are grouped under the bold Roman letters **A**, **B**, etc. The same pattern is followed in all subsequent glosses.

A. Legge: (Note: when no work is cited, reference is made to an author's translation or edition of the Yijing listed in the Bibliography, and to the same hexagram and line text dealt with in the gloss where the author is cited; in this case, the reference is to Legge's translation I Ching: Book of Changes, p. 57, on which the translation of 1.0.1 appears. Since all such

works are arranged in the same traditional serial order of hexagrams, this provides a simple, yet unambiguous, means of citation, which would not be improved by adding page numbers. Where this system is inadequate, as in the case of Li Jingchi, whose glosses to the Yi, with the exception of his last published work, Zhouyi tongyi, are scattered throughout his writings, a citation is always made to a specific work and page. In either case full bibliographic information is provided in the Bibliography. Items are alphabetized there by the way they are cited, whether author's name, title, or abbreviated reference.) Legge's translation runs "Khien (represents) what is great and originating, penetrating, advantageous, correct and firm." RK: This interpretation, taking yuán as "what is great and originating," and hēng as a coordinate construction "penetrating," is justified neither by the usage of these words elsewhere in the Yi nor by any external parallels in EOC.

B. Gao Heng (Zhouyi dazhuan jinzhu, hereafter abbreviated Dazhuan, and Zhouyi gujing jinzhu, hereafter Gujing--unless otherwise indicated, reference is made to Gao's most recent views on the Yi in Dazhuan): yuán means 'great' 大; 亨 is to be read xiǎng 'sacrificial offering,' and 亨 is just another form of the word written 亨 (see Part One discussion). Thus 1.0.1 is "Great Sacrifice." In Gujing this is explained as follows: "when the ancients conducted the sacrifice Dà Xiǎng, they manipulated the stalks and encountered this hexagram, and so noted yuán xiǎng "Great Sacrifice" (古人與行大享之祭, 曾筮遇此卦, 故記之曰元亨). In Dazhuan Gao refines this, while retaining the same senses of the individual words: "in manipulating the stalks, if you encounter this hexagram, you can conduct the sacrifice Dà Xiǎng" (筮遇此卦, 可舉行大享之祭). Gao thus makes clearer the temporal relations of divining and sacrifice. A favorable divination (1.0.2) is a precondition for sacrifice. Wen Yiduo's interpretation in "Zhouyi yizheng leizuan" (hereafter "Leizuan"),

p. 52, is the same as Gao's: all 亨 in Yi are read xiǎng; yuán xiǎng is like "big offering" (大亨). Similarly Gerhard Schmitt (Sprüche der Wandlungen auf ihrem geistesgeschichtlichen Hintergrund--hereafter Sprüche--p. 90 on 56.0, p. 108 on 63.0) translates 亨 as "Opfer" xiǎng `sacrifice, offering': "offerings are made and accepted." See Part One and interpretation C. below.

C. It is possible to interpret hēng as a divinatory term, that is, as a prognostication or judgment. The lost Han commentary called Zi Xia zhuan 子夏傳, quoted in the Tang dynasty work Zhouyi jijie, edited by Li Dingzuo, glossed this graph as tōng 通 `pass through, penetrate.' (Hereafter all quotations from lost early commentaries which appear in this work will be cited as "ap. Jijie," just as those which appear in the other major source of quotations from such early commentaries, the Jingdian shiwen of Lu Deming, "Zhouyi yinyi" section, will be cited as "ap. Shiwen.") The gloss tōng is the only one given (without attribution) by Lu Deming in Shiwen. Many translations and exegeses follow this gloss, while interpreting it with a variety of nuances. Richard Wilhelm (I Ging, p. 126) is typical in translating as "Gelingen": "Das Schöpferische wirkt erhabenes Gelingen...." The official English translation of Wilhelm's I Ging by Cary Baynes, The I Ching or Book of Changes (hereafter W-B) renders this (p. 4) as "The CREATIVE works sublime success...." For W-B then, yuán means `great' 大, in the more elegant dress `sublime,' while hēng means `success.' Iulian K. Shchutskii (Researches on the I Ching, p. 154; translation of part of Kitaiskaya Klassicheskaja "Kniga Peremen"--subsequent page references are all to Researches) is similar to W-B: "Great accomplishment." Legge's "penetrating," quoted above, is a literal translation of the gloss tōng. Qu Wanli ("Zhouyi gua yao ci cheng yu Zhou Wu Wang shi kao," hereafter "Wu Wang shi," pp. 12-13) says that hēng is one of the specialized terms that the

author of the Yi used in unique senses which cannot be explained in terms of their normal use in ancient literature. While it normally meant 'make an offering' (享獻), in 39 cases (excluding 9 cases where 亨 "was originally the word xiǎng 享") its meaning is uniformly tōng ('unobstructed'?—Qu doesn't explain). But Qu finally endorsed xiǎng everywhere (see Part One).

Li Jingchi ("Zhouyi shici kao" in Tanyuan, hereafter "Shici kao," p. 30; "Zhouyi jiaoshi," hereafter "Jiaoshi," #166, i.e., Gloss 166 on pp. 127-128) would read 1.0.1 as something like "greatly auspicious," or "very lucky." Hēng 亨 is a divinatory term expressing 'good' 好, like jí 吉. Tongyi, reflecting Li's final judgment as of the early 1970's, follows the same reading, adding the literal gloss hēng means tōng, as above. Li comments, concerning Gao's interpretation, that there are many places in the Yi where hēng 亨 is interchangeable with xiǎng 享 'sacrifice' (可通於享祀者頗多), although this does not mean that all must be so construed, as Gao has done. Where hēng means 'sacrifice,' Li continues, a number of times it follows jí 吉: 11.0, 12.1, 50.0 吉亨(享) 'auspicious sacrifice' (?). It is clear that jí and hēng are in the same category of divinatory terms. Where hēng occurs by itself (and Li includes 1.0.1 in this category), it means jí hēng 'lucky, auspicious,' and not 'sacrifice.' Edward L. Shaughnessy, in the most thorough study so far of the composition of the hexagram texts ("The Composition of the Zhouyi", pp. 123ff.), translates "Primary receipt." By this he intends to capture a number of the varied nuances that yuán and hēng/xiǎng had in early texts, while stressing the principal function of the phrase as a prognostication (p. 130). He is in essential agreement with Li Jingchi in this respect.

E. R. Hughes (Chinese Philosophy in Classical Times, p. 8--subsequent references are to this work) translates "Supreme Blessing." (Although Hughes translated only the first two hexagrams and line text 31.4 in this 1942 work,

his translations are philologically careful, literate, and show the influence of Arthur Waley and the modern school of Yijing scholars. Hence I reproduce them all in these Glosses.

RK: I follow interpretation B. and translate "**Grand treat**," understanding this "treat" (xiǎng) to be the term used for a sacrificial offering which has been accepted by the gods, as explained further in Part One. The Mawangdui MS., along with other textual evidence, provides ample cause for viewing the graphs 亨 and 享 as variations on the same theme. Interpretation C., translating as "very successful," etc., and understanding this to be a specialized prognostication term, indicating success for the undertaking divined, is also plausible, but totally lacking any parallels for this hēng elsewhere in early literature, is less attractive.

1.0.2 利貞

Both lì 利 and zhēn 貞 are also high-frequency items in the Yi, which are discussed in Part One, Chapter 4. There is little disagreement about the meaning of lì, although there are differences in the way its syntactic relation to zhēn is analyzed. Most of the proposed translations, "favorable," "profitable," "lucky," "advantageous," "beneficial," "furthering," etc., differ more in the nuance of their English usage than in core meaning. I have adopted the translation "favorable" as being the most flexible in rendering the 119 cases of lì throughout the text of the Yi, including a variety of syntactic and semantic environments.

The graph zhēn occurs almost as frequently in the text, with 111 cases, and its interpretation, which is subject to a radical divergence of opinion, is probably the single greatest factor in grasping the meaning of the Yi text overall. Within the modern school of scholars, however--those with whose interpretations I am primarily concerned in these Glosses, there is nearly

unanimous agreement that zhēn is a divinatory term similar to the graph transcribed as zhēn in the oracle bone inscriptions (OBI). Suggested translations include "divination," "to divine," "augury," "prognostication," "the oracle consulted," "divinatory inquiry," etc. I have discussed the slightly different understandings that each of these translations conveys in Part One, and presented the arguments why I believe the translation "determination," or "determined," understood as the resolution of doubt, best represents the sense of zhēn in the Yi as it was understood in the Western Zhou period, and at the same time, in its own semantic development and polysemy, reflects that of zhēn, from 'resolution of doubt' to 'firm resolution.' The interpretations summarized below reflect for the most part the various modern understandings of zhēn as a divinatory term and its relation to the preceding lì, but I have cited translations based on the older traditions, as well as the somewhat idiosyncratic interpretation of Qu Wanli.

A. Legge: "...advantageous, correct and firm." He again takes the two words as coordinate expressions. "Correct and firm" translates both the two earliest (Han) glosses on zhēn: as zhèng 正 (Zi Xia zhuan, ap. Jijie; also Tuan Commentary *passim.*); and as gù 固 or zhēn gù 貞固 (Zi Xia zhuan ap. Jijie and Wen yan commentary, Zhouyi zhengyi or Zhouyi zhushu, SBBY ed., 1/6b). Here as usually in the Yi, Legge faithfully renders Zhu Xi's commentary (cf. Zhouyi benyi: 正而固也) into English.

B. W-B: "Furthering through perseverance. "This is based on R. Wilhelm's German translation of 1.0.2 "fördernd durch Beharrlichkeit," although elsewhere in the text Wilhelm renders the same phrase as "fördernd ist Beharrlichkeit" (I Ging, p. 94, trans. of 32.0). That is, Wilhelm has no consistent syntactic analysis of the phrase 1.0.2. Shchutskii (p. 154) "steadiness is favorable" resembles the latter Wilhelm translation.

Qu Wanli ("Wu Wang shi," pp. 12-13; "Shuo Yi san gao," hereafter

"Sangao," pp. 23-26) adopts a similar interpretation of zhēn. He says that while it originally meant 'make divinatory inquiry' (卜問), it was deliberately used by the author of the Yi in a different sense from this in 104 out of the 109 (sic) places in which it appears. It usually in the Yi has the special meaning 'adhere to normal past practice and not change' (守其素常而不變—"Sangao," p. 24). In only 3 or so cases is it used like 卜問, and in 2 cases, like 禎祥 'fortunate.' The syntax of 1.0.2 for Qu, then, is a predicate, lì, followed by a complement, zhēn. He interprets it as a prognostication saying "favorable to adhere to what is normal and not change" ("Sangao," pp. 25-26).

C. Gao Heng: zhēn is nominal, meaning 'divination, divining' (占問); lì is adjectival, modifying zhēn; 1.0.2 means "it is an advantageous divination" (乃有利之占問). In Gujing he clarifies the divinatory function of this phrase: "When they manipulated the stalks and encountered this hexagram, it would be advantageous to undertake some activity, thus it says 'advantageous divination'." E. R. Hughes (p. 8) expresses the same interpretation in different language: "an augury of advantage." His punctuation of the entire line 1.0 also provides a mechanism for relating the phrases 1.0.1 and 1.0.2. He writes, "Supreme blessing: an augury of advantage." This use of the colon to suggest that the second part is in some sense an explanation of the first part makes better sense in those line texts which follow the common pattern "omen: interpretation," as in 1.1, etc. below (q.v.). Nathan Sivin (Review of Blofeld, pp. 297-298) also makes use of a colon, but in a different way. He tentatively translates zhēn as "prognosticate" and rearranges the order of the words, using the colon to highlight the fact that it is the expression which modifies zhēn which bears the important oracular judgment. Yet his interpretation is essentially the same as Gao's. Thus he writes the phrase 1.0.2 as "Prognostication (?):

advantageous."

Edward Shaughnessy ("The Composition of the Zhouyi," hereafter "Composition," p. 130ff.) rejects interpretation C. of Gao Heng et al. as linguistically untenable. The relation of lì to zhēn cannot be adjective modifying noun, Shaughnessy says, and this is what he believes this interpretation amounts to. RK: Extensive analysis of the linguistic evidence here is best confined to Part One. Note, however, that an alternative syntactic analysis of 1.0.2 is adverb-verb: "favorably determined." While this appears to bear no great difference in understanding of the text from "an advantageous divination," "a favorable determination," etc., it does have certain advantages in dealing with the related phrase (bù) kě zhēn (不) 可 貞, which is best understood as "can(not) be determined," i.e., encountering this line in manipulating the stalks will not produce an answer to the divinatory inquiry. See D. below for Shaughnessy's own view.

James M. Menzies ("Baigen shi...", "kaoshi," pp. 2-3) relates 1.0.2 to an unusual interpretation of 1.0.1. He paraphrases 1.0 as follows: "If one has from the beginning a constant heart/mind, the divination will then be favorable" (元始有恒心[通亨]貞問即有利).

Li Jingchi ("Shici kao," pp. 30-31) stresses the active, verbal nature of zhēn, but by this he means to reject its interpretation as a kind of quality like 'correct' or 'firm,' and interpret it instead as representing an action. I do not believe he is in disagreement with Gao Heng et al. on this point. Although none of the Chinese scholars has talked in terms of syntactic classes like nouns or verbs, and I have made explicit a syntactical analysis which is only implicit in their modern Chinese paraphrases, nevertheless it appears that for both Li and Gao zhēn is fundamentally a verb, which serves a nominal function in context in the Yi, something like the English gerund "divining." Both Gao and Li recognize the similarity to the OBI usage of

zhēn, which is also fundamentally verbal. Whether the OBI formula "Diviner-X zhēn" should be analyzed as "Diviner X divined [determined, stabilized, tested the proposition, etc.]" or "Diviner-X's divination" has not, to my knowledge, been considered, but there is agreement that zhēn is there essentially verbal. (For the notion of indistinguishability between nouns and verbs in EOC, see Pan Yunzhong, Hanyu yufashi gaiyao, pp. 28-29, and Wang Li, Gudai Hanyu, pp. 313-319.) Li Jingchi does not discuss the meaning of lì, nor the syntactic relation of lì and zhēn, but he groups this formula along with zhēn jí zhēn 吉 and kě zhēn 可貞 in a category of prognostications which he labels "having divined, it is auspicious" (貞問而吉的). From this it is clear that his interpretation of 1.0.2 in "Shici kao" is similar to Gao Heng's. In Tongyi, however, he paraphrases 1.0.2 as lì yú zhēnwèn 利于贞问—"favorable in divining" (?) "favorable to divine" (?)—which syntactically, at least, is closer to the reading of interpretation D. below. But Li says only that this means 'auspicious.'

D. Edward Shaughnessy ("Composition," pp. 123-133, 149-151; "Shi `yǒu fú 釋有孚," p. 7; etc.) interprets lì as above, translating as "beneficial," and also zhēn in the same way, translating as "to divine, perform a divination." But his point of departure for understanding the phrase lì zhēn is the analogy provided by the general case of what I call predicate-complement expressions made up of lì, which he calls a modal auxiliary, followed by a verb: "it will be beneficial to Verb" ("Composition," p. 128). He treats lì zhēn as strictly parallel with the scores of expressions such as 1.2.2 利見大人 "beneficial to see the great man"; or 3.0 利建侯 "beneficial to establish a lord." Thus he translates 1.0.2 as "(it is/will be) beneficial to divine." The same is true for the some 22 other cases of the phrase lì zhēn in the Yi. The implications of this interpretation are far-reaching. Shaughnessy argues in favor of a multi-stage process of

Yijing divination, in which the hexagram text represents the outcome of a preliminary stage of general prognostication. The phrase "it will be beneficial to divine" signals that it will be auspicious to proceed to the next stage, represented by the line texts. Shaughnessy further attempts to distinguish between the most general statement lì zhēn "beneficial to divine," the majority of cases of which fall in the hexagram texts, and the numerous more specific statements in which a qualifier inserted between lì and zhēn limits the scope of the prognostication, the majority of which fall in the line texts ("Composition," pp. 150-151). The latter include such statements as "beneficial to perform a residential divination" (3.1, 17.3 利居貞), "beneficial for a warrior's divination" (57.1 利武人之貞), etc. Since he has categorically stated that such statements precede and sanction divinations, rather than represent generalizations of divinatory experience, the aide-mémoire of the diviner, as in the Gao Heng/Li Jingchi view, Shaughnessy is led to postulate, beyond the first two stages which have resulted in the hexagram and line text records, an "even further specified divination" as the final stage of the process, a stage which tradition has left no record of.

Schmitt also, in his translation of 63.0 小利貞 (Sprüche, p. 108), seems to adopt a similar interpretation. He translates, "It is on a small scale [or to a small extent?] advantageous to consult the oracle" ("Es nützt in kleinem Maße, das Orakel zu befragen"). Schmitt might mean, however, simply that the result of the divination is that it is advantageous to do something else, namely, that which was the topic of the divinatory inquiry. This would not differ significantly from interpretation C. above.

RK: Interpretation D., involving a multi-stage divinatory process, is extremely interesting, and needs to be considered more thoroughly in the context of what is now known about OBI pyromancy and its likely connection

with Yijing achillomancy; in the context of the emerging knowledge of the "hexagram number signs" (八卦 數字符號); and with respect to its explanatory power for the Yi text itself. Does it solve more problems than it creates? The statistical distribution of various phrases is by no means compelling, and in any case allows other conclusions than those drawn by Shaughnessy. One would expect, whatever one's view of the distinction between hexagram and line texts, that the former, resembling as they do chapter headings, would contain statements of greater generality than the line texts. A lì zhēn in a hexagram text might subsume a variety of specific lì X zhēn statements, as well as [X] zhēn jí statements in its line texts. More important, we have no assurance that more than a fraction of the prognostications associated with any given hexagram and line have been transmitted by the tradition. Although interpretation D. is well worth pursuing, at present I find the reading of the Chinese scholars in interpretation C. more convincing, and translate 1.0.2 as "A favorable **determination**" to reflect the understanding of the phrase as a generalization based on past prognosticatory experience.

1.1.1 潛 龍

There is general agreement on the connotative meaning of these words, but not about their denotative meaning, what they refer to, either symbolic or otherwise. The Mawangdui MS. writes 1.1 as 潛 (right half obscure) 龍勿用. In Wenwu 1984.3 this is transcribed as 浸(潛)龍勿用. Hellmut Wilhelm ("I-Ching Oracles in the Tso-chuan and Kuo-yu," pp. 275-276,279) has reconstructed the "original texts" for the line texts

1.1-6, omitting all of what he regards as later accretions. These read as follows: 1.1 潛 龍, 1.2 見 龍 在 田, 1.3 終 日 乾 乾, 1.4 或 躍 在 淵, 1.5 飛 龍 在 天, 1.6 亢 龍. Phrases like 1.1.2 勿 用, 1.2.2

利見大人, etc. he refers to as "commentary" (p. 275). See 1.3.1 for further details.

A. Gao Heng (Gujing): "Hidden dragon," follows the Shuowen definition of qián as cáng 藏, as well as the gloss of Cui Jing 崔憬 ap. Jijie (yǐn 隱). In Dazhuan he expands this to "hidden in the water," the common meaning of qián in EOC (cf. GSR 660n *dz'jɛm `to lie at the bottom of the water' in Shi). This is also my translation: "**Submerged dragon.**" Gao takes this to be a metaphor for a person withdrawn into seclusion and not taking any action (1.1.2). Gao's discussion of lóng `dragons' throughout the line texts of Hexagram 1 makes it clear that, while he sees the lóng as a metaphor, he views the lóng itself as an ordinary amphibious animal, not an imaginary, mythical dragon. The lively scholarly discussion of the color of a lóng dragon's blood in 2.6, in which both Gao and Wen Yiduo participate, shows that the interest in dragons as a zoological phenomenon is not confined to ancient China. Dragons have been sighted throughout Chinese history, and belief in their existence continued until modern times. According to one survey at the beginning of the twentieth century (cited in Nagel's Encyclopedia-Guide: China, pp. 170-171, entry "Long"), when a hundred people were asked whether they believed that dragons exist, 82 replied that they did. (Nagel's Guide contains an excellent summary of what it refers to as the "popular zoology" of dragons.) This point is worth making because the sighting of dragons, as referred to in this hexagram, made excellent omens, which needed interpretation. It is natural that when someone spotted a dragon, he would consult the oracle to fathom its significance. The omens recorded in the line texts here, with their prognostications, represent the distillation of centuries of diviners' experience with such omens and their aftermaths. No further explanation of their meaning or symbolism is required to justify their appearance in the Yi. Yet

other symbolic meanings have been proposed, as cited, for example, in B. below.

Some scholars consider the lóng to have been crocodiles or snakes, or transmogrified, mythologized versions of crocodiles or snakes. For example, Michael Sullivan (A Short History of Chinese Art, p. 42), referring to some peoples of the ancient south, says they "worshipped the forces of the rain and rivers in serpents and crocodiles (‘dragons’). Similarly, Zhang Mengwen ("Si ling kao," pp. 525-528) argues that the lóng was a totem, a clan emblem portraying a fearsome creature held to be the clan's progenitor and protector, and that the most likely real-life model for the mythologized lóng totem was a snake, specifically the long-nosed pit viper, wǔbùshé 五步蛇 Agkistrodon acutus (Guenther).

The line 1.1 is quoted verbatim in Zuozhuan, Zhao 29, on the occasion of a sighting of a lóng dragon in the outskirts of the city of Jiang 絳, which in turn leads to a discussion in the narrative of the lost art of lóng-breeding between Wei Xianzi 魏獻子 and Cai Mo 蔡墨.

B. A prominent modern interpretation of long in the first hexagram identifies it as an asterism, and line texts 1.1, 1.2, etc. are then star omens. This was first noticed by Leopold de Saussure in 1911 (Les origines de l'astronomie chinoise, p. 378; Shaughnessy, "Composition," p. 345, n. 137). Then it was argued by Wen Yiduo and endorsed by Li Jingchi in the 1940's, and recently proposed again in a more refined form by Gao Wence in 1961 and Edward Shaughnessy in 1981.

Wen Yiduo ("Leizuan," p. 46): The six references to lóng 'dragon' in the Qian hexagram line texts, in 1.1, 1.2, 1.5, 1.6, 1.7, and the implicit one in 1.4 all concern the Dragon constellation, the Green ("Glaucous" in the translation of Edward Schafer) Dragon cāng lóng 蒼龍 of the Eastern Palace 東宮 (or Eastern Quadrant) of the heavens. This asterism, also

called qīng lóng 青龍, includes the three stars of the lunar lodge Heart xīn (心宿), which rises after dusk in the southeast in spring-summer and sets after dusk in the southwest in autumn-winter. In 1.1 the phrase "hidden dragon," like 1.4 "or it leaps into the deep," refers to the Dragon at the autumnal equinox, as stated in the Shuowen definition of lóng (11B/14a) "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). Since Wen Yiduo has identified the hexagram name Qián 乾 as properly 幹, another name for the Northern Dipper (see 1.3), he argues ("Leizuan," p. 48) based on Han and later works that the Dipper stands for a chariot (of Dì 帝) and the Dragons are the heavenly team of horses which draw it (天馬四), the line texts thus serving to "elaborate the meaning" (演義) of the hexagram image. The statement in the Tuan Commentary, 乘六龍以御天, which he would understand as "harness six dragons so as to drive Heaven as a chariot" (cf. W-B, p. 371: "...he mounts on [the six stages of growth] toward heaven as though on six dragons") indicates to Wen that the author of the Tuan Commentary was aware also of the astrological significance of the line texts of Hexagram 1.

Li Jingchi ("Jiaoshi," #4; Tongyi) supports Wen's astrological interpretation of all the texts referred to above except 1.4 (q.v.). He explains that these are cases where the yarrow stalk diviners have drawn on the results of astrology in order to reinforce the strength and increase the accuracy of their prognostication (此古人星占而為易筮者所引以為雙重徵驗之意也). In his article "Gudai de wuzhan" (Ancient omen interpretation) in Zhouyi tanyuan (p. 388—hereafter "Wuzhan") he reiterates the astral interpretation of lóng in 1.1, etc., citing parallels in Zuozhuan, but interprets 2.6 (q.v.) differently. In "Zhouyi de bianzuan he bianzhe de sixiang" (Tanyuan, pp. 197-198—hereafter "Bianzuan"), which was

one of Li's last published writings on the Yi, he says that editing has produced an intentional symmetry in the astrological symbolism of the four lines 1.1, 1.2 and 1.5, 1.6. Line 1.1 balances 1.6, as 1.2 balances 1.5, making for an extremely orderly text. Lines 1.3 and 1.4, on the other hand, form a pair with non-astrological, human topics.

Gao Wence ("Shi lun Yi de chengshu niandai yu fayuan diyu") and Edward Shaughnessy ("Composition," pp. 266-287; "The Dragons of Qian"; "Zhouyi Qian gua liu long jie") have also dealt with the lóng of Hexagram 1 as concrete symbols, referring to the Dragon asterism's position in the sky in successive months of the year. While Wen Yiduo's interpretation at times seems more a mythical or cultural one, rather than astronomical, especially when he refers to the empirically impossible different shapes the Dragon can take, Gao Wence and Shaughnessy take care to base their arguments on astronomical observation. Their view of this hexagram as a kind of farmer's almanac is different from Wen's both in general approach and in the reading of specific words. Gao Wence relates lines 1.1,2,3,5,6,7 to lines 2.1,2,3,4,5,6 of the following hexagram Kūn. According to Gao, each of these twelve lines contains a reference to a natural phenomenon characteristic of one of the months of the year. The two hexagrams Qián and Kūn thus form a special unit within the Yi. Qián's phenomena are celestial and refer to October-February, while Kūn's are terrestrial—the growth cycle of broomcorn millet shǔ 黍 from March to August—with a link to the celestial phenomena of Qián in line 2.6. Line 44.5 and 44.6 (q.v.) contain other references to the ripening of the millet and its "meeting the Horn" of the Dragon (44.6 gòu qí jiǎo 始其角), which is just beginning to be visible in the pre-dawn hours above the eastern horizon in late August to early September. It is this appearance of the Dragon's uppermost part, the asterism called the Horn 角, and apparently its brightest star Spica (♄ Virginis; Horn #1), which is

referred to in both 2.6.1 龍戰于野 "dragons battle in the open country" and here in 1.1.1. By mid-September Spica has risen to over 10 degrees above the horizon, but the body of the Dragon is still hidden below it, "submerged in the depths," as line 1.1 says. As the year progresses, the Dragon rises in the east higher each month (1.2;1.4;1.5), then begins to sink lower in the western sky (1.6;1.7). RK: An interesting bit of supporting evidence which Gao could have cited is that the star name Spica (a Western term which he does not use) means 'ear or spike of grain' (cf. Zhao Yuanren [Y. R. Chao], "Zhong Xi xing ming kao"). A sheaf or ear of grain, or other similar agricultural symbol, has been part of the Western lore connected with the part of the skies the Chinese called the Dragon since the time of the Babylonians (Allen, Star Names, pp. 460-466). This also implies East-West cultural contact at an early date. Gao's interpretation has certain attractive points, but in his effort to support it, he is forced to make many emendations or far-fetched readings of individual graphs. Worse yet, when part of a line does not fit his thesis, he simply ignores it, even when it appears to be syntactically part of the same phrase as the passage he is interpreting.

Shaughnessy differs from Gao in placing the astronomical symbolism of each line in Hexagram 1 more than a whole season later than Gao, with line 1.1 at about the winter solstice. He also rejects Gao's connection of Hexagram 1 Qián with the following Hexagram 2 Kūn in one large almanac, although he acknowledges a similarity in calendrical interest. His seasonal realignment of the Dragon's position in the heavens, which departs from Chinese tradition (e.g., the Shuowen passage quoted above), relies on an unfortunately vague distinction he draws between an archaic "observational astronomy" and its successor after about the 7th century B.C., "computational astronomy" ("The Dragons of Qian," pp. 6-7). This meant,

Shaughnessy maintains, that the Dragon's position was no longer related to that of the moon, but rather to the sun, entailing "a 180 degree shift in the seasonal associations of the constellations." Yet the seasonal discrepancy between Gao Wence's analysis, on the one hand, and Shaughnessy's, on the other, arises because Gao is referring to a pre-dawn observation while Shaughnessy, like de Saussure before him, refers to sightings at dusk. It is a pity that Shaughnessy has not explored the question of the timing of astronomical observations in the early Zhou dynasty. Is there a basis for Gao Wence's pre-dawn observations? If not, how is one to explain the Shuowen remark? Shaughnessy quotes Shuowen, but does not discuss it. Nor does his terse comment that "Gao was unaware of the sidero-lunar nature of pre-Chunqiu astronomy" ("Composition," p. 345, n. 137) address this point.

None of the advocates of interpretation B. is concerned with proving the age of the astronomical ideas and nomenclature he employs. Wen, for example, cites evidence which is predominantly from the Warring States period, Han, or even post-Han. Specifically, we must ask how old is the idea of a heavenly configuration, involving several separately named asterisms, called the Dragon? While these scholars do not raise the question, I know of no textual mention of any astral lóng before several possible references in the Zuozhuan. There a children's ditty is quoted, in Xi 5, which contains the line 龍尾伏辰 "Wei [the tail] of the Dragon lies hid in the conjunction of the sun and moon" (James Legge, The Chinese Classics, Vol. 5 "The Ch'un Ts'ew with the Tso Chuen," hereafter cited as Iso, p. 146; also quoted by Gu Yanwu in Rizhilu 日知錄, j. 30, in the "Tianwen" 天文 "Astronomy" section). That whole ditty is filled with astral imagery, so there is little doubt that it is a heavenly Dragon which is mentioned. Also in Zuozhuan, Xiang 28, there is the line 蛇乘龍, 龍宋鄭之星也 "the Snake mounts the Dragon, which is the asterism of

the Song and Zheng states" (cf. Tso, p. 540). Here lóng is glossed as the 'year star,' i.e., Jupiter. In Huan 5 is the line 龍見而雩 "at the appearance of the Dragon they performed the drought sacrifice," (cf. Tso, p. 46), in which lóng is glossed as the seven lodges comprising the Green Dragon of the Eastern Quadrant. In addition, there is now a firm date for the first known artistic depiction of the heavenly Dragon, as a result of a recent archaeological discovery in Suixian county, Hubei. In 433 B.C. a lacquer box bearing on its cover the picture of the Dragon and the other astral symbols for the four Quadrants was entombed at the funeral of Marquis Yi of the state of Zeng. Thus the Dragon was certainly well-known at that time (Chen Zungui, Zhongguo tianwenxue shi, Vol. 2, p. 328, n. 1). See gloss 1.6.1 below for more on this discovery.

But rather than make the claim that the dragons of Hexagram 1 were from their first conception astronomical allusions, I would prefer to say that they became so during the late stages of development of the text. As explained in A. above, the dragons make good sense as ordinary omen topics. As further developed in C. below, they were probably also parts of oral formulas the diviners wove into their divinatory chants. They were part of the diviners' fund of divinatory precedents, which were drawn upon selectively in the course of prognostication. Either gradually or at the hands of one or more late scribe-editors of the text, these omen-formulas involving dragons were topically concentrated in this one hexagram chapter. (On this systematizing process, see Part One, Chapter 2, "The Structure of the Text: the Yijing and Primitive Systematic Thought," and Chapter 3, "The Yijing and Oral-Formulaic Literature.") Perhaps already by this time, say, the late Western Zhou or Spring and Autumn Period, a concept of a heavenly Dragon had emerged, consolidating several preexisting asterisms and filling in a few more to make a plausible dragon (even incorporating those groupings in that

region of the sky which didn't make sense, such as Dī 氐 and Fáng 房). Suppose that there was then a conscious effort on the part of some redactors of the text to arrange at least some of the omens in the form of an almanac based on the Dragon asterism's appearance at varying times of the year. Still later a moral interpretation, with the dragon as metaphor for the superior man, would be superimposed on the text. The text as we know it today is then the result of this process. Some of the dragon images lend themselves nicely to an astronomical interpretation, while others definitely do not. The advantage of this approach is that those which do not fit need not be forced into an astronomical mold or passed over in embarrassed silence.

C. RK: The lines describing dragons in Hexagram 1 can be thought of as not only independent, random omens, but also symbols participating in an oral-formulaic tradition, as that concept is described in Part One, Chapter 3, "The Yijing and Oral-Formulaic Literature." Lines 1.1 and 1.4, in particular, fit into one of the "formulaic systems" perceived in the Shijing by C. H. Wang in his study of the oral-formulaic elements in that work, The Bell and the Drum. As examples he cites Shi 204/7 潛逃于淵 (p. 54), "[Nor am I a sturgeon, a snout-fish,] That can plunge to hide in the deep." And again Shi 239/3 鳶飛戾天, 魚躍于淵 (idem.), "The falcon soars up to heaven;/ The fish plunges in the deep." This system is generally of the form "X-animal / verb / 于, 於, or 在 / place." Another song, Shi 184/1,2, provides an interesting example, because it shows how the formula can vary, and because its rhymes are identical with 1.2, 1.4, 1.5, and 1.6. There we have in the first stanza the couplet 魚潛在淵, 或在于渚 Odes (i.e., translation of Bernhard Karlgren, The Book of 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

p. 127 "the fish lies by the islet, or it plunges into the deep." As we would expect in oral composition in stanzas with incremental repetition, this accomplishes a necessary variation in rhyme, as *·iwen 淵 rhymes with the increment *t'ien 天 in the previous line, while *t'ic 沚 had rhymed with a previous *d'ia 野. In Yi Hexagram 1 we find the same rhyme scheme, 淵 in 1.4 rhyming with both *d'ien 田 in 1.2 and 天 in 1.5, and used in the same formulaic system. And 1.1 潛龍, although a truncated reference, recalls the phrasing of the formula as well, and could be said to key to an original formulaic line like 龍潛在淵 (which is, however, unattested).

1.1.2 勿用

A. RK: Wù 勿 (GSR 503a *miwət `don't' in Shi) is the common negative imperative form in EOC, and it appears 26 times in the Yi, always in this usage. In 11 of those cases it is followed by yòng 用, which is as problematic as it is frequent in the Yi. Yòng is discussed above in Part One, Chapter 4. In the separate word-for-word translation I have always written "don't!" for wù, adding an exclamation point not to indicate special stress, but to remind the reader that it is the negative imperative form, rather than the usual indicative form "don't" or "do not" which is meant by the English translation. This precaution is the more necessary because, despite the fact there is no such ambiguity, graphic or phonetic, in Chinese, exegetes and translators of the Yijing have often interpreted various phrases with wù as if they were written with some other negative, such as *miwo > wú 无/無 `not have, there be no.' These have almost always been ad hoc, implicit interpretations, with no attempt at justification. A few of them are cited, and rejected, in these Glosses. As for the meaning of 1.1.2 "Don't use" or "Do not use," it is by no means certain, but I believe it is preferable, for reasons presented in Part One, to remain as close as possible

to the normal meaning of yòng 'use, apply.' I understand the text to mean here "Don't put to use the result of the divinatory determination just made--i.e, the line in which this admonition appears, which was encountered by manipulating the yarrow stalks--to follow some course of action, presumably the subject concerning which the client sought the diviner's advice. Notice that in functional terms this interpretation produces the same practical effect, non-action, as the interpretation in B. below.

Shaughnessy ("Composition," p. 266) also translates 1.1.2 as "do not use," without comment.

B. Gao Heng: Following Wang Yinshi, yòng means 'to act' 施行 (Gujing) or 'make a move' 動 (Dazhuan). This is based on the Shuowen definition of yòng (3B/20a) 'can be put into action' (可施行也). Throughout the Yi wù yòng has the meaning "Don't undertake any activities" (e.g., 27.3, 29.3, 63.3), and if the phrase is followed by a specific activity, then it means "Don't do X-activity" (e.g., 8.0 勿用有攸往 "Don't go anywhere"). W-B follows the same gloss: "Do not act." Cf. Legge: "It is not the time for active doing."

C. E. R. Hughes (p. 8): "A dragon lies hid: there should be no expenditure [?]." The use of the colon here suggests that Hughes views the hidden dragon as an omen, the prognostication of which follows; or an image or symbol, which expresses metaphorically the course of "no expenditure" which is recommended; or perhaps a sign combining both functions, as in the literary or cultural symbols which serve as "motivation" (xìng 興) in the Shi songs. Hughes does not explain what he means by "expenditure."

D. Li Jingchi ("Bianzuan," p. 211; Tongyi) says 1.1.2 means 'unfavorable' (不利也), without further explanation.

i.2.1 見龍在田

The MS. writes line 1.2 exactly as in the received text.

The line 1.2.1 is quoted in Zuozhuan, Zhao 29.

A. Gao Heng: 見 should be read xiàn (現), following Lu Deming in Shiwen (cf. GSR 241a *kian > jiàn 'to see' in Shi; *g'ian > xiàn 'to appear' in Shi). Xiàn 'appear' is in contrast with qián 'hide' in 1.1. Phrase 1.2.1 means "A dragon appears (appeared?) in the field(s)" (龙出现于田中). Thus for Gao xiàn lóng is an inverted equivalent of lóng xiàn. E. R. Hughes (p. 8) is similar, but prefers to retain the syntactic anomaly in his translation, rather than resort to declaring an inversion: "Discloses a dragon in a field:..."

B. Akatsuka Kiyoshi (Ekikyō) follows the Shiwen reading xiàn 'appear,' but interprets the syntax in a regular way: "An appearing dragon is in the field" (arawaretaru tatsu ta ni ari); 見 in 1.7 below is dealt with the same way. Cf. W-B: Dragon appearing in the field." (Function of zài unclear.)

C. RK: It is the simplest and most straightforward interpretation to ignore the Shiwen reading and treat 見 in its most common sense, both in Yi and in EOC in general, jiàn 'see.' When 見 is read xiàn and serves as a protograph for 現 'appear,' it invariably follows its noun subject in Shi and elsewhere. And when 見 serves as a transitive verb 'see,' it is always read jiàn (Wang Li, Gudai Hanyu, p. 199). Among the 21 cases of 見 in Yi, there is not a single case where it follows a subject noun, and in fact it is almost always followed by an explicit object noun, "see X," as indeed is the case in the second occurrence of 見 in the same line 1.2. The same is true of the use of 見 in Shi. It routinely means "see (someone or something)." Thus 1.2.1 is a stock omen formula, "see a dragon in a field". The "field" here, which seems most often to have been understood as a cultivated field, is in fact more likely to mean the open field where the hunt takes place, since in all four of the other occurrences of tián in Yi, the hunting of game

is involved and there is no mention of cultivation: 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 text, 25.2 不耕獲, 不菑畲, as Guo Moruo noted (Zhongguo gudai shehui yanjiu, hereafter Gudai shehui, pp. 31-32).

D. Wen Yiduo ("Leizuan," p. 46): tián refers to the "field of Heaven," as in the work Han jiu yi 漢舊儀, quoted in the Zhengyi 正義 commentary to Shiji "Fengshanshu" 封禪書: "The left horn of the Dragon asterism is the field of Heaven" (龍星左角為天田); and also in the Suoyin 索隱 commentary to Shiji "Tianguanshu" 天官書, quoting Mr. Shi 石氏 [RK: i.e., Shi Shen 石申, 4th century B.C. astronomer from Wei 魏] (左角為天田). Wen does not discuss the 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. Li Jingchi (Tongyi), who follows Wen, explains: if the Dragon asterism appears in the field of Heaven star (sic), it will be favorable for the nobility.

Gao Wence ("Shilun Yi..."): in October the asterisms the Horn 角 and the Neck 亢 are now visible above the eastern horizon before dawn; Spica (Horn #1) rises to a declination of 32 degrees. Shaughnessy ("Composition," p. 271): the horns of the Dragon, poking up over the horizon after dusk in early March, appear to be coming out of the fields themselves. So 1.2.1 reads "see the dragon in the fields."

1.2.2 利見大人

This pattern, with lì 利 'favorable' followed by a complement specifying what activity it will be favorable to undertake, or what are the spatial or temporal bounds of favorability, is one of the two common patterns in which

the word lì appears in the Yi. The other is lì (X) zhēn, as in 1.1. Jiàn dà rén is, in turn, one of the more common phrases to occur in the pattern, along with shè dà chuān 涉大川 "wade across a big river," yǒu yōu wǎng 有攸往 "have somewhere to go," etc. The phrase dà rén could be translated variously as "great man," "big man," "great person," "great people," "great folk," etc. Which translation we follow depends on our understanding of what the phrase refers to. Virtually all commentators of the modern school see it as a reference to a social class in ancient Chinese society, the nobility, which is contrasted in the Yi with the common people, called naturally the xiǎo rén 小人 "little man," "small man," "small people," "small folk," etc. Since the nobility is referred to in the Yi, as in other EOC texts, also by the common term jūnzǐ 君子, there is disagreement among analysts as to whether dà rén and jūnzǐ refer to an identical set of people, or, on the other hand, along with xiǎo rén, represent a threefold division of society underlying the nomenclature of the Yi. This question is explored in more detail in Part One, Chapter 1, "The Social and Intellectual World of the Yijing." Here it must suffice to note some of the glosses and translations which have been proposed for the specific phrase 1.2.2.

A. E. R. Hughes (p. 8) translates "advantageous to have audience of the great man." Hughes thus interprets jiàn not as a general 'see' but in the common narrower sense of 'pay a visit to.' Similar is Arthur Waley (Review of Hellmut Wilhelm, Eight Lectures on the I Ching, The Listener, March 30, 1961, p. 579): "lucky for interviewing an important person" (Waley does not specify the context 1.2 for his translation of lì jiàn dà rén). Shchutskii (p. 226) translates phrases with lì like this as if they had an inverted word order, with preposed predicate: "Auspicious is the meeting with the great man." He comments that this indicates "the possibility of help from a

powerful person."

B. Gao Heng says of dà rén that it refers in the Yijing to the nobility (贵族), including the king, feudal lords, and lesser nobles (王侯, 大夫). He explains that a dragon's appearance in the fields is a metaphor (比喻) for the activities of the dà rén among the people; it is lucky if a person sees him (them) (人见之则有利), thus if this line is encountered in divination, "it is lucky to see a great man." For Gao, then jiàn has its general meaning of 'see.' So also for W-B: "It furthers one to see the great man." RK: Supporting the general interpretation of 'see' is the fact that jiàn dà rén in the Yi seems to be the counterpart to the common Shi phrase, jiàn jūnzǐ. In the Shi the phrase "haven't yet seen the lord" (未見君子) occurs 11 times and the phrase "have seen the lord" (既見君子) occurs 22 times. In the contexts in which these lines are sung, the sightings are accompanied by much prior anxiety and subsequent satisfaction (some of it is the concern of a wife for her husband, referred to as jūnzǐ 'milord'), and it would thus seem to be a natural topic for divination. I have followed this interpretation, and translated rén as "big man." The phrase i.2.2 then reads **"it will be favorable to see a big man."** A plural reference to "big men" is also possible. Here, as is often the case with nouns and verbs in Chinese texts, rén is unmarked for number, and singular and plural forms in English are equally acceptable translations.

"Big man" (or "big men") is not only a straightforward, literal translation of dà rén, but also coincides with the English term used by anthropologists to describe a type of influential man in the community in other societies of the Pacific basin, notably in the South Pacific, but sometimes also in Mesoamerica or the Pacific Northwest. I do not intend by this to argue that the role of the dà rén of early Western Zhou is directly analogous with that of the "big man" among the Trobriand Islanders, although there are

similarities. It may not be fortuitous that societies at similar stages of social and economic development, with an expanding agrarian base supporting the emergence of warring tribal states with powerful aristocracies, have used similar terms to designate the leaders in social change. In any case, "big man" is also less likely than the more common "great man" to lead to a mistaken confusion with the later Confucian concepts of "great man" and its counterpart "small man," which referred to moral stature and the quantity of one's accumulated virtue, rather than wealth and power.

C. The phrase dà rén (also read tài rén) appears twice in the Shi, both times in the line 大人占之 (189/7, 190/4), and because of the context, occurring with zhān 'prognosticate,' it has been understood to be a diviner's title here. Cf. Odes p. 131 "The Great Man (chief diviner) divines them." Could dà rén in the Yi also refer to a diviner? Certain internal evidence appears to argue against this possibility. First, the phrases lì jiàn dà rén (7 cases) and yòng jiàn dà rén 用見大人 (1 case in 46.0) seem to state the result of a determination arrived at after consulting a diviner, rather than prior to it. Notice, however, that if, with Shaughnessy, the phrase 1.0.1 lì zhēn is interpreted to mean "it is beneficial to perform a divination," then this argument would not hold, since lì jiàn dà rén would become a similar injunction, "it is beneficial to (see:) consult the big man (sc. diviner). Four out of the seven occurrences of this phrase are in hexagram texts, with only three in line texts (two of them in Hexagram 1)—a non-random distribution which would also fit into Shaughnessy's hypothesis about the hexagram text as the result of a preliminary round of divination ("Composition," pp. 133,151). Second, if a phrase like 47.0 貞大人吉 is understood as "auspicious in a determination for a big man," then the "big man" is the subject or client ("patient") of a divination, rather than the agent. David N. Keightley

(personal communication, October 17, 1981), however, suggests an alternative which could encompass the agentive role of the diviner too: "Divine! The great man will be auspicious."

Li Jingchi in Tongyi simply says dà rén is a person of status, referring to the nobility. But earlier, in discussing the dà rén of the Shi (Wuzhan, p. 379), Li, following Zheng Xuan, saw in the dà rén a reference to any wise, learned man (聖人), as also in the similar term gù lǎo 故老 'veteran' of Shi 192/5. One consulted an old, wise man for prognostication of dreams, omens, etc. He did not relate this interpretation of the Shi to the dà rén of the Yi.

The question of the construction of the phrase "it will be favorable to see a big man" certainly bears further consideration. It may be significant that both times the "big man" appears in the Shi it is in conjunction with prognostication, with the explicit use of the word zhān 占, while, furthermore, the "big man" also appears in the Yi in the same line text as the sole case of zhān: 49.5 大人虎變，未占有孚 "The big man performed a tiger-transformation; without prognosticating there was a capture." So there is evidence in the Yi too to support identification of the "big man" with the diviner himself. Nevertheless this identification would affect the understanding of another line, 12.2 小人吉，大人否， which appears to be a straightforward antithetical prognostication, "auspicious for a small man, bad for a big man," which is, in turn, perfectly parallel with 33.4 君子吉，小人否 "auspicious for a noble, bad for a small man." How then do we analyze the triangular relation dà rén-xiǎo rén-jūnzǐ? Both of the lines 12.2 and 33.4 are more in keeping with the social class analysis of interpretation B. above. So the question cannot yet be convincingly resolved.

1.3.1 君子終日乾乾夕惕若

The MS. writes line 1.3 君子冬? (終)日鍵 = 夕泥(惕)若厲无咎, i.e., with 鍵鍵 for the 乾乾 of the received text. (Rao Zongyi, "Lue lun Mawangdui Yijing xieben," p. 232, transcribes 鍵 instead of 鍵.) It is just this expression qián-qián (*g'ian-g'ian) which has caused the most disagreement in interpreting the line. In the various commentaries and translations below it is glossed as `vigorous,' `traumatic,' `anxious,' `cautious,' `hard-working,' and this list is probably not exhaustive. The use of an obvious loan graph in the MS. (鍵 GSR 249i *g'ian > jian `bolt of a lock' in Zhouli; `linch-pin' in Shi) adds strength to the already substantial argument that *g'ian-g'ian is simply an imitative binom which had an ill-defined meaning to begin with. There is such a pronounced tendency in both the Shi and the Yi to describe jūnzǐ with one or another reduplicated expression that we may define the pattern "jūnzǐ X-X" or "X-X jūnzǐ" as a literary device, a kind of an epithet for the nobility. When such devices occur in the Yi, I will call them by the literary term "trope." Examples of this trope in Shi are 19/1,2,3 振振君子, Odes p. 11 "Oh my majestic lord" (歸哉歸哉 "come back come back"); 67/1 君子陽陽, Odes p. 45 "My lord is elated"; 67/2 君子陶陶 "My lord is merry." In Yi, in addition to 1.3.1, we have 43.3 君子夬夬獨行; and 15.1 謙謙君子 (from which, as in Hexagram 1, the hexagram name for Hexagram 15 *k'liam > qiān is taken, and which, again like Hexagram 1, is written with a different graph in the MS., 嗛 instead of 謙--see 15.0.0 and 15.1.1 glosses).

Despite the fact that the graph 乾 may have had no special significance in the original Yi, serving only as one way to write the sound *g'ian-g'ian, its premier position in the text as the name of the first hexagram, both in the order of the received text and in that of the MS. (see Appendix E),

resulted in its becoming as early as Warring States times a symbol for 'Heaven,' and a culturally rich concept in its own right. Since it is a famous Yijing term, it will be useful to summarize some of the scholarship concerning the origin of the graph and its meaning.

Concerning the form of the graph, Tōdō Akiyasu (Kanji gogenjiten, p. 587) says first that the graph 𠄎 (#160-15) depicts the just-risen sun (following Shuowen 'sunrise'; cf. GSR 140a 𠄎 140b 𠄎). This implies 'dried out,' from which is derived the word gān 'dry.' The graph 乾 (#160-16), with Shuowen and Zhu Junsheng, means 'something that rises' (cf. Shuowen 14B/9a 上出也), 'air that rises high up,' with phonetic 𠄎, and 乙, the form of the gas curling upward. Hellmut Wilhelm (Heaven, Earth, and Man in the Book of Changes, p. 36) gives an "etymology," which he says is adhered to by Erwin Reifler as well, which derives the graph 乾 from "radical 62 [戈] signifying a 'flagstaff'," anciently "a planted halberd with a yak's tail fluttering from it," plus 'sun' and 'water.' Shinjigen (p. 28) gives both of these explanations plus a third one: that 乾 is a compound ideograph made up of a phonetic/signific element 𠄎 meaning 'strong' (健) plus a distorted form of 人. Thus there are at least three quite different explanations of the graph itself.

Wen Yiduo ("Leizuan," pp. 45-46; "Putang zashi," p. 583) treats the hexagram names, including qián, as an integral part of the Yi text, and deals with qián in 1.0 independently of 1.3. For qián as a hexagram name he argues that 乾 is the same word as 𠄎, which meant 'turn around' and was in turn an old word for the Northern Dipper 北斗 (RK: i.e., the "seven stars" of the Big Dipper in Ursa Major). Since the ancients conceived of the Dipper as a pivot around which the heavens revolved (天隨斗轉, 而以北斗為天之樞紐), it was a suitable symbol for Heaven in the first hexagram of the Yi. RK: On the graph 𠄎 cf. GSR 140l *kwân >

guàn 'wheel-axle cap' in Chuci; later applied to a word *•uât > wò 'turn round' in Han time text.

E. G. Pulleyblank ("Chinese and Indo-Europeans," pp. 34-35) speculates on a possible etymology of qián as follows: gien < gryan (or gran) < ?Tocharian ("yueh-chih"), related to "ch'í-lien" 'heaven.'

As for the other words in 1.3.1, there is substantial agreement on interpretation. Jūnzǐ is used in the Yi as it appears commonly in EOC, as a reference to members of the aristocracy, the "nobles." It is sometimes opposed in the Yi to the xiǎo rén, as also in the Shu and Shi, e.g., Shi 223/6 君子有微齒，小人與屬，Odes p. 177 "if the noble men have fine plans (principles), the small men will cling to them." Jūnzǐ is probably the most well-known of the EOC words which underwent a moral reinterpretation at the hands of the Confucians, and in the Yijing too, what originally signified 'noble by birth' came to be understood in the Confucian exegesis of the Yi as 'noble in character.' (Another well-known example of a reinterpretation is the word *tək > dé 德 'mana, virtue,' which, as we will see below, is interchangeable in the Yi with its cognate *tək > dé 得 'get.') R. Wilhelm, conscious of this reinterpretation, chose his German equivalents of some of these words with care to capture in his translation the semantic ambiguity of the original. Thus his translation of jūnzǐ as "der Edle," (e.g., I Ging, p. 4) can mean 'a person of noble or high birth' as well as 'a high-minded man (or woman).' Unfortunately, Wilhelm's translator into English, Cary Baynes, was not sensitive to Wilhelm's care in word selection and chose to emphasize the Confucian, moral interpretation of the Yi at the expense of its primitive meaning. For me Baynes's "superior man" (W-B, p. 8) does not convey the fundamental meaning of jūnzǐ in the Yi with sufficient force. My English translation "noble," the equivalent of Wilhelm's "der Edle," will, I hope, adequately render that fundamental meaning, and,

unlike other possible English translations like "lord," "aristocrat," "ruling class," "knight," (see Hughes below), "noblemen" (but cf. Karlgren's "noble men"), etc., remind us also of its derived sense. Hence I hope that jūnzǐ zhēn 君子貞 (12.0, 13.0) "noble determination" (with stress on "noble") will convey to the reader, as it does to me by force of habit, a primary sense of 'a divinatory decision by, for, or regarding the nobility,' and a secondary, derived, sense, a "Nebenbedeutung," of 'the perseverance of the noble-minded.'

The structure of the word jūnzǐ is touched upon briefly in the discussion of suffixation in the Yi in Part One, Chapter 4, "A Grammatical Sketch of the Yijing." Whether it is conceived of as a compound of 'ruler' + 'child,' or 'ruler' + suffix *tsiəŋ > zǐ, or a synthesis of the two in a diminutive suffix, as in the translation "lordling" once suggested by Peter Boodberg, it appears to have become a lexical item on its own already in EOC. In both the word-for-word and free translations I have written just "noble," leaving the separate morphemes jūn and zǐ untranslated.

Zhōng rì 'end' > 'to the end' > 'whole, entire' + 'day,' meaning "throughout the day," occurs several times in the Yi (cf. 63.4 終日戒; 16.2 介于石下終日貞吉 may also be related), and is also common in the OBI and in the Shi. Zhōng has the same meaning in the parallel expression zhōng zhāo 終朝 (Yi 6.6; cf. Shi 226/1 終朝采芣, Odes p. 179 "the whole morning I have gathered the lǔ plant [>> royal fodder >>]").

Tì ruò is the first example in the text of a very common construction in the Yi combining a verbal word denoting either an action or a quality with ruò (<*níak) or, even more frequently, rú 如 (<*nío), in an expression describing manner or appearance. Both ruò and rú fundamentally mean 'like,' and here serve as suffixed elements, not unlike the English suffixes

"-like," e.g., "ladylike"; "-ly," e.g., "sisterly" (the two of which, however, are used with nouns); or "-wise," e.g., "crosswise," "clockwise" (with either nouns or adjectives). I have translated both ruò and rú in the word-for-word translation uniformly as "-like," even though this rarely produces an acceptable English word, and have made no effort in the free translation to translate the suffixed descriptive expression in Chinese by an English counterpart. Thus here tì (GSR 850i *t'iek > tì 'grieved' in Shi; 'fear, respect' in Shu) + ruò is in my word-for-word translation "wary/-like" and in my free translation "wary." Each of the 28 -rú expressions and 9 (?) -ruò expressions in the Yi is, however, dealt with individually. See Part One, Chapter 4, "A Grammatical Sketch," for further analysis. In the expectation that at least some of the words suffixed by -rú and -ruò might involve rhyme, onomatopoeia, or sound symbolism of some sort, I have generally included the OC form of these words in the phonetic transcription. Even though this expectation has not been confirmed by analysis so far, except for obvious rhymes, this information may prove useful in more sophisticated analyses in the future.

A. Above I have said that *g'ian-g'ian > qián-qián can be understood as an imitative binom like those in the Shi, an expression the sound of which was perhaps more important than any meaning. The Shuogua Commentary and Guangya both gloss qián as 'vigorous' (健) and this was also the gloss followed by Kong Yingda (Zhouyi zhengyi). Whether or not this was the sense the expression had in Western Zhou is difficult to say, but the gloss has the force of tradition, and no other seems better. Incorporating this with the individual translations above, 1.3.1 reads **"Nobles throughout the day are 'g'ian-g'ian' vigorous, but at night they are wary."** Gao Heng also follows the traditional gloss of qián, interpreting as 'diligent' (勤勉). He treats 1.3.1 and 1.3.2 as a single connected thought: "The nobility, being

diligent during the day, and cautious at night, although in danger, will not come to harm (there will be no disaster)." (See 1.3.2 below.) E. R. Hughes (p. 8) is similar: "A knight goes vigorously throughout the day (but) at night is more or less cautious: danger, (but) not of misfortune." The use of the colon once again implies a relation, undefined, between 1.3.1 and 1.3.2.

Karlgren (Loan Characters in Pre-Han Texts, hereafter Loan, #560, i.e., paragraph number 560 in serial order) observes that although Lu Deming (Shiwen) does not comment on the reading of the phrase qián-qián, since it is under the Qián hexagram "Heaven, active (as opp. to Earth, inactive)," the traditional commentators should be followed, and thus he translates the first part "The noble man is the whole day active." Karlgren reveals by his logic that he adheres to a pre-modern conception of the formation of the Yijing text, as the attaching of texts to preordained concepts, which is fundamentally opposed to that of most of the scholars whose work is the basis of these Glosses, notably Li Jingchi and Gao Heng. For these latter scholars, in contrast, the text evolved first, as a mass of divinatory sayings, and only later was an orderly system of concepts wrought out of the mass. As we shall continue to see, Karlgren's traditional view of the Yi was in constant conflict with his normal philological rigor, leading to frustration and irritation with what he called the "rigmarole" of the text: "But, after all, the rigmarole of the Yi is rarely intelligible" (Loan, #1080). Karlgren also considered and rejected the interpretation of Wen Yiduo below.

B. Wen Yiduo ("Leizuan," p. 58): 乾, the meaning of which is basically 'dry,' is a variant form of 涓 juān 'small stream.' They are really the same word. Thus 乾 can and does serve as a loan here for 惓 *iwan > yuān 'sad' (in appearance): "The noble all day looks morose, and at night is grieved (?)." Cf. Karlgren tr. of Wen Yiduo paraphrase (Loan, #560) "The noble man is the whole day (grieved:) anxious' (and in the evening

apprehensive)."

C. Li Jingchi (Tanyuan "Preface," p. 7) uses this line to illustrate how the Yi text was gradually transformed from a collection of separate incidents to generalizations about life itself--what I characterize as the transformation of "dids" into "shoulds." Here, according to Li's analysis, someone serving as an official was in a tense situation, extremely cautious and timid (paraphrasing qián-qián as 戰戰兢兢) throughout the day, and at night even more wary. He sought the oracle's advice (他占筮) and the signs (兆) he obtained were 厲厲 and 無咎. In the Yi line texts, however, the recapitulation of this incident takes the form of a general statement: "If a jūnzǐ can be respectful and cautious by day and alert at night, then everything will work out smoothly in the end." Extended still further, this implies that people should always deal with any difficult situations by being respectful and cautious. But Li Jingchi was an interpretation mill, often glossing the same word or phrase in several different ways in different studies published within a short time of each other, while justifying his plurality of views by the indeterminacy inherent in the Yijing itself. In an article published in 1961 ("Guanyu Zhouyi de xingzhi he tade zhexue sixiang," Tanyuan edition, hereafter "Xingzhi," p. 158), which was two years before the "Preface" cited above, Li glossed qián-qián as in interpretation A. above as 健也, but gave it a slightly different interpretation 'hard-working' (孜孜不倦 整天工作). Then in his last work Zhouyi tongyi, he follows Wen Yiduo in B. above: "The nobility is sad and fearful all day, and should be cautious at night."

D. Hellmut Wilhelm ("I-ching Oracles in the Tso-chuan and Kuo-yu," p. 275) tries to relate a reconstructed original version of 1.3 to the modern version and its derived interpretation. According to Wilhelm, jūnzǐ 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 in the Yi. Xì tì ruò is an interpolated "commentary paraphrase." Xì "in the evening" elucidates zhōng rì "at the end of the day," while tì ruò "as if prostrate" elucidates qián-qián. In 1.3.2 lì wú jiù are diviners' formulae which Wilhelm omits without explaining at what point in history he views these as having been added to the text (but he refers, with approbation, to Conrady and Waley here). Thus we are left with a text reading zhōng rì qián-qián, which fits into the theme of Hexagram 1, showing the progress of the dragon from its wet habitat to dry land. Qian was originally gān `dry': "At the end of the day: oh dry! oh dry!" (RK: gān 乾 does occur twice elsewhere in the Yi, in 21.4 噬乾肺 and 21.5 噬乾肉, both referring to dried meat). From this "original meaning" of qián comes a derived meaning of "frightening experience leading to creative action, or more precisely the germinating point of a creative resolve." RK: This novel interpretation ignores all the EOC evidence which supports the traditional interpretation of the line. As we have seen, only the word qián-qián is of doubtful meaning, yet even here Wilhelm's reading of `dry' has no stronger argument in its favor than the other ones above.

1.3.2 厲无咎

A. All three of these important Yijing words are discussed in Part One, Chapter 4. Lì is with virtual unanimity glossed as `danger, dangerous' (e.g., Lu Deming, Gao Heng: 危也). Since it is not a general word for `danger,' and since in many of its early uses it has a sinister connotation--of evil, disease, cruelty, demons, and the like--it is similar to those English words meaning `danger' but conveying a sinister portent, like "threat" or "menace." I have chosen "threat" and "threatening" to translate lì.

Wú is the negative of the verb of existence in the Yi, equivalent to

English "there is no," "there are no," "not have," etc. The word-for-word translation shortens the general form of these, "there be no," to simply "no." Cf. the affirmative verb of existence yǒu 有, rendered in the general form "there be." Despite the fact that wú, the highest frequency lexical item in the Yi with 159 occurrences (see Appendix B, "Frequency Count of Graphs in the Text"), accounts for a full four per cent of the text by itself, it causes few problems of interpretation. One must only be on guard against the distorted interpretations of those traditional commentators who were driven by a preconceived notion of what the text ought to say or ought not to say, or who were unmindful of grammar (such is the reputation of Yijing scholars), and as a result read wú as if it could be bù 不 'not,' which negates following verbal words (while wú precedes nominals), or any other negative which would suit their hermeneutic purpose. Wú has thus sometimes suffered the same fate as wù 勿, referred to in 1.1.

Jiù is by far the most common "disaster word" in the Yi, equivalent to English words like "misfortune," "harm," "calamity," "trouble," etc. Gao Heng glosses it as zāi 災 'disaster.' All but 7 of the 100 times it occurs in the Yi it is preceded by wú. The phrase wú jiù, then, forms a set formula with a mildly benign meaning, in the way that "not bad" does. It is translated here as "there will be no misfortune," or just "no misfortune," which should also be understood to be an oracular determination about the future. The phrase 1.3.2 then reads **"Threatening, but there will be no misfortune."**

B. One traditional parsing of 1.3 was to divide after lì, reading 夕惕若厲 as a phrase. E.g., Wang Bi 王弼 (Zhouyi zhu), after cataloguing the hazards which face the superior man in the middle position of line 1.3, says "when it comes to evening, he is wary as if in danger" (至于夕惕 猶若厲也). A number of scholars, including Gu Jiegang, Wen

Yiduo, and Li Jingchi, have explicitly refuted such a reading, while no scholar of the modern school retains it. Edward Shaughnessy, however, has followed this interpretation in translating line 1.3 as "The lordling throughout the day is vigorous, in the evening he is fearful as if there is danger; no harm" ("Composition," p. 266). Although he notes the alternative, "in the evening frightened-like: danger" (p. 342, n. 129), he doesn't explain why he favors the one he does. Taking ruò the way Wang Bi does is probably impossible in EOC, and would be anomalous in any stage of Literary Chinese. It certainly has no parallels anywhere else in the text, while as Wen observes ("Leizuan," p. 58), tì ruò and lì, wú jiù are units with numerous parallels elsewhere in the Yi. The traditional parsing unnaturally ignores this. Ruò occurs 10 times, with 9 of them being suffixes, and the tenth being a conditional 'if.' Lì and wú jiù appear together in the same phrase altogether 7 times in the text. Nowhere else is lì preceded by ruò.

Gu Jiegang ("Lun Yijing de bijiao yanjiu," pp. 135-136; also in Li Jingchi, Tanyuan, pp. 400-401), after discussing the paradigms in which lì occurs throughout the Yi, concludes that it has a "bad" meaning, perhaps serving as a form interchangeable with the phonetically similar lìn 吝 (RK: lì < *liad; lìn < *mliʔn) which has a similar meaning (也許和「吝」同紐通假, 或與「吝」義畧同). In cases like this in 1.3 in which lì is followed by a "good" meaning, the sense must be "although lì, there will be no jiù" (lì and jiù not interpreted). Similarly 6.3 貞厲終吉 means "the divination, although lì, is ultimately auspicious." Although Gu's proposed identification of lì with lìn is phonetically too remote to be accepted, his cautious reluctance to narrow the meaning of lì from a generally bad "disaster word" to a specific 'danger, dangerous' is noteworthy. His resolution of the contradiction between the unfavorable determination lì and the favorable determination wú jiù is a generally accepted one. See Gao

Heng's version above under gloss 1.3.1. Hughes's "danger, (but) not of misfortune" appears to be a slight variation.

Contradictions among the prognostications appearing in a single line are frequent in the Yi, and once we accept the composite nature of the text (Li Jingchi, Tanyuan, "Preface," p. 3 is a good statement of this hypothesis), there is no need to resolve them by devices like adding "althoughs" and "buts" to the text. 1.3.2 is a lesser version of a composite judgment such as in 35.6, which concludes 厲吉无咎貞吝, in which the sequence of good and bad is "bad-good-good-bad." If in the case of 1.3.2 it is acceptable to translate, as I have, as "threatening, but there will be no misfortune," it would surely be strained to try the same technique for resolving the contradictions of 35.6. By this line of reasoning, it is sufficient in lines with contradictions like those of 1.3 to note that one diviner, or diviners' tradition, had concluded that encountering this line in divination was bad (li), while another diviner, or diviners' tradition, had, on the other hand, concluded it was good (wú jiù). While this is an acceptable alternative interpretation, the existence of lines like 6.3, quoted above, in which a time dimension relates the differing prognostications, as well as the lack of any explicit adversative particles (like "but") in the Yi text in general, encourages us to take the view that some sentences do indeed have an inherent but unmarked adversative sense.

Shuowen quotes part of the line 1.3 under the entry for yín 贖 (7A/10b), writing it as 夕惕若贖. Duan Yucan (Shuowen jiezi zhu, 7A/18a) restores the line to read as in the received text of the Yi. He argues that previous scholars had emended the Shuowen text to yín 贖 in the erroneous belief that Xu Shen had intended to give an illustration of the use of yín here. Instead Duan demonstrates that this is one of several places in Shuowen where Xu intended only to give support to his graphic interpretation

by quoting Yi. The MS. reading of lì supports Duan here.

1.4.1 或躍在淵

Line 1.4 in the Mawangdui MS. is transcribed in Wenwu 1984.3 as 或魚(躍)在淵,无咎. Differences in understanding this line derive from different identifications of the understood subject. Sentences which consist of predicate alone abound in the Yijing. Sometimes it is impossible to determine with any confidence to whom or what the predicate refers. In other cases, such as 1.4.1, parallels with other lines in the Yi or externally can help in assigning a subject. Yet even in this case there is not total agreement. Huò 或 always has the general meaning 'in some cases' in OC and this is true of the Yi as well. But whether it has the more specific meaning of 'some one(s)' or 'some time(s)' depends on our interpretation of individual contexts. Cf. Lincoln's "you can please some of the people all of the time, or all of the people some of the time...", both of which situations might be expressed in the diction of the Yijing as 或能兑(悦)之. In each of the 16 cases of huò in Yi we must decide whether to translate it as "someone," "sometimes," "some," "perhaps," "or," or one of the other adverbial words in English which express the distributive sense 'in some cases.' See the separate glosses, as well as the analysis of distributives in Yi in Part One, Chapter 4, "A Grammatical Sketch."

Both yuè and yuān occur commonly in EOC (examples from Shi in gloss 1.1.1). The use of zài rather than yú 于 consistently throughout line texts 1.2, 1.4, and 1.5 may be one indicator of a distinct dialect origin for this portion of the Yi.

A. Gao Heng gives no paraphrase, and notes only that 1) the understood subject of 1.4.1 is lóng 'dragon'; 2) the deep is its proper and secure home; 3) zài is equivalent to yú 於; 4) the whole phrase is a metaphor for a man

finding his proper place, thus no harm befalling him. Gao would presumably interpret, then as "A `dragon´ sometimes (or some `dragon[s]´?) leaps into the deep."

B. Hughes (p. 8) retains an indefinite subject and treats yuān not as the destination but the locus of the "leap": "Something leaping up in an abyss: no misfortune."

C. Wen Yiduo ("Leizuan," p. 46): This is an implicit reference to the Dragon asterism at the autumnal equinox (see 1.1). Wen sees this as roughly the same situation as described in 1.1. The dragon jumps into the water and disappears. This is a straightforward rendering, but it will not do for Gao Wence and Shaughnessy, since they argue that the Dragon is increasingly visible with each new line of Hexagram 1. As with Hughes (B. above), for them the "deep" must not be the dragon's destination, but his point of departure. Gao ("Shi lun Yi...") further modifies Wen: 或 is an error for lóng 龍, due to similarity of graphs; now in November, Spica rises to a declination of 40 degrees; the Dragon is more than half visible in the pre-dawn hours, appearing as if leaping up in the water. Shaughnessy ("Composition," p. 271) perceives the same image, the Dragon "and now jumping in the depths," but his different theory places this not in fall, as with Wen and Gao, but in late April to mid-May, when all but the tail of the Dragon is visible in the early evening hours. RK: Note that these commentators do not attempt to reconcile huò, `in some cases,´ with the invariable laws of astronomy. Shaughnessy says only that huò is "a copula grammatically linking this Topic with those of lines 1/1 and 1/2," and signifies "and now, and then."

D. Li Jingchi ("Bianzuan," p. 198; Tongyi): 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, 1.5 and 1.6. Huò in

1.4.1, contrary to the traditional view, and that of Wen Yiduo, does not refer to a dragon, but means instead "some" people (或人), like yǒu rén 有人, specifically referring here to the nobility. This is true of huò elsewhere in the Yi too (Tongyi). Huò here balances jūnzǐ in 1.3, as does the repeated prognostication wú jiù. "Leaps in the deep" refers to committing suicide by jumping in the river. wú jiù, "nothing bad" (没有什么不好) explains that the suicide victim was guiltless and forced into the act.

RK: Li is right in observing the regular use of huò throughout the Yi in a pattern similar to that of the following Shi line, 291/3: 或來瞻女 (汝), Odes p. 251 "there are those who come to see you." But otherwise Li's argument is not convincing. As analyzed in gloss 1.1.1, the clear employment of an oral formula here with close parallels in the Shi, not to mention the rhyme scheme, is sufficient evidence to link 1.4 with 1.1, 1.2, and 1.5, rather than 1.3, as Li would have it. Huò refers to 'some (dragon)' seen as an omen, and expressed in the form of an oral formula. Thus the translation, "Or it leaps in the deep: no misfortune."

1.5.1 飛龍在天

Line 1.5 in the Mawangdui MS. is transcribed in Wenwu 1984.3 as 飛 (飛)龍在天, 利見大人. The phrase 1.5.1 is quoted in Zuozhuan, Zhao 29. It is reminiscent of the fish and bird tropes from Shi, quoted under 1.1.1, although the form here is more like a straightforward omen reference than a poetic line: "A dragon flying in the sky."

A. E. R. Hughes (p. 8): "A dragon flying in the heavens: advantageous to have an audience of the great man." Gao Heng says this is a metaphor for a man in high position, to meet whom would be advantageous.

B. Wen Yiduo ("Leizuan," p. 46): 1.5.1 refers to the Dragon asterism at the vernal equinox, as in the Shuowen remark quoted in 1.1.1 above, as well

as in several post-Han sources. Gao Wence ("Shi lun Yi..."): now in late December, Spica is at a declination of 21 degrees, the Winnowing Basket 箕, the seventh and last of the constellations forming the Dragon, begins to appear above the eastern horizon before dawn, and the Dragon is completely visible in the southern heavens. Shaughnessy ("Composition," p. 272): "flying dragon in the skies" portrays the Dragon fully visible across the southern sky after dusk around the summer solstice, in late June.

1.6.1 亢 龍

Line 1.6 in the Mawangdui MS. is transcribed in Wenwu 1984.3 as 抗 (亢) 龍有悔. This line is quoted verbatim in Zuozhuan, Zhao 29. The graph 亢 is of very uncertain interpretation. Lu Deming says it should be read kàng (苦浪反) and quotes two glosses, 'extreme' (極) (Zi Xia zhuan) and 'high' (高) (Guangya). Wang Su 王肅, ap. Jijie, says 'extremely high' (窮高 --Gao Heng, Dazhuan, misquotes as 極高). Karlgren (GSR 698a) gives a gloss of 'overbearing,' read *k'âng > kàng, which translates some Song or later gloss, or else is Karlgren's gloss of kàng in the Yi zhuan commentary (the "wings"), rather than this single case in the Yijing hexagram and line texts (Karlgren's GSR glosses do not discriminate between the Western Zhou jīng and the Warring States and Han period zhuan). Shuowen (10B/6a-b) defines 亢 as 'person's neck' (人頸), in which meaning the graph is read gāng (Gu Hanyu changyongzi zidian, hereafter Gu Hanyu, p. 140; GSR 698a *kâng > gāng 'neck, throat' in Han texts).

A. E. R. Hughes (p. 8): "An overbearing dragon:..." Karlgren (Loan, #888): "the overbearing (stuck-up) dragon." W-B: "Arrogant dragon will have cause to repent."

B. Gao Heng: 亢 should be read hàng 沆, meaning 'pond' (池) or 'marsh' (大澤); the same word is also written 院, 坑, 畹 (Gujing); the

graph 亢 here is a protograph for 亢, etc., lacking any disambiguating determinative element. Thus 1.6.1 is "pond dragon," or "a dragon in a pond," which stands for a dragon in difficulties—"up a creek," as we might say—because of the shallowness and muddiness of the water, hence the prognostication 1.6.2 有悔, "there will be trouble."

C. Wen Yiduo ("Leizuan," pp. 46-47): lóng is the Dragon asterism as in 1.1, etc.; 亢 has the meaning 'straight' (直) and 1.6.1 means "straight Dragon," which being a distortion of the dragon's usual curled posture (see 1.7), leads to the ominous conclusion of 1.6.2. Wen gives no further exegesis of kàng 亢. Since the stars of a constellation are fixed in one position, at least for the life of a human observer, when Wen interprets 1.6.1 as "straight Dragon" and 1.7.1 (q.v.) as "curled Dragon," he cannot have any observed astral omen in mind. Yet if these are just literary images, what is the purpose, then, of identifying the lóng of Hexagram 1 as the Dragon asterism to begin with?

E. RK: Another astronomical possibility presents itself here. One of the 28 lunar lodges (xiù 宿) is named Kàng (or Gāng) 亢, which has sometimes been explained as meaning "the Throat," or "the Neck," here referring to the throat of the Dragon asterism mentioned in 1.1 etc., i.e., the Green Dragon of the Eastern Quadrant, since it is the second of the lodges which constitute that meandering mental construct (see Wang Li, Gudai Hanyu, p. 784; Chen Zungui, Zhongguo tianwenxue shi, Vol. 2, p. 339). Could 1.1.1 also refer to the lunar lodge Kàng? This must be the interpretation of Gao Wence ("Shi lun Yi..."), since he says of this line that it refers to mid-January, when Spica has settled to a little higher than 9 degrees declination, the Winnowing Basket is in the central southern sky at 18 degrees maximum, and the Dragon lowers its Neck (頸 = 亢). But Gao says nothing about how 1.6.1 kàng lóng should be understood. Shaughnessy

("Composition," p. 272) translates as "necked dragon." He believes this is a reference to the position of the Dragon in the mid-August sky, with the cluster of stars called the "Neck" itself poised on the western horizon at dusk, ready to sink out of sight. This is the same position depicted in the following line 1.7.

There are several problems which arise in pursuing this interpretation. First, as noted in the discussion of the Dragon in gloss 1.1.1 above, we must not impose anachronistic interpretations on the text, involving concepts which the Chinese of the Shang and early Zhou period were not familiar with. The oldest sure textual mention of Kàng as an astronomical entity is not until the Han (Liji, "Yueling"; Erya, Huainanzi, Shiji). It is, however, represented pictorially in the complete set of lunar lodges, Northern Dipper, Dragon, and Tiger painted on a lacquer box lid discovered at the tomb of Marquis Yi of the state of Zeng in modern Suixian county, Hubei, in 1978 (Hubeisheng Bowuguan, ed., Suixian Zeng Hou Yi mu, Plate 29; Chen Zungui, Zhongguo tianwenxue shi, Vol. 2, pp. 327-331). This tomb was sealed in 433 B.C., or shortly thereafter, since a date indicated on the box corresponds to 433 B.C. The fact that the complete set of 28 lodges is depicted leads scholars like Chen Zungui (p. 331) to conclude that the lodges were already evolving into a complete system during the preceding centuries. He argues that the Suixian box lid supports the theory that the four symbols (四象) of Dragon, Tiger, Turtle, and Bird evolved before the finer divisions into 28 lodges (p. 330). Nevertheless, since there is no contemporary Western Zhou evidence of the existence of the Dragon, the Throat, or even the system of lunar lodges, their projection backward to that era must remain a hypothesis, and the interpretation of 亢 here as the lodge Kang is, in turn, a speculation.

Nothing should deter us from speculation in attempting to reach a better

understanding of difficult passages like 1.6.1, but a second problem we encounter is the difficulty of making any sense out of "Kàng (Throat, Neck) + Dragon." "Throat and Dragon"? "the Dragon of the Throat"? "a throated Dragon" (cf. Shaughnessy's "necked dragon")? Despite Shaughnessy's explanatory effort, I can reach no acceptable understanding of the phrase when so construed, yet the appearance of these two graphs, both undeniably asterism names, together here seems unlikely to be coincidental. Moreover, there is further evidence that 1.6.1 involves a pun on "throat," at least a biological throat, if not a heavenly Throat.

I find Gao Heng's argument (sans allegory) in favor of interpretation B. persuasive, but I prefer to identify 亢 as the protograph for 坑 (GSR 698h *k'ǎng > kēng 'pit' in Chuci) rather than the more obscure word 沆 (GSR 698f *g'ǎng > hàng, as in 沆瀣 hàngxiè 'moisture of the dew' in Chuci). There is a sizable family of cognate words all written with the phonetic, and etymonic, element 亢. The family includes not only the words cited by Gao, written with the graphs 沆, 坑, 隄, 航, all meaning 'pit,' 'trench,' 'pool,' 'pond,' 'gully,' etc.; it also includes words meaning 'cross a body of water,' 'cross by boat' (杭 GSR 698e *g'ǎng > háng 'go by boat' in Shi [Hangzhou 杭州 is literally "Fort Ferry"]); and 航); and it includes words referring to the throat (亢 gāng--see above; 吭, 航 'gullet'; 頔 GSR 698g *g'ǎng > háng 'stretch the neck' in Shi). We are justified not only on graphic and phonetic grounds in arguing that the words for 'body of water' and for 'throat' stem from the same parent word, but also because of the semantic plausibility of deriving the name of the biological channel, the "alimentary canal," from the natural, hydrological one, or vice versa. One might suppose the natural object to provide the metaphor for the human one, as in the case of canal just mentioned, but there is comparative counter-evidence from Indo-European. The English word gullet, meaning both 'throat' and 'water

channel' or 'ravine' (alternate form gully), derives through French goulet, from Latin gula 'throat.' Cf. the pair gorge and engorge. The graph 亢 itself may have been a pictogram (𠂇) with the root meaning of 'neck, throat' (Shinjigen, p. 36; GSR). So it is by no means clear which sense of 亢 is primary and which is derived. But it is clear that, because of the virtual identity of the two words 'throat' and 'gully' in ancient China, both meanings are alive in the Yi phrase 1.6.1.

I believe it is significant that on the Suixian lacquer box lid, the lodge Kang is written 陸 (陸). The addition of the elements 阝 and 土 to the phonetic/etymonic 亢 encourages us to conclude that, at least at the time of that artifact, the lodge Kang was understood to mean a gullet in the earth rather than in the body. Perhaps it was just then in the process of being incorporated in the body of the Green Dragon of the Eastern Quadrant, naturally becoming the Dragon's gullet. I have translated 亢 (坑) kēng as "gully" in order to convey what appears to be the older meaning, but remind us also that the sense of 'throat,' including the lunar lodge Throat, was involved sooner or later at the very least as a pun, if not in some more fundamental way that can be revealed by a more refined analysis. 1.6.1 is translated as "A dragon in a gully." Yet "Gorged dragon" might suggest the pun better.

Once we perceive the root identity of the words in the phonetic series based on 亢 described above, other interpretations seem less far-fetched. Could 亢 stand for 亢頰, already attested in Shi in the meaning 'stretch the neck'? In this case 1.6.1 could mean "A dragon with a stretched neck"--a plausible omen. No single specific interpretation can be embraced without further evidence.

Still another word might be related here. A synonym of gāng in the meaning of 'throat' is hóu 喉, and the similarity of the later Chinese

bisyllabic compound hóu lóng 喉嚨 to 1.6.1 亢龍 is striking. Hóu is identical in meaning to hóu, but it is of uncertain origin. Erya says of 亢: 'bird's throat' (亢鳥嚨) (17.78 [i.e., pian 17, paragraph 78], p. 35--paragraph and page numbers are to the Harvard-Yenching Index to Erh Ya edition). And the gloss of Guo Pu 郭璞 (Zhushu, SBBY ed., 10/6a) adds "lóng refers to hóu (嚨謂喉嚨). Perhaps this information will ultimately help to elucidate the phrase 1.6.1 itself.

1.6.2 有悔

Both of these words are discussed with other important lexical items in Part One, Chapter 4. Yóu has its usual meaning in OC texts. It is given in the word-for-word translation in the English infinitive form "there be" or "have," which is closest to the Chinese tenseless original. But in order to avoid awkwardness in the free translation, I have translated it in the future tense if it seemed to be used in a prognostication, as here in 1.6.2; in the past tense if it seemed more likely to be part of a reference to an anecdote in the text (like English "curiosity killed the cat"); and in the "present" tense if the line in which it appears is used with timeless reference as is so often the case with a line from a song or saying. This procedure applies to all verbs in the translations.

Huǐ is a mild "disaster word" in the Yi. As explained in Part One, Chapter 4, it appears in early sources such as OBI, Yi, and Shi as an external, objective difficulty or trouble, a "minor misfortune" (較小之不幸) in the words of Gao Heng (Dazhuan). But already in some occurrences in the Shi, its usage reflects a process of internalizing or subjectivizing future difficulties, being "troubled," as it were. Karlgren translates such occurrences, e.g., 245/8, 256/12, as "cause for regret." And by the time of certain Guo feng songs, e.g., 22/1, 88/1, huǐ has become a

fully subjectivized verb 'to regret.' In the Yi, however, it is always used as a noun, which I translate as "trouble," because of its similar range of meaning, which refers to both external and internal "troubles." It appears in several repeated patterns. Yǒu huǐ "there will be trouble" appears again, modified, in 16.3 遲有悔 "if slow there will be trouble," and 18.3 小有悔 "there will be a small amount of trouble." The opposite, wú huǐ 无悔 "there will be no trouble" appears six times, while the most common pattern, the unusual huǐ wáng 悔亡, which is perhaps similar to the English expression "your troubles will be over," appears 19 times. The first appearance of this pattern, however, is not until 31.4, in the latter "half" of the Yi, the so-called xià jīng 下經. This uneven distribution may reflect dialect influence.

1.7.1 見羣龍无首

Each of the first two hexagrams has an extra line text, called yòng jiǔ 用九 (Qián 1.7) or yòng liù 用六 (Kūn 2.7) in the received text. The yòng jiǔ line 1.7 is quoted verbatim in Zuozhuan, Zhao 29, and there it is referred to as qí Kūn 其坤 "its Kun" (i.e., Qián zhī Kūn 乾之坤 "the Kūn of Qián"). In the Mawangdui MS. the text reads 迥九, and the editors in Wenwu 1984.3 treat 迥 as loan for yòng 用, transcribing 迥(用)九, 見羣龍无首, 吉. The graph 迥 is not in GSR, and thus apparently does not occur in any pre-Han received text, but it belongs in the series 1176 *d'ung? > tóng?. Shuowen (2B/5b) defines it as 'repeated' (?) (迭也). Gao Heng (whose text Dazhuan has an unfortunate misprint 迥 for 迥 here) glosses it as 通 ('throughout?'); 用 (*diung) should be read as 迥 (*d'ung?); and 月(迥)九 means "nines throughout." It is this line, Gao explains, which is consulted when all the lines one obtains in manipulating the stalks are "nines." Although the MS. editors probably mean no

interpretation in indicating the loan as they do, it is clearly preferable to treat the yòng of the received text as the "loan" graph, as Gao does, since tóng jiǔ 同九 "nines throughout," or "repeated nines" as in Shuowen, makes good sense here. Cf. 2.7.1 tóng liù 同六 "sixes throughout."

A. Gao Heng: 見 "is also read as xiàn 現." "A group of dragons appears in the sky, their heads covered up by clouds. This is a metaphor for the masses all achieving their aspirations and flying high, thus naturally auspicious."

Akatsuka Kiyoshi: "If the appearing group of dragons have no heads, it is auspicious." Akatsuka, like Gao, is consistent with his reading of 見 in 1.2.

Karlgren (Loan, #888): "the common and seemingly natural interpretation is 'There appears a flock of dragons without heads.'" But cf. Karlgren's comment on interpretation D. of Wen Yiduo below.

B. RK: Interpretation A. makes good sense, except that, as in 1.2.1, 見 should have its usual reading and meaning, jiàn 'see.' An omen is taken from an unusual sighting of dragons: "See a group of dragons without heads." Gao Heng's concern above with explaining how dragons could appear to lack heads is ingenious, but scholastic and unnecessary. If there can be dragons, then there can be headless dragons.

C. The Xiang Commentary, according to Gao Heng, interprets shǒu as 'head (of group), leader,' hence the line would mean "A group of dragons appears without a leader (the dragon king)."

D. Wen Yiduo ("Leizuan," pp. 46-47): 羣 should be read as juǎn 卷 'curled.' The "curled Dragon" (asterism) is in its natural posture, as indicated in the Shang OBI form of the graph and the phrase juǎn lóng 卷龍 itself, which also occurs in Shuowen and commentaries to Shijing, Zhouli, etc. Since the tail curls around to meet the head, it appears as if the Dragon is "without a head" (无首). Karlgren (Loan, #888) finds Wen's loan

*g'iwən for 卷 *g'iwān, and the interpretation "There appears a curled dragon without head" attractive. He says it "seems convincing" because it brings 1.7 into line with a supposed series of qualifying attributes of dragons: 飛龍 "the flying dragon," 亢龍 "the overbearing (stuck-up) dragon."

E. Gao Wence ("Shi lun Yi..."): 1.7.1 refers to the headless appearance of the Dragon asterism in February, since the head portion is below the western horizon just before dawn. Gao simply ignores the graph 羣 qún, writing the line 见龙无首. (See 2.1 for the continuation of Gao's almanac into March.)

Shaughnessy ("Composition," p. 272, 344 n. 136), translating "see the flock of dragons without heads," places this in the same mid-August season as line 1.6. Now only the body and tail of the Dragon are visible in the dusk sky, while the horns and head have sunk below the horizon. He suspects that the "flock" may refer to an astro-mythological series of dragons rising and setting in rotation on each successive night, just as the ten suns and twelve moons follow each other in succession across the sky. The later tradition that there were six dragons may in fact go back to an ancient astronomical myth.

E. R. Hughes (p. 8) omits this line.

1.7.2 吉

Jí, the second most common graph in the Yi with 147 occurrences, is the standard "good" prognostication in the Yi, as in the OBI and countless other divinatory traditions throughout Chinese history. It is equivalent to English "auspicious," "lucky," "good fortune," and the like, but as with "auspicious," it refers to events which have not yet transpired, and derives from the interpretation of signs. See Part One, Chapter 4.

Notice that 1.7.2, a good prognostication "auspicious," does not obviously

follow from the meaning of 1.7.1. It is a commonly held belief that the various components of a line text should complement and semiotically reinforce each other. Many commentators, including even Gao Heng, Li Jingchi, and Wen Yiduo, will sometimes reject a straightforward reading of a line or word because it jars with a divinatory judgment like "auspicious" or "ominous" elsewhere in the same line. This practice is not, in my opinion, justified by our present knowledge of the composition of the Yijing text. This translation follows whatever interpretation is the best supported on standard philological grounds, no matter what the divinatory consequences might prove to be.

GLOSSES ON HEXAGRAM 50 DǐNG 鼎

50.0.1 元吉亨

All commentators treat these three frequently appearing words normally here. Yuán 'great, greatly, very' is the most common intensifier for jí 'auspicious,' with 14 cases in the Yi. Thus 50.0 reads "Very auspicious. Treat." But what is unusual in 50.0 is the way the Tuan Commentary refers to the text of the classic. It first puns on the etymological connection among 亨 hēng (< *χang), 享 xiǎng (< *χiang), and 烹 pēng (< *p'ǎng), then seems to quote the text as if it read yuán hēng rather than yuán jí. The relevant part of the Tuan Commentary says "to take wood and put into fire is to cook 以木巽火亨 (烹) 食壬也. The sage cooks (or hēng's?) in order to make offering (xiǎng) to Di on high 聖人亨 (烹) 以享上帝, and cooks in a big way to nourish sages and wise men 而大亨 (烹) 以養聖賢. . . hence there is supreme success 是以元亨" (in the last phrase following the interpretation of Wilhelm-Baynes, to be faithful to the Han dynasty sense of the Tuan). It is traditional to view the graph 亨 here as "loan" for 烹 (Karlgren, Loan #1309). The fact that the Tuan Commentary concludes by resuming the classic with yuán hēng leads Gao Heng (Dazhuan, p. 414) to argue that this is a copyist's error in the Tuan Commentary, which should really be read yuán jí hēng, like the text of the classic. There is a lacuna in the Mawangdui MS. at this point, so it is unfortunately of no help in resolving the textual discrepancy. The implications of the Tuan Commentary's remarks for the general interpretation of hēng/xiǎng are considered in Chapter 4 of Part One,

in the section, "Some Important Lexical Items."

50.1.1 鼎 顛 趾

This phrase in the Mawangdui MS. is transcribed in Wenwu 1984.3 鼎 填 (顛) 止 (趾), with the editors treating 填 and 止 as loans (actually, a simple protograph in the case of 止), for the graphs 顛 and 趾. The graph 填 occurs elsewhere as loan for 顛 (DKJ, p. 2508).

The word dǐng 鼎, which refers to the well-known bronze sacrificial vessel type, with three or four legs, occurs in just the six line texts of this hexagram, neatly beginning each line text. It is the function of the dǐng, or "cauldron," in sacrifice which forms the background for its occurrence in the Yi text—with the differing ways in which it was used, differing styles, and extraordinary events involving the cauldron all affecting the effectiveness of the sacrificial ritual. But it was also undoubtedly felt to be closely linked with divination as well. This link was established not only by the association of divination and sacrifice in general, but also by a linguistic connection between dǐng and the most common EOC word for divination, zhēn 貞, rendered here in its 111 occurrences in the Yi as "determination." For a discussion of this connection, as well as the specialized ritual uses of the word dǐng in OBI, see Keightley, "Shih Cheng," pp. 41, 45-47; Keightley, Sources, p. 29, esp. n. 7; and Takashima, "Some Philological Notes," p. 55, n. 19. In brief, the issue is whether dǐng (< *tǐǎng) is cognate with, or just a pure loan for, 貞 zhēn (< *tieng), and its presumed cognates 正 zhèng (< *tǐǎng) and 定 dìng (< *d'ǐeng). If cognate, then 鼎 'to cauldron' might have derived from an unproven use of the cauldron in a divination ritual, or alternatively, 鼎 was connected to 奠 in a sense like 奠 奠 of providing stability (like a vessel on a support 奠), thus "to rectify, to make stable, to make firm, like the putting down of a tripod" ("Shih Cheng,

p. 46). In this sense, a divinatory determination was the "settling" of a question. The linguistic connection of dǐng to zhēn, whether cognate or loan, may be an overtone present in this hexagram-chapter. It then lent authority to the various inferences made on the basis of cauldron characteristics and incidents, which are recorded in the line texts as prognostication precedents.

As for the sense of 50.0.1 "A dǐng cauldron turns upside down," Gao Heng (Dazhuan) says "a dǐng cauldron inverts its feet," with feet up and mouth facing downwards. This will empty out the waste inside, a symbol for expelling evil men from court (referred to in 50.1.2). Gao Heng in Gujing follows Mao Qiling: the inverting of the cauldron refers to pouring out the contents in order to clean it. Li Jingchi (Tongyi) explains the sentence differently: a cauldron's leg breaks and it tips over (an omen). The cauldron was probably of earthenware rather than bronze, hence the broken leg.

50.1.2 利出否

Different interpretations of this sentence turn on the understanding of the difficult word 否, which occurs 8 times in the Yi: 7.1 (= 不), 12.0,2,5,6 (twice) and 33.4 (all probably pǐ `bad'), as well as here in 50.1. See 7.1 gloss for discussion of the possible reading of 否 as negative fǒu here and elsewhere. The MS. has 不 for 否 here: 利 [出] (1 graph lacuna) 不. In each of the earlier occurrences of 否 in the received text, the MS. has either 不 (7.1;12.2,6;33.4) or 婦 (12.0,5,6). The editors of the Wenwu transcription treat both as loans (婦 fù < *b'ǐǔg and 不 bù/fǒu < *p'ǐǔg for 否 pǐ < *p'ǐǔg). The etymology of bù 不 is, however, complex (GSR 999a-f; Shinjigen, pp. 15-16).

A. Gao Heng: chū 出 means 'refute and expel' (Gujing: 出 should be read as 黜, which Shuowen defines as 'refute and reject' 黜下); 否,

read pǐ, means 'evil' (惡). Thus: "favorable for expelling evil." Chū is in this reading a transitive verb, with pǐ as object. Karlgren (Glosses. . Odes #1021, Glosses. . Documents #1243) is similar, but proposes that 否 *piǔg or *b'ǐəg is here a loan for 鄙 *pǐəg 'vulgar, inferior, bad': "It is advantageous to eliminate [in Glosses. . Odes, "get rid of"] what is bad" (this follows from Shiwen reading for 否 of *pǐəg).

B. Wen Yiduo ("Leizuan," pp. 7-8): 否 should be read as 陪 (GSR 999b' *b'wəg > péi, i.e., same GSR series as 否, 999c). Péi 陪 and 否 were originally the same word. Péi refers to a "back-up" or companion (副貳) cauldron. When the main cauldron snapped a leg, it was favorable to "bring out the companion." This was a symbol for what follows in 50.1.3 (q.v.). Chū is here also transitive, with (pǐ): péi as object. Li Jingchi (Jiaoshi #186) considers Wen's reading a possible alternative to his own below, and suggests that 否 should be considered a loan for 甗 or 甗, both earthenware vessels. RK: these are clearly proliferation graphs for the same word Wen refers to.

C. Li Jingchi ("Wuzhan," Tanyuan, p. 387; "Jiaoshi," #186; Tongyi): is read fǒu, and turns 50.1.2 into a question: "Is it favorable to go out or not?" The leg of the cauldron breaking in the preceding phrase is an omen with symbolic connections to walking, so one divines whether it is all right to go out or not. This reading construes chū as an intransitive verb, "go out."

All three of the above interpretations have strengths and none can be ruled out. When we understand better what semantic distinctions, if any, governed the choice of two different "loan" graphs for 否 in the Mawangdui MS., as referred to above, the interpretation as a disjunctive question, as in C., may turn out to be correct. But for now I follow A.: **"it will be favorable to expel evil."**

50.1.3 得妾以其子

The MS. is identical to the received text here.

Wang Yinzhi (Jingzhuan shici, p. 20): yǐ 以 is like yǔ 與 'and, with' (c.f. 9.5, etc., where he perceives a slight but obscure distinction, glossing yǐ there as jí 及). Gao Heng and Li Jingchi also understand yǐ as 'and, with.' This meaning is common in EOC and appears elsewhere in the Yi too. Gao says "one will get a qiè [unexplained—a female slave? a concubine?] and her child." He suggests (Gujing) that this was an ancient story about taking a concubine (娶妾). Li Jingchi (Tongyi) explains, "He got (someone else's) wife and child as his household slave." Wen Yiduo ("Leizuan," pp. 7-8): one's main wife has no progeny (妻無出), so one gets a concubine and has a child (得妾而有子). This is symbolized by the preceding phrase, "bring out the companion." RK: interpreting qiè as 'concubine' rather than as 'female slave,' 'bondmaid,' or 'female servant' may be anachronistic for Western Zhou. In its single other occurrence in the Yi, in 33.3, it is in a context, together with chén 臣, which clearly calls for the latter interpretation. The sense of 'concubine' must, however, derive from that of 'female slave,' and had developed by Warring States times. E.g., Zhanguoce, "Qice," 1: 臣之妻私臣, 臣之妾畏臣 "My wife dotes on me, my concubine fears me" (quoted, Gu Hanyu, p. 199).

50.2.1 鼎有寶

The MS. is identical to the received text here.

Both Gao Heng and Li Jingchi (Tongyi) interpret shí 寶 to mean 'contents,' referring to the food in the dǐng cauldron. Shi occurs in 27.0 in a similar sense (自求口實). Gao and Li understand the vessel here not as a sacrificial vessel but as the eating utensil of the nobility. Thus: "There

is food in the cauldron," or "A ding cauldron has food in it." See below for how they relate this to 50.2.2.

50.2.2 我仇有疾下我能郎

The remainder of line 50.2 in the MS. is transcribed in Wenwu 1984.3 as 我 戠(仇)有疾, 下我能節(郎), 吉, with 戠 (not in GSR; cf. 1066k 逌 qiú < *g'îôg, used in sense of 'mate' in Shi) as loan for chóu (literary reading qiú) < *g'îôg, and 節 jié < *tsiet as loan for 郎 lí < *tsjǝt (or sometimes *tsjǝk).

A. Qu Wanli ("Shuo Yi san gao," p. 30): chóu 仇 is 'enemy,' 疾 is 'illness': "My enemy has an illness and cannot come and get near (to plot against) me" (不能來就而謀我也). Gao Heng (Dazhuan) is similar: chóu is 'enemy' 仇人, 郎 is 'reach' 就, bù wǒ néng jí is inversion of bù néng jí wǒ "cannot reach me (my house)." The full line 50.2 then reads, "There is food in the cauldron, my enemy has an illness, and cannot reach my house to disturb me (thus I can eat in peace), this is auspicious."

B. Gao Heng (Dazhuan, p. 419, n. 1) offers an alternate interpretation, still based on chóu as 'enemy': 郎 lí < *tsjǝt should be read as 則 zé < *tsǝk, here understood as 賊 zéi 'to harm' [cf. GSR 907a *dzǝk murderer, bandit, villain (Shu); injure (Shi); and GSR 906a 則 *tsǝk, which is, ap. GSR, loan for 賊 in Shu]. Gao argues that lí and zé are interchangeable on the basis of quotes from several early texts where zé has replaced lí, and vice versa. zé and zéi are in turn the "same graph" (同字), the former being the ancient form. RK: Although Gao does not refer to OC phonology, note that the problem for the proposed loan raised by the differing -t and -k finals is not severe, since the graph 郎 was sometimes used to write a synonymous word *tsjǝk > lí (GSR 923a; cf. GSR 399a). However, the

rhyme, or near-rhyme, in 50.2 with 實 shí < *d̪iət and 疾 jí < dz̪iət clearly invites the reading *t̪siət here. Furthermore, for the phrase bù wǒ néng jí there is a variant in the received text bù néng wǒ jí (Yinde variant 5/18b), but no other variants. In this interpretation, 50.2.2 would read, "My enemy has an illness, he cannot harm me."

C. Gao Heng (Gujing) gives a different interpretation based on the Shiwen gloss of chóu as 'mate' (匹). The definition of chóu in Erya "Shigu" is the same. Wǒ chóu in 50.2 is like saying "my wife" (我妻); for jí 郎, Shuowen says 'go to eat' (就食也). This is probably a reference to an ancient story: (a person sets out a cauldron), "in the cauldron there is food," (he is about to eat, but) "my wife is ill and cannot eat with me," (but it turns out in the end to be) "auspicious." Li Jingchi (Tongyi) follows the same interpretation, but places the entire line 50.2, except for the final prognostication jí 吉, in quotes as the remark of a noble. Li adds, the situation of the ill wife being unable to eat is depressing, so one divined about it, and received an auspicious sign: she will recover from the illness, "it is auspicious."

D. RK: The interpretation of chóu as 'mate, wife' is attested for Western Zhou (Shi), it follows an early (Han) gloss, and fits well in the sense of 50.2. Hence I follow that reading. But it is attractive here to take as the subject of jí 'approach, reach' not chóu but jí 'illness.' Although it is not common for there to be an implicit shift of subject in a connected text, the composite, shorthand, text of the Yi frequently contains sentences which lack any subject, and there are analogous cases to this line elsewhere in the work (4.3, 8.1, 20.3, 33.2, 35.0, 38.3(?), 38.6, 40.3, 41.6, 50.2, 54.6, 56.5, 59.1). Thus I prefer to understand 50.2.2 as follows: **"My mate has an illness; it cannot reach me."** This makes a very plausible proposition to be divined.

5 0.3.1 鼎耳革其行塞雉膏不食

The Mawangdui MS. differs only in having 勒 for 革. This conforms with the writing of 勒 instead of 革 throughout the seven instances of 革 in the text. See B. below for discussion of the variant in this context.

A. H. Wilhelm (Heaven, p. 86): "The handle of the cauldron has been changed." (Cf. W-B, "altered.") I.e., it is changed so that it no longer fulfills its original function. Gao Heng: "the ear of the cauldron comes off"; gé 革 originally meant, as in the Shuowen definition, 'process an animal's hide by removing the hair and thus alter it' (Shuowen 3B/1a: 獸皮治去其毛革更之); 'to remove hair' is here extended to the removing or coming off of the cauldron's ear (Gujing). Yu Fan, ap. Jijie, says, "a cauldron goes (is carried) by means of its ears; if the ear changes, going is blocked" (鼎以耳行, 耳革行塞). Gao says of gāo 膏 that it means 'meat' (Dazhuan) or 'fat meat' (Gujing), the same gloss given for the only other occurrence of gāo, in 3.0. Zheng Xuan, ap. Shiwen, says that zhì gāo is "the best part to eat" (of the pheasant). Li Jingchi ("Wuzhan," Tanyuan, p. 387; "Jiaoshi," #187) understands the phrase dǐng ěr gé "a cauldron loses its ear" as an omen, from which the prognostication "his going out will be blocked" was made (xíng means chū xíng 出行). Li elaborates on this in Tongyi (see below).

The three phrases comprising 50.3.1 are each linked by rhyme, which encourages us to view them as a semantic unit. There are no such phonological reasons for linking up the remainder of the line with 50.3.1 as well. However, both Gao Heng and Li Jingchi have constructed scenarios which might explain the contents of the entire line 50.3. Gao (Dazhuan): apparently an ancient story: probably someone used a cauldron to cook pheasant meat, and on the way from the kitchen to the dining room, "the 'ear' of the cauldron came off, and his walking stopped. With the pheasant

meat not yet eaten, it just then rained. (The rainwater entered the vessel and the delicacies) were ruined, (which could be said to be) trouble, (but the pheasant meat can be cooked again, so) in the end it is auspicious." Li (Tongyi): qí means jiāng 將 (RK: i.e., Li takes qí as a modal particle, rather than as a determiner, or "definite modifier" (DEF), as labeled herein); xíng means `go hunting'; sè, `obstructed'; qí xíng sè is a direct question; zhì gāo is "fat pheasant meat." Li's scenario, quite different from Gao's, then runs as follows: "The cauldron's ear is broken. Does this mean that there will be no obstacle to going out on the hunt? (One cannot go hunting, so) one should not eat up the fat pheasant meat, (saving it because) it is about to rain. This is a pity (虧悔). (But the rainy days are passed successfully, so) it is ultimately auspicious."

B. Guo Moruo (Gudai, p. 33) appears to take gé here as `rawhide,' as in 33.2, 49.1, etc., by putting the phrase dǐng ěr gé under the category of "rawhide utensils" (革器). Whether or not this was Guo's intent, it is true that the word gé means `rawhide' in EOC much more often than it means `change.' A cauldron's ear might well have had rawhide attached to it. Dǐng ěr gé might then mean "A cauldron's ear is (rawhided =) tied with rawhide." Or again, "A cauldron with ear rawhide," which would be grammatically parallel with 50.5 and 50.6. Several lines in the related Hexagram 49 Gé 革 (the mirror image of Hexagram 50 Dǐng 鼎), might refer to the same or a related practice: 49.1 鞶用黃牛之革 "bind it with the rawhide of a brown ox"; 49.2 巳(祀)日乃革之 "tie it with rawhide when it is a sacrifice day" (one interpretation); 49.3 革言三就(孚) "if it is girded with rawhide three times around, there will be a capture" (one interpretation). See the respective line glosses for discussion.

The Mawangdui MS. variant of 鞶 lè for 革 gé would seem to lend significant support to this interpretation. The MS. graph 鞶 first begins to

appear in late Warring States or Han dynasty texts (Yili, Liji, Hanshu, etc.) in the meaning 'bridle, reins,' (on a horse). Cf. GSR 928f 勒 *lək > lè reins (Yili); loan for id. engrave (Liji) [phonetic series lì 力]; and GSR 931a 革 *kək > gé hide, skin (Shi). . .; loan for 928f 勒 . . .reins (Shi [phonetic series gé 革]). Shuowen (3B/3b) defines lè thus: "at the horse's head, that which suspends the bit" (馬頭絡[落]銜也). By at least the Early Middle Chinese of the Han-Tang period, lè had been metaphorically extended, like its English equivalents "bridle" and "rein," to mean 'rein in,' > 'restrain, bind, forcibly control' (Gu Hanyu, p. 150). Note that in EOC (Shijing) the word 'bridle' was written with gé as a "loan," as Karlgren would have it, for lè. Furthermore, lè never seems to have been used, as gé was, in the meaning of 'change.' From all of this, it would be a reasonable assumption that a meaning of 'bridle, restraining rawhide thong,' was involved in 50.3, as in 49.1, 49.2, etc. above; that the word was first written in Yi as in Shi with just the graph 革; and since the word was understood that way also by the Han scribe of the Mawangdui MS., he used the graph which was common in his time for the word, namely 勒. The alternative, that lè < *lək was a pure loan for gé < *kək throughout the Mawangdui MS., is certainly tenable, and this is the way the graph is dealt with by the MS. editors in Wenwu 1984.3, but since the words belong to different phonetic series (cf. Shuowen: 勒 . . .从革力聲), and were not especially close phonetically at the time of the MS., it is not as likely to be the case. Note also that, as is so often the case, the Han gloss of Yu Fan quoted under A. above, which appeared to make good sense with gé meaning 'change' > 'come off,' makes as good or better sense in this interpretation of the line: "a cauldron goes by means of its ears; if the ear is tethered with a rawhide 'bridle,' the going is blocked."

C. Wen Yiduo ("Leizuan," p. 7): gé 革 should be read as 革亟 [not in

GSR], which Shuowen (3B/4a) defines as 𠄎急 `urgent' (?), `fast' (?), and indirectly, as `not smooth, rough' (𠄎); xíng is read as 桁 héng, `the timber passing through the "ears" of the cauldron.' Hence 50.3.1 says, "The `ears' of the cauldron are rough (𠄎), its carrying timber (桁) is jammed (塞)," so that even with "fat pheasant meat" (雉膏) inside, "it cannot be eaten" (不食). Or, alternatively, xíng means `pathway' (道), and qí xíng sè means "its (the carrying-bar's) pathway is blocked" (i.e., it cannot be inserted). RK: Wen's latter interpretation seems to require reading xíng as both `pathway' and `carrying-bar' simultaneously. In any case, while ingenious, interpretation C. relies on a forced reading of gé (one which the MS. reading does not suggest), and furthermore, both 50.5 and 50.6 refer to carrying-bars using a different word.

Despite the considerable attractions of interpretation B., enhanced by the Mawangdui MS., my translation conservatively follows the traditional reading of A., without endorsing either of the specific scenarios proposed by Gao Heng and Li Jingchi: "A díng cauldron's `ear' comes off: his travel is blocked. The fat meat of the pheasant is not eaten." It would also be possible to say "its (the cauldron's) travel is blocked." Lacking further clues to the referent of the definite modifier qí, if there is one, and the details of the episode alluded to, it is not possible to do more than speculate on the specific meaning of the line. With better understanding of the MS., we may have to discard A. in favor of B., or still another interpretation of the line.

A clue to the meaning of 50.3 may lie buried in a series of references to a Shang dynasty story in some other old texts. It appears that there was in ancient lore about the Shang a connection between a pheasant auspice and the ears of a díng cauldron, which it is difficult to believe is not somehow related to line 50.3 of the Yi. First, in the Shu, "Gaozong rong ri" 高宗

彤日, there appears the line 高宗彤日越有雉雉.
Documents, p. 26, "On the day of Kao Tsung's second-day sacrifice, there was a singing pheasant (sc. a bad omen)." This refers to a sacrifice to Gaozong (Qu Wanli, Shangshu shiyi, p. 53), the most glorious Shang king Wuding, who is referred to elsewhere in the Yi too. So far there is a pheasant, but no dǐng cauldron. But several Han texts elaborate on this information by recording a variation on the tradition that "a flying pheasant climbed (perched?) on the ear of a dǐng and called out" (有飛雉登 (in one version 升) 鼎耳而鳴 (or in other versions 雉)). This version of the story is found in Shiji, "Yin benji"; Hanshu, "Jiaosizhi" and "Yiwenzhi/Shushulue"; Shangshu "Gaozong rong ri" xu; and perhaps elsewhere--see Ruan Yuan, Jingji zuangu, j. 85, p. 856). Can this episode lie at the bottom of the reference in Yi 50.3? Then could qí refer to the pheasant, which is tethered to the cauldron ear? Perhaps "a dǐng cauldron's ear is 'bridled,' and its (the perching pheasant's) travel is blocked," as it sings its forlorn portent. Even if 50.3 is not a reference to the same event recounted in "Gaozong rong ri" and the Han texts, perhaps the juxtaposition of "fat pheasant meat" and dǐng ears in 50.3 is due to the diviners' awareness of this famous bad omen, or of the ominous significance of pheasants in general. On pheasants as auspices throughout Chinese history, see Schafer, "Auspices," pp. 205-206; cf. Yi 56.5 and all the line texts of Hexagram 36 "Míng yí," where pheasant auspices are also likely to be involved.

50.3.2 方雨虧悔終吉

A. Gao Heng: kuī 虧 means 'destroy,' following Erya, which defines kuī as huǐ 毀. This is the common EOC meaning. E.g., Shi 300/4 魯邦是常, 不虧不崩, Odes, p. 260, "the state of Lu you will have

forever, you will not be injured, not break down." Gao's interpretation of 50.3.2 is then, "It is just about to rain. There will be damage. Trouble, but ultimately auspicious." This is the interpretation I have followed. See 50.3.1 above for the particular situation Gao believes this to describe. It may perhaps more naturally be seen as an ordinary divination topic, including prognostication. It need not be related to 50.3.1.

B. Li Jingchi (Tongyi) treats kuī huǐ 虧悔 as a unit, paraphrasing as dǎoméi 倒霉 "what a pity!," "bad luck!," "too bad!" (see 50.3.1).

C. A traditional gloss of kuī huǐ reads it as if it were the same as huǐ kuī, with kuī meaning 'decrease, diminish.' E.g., Legge: "But the (genial) rain will come, and the grounds for repentance will disappear"; or Akatsuka Kiyoshi (Ekikyō): "Rain begins to fall just then, and troubles go away" (chōdo ame ga furidashi, [ware to waga kokoro o kurushimeru koto] ga nakunatte. . .). This interpretation, which is probably motivated by a desire not to contradict the following zhōng jí "in the end auspicious," is not permitted by the syntax of the line (unless one were to argue—and no one has—that an inversion was induced by a desire to have huǐ < *χmwəg be a near-rhyme with each of the three preceding phrases). Actually, Akatsuka's kundoku rendering (kui o kaku, "lack cause for remorse") faithfully follows the syntax of the original.

50.4.1 鼎折足覆公餗其形渥

In the Mawangdui MS., after a lacuna obscuring the first three graphs, 50.4.1 reads in the Wenwu 1984.3 transcription: . . . 復(覆)公 莖 (餗), 其刑(形) 屋(渥) □ (final graph also illegible). Aside from the unknown graph 莖 for 餗, the use of protographs 復, 刑, and 屋 are exactly what we would expect in an early manuscript. In the process of the text's subsequent transmission, scribes used disambiguated

"proliferation graphs" to write words like 復 and 屋, with different scribes choosing differently elucidated graphs in some cases. This evolution of the text accounts for the fundamental difference caused by textual variants in interpretations A. and B. below.

A. Karlgren: sù 餼 is a 'stew of meat and vegetables' (GSR 1222k); xíng 'shape' here refers to the body, a common use of xíng (Loan, #1335); wò 渥 means 'wet' (GSR 1204g; cf. 'moisten, smear' in Shi). Karlgren then translates the entire line 50.4 as "The Ting tripod breaks a leg, the prince's stew is overturned, his (shape:) body becomes (wet:) soiled; it is inauspicious." (Loan, #1335). Gao Heng's primary interpretation, both in Gujing and in Dazhuan, is similar, except that he takes xíng to refer not to the person of the gōng 公, but to the appearance of a liquid having gotten the floor all wet, as in the modern Chinese expression shuǐ wāngwāng 水汪汪 'water in puddles': "The cauldron's leg breaks, (the cauldron's body tips over and) the duke's stew spills onto the floor, its appearance like a puddle. . .this is ominous." Sù is either a soup with vegetables or a thin rice-gruel. Some early glosses say the former, some say the latter (Gujing). Li Jingchi ("Jiaoshi," #188) also discusses the early commentators on sù. He adopts 'congee' (粥).

B. There is a variant form for the 形渥 of our base Shisanjing zhushu text, namely 刑剗 xíng wū (Yinde, variant 5/18b), which appears in a number of text traditions. It is this reading which most modern Chinese scholars have adopted. Cf. GSR 1204b 剗 **uk > wū 'execute, kill' (in Yi); xíng 刑 is common in pre-Han texts in both the sense of 'punish(ment)' and that of 'form, shape,' the latter now written 形 (cf. the alternation 刑名/形名). Zheng Xuan's text, ap. Shiwen, read this way, and Zheng added the comment, "if the three dukes upset the good way of the king, they will be punished inside the room" (若三公傾覆王之美

道, 屋中刑之). The Jijie text has the same. Yinxun quotes Mr. Chao 晁 that the texts of the Han scholars Jing Fang, Xun Shuang, and Yu Fan all read 刑屋. Li Jingchi ("Jiaoshi," #188), Gao Heng (Gujing; Dazhuan, pp. 419-420, n. 2), and Honda Wataru (Eki, p. 378) all cite this and other evidence that early texts mostly read 刑屋 (or 刑屋, like the Mawangdui MS.). Several early commentators take 刑屋 as a huìyì 會意 compound ideograph: execution-in-chamber, rather than in the marketplace, a privileged form of punishment used for fellow clansmen of the king and the nobility. Gao Heng notes that 刑 is perhaps a differentiated graph invented in order to write this extended meaning of an original 屋 (Dazhuan). The MS. bears Gao's hypothesis out precisely. Adopting this reading and interpretation (Gao Heng's alternate interpretation), 50.4.1 says "A ding cauldron breaks a leg, overturning the duke's stew. His (referring to an attendant or unfortunate guest blamed for the mishap?) **punishment is execution-in-chamber.**"

Wen Yiduo ("Leizuan," p. 37) also adopts the 刑屋 variant, but interprets 刑 differently from the above. He follows an explanation put forward by Yan Shigu 顏師古: 刑 refers to a 'heavy' or 'severe' punishment, rather than 'private, in chamber,' on the strength of a text parallel in Zhanguoce, "Qice." For Wen, then, qí xíng wū means "his punishment is severe." The same interpretation is adopted also by Li Jingchi ("Jiaoshi," #188; Tongyi), who paraphrases: "he is severely punished, hovering between life and death" (受了大刑, 死去活來); and by Akatsuka Kiyoshi (Ekikyō). Yu Xingwu (Yijing xinzheng, 3/17b-18a) and Guo Moruo (Gudai, p. 42) both also favor the xíng wū 刑屋 variant, but don't indicate a preference for the sense of 刑.

50.5.1 鼎黃耳金鉉

The MS. offers no differences from the received text in this and the following line.

Gao Heng in Dazhuan explains huáng ěr 黃耳 as "ears decorated in yellow [huáng, i.e., yellow to brown] color," and in Gujing as yellow because they are made of metal. Li Jingchi (Tongyi) explains it as the latter, "bronze ears," and Akatsuka Kiyoshi (Ekikyō) as ears decorated with gold (kogane 黃金). Since the expressions huáng jīn 黃金 "yellow metal" (21.5) and huáng shǐ 黃矢 "yellow arrow" (40.2)—presumably a bronze arrow point—both occur as well, it seems likely that "yellow ears" here too refers to metal, that is, bronze, ears. On the other hand, this raises the question why a contrast is made between huáng, used to describe the ears, and jīn 'metal,' used to describe the carrying-bar. Moreover, it implies that other ears were not made of metal, which is very rare among archaeological finds. Akatsuka's interpretation might be a solution, but he goes on to understand the jīn xuān as made of gold too. K. C. Chang (Shang Civilization, p. 157) notes that very little gold whatever has been found in Shang sites, only fragments of thin sheets, possibly used in covering chariot fittings and the like. Since gold sources were available, Chang concludes that it wasn't especially valued by the Shang. Efforts to account for the occurrence of yellow (metal) ears here are not very convincing, such as Gao Heng's observation that yellow is a lucky color (Gujing), or Li Jingchi's, that ceramic ears could break easily, while metal was much stronger, leading to a favorable determination.

Xuān 鉉 is defined in Shuowen (14A/4a) as 'lift a ding cauldron' (舉鼎也), and Shuowen adds "the Yi calls it xuān 鉉, while the Li call it mì 冪" (易謂之鉉禮謂之冪). Since the term xuān is clearly nominal, referring to an object, various editors of Xu Shen's text have emended his definition correspondingly. For example, Duan Yucai added a

suǒ yǐ 所已 at the beginning: 'that with which one lifts a cauldron' (Shuowen jiezi zhu, 14A/2b, p. 732), while the Jiguge 汲古閣 edition, which Gao Heng quotes (Gujing), adds a jù 具 at the end: 'tool for lifting a cauldron' (also discussed by Duan, loc. cit.). Actually, the latter term mì in the modern texts of both the Yili and Liji is used in the perhaps related sense 'cauldron lid,' rather than 'lift a cauldron' or 'tool for lifting a cauldron.' Li Jingchi (Tongyi) describes the xuàn as a "transverse bar to close the lid of a cauldron" (关鼎盖的横杠), here made of bronze.

See 50.6.1 below for analysis of the syntax of these two lines.

50.6.1 鼎玉鉉

Li Jingchi (Tongyi) and Gao Heng (Gujing): yù xuàn is a carrying-bar made of jade. In Gao Heng's Dazhuan, he revises this to mean a carrying-bar inlaid with jade. It would be interesting to know whether such objects have been excavated.

Note that lines 50.5 and 50.6 appear to be examples of the type of line text which begins with a noun or noun phrase (50.5.1 and 50.6.1), which is followed by a prognosticatory determination, with no explicit verb. Cases of this type are frequent: e.g., 2.5 黄裳 "a yellow skirt"; 10.1 素履 "plain shoes"; 16.1 鸣豫 "a trumpeting elephant"; 18.1 幹父之蠶 "a stem father's pestilence"; 25.3 无妄 (望) 之災 "an unexpected disaster"; 33.1 豚 (豚) 尾 "a young pig's tail"; 60.5 甘節 "a sweet joint." If phrases 50.5.1 and 50.6.1 are analyzed as strictly parallel to these other phrases, then they in fact say literally "a cauldron's yellow-brown ears and metal carrying-bar" and "a cauldron's jade carrying-bar." But this is less satisfactory than to explain them in terms of their prosodic parallelism with 50.1-4, each of which is composed of a single-syllable noun subject, dǐng,

followed by a two-syllable verb phrase. In the latter analysis, in 50.5.1 and 50.6.1 dǐng is also subject/topic and huáng ěr jīn xuàn and yù xuàn are turned into predicate/comments: e.g., 50.5.1 "a cauldron is yellow brown-eared and metal carrying-barred"; or 50.6.1 "a cauldron: there is (it has) a jade carrying-bar." Or more freely, "a dǐng cauldron with yellow-brown `ears' and a metal carrying-bar" and "a dǐng cauldron with a jade carrying-bar."

PART FOUR

APPENDICES

APPENDIX A

LIST OF PROPOSED EMENDATIONS IN THE TEXT¹

| Hex.line | Original reading | Proposed emendation | Mawangdui MS. Reading ² |
|----------|------------------|---------------------|------------------------------------|
| 3.3 | 無 | em: 无 | 毋 |
| 7.0 | 丈 | em: 大 | (missing) |
| 7.1 | 否 | em: 不 | 不 |
| 8.0 | 元 永 貞 | em: 元 亨 (享) 永 貞 | 元 永 貞 |
| 24.1 | 祗 | em: 疢 | 提 |
| 26.1 | 己 | em: 已 | 已 |
| 27.4 | 逐 逐 | em: 悠 悠 | 笛 笛 |
| 29.5 | 祗 | em: 祗 | 塹 (堤) |
| 35.1 | 貞 吉 周 | em: 貞 吉 悔 周 | 貞 吉 悔 亡 |
| 36.3 | 明 夷 于 南 狩 | em: 明 夷 夷 于 南 狩 | 明 夷 夷 于 南 狩 |
| 40.4 | 而 | em: 其 | 其 |
| 41.1 | 已 | em: 已 (祀) | 已 |
| 43.5 | 覓 | em: 覓 | 覓 |
| 45.5 | 元 永 貞 | em: 元 吉 永 貞 | 元 永 貞 |
| 56.2 | 貞 | em: 貞 吉 | 貞 |
| 59.5 | 渙 汗 其 大 號 | em: 渙 其 肝 大 號 | 渙 其 肝 大 號 |

¹Note: This list of emendations does not include the scores of cases in the Yi text of protographs or loan graphs used for words commonly written now with a different graph. Such graphic variations are the norm in pre-Han texts, and identifying the word represented by a particular graph does not constitute an emendation, which is a fundamental alteration of the base text (here the Shisanjing zhushu text), proposing the replacement of one word by another, or the addition or deletion of a word or words. Only the latter cases are listed here. However, a few borderline cases of interest (3.3 無, 7.1 否) are also included.

²As transcribed in Wenwu 1984.3. RK interpretation sometimes differs.

APPENDIX B

FREQUENCY COUNT OF GRAPHS IN THE TEXT: A TYPE-TOKEN ANALYSIS

| GRAPH TYPE | NO. OF TOKENS | KANGXI CAL/STROKES | RADI- | GSR NO. | CUMULATIVE TOTAL | GRAPH TYPE | NO. OF TOKENS | KANGXI CAL/STROKES | RADI- | GSR NO. | CUMULATIVE TOTAL |
|------------|---------------|--------------------|-------|---------|------------------|------------|---------------|--------------------|-------|---------|------------------|
| 无 | 153 | 71 | 0 | 105A | 153 | 言 | 12 | 143 | 0 | 251A | 2129 |
| 言 | 147 | 30 | 3 | 393A | 305 | 遇 | 12 | 152 | 3 | 124H | 2140 |
| 有 | 120 | 74 | 2 | 995G | 425 | 食 | 12 | 194 | 0 | 921A | 2152 |
| 利 | 119 | 19 | 5 | 513A | 545 | 震 | 12 | 173 | 7 | 455C | 2164 |
| 贞 | 111 | 154 | 2 | 934G | 555 | 可 | 12 | 30 | 2 | 1A | 2175 |
| 其 | 110 | 12 | 5 | 952A | 755 | 川 | 12 | 47 | 0 | 452A | 2195 |
| 咎 | 100 | 30 | 5 | 1059A | 955 | 井 | 12 | 7 | 2 | 919A | 2200 |
| 不 | 37 | 1 | 3 | 993A | 953 | 出 | 12 | 17 | 3 | 495A | 2212 |
| 之 | 79 | 4 | 3 | 952A | 1041 | 事 | 11 | 5 | 7 | 371A | 2223 |
| 于 | 77 | 7 | 1 | 97A | 1118 | 师 | 11 | 50 | 7 | 559A | 2234 |
| 凶 | 59 | 17 | 2 | 1193A | 1176 | 履 | 11 | 44 | 12 | 552A | 2245 |
| 人 | 55 | 9 | 0 | 399A | 1231 | 畏 | 11 | 30 | 9 | 705A | 2255 |
| 大 | 55 | 37 | 0 | 317A | 1295 | 馬 | 11 | 197 | 0 | 40A | 2257 |
| 用 | 56 | 101 | 0 | 1195A | 1341 | 若 | 10 | 140 | 5 | 777A | 2277 |
| 往 | 50 | 50 | 5 | 739K | 1391 | 朋 | 10 | 74 | 4 | 995A | 2297 |
| 亨 | 47 | 9 | 5 | 715B | 1439 | 焯 | 10 | 77 | 14 | 570A | 2237 |
| 孚 | 42 | 39 | 4 | 1233A | 1490 | 後 | 10 | 50 | 5 | 115A | 2307 |
| 子 | 34 | 39 | 0 | 293A | 1514 | 女 | 10 | 39 | 0 | 94A | 2317 |
| 悔 | 34 | 51 | 7 | 947E | 1549 | 家 | 10 | 40 | 7 | 32A | 2327 |
| 攸 | 32 | 55 | 3 | 1077A | 1580 | 夫 | 10 | 37 | 1 | 101A | 2337 |
| 小 | 32 | 42 | 0 | 1149A | 1612 | 在 | 10 | 32 | 3 | 943I | 2347 |
| 如 | 31 | 39 | 3 | 94G | 1543 | 克 | 10 | 10 | 5 | 909A | 2357 |
| 終 | 29 | 120 | 5 | 1002E | 1572 | 入 | 9 | 11 | 0 | 535A | 2355 |
| 得 | 27 | 50 | 9 | 905D | 1599 | 乃 | 9 | 4 | 1 | 945A | 2375 |
| 厲 | 27 | 27 | 13 | 340A | 1725 | 夷 | 9 | 37 | 3 | 551A | 2394 |
| 元 | 27 | 10 | 2 | 257A | 1753 | 壯 | 9 | 33 | 3 | 727N | 2333 |
| 勿 | 25 | 20 | 2 | 503A | 1779 | 弗 | 9 | 57 | 2 | 500A | 2402 |
| 君 | 25 | 30 | 4 | 453A | 1905 | 則 | 9 | 19 | 7 | 905A | 2411 |
| 來 | 25 | 9 | 5 | 944A | 1930 | 明 | 9 | 72 | 4 | 750A | 2420 |
| 亡 | 24 | 9 | 1 | 742A | 1954 | 疾 | 9 | 104 | 5 | 434A | 2423 |
| 以 | 23 | 9 | 3 | 975B | 1977 | 觀 | 9 | 147 | 19 | 159I | 2439 |
| 三 | 23 | 1 | 2 | 549A | 1900 | 邑 | 9 | 153 | 0 | 599A | 2447 |
| 見 | 21 | 147 | 4 | 241A | 1921 | 興 | 9 | 159 | 10 | 99J | 2455 |
| 行 | 20 | 144 | 0 | 749A | 1941 | 遷 | 9 | 157 | 10 | 143F | 2453 |
| 吝 | 20 | 30 | 4 | 475T | 1951 | 蒙 | 9 | 140 | 10 | 1191A | 2471 |
| 征 | 13 | 50 | 5 | 933G | 1990 | 頤 | 9 | 191 | 5 | 959C | 2479 |
| 曰 | 19 | 72 | 0 | 404A | 1999 | 黃 | 9 | 201 | 0 | 707A | 2497 |
| 王 | 19 | 95 | 0 | 739A | 2019 | 至 | 9 | 133 | 0 | 413A | 2435 |
| 復 | 17 | 50 | 9 | 1034D | 2035 | 渙 | 9 | 95 | 9 | 157B | 2503 |
| 或 | 15 | 52 | 4 | 929A | 2051 | 牛 | 9 | 33 | 0 | 939A | 2511 |
| 中 | 14 | 2 | 3 | 1007A | 2055 | 爲 | 9 | 97 | 9 | 27A | 2519 |
| 我 | 13 | 52 | 3 | 2A | 2079 | 永 | 9 | 95 | 1 | 754A | 2527 |
| 匪 | 13 | 22 | 9 | 573C | 2091 | 咸 | 9 | 30 | 5 | 571A | 2535 |
| 涉 | 13 | 95 | 7 | 534A | 2104 | 否 | 9 | 30 | 4 | 993L | 2543 |
| 自 | 12 | 132 | 0 | 1237M | 2115 | 天 | 9 | 37 | 1 | 351A | 2551 |

| GRAPH TYPE | NO. OF TOKENS | KANGXI CAL./STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL | GRAPH TYPE | NO. OF TOKENS | KANGXI CAL./STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL |
|------------|---------------|---------------------|----------|---------|------------------|------------|---------------|---------------------|----------|---------|------------------|
| 坎 | 9 | 32 | 4 | 524D | 2553 | 書 | 5 | 189 | 5 | 512I | 2951 |
| 困 | 9 | 31 | 4 | 420A | 2557 | 節 | 5 | 119 | 9 | 399E | 2957 |
| 冠 | 9 | 48 | 9 | 111A | 2575 | 艱 | 5 | 139 | 11 | 490C | 2973 |
| 姪 | 9 | 39 | 9 | 1001A | 2593 | 而 | 5 | 125 | 0 | 992A | 2972 |
| 恆 | 9 | 51 | 5 | 991D | 2591 | 求 | 5 | 85 | 2 | 1055A | 2995 |
| 心 | 9 | 51 | 0 | 563A | 2599 | 居 | 5 | 44 | 5 | 49C | 2991 |
| 命 | 7 | 30 | 5 | 752A | 2585 | 尙 | 5 | 42 | 5 | 725A | 2997 |
| 剝 | 7 | 19 | 9 | 1229A | 2513 | 從 | 5 | 60 | 9 | 971A | 2303 |
| 包 | 7 | 20 | 3 | 1113A | 2520 | 吉 | 5 | 30 | 4 | 1039A | 2309 |
| 尾 | 7 | 44 | 4 | 593A | 2527 | 升 | 5 | 24 | 2 | 937A | 2315 |
| 比 | 7 | 91 | 0 | 555G | 2534 | 值 | 5 | 51 | 5 | 410E | 2321 |
| 濡 | 7 | 95 | 14 | 134F | 2541 | 損 | 5 | 54 | 10 | 435A | 2327 |
| 獲 | 7 | 34 | 14 | 794D | 2549 | 妹 | 5 | 39 | 5 | 531K | 2333 |
| 斬 | 7 | 95 | 11 | 510F | 2555 | 噬 | 5 | 30 | 13 | 335C | 2332 |
| 良 | 7 | 139 | 0 | 415A | 2562 | 困 | 5 | 31 | 9 | 923D | 2345 |
| 臨 | 7 | 131 | 11 | 559E | 2569 | 夫 | 5 | 37 | 1 | 312A | 2351 |
| 能 | 7 | 130 | 5 | 955A | 2575 | 失 | 5 | 37 | 2 | 402A | 2355 |
| 童 | 7 | 117 | 7 | 1199C | 2593 | 妄 | 5 | 39 | 3 | 742C | 2351 |
| 益 | 7 | 109 | 5 | 949A | 2590 | 媾 | 5 | 39 | 10 | 103L | 2355 |
| 旅 | 7 | 70 | 5 | 77A | 2597 | 婚 | 5 | 39 | 9 | 457M | 2371 |
| 鼎 | 7 | 205 | 0 | 934A | 2704 | 德 | 5 | 50 | 12 | 313K | 2375 |
| 革 | 7 | 177 | 0 | 931A | 2711 | 卽 | 5 | 25 | 7 | 323A | 2391 |
| 謙 | 7 | 143 | 10 | 527F | 2719 | 兩 | 5 | 24 | 7 | 550A | 2395 |
| 西 | 7 | 145 | 0 | 594A | 2725 | 十 | 5 | 24 | 0 | 595A | 2391 |
| 號 | 7 | 141 | 7 | 1041G | 2732 | 同 | 5 | 30 | 3 | 1175A | 2395 |
| 過 | 7 | 152 | 3 | 19E | 2739 | 取 | 5 | 29 | 5 | 131A | 3001 |
| 實 | 7 | 154 | 5 | 437A | 2745 | 初 | 5 | 19 | 5 | 97A | 3005 |
| 先 | 7 | 10 | 4 | 479A | 2753 | 庭 | 5 | 53 | 7 | 935H | 3011 |
| 兌 | 5 | 10 | 5 | 324A | 2759 | 年 | 5 | 51 | 3 | 354A | 3015 |
| 公 | 5 | 12 | 2 | 1173A | 2765 | 牀 | 5 | 90 | 4 | 727R | 3021 |
| 逐 | 5 | 152 | 7 | 1022A | 2771 | 災 | 5 | 95 | 3 | 940A | 3025 |
| 趾 | 5 | 157 | 4 | 951G | 2777 | 羊 | 5 | 123 | 0 | 732A | 3031 |
| 鄰 | 5 | 153 | 12 | 397I | 2793 | 膚 | 5 | 130 | 11 | 59C | 3035 |
| 遞 | 5 | 152 | 11 | 429D | 2799 | 笑 | 5 | 119 | 4 | 1150A | 3041 |
| 血 | 5 | 143 | 0 | 410A | 2795 | 生 | 5 | 100 | 0 | 912A | 3045 |
| 蠱 | 5 | 142 | 17 | 52A | 2901 | 田 | 5 | 102 | 0 | 952A | 3051 |
| 譽 | 5 | 149 | 14 | 93I | 2907 | 既 | 5 | 71 | 5 | 515C | 3055 |
| 說 | 5 | 149 | 7 | 324A | 2913 | 歲 | 5 | 77 | 9 | 345A | 3051 |
| 首 | 5 | 195 | 0 | 1102A | 2919 | 次 | 5 | 75 | 2 | 555A | 3055 |
| 需 | 5 | 173 | 5 | 134A | 2925 | 未 | 5 | 75 | 1 | 531A | 3071 |
| 雨 | 5 | 173 | 0 | 100A | 2931 | 晉 | 5 | 72 | 5 | 379A | 3075 |
| 金 | 5 | 157 | 0 | 552A | 2937 | 辭 | 5 | 172 | 11 | 23F | 3091 |
| 龍 | 5 | 212 | 0 | 1193A | 2943 | 隨 | 5 | 170 | 13 | 11G | 3095 |
| 鴻 | 5 | 195 | 5 | 1172C | 2949 | 飛 | 5 | 193 | 0 | 550A | 3091 |
| 方 | 5 | 70 | 0 | 740A | 2955 | 視 | 5 | 147 | 4 | 553A | 3095 |

| GRAPH TYPE | NO. OF TOKENS | KANGXI CAL./STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL | GRAPH TYPE | NO. OF TOKENS | KANGXI CAL./STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL |
|------------|---------------|---------------------|----------|---------|------------------|------------|---------------|---------------------|----------|---------|------------------|
| 虎 | 5 | 141 | 2 | 576 | 3101 | 嗟 | 4 | 30 | 10 | 5N | 3231 |
| 豫 | 5 | 152 | 3 | 93E | 3105 | 惕 | 4 | 51 | 9 | 720E | 3235 |
| 豐 | 5 | 151 | 11 | 1014A | 3111 | 承 | 4 | 54 | 4 | 935C | 3239 |
| 王 | 5 | 3 | 4 | 123A | 3115 | 所 | 4 | 53 | 4 | 91A | 3203 |
| 且 | 5 | 1 | 4 | 45A | 3121 | 富 | 4 | 40 | 9 | 933R | 3307 |
| 乾 | 5 | 5 | 10 | 148C | 3125 | 宜 | 4 | 40 | 5 | 21A | 3311 |
| 乘 | 5 | 4 | 3 | 995A | 3131 | 安 | 3 | 40 | 3 | 145A | 3314 |
| 何 | 5 | 3 | 5 | 1F | 3135 | 宗 | 3 | 40 | 5 | 1003A | 3317 |
| 係 | 5 | 3 | 7 | 975C | 3141 | 妻 | 3 | 39 | 5 | 592A | 3320 |
| 侯 | 5 | 3 | 7 | 113A | 3146 | 姊 | 3 | 38 | 7 | 591D | 3323 |
| 一 | 5 | 1 | 0 | 394A | 3151 | 執 | 3 | 32 | 9 | 595A | 3325 |
| 假 | 4 | 9 | 9 | 33C | 3155 | 折 | 3 | 54 | 4 | 297A | 3329 |
| 伐 | 4 | 9 | 4 | 307A | 3159 | 拯 | 3 | 54 | 5 | 9351 | 3332 |
| 交 | 4 | 9 | 4 | 1155A | 3153 | 拂 | 3 | 54 | 5 | 500H | 3335 |
| 郊 | 4 | 153 | 5 | 1166N | 3157 | 戶 | 3 | 53 | 0 | 53A | 3339 |
| 酒 | 4 | 154 | 3 | 1035K | 3171 | 改 | 3 | 55 | 3 | 935A | 3341 |
| 車 | 4 | 153 | 0 | 74A | 3175 | 戒 | 3 | 52 | 3 | 930A | 3344 |
| 躬 | 4 | 158 | 3 | 1005F | 3173 | 戎 | 3 | 52 | 2 | XXXX | 3347 |
| 道 | 4 | 152 | 3 | 1049A | 3193 | 成 | 3 | 52 | 2 | 919A | 3350 |
| 訟 | 4 | 149 | 4 | 1130B | 3197 | 嘉 | 3 | 30 | 11 | 15G | 3353 |
| 鉞 | 4 | 141 | 12 | 797D | 3191 | 勝 | 3 | 19 | 10 | 933F | 3355 |
| 萃 | 4 | 140 | 9 | 490M | 3195 | 受 | 3 | 23 | 5 | 1095A | 3353 |
| 莫 | 4 | 140 | 7 | 902A | 3199 | 帝 | 3 | 50 | 5 | 977A | 3352 |
| 魚 | 4 | 135 | 0 | 73A | 3203 | 左 | 3 | 49 | 2 | 5A | 3355 |
| 高 | 4 | 193 | 0 | 1129A | 3207 | 射 | 3 | 41 | 7 | 907A | 3359 |
| 門 | 4 | 159 | 0 | 441A | 3211 | 屯 | 3 | 45 | 1 | 427A | 3371 |
| 鳴 | 4 | 135 | 3 | 927A | 3215 | 幽 | 3 | 52 | 5 | 1115C | 3374 |
| 鳴 | 4 | 135 | 0 | 51A | 3219 | 建 | 3 | 54 | 5 | 249A | 3377 |
| 月 | 4 | 74 | 0 | 305A | 3223 | 徐 | 3 | 50 | 7 | 92F | 3390 |
| 畜 | 4 | 102 | 5 | 1019A | 3227 | 淪 | 3 | 95 | 9 | 125H | 3393 |
| 禽 | 4 | 114 | 8 | 551J | 3231 | 爾 | 3 | 99 | 10 | 359A | 3395 |
| 福 | 4 | 113 | 9 | 933D | 3235 | 焚 | 3 | 95 | 9 | 474A | 3393 |
| 羸 | 4 | 123 | 13 | 14C | 3239 | 泥 | 3 | 95 | 5 | 553D | 3392 |
| 臣 | 4 | 131 | 0 | 377A | 3243 | 班 | 3 | 95 | 5 | 190A | 3395 |
| 維 | 4 | 120 | 9 | 575G | 3247 | 聚 | 3 | 120 | 13 | 954D | 3399 |
| 父 | 4 | 99 | 0 | 102A | 3251 | 击 | 3 | 121 | 0 | 1107A | 3401 |
| 濟 | 4 | 95 | 14 | 593D | 3255 | 腎 | 3 | 130 | 13 | 423C | 3404 |
| 滅 | 4 | 95 | 10 | 2345 | 3259 | 舍 | 3 | 135 | 2 | 49A | 3407 |
| 幾 | 4 | 52 | 9 | 547A | 3253 | 習 | 3 | 124 | 5 | 590A | 3410 |
| 幹 | 4 | 51 | 10 | XXXX | 3257 | 耳 | 3 | 129 | 0 | 991A | 3413 |
| 賁 | 4 | 40 | 11 | 399A | 3271 | 輪 | 3 | 113 | 17 | 353H | 3415 |
| 巽 | 4 | 43 | 3 | 433A | 3275 | 矢 | 3 | 111 | 0 | 550A | 3413 |
| 反 | 4 | 29 | 2 | 252A | 3279 | 六 | 3 | 115 | 0 | 403A | 3422 |
| 喜 | 4 | 30 | 9 | 955A | 3293 | 華 | 3 | 117 | 5 | 723A | 3425 |
| 啞 | 4 | 30 | 9 | 905F | 3297 | 睽 | 3 | 103 | 9 | 5051 | 3429 |

| GRAPH TYPE | NO. OF TOKENS | KANGXI CAL/STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL | GRAPH TYPE | NO. OF TOKENS | KANGXI CAL/STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL |
|------------|---------------|--------------------|----------|---------|------------------|------------|---------------|--------------------|----------|---------|------------------|
| 白 | 3 | 126 | 0 | 792A | 3431 | 身 | 2 | 155 | 0 | 395A | 3543 |
| 望 | 3 | 74 | 7 | 742M | 3434 | 足 | 2 | 157 | 0 | 1219A | 3551 |
| 艮 | 3 | 73 | 2 | 339A | 3437 | 跋 | 2 | 157 | 5 | 25M | 3553 |
| 禿 | 3 | 75 | 5 | 1175F | 3440 | 迷 | 2 | 152 | 5 | 599E | 3555 |
| 致 | 3 | 55 | 5 | 454F | 3443 | 達 | 2 | 152 | 9 | 571G | 3557 |
| 東 | 3 | 75 | 4 | 1175A | 3445 | 進 | 2 | 152 | 9 | 379A | 3553 |
| 龜 | 3 | 213 | 0 | 395A | 3443 | 輶 | 2 | 153 | 9 | 1034G | 3551 |
| 錫 | 3 | 157 | 9 | 950N | 3452 | 蕨 | 2 | 140 | 11 | 311A | 3553 |
| 陵 | 3 | 170 | 9 | 939C | 3455 | 蘇 | 2 | 140 | 15 | 57C | 3555 |
| 鬼 | 3 | 194 | 0 | 559A | 3458 | 虞 | 2 | 141 | 7 | 53H | 3557 |
| 陸 | 3 | 170 | 9 | 1032F | 3451 | 處 | 2 | 141 | 5 | 95A | 3553 |
| 顛 | 3 | 191 | 10 | 375M | 3454 | 觸 | 2 | 149 | 13 | 1224G | 3571 |
| 茅 | 3 | 140 | 5 | 1109C | 3457 | 覲 | 2 | 147 | 15 | 1023E | 3573 |
| 解 | 3 | 149 | 5 | 951A | 3470 | 變 | 2 | 149 | 15 | XXXX | 3575 |
| 角 | 3 | 149 | 0 | 1225A | 3473 | 苦 | 2 | 140 | 5 | 43U | 3577 |
| 藩 | 3 | 140 | 15 | 195C | 3475 | 茹 | 2 | 140 | 5 | 34R | 3573 |
| 部 | 3 | 140 | 11 | 939C | 3479 | 裕 | 2 | 145 | 7 | 1202H | 3531 |
| 退 | 3 | 152 | 5 | 512A | 3492 | 衍 | 2 | 144 | 3 | 133F | 3533 |
| 載 | 3 | 153 | 5 | 343A | 3495 | 袂 | 2 | 145 | 5 | 312D | 3535 |
| 遂 | 3 | 152 | 3 | 525D | 3495 | 頰 | 2 | 151 | 7 | 330A | 3537 |
| 豕 | 3 | 152 | 0 | 1239F | 3431 | 音 | 2 | 190 | 0 | 553A | 3533 |
| 豎 | 3 | 154 | 5 | 555H | 3434 | 須 | 2 | 191 | 3 | 133A | 3531 |
| 介 | 3 | 9 | 2 | 327A | 3437 | 險 | 2 | 170 | 13 | 513F | 3533 |
| 享 | 3 | 9 | 5 | 715A | 3500 | 雉 | 2 | 172 | 5 | 550E | 3535 |
| 丘 | 3 | 1 | 4 | 934A | 3503 | 雲 | 2 | 173 | 4 | 490B | 3537 |
| 光 | 3 | 10 | 4 | 705A | 3505 | 欽 | 2 | 194 | 4 | 554A | 3533 |
| 七 | 3 | 1 | 1 | 400A | 3503 | 鉉 | 2 | 157 | 5 | 355E | 3501 |
| 文 | 3 | 1 | 2 | 722A | 3512 | 野 | 2 | 155 | 4 | 93L | 3503 |
| 下 | 3 | 1 | 2 | 35A | 3515 | 闕 | 2 | 159 | 11 | 975G | 3505 |
| 上 | 2 | 1 | 2 | 725A | 3517 | 閑 | 2 | 159 | 4 | 192A | 3507 |
| 冥 | 2 | 14 | 9 | 941A | 3519 | 鼓 | 2 | 207 | 0 | 50A | 3503 |
| 乙 | 2 | 5 | 0 | 505A | 3521 | 校 | 2 | 75 | 5 | 1155I | 3511 |
| 亂 | 2 | 5 | 12 | 190C | 3523 | 枯 | 2 | 75 | 5 | 49T | 3513 |
| 休 | 2 | 9 | 4 | 1070A | 3525 | 斗 | 2 | 59 | 0 | 115A | 3515 |
| 僕 | 2 | 9 | 12 | 1211B | 3527 | 敬 | 2 | 55 | 9 | 913A | 3517 |
| 信 | 2 | 9 | 7 | 394A | 3523 | 斯 | 2 | 59 | 9 | 953A | 3513 |
| 允 | 2 | 10 | 2 | 459A | 3531 | 斧 | 2 | 59 | 4 | 102H | 3521 |
| 亥 | 2 | 154 | 7 | XXXX | 3533 | 易 | 2 | 72 | 4 | 950A | 3523 |
| 谷 | 2 | 150 | 0 | 775A | 3535 | 歌 | 2 | 75 | 10 | 1G | 3525 |
| 食 | 2 | 154 | 2 | 1000A | 3537 | 死 | 2 | 79 | 2 | 559A | 3527 |
| 逆 | 2 | 152 | 9 | 159H | 3539 | 武 | 2 | 77 | 4 | XXXX | 3523 |
| 遺 | 2 | 152 | 12 | 540M | 3541 | 楊 | 2 | 75 | 9 | 720G | 3531 |
| 遞 | 2 | 152 | 11 | 595D | 3543 | 曰 | 2 | 73 | 0 | 304A | 3533 |
| 輪 | 2 | 159 | 9 | 470F | 3545 | 是 | 2 | 72 | 5 | 955A | 3535 |
| 輔 | 2 | 159 | 7 | 102V | 3547 | 木 | 2 | 75 | 0 | 1212A | 3537 |

| GRAPH TYPE | NO. OF TOKENS | KANGXI CAL/STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL | GRAPH TYPE | NO. OF TOKENS | KANGXI CAL/STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL |
|------------|---------------|--------------------|----------|---------|------------------|------------|---------------|--------------------|----------|---------|------------------|
| 百 | 2 | 105 | 1 | 791A | 3539 | 牽 | 2 | 93 | 7 | 355K | 3723 |
| 發 | 2 | 105 | 7 | 275C | 3541 | 泣 | 2 | 95 | 5 | 594N | 3731 |
| 眈 | 2 | 109 | 4 | 555J | 3543 | 汜 | 2 | 95 | 3 | 517J | 3733 |
| 眇 | 2 | 109 | 4 | 1159A | 3545 | 母 | 2 | 90 | 1 | 347A | 3735 |
| 盈 | 2 | 105 | 4 | 915A | 3547 | 瀆 | 2 | 95 | 15 | 1023J | 3737 |
| 蓋 | 2 | 115 | 11 | 985A | 3549 | 涕 | 2 | 95 | 7 | 591M | 3739 |
| 蓋 | 2 | 115 | 7 | 335A | 3551 | 弧 | 2 | 57 | 5 | 41M | 3741 |
| 蓄 | 2 | 115 | 9 | 572I | 3553 | 引 | 2 | 57 | 1 | 371A | 3743 |
| 石 | 2 | 112 | 0 | 795A | 3555 | 彙 | 2 | 58 | 11 | 524A | 3745 |
| 嬰 | 2 | 109 | 15 | 779A | 3557 | 廟 | 2 | 53 | 12 | 1150A | 3747 |
| 架 | 2 | 113 | 11 | 50P | 3559 | 平 | 2 | 51 | 2 | 925A | 3749 |
| 祭 | 2 | 113 | 5 | 337A | 3561 | 庚 | 2 | 53 | 5 | 745A | 3751 |
| 祇 | 2 | 113 | 5 | 590F | 3563 | 寧 | 2 | 40 | 11 | 937A | 3753 |
| 社 | 2 | 113 | 4 | 52J | 3565 | 尸 | 2 | 44 | 0 | 551A | 3755 |
| 祀 | 2 | 113 | 3 | 957D | 3567 | 巳 | 2 | 49 | 0 | 357A | 3757 |
| 卷 | 2 | 112 | 10 | 192G | 3569 | 山 | 2 | 46 | 0 | 193A | 3759 |
| 頌 | 2 | 112 | 9 | 795E | 3571 | 舍 | 2 | 30 | 4 | 651L | 3751 |
| 田 | 2 | 102 | 0 | 1073A | 3573 | 和 | 2 | 30 | 5 | 9C | 3753 |
| 甲 | 2 | 102 | 0 | 529A | 3575 | 前 | 2 | 15 | 7 | 245A | 3755 |
| 甘 | 2 | 99 | 0 | 505A | 3577 | 剿 | 2 | 15 | 14 | 537A | 3757 |
| 空 | 2 | 105 | 7 | 993E | 3579 | 嚙 | 2 | 30 | 10 | 1123X | 3759 |
| 聚 | 2 | 103 | 9 | 955A | 3581 | 啞 | 2 | 30 | 5 | 113M | 3771 |
| 肉 | 2 | 130 | 0 | 1033A | 3583 | 咄 | 2 | 30 | 5 | 1145T | 3773 |
| 膏 | 2 | 130 | 10 | 1123I | 3585 | 去 | 2 | 29 | 3 | 542A | 3775 |
| 腓 | 2 | 130 | 9 | 573D | 3587 | 北 | 2 | 21 | 3 | 903A | 3777 |
| 股 | 2 | 130 | 4 | 51A | 3589 | 厥 | 2 | 27 | 10 | 301C | 3779 |
| 群 | 2 | 123 | 7 | 453D | 3591 | 懂 | 2 | 51 | 12 | 1195B | 3781 |
| 紙 | 2 | 123 | 5 | 590H | 3593 | 委 | 2 | 52 | 4 | 155A | 3783 |
| 羞 | 2 | 123 | 5 | 1075H | 3595 | 憂 | 2 | 51 | 11 | 1071A | 3785 |
| 老 | 2 | 125 | 0 | 1055A | 3597 | 想 | 2 | 51 | 10 | 759B | 3787 |
| 考 | 2 | 125 | 0 | 1041D | 3599 | 擊 | 2 | 54 | 13 | 179N | 3793 |
| 翰 | 2 | 124 | 10 | 140F | 3701 | 擊 | 2 | 54 | 13 | 954B | 3791 |
| 翻 | 2 | 124 | 9 | 245K | 3703 | 拇 | 2 | 54 | 5 | 347G | 3793 |
| 良 | 2 | 139 | 1 | 735A | 3705 | 拔 | 2 | 54 | 5 | 275H | 3795 |
| 致 | 2 | 133 | 3 | 413D | 3707 | 惠 | 2 | 51 | 9 | 533A | 3797 |
| 舊 | 2 | 134 | 12 | 1057C | 3709 | 思 | 2 | 51 | 5 | 973A | 3799 |
| 罔 | 2 | 122 | 3 | 742L | 3711 | 快 | 2 | 51 | 4 | 312K | 3801 |
| 經 | 2 | 120 | 7 | 931C | 3713 | 嘻 | 2 | 30 | 12 | 355E | 3803 |
| 紱 | 2 | 120 | 5 | 275K | 3715 | 坦 | 2 | 32 | 5 | 143D | 3805 |
| 系 | 2 | 120 | 4 | 770A | 3717 | 姑 | 2 | 39 | 5 | 112E | 3807 |
| 納 | 2 | 120 | 4 | 595H | 3719 | 威 | 2 | 39 | 5 | 574A | 3809 |
| 瑄 | 2 | 95 | 10 | 135 | 3721 | 妾 | 2 | 39 | 5 | 535A | 3811 |
| 獨 | 2 | 94 | 13 | 1224I | 3723 | 好 | 2 | 39 | 3 | 1044A | 3813 |
| 北 | 2 | 93 | 2 | 555I | 3725 | 宮 | 2 | 40 | 7 | 1005A | 3815 |
| 狐 | 2 | 94 | 5 | 411 | 3727 | 它 | 2 | 40 | 2 | 4A | 3817 |

| GRAPH TYPE | NO. OF TOKENS | KANGXI CAL | RADI-STROKES | GSR NO. | CUMULATIVE TOTAL | GRAPH TYPE | NO. OF TOKENS | KANGXI CAL | RADI-STROKES | GSR NO. | CUMULATIVE TOTAL |
|------------|---------------|------------|--------------|---------|------------------|------------|---------------|------------|--------------|---------|------------------|
| 密 | 2 | 40 | 9 | 405F | 3919 | 揚 | 1 | 54 | 9 | 720J | 3953 |
| 孤 | 2 | 39 | 5 | 41C | 3921 | 握 | 1 | 54 | 9 | 1204F | 3970 |
| 干 | 2 | 39 | 3 | 954N | 3923 | 嗽 | 1 | 55 | 9 | 341A | 3971 |
| 孕 | 2 | 39 | 2 | 945J | 3925 | 敗 | 1 | 55 | 7 | 320F | 3972 |
| 士 | 2 | 39 | 2 | 970A | 3927 | 故 | 1 | 55 | 5 | 49I | 3973 |
| 捕 | 2 | 32 | 11 | 1195Z | 3929 | 慶 | 1 | 51 | 11 | 753A | 3974 |
| 塗 | 1 | 32 | 10 | 920' | 3930 | 愠 | 1 | 51 | 9 | XXXX | 3975 |
| 墨 | 1 | 32 | 10 | 905A | 3931 | 懷 | 1 | 51 | 15 | 500C | 3975 |
| 夙 | 1 | 35 | 3 | 1030A | 3932 | 愆 | 1 | 51 | 9 | 197B | 3977 |
| 外 | 1 | 35 | 2 | 322A | 3933 | 惻 | 1 | 51 | 9 | 905E | 3979 |
| 夕 | 1 | 35 | 2 | 795A | 3934 | 意 | 1 | 51 | 9 | 957A | 3979 |
| 夤 | 1 | 35 | 10 | 450M | 3935 | 愁 | 1 | 51 | 9 | 1092I | 3980 |
| 夜 | 1 | 35 | 5 | 900J | 3935 | 原 | 1 | 27 | 8 | 259A | 3991 |
| 官 | 1 | 40 | 5 | 157A | 3937 | 脆 | 1 | 25 | 7 | 497E | 3992 |
| 害 | 1 | 40 | 7 | 314A | 3939 | 匹 | 1 | 23 | 2 | 409A | 3993 |
| 吝 | 1 | 40 | 5 | 755D' | 3939 | 友 | 1 | 23 | 2 | 935E | 3994 |
| 奔 | 1 | 37 | 5 | 439A | 3940 | 及 | 1 | 23 | 2 | 591A | 3995 |
| 玆 | 1 | 39 | 4 | 555N | 3941 | 占 | 1 | 25 | 3 | 519A | 3995 |
| 圭 | 1 | 32 | 5 | 31A | 3942 | 商 | 1 | 30 | 9 | 734A | 3997 |
| 圭 | 1 | 32 | 3 | 979A | 3943 | 嗑 | 1 | 30 | 10 | 542F | 3998 |
| 養 | 1 | 30 | 19 | 730L | 3944 | 問 | 1 | 30 | 9 | 441G | 3999 |
| 堅 | 1 | 32 | 9 | 359C | 3945 | 咨 | 1 | 30 | 5 | 555E | 3999 |
| 城 | 1 | 32 | 7 | 919E | 3945 | 品 | 1 | 30 | 5 | 559A | 3999 |
| 坪 | 1 | 32 | 5 | 421A | 3947 | 勞 | 1 | 19 | 10 | 1135A | 3999 |
| 地 | 1 | 32 | 3 | 46' | 3949 | 動 | 1 | 19 | 9 | 1155M | 3999 |
| 園 | 1 | 31 | 11 | 255B | 3949 | 功 | 1 | 19 | 3 | 1172D | 3999 |
| 必 | 1 | 51 | 1 | 405A | 3950 | 剖 | 1 | 15 | 5 | 973M | 3999 |
| 惟 | 1 | 51 | 5 | 575N | 3951 | 匕 | 1 | 21 | 0 | XXXX | 3999 |
| 惡 | 1 | 51 | 9 | 905M | 3952 | 刑 | 1 | 19 | 4 | 905H | 3999 |
| 微 | 1 | 50 | 14 | 584M | 3953 | 刑 | 1 | 15 | 4 | 905B | 3999 |
| 息 | 1 | 51 | 5 | 925A | 3954 | 舌 | 1 | 30 | 4 | 55F | 3999 |
| 括 | 1 | 54 | 5 | 302M | 3955 | 口 | 1 | 30 | 0 | 110A | 3999 |
| 拘 | 1 | 54 | 5 | 109F | 3955 | 叢 | 1 | 23 | 15 | 1179A | 3999 |
| 戰 | 1 | 52 | 12 | 147R | 3957 | 右 | 1 | 30 | 2 | 995I | 3999 |
| 戚 | 1 | 52 | 7 | 1031F | 3958 | 史 | 1 | 30 | 2 | 975A | 3999 |
| 戕 | 1 | 52 | 4 | 727G | 3959 | 巢 | 1 | 47 | 9 | 1153A | 3999 |
| 掣 | 1 | 54 | 9 | 335C | 3960 | 岐 | 1 | 45 | 4 | 954H | 3999 |
| 接 | 1 | 54 | 9 | 535E | 3961 | 帛 | 1 | 50 | 5 | 792F | 3999 |
| 振 | 1 | 54 | 7 | 455F | 3962 | 巷 | 1 | 43 | 5 | 1192C | 3999 |
| 據 | 1 | 54 | 13 | 903F | 3963 | 己 | 1 | 43 | 0 | 977A | 3999 |
| 爲 | 1 | 54 | 12 | 27L | 3964 | 己 | 1 | 43 | 0 | 953A | 3999 |
| 鏡 | 1 | 54 | 12 | 1154C | 3965 | 巫 | 1 | 49 | 4 | 105A | 3999 |
| 攻 | 1 | 55 | 3 | 1172E | 3966 | 帶 | 1 | 50 | 5 | 315A | 3999 |
| 收 | 1 | 55 | 2 | 1103A | 3967 | 帥 | 1 | 50 | 5 | 433A | 3999 |
| 摧 | 1 | 54 | 11 | 575L | 3968 | 就 | 1 | 43 | 9 | 1033A | 3999 |

| GRAPH TYPE | NO. OF TOKENS | KANGXI CAL/STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL |
|------------|---------------|--------------------|----------|---------|------------------|
| 頁 | 1 | 40 | 10 | 375X | 3314 |
| 寒 | 1 | 40 | 9 | 143A | 3315 |
| 屨 | 1 | 44 | 14 | 123D | 3316 |
| 屋 | 1 | 44 | 5 | 1204A | 3317 |
| 電 | 1 | 40 | 17 | 1133F | 3318 |
| 庶 | 1 | 53 | 9 | 904A | 3319 |
| 康 | 1 | 53 | 9 | 745H | 3320 |
| 干 | 1 | 51 | 0 | 139A | 3321 |
| 其 | 1 | 50 | 11 | 902D | 3322 |
| 弋 | 1 | 56 | 0 | 919A | 3323 |
| 廬 | 1 | 53 | 16 | 69D | 3324 |
| 序 | 1 | 53 | 4 | 93H | 3325 |
| 彭 | 1 | 53 | 3 | 750A | 3326 |
| 形 | 1 | 53 | 4 | 909D | 3327 |
| 張 | 1 | 57 | 9 | 721H | 3328 |
| 弟 | 1 | 57 | 4 | 591A | 3329 |
| 徒 | 1 | 50 | 7 | 52E | 3330 |
| 律 | 1 | 50 | 6 | 502C | 3331 |
| 彼 | 1 | 50 | 5 | 25G | 3332 |
| 淵 | 1 | 95 | 9 | 357A | 3333 |
| 浚 | 1 | 95 | 7 | 459A | 3334 |
| 藻 | 1 | 95 | 3 | 333L | 3335 |
| 渥 | 1 | 95 | 9 | 1204G | 3336 |
| 漣 | 1 | 95 | 11 | XXXX | 3337 |
| 漏 | 1 | 95 | 11 | 120A | 3338 |
| 洩 | 1 | 95 | 6 | 551F | 3339 |
| 洌 | 1 | 95 | 5 | 231C | 3340 |
| 沱 | 1 | 95 | 5 | 4K | 3341 |
| 沫 | 1 | 95 | 5 | 531P | 3342 |
| 潛 | 1 | 95 | 12 | 550N | 3343 |
| 無 | 1 | 95 | 9 | 103A | 3344 |
| 然 | 1 | 95 | 9 | 217A | 3345 |
| 爛 | 1 | 91 | 11 | 1052A | 3346 |
| 爵 | 1 | 97 | 13 | 1121A | 3347 |
| 燕 | 1 | 95 | 12 | 243A | 3348 |
| 熏 | 1 | 95 | 10 | 451A | 3349 |
| 毒 | 1 | 90 | 4 | 1015A | 3350 |
| 殺 | 1 | 73 | 6 | 319D | 3351 |
| 汗 | 1 | 95 | 3 | 139T | 3352 |
| 黍 | 1 | 95 | 5 | 315A | 3353 |
| 泉 | 1 | 95 | 5 | 237A | 3354 |
| 河 | 1 | 95 | 5 | 1G | 3355 |
| 沫 | 1 | 95 | 4 | 501F | 3356 |
| 汲 | 1 | 95 | 4 | 591H | 3357 |
| 沙 | 1 | 95 | 4 | 15A | 3358 |

| GRAPH TYPE | NO. OF TOKENS | KANGXI CAL/STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL |
|------------|---------------|--------------------|----------|---------|------------------|
| 狩 | 1 | 94 | 5 | 1033C | 3359 |
| 皓 | 1 | 93 | 7 | 1032L | 3360 |
| 牲 | 1 | 93 | 5 | 912E | 3361 |
| 牙 | 1 | 92 | 0 | 37A | 3362 |
| 玄 | 1 | 95 | 0 | 355A | 3363 |
| 獄 | 1 | 94 | 11 | 1215A | 3364 |
| 玉 | 1 | 95 | 0 | 1215A | 3365 |
| 紛 | 1 | 120 | 4 | 471H | 3366 |
| 約 | 1 | 120 | 3 | 1120M | 3367 |
| 簪 | 1 | 119 | 12 | 550C | 3368 |
| 素 | 1 | 120 | 4 | 59A | 3369 |
| 編 | 1 | 120 | 12 | 507H | 3370 |
| 總 | 1 | 120 | 15 | 304F | 3371 |
| 總 | 1 | 120 | 14 | 134S | 3372 |
| 舌 | 1 | 135 | 0 | 299A | 3373 |
| 興 | 1 | 134 | 9 | 953A | 3374 |
| 興 | 1 | 134 | 7 | 936 | 3375 |
| 馳 | 1 | 132 | 10 | 295D | 3376 |
| 藏 | 1 | 131 | 9 | 727F | 3377 |
| 翼 | 1 | 124 | 11 | 354D | 3378 |
| 耕 | 1 | 127 | 4 | 909A | 3379 |
| 壘 | 1 | 125 | 5 | 113A | 3380 |
| 罷 | 1 | 122 | 10 | 25A | 3381 |
| 羽 | 1 | 124 | 0 | 39A | 3382 |
| 背 | 1 | 130 | 5 | 303L | 3383 |
| 肱 | 1 | 130 | 4 | 957F | 3384 |
| 育 | 1 | 130 | 4 | 1020A | 3385 |
| 腹 | 1 | 130 | 9 | 1034H | 3386 |
| 肥 | 1 | 130 | 4 | 592A | 3387 |
| 聞 | 1 | 129 | 9 | 441F | 3388 |
| 腊 | 1 | 130 | 9 | 739G | 3389 |
| 膈 | 1 | 130 | 7 | 347M | 3390 |
| 肺 | 1 | 130 | 5 | 554G | 3391 |
| 嗜 | 1 | 102 | 9 | 1030L | 3392 |
| 舍 | 1 | 102 | 7 | 92F | 3393 |
| 寔 | 1 | 99 | 13 | 1154F | 3394 |
| 瓮 | 1 | 99 | 9 | 1032H | 3395 |
| 瓶 | 1 | 99 | 9 | 924J | 3396 |
| 瓜 | 1 | 97 | 0 | 41A | 3397 |
| 祐 | 1 | 113 | 5 | 335L | 3398 |
| 祖 | 1 | 113 | 5 | 456 | 3399 |
| 祥 | 1 | 113 | 5 | 732N | 4000 |
| 知 | 1 | 111 | 3 | 953A | 4001 |
| 立 | 1 | 117 | 0 | 534A | 4002 |
| 室 | 1 | 115 | 5 | 413H | 4003 |

| GRAPH TYPE | NO. OF TOKENS | KANGXI CAL | RADI-STROKES | GSR NO. | CUMULATIVE TOTAL | GRAPH TYPE | NO. OF TOKENS | KANGXI CAL | RADI-STROKES | GSR NO. | CUMULATIVE TOTAL |
|------------|---------------|------------|--------------|---------|------------------|------------|---------------|------------|--------------|---------|------------------|
| 天 | 1 | 115 | 4 | 4939 | 4004 | 齋 | 1 | 210 | 7 | 5330 | 4043 |
| 真 | 1 | 115 | 9 | 352F | 4005 | 鼻 | 1 | 203 | 0 | 521C | 4050 |
| 簪 | 1 | 115 | 5 | 723V | 4006 | 距 | 1 | 209 | 5 | 735H | 4051 |
| 覆 | 1 | 115 | 14 | 794H | 4007 | 鼠 | 1 | 209 | 0 | 32A | 4052 |
| 梯 | 1 | 115 | 7 | 591G | 4008 | 闕 | 1 | 159 | 3 | 950D | 4053 |
| 盤 | 1 | 109 | 11 | 151A | 4009 | 闕 | 1 | 159 | 4 | 541A | 4054 |
| 盞 | 1 | 109 | 5 | 542N | 4010 | 皇 | 1 | 155 | 0 | 379A | 4055 |
| 睡 | 1 | 109 | 12 | 135R | 4011 | 限 | 1 | 170 | 5 | 415I | 4055 |
| 柜 | 1 | 109 | 4 | 731A | 4012 | 跛 | 1 | 170 | 5 | 25I | 4057 |
| 盱 | 1 | 109 | 3 | 97U | 4013 | 防 | 1 | 170 | 4 | 740Z | 4059 |
| 直 | 1 | 109 | 3 | 919A | 4014 | 長 | 1 | 159 | 0 | 721A | 4059 |
| 目 | 1 | 109 | 0 | 1039A | 4015 | 錯 | 1 | 157 | 9 | 739C | 4060 |
| 期 | 1 | 74 | 9 | 352K | 4016 | 顛 | 1 | 181 | 14 | 242A | 4061 |
| 朝 | 1 | 74 | 9 | 1143A | 4017 | 耐 | 1 | 195 | 5 | 135Q | 4062 |
| 晝 | 1 | 72 | 7 | 1075A | 4018 | 皂 | 1 | 192 | 0 | 719A | 4063 |
| 時 | 1 | 72 | 5 | 951Z | 4019 | 驚 | 1 | 197 | 13 | 913G | 4064 |
| 島 | 1 | 73 | 5 | 313D | 4020 | 駝 | 1 | 197 | 11 | 122C | 4065 |
| 晦 | 1 | 72 | 7 | 947T | 4021 | 馮 | 1 | 197 | 2 | 993D | 4065 |
| 燒 | 1 | 75 | 12 | 1154F | 4022 | 饋 | 1 | 184 | 12 | 540L | 4067 |
| 樽 | 1 | 75 | 12 | 430I | 4023 | 餽 | 1 | 184 | 7 | 1222K | 4069 |
| 棄 | 1 | 75 | 9 | 535A | 4024 | 雖 | 1 | 172 | 9 | 575V | 4069 |
| 正 | 1 | 77 | 1 | 933J | 4025 | 隼 | 1 | 172 | 2 | 457A | 4070 |
| 欲 | 1 | 75 | 7 | 1202D | 4025 | 隕 | 1 | 170 | 10 | 227G | 4071 |
| 棘 | 1 | 75 | 9 | 311A | 4027 | 隕 | 1 | 170 | 9 | 709J | 4072 |
| 桔 | 1 | 75 | 7 | 1039K | 4029 | 降 | 1 | 170 | 9 | 1015F | 4073 |
| 稱 | 1 | 75 | 7 | 1155F | 4023 | 階 | 1 | 170 | 9 | 593D | 4074 |
| 戾 | 1 | 72 | 4 | 924F | 4030 | 陰 | 1 | 170 | 9 | 551Y | 4075 |
| 句 | 1 | 72 | 2 | 392A | 4031 | 頰 | 1 | 191 | 2 | 992E | 4075 |
| 啟 | 1 | 95 | 11 | 977Q | 4032 | 頂 | 1 | 191 | 2 | 933E | 4077 |
| 旋 | 1 | 70 | 7 | 235A | 4033 | 鞏 | 1 | 177 | 10 | 192I | 4079 |
| 桑 | 1 | 75 | 5 | 704A | 4034 | 鞏 | 1 | 177 | 5 | 1172C | 4079 |
| 棍 | 1 | 75 | 5 | 553C | 4035 | 頰 | 1 | 191 | 9 | 124P | 4090 |
| 枕 | 1 | 75 | 4 | 555C | 4035 | 頰 | 1 | 191 | 7 | 530H | 4091 |
| 桓 | 1 | 75 | 5 | 164F | 4037 | 面 | 1 | 176 | 0 | 223A | 4092 |
| 桓 | 1 | 75 | 5 | 113I | 4039 | 靡 | 1 | 175 | 11 | 17H | 4093 |
| 株 | 1 | 75 | 5 | 129F | 4039 | 靈 | 1 | 173 | 15 | 935I | 4094 |
| 林 | 1 | 75 | 4 | 555A | 4040 | 霜 | 1 | 173 | 9 | 731G | 4095 |
| 果 | 1 | 75 | 4 | 351A | 4041 | 袂 | 1 | 145 | 5 | 94F | 4095 |
| 杞 | 1 | 75 | 3 | 953L | 4042 | 衣 | 1 | 145 | 0 | 550A | 4097 |
| 束 | 1 | 75 | 3 | XXXX | 4043 | 衝 | 1 | 144 | 19 | 35D | 4099 |
| 机 | 1 | 75 | 2 | 502C | 4044 | 衝 | 1 | 144 | 10 | 342A | 4099 |
| 朱 | 1 | 75 | 2 | 129A | 4045 | 衆 | 1 | 143 | 5 | XXXX | 4099 |
| 朵 | 1 | 75 | 2 | 10A | 4045 | 衾 | 1 | 145 | 10 | 970B | 4099 |
| 鹿 | 1 | 139 | 0 | 1203A | 4047 | 衾 | 1 | 145 | 9 | 725D | 4099 |
| 鶴 | 1 | 135 | 10 | 1117B | 4049 | 虧 | 1 | 141 | 11 | 29A | 4099 |

| GRAPH TYPE | NO. OF TOKENS | KANGXI CAL/STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL |
|------------|---------------|--------------------|----------|---------|------------------|
| 茲 | 1 | 140 | 5 | 9556 | 4034 |
| 荒 | 1 | 140 | 6 | 742E | 4095 |
| 蕒 | 1 | 140 | 5 | 500K | 4095 |
| 苞 | 1 | 140 | 5 | 1113C | 4097 |
| 莽 | 1 | 140 | 9 | 783F | 4099 |
| 華 | 1 | 140 | 8 | 44A | 4099 |
| 萸 | 1 | 140 | 7 | 241H | 4100 |
| 葛 | 1 | 140 | 9 | 3131 | 4101 |
| 蓄 | 1 | 140 | 8 | 959D | 4102 |
| 謂 | 1 | 143 | 9 | 523D | 4103 |
| 覆 | 1 | 145 | 12 | 1034M | 4104 |
| 誠 | 1 | 143 | 7 | 930C | 4105 |
| 虛 | 1 | 141 | 5 | 79F | 4105 |
| 藟 | 1 | 140 | 15 | 577G | 4107 |
| 藜 | 1 | 140 | 12 | 513L | 4108 |
| 蒺 | 1 | 140 | 10 | 494D | 4109 |
| 茨 | 1 | 140 | 15 | 1125F | 4110 |
| 藉 | 1 | 140 | 14 | 799B | 4111 |
| 薦 | 1 | 140 | 13 | 477A | 4112 |
| 蓄 | 1 | 140 | 12 | 195M | 4113 |
| 辨 | 1 | 150 | 9 | 2135 | 4114 |
| 轄 | 1 | 153 | 9 | 933J | 4115 |
| 遂 | 1 | 152 | 7 | 955F | 4116 |
| 適 | 1 | 152 | 7 | 102D | 4117 |
| 遂 | 1 | 152 | 7 | 1222I | 4118 |
| 連 | 1 | 152 | 7 | 213A | 4119 |
| 躅 | 1 | 157 | 13 | 1224H | 4120 |
| 躅 | 1 | 157 | 11 | 977D | 4121 |
| 起 | 1 | 155 | 3 | 953K | 4122 |
| 赤 | 1 | 155 | 0 | 793A | 4123 |
| 躅 | 1 | 157 | 14 | 533F | 4124 |
| 躅 | 1 | 157 | 14 | 1124F | 4125 |
| 遠 | 1 | 152 | 12 | 205C | 4125 |
| 遠 | 1 | 152 | 10 | 255F | 4127 |
| 遠 | 1 | 152 | 9 | 33J | 4128 |
| 醜 | 1 | 154 | 10 | 1099A | 4129 |
| 酌 | 1 | 154 | 3 | 1120D | 4130 |
| 配 | 1 | 154 | 3 | XXXX | 4131 |
| 連 | 1 | 152 | 13 | 149I | 4132 |
| 貳 | 1 | 154 | 5 | 554G | 4133 |
| 貳 | 1 | 154 | 4 | 153A | 4134 |
| 豚 | 1 | 152 | 4 | 429A | 4135 |
| 賞 | 1 | 154 | 9 | 725N | 4136 |
| 貝 | 1 | 154 | 0 | 320A | 4137 |
| 豹 | 1 | 153 | 3 | 1244K | 4139 |

| GRAPH TYPE | NO. OF TOKENS | KANGXI CAL/STROKES | RADI-NO. | GSR NO. | CUMULATIVE TOTAL |
|------------|---------------|--------------------|----------|---------|------------------|
| 豨 | 1 | 152 | 13 | 437R | 4133 |
| 億 | 1 | 9 | 13 | 957E | 4140 |
| 儀 | 1 | 9 | 13 | 2U | 4141 |
| 傾 | 1 | 9 | 11 | 929B | 4142 |
| 倭 | 1 | 9 | 7 | 551C | 4143 |
| 依 | 1 | 9 | 6 | 550F | 4144 |
| 使 | 1 | 9 | 5 | 975A | 4145 |
| 作 | 1 | 9 | 5 | 905L | 4145 |
| 位 | 1 | 9 | 5 | 539A | 4147 |
| 伏 | 1 | 9 | 4 | 935A | 4148 |
| 亦 | 1 | 8 | 4 | 900A | 4149 |
| 他 | 1 | 9 | 3 | 4C | 4150 |
| 仇 | 1 | 9 | 2 | 932P | 4151 |
| 亢 | 1 | 9 | 2 | 539A | 4152 |
| 二 | 1 | 7 | 0 | 554A | 4153 |
| 九 | 1 | 5 | 1 | 932A | 4154 |
| 並 | 1 | 1 | 9 | 940B | 4155 |
| 冰 | 1 | 15 | 4 | 933B | 4156 |
| 再 | 1 | 13 | 4 | 941A | 4157 |
| 八 | 1 | 12 | 0 | 291A | 4158 |
| 內 | 1 | 11 | 2 | 535E | 4159 |
| 列 | 1 | 13 | 4 | 231A | 4150 |
| 決 | 1 | 15 | 4 | XXXX | 4151 |

TOTAL NO. OF GRAPH TYPES: 878
TOTAL NO. OF GRAPH TOKENS: 4161
TYPE/TOKEN RATIO: 4.74

APPENDIX C

HEXAGRAMS ARRANGED IN ORDER OF TEXT LENGTH

| Order | Pinyin | Graph | Total Length | Order | Pinyin | Graph | Total Length |
|-------|-------------|-------|--------------|-------|------------|-------|--------------|
| ----- | ----- | ----- | ----- | ----- | ----- | ----- | ----- |
| 47 | Kùn | 困 | 95 | 61 | Zhòng fú | 中孚 | 65 |
| 62 | Xiǎo guò | 小過 | 91 | 49 | Gé | 革 | 64 |
| 41 | Sūn | 損 | 89 | 7 | Shī | 師 | 64 |
| 3 | Zhūn | 屯 | 88 | 13 | Tóng rén | 同人 | 62 |
| 42 | Yì | 益 | 87 | 9 | Xiǎo chù | 小畜 | 61 |
| 55 | Fēng | 豐 | 86 | 5 | Xū (Rú) | 需 | 60 |
| 38 | Kuí | 睽 | 84 | 12 | Pǐ | 否 | 59 |
| 51 | Zhèn | 震 | 84 | 28 | Dà guò | 大過 | 58 |
| 45 | Cuì | 萃 | 83 | 59 | Huàn | 渙 | 58 |
| 11 | Tài | 泰 | 82 | 18 | Lǚ | 履 | 57 |
| 53 | Jiàn | 漸 | 77 | 34 | Dà zhuàng | 大壯 | 56 |
| 6 | Sòng | 訟 | 77 | 44 | Gòu | 姤 | 55 |
| 2 | Kūn | 坤 | 76 | 1 | Qián | 乾 | 53 |
| 43 | Guài (Jué) | 夬 | 74 | 14 | Dà yǒu | 大有 | 52 |
| 48 | Jǐng | 井 | 73 | 21 | Shì kè | 噬嗑 | 52 |
| 4 | Méng | 蒙 | 73 | 22 | Bì | 贲 | 51 |
| 54 | Guī mèi | 歸妹 | 72 | 28 | Guān | 觀 | 51 |
| 36 | Míng yí | 明夷 | 72 | 68 | Jié | 節 | 51 |
| 24 | Fù | 復 | 71 | 15 | Qiān | 謙 | 51 |
| 35 | Jìn | 晉 | 71 | 23 | Bō | 剝 | 50 |
| 64 | Wèi jì | 未濟 | 71 | 33 | Dùn (Tún) | 遯 | 50 |
| 58 | Dǐng | 鼎 | 70 | 52 | Gèn (Kèn) | 艮 | 50 |
| 56 | Lǚ | 旅 | 70 | 29 | [Xí] Kǎn | [習] 坎 | 50 |
| 57 | Xùn (Zhuàn) | 巽 | 69 | 26 | Dà chù | 大畜 | 49 |
| 27 | Yí | 頤 | 69 | 39 | Jiǎn | 蹇 | 47 |
| 25 | Wú wàng | 无妄 | 67 | 19 | Lín | 臨 | 47 |
| 38 | Lí | 離 | 67 | 46 | Shēng | 升 | 47 |
| 48 | Jiě | 解 | 67 | 37 | Jiā rén | 家人 | 46 |
| 63 | Jì jì | 既濟 | 66 | 31 | Xián (Kǎn) | 咸 | 46 |
| 17 | Suí | 隨 | 66 | 32 | Héng | 恒 | 45 |
| 8 | Bì | 比 | 65 | 16 | Yù | 豫 | 45 |
| 18 | Gǔ | 蠱 | 65 | 58 | Duì (Yuè) | 兌 | 38 |

APPENDIX D

INDEX TO WEN YIDUO'S YIJING GLOSSES IN "LEIZUAN" AND "PUTANG ZASHI"

| <u>Hexagram.line</u> | <u>Page number</u> | <u>Hexagram.line</u> | <u>Page number</u> |
|----------------------|--------------------|----------------------|--------------------|
| 1.0 | 45,563 | 35.1,2 | 52 |
| 1.1,2,4,5,6,7 | 46,584 | 35.4 | 53 |
| 1.3 | 58 | 35.5 | 9 |
| 2.0 | 59 | 36.1 | 63,589 |
| 2.2 | 41,587 | 36.2,4 | 17 |
| 2.6 | 44 | 36.3 | 64 |
| 3.0 | 29 | 38.1,2 | 37,585 |
| 3.2,4 | 29 | 38.4 | 38 |
| 4.2 | 27 | 38.6 | 29,48 |
| 4.3 | 9,588 | 39.1 | 26 |
| 5.0 | 588 | 39.3 | 26 |
| 5.2 | 63,584 | 39.5 | 25,26 |
| 5.6 | 56 | 40.4 | 25 |
| 6.0 | 590 | 40.5 | 34 |
| 6.1 | 63,584 | 41.0 | 52 |
| 6.2 | 31 | 41.1,4 | 50 |
| 7.1 | 39 | 41.5 | 50,585 |
| 7.3 | 584 | 42.2 | 50,585 |
| 7.5 | 16,590 | 42.5 | 30 |
| 8.3 | 33 | 43.4 | 63 |
| 8.5 | 17 | 43.5 | 20 |
| 9.0 | 591 | 44.1 | 15 |
| 9.6 | 21,591 | 44.2 | 20 |
| 10.1,5 | 10,585 | 44.3 | 21 |
| 11.2 | 5 | 44.5 | 6 |
| 12.0 | 33 | 44.6 | 38 |
| 13.4 | 38 | 45.1 | 62 |
| 16.0 | 25,53 | 45.2 | 61 |
| 16.2 | 33 | 45.3 | 64 |
| 16.5 | 64 | 47.0 | 63 |
| 17.4 | 51 | 47.3 | 33,586 |
| 18.1,2,3,4,5 | 28 | 48.0 | 27,42 |
| 19.0 | 23 | 48.3 | 9 |
| 19.3 | 22 | 49.3 | 10 |
| 19.4,5,6 | 23 | 49.5,6 | 11 |
| 21.4,5 | 31 | 49.6 | 12 |
| 22.4 | 19,29 | 50.1 | 7 |
| 24.0 | 25 | 50.3 | 7 |
| 26.0 | 591 | 50.4 | 37 |
| 26.1 | 51 | 51.6 | 29,63,589 |
| 26.3 | 34 | 53.1 | 63,589 |
| 27.2,4 | 60 | 53.6 | 55 |
| 29.1,3 | 34 | 55.2,4 | 13 |
| 29.4 | 35 | 55.3 | 14 |
| 29.5 | 24 | 56.6 | 45 |
| 29.6 | 36 | 59.2 | 8 |
| 30.1 | 51,57 | 59.4 | 33 |
| 30.2,3 | 42 | 60.4,5,6 | 24 |
| 31.4 | 25 | 61.0 | 62 |
| 34.3,4 | 20 | 61.2 | 8 |
| 35.0 | 19 | 61.3 | 40 |

APPENDIX E

INDEX TO HEXAGRAMS BY PRONUNCIATION, IN BOTH TRADITIONAL AND MAWANGDUI ORDER

| Pinyin | Graph | Order | MS.Graph | MS.Order | Pinyin | Graph | Order | MS.Graph | MS.Order |
|------------|-------|-------|----------|----------|-------------|-------|-------|----------|----------|
| ===== | ===== | ===== | ===== | ===== | ===== | ===== | ===== | ===== | ===== |
| Bǐ | 比 | 8 | 比 | 19 | Kūn | 坤 | 2 | 川 | 33 |
| Bì | 賁 | 22 | [繫] | 14 | Kùn | 困 | 47 | 困 | 45 |
| Bō | 剝 | 23 | 剝 | 11 | Lí | 離 | 30 | 羅 | 49 |
| Cuì | 萃 | 45 | 萃 | 43 | Lín | 臨 | 19 | [林] | 36 |
| Dà chù | 大畜 | 26 | 泰蓄 | 10 | Lǚ | 履 | 10 | 禮 | 4 |
| Dà guò | 大過 | 28 | 泰過 | 48 | Lǚ | 旅 | 56 | 旅 | 52 |
| Dà yǒu | 大有 | 14 | 大有 | 50 | Méng | 蒙 | 4 | [蒙] | 13 |
| Dà zhuàng | 大壯 | 34 | 泰壯 | 26 | Míng yí | 明夷 | 36 | 明夷 | 38 |
| Dǐng | 鼎 | 50 | [鼎] | 56 | Pǐ | 否 | 12 | 婦 | 2 |
| Duì (Yuè) | 兌 | 58 | 奪 | 41 | Qiān | 謙 | 15 | [謙] | 35 |
| Dùn (Tún) | 遁 | 33 | 掾(掾?) | 3 | Qián | 乾 | 1 | 鍵 | 1 |
| Fēng | 豐 | 55 | 豐 | 31 | Shēng | 升 | 46 | 登 | 40 |
| Fù | 復 | 24 | 復 | 39 | Shī | 師 | 7 | [師] | 37 |
| Gé | 革 | 49 | [勒] | 46 | Shì kè | 噬嗑 | 21 | [噬嗑] | 55 |
| Gèn (Kěn) | 艮 | 52 | 根(根?) | 9 | Sòng | 訟 | 6 | 訟 | 5 |
| Gòu | 姤 | 44 | [狗] | 8 | Suí | 隨 | 17 | 隨 | 47 |
| Gǔ | 蠱 | 18 | 筮 | 16 | Sūn | 損 | 41 | 損 | 12 |
| Guài (Jué) | 夬 | 43 | 夬 | 42 | Tài | 泰 | 11 | [泰] | 34 |
| Guān | 觀 | 20 | 觀 | 59 | Tóng rén | 同人 | 13 | 同人 | 6 |
| Guī mèi | 歸妹 | 54 | 歸妹 | 29 | Wèi jì | 未濟 | 64 | 未濟 | 54 |
| Héng | 恒 | 32 | 恒 | 32 | Wú wàng | 无妄 | 25 | 无孟 | 7 |
| Huàn | 渙 | 59 | 渙 | 62 | Xián (Kǎn) | 咸 | 31 | 欽 | 44 |
| Jì jì | 既濟 | 63 | 既濟 | 22 | Xiǎo chù | 小畜 | 9 | 少蓄 | 58 |
| Jiā rén | 家人 | 37 | 家人 | 63 | Xiǎo guò | 小過 | 62 | 少過 | 28 |
| Jiǎn | 蹇 | 39 | 蹇 | 20 | Xū (Rú) | 需 | 5 | 需 | 18 |
| Jiàn | 漸 | 53 | 漸 | 60 | Xùn (Zhuàn) | 巽 | 57 | [巽] | 57 |
| Jié | 節 | 60 | 節 | 21 | Yí | 頤 | 27 | [頤] | 15 |
| Jiě | 解 | 40 | 解 | 30 | Yì | 益 | 42 | 益 | 64 |
| Jìn | 晉 | 35 | 晉 | 51 | Yù | 豫 | 16 | 餘 | 27 |
| Jǐng | 井 | 48 | 井 | 24 | Zhèn | 震 | 51 | 辰 | 25 |
| [Xí] Kǎn | [習]坎 | 29 | 習 | 17 | Zhòng fú | 中孚 | 61 | 中復 | 61 |
| Kuí | 睽 | 38 | 乖 | 53 | Zhūn | 屯 | 3 | 屯 | 23 |

APPENDIX F
PHONETIC INDEX AND GLOSSARY TO GRAPHS IN THE <<YIJING 易經>>

| MSC | Graph | Old Ch. | GSR# | Tot. Rad./ | | English | Occurrences | Total occ. |
|-----|-------|---------|-------|------------|--------|-----------------|------------------------------|---------------|
| | | | | str. | str. | | | |
| ān | 安 | *ân | 146a | 6 | 48/3 | security | 2.0;6.4;60.4 | 3 |
| àn | 岸 | *ngân | 139e' | 8 | 46/5 | riverbank | => gān 干 | |
| bā | 八 | *pwät | 281a | 2 | 12/0 | eight | 19.0 | 1 |
| bá | 拔 | *b'wät | 276h | 8 | 64/5 | pull out | 11.1;12.1 | 2 |
| bà | 罷 | *b'ia | 26a | 15 | 122/10 | stop, rest | 61.3 | 1 |
| bái | 白 | *b'äk | 782a | 5 | 186/0 | white | 22.4,6;28.1 | 3 |
| bǎi | 百 | *pāk | 781a | 6 | 186/1 | hundred | 6.2;51.0 | 2 |
| bài | 敗 | *b'wad | 320f | 11 | 154/4 | defeat | 24.6 | 1 |
| bān | 班 | *pwan | 190a | 10 | 96/5 | arrayed | 3.2,4,6 | 3 |
| bāo | 包 | *pôg | 1113a | 5 | 28/3 | wrap | 4.4;11.2;12.2,3; 44.2,4,5 | 7 |
| bāo | 苞 | *pôg | 1113c | 9 | 140/5 | luxuriant | 12.5 | 1 |
| bāo | 剝 | | | 11 | 18/9 | flay, strip | => bō 剝 | |
| bào | 豹 | MC*pau | 1244k | 10 | 153/3 | leopard | 49.6 | 1 |
| bēi | 陂 | *pia | 25i | 8 | 170/5 | slope | 11.3 | 1 |
| běi | 北 | *pək | 909a | 5 | 21/3 | north | 2.0;39.0 | 2 |
| bèi | 貝 | *pwäd | 320a | 7 | 154/0 | cowry shell | 51.2 | 1 |
| bèi | 背 | *pwæg | 909e | 9 | 138/5 | back | 52.0 | 1 |
| bēn | 奔 | *pwan | 438a | 8 | 37/5 | rush toward | 59.2 | 1 |
| bí | 鼻 | *b'iad | 521c | 14 | 209/0 | nose | 21.2 | 1 |
| bǐ | 匕 | *piər | 565a | 2 | 21/0 | ladle | 51.0 | 1 |
| bǐ | 比 | *piər | 566g | 4 | 81/0 | ally with, pair | 8.0,1,2,3,4,5,6 | 7 |
| bǐ | 妣 | *piər | 566n | 7 | 38/4 | foremother | 62.2 | 1 |
| bǐ | 彼 | *pia | 25g | 8 | 68/5 | that one | 62.5 | 1 |
| bì | 必 | *piēt | 485a | 5 | 61/1 | must | 62.4 | 1 |
| bì | 必 | *b'iad | 341a | 12 | 66/8 | damage | 48.2 | 1 |

| | | | | | | | |
|-------|---|----------|-------|-----------|---------------------|---------------------------------------|----|
| bì | 賣 | *piär | 437a | 12 154/5 | motley | 22.0,1.2.3,4,5,6 | 7 |
| biàn | 辨 | *b'ian | 219b | 16 160/9 | kneecap (?) | 23.2 | 1 |
| biàn | 變 | *plian | 178o | 22 149/15 | transform | 49.5,6 | 2 |
| bīn | 賓 | *piēn | 389a | 14 154/7 | be guest (host?) to | 20.4;44.2 | 2 |
| bīng | 冰 | *piang | 899b | 6 15/4 | ice | 2.1 | 1 |
| bìng | 並 | *b'ieŋ | 840b | 8 1/7 | together, all | 48.3 | 1 |
| bō | 剝 | *pük | 1228a | 11 18/9 | flay, strip | 23.0,1,2,3,4.6;58.5 | 7 |
| bó | 帛 | *b'äk | 782f | 8 50/5 | silk | 22.5 | 1 |
| bǒ | 跛 | *pwâ | 25m | 12 157/5 | lame | 10.3;54.1 | 2 |
| bū | 逋 | *pwo | 182 | 10 162/7 | flee | 6.2 | 1 |
| bù | 不 | *pwət | 999a | 4 1/3 | not | 2.2;3.2,3,4;4.0,3, 6;5.6;6.0,1,2,4 | 97 |
| bù | 幕 | *b'əg | 999g' | 15 140/11 | screen, 76-yr.cycle | 55.2,4,6 | 3 |
| cè | 慼 | *tɕ'iak | 906e | 12 61/9 | grief | 48.3 | 1 |
| cháng | 長 | | | 8 168/0 | => zhǎng 長 | | |
| cháng | 裳 | *diang | 725d | 14 145/8 | skirt | 2.5 | 1 |
| chàng | 鬯 | *t'iang | 719a | 10 192/0 | aromatic spirits | 51.0 | 1 |
| cháo | 巢 | *dz'ög | 1169a | 11 47/8 | nest | 56.6 | 1 |
| cháo | 朝 | | | 12 74/8 | => zhāo 朝 | | |
| chē | 車 | *kiə | 74a | 7 159/0 | cart, chariot | 14.2;22.1;38.6;47.4 | 4 |
| chè | 掣 | *t'iad | 335c | 13 64/9 | horn turned awry(?) | 38.3 | 1 |
| chén | 臣 | *diēn | 377a | 6 131/0 | male bondservant | 33.3;39.2;41.6;62.2 | 4 |
| chén | 沈 | *d'iam | 656b | 7 85/4 | deep | => zhěn 枕 | |
| chéng | 成 | *diēng | 818a | 6 62/2 | completion | 2.3;6.3;16.6 | 3 |
| chéng | 承 | *diang | 896c | 8 64/4 | receive | 7.6;12.2;32.3;54.6 | 4 |
| chéng | 城 | *diēng | 818e | 9 32/6 | city wall | 11.6 | 1 |
| chéng | 乘 | *d'iang | 895a | 10 4/9 | drive, ride, mount | 3.2,4,6;13.4;40.3 | 5 |
| chí | 遲 | *d'iar | 596d | 15 162/12 | slow, late | 16.3;54.4 | 2 |
| chǐ | 褻 | *d'ieŋ | 870b | 15 145/10 | take off | 6.6 | 1 |
| chì | 赤 | *t'iak | 793a | 7 155/0 | red | 47.5 | 1 |
| chōng | 憧 | *t'iang | 1188b | 15 61/12 | unsettled | 31.4 | 2 |
| chǒng | 寵 | *t'liung | 1193p | 20 40/17 | to favor | 23.5 | 1 |
| chóu | 仇 | *g'iög | 992p | 4 9/2 | mate, enemy | 50.2 | 1 |

| | | | | | | | |
|--------|---|-----------|-------|-----------|----------------------|---|----|
| chóu | 愁 | *dz' iôg | 1892i | 13 61/9 | grieved | 35.2 | 1 |
| chóu | 疇 | *d' iôg | 1890l | 19 102/14 | plowed field | 12.4 | 1 |
| chǒu | 醜 | *t' iôg | 1889a | 17 164/10 | hate, evil, ugly | 30.6 | 1 |
| chū | 出 | *t' iwət | 496a | 5 17/3 | go out | 5.4;7.1;9.4;17.1; 24.0;30.5,6;etc. | 12 |
| chū | 初 | *tʂ' io | 87a | 7 18/5 | at first | 36.6;38.3;57.5;63.0 | 4 |
| chǔ | 處 | *t' io | 85a | 11 141/5 | stop, stay | 9.6;56.4 | 2 |
| chù | 畜 | *t' iôk | 1818a | 10 102/5 | domestic animal | 9.0;24.0;30.0;33.3 | 4 |
| | | | | | | also ==> xù 畜 | |
| chù | 處 | | | 11 141/5 | | ==> chǔ 處 | |
| chù | 觸 | *t' iuk | 1224g | 20 148/13 | butt | 34.3,6 | 2 |
| chuān | 川 | *t' iwan | 462a | 3 47/0 | river | 5.0;6.0;13.0;15.1; 18.0;26.0;27.5;etc. | 12 |
| chuán | 湍 | *d' iwan | 168m | 12 162/9 | rapid | 41.1,4 | 2 |
| chuáng | 牀 | *dz' iang | 727r | 8 75/4 | platform | 23.1,2,4;57.2,6 | 5 |
| chuí | 垂 | *āwia | 31a | 8 32/5 | droop, hang down | 36.1 | 1 |
| cì | 次 | *ts' iər | 555a | 6 15/4 | camp, hostel | 7.4;43.4;44.3; 56.2,3 | 5 |
| cóng | 從 | *dz' iung | 1191d | 11 60/8 | follow | 2.3;6.3;17.6;31.4; 42.4;62.3 | 6 |
| cóng | 叢 | *dz' ung | 1178a | 18 29/16 | thickly-growing | 29.6 | 1 |
| cuī | 摧 | *dz' wər | 5751' | 14 64/11 | chop, destroy | 35.1 | 1 |
| cui | 萃 | *dz' iwəd | 490m | 12 140/8 | bunched | 45.0,1,3,5, | 4 |
| cuò | 錯 | *ts' àk | 798s | 16 167/8 | crossed | 30.1 | 1 |
| dà | 大 | *d' àd | 317a | 3 37/0 | big | 1.2,5;2.2;3.5;5.0; 6.0;7.6;10.3;etc. | 55 |
| dài | 帶 | *tād | 315a | 10 50/7 | belt | 6.6 | 1 |
| dān | 眈 | *təm | 656j | 9 109/4 | glare, stare | 27.4 | 2 |
| dàn | 陷 | *d' əm | 672i | 13 116/8 | pitfall, trap | 29.1,3 | 2 |
| dào | 道 | *d' ôg | 1848a | 12 162/9 | road | 9.1;10.2;17.4 | 3 |
| dé | 得 | *tak | 905d | 11 60/8 | get | 2.0;11.2;16.4;etc. | 27 |
| | | | | | | also ==> dé 德 | |
| dé | 德 | *tak | 919k | 15 60/12 | spiritual power, get | 6.3;9.6;32.3,5;42.5 | 5 |

| | | | | | | | |
|------|---|--------|-------|-----------|----------------------|----------------------------------|---|
| dēng | 登 | *tang | 883e | 12 105/7 | rise, ascend | 36.6;61.6 | 2 |
| dī | 抵 | *tier | 90h | 11 123/5 | ram | 34.3,6 | 2 |
| dí | 敵 | *d'iek | 877q | 15 66/11 | enemy | 61.3 | 1 |
| dí | 覲 | *d'iôk | 1023e | 22 147/15 | see | 47.1;55.6 | 2 |
| dì | 地 | *d'ia | 4b' | 6 32/3 | earth | 36.6 | 1 |
| dì | 弟 | *d'iar | 591 | 7 57/4 | younger brother | 7.5 | 1 |
| dì | 帝 | *tieng | 877a | 9 50/6 | Di (name) | 11.5;42.2;54.5 | 3 |
| dì | 媵 | *d'iar | 591d | 10 38/7 | secondary wife | 54.1,3,5 | 3 |
| diān | 顛 | *tien | 375m | 19 181/10 | top of head, invert | 27.2,4;50.1 | 3 |
| dié | 啣 | *d'iet | 413m | 9 30/6 | bite | 10.0,3 | 2 |
| dié | 耄 | *d'iet | 413r | 12 125/6 | elderly | 30.3 | 1 |
| dǐng | 頂 | *tieng | 833e | 11 181/2 | crown of head | 28.6 | 1 |
| dǐng | 鼎 | *tieng | 834a | 13 206/0 | cauldron | 50.0,1,2,3,4,5,6 | 7 |
| dōng | 東 | *tung | 1175a | 8 75/4 | east | 2.0;39.0;63.5 | 3 |
| dòng | 動 | *d'ung | 1180m | 11 19/9 | move | 47.6 | 1 |
| dòng | 棟 | *tung | 1175f | 12 75/0 | ridgepole | 28.0,3,4 | 3 |
| dǒu | 斗 | *tu | 116a | 4 60/0 | dipper | 55.2,4 | 2 |
| dú | 毒 | *d'ôk | 1016a | 9 80/4 | poison | 21.3 | 1 |
| dú | 獨 | *d'uk | 1224i | 16 94/13 | alone | 24.4;43.3 | 2 |
| dú | 澆 | *d'uk | 1023j | 18 85/15 | insult (?) | 4.0 | 2 |
| duì | 兌 | *d'wâd | 324a | 7 10/5 | happiness | 58.0,1,2,3,4,6 | 6 |
| duì | 敦 | *twar | 464p | 12 66/8 | | ==> dūn 敦 | |
| dūn | 敦 | *twan | 464p | 12 66/8 | thick | 19.6;24.5;52.6 | 3 |
| dùn | 豨 | *d'wan | 428d | 14 162/11 | young pig (withdraw) | 30.0,1,3,4,5,6 | 6 |
| | | | | | | also ==> tún | |
| duǒ | 朵 | *twâ | 10a | 6 75/2 | hang | 27.1 | 1 |
| è | 啞 | *âk | 805f | 11 30/8 | sound of laughter | 51.0,1 | 4 |
| è | 惡 | *âk | 805h | 12 61/8 | ugly | 38.1 | 1 |
| ér | 而 | *niag | 982a | 6 126/0 | and, then | 6.2;13.5;20.0;22.1; 30.3;40.4 | 6 |
| ěr | 耳 | *niag | 981a | 6 128/0 | ear | 21.6;50.3,5 | 3 |
| ěr | 爾 | *nia | 359a | 14 89/10 | you | 27.1;31.4;61.2 | 3 |

| | | | | | | | |
|------|---|----------|-------|-----------|---------------------|---|----|
| èr | 二 | *niar | 564a | 2 7/8 | two | 41.8 | 1 |
| èr | 貳 | *niar | 564g | 12 7/10 | double, secondary | 29.4 | 1 |
| fā | 伐 | *b'iwät | 307a | 6 9/4 | attack | 15.5;35.6;63.3;64.4 | 4 |
| fā | 發 | *piwät | 275c | 12 105/7 | open, arouse | 4.1;55.2 | 2 |
| fān | 藩 | *piwän | 195s | 19 140/15 | fence, hedge | 34.3,4,6 | 3 |
| fán | 蕃 | *biwän | 195m | 16 140/12 | numerous | 35.8 | 1 |
| fǎn | 反 | *piwän | 262a | 4 29/2 | turn over, reverse | 9.3;24.8;39.3;54.3 | 4 |
| fāng | 方 | *piwang | 740a | 4 70/8 | direction | 2.2;8.8;47.2;50.3; 63.3;64.4 | 6 |
| fáng | 防 | *b'iwang | 740z | 7 170/4 | prevent | 62.3 | 1 |
| fēi | 飛 | *piwar | 580a | 9 183/8 | fly | 1.5;36.1;62.8,1,6 | 5 |
| féi | 肥 | *b'iwar | 582a | 8 130/4 | fat | 33.6 | 1 |
| féi | 腓 | *b'iwar | 579q | 12 130/8 | lower leg | 31.2;52.2 | 2 |
| fěi | 匪 | *piwar | 579c | 10 22/8 | not | 3.2;4.8;8.3;12.8; 14.1,4;22.4;etc. | 13 |
| fēn | 紛 | *p'iwän | 471h | 10 120/4 | numerous | 57.2 | 1 |
| fén | 焚 | *b'iwän | 474a | 12 86/8 | burn | 30.4;56.3,6 | 3 |
| fén | 贖 | *b'iwän | 437r | 19 152/12 | geld | 26.5 | 1 |
| fēng | 豐 | *p'îng | 1014a | 18 151/11 | ample | 55.8,2,3,4,6 | 5 |
| féng | 馮 | | | 12 187/2 | ford, wade | ==> píng 滯 | |
| fǒu | 缶 | *piôg | 1107a | 6 121/8 | earthen vessel | 8.1;29.4;30.3 | 3 |
| fǒu | 否 | *piüg | 999c | 7 30/7 | not | ==> pǐ 否 | |
| fū | 夫 | *piwo | 101a | 4 37/1 | husband, man | 4.3;8.8;9.3;17.2,3; 28.2,5;32.5;etc. | 10 |
| fū | 膚 | *pliwo | 69g | 15 141/9 | skin | 21.2;23.4;38.5;etc. | 5 |
| fú | 弗 | *piwat | 500a | 5 57/2 | not | 13.4;14.3;41.2,5,6; 42.2;62.3,4,6 | 9 |
| fú | 伏 | *b'üük | 935a | 6 9/4 | crouch, hide | 13.3 | 1 |
| fú | 孚 | *p'iuug | 1233a | 7 39/4 | capture, (reliable) | 5.8;6.8;8.1;9.4,5; 11.3,4;14.5;etc. | 42 |
| fú | 拂 | *p'iwat | 500h | 8 64/5 | scrape, brush | 27.2,3,5 | 3 |
| fú | 蒂 | | | 8 140/4 | knee decorations | ==> fú 蒂 | |
| fú | 俘 | *p'iuug | 1233d | 9 9/7 | captive | ==> fú 孚 | |

| | | | | | | | |
|-----|---|---------|-------|-----------|---------------------|---|----|
| fú | 簪 | *piwat | 500k | 9 140/5 | head ornament | 63.2 | 1 |
| fú | 膝 | *piwat | 276k | 11 120/5 | kneeshields | 47.2,5 | 2 |
| fú | 福 | *piük | 933d | 13 113/9 | blessings | 11.3;35.2;40.3;63.5 | 4 |
| fú | 福 | *piük | 933j | 16 159/9 | spoke | 9.3 | 1 |
| fǔ | 斧 | *piwo | 102h | 8 69/4 | axe | 56.4;57.6 | 2 |
| fǔ | 輔 | *biwo | 102v | 14 159/7 | jaw, cheeks | 31.6;52.5 | 2 |
| fù | 父 | *b' iwo | 102a | 4 88/0 | father | 18.1,3,4,5 | 4 |
| fù | 負 | *b' iüg | 1000a | 9 154/2 | bear, carry | 38.6;40.3 | 2 |
| fù | 婦 | *b' iüg | 1001a | 11 38/8 | wife | 4.2;9.6;28.5;32.5; 37.3;53.3,5;63.2 | 8 |
| fù | 富 | *piüg | 933r | 12 40/9 | rich | 9.5;11.4;15.5;37.4 | 4 |
| fù | 復 | *b' iök | 1034a | 12 60/9 | return | 6.4;9.1,2;11.3,6; 24.0,1,2,3,4,5; etc. | 17 |
| fù | 腹 | *piök | 1034h | 13 130/9 | belly | 36.4 | 1 |
| fù | 腹 | *biök | 1034g | 16 159/9 | axle-brace | 26.2;34.4 | 2 |
| fù | 鯪 | *b' iu | 136q | 16 195/5 | silver carp | 48.2 | 1 |
| fù | 覆 | *p' iök | 1034m | 18 146/13 | overturn | 50.4 | 1 |
| | | | | | also ==> fù 復 | | |
| gǎi | 改 | *kag | 936a | 7 66/3 | change | 48.0;49.4 | 3 |
| gān | 干 | *kân | 139a | 3 51/0 | riverbank | 53.1 | 1 |
| gān | 甘 | *kâm | 606a | 5 99/0 | sweet | 19.3;60.5 | 2 |
| gān | 乾 | *kân | 140c | 11 5/10 | dry | 21.4,5 | 2 |
| | | | | | also ==> qián 乾 | | |
| gàn | 幹 | *kân | 140d | 13 51/10 | stem | 18.1,2,3,5 | 4 |
| gāo | 高 | *kog | 1129a | 10 189/0 | high | 13.3;18.6;40.6;63.3 | 4 |
| gāo | 膏 | *kog | 1129i | 14 130/10 | fat meat | 3.5;50.3 | 2 |
| gào | 告 | *kôg | 1039a | 7 30/4 | report | 4.0;11.6;42.3,4; 43.0 | 6 |
| gē | 歌 | *kâ | 1q | 14 76/10 | sing | 30.3;61.3 | 2 |
| gé | 革 | *kek | 931a | 9 177/0 | rawhide | 33.2;49.0,1,2,3,6; 50.3 | 7 |
| gé | 葛 | *kât | 313i | 13 140/9 | kudzu vine | 47.6 | 1 |
| gèn | 艮 | *kên | 416a | 6 138/0 | cleave(?), (resist) | 52.0,1,2,3,4,5,6 | 7 |

| | | | | | | | |
|-------|---|--------|--------|-----------|----------------------|--------------------------------|----|
| gēng | 庚 | *kǎng | 746a | 8 53/5 | 7th heavenly stem | 57.5 | 2 |
| gēng | 耕 | *kěng | 888a | 10 127/4 | to plow | 25.2 | 1 |
| gōng | 公 | *kung | 1173a | 4 12/2 | duke, lord | 14.3;40.6;42.3,4; 50.4;62.5 | 6 |
| gōng | 功 | *kung | 1172d | 5 19/3 | accomplishments | 17.1 | 1 |
| gōng | 攻 | *kung | 1172e | 7 66/3 | attack | 13.4 | 1 |
| gōng | 肱 | *kwəng | 887f | 8 130/4 | arm | 55.3 | 1 |
| gōng | 宮 | *kiōng | 1006a | 10 40/7 | house, hall | 23.5;47.3 | 2 |
| gōng | 躬 | *kiōng | 1006f | 10 158/3 | body | 4.3;39.2;51.6;59.3 | 4 |
| gǒng | 鞏 | *kiung | 1172c' | 15 177/6 | bind | 49.1 | 1 |
| gòu | 媾 | *ku | 112e | 9 38/6 | interlock, meet | 44.0,6 | 2 |
| gòu | 媾 | *ku | 109e | 13 38/10 | mating, match | 3.2,4;22.4;38.6; 51.6 | 5 |
| gū | 孤 | *kwo | 41c | 8 39/5 | solitary | 38.4,6 | 2 |
| gǔ | 谷 | *kuk | 1202a | 7 150/0 | valley | 47.1;48.2 | 2 |
| gǔ | 股 | *ko | 51a | 8 130/4 | thigh | 31.3;36.2 | 2 |
| gǔ | 鼓 | *ko | 50a | 13 65/9 | drum | 30.3;61.3 | 2 |
| gǔ | 蠱 | *ko | 52a | 23 142/17 | pestilence, poison | 18.0,1,2,3,4,5 | 6 |
| gù | 故 | *ko | 49i | 9 66/5 | cause | 39.2 | 1 |
| gù | 拮 | *kôk | 1039k | 11 75/7 | manacles | 4.1 | 1 |
| gù | 拮 | *kôk | 1039l | 11 93/7 | hobble | 26.4 | 1 |
| guā | 瓜 | *kwā | 41a | 5 97/0 | melon | 44.5 | 1 |
| guài | 夬 | *kwad | 312a | 4 37/1 | split, lickety-split | 10.5;43.0,3,5 | 6 |
| guān | 官 | *kwân | 157a | 8 40/5 | lodging-house | 17.1 | 1 |
| guān | 觀 | *kwân | 158i | 25 147/10 | observe | 20.0,1,2,3,4,5,6; 27.0,1 | 9 |
| guǎn | 館 | *kwân | 157k | 16 104/0 | lodging-house | => guān 官 | |
| guàn | 貫 | *kwân | 159a | 11 154/4 | string together | 23.5 | 1 |
| guàn | 盥 | *kwân | 161a | 15 100/10 | lave, lustrate, wash | 20.0 | 1 |
| guāng | 光 | *kwāng | 706a | 6 10/4 | brilliance | 5.0;20.4;64.5 | 3 |
| guī | 圭 | *kiweg | 879a | 6 32/3 | ceremonial tablet | 42.3 | 1 |
| guī | 龜 | *kiwəg | 985a | 17 213/0 | turtle | 27.1;41.5;42.2 | 3 |
| guī | 歸 | *kiwar | 570a | 18 77/14 | send in marriage | 6.2;11.5;53.0; | 10 |

| | | | | | | | |
|------|---|--------|-------|-----------|---------------------|-------------------------------------|----|
| | | | | | | 54.0,1,3,4,5 | |
| guǐ | 鬼 | *kiwâr | 569a | 10 194/0 | Gui tribe, ghost | 38.6;63.3;64.4 | 3 |
| guǐ | 餒 | *kiwäg | 987a | 11 79/7 | tureen | => guǐ 簋 | |
| guǐ | 簋 | *kiwäg | 986a | 17 108/12 | tureen | 29.4;41.0 | 2 |
| guó | 國 | *kwäk | 9290p | 11 31/8 | state, country | 7.6;15.6;20.4;24.6; 42.4 | 5 |
| guǒ | 果 | *klwâr | 351a | 8 75/4 | fruit | 23.6 | 1 |
| guò | 過 | *kwâ | 18e | 12 162/9 | pass | 28.0,6;62.0,2,3,4,6 | 7 |
| hài | 害 | *g'äd | 314a | 10 48/7 | harm | 14.1 | 1 |
| hán | 含 | *g'am | 6511' | 7 30/4 | hold in mouth | 2.3;44.5 | 2 |
| hán | 寒 | *g'an | 143a | 12 40/9 | cold | 48.5 | 1 |
| hàn | 汗 | *g'an | 139t | 6 85/3 | sweat | 59.5 | 1 |
| hàn | 翰 | *g'an | 148f | 16 124/10 | wing | 22.4;61.6 | 2 |
| háng | 行 | *g'äng | 748a | 6 144/0 | road | => xíng 行 | |
| háo | 號 | *g'og | 1041q | 13 141/7 | cry out, weep | 13.5;43.0,2,6;45.1; 56.6;59.5 | 7 |
| hǎo | 好 | *xôg | 1044a | 6 38/3 | fine, attractive | 33.4;61.2 | 2 |
| hào | 號 | | | 13 141/7 | | => háo 號 | |
| hé | 何 | *g'â | 1f | 7 9/5 | what?, bear | 9.1;17.4;21.6;26.6; 38.5 | 5 |
| hé | 河 | *g'â | 1g | 8 85/5 | He (Yellow) River | 11.2 | 1 |
| hé | 和 | *g'wâ | 8e | 8 30/5 | harmonious, respond | 58.1;61.2 | 2 |
| hé | 曷 | *g'ât | 313d | 9 73/5 | what?, how? | 41.0 | 1 |
| hé | 盍 | *g'âp | 642n | 10 108/5 | why not? | 16.4 | 1 |
| hè | 何 | | | 7 9/5 | carry, bear | => hé 何 | |
| hè | 荷 | *g'â | 1o | 11 140/7 | carry, bear | => hé, (hè) 何 | |
| hè | 和 | | | 8 30/5 | harmonize, respond | => hé 和 | |
| hè | 嗚 | *xâk | 1129x | 13 30/10 | sound of sighing | 37.3 | 2 |
| hè | 鶴 | *g'âk | 1117b | 21 196/10 | crane | 61.2 | 1 |
| hēng | 亨 | *xäng | 716b | 7 8/5 | offering, success | 1.0;2.0;3.0;etc. also => xiǎng 享 | 47 |
| héng | 恆 | *g'äng | 881d | 9 61/6 | long time | 5.1;16.5;32.0,1,3, 5,6;42.6 | 8 |

| | | | | | | | |
|-------|---|---------|--------|----------|----------------------|---|----|
| héng | 恒 | | | 9 61/6 | long time | => héng 恆 | |
| hóng | 鴻 | *g'ung | 1172g' | 17 196/6 | wild goose | 53.1,2,3,4,5,6 | 6 |
| hóu | 侯 | *g'u | 113a | 9 9/7 | lord, archer | 3.0,1;16.0;18.6; 35.0 | 5 |
| hòu | 後 | *g'u | 115a | 9 60/6 | later | 2.0;8.0;12.6;13.5; 18.0;36.6;38.6;etc. | 10 |
| hú | 弧 | *g'wo | 41h | 8 57/5 | bow | 38.6 | 2 |
| hú | 狐 | *g'wo | 41i | 8 94/5 | fox | 40.2;64.0 | 2 |
| | | | | | | also => gū 孤 | |
| hǔ | 虎 | *xo | 57b | 8 141/2 | tiger | 10.4;27.4;49.5 | 3 |
| hù | 戶 | *g'o | 53a | 4 63/0 | door | 6.2;55.6;60.1 | 3 |
| huá | 華 | *g'wā | 44a | 11 140/7 | flower | 28.5 | 1 |
| huái | 懷 | *g'wēr | 600a | 19 61/16 | carry, hold | 56.2 | 1 |
| huán | 桓 | *g'wān | 164f | 10 75/6 | around | 3.1 | 1 |
| huàn | 渾 | *xwān | 167b | 12 85/9 | gush, splash | 59.0,2,3,4,5,6 | 8 |
| huāng | 荒 | *xmwāng | 742e' | 10 140/6 | hollow, dried-out | 11.2 | 1 |
| huáng | 黃 | *g'wāng | 707a | 12 201/0 | yellow, brown | 2.5,6;21.5;30.2; 33.2;40.2;49.1;50.5 | 8 |
| huáng | 隍 | *g'wāng | 708j | 12 170/9 | (waterless) moat | 11.6 | 1 |
| huī | 揮 | *xwīa | 271 | 12 64/9 | to tear, display | 15.4 | 1 |
| huī | 徽 | *xwīar | 584h | 14 60/11 | three-strand braid | 29.6 | 1 |
| huǐ | 悔 | *xmwēg | 947s | 10 61/7 | trouble | 1.6;13.6;16.3;18.3; 24.1,5;31.4,5;etc. | 34 |
| huì | 彙 | *g'iwəd | 533b | 8 72/4 | copular particle | => huì 惠 | |
| huì | 晦 | *xmwēg | 947t | 11 72/7 | dark | 36.6 | 1 |
| huì | 惠 | *g'iwəd | 533d | 12 61/8 | copular part., favor | 42.5 | 2 |
| huì | 彙 | *g'iwəd | 534a | 14 58/10 | roots | 11.1;12.1 | 2 |
| hūn | 婚 | *xmwēn | 457m | 11 38/0 | marriage | 3.2,4;22.4;38.6; 51.6 | 5 |
| huò | 或 | *g'iwək | 929a | 8 62/4 | some | 1.4;2.3;6.3,6;7.3; 25.3;32.2;41.5;etc. | 16 |
| huò | 獲 | *g'wāk | 784d | 17 94/14 | catch | 17.4;30.6;36.4; 40.2,6;52.0;57.4 | 7 |

| | | | | | | | |
|------|---|---------|------|-----------|-------------------------------|--|-----|
| huò | 穫 | *g'wāk | 784h | 19 115/14 | harvest | 25.2 | 1 |
| jī | 机 | *kier | 602c | 6 75/2 | low table | 59.2 | 1 |
| jī | 幾 | *kier | 547a | 12 52/9 | almost | 3.3;9.6;54.5;61.4 | 4 |
| jī | 箕 | *kiəg | 952f | 14 118/8 | winnowing basket | 36.5 | 1 |
| jī | 擊 | *kiek | 854b | 17 64/14 | strike | 4.6;42.6 | 2 |
| jī | 齋 | *tsiar | 593u | 21 154/14 | sigh, bring (?) | 45.6 | 1 |
| jī | 躋 | *tsiar | 593p | 21 157/14 | climb | 51.2 | 1 |
| jí | 及 | *giəp | 681a | 4 29/2 | reach | 62.2 | 1 |
| jí | 吉 | *kiět | 393a | 6 30/3 | auspicious | 1.7;2.0,5;3.4,5; 4.2,5;5.0,2,5,6;etc. | 147 |
| jí | 汲 | *kiəp | 681h | 7 85/4 | draw water | 48.3 | 1 |
| jí | 即 | *tsiět | 399a | 8 26/6 | approach, come to | 3.3;6.4;43.0;50.2; 56.2 | 5 |
| jí | 疾 | *dz'iat | 494a | 10 104/5 | illness, hurriedly | 16.5;24.0;25.5; 33.3;36.3;41.4;etc. | 9 |
| jí | 棘 | *kiək | 911a | 12 75/4 | thorns | 29.6 | 1 |
| jí | 蒺 | *dz'iat | 494d | 14 140/10 | Tribulus vine (<u>jíli</u>) | 47.3 | 1 |
| jǐ | 己 | *kiəg | 953a | 3 49/0 | self | 26.1 | 1 |
| | | | | | | also==>si 巳, yǐ 已 | |
| jì | 既 | *kiəd | 515c | 11 71/7 | already | 9.6;19.3;29.5;63.0 | 5 |
| jì | 祭 | *tsiad | 337a | 11 113/6 | sacrifice | 47.5;63.5 | 2 |
| jì | 濟 | *tsiar | 593o | 17 85/14 | cross stream | 63.0;64.0,3 | 4 |
| jì | 繫 | | | 12 120/13 | tie | ==> xi 繫 | |
| jiā | 家 | *kā | 32a | 10 40/7 | family, home | 4.2;7.6;26.0;37.0, 1,3,4,5;41.6;55.6 | 10 |
| jiā | 嘉 | *ka | 15g | 14 30/11 | celebration | 17.5;30.6;33.5 | 3 |
| jiá | 頰 | *kiəp | 630h | 16 181/7 | jowls | 31.6 | 1 |
| jiǎ | 甲 | *kap | 629a | 5 102/0 | 1st heavenly branch | 18.0 | 2 |
| jiǎ | 假 | *kā | 33c | 11 9/9 | go to | 37.5;45.0;55.0;59.0 | 4 |
| jiān | 莖 | *dz'ian | 155a | 8 62/4 | meager | 22.5 | 2 |
| jiān | 堅 | *kien | 368c | 11 32/8 | solid, firm | 2.1 | 1 |
| jiān | 艱 | *ken | 480c | 17 130/11 | hardship | 11.3;14.1;21.4; 26.3;34.6;36.0 | 6 |

| | | | | | | | |
|------|---|----------|-------|-----------|----------------------|--|----|
| jiǎn | 蹇 | *kian | 143f | 17 157/10 | hobble, stumble | 39.0,1,2,3,4,5,6 | 8 |
| jiàn | 見 | *kian | 241a | 7 147/0 | see | 1.2,5,7;4.3;6.0; 18.4;38.1,3,6;etc. | 21 |
| jiàn | 建 | *kiän | 249a | 8 54/6 | establish | 3.0,1;16.0 | 3 |
| jiàn | 澆 | *dz'iam | 618f | 14 85/11 | advance, moisten | 53.0,1,2,3,4,5,6 | 7 |
| jiàn | 薦 | *tsian | 477a | 18 140/14 | offer in sacrifice | 28.0 | 1 |
| jiāo | 交 | *kög | 1166a | 6 8/4 | crossed, fetters | 14.1,5;17.1;38.4 | 4 |
| jiāo | 郊 | *kög | 1166n | 9 63/3 | suburban altar | 5.1;9.0;13.6;62.5 | 4 |
| jiǎo | 角 | *kük | 1225a | 7 148/0 | horns | 34.3;35.6;44.6 | 3 |
| jiào | 校 | *kög | 1166i | 10 75/6 | stocks, foot-fetters | 21.1,6 | 2 |
| | | | | | | also ==> jiāo 交 | |
| jiē | 接 | *tsiap | 635e | 11 64/8 | in contact, receive | 35.0 | 1 |
| jiē | 階 | *ker | 599d | 12 170/9 | stairs | 46.5 | 1 |
| jiē | 嗟 | *tsia | 5n | 13 30/10 | sighing sound | 30.3,5;45.3;60.3 | 4 |
| jié | 節 | *tsiet | 399e | 14 118/8 | joint, moderation | 60.0,3,4,5,6 | 6 |
| jiě | 解 | *këg | 861a | 13 140/6 | untie, loosen | 40.0,4,5 | 3 |
| jiè | 介 | *käd | 327a | 4 9/2 | bound up, great | 16.2;35.2;58.4 | 3 |
| jiè | 戒 | *keg | 990a | 7 62/3 | cautious | 11.4;62.4;63.4 | 3 |
| jiè | 誡 | *keg | 990c | 14 149/7 | warn | 8.5 | 1 |
| jiè | 藉 | *dz' iäg | 798b' | 18 140/14 | offering mat | 28.1 | 1 |
| jīn | 金 | *kiäm | 652a | 8 167/0 | metal | 4.3;21.4,5;44.1; 47.4;50.5 | 6 |
| jìn | 晉 | *tsiën | 378a | 10 72/6 | advance | 35.0,1,2,4,6 | 5 |
| jìn | 進 | *tsiën | 379a | 11 162/8 | advance | 20.3;57.1 | 2 |
| jīng | 經 | *kieng | 831c | 13 120/7 | shank, warp | 27.2,5 | 2 |
| jīng | 驚 | *kiëng | 813g | 24 187/12 | frighten | 51.0 | 1 |
| jǐng | 井 | *tsiëng | 819a | 4 7/2 | well | 48.0,1,2,3,4,5,6 | 12 |
| jìng | 敬 | *kiëng | 813a | 13 66/9 | respect | 5.6;30.1 | 2 |
| jiǔ | 九 | *kiüg | 992a | 2 5/1 | nine | 51.2 | 1 |
| jiǔ | 酒 | *tsiôg | 1096k | 10 164/3 | liquor | 5.5;29.4;47.2;64.6 | 4 |
| jiù | 咎 | *g' iôg | 1068a | 8 30/5 | misfortune | 1.3,4;2.4;5.1;7.0, 100 2.4,5;8.0,1;9.1;etc. | |
| jiù | 就 | *dz' iôg | 1093a | 12 43/9 | go-around, approach | 49.3 | 1 |

| | | | | | | | |
|------|---|---------|-------|-----------|---------------------|--|----|
| jiù | 舊 | *g' iŭg | 1067c | 18 134/12 | old | 6.3;48.1 | 2 |
| jū | 居 | *kio | 49c' | 8 44/5 | dwel | 3.1;17.3;27.5;31.2; 49.6;59.5 | 6 |
| jū | 拘 | *kiu | 108p | 8 64/5 | grab | 17.6 | 1 |
| jū | 趨 | | | 12 157/5 | hard-going | => qiě 且 | |
| jù | 據 | *kiwag | 803f | 16 64/13 | grasp | 47.3 | 1 |
| jù | 屨 | *kliu | 123q | 17 44/14 | wear on feet | 21.1 | 1 |
| jué | 決 | *kiwat | 312b | 7 85/4 | break, rupture | 34.4 | 1 |
| jué | 角 | | | 7 148/0 | | also => guài 夬 => jiǎo 角 | |
| jué | 桷 | *kük | 1225d | 11 75/7 | rafter | 53.4 | 1 |
| jué | 厥 | *kiwät | 301a | 12 27/10 | their, his, its | 14.5;38.5 | 2 |
| jué | 爵 | *tsiok | 1121a | 17 87/13 | beaker | 61.2 | 1 |
| jué | 矍 | *kiwak | 778a | 20 109/15 | glancing anxiously | 51.6 | 2 |
| jūn | 君 | *kiwan | 459a | 7 30/4 | ruler, noble | 1.3;2.0;3.3;7.6; 9.6;10.3;12.0;etc. | 26 |
| jùn | 浚 | *siwan | 468a' | 10 85/7 | Xun deep, to dredge | 32.1 | 1 |
| kāi | 開 | *k'ar | 541a | 12 169/4 | establish, open | 7.6 | 1 |
| kǎn | 坎 | *k'am | 624d | 7 32/4 | pitfall | 29.0,1,2,3,5 | 8 |
| kàn | 衍 | *k'ân | 139p | 9 144/3 | honking sound | 53.2 | 2 |
| kāng | 康 | *k'âng | 746h | 11 53/8 | tranquil, a name | 35.0 | 1 |
| kàng | 亢 | *k'âng | 698a | 4 8/2 | gully, haughty | 1.6 | 1 |
| kǎo | 考 | *k'ôg | 1041d | 6 125/2 | inspect, father | 10.6;18.1 | 2 |
| kě | 可 | *k'â | 1a | 5 30/2 | can, satisfactory | 2.3;18.2;25.4;27.5; 36.3;41.8;48.3;etc. | 12 |
| kè | 克 | *k'ak | 903a | 7 10/5 | can, conquer | 4.2;6.2,4;13.4,5; 14.3;24.6;41.5;etc. | 10 |
| kè | 客 | *k'lāk | 766d' | 9 40/6 | guest | 5.6 | 1 |
| kè | 嗑 | *g'âp | 642p | 13 30/10 | crunch | 21.0 | 1 |
| kǒu | 口 | *k'u | 110a | 3 30/0 | mouth | 27.0 | 1 |
| kòu | 寇 | *k'u | 111a | 11 40/8 | bandit | 3.2;4.6;5.3;22.4; 38.6;40.3;53.3 | 8 |
| kū | 枯 | *k'o | 49t | 9 75/5 | withered | 28.2,5 | 2 |

| | | | | | | | |
|-------|---|----------|-------|-----------|-------------------------------|--|-----|
| kǔ | 苦 | *k'o | 49u | 9 140/5 | bitter | 6.0,6 | 2 |
| kuài | 快 | *k'wad | 312k | 7 61/4 | pleased | 52.2,4 | 2 |
| kuāng | 筐 | *k'iwang | 739v | 12 118/6 | basket | 54.6 | 1 |
| kuī | 窺 | *k'iwěg | 875c | 16 116/11 | peep | => kuī 窺 | |
| kuī | 虧 | *k'wia | 28a | 17 141/11 | damage | 50.3 | 1 |
| kuī | 窺 | *k'iwěg | 875d | 19 169/11 | peek | 20.2;55.6 | 2 |
| kuí | 卦 | *k'iweg | 879h | 8 18/6 | stab | 54.6 | 1 |
| kuí | 睽 | *k'iwar | 605i | 14 109/9 | to sight | 38.0,4,6 | 3 |
| kuì | 饋 | *g'iwed | 540l | 20 184/12 | present food | 37.2 | 1 |
| kūn | 坤 | *k'wan | 421a | 8 32/5 | name of 2nd hexagram | 2.0 | 1 |
| kùn | 困 | *k'wan | 420a | 7 31/4 | bother, surround | 4.4;47.0,1,2,3,4, 5,6 | 8 |
| kuò | 括 | *kwât | 302h | 9 64/6 | tie, bind | 2.4 | 1 |
| là | 腊 | | | 12 130/8 | dried meat | => xī 腊 | |
| lái | 來 | *leg | 944a | 8 9/6 | come, bring | 5.6;8.0,1;11.0; 12.0;24.0;29.3;etc. | 25 |
| láo | 勞 | *log | 1135a | 12 19/10 | work, deeds | 15.3 | 1 |
| lǎo | 老 | *lôg | 1055a | 6 125/0 | old | 28.2,5 | 2 |
| léi | 羸 | *lwia | 14c | 19 123/13 | damage, tie, thin | 34.3,4;44.1;48.0 | 4 |
| lěi | 藜 | *liwar | 577g | 19 140/15 | Vitis flexuosa vine | 47.6 | 1 |
| lí | 藜 | *liar | 519l | 16 140/12 | Tribulus vine (<u>jili</u>) | 47.3 | 1 |
| lí | 離 | *lia | 23f | 18 172/10 | kind of bird | 12.4;30.0,2,3;62.6 | 5 |
| lǐ | 里 | *liæg | 978a | 7 166/0 | li, league, ap.500m. | 51.0 | 1 |
| lì | 立 | *gliæp | 694a | 5 117/0 | set up, stand | 42.6 | 1 |
| lì | 利 | *liæd | 519a | 7 18/5 | favorable | 1.0,2,5;2.0,2,7; 3.0,1,4;4.0,1,3;etc. | 119 |
| lì | 厲 | *liæd | 340a | 15 27/13 | threat, threatening | 1.3;6.3;9.6;10.5; 18.1;21.5;24.3;etc. | 27 |
| lián | 連 | *lian | 213a | 10 162/7 | to cart | 39.4 | 1 |
| lián | 漣 | *lian | 213b | 13 85/10 | in streams | 3.6 | 1 |
| liáng | 良 | *liang | 735a | 7 130/1 | fine, good | 26.3;54.5 | 2 |
| liè | 列 | *liat | 291a | 6 18/4 | rend, tear | 52.3 | 1 |
| liè | 濁 | *liat | 281c | 9 85/6 | limpid, clear | 48.5 | 1 |

| | | | | | | | |
|------|---|---------|-------|-----------|----------------------|--|----|
| lín | 林 | *gliəm | 655a | 8 7/4 | forest | 3.3 | 1 |
| lín | 鄰 | *liēn | 387i | 16 163/13 | neighbor | 9.5;11.4;15.5;51.6; 63.5 | 6 |
| lín | 臨 | *bliəm | 669e | 17 131/11 | oversee (sacrifice) | 19.0,1,2,3,4,5,6 | 7 |
| lìn | 吝 | *mlian | 475t | 7 30/4 | distress, arduous | 3.3;4.1,4;11.6; 13.2;18.4;20.1;etc. | 20 |
| líng | 陵 | *liəng | 898c | 11 170/8 | hill, mound | 13.3;51.2;53.5 | 3 |
| líng | 靈 | *lieng | 836i | 24 173/16 | numinous, spiritual | 27.1 | 1 |
| lóng | 隆 | *gliông | 1015f | 12 170/9 | bulge upward, high | 28.4 | 1 |
| lóng | 龍 | *liung | 1193a | 16 212/0 | dragon | 1.1,2,5,6,7;2.6 | 6 |
| lòu | 漏 | *lu | 120a | 14 85/11 | leak | 48.2 | 1 |
| lú | 廬 | *lio | 69q | 19 53/16 | hut | 23.6 | 1 |
| lù | 陸 | *liôk | 1032f | 11 170/8 | land | 43.5;53.3,6 | 3 |
| lù | 鹿 | *luk | 1209a | 11 198/0 | deer | 3.2 | 1 |
| lǚ | 旅 | *glio | 77a | 10 70/6 | travel, traveller | 56.0,1,2,3,4,6 | 7 |
| lǚ | 履 | *liər | 562a | 15 44/12 | step on, shoes | 2.1;10.0,1,2,3,4,5, 6;30.1;54.1 | 11 |
| lù | 律 | *bliwat | 502c | 9 60/6 | ranks, discipline | 7.1 | 1 |
| luán | 寧 | *bliwan | 178n | 23 64/19 | truss, tie together | 9.5;61.5 | 2 |
| luàn | 亂 | *lwân | 180c | 13 5/12 | disorderly, a mess | 45.1;63.0 | 2 |
| lún | 輪 | *liwən | 470f | 15 159/8 | wheel | 63.1;64.2 | 2 |
| mǎ | 馬 | *mā | 40a | 10 187/0 | horse | 2.0;3.2,4,6;22.4; 26.3;35.0;36.2;etc. | 11 |
| mǎng | 莽 | *mwāng | 709a | 11 140/7 | weeds | 13.3 | 1 |
| máo | 茅 | *mōg | 1109c | 9 140/5 | cogongrass | 11.1;12.1;28.1 | 3 |
| méi | 膂 | *mwag | 947m | 11 130/7 | spinal flesh | 31.5 | 1 |
| mèi | 妹 | *mwəd | 531k | 8 30/5 | daughter, young girl | 11.5;54.0,1,3,4,5 | 6 |
| mèi | 昧 | *mwəd | 531p | 8 85/5 | dark spot, Mei star? | 55.3 | 1 |
| mèi | 袂 | *miəd | 312a | 9 145/4 | sleeves | 54.5 | 2 |
| mén | 門 | *mwən | 441a | 8 169/0 | door, gate | 13.1;17.1;36.4;60.2 | 4 |
| méng | 盟 | *miǎng | 760e | 13 100/8 | covenant | => míng 明 | |
| méng | 蒙 | *mung | 1181a | 14 140/10 | cover, dodder | 4.0,1,2,4,5,6 | 8 |
| mí | 迷 | *mier | 598e | 9 162/6 | lose way | 2.0;24.6 | 2 |

| | | | | | | | |
|------|---|--------|-------|-----------|------------------|--------------------------------------|---|
| mí | 靡 | *mia | 17h | 19 175/11 | to empty, share | 61.2 | 1 |
| mì | 密 | *miět | 485pq | 10 40/7 | dense | 9.0;62.5 | 2 |
| miàn | 面 | *mian | 223a | 9 176/0 | face | 49.6 | 1 |
| miǎo | 眇 | *miog | 1158a | 9 189/4 | feeble-sighted | 10.3;54.2 | 2 |
| miào | 廟 | *miog | 1160a | 15 53/12 | temple | 45.0 | 1 |
| miè | 滅 | *miat | 294b | 13 85/10 | destroy, immerse | 21.1,2,6;28.6 | 4 |
| miè | 覘 | *miat | 311a | 15 140/11 | exorcism | 23.1,2 | 2 |
| míng | 明 | *miǎng | 760a | 8 72/4 | bright, covenant | 17.4;36.0,1,2,3,4, 5,6;48.3 | 9 |
| míng | 冥 | *mieng | 841a | 9 14/7 | blind, dark | 16.6;46.6 | 2 |
| míng | 鳴 | *miěng | 827a | 14 30/11 | animal's call | 15.2,6;16.1;61.2 | 4 |
| mìng | 命 | *miǎng | 762a | 8 30/5 | command, charge | 6.4;7.2,6;11.6; 12.4;49.4;56.5 | 7 |
| mò | 莫 | *mâk | 802a | 11 140/7 | none | 33.2;42.6;43.2;53.5 | 4 |
| mò | 纒 | *mak | 904f | 21 120/15 | black cord | 29.6 | 1 |
| mǔ | 母 | *mag | 947a | 5 80/0 | mother | 18.2;35.2 | 2 |
| mǔ | 拇 | *mag | 947g | 8 64/5 | big toe, thumb | 31.1;40.4 | 2 |
| mù | 木 | *muk | 1212a | 4 75/0 | tree | 47.1;53.4 | 2 |
| mù | 目 | *miôk | 1036a | 5 109/0 | eye | 9.3 | 1 |
| mù | 暮 | *mâk | 802o | 14 140/10 | cover | 48.6 | 1 |
| mù | 暮 | *mâg | 802d | 15 140/11 | evening | => mò 莫 | |
| nà | 納 | *nap | 695h | 10 120/4 | bring in | 4.2;29.4 | 2 |
| nǎi | 乃 | *nag | 945a | 2 4/1 | then, and | 3.2;17.6;45.1,2; 46.2;47.5;49.0,2 | 9 |
| nán | 南 | *nəm | 650a | 9 24/7 | south | 2.0;36.3;39.0;40.0; 46.0 | 5 |
| náng | 囊 | *nāng | 730l | 21 30/19 | pouch, bag | 2.4 | 1 |
| náo | 撓 | *nōg | 1164s | 15 64/12 | sag, bend | 28.0 | 1 |
| nào | 撓 | | 1164p | 16 75/12 | sag, bend | also => ráo 撓 =>ráo 撓, náo 撓 | |
| nèi | 內 | *nwab | 695e | 4 11/2 | inside | 8.2 | 1 |
| néng | 甞 | *nəg | 885a | 10 130/6 | can | 10.3;34.6;50.2; 54.1,2 | 7 |

| | | | | | | | |
|------|---|---------|-------|-----------|----------------------|--|----|
| ní | 泥 | *niar | 563d | 8 85/5 | mud, be mired | 5.3;48.1;51.4 | 3 |
| nǐ | 柅 | *niar | 563c | 9 75/5 | spindle, brake | 44.1 | 1 |
| nián | 年 | *nien | 364a | 6 51/3 | year | 3.2;24.6;27.3;63.3; 64.4 | 5 |
| niǎo | 鳥 | *tiôg | 1116a | 11 196/0 | bird | 56.6;62.8,1,6 | 4 |
| niè | 梛 | *ngiat | 285d | 16 132/10 | stump, stake | 47.6 | 1 |
| níng | 寧 | *nieng | 837a | 14 40/11 | peaceful | 8.0;58.4 | 2 |
| niú | 牛 | *ngiüg | 998a | 4 93/0 | bovine | 25.3;26.4;30.0; 33.2;38.3;49.1;etc. | 8 |
| nú | 繡 | *nio | 94p | 11 145/6 | silk floss | 63.4 | 1 |
| nǚ | 女 | *nio | 94a | 3 38/0 | maiden | 3.2;4.3;20.2;28.2; 31.0;37.0;44.0;etc. | 10 |
| pán | 盤 | *b'wân | 182e | 15 108/10 | turning | => pán 磐 | |
| pán | 磐 | *b'wân | 182g | 15 112/10 | boulder, turning | 3.1;53.2 | 2 |
| pán | 鞞 | *b'wân | 182i | 19 177/10 | rawhide belt | 6.6 | 1 |
| pèi | 沛 | *p'wâd | 501f | 7 85/4 | covering, veil | 55.3 | 1 |
| pèi | 配 | *p'wâd | 514a | 10 164/3 | consort | 55.1 | 1 |
| péng | 朋 | *b'ang | 886a | 8 74/4 | friend, cowry string | 2.0;11.2;16.4;24.0; 31.4;39.5;40.4;etc. | 10 |
| péng | 彭 | *b'äng | 750a | 12 59/9 | kind of sacrifice | 14.4 | 1 |
| pǐ | 匹 | *p'ieß | 400a | 4 23/2 | one of horse pair | 61.4 | 1 |
| pǐ | 否 | *piäg | 999e | 7 30/4 | bad, not | 7.1;12.0,2.5,6; 33.4;50.1 | 8 |
| piān | 翩 | *p'ian | 246k | 15 124/9 | flutter | 11.4 | 1 |
| pín | 頻 | *b'ien | 390a | 16 181/7 | repeatedly | 24.3;57.3 | 2 |
| pǐn | 品 | *p'liam | 669a | 9 30/6 | kind, variety | 57.4 | 1 |
| pìn | 牝 | *b'ien | 566i | 6 93/2 | female animal, cow | 2.0;30.0 | 2 |
| píng | 平 | *b'ieug | 825a | 5 51/2 | level | 11.3;29.5 | 2 |
| píng | 瓶 | *b'ieug | 824j | 11 98/6 | earthen jar | 40.0 | 1 |
| píng | 馮 | *b'iang | 899d | 12 187/2 | ford, wade | 11.2 | 1 |
| pó | 皤 | *b'wâr | 195r | 17 106/12 | white | 22.4 | 1 |
| pú | 僕 | *b'uk | 1210b | 14 9/12 | slave | 56.2,3 | 2 |
| qī | 七 | *ts'ieß | 400a | 2 1/1 | seven | 24.0;51.2;63.2 | 3 |

| | | | | | | | |
|-------|---|----------|-------|-----------|----------------------|--|---|
| qī | 妻 | *ts'iar | 592a | 8 38/5 | wife | 9.3;28.2;47.3 | 3 |
| qī | 戚 | *ts'iôk | 1831f | 11 62/7 | grieved | 38.5 | 1 |
| qī | 期 | *g'iaŋ | 952k | 12 74/8 | period | 54.4 | 1 |
| qí | 岐 | *g'ieg | 864h | 7 46/4 | (Mount) Qi | 46.4 | 1 |
| qí | 其 | *kiəŋ | 952a | 8 12/6 | their, his, its, the | 2.6;3.5;6.2;9.1,5; 110 18.6;11.1,3,4;etc. | |
| qǐ | 杞 | *k'iaŋ | 953l | 7 75/3 | purple willow | 44.5 | 1 |
| qǐ | 起 | *k'iaŋ | 953r | 18 156/3 | rise | 44.4 | 1 |
| qì | 迄 | *xiət | 517j | 6 85/3 | up to, dried up | 48.8;64.8 | 2 |
| qì | 泣 | *k'liəp | 694h | 8 85/5 | weep | 3.6;61.3 | 2 |
| qì | 棄 | *k'ied | 535a | 12 75/8 | abandon | 38.4 | 1 |
| qiān | 牽 | *k'ien | 366k | 11 93/7 | lead (animal) | 9.2;43.4 | 2 |
| qiān | 愆 | *k'ian | 197b | 13 61/9 | exceed | 54.4 | 1 |
| qiān | 遷 | *ts'ian | 286c | 14 162/11 | move | 42.4 | 1 |
| qiān | 謙 | *k'liam | 627f | 17 149/18 | hamster, humble | 15.8,1,2,3,4,6 | 7 |
| qián | 前 | *dz'ian | 245a | 9 18/7 | ahead, front | 8.5;43.1 | 2 |
| qián | 乾 | *g'ian | 148c | 11 5/18 | vigorous appearance | 1.8,3 | 3 |
| | | | | | | also ==> gān 乾 | |
| qián | 潛 | *dz'iem | 668 | 15 85/12 | submerged | 1.1 | 1 |
| qiāng | 戕 | *dz'iang | 727g | 8 62/4 | kill, injure | 62.3 | 1 |
| | | | | | | also ==> zhuàng 壯 | |
| qiě | 且 | *ts'ia | 46a | 5 1/4 | and | 29.3;38.3;48.3; 43.4;44.3 | 5 |
| qiè | 妾 | *ts'iap | 635a | 8 38/5 | female bondservant | 33.3;58.1 | 2 |
| qīn | 侵 | *ts'iam | 661c | 9 9/7 | invade | 15.5 | 1 |
| qín | 禽 | *g'iam | 651j | 13 114/8 | game (animal) | 7.5;8.5;32.4;48.1 | 4 |
| qīng | 傾 | *k'iwəŋ | 828b | 13 9/11 | short time | 12.6 | 1 |
| qìng | 慶 | *k'iaŋ | 753a | 15 61/11 | rejoice | 55.5 | 1 |
| qiū | 丘 | *k'iuŋ | 994a | 5 1/4 | mound, hill | 22.5;27.2;59.4 | 3 |
| qiú | 仇 | *g'iôg | 992p | 4 9/2 | mate, enemy | ==> chóu 仇 | |
| qiú | 求 | *g'iôg | 1866a | 7 85/2 | seek | 3.4;4.8;17.3;27.8; 29.2 | 6 |
| qiú | 頰 | *g'iuŋ | 992e | 11 181/2 | cheekbone | 43.3 | 1 |

| | | | | | | | | |
|------|---|----------|-------|----|--------|-----------------------|---|----|
| qū | 驅 | *k'iu | 122c | 21 | 187/11 | drive horses | 8.5 | 1 |
| qú | 衢 | *g'iwó | 96d | 24 | 144/18 | main road | 26.6 | 1 |
| qǔ | 取 | *ts'iu | 131a | 8 | 29/6 | take, take a wife | 4.3;31.0;44.0;56.1; 62.5 | 5 |
| qǔ | 娶 | *ts'iu | 131e | 11 | 38/8 | take a wife | => qǔ 取 | |
| qù | 去 | *k'iab | 642a | 5 | 28/3 | remove | 9.4;59.6 | 2 |
| qù | 闕 | *k'iwék | 860d | 17 | 169/9 | quiet, deserted | 55.6 | 1 |
| quán | 泉 | *dz'iwán | 237a | 9 | 85/5 | (well-)spring | 48.5 | 1 |
| qún | 羣 | *g'iwán | 459d | 13 | 123/7 | group | 1.7;59.4 | 2 |
| rán | 然 | *ńian | 217a | 12 | 86/8 | adv. suffix, -like | 38.1 | 1 |
| ráo | 撓 | *ńiog | 1164p | 16 | 75/12 | sag, bend | 28.3 | 1 |
| | | | | | | also => náo 撓 | | |
| rén | 人 | *ńiēn | 388a | 2 | 9/8 | man, people | 1.2,5;4.1;5.6;6.0, 2;7.0,6;8.3,5;etc. | 55 |
| rì | 日 | *ńiēt | 484a | 4 | 72/8 | day, sun | 1.3;16.2;18.0;24.0; 38.3;35.0;36.1;etc. | 19 |
| róng | 戎 | *ńiōng | 1813a | 6 | 62/2 | war-chariot, violence | 13.3;43.0,2 | 3 |
| ròu | 肉 | *ńiōk | 1833a | 6 | 138/8 | meat | 21.3,5 | 2 |
| rú | 如 | *ńio | 94g | 6 | 38/3 | adv. suffix, -like | 3.2,3,4,6;9.5;14.5; 22.3,4;38.4;etc. | 31 |
| rú | 茹 | *ńio | 94r | 18 | 148/6 | shoots | 11.1;12.1 | 2 |
| rú | 濡 | *ńiu | 134f | 17 | 85/13 | wet, moisten | 22.3;43.3;63.1,6; 64.0,1,6 | 7 |
| rú | 縠 | *ńiu | 134b | 20 | 128/14 | jacket, thin silk | 63.4 | 1 |
| rù | 入 | *ńiəp | 695a | 2 | 18/8 | enter | 3.3;5.6;24.0;29.1, 3;36.4,6;47.1,3 | 9 |
| ruò | 若 | *ńiak | 777a | 9 | 148/5 | adv. suffix, -like | 1.3;28.0;38.5;43.3; 45.1;55.2;57.2;60.3 | 18 |
| sān | 三 | *səm | 648a | 3 | 1/2 | three | 4.0;5.6;6.2,6;7.2; 8.5;13.3;18.0;etc. | 23 |
| sāng | 桑 | *sāng | 784a | 18 | 75/6 | mulberry | 12.5 | 1 |
| sàng | 喪 | *sāng | 785a | 12 | 38/9 | lose | 2.0;34.5;38.1;48.0; 51.0,2,5;56.3,6;etc. | 11 |

| | | | | | | | |
|-------|---|---------|------|----------|--------------------|--|----|
| sè | 塞 | *sək | 908a | 13 40/10 | block, stop up | 50.3 | 1 |
| shā | 沙 | *sa | 16a | 7 85/4 | sand | 5.2 | 1 |
| shā | 殺 | *sət | 319d | 10 79/6 | kill | 63.5 | 1 |
| shān | 山 | *sän | 193a | 3 46/0 | mountain | 17.6;46.4 | 2 |
| shāng | 商 | *šiāng | 734a | 11 30/8 | reward | 58.4 | 1 |
| shǎng | 賞 | *šiāng | 725n | 15 154/8 | reward | 64.4 | 1 |
| | | | | | | also ==> shàng 尚 | |
| shàng | 上 | *diāng | 726a | 3 1/2 | top, above, go up | 40.6 | 1 |
| shàng | 尚 | *diāng | 725a | 8 42/5 | still, reward | 9.6;11.2;18.6;29.0; 55.1;60.5 | 6 |
| shé | 舌 | *di'iat | 280a | 6 135/0 | tongue | 31.6 | 1 |
| shě | 舍 | *šiā | 48a | 8 135/2 | quit, abandon | 3.3;22.1;27.1 | 3 |
| shě | 捨 | *šiā | 48c | 11 64/0 | quit, abandon | ==> shě 舍 | |
| shè | 舍 | *šiā | 48a | 8 135/2 | | ==> shě 舍 | |
| shè | 射 | *diǎg | 807a | 10 41/7 | shoot | 40.6;48.2;56.5 | 3 |
| shè | 涉 | *diap | 634a | 10 85/7 | wade across | 5.0;6.0;13.0;15.1; 18.0;26.0;27.5, etc. | 13 |
| shēn | 身 | *šiēn | 386a | 7 150/0 | womb, torso | 52.0,4 | 2 |
| shēng | 升 | *šiēng | 897a | 4 24/2 | climb, rise | 13.3;46.0,1,3,5,6 | 6 |
| shēng | 生 | *sēng | 812a | 5 100/0 | victim, to produce | 20.3,5,6;28.2,5 | 5 |
| shēng | 牲 | *sēng | 812e | 9 93/5 | sacrificial victim | 45.0 | 1 |
| | | | | | | also ==> shēng 生 | |
| shěng | 省 | *šiēng | 812i | 10 109/5 | disaster | 6.2;24.6;25.0,6; 51.3,62.6 | 6 |
| shèng | 乘 | | 895a | 10 4/9 | chariot | ==> chéng 乘 | |
| shèng | 勝 | *šiēng | 893p | 12 19/10 | defeat, subdue | 33.2;43.1;53.5 | 3 |
| shī | 尸 | *šiər | 561a | 3 44/0 | corpse | 7.3,5 | 2 |
| shī | 失 | *šiēt | 402a | 5 37/2 | lose | 8.5;17.2,3;35.5; 64.6 | 5 |
| shī | 師 | *šiər | 559a | 10 50/7 | army | 7.0,1,2,3,4,5;11.6; 13.5;15.6;16.0;24.6 | 11 |
| shí | 十 | *diəp | 686a | 2 24/0 | ten | 3.2;24.6;27.3;41.5; 42.2 | 5 |

| | | | | | | | |
|--------|---|---------|-------|----------|---------------------|---|----|
| shí | 石 | *d̪iäk | 795a | 5 112/0 | rock | 16.2;47.3 | 2 |
| shí | 食 | *d̪iäk | 921a | 9 184/0 | eat | 5.5;6.3;11.3;23.6; 26.0;36.1;47.2;etc. | 12 |
| shí | 時 | *d̪iæg | 961z | 10 72/6 | time, season | 54.4 | 1 |
| shí | 實 | *d̪'iět | 398a | 15 40/12 | contents, actual | 27.0;50.2;54.6;63.5 | 4 |
| shí | 鼯 | *d̪iäk | 795h | 18 200/5 | a rodent (vole?) | 35.4 | 1 |
| shǐ | 史 | *sliæg | 975a | 5 30/2 | diviner, scribe | 57.2 | 1 |
| shǐ | 矢 | *s̪iar | 560a | 5 111/0 | arrow (point) | 21.4;40.2;56.5 | 3 |
| shǐ | 豕 | NC*s̪iɛ | 1238f | 7 152/0 | pig | 26.5;30.6;44.1 | 3 |
| shǐ | 使 | *sliæg | 975n | 8 9/6 | to cause | 41.4 | 1 |
| shì | 士 | *dz'iæg | 970a | 3 33/0 | young man, bachelor | 28.5;54.6 | 2 |
| shì | 事 | *dz'iæg | 971a | 8 6/7 | serve, service | 2.3;6.1,3;18.6; 38.0;41.1;42.3;etc. | 11 |
| shì | 是 | *d̪iěg | 866a | 9 72/5 | this | 62.6;64.6 | 2 |
| shì | 視 | *d̪iar | 553h | 11 147/4 | see, look | 10.3,6;27.4;51.6; 54.2 | 5 |
| shì | 筮 | *d̪iad | 336a | 13 118/7 | manipulate stalks | 4.0;8.0 | 2 |
| shì | 噬 | *d̪iad | 336c | 16 30/13 | bite | 21.0,2,3,4,5 | 6 |
| shōu | 收 | *s̪iōg | 1103a | 6 66/2 | take up | 48.6 | 1 |
| shǒu | 首 | *s̪iōg | 1102a | 9 185/0 | head | 1.7;8.6;30.6;36.3; 63.6;64.6 | 6 |
| shòu | 受 | *d̪iōg | 1085a | 8 29/6 | receive | 35.2;48.3;63.5 | 3 |
| shòu | 狩 | *s̪iōg | 1099c | 9 94/6 | hunt | 36.3 | 1 |
| shǔ | 鼠 | *s̪io | 92a | 13 200/0 | rodent | 35.4 | 1 |
| shù | 束 | *s̪iuk | 1222a | 7 75/3 | bundle | 22.5 | 1 |
| shù | 庶 | *s̪iag | 804a | 11 53/8 | many | 35.0 | 1 |
| shuài | 帥 | *sliwat | 499a | 9 50/6 | command | 7.5 | 1 |
| shuāng | 霜 | *s̪iang | 731g | 17 173/9 | frost | 2.1 | 1 |
| shuō | 說 | *s̪iwat | 324q | 14 149/7 | take off, come off | 4.1;9.3;26.2;33.2; 38.6;47.5 | 6 |
| shuò | 碩 | *d̪iäk | 795e | 14 112/9 | large | 23.6;39.6 also => shí | 2 |
| sī | 思 | *s̪iæg | 973a | 9 61/5 | think | 31.4;59.4 | 2 |

| | | | | | | | |
|------|---|---------|-------|-----------|----------------------|------------------------------|---|
| sī | 斯 | *siäg | 869a | 12 69/8 | this, then | 40.4;56.1 | 2 |
| sǐ | 死 | *sǐar | 558a | 6 78/2 | die | 16.5;30.4 | 2 |
| sì | 巳 | *dziäg | 967a | 3 49/8 | 6th earthly branch | 49.8,2 | 2 |
| | | | | | | also==>jǐ 己, yǐ 已 | |
| sì | 祀 | *dziäg | 967d | 7 113/3 | sacrifice | 47.2,5 | 2 |
| | | | | | | also ==> sì 巳 | |
| sòng | 訟 | *dziung | 1190b | 11 149/4 | dispute | 6.8,2,4,5 | 4 |
| sū | 蘇 | *so | 67c | 28 148/16 | rumbling sound | 51.3 | 2 |
| sù | 夙 | *siök | 1838a | 6 36/3 | early | 48.8 | 1 |
| sù | 素 | *so | 68a | 18 128/4 | plain white | 18.1 | 1 |
| sù | 速 | *suk | 1222i | 18 162/7 | rapid, urge, invite | 5.6 | 1 |
| sù | 頹 | *säg | 769b | 14 61/18 | panicky appearance | 18.4 | 2 |
| sù | 餼 | *suk | 1222k | 15 184/7 | stew | 50.4 | 1 |
| suī | 雖 | *siwər | 575v | 17 172/9 | though it be | 55.1 | 1 |
| suí | 隨 | *dzwia | 11g | 15 178/12 | pursue, marrow | 17.8,3,4;31.3;52.2 | 5 |
| sui | 遂 | *dziwəd | 526d | 12 162/9 | push through, then | 34.6;37.2;51.4 | 3 |
| sui | 歲 | *siwad | 346a | 13 77/9 | year | 13.3;29.6;47.1; 53.5;55.6 | 5 |
| sǔn | 隼 | *sniwən | 467a | 18 172/2 | hawk | 48.6 | 1 |
| sǔn | 損 | *swən | 435a | 13 64/18 | decrease | 41.8,1,2,3,4,6 | 6 |
| suǒ | 所 | *sio | 91a | 8 63/4 | that which, place | 6.1;48.8;56.1;59.4 | 4 |
| suǒ | 索 | *sāk | 778a | 18 128/4 | sound of thunder | 51.6 | 2 |
| suǒ | 瑣 | *swâ | 13b | 14 96/18 | in tiny pieces | 56.1 | 2 |
| tā | 他 | *t'â | 4c' | 5 9/3 | calamity, other | 61.1 | 1 |
| tā | 它 | *t'â | 4a | 5 48/2 | calamity | 8.1;28.4 | 2 |
| tài | 泰 | *t'äd | 316a | 18 85/5 | 11th hexagram, great | 11.8 | 1 |
| tǎn | 坦 | *t'ân | 149d | 8 32/5 | smooth appearance | 18.2 | 2 |
| táo | 咷 | *d'og | 1145t | 9 38/6 | wail | 13.5;56.6 | 2 |
| tí | 穉 | *d'iar | 591g | 12 115/7 | newly sprouted leaf | 28.2 | 1 |
| tì | 涕 | *t'iar | 591m | 18 85/7 | tears | 38.5;45.6 | 2 |
| tì | 惕 | *t'iek | 858i | 11 61/8 | wary | 1.3;6.8;9.4;43.2 | 4 |
| tì | 逖 | *t'iek | 856f | 18 162/7 | far | 59.6 | 1 |
| tiān | 天 | *t'ien | 361a | 4 37/1 | sky, Heaven | 1.5;14.3,6;26.6; | 8 |

| | | | | | | | |
|------|---|----------|-------|-----------|--------------------|----------------------|----|
| | | | | | | 36.6;38.3;44.5;61.6 | |
| tián | 田 | *d'ien | 362a | 5 182/8 | field, hunt | 1.2;7.5;32.4;48.2; | 5 |
| | | | | | | 57.4 | |
| tíng | 庭 | *d'ienŋ | 835h | 10 53/7 | court | 36.4;43.8;52.8; | 5 |
| | | | | | | 60.1,2 | |
| tóng | 同 | *d'ung | 1176a | 6 38/3 | gather (people) | 13.8,1,2,5,6 | 5 |
| tóng | 童 | *d'ung | 1188o | 12 117/7 | pupil, youth, page | 4.8,5;28.1;26.4; | 7 |
| | | | | | | 56.2,3 | |
| tū | 突 | *t'wat | 489a | 9 116/5 | sudden | 38.4 | 1 |
| tú | 徒 | *d'o | 62e | 10 68/7 | walk | 22.1 | 1 |
| tú | 塗 | *d'o | 82d' | 13 32/18 | mud | 38.6 | 1 |
| tuì | 退 | *t'wad | 512a | 9 162/6 | withdraw, back up | 28.3;34.6;57.1 | 3 |
| tún | 豚 | *d'wan | 428a | 11 152/4 | young pig | 61.8 | 1 |
| | | | | | | also ==> dùn 豚 | |
| tún | 臀 | *d'wan | 429c | 17 138/13 | buttocks | 43.4;44.3;47.1 | 3 |
| tuō | 它 | | | 5 48/2 | calamity, other | ==> tā 它 | |
| tuō | 脫 | *t'wāt | 324m | 11 138/7 | take off, come off | ==> shuō 說 | |
| tuó | 沓 | *d'â | 4k | 8 85/5 | flowing | 38.5 | 1 |
| wài | 外 | *ngwâd | 322a | 5 36/2 | outside | 8.4 | 1 |
| wáng | 亡 | *m̄iwang | 742a | 3 8/1 | go away, disappear | 11.2;12.5;31.4; | 24 |
| | | | | | | 32.2;34.4;35.3, etc. | |
| wáng | 王 | *giwang | 739a | 4 96/8 | king | 2.3;6.3;7.2;8.5; | 19 |
| | | | | | | 17.6;18.6;28.4; etc. | |
| wǎng | 往 | *giwang | 739k | 8 68/5 | go | 2.8;3.8,3,4;4.1; | 58 |
| | | | | | | 18.1;11.8.3; etc. | |
| wǎng | 罔 | *m̄iwang | 742l | 8 122/3 | not, no | 34.3;35.1 | 2 |
| wàng | 妄 | *m̄iwang | 742g | 6 38/3 | expect, reckless | 25.8,1,3,5,6 | 5 |
| wàng | 望 | *m̄iwang | 742m | 11 74/7 | full moon | 9.6;54.5;61.4 | 3 |
| wēi | 威 | *iwar | 574a | 9 38/6 | terrified, awesome | 14.5;37.6 | 2 |
| wéi | 惟 | *diwar | 575n | 11 61/8 | initial particle | 3.3 | 1 |
| wéi | 爲 | *gwia | 27a | 12 87/6 | become | 4.6;18.3;42.1,4; | 8 |
| | | | | | | 43.1;45.1;48.3;53.6 | |
| wéi | 違 | *giwar | 571d | 13 162/18 | oppose, disobey | 41.5;42.2 | 2 |

| | | | | | | | |
|------|---|--------|-------|-----------|----------------------|--|-----|
| wéi | 維 | *diwar | 575o | 14 120/8 | tie up, a particle | 17.6;29.0;35.6;40.5 | 4 |
| wěi | 尾 | *miwar | 583a | 7 44/4 | tail | 10.0,3,4;33.1;63.1; 64.0,1 | 7 |
| wèi | 未 | *miwad | 531a | 5 75/1 | not yet | 48.0;49.5;58.4; 64.0,3 | 5 |
| wèi | 位 | *giwed | 539a | 7 9/5 | (high) rank | 45.5 | 1 |
| wèi | 衛 | *giwad | 342a | 16 144/10 | protect, good | 26.3 | 1 |
| wèi | 衛 | *giwad | 342a | 16 144/10 | protect, good | => wèi 衛 | |
| wèi | 謂 | *giwad | 523d | 16 149/9 | say, mean | 62.6 | 1 |
| wén | 聞 | *miwən | 441f | 14 120/6 | hear | 43.4 | 1 |
| wèn | 問 | *miwən | 441g | 11 30/3 | ask | 42.5 | 1 |
| wèng | 甕 | *ung | 1184p | 17 98/13 | earthen vessel | 48.2 | 1 |
| wǒ | 我 | *ngâ | 2a | 7 62/3 | we, I | 4.0;9.0;20.3,5; 27.1;42.5;48.3;etc. | 13 |
| wò | 握 | *ük | 1204f | 12 64/9 | grasp, squeeze | 45.1 | 1 |
| wò | 渥 | *ük | 1204g | 12 85/9 | soaked, smeared | 50.4 | 1 |
| wū | 巫 | *miwo | 105a | 7 48/4 | sorcerer | 57.2 | 1 |
| wū | 屋 | *uk | 1204a | 9 44/6 | canopy | 55.6 | 1 |
| wú | 无 | *miwo | 106a | 4 71/0 | have no, without | 1.3,4,7;2.2,3,etc. also => wú 無 | 159 |
| wú | 吾 | *ngo | 58f | 7 30/4 | I | 61.2 | 1 |
| wú | 無 | *miwo | 103a | 12 86/8 | have no, without | 3.3 also => wú 无 | 1 |
| wǔ | 武 | *miwo | 104a | 8 77/4 | military | 10.3;57.1 | 2 |
| wù | 勿 | *miwat | 503a | 4 20/2 | don't! (neg. imper.) | 1.1;3.0;4.3;7.6; 11.3,6;16.4;etc. | 26 |
| wù | 斃 | *ngwat | 487e | 9 26/7 | stump, stake | 47.6 | 1 |
| wù | 惡 | | | 12 61/8 | despise | => è 惡 | |
| xī | 夕 | *dziäk | 769a | 3 36/0 | night | 1.3 | 1 |
| xī | 西 | *siar | 594a | 6 146/0 | west | 2.0;9.0;17.6;62.5 | 4 |
| xī | 息 | *siak | 925a | 10 61/6 | rest, pause | 46.6 | 1 |
| xī | 腊 | *siäk | 798g | 12 130/8 | dried meat | 21.3 | 1 |
| xī | 嘻 | *xiæg | 955e | 15 30/12 | sound of laughing | 37.3 | 2 |

| | | | | | | | |
|-------|---|---------|-------|-----------|---------------------|--|----|
| xī | 錫 | *siek | 850n | 16 167/8 | bestow (a reward) | 6.6;7.2;35.0 | 3 |
| xí | 習 | *dziəp | 690a | 11 124/5 | double, duplicate | 2.2;29.0.1 | 3 |
| xǐ | 喜 | *xiəg | 955a | 12 30/9 | joy | 12.6;25.5;41.4;58.4 | 4 |
| xì | 係 | *kieg | 876c | 9 9/7 | bind | 17.2,3,6;29.6;33.3 | 5 |
| | | | | | | also ==> xì 繫 | |
| xì | 繫 | *xiäk | 787d | 18 141/12 | sound of thunder | 51.0.1 | 4 |
| xì | 繫 | *g'ieg | 854d | 19 120/13 | tie | 12.5;25.3;44.1 | 3 |
| | | | | | | also ==> xì 係 | |
| xiá | 遐 | *g'ä | 33j | 12 162/9 | far | 11.2 | 1 |
| xià | 下 | *g'ä | 35a | 3 1/2 | beneath, go down | 57.2,6;62.0 | 3 |
| xiān | 先 | *sian | 478a | 6 10/4 | at first, before | 2.0;12.6;13.5;18.0; 38.6;56.6;57.5 | 7 |
| xián | 咸 | *g'em | 671a | 9 30/6 | cut off, salty | 19.1,2;31.0,1,2, 3,5,6 | 8 |
| xián | 閑 | *g'än | 192a | 12 169/4 | barricade | 26.3;37.1 | 2 |
| xián | 鹹 | | | 20 197/9 | salty | ==> xián 咸 | |
| xiǎn | 險 | *xliäm | 613f | 16 170/13 | precipice, steep | 29.2,3 | 2 |
| xiǎn | 顯 | *xian | 242a | 23 181/14 | girth, bright(?) | 8.5 | 1 |
| xiàn | 限 | *g'en | 416i | 9 170/6 | waist | 52.3 | 1 |
| xiàn | 覓 | *g'än | 241h | 11 140/7 | kind of plant | 43.5 | 1 |
| xiāng | 相 | *siang | 731a | 9 109/4 | each other | 13.5 | 1 |
| xiáng | 祥 | *dziang | 732n | 18 113/6 | omen | 10.6 | 1 |
| xiǎng | 享 | *xiang | 716a | 8 8/6 | treat, offering | 41.0;42.2;47.2 | 3 |
| | | | | | | also ==> hēng 亨 | |
| xiàng | 巷 | *g'üng | 1182s | 9 49/6 | lane | 38.2 | 1 |
| xiǎo | 小 | *siog | 1149a | 3 42/0 | small | 3.5;5.2;6.1;7.6; 9.0;11.0;12.0,2;etc. | 32 |
| xiào | 笑 | *siog | 1150a | 10 118/4 | laugh, smile | 13.5;45.1;51.0,1; 56.6 | 5 |
| xiě | 血 | | | 6 143/0 | blood | ==> xuè 血 | |
| xiè | 滌 | *siat | 339l | 12 85/9 | seep, pure?, dirty? | 48.3 | 1 |
| xiè | 解 | *g'äg | 861a | 13 148/6 | untie, loosen | ==> jiě 解 | |
| xīn | 心 | *siäm | 663a | 4 61/0 | heart | 29.0;36.4;42.5,6; | 8 |

| | | | | | | | |
|-------|---|----------|-------|-----------|----------------------|---|----|
| | | | | | | 48.3;52.2,3;56.4 | |
| xìn | 信 | *siĕn | 384a | 9 9/7 | reliable | 43.4;47.0 | 2 |
| xīng | 興 | *xiang | 889a | 16 134/8 | rise up, be aroused | 13.3 | 1 |
| xíng | 刑 | *g' ieng | 888b | 6 18/4 | punish | 4.1 | 1 |
| | | | | | | also ==> xíng 形 | |
| xíng | 行 | *g' äng | 748a | 6 144/8 | road, mobilize | 11.2;15.6;16.0; 24.4,6;25.3,6;etc. | 28 |
| xíng | 形 | *g' ieng | 888d | 7 59/4 | appearance, punish | 50.4 | 1 |
| | | | | | | also ==> xíng 刑 | |
| xiōng | 凶 | *xiung | 1183a | 4 17/2 | ominous | 3.5;6.0;7.1,3,5; 8.0,6;9.6;10.3;etc. | 58 |
| xiū | 休 | *xiōg | 1070a | 6 9/4 | stop, happy | 12.5;24.2 | 2 |
| xiū | 羞 | *sniōg | 1076h | 10 123/4 | prepared meat | 12.3;32.3 | 2 |
| xū | 盱 | *xiwo | 97u | 8 109/3 | staring, huge | 16.3 | 1 |
| xū | 虛 | *xio | 78a | 11 141/5 | hill, ruin | 46.3 | 1 |
| xū | 須 | *siu | 133a | 12 181/3 | beard, elder sister | 22.2;54.3 | 2 |
| xū | 霑 | *sniu | 134a | 13 173/6 | get wet, wait | 5.0,1,2,3,4,5 | 6 |
| xū | 霑 | | | 20 120/14 | thin colored silk | ==> rú 霑 | |
| xú | 徐 | *dzio | 82p | 10 60/7 | slowly | 47.4,5 | 3 |
| xù | 序 | *dzio | 83h | 7 53/4 | (serial) order | 52.5 | 1 |
| xù | 懼 | *siwĕt | 410e | 9 61/6 | worry | 11.3;35.5;37.5; 43.2;45.1;46.0 | 6 |
| xù | 畜 | | | 10 102/5 | nurture, keep, raise | ==> chù 畜 | |
| xuán | 玄 | *g' iwen | 366a | 5 95/0 | dark | 2.6 | 1 |
| xuán | 旋 | *dzian | 236a | 11 70/7 | return | 10.6 | 1 |
| xuàn | 鉉 | *g' iwen | 366e | 13 167/5 | carrying-bar | 50.5,6 | 2 |
| xué | 穴 | *g' iwet | 409a | 5 116/0 | hole, curve | 5.4,6;62.5 | 3 |
| xuè | 血 | *xiwet | 410a | 6 143/0 | blood | 2.6;3.6;5.4;9.4; 54.6;59.6 | 6 |
| xūn | 熏 | *xiwan | 461a | 14 86/10 | to smoke (meat) | 52.3 | 1 |
| xún | 旬 | *dziewĕn | 392a | 6 72/2 | ten-day week | 55.1 | 1 |
| Xùn | 浚 | | | 10 85/7 | Xun deep | ==> jùn 浚 | |
| xùn | 巽 | *swan | 433a | 12 49/9 | lay out offering | 57.0,2,3,6 | 4 |

| | | | | | | | |
|------|---|--------|-------|-----------|------------------------|---|----|
| yá | 牙 | *ngã | 37a | 5 92/8 | tusk, fang, tooth | 26.5 | 1 |
| yǎ | 啞 | | | 11 38/8 | sound of laughter | => è 噃 | |
| yán | 言 | *ngiǎn | 252 | 7 149/8 | talk | 5.2;6.1;7.5;36.1; 43.4;47.8;49.3;etc. | 12 |
| yàn | 燕 | *ian | 243a | 16 86/12 | at peace | 61.1 | 1 |
| yáng | 羊 | *ziang | 732a | 6 123/8 | sheep, goat | 34.3,5,6;43.4;54.6 | 5 |
| yáng | 揚 | *diang | 728j | 12 64/9 | display | 43.8 | 1 |
| yáng | 楊 | *diang | 728q | 13 75/9 | poplar | 28.2,5 | 2 |
| yào | 藥 | *giok | 1125p | 19 148/15 | treat, take medicine | 25.5 | 1 |
| yě | 野 | *diǎ | 831 | 11 166/4 | open country | 2.6;13.8 | 2 |
| yè | 曳 | *ziad | 338a | 6 73/2 | to trail, drag | 38.3;63.1;64.2 | 3 |
| yè | 夜 | *ziǎg | 888j | 8 36/4 | night | 43.2 | 1 |
| yī | 一 | *iǎt | 394a | 1 1/8 | one | 38.6;41.3;45.1;56.5 | 5 |
| yī | 衣 | *iar | 558a | 6 145/8 | clothing, wear | 63.4 | 1 |
| yī | 依 | *iar | 558f | 8 9/6 | depend on | 42.4 | 1 |
| yí | 夷 | *diar | 551a | 6 37/3 | pheasant, wound | 36.8,1,2,3,4,5; 55.4;59.4 | 9 |
| yí | 宜 | *ngia | 21a | 8 48/5 | suitable | 19.5;55.8 | 2 |
| yí | 淚 | *diar | 551f | 9 85/6 | snot, nasal mucus | 45.6 | 1 |
| yí | 疑 | *ngiǎg | 956a | 14 183/9 | doubt, hesitate | 16.4;55.2 | 2 |
| yí | 儀 | *ngia | 2u | 15 9/13 | ceremony | 53.6 | 1 |
| yí | 遺 | *giwed | 548m | 15 162/12 | leave behind | 11.2;62.8 | 2 |
| yí | 頤 | *giǎg | 968c | 16 181/7 | jaw | 27.8,1,2,3,4,6 | 8 |
| yǐ | 乙 | *iǎt | 585a | 1 5/8 | 2nd heavenly stem | 11.5;54.5 | 2 |
| yǐ | 已 | *ziǎg | 977a | 3 49/8 | stop | 41.1 | 1 |
| | | | | | | also => jǐ 己, sì 巳 | |
| yǐ | 以 | *ziǎg | 976b | 5 9/3 | by means of, with, for | 4.1;7.1;9.5;11.1,4, 23 5;12.1;14.2;17.4;etc. | |
| yì | 弋 | *diǎk | 918a | 3 56/8 | shoot string-arrow | 62.5 | 1 |
| yì | 亦 | *ziǎk | 888a | 6 8/4 | also | 48.8 | 1 |
| yì | 邑 | *iǎp | 683a | 7 163/8 | town | 6.2;8.5;11.6;15.6; 25.3;35.6;43.8;etc. | 9 |
| yì | 易 | *diǎk | 858a | 8 72/4 | Yi (place name) | 34.5;56.6 | 2 |

| | | | | | | | |
|------|---|---------|-------|-----------|----------------------|--|-----|
| yì | 益 | *iäk | 849a | 10 108/5 | increase | 41.2,5,6;42.0,2,3,6 | 7 |
| yì | 意 | *iæg | 957a | 13 61/9 | modal particle | 51.5 | 1 |
| | | | | | | also ==> yì 億 | |
| yì | 億 | *iak | 957e | 15 9/13 | modal particle | 51.2 | 1 |
| | | | | | | also ==> yì 意 | |
| yì | 割 | *ngied | 537a | 16 18/14 | cut off nose | 38.3;47.5 | 2 |
| yì | 翼 | *giäk | 954d | 17 124/11 | wing | 36.1 | 1 |
| yīn | 音 | *iäm | 653a | 9 180/0 | noise, sound | 61.6;62.0 | 2 |
| yīn | 陰 | *iäm | 651y | 11 170/0 | shade | 61.2 | 1 |
| yín | 爰 | *diän | 450h | 14 36/11 | spinal meat | 52.3 | 1 |
| yǐn | 引 | *diën | 371a | 4 57/1 | draw out | 45.2;58.6 | 2 |
| yǐn | 飲 | *iäm | 654a | 12 184/4 | drink | 53.2;64.6 | 2 |
| yíng | 盈 | *diëng | 815a | 9 108/4 | fill | 8.1;29.5 | 2 |
| yōng | 墉 | *diung | 1185z | 14 32/11 | wall | 13.4;40.6 | 2 |
| yóng | 麗 | *ngiung | 124p | 17 181/0 | big-headed, great | 20.0 | 1 |
| yǒng | 永 | *giwäng | 764a | 5 85/1 | long-term, prolong | 2.7;6.1;8.0;22.3; 42.2;45.5;52.1;62.4 | 8 |
| yòng | 用 | *diung | 1185a | 5 101/0 | use | 1.1;3.0;4.1,3;5.1; 7.6;8.5;11.2,6;etc. | 56 |
| yōu | 攸 | *diôg | 1077a | 7 66/3 | place/that-for which | 2.0;3.0;4.3;14.2; 19.3;22.0;23.0;etc. | 32 |
| yōu | 幽 | *iöng | 1115c | 9 52/6 | dark, obscure | 10.2;47.1;54.2 | 3 |
| yōu | 憂 | *iôg | 1071a | 15 61/11 | grieve | 19.3;55.0 | 2 |
| yóu | 由 | *diôg | 1079a | 4 102/0 | draw (out) | 16.4;27.6 | 2 |
| yǒu | 友 | *giüŋ | 995e | 4 29/2 | friend | 41.3 | 1 |
| yǒu | 有 | *giüŋ | 995o | 6 74/2 | have, there be | 1.6;2.0,3;3.0;4.3; 5.0,2,6;6.0,1;etc. | 120 |
| yǒu | 牖 | *ziôg | 1082a | 15 91/11 | window | 29.4 | 1 |
| yòu | 右 | *giüŋ | 995i | 5 30/2 | right | 55.3 | 1 |
| yòu | 祐 | *giüŋ | 995l | 9 113/5 | divine help | 14.6 | 1 |
| yú | 于 | *giwo | 97a | 3 7/1 | at, to, in | 2.6;3.3;5.1,2,3,4, 5,6;10.3;11.2,3,etc. | 77 |
| yú | 魚 | *ngio | 79a | 11 195/0 | fish | 23.5;44.2,4;61.0 | 4 |

| | | | | | | | |
|------|---|---------|-------|-----------|----------------------|---|----|
| yú | 逾 | *diu | 125h | 12 85/9 | change, fail | 6.4;16.6;17.1 | 3 |
| yú | 虞 | *ngiwo | 59h | 13 141/9 | gamekeeper, anxious? | 3.3;61.1 | 2 |
| yú | 俞 | *dio | 82f | 12 182/7 | till old field | 25.2 | 1 |
| yú | 虞 | *zio | 89j | 17 159/10 | cart | 7.3,5;9.3;23.6; 26.2,3;34.4;38.3 | 8 |
| yǔ | 羽 | *giwo | 98a | 6 124/0 | plumes | 53.6 | 1 |
| yǔ | 雨 | *giwo | 100a | 8 173/0 | rain | 9.0,6;38.6;43.3; 50.3;62.5 | 6 |
| yǔ | 與 | *zio | 89b | 13 134/7 | with | 61.2 | 1 |
| yù | 玉 | *ngiuk | 1216a | 5 96/1 | jade | 50.6 | 1 |
| yù | 育 | *diòk | 1020a | 8 130/4 | give birth | 53.3 | 1 |
| yù | 雨 | | | 8 173/0 | to rain | => yǔ 雨 | |
| yù | 欲 | *giuk | 1202d | 11 76/7 | desire | 27.4 | 1 |
| yù | 遇 | *ngiu | 124h | 11 162/8 | meet | 13.5;21.3;38.2,4,6; 43.3;55.1,4;62.2,4,6 | 12 |
| yù | 裕 | *giug | 1202h | 12 145/7 | ample, bathe | 18.4;35.1 | 2 |
| yù | 嶽 | *ngiuk | 1215a | 14 94/11 | sue | 21.0 | 1 |
| yù | 豫 | *dio | 83e | 15 152/9 | elephant | 16.0,1,3,4,6 | 5 |
| yù | 禦 | *ngio | 60p | 16 113/11 | defend against | 4.6;53.3 | 2 |
| yù | 縵 | *giwet | 507h | 18 120/12 | well-rope, bore | 48.0 | 1 |
| yù | 譽 | *zio | 89i | 20 149/13 | honor, honored | 2.4;18.5;28.5;39.1; 55.5;56.5 | 6 |
| yuān | 淵 | *iwen | 367a | 12 85/9 | a deep | 1.4 | 1 |
| yuán | 元 | *ngiwǎn | 257a | 4 10/2 | very, great | 1.0;2.0,5;3.0;6.5; 8.0;10.6;11.5;etc. | 27 |
| yuán | 原 | *ngiwǎn | 258a | 10 27/8 | original | 8.0 | 1 |
| yuán | 園 | *giwǎn | 256b | 13 31/10 | garden | 22.5 | 1 |
| yuǎn | 遠 | *giwǎn | 256f | 13 162/10 | far | 24.1 | 1 |
| yuē | 曰 | *giwǎt | 304a | 4 73/0 | verbal prefix | 26.3;47.6 | 2 |
| yuē | 約 | *iok | 1120m | 9 120/3 | bind | 29.4 | 1 |
| yuè | 月 | *ngiwǎt | 306a | 4 74/0 | moon, month | 9.6;19.0;54.5;61.4 | 4 |
| yuè | 削 | *ngiwǎt | 306h | 6 18/4 | cut off feet | 47.5 | 1 |
| yuè | 悅 | *diwat | 324o | 10 61/7 | happiness | => duì 兌 | |

| | | | | | | | |
|-------|---|---------|-------|-----------|----------------------|--|-----|
| yuè | 禴 | *diok | 1119g | 21 113/17 | a summer sacrifice | 45.2;46.2;63.5 | 3 |
| yuè | 躍 | *diok | 1124f | 21 157/14 | leap | 1.4 | 1 |
| yún | 雲 | *giwən | 468b | 12 173/4 | clouds | 9.8;62.5 | 2 |
| yǔn | 允 | *ziwən | 468a | 4 18/2 | indeed, truly | 35.3;46.1 | 2 |
| yǔn | 隕 | *giwən | 227g | 13 178/18 | fall | 44.5 | 1 |
| yùn | 孕 | *diəŋ | 945j | 5 39/2 | pregnant | 53.3,5 | 2 |
| yùn | 愠 | *i.wən | 426e | 12 61/9 | displeasure | 43.3 | 1 |
| zāi | 災 | *tsəŋ | 948a | 7 86/3 | disaster | 24.6;25.3;56.1;62.6 | 5 |
| zài | 再 | *tsəŋ | 941a | 6 13/4 | twice | 4.8 | 1 |
| zài | 在 | *dz'əŋ | 943i | 6 32/3 | (be) in, at | 1.2,4.5;7.2;17.4; 37.2,57.2,6;etc. | 10 |
| zài | 載 | *tsəŋ | 943a' | 13 159/6 | transport, carry | 9.6;14.2;38.6 | 3 |
| zān | 簪 | *tsəm | 668g | 18 118/12 | skewer | 16.4 | 1 |
| zāng | 將 | *tsəŋ | 727t | 18 123/4 | ewe | => chuáng 牀 | |
| zāng | 臧 | *tsəŋ | 727f' | 15 131/8 | good | 7.1 | 1 |
| zé | 則 | *tsək | 986a | 9 18/7 | then | 4.8;14.1;25.2;30.3; 34.6;38.6;41;3;etc. | 9 |
| zè | 昃 | *tsiək | 924e | 8 72/4 | sun aslant in west | 38.3 | 1 |
| zhān | 占 | *tiam | 618a | 5 25/3 | prognosticate | 49.5 | 1 |
| zhān | 還 | *tiam | 148i | 16 162/13 | turning appearance | 3.2 | 1 |
| zhàn | 戰 | *tiam | 147r | 16 62/12 | battle | 2.6 | 1 |
| zhāng | 張 | *tiang | 721h | 11 57/8 | draw taut | 38.6 | 1 |
| zhāng | 章 | *tiang | 723a | 11 117/6 | amulet, 19-yr. cycle | 2.3;44.5;55.5 | 3 |
| zhǎng | 長 | *d'iang | 721a | 8 168/8 | eldest | 7.5 | 1 |
| zhàng | 丈 | *d'iang | 722a | 3 1/2 | strong, grown (man) | 7.8;17.2,3 | 3 |
| zhāo | 朝 | *t'ioŋ | 1143a | 12 74/8 | morning | 6.6 | 1 |
| zhé | 折 | *t'iat | 287a | 7 64/4 | cut off, break off | 38.6;58.4;55.3 | 3 |
| zhé | 摺 | | | 14 64/11 | double | => xí 習 | |
| zhēn | 貞 | *tiēŋ | 834g | 9 154/2 | determin(e),-ation | 1.8;2.8,3,7;3.8,1, 2,5;4.8;5.8,5;etc. | 111 |
| zhēn | 簪 | | | 18 118/12 | skewer | => zān 簪 | |
| zhěn | 枕 | *tiam | 656g | 8 75/4 | deep | 29.3 | 1 |
| zhèn | 振 | *tiam | 455p | 18 64/7 | shake, quake | 32.6 | 1 |

| | | | | | | |
|-------|---|----------|-------|-----------|---------------------|---|
| zhèn | 震 | *t̪iən | 455s | 15 173/7 | thunder | 51.0;1,2,3,4,5,6; 12 64.4 |
| zhēng | 征 | *t̪iɛ̃ng | 833o | 8 68/5 | attack | 9.6;11.1;15.6;24.6; 19 27.2;30.6;34.1;etc. |
| zhěng | 拯 | *t̪iə̃ng | 896i | 9 64/6 | geld, remove | 36.2;52.2;59.1 3 |
| zhèng | 正 | *t̪iɛ̃ng | 833j | 5 77/1 | correct | 25.0 1 |
| zhī | 之 | *t̪iə̃g | 962a | 4 4/3 | modif. particle, it | 2.0;5.6;6.6;8.1,2, 78 3,4,6;12.0;14.6;etc. |
| zhī | 知 | *t̪iɛ̃g | 863a | 8 111/3 | wise | 19.5 1 |
| zhī | 祗 | *t̪iər | 590p | 9 113/5 | harm | 24.1;29.5 2 |
| zhí | 直 | *d' iək | 919a | 8 109/3 | straight | 2.2 1 |
| zhí | 執 | *t̪iəp | 685a | 11 32/8 | seize (prisoners) | 7.5;31.3;33.2 3 |
| zhí | 躅 | *d iɛ̃k | 877o | 18 157/11 | plant feet, balk | 44.1 1 |
| zhǐ | 祉 | *t' iə̃g | 961k | 8 113/4 | happiness | 11.5;12.4 2 |
| zhǐ | 趾 | *t̪iə̃g | 961g | 11 157/4 | feet | 21.1;22.1;34.1; 6 43.1;50.1;52.1 |
| zhì | 至 | *t̪iɛ̃d | 413a | 6 133/0 | arrive, until | 2.1;5.3;19.0,4; 8 24.6;40.3,4;40.0 |
| zhì | 致 | *t̪iɛ̃d | 413d | 10 66/6 | bring (on), cause | 5.3;40.3 2 |
| zhì | 桎 | *t' iɛ̃t | 413i | 10 75/6 | leg shackles | 1 |
| zhì | 窒 | *t̪iɛ̃t | 413h | 11 116/6 | frightened | 6.0 1 |
| zhì | 寘 | *t̪iɛ̃r | 375x | 13 40/10 | put | 29.6 1 |
| zhì | 雉 | *d' iər | 560e | 13 172/5 | pheasant | 50.3;56.5 2 |
| | | | | | | also => yí 夷 |
| zhōng | 中 | *t̪iō̃ng | 1007a | 4 2/3 | middle, hit target | 3.3;6.0;7.2;11.2; 14 24.4;37.2;42.3;etc. |
| zhōng | 終 | *t̪iō̃ng | 1002e | 11 120/5 | end | 1.3;2.3;5.2,6;6.0, 29 1,3,6;8.1;10.4;etc. |
| zhòng | 眾 | *t̪iō̃ng | 1010a | 12 143/6 | multitude, all | 35.3 1 |
| zhòu | 晝 | *t̪iō̃g | 1075a | 11 72/7 | daylight | 35.0 1 |
| zhòu | 甃 | *t̪siō̃g | 1092h | 13 98/9 | line well-wall | 40.4 1 |
| zhū | 朱 | *t̪iū | 120a | 6 75/2 | vermilion, red | 47.2 1 |
| zhū | 株 | *t̪iū | 120f | 10 75/6 | tree trunk | 47.1 1 |

| | | | | | | | | |
|--------|---|----------|-------|----|--------|--------------------|--|----|
| zhú | 逐 | *d' iók | 1022a | 10 | 162/7 | chase | 26.3;27.4;30.1; 51.2;63.2 | 6 |
| zhú | 躅 | *d' iuk | 1224h | 20 | 157/13 | plant feet, balk | 44.1 | 1 |
| zhǔ | 主 | *tʃiu | 129a | 5 | 3/4 | host, master | 2.0;36.1;38.2; 55.1,4 | 5 |
| zhuàng | 壯 | *tʃiang | 727n | 7 | 33/4 | injure, strong | 34.0,1,3,4;36.2; 43.1,3;44.0;59.1 | 9 |
| zhūn | 屯 | *tiwan | 427a | 4 | 45/1 | bunched, to hoard | 3.0,2,5 | 3 |
| zhuó | 酌 | *tʃiok | 1120d | 10 | 164/3 | libation | 41.1 | 1 |
| zī | 咨 | *tʃiər | 555e | 9 | 30/6 | sob | 45.6 | 1 |
| zī | 茲 | *tʃiəg | 966b | 10 | 140/6 | this | 35.2 | 1 |
| zī | 蓄 | *tʃiəg | 969c | 12 | 140/8 | break new ground | 25.2 | 1 |
| zī | 資 | *tʃiər | 555h | 13 | 154/5 | wealth, goods | 56.2,4;57.6 | 3 |
| zī | 赴 | | | 13 | 157/6 | hard-going | => cì 次 | |
| zǐ | 子 | *tʃiəg | 964a | 3 | 39/0 | child, suffix | 1.3;2.0;3.2,3;4.2; 7.5;9.6;12.0;etc. | 34 |
| zǐ | 胾 | *tʃiər | 554g | 8 | 130/4 | meat with bone in | 21.4 | 1 |
| zì | 字 | *dz' iəg | 964n | 6 | 40/3 | conceive, pregnant | 3.2 | 2 |
| zì | 自 | NC*dz' i | 1237m | 6 | 132/0 | from | 5.4;8.2;9.0,1;11.6; 14.6;27.0;29.4;etc. | 12 |
| zōng | 宗 | *tsōng | 1003a | 8 | 40/5 | ancestral hall | 13.2;30.5;63.3 | 3 |
| zòng | 縱 | *tʃiung | 1191h | 17 | 120/11 | loose | => cóng 從 | |
| zú | 足 | *tʃiuk | 1219a | 7 | 157/0 | leg | 23.1;50.4 | 2 |
| zǔ | 祖 | *tso | 46b' | 8 | 113/5 | forefather | 62.2 | 1 |
| zūn | 樽 | *tswən | 430i | 16 | 75/12 | flask | 29.4 | 1 |
| zuǒ | 左 | *tsâ | 5a | 5 | 48/2 | left | 7.4;36.2,4 | 3 |
| zuò | 作 | *tsâk | 806l | 7 | 9/5 | project, ceremony | 42.1 | 1 |

APPENDIX G
CONCORDANCE TO GRAPHS IN THE YIJING

Explanatory Note

The following concordance provides a convenient list of the occurrences of each distinct graph in the text of the Yijing hexagram and line texts, printed together with the immediate context in which it occurs. The base text from which it was compiled is the Shisanjing zhushu 十三經注疏 edition, edited by Ruan Yuan 阮元 in the 19th century, which is the same base text used for the translation in Part Two. This text also appears as the Zhouyi zhengyi text in the Sibu beiyao collection. It served also as the base for the 1935 Harvard-Yenching concordance to the entire Zhouyi tradition, including all the zhuàn commentaries (see Yinde in Bibliography).

The Harvard-Yenching concordance has been an invaluable reference tool for 50 years, and will continue to be so, but as a tool for linguistic, literary, and historical study of the Yijing classic itself, it has serious limitations. First, after several printings and reprintings, it still has a number of typographical and other errors of omission and commission. Second, it often provides miniscule contexts of just 2-3 graphs, rather than the maximum possible, and it is, after all, the quick consultation of context which is the raison d'être of any concordance. Third, worst of all, because it combines the concordance to the zhuàn with that of the classic itself, and uses a too subtle system of commas and slashes to indicate where an item occurs, it is tedious to try to see whether a word actually occurs in the Western Zhou classic or not, rather than merely appearing in the Warring States-Han period commentary, and if so, how often. This obscures many features of linguistic interest. The graph yě 也, for example, is one of

the two or three most common graphs in Classical Chinese (Late Old Chinese), and it is concordanced a thousand and more times in the Harvard-Yenching concordance, but only after poring through the first eight pages of the yě entry is one's hunch confirmed that it doesn't occur at all in the hexagram and line texts. Other interesting lexical distinctions between Early and Late Old Chinese are equally obliterated. For example, jiān 艱 occurs six times in the classic, but nowhere in the commentary, except where quoting the classic, while nán 難 occurs 14 times in the commentary, not once in the classic. Likewise wàn 萬 does not occur in the classic, but innumerable times in the commentary (especially in the phrase wàn wù 萬物), but yì 億, 意 does, and may serve a similar function. For all these reasons, a new reference tool exclusively concordancing the hexagram and line texts was called for. In understanding the evolution of the Yijing tradition from jīng to zhuàn it should prove to be almost as informative in what it does not contain as in what it does.

As the reader will have surmised, this concordance has been compiled with computer assistance. Every effort has been made to ensure an error-free base text, since, while the computer compilation of the concordance itself assures the absence of human error due to fatigue, this method of compilation will also indefatigably reproduce manifold every typographical error in the base text. The base text which the computer used is reproduced preceding the concordance, both for rapid reference and for the reader to double-check the concordance itself on the one hand, and the hand-written text in Part Two on the other.

The body of the concordance itself is arranged by graphic shape, in the traditional 214-radical system of the Kangxi zidian 康熙字典. The "Phonetic Index and Glossary to Graphs in the Yijing" in Appendix F can also be used as a pinyin cross-index to the concordance, by referring to the

column in the Phonetic Index which gives radical number and remaining strokes in the traditional system (labeled "Rad./Str."), then turning to the appropriate radical number in the concordance itself. The phonetic cross-references sometimes given in the right-hand column of Appendix F are an initial attempt to chart a course through the archaic orthography of the Yi text, helping the reader locate the word he seeks by indicating how that word is "spelled" in the archaic language of the Yi. Much more research is needed to refine this approach. If the reader is able to consult the concordance more productively as a result, these cross-references will have served their purpose.

Locations in the text where a given graph occurs are referenced by the same system used throughout the preceding study and translation: hexagram-chapters are numbered 1 through 64, hexagram texts end with .0 (43.0, 22.0, etc.), and line texts corresponding to bottom-to-top lines of the hexagram picture end with .1 through .6 respectively (1.3, 62.5, etc.). Note that for each graph entry, the "head" graph is aligned, surrounded by its context, immediately to the right of the vertical guideline. While in the great majority of cases an entire line text has been reproduced as the context, in some cases this proved cumbersome to do mechanically and typographically, and only part of a line text is given. In this case, a plus sign (+) is appended to the line number given as the location for this occurrence, preceding or following the number, to indicate in which direction the context continues in the line. The right-most column contains information which cross-references back to Appendix F: a Modern Standard Chinese pronunciation of the head graph (not necessarily the correct reading of the word it represents in the text in any given occurrence), its reconstructed Old Chinese pronunciation (Bernhard Karlgren's "Archaic Chinese"), the entry number in Karlgren's Grammata Serica Recensa from

which the OC reading is taken, and an English tag.

This concordance is an intermediate, experimental effort, subject to ongoing revision. The reader is encouraged to point out errors and offer suggestions for improvement.

1. 0: 乾 元亨利貞
 1. 1: 潛龍勿用
 1. 2: 見龍在田利見大人
 1. 3: 君子終日乾乾夕惕若厲无咎
 1. 4: 或躍在淵无咎
 1. 5: 飛龍在天利見大人
 1. 6: 亢龍有悔
 1. 7: 見群龍无首吉
2. 0: 坤 元亨利牝馬之貞君子有攸往先迷後得主利西南得朋東北喪朋安貞吉
 2. 1: 履霜堅冰至
 2. 2: 直方大不習无不利
 2. 3: 含章可貞或從王事无成有終
 2. 4: 括囊无咎无譽
 2. 5: 黃裳元吉
 2. 6: 龍戰于野其血玄黃
 2. 7: 利永貞
3. 0: 屯 元亨利貞勿用有攸往利建侯
 3. 1: 磐桓利居貞利建侯
 3. 2: 屯如遭如乘馬班如匪寇婚媾女子貞不字十年乃字
 3. 3: 即鹿無虞惟入于林中君子幾不如舍往吝
 3. 4: 乘馬班如求婚媾往吉无不利
 3. 5: 屯其膏小貞吉大貞凶
 3. 6: 乘馬班如泣血漣如
4. 0: 蒙 亨匪我求童蒙童蒙求我初筮告再三瀆瀆則不告利貞
 4. 1: 發蒙利用刑人用說桎梏以往吝
 4. 2: 包蒙吉納婦吉子克家
 4. 3: 勿用取女見金夫不有躬无攸利
 4. 4: 困蒙吝
 4. 5: 童蒙吉
 4. 6: 擊蒙不利為寇利禦寇
5. 0: 需 有孚光亨貞吉利涉大川
 5. 1: 需于郊利用恆无咎
 5. 2: 需于沙小有言終吉
 5. 3: 需于泥致寇至
 5. 4: 需于血出自穴
 5. 5: 需于酒食貞吉
 5. 6: 入于穴有不速之客三人來敬之終吉

6. 0: 訟 有孚窒惕中吉終凶利見大人不利涉大川
 6. 1: 不永所事小有言終吉
 6. 2: 不克訟歸而逋其邑人三百戶无眚
 6. 3: 食舊德貞厲終吉或從王事无成
 6. 4: 不克訟復即命渝安貞吉
 6. 5: 訟元吉
 6. 6: 或錫之鞶帶終朝三褫之
7. 0: 師 貞丈人吉无咎
 7. 1: 師出以律否臧凶
 7. 2: 在師中吉无咎王三錫命
 7. 3: 師或輿尸凶
 7. 4: 師左次无咎
 7. 5: 田有禽利執言无咎長子帥師弟子輿尸貞凶
 7. 6: 大君有命開國承家小人勿用
8. 0: 比 吉原筮元永貞无咎不寧方來後夫凶
 8. 1: 有孚比之无咎有孚盈缶終來有它吉
 8. 2: 比之自內貞吉
 8. 3: 比之匪人
 8. 4: 外比之貞吉
 8. 5: 顯比王用三驅失前禽邑人不誡言
 8. 6: 比之元首凶
9. 0: 小畜 亨密雲不雨自我西郊
 9. 1: 復自道何其咎言
 9. 2: 牽復言
 9. 3: 輿脫輻夫妻反目
 9. 4: 有孚血去惕出无咎
 9. 5: 有孚學如富以其鄰
 9. 6: 既雨既處尚德載婦貞厲月幾望君子征凶
10. 0: 履 虎尾不咥人亨
 10. 1: 素履往无咎
 10. 2: 履道坦坦幽人貞言
 10. 3: 眇能視跛能履履虎尾咥人凶武人爲于大君
 10. 4: 履虎尾愬愬終言
 10. 5: 夫履貞厲
 10. 6: 視履考祥其旋元言
11. 0: 泰 小往大來吉亨
 11. 1: 拔茅茹以其彙征言
 11. 2: 包荒用馮河不遐遺朋亡得尙于中行
 11. 3: 无平不陂无往不復艱貞无咎勿恤其孚于食有福
 11. 4: 翩翩不富以其鄰不戒以孚
 11. 5: 帶乙歸妹以祉元言
 11. 6: 城復于隍勿用師自邑告命貞吝

12. 0: 否 之匪人不利君子貞大往小來
 12. 1: 拔茅茹以其彙貞吉亨
 12. 2: 包承小人吉大人否亨
 12. 3: 包羞
 12. 4: 有命无咎畴離祉
 12. 5: 休否大人吉其亡其亡繫于苞桑
 12. 6: 傾否先否後吝
13. 0: 同人 于野亨利涉大川利君子貞
 13. 1: 同人于門无咎
 13. 2: 同人于宗吝
 13. 3: 伏戎于莽升其高陵三歲不興
 13. 4: 乘其墉弗克攻吉
 13. 5: 同人先號咷而後笑大師克相遇
 13. 6: 同人于郊无悔
14. 0: 大有 元亨
 14. 1: 无交害匪咎艱則无咎
 14. 2: 大車以載有攸往无咎
 14. 3: 公用亨于天子小人弗克
 14. 4: 匪其彭无咎
 14. 5: 厥孚交如威如吉
 14. 6: 自天祐之吉无不利
15. 0: 謙 亨君子有終
 15. 1: 謙謙君子用涉大川吉
 15. 2: 鳴謙貞吉
 15. 3: 勞謙君子有終吉
 15. 4: 无不利撝謙
 15. 5: 不富以其鄰利用侵伐无不利
 15. 6: 鳴謙利用行師征邑國
16. 0: 豫 利建侯行師
 16. 1: 鳴豫凶
 16. 2: 介于石不終日貞吉
 16. 3: 盱豫悔遲有悔
 16. 4: 由豫大有得勿疑朋盍簪
 16. 5: 貞疾恆不死
 16. 6: 冥豫成有渝无咎
17. 0: 隨 元亨利貞无咎
 17. 1: 官有渝貞吉出門交有功
 17. 2: 係小子失丈夫
 17. 3: 係丈夫失小子隨有求得利居貞
 17. 4: 隨有獲貞凶有孚在道以明何咎
 17. 5: 孚于嘉吉
 17. 6: 拘係之乃從維之王用亨于西山

18. 0: 蠱 元亨利涉大川先甲三日後甲三日
 18. 1: 幹父之蠱有子考无咎厲終吉
 18. 2: 幹母之蠱不可貞
 18. 3: 幹父之蠱小有悔无大咎
 18. 4: 裕父之蠱往見吝
 18. 5: 幹父之蠱用譽
 18. 6: 不事王侯高尚其事

19. 0: 臨 元亨利貞至于八月有凶
 19. 1: 咸臨貞吉
 19. 2: 咸臨吉无不利
 19. 3: 甘臨无攸利既憂之无咎
 19. 4: 至臨无咎
 19. 5: 知臨大君之宜吉
 19. 6: 教臨吉无咎

20. 0: 觀 盥而不薦有孚颙若
 20. 1: 童觀小人无咎君子吝
 20. 2: 闕觀利女貞
 20. 3: 觀我生進退
 20. 4: 觀國之光利用賓于王
 20. 5: 觀我生君子无咎
 20. 6: 觀其生君子无咎

21. 0: 噬嗑 亨利用獄
 21. 1: 履校滅趾无咎
 21. 2: 噬膚滅鼻无咎
 21. 3: 噬腊肉遇毒小吝无咎
 21. 4: 噬乾肺得金矢利艱貞吉
 21. 5: 噬乾肉得黃金貞厲无咎
 21. 6: 何校滅耳凶

22. 0: 賁 亨小利有攸往
 22. 1: 賁其趾含章而徒
 22. 2: 賁其須
 22. 3: 賁如濡如永貞吉
 22. 4: 賁如皤如白馬翰如匪寇婚媾
 22. 5: 賁于丘園束帛戔戔吝終吉
 22. 6: 白賁无咎

23. 0: 剝 不利有攸往
 23. 1: 剝牀以足蔑貞凶
 23. 2: 剝牀以辨蔑貞凶
 23. 3: 剝之无咎
 23. 4: 剝牀以膚凶
 23. 5: 賁魚以宮人寇无不利
 23. 6: 碩果不食君子得與小人剝膚

24. 0: 復 亨出入无疾朋來无咎反復其道七日來復利有攸往
 24. 1: 不遠復无祗悔元吉
 24. 2: 休復吉
 24. 3: 須復厲无咎
 24. 4: 中行獨復
 24. 5: 敦復无悔
 24. 6: 迷復凶有災眚用行師終有大敗以美國君凶至于十年不克征
25. 0: 无妄 元亨利貞其匪正有眚不利有攸往
 25. 1: 无妄往吉
 25. 2: 不耕種不菑畚則利有攸往
 25. 3: 无妄之災或擊之牛行人之得邑人之災
 25. 4: 可貞无咎
 25. 5: 无妄之疾勿藥有喜
 25. 6: 无妄行有眚无攸利
26. 0: 大畜 利貞不家食吉利涉大川
 26. 1: 有厲利己
 26. 2: 與說輶
 26. 3: 良馬逐利艱貞曰閑與衛利有攸往
 26. 4: 童牛之牯元吉
 26. 5: 豶豕之牙吉
 26. 6: 何天之衢亨
27. 0: 頤 貞吉觀頤自求口實
 27. 1: 含爾室龜視我朵頤凶
 27. 2: 頤頤拂經于丘頤征凶
 27. 3: 拂頤貞凶十年勿用无攸利
 27. 4: 頤頤吉虎視眈眈其欲逐逐无咎
 27. 5: 拂經居貞言不可涉大川
 27. 6: 由頤厲吉利涉大川
28. 0: 大過 棟撓利有攸往亨
 28. 1: 藉用白茅无咎
 28. 2: 枯楊生稊老夫得其女妻无不利
 28. 3: 棟撓凶
 28. 4: 棟隆言有它吝
 28. 5: 枯楊生華老婦得其士夫无咎无譽
 28. 6: 過涉滅頂凶无咎
29. 0: 習坎 有孚維心亨行有尚
 29. 1: 習坎入于坎窞凶
 29. 2: 坎有險求小得
 29. 3: 來之坎坎險且枕入于坎窞勿用
 29. 4: 樽酒簋贰用缶納約自牖終无咎
 29. 5: 坎不盈祗既平无咎
 29. 6: 係用徽纆寘于叢棘三歲不得凶

29. 0: 離 利貞亨畜牝牛吉
 30. 1: 履 錯然敬之无咎
 30. 2: 賁 離元吉
 30. 3: 日昃之離不鼓缶而歌則大耋之嗟凶
 30. 4: 突如其來如焚如死如棄如
 30. 5: 出涕沱若戚嗟若吉
 30. 6: 王用出征有嘉折首獲匪其醜无咎

31. 0: 咸 亨利貞取女吉
 31. 1: 咸 美拇
 31. 2: 咸 美腓凶居吉
 31. 3: 咸 美股執其隨往吝
 31. 4: 貞吉悔亡憧憧往來朋從爾思
 31. 5: 咸 美脢无悔
 31. 6: 咸 美輔頰舌

32. 0: 恆 亨无咎利貞利有攸往
 32. 1: 浚恆貞凶无攸利
 32. 2: 悔亡
 32. 3: 不恆其德或承之羞貞吝
 32. 4: 田无禽
 32. 5: 恆其德貞婦人吉夫子凶
 32. 6: 振恆凶

33. 0: 遯 亨小利貞
 33. 1: 遯尾厲勿有攸往
 33. 2: 執之用黄牛之革莫之勝訟
 33. 3: 係遯有疾厲畜臣妾吉
 33. 4: 好遯君子吉小人否
 33. 5: 嘉遯貞吉
 33. 6: 肥遯无不利

34. 0: 大壯 利貞
 34. 1: 壯于趾征凶有孚
 34. 2: 貞吉
 34. 3: 小人用壯君子用罔貞厲羝羊觸藩羸其角
 34. 4: 貞吉悔亡藩决不羸壯于大輿之輹
 34. 5: 羸羊于易无悔
 34. 6: 羝羊觸藩不能退不能遂无攸利艱則吉

35. 0: 晉 康侯用錫馬蕃庶晝日三接
 35. 1: 晉如摧如貞吉罔孚裕无咎
 35. 2: 晉如愁如貞吉受茲介福于其王母
 35. 3: 衆允悔亡
 35. 4: 晉如鼫鼠貞厲
 35. 5: 悔亡失得勿恤往吉无不利
 35. 6: 晉其角維用伐邑厲吉无咎貞吝

36. 0: 明夷 利艱貞
 36. 1: 明夷于飛垂其翼君子于行三日不食有攸往主人有言
 36. 2: 明夷夷于左股用拯馬壯吉
 36. 3: 明夷于南狩得其大首不可疾貞
 36. 4: 入于左腹獲明夷之心于出門庭
 36. 5: 箕子之明夷利貞
 36. 6: 不明晦初登于天後入于地
37. 0: 家人 利女貞
 37. 1: 閑有家悔亡
 37. 2: 无攸遂在中饋貞吉
 37. 3: 家人嗃嗃悔厲吉婦子嘻嘻終吝
 37. 4: 富家大吉
 37. 5: 王假有家勿恤吉
 37. 6: 有孚威如終吉
38. 0: 睽 小事吉
 38. 1: 悔亡喪馬勿逐自復見惡人无咎
 38. 2: 遇主于巷无咎
 38. 3: 見輿曳其牛掣其人天且劓无初有終
 38. 4: 睽孤遇元夫交孚厲无咎
 38. 5: 悔亡厥宗噬膚往何咎
 38. 6: 睽孤見豕負塗載鬼一車先張之弧後說之弧匪寇婚媾往遇雨則吉
39. 0: 蹇 利西南不利東北利見大人貞吉
 39. 1: 往蹇來譽
 39. 2: 王臣蹇蹇匪躬之故
 39. 3: 往蹇來反
 39. 4: 往蹇來連
 39. 5: 大蹇朋來
 39. 6: 往蹇來碩吉利見大人
40. 0: 解 利西南无所往其來復吉有攸往夙吉
 40. 1: 无咎
 40. 2: 田獲三狐得黃矢貞吉
 40. 3: 負且乘致寇至貞吝
 40. 4: 解而拇朋至斯孚
 40. 5: 君子維有解吉有孚于小人
 40. 6: 公用射隼于高墉之上獲之无不利
41. 0: 損 有孚元吉元咎可貞利有攸往曷之用二簋可用享
 41. 1: 已事遄往无咎酌損之
 41. 2: 利貞征凶弗損益之
 41. 3: 三人行則損一人一人行則得其友
 41. 4: 損其疾使遄有喜无咎
 41. 5: 或益之十朋之龜弗克違元吉
 41. 6: 弗損益之无咎貞吉利有攸往得臣元家

42. 0: 益 利有攸往利涉大川
 42. 1: 利用爲大作元吉无咎
 42. 2: 或益之十朋之龜弗克違永貞吉王用享于帝吉
 42. 3: 益之用凶事无咎有孚中行告公用圭
 42. 4: 中行告公從利用爲依遷國
 42. 5: 有孚惠心勿問元吉有孚惠我德
 42. 6: 莫益之或擊之立心勿恆凶
43. 0: 夫 揚于王庭孚號有厲告自邑不利即戎利有攸往
 43. 1: 壯于前趾往不勝爲咎
 43. 2: 惕號莫夜有戒勿恤
 43. 3: 壯于頄有凶君子夫夫獨行遇雨若濡有愠无咎
 43. 4: 臀无膚其行次且羸羊悔亡聞言不信
 43. 5: 苋陸夫夫中行无咎
 43. 6: 无號終有凶
44. 0: 姤 女壯勿用取女
 44. 1: 擊于金柅貞吉有攸往見凶羸豕孚蹢躅
 44. 2: 包有魚无咎不利賓
 44. 3: 臀无膚其行次且厲无大咎
 44. 4: 包无魚起凶
 44. 5: 以杞包瓜含章有隕自天
 44. 6: 姤其角吝无咎
45. 0: 萃 亨王假有廟利見大人亨利貞用大牲吉利有攸往
 45. 1: 有孚不終乃亂乃萃若號一握爲笑勿恤往无咎
 45. 2: 引吉无咎孚乃利用輪
 45. 3: 萃如嗟如无攸利往无咎小吝
 45. 4: 大吉无咎
 45. 5: 萃有位无咎匪孚元永貞悔亡
 45. 6: 齋咨涕洟无咎
46. 0: 升 元亨用見大人勿恤南征吉
 46. 1: 允升大吉
 46. 2: 孚乃利用輪无咎
 46. 3: 升虛邑
 46. 4: 王用享于岐山吉无咎
 46. 5: 貞吉升階
 46. 6: 冥升利于不息之貞
47. 0: 困 亨貞大人吉无咎有言不信
 47. 1: 臀困于株木入于幽谷三歲不覿
 47. 2: 困于酒食朱紱方來利用享祀征凶无咎
 47. 3: 困于石據于蒺藜入于其宮不見其妻凶
 47. 4: 來徐徐困于金車吝有終
 47. 5: 劓劓困于赤紱乃徐有巽利用祭祀
 47. 6: 困于葛藟于臲臲曰動悔有悔征吉

48. 0: 井 改邑不改井无妄元得往來井井汜至亦未結井羸其瓶凶
 48. 1: 井泥不食舊井无食
 48. 2: 井谷射鮒甕敝漏
 48. 3: 井渫不食爲我心恻可用汲王明並受其福
 48. 4: 井甃无咎
 48. 5: 井冽寒泉食
 48. 6: 井收勿幕有孚元吉
49. 0: 革 巳日乃孚元亨利貞悔亡
 49. 1: 鞶用黃牛之革
 49. 2: 巳日乃革之征吉无咎
 49. 3: 征凶貞厲革言三就有孚
 49. 4: 悔亡有孚改命吉
 49. 5: 大人虎變未占有孚
 49. 6: 君子豹變小人革面征凶居貞吉
50. 0: 鼎 元吉亨
 50. 1: 鼎顛趾利出否得妾以其子无咎
 50. 2: 鼎有實我仇有疾不我能即吉
 50. 3: 鼎耳革其行塞雉膏不食方雨否悔終吉
 50. 4: 鼎折足覆公餗其形渥凶
 50. 5: 鼎實耳金鉉利貞
 50. 6: 鼎玉鉉大吉无不利
51. 0: 震 亨震來虩虩笑言啞啞震驚百里不喪匕鬯
 51. 1: 震來虩虩後笑言啞啞吉
 51. 2: 震來厲億萬貝于九陵勿逐七日得
 51. 3: 震蘇蘇震行无咎
 51. 4: 震遂泥
 51. 5: 震往來厲意无喪有事
 51. 6: 震索索視矍矍征凶震不于其躬于其鄰无咎婚媾有言
52. 0: 艮 其背不獲其身行其庭不見其人无咎
 52. 1: 艮其趾无咎利永貞
 52. 2: 艮其腓不拯其隨其心不快
 52. 3: 艮其限列其夤厲熏心
 52. 4: 艮其身无咎
 52. 5: 艮其輔言有序悔亡
 52. 6: 教艮吉
53. 0: 漸 女歸吉利貞
 53. 1: 鴻漸于干小子厲有言无咎
 53. 2: 鴻漸于陸飲食衎衎言
 53. 3: 鴻漸于陸夫征不復婦孕不育凶利禦寇
 53. 4: 鴻漸于木或得其桷无咎
 53. 5: 鴻漸于陸婦三歲不孕終莫之勝吉
 53. 6: 鴻漸于陸其羽可用爲儀吉

54. 0: 歸妹 征凶无攸利
 54. 1: 歸妹以婦跛能履征吉
 54. 2: 眇能視利幽人之貞
 54. 3: 歸妹以須反歸以婦
 54. 4: 歸妹愆期遲歸有時
 54. 5: 帝乙歸妹其君之袂不如其婦之袂良月幾望吉
 54. 6: 女承筐无實士刲羊无血无攸利
55. 0: 豐 亨王假之勿憂宜日中
 55. 1: 遇其配主雖旬无咎往有尙
 55. 2: 豐其蔀日中見斗往得疑疾有孚發若吉
 55. 3: 豐其沛日中見沫折其右肱无咎
 55. 4: 豐其蔀日中見斗遇其夷主吉
 55. 5: 來章有慶譽吉
 55. 6: 豐其屋蔀其家闕其戶闕其无人三歲不覿凶
56. 0: 旅 小亨旅貞吉
 56. 1: 旅瑣瑣斯其所取災
 56. 2: 旅即次懷其資得童僕貞
 56. 3: 旅焚其次喪其童僕貞厲
 56. 4: 旅于處得其資斧我心不快
 56. 5: 射雉一矢亡終以譽命
 56. 6: 鳥焚其巢旅人先笑後號眇喪牛于易凶
57. 0: 巽 小亨利有攸往利見大人
 57. 1: 進退利武人之貞
 57. 2: 巽在牀下用史巫紛若吉无咎
 57. 3: 頻巽吝
 57. 4: 悔亡田獲三品
 57. 5: 貞吉悔亡无不利无初有終先庚三日後庚三日吉
 57. 6: 巽在牀下喪其資斧貞凶
58. 0: 兌 亨利貞
 58. 1: 和兌吉
 58. 2: 孚兌吉悔亡
 58. 3: 來兌凶
 58. 4: 商兌未寧介疾有喜
 58. 5: 孚于剝有厲
 58. 6: 引兌
59. 0: 渙 亨王假有廟利涉大川利貞
 59. 1: 用拯馬壯吉
 59. 2: 渙奔其机悔亡
 59. 3: 渙其躬无悔
 59. 4: 渙其群元吉渙有丘匪夷所思
 59. 5: 渙汗其大號渙王居无咎
 59. 6: 渙其血去逖出无咎

60. 0: 節 亨苦節不可貞
 60. 1: 不出戶庭无咎
 60. 2: 不出門庭凶
 60. 3: 不節若則嗟若无咎
 60. 4: 安節亨
 60. 5: 甘節吉往有尙
 60. 6: 苦節貞凶悔亡
61. 0: 中孚 豚魚吉利涉大川利貞
 61. 1: 虞吉有他不燕
 61. 2: 鳴鶴在陰其子和之我有好爵吾與爾靡之
 61. 3: 得敵或鼓或罷或泣或歌
 61. 4: 月幾望馬匹亡无咎
 61. 5: 有孚擊如无咎
 61. 6: 翰音登于天貞凶
62. 0: 小過 亨利貞可小事不可大事飛鳥遺之音不宜上宜下大吉
 62. 1: 飛鳥以凶
 62. 2: 過其祖遇其妣不及其君遇其臣无咎
 62. 3: 弗過防之從或戕之凶
 62. 4: 无咎弗過遇之往厲必戒勿用永貞
 62. 5: 密雲不雨自我西郊公弋取彼在穴
 62. 6: 弗遇過之飛鳥離之凶是謂災眚
63. 0: 既濟 亨小利貞初吉終亂
 63. 1: 曳其輪濡其尾无咎
 63. 2: 婦喪其茀勿逐七日得
 63. 3: 高宗伐鬼方三年克之小人勿用
 63. 4: 緇有衣袽終日戒
 63. 5: 東鄰殺牛不如西鄰之禴祭實受其福
 63. 6: 濡其首厲
64. 0: 未濟 亨小狐汔濟濡其尾无攸利
 64. 1: 濡其尾吝
 64. 2: 曳其輪貞吉
 64. 3: 未濟征凶利涉大川
 64. 4: 貞吉悔亡震用伐鬼方三年有賞于大國
 64. 5: 貞吉无悔君子之光有孚吉
 64. 6: 有孚于飲酒无咎濡其首有孚失是

| | | |
|--|---|---|
| <p>一 RAD. NO. 1 + 0 STROKES. 5 OCCURRENCES.</p> | <p>38. 6+: 睽狐見豕負塗載鬼 一車 41. 3: 三人行則損一人 一人行則得其友 41. 3: 三人行則損一人 一人行則得其友 45. 1+: 有孚不終乃亂乃萃若號 一握為笑 56. 5: 射雉 一矢亡終以譽命</p> | <p>gī < *iēt (394a) 一 one</p> |
| <p>七 RAD. NO. 1 + 1 STROKES.</p> | <p>+24. 0: 七日來復利有攸往 +51. 2: 蹇于九陵勿逐 七日得 63. 2: 婦喪其茀勿逐 七日得</p> | <p>qī < *ts'iēt (400a) 七 seven</p> |
| <p>三 RAD. NO. 1 + 2 STROKES. 23 OCCURRENCES.</p> | <p>+ 4. 0: 初筮告再三瀆瀆則不告利貞 + 5. 6: 有不速之客三人來敬之終吉 6. 2: 不克訟歸而逋其邑人三百戶无眚 6. 6: 或錫之鞶帶終朝三褫之 7. 2: 在師中吉无咎王三錫命 8. 5: 顯比王用三驅矢前禽邑人不戒吉 13. 3: 伏戎于莽升其高陵三歲不興 +18. 0: 先甲三日後甲三日 +18. 0: 先甲三日後甲三日 29. 6: 係用徽纆寘于囊棘三歲不得凶 35. 0: 晉康侯用錫馬蕃庶晝日三接 +36. 1+: 君子于行三日不食 40. 2: 田獲三狐得黃矢貞吉 41. 3: 三人行則損一人一人行則得其友 47. 1: 臀困于株木入于幽谷三歲不覿 49. 3: 征凶貞厲卒言三就有孚 53. 5: 鴻漸于陸婦三歲不孕終莫之勝吉 +55. 6: 三歲不覿凶 57. 4: 悔亡田獲三品 +57. 5: 先庚三日後庚三日吉 +57. 5: 先庚三日後庚三日吉 63. 3: 高宗伐鬼方三年克之小人勿用 +64. 4: 震用伐鬼方三年有賞于大國</p> | <p>sān < *sam (648a) 三 three</p> |
| <p>上 RAD. NO. 1 + 2 STROKES.</p> | <p>48. 6: 公用射隼于高墉之上獲之无不利 +62. 0: 飛鳥遺之音不宜上宜下大吉</p> | <p>shàng < *ɕiɑŋ (726a) 上 top, above, go up</p> |
| <p>下 RAD. NO. 1 + 2 STROKES.</p> | <p>57. 2: 哭在牀下用史巫紛若吉无咎 57. 6: 哭在牀下喪其資斧貞凶 +62. 0: 飛鳥遺之音不宜上宜下大吉</p> | <p>xià < *ɕi'ɑ (35a) 下 beneath, go down</p> |
| <p>丈 RAD. NO. 1 + 2 STROKES.</p> | <p>7. 0: 師貞丈人吉无咎 17. 2: 係小子失丈夫 17. 3: 係丈夫失小子隨有求得利居貞</p> | <p>zhàng < *d'iaŋ (722a) 丈 strong, grown (man)</p> |

| | | | |
|-----------|--|----------------|---------------------------|
| 不 | RAD. NO. 1 + 3 STROKES. 97 OCCURRENCES. | | bù < #puat (999a) not |
| 2. 2 : | 直方大 | 不習无不利 | |
| 2. 2 : | 直方大不習无 | 不利 | |
| + 3. 2 : | 匪寇婚媾女子贞 | 不字十年乃字 | |
| + 3. 3 : | 君子幾 | 不如舍往吝 | |
| 3. 4 : | 乘馬班如求婚媾往吉无 | 不利 | |
| + 4. 0 : | 初筮告再三瀆瀆則 | 不告利贞 | |
| 4. 3 : | 勿用取女見金夫 | 不有躬无攸利 | |
| 4. 6 : | 擊蒙 | 不利爲寇利禦寇 | |
| + 5. 6 : | 有 | 不速之客三人來敬之終吉 | |
| + 6. 0 : | 利見大人 | 不利涉大川 | |
| 6. 1 : | | 不永所事小有言終吉 | |
| 6. 2 : | | 不克訟歸而逋其邑人三百户无眚 | |
| 6. 4 : | | 不克訟復即命渝安贞吉 | |
| + 8. 0 : | | 不寧方來後夫凶 | |
| 8. 5 : | 顯比王用三驅失前禽邑人 | 不誡吉 | |
| 9. 0 : | 小畜亨密雲 | 不雨自我西郊 | |
| 10. 0 : | 履虎尾 | 不咥人亨 | |
| 11. 2+ : | 包荒用馮河 | 不遠遺朋亡 | |
| 11. 3+ : | 无平不陂无往 | 不復 | |
| 11. 3+ : | 无平 | 不陂无往不復 | |
| 11. 4 : | 翩翩 | 不富以共鄰不成以孚 | |
| 11. 4 : | 翩翩不富以共鄰 | 不成以孚 | |
| 12. 0 : | 否之匪人 | 不利君子貞大往小來 | |
| 13. 3 : | 伏戎于莽升其高陵三歲 | 不興 | |
| 14. 6 : | 目天祐之吉无 | 不利 | |
| 15. 4 : | 无 | 不利撝撝 | |
| 15. 5 : | 不富以共鄰利用僕伐无 | 不利 | |
| 15. 5 : | | 不富以共鄰利用僕伐无不利 | |
| 16. 2 : | 介于石 | 不終日貞吉 | |
| 16. 5 : | 貞疾恆 | 不死 | |
| 18. 2 : | 幹母之蠱 | 不可貞 | |
| 18. 6 : | | 不事王侯高尚其事 | |
| 19. 2 : | 咸臨吉无 | 不利 | |
| 20. 0 : | 觀蠱而 | 不薦有孚顯若 | |
| 23. 0 : | 剝 | 不利有攸往 | |
| 23. 5 : | 貫魚以宮人寵无 | 不利 | |
| 23. 6 : | 碩果 | 不食君子得與小人剝廬 | |
| 24. 1 : | | 不遠復无祗悔元吉 | |
| + 24. 6 : | 至于十年 | 不克征 | |
| + 25. 0 : | 其匪正有眚 | 不利有攸往 | |
| 25. 2 : | 不耕獲 | 不菑舍則利有攸往 | |
| 25. 2 : | | 不耕獲不菑舍則利有攸往 | |
| 26. 0 : | 大畜利貞 | 不家食言利涉大川 | |
| 27. 5 : | 拂經居貞吉 | 不可涉大川 | |
| 28. 2 : | 枯楊生稊老夫得其女妻无 | 不利 | |
| 29. 5 : | 坎 | 不盈祗既平无咎 | |
| 29. 6 : | 係用徽纆寘于叢棘三歲 | 不得凶 | |
| + 30. 3 : | | 不鼓缶而歌則大耋之嗟凶 | |

不

| | | |
|-----------|--------------|---------------|
| 32. 3 : | | 不恆其德或承之羞貞吝 |
| 33. 6 : | 肥遯无 | 不利 |
| 34. 4 : | 貞吉悔亡藩決 | 不羸壯于大輿之輹 |
| 34. 6+ : | 抵羊觸藩不能退 | 不能遂 |
| 34. 6+ : | 抵羊觸藩 | 不能退不能遂 |
| 35. 5 : | 悔亡失得勿恤往吉无 | 不利 |
| +36. 1+ : | 君子于行三日 | 不食 |
| 36. 3 : | 明夷于南狩得其大首 | 不可疾貞 |
| 36. 6 : | | 不明晦初登于天後入于地 |
| 39. 0 : | 蹇利西南 | 不利東北利見大人貞吉 |
| 40. 6 : | 公用射隼于高墉之上獲之无 | 不利 |
| +43. 0 : | 告自邑 | 不利即戎利有攸往 |
| 43. 1 : | 壯于前趾往 | 不勝為咎 |
| +43. 4 : | 牽羊悔亡聞言 | 不信 |
| 44. 2 : | 包有魚无咎 | 不利賓 |
| 45. 1+ : | 有孚 | 不終乃亂乃萃若號一揆為笑 |
| 46. 6 : | 冥升利于 | 不息之貞 |
| 47. 0 : | 困亨貞大人吉无咎有言 | 不信 |
| 47. 1 : | 臀困于株木入于幽谷三歲 | 不覿 |
| +47. 3 : | 入于其宮 | 不見其妻凶 |
| 48. 0+ : | 井改邑 | 不改井无喪无得往來井井 |
| 48. 1 : | 井泥 | 不食舊井无禽 |
| 48. 3+ : | 井渫 | 不食為我心恻可用汲 |
| 50. 2 : | 鼎有實我仇有疾 | 不我能即吉 |
| 50. 3+ : | 鼎耳革其行塞雉膏 | 不食 |
| 50. 6 : | 鼎玉鉉大吉无 | 不利 |
| +51. 0 : | 震聲百里 | 不喪匕鬯 |
| +51. 6 : | 震 | 不于其躬于其鄰无咎婚媾有言 |
| 52. 0+ : | 艮其背 | 不獲其身 |
| +52. 0 : | 行其庭 | 不見其人无咎 |
| 52. 2 : | 艮其腓不拯其隨其心 | 不快 |
| 52. 2 : | 艮其腓 | 不拯其隨其心不快 |
| 53. 3+ : | 鴻漸于陸夫征 | 不復 |
| +53. 3 : | 婦孕 | 不育凶利乘寇 |
| 53. 5 : | 鴻漸于陸婦三歲 | 不孕終其之勝吉 |
| +54. 5+ : | 其君之袂 | 不如其婦之袂良 |
| +55. 6 : | 三歲 | 不覿凶 |
| 56. 4 : | 旅于處得其資斧我心 | 不快 |
| 57. 5+ : | 貞吉悔亡无 | 不利无初有終 |
| 60. 0 : | 節亨苦節 | 不可貞 |
| 60. 1 : | | 不出戶庭无咎 |
| 60. 2 : | | 不出門庭凶 |
| 60. 3 : | | 不節若則嗟若无咎 |
| 61. 1 : | 虞吉有他 | 不燕 |
| 62. 0+ : | 小過亨利貞可小事 | 不可大事 |
| +62. 0 : | 飛鳥遺之音 | 不宜上宜下大吉 |
| +62. 2 : | | 不及其君遇其臣无咎 |
| 62. 5 : | 密雲 | 不雨自我西郊公弋取彼在穴 |
| 63. 5+ : | 東鄰殺牛 | 不如西鄰之禴祭 |

| | | | |
|---|--|---|--|
| 且 | RAD. NO. 1 + 4 STROKES. 5 OCCURRENCES. | 來之坎坎險且枕入于坎窞勿用 見與曳其牛犁其人天且劓 負且乘致寇至貞吝 臀无膚其行次且 臀无膚其行次且厲无大咎 | qiě < #ts'iǎ (46a) > and |
| 丘 | RAD. NO. 1 + 4 STROKES. | 賁于丘園束帛委裘吝終吉 顛頭拂經于丘頤征凶 渙其群元吉渙有丘匪夷所思 | qiū < #k'iüŋ (994a) > wound, hill |
| 並 | RAD. NO. 1 + 8 STROKES. | 王明並受其福 | bìng < #b'ieŋ (848b) > together, all |
| 中 | RAD. NO. 2 + 3 STROKES. 14 OCCURRENCES. | 即鹿無虞惟入于林中 訟有孚窒惕中吉終凶 在師中吉无咎王三錫命 得尚于中行 中行獨復 无攸遂在中饋貞吉 有孚中行告公用圭 中行告公從利用爲依遷國 萬陸夫夫中行无咎 豐亨王假之勿憂宜日中 豐其蔀日中見斗 豐其沛日中見沫折其右肱无咎 豐其蔀日中見斗遇其夷主吉 中孚豚魚吉利涉大川利貞 | zhōng < #t'iōŋ (1887a) > middle, hit target |
| 主 | RAD. NO. 3 + 4 STROKES. 5 OCCURRENCES. | 君子有攸往先迷後得主 有攸往主人有言 遇主于巷无咎 遇其配主雖旬无咎往有尚 | zhǔ < #t'iu (129a) > host, master |
| 乃 | RAD. NO. 4 + 1 STROKES. 9 OCCURRENCES. | 匪寇婚媾女子貞不字十年乃字 拘係之乃從維之王用亨于西山 有孚不終乃亂乃萃若號一握爲笑 有孚不終乃亂乃萃若號一握爲笑 引吉无咎孚乃利用禴 孚乃利用禴无咎 剝則困于赤紱乃徐有說利用祭記 萃已日乃孚元亨利貞悔亡 已日乃萃之征吉无咎 | nǎi < #nəŋ (945a) > then, and |

之 RAD. NO. 4 + 3 STROKES.

78 OCCURRENCES.

- 2. 0+: 坤元亨利牝馬之貞
- + 5. 6 : 有不速之客三人來敬之終吉
- + 5. 6 : 有不速之客三人來敬之終吉
- 6. 6 : 或錫之鞶帶終朝三褫之
- 6. 6 : 或錫之鞶帶終朝三褫之
- 8. 1+: 有孚比之元咎
- 8. 2 : 比之自內貞吉
- 8. 3 : 比之匪人
- 8. 4 : 外比之貞吉
- 8. 6 : 比之无首凶
- 12. 0 : 否之匪人不利君子貞大往小來
- 14. 6 : 自天祐之吉无不利
- 17. 6 : 拘係之乃從維之王用亨于西山
- 17. 6 : 拘係之乃從維之王用亨于西山
- 18. 1 : 幹父之蠱有子考无咎厲終吉
- 18. 2 : 幹母之蠱不可貞
- 18. 3 : 幹父之蠱小有悔无大咎
- 18. 4 : 裕父之蠱往見吝
- 18. 5 : 幹父之蠱用譽
- 19. 3 : 甘臨无攸利既憂之无咎
- 19. 5 : 知臨大君之宜吉
- 20. 4 : 觀國之光利用賓于王
- 23. 3 : 剝之无咎
- +25. 3 : 行人之得邑人之災
- 25. 3+: 无妄之災或擊之牛
- +25. 3 : 行人之得邑人之災
- 25. 3+: 无妄之災或擊之牛
- 25. 5 : 无妄之疾勿藥有喜
- 26. 4 : 童牛之牯元吉
- 26. 5 : 豶豕之牙吉
- 26. 6 : 何天之衝亨
- 29. 3 : 來之坎坎險且枕入于坎窞勿用
- 30. 1 : 履錯然敬之无咎
- 30. 3+: 日昃之離
- +30. 3 : 不鼓缶而歌則大耋之嗟凶
- 32. 3 : 不恆其德或承之羞貞吝
- 33. 2 : 執之用黄牛之革莫之勝說
- 33. 2 : 執之用黄牛之革莫之勝說
- 33. 2 : 執之用黄牛之革莫之勝說
- 34. 4 : 貞吉悔亡藩决不羸壯于大與之輿
- 36. 4 : 入于左腹獲明夷之心于出門庭
- 36. 5 : 箕子之明夷利貞
- +38. 6+: 先張之弧後說之弧
- +38. 6+: 先張之弧後說之弧
- 39. 2 : 王臣蹇蹇匪躬之故
- 40. 6 : 公用射隼于高墉之上獲之无不利
- 40. 6 : 公用射隼于高墉之上獲之无不利
- +41. 0 : 曷之用二簋可用享

zhī (𠄎) (962a)
 modif. particle, it

之

| | | | | |
|---|-----------|-----------------|--|------------------------|
| 之 | 41. 1 : | 已事遄往无咎酌福之 | | |
| | 41. 2 : | 利貞征凶弗損益之 | | |
| | 41. 5 : | 或益之十朋之龜弗克違元吉 | | |
| | 41. 5 : | 或益之十朋之龜弗克違元吉 | | |
| | 41. 6+ : | 弗損益之无咎貞吉 | | |
| | 42. 2+ : | 或益之十朋之龜弗克違 | | |
| | 42. 2+ : | 或益之十朋之龜弗克違 | | |
| | 42. 3+ : | 益之用凶事无咎 | | |
| | 42. 6 : | 莫益之或擊之立心勿恆凶 | | |
| | 42. 6 : | 莫益之或擊之立心勿恆凶 | | |
| | 46. 6 : | 冥升利于不息之貞 | | |
| | 49. 1 : | 蒙用黃牛之革 | | |
| | 49. 2 : | 巳日乃革之征吉无咎 | | |
| | 53. 5 : | 鴻漸于陸婦三歲不孕終莫之勝吉 | | |
| | 54. 2 : | 眇能視利幽人之貞 | | |
| | +54. 5+ : | 美君之袂不如其婦之袂良 | | |
| | +54. 5+ : | 美君之袂不如其婦之袂良 | | |
| | 55. 0 : | 豐亨王假之勿憂宜日中 | | |
| | 57. 1 : | 進退利武人之貞 | | |
| | +61. 2 : | 我有好爵吾與爾靡之 | | |
| | 61. 2+ : | 鳴鶴在陰其子和之 | | |
| | +62. 0 : | 飛鳥遺之音不宜上宜下大吉 | | |
| | 62. 3 : | 弗過防之從或戕之凶 | | |
| | 62. 3 : | 弗過防之從或戕之凶 | | |
| | 62. 4 : | 无咎弗過遇之往厲必戒勿用永貞 | | |
| | 62. 6 : | 弗過過之飛鳥離之凶是謂災眚 | | |
| | 62. 6 : | 弗過過之飛鳥離之凶是謂災眚 | | |
| | 63. 3 : | 高宗伐鬼方三年克之小人勿用 | | |
| | 63. 5+ : | 東鄰殺牛不如西鄰之禴祭 | | |
| | 64. 5 : | 貞吉无悔君子之光有孚吉 | | |
| 乘 | RAD. NO. | 4 + 9 STROKES. | | chéng < ʈʰiəŋ (895a) > |
| | | 5 OCCURRENCES. | | drive, ride, mount |
| | 3. 2+ : | 屯如逴如乘馬班如 | | |
| | 3. 4 : | 乘馬班如求婚講往吉无不利 | | |
| | 3. 6 : | 乘馬班如泣血漚如 | | |
| | 13. 4 : | 乘其墉弗克攻吉 | | |
| | 40. 3 : | 負且乘致寇至貞吝 | | |
| 乙 | RAD. NO. | 5 + 0 STROKES. | | yǐ < ʈʰiət (585a) > |
| | 11. 5 : | 帝乙歸妹以祉元吉 | | 2nd heavenly stem |
| | 54. 5+ : | 帝乙歸妹 | | |
| 九 | RAD. NO. | 5 + 1 STROKES. | | jiǔ < ʈʰiǔŋ (992a) > |
| | +51. 2 : | 蹇于九陵勿逐七日得 | | nine |
| 乾 | RAD. NO. | 5 + 10 STROKES. | | qián < ʈʰʂiən (148c) > |
| | | 5 OCCURRENCES. | | vigorous appearance |
| | 1. 0 : | 乾元亨利貞 | | |
| | 1. 3 : | 君子終日乾乾夕惕若厲无咎 | | |
| | 1. 3 : | 君子終日乾乾夕惕若厲无咎 | | |
| | 21. 4 : | 噬乾肺得金矢利艱貞吉 | | |
| | 21. 5 : | 噬乾肉得黃金貞厲无咎 | | |
| | | | | gān < ʈʰkân (148c) > |
| | | | | dry |

亂 RAD. NO. 5 + 12 STROKES.
45. 1+: 有孚不終乃亂乃萃若號一握為笑

63. 0: 既濟亨小利貞初吉終亂

事 RAD. NO. 6 + 7 STROKES.

11 OCCURRENCES.

- 2. 3: 含革可貞或從王 事无成有終
- 6. 1: 不永所 事小有言終吉
- 6. 3: 食舊德貞厲終吉或從王 事无成
- 18. 6: 不 事王侯高尚其事
- 18. 6: 不事王侯高尚其事
- 38. 0: 睽小 事吉
- 41. 1: 已 事遠往无咎酌損之
- 42. 3+: 益之用凶 事无咎
- 51. 5: 震往來厲意无喪有事
- 62. 0+: 小過亨利貞可小事不可大事
- 62. 0+: 小過亨利貞可小事不可大事

二 RAD. NO. 7 + 0 STROKES.

+41. 0: 易之用 二筮可用事

干 RAD. NO. 7 + 1 STROKES.

77 OCCURRENCES.

- 2. 6: 龍戰 干野共血玄黃
- 3. 3+: 即鹿無虞惟入 干林中
- 5. 1: 需 干郊利用恆无咎
- 5. 2: 需 干沙小有言終吉
- 5. 3: 需 干泥致寇至
- 5. 4: 需 干血出自穴
- 5. 5: 需 干酒食貞吉
- 5. 6+: 入 干穴
- +10. 3: 武人為 干大君
- +11. 2: 得尚 干中行
- +11. 3: 艱貞无咎勿恤其孚 干食有福
- 11. 6: 城復 干隍勿用師自邑告命貞吝
- 12. 5: 休否大人吉其亡其亡繫 干苞桑
- 13. 0: 同人 干野亨利涉大川利君子貞
- 13. 1: 同人 干門无咎
- 13. 2: 同人 干宗吝
- 13. 3: 伏戎 干莽升其高陵三歲不興
- 13. 6: 同人 干郊无悔
- 14. 3: 公用亨 干天子小人弗克
- 16. 2: 介 干石不終日貞吉
- 17. 5: 孚 干嘉吉
- 17. 6: 拘係之乃從維之王用亨 干西山
- 19. 0: 臨元亨利貞至 干八月有凶
- 20. 4: 觀國之光利用賓 干王
- 22. 5: 賁 干丘園束帛戔戔吝終吉
- +24. 6: 至 干十年不克征
- 27. 2: 頤頤拂經 干丘頤征凶
- 29. 1: 習坎入 干坎吝凶
- 29. 3: 來之坎坎險且枕入 干坎吝勿用
- 29. 6: 係用徽纆貞 干震棘三歲不得凶

luàn (#luàn (188c))
disorderly, a mess

shì (#dʒ'isg (97ia))
serve, service

èr (#niar (564a))
two

yú (#giwo (97a))
at, to, in

亂

事

二

干

| | | | |
|---|-----------|------------|----------------|
| 于 | 34. 1 : | | 壯于趾征凶有孚 |
| | 34. 4 : | 貞吉悔亡藩决不羸壯 | 于大輿之輓 |
| | 34. 5 : | | 獲羊于易无悔 |
| | 35. 2 : | 晉如愁如貞吉受茲介福 | 于其王母 |
| | 36. 1+ : | | 明夷于飛垂其翼 |
| | +36. 1+ : | | 君子于行三日不食 |
| | 36. 2 : | | 明夷夷于左股用拯馬壯吉 |
| | 36. 3 : | | 明夷于南狩得其大首不可疾貞 |
| | 36. 4 : | | 入于左腹獲明夷之心于出門庭 |
| | 36. 4 : | 入于左腹獲明夷之心 | 于出門庭 |
| | 36. 6 : | 不明晦初登于天後入 | 于地 |
| | 36. 6 : | 不明晦初登于天後入 | 于地 |
| | 38. 2 : | | 遇主于巷无咎 |
| | 40. 5 : | 君子維有解言有孚 | 于小人 |
| | 40. 6 : | 公用射隼 | 于高墉之上獲之无不利 |
| | +42. 2 : | 永貞吉王用享 | 于帝吉 |
| | 43. 0+ : | 夫揚 | 于王庭孚號有厲 |
| | 43. 1 : | | 壯于前趾往不勝爲咎 |
| | 43. 3+ : | | 壯于頄有凶 |
| | 44. 1+ : | | 擊于金柅貞吉 |
| | 46. 4 : | 王用亨 | 于岐山吉无咎 |
| | 46. 6 : | 冥升利 | 于不惠之貞 |
| | 47. 1 : | 臀困 | 于株木入于幽谷三歲不覿 |
| | 47. 1 : | 臀困于株木入 | 于幽谷三歲不覿 |
| | 47. 2+ : | | 困于酒食朱紱方來 |
| | +47. 3 : | | 入于美宮不見其妻凶 |
| | 47. 3+ : | | 困于石據于蒺藜 |
| | 47. 3+ : | 困于石據 | 于蒺藜 |
| | 47. 4 : | 來徐徐困 | 于金車吝有終 |
| | 47. 5 : | 剝則困 | 于赤紱乃徐有說利用祭祀 |
| | 47. 6 : | | 困于葛藟于臲臲曰動悔有悔征吉 |
| | 47. 6 : | 困于葛藟 | 于臲臲曰動悔有悔征吉 |
| | +51. 2 : | | 蹇于九陵勿逐七日得 |
| | +51. 6 : | 震不于其躬 | 于其鄰无咎婚媾有言 |
| | +51. 6 : | 震不于其躬 | 于其鄰无咎婚媾有言 |
| | 53. 1 : | 鴻漸 | 于干小子厲有言无咎 |
| | 53. 2 : | 鴻漸 | 于陸飲食衎衎吉 |
| | 53. 3+ : | 鴻漸 | 于陸夫征不復 |
| | 53. 4 : | 鴻漸 | 于木或得其桷无咎 |
| | 53. 5 : | 鴻漸 | 于陸婦三歲不孕終莫之勝吉 |
| | 53. 6 : | 鴻漸 | 于陸其羽可用爲儀吉 |
| | 56. 4 : | 旅 | 于處得其資斧我心不快 |
| | +56. 6 : | 獲牛 | 于易凶 |
| | 58. 5 : | 孚 | 于剝有厲 |
| | 61. 6 : | 翰音登 | 于天貞凶 |
| | +64. 4 : | 震用伐鬼方三年有賞 | 于大國 |
| | 64. 6 : | 有孚 | 于飲酒无咎濡其首有孚失是 |

井 RAD. NO. 7 + 2 STROKES.
12 OCCURRENCES.

- +48. 0 : 迄至亦未結井羸其瓶凶
- 48. 0+ : 井改邑不改井无喪无得往來井井
- 48. 0+ : 井改邑不改井无喪无得往來井井
- 48. 0+ : 井改邑不改井无喪无得往來井井
- 48. 0+ : 井改邑不改井无喪无得往來井井
- 48. 1 : 井泥不食舊井无禽
- 48. 1 : 井泥不食舊井无禽
- 48. 2 : 井谷射耐甕敝漏
- 48. 3+ : 井濼不食爲我心惻可用汲
- 48. 4 : 井甃无咎
- 48. 5 : 井冽寒泉食
- 48. 6 : 井收勿吝有孚元吉

亡 RAD. NO. 8 + 1 STROKES.
24 OCCURRENCES.

- 11. 2+ : 包荒用馮河不遐遺朋亡
- 12. 5 : 休否大人吉其亡其亡擊于苞桑
- 12. 5 : 休否大人吉其亡其亡擊于苞桑
- 31. 4 : 貞吉悔亡憧憧往來朋從爾思
- 32. 2 : 悔亡
- 34. 4 : 貞吉悔亡藩决不羸壯于大輿之輹
- 35. 3 : 衆允悔亡
- 35. 5 : 悔亡失得勿恤往吉无不利
- 37. 1 : 閑有家悔亡
- 38. 1 : 悔亡喪馬勿逐自復見惡人无咎
- 38. 5 : 悔亡厥宗噬膚往何咎
- +43. 4 : 牽羊悔亡聞言不信
- 45. 5 : 萃有位无咎匪孚元永貞悔亡
- 49. 0 : 萃已日乃孚元亨利貞悔亡
- 49. 4 : 悔亡有孚改命吉
- 52. 5 : 艮其輔言有序悔亡
- 56. 5 : 射雉一矢亡終以譽命
- 57. 4 : 悔亡田獲三品
- 57. 5+ : 貞吉悔亡无不利元初有終
- 58. 2 : 孚兌吉悔亡
- 59. 2 : 渙奔其机悔亡
- 60. 6 : 苦節貞凶悔亡
- 61. 4 : 月幾望馬匹亡无咎
- 64. 4+ : 貞吉悔亡

亢 RAD. NO. 8 + 2 STROKES.

1. 6 : 亢龍有悔

交 RAD. NO. 8 + 4 STROKES.

- 14. 1 : 无交害匪咎艱則无咎
- 14. 5 : 厥孚交如威如吉
- 17. 1 : 官有渝貞吉出門交有功
- 38. 4 : 睽孤遇元夫交孚厲无咎

jǐng < #tsjǐng (819a) > 井
well

wáng < #wiwáng (742a) > 亡
go away, disappear

kàng < #k'àng (698a) > 亢
gully, haughty

jiāo < #kǒg (1166a) > 交
crossed, fetters

亦 RAD. NO. 8 + 4 STROKES.

+48. 0 :

迄至亦未編井羸美瓶凶

亨 RAD. NO. 8 + 5 STROKES.

47 OCCURRENCES.

1. 0 :

乾元亨利貞

2. 0+ :

坤元亨利牝馬之貞

3. 0 :

屯元亨利貞勿用有攸往利建侯

4. 0+ :

蒙亨匪我求童蒙童蒙求我

5. 0 :

需有孚光亨貞吉利涉大川

9. 0 :

小畜亨密雲不雨自我西郊

10. 0 :

履虎尾不咥人亨

11. 0 :

泰小往大來吉亨

12. 1 :

拔茅茹以其彙貞吉亨

12. 2 :

包承小人吉大人否亨

13. 0 :

同人于野亨利涉大川利君子貞

14. 0 :

大有元亨

14. 3 :

公用亨于天子小人弗克

15. 0 :

謙亨君子有終

17. 0 :

隨元亨利貞无咎

17. 6 :

拘係之乃從維之王用亨于西山

18. 0+ :

蠱元亨利涉大川

19. 0 :

臨元亨利貞至于八月有凶

21. 0 :

噬嗑亨利用獄

22. 0 :

賁亨小利有攸往

24. 0+ :

復亨出入无疾朋來无咎反復其道

25. 0+ :

无妄元亨利貞

26. 6 :

何天之衢亨

28. 0 :

大過棟撓利有攸往亨

29. 0 :

習坎有孚維心亨行有尚

30. 0 :

離利貞亨畜牝牛吉

31. 0 :

咸亨利貞取女吉

32. 0 :

恆亨无咎利貞利有攸往

33. 0 :

遯亨小利貞

45. 0+ :

萃王假有廟利見大人

+45. 0 :

亨利貞用大牲吉利有攸往

46. 0 :

升元亨用見大人勿恤南征吉

46. 4 :

王用亨于岐山吉无咎

47. 0 :

困亨貞大人吉无咎有言不信

49. 0 :

萃已日乃孚元亨利貞悔亡

50. 0 :

鼎元吉亨

51. 0+ :

震亨震來虩虩笑言啞啞

55. 0 :

豐亨王假之勿憂宜日中

56. 0 :

旅小亨旅貞吉

57. 0 :

巽小亨利有攸往利見大人

58. 0 :

兌亨利貞

59. 0 :

渙亨王假有廟利涉大川利貞

60. 0 :

節亨苦節不可貞

60. 4 :

安節亨

62. 0+ :

小過亨利貞可小事不可大事

63. 0 :

既濟亨小利貞初吉終亂

yì < #ziäk (800a)

also

hēng < #xǎng (716b)

offering, success

未濟 亨 小 狐 沕 濟 瀦 共 尾 无 攸 利

64. 0 : 亨 RAD. NO. 8 + 6 STROKES.

+41. 0 : 曷之用二簋可用亨

+42. 2 : 永貞吉王用亨于帝吉

+47. 2 : 利用亨祀征凶无咎

人 RAD. NO. 9 + 0 STROKES.

55 OCCURRENCES.

1. 2 : 見龍在田利見大人

1. 5 : 飛龍在天利見大人

4. 1 : 發蒙利用刑人用訟桎梏以往吝

+5. 6 : 有不速之客三人來敬之終吉

+6. 0 : 利見大人不利涉大川

6. 2 : 不克訟歸而逋其邑人三百戶无眚

7. 0 : 師貞丈人吉无咎

7. 6 : 大君有命開國承家小人勿用

8. 3 : 比之匪人

8. 5 : 顯比王用三驅失前禽邑人不訟吉

10. 0 : 履虎尾不噬人亨

10. 2 : 履道坦坦幽人貞吉

10. 3+ : 眇能視跛能履履虎尾噬人凶

+10. 3 : 武人為于大君

12. 0 : 否之匪人不利君子貞大往小來

12. 2 : 包承小人吉大人否亨

12. 2 : 包承小人吉大人否亨

12. 5 : 休否大人吉其亡其亡擊于苞桑

13. 0 : 同人于野亨利涉大川利君子貞

13. 1 : 同人于門无咎

13. 2 : 同人于宗吝

13. 5 : 同人先號咷而後笑大師克相遇

13. 6 : 同人于郊无悔

14. 3 : 公用亨于天子小人弗克

20. 1 : 童觀小人无咎君子吝

23. 5 : 賁魚以宮人寵无不利

23. 6 : 碩果不食君子得輿小人剥膚

+25. 3 : 行人之得邑人之災

+25. 3 : 行人之得邑人之災

32. 5 : 恆其德貞婦人言夫子凶

33. 4 : 好遯君子吉小人否

34. 3+ : 小人用壯君子用罔貞厲

+36. 1 : 有攸往主人有言

37. 0 : 家人利女貞

37. 3 : 家人嗃嗃悔厲吉婦子嘻嘻終吝

38. 1 : 悔亡喪馬勿逐自復見惡人无咎

38. 3+ : 見與曳其牛掣其人天且劓

39. 0 : 蹇利西南不利東北利見大人貞吉

39. 6 : 往蹇來碩吉利見大人

40. 5 : 君子維有解吉有孚于小人

41. 3 : 三人行則損一人一人行則得其友

41. 3 : 三人行則損一人一人行則得其友

41. 3 : 三人行則損一人一人行則得其友

xiǎng < #xiang (716a) >
treat, offering

亨
享

rén < #nién (308a) >
man, people

人

| | | | | |
|---|----------|-----------------|-------------|---------|
| 人 | 45. 0+: | 萃亨王假有廟利見大人 | 大人 | |
| | 46. 0 : | 升元亨用見大人 | 大人 | 勿恤南征吉 |
| | 47. 0 : | 困亨貞大人 | 大人 | 吉无咎有言不信 |
| | 49. 5 : | | 大人 | 虎變未占有孚 |
| | 49. 6 : | 君子豹變小人 | 小人 | 萃面征凶居貞吉 |
| | +52. 0 : | 行其庭不見其人 | 无咎 | |
| | 54. 2 : | 眇能視利幽人 | 人之貞 | |
| | 55. 6+: | 豐其屋部其家闐其戶闐其无 | 人 | |
| | 56. 6+: | 馬焚其巢旅人 | 先笑後號咷 | |
| | 57. 0 : | 哭小亨利有攸往利見大人 | 大人 | |
| | 57. 1 : | | 進退利武 | 人之貞 |
| | 63. 3 : | 高宗伐鬼方三年克之 | 小人 | 勿用 |
| 仇 | RAD. NO. | 9 + 2 STROKES. | | |
| | 50. 2 : | 鼎有實我仇有疾不我能即 | 吉 | |
| 介 | RAD. NO. | 9 + 2 STROKES. | | |
| | 16. 2 : | | 介于石不終日貞吉 | |
| | 35. 2 : | 晉如愁如貞吉受茲 | 介 | 福于其王母 |
| | 58. 4 : | 商兌未寧 | 介 | 疾有吝 |
| 他 | RAD. NO. | 9 + 3 STROKES. | | |
| | 61. 1 : | 虞吉有他不燕 | | |
| 以 | RAD. NO. | 9 + 3 STROKES. | | |
| | | 23 OCCURRENCES. | | |
| | 4. 1 : | 發蒙利用刑人用說桎梏 | 以往吝 | |
| | 7. 1 : | 師出 | 以律否戒凶 | |
| | 9. 5 : | 有孚學如富 | 以其鄰 | |
| | 11. 1 : | 拔茅茹 | 以其彙征吉 | |
| | 11. 4 : | 翩翩不富 | 以其鄰不戒以孚 | |
| | 11. 4 : | 翩翩不富 | 以其鄰不戒以孚 | |
| | 11. 5 : | 帝乙歸妹 | 以祉元吉 | |
| | 12. 1 : | 拔茅茹 | 以其彙貞吉亨 | |
| | 14. 2 : | 大車 | 以載有攸往无咎 | |
| | 15. 5 : | 不富 | 以其鄰利用僕伐无不利 | |
| | 17. 4 : | 隨有獲貞凶有孚在道 | 以明何咎 | |
| | 23. 1 : | 剝牀 | 以足蔑貞凶 | |
| | 23. 2 : | 剝牀 | 以辨蔑貞凶 | |
| | 23. 4 : | 剝牀 | 以膚凶 | |
| | 23. 5 : | 貫魚 | 以宮人寵无不利 | |
| | +24. 6+: | 用行師終有大敗 | 以美國君凶 | |
| | 44. 5 : | | 以杞包瓜含章有隕自天 | |
| | 50. 1 : | 鼎顛趾利出否得妾 | 以其子无咎 | |
| | 54. 1 : | 歸妹 | 以婦跋能履征吉 | |
| | 54. 3 : | 歸妹以須反歸 | 以婦 | |
| | 54. 3 : | 歸妹 | 以須反歸以婦 | |
| | 56. 5 : | 射雉一矢亡終 | 以譽命 | |
| | 62. 1 : | 飛鳥 | 以凶 | |
| 伐 | RAD. NO. | 9 + 4 STROKES. | | |
| | 15. 5 : | 不富 | 以其鄰利用僕伐无不利 | |
| | 35. 6 : | 晉美角維用 | 伐邑厲吉无咎貞吝 | |
| | 63. 3 : | 高宗 | 伐鬼方三年克之小人勿用 | |
| | +64. 4 : | 震用 | 伐鬼方三年有賞于大國 | |

chóu < #g' iôg (992p))
mate, enemy

jiè < #kăd (327a))
bound up, great

tā < #t'â (4c')
calamity, other

yǐ < #ziəg (976b))
by means of, with, for

fā < #b' iuät (307a))
attack

| | | | | |
|---|---|--|--|---|
| 伏 | RAD. NO. 9 + 4 STROKES. 13. 3 : | 伏戎于莽升其高陵三歲不興 | fú < #b'üük (935a) crouch, hide | 伏 |
| 休 | RAD. NO. 9 + 4 STROKES. 12. 5 : 24. 2 : | 休否大人吉其亡其亡擊于苞桑 休復吉 | xiū < #xiôg (1878a) stop, happy | 休 |
| 何 | RAD. NO. 9 + 5 STROKES. 5 OCCURRENCES. 9. 1 : 17. 4 : 21. 6 : 26. 6 : 38. 5 : | 復自道何其咎吉 隨有獲貞凶有孚在道以明何咎 何校滅耳凶 何天之衝亨 悔亡厥宗噬膚往何咎 | hé < #g'â (1f) what?, bear | 何 |
| 位 | RAD. NO. 9 + 5 STROKES. 45. 5 : | 萃有位无咎匪孚元永貞悔亡 | wèi < #giwed (539a) (high) rank | 位 |
| 作 | RAD. NO. 9 + 5 STROKES. 42. 1 : | 利用爲大作元吉无咎 | zuò < #tsâk (886l) project, ceremony | 作 |
| 來 | RAD. NO. 9 + 6 STROKES. 25 OCCURRENCES. + 5. 6 : + 8. 0 : + 8. 1 : 11. 0 : 12. 0 : 24. 0+ : +24. 0 : 29. 3 : 30. 4 : 31. 4 : 39. 1 : 39. 3 : 39. 4 : 39. 5 : 39. 6 : 40. 0+ : 47. 2+ : 47. 4 : 48. 0+ : 51. 0+ : 51. 1 : 51. 2+ : 51. 5 : 55. 5 : 58. 3 : | 有不速之客三人來敬之終吉 不寧乃來後夫凶 有孚盈缶終來有它吉 泰小往大來吉亨 否之匪人不利君子貞大往小來 復亨出入无疾朋來无咎反復其道 七日來復利有攸往 來之坎坎險且枕入于坎窞勿用 突如其來如焚如死如棄如 貞吉悔亡憧憧往來朋從爾思 往蹇來譽 往蹇來反 往蹇來連 大蹇朋來 往蹇來碩吉利見大人 解利西南无所往其來復吉 困于酒食朱紱万來 來徐徐困于金車吝有終 井改邑不改井无喪无得往來井井 震亨震來虩虩笑言啞啞 震來虩虩後笑言啞啞吉 震來厲僇喪貝 震往來厲意无喪有事 來革有慶譽吉 來兌凶 | lái < #lâg (944a) come, bring | 來 |
| 使 | RAD. NO. 9 + 6 STROKES. 41. 4 : | 損其疾使遄有喜无咎 | shǐ < #sliëg (975n) to cause | 使 |
| 依 | RAD. NO. 9 + 6 STROKES. 42. 4 : | 中行告公從利用爲依遷國 | yī < #iâr (558f) depend on | 依 |

| | | | |
|---|---|---------------|--|
| 侯 | RAD. NO. 9 + 7 STROKES. 5 OCCURRENCES. | | hóu < *g'u (113a)) lord, archer |
| | 3. 0 : | 屯元亨利貞勿用有攸往利建侯 | |
| | 3. 1 : | 晉桓利居貞利建侯 | |
| | 16. 0 : | 豫利建侯行師 | |
| | 18. 6 : | 不事王侯高尚其事 | |
| | 35. 0 : | 晉康侯用錫馬蕃庶晝日三接 | |
| 侵 | RAD. NO. 9 + 7 STROKES. | | qīn < *ts'iam (661c)) invade |
| | 15. 5 : | 不富以其鄰利用侵伐无不利 | |
| 係 | RAD. NO. 9 + 7 STROKES. 5 OCCURRENCES. | | xì < *kieg (876c)) bind |
| | 17. 2 : | 係小子失丈夫 | |
| | 17. 3 : | 係丈夫失小子隨有求得利居貞 | |
| | 17. 6 : | 拘係之乃從維之王用亨于西山 | |
| | 29. 6 : | 係用微纆寘于叢棘三歲不得凶 | |
| | 33. 3 : | 係遜有疾厲音臣妾吉 | |
| 信 | RAD. NO. 9 + 7 STROKES. | | xìn < *siēn (384a)) reliable |
| | +43. 4 : | 羸羊悔亡聞言不信 | |
| | 47. 0 : | 困亨貞大人吉无咎有言不信 | |
| 假 | RAD. NO. 9 + 9 STROKES. | | jiǎ < *kǎ (33c)) go to |
| | 37. 5 : | 王假有家勿恤吉 | |
| | 45. 0+ : | 萃亨王假有廟利見大人 | |
| | 55. 0 : | 豐亨王假之勿憂宜日中 | |
| | 59. 0 : | 渙亨王假有廟利涉大川利貞 | |
| 傾 | RAD. NO. 9 + 11 STROKES. | | qīng < *k'iwəng(828b)) short time |
| | 12. 6 : | 傾否先否後喜 | |
| 僨 | RAD. NO. 9 + 12 STROKES. | | pú < *b'uk (1218b)) slave |
| | 56. 2 : | 旅即次懷其資得童僨貞 | |
| | 56. 3 : | 旅焚其次喪其童僨貞厲 | |
| 儀 | RAD. NO. 9 + 13 STROKES. | | yí < *ngia (2u)) ceremony |
| | 53. 6 : | 鴻漸于陸其羽可用爲儀言 | |
| 億 | RAD. NO. 9 + 13 STROKES. | | yì < *iak (957e)) modal particle |
| | 51. 2+ : | 震來厲億喪貞 | |
| 元 | RAD. NO. 10 + 2 STROKES. 27 OCCURRENCES. | | yuán < *ngiwan (257a)) very, great |
| | 1. 0 : | 乾元亨利貞 | |
| | 2. 0+ : | 坤元亨利牝馬之貞 | |
| | 2. 5 : | 黃裳元吉 | |
| | 3. 0 : | 屯元亨利貞勿用有攸往利建侯 | |
| | 6. 5 : | 訟元吉 | |
| | 8. 0+ : | 比吉原筮元永貞无咎 | |
| | 10. 6 : | 視履考祥其旋元吉 | |
| | 11. 5 : | 帶乙歸妹以祉元吉 | |
| | 14. 0 : | 大有元亨 | |
| | 17. 0 : | 隨元亨利貞无咎 | |
| | 18. 0+ : | 蠱元亨利涉大川 | |
| | 19. 0 : | 臨元亨利貞至于八月有凶 | |
| | 24. 1 : | 不遠復无祗悔元吉 | |
| | 25. 0+ : | 无妄元亨利貞 | |
| | 26. 4 : | 童牛之牯元吉 | |

| | | | | | |
|---|---|----------------|--------------------------------------|--|---|
| | | 黃離元吉 | | | 元 |
| | | 睽孤遇元夫交孚厲无咎 | | | |
| | | 損有孚元吉无咎可貞利有攸往 | | | |
| | | 或益之十朋之龜弗克違元吉 | | | |
| | | 利用爲大作元吉无咎 | | | |
| | | 有孚惠心勿問元吉有孚惠我德 | | | |
| | | 萃有位无咎匪孚元永貞悔亡 | | | |
| | | 升元亨用見大人勿恤南征吉 | | | |
| | | 井收勿吝有孚元吉 | | | |
| | | 萃已日乃孚元亨利貞悔亡 | | | |
| | | 鼎元吉亨 | | | |
| | | 渙其群元吉渙有丘匪夷所思 | | | |
| 允 | RAD. NO. 10 + 2 STROKES. | | | | 允 |
| | | 衆允悔亡 | | | |
| | | 允升大吉 | | | |
| 光 | RAD. NO. 10 + 4 STROKES. | | | | 光 |
| | | 需有孚光亨貞吉利涉大川 | | | |
| | | 觀國之光利用賓于王 | | | |
| | | 貞吉无悔君子之光有孚吉 | | | |
| 先 | RAD. NO. 10 + 4 STROKES. 7 OCCURRENCES. | | | | 先 |
| | | 君子有攸往先迷後得主 | | | |
| | | 傾否先否後喜 | | | |
| | | 同人先號咷而後笑大師克相遇 | | | |
| | | 先甲三日後甲三日 | | | |
| | | 先張之弧後說之弧 | | | |
| | | 鳥焚其巢旅人先笑後號咷 | | | |
| | | 先庚三日後庚三日吉 | | | |
| 兌 | RAD. NO. 10 + 5 STROKES. 6 OCCURRENCES. | | | | 兌 |
| | | 兌亨利貞 | | | |
| | | 和兌吉 | | | |
| | | 孚兌吉悔亡 | | | |
| | | 來兌凶 | | | |
| | | 商兌未寧介疾有喜 | | | |
| | | 引兌 | | | |
| 克 | RAD. NO. 10 + 5 STROKES. 10 OCCURRENCES. | | | | 克 |
| | | 包象吉納婦吉子克家 | | | |
| | | 不克訟歸而逋其邑人三百戶无眚 | | | |
| | | 不克訟復即命渝安貞吉 | | | |
| | | 乘其墉弗克攻吉 | | | |
| | | 同人先號咷而後笑大師克相遇 | | | |
| | | 公用亨于天子小人弗克 | | | |
| | | 至于十年不克征 | | | |
| | | 或益之十朋之龜弗克違元吉 | | | |
| | | 或益之十朋之龜弗克違 | | | |
| | | 高宗伐鬼方三年克之小人勿用 | | | |
| | | | gǔn < #ziwən (468a) indeed, truly | | |
| | | | guāng < #kwāng (786a) brilliance | | |
| | | | xiān < #sian (478a) at first, before | | |
| | | | duì < #d'wád (324a) happiness | | |
| | | | kè < #k'ək (983a) can, conquer | | |

| | | | |
|---|--|--|---|
| 入 | RAD. NO. 11 + 0 STROKES. 9 OCCURRENCES. | <p>即鹿無虞惟入于林中 入于穴 復亨出入无疾朋來无咎反復其道 習坎入于坎窞凶 來之坎坎險且枕入于坎窞勿用 入于左腹獲明夷之心于出門庭 入于地 不明晦初登于天後入于地 臀困于株木入于幽谷三歲不覿 入于其宮不見其妻凶</p> | rù (*niap (695a)) enter |
| 內 | RAD. NO. 11 + 2 STROKES. | 比之自內貞吉 | nèi (*nwab (695e)) inside |
| 八 | RAD. NO. 12 + 0 STROKES. | 臨元亨利貞至于八月有凶 | bā (*pwāt (281a)) eight |
| 公 | RAD. NO. 12 + 2 STROKES. 6 OCCURRENCES. | <p>公用亨于天子小人弗克 公用射隼于高墉之上獲之无不利 有孚中行告公用圭 中行告公從利用為依遷國 鼎折足覆公餗其形渥凶 密雲不雨自我西郊公弋取彼在穴</p> | gōng (*kung (1173a)) duke, lord |
| 共 | RAD. NO. 12 + 6 STROKES. 110 OCCURRENCES. | <p>龍戰于野其血玄黃 屯其膏小貞吉大貞凶 不克訟歸而逋其邑人三百戶无眚 復自道何其咎吉 有孚學如富以其鄰 視履考祥其旋元吉 拔茅茹以其彙征吉 艱貞无咎勿恤其孚于食有福 翩翩不富以其鄰不戒以孚 拔茅茹以其彙貞吉孚 休否大人吉其亡其亡繫于苞桑 休否大人吉其亡其亡繫于苞桑 伏戎于莽升其高陵三歲不興 乘其墉弗克攻吉 匪其彭元咎 不富以其鄰利用侵伐无不利 不事王侯高尚其事 觀其生君子无咎 賁其趾舍車而徒 賁其須 復亨出入无疾朋來无咎反復其道 用行師終有大敗以其國君凶 其匪正有眚不利有攸往 顯頭吉虎視眈眈其欲逐逐无咎 枯楊生稊老夫得其女妻无不利</p> | qí (*kiəg (952a)) their, his, its, the |

共

28. 5 : 枯楊生華老婦得共士夫无咎无咎
 30. 4 : 突如共來如焚如死如棄如
 30. 6 : 王用出征有嘉折首獲匪共醜无咎
 31. 1 : 咸共拇
 31. 2 : 咸共腓凶居吉
 31. 3 : 咸共股執共隨往吝
 31. 3 : 咸共股執共隨往吝
 31. 5 : 咸共脢无悔
 31. 6 : 咸共輔頰吉
 32. 3 : 不恆共德或承之羞貞吝
 32. 5 : 恆共德貞婦人吉夫子凶
 +34. 3 : 羝羊觸藩羸共角
 35. 2 : 晉如愁如貞吉受茲介福于共王母
 35. 6 : 晉共角維用伐邑厲吉无咎貞吝
 36. 1+ : 明夷于飛垂共翼
 36. 3 : 明夷于南狩得共大首不可疾貞
 38. 3+ : 見輿曳共牛掣共人天且剿
 38. 3+ : 見輿曳共牛掣共人天且剿
 40. 0+ : 解利西南无所往共來復吉
 41. 3 : 三人行則損一人一人行則得共友
 41. 4 : 損共疾使遯有喜无咎
 43. 4+ : 腎无膚共行次且
 44. 3 : 腎无膚共行次且厲无大咎
 44. 6 : 姤共角吝无咎
 +47. 3 : 入于共宮不見共妻凶
 +47. 3 : 入于共宮不見共妻凶
 +48. 0 : 迄至亦未編并羸共瓶凶
 +48. 3 : 王明並受共福
 50. 1 : 鼎顛趾利出否得妾以共子无咎
 50. 3+ : 鼎耳革共行塞雉膏不食
 50. 4 : 鼎折足覆公餗共形滯凶
 +51. 6 : 震不于共躬于共鄰无咎婚媾有言
 +51. 6 : 震不于共躬于共鄰无咎婚媾有言
 52. 0+ : 艮共背不獲共身
 +52. 0 : 行共庭不見共人无咎
 52. 0+ : 艮共背不獲共身
 +52. 0 : 行共庭不見共人无咎
 52. 1 : 艮共趾无咎利永貞
 52. 2 : 艮共腓不拯共隨其心不快
 52. 2 : 艮共腓不拯共隨其心不快
 52. 2 : 艮共腓不拯共隨其心不快
 52. 3 : 艮共限列共貪厲熏心
 52. 3 : 艮共限列共貪厲熏心
 52. 4 : 艮共身无咎
 52. 5 : 艮共輔言有序悔亡
 53. 4 : 鴻漸于木或得共桷无咎
 53. 6 : 鴻漸于陸共羽可用為儀吉
 +54. 5+ : 共君之袂不如共婦之袂良
 +54. 5+ : 共君之袂不如共婦之袂良
 55. 1 : 遇共配主雖旬无咎往有尙

| | | | | |
|---|--------------------------|----------------|-------------------------|--|
| 共 | 55. 2+: | 豐共部日中見斗 | | |
| | 55. 3 : | 豐共汭日中見沫折共右肱无咎 | | |
| | 55. 3 : | 豐共汭日中見沫折共右肱无咎 | | |
| | 55. 4 : | 豐共部日中見斗遇共夷主吉 | | |
| | 55. 4 : | 豐共部日中見斗遇共夷主吉 | | |
| | 55. 6+: | 豐共屋部共家闕共戶闕共元人 | | |
| | 55. 6+: | 豐共屋部共家闕共戶闕共元人 | | |
| | 55. 6+: | 豐共屋部共家闕共戶闕共元人 | | |
| | 55. 6+: | 豐共屋部共家闕共戶闕共元人 | | |
| | 56. 1 : | 旅瑣瑣斯共所取災 | | |
| | 56. 2 : | 旅即次懷共資得童僕貞 | | |
| | 56. 3 : | 旅焚其次喪共童僕貞厲 | | |
| | 56. 3 : | 旅焚其次喪共童僕貞厲 | | |
| | 56. 4 : | 旅于處得共資斧我心不快 | | |
| | 56. 6+: | 鳥焚共巢旅人先笑後號咷 | | |
| | 57. 6 : | 哭在牀下喪共資斧貞凶 | | |
| | 59. 2 : | 渙奔共机悔亡 | | |
| | 59. 3 : | 渙共躬无悔 | | |
| | 59. 4 : | 渙共群元吉渙有丘匪夷所思 | | |
| | 59. 5 : | 渙汗共大號渙王居无咎 | | |
| | 59. 6 : | 渙共血去逖出无咎 | | |
| | 51. 2+: | 鳴鶴在陰共子和之 | | |
| | 62. 2+: | 過共祖過共妣 | | |
| | +62. 2 : | 不及共君過共臣无咎 | | |
| | 62. 2+: | 過共祖過共妣 | | |
| | +62. 2 : | 不及共君過共臣无咎 | | |
| | 63. 1 : | 曳共輪濡共尾无咎 | | |
| | 63. 1 : | 曳共輪濡共尾无咎 | | |
| | 63. 2 : | 婦喪共第勿逐七日得 | | |
| | +63. 5 : | 賈受共福 | | |
| | 63. 6 : | 濡共首厲 | | |
| | 64. 0 : | 未濟亨小狐汔濟濡共尾元攸利 | | |
| | 64. 1 : | 濡共尾吝 | | |
| | 64. 2 : | 曳共輪貞吉 | | |
| | 64. 6 : | 有孚于飲酒无咎濡共首有孚失是 | | |
| 再 | RAD. NO. 13 + 4 STROKES. | | | |
| | + 4. 0 : | 初筮告再三瀆瀆則不告利貞 | | |
| 冥 | RAD. NO. 14 + 8 STROKES. | | | |
| | 16. 6 : | 冥豫成有渝无咎 | | |
| | 46. 6 : | 冥升利于不息之貞 | | |
| 冰 | RAD. NO. 15 + 4 STROKES. | | | |
| | 2. 1 : | 履霜堅冰至 | | |
| 決 | RAD. NO. 15 + 4 STROKES. | | | |
| | 34. 4 : | 貞吉悔亡藩決不羸壯于大輿之輹 | | |
| 凶 | RAD. NO. 17 + 2 STROKES. | | | |
| | 58 OCCURRENCES. | | | |
| | 3. 5 : | 屯其膏小貞吉大貞凶 | | |
| | 6. 0+: | 訟有孚窒惕中吉終凶 | | |
| | 7. 1 : | 師出以律否臧凶 | | |
| | 7. 3 : | 師或輿尸凶 | | |
| | | | zài < #tsag (941a) | |
| | | | twice | |
| | | | míng < #mieng (841a) | |
| | | | blind, dark | |
| | | | bīng < #piang (899b) | |
| | | | ice | |
| | | | jué < #kiwat (312b) | |
| | | | break, rupture | |
| | | | xiōng < #xiung (1183a) | |
| | | | ominous | |

凶

- + 7. 5 : 長子帥師弟子與尸貞凶
 + 8. 0 : 不寧方來後夫凶
 8. 6 : 比之无首凶
 + 9. 6 : 月幾望君子征凶
 10. 3+: 眇能視跛能履履虎尾咥人凶
 16. 1 : 鳴豫凶
 17. 4 : 隨有獲貞凶有孚在道以明何咎
 19. 0 : 臨元亨利貞至于八月有凶
 21. 6 : 何校滅耳凶
 23. 1 : 剝牀以足蔑貞凶
 23. 2 : 剝牀以辨蔑貞凶
 23. 4 : 剝牀以膚凶
 +24. 6+: 用行師終有大敗以英國君凶
 24. 6+: 迷復凶有災眚
 27. 1 : 含兩室龜視我朵頭凶
 27. 2 : 顛頭拂經于丘頭征凶
 27. 3 : 拂頭貞凶十年勿用无攸利
 28. 3 : 棟撓凶
 28. 6 : 過涉滅頂凶无咎
 29. 1 : 習坎入于坎窞凶
 29. 6 : 係用徽纆貞于羸棘三歲不得凶
 +30. 3 : 不鼓缶而歌則大眚之嗟凶
 31. 2 : 咸其腓凶居吉
 32. 1 : 浚恒貞凶无攸利
 32. 5 : 恆其德貞婦人吉夫子凶
 32. 6 : 振恒凶
 34. 1 : 壯于趾征凶有孚
 41. 2 : 利貞征凶弗損益之
 42. 3+: 益之用凶事无咎
 42. 6 : 莫益之或擊之立心勿恆凶
 43. 3+: 壯于頄有凶
 43. 6 : 无號終有凶
 +44. 1 : 有攸往見凶羸豕孚踯躅
 44. 4 : 包无魚起凶
 +47. 2 : 利用享祀征凶无咎
 +47. 3 : 入于美宮不見其妻凶
 +48. 0 : 汔至亦未繙井羸其瓶凶
 49. 3 : 征凶貞厲萃言三就有孚
 49. 6 : 君子豹變小人革面征凶居貞吉
 50. 4 : 鼎折足覆公餗其形渥凶
 51. 6+: 震索索視矍矍征凶
 +53. 3 : 婦孕不育凶利禦寇
 54. 0 : 歸妹征凶无攸利
 +55. 6 : 三歲不覿凶
 +56. 6 : 獲牛于易凶
 57. 6 : 巽在牀下喪其資斧貞凶
 58. 3 : 來兌凶
 60. 2 : 不出門庭凶
 60. 6 : 苦節貞凶悔亡
 61. 6 : 翰音登于天貞凶

| | | | |
|----------|--|---|--|
| 凶 | 62. 1 : 62. 3 : 62. 6 : 64. 3 : | 飛鳥以凶 弗過防之從或戕之凶 弗過過之飛鳥離之凶是謂災眚 未濟征凶利涉大川 | chū < #t'iwet (496a) > go out |
| 出 | RAD. NO. 17 + 3 STROKES. 12 OCCURRENCES. | 需于血 出自穴 師 出以律否威凶 有孚血去惕 出无咎 官有渝貞吉 出門交有功 復亨 出入无疾朋來无咎反復其道 出涕沱若戚嗟若吉 王用 出征有嘉折首獲匪其醜无咎 入于左腹 獲明夷之心 于出門庭 鼎顛趾利 出否得妾以其子无咎 渙其血去逖 出无咎 不出戶庭 无咎 不出門庭 凶 | liè < #lijat (291a) > rend, tear xing < #g'ieng (888b) > punish yuè < #ngiwät (386h) > cut off feet chū < #ts'io (87a) > at first |
| 列 | RAD. NO. 18 + 4 STROKES. 52. 3 : | 良其限 列其夤厲熏心 | |
| 刑 | RAD. NO. 18 + 4 STROKES. 4. 1 : | 發蒙利用 刑人用說桎梏以往吝 | |
| 別 | RAD. NO. 18 + 4 STROKES. 47. 5 : | 剝 剝困于赤紱乃徐有說利用祭祀 | |
| 初 | RAD. NO. 18 + 5 STROKES. 5 OCCURRENCES. | 初筮告再三瀆瀆則不告利貞 | |
| + 4. 0 : | | 不明晦 初登于天後入于地 | |
| 36. 6 : | | 无 初有終 | |
| +38. 3 : | | 貞吉悔亡无不利 初有終 | |
| 57. 5+ : | | 既濟亨小利貞 初吉終亂 | |
| 63. 0 : | | | |
| 利 | RAD. NO. 18 + 5 STROKES. 119 OCCURRENCES. | 乾元亨利貞 見龍在田 利見大人 飛龍在天 利見大人 坤元亨利牝馬之貞 利西南得朋東北喪朋安貞吉 直方大不習元不利 利永貞 屯元亨利貞勿用有攸往 利建侯 屯元亨利貞勿用有攸往 利建侯 晉桓利居貞 利建侯 晉桓利居貞 利建侯 乘馬班如求婚講往 吉元不利 初筮告再三瀆瀆則不告 利貞 發蒙利用刑人用說桎梏以往吝 勿用取女 見金夫不有躬 元攸利 擊蒙不利 爲寇利 擊寇 擊蒙不利 爲寇 利 擊寇 | lì < #lijad (519a) > favorable |

利

- 5. 0 : 需有孚光亨貞吉利涉大川
- 5. 1 : 需于郊利用恆无咎
- + 6. 0 : 利見大人不利涉大川
- + 6. 0 : 利見大人不利涉大川
- 7. 5+: 田有禽利執言无咎
- 12. 9 : 否之匪人不利君子貞大往小來
- 13. 0 : 同人于野亨利涉大川利君子貞
- 13. 0 : 同人于野亨利涉大川利君子貞
- 14. 6 : 目天祐之吉无不利
- 15. 4 : 无不利撝謙
- 15. 5 : 不富以其鄰利用侵伐无不利
- 15. 5 : 不富以其鄰利用侵伐无不利
- 15. 6 : 鳴謙利用行師征邑國
- 16. 0 : 豫利建侯行師
- 17. 0 : 隨元亨利貞无咎
- 17. 3 : 係丈夫失小子隨有求得利居貞
- 18. 0+: 蠱元亨利涉大川
- 19. 0 : 臨元亨利貞至于八月有凶
- 19. 2 : 咸臨吉无不利
- 19. 3 : 甘臨无攸利既憂之无咎
- 20. 2 : 闕觀利女貞
- 20. 4 : 觀國之光利用賓于王
- 21. 0 : 噬嗑亨利用獄
- 21. 4 : 噬乾肺得金矢利艱貞吉
- 22. 0 : 賁亨小利有攸往
- 23. 0 : 剝不利有攸往
- 23. 5 : 賁魚以宮人寵无不利
- +24. 0 : 七日來復利有攸往
- 25. 0+: 无妄元亨利貞
- +25. 0 : 其匪正有眚不利有攸往
- 25. 2 : 不耕獲不菑畲則利有攸往
- 25. 6 : 无妄行有眚无攸利
- 26. 0 : 大畜利貞不家食吉利涉大川
- 26. 0 : 大畜利貞不家食吉利涉大川
- 26. 1 : 有厲利己
- 26. 3 : 良馬逐利艱貞曰閑輿衛利有攸往
- 26. 3 : 良馬逐利艱貞曰閑輿衛利有攸往
- 27. 3 : 拂頤貞凶十年勿用无攸利
- 27. 6 : 由頤厲吉利涉大川
- 28. 0 : 大過棟撓利有攸往亨
- 28. 2 : 枯楊生稊老夫得其女妻无不利
- 30. 0 : 睽利貞亨畜牝牛吉
- 31. 0 : 咸亨利貞取女吉
- 32. 0 : 恆亨无咎利貞利有攸往
- 32. 0 : 恆亨无咎利貞利有攸往
- 32. 1 : 浚恆貞凶无攸利
- 33. 0 : 遯亨小利貞
- 33. 6 : 肥遯无不利
- 34. 0 : 大壯利貞
- +34. 6 : 无攸利艱則吉

| | | |
|---|----------|----------------|
| 利 | 35. 5 : | 悔亡失得勿恤往吉无不利 |
| | 36. 0 : | 明夷利艱貞 |
| | 36. 5 : | 箕子之明夷利貞 |
| | 37. 0 : | 家人利女貞 |
| | 39. 0 : | 蹇利西南不利東北利見大人貞吉 |
| | 39. 0 : | 蹇利西南不利東北利見大人貞吉 |
| | 39. 0 : | 蹇利西南不利東北利見大人貞吉 |
| | 39. 6 : | 往蹇來碩吉利見大人 |
| | 40. 0+ : | 解利西南无所往其來復吉 |
| | 40. 6 : | 公用射隼于高墉之上獲之无不利 |
| | 41. 0+ : | 損有孚元吉无咎可貞利有攸往 |
| | 41. 2 : | 利貞征凶弗損益之 |
| | +41. 6 : | 利有攸往得臣无家 |
| | 42. 0 : | 益利有攸往利涉大川 |
| | 42. 0 : | 益利有攸往利涉大川 |
| | 42. 1 : | 利用為大作元吉无咎 |
| | 42. 4 : | 中行告公從利用為依遷國 |
| | +43. 0 : | 告自邑不利即戎利有攸往 |
| | +43. 0 : | 告自邑不利即戎利有攸往 |
| | 44. 2 : | 包有魚无咎不利賓 |
| | 45. 0+ : | 萃亨王假有廟利見大人 |
| | +45. 0 : | 亨利貞用大牲吉利有攸往 |
| | +45. 0 : | 亨利貞用大牲吉利有攸往 |
| | 45. 2 : | 引吉无咎孚乃利用禴 |
| | 45. 3 : | 萃如嗟如无攸利往无咎小吝 |
| | 46. 2 : | 孚乃利用禴无咎 |
| | 46. 6 : | 巽升利干不息之貞 |
| | +47. 2 : | 利用享祀征凶无咎 |
| | 47. 5 : | 剝則困于赤紱乃徐有說利用祭祀 |
| | 49. 0 : | 萃已日乃孚元亨利貞悔亡 |
| | 50. 1 : | 鼎顛趾利出否得妾以其子无咎 |
| | 50. 5 : | 鼎黃耳金鉉利貞 |
| | 50. 6 : | 鼎玉鉉大吉无不利 |
| | 52. 1 : | 艮其趾无咎利永貞 |
| | 53. 0 : | 漸女歸吉利貞 |
| | +53. 3 : | 婦孕不育凶利禦寇 |
| | 54. 0 : | 歸妹征凶无攸利 |
| | 54. 2 : | 眇能視利幽人之貞 |
| | 54. 6 : | 女承筐无實士刲羊无血无攸利 |
| | 57. 0 : | 巽小亨利有攸往利見大人 |
| | 57. 0 : | 巽小亨利有攸往利見大人 |
| | 57. 1 : | 進退利武人之貞 |
| | 57. 5+ : | 貞吉悔亡无不利无初有終 |
| | 58. 0 : | 兌亨利貞 |
| | 59. 0 : | 渙亨王假有廟利涉大川利貞 |
| | 59. 0 : | 渙亨王假有廟利涉大川利貞 |
| | 61. 0 : | 中孚豚魚吉利涉大川利貞 |
| | 61. 0 : | 中孚豚魚吉利涉大川利貞 |
| | 62. 0+ : | 小過亨利貞可小事不可大事 |
| | 63. 0 : | 既濟亨小利貞初吉終亂 |

| | | | |
|----------------------------|--|-------------------------|---|
| 64. 0 : 未濟亨小狐汔濟濡其尾无攸利 | | | 利 |
| 64. 3 : 未濟征凶利涉大川 | | | |
| 剝 RAD. NO. 18 + 6 STROKES. | | kuí < *k'iweg (879h) | 剝 |
| 54. 6 : 女承筐无實士剝羊无血无攸利 | | stab | |
| 前 RAD. NO. 18 + 7 STROKES. | | qián < *dz'ian (245a) | 前 |
| 8. 5 : 顯比王用三驅失前舍邑人不誠吉 | | ahead, front | |
| 43. 1 : 壯于前趾往不勝為咎 | | zé < *tsak (986a) | 則 |
| 則 RAD. NO. 18 + 7 STROKES. | | then | |
| 9 OCCURRENCES. | | | |
| + 4. 0 : 初筮告再三瀆瀆則不告利貞 | | | |
| 14. 1 : 无交害匪咎類則无咎 | | | |
| 25. 2 : 不耕穫不菑畲則利有攸往 | | | |
| +30. 3 : 不鼓缶而歌則大豷之嗟凶 | | | |
| +34. 6 : 无攸利類則吉 | | | |
| +38. 6 : 匪寇婚媾往遇雨則吉 | | | |
| 41. 3 : 三人行則損一人一人行則得共友 | | | |
| 41. 3 : 三人行則損一人一人行則得共友 | | | |
| 60. 3 : 不節若則嗟若无咎 | | | |
| 剝 RAD. NO. 18 + 8 STROKES. | | bō < *pük (1228a) | 剝 |
| 7 OCCURRENCES. | | flay, strip | |
| 23. 0 : 剝不利有攸往 | | | |
| 23. 1 : 剝牀以足蕙貞凶 | | | |
| 23. 2 : 剝牀以辨蕙貞凶 | | | |
| 23. 3 : 剝之无咎 | | | |
| 23. 4 : 剝牀以膚凶 | | | |
| 23. 6 : 碩果不食君子得與小人剝虛 | | | |
| 58. 5 : 孚于剝有厲 | | | |
| 剝 RAD. NO. 18 +14 STROKES. | | yì < *ngied (537a) | 剝 |
| 38. 3+ : 見輿貞其牛掣其人天且剝 | | cut off nose | |
| 47. 5 : 剝則困于赤紱乃徐有說利用祭記 | | | |
| 功 RAD. NO. 19 + 3 STROKES. | | | 功 |
| 17. 1 : 官有渝貞吉出門交有功 | | | |
| 動 RAD. NO. 19 + 9 STROKES. | | dòng < *d'ung (1188m) | 動 |
| 47. 6 : 困于葛藟于臲臲曰動悔有悔征吉 | | move | |
| 勞 RAD. NO. 19 +10 STROKES. | | láo < *log (1135a) | 勞 |
| 15. 3 : 勞謙君子有終吉 | | work, deeds | |
| 勝 RAD. NO. 19 +10 STROKES. | | shèng < *s'iang (893p) | 勝 |
| 33. 2 : 執之用黄牛之革莫之勝說 | | defeat, subdue | |
| 43. 1 : 壯于前趾往不勝為咎 | | | |
| 53. 5 : 鴻漸于陸婦三歲不孕終莫之勝言 | | | |
| 勿 RAD. NO. 20 + 2 STROKES. | | wù < *wiwat (583a) | 勿 |
| 26 OCCURRENCES. | | don't! (neg. imper.) | |
| 1. 1 : 潛龍勿用 | | | |
| 3. 0 : 屯元亨利貞勿用有攸往利建侯 | | | |
| 4. 3 : 勿用取女見金夫不有躬无攸利 | | | |
| 7. 6 : 大君有命開國承家小人勿用 | | | |
| +11. 3 : 顯貞无咎勿恤其孚于食有福 | | | |
| 11. 6 : 城復于隍勿用師自邑告命貞吝 | | | |
| 16. 4 : 由豫大有得勿疑朋盍簪 | | | |
| 25. 5 : 无妄之疾勿藥有喜 | | | |

| | | | | |
|---|----------|-----------------|---------------|---------------------|
| 勿 | 27. 3 : | 拂頭貞凶十年 | 勿用无攸利 | |
| | 29. 3 : | 來之坎坎險且枕入于坎窞 | 勿用 | |
| | 33. 1 : | 遯尾厲 | 勿有攸往 | |
| | 35. 5 : | 悔亡失得 | 勿恤往吉无不利 | |
| | 37. 5 : | 王假有家 | 勿恤吉 | |
| | 38. 1 : | 悔亡喪馬 | 勿逐自復見惡人无咎 | |
| | 42. 5 : | 有孚惠心 | 勿問元吉有孚惠我德 | |
| | 42. 6 : | 莫益之或擊之立心 | 勿恆凶 | |
| | 43. 2 : | 惕號莫夜有戒 | 勿恤 | |
| | 44. 0 : | 姤女壯 | 勿用取女 | |
| | +45. 1 : | | 勿恤往无咎 | |
| | 46. 0 : | 升元亨用見大人 | 勿恤南征吉 | |
| | 48. 6 : | 井收 | 勿蕃有孚元吉 | |
| | +51. 2 : | 蹇于九陵 | 勿逐七日得 | |
| | 55. 0 : | 豐亨王假之 | 勿憂宜日中 | |
| | 62. 4 : | 无咎弗過遇之往厲必戒 | 勿用永貞 | |
| | 63. 2 : | 婦喪其茀 | 勿逐七日得 | |
| | 63. 3 : | 高宗伐鬼方三年克之小人 | 勿用 | |
| 包 | RAD. NO. | 20 + 3 STROKES. | | bāo < *pōg (1113a) |
| | | 7 OCCURRENCES. | | wrap |
| | 4. 2 : | | 包蒙吉納婦吉子克冢 | |
| | 11. 2+ : | | 包荒用馮河不遐遺朋亡 | |
| | 12. 2 : | | 包承小人言大人否亨 | |
| | 12. 3 : | | 包羞 | |
| | 44. 2 : | | 包有魚无咎不利賓 | |
| | 44. 4 : | | 包无魚起凶 | |
| | 44. 5 : | 以杞 | 包瓜含章有隕自天 | |
| 匕 | RAD. NO. | 21 + 0 STROKES. | | bǐ < *piar (565a) |
| | +51. 0 : | 震驚百里不喪 | 匕鬯 | ladle |
| 北 | RAD. NO. | 21 + 3 STROKES. | | běi < *pək (989a) |
| | + 2. 0 : | 利西南得朋東 | 北喪朋安貞吉 | north |
| | 39. 0 : | 遷利西南不利東 | 北利見大人貞吉 | |
| 匪 | RAD. NO. | 22 + 8 STROKES. | | fěi < *piwar (579c) |
| | | 13 OCCURRENCES. | | not |
| | + 3. 2 : | | 匪寇婚媾女子貞不字十年乃字 | |
| | 4. 0+ : | 蒙亨 | 匪我求童蒙童蒙求我 | |
| | 8. 3 : | 比之 | 匪人 | |
| | 12. 0 : | 否之 | 匪人不利君子貞大往小來 | |
| | 14. 1 : | 无交害 | 匪咎艱則无咎 | |
| | 14. 4 : | | 匪其彭无咎 | |
| | 22. 4 : | 賁如皤如白馬翰如 | 匪寇婚媾 | |
| | +25. 0 : | 其 | 匪正有當不利有攸往 | |
| | 30. 6 : | 王用出征有嘉折首獲 | 匪其醜无咎 | |
| | +38. 6 : | | 匪寇婚媾往遇雨則吉 | |
| | 39. 2 : | 王臣蹇蹇 | 匪躬之故 | |
| | 45. 5 : | 萃有位无咎 | 匪孚元永貞悔亡 | |
| | 59. 4 : | 渙其群元吉渙有丘 | 匪夷所思 | |

| | | | |
|--|--|--|----------|
| <p>匹 RAD. NO. 23 + 2 STROKES. 61. 4 :</p> | <p>月幾望馬匹亡无咎</p> | <p>pǐ < *p'iet (488a)</p> | <p>匹</p> |
| <p>十 RAD. NO. 24 + 0 STROKES. 5 OCCURRENCES.</p> | <p>匪寇婚媾女子貞不字十年乃字 至于十年不克征 拂頭貞凶十年勿用元攸利 或益之十朋之龜弗克違元吉 或益之十朋之龜弗克違</p> | <p>one of horse pair shí < *šijap (686a) ten</p> | <p>十</p> |
| <p>升 RAD. NO. 24 + 2 STROKES. 6 OCCURRENCES.</p> | <p>伏戎于莽升其高陵三歲不興 升元亨用見大人勿恤南征吉 允升大吉 升虛邑 貞吉升階 冥升利于不息之貞</p> | <p>shēng < *šiang (897a) climb, rise</p> | <p>升</p> |
| <p>南 RAD. NO. 24 + 7 STROKES. 5 OCCURRENCES.</p> | <p>利西南得朋東北喪朋安貞吉 明夷于南狩得其大首不可疾貞 蹇利西南不利東北利見大人貞吉 解利西南无所往其來復吉 升元亨用見大人勿恤南征吉</p> | <p>nán < *nam (658a) south</p> | <p>南</p> |
| <p>占 RAD. NO. 25 + 3 STROKES. 49. 5 :</p> | <p>大人虎變未占有孚</p> | <p>zhān < *šian (618a) prognosticate</p> | <p>占</p> |
| <p>卽 RAD. NO. 26 + 7 STROKES. 5 OCCURRENCES.</p> | <p>卽鹿無虞惟入于林中 不克訟復卽命渝安貞吉 告自邑不利卽或利有攸往 鼎有實我仇有疾不我能卽吉 旅卽次懷其資得童僕貞</p> | <p>jí < *tsiēt (399a) approach, come to</p> | <p>卽</p> |
| <p>曉 RAD. NO. 26 + 7 STROKES. 47. 6 :</p> | <p>困于葛藟于輪曉日動悔有悔征吉</p> | <p>wù < *ngwat (487e) stake</p> | <p>曉</p> |
| <p>原 RAD. NO. 27 + 8 STROKES. 8. 0+ :</p> | <p>比吉原筮元永貞无咎</p> | <p>yuán < *ngiwän (258a) original</p> | <p>原</p> |
| <p>厥 RAD. NO. 27 + 10 STROKES. 14. 5 : 38. 5 :</p> | <p>厥孚交如威如吉 悔亡厥宗噬膚往何咎</p> | <p>jué < *kiwät (381a) their, his, its</p> | <p>厥</p> |
| <p>厲 RAD. NO. 27 + 13 STROKES. 27 OCCURRENCES.</p> | <p>君子終日乾乾夕惕若厲无咎 食舊德貞厲終吉或從王事无成 既雨既處尚德載婦貞厲 夫履貞厲 幹父之蠱有子考无咎厲終吉 噬乾肉得黃金貞厲无咎 頤復厲无咎 有厲利己</p> | <p>lì < *liad (348a) threat, threatening</p> | <p>厲</p> |

| | | | | |
|----------|---------------------------|----------------|--|--|
| 厲 | 27. 6 : | 由頤厲吉利涉大川 | | |
| | 33. 1 : | 避尾厲勿有攸往 | | |
| | 33. 3 : | 係避有疾厲畜臣妾吉 | | |
| | 34. 3+ : | 小人用壯君子用罔貞厲 | | |
| | 35. 4 : | 晉如鼫鼠貞厲 | | |
| | 35. 6 : | 晉其角維用伐邑厲吉无咎貞吝 | | |
| | 37. 3 : | 家人嗃嗃悔厲吉婦子嘻嘻終吝 | | |
| | 38. 4 : | 睽孤遇元夫交孚厲无咎 | | |
| | 43. 0+ : | 夫揚于王庭孚號有厲 | | |
| | 44. 3 : | 臀无膚其行次且厲无大咎 | | |
| | 49. 3 : | 征凶貞厲萃言三就有孚 | | |
| | 51. 2+ : | 震來厲億喪貝 | | |
| | 51. 5 : | 震往來厲意无喪有事 | | |
| | 52. 3 : | 艮其限列其夤厲熏心 | | |
| | 53. 1 : | 鴻漸于干小子厲有言无咎 | | |
| | 56. 3 : | 旅焚其次喪其童僕貞厲 | | |
| | 58. 5 : | 孚于剝有厲 | | |
| | 62. 4 : | 无咎弗過遇之往厲必戒勿用永貞 | | |
| | 63. 6 : | 潘其首厲 | | |
| 去 | RAD. NO. 28 + 3 STROKES. | | | qù < #k'iab (642a) remove |
| | 9. 4 : | 有孚血去惕出无咎 | | |
| | 59. 6 : | 涣其血去逖出无咎 | | |
| 反 | RAD. NO. 29 + 2 STROKES. | | | fǎn < #piwǎn (262a) turn over, reverse |
| | 9. 3 : | 輿說輻夫妻反目 | | |
| | 24. 0+ : | 復亨出入无疾朋來无咎反復其道 | | |
| | 39. 3 : | 往蹇來反 | | |
| | 54. 3 : | 歸妹以須反歸以娣 | | |
| 及 | RAD. NO. 29 + 2 STROKES. | | | jí < #giəp (681a) reach |
| +62. 2 : | | 不及其君遇其臣无咎 | | yǒu < #giüg (995e) friend |
| 友 | RAD. NO. 29 + 2 STROKES. | | | |
| | 41. 3 : | 三人行則損一人一人行則得其友 | | qǔ < #ts'ju (131a) take, take a wife |
| 取 | RAD. NO. 29 + 6 STROKES. | | | |
| | 5 OCCURRENCES. | | | |
| | 4. 3 : | 勿用取女見金夫不有躬无攸利 | | |
| | 31. 0 : | 咸亨利貞取女吉 | | |
| | 44. 0 : | 姤女壯勿用取女 | | |
| | 56. 1 : | 旅瑣瑣斯其所取災 | | |
| | 62. 5 : | 密雲不雨自我西郊公弋取彼在穴 | | |
| 受 | RAD. NO. 29 + 6 STROKES. | | | shòu < #qiög (1005a) receive |
| | 35. 2 : | 晉如愁如貞吉受茲介福于其王母 | | |
| +48. 3 : | | 王明並受其福 | | |
| +63. 5 : | | 賁受其福 | | |
| 叢 | RAD. NO. 29 + 16 STROKES. | | | cóng < #dz'ung (1178a) thickly-growing |
| | 29. 6 : | 係用徽纆真于叢棘三歲不得凶 | | |
| 口 | RAD. NO. 30 + 0 STROKES. | | | kǒu < #k'u (118a) mouth |
| | 27. 0 : | 頤貞吉觀頤自求口實 | | kě < #k'a (1a) satisfactory, can |
| 可 | RAD. NO. 30 + 2 STROKES. | | | |
| | 12 OCCURRENCES. | | | |
| | 2. 3 : | 含章可貞或從王事元成有終 | | |
| | 18. 2 : | 幹母之蠱不可貞 | | |

| | | | |
|----------------------------|------------------|---|-------------|
| | | 可貞无咎 | 可 |
| 25. 4 : | | 可涉大川 | |
| 27. 5 : | 拂經居貞吉不 | 可疾貞 | |
| 36. 3 : | 明夷于南狩得其大首不 | 可用享 | |
| +41. 0 : | 易之用二簋 | 可用利有攸往 | |
| 41. 0+ : | 損有孚元吉无咎 | 可用汲 | |
| 48. 3+ : | 井渫不食爲我心恻 | 可用爲儀吉 | |
| 53. 6 : | 鴻漸于陸其羽 | 可貞 | |
| 60. 0 : | 節亨苦節不 | 可小事不可大事 | |
| 62. 0+ : | 小過亨利貞可小事不 | 可大事 | |
| 62. 0+ : | 小過亨利貞可小事不 | | |
| 史 RAD. NO. 30 + 2 STROKES. | | | 史 |
| 57. 2 : | 哭在牀下用 | 史巫紛若吉无咎 | |
| 右 RAD. NO. 30 + 2 STROKES. | | | 右 |
| 55. 3 : | 豐其汙日中見沫折其 | 右肱无咎 | |
| 吉 RAD. NO. 30 + 3 STROKES. | | | 吉 |
| | 147 OCCURRENCES. | | |
| 1. 7 : | 見群龍元首吉 | | |
| + 2. 0 : | 利西南得朋東北喪朋安貞吉 | | |
| 2. 5 : | 賁裳元吉 | | |
| 3. 4 : | 采馬班如求婚媾往吉无不利 | | |
| 3. 5 : | 屯其膏小貞吉大貞凶 | | |
| 4. 2 : | 包蒙吉納婦吉子克家 | | |
| 4. 2 : | 包蒙吉納婦吉子克家 | | |
| 4. 5 : | 童蒙吉 | | |
| 5. 0 : | 需有孚光亨貞吉利涉大川 | | |
| 5. 2 : | 需于沙小有言終吉 | | |
| 5. 5 : | 需于酒食貞吉 | | |
| + 5. 6 : | 有不速之客三人來敬之終吉 | | |
| 6. 0+ : | 訟有孚窒惕中吉終凶 | | |
| 6. 1 : | 不永所事小有言終吉 | | |
| 6. 3 : | 食舊德貞厲終吉或從王事无成 | | |
| 6. 4 : | 不克訟復即命渝安貞吉 | | |
| 6. 5 : | 訟元吉 | | |
| 7. 0 : | 師貞丈人言无咎 | | |
| 7. 2 : | 在師中言无咎王三錫命 | | |
| 8. 0+ : | 比吉原筮元永貞无咎 | | |
| + 8. 1 : | 有孚盈缶終來有它吉 | | |
| 8. 2 : | 比之自內貞吉 | | |
| 8. 4 : | 外比之貞吉 | | |
| 8. 5 : | 顯比王用三驅失前禽邑人不誅吉 | | |
| 9. 1 : | 復自道何其咎吉 | | |
| 9. 2 : | 牽復吉 | | |
| 10. 2 : | 履道坦坦幽人貞吉 | | |
| 10. 4 : | 履虎尾愬愬終吉 | | |
| 10. 6 : | 視履考祥其旋元吉 | | |
| 11. 0 : | 泰小往大來吉亨 | | |
| 11. 1 : | 拔茅茹以其彙征吉 | | |
| 11. 5 : | 帶乙歸妹以祉元吉 | | |
| 12. 1 : | 拔茅茹以其彙貞吉亨 | | |
| 12. 2 : | 包承小人言大人否亨 | | |
| | | shǐ (< *sliəŋ (975a)) diviner, scribe yòu (< *giuŋ (995i)) right jí (< *kiət (393a)) auspicious | 史 右 吉 |

| | | | |
|---|---------|-------------|---------------|
| 吉 | 12. 5 : | 休否大人 | 吉其亡其亡擊于苞桑 |
| | 13. 4 : | 乘其墉弗克攻 | 吉 |
| | 14. 5 : | 厥孚交如威如 | 吉 |
| | 14. 6 : | 自天祐之 | 吉无不利 |
| | 15. 1 : | 誅誅君子用涉大川 | 吉 |
| | 15. 2 : | 鳴誅貞 | 吉 |
| | 15. 3 : | 勞誅君子有終 | 吉 |
| | 16. 2 : | 介于石不終日貞 | 吉 |
| | 17. 1 : | 官有渝貞 | 吉出門交有功 |
| | 17. 5 : | 孚于嘉 | 吉 |
| | 18. 1 : | 幹父之蠱有子考无咎厲終 | 吉 |
| | 19. 1 : | 咸臨貞 | 吉 |
| | 19. 2 : | 咸臨 | 吉无不利 |
| | 19. 5 : | 知臨大君之宜 | 吉 |
| | 19. 6 : | 教臨 | 吉无咎 |
| | 21. 4 : | 噬乾肺得金矢利艱貞 | 吉 |
| | 22. 3 : | 貫如濡如永貞 | 吉 |
| | 22. 5 : | 貫于丘園束帛委委吝終 | 吉 |
| | 24. 1 : | 不遠復元祗悔元 | 吉 |
| | 24. 2 : | 休復 | 吉 |
| | 25. 1 : | 无妄往 | 吉 |
| | 26. 3 : | 大畜利貞不家食 | 吉利涉大川 |
| | 26. 4 : | 童牛之牯元 | 吉 |
| | 26. 5 : | 豶豕之牙 | 吉 |
| | 27. 3 : | 頤貞 | 吉觀頤自求口實 |
| | 27. 4 : | 頤頤 | 吉虎視眈眈其欲逐逐无咎 |
| | 27. 5 : | 拂經居貞 | 吉不可涉大川 |
| | 27. 6 : | 由頤厲 | 吉利涉大川 |
| | 28. 4 : | 棟隆 | 吉有它吝 |
| | 30. 3 : | 離利貞亨畜牝牛 | 吉 |
| | 30. 2 : | 黃離元 | 吉 |
| | 30. 5 : | 出涕沱若戚嗟若 | 吉 |
| | 31. 3 : | 咸亨利貞取女 | 吉 |
| | 31. 2 : | 咸其腓凶居 | 吉 |
| | 31. 4 : | 貞 | 吉悔亡憧憧往來朋從爾思 |
| | 32. 5 : | 恆其德貞婦人 | 吉夫子凶 |
| | 33. 3 : | 係遯有疾厲畜臣妾 | 吉 |
| | 33. 4 : | 好遯君子 | 吉小人否 |
| | 33. 5 : | 嘉遯貞 | 吉 |
| | 34. 2 : | 貞 | 吉 |
| | 34. 4 : | 貞 | 吉悔亡藩决不羸壯于大輿之輹 |
| | 34. 6 : | 无攸利艱則 | 吉 |
| | 35. 1 : | 晉如摧如貞 | 吉罔孚裕无咎 |
| | 35. 2 : | 晉如愁如貞 | 吉受茲介福于其王母 |
| | 35. 5 : | 悔亡失得勿恤往 | 吉无不利 |
| | 35. 6 : | 晉其角維用伐邑厲 | 吉无咎貞吝 |
| | 36. 2 : | 明夷夷于左股用拯馬壯 | 吉 |
| | 37. 2 : | 无攸遂在中饋貞 | 吉 |
| | 37. 3 : | 家人嗃嗃悔厲 | 吉婦子嘻嘻終吝 |
| | 37. 4 : | 富家大 | 吉 |



- 37. 5 : 王假有家勿恤吉
- 37. 6 : 有孚威如終吉
- 38. 0 : 蹇小事吉
- +38. 6 : 匪寇婚媾往遇雨則吉
- 39. 0 : 蹇利西南不利東北利見大人貞吉
- 39. 6 : 往蹇來碩吉利見大人
- 40. 0+ : 解利西南无所往其來復吉
- +40. 0 : 有攸往夙吉
- 40. 2 : 田獲三狐得黃矢貞吉
- 40. 5 : 君子維有解吉有孚于小人
- 41. 0+ : 損有孚元吉元咎可貞利有攸往
- 41. 5 : 或益之十朋之龜弗克違元吉
- 41. 6+ : 弗損益之无咎貞吉
- 42. 1 : 利用爲大作元吉无咎
- +42. 2 : 永貞吉王用亨于帝吉
- +42. 2 : 永貞吉王用亨于帝吉
- 42. 5 : 有孚惠心勿問元吉有孚惠我德
- 44. 1+ : 擊于金柝貞吉
- +45. 0 : 亨利貞用大牲吉利有攸往
- 45. 2 : 引吉无咎孚乃利用輪
- 45. 4 : 大吉无咎
- 46. 0 : 升元亨用見大人勿恤南征吉
- 46. 1 : 允升大吉
- 46. 4 : 王用亨于岐山吉无咎
- 46. 5 : 貞吉升階
- 47. 0 : 困亨貞大人吉无咎有言不信
- 47. 6 : 困于葛藟于臲臲曰動悔有悔征吉
- 48. 6 : 井收勿幕有孚元吉
- 49. 2 : 已日乃革之征吉无咎
- 49. 4 : 悔亡有孚改命吉
- 49. 6 : 君子豹變小人革面征凶居貞吉
- 50. 0 : 鼎元吉亨
- 50. 2 : 鼎有實我仇有疾不我能即吉
- +50. 3 : 萬雨虧悔終吉
- 50. 6 : 鼎玉鉉大吉无不利
- 51. 1 : 震來虩虩後笑言啞啞吉
- 52. 6 : 敦貞吉
- 53. 0 : 漸女歸吉利貞
- 53. 2 : 鴻漸于陸飲食衎衎吉
- 53. 5 : 鴻漸于陸婦三歲不孕終莫之勝吉
- 53. 6 : 鴻漸于陸其羽可用爲儀吉
- 54. 1 : 歸妹以婦跛能履征吉
- +54. 5 : 月幾望吉
- +55. 2 : 往得疑疾有孚發若吉
- 55. 4 : 豐其蔀日中見斗遇其夷主吉
- 55. 5 : 來章有慶譽吉
- 56. 0 : 旅小亨旅貞吉
- 57. 2 : 巽在牀下用史巫紛若吉无咎
- 57. 5+ : 貞吉悔亡无不利无初有終
- +57. 5 : 先庚三日後庚三日吉

吉

| | | | |
|---|--|--|---|
| 吉 | <p>58. 1 : 58. 2 : 59. 1 : 59. 4 : 60. 5 : 61. 0 : 61. 1 : +62. 0 : 63. 0 : 64. 2 : 64. 4+ : 64. 5 : 64. 5 :</p> | <p>和兌吉 孚兌吉悔亡 用拯馬壯吉 渙其群元吉渙有丘匪夷所思 甘節吉往有尚 中學豚魚吉利涉大川利貞 虞吉有他不燕 飛鳥遺之音不宜上宜下大吉 既濟亨小利貞初吉終亂 曳其輪貞吉 貞吉悔亡 貞吉无悔君子之光有孚吉 貞吉无悔君子之光有孚吉</p> | <p>tóng (t'ung (1176a)) gather (people)</p> |
| 同 | <p>RAD. NO. 30 + 3 STROKES. 5 OCCURRENCES. 13. 0 : 13. 1 : 13. 2 : 13. 5 : 13. 6 :</p> | <p>同人于野亨利涉大川利君子貞 同人于門无咎 同人于宗吝 同人先號咷而後笑大師克相遇 同人于郊无悔</p> | <p>pǐ (piog (999e)) bad, not</p> |
| 否 | <p>RAD. NO. 30 + 4 STROKES. 8 OCCURRENCES. 7. 1 : 12. 0 : 12. 2 : 12. 5 : 12. 6 : 12. 6 : 33. 4 : 50. 1 :</p> | <p>師出以律否臧凶 否之匪人不利君子貞大往小來 包承小人言大人否亨 休否大人言其亡其亡繫于苞桑 傾否先否後吝 傾否先否後吝 好遯君子吉小人否 鼎顛趾利出否得妾以其子无咎</p> | <p>gào (kôg (1039a)) report</p> |
| 告 | <p>RAD. NO. 30 + 4 STROKES. 6 OCCURRENCES. + 4. 0 : + 4. 0 : 11. 6 : +42. 3 : 42. 4 : +43. 0 :</p> | <p>初筮告再三瀆瀆則不告利貞 初筮告再三瀆瀆則不告利貞 城復于隍勿用師自邑告命貞吝 有孚中行告公用圭 中行告公從利用為依遷國 告自邑不利即戎利有攸往</p> | <p>hán (g'am (6511')) hold in mouth</p> |
| 含 | <p>RAD. NO. 30 + 4 STROKES. 2. 3 : 44. 5 :</p> | <p>含革可貞或從王事元成有終 以杞包瓜含革有隕自天</p> | <p>jūn (kiwan (459a)) ruier, noble</p> |
| 君 | <p>RAD. NO. 30 + 4 STROKES. 26 OCCURRENCES. 1. 3 : + 2. 0+ : + 3. 3 : 7. 6 : + 9. 6 : +10. 3 : 12. 0 :</p> | <p>君子終日乾乾夕惕若厲无咎 君子有攸往先迷後得主 君子幾不如含往吝 大君有命開國承家小人勿用 月幾望君子征凶 武人為于大君 否之匪人不利君子貞大往小來</p> | |

▽

13. 0 : 同人于野亨利涉大川利君子貞

15. 0 : 鍊亨君子有終

15. 1 : 鍊鍊君子用涉大川吉

15. 3 : 勞鍊君子有終吉

19. 5 : 知臨大君之宜吉

20. 1 : 童觀小人无咎君子吝

20. 5 : 觀我生君子无咎

20. 6 : 觀其生君子无咎

23. 6 : 碩果不食君子得與小人剥廬

+24. 6+: 用行師終有大敗以美國君凶

33. 4 : 好遯君子吉小人否

34. 3+: 小人用壯君子用罔貞厲

+36. 1+: 君子于行三日不食

40. 5 : 君子維有解吉有孚于小人

+43. 3 : 君子夫夫獨行遇雨若濡有愠无咎

49. 6 : 君子豹變小人革面征凶居貞吉

+54. 5+: 其君之袂不如其婦之袂良

+62. 2 : 不及其君遇其臣无咎

64. 5 : 貞吉无悔君子之光有孚吉

吾 RAD. NO. 30 + 4 STROKES.

+61. 2 : 我有好爵吾與爾靡之

吝 RAD. NO. 30 + 4 STROKES.

20 OCCURRENCES.

+ 3. 3 : 君子幾不如含往吝

4. 1 : 發蒙利用刑人用說程桎以往吝

4. 4 : 困蒙吝

11. 6 : 城復于隍勿用師自邑告命貞吝

13. 2 : 同人于宗吝

18. 4 : 裕父之蠱往見吝

20. 1 : 童觀小人无咎君子吝

21. 3 : 噬腊肉遇毒小吝无咎

22. 5 : 賁于丘園束帛彖彖吝終吉

28. 4 : 棟隆吉有它吝

31. 3 : 咸其股執其隨往吝

32. 3 : 不恆其德或承之羞貞吝

35. 6 : 晉其角維用伐邑厲吉无咎貞吝

37. 3 : 家人嗃嗃悔厲吉婦子嘻嘻終吝

40. 3 : 負且乘致寇至貞吝

44. 6 : 姤其角吝无咎

45. 3 : 萃如嗃如无攸利往无咎小吝

47. 4 : 來徐徐困于金車吝有終

57. 3 : 損巽吝

64. 1 : 濡其尾吝

和 RAD. NO. 30 + 5 STROKES.

58. 1 : 和兌吉

61. 2+: 鳴鶴在陰其子和之

命 RAD. NO. 30 + 5 STROKES.

7 OCCURRENCES.

6. 4 : 不克訟復即命渝安貞吉

7. 2 : 在師中吉无咎王三錫命

君

wú < ʈŋo (58f) >

l

lin < ʈliŋ (475t) >

distress, arduous

吾

吝

hé < ʈɣ'wá (8e) >

harmonious, respond

mìng < ʈmjàŋ (762a) >

command, charge

和

命

命 7. 6 : 大君有命開國承家小人勿用
 11. 6 : 城復于隍勿用師自邑告命貞吝
 12. 4 : 有命无咎畴離祉
 49. 4 : 悔亡有孚改命言
 56. 5 : 射雉一矢亡終以譽命


咎 RAD. NO. 30 + 5 STROKES.
 100 OCCURRENCES.

1. 3 : 君子終日乾乾夕惕若厲无咎
 1. 4 : 或躍在淵无咎
 2. 4 : 括囊无咎无譽
 5. 1 : 需于郊利用恆无咎
 7. 0 : 師貞丈人吉无咎
 7. 2 : 在師中吉无咎王三錫命
 7. 4 : 師左次无咎
 7. 5+ : 田有禽利執言无咎
 8. 0+ : 比吉原筮元永貞无咎
 8. 1+ : 有孚比之无咎
 9. 1 : 復自道何其咎吉
 9. 4 : 有孚血去惕出无咎
 10. 1 : 衆履往无咎
 +11. 3 : 艱貞无咎勿恤其孚于食有福
 12. 4 : 有命无咎畴離祉
 13. 1 : 同人于門无咎
 14. 1 : 无交害匪咎艱則元咎
 14. 1 : 大車以載有攸往无咎
 14. 2 : 匪其彭无咎
 14. 4 : 隨元亨利貞无咎
 16. 6 : 隨有獲貞凶有孚在道以明何咎
 17. 0 : 幹父之蠱小有悔元大咎
 17. 4 : 幹父之蠱小有悔元大咎
 18. 3 : 甘臨无攸利既憂之无咎
 19. 3 : 至臨无咎
 19. 4 : 教臨吉无咎
 19. 6 : 童觀小人无咎君子吝
 20. 1 : 觀我生君子无咎
 20. 5 : 觀其生君子无咎
 20. 6 : 履校滅趾无咎
 21. 1 : 噬膚滅鼻无咎
 21. 2 : 噬腊肉遇毒小吝无咎
 21. 3 : 噬乾肉得黃金貞厲无咎
 21. 5 : 白賁无咎
 22. 6 : 剝之无咎
 23. 3 : 復亨出入无疾朋來无咎反復其道
 24. 0+ : 頤復厲无咎
 24. 3 : 可貞无咎
 25. 4 : 頤頤言虎視眈眈其欲逐逐无咎
 27. 4 : 藉用白茅无咎
 28. 1 : 枯楊生華老婦得其士夫无咎无譽

jiù (*g' iôg (1868a)
 misfortune

- ▽
- 28. 6 : 過涉滅頂凶无咎
 - 29. 4 : 樽酒簋贰用缶納約自牖終无咎
 - 29. 5 : 坎不盈祗既平无咎
 - 30. 1 : 履錯然敬之无咎
 - 30. 6 : 王用出征有嘉折首獲匪其醜无咎
 - 32. 0 : 恆亨无咎利貞利有攸往
 - 35. 1 : 晉如摧如貞吉罔孚裕无咎
 - 35. 6 : 晉其角維用伐邑厲吉无咎貞吝
 - 38. 1 : 悔亡喪馬勿逐自復見惡人无咎
 - 38. 2 : 遇主于巷无咎
 - 38. 4 : 睽孤遇元夫交孚厲无咎
 - 38. 5 : 悔亡厥宗噬膚往何咎
 - 40. 1 : 无咎
 - 41. 0+ : 損有孚元吉无咎可貞利有攸往
 - 41. 1 : 已事遄往无咎酌損之
 - 41. 4 : 損其疾使遄有喜无咎
 - 41. 6+ : 弗損益之无咎貞吉
 - 42. 1 : 利用為大作元吉无咎
 - 42. 3+ : 益之用凶事无咎
 - 43. 1 : 壯于前趾往不勝為咎
 - +43. 3 : 君子夫夫獨行遇雨若濡有愆无咎
 - 43. 5 : 蹇陸夫夫中行无咎
 - 44. 2 : 包有魚无咎不利賓
 - 44. 3 : 臂元膚其行次且厲无大咎
 - 44. 6 : 姤其角吝无咎
 - +45. 1 : 勿恤往无咎
 - 45. 2 : 引吉无咎孚乃利用禴
 - 45. 3 : 萃如嗟如无攸利往无咎小吝
 - 45. 4 : 大吉无咎
 - 45. 5 : 萃有位无咎匪孚元永貞悔亡
 - 45. 6 : 齋咨涕洟无咎
 - 46. 2 : 孚乃利用禴无咎
 - 46. 4 : 王用亨于岐山吉无咎
 - 47. 0 : 困亨貞大人吉无咎有言不信
 - +47. 2 : 利用享祀征凶无咎
 - 48. 4 : 井甃无咎
 - 49. 2 : 已日乃萃之征吉无咎
 - 50. 1 : 鼎顛趾利出否得妾以其子无咎
 - +51. 6 : 震不于其躬于其鄰无咎婚媾有言
 - +52. 0 : 行其庭不見其人无咎
 - 52. 1 : 艮其趾无咎利永貞
 - 52. 4 : 艮其身无咎
 - 53. 1 : 鴻漸于干小子厲有言无咎
 - 53. 4 : 鴻漸于木或得其桷无咎
 - 55. 1 : 遇其配主雖旬无咎往有尚
 - 55. 3 : 豐其沛日中見沬折其右肱无咎
 - 57. 2 : 巽在牀下用史巫紛若吉无咎
 - 59. 5 : 渙汗其大號渙王居无咎
 - 59. 6 : 渙其血去逖出无咎
 - 60. 1 : 不出戶庭无咎

| | | | | |
|---|---|----------------|--|--|
| 咎 | 60. 3 : | 不節若則嗟若元咎 | | |
| | 61. 4 : | 月幾望馬匹亡元咎 | | |
| | 61. 5 : | 有孚學如元咎 | | |
| | +62. 2 : | 不及其君遇其臣元咎 | | |
| | 62. 4 : | 元咎弗過遇之往厲必戒勿用永貞 | | |
| | 63. 1 : | 曳其輪濡其尾元咎 | | |
| | 64. 6 : | 有孚于飲酒元咎濡其首有孚失是 | | |
| 品 | RAD. NO. 30 + 6 STROKES. | | | pǐn < #p'liam (669a) kind, variety |
| | 57. 4 : | 悔亡田獲三品 | | zī < #tsiar (555e) sob |
| 吝 | RAD. NO. 30 + 6 STROKES. | | | láo < #d'og (1145t) wail |
| 咷 | RAD. NO. 30 + 6 STROKES. | | | |
| | 13. 5 : | 同人先號咷而後笑大師克相遇 | | |
| | 56. 6+ : | 鳥焚其巢旅人先笑後號咷 | | |
| 咸 | RAD. NO. 30 + 6 STROKES. 8 OCCURRENCES. | | | xián < #g'em (671a) chop off |
| | 19. 1 : | 咸臨貞吉 | | |
| | 19. 2 : | 咸臨吉元不利 | | |
| | 31. 0 : | 咸亨利貞取女吉 | | |
| | 31. 1 : | 咸其拇 | | |
| | 31. 2 : | 咸其腓凶居吉 | | |
| | 31. 3 : | 咸其股執其隨往吝 | | |
| | 31. 5 : | 咸其脢元悔 | | |
| | 31. 6 : | 咸其輔頰舌 | | |
| 噬 | RAD. NO. 30 + 6 STROKES. | | | dié < #d'iet (413a) bite |
| | 10. 0 : | 履虎尾不噬人亨 | | |
| | 10. 3+ : | 眇能視跛能履履虎尾噬人凶 | | |
| 商 | RAD. NO. 30 + 8 STROKES. | | | shāng < #siang (734a) reward |
| | 58. 4 : | 商兌未寧介疾有喜 | | |
| 問 | RAD. NO. 30 + 8 STROKES. | | | wèn < #mwan (441g) ask |
| | 42. 5 : | 有孚惠心勿問元吉有孚惠我德 | | |
| 噬 | RAD. NO. 30 + 8 STROKES. | | | è < #äk (885f) sound of laughter |
| | 51. 0+ : | 噬孚來齧齧笑言噬噬 | | |
| | 51. 0+ : | 噬孚來齧齧笑言噬噬 | | |
| | 51. 1 : | 噬來齧齧後笑言噬噬吉 | | |
| | 51. 1 : | 噬來齧齧後笑言噬噬吉 | | |
| 喪 | RAD. NO. 30 + 9 STROKES. 11 OCCURRENCES. | | | sàng < #sàng (705a) lose |
| | + 2. 0 : | 利西南得朋東北喪朋安貞吉 | | |
| | 34. 5 : | 喪羊于易元悔 | | |
| | 38. 1 : | 悔亡喪馬勿逐自復見惡人元咎 | | |
| | 48. 0+ : | 井改邑不改井元喪元得往來井井 | | |
| | +51. 0 : | 喪簞百里不喪匕鬯 | | |
| | 51. 2+ : | 喪來厲億喪貝 | | |
| | 51. 5 : | 喪往來厲意元喪有事 | | |
| | 56. 3 : | 旅焚其次喪其童僕貞厲 | | |
| | +56. 6 : | 喪牛于易凶 | | |
| | 57. 6 : | 喪在牀下喪其資斧貞凶 | | |
| | 63. 2 : | 婦喪其茀勿逐七日得 | | |

| | | | |
|---|---|---|--|
| <p>喜 RAD. NO. 30 + 9 STROKES. 12. 6 : 傾否先否後喜 25. 5 : 无妄之疾勿藥有喜 41. 4 : 損其疾使進有喜无咎 58. 4 : 商兌未寧介疾有喜</p> |  | <p>xǐ < #xiəŋ (955a) 喜 joy</p> | |
| <p>噉 RAD. NO. 30 +10 STROKES. 37. 3 : 家人噉噉悔厲吉婦子噉噉終吝 37. 3 : 家人噉噉悔厲吉婦子噉噉終吝</p> | | <p>hè < #xāk (1129x) 噉 sound of sighing</p> | |
| <p>噉 RAD. NO. 30 +10 STROKES. 21. 0 : 噉噉亨利用獄</p> | | <p>kè < #g'âp (642p) 噉 crunch</p> | |
| <p>噉 RAD. NO. 30 +10 STROKES. -30. 3 : 不鼓缶而歌則大噉之噉凶 30. 5 : 出涕沱若戚噉若吉 45. 3 : 萃如噉如无攸利往无咎小吝 60. 3 : 不節若則噉若无咎</p> | | <p>jiē < #tsjia (5n) 噉 sighing sound</p> | |
| <p>嘉 RAD. NO. 30 +11 STROKES. 17. 5 : 孚于嘉吉 30. 6 : 王用出征有嘉折首獲匪其醜无咎 33. 5 : 嘉遯貞吉</p> | | <p>jiā < #ka (15g) 嘉 celebration</p> | |
| <p>噉 RAD. NO. 30 +12 STROKES. 37. 3 : 家人噉噉悔厲吉婦子噉噉終吝 37. 3 : 家人噉噉悔厲吉婦子噉噉終吝</p> | | <p>xī < #xiəŋ (955e) 噉 sound of laughing</p> | |
| <p>噉 RAD. NO. 30 +13 STROKES. 6 OCCURRENCES. 21. 0 : 噉噉亨利用獄 21. 2 : 噉膚滅鼻无咎 21. 3 : 噉腊肉遇毒小吝无咎 21. 4 : 噉乾肺得金矢利艱貞吉 21. 5 : 噉乾肉得賞金貞厲无咎 38. 5 : 悔亡厥示噉廣往何咎</p> | | <p>shì < #āiad (336c) 噉 bite</p> | |
| <p>褰 RAD. NO. 30 +19 STROKES. 2. 4 : 括褰无咎无咎</p> | | <p>nāng < #nāng (7301) 褰 pouch, bag</p> | |
| <p>困 RAD. NO. 31 + 4 STROKES. 8 OCCURRENCES. 4. 4 : 困蒙吝 47. 0 : 困亨貞大人吉无咎有言不信 47. 1 : 臀困于株木入于幽谷三歲不覿 47. 2+ : 困于酒食朱紱方來 47. 3+ : 困于石據于蒺藜 47. 4 : 來徐徐困于全車吝有終 47. 5 : 剝剝困于赤紱乃徐有說利用祭祀 47. 6 : 困于葛藟于臲臲曰動悔有悔征吉</p> | | <p>kùn < #k'wən (428a) 困 bother, surround</p> | |
| <p>國 RAD. NO. 31 + 8 STROKES. 6 OCCURRENCES. 7. 6 : 大君有命開國承家小人勿用 15. 6 : 鳴謙利用行師征邑國 20. 4 : 觀國之光利用賓于王 +24. 6+ : 用行師終有大敗以共國君凶 42. 4 : 中行告公從利用為依遷國 +64. 4 : 震用伐鬼方三年有賞于大國</p> | | <p>guó < #kwək (9290p) 國 state, country</p> | |

| | | | |
|---|---|---|--|
| 園 | RAD. NO. 31 +11 STROKES. | 實于丘園東帛委委吝終吉 | guán < #giwǎn (256b) garden |
| 地 | RAD. NO. 32 + 3 STROKES. | 不明晦初登于天後入于地 | dì < #d'ia (4b') earth |
| 在 | RAD. NO. 32 + 3 STROKES. 10 OCCURRENCES. | 見龍在田利見大人 或躍在淵无咎 飛龍在天利見大人 在師中吉无咎王三錫命 隨有獲貞凶有孚在道以明何咎 无攸遂在中饋貞吉 哭在牀下用史巫紛若吉无咎 哭在牀下喪其資斧貞凶 鳴鶴在陰共子和之 62. 5 : 密雲不雨自我西郊公弋取彼在穴 | zài < #dz'əg (943i) (he) in, at |
| 圭 | RAD. NO. 32 + 3 STROKES. | 有孚中行告公用圭 | guī < #kiwəg (879a) ceremonial tablet |
| 坎 | RAD. NO. 32 + 4 STROKES. 8 OCCURRENCES. | 習坎有孚維心亨行有尙 習坎入于坎窞凶 習坎入于坎窞凶 坎有險求小得 來之坎坎險且枕入于坎窞勿用 來之坎坎險且枕入于坎窞勿用 來之坎坎險且枕入于坎窞勿用 坎不盈祗既平无咎 | kǎn < #k'am (624d) pitfall |
| 垂 | RAD. NO. 32 + 5 STROKES. | 明夷于飛垂其翼 | chuí < #āwia (31a) droop, hang down |
| 坦 | RAD. NO. 32 + 5 STROKES. | 履道坦坦幽人貞吉 履道坦坦幽人貞吉 | tǎn < #t'ân (149d) smooth appearance |
| 坤 | RAD. NO. 32 + 5 STROKES. | 坤元亨利牝馬之貞 | kūn < #k'wən (421a) name of 2nd hexagram |
| 城 | RAD. NO. 32 + 7 STROKES. | 城復于隍勿用師自邑告命貞吝 | chéng < #āiēng (818e) city wall |
| 堅 | RAD. NO. 32 + 8 STROKES. | 履霜堅冰至 | jiān < #kien (368c) solid, firm |
| 執 | RAD. NO. 32 + 8 STROKES. | 田有禽利執言无咎 威其股執其隨往吝 執之用贖牛之辜莫之勝說 | zhí < #t'iap (685a) seize (prisoners) |
| 塞 | RAD. NO. 32 +10 STROKES. | 鼎耳革其行塞維膏不食 | sè < #sak (988a) block, stop up |
| 塗 | RAD. NO. 32 +10 STROKES. | 睽孤見豕負塗載鬼一車 | tú < #d'o (82d') mud |

| | | | |
|---|--|--|----------|
| <p>墉 RAD. NO. 32 + 11 STROKES.</p> | <p>乘共墉弗克攻吉 公用射隼于高墉之上獲之无不利</p> | <p>yōng (*djuŋ (1185z)) wall</p> | <p>墉</p> |
| <p>士 RAD. NO. 33 + 0 STROKES.</p> | <p>枯槁生華老婦得美士夫无咎无譽 女承筐无實士刲羊无血无攸利</p> | <p>shì (*dʒ'isg (978a)) young man, bachelor</p> | <p>士</p> |
| <p>壯 RAD. NO. 33 + 3 STROKES. 9 OCCURRENCES.</p> | <p>大壯利貞 壯于趾征凶有孚 小人用壯君子用罔貞厲 貞吉悔亡藩决不羸壯于大與之輟 明夷夷于左股用拯馬壯吉 壯于前趾往不勝為咎 壯于頄有凶 垢女壯勿用取女 用拯馬壯吉</p> | <p>zhuàng (*tʃiang (727n)) injure, strong(?)</p> | <p>壯</p> |
| <p>夕 RAD. NO. 36 + 0 STROKES.</p> | <p>君子終日乾乾夕惕若厲无咎</p> | <p>xī (*dzɿk (769a)) night</p> | <p>夕</p> |
| <p>外 RAD. NO. 36 + 2 STROKES.</p> | <p>外比之貞吉</p> | <p>wài (*ŋwâd (322a)) outside</p> | <p>外</p> |
| <p>夙 RAD. NO. 36 + 3 STROKES. +40. 0 :</p> | <p>有攸往夙吉</p> | <p>sù (*sɿk (1838a)) early</p> | <p>夙</p> |
| <p>夜 RAD. NO. 36 + 5 STROKES.</p> | <p>惕號莫夜有戒勿恤</p> | <p>yè (*ziäg (888j)) night</p> | <p>夜</p> |
| <p>夤 RAD. NO. 36 + 10 STROKES.</p> | <p>艮其限列其夤厲熏心</p> | <p>yín (*dion (450h)) spinal meat</p> | <p>夤</p> |
| <p>大 RAD. NO. 37 + 0 STROKES. 55 OCCURRENCES.</p> | <p>見龍在田利見大人 飛龍在天利見大人 直方大不習无不利 屯其膏小貞吉大貞凶 需有孚光亨貞吉利涉大川 利見大人不利涉大川 利見大人不利涉大川 大君有命開國承家小人勿用 武人爲于大君 泰小往大來吉亨 否之匪人不利君子貞大往小來 包承小人吉大人否亨 休否大人吉其亡其亡繫于苞桑 同人于野亨利涉大川利君子貞 同人先號咷而後笑大師克相遇 大有元亨 大車以載有攸往无咎 謙謙君子用涉大川吉 由豫大有得勿疑朋盍簪 蠱元亨利涉大川 幹父之蠱小有悔无大咎</p> | <p>dà (*d'ad (317a)) big</p> | <p>大</p> |

| | | | | | |
|---|--------------------------|----------------|---|--|-----------------------|
| 大 | 19. 5 : | 知臨大君之宜吉 | ▽ | | |
| | +24. 6+: | 用行師終有大敗以共國君凶 | | | |
| | 26. 0 : | 大畜利貞不家食吉利涉大川 | | | |
| | 26. 0 : | 大畜利貞不家食吉利涉大川 | | | |
| | 27. 5 : | 拂經居貞吉不可涉大川 | | | |
| | 27. 6 : | 由頤厲吉利涉大川 | | | |
| | 28. 0 : | 大過棟撓利有攸往亨 | | | |
| | +30. 3 : | 不鼓缶而歌則大豎之嗟凶 | | | |
| | 34. 0 : | 大壯利貞 | | | |
| | 34. 4 : | 貞吉悔亡藩决不羸壯于大輿之輹 | | | |
| | 36. 3 : | 明夷于南狩得其大首不可疾貞 | | | |
| | 37. 4 : | 富家大吉 | | | |
| | 39. 0 : | 遷利西南不利東北利見大人貞吉 | | | |
| | 39. 5 : | 大蹇朋來 | | | |
| | 39. 6 : | 往蹇來碩吉利見大人 | | | |
| | 42. 0 : | 益利有攸往利涉大川 | | | |
| | 42. 1 : | 利用為大作元吉元咎 | | | |
| | 44. 3 : | 賢元膚美行次且厲元大咎 | | | |
| | +45. 0 : | 亨利貞用大往吉利有攸往 | | | |
| | 45. 0+: | 萃亨王假有廟利見大人 | | | |
| | 45. 4 : | 大吉元咎 | | | |
| | 46. 0 : | 升元亨用見大人勿恤南征吉 | | | |
| | 46. 1 : | 允升大吉 | | | |
| | 47. 0 : | 困亨貞大人吉元咎有言不信 | | | |
| | 49. 5 : | 大人虎變未占有孚 | | | |
| | 50. 6 : | 鼎玉鉉大吉元不利 | | | |
| | 57. 0 : | 巽小亨利有攸往利見大人 | | | |
| | 59. 0 : | 渙亨王假有廟利涉大川利貞 | | | |
| | 59. 5 : | 渙汗其大號渙王居元咎 | | | |
| | 61. 0 : | 中孚豚魚吉利涉大川利貞 | | | |
| | +62. 0 : | 飛鳥遺之音不宜上宜下大吉 | | | |
| | 62. 0+: | 小過亨利貞可小事不可大事 | | | |
| | 64. 3 : | 未濟征凶利涉大川 | | | |
| | +64. 4 : | 震用伐鬼方三年有賞于大國 | | | |
| 夫 | RAD. NO. 37 + 1 STROKES. | | | | fū < #p'iwō (181a) |
| | 10 OCCURRENCES. | | | | husband |
| | 4. 3 : | 勿用取女見金夫不有躬元攸利 | | | |
| | + 8. 0 : | 不寧方來後夫凶 | | | |
| | 9. 3 : | 輿說輻夫妻反目 | | | |
| | 17. 2 : | 係小子失丈夫 | | | |
| | 17. 3 : | 係丈夫失小子隨有求得利居貞 | | | |
| | 28. 2 : | 枯楊生稊老夫得其女妻元不利 | | | |
| | 28. 5 : | 枯楊生華老婦得其士夫元咎元譽 | | | |
| | 32. 5 : | 恆其德貞婦人吉夫子凶 | | | |
| | 38. 4 : | 睽孤遇元夫交孚厲元咎 | | | |
| | 53. 3+: | 鴻漸于陸夫征不復 | | | |
| 天 | RAD. NO. 37 + 1 STROKES. | | | | tiān < #t'ien (361a) |
| | 8 OCCURRENCES. | | | | sky, Heaven |
| | 1. 5 : | 飛龍在天利見大人 | | | |
| | 14. 3 : | 公用亨于天子小人弗克 | | | |

| | | | |
|----------|---|---|---|
| | | 自天祐之吉无不利 | 天 |
| 14. 6 : | | 何天之衢亨 | |
| 26. 6 : | | 不明晦初登于天後入于地 | |
| 36. 6 : | | 見與曳其牛掣其人天且劓 | |
| 38. 3+ : | | 以杞包瓜含辛有隕自天 | |
| 44. 5 : | | 翰音登于天貞凶 | |
| 61. 6 : | | | |
| 夫 | RAD. NO. 37 + 1 STROKES. 6 OCCURRENCES. | | 夫 |
| 10. 5 : | | 夫履貞厲 | |
| 43. 0+ : | | 夫揚于王庭孚號有厲 | |
| +43. 3 : | | 君子夫夫獨行遇雨若濡有愠无咎 | |
| +43. 3 : | | 君子夫夫獨行遇雨若濡有愠无咎 | |
| 43. 5 : | | 寬陸夫夫中行无咎 | |
| 43. 5 : | | 寬陸夫夫中行无咎 | |
| 失 | RAD. NO. 37 + 2 STROKES. 5 OCCURRENCES. | | 失 |
| 8. 5 : | | 顯比王用三龜失前禽邑人不誠言 | |
| 17. 2 : | | 係小子失丈夫 | |
| 17. 3 : | | 係丈夫失小子隨有求得利居貞 | |
| 35. 5 : | | 悔亡失得勿恤往吉无不利 | |
| 64. 6 : | | 有孚于飲酒无咎濡其首有孚失是 | |
| 夷 | RAD. NO. 37 + 3 STROKES. 9 OCCURRENCES. | | 夷 |
| 36. 0 : | | 明夷利艱貞 | |
| 36. 1+ : | | 明夷于飛垂其翼 | |
| 36. 2 : | | 明夷夷于左股用拯馬壯吉 | |
| 36. 2 : | | 明夷夷于左股用拯馬壯吉 | |
| 36. 3 : | | 明夷于南狩得其大首不可疾貞 | |
| 36. 4 : | | 入于左腹獲明夷之心于出門庭 | |
| 36. 5 : | | 箕子之明夷利貞 | |
| 55. 4 : | | 豈其鄰日中見斗遇其夷主吉 | |
| 59. 4 : | | 渙其群元言渙有丘匪夷所思 | |
| 奔 | RAD. NO. 37 + 6 STROKES. | | 奔 |
| 59. 2 : | | 渙奔其机悔亡 | |
| 女 | RAD. NO. 38 + 0 STROKES. 10 OCCURRENCES. | | 女 |
| + 3. 2 : | | 匪寇婚媾女子貞不字十年乃字 | |
| 4. 3 : | | 勿用取女見金夫不有躬无攸利 | |
| 20. 2 : | | 闕觀利女貞 | |
| 28. 2 : | | 枯楊生稊老夫得其女妻无不利 | |
| 31. 0 : | | 咸亨利貞取女吉 | |
| 37. 0 : | | 家人利女貞 | |
| 44. 0 : | | 姤女壯勿用取女 | |
| 44. 0 : | | 姤女壯勿用取女 | |
| 53. 0 : | | 漸女歸吉利貞 | |
| 54. 6 : | | 女承筐无實士刲羊无血无攸利 | |
| 好 | RAD. NO. 38 + 3 STROKES. | | 好 |
| 33. 4 : | | 好逖君子吉小人否 | |
| +61. 2 : | | 我有好爵吾與爾靡之 | |
| | | guài (#kwad (312a)) split, lickety-split | |
| | | shī (#sjiet (482a)) lose | |
| | | yí (#djar (551a)) pheasant, wound | |
| | | bēn (#puon (430a)) rush toward | |
| | | nǚ (#njo (94a)) maiden | |
| | | hǎo (#xōg (1844a)) fine, attractive | |

| | | | |
|---|---|--|---|
| 如 | RAD. NO. 38 + 3 STROKES. 31 OCCURRENCES. | <p>屯如逵如乘馬班如 屯如逵如乘馬班如 屯如逵如乘馬班如 + 君子幾不如含往吝 乘馬班如求婚媾往吉无不利 乘馬班如泣血漣如 乘馬班如泣血漣如 有孚擊如富以其鄰 厥孚交如威如吉 厥孚交如威如吉 賁如濡如永貞吉 賁如濡如永貞吉 賁如皤如白馬翰如匪寇婚媾 賁如皤如白馬翰如匪寇婚媾 賁如皤如白馬翰如匪寇婚媾 突如其來如焚如死如棄如 突如其來如焚如死如棄如 突如其來如焚如死如棄如 突如其來如焚如死如棄如 突如其來如焚如死如棄如 晉如摧如貞吉罔孚裕无咎 晉如摧如貞吉罔孚裕无咎 晉如愁如貞吉受茲介福于其王母 晉如愁如貞吉受茲介福于其王母 晉如鼫鼠貞厲 有孚威如終吉 萃如嗟如无攸利往无咎小吝 萃如嗟如无攸利往无咎小吝 其君之袂不如其婦之袂良 有孚擊如无咎 東鄰殺牛不如西鄰之禴祭</p> | rú (*nió (94g)) adv. suffix, -like |
| 妄 | RAD. NO. 38 + 3 STROKES. 5 OCCURRENCES. | 无妄元亨利貞 无妄往吉 无妄之災或擊之牛 无妄之疾勿藥有喜 无妄行有言无攸利 | wàng (*niwang (742g)) expect, reckless |
| 妣 | RAD. NO. 38 + 4 STROKES. | 過其祖過其妣 | bǐ (*piar (566n)) foremother |
| 妹 | RAD. NO. 38 + 5 STROKES. 6 OCCURRENCES. | 帝乙歸妹以祉元吉 歸妹征凶无攸利 歸妹以娣跛能履征吉 歸妹以須反歸以娣 歸妹愆期遲歸有時 帝乙歸妹 | mèi (*mud (531k)) daughter, young girl |

| | | | | |
|---|--|---|--|---|
| 妻 | RAD. NO. 38 + 5 STROKES. 9. 3 : 28. 2 : +47. 3 : | 與說輻夫妻反目 枯楊生稊老夫得其女妻元不利 入于其宮不見其妻凶 | qī < #ts'iar (592a) > wife | 妻 |
| 妾 | RAD. NO. 38 + 5 STROKES. 33. 3 : 58. 1 : | 係返有疾厲畜臣妾言 鼎顛趾利出否得妾以其子无咎 | qiè < #ts'iap (635a) > slave woman | 妾 |
| 威 | RAD. NO. 38 + 6 STROKES. 14. 5 : 37. 6 : | 厥孚交如威如吉 有孚威如終吉 | wēi < #iwar (574a) > terrified, awesome | 威 |
| 姤 | RAD. NO. 38 + 6 STROKES. 44. 0 : 44. 6 : | 姤女壯勿用取女 姤其角吝无咎 | gòu < #ku (112e) > interlock, meet | 姤 |
| 婦 | RAD. NO. 38 + 7 STROKES. 54. 1 : 54. 3 : +54. 5+ : | 歸妹以婦跛能履征吉 歸妹以須反歸以婦 其君之袂不如其婦之袂良 | dī < #d'iar (591d) > secondary wife | 婦 |
| 婦 | RAD. NO. 38 + 8 STROKES. 8 OCCURRENCES. 4. 2 : 9. 6+ : 28. 5 : 32. 5 : 37. 3 : +53. 3 : 53. 5 : 63. 2 : | 包蒙吉納婦吉子克家 既雨既處尚德載婦貞厲 枯楊生華老婦得其士夫无咎无譽 恒其德貞婦人吉夫子凶 家人嗃嗃悔厲吉婦子嘻嘻終吝 鴻漸于陸婦三歲不孕終莫之勝吉 婦喪其茀勿逐七日得 | fù < #b'iüŋ (1001a) > wife | 婦 |
| 婚 | RAD. NO. 38 + 8 STROKES. 5 OCCURRENCES. + 3. 2 : 3. 4 : 22. 4 : +38. 6 : +51. 6 : | 匪寇婚媾女子貞不字十年乃字 乘馬班如求婚媾往吉元不利 賁如皤如白馬翰如匪寇婚媾 匪寇婚媾往遇雨則吉 震不于其躬于其鄰无咎婚媾有言 | hūn < #xwan (457m) > marriage | 婚 |
| 媾 | RAD. NO. 38 + 10 STROKES. 5 OCCURRENCES. + 3. 2 : 3. 4 : 22. 4 : +38. 6 : +51. 6 : | 匪寇婚媾女子貞不字十年乃字 乘馬班如求婚媾往吉元不利 賁如皤如白馬翰如匪寇婚媾 匪寇婚媾往遇雨則吉 震不于其躬于其鄰无咎婚媾有言 | gòu < #ku (109e) > mating, match | 媾 |
| 子 | RAD. NO. 39 + 0 STROKES. 34 OCCURRENCES. 1. 3 : + 2. 0+ : + 3. 2 : + 3. 3 : 4. 2 : + 7. 5 : + 7. 5 : | 君子終日乾乾夕惕若厲无咎 君子有攸往先迷後得主 匪寇婚媾女子貞不字十年乃字 君子幾不如舍往吝 包蒙吉納婦吉子克家 長子帥師弟子與尸貞凶 長子帥師弟子與尸貞凶 | zǐ < #tsiag (964a) > child, suffix | 子 |

| | | | |
|---|--------------------------|-----------------|--|
| 子 | + 9. 6 : | 月幾望君子征凶 | |
| | 12. 0 : | 否之匪人不利君子貞大往小來 | |
| | 13. 0 : | 同人于野亨利涉大川利君子貞 | |
| | 14. 3 : | 公用亨于天子小人弗克 | |
| | 15. 0 : | 謙亨君子有終 | |
| | 15. 1 : | 謙謙君子用涉大川吉 | |
| | 15. 3 : | 勞謙君子有終吉 | |
| | 17. 2 : | 係小子失丈夫 | |
| | 17. 3 : | 係丈夫失小子隨有求得利居貞 | |
| | 18. 1 : | 幹父之蠱有子考元咎厲終吉 | |
| | 20. 1 : | 童觀小人无咎君子吝 | |
| | 20. 5 : | 觀我生君子无咎 | |
| | 20. 6 : | 觀其生君子无咎 | |
| | 23. 6 : | 碩果不食君子得與小人剥廬 | |
| | 32. 5 : | 恆其德貞婦人吉夫子凶 | |
| | 33. 4 : | 好遯君子吉小人否 | |
| | 34. 3+ : | 小人用壯君子用罔貞厲 | |
| | +36. 1+ : | 君子于行三日不食 | |
| | 36. 5 : | 箕子之明夷利貞 | |
| | 37. 3 : | 家人嗃嗃悔厲吉婦子嘻嘻終吝 | |
| | 40. 5 : | 君子維有解吉有孚于小人 | |
| | +43. 3 : | 君子夫夫獨行遇雨若濡有愠无咎 | |
| | 49. 6 : | 君子豹變小人革面征凶居貞吉 | |
| | 50. 1 : | 鼎顛趾利出否得妾以其子无咎 | |
| | 53. 1 : | 鴻漸于干小子厲有言无咎 | |
| | 61. 2+ : | 鳴鶴在陰其子和之 | |
| | 64. 5 : | 貞吉无悔君子之光有孚吉 | |
| 孕 | RAD. NO. 39 + 2 STROKES. | 婦孕不育凶利禦寇 | yùn (*diang (945j)) pregnant |
| | +53. 3 : | 鴻漸于陸婦三歲不孕終莫之勝吉 | |
| 字 | RAD. NO. 39 + 3 STROKES. | 匪寇婚媾女子貞不字十年乃字 | zì (*dz'iaŋ (964n)) conceive, pregnant |
| 孚 | RAD. NO. 39 + 4 STROKES. | 42 OCCURRENCES. | fú (*p'iuŋ (1233a)) capture, (reliable) |
| | 5. 0 : | 需有孚光亨貞吉利涉大川 | |
| | 6. 0+ : | 訟有孚窒惕中吉終凶 | |
| | + 8. 1 : | 有孚盈缶終來有它吉 | |
| | 8. 1+ : | 有孚比之无咎 | |
| | 9. 4 : | 有孚血去惕出无咎 | |
| | 9. 5 : | 有孚牽如富以其鄰 | |
| | +11. 3 : | 艱貞无咎勿恤其孚于食有福 | |
| | 11. 4 : | 困不富以其鄰不戒以孚 | |
| | 14. 5 : | 厥孚交如威如吉 | |
| | 17. 4 : | 隨有獲貞凶有孚在道以明何咎 | |
| | 17. 5 : | 孚于嘉吉 | |
| | 20. 0 : | 觀與而不薦有孚頤若 | |
| | 29. 0 : | 習坎有孚維心亨行有尚 | |
| | 34. 1 : | 壯于趾征凶有孚 | |
| | 35. 1 : | 晉如摧如貞吉罔孚裕无咎 | |



37. 6 : 有孚威如終吉
 38. 4 : 睽孤遇元夫交孚厲元咎
 40. 4 : 解而拇朋至斯孚
 40. 5 : 君子維有解言有孚于小人
 41. 0+ : 損有孚元言元咎可貞利有攸往
 +42. 3 : 有孚中行告公用圭
 42. 5 : 有孚惠心勿問元吉有孚惠我德
 42. 5 : 有孚惠心勿問元吉有孚惠我德
 43. 0+ : 夫揚于王庭孚號有厲
 +44. 1 : 有攸往見凶羸豕孚蹢躅
 45. 1+ : 有孚不終乃亂乃萃若號一握為笑
 45. 2 : 引吉无咎孚乃利用輪
 45. 5 : 萃有位元咎匪孚元永貞悔亡
 46. 2 : 孚乃利用輪无咎
 48. 6 : 井收勿幕有孚元吉
 49. 0 : 萃已日乃孚元亨利貞悔亡
 49. 3 : 征凶貞厲萃言三就
 49. 4 : 悔亡有孚改命吉
 49. 5 : 大人虎變未占有孚
 +55. 2 : 往得疑疾有孚發若吉
 58. 2 : 孚兌吉悔亡
 58. 5 : 孚于剝有厲
 61. 0 : 中孚豚魚吉利涉大川利貞
 61. 5 : 有孚擊如元咎
 64. 5 : 貞吉无悔君子之光有孚吉
 64. 6 : 有孚于飲酒元咎濡其首有孚失是
 64. 6 : 有孚于飲酒元咎濡其首有孚失是

孤 RAD. NO. 39 + 5 STROKES.
 38. 4 : 睽孤遇元夫交孚厲元咎
 38. 6+ : 睽孤見豕負塗載鬼一車

它 RAD. NO. 40 + 2 STROKES.
 + 8. 1 : 有孚盈缶終來有它吉
 28. 4 : 棟隆吉有它吝

安 RAD. NO. 40 + 3 STROKES.
 + 2. 0 : 利西南得朋東北喪朋安貞吉
 6. 4 : 不克訟復即命渝安貞吉
 60. 4 : 安節亨

官 RAD. NO. 40 + 5 STROKES.
 17. 1 : 官有渝貞吉出門交有功

宜 RAD. NO. 40 + 5 STROKES.
 19. 5 : 知臨大君之宜吉
 55. 0 : 豐亨王假之勿憂宜日中
 +62. 0 : 飛鳥遺之音不宜上宜下大吉
 +62. 0 : 飛鳥遺之音不宜上宜下大吉

宗 RAD. NO. 40 + 5 STROKES.
 13. 2 : 同人于宗吝
 38. 5 : 悔亡厥宗噬膚往何咎
 63. 3 : 高宗伐鬼方三年克之小人勿用

孚

gū (#kwo (41c)) 孤
 solitary

tā (#t'ā (4a)) 它
 calamity

ān (#ān (146a)) 安
 security

guān (#kwān (157a)) 官
 lodging-house

yí (#ngia (21a)) 宜
 suitable

zōng (#tsōng (1003a)) 宗
 ancestral hall

| | | | |
|-----------------|--------------------------|----------------|---|
| 客 | RAD. NO. 40 + 6 STROKES. | 有不速之客三人來敬之終吉 | kè < #k'läk (766d') guest |
| + 5. 6 : | | | |
| 宮 | RAD. NO. 40 + 7 STROKES. | 賁魚以宮人寵无不利 | gōng < #kiōng (1006a) house, hall |
| 23. 5 : | | 入于美宮不見其害凶 | |
| +47. 3 : | | | |
| 害 | RAD. NO. 40 + 7 STROKES. | 无交害匪咎艱則无咎 | hài < #g'äd (314a) harm |
| 14. 1 : | | | |
| 家 | RAD. NO. 40 + 7 STROKES. | | jiā < #kä (32a) family, home |
| 10 OCCURRENCES. | | | |
| 4. 2 : | | 包蒙吉納婦吉子克家 | |
| 7. 6 : | | 大君有命闕國承家小人勿用 | |
| 26. 0 : | | 大畜利貞不家食吉利涉大川 | |
| 37. 0 : | | 家人利女貞 | |
| 37. 1 : | | 闕有家悔亡 | |
| 37. 3 : | | 家人嗃嗃悔厲言婦子嘻嘻終吝 | |
| 37. 4 : | | 富家大吉 | |
| 37. 5 : | | 王假有家勿恤吉 | |
| +41. 6 : | | 利有攸往得臣无家 | |
| 55. 6+ : | | 豐其屋蔀其家闕其戶闕其元人 | |
| 寇 | RAD. NO. 40 + 8 STROKES. | | kòu < #k'u (111a) bandit |
| 8 OCCURRENCES. | | | |
| + 3. 2 : | | 匪寇婚媾女子貞不字十年乃字 | |
| 4. 6 : | | 擊蒙不利爲寇利禦寇 | |
| 4. 6 : | | 擊蒙不利爲寇利禦寇 | |
| 5. 3 : | | 需于泥致寇至 | |
| 22. 4 : | | 賁如皤如白馬翰如匪寇婚媾 | |
| +38. 6 : | | 匪寇婚媾往遇雨則吉 | |
| 40. 3 : | | 負且乘致寇至貞吝 | |
| +53. 3 : | | 婦孕不育凶利禦寇 | |
| 密 | RAD. NO. 40 + 8 STROKES. | | mì < #miēt (405pq) dense |
| 9. 0 : | | 小畜亨密雲不雨自我西郊 | |
| 62. 5 : | | 密雲不雨自我西郊公弋取彼在穴 | |
| 富 | RAD. NO. 40 + 9 STROKES. | | fù < #piüg (933r) rich |
| 9. 5 : | | 有孚寧如富以美鄰 | |
| 11. 4 : | | 翩翩不富以美鄰不戒以孚 | |
| 15. 5 : | | 不富以美鄰利用侵伐无不利 | |
| 37. 4 : | | 富家大吉 | |
| 寒 | RAD. NO. 40 + 9 STROKES. | | hán < #g'ân (143a) cold |
| 48. 5 : | | 井冽寒泉食 | |
| 宜 | RAD. NO. 40 +10 STROKES. | | zhì < #tjër (375x) put |
| 29. 6 : | | 係用徽纆宜于蠶絲三歲不得凶 | |
| 寧 | RAD. NO. 40 +11 STROKES. | | níng < #nieng (837a) peaceful |
| + 8. 0 : | | 不寧方來後夫凶 | |
| 58. 4 : | | 商兌未寧介疾有吝 | |
| 賁 | RAD. NO. 40 +11 STROKES. | | shí < #tj'iet (398a) contents, actual |
| 27. 0 : | | 頤貞吉觀頤自求口實 | |
| 50. 2 : | | 鼎有實我仇有疾不我能即吉 | |
| 54. 6 : | | 女承筐无賁士刲羊无血无攸利 | |
| +63. 5 : | | 賁受其福 | |

龍 RAD. NO. 48 + 17 STROKES.
 23. 5 :
 射 RAD. NO. 41 + 7 STROKES.
 40. 6 :
 48. 2 :
 56. 5 :
 小 RAD. NO. 42 + 8 STROKES.
 32 OCCURRENCES.

3. 5 :
 5. 2 :
 6. 1 :
 7. 6 :
 9. 8 :
 11. 0 :
 12. 0 :
 12. 2 :
 14. 3 :
 17. 2 :
 17. 3 :
 18. 3 :
 20. 1 :
 21. 3 :
 22. 0 :
 23. 6 :
 29. 2 :
 33. 0 :
 33. 4 :
 34. 3+ :
 38. 0 :
 40. 5 :
 45. 3 :
 49. 6 :
 53. 1 :
 56. 0 :
 57. 0 :
 62. 0+ :
 62. 0+ :
 63. 0 :
 63. 3 :
 64. 0 :

尙 RAD. NO. 42 + 5 STROKES.
 6 OCCURRENCES.
 9. 6+ :
 +11. 2 :
 18. 6 :
 29. 0 :
 55. 1 :
 60. 5 :

賁魚以宮人 龍无不利
 公用 射隼于高墉之上獲之无不利
 井谷 射鮒甕敝漏
 射雉一矢亡終以譽命
 屯共亨 小貞吉大貞凶
 需于沙 小有言終吉
 不永所事 小有言終吉
 大君有命 闕國承家 小人勿用
 小畜亨密雲不雨自我西郊
 泰 小往大來吉亨
 否之匪人不利君子貞 大往小來
 包承 小人吉大人否亨
 公用亨于天子 小人弗克
 係 小子失丈夫
 係丈夫失 小子隨有求得利居貞
 幹父之蠱 小有悔无咎
 童觀 小人无咎君子吝
 噬腊肉遇毒 小吝无咎
 賁亨 小利有攸往
 碩果不食君子得輿 小人剥廬
 坎有險求 小得
 遯亨 小利貞
 好遯君子吉 小人否
 小人用壯君子用罔貞厲
 既 小事吉
 君子維有解吉有孚于 小人
 萃如嗟如无攸利往无咎 小吝
 君子豹變 小人革面征凶居貞吉
 鴻漸于干 小子厲有言无咎
 旅 小亨旅貞吉
 巽 小亨利有攸往利見大人
 小過亨利貞可小事不可大事
 既濟亨 小利貞初吉終亂
 高宗伐鬼方三年克之 小人勿用
 未濟亨 小狐汔濟濡其尾无攸利
 既雨既處 尙德載婦貞厲
 得尙于中行
 不事王侯 高尙其事
 習坎有孚維心乎行有尙
 遇其配主雖旬无咎往有尙
 甘節吉往有尙

chǒng (𠄎' liung (1193p))
 to favor
 shè (𠄎' iǎng (887a))
 shoot
 xiǎo (𠄎' siog (1149a))
 small

shàng (𠄎' iang (725a))
 still, reward

龍
 射
 小

尙

| | | | |
|---|---------------------------|---------------|---|
| 就 | RAD. NO. 43 + 9 STROKES. | Y | jiù < #dz'jôg (1893a) go-around, approach |
| | 49. 3 : 征凶貞厲萃言三就有孚 | | |
| 尸 | RAD. NO. 44 + 3 STROKES. | | shī < #sjar (561a) corpse |
| | 7. 3 : 師或與尸凶 | | |
| | + 7. 5 : 長子帥師弟子與尸貞凶 | | |
| 尾 | RAD. NO. 44 + 4 STROKES. | | wěi < #wiwar (583a) tail |
| | 7 OCCURRENCES. | | |
| | 10. 0 : 履虎尾不啞人亨 | | |
| | 10. 3+ : 眇能視跛能履履虎尾啞人凶 | | |
| | 10. 4 : 履虎尾愬愬終吉 | | |
| | 33. 1 : 遯尾厲勿有攸往 | | |
| | 63. 1 : 曳其輪濡其尾无咎 | | |
| | 64. 0 : 未濟亨小狐汔濟濡其尾无攸利 | | |
| | 64. 1 : 濡其尾吝 | | |
| 居 | RAD. NO. 44 + 5 STROKES. | | jū < #kjo (49c') dwell |
| | 6 OCCURRENCES. | | |
| | 3. 1 : 善桓利居貞利建侯 | | |
| | 17. 3 : 係丈夫失小子隨有求得利居貞 | | |
| | 27. 5 : 撝經居貞吉不可涉大川 | | |
| | 31. 2 : 咸其腓凶居吉 | | |
| | 49. 6 : 君子豹變小人革面征凶居貞吉 | | |
| | 59. 5 : 渙汗其大號渙王居无咎 | | |
| 屋 | RAD. NO. 44 + 6 STROKES. | | wū < #uk (1284a) canopy |
| | 55. 6+ : | 豐其屋蔀其家闕其戶闕其无人 | |
| 履 | RAD. NO. 44 + 12 STROKES. | | lǚ < #lijar (562a) step on, shoes |
| | 11 OCCURRENCES. | | |
| | 2. 1 : 履霜堅冰至 | | |
| | 10. 0 : 履虎尾不啞人亨 | | |
| | 10. 1 : 素履往无咎 | | |
| | 10. 2 : 履道坦坦幽人貞吉 | | |
| | 10. 3+ : 眇能視跛能履履虎尾啞人凶 | | |
| | 10. 3+ : 眇能視跛能履履虎尾啞人凶 | | |
| | 10. 4 : 履虎尾愬愬終吉 | | |
| | 10. 5 : 夫履貞厲 | | |
| | 10. 6 : 視履考祥其旋元吉 | | |
| | 30. 1 : 履錯然敬之无咎 | | |
| | 54. 1 : 歸妹以娣跛能履征吉 | | |
| 屨 | RAD. NO. 44 + 14 STROKES. | | jù < #kjiu (123q') wear on feet |
| | 21. 1 : 屨校滅趾无咎 | | |
| 屯 | RAD. NO. 45 + 1 STROKES. | | zhūn < #tiwan (427a) bunched, to hoard |
| | 3. 0 : 屯元亨利貞勿用有攸往利建侯 | | |
| | 3. 2+ : 屯如邇如乘馬班如 | | |
| | 3. 5 : 屯其膏小貞吉大貞凶 | | |
| 山 | RAD. NO. 45 + 0 STROKES. | | shān < #sān (193a) mountain |
| | 17. 6 : 拘係之乃從維之王用亨于西山 | | |
| | 46. 4 : 王用亨于岐山吉无咎 | | |
| 岐 | RAD. NO. 46 + 4 STROKES. | | qí < #g'ieg (864h) (Mount) Qi |
| | 46. 4 : 王用亨于岐山吉无咎 | | |

| | | | | |
|---|---|--|--|---|
| 川 | RAD. NO. 47 + 0 STROKES. 12 OCCURRENCES. | | chuān < #t'iwən (462a) > river | 川 |
| | 5. 0 : | 需有孚光亨貞吉利涉大川 | | |
| | + 6. 0 : | 利見大人不利涉大川 | | |
| | 13. 0 : | 同人于野亨利涉大川利君子貞 | | |
| | 15. 1 : | 謙謙君子用涉大川吉 | | |
| | 18. 0+ : | 蠱元亨利涉大川 | | |
| | 26. 0 : | 大畜利貞不家食吉利涉大川 | | |
| | 27. 5 : | 拂經居貞吉不可涉大川 | | |
| | 27. 6 : | 由頤厲吉利涉大川 | | |
| | 42. 0 : | 益利有攸往利涉大川 | | |
| | 59. 0 : | 渙亨王假有廟利涉大川利貞 | | |
| | 61. 0 : | 中孚豚魚吉利涉大川利貞 | | |
| | 64. 3 : | 未濟征凶利涉大川 | | |
| 巢 | RAD. NO. 47 + 8 STROKES. | 鳥焚其巢旅人先笑後號咷 | cháo < #dz'ög (1169a) > nest | 巢 |
| 左 | RAD. NO. 48 + 2 STROKES. | 師左次无咎 明夷夷于左股用拯馬壯吉 入于左腹獲明夷之心于出門庭 | zuǒ < #tsâ (5a) > left | 左 |
| 巫 | RAD. NO. 48 + 4 STROKES. | 哭在牀下用史巫紛若吉无咎 | wū < #wiwo (185a) > sorcerer | 巫 |
| 己 | RAD. NO. 49 + 0 STROKES. | 有厲利己 | jǐ < #kiəg (953a) > self | 己 |
| 己 | RAD. NO. 49 + 0 STROKES. | 己事遄往无咎酌損之 | yǐ < #ziəg (977a) > stop | 己 |
| 巳 | RAD. NO. 49 + 0 STROKES. | 萃巳日乃孚元亨利貞悔亡 巳日乃萃之征吉无咎 | sì < #dziəg (967a) > 6th earthly branch | 巳 |
| 巷 | RAD. NO. 49 + 6 STROKES. | 遇主于巷无咎 | xiàng < #g'üŋ (1182s) > lane | 巷 |
| 哭 | RAD. NO. 49 + 9 STROKES. | 哭小亨利有攸往利見大人 哭在牀下用史巫紛若吉无咎 頻哭吝 哭在牀下喪其資斧貞凶 | xùn < #swən (433a) > make offering | 哭 |
| 帛 | RAD. NO. 50 + 5 STROKES. | 賁于丘園束帛柔柔吝終吉 | bó < #b'äk (782f) > silk | 帛 |
| 帶 | RAD. NO. 50 + 6 STROKES. | 帶乙歸妹以祉元吉 永貞吉王用享于帶吉 帶乙歸妹 | dì < #tiəg (877a) > Di (name) | 帶 |
| 帥 | RAD. NO. 50 + 6 STROKES. | 長子帥師弟子與尸貞凶 | shuài < #sliwət (499a) > command | 帥 |
| 師 | RAD. NO. 50 + 7 STROKES. 11 OCCURRENCES. | 師貞丈人吉无咎 師出以律否臧凶 左師中吉无咎王三錫命 師或與尸凶 | shī < #sjar (559a) > army | 師 |

| | | | | |
|---|--------------------------|---------------|--|-----------------------|
| 師 | 7. 4 : | 師左次无咎 | | |
| | + 7. 5 : | 長子帥師弟子與尸貞凶 | | |
| | 11. 6 : | 城復于隍勿用師自邑告命貞吝 | | |
| | 13. 5 : | 同人先號咷而後笑大師克相遇 | | |
| | 15. 5 : | 鳴謙利用行師征邑國 | | |
| | 16. 0 : | 豫利建侯行師 | | |
| | +24. 6+ : | 用行師終有大敗以美國君凶 | | |
| 帶 | RAD. NO. 50 + 8 STROKES. | | | dài (#tád (315a) |
| | 6. 6 : | 或錫之鞶帶終朝三褫之 | | belt |
| 萑 | RAD. NO. 50 +11 STROKES. | | | mù (#mák (882o) |
| | 48. 6 : | 井收勿萑有孚元吉 | | cover |
| 干 | RAD. NO. 51 + 0 STROKES. | | | gān (#kân (139a) |
| | 53. 1 : | 鴻漸于干小子厲有言无咎 | | riverbank |
| 平 | RAD. NO. 51 + 2 STROKES. | | | píng (#b'ieŋ (825a) |
| | 11. 3+ : | 无平不陂无往不復 | | level |
| | 29. 5 : | 坎不盈祗既平无咎 | | |
| 年 | RAD. NO. 51 + 3 STROKES. | | | nián (#nien (301a) |
| | 5 OCCURRENCES. | | | gear |
| | + 3. 2 : | 匪寇婚媾女子貞不字十年乃字 | | |
| | +24. 6 : | 至于十年不克征 | | |
| | 27. 3 : | 拂頤貞凶十年勿用无攸利 | | |
| | 63. 3 : | 高宗伐鬼方三年克之小人勿用 | | |
| | +64. 4 : | 震用伐鬼方三年有賞于大國 | | |
| 幹 | RAD. NO. 51 +10 STROKES. | | | gàn (#kân (140d) |
| | 18. 1 : | 幹父之蠱有子考无咎厲終吉 | | stem |
| | 18. 2 : | 幹母之蠱不可貞 | | |
| | 18. 3 : | 幹父之蠱小有悔无大咎 | | |
| | 18. 5 : | 幹父之蠱用譽 | | |
| 幽 | RAD. NO. 52 + 5 STROKES. | | | yōu (#iöŋ (1115c) |
| | 10. 2 : | 履道坦坦幽人貞吉 | | dark, obscure |
| | 47. 1 : | 臀困于株木入于幽谷三歲不覿 | | |
| | 54. 2 : | 眇能視利幽人之貞 | | |
| 幾 | RAD. NO. 52 + 9 STROKES. | | | jī (#kior (547a) |
| | + 3. 3 : | 君子幾不如舍往吝 | | almost |
| | + 9. 6 : | 月幾望君子征凶 | | |
| | +54. 5 : | 月幾望吉 | | |
| | 61. 4 : | 月幾望馬匹亡无咎 | | |
| 序 | RAD. NO. 53 + 4 STROKES. | | | xù (#dzio (83h) |
| | 52. 5 : | 艮其輔言有序悔亡 | | (serial) order |
| 庚 | RAD. NO. 53 + 5 STROKES. | | | gēng (#käng (746a) |
| | +57. 5 : | 先庚三日後庚三日吉 | | 7th heavenly stem |
| | +57. 5 : | 先庚三日後庚三日吉 | | |
| 庭 | RAD. NO. 53 + 7 STROKES. | | | tíng (#d'ieŋ (835h) |
| | 5 OCCURRENCES. | | | court |
| | 36. 4 : | 入于左腹獲明夷之心于出門庭 | | |
| | 43. 0+ : | 夫揚于王庭孚號有厲 | | |
| | +52. 0 : | 行其庭不見其人无咎 | | |
| | 60. 1 : | 不出戶庭无咎 | | |
| | 60. 2 : | 不出門庭凶 | | |

| | | | | |
|---|---|--|---|---|
| 康 | RAD. NO. 53 + 8 STROKES. 35. 0 : | 音康侯用錫馬蕃庶晝日三接 | kāng < #k'ang (746h) tranquil, a name | 康 |
| 庶 | RAD. NO. 53 + 8 STROKES. 35. 0 : | 音康侯用錫馬蕃庶晝日三接 | shù < #šiag (884a) wany | 庶 |
| 廟 | RAD. NO. 53 +12 STROKES. 45. 0+ : 59. 0 : | 萃亨王假有廟利見大人 渙亨王假有廟利涉大川利貞 | miào < #miog (1168a) temple | 廟 |
| 廡 | RAD. NO. 53 +16 STROKES. 23. 6 : | 碩果不食君子得與小人剝廡 | lú < #lio (69q) hut | 廡 |
| 達 | RAD. NO. 54 + 6 STROKES. 3. 0 : 3. 1 : 16. 0 : | 屯元亨利貞勿用有攸往利達侯 啓桓利居貞利達侯 豫利達侯行師 | jiàn < #kiän (249a) establish | 達 |
| 弋 | RAD. NO. 56 + 0 STROKES. 62. 5 : | 密雲不雨自我西郊公弋取彼在穴 | yì < #diak (918a) shoot string-arrow | 弋 |
| 引 | RAD. NO. 57 + 1 STROKES. 45. 2 : 58. 6 : | 引吉无咎孚乃利用輪 引兌 | yǐn < #diēn (371a) draw out | 引 |
| 弗 | RAD. NO. 57 + 2 STROKES. 9 OCCURRENCES. 13. 4 : 14. 3 : 41. 2 : 41. 5 : 41. 6+ : 42. 2+ : 62. 3 : 62. 4 : 62. 6 : | 乘其墉弗克攻吉 公用亨于天子小人弗克 利貞征凶弗損益之 或益之十朋之龜弗克違元吉 或益之十朋之龜弗損益之无咎貞吉 或益之十朋之龜弗克違 弗過防之從或戕之凶 无咎弗過遇之往厲必戒勿用永貞 弗過遇之飛鳥離之凶是謂災眚 | fú < #piwat (588a) not | 弗 |
| 弟 | RAD. NO. 57 + 4 STROKES. + 7. 5 : | 長子帥師弟子與尸貞凶 | dì < #d'iar (591) younger brother | 弟 |
| 弧 | RAD. NO. 57 + 5 STROKES. +38. 6+ : +38. 6+ : | 先張之弧後說之弧 先張之弧後說之弧 | hú < #g'wo (41h) bow | 弧 |
| 張 | RAD. NO. 57 + 8 STROKES. +38. 6+ : | 先張之弧後說之弧 | zhāng < #tiang (721h) draw taut | 張 |
| 彙 | RAD. NO. 58 +11 STROKES. 11. 1 : 12. 1 : | 拔茅茹以其彙征吉 拔茅茹以其彙貞吉亨 | huì < #giwad (534a) roots | 彙 |
| 形 | RAD. NO. 59 + 4 STROKES. 50. 4 : | 鼎折足覆公餗其形渥凶 | xíng < #g'ien (888d) appearance, punish | 形 |
| 彭 | RAD. NO. 59 + 9 STROKES. 14. 4 : | 匪其彭无咎 | péng < #h'ang (758a) kind of sacrifice | 彭 |
| 彼 | RAD. NO. 60 + 5 STROKES. 62. 5 : | 密雲不雨自我西郊公弋取彼在穴 | bǐ < #pia (25g) that one | 彼 |
| 往 | RAD. NO. 60 + 5 STROKES. 50 OCCURRENCES. + 2. 0+ : 3. 0 : + 3. 3 : | 君子有攸往先迷後得主 屯元亨利貞勿用有攸往利達侯 君子幾不如舍往吝 | wǎng < #giwang (739k) go | 往 |

| | | | |
|---|----------|---------------|-----------|
| 往 | 3. 4 : | 乘馬班如求婚媾 | 往吉无不利 |
| | 4. 1 : | 發蒙利用刑人用說桎梏 | 以往吝 |
| | 10. 1 : | 素履 | 往无咎 |
| | 11. 0 : | 泰小 | 往大來吉亨 |
| | 11. 3+ : | 无平不陂无 | 往不復 |
| | 12. 0 : | 否之匪人不利君子貞大 | 往小來 |
| | 14. 2 : | 大車以載有攸 | 往无咎 |
| | 18. 4 : | 裕父之蠱 | 往見吝 |
| | 22. 0 : | 賁亨小利有攸 | 往 |
| | 23. 0 : | 剝不利有攸 | 往 |
| | +24. 0 : | 七日來復利有攸 | 往 |
| | +25. 0 : | 美匪正有當不利有攸 | 往 |
| | 25. 1 : | 无妄 | 往吉 |
| | 25. 2 : | 不耕穫不菑畚則利有攸 | 往 |
| | 26. 3 : | 良馬逐利艱貞曰閑與衛利有攸 | 往 |
| | 28. 0 : | 大過棟撓利有攸 | 往亨 |
| | 31. 3 : | 咸其股執其隨 | 往吝 |
| | 31. 4 : | 貞吉悔亡憧憧 | 往來朋從爾思 |
| | 32. 0 : | 恆亨无咎利貞利有攸 | 往 |
| | 33. 1 : | 遯尾厲勿有攸 | 往 |
| | 35. 5 : | 悔亡失得勿恤 | 往吉无不利 |
| | +36. 1 : | 有攸 | 往主人有言 |
| | 38. 5 : | 悔亡厥宗噬膚 | 往何咎 |
| | +38. 6 : | 匪寇婚媾 | 往遇雨則吉 |
| | 39. 1 : | | 往蹇來譽 |
| | 39. 3 : | | 往蹇來反 |
| | 39. 4 : | | 往蹇來連 |
| | 39. 6 : | | 往蹇來碩吉利見大人 |
| | +40. 0 : | 有攸 | 往夙吉 |
| | 40. 0+ : | 解利西南无所 | 往其來復吉 |
| | 41. 0+ : | 損有孚元言无咎可貞利有攸 | 往 |
| | 41. 1 : | 已事遄 | 往无咎酌損之 |
| | +41. 6 : | 利有攸 | 往得臣无家 |
| | 42. 0 : | 益利有攸 | 往利涉大川 |
| | +43. 0 : | 吉自邑不利即戎利有攸 | 往 |
| | 43. 1 : | 壯于前趾 | 往不勝為咎 |
| | +44. 1 : | 有攸 | 往見凶羸豕孚蹢躅 |
| | +45. 0 : | 亨利貞用大牲吉利有攸 | 往 |
| | +45. 1 : | 勿恤 | 往无咎 |
| | 45. 3 : | 萃如嗟如无攸利 | 往无咎小吝 |
| | 48. 0+ : | 井改邑不改井无喪无得 | 往來井井 |
| | 51. 5 : | 震 | 往來厲意无喪有事 |
| | 55. 1 : | 遇其配主雖旬无咎 | 往有尚 |
| | +55. 2 : | | 往得疑疾有孚發若吉 |
| | 57. 0 : | 巽小亨利有攸 | 往利見大人 |
| | 60. 5 : | 甘節吉 | 往有尚 |
| | 62. 4 : | 无咎弗過遇之 | 往厲必戒勿用永貞 |

| | | |
|---|--|--|
| <p>征 RAD. NO. 60 + 5 STROKES. 19 OCCURRENCES.</p> | | <p>zhēng < #tiēng (833o) 征 attack</p> |
| <p>+ 9. 6 : 月幾望君子征凶 11. 1 : 拔茅茹以其彙征吉 15. 6 : 鳴條利用行師征邑國 +24. 6 : 至于十年不克征 27. 2 : 顛頭拂經于丘頭征凶 30. 6 : 王用出征有嘉折首獲匪其醜无咎 34. 1 : 壯于趾征凶有孚 41. 2 : 利貞征凶弗損益之 46. 0 : 升元亨用見大人勿恤南征吉 +47. 2 : 利用享祀征凶无咎 47. 6 : 困于葛藟于臲臲曰動悔有悔征吉 49. 2 : 已日乃卒之征吉无咎 49. 3 : 征凶貞厲卒言三就有孚 49. 6 : 君子豹變小人革面征凶居貞吉 51. 6+ : 震索索視矍矍征凶 53. 3+ : 鴻漸于陸夫征不復 54. 0 : 歸妹征凶无攸利 54. 1 : 歸妹以婦跛能履征吉 64. 3 : 未濟征凶利涉大川</p> | | |
| <p>後 RAD. NO. 60 + 6 STROKES. 10 OCCURRENCES.</p> <p>+ 2. 0+ : 君子有攸往先迷後得主 + 8. 0 : 不寧方來後夫凶 12. 6 : 傾否先否後喜 13. 5 : 同人先號咷而後笑大師克相遇 +18. 0 : 先甲三日後甲三日 36. 6 : 不明晦初登于天後入于地 +38. 6+ : 先張之弧後騎之弧 51. 1 : 震來虩虩後笑言啞啞言 56. 6+ : 鳥焚其巢旅人先笑後號咷 +57. 5 : 先庚三日後庚三日吉</p> | <p>hòu < #g'u (115a) 後 later</p> | |
| <p>律 RAD. NO. 60 + 6 STROKES. 7. 1 : 師出以律否臧凶</p> | <p>lǜ < #biwat (582c) 律 ranks, discipline</p> | |
| <p>徒 RAD. NO. 60 + 7 STROKES. 22. 1 : 賁其趾舍車而徒</p> | <p>tú < #á'o (62e) 徒 walk</p> | |
| <p>徐 RAD. NO. 60 + 7 STROKES. 47. 4 : 來徐徐困于金車吝有終 47. 4 : 來徐徐困于金車吝有終 47. 5 : 剝則困于赤紱乃徐有說利用祭祀</p> | <p>xú < #dzio (82p) 徐 slowly</p> | |
| <p>從 RAD. NO. 60 + 8 STROKES. 6 OCCURRENCES.</p> <p>2. 3 : 舍車可貞或從王事元成有終 6. 3 : 食舊德貞厲終吉或從王事元成 17. 6 : 拘係之乃從維之王用亨于西山 31. 4 : 貞吉悔亡憧憧往來朋從爾思 42. 4 : 中行告公從利用為依遷國 62. 3 : 弗過防之從或戕之凶</p> | <p>cóng < #dz'jung(1191d) 從 follow</p> | |

得 RAD. NO. 60 + 6 STROKES.
27 OCCURRENCES.

- + 2. 0+: 君子有攸往先迷後得主
- + 2. 0 : 利西南得朋東北喪朋安貞吉
- +11. 2 : 得尚于中行
- 16. 4 : 由豫大有得勿疑朋盍簪
- 17. 3 : 係丈夫失小子隨有求得利居貞
- 21. 4 : 噬乾肺得金矢利艱貞吉
- 21. 5 : 噬乾肉得黃金貞厲无咎
- 23. 6 : 碩果不食君子得與小人剝廬
- +25. 3 : 行人之得邑人之災
- 28. 2 : 枯楊生稊老夫得其女妻无不利
- 28. 5 : 枯楊生華老婦得其士夫无咎无譽
- 29. 2 : 坎有險求小得
- 29. 6 : 係用徽纆寘于叢棘三歲不得凶
- 35. 5 : 悔亡失得勿恤往吉无不利
- 36. 3 : 明夷于南狩得其大首不可疾貞
- 40. 2 : 田獲三狐得黃矢貞吉
- 41. 3 : 三人行則損一人一人行則得其友
- +41. 6 : 利有攸往得臣无家
- 48. 0+: 井改邑不改井无喪无得往來井井
- 50. 1 : 鼎顛趾利出否得妾以其子无咎
- +51. 2 : 濟于九陵勿逐七日得
- 53. 4 : 鴻漸于木或得其桷无咎
- +55. 2 : 往得疑疾有孚發若吉
- 56. 2 : 旅即次懷其資得童僕貞
- 56. 4 : 旅于處得其資斧我心不快
- 61. 3 : 得敵或鼓或罷或泣或歌
- 63. 2 : 婦喪其茀勿逐七日得

復 RAD. NO. 60 + 9 STROKES.
17 OCCURRENCES.

- 6. 4 : 不克訟復即命渝安貞吉
- 9. 1 : 復自道何其咎吉
- 9. 2 : 牽復吉
- 11. 3+: 无平不陂无往不復
- 11. 6 : 城復于隍勿用師自邑告命貞吝
- +24. 0 : 七日來復利有攸往
- 24. 0+: 復亨出入无疾朋來无咎反復其道
- 24. 0+: 復亨出入无疾朋來无咎反復其道
- 24. 1 : 不遠復无祗悔元吉
- 24. 2 : 休復吉
- 24. 3 : 頰復厲无咎
- 24. 4 : 中行獨復
- 24. 5 : 敦復无悔
- 24. 6+: 迷復凶有災眚
- 38. 1 : 悔亡喪馬勿逐自復見惡人无咎
- 40. 0+: 解利西南无所往其來復吉
- 53. 3+: 鴻漸于陸夫征不復


dé (#tak (985d)
get

fù (#b'ìk (1834a)
return

| | | |
|--|---|---|
| <p>德 RAD. NO. 60 +12 STROKES. 5 OCCURRENCES.</p> | <p>食舊德貞厲終吉或從王事无成 既雨既處尙德載婦貞厲 不恆其德或承之羞貞吝 恆其德貞婦人吉夫子凶</p> | <p>dé < #tak (919k) 德 spiritual power, get</p> |
| <p>徵 RAD. NO. 60 +14 STROKES. 29. 6 :</p> | <p>係用徵經貞于繫鞶三歲不得凶</p> | <p>huī < #xiar (584h) 徵 three-strand braid</p> |
| <p>心 RAD. NO. 61 + 0 STROKES. 8 OCCURRENCES.</p> | <p>習坎有孚維心亨行有尙 入于左腹獲明夷之心于出門庭 有孚惠心勿問元吉有孚惠我德 莫益之或擊之立心勿恆凶 井渫不食爲我心恻可用汲 艮其腓不拯其隨其心不快 艮其限列其夤厲熏心 旅于處得其資斧我心不快</p> | <p>xīn < #sion (663a) 心 heart</p> |
| <p>必 RAD. NO. 61 + 1 STROKES. 62. 4 :</p> | <p>元咎弗過過之往厲必戒勿用永貞</p> | <p>bì < #piēt (405a) 必 must</p> |
| <p>快 RAD. NO. 61 + 4 STROKES. 52. 2 :</p> | <p>艮其腓不拯其隨其心不快</p> | <p>kuài < #k'wad (312k) 快 pleased</p> |
| <p>思 RAD. NO. 61 + 5 STROKES. 31. 4 :</p> | <p>旅于處得其資斧我心不快</p> | <p>sī < #siog (973a) 思 think</p> |
| <p>思 RAD. NO. 61 + 5 STROKES. 31. 4 :</p> | <p>貞吉悔亡憧憧往來朋從爾思</p> | <p>think</p> |
| <p>思 RAD. NO. 61 + 5 STROKES. 59. 4 :</p> | <p>渙其群元吉渙有丘匪夷所思</p> | <p>háng < #g'ang (881d) 恆 long time</p> |
| <p>恆 RAD. NO. 61 + 6 STROKES. 8 OCCURRENCES.</p> | <p>需于郊利用恆元咎 貞疾恆不死 恆亨元咎利貞利有攸往 浚恆貞凶无攸利 不恆其德或承之羞貞吝 恆其德貞婦人吉夫子凶 振恆凶 莫益之或擊之立心勿恆凶</p> | <p>long time</p> |
| <p>息 RAD. NO. 61 + 6 STROKES. 46. 6 :</p> | <p>冥升利于不息之貞</p> | <p>xī < #siak (925a) 息 rest, pause</p> |
| <p>恤 RAD. NO. 61 + 6 STROKES. 6 OCCURRENCES.</p> | <p>艱貞元咎勿恤其孚于食有福 悔亡失得勿恤往言无不利 王假有家勿恤吉 惕號莫夜有戒勿恤 勿恤往元咎 升元亨用見大人勿恤南征吉</p> | <p>xù < #siwēt (410e) 恤 worry</p> |
| <p>+11. 3 :</p> | <p>艱貞元咎勿恤其孚于食有福</p> | |
| <p>35. 5 :</p> | <p>悔亡失得勿恤往言无不利</p> | |
| <p>37. 5 :</p> | <p>王假有家勿恤吉</p> | |
| <p>43. 2 :</p> | <p>惕號莫夜有戒勿恤</p> | |
| <p>+45. 1 :</p> | <p>勿恤往元咎</p> | |
| <p>46. 0 :</p> | <p>升元亨用見大人勿恤南征吉</p> | |

| | | | |
|---|---|----------------|---------------------------------|
| 悔 | RAD. NO. 61 + 7 STROKES. 34 OCCURRENCES. | ▽ | huǐ < #xwag (947s) > trouble |
| | 1. 6 : | 亢龍有悔 | |
| | 13. 6 : | 同人于郊无悔 | |
| | 16. 3 : | 盱豫悔遲有悔 | |
| | 16. 3 : | 盱豫悔遲有悔 | |
| | 18. 3 : | 幹父之蠱小有悔无大咎 | |
| | 24. 1 : | 不遠復无祗悔元吉 | |
| | 24. 5 : | 敦復无悔 | |
| | 31. 4 : | 貞吉悔亡憧憧往來朋從爾思 | |
| | 31. 5 : | 咸其脢无悔 | |
| | 32. 2 : | 悔亡 | |
| | 34. 4 : | 貞吉悔亡落決不羸壯于大輿之輶 | |
| | 34. 5 : | 喪羊于易无悔 | |
| | 35. 3 : | 衆允悔亡 | |
| | 35. 5 : | 悔亡失得勿恤往吉无不利 | |
| | 37. 1 : | 閑有家悔亡 | |
| | 37. 3 : | 家人嗃嗃悔厲吉婦子嘻嘻終吝 | |
| | 38. 1 : | 悔亡喪馬勿逐自復見惡人无咎 | |
| | 38. 5 : | 悔亡厥宗噬膚往何咎 | |
| | +43. 4 : | 牽羊悔亡聞言不信 | |
| | 45. 5 : | 萃有位无咎匪孚元永貞悔亡 | |
| | 47. 6 : | 困于葛藟于臲臲曰動悔有悔征吉 | |
| | 47. 6 : | 困于葛藟于臲臲曰動悔有悔征吉 | |
| | 49. 0 : | 亨已日乃孚元亨利貞悔亡 | |
| | 49. 4 : | 悔亡有孚改命吉 | |
| | +50. 3 : | 万雨吝悔終吉 | |
| | 52. 5 : | 艮其輔言有序悔亡 | |
| | 57. 4 : | 悔亡田獲三品 | |
| | 57. 5+ : | 貞吉悔亡无不利元初有終 | |
| | 58. 2 : | 孚兌吉悔亡 | |
| | 59. 2 : | 渙奔其机悔亡 | |
| | 59. 3 : | 渙其躬无悔 | |
| | 60. 6 : | 苦節貞凶悔亡 | |
| | 64. 4+ : | 貞吉悔亡 | |
| | 64. 5 : | 貞吉无悔君子之光有孚吉 | |
| 惡 | RAD. NO. 61 + 8 STROKES. | ▽ | è < #-ák (885h) > |
| | 38. 1 : | 悔亡喪馬勿逐自復見惡人无咎 | ugly |
| 惠 | RAD. NO. 61 + 8 STROKES. | ▽ | huì < #g'iwad (533d) > |
| | 42. 5 : | 有孚惠心勿問元吉有孚惠我德 | favor, a particle(?) |
| | 42. 5 : | 有孚惠心勿問元吉有孚惠我德 | |
| 惕 | RAD. NO. 61 + 8 STROKES. | ▽ | tì < #t'iek (850i) > |
| | 1. 3 : | 君子終日乾乾夕惕若厲无咎 | wary |
| | 6. 0+ : | 訟有孚窒惕中吉終凶 | |
| | 9. 4 : | 有孚血去惕出无咎 | |
| | 43. 2 : | 惕號莫夜有戒勿恤 | |
| 惟 | RAD. NO. 61 + 8 STROKES. | ▽ | wéi < #diwar (575n) > |
| | 3. 3+ : | 即鹿無虞惟入于林中 | initial particle |

| | | | | |
|---|--|--|--|---|
| 愁 | RAD. NO. 61 + 9 STROKES. 35. 2 : | 音如愁如貞吉受茲介福于其王母 | chóu < #dz' iôg (1892i) grieved | 愁 |
| 意 | RAD. NO. 61 + 9 STROKES. 51. 5 : | 柔往來屬意无喪有事 | yì < #·iag (957a) modal particle | 意 |
| 惻 | RAD. NO. 61 + 9 STROKES. 48. 3+ : | 井滌不食爲我心惻可用汲 | cè < #t' iok (986e) grief | 惻 |
| 愆 | RAD. NO. 61 + 9 STROKES. 54. 4 : | 歸妹愆期遯歸有時 | qiān < #k' ian (197b) exceed | 愆 |
| 愠 | RAD. NO. 61 + 9 STROKES. +43. 3 : | 君子夫夫獨行遇雨若濡有愠无咎 | yùn < #·jwan (426e) displeasure | 愠 |
| 愬 | RAD. NO. 61 +10 STROKES. 10. 4 : 10. 4 : | 履虎尾愬愬終吉 履虎尾愬愬終吉 | sù < #sâg (769b) panicky appearance | 愬 |
| 慶 | RAD. NO. 61 +11 STROKES. 55. 5 : | 來亨有慶晉吉 | qìng < #k' iǎng (753a) rejoice | 慶 |
| 愛 | RAD. NO. 61 +11 STROKES. 19. 3 : 55. 0 : | 甘臨无攸利既愛之无咎 豐亨王假之勿愛宜日中 | yǎu < #·iôg (1871a) grieve | 愛 |
| 懂 | RAD. NO. 61 +12 STROKES. 31. 4 : 31. 4 : | 貞吉悔亡懂懂往來朋從爾思 貞吉悔亡懂懂往來朋從爾思 | chǒng < #t' iung (1188b) unsettled | 懂 |
| 懷 | RAD. NO. 61 +16 STROKES. 56. 2 : | 旅即次懷其資得童僕貞 | huái < #g' wer (688a) carry, hold | 懷 |
| 成 | RAD. NO. 62 + 2 STROKES. 2. 3 : 6. 3 : 16. 6 : | 舍亨可貞或從王享无成有終 食舊德貞厲終吉或從王享无成 冥豫成有渝无咎 | chéng < #āiēng (818a) completion | 成 |
| 戎 | RAD. NO. 62 + 2 STROKES. 13. 3 : +43. 0 : 43. 2 : | 伏戎于莽升其高陵三歲不興 吉自邑不利即戎利有攸往 惕號莫夜有戎勿恤 | róng < #nióng (1813a) weapon, Rong tribe | 戎 |
| 戒 | RAD. NO. 62 + 3 STROKES. 11. 4 : 62. 4 : 63. 4 : | 翩翩不富以其鄰不戒以孚 无咎弗過遇之往厲必戒勿用永貞 緇有衣袽終日戒 | jiè < #keg (998a) cautious | 戒 |
| 我 | RAD. NO. 62 + 3 STROKES. 13 OCCURRENCES. | | wǒ < #ngâ (2a) we, I | 我 |
| | 4. 0+ : | 蒙亨匪我求童蒙童蒙求我 | | |
| | 4. 0+ : | 蒙亨匪我求童蒙童蒙求我 | | |
| | 9. 0 : | 小畜亨密雲不雨自我西郊 | | |
| | 20. 3 : | 觀我生進退 | | |
| | 20. 5 : | 觀我生君子无咎 | | |
| | 27. 1 : | 舍爾靈龜觀我朵頤凶 | | |
| | 42. 5 : | 有孚惠心勿問元言有孚惠我德 | | |
| | 48. 3+ : | 井滌不食爲我心惻可用汲 | | |
| | 50. 2 : | 鼎有實我仇有疾不我能即吉 | | |
| | 50. 2 : | 鼎有實我仇有疾不我能即吉 | | |
| | 56. 4 : | 旅于處得其資斧我心不快 | | |
| | +61. 2 : | 我有好爵吾與爾靡之 | | |
| | 62. 5 : | 密雲不雨自我西郊弋取彼在穴 | | |

| | | | |
|---|---|---|--|
| 或 | RAD. NO. 62 + 4 STROKES. 16 OCCURRENCES. |  | huò < #giwak (929a) > some |
| | 1. 4 : | 或躍在淵无咎 | |
| | 2. 3 : | 含辛可貞或從王事无成有終 | |
| | 6. 3 : | 食舊德貞厲終吉或從王事无成 | |
| | 6. 6 : | 或錫之鞶帶終朝三褫之 | |
| | 7. 3 : | 師或輿尸凶 | |
| | 25. 3+ : | 无妄之災或擊之牛 | |
| | 32. 3 : | 不恆其德或承之羞貞吝 | |
| | 41. 5 : | 或益之十朋之龜弗克違元吉 | |
| | 42. 2+ : | 或益之十朋之龜弗克違 | |
| | 42. 6 : | 莫益之或擊之立心勿恆凶 | |
| | 53. 4 : | 鴻漸于木或得其桷无咎 | |
| | 61. 3 : | 得敵或鼓或罷或泣或歌 | |
| | 61. 3 : | 得敵或鼓或罷或泣或歌 | |
| | 61. 3 : | 得敵或鼓或罷或泣或歌 | |
| | 61. 3 : | 得敵或鼓或罷或泣或歌 | |
| | 62. 3 : | 弗過防之從或戕之凶 | |
| 彘 | RAD. NO. 62 + 4 STROKES. | | jiǎn < #dz'ian (155a) > meager |
| | 22. 5 : | 實于丘園束帛彘彘否終吉 | |
| | 22. 5 : | 實于丘園束帛彘彘否終吉 | |
| 戕 | RAD. NO. 62 + 4 STROKES. | | qiāng < #dz'iang (727g) > kill, injure |
| | 62. 3 : | 弗過防之從或戕之凶 | |
| 戚 | RAD. NO. 62 + 7 STROKES. | | qī < #ts'iók (1831f) > grieved |
| | 30. 5 : | 出涕沱若戚嗟若吉 | |
| 戰 | RAD. NO. 62 + 12 STROKES. | | zhàn < #fian (147r) > battle |
| | 2. 6 : | 龍戰于野其血玄黃 | |
| 戶 | RAD. NO. 63 + 0 STROKES. | | hù < #g'o (53a) > door |
| | 6. 2 : | 不克訟歸而逋其邑人三百戶无眚 | |
| | 55. 6+ : | 豐其蔀蔀其家闕其戶闕其无人 | |
| | 60. 1 : | 不出戶庭无咎 | |
| 所 | RAD. NO. 63 + 4 STROKES. | | suǒ < #sjo (91a) > that which, place |
| | 6. 1 : | 不永所事小有言終吉 | |
| | 40. 0+ : | 解利西南无所往其來復言 | |
| | 56. 1 : | 旅瑣瑣斯其所取災 | |
| | 59. 4 : | 渙其群元吉渙有丘匪夷所思 | |
| 承 | RAD. NO. 64 + 4 STROKES. | | chéng < #jiang (896c) > receive |
| | 7. 6 : | 大君有命闕國承家小人勿用 | |
| | 12. 2 : | 包承小人吉大人否亨 | |
| | 32. 3 : | 不恆其德或承之羞貞吝 | |
| | 54. 6 : | 女承筐元黃士刲羊元血无攸利 | |
| 折 | RAD. NO. 64 + 4 STROKES. | | zhé < #fiat (287a) > cut off, break off |
| | 30. 6 : | 王用出征有嘉折首獲匪其醜无咎 | |
| | 50. 4 : | 鼎折足覆公餗其形渥凶 | |
| | 55. 3 : | 豐其蔀日中見沫折其右肱无咎 | |
| 拔 | RAD. NO. 64 + 5 STROKES. | | bá < #b'wăt (276h) > pull out |
| | 11. 1 : | 拔茅茹以其彙征吉 | |
| | 12. 1 : | 拔茅茹以其彙貞吉亨 | |

| | | | | |
|---|--|---|---|---|
| 拘 | RAD. NO. 64 + 5 STROKES. 17. 6 : | 拘係之乃從糴之王用亨于西山 | jū < #kiu (180p) grab | 拘 |
| 括 | RAD. NO. 64 + 5 STROKES. 2. 4 : | 括囊元咎元譽 | kuò < #kwât (382h) tie, bind | 括 |
| 拂 | RAD. NO. 64 + 5 STROKES. 27. 2 : 27. 3 : 27. 5 : | 顛頭拂經于丘頭征凶 拂頭貞凶十年勿用无攸利 拂經居貞吉不可涉大川 | fú < #p'iwat (588h) scrape, brush | 拂 |
| 拇 | RAD. NO. 64 + 5 STROKES. 31. 1 : 49. 4 : | 咸其拇 解而拇朋至斯孚 | mǔ < #mæg (947g) big toe, thumb | 拇 |
| 拯 | RAD. NO. 64 + 6 STROKES. 36. 2 : 52. 2 : 59. 1 : | 明夷夷于左股用拯馬壯吉 艮其腓不拯其隨其心不快 用拯馬壯吉 | zhěng < #fiang (896i) geld, remove | 拯 |
| 振 | RAD. NO. 64 + 7 STROKES. 32. 6 : | 振恆凶 | zhèn < #fiàn (455p) shake, quake | 振 |
| 接 | RAD. NO. 64 + 8 STROKES. 35. 0 : | 晉康侯用錫馬蕃庶晝日三接 | jiē < #tsiap (635e) in contact, receive | 接 |
| 犁 | RAD. NO. 64 + 8 STROKES. 38. 3+ : | 見輿曳其牛犁其人天且剝 | chè < #f'iad (335c) horn turned awry(?) | 犁 |
| 握 | RAD. NO. 64 + 9 STROKES. 45. 1+ : | 有孚不終乃亂乃萃若號一握為笑。 | wò < #ük (1284f) grasp, squeeze | 握 |
| 揚 | RAD. NO. 64 + 9 STROKES. 43. 0+ : | 夫揚于王庭孚號有厲 | yáng < #diang (728j) display | 揚 |
| 損 | RAD. NO. 64 +10 STROKES. 6 OCCURRENCES. 41. 0+ : 41. 1 : 41. 2 : 41. 3 : 41. 4 : 41. 6+ : | 損有孚元吉无咎可貞利有攸往 已事遄往无咎酌損之 利貞征凶弗損益之 三人行則損一人一人行則得其友 損其疾使遄有喜无咎 弗損益之无咎貞吉 | sǔn < #swan (435a) decrease | 損 |
| 摧 | RAD. NO. 64 +11 STROKES. 35. 1 : | 晉如摧如貞吉罔孚裕无咎 | cūi < #dz'wər (5751') chop, destroy | 摧 |
| 撻 | RAD. NO. 64 +12 STROKES. 28. 0 : | 大過棟撻利有攸往亨 | náo < #nög (1164s) sag, bend | 撻 |
| 撻 | RAD. NO. 64 +12 STROKES. 15. 4 : | 无不利撻撻 | huī < #xwia (271) display, tear(?) | 撻 |
| 擊 | RAD. NO. 64 +13 STROKES. 4. 6 : 42. 6 : | 擊蒙不利為寇利禦寇 其益之或擊之立心勿恆凶 | jī < #kiek (854b) strike | 擊 |
| 擿 | RAD. NO. 64 +13 STROKES. 47. 3+ : | 困于石擿于蒺藜 | jù < #kiwag (883f) grasp | 擿 |
| 攀 | RAD. NO. 64 +19 STROKES. 9. 5 : 61. 5 : | 有孚攀如富以其鄰 有孚攀如元咎 | luán < #bliwan (178n) truss, tie together | 攀 |

| | | | |
|---|--------------------------|----------------|-----------------------|
| 收 | RAD. NO. 66 + 2 STROKES. | | shōu < #siōg (1183a) |
| | 48. 6 : | 井收勿幕有孚元吉 | take up |
| 改 | RAD. NO. 66 + 3 STROKES. | | gǎi < #kəg (936a) |
| | 48. 0+ : | 井改邑不改井无喪无得往來井井 | change |
| | 48. 0+ : | 井改邑不改井无喪无得往來井井 | |
| | 49. 4 : | 悔亡有孚改命吉 | |
| 攻 | RAD. NO. 66 + 3 STROKES. | | gōng < #kung (1172e) |
| | 13. 4 : | 乘其墉弗克攻吉 | attack |
| 攸 | RAD. NO. 66 + 3 STROKES. | | yōu < #diōg (1877a) |
| | 32 OCCURRENCES. | | place/that-for which |
| | + 2. 0+ : | 君子有攸往先迷後得主 | |
| | 3. 0 : | 屯元亨利貞勿用有攸往利建侯 | |
| | 4. 3 : | 勿用取女見金夫不有躬元攸利 | |
| | 14. 2 : | 大車以載有攸往无咎 | |
| | 19. 3 : | 甘臨无攸利既憂之无咎 | |
| | 22. 0 : | 賁亨小利有攸往 | |
| | 23. 0 : | 剝不利有攸往 | |
| | +24. 0 : | 七日來復利有攸往 | |
| | +25. 0 : | 其匪正有眚不利有攸往 | |
| | 25. 2 : | 不耕穫不菑畲則利有攸往 | |
| | 25. 6 : | 无妄行有眚无攸利 | |
| | 26. 3 : | 艮馬逐利艱貞日閑與衛利有攸往 | |
| | 27. 3 : | 拂頭貞凶十年勿用无攸利 | |
| | 28. 0 : | 大過棟撓利有攸往亨 | |
| | 32. 0 : | 恆亨无咎利貞利有攸往 | |
| | 32. 1 : | 浚恆貞凶无攸利 | |
| | 33. 1 : | 遯尾厲勿有攸往 | |
| | +34. 6 : | 无攸利艱則言 | |
| | +36. 1 : | 有攸往主人有言 | |
| | 37. 2 : | 无攸送在中饋貞吉 | |
| | +40. 0 : | 有攸往夙吉 | |
| | 41. 0+ : | 損有孚元吉无咎可貞利有攸往 | |
| | +41. 6 : | 利有攸往得臣元家 | |
| | 42. 0 : | 益利有攸往利涉大川 | |
| | +43. 0 : | 吉自邑不利即戎利有攸往 | |
| | +44. 1 : | 有攸往見凶羸豕孚蹢躅 | |
| | +45. 0 : | 亨利貞用大牲吉利有攸往 | |
| | 45. 3 : | 萃如嗟如无攸利往无咎小吝 | |
| | 54. 0 : | 歸妹征凶无攸利 | |
| | 54. 6 : | 女承筐无實士刲羊无血无攸利 | |
| | 57. 0 : | 巽小亨利有攸往利見大人 | |
| | 64. 0 : | 未濟亨小狐汔濟濡其尾无攸利 | |
| 故 | RAD. NO. 66 + 5 STROKES. | | gù < #ko (49i) |
| | 39. 2 : | 王臣蹇蹇匪躬之故 | cause |
| 敗 | RAD. NO. 66 + 7 STROKES. | | bài < #b'wad (328f) |
| | +24. 6+ : | 用行師終有大敗以英國君凶 | defeat |
| 敝 | RAD. NO. 66 + 8 STROKES. | | bì < #b'jad (341a) |
| | 48. 2 : | 井谷射附甕敝漏 | damage |

| | | | |
|---|--|--|----------|
| <p>教 RAD. NO. 66 + 8 STROKES. 19. 6 : 24. 5 : 52. 6 :</p> | <p>教臨吉无咎 教復无悔 教良吉</p> | <p>dūn (#twan (464p)) thick</p> | <p>教</p> |
| <p>敬 RAD. NO. 66 + 9 STROKES. + 5. 6 : 30. 1 :</p> | <p>有不速之客三人來 敬之終吉 履錯然 敬之无咎</p> | <p>jìng (#kiěng (813a)) respect</p> | <p>敬</p> |
| <p>敵 RAD. NO. 66 + 11 STROKES. 61. 3 :</p> | <p>得敵或鼓或罷或泣或歌</p> | <p>dí (#d'iek (877q)) enemy</p> | <p>敵</p> |
| <p>斗 RAD. NO. 68 + 0 STROKES. 55. 2+ : 55. 4 :</p> | <p>豐其部日中見斗 豐其部日中見斗遇其夷主吉</p> | <p>dǒu (#tu (116a)) dipper</p> | <p>斗</p> |
| <p>斧 RAD. NO. 69 + 4 STROKES. 56. 4 : 57. 6 :</p> | <p>旅于處得其資 斧我心不快 哭在牀下喪其資 斧貞凶</p> | <p>fǔ (#piwo (102h)) axe</p> | <p>斧</p> |
| <p>斯 RAD. NO. 69 + 8 STROKES. 40. 4 : 56. 1 :</p> | <p>解而拇朋至斯孚 旅瑣瑣斯其所取災</p> | <p>sī (#siěg (869a)) this, then</p> | <p>斯</p> |
| <p>方 RAD. NO. 70 + 0 STROKES. 6 OCCURRENCES. 2. 2 : + 8. 0 : 47. 2+ : +50. 3 : 63. 3 : +64. 4 :</p> | <p>直方大不習无不利 不寧方來後夫凶 困于酒食朱紱方來 方雨虧悔終吉 高宗伐鬼方三年克之小人勿用 費用伐鬼方三年有賞于大國</p> | <p>fāng (#piwang (740a)) direction</p> | <p>方</p> |
| <p>旅 RAD. NO. 70 + 6 STROKES. 7 OCCURRENCES. 56. 0 : 56. 0 : 56. 1 : 56. 2 : 56. 3 : 56. 4 : 56. 6+ :</p> | <p>旅小亨旅貞吉 旅小亨旅貞吉 旅瑣瑣斯其所取災 旅即次懷其資得意僕貞 旅焚其次喪其重僕貞厲 旅于處得其資斧我心不快 鳥焚其巢旅人先笑後號咷</p> | <p>lǚ (#glio (77a)) travel, traveller</p> | <p>旅</p> |
| <p>旋 RAD. NO. 70 + 7 STROKES. 10. 6 :</p> | <p>視履考祥其旋元吉</p> | <p>xuán (#dziwan (236a)) return</p> | <p>旋</p> |
| <p>无 RAD. NO. 71 + 0 STROKES. 159 OCCURRENCES. 1. 3 : 1. 4 : 1. 7 : 2. 2 : 2. 3 : 2. 4 : 2. 4 : 3. 4 : 4. 3 : 5. 1 : 6. 2 :</p> | <p>君子終日乾乾夕惕若厲无咎 或躍在淵无咎 見群龍无首吉 直方大不習无不利 含章可貞或從王事无成有終 括囊无咎无譽 括囊无咎无譽 乘馬班如求婚媾往吉无不利 勿用取女見金夫不有躬无攸利 需于郊利用恆无咎 不克訟歸而逋其邑人三百户无眚</p> | <p>wú (#ziwo (106a)) have no, without</p> | <p>无</p> |

| | | | |
|----------|----------|-------------|------------|
| 无 | 6. 3 : | 食舊德貞厲終吉或從王事 | 无成 |
| | 7. 0 : | 師貞丈人吉 | 无咎 |
| | 7. 2 : | 在師中吉 | 无咎王三錫命 |
| | 7. 4 : | 師左次 | 无咎 |
| | 7. 5+ : | 田有禽利執言 | 无咎 |
| | 8. 0+ : | 比吉原筮元永貞 | 无咎 |
| | 8. 1+ : | 有孚比之 | 无咎 |
| | 8. 6 : | 比之 | 无首凶 |
| | 9. 4 : | 有孚血去惕出 | 无咎 |
| | 10. 1 : | 素履往 | 无咎 |
| | 11. 3+ : | 无平不陂 | 无往不復 |
| | 11. 3+ : | | 无平不陂无往不復 |
| +11. 3 : | | 艱貞 | 无咎勿恤其孚于食有福 |
| | 12. 4 : | 有命 | 无咎畴離祉 |
| | 13. 1 : | 同人于門 | 无咎 |
| | 13. 6 : | 同人于郊 | 无咎 |
| | 14. 1 : | | 无交害匪咎艱則无咎 |
| | 14. 1 : | 无交害匪咎艱則 | 无咎 |
| | 14. 2 : | 大車以載有攸往 | 无咎 |
| | 14. 4 : | 匪其彭 | 无咎 |
| | 14. 6 : | 自天祐之吉 | 无不利 |
| | 15. 4 : | | 无不利撝撝 |
| | 15. 5 : | 不富以其鄰利用侵伐 | 无不利 |
| | 16. 6 : | 冥豫成有渝 | 无咎 |
| | 17. 0 : | 隨元亨利貞 | 无咎 |
| | 18. 1 : | 幹父之蠱有子考 | 无咎厲終吉 |
| | 18. 3 : | 幹父之蠱小有悔 | 无大咎 |
| | 19. 2 : | 咸臨吉 | 无不利 |
| | 19. 3 : | 甘臨 | 无攸利既憂之无咎 |
| | 19. 3 : | 甘臨无攸利既憂之 | 无咎 |
| | 19. 4 : | 至臨 | 无咎 |
| | 19. 6 : | 教臨吉 | 无咎 |
| | 20. 1 : | 童觀小人 | 无咎君子吝 |
| | 20. 5 : | 觀我生君子 | 无咎 |
| | 20. 6 : | 觀其生君子 | 无咎 |
| | 21. 1 : | 履校滅趾 | 无咎 |
| | 21. 2 : | 噬膚滅鼻 | 无咎 |
| | 21. 3 : | 噬腊肉遇毒小吝 | 无咎 |
| | 21. 5 : | 噬乾肉得黃金貞厲 | 无咎 |
| | 22. 6 : | 白賁 | 无咎 |
| | 23. 3 : | 剝之 | 无咎 |
| | 23. 5 : | 賁魚以宮人寵 | 无不利 |
| | 24. 0+ : | 復亨出入无疾朋來 | 无咎反復其道 |
| | 24. 0+ : | 復亨出入无疾朋來 | 无咎反復其道 |
| | 24. 1 : | 不遠復 | 无祇悔元吉 |
| | 24. 3 : | 頻復厲 | 无咎 |
| | 24. 5 : | 教復 | 无悔 |
| | 25. 0+ : | | 无妄元亨利貞 |
| | 25. 1 : | | 无妄往吉 |
| | 25. 3+ : | | 无妄之災或擊之牛 |

无

- 25. 4 : 可貞 无咎
- 25. 5 : 无妄之疾勿藥有喜
- 25. 6 : 无妄行有眚 无攸利
- 25. 6 : 无妄行有眚无攸利
- 27. 3 : 拂頭貞凶十年勿用 无攸利
- 27. 4 : 頤頤吉虎視眈眈其欲逐逐 无咎
- 28. 1 : 藉用白茅 无咎
- 28. 2 : 枯楊生稊老夫得其女妻 无不利
- 28. 5 : 枯楊生華老婦得其士夫 无咎无譽
- 28. 5 : 枯楊生華老婦得其士夫 无咎
- 28. 6 : 過涉滅頂凶 无咎
- 29. 4 : 樽酒簋贰用缶納約自牖終 无咎
- 29. 5 : 坎不盈祗既平 无咎
- 30. 1 : 履錯然敬之 无咎
- 30. 6 : 王用出征有嘉折首獲匪其醜 无咎
- 31. 5 : 咸其脢 无悔
- 32. 8 : 恆亨 无咎利貞利有攸往
- 32. 1 : 凌恆貞凶 无攸利
- 32. 4 : 田 无禽
- 33. 6 : 肥遯 无不利
- 34. 5 : 喪羊于易 无悔
- +34. 6 : 无攸利艱則吉
- 35. 1 : 晉如摧如貞吉罔孚裕 无咎
- 35. 5 : 悔亡失得勿恤往吉 无不利
- 35. 6 : 晉其角維用伐邑厲吉 无咎貞吝
- 37. 2 : 无攸遂在中饋貞吉
- 38. 1 : 悔亡喪馬勿逐自復見惡人 无咎
- 38. 2 : 遇主于巷 无咎
- +38. 3 : 无初有終
- 38. 4 : 睽孤遇元夫交孚厲 无咎
- 40. 0+: 解利西南 无所往其來復吉
- 40. 1 : 无咎
- 40. 6 : 公用射隼于高墉之上獲之 无不利
- 41. 0+: 損有孚元吉 无咎可貞利有攸往
- 41. 1 : 己事遄往 无咎酌損之
- 41. 4 : 損其疾使遄有喜 无咎
- 41. 6+: 弗損益之 无咎貞吉
- +41. 6 : 利有攸往得臣 无家
- 42. 1 : 利用爲大作元吉 无咎
- 42. 3+: 益之用凶事 无咎
- +43. 3 : 君子夫夫獨行遇雨若濡有愠 无咎
- 43. 4+: 腎 无膚其行次且
- 43. 5 : 萑陸夫夫中行 无咎
- 43. 6 : 无號終有凶
- 44. 2 : 包有魚 无咎不利貨
- 44. 3 : 腎 无膚其行次且厲无大咎
- 44. 3 : 腎无膚其行次且厲 无大咎
- 44. 4 : 包 无魚起凶
- 44. 6 : 姤其角吝 无咎
- +45. 1 : 勿恤往 无咎

| | | | | |
|---|----------|--------|--------|----------------|
| 无 | 45. 2 : | 引吉 | 无咎 | 孚乃利用禴 |
| | 45. 3 : | 萃如嗟如 | 无攸利 | 往无咎小吝 |
| | 45. 3 : | 萃如嗟如 | 无攸利 | 往无咎小吝 |
| | 45. 4 : | 大吉 | 无咎 | |
| | 45. 5 : | 萃有位 | 无咎 | 匪孚元永贞悔亡 |
| | 45. 6 : | 齋咨涕洟 | 无咎 | |
| | 46. 2 : | 孚乃利用禴 | 无咎 | |
| | 46. 4 : | 王用亨于岐山 | 吉 | 无咎 |
| | 47. 0 : | 困亨贞大人 | 吉 | 无咎有言不信 |
| | +47. 2 : | 利用享祀 | 征凶 | 无咎 |
| | 48. 0+ : | 井改邑不改井 | 无妄元 | 得往來井井 |
| | 48. 0+ : | 井改邑不改井 | 无妄元 | 得往來井井 |
| | 48. 1 : | 井泥不食 | 甯井 | 无禽 |
| | 48. 4 : | 井甞 | 无咎 | |
| | 49. 2 : | 已日乃卒之征 | 吉 | 无咎 |
| | 50. 1 : | 鼎顛趾利 | 出否得妾 | 以美子无咎 |
| | 50. 6 : | 鼎玉铉 | 大吉 | 无不利 |
| | 51. 3 : | 震蘇蘇 | 震行 | 无書 |
| | 51. 5 : | 震往來 | 厲意 | 无喪有事 |
| | +51. 6 : | 震不于其躬 | 于其鄰 | 无咎婚媾有言 |
| | +52. 0 : | 行其庭 | 不見其人 | 无咎 |
| | 52. 1 : | 良其趾 | 无咎 | 利永贞 |
| | 52. 4 : | 良其身 | 无咎 | |
| | 53. 1 : | 鴻漸于干 | 小子厲有言 | 无咎 |
| | 53. 4 : | 鴻漸于木 | 或得其桷 | 无咎 |
| | 54. 0 : | 歸妹 | 征凶 | 无攸利 |
| | 54. 6 : | 女承筐 | 无實士刲羊 | 无血无攸利 |
| | 54. 6 : | 女承筐 | 无實士刲羊 | 无血无攸利 |
| | 54. 6 : | 女承筐 | 无實士刲羊 | 无血无攸利 |
| | 55. 1 : | 遇其配主 | 雖旬 | 无咎往有尚 |
| | 55. 3 : | 豐其沛 | 日中見沫 | 折其右肱无咎 |
| | 55. 6+ : | 豐其屋 | 蔀其宗 | 闕其戶闕其无人 |
| | 57. 2 : | 巽在牀 | 下用史巫紛若 | 吉无咎 |
| | 57. 5+ : | 貞吉悔亡 | 无不利 | 无初有終 |
| | 57. 5+ : | 貞吉悔亡 | 无不利 | 无初有終 |
| | 59. 3 : | 渙其躬 | 无悔 | |
| | 59. 5 : | 渙汗其大號 | 渙王居 | 无咎 |
| | 59. 6 : | 渙其血 | 去逖出 | 无咎 |
| | 60. 1 : | 不出戶庭 | 无咎 | |
| | 60. 3 : | 不節若 | 則嗟若 | 无咎 |
| | 61. 4 : | 月幾望 | 馬匹亡 | 无咎 |
| | 61. 5 : | 有孚 | 擊如 | 无咎 |
| | +62. 2 : | 不及其君 | 遇其臣 | 无咎 |
| | 62. 4 : | | | 无咎弗過遇之往厲必戒勿用永贞 |
| | 63. 1 : | 曳其輪 | 濡其尾 | 无咎 |
| | 64. 0 : | 未濟亨 | 小狐汔濟 | 濡其尾无攸利 |
| | 64. 5 : | 貞吉 | 无悔 | 君子之光有孚吉 |
| | 64. 6 : | 有孚于飲酒 | 无咎 | 濡其首有孚失是 |

| | | | |
|--|--|---|----------|
| <p>既 RAD. NO. 71 + 6 STROKES. 5 OCCURRENCES.</p> | <p>既雨既處尙德載婦貞厲 既雨既處尙德載婦貞厲 甘臨无攸利既憂之无咎 坎不盈祗既平无咎 既濟亨小利貞初吉終亂</p> | <p>ji < #kiəd (515c) 既 already</p> | <p>既</p> |
| <p>日 RAD. NO. 72 + 0 STROKES. 19 OCCURRENCES.</p> | <p>君子終日乾乾夕惕若厲无咎 介于石不終日貞吉 先甲三日後甲三日 先甲三日後甲三日 七日來復利有攸往 日昃之離 晉康侯用錫馬蕃庶晝日三接 君子于行三日不食 萃已日乃孚元亨利貞悔亡 已日乃萃之征言无咎 諒于九陵勿逐七日得 豈亨王假之勿憂宜日中 豐其蔀日中見斗 豐其沛日中見沫折其右肱无咎 豐其蔀日中見斗過其夷主吉 先庚三日後庚三日吉 先庚三日後庚三日吉 婦喪其茀勿逐七日得 總有衣袽終日戒</p> | <p>ri < #niət (484a) 日 day, sun</p> | <p>日</p> |
| <p>旬 RAD. NO. 72 + 2 STROKES. 55. 1 :</p> | <p>遇其配主雖旬无咎往有尙</p> | <p>xún < #dziwǎn (392a) 旬 ten-day week</p> | <p>旬</p> |
| <p>明 RAD. NO. 72 + 4 STROKES. 9 OCCURRENCES.</p> | <p>隨有獲貞凶有孚在道以明何咎 明夷利艱貞 明夷于飛垂其翼 明夷于左股用拯馬壯吉 明夷于南狩得其大首不可疾貞 入于左腹獲明夷之心于出門庭 箕子之明夷利貞 不明晦初登于天後入于地 王明並受其福</p> | <p>míng < #niǎng (768a) 明 bright, covenant</p> | <p>明</p> |
| <p>易 RAD. NO. 72 + 4 STROKES. 34. 5 : +56. 6 :</p> | <p>喪羊于易无悔 喪牛于易凶</p> | <p>yì < #diək (858a) 易 Yi (place name)</p> | <p>易</p> |
| <p>昃 RAD. NO. 72 + 4 STROKES. 30. 3+ :</p> | <p>日昃之離</p> | <p>zè < #tɕiək (924e) 昃 sun aslant in west</p> | <p>昃</p> |
| <p>是 RAD. NO. 72 + 5 STROKES. 62. 6 : 64. 6 : 有孚于飲酒无咎濡其首有孚失是</p> | <p>是謂災眚 是</p> | <p>shì < #šiēg (866a) 是 this</p> | <p>是</p> |

| | | | |
|---|--|--|--|
| 音 | RAD. NO. 72 + 6 STROKES. 5 OCCURRENCES. | 音康侯用錫馬蕃庶登日三接 音如推如貞吉罔孚裕无咎 音如愆如貞吉受茲介福于其王母 音如臨夙貞厲 音其角維用伐邑厲吉无咎貞吝 | jin (*tɕiɛ̃n (378a)) advance |
| 時 | RAD. NO. 72 + 6 STROKES. | | shí (*ʈiəŋ (961z)) time, season |
| 晝 | RAD. NO. 72 + 7 STROKES. | 54. 4 : 歸妹愆期遲歸有時 | zhòu (*ʈiòŋ (1875a)) daylight |
| 晦 | RAD. NO. 72 + 7 STROKES. | 35. 0 : 音康侯用錫馬蕃庶登日三接 | huì (*xwəŋ (947t)) dark |
| 日 | RAD. NO. 73 + 0 STROKES. | 36. 6 : 不明晦初登于天後入于地 | guē (*giwät (384a)) verbal prefix |
| 日 | RAD. NO. 73 + 0 STROKES. | 26. 3 : 良馬逐利艱貞日閑與衛利有攸往 | yè (*ziad (338a)) to trail, drag |
| 日 | RAD. NO. 73 + 0 STROKES. | 47. 6 : 困于葛藟于臲臲曰動悔有悔征吉 | |
| 曳 | RAD. NO. 73 + 2 STROKES. | 38. 3+ : 見與 | |
| 曳 | RAD. NO. 73 + 2 STROKES. | 63. 1 : 曳其輪濡其尾无咎 | |
| 曳 | RAD. NO. 73 + 2 STROKES. | 64. 2 : 曳其輪貞吉 | |
| 曷 | RAD. NO. 73 + 5 STROKES. | +41. 0 : 曷之用二簋可用享 | hé (*g'at (313d)) what? |
| 月 | RAD. NO. 74 + 0 STROKES. | - 9. 6 : 月幾望君子征凶 | yuè (*ngiwät (386a)) moon, month |
| 月 | RAD. NO. 74 + 0 STROKES. | 19. 0 : 臨元亨利貞至于八月有凶 | |
| 月 | RAD. NO. 74 + 0 STROKES. | +54. 5 : 月幾望吉 | |
| 月 | RAD. NO. 74 + 0 STROKES. | 61. 4 : 月幾望馬匹亡无咎 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 120 OCCURRENCES. | yǒu (*giüg (995o)) have, there be |
| 有 | RAD. NO. 74 + 2 STROKES. | 1. 6 : 亢龍有悔 | |
| 有 | RAD. NO. 74 + 2 STROKES. | + 2. 0+ : 君子有攸往先迷後得主 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 2. 3 : 含章可貞或從王事无成有終 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 3. 0 : 屯元亨利貞勿用有攸往利建侯 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 4. 3 : 勿用取女見金夫不有躬无攸利 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 5. 0 : 需有孚光亨貞吉利涉大川 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 5. 2 : 需于沙小有言終吉 | |
| 有 | RAD. NO. 74 + 2 STROKES. | + 5. 6 : 有不速之客三人來敬之終吉 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 6. 0+ : 訟有孚窒惕中吉終凶 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 6. 1 : 不永所事小有言終吉 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 7. 5+ : 田有禽利執言无咎 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 7. 6 : 大君有命開國承家小人勿用 | |
| 有 | RAD. NO. 74 + 2 STROKES. | + 8. 1 : 有孚盈缶終來有它吉 | |
| 有 | RAD. NO. 74 + 2 STROKES. | + 8. 1 : 有孚盈缶終來有它吉 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 8. 1+ : 有孚比之无咎 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 9. 4 : 有孚血去惕出无咎 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 9. 5 : 有孚學如富以其鄰 | |
| 有 | RAD. NO. 74 + 2 STROKES. | +11. 3 : 艱貞无咎勿恤其孚于食有福 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 12. 4 : 有命无咎時離祉 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 14. 0 : 大有元亨 | |
| 有 | RAD. NO. 74 + 2 STROKES. | 14. 2 : 大車以載有攸往无咎 | |

有

| | | |
|-----------|-------------|--------------|
| 15. 0 : | 旅亨君子 | 有終 |
| 15. 3 : | 勞謙君子 | 有終吉 |
| 16. 3 : | 盱豫悔遲 | 有悔 |
| 16. 4 : | 由豫大 | 有得勿疑朋盍簪 |
| 16. 6 : | 冥豫成 | 有渝无咎 |
| 17. 1 : | 官有渝貞吉出門交 | 有功 |
| 17. 1 : | 官 | 有渝貞吉出門交有功 |
| 17. 3 : | 係丈夫失小子隨 | 有求得利居貞 |
| 17. 4 : | 隨有獲貞凶 | 有孚在道以明何咎 |
| 17. 4 : | 隨 | 有獲貞凶有孚在道以明何咎 |
| 18. 1 : | 幹父之蠱 | 有子考无咎厲終吉 |
| 18. 3 : | 幹父之蠱小 | 有悔无大咎 |
| 19. 0 : | 臨元亨利貞至于八月 | 有凶 |
| 20. 0 : | 觀盥而不薦 | 有孚顛若 |
| 22. 0 : | 賁亨小利 | 有攸往 |
| 23. 0 : | 剝不利 | 有攸往 |
| +24. 0 : | 七日來復利 | 有攸往 |
| +24. 6+ : | 用行師終 | 有六敗以美國君凶 |
| 24. 6+ : | 迷復凶 | 有災眚 |
| +25. 0 : | 其匪正有眚不利 | 有攸往 |
| +25. 0 : | 其匪正 | 有眚不利有攸往 |
| 25. 2 : | 不耕穫不菑畲則利 | 有攸往 |
| 25. 5 : | 无妄之疾勿藥 | 有害 |
| 25. 6 : | 无妄行 | 有眚无攸利 |
| 26. 1 : | | 有厲利己 |
| 26. 3 : | 良馬逐利艱貞曰閑與衛利 | 有攸往 |
| 28. 0 : | 大過棟撓利 | 有攸往亨 |
| 28. 4 : | 棟隆吉 | 有它吝 |
| 29. 0 : | 習坎 | 有孚維心亨行有尚 |
| 29. 0 : | 習坎有孚維心亨行 | 有尚 |
| 29. 2 : | 坎 | 有險求小得 |
| 30. 6 : | 王用出征 | 有嘉折首獲匪其醜无咎 |
| 32. 0 : | 恆亨无咎利貞利 | 有攸往 |
| 33. 1 : | 遯尾厲勿 | 有攸往 |
| 33. 3 : | 係遯 | 有疾厲畜臣妾吉 |
| 34. 1 : | 壯于趾征凶 | 有孚 |
| +36. 1 : | 有攸往主人 | 有言 |
| +36. 1 : | | 有攸往主人有言 |
| 37. 1 : | 閑 | 有家悔亡 |
| 37. 5 : | 王假 | 有家勿恤吉 |
| 37. 6 : | | 有孚威如終吉 |
| +38. 3 : | 无初 | 有終 |
| +40. 0 : | | 有攸往夙吉 |
| 40. 5 : | 君子維有解吉 | 有孚于小人 |
| 40. 5 : | 君子維 | 有解吉有孚于小人 |
| 41. 0+ : | 損有孚元吉无咎可貞利 | 有攸往 |
| 41. 0+ : | 損 | 有孚元吉无咎可貞利有攸往 |
| 41. 4 : | 損其疾使遯 | 有孚无咎 |
| +41. 6 : | 利 | 有攸往得臣无家 |
| 42. 0 : | 益利 | 有攸往利涉大川 |

| | | | |
|---|----------|--------------|----------------|
| 有 | +42. 3 : | | 有孚中行告公用圭 |
| | 42. 5 : | 有孚惠心勿問元吉 | 有孚惠我德 |
| | 42. 5 : | | 有孚惠心勿問元吉有孚惠我德 |
| | 43. 0+ : | 夫揚于王庭孚號 | 有厲 |
| | +43. 0 : | 告自邑不利即戎利 | 有攸往 |
| | 43. 2 : | 惕號莫夜 | 有戎勿恤 |
| | +43. 3 : | 君子夫夫獨行遇雨若濡 | 有愠无咎 |
| | 43. 3+ : | 壯于頄 | 有凶 |
| | 43. 6 : | 无號終 | 有凶 |
| | +44. 1 : | | 有攸往見凶羸豕孚蹢躅 |
| | 44. 2 : | 包 | 有魚无咎不利賓 |
| | 44. 5 : | 以杞包瓜含章 | 有隕自天 |
| | +45. 0 : | 亨利貞用大牲吉利 | 有攸往 |
| | 45. 0+ : | 萃亨王假 | 有廟利見大人 |
| | 45. 1+ : | | 有孚不終乃亂乃萃若號一握為笑 |
| | 45. 5 : | 萃 | 有位无咎匪孚元永貞悔亡 |
| | 47. 0 : | 困亨貞大人吉无咎 | 有言不信 |
| | 47. 4 : | 來徐徐困于金車吝 | 有終 |
| | 47. 5 : | 剝剝困于赤紱乃徐 | 有說利用祭祀 |
| | 47. 6 : | 困于葛藟于臲臲曰動悔 | 有悔征吉 |
| | 48. 6 : | 井收勿幕 | 有孚元吉 |
| | 49. 3 : | 征凶貞厲萃言三就 | 有孚 |
| | 49. 4 : | 悔亡 | 有孚改命吉 |
| | 49. 5 : | 大人虎變未占 | 有孚 |
| | 50. 2 : | 鼎 | 有實我仇有疾不我能即吉 |
| | 50. 2 : | 鼎有實我仇 | 有疾不我能即吉 |
| | 51. 5 : | 震往來厲意无喪 | 有事 |
| | +51. 6 : | 震不于其躬于其鄰无咎婚媾 | 有言 |
| | 52. 5 : | 艮其輔言 | 有序悔亡 |
| | 53. 1 : | 鴻漸于干小子厲 | 有言无咎 |
| | 54. 4 : | 歸妹愆期遲歸 | 有時 |
| | 55. 1 : | 遇其配主雖旬无咎往 | 有尚 |
| | +55. 2 : | 往得疑疾 | 有孚發若吉 |
| | 55. 5 : | 來革 | 有慶譽吉 |
| | 57. 0 : | 巽小亨利 | 有攸往利見大人 |
| | 57. 5+ : | 貞吉悔亡无不利无初 | 有終 |
| | 58. 4 : | 商兌未寧介疾 | 有言 |
| | 58. 5 : | 孚于剝 | 有厲 |
| | 59. 0 : | 渙亨王假 | 有廟利涉大川利貞 |
| | 59. 4 : | 渙其群元吉渙 | 有丘匪夷所思 |
| | 60. 5 : | 甘節吉往 | 有尚 |
| | 61. 1 : | 虞吉 | 有他不燕 |
| | +61. 2 : | 我有好爵言與爾靡之 | |
| | 61. 5 : | | 有孚擊如无咎 |
| | 63. 4 : | 繻 | 有衣袽終日戒 |
| | +64. 4 : | 震用伐鬼方三年 | 有賞于大國 |
| | 64. 5 : | 貞吉无悔君子之光 | 有孚吉 |
| | 64. 6 : | | 有孚于飲酒无咎濡其首有孚失是 |
| | 64. 6 : | 有孚于飲酒无咎濡其首 | 有孚失是 |

| | | |
|---|---|---|
| <p>朋 RAD. NO. 74 + 4 STROKES. 10 OCCURRENCES.</p> | <p>利西南得朋東北喪朋安貞吉 利西南得朋東北喪朋安貞吉 包荒用馮河不遐遺朋亡 由豫大有得勿疑朋盍簪 復亨出入无疾朋來无咎反復其道 貞吉悔亡憧憧往來朋從爾思 大塞朋來 解而拇朋至斯孚 或益之十朋之龜弗克違元吉 或益之十朋之龜弗克違</p> | <p>péng < #b'ang (886a) 朋 friend, cowry string</p> |
| <p>望 RAD. NO. 74 + 7 STROKES. + 9. 6 : +54. 5 : 61. 4 :</p> | <p>月幾望君子征凶 月幾望吉 月幾望馬匹亡无咎</p> | <p>wàng < #wiang (742m) 望 full moon</p> |
| <p>朝 RAD. NO. 74 + 8 STROKES. 6. 6 :</p> | <p>或錫之鞶帶終朝三褫之</p> | <p>zhāo < #t'ioŋ (1143a) 朝 morning</p> |
| <p>期 RAD. NO. 74 + 8 STROKES. 54. 4 :</p> | <p>歸妹愆期遲歸有時</p> | <p>qī < #g'ioŋ (952k) 期 period</p> |
| <p>木 RAD. NO. 75 + 8 STROKES. 47. 1 : 53. 4 :</p> | <p>臀困于株木入于幽谷三歲不覿 鴻漸于木或得其桷无咎</p> | <p>mù < #muk (1212a) 木 tree</p> |
| <p>未 RAD. NO. 75 + 1 STROKES. 5 OCCURRENCES. +48. 0 : 49. 5 : 58. 4 : 64. 0 : 64. 3 :</p> | <p>汜至亦未幾井羸其瓶凶 大人虎變未占有孚 商兌未寧介疾有喜 未濟亨小狐汜濟濡其尾无攸利 未濟征凶利涉大川</p> | <p>wèi < #wiwəd (531a) 未 not yet</p> |
| <p>朶 RAD. NO. 75 + 2 STROKES. 27. 1 :</p> | <p>含爾雲龜觀我朶頤凶</p> | <p>duǒ < #twá (18a) 朶 hang</p> |
| <p>朱 RAD. NO. 75 + 2 STROKES. 47. 2+ :</p> | <p>困于酒食朱紱方來</p> | <p>zhū < #tju (128a) 朱 vermilion, red</p> |
| <p>机 RAD. NO. 75 + 2 STROKES. 59. 2 :</p> | <p>渙奔其机悔亡</p> | <p>jī < #kier (682c) 机 low table</p> |
| <p>束 RAD. NO. 75 + 3 STROKES. 22. 5 :</p> | <p>實于丘園束帛彘彘吝終吉</p> | <p>shù < #šiuk (1222a) 束 bundle</p> |
| <p>杞 RAD. NO. 75 + 3 STROKES. 44. 5 :</p> | <p>以杞包瓜含辛有隕自天</p> | <p>qǐ < #k'ioŋ (9531) 杞 purple willow</p> |
| <p>東 RAD. NO. 75 + 4 STROKES. + 2. 0 : 39. 0 : 63. 5+ :</p> | <p>利西南得朋東北喪朋安貞吉 蹇利西南不利東北利見大人貞吉 東鄰殺牛不如西鄰之輪祭</p> | <p>dōng < #tung (1175a) 東 east</p> |
| <p>果 RAD. NO. 75 + 4 STROKES. 23. 6 :</p> | <p>碩果不食君子得與小人剥廬</p> | <p>guǒ < #kiwər (351a) 果 fruit</p> |
| <p>林 RAD. NO. 75 + 4 STROKES. 3. 3+ :</p> | <p>即鹿無虞惟入于林中</p> | <p>lín < #gliəm (655a) 林 forest</p> |

| | | | |
|---|---|---|--|
| 枕 | RAD. NO. 75 + 4 STROKES. 29. 3 : | 來之坎坎險且枕入于坎畜勿用 | zhěn < #tʃiən (656g) deep |
| 枯 | RAD. NO. 75 + 5 STROKES. 28. 2 : 28. 5 : | 枯楊生稊老夫得其女妻元不利 枯楊生華老婦得其士夫无咎元譽 | kū < #k'o (49t) withered |
| 梃 | RAD. NO. 75 + 5 STROKES. 44. 1+ : | 擊于金梃貞吉 | nǐ < #niar (563c) spindle, brake |
| 桑 | RAD. NO. 75 + 6 STROKES. 12. 5 : | 休否大人吉其亡其亡擊于苞桑 | sāng < #sāng (784a) mulberry |
| 校 | RAD. NO. 75 + 6 STROKES. 21. 1 : 21. 6 : | 履校滅趾无咎 何校滅耳凶 | jiào < #kōg (1166i) stocks, foot-fetters |
| 株 | RAD. NO. 75 + 6 STROKES. 47. 1 : | 賢困于株木入于幽谷三歲不覿 | zhū < #tʃu (128f) tree trunk, stump |
| 桎 | RAD. NO. 75 + 6 STROKES. 4. 1 : | 發蒙利用刑人用說桎桎以往吝 | zhì < #tʃ'iet (413i) leg shackles |
| 桓 | RAD. NO. 75 + 6 STROKES. 3. 1 : | 善桓利居貞利建侯 | huán < #g'wán (164f) around |
| 桷 | RAD. NO. 75 + 7 STROKES. 53. 4 : | 鴻漸于木或得其桷无咎 | jué < #kük (1225d) rafter |
| 桎 | RAD. NO. 75 + 7 STROKES. 4. 1 : | 發蒙利用刑人用說桎桎以往吝 | gù < #kōk (1839k) manacles |
| 棟 | RAD. NO. 75 + 8 STROKES. 28. 0 : 28. 3 : 28. 4 : | 大過棟撓利有攸往亨 棟撓凶 棟隆吉有它吝 | dòng < #tung (1175f) ridgepole |
| 棘 | RAD. NO. 75 + 8 STROKES. 29. 6 : | 係用徽纆寘于叢棘三歲不得凶 | jí < #kiak (911a) thorns |
| 棄 | RAD. NO. 75 + 8 STROKES. 30. 4 : | 突如其來如焚如死如棄如 | qì < #k'ied (535a) abandon |
| 楊 | RAD. NO. 75 + 9 STROKES. 28. 2 : 28. 5 : | 枯楊生稊老夫得其女妻元不利 枯楊生華老婦得其士夫无咎元譽 | yáng < #diang (728q) poplar |
| 樽 | RAD. NO. 75 + 12 STROKES. 29. 4 : | 樽酒簋贰用缶納約自牖終无咎 | zūn < #tswan (430i) flask |
| 桡 | RAD. NO. 75 + 12 STROKES. 28. 3 : | 棟撓凶 | ráo < #niog (1164p) sag, bend |
| 次 | RAD. NO. 75 + 2 STROKES. 5 OCCURRENCES. 7. 4 : 43. 4+ : 44. 3 : 56. 2 : 56. 3 : | 師左次无咎 晉无膚其行次且 晉无膚其行次且厲元六咎 旅即次懷共資得童僕貞 旅焚其次喪其童僕貞厲 | cì < #ts'iar (555a) camp, hostel |
| 欲 | RAD. NO. 76 + 7 STROKES. 27. 4 : | 頤頤言虎視眈眈其欲逐逐无咎 | yù < #giuk (1282d) desire |
| 歌 | RAD. NO. 76 + 10 STROKES. +30. 3 : 61. 3 : | 不鼓缶而歌則大耋之嗟凶 得敵或鼓或罷或泣或歌 | gē < #kâ (1q) sing |

| | | | | |
|---|--|--|--|---|
| 正 | RAD. NO. 77 + 1 STROKES. +25. 0 : | 美匪正有書不利有攸往 | zhèng < #tǐng (833j) correct | 正 |
| 武 | RAD. NO. 77 + 4 STROKES. +10. 3 : 57. 1 : | 武人為于大君 進退利武人之貞 | wǔ < #niwo (184a) military | 武 |
| 歲 | RAD. NO. 77 + 9 STROKES. 5 OCCURRENCES. 13. 3 : 29. 6 : 47. 1 : 53. 5 : +55. 6 : | 伏戎于莽升其高陵三歲不興 係用微終寅于蹇棘三歲不得凶 臀困于株木入于幽谷三歲不覿 鴻漸于陸婦三歲不孕終莫之勝吉 三歲不覿凶 | sui < #siwad (346a) year | 歲 |
| 歸 | RAD. NO. 77 +14 STROKES. 10 OCCURRENCES. 6. 2 : 11. 5 : 53. 0 : 54. 0 : 54. 1 : 54. 3 : 54. 3 : 54. 4 : 54. 4 : 54. 5+: | 不克訟歸而逋美邑人三百戶无眚 帝乙歸妹以祉元吉 漸女歸吉利貞 歸妹征凶无攸利 歸妹以婦跛能履征吉 歸妹以須反歸以婦 歸妹以須反歸以婦 歸妹愆期遲歸有時 歸妹愆期遲歸有時 帝乙歸妹 | guī < kiwar (578a) send in marriage | 歸 |
| 死 | RAD. NO. 78 + 2 STROKES. 16. 5 : 30. 4 : | 貞疾恆不死 突如其來如焚如死如棄如 | sǐ < #sjar (558a) die | 死 |
| 殺 | RAD. NO. 79 + 6 STROKES. 63. 5+: | 東鄰殺牛不如西鄰之禴祭 | shā < #sāt (319d) kill | 殺 |
| 母 | RAD. NO. 80 + 1 STROKES. 18. 2 : 35. 2 : | 幹母之蠱不可貞 晉如愁如貞吉受茲介福于其王母 | mǔ < #mæg (947a) mother | 母 |
| 毒 | RAD. NO. 80 + 4 STROKES. 21. 3 : | 噬腊肉遇毒小吝无咎 | dú < #d'ók (1816a) poison | 毒 |
| 比 | RAD. NO. 81 + 0 STROKES. 7 OCCURRENCES. 8. 0+: 8. 1+: 8. 2 : 8. 3 : 8. 4 : 8. 5 : 8. 6 : | 比吉原筮元永貞无咎 有孚比之无咎 比之自內貞吉 比之匪人 外比之貞吉 顯比王用三驅矢前禽邑人不戒吉 比之无首凶 | bǐ < #piar (566g) pair with | 比 |
| 永 | RAD. NO. 85 + 1 STROKES. 8 OCCURRENCES. 2. 7 : 6. 1 : 8. 0+: 22. 3 : +42. 2 : | 利永貞 不永所事小有言終吉 比吉原筮元永貞无咎 貫如濡如永貞吉 永貞吉王用享于帝吉 | yǒng < #giwǎng (764a) long-term, prolong | 永 |

| | | | |
|----------|----------|-----------------|---|
| 永 | 45. 5 : | 萃有位无咎匪孚元永貞悔亡 | |
| | 52. 1 : | 艮其趾无咎利永貞 | |
| | 62. 4 : | 无咎弗過遇之往厲必戒勿用永貞 | |
| 求 | RAD. NO. | 85 + 2 STROKES. | qiú < *g'îog (1066a) seek |
| | | 6 OCCURRENCES. | |
| | 3. 4 : | 乘馬班如求婚請往吉元不利 | |
| | 4. 0+ : | 象亨匪我求童象童象求我 | |
| | 4. 0+ : | 象亨匪我求童象童象求我 | |
| | 17. 3 : | 係丈夫失小子隨有求得利居貞 | |
| | 27. 0 : | 頤貞吉觀頤自求口實 | |
| | 29. 2 : | 坎有險求小得 | |
| 汗 | RAD. NO. | 85 + 3 STROKES. | hàn < *g'ân (139t) sweat |
| | 59. 5 : | 渙其大號渙王居无咎 | |
| 沍 | RAD. NO. | 85 + 3 STROKES. | qì < *xiət (517j) up to, dried up |
| +48. 0 : | | 沍至亦未繙井羸其瓶凶 | |
| 64. 0 : | | 未濟亨小狐沍濟濡其尾无攸利 | |
| 沙 | RAD. NO. | 85 + 4 STROKES. | shā < *sa (16a) sand |
| | 5. 2 : | 需于沙小有言終吉 | |
| 汲 | RAD. NO. | 85 + 4 STROKES. | jí < *kiap (681h) draw water |
| | 48. 3+ : | 井渫不食爲我心恻可用汲 | |
| 汜 | RAD. NO. | 85 + 4 STROKES. | pèi < *p'wâd (581f) covering |
| | 55. 3 : | 豐其汜日中見沬折其右肱无咎 | |
| 河 | RAD. NO. | 85 + 5 STROKES. | hé < *g'â (1g) He (Yellow) River |
| | 11. 2+ : | 包荒用馮河不遐遺朋亡 | |
| 泥 | RAD. NO. | 85 + 5 STROKES. | ní < *niar (563d) mud, be mired |
| | 5. 3 : | 需于泥致寇至 | |
| | 48. 1 : | 井泥不食舊井无禽 | |
| | 51. 4 : | 震遂泥 | |
| 泣 | RAD. NO. | 85 + 5 STROKES. | qì < *k'liap (694h) weep |
| | 3. 6 : | 乘馬班如泣血漣如 | |
| | 61. 3 : | 得敵或鼓或罷或泣或歌 | |
| 泉 | RAD. NO. | 85 + 5 STROKES. | quán < *dz'iwán(237a) (well-)spring |
| | 48. 5 : | 井冽寒泉食 | |
| 泰 | RAD. NO. | 85 + 5 STROKES. | tài < *t'âd (316a) 11th hexagram, great |
| | 11. 0 : | 泰小往大來吉亨 | |
| 沬 | RAD. NO. | 85 + 5 STROKES. | mèi < *mweđ (531p) Mei star, sunspot? |
| | 55. 3 : | 豐其汜日中見沬折其右肱无咎 | |
| 沱 | RAD. NO. | 85 + 5 STROKES. | tuó < *d'â (4k) flowing |
| | 30. 5 : | 出涕沱若戚嗟若吉 | |
| 冽 | RAD. NO. | 85 + 6 STROKES. | liè < *liat (281c) limpid, clear |
| | 48. 5 : | 井冽寒泉食 | |
| 洩 | RAD. NO. | 85 + 6 STROKES. | gí < *diar (551f) snot, nasal mucus |
| | 45. 6 : | 齋咨涕洩无咎 | |
| 涉 | RAD. NO. | 85 + 7 STROKES. | shè < *diap (634a) wade across |
| | | 13 OCCURRENCES. | |
| | 5. 0 : | 需有孚光亨貞吉利涉大川 | |
| +6. 0 : | | 利見大人不利涉大川 | |
| 13. 0 : | | 同人于野亨利涉大川利君子貞 | |
| 15. 1 : | | 謙謙君子用涉大川吉 | |
| 18. 0+ : | | 蠱元亨利涉大川 | |

| | | | | | |
|---|---------------------------|----------------|--|-----------------------|---|
| | | 大畜利貞不家食吉利涉大川 | | | |
| | | 拂經居貞吉不可涉大川 | | | |
| | | 由頤厲吉利涉大川 | | | |
| | | 過涉滅頂凶无咎 | | | |
| | | 益利有攸往利涉大川 | | | |
| | | 渙亨王假有廟利涉大川利貞 | | | |
| | | 中孚豚魚吉利涉大川利貞 | | | |
| | | 未濟征凶利涉大川 | | | |
| 涉 | RAD. NO. 85 + 7 STROKES. | | | ti < #t'iar (591m) | 涉 |
| | 30. 5 : | 出涕沱若戚嗟若吉 | | tears | |
| | 45. 6 : | 齋咨涕洟无咎 | | | |
| 涉 | RAD. NO. 85 + 7 STROKES. | | | jùn < #siwan (468a') | 涉 |
| | 32. 1 : | 浚恒貞凶无攸利 | | Xun deep, to dredge | |
| 淵 | RAD. NO. 85 + 8 STROKES. | | | guān < #iwen (367a) | 淵 |
| | 1. 4 : | 或躍在淵无咎 | | a deep | |
| 渝 | RAD. NO. 85 + 9 STROKES. | | | yú < #diu (125h) | 渝 |
| | 6. 4 : | 不克訟復即命渝安貞吉 | | change, fail | |
| | 16. 6 : | 冥豫成有渝无咎 | | | |
| | 17. 1 : | 官有渝貞吉出門交有功 | | | |
| 洩 | RAD. NO. 85 + 9 STROKES. | | | huàn < #xwân (167b) | 洩 |
| | 8 OCCURRENCES. | | | gush, splash | |
| | 59. 0 : | 渙亨王假有廟利涉大川利貞 | | | |
| | 59. 2 : | 渙奔共机悔亡 | | | |
| | 59. 3 : | 渙其躬元悔 | | | |
| | 59. 4 : | 渙其群元吉渙有丘匪夷所思 | | | |
| | 59. 4 : | 渙其群元吉渙有丘匪夷所思 | | | |
| | 59. 5 : | 渙汗其大號渙王居元咎 | | | |
| | 59. 5 : | 渙汗其大號渙王居元咎 | | | |
| | 59. 6 : | 渙其血去逖出无咎 | | | |
| 漚 | RAD. NO. 85 + 9 STROKES. | | | wò < #ük (1204g) | 漚 |
| | 50. 4 : | 鼎折足覆公餗其形漚凶 | | soaked, smeared | |
| 漚 | RAD. NO. 85 + 9 STROKES. | | | xiè < #siat (3391) | 漚 |
| | 48. 3+ : | 井漚不食爲我心恻可用汲 | | leak?, pure?, dirty? | |
| 漚 | RAD. NO. 85 + 10 STROKES. | | | wiè < #siat (294b) | 漚 |
| | 21. 1 : | 履校漚趾无咎 | | destroy, immerse | |
| | 21. 2 : | 噬膚漚鼻无咎 | | | |
| | 21. 6 : | 何校漚耳凶 | | | |
| | 28. 6 : | 過涉漚頂凶无咎 | | | |
| 漸 | RAD. NO. 85 + 11 STROKES. | | | jiàn < #dz'iam (610f) | 漸 |
| | 7 OCCURRENCES. | | | advance, moisten | |
| | 53. 0 : | 漸女歸吉利貞 | | | |
| | 53. 1 : | 鴻漸于干小子厲有言无咎 | | | |
| | 53. 2 : | 鴻漸于磐飲食衎衎吉 | | | |
| | 53. 3+ : | 鴻漸于陸夫征不復 | | | |
| | 53. 4 : | 鴻漸于木或得其桷无咎 | | | |
| | 53. 5 : | 鴻漸于陵婦三歲不孕終莫之勝吉 | | | |
| | 53. 6 : | 鴻漸于陸其羽可用爲儀吉 | | | |

| | | | | |
|---|--|--|--|---|
| 漏 | RAD. NO. 85 +11 STROKES. 48. 2 : | 井谷射射甕微漏 | | lòu < #lu (128a) leak |
| 漣 | RAD. NO. 85 +11 STROKES. 3. 6 : | 乘馬班如泣血漣如 | | lián < #lian (213b) in streams |
| 漚 | RAD. NO. 85 +12 STROKES. 1. 1 : | 潛龍勿用 | | qián < #dz'iem (668) submerged |
| 濟 | RAD. NO. 85 +14 STROKES. 63. 0 : 64. 0 : 64. 0 : 64. 3 : | 既濟亨小利貞初吉終亂 未濟亨小狐汔濟濡其尾无攸利 未濟亨小狐汔濟濡其尾无攸利 未濟征凶利涉大川 | | ji < #tsiar (593a) cross stream |
| 濡 | RAD. NO. 85 +14 STROKES. 7 OCCURRENCES. 22. 3 : +43. 3 : 63. 1 : 63. 6 : 64. 0 : 64. 1 : 64. 6 : | 貧如濡如永貞吉 君子夫夫獨行遇雨若濡有愠无咎 曳其輪濡其尾无咎 濡其首厲 未濟亨小狐汔濟濡其尾无攸利 濡其尾吝 有孚于飲酒无咎濡其首有孚失是 | | rú < #niu (134f) wet, moisten |
| 瀆 | RAD. NO. 85 +15 STROKES. + 4. 0 : + 4. 0 : | 初筮告再三瀆瀆則不告利貞 初筮告再三瀆瀆則不告利貞 | | dú < #d'uk (1823j) insult (?) |
| 災 | RAD. NO. 86 + 3 STROKES. 5 OCCURRENCES. 24. 6+ : +25. 3 : 25. 3+ : 56. 1 : 62. 6 : | 迷復凶有災眚 行人之得邑人之災 无妄之災或擊之牛 旅瑣瑣斯其所取災 弗過過之飛鳥跲之凶是謂災眚 | | zāi < #tsəg (948a) disaster |
| 焚 | RAD. NO. 86 + 8 STROKES. 30. 4 : 56. 3 : 56. 6+ : | 突如其來如焚如死如棄如 旅焚其次喪其童僕貞厲 馬焚其巢旅人先笑後號咷 | | fén < #b'iwən (474a) burn |
| 然 | RAD. NO. 86 + 8 STROKES. 30. 1 : | 履錯然敬之无咎 | | rán < #ñian (217a) adv. suffix, -like |
| 無 | RAD. NO. 86 + 8 STROKES. 3. 3+ : | 即鹿無虞惟入于林中 | | wú < #niwo (183a) have no, without |
| 熏 | RAD. NO. 86 +10 STROKES. 52. 3 : | 艮其限列其夤厲熏心 | | xūn < #xiwən (461a) to smoke (meat) |
| 燕 | RAD. NO. 86 +12 STROKES. 61. 1 : | 疾言有他不燕 | | yàn < #ian (243a) at peace |
| 爲 | RAD. NO. 67 + 8 STROKES. 8 OCCURRENCES. 4. 6 : +10. 3 : 42. 1 : 42. 4 : 43. 1 : 45. 1+ : | 擊蒙不利爲寇利禦寇 武人爲于大君 利用爲六作元吉无咎 中行告公從利用爲依遷國 壯于前趾往不勝爲咎 有孚不終乃亂乃萃若號一握爲笑 | | wéi < #gwia (27a) become |

| | | | | | |
|---|--|---------------|--|--------------------------|---|
| | | 并溲不食爲我心惻可用汲 | | | |
| | | 鴻漸于陸共羽可用爲儀吉 | | | |
| 爵 | RAD. NO. 87 +13 STROKES. | | | jué < #tsiok (1121a) | 爵 |
| | +61. 2 : | 我有好爵吾與爾靡之 | | beaker | |
| 父 | RAD. NO. 88 + 8 STROKES. | | | fù < #b'iuo (182a) | 父 |
| | 18. 1 : | 幹父之蠱有子考无咎厲終吉 | | father | |
| | 18. 3 : | 幹父之蠱小有悔无大咎 | | | |
| | 18. 4 : | 裕父之蠱往見吝 | | | |
| | 18. 5 : | 幹父之蠱用譽 | | | |
| 爾 | RAD. NO. 89 +10 STROKES. | | | ěr < #nja (359a) | 爾 |
| | 27. 1 : | 含爾靈龜觀我朵頤凶 | | you | |
| | 31. 4 : | 貞吉悔亡憧憧往來朋從爾思 | | | |
| | +61. 2 : | 我有好爵吾與爾靡之 | | | |
| 牀 | RAD. NO. 90 + 4 STROKES. 5 OCCURRENCES. | | | chuáng < #dz'iang (727r) | 牀 |
| | 23. 1 : | 剝牀以足蔑貞凶 | | platform | |
| | 23. 2 : | 剝牀以辨蔑貞凶 | | | |
| | 23. 4 : | 剝牀以膚凶 | | | |
| | 57. 2 : | 巽在牀下用史巫紛若吉无咎 | | | |
| | 57. 6 : | 巽在牀下喪其資斧貞凶 | | | |
| 編 | RAD. NO. 91 +11 STROKES. | | | yōu < #ziôg (1882a) | 編 |
| | 29. 4 : | 樽酒簋贰用缶納約目編終无咎 | | window | |
| 牙 | RAD. NO. 92 + 8 STROKES. | | | yá < #ngā (37a) | 牙 |
| | 26. 5 : | 豶豕之牙吉 | | tusk, fang, tooth | |
| 牛 | RAD. NO. 93 + 8 STROKES. 8 OCCURRENCES. | | | niú < #ngiüg (998a) | 牛 |
| | 25. 3+ : | 无妄之災或擊之牛 | | bovine | |
| | 26. 4 : | 童牛之牯元吉 | | | |
| | 30. 8 : | 離利貞亨畜牝牛吉 | | | |
| | 33. 2 : | 執之用賞牛之革其之勝說 | | | |
| | 38. 3+ : | 見輿曳共牛掣其人天且剝 | | | |
| | 49. 1 : | 羣用賞牛之革 | | | |
| | +56. 6 : | 履牛于易凶 | | | |
| | 63. 5+ : | 東鄰殺牛不如西鄰之禴祭 | | | |
| 牝 | RAD. NO. 93 + 2 STROKES. | | | pìn < #b'ien (566i) | 牝 |
| | 2. 0+ : | 坤元亨利牝馬之貞 | | female animal, cow | |
| | 30. 8 : | 離利貞亨畜牝牛吉 | | | |
| 牲 | RAD. NO. 93 + 5 STROKES. | | | shēng < #sēng (812e) | 牲 |
| | +45. 8 : | 亨利貞用大牲吉利有攸往 | | sacrificial victim | |
| 牽 | RAD. NO. 93 + 7 STROKES. | | | qiān < #k'ien (366k) | 牽 |
| | 9. 2 : | 牽復吉 | | lead (animal) | |
| | +43. 4 : | 牽羊悔亡聞言不信 | | | |
| 牯 | RAD. NO. 93 + 7 STROKES. | | | gù < #kók (18391) | 牯 |
| | 26. 4 : | 童牛之牯元吉 | | hobble | |
| 狐 | RAD. NO. 94 + 5 STROKES. | | | hú < #g'wo (41i) | 狐 |
| | 48. 2 : | 田獲三狐得黃矢貞吉 | | fox | |
| | 64. 8 : | 未濟亨小狐汔濟濡其尾无攸利 | | | |

| | | | |
|---|--|----------------|--|
| 狩 | RAD. NO. 94 + 6 STROKES. 36. 3 : | 明夷于南狩得共大首不可疾貞 | shòu < #siôg (1899c) hunt |
| 獄 | RAD. NO. 94 +11 STROKES. 21. 0 : | 噬嗑利用獄 | yù < #ngiuk (1215a) sue |
| 獨 | RAD. NO. 94 +13 STROKES. 24. 4 : | 中行獨復 | dú < #d'uk (1224i) |
| 獲 | +43. 3 : RAD. NO. 94 +14 STROKES. 7 OCCURRENCES. | 君子夫夫獨行遇雨若濡有愠无咎 | alone huò < #g'wäk (784d) catch |
| | 17. 4 : | 隨有獲貞凶有孚在道以明何咎 | |
| | 30. 6 : | 王用出征有嘉折首獲匪其醜无咎 | |
| | 36. 4 : | 入于左腹獲明夷之心于出門庭 | |
| | 40. 2 : | 田獲三狐得黃矢貞吉 | |
| | 40. 6 : | 公用射隼于高墉之上獲之无不利 | |
| | 52. 0+ : | 艮其背不獲其身 | |
| | 57. 4 : | 悔亡田獲三品 | |
| 玄 | RAD. NO. 95 + 0 STROKES. 2. 6 : | 龍戰于野其血玄黃 | xuán < #g'iwen (366a) dark |
| 王 | RAD. NO. 96 + 0 STROKES. 19 OCCURRENCES. | | wáng < #giwang (739a) king |
| | 2. 3 : | 含章可貞或從王事无成有終 | |
| | 6. 3 : | 食舊德貞厲終吉或從王事无成 | |
| | 7. 2 : | 在師中吉无咎王三錫命 | |
| | 8. 5 : | 顯比王用三驅失前禽邑人不誅吉 | |
| | 17. 6 : | 拘係之乃從維之王用亨于西山 | |
| | 18. 6 : | 不事王侯高尚其事 | |
| | 20. 4 : | 觀國之光利用賓于王 | |
| | 30. 6 : | 王用出征有嘉折首獲匪其醜无咎 | |
| | 35. 2 : | 晉如愁如貞吉受茲介福于王 | |
| | 37. 5 : | 王假有家勿恤吉 | |
| | 39. 2 : | 王臣蹇蹇匪躬之故 | |
| | +42. 2 : | 永貞吉王用亨于帝吉 | |
| | 43. 0+ : | 夫揚于王庭孚號有厲 | |
| | 45. 0+ : | 萃亨王假有廟利見大人 | |
| | 46. 4 : | 王用亨于岐山吉无咎 | |
| | +48. 3 : | 王明並受其福 | |
| | 55. 0 : | 豐亨王假之勿憂宜日中 | |
| | 59. 0 : | 渙亨王假有廟利涉大川利貞 | |
| | 59. 5 : | 渙汗其大號渙王居无咎 | |
| 玉 | RAD. NO. 96 + 0 STROKES. 50. 6 : | 鼎玉鉉大吉无不利 | yù < #ngiuk (1216a) jade |
| 班 | RAD. NO. 96 + 6 STROKES. 3. 2+ : | 屯如逴如乘馬班如 | bān < #pwan (198a) arrayed |
| | 3. 4 : | 乘馬班如求婚媾往吉无不利 | |
| | 3. 6 : | 乘馬班如泣血漣如 | |
| 珣 | RAD. NO. 96 +10 STROKES. 56. 1 : | 旅瑣瑣斯其所取災 | suǒ < #swâ (13b) in tiny pieces |
| | 56. 1 : | 旅瑣瑣斯其所取災 | |

| | | |
|---|---|--|
| <p>瓜 RAD. NO. 97 + 0 STROKES. 44. 5 :</p> <p>瓶 RAD. NO. 98 + 8 STROKES. +48. 0 :</p> <p>甕 RAD. NO. 98 + 9 STROKES. 48. 4 :</p> <p>甕 RAD. NO. 98 + 13 STROKES. 48. 2 :</p> <p>甘 RAD. NO. 99 + 0 STROKES. 19. 3 : 50. 5 :</p> <p>生 RAD. NO. 100 + 0 STROKES. 5 OCCURRENCES. 20. 3 : 20. 5 : 20. 6 : 28. 2 : 28. 5 :</p> <p>用 RAD. NO. 101 + 0 STROKES. 55 OCCURRENCES. 1. 1 : 3. 0 : 4. 1 : 4. 1 : 4. 3 : 5. 1 : 7. 6 : 8. 5 : 11. 2+ : 11. 6 : 14. 3 : 15. 1 : 15. 5 : 15. 6 : 17. 6 : 18. 5 : 20. 4 : 21. 0 : +24. 6+ : 27. 3 : 28. 1 : 29. 3 : 29. 4 : 29. 6 : 30. 6 : 33. 2 : 34. 3+ : 34. 3+ : 35. 0 : 35. 6 :</p> | <p style="text-align: center;">▽</p> <p>以杞包瓜含辛有隕自天</p> <p>迄至亦未綉并竊其瓶凶</p> <p>井甕无咎</p> <p>井谷射射甕啟漏</p> <p>甘臨无攸利既憂之无咎 甘節吉往有尙</p> <p>觀我生進退 觀我生君子无咎 觀我生君子无咎 枯楊生稊老夫得其女妻无不利 枯楊生華老婦得其士夫无咎无譽</p> <p>潛龍勿用 屯元亨利貞勿用有攸往利建侯 發蒙利用刑人用說桎梏以往吝 發蒙利用刑人用說桎梏以往吝 勿用取女見金夫不有躬无攸利 需于郊利用恆无咎 大君有命闕國承冢小人勿用 顯比王用三驅失前禽邑人不戒吉 包荒用馮河不遐遺朋亡 城復于隍勿用師自邑告命貞吝 公用亨于天子小人弗克 謙謙君子用涉大川吉 不富以其鄰利用侵伐无不利 鳴謙利用行師征邑國 拘係之乃從維之王用亨于西山 幹父之蠱用譽 觀國之光利用賓于王 噬嗑亨利用獄 用行師終有大敗以英國君凶 拂頭貞凶十年勿用无攸利 藉用白茅无咎 來之坎坎險且枕入于坎窞勿用 樽酒簋二用缶納約自牖終无咎 係用徽纆貞于叢棘三歲不得凶 王用出征有嘉折首獲匪其醜无咎 執之用黄牛之革其勝說 小人用壯君子用罔貞厲 小人用壯君子用罔貞厲 晉康侯用錫馬蕃庶晝日三接 晉其角維用伐邑厲吉无咎貞吝</p> | <p>guā < #kwā (41a) melon</p> <p>píng < #b'ieŋ (824j) earthen jar</p> <p>zhòu < #tʂiôŋ (1892h) line well-wall</p> <p>wèng < #·ung (1184p) earthen vessel</p> <p>gān < #kām (686a) sweet</p> <p>shēng < #sēŋ (812a) victim, to produce</p> <p>yòng < #diung (1185a) use</p> |
|---|---|--|

| | | | | |
|---|---------------------------|--------------|----------------|--|
| 用 | 36. 2 : | 明夷夷于左股 | 用拯馬壯吉 | |
| | 40. 6 : | | 公用射隼于高墉之上獲之无不利 | |
| | +41. 0 : | | 曷之用二簋可用享 | |
| | +41. 0 : | 曷之用二簋可 | 用享 | |
| | 42. 1 : | | 利用為大作元吉无咎 | |
| | +42. 2 : | 永貞吉王 | 用享于帝吉 | |
| | +42. 3 : | 有孚中行告公 | 用圭 | |
| | 42. 3+ : | | 盍之用凶事无咎 | |
| | 42. 4 : | 中行告公從利 | 用為依遷國 | |
| | 44. 0 : | 姤女壯勿 | 用取女 | |
| | +45. 0 : | 亨利貞 | 用大牲吉利有攸往 | |
| | 45. 2 : | 引吉无咎孚乃利 | 用輪 | |
| | 46. 0 : | 升元亨 | 用見大人勿恤南征吉 | |
| | 46. 2 : | 孚乃利 | 用輪无咎 | |
| | 46. 4 : | | 王用亨于岐山吉无咎 | |
| | +47. 2 : | | 利用享祀征凶无咎 | |
| | 47. 5 : | 馴別困于赤紱乃徐有鶴利 | 用祭祀 | |
| | 48. 3+ : | 井渫不食為我心恻可 | 用汲 | |
| | 49. 1 : | | 鞶用黄牛之革 | |
| | 53. 6 : | 鴻漸于陸其羽可 | 用為儀吉 | |
| | 57. 2 : | 哭在牀下 | 用史巫紛若吉无咎 | |
| | 59. 1 : | | 用拯馬壯吉 | |
| | 62. 4 : | 无咎弗過遇之往厲必戒勿 | 用永貞 | |
| | 63. 3 : | 高宗伐鬼方三年克之小人勿 | 用 | |
| | +64. 4 : | 震 | 用伐鬼方三年有賞于大國 | |
| 甲 | RAD. NO. 102 + 0 STROKES. | | | |
| | +18. 0 : | | 先甲三日後甲三日 | |
| | +18. 0 : | 先甲三日後 | 甲三日 | |
| 田 | RAD. NO. 102 + 0 STROKES. | | | |
| | 5 OCCURRENCES. | | | |
| | 1. 2 : | 見龍在田 | 利見大人 | |
| | 7. 5+ : | | 田有禽利執言无咎 | |
| | 32. 4 : | | 田无禽 | |
| | 40. 2 : | | 田獲三狐得黃矢貞吉 | |
| | 57. 4 : | 悔亡 | 田獲三品 | |
| 由 | RAD. NO. 102 + 0 STROKES. | | | |
| | 16. 4 : | | 由豫大有得勿疑朋盍簪 | |
| | 27. 6 : | | 由頤厲吉利涉大川 | |
| 畜 | RAD. NO. 102 + 5 STROKES. | | | |
| | 9. 0 : | 小畜亨密雲不雨自我西郊 | | |
| | 26. 0 : | 大畜利貞不家食吉利涉大川 | | |
| | 30. 0 : | 離利貞亨畜牝牛吉 | | |
| | 33. 3 : | 係遯有疾厲畜臣妾吉 | | |
| 舍 | RAD. NO. 102 + 7 STROKES. | | | |
| | 25. 2 : | 不耕穫不菑舍則利有攸往 | | |
| 疇 | RAD. NO. 102 + 8 STROKES. | | | |
| | 12. 4 : | 有命无咎疇離祉 | | |
| | | | | jiǎ < #kap (629a) 1st heavenly branch |
| | | | | tián < #d'ien (362a) field, hunt |
| | | | | yóu < #diôg (1879a) draw (out) |
| | | | | chù < #t'îok (1818a) domestic animal |
| | | | | yú < #dio (82f) till old field |
| | | | | chóu < #d'îog (18981) field |

| | | | |
|------------------------------|----------------|--|---|
| 疑 RAD. NO. 103 + 9 STROKES. | ▽ | yí < *ngiəŋ (956a) doubt, hesitate | 疑 |
| 16. 4 : | 由豫大有得勿疑朋盍簪 | | |
| +55. 2 : | 往得疑疾有孚發若吉 | | |
| 疾 RAD. NO. 104 + 5 STROKES. | | jí < *dz'iat (494a) illness | 疾 |
| 9 OCCURRENCES. | | | |
| 16. 5 : | 貞疾恆不死 | | |
| 24. 0+ : | 復亨出入无疾朋來无咎反復其道 | | |
| 25. 5 : | 无妄之疾勿藥有喜 | | |
| 33. 3 : | 係遯有疾厲畜臣妾吉 | | |
| 36. 3 : | 明夷于南狩得其大首不可疾貞 | | |
| 41. 4 : | 損其疾使遯有喜无咎 | | |
| 50. 2 : | 鼎有實我仇有疾不我能即吉 | | |
| +55. 2 : | 往得疑疾有孚發若吉 | | |
| 58. 4 : | 商兌未寧介疾有喜 | | |
| 登 RAD. NO. 105 + 7 STROKES. | | dēng < *təŋ (883e) rise, ascend | 登 |
| 36. 6 : | 不明晦初登于天後入于地 | | |
| 61. 6 : | 翰音登于天貞凶 | | |
| 發 RAD. NO. 105 + 7 STROKES. | | fā < *piwät (275c) open, arouse | 發 |
| 4. 1 : | 發蒙利用刑人用說桎梏以往吝 | | |
| +55. 2 : | 往得疑疾有孚發若吉 | | |
| 白 RAD. NO. 106 + 0 STROKES. | | bái < *b'äk (782a) white | 白 |
| 22. 4 : | 賁如皤如白馬翰如匪寇婚媾 | | |
| 22. 6 : | 白賁无咎 | | |
| 28. 1 : | 藉用白茅无咎 | | |
| 百 RAD. NO. 106 + 1 STROKES. | | bǎi < *päk (781a) hundred | 百 |
| 6. 2 : | 不克訟歸而逋其邑人三百戶无眚 | | |
| +51. 0 : | 震驚百里不喪匕鬯 | | |
| 皤 RAD. NO. 106 + 12 STROKES. | | pó < *b'wâr (195r) white | 皤 |
| 22. 4 : | 賁如皤如白馬翰如匪寇婚媾 | | |
| 盈 RAD. NO. 108 + 4 STROKES. | | yíng < *diəŋ (815a) fill | 盈 |
| + 8. 1 : | 有孚盈缶終來有它吉 | | |
| 29. 5 : | 坎不盈祗既平无咎 | | |
| 益 RAD. NO. 108 + 5 STROKES. | | yì < *iëk (849a) increase | 益 |
| 7 OCCURRENCES. | | | |
| 41. 2 : | 利貞征凶弗損益之 | | |
| 41. 5 : | 或益之十朋之龜弗克違元吉 | | |
| +41. 6+ : | 弗損益之无咎貞吉 | | |
| 42. 0 : | 益利有攸往利涉大川 | | |
| 42. 2+ : | 或益之十朋之龜弗克違 | | |
| 42. 3+ : | 益之用凶事无咎 | | |
| 42. 6 : | 莫益之或擊之立心勿恆凶 | | |
| 盍 RAD. NO. 108 + 5 STROKES. | | hé < *g'âp (642n) how? | 盍 |
| 16. 4 : | 由豫大有得勿疑朋盍簪 | | |
| 盥 RAD. NO. 108 + 11 STROKES. | | guàn < *kwân (161a) lave, lustrate, wash | 盥 |
| 20. 0 : | 觀盥而不薦有孚颙若 | | |
| 目 RAD. NO. 109 + 0 STROKES. | | mù < *mìök (1036a) eye | 目 |
| 9. 3 : | 與說輻夫妻反目 | | |

| | | | |
|---|---|--|--|
| 直 | RAD. NO. 109 + 3 STROKES. 2. 2 : | 直方大不習无不利 | zhí < #d'iaak (919a) straight |
| 盱 | RAD. NO. 109 + 3 STROKES. 16. 3 : | 盱豫悔遲有悔 | xū < #xiwo (97u) huge, wide-eyed(?) |
| 相 | RAD. NO. 109 + 4 STROKES. 13. 5 : | 同人先號咷而後笑大師克相遇 | xiāng < #siang (731a) each other |
| 眇 | RAD. NO. 109 + 4 STROKES. 10. 3+: 54. 2 : | 眇能視跛能履履虎尾咥人凶 眇能視利幽人之貞 | miǎo < #niog (1158a) feeble-sighted |
| 眈 | RAD. NO. 109 + 4 STROKES. 27. 4 : 27. 4 : | 頤頤言虎視眈眈其欲逐逐无咎 頤頤言虎視眈眈其欲逐逐无咎 | dān < #tam (656j) glare, stare |
| 眚 | RAD. NO. 109 + 5 STROKES. 6 OCCURRENCES. 6. 2 : 24. 5+: +25. 0 : 25. 6 : 51. 3 : 62. 6 : | 不克訟歸而逋其邑人三百户无眚 迷復凶有災眚 其匪正有眚不利有攸往 无妄行有眚无攸利 震蘇蘇震行无眚 弗遇過之飛鳥離之凶是謂災眚 | shěng < #siěng (812i) disaster |
| 睽 | RAD. NO. 109 + 9 STROKES. 38. 0 : 38. 4 : 38. 6+: | 睽小事吉 睽孤遇元夫交孚厲无咎 睽孤見豕負塗載鬼一車 | kuí < #k'iwor (685i) to sight |
| 矚 | RAD. NO. 109 + 15 STROKES. 51. 6+: 51. 6+: | 震索索視矚矚征凶 震索索視矚矚征凶 | jué < #kiwak (778a) glancing anxiously |
| 矢 | RAD. NO. 111 + 0 STROKES. 21. 4 : 48. 2 : 56. 5 : | 噬乾肺得金矢利艱貞吉 田獲三狐得黃矢貞吉 射雉一矢亡終以譽命 | shǐ < #s'ior (568a) arrow (point) |
| 知 | RAD. NO. 111 + 3 STROKES. 19. 5 : | 知臨大君之宜吉 | zhī < #tiēg (863a) wise |
| 石 | RAD. NO. 112 + 0 STROKES. 16. 2 : 47. 3+: | 介于石不終日貞吉 困于石據于蒺藜 | shí < #āiäk (795a) rock |
| 碩 | RAD. NO. 112 + 9 STROKES. 23. 6 : 39. 6 : | 碩果不食君子得與小人剥蔕 往蹇來碩言利見大人 | shuò < #āiäk (795e) large |
| 卷 | RAD. NO. 112 + 10 STROKES. 3. 1 : 53. 2 : | 卷桓利居貞利建侯 鴻漸于卷飲食衍衍吉 | pán < #b'wân (182g) boulder, turning |
| 祀 | RAD. NO. 113 + 3 STROKES. +47. 2 : 47. 5 : | 利用享祀征凶无咎 剝則困于赤紱乃徐有說利用祭祀 | sì < #dziag (967d) sacrifice |
| 社 | RAD. NO. 113 + 4 STROKES. 11. 5 : 12. 4 : | 帝乙歸妹以社元吉 有命无咎疇社 | zhǐ < #t'iaeg (961k) happiness |

祖 RAD. NO. 113 + 5 STROKES.
 62. 2+: 過其祖過其妣
 祐 RAD. NO. 113 + 5 STROKES.
 14. 6 : 自天祐之吉无不利
 祗 RAD. NO. 113 + 5 STROKES.
 24. 1 : 不遠復无祗悔元吉
 29. 5 : 坎不盈祗既平无咎
 祭 RAD. NO. 113 + 6 STROKES.
 47. 5 : 剝則困于赤紱乃徐有說利用祭祀
 63. 5+: 東鄰殺牛不如西鄰之禴祭
 祥 RAD. NO. 113 + 6 STROKES.
 10. 6 : 視履考祥其旋元吉
 福 RAD. NO. 113 + 9 STROKES.
 +11. 3 : 艱貞无咎勿恤其孚于食有福
 35. 2 : 晉如愁如貞吉受茲介福于其王母
 +48. 3 : 王明並受其福
 +63. 5 : 實受其福
 禦 RAD. NO. 113 + 11 STROKES.
 4. 6 : 禦象不利爲寇利禦寇
 +53. 3 : 婦孕不育凶利禦寇
 輪 RAD. NO. 113 + 17 STROKES.
 45. 2 : 引吉无咎孚乃利用輪
 46. 2 : 孚乃利用輪无咎
 63. 5+: 東鄰殺牛不如西鄰之禴祭
 舍 RAD. NO. 114 + 8 STROKES.
 7. 5+: 田有舍利執言无咎
 8. 5 : 顯比王用三驅失前舍邑人不減言
 32. 4 : 田无舍
 48. 1 : 井泥不食舊井无舍
 稊 RAD. NO. 115 + 7 STROKES.
 28. 2 : 枯楊生稊老夫得其女妻无不利
 穫 RAD. NO. 115 + 14 STROKES.
 25. 2 : 不耕穫不菑畲則利有攸往
 穴 RAD. NO. 116 + 0 STROKES.
 5. 4 : 需于血出自穴
 5. 6+: 入于穴
 62. 5 : 需雲不雨自我西郊公弋取彼在穴
 突 RAD. NO. 116 + 4 STROKES.
 30. 4 : 突如其來如焚如死如棄如
 窞 RAD. NO. 116 + 6 STROKES.
 6. 0+: 訟有孚窒惕中吉終凶
 畜 RAD. NO. 116 + 8 STROKES.
 29. 1 : 習坎入于坎窞凶
 29. 3 : 來之坎坎險且枕入于坎窞勿用
 立 RAD. NO. 117 + 0 STROKES.
 42. 6 : 其益之或擊之立心勿恆凶
 章 RAD. NO. 117 + 6 STROKES.
 2. 3 : 含章可貞或從王事无成有終
 44. 5 : 以杞包瓜含章有隕自天
 55. 5 : 來章有慶譽吉

zǔ < #tso (46b') 祖
 forefather
 yòu < #giüg (995l) 祐
 divine help
 zhī < #fior (598p) 祗
 harm
 jì < #tsjad (337a) 祭
 sacrifice
 xiáng < #dziang (732n) 祥
 omen
 fú < #piük (933d) 福
 blessings
 yù < #ngio (68p) 禦
 defend against
 yuè < #diok (1119g) 輪
 a summer sacrifice
 qín < #g'iam (651j) 舍
 game (animal)
 tí < #d'iar (591g) 稊
 newly sprouted leaf
 huò < #g'wák (784h) 穫
 harvest
 xué < #g'iwet (489a) 穴
 hole, curve
 tū < #t'wat (489a) 突
 sudden
 zhì < #tjët (413h) 窒
 frightened
 dàn < #d'am (672i) 畜
 pitfall, trap
 lì < #gliap (694a) 立
 set up, stand
 zhāng < #tjiang (723a) 章
 amulet, 19-yr. cycle

| | | | |
|---|--|--|---|
| 童 | RAD. NO. 117 + 7 STROKES. 7 OCCURRENCES. | | tóng (*d'ung (1180a)) pupil, youth, page |
| | 4. 0+: 童亨匪我求童 童童童童童童童童 4. 0+: 童亨匪我求童童 童童童童童童童童 4. 5: 童童童童童童童童 20. 1: 童觀小人元咎君子吝 26. 4: 童牛之牯元吉 56. 2: 旅即次懷共資得童僕貞 56. 3: 旅焚其次喪其童僕貞厲 | | |
| 笑 | RAD. NO. 118 + 4 STROKES. 5 OCCURRENCES. | | xiào (*sjog (1150a)) laugh, smile |
| | 13. 5: 同人先號咷而後笑大師克相遇 45. 1+: 有孚不終乃亂乃萃若號一握為笑 51. 0+: 震亨震來虩虩笑言啞啞 51. 1: 震來虩虩後笑言啞啞言 56. 6+: 馬焚其巢旅人先笑後號咷 | | |
| 筐 | RAD. NO. 118 + 6 STROKES. | | kuāng (*k'iwang (739v)) basket |
| | 54. 6: 女承筐元實士刲羊元血无攸利 | | |
| 筮 | RAD. NO. 118 + 7 STROKES. | | shì (*šjad (336a)) manipulate stalks |
| | + 4. 0: 初筮告再三瀆瀆則不告利貞 8. 0+: 比吉原筮元永貞无咎 | | |
| 箕 | RAD. NO. 118 + 8 STROKES. | | jī (*kijog (952f)) winnowing basket |
| | 36. 5: 箕子之明夷利貞 | | |
| 節 | RAD. NO. 118 + 9 STROKES. 6 OCCURRENCES. | | jié (*tsiet (399e)) joint, moderation |
| | 60. 0: 節亨苦節不可貞 60. 0: 節亨苦節不可貞 60. 3: 不節若則嗟若元咎 60. 4: 安節亨 60. 5: 甘節吉往有尚 60. 6: 苦節貞凶悔亡 | | |
| 筮 | RAD. NO. 118 + 11 STROKES. | | guǐ (*kijog (986a)) tureen |
| | 29. 4: 樽酒筮貳用缶納約自牖終无咎 +41. 0: 易之用二筮可用享 | | |
| 簪 | RAD. NO. 118 + 12 STROKES. | | zān (*tsam (668g)) skewer |
| | 16. 4: 由豫大有得勿疑朋盍簪 | | |
| 約 | RAD. NO. 120 + 3 STROKES. | | yuē (*jok (1128m)) bind |
| | 29. 4: 樽酒筮貳用缶納約自牖終无咎 | | |
| 紛 | RAD. NO. 120 + 4 STROKES. | | fēn (*p'iwon (471h)) numerous |
| | 57. 2: 繫在牀下用史巫紛若吉无咎 | | |
| 納 | RAD. NO. 120 + 4 STROKES. | | nà (*nap (695h)) bring in |
| | 4. 2: 包蒙吉納婦吉子克家 29. 4: 樽酒筮貳用缶納約自牖終无咎 | | |
| 素 | RAD. NO. 120 + 4 STROKES. | | sù (*so (68a)) plain white |
| | !0. 1: 素履往无咎 | | |
| 索 | RAD. NO. 120 + 4 STROKES. | | suǒ (*sák (770a)) sound of thunder |
| | 51. 6+: 索索視嬰嬰征凶 51. 6+: 索索視嬰嬰征凶 | | |

終 RAD. NO. 120 + 5 STROKES.
29 OCCURRENCES.

- 1. 3 : 君子終日乾乾夕惕若厲无咎
- 2. 3 : 含章可貞或從王事无成有終
- 5. 2 : 需于沙小有言終吉
- + 5. 6 : 有不速之客三人來敬之終吉
- 6. 0+ : 訟有孚窒惕中吉終凶
- 6. 1 : 不永所事小有言終吉
- 6. 3 : 食舊德貞厲終吉或從王事无成
- 6. 6 : 或錫之鞶帶終朝三褫之
- + 8. 1 : 有孚盈缶終來有它吉
- 10. 4 : 履虎尾愬愬終吉
- 15. 0 : 謙亨君子有終
- 15. 3 : 勞謙君子有終吉
- 16. 2 : 介于石不終日貞吉
- 18. 1 : 幹父之蠱有子考无咎厲終吉
- 22. 5 : 賁于丘園束帛多矣吝終吉
- +24. 6+ : 用行師終有大敗以美國君凶
- 29. 4 : 樽酒簋贰用缶納約自牖終无咎
- 37. 3 : 家人嗃嗃悔厲吉婦子嘻嘻終吝
- 37. 6 : 有孚威如終吉
- +38. 3 : 无初有終
- 43. 6 : 无號終有凶
- 45. 1+ : 有孚不終乃亂乃萃若號一握為笑
- 47. 4 : 來徐徐困于金車吝有終
- +50. 3 : 万雨虧悔終吉
- 53. 5 : 鳴漸于陸婦三歲不孕終莫之勝吉
- 56. 5 : 射雉一矢亡終以譽命
- 57. 5+ : 貞吉悔亡无不利无初有終
- 63. 0 : 既濟亨小利貞初吉終亂
- 63. 4 : 繻有衣袽終日戒

紱 RAD. NO. 120 + 5 STROKES.

- 47. 2+ : 困于酒食朱紱方來
- 47. 5 : 剝則困于赤紱乃徐有驗利用祭祀

經 RAD. NO. 120 + 7 STROKES.

- 27. 2 : 頤頤拂經于丘頭征凶
- 27. 5 : 拂經居貞言不可涉大川

維 RAD. NO. 120 + 8 STROKES.

- 17. 6 : 拘係之乃從維之王用亨于西山
- 29. 0 : 習坎有孚維心亨行有尙
- 35. 6 : 晉其角維用伐邑厲吉无咎貞吝
- 40. 5 : 君子維有解言有孚于小人

緇 RAD. NO. 120 + 12 STROKES.

- +48. 0 : 汔至亦未綰井羸其瓶凶

擊 RAD. NO. 120 + 13 STROKES.

- 12. 5 : 休否大人吉其亡其亡擊于苞桑
- 25. 3+ : 无妄之災或擊之牛
- 44. 1+ : 擊于金柅貞吉

zhōng (#tjōng (1002e))
end

終

fú (#piwat (276k))
knee decorations

紱

jīng (#kieng (831c))
shank, warp

經

wéi (#diwər (575o))
tie up, a particle

維

yù (#giwet (507h))
well-rope, bore

緇

xì (#g'ieg (854d))
tie

擊

| | | | |
|---|---|--|--|
| 縹 | RAD. NO. 120 +14 STROKES. 63. 4 : | 縹有衣袂終日戒 | rú < *niu (134b) thin colored silk |
| 經 | RAD. NO. 120 +15 STROKES. 29. 6 : | 係用微經實于叢棘三歲不得凶 | wò < *sək (984f) black cord |
| 缶 | RAD. NO. 121 + 0 STROKES. + 8. 1 : 29. 4 : +30. 3 : | 有孚盈缶終來有它吉 樽酒簋式用缶納約自牖終无咎 不鼓缶而歌則大壺之嗟凶 | fǒu < *piôg (1187a) earthen vessel |
| 罔 | RAD. NO. 122 + 3 STROKES. 34. 3+ : 35. 1 : | 小人用壯君子用罔貞厲 晉如摧如貞吉罔孚裕无咎 | wǎng < *wiwəng (742l) not, no |
| 羸 | RAD. NO. 122 +10 STROKES. 61. 3 : | 得敵或鼓或羸或泣或歌 | bà < *b'ia (26a) stop (?) |
| 羊 | RAD. NO. 123 + 0 STROKES. 5 OCCURRENCES. +34. 3 : 34. 5 : 34. 6+ : +43. 4 : 54. 6 : | 羸羊觸藩羸其角 羸羊于易无悔 羸羊觸藩不能退不能遂 羸羊悔亡聞言不信 女承筐无實士刲羊无血无攸利 | yáng < *ziang (732a) sheep, goat |
| 羞 | RAD. NO. 123 + 5 STROKES. 12. 3 : 32. 3 : | 包羞 不恆其德或承之羞貞吝 | xiū < *sniôg (1876h) prepared meat |
| 羝 | RAD. NO. 123 + 5 STROKES. +34. 3 : 34. 6+ : | 羝羊觸藩羸其角 羝羊觸藩不能退不能遂 | dī < *tier (98h) ram |
| 群 | RAD. NO. 123 + 7 STROKES. 1. 7 : 59. 4 : | 見群龍无首吉 渙其群元言涣有丘匪夷所思 | qún < *g'iwən (459d) group |
| 羸 | RAD. NO. 123 +13 STROKES. +34. 3 : 34. 4 : +44. 1 : +48. 0 : | 羝羊觸藩羸其角 貞吉悔亡藩决不羸壯于大輿之羸 有攸往見凶羸豕孚蹢躅 汜至亦未綯并羸其瓶凶 | léi < *liwia (14c) damage, tie, thin |
| 羽 | RAD. NO. 124 + 0 STROKES. 53. 6 : | 鴻漸于陸其羽可用為儀吉 | yǔ < *giwo (98a) plumes |
| 習 | RAD. NO. 124 + 5 STROKES. 2. 2 : 29. 0 : 29. 1 : | 直方大不習无不利 習坎有孚維心亨行有尙 習坎入于坎窞凶 | xí < *dziəp (698a) double, duplicate |
| 翩 | RAD. NO. 124 + 9 STROKES. 11. 4 : 11. 4 : | 翩翩不富以其鄰不戒以孚 翩翩不富以其鄰不戒以孚 | piān < *p'ian (246k) flutter |
| 翰 | RAD. NO. 124 +10 STROKES. 22. 4 : 61. 6 : | 賁如皤如白馬翰如匪寇婚媾 翰音登于天貞凶 | hàn < *g'ân (148f) wing |
| 翼 | RAD. NO. 124 +11 STROKES. 36. 1+ : | 明夷于飛垂其翼 | yì < *giək (954d) wing |

| | | | |
|-----------------------------|----------------|--------------------------------------|---|
| 考 RAD. NO. 125 + 0 STROKES. | 視履考祥其旋元吉 | kǎo < #k'ôg (1041d) inspect, father | 考 |
| 18. 6 : | | | |
| 18. 1 : | 幹父之蠱有子考无咎厲終吉 | | |
| 老 RAD. NO. 125 + 0 STROKES. | | lǎo < #lôg (1055a) old | 老 |
| 28. 2 : | 枯楊生稊老夫得其女妻无不利 | | |
| 28. 5 : | 枯楊生華老婦得其士夫无咎无譽 | | |
| 壺 RAD. NO. 125 + 6 STROKES. | | dié < #d'iet (413r) elderly | 壺 |
| +30. 3 : | 不鼓缶而歌則大壺之嗟凶 | | |
| 而 RAD. NO. 126 + 0 STROKES. | | ér < #niag (902a) and, then | 而 |
| 6 OCCURRENCES. | | | |
| 6. 2 : | 不克訟歸而逋其邑人三百戶无眚 | | |
| 13. 5 : | 同人先號咷而後笑大師克相遇 | | |
| 20. 0 : | 覲盥而不薦有孚颙若 | | |
| 22. 1 : | 賁其趾舍車而徒 | | |
| +30. 3 : | 不鼓缶而歌則大壺之嗟凶 | | |
| 40. 4 : | 解而拇朋至斯孚 | | |
| 耕 RAD. NO. 127 + 4 STROKES. | | gēng < #kēng (800a) to plow | 耕 |
| 25. 2 : | 不耕穫不菑畲則利有攸往 | | |
| 耳 RAD. NO. 128 + 0 STROKES. | | ěr < #niag (901a) ear | 耳 |
| 21. 6 : | 何校滅耳凶 | | |
| 50. 3+ : | 鼎耳革其行塞雉膏不食 | | |
| 50. 5 : | 鼎實耳金鉉利貞 | | |
| 聞 RAD. NO. 128 + 8 STROKES. | | wén < #niwən (441f) hear | 聞 |
| +43. 4 : | 牽羊悔亡聞言不信 | | |
| 肉 RAD. NO. 130 + 0 STROKES. | | ròu < #niòk (1033a) meat | 肉 |
| 21. 3 : | 噬腊肉遇毒小吝无咎 | | |
| 21. 5 : | 噬乾肉得黃金貞厲无咎 | | |
| 肥 RAD. NO. 130 + 4 STROKES. | | féi < #b'iwər (502a) fat | 肥 |
| 33. 6 : | 肥遯无不利 | | |
| 股 RAD. NO. 130 + 4 STROKES. | | gǔ < #ko (51a) thigh | 股 |
| 31. 3 : | 咸其股執其隨往吝 | | |
| 36. 2 : | 明夷夷于左股用拯馬壯吉 | | |
| 育 RAD. NO. 130 + 4 STROKES. | | yù < #diòk (1020a) give birth | 育 |
| +53. 3 : | 婦孕不育凶利禦寇 | | |
| 肱 RAD. NO. 130 + 4 STROKES. | | gōng < #kwəng (807f) arm | 肱 |
| 55. 3 : | 豐其沛日中見沫折其右肱无咎 | | |
| 背 RAD. NO. 130 + 5 STROKES. | | bèi < #pwəg (909e) back | 背 |
| 52. 0+ : | 良其背不獲其身 | | |
| 肱 RAD. NO. 130 + 5 STROKES. | | zǐ < #tɕiər (554g) meat with bone in | 肱 |
| 21. 4 : | 噬乾肺得金矢利艱貞吉 | | |
| 能 RAD. NO. 130 + 6 STROKES. | | néng < #nəg (805a) can | 能 |
| 7 OCCURRENCES. | | | |
| 10. 3+ : | 眇能視跛能履履虎尾啞人凶 | | |
| 10. 3+ : | 眇能視跛能履履虎尾啞人凶 | | |
| 34. 6+ : | 羝羊觸藩不能退不能遂 | | |
| 34. 6+ : | 羝羊觸藩不能退不能遂 | | |
| 50. 2 : | 鼎有實我仇有疾不我能即吉 | | |
| 54. 1 : | 歸妹以娣跛能履征吉 | | |
| 54. 2 : | 眇能視利幽人之貞 | | |


| | | | |
|---|--|-----------------------|---|
| 膇 | RAD. NO. 130 + 7 STROKES. | 咸其膇元悔 | méi < *nuog (947 _m) spinal flesh |
| 腊 | RAD. NO. 130 + 8 STROKES. | 噬腊肉遇毒小吝无咎 | xī < *siäk (798 _g) dried meat |
| 胙 | RAD. NO. 130 + 8 STROKES. | 咸其胙凶居吉 艮其胙不拯其美其心不快 | fēi < *b'iwor (579 _q) lower leg |
| 腹 | RAD. NO. 130 + 9 STROKES. | 入于左腹覆明夷之心于出門庭 | fù < *piök (1034 _h) belly |
| 膏 | RAD. NO. 130 + 10 STROKES. | 屯其膏小貞吉大貞凶 | gāo < *kog (1129 _i) fat meat |
| 膚 | RAD. NO. 130 + 11 STROKES. 5 OCCURRENCES. | 鼎耳革其行塞雉膏不食 | fū < *pliwo (69 _g) skin |
| 脍 | 21. 2 : | 噬脍減鼻无咎 | |
| 脍 | 23. 4 : | 剝牀以脍凶 | |
| 脍 | 38. 5 : | 悔亡厥宗噬脍往何咎 | |
| 脍 | 43. 4+ : | 脍无脍其行次且 | |
| 脍 | 44. 3 : | 脍无脍其行次且属无大咎 | |
| 脍 | RAD. NO. 130 + 13 STROKES. | | tún < *d'wan (429 _c) buttocks |
| 脍 | 43. 4+ : | 脍无脍其行次且 | |
| 脍 | 44. 3 : | 脍无脍其行次且属无大咎 | |
| 脍 | 47. 1 : | 脍困于株木入于幽谷三岁不覿 | |
| 臣 | RAD. NO. 131 + 0 STROKES. | | chén < *diēn (377 _a) male bondservant |
| 臣 | 33. 3 : | 係遯有疾厲畜臣妾吉 | |
| 臣 | 39. 2 : | 王臣蹇蹇匪躬之故 | |
| 臣 | +41. 6 : | 利有攸往得臣无家 | |
| 臣 | +62. 2 : | 不及其君遇其臣无咎 | |
| 臧 | RAD. NO. 131 + 8 STROKES. | | zāng < *tsāng (727 _{f'}) good |
| 臧 | 7. 1 : | 師出以律否臧凶 | |
| 臧 | RAD. NO. 131 + 11 STROKES. 7 OCCURRENCES. | | lín < *bliem (669 _e) oversee (sacrifice) |
| 臧 | 19. 0 : | 臨元亨利貞至于八月有凶 | |
| 臧 | 19. 1 : | 咸臨貞吉 | |
| 臧 | 19. 2 : | 咸臨吉无不利 | |
| 臧 | 19. 3 : | 甘臨无攸利既憂之无咎 | |
| 臧 | 19. 4 : | 至臨无咎 | |
| 臧 | 19. 5 : | 知臨大君之宜吉 | |
| 臧 | 19. 6 : | 教臨吉无咎 | |
| 自 | RAD. NO. 132 + 0 STROKES. 12 OCCURRENCES. | | zì < *dz'i (1237 _m) from |
| 自 | 5. 4 : | 需于血出自穴 | |
| 自 | 8. 2 : | 比之自内貞吉 | |
| 自 | 9. 0 : | 小畜亨密雲不雨自我西郊 | |
| 自 | 9. 1 : | 復自道何其咎吉 | |
| 自 | 11. 6 : | 城復于隍勿用師自邑告命貞吝 | |
| 自 | 14. 6 : | 自天祐之吉无不利 | |
| 自 | 27. 0 : | 頤貞吉觀頤自求口實 | |
| 自 | 29. 4 : | 樽酒簋式用缶納約自牖終无咎 | |
| 自 | 38. 1 : | 悔亡喪馬勿逐自復見惡人无咎 | |

| | | |
|-----------------------------|---|---|
| +43. 0 : | 告自邑不利即或利有攸往 | 自 |
| 44. 5 : | 以杞包瓜含辛有隕自天 | |
| 62. 5 : | 密雲不雨自我西郊公弋取彼在穴 | |
| 艱 RAD. NO. 132 +10 STROKES. | | 艱 |
| 47. 6 : | 困于葛藟于臲臲曰動悔有悔征吉 | |
| 至 RAD. NO. 133 + 0 STROKES. | | 至 |
| 8 OCCURRENCES. | | |
| 2. 1 : | 履霜堅冰至 | |
| 5. 3 : | 需于泥致寇至 | |
| 19. 0 : | 臨元亨利貞至于八月有凶 | |
| 19. 4 : | 至臨无咎 | |
| +24. 6 : | 至于十年不克征 | |
| 40. 3 : | 負且乘致寇至貞吝 | |
| 40. 4 : | 解而拇朋至斯孚 | |
| +48. 0 : | 汜至亦未綏井羸其瓶凶 | |
| 致 RAD. NO. 133 + 3 STROKES. | | 致 |
| 5. 3 : | 需于泥致寇至 | |
| 40. 3 : | 負且乘致寇至貞吝 | |
| 與 RAD. NO. 134 + 7 STROKES. | | 與 |
| -61. 2 : | 我有好爵吾與爾靡之 | |
| 興 RAD. NO. 134 + 9 STROKES. | | 興 |
| 13. 3 : | 伏戎于莽升其高陵三歲不興 | |
| 蓄 RAD. NO. 134 +12 STROKES. | | 蓄 |
| 6. 3 : | 食舊德貞厲終言或從王事无成 | |
| 48. 1 : | 井泥不食舊井无食 | |
| 舌 RAD. NO. 135 + 0 STROKES. | | 舌 |
| 31. 6 : | 咸其輔頰舌 | |
| 含 RAD. NO. 135 + 2 STROKES. | | 含 |
| + 3. 3 : | 君子幾不如含往吝 | |
| 22. 1 : | 賁其趾含車而徒 | |
| 27. 1 : | 含雨至龜觀我朵頤凶 | |
| 艮 RAD. NO. 138 + 0 STROKES. | | 艮 |
| 7 OCCURRENCES. | | |
| 52. 0+ : | 艮其背不獲其身 | |
| 52. 1 : | 艮其趾无咎利永貞 | |
| 52. 2 : | 艮其腓不拯其隨其心不快 | |
| 52. 3 : | 艮其限列其夤厲熏心 | |
| 52. 4 : | 艮其身无咎 | |
| 52. 5 : | 艮其輔言有序悔亡 | |
| 52. 6 : | 教艮吉 | |
| 良 RAD. NO. 138 + 1 STROKES. | | 良 |
| 26. 3 : | 良馬逐利艱貞曰閑與衛利有攸往 | |
| +54. 5+ : | 其君之袂不如其婦之袂良 | |
| 艱 RAD. NO. 138 +11 STROKES. | | 艱 |
| 6 OCCURRENCES. | | |
| +11. 3 : | 艱貞无咎勿恤其孚于食有福 | |
| 14. 1 : | 无交害匪咎艱則无咎 | |
| 21. 4 : | 噬乾肺得金矢利艱貞吉 | |
| 26. 3 : | 良馬逐利艱貞曰閑與衛利有攸往 | |
| +34. 6 : | 无攸利艱則吉 | |
| | niè < #ngiat (285d) stake zhì < #tjèd (413a) arrive, until | |
| | zhì < #tjèd (413d) bring (on), cause | |
| | yǔ < #zio (89b) with | |
| | xīng < #xiang (889a) rise up, be aroused | |
| | jiù < #g' iǔg (1867c) old | |
| | shé < #á'iat (288a) tongue | |
| | shě < #s'ia (48a) quit, abandon | |
| | gèn < #kan (416a) cleave(?), (resist) | |
| | liáng < #liang (735a) fine, good | |
| | jiān < #ken (488c) hardship | |

| | | | | |
|---|---------------------------|----------------|--|------------------------|
| 艱 | 36. 0 : | 明夷利艱貞 | | bāo < #pōg (1113c) |
| 苞 | RAD. NO. 140 + 5 STROKES. | | | luxuriant |
| | 12. 5 : | 休否大人吉其亡其亡擊于苞桑 | | kǔ < #k'o (49u) |
| 苦 | RAD. NO. 140 + 5 STROKES. | | | bitter |
| | 60. 0 : | 節亨苦節不可貞 | | náo < #nōg (1189c) |
| | 60. 6 : | 苦節貞凶悔亡 | | cogongrass |
| 茅 | RAD. NO. 140 + 5 STROKES. | | | |
| | 11. 1 : | 拔茅茹以其彙征吉 | | |
| | 12. 1 : | 拔茅茹以其彙貞吉亨 | | |
| | 28. 1 : | 藉用白茅无咎 | | |
| 若 | RAD. NO. 140 + 5 STROKES. | | | ruò < #niak (777a) |
| | 10 OCCURRENCES. | | | adv. suffix, -like |
| | 1. 3 : | 君子終日乾乾夕惕若厲无咎 | | |
| | 20. 0 : | 覲盥而不薦有孚颙若 | | |
| | 30. 5 : | 出涕沱若戚嗟若吉 | | |
| | 30. 5 : | 出涕沱若戚嗟若吉 | | |
| | +43. 3 : | 君子夫夫獨行遇雨若濡有愠无咎 | | |
| | 45. 1+ : | 有孚不終乃亂乃萃若號一握為笑 | | |
| | +55. 2 : | 往得既疾有孚發若吉 | | |
| | 57. 2 : | 哭在牀下用史巫紛若吉无咎 | | |
| | 60. 3 : | 不節若則嗟若无咎 | | |
| | 60. 3 : | 不節若則嗟若无咎 | | |
| 莠 | RAD. NO. 140 + 5 STROKES. | | | fú < #piwat (588k) |
| | 63. 2 : | 婦喪其莠勿逐七日得 | | carriage screen(?) |
| 荒 | RAD. NO. 140 + 6 STROKES. | | | huāng < #xwāng (742e') |
| | 11. 2+ : | 包荒用馮河不遐遺朋亡 | | hollow, dried-out |
| 茲 | RAD. NO. 140 + 6 STROKES. | | | zī < #tsiəg (966b) |
| | 35. 2 : | 音如愁如貞言受茲介福于其王母 | | this |
| 茹 | RAD. NO. 140 + 6 STROKES. | | | rú < #nio (94r) |
| | 11. 1 : | 拔茅茹以其彙征吉 | | shoots |
| | 12. 1 : | 拔茅茹以其彙貞吉亨 | | wò < #wāk (882a) |
| 莫 | RAD. NO. 140 + 7 STROKES. | | | none |
| | 33. 2 : | 執之用贄牛之羸莫之勝說 | | |
| | 42. 6 : | 莫益之或擊之立心勿恆凶 | | |
| | 43. 2 : | 惕號莫夜有戒勿恤 | | |
| | 53. 5 : | 鴻漸于陵婦三歲不孕終莫之勝言 | | |
| 莧 | RAD. NO. 140 + 7 STROKES. | | | xiàn < #g'ān (241h) |
| | 43. 5 : | 莧陸夫夫中行无咎 | | kind of plant |
| 華 | RAD. NO. 140 + 8 STROKES. | | | huá < #g'wā (44a) |
| | 28. 5 : | 枯楊生華老婦得美士夫无咎元譽 | | flower |
| 莽 | RAD. NO. 140 + 8 STROKES. | | | mǎng < #mwāng (789a) |
| | 13. 3 : | 伏戎于莽升其高陵三歲不興 | | weeds |
| 萃 | RAD. NO. 140 + 8 STROKES. | | | cui < #dz'iwad(498m) |
| | 45. 0+ : | 萃亨王假有廟利見大人 | | bunched |
| | 45. 1+ : | 有孚不終乃亂乃萃若號一握為笑 | | |
| | 45. 3 : | 萃如嗟如无攸利往无咎小吝 | | |
| | 45. 5 : | 萃有位无咎匪孚元永貞悔亡 | | |

| | | | |
|---|-----------------------|--|----------|
| <p>蓄 RAD. NO. 140 + 8 STROKES. 25. 2 :</p> | <p>不耕獲不蓄畚則利有攸往</p> | <p>zī (< #tʂiəŋ (969c)) break new ground</p> | <p>蓄</p> |
| <p>葛 RAD. NO. 140 + 9 STROKES. 47. 6 :</p> | <p>困于葛藟于臲卼曰動悔有悔征吉</p> | <p>gé (< #kāt (313i)) kudzū vine méng (< #mʊŋ (1181a)) cover, dodder</p> | <p>葛</p> |
| <p>蒙 RAD. NO. 140 +10 STROKES. 8 OCCURRENCES.</p> | <p>蒙亨匪我求童蒙童蒙求我</p> | <p>蒙</p> | |
| <p>4. 0+:</p> | <p>蒙亨匪我求童蒙童蒙求我</p> | | |
| <p>4. 0+:</p> | <p>蒙亨匪我求童蒙童蒙求我</p> | | |
| <p>4. 0+:</p> | <p>發蒙利用刑人用說桎梏以往吝</p> | | |
| <p>4. 1 :</p> | <p>包蒙吉納婦吉子克家</p> | | |
| <p>4. 2 :</p> | <p>困蒙吝</p> | | |
| <p>4. 4 :</p> | <p>童蒙吉</p> | | |
| <p>4. 5 :</p> | <p>擊蒙不利為寇利禦寇</p> | | |
| <p>4. 6 :</p> | | | |
| <p>莢 RAD. NO. 140 +10 STROKES. 47. 3+:</p> | <p>困于石揆于莢</p> | <p>jí (< #dz'iat (494d)) Tribulus vine (jíli)</p> | <p>莢</p> |
| <p>莢 RAD. NO. 140 +11 STROKES. 23. 1 :</p> | <p>剝牀以足莢貞凶</p> | <p>niè (< #niat (311a)) exorcism</p> | <p>莢</p> |
| <p>莢 RAD. NO. 140 +11 STROKES. 23. 2 :</p> | <p>剝牀以辨莢貞凶</p> | | |
| <p>部 RAD. NO. 140 +11 STROKES. 55. 2+:</p> | <p>豐其部日中見斗</p> | <p>bù (< #b'əŋ (999g')) screen</p> | <p>部</p> |
| <p>55. 4 :</p> | <p>豐其部日中見斗過其夷主吉</p> | | |
| <p>55. 6+:</p> | <p>豐其屋部其家闕其戶闕其元人</p> | | |
| <p>莢 RAD. NO. 140 +12 STROKES. 47. 3+:</p> | <p>困于石揆于莢</p> | <p>lí (< #liar (519l)) Tribulus vine (jíli)</p> | <p>莢</p> |
| <p>莢 RAD. NO. 140 +12 STROKES. 35. 0 :</p> | <p>音康侯用錫馬莢庶晝日三接</p> | <p>fán (< #biwǎn (195m)) numerous</p> | <p>莢</p> |
| <p>莢 RAD. NO. 140 +13 STROKES. 20. 0 :</p> | <p>觀盥而不莢有孚頤若</p> | <p>jiàn (< #tsian (477a)) offer in sacrifice</p> | <p>莢</p> |
| <p>莢 RAD. NO. 140 +14 STROKES. 28. 1 :</p> | <p>莢用白茅元咎</p> | <p>jiè (< #dz'iǎŋ (798b')) offering mat</p> | <p>莢</p> |
| <p>莢 RAD. NO. 140 +15 STROKES. 25. 5 :</p> | <p>无妄之疾勿莢有莢</p> | <p>yào (< #giok (1125p)) treat, take medicine</p> | <p>莢</p> |
| <p>莢 RAD. NO. 140 +15 STROKES. 47. 6 :</p> | <p>困于葛藟于臲卼曰動悔有悔征吉</p> | <p>lěi (< #liwər (577g)) Uitis flexuosa vine</p> | <p>莢</p> |
| <p>落 RAD. NO. 140 +15 STROKES. +34. 3 :</p> | <p>抵羊觸落羸其角</p> | <p>fān (< #piwǎn (195s)) fence, hedge</p> | <p>落</p> |
| <p>34. 4 :</p> | <p>貞吉悔亡落決不羸壯于大輿之輶</p> | | |
| <p>34. 6+:</p> | <p>抵羊觸落不能退不能遂</p> | | |
| <p>蘇 RAD. NO. 140 +16 STROKES. 51. 3 :</p> | <p>震蘇蘇震行元吉</p> | <p>sū (< #so (67c)) rumbling sound</p> | <p>蘇</p> |
| <p>51. 3 :</p> | <p>震蘇蘇震行元吉</p> | | |
| <p>虎 RAD. NO. 141 + 2 STROKES. 5 OCCURRENCES.</p> | <p>履虎尾不噬人亨</p> | <p>hǔ (< #xɔ (57b)) tiger</p> | <p>虎</p> |
| <p>10. 0 :</p> | <p>眇能視跛能履履虎尾噬人凶</p> | | |
| <p>10. 3+:</p> | <p>履虎尾愬愬終吉</p> | | |
| <p>10. 4 :</p> | <p>頤頤言虎視眈眈其欲逐逐元咎</p> | | |
| <p>27. 4 :</p> | <p>大人虎變未占有孚</p> | | |
| <p>49. 5 :</p> | | | |

| | | | |
|---|--|--|--|
| 處 | RAD. NO. 141 + 5 STROKES. | 既雨既處尙德載婦貞厲 旅于處得共資斧我心不快 | chǔ < #t'io (85a) stop, stay |
| 虛 | RAD. NO. 141 + 6 STROKES. | 升虛邑 | xū < #xio (78a) hill, ruin |
| 號 | RAD. NO. 141 + 7 STROKES. 7 OCCURRENCES. | 同人先號咷而後笑大師克相遇 夫揚于王庭孚號有厲 惕號其夜有戎勿恤 无號終有凶 有孚不終乃亂乃萃若號一握爲笑 馬焚其巢旅人先笑後號咷 渙汗其大號渙王居元咎 | háo < #g'og (1041q) cry out, weep |
| 虞 | RAD. NO. 141 + 7 STROKES. | 即鹿無虞惟入于林中 虞吉有他不燕 | yú < #ngiwo (59h) gamekeeper, anxious? |
| 虧 | RAD. NO. 141 +11 STROKES. | 万雨虧悔終吉 | kuī < #k'wia (28a) damage |
| 號 | RAD. NO. 141 +12 STROKES. | 震亨震來虩虩笑言啞啞 震亨震來虩虩笑言啞啞 震來虩虩後笑言啞啞吉 震來虩虩後笑言啞啞吉 | xi < #xiäk (787d) sound of thunder |
| 蠱 | RAD. NO. 142 +17 STROKES. 6 OCCURRENCES. | 蠱元亨利涉大川 幹父之蠱有子考无咎厲終吉 幹母之蠱不可貞 幹父之蠱小有悔无大咎 裕父之蠱往見吝 幹父之蠱用昏 | gǔ < #ko (52a) pestilence, poison |
| 血 | RAD. NO. 143 + 8 STROKES. 6 OCCURRENCES. | 龍戰于野其血玄黃 乘馬班如泣血漣如 齋于血出自穴 有孚血去惕出无咎 女承筐无實士刲羊元血无攸利 渙其血去逖出无咎 | xuè < #xiwet (418a) blood |
| 衆 | RAD. NO. 143 + 6 STROKES. | 衆允悔亡 | zhòng < #t'ông (1818a) multitude, all |
| 行 | RAD. NO. 144 + 8 STROKES. 20 OCCURRENCES. | 得尙于中行 鳴條利用行師征邑國 豫利建侯行師 中行獨復 用行師終有大敗以異國君凶 行人之得邑人之災 | xíng < #g'äng (748a) road, mobilize |

| | | | |
|-----------------------------|---|--|--|
| |  | | |
| 25. 6 : | 元妄行有書无攸利 | | 行 |
| 29. 0 : | 習坎有孚維心亨行有尚 | | |
| +36. 1+: | 君子于行三日不食 | | |
| 41. 3 : | 三人行則損一人一人行則得其友 | | |
| 41. 3 : | 三人行則損一人一人行則得其友 | | |
| +42. 3 : | 有孚中行告公用圭 | | |
| 42. 4 : | 中行告公從利用為依遷國 | | |
| +43. 3 : | 君子夫夫獨行遇雨若濡有愠无咎 | | |
| 43. 4+: | 臀无膚其行次且 | | |
| 43. 5 : | 箕陸夫夫中行无咎 | | |
| 44. 3 : | 臀无膚其行次且厲无大咎 | | |
| 50. 3+: | 鼎耳革其行塞雉膏不食 | | |
| 51. 3 : | 震蘇蘇吝行无咎 | | |
| +52. 0 : | 行其庭不見其人无咎 | | |
| 衍 RAD. NO. 144 + 3 STROKES. | | | kàn < k'ân (139p) 衍 honking sound |
| 53. 2 : | 鴻漸于陸飲食衍衍吉 | | |
| 53. 2 : | 鴻漸于陸飲食衍衍吉 | | |
| 衛 RAD. NO. 144 +10 STROKES. | | | wèi < *giwad (342a) 衛 protect, good |
| 26. 3 : | 良馬逐利艱貞曰閑與衛利有攸往 | | |
| 衛 RAD. NO. 144 +18 STROKES. | | | qú < *g'iwō (96d) 衛 main road |
| 26. 6 : | 何天之衢亨 | | |
| 衣 RAD. NO. 145 + 0 STROKES. | | | yī < *iər (558a) 衣 clothing, wear |
| 63. 4 : | 繡有衣袷終日戒 | | |
| 袂 RAD. NO. 145 + 5 STROKES. | | | wèi < *niad (312a) 袂 sleeves |
| +54. 5+: | 其君之袂不如其婦之袂良 | | |
| +54. 5+: | 其君之袂不如其婦之袂良 | | |
| 袷 RAD. NO. 145 + 6 STROKES. | | | nú < *nio (94p) 袷 silk floss |
| 63. 4 : | 繡有衣袷終日戒 | | |
| 裕 RAD. NO. 145 + 7 STROKES. | | | yù < *giug (1282h) 裕 ample |
| 18. 4 : | 裕父之蠶往見吝 | | |
| 35. 1 : | 晉如摧如貞吉罔孚裕无咎 | | |
| 裳 RAD. NO. 145 + 8 STROKES. | | | cháng < *āiang (725d) 裳 skirt |
| 2. 5 : | 賁裳元吉 | | |
| 袷 RAD. NO. 145 +10 STROKES. | | | chǐ < *d'iěg (878b) 袷 take off |
| 6. 6 : | 或錫之鞶帶終朝三褫之 | | |
| 西 RAD. NO. 146 + 0 STROKES. | | | xī < *siar (594a) 西 west |
| 7 OCCURRENCES. | | | |
| + 2. 0 : | 利西南得朋東北喪朋安貞吉 | | |
| 9. 0 : | 小畜亨密雲不雨自我西郊 | | |
| 17. 6 : | 拘係之乃從維之王用亨于西山 | | |
| 39. 0 : | 蹇利西南不利東北利見大人貞吉 | | |
| 40. 0+: | 解利西南无所往其來復吉 | | |
| 62. 5 : | 密雲不雨自我西郊公弋取彼在穴 | | |
| 63. 5+: | 東鄰殺牛不如西鄰之禴祭 | | |
| 覆 RAD. NO. 146 +12 STROKES. | | | fù < *p'io̯k (1834m) 覆 overturn |
| 50. 4 : | 鼎折足覆公餗其形渥凶 | | |
| 見 RAD. NO. 147 + 4 STROKES. | | | jiàn < *kian (241a) 見 see |
| 21 OCCURRENCES. | | | |
| 1. 2 : | 見龍在田利見大人 | | |
| 1. 2 : | 見龍在田利見大人 | | |

| | | | |
|---|---|--|--|
| 見 | <p>1. 5 : 1. 7 : 4. 3 : + 6. 0 : 18. 4 : 38. 1 : 38. 3+ : 38. 6+ : 39. 0 : 39. 6 : +44. 1 : 45. 0+ : 46. 0 : +47. 3 : +52. 0 : 55. 2+ : 55. 3 : 55. 4 : 57. 0 :</p> | <p>飛龍在天利見大人 見群龍无首吉 勿用取女見金夫不有躬无攸利 利見大人不利涉大川 裕父之譽往見吝 悔亡喪馬勿逐自復見惡人无咎 見與與共牛犁其人天且剝 蹇孤見豕負塗載鬼一車 遷利西南不利東北利見大人貞吉 往蹇來碩吉利見大人 有攸往見凶羸豕孚蹢躅 萃亨王假有廟利見大人 升元亨用見大人勿恤南征吉 入于其宮不見其妻凶 行其庭不見其人无咎 豐其蔀日中見斗 豐其沛日中見沫折其右肱无咎 豐其蔀日中見斗遇其夷主吉 哭小亨利有攸往利見大人</p> | <p>shì < #aiar (553h) see, look</p> |
| 視 | <p>RAD. NO. 147 + 4 STROKES. 5 OCCURRENCES. 10. 3+ : 10. 6 : 27. 4 : 51. 5+ : 54. 2 :</p> | <p>眇能視跛能履履虎尾咥人凶 視履考祥其旋元吉 顛頭吉虎視眈眈其欲逐逐无咎 震索索視矍矍征凶 眇能視利幽人之貞</p> | <p>dí < #d'iaik (1023e) see</p> |
| 覲 | <p>RAD. NO. 147 +15 STROKES. 47. 1 : +55. 6 :</p> | <p>晉困于株木入于幽谷三歲不覲 三歲不覲凶</p> | <p>guān < #kwān (158i) observe</p> |
| 覲 | <p>RAD. NO. 147 +18 STROKES. 9 OCCURRENCES. 20. 0 : 20. 1 : 20. 2 : 20. 3 : 20. 4 : 20. 5 : 20. 6 : 27. 0 : 27. 1 :</p> | <p>覲無而不薦有孚顛若 童覲小人无咎君子吝 闕覲利女貞 覲我生進退 覲國之光利用賓于王 覲我生君子无咎 覲其生君子无咎 頤貞吉覲頤自求口實 含爾靈龜覲我朵頤凶</p> | <p>jiǎo < #kük (1225a) horns</p> |
| 角 | <p>RAD. NO. 148 + 0 STROKES. +34. 3 : 35. 6 : 44. 6 :</p> | <p>羝羊觸藩羸其角 晉其角維用伐邑厲吉无咎貞吝 垢其角吝无咎</p> | <p>jiě < #këg (861a) untie, loosen</p> |
| 解 | <p>RAD. NO. 148 + 6 STROKES. 40. 0+ : 40. 4 : 40. 5 :</p> | <p>解利西南无所往其來復吉 解而拇朋至斯孚 君子維有解吉有孚于小人</p> | |

| | | | |
|--|---|--|---|
| 觸 RAD. NO. 148 +13 STROKES. | 抵羊觸落羸其角 抵羊觸落不能退不能遂 | chù (#t' iuk (1224g)) butt | 觸 |
| 言 RAD. NO. 149 + 0 STROKES. 12 OCCURRENCES. | 需于沙小有言終吉 不永所事小有言終吉 田有禽利執言无咎 有攸往主人有言 牽羊悔亡聞言不信 困亨貞大人吉无咎有言不信 征凶貞厲革言三就有孚 震亨震來虩虩笑言啞啞 震來虩虩後笑言啞啞吉 震不于其躬于其鄰无咎婚媾有言 艮其輔言有序悔亡 鴻漸于干小子厲有言无咎 | yán (#ngiǎn (252)) talk | 言 |
| 訟 RAD. NO. 149 + 4 STROKES. | 訟有孚窒惕中言終凶 不克訟歸而逋其邑人三百户无眚 不克訟復即命渝安貞吉 訟元吉 | sòng (#dziung (1190b)) dispute | 訟 |
| 說 RAD. NO. 149 + 7 STROKES. 6 OCCURRENCES. | 發蒙利用刑人用說桎梏以往吝 輿說輻夫妻反目 輿說複 執之用黄牛之革莫之勝說 先張之弧後說之弧 馴則困于赤紱乃徐有說利用祭祀 | shuō (#siwat (324q)) take off, come off | 說 |
| 戒 RAD. NO. 149 + 7 STROKES. | 顯比王用三驅失前禽邑人不戒言 | jiè (#kæg (990c)) warn | 戒 |
| 誦 RAD. NO. 149 + 9 STROKES. | 弗遇過之飛鳥雖之凶是誦災眚 | wèi (#giwad (523d)) say, mean | 誦 |
| 謙 RAD. NO. 149 +10 STROKES. 7 OCCURRENCES. | 謙亨君子有終 謙謙君子用涉大川吉 謙謙君子用涉大川吉 鳴謙貞吉 勞謙君子有終吉 无不利撝謙 鳴謙利用行師征邑國 | qiān (#k' lian (627f)) a rodent, humble | 謙 |
| 譽 RAD. NO. 149 +14 STROKES. 6 OCCURRENCES. | 括囊无咎无譽 幹父之蠱用譽 枯楊生華老婦得其士夫无咎无譽 往蹇來譽 來革有慶譽吉 | yù (#ziò (89i)) honor, honored | 譽 |


| | | | | |
|---|---------------------------|---------------|--|-------------------------|
| 譽 | 56. 5 : | 射雉一矢亡終以譽命 | | biàn < #p'ian (178o) |
| 變 | RAD. NO. 149 +16 STROKES. | | | transform |
| | 49. 5 : | 大人虎變未占有孚 | | |
| | 49. 6 : | 君子豹變小人革面征凶居貞吉 | | |
| 谷 | RAD. NO. 150 + 0 STROKES. | | | gǔ < #kuk (1202a) |
| | 47. 1 : | 臀困于株木入于幽谷三歲不覿 | | valley |
| | 48. 2 : | 井谷射射甕啟滷 | | |
| 豐 | RAD. NO. 151 +11 STROKES. | | | fēng < #p'ióng (1814a) |
| | 5 OCCURRENCES. | | | ample |
| | 55. 0 : | 豐亨王假之勿憂宜日中 | | |
| | 55. 2+ : | 豐其蔀日中見斗 | | |
| | 55. 3 : | 豐其沛日中見沫折其右肱无咎 | | |
| | 55. 4 : | 豐其蔀日中見斗遇其夷主吉 | | |
| | 55. 6+ : | 豐其歷蔀其家闕其戶闕其无人 | | |
| 豕 | RAD. NO. 152 + 0 STROKES. | | | shǐ < #C#sie (1238f) |
| | 26. 5 : | 豕豕之牙吉 | | pig |
| | 38. 6+ : | 豕負塗載鬼一車 | | |
| | +44. 1 : | 有攸往見凶羸豕孚蹢躅 | | |
| 豚 | RAD. NO. 152 + 4 STROKES. | | | tún < #d'uan (428a) |
| | 61. 0 : | 中孚豚魚吉利涉大川利貞 | | young pig |
| 豫 | RAD. NO. 152 + 9 STROKES. | | | yù < #dio (83e) |
| | 5 OCCURRENCES. | | | elephant |
| | 16. 0 : | 豫利建侯行師 | | |
| | 16. 1 : | 鳴豫凶 | | |
| | 16. 3 : | 盱豫悔遲有悔 | | |
| | 16. 4 : | 由豫大有得勿疑朋盍簪 | | |
| | 16. 6 : | 冥豫成有渝无咎 | | |
| 豨 | RAD. NO. 152 +13 STROKES. | | | fén < #b'ivan (437r) |
| | 26. 5 : | 豨豕之牙吉 | | geld |
| 豹 | RAD. NO. 153 + 3 STROKES. | | | bào < #C#pau (1244k) |
| | 49. 6 : | 君子豹變小人革面征凶居貞吉 | | leopard |
| 貝 | RAD. NO. 154 + 0 STROKES. | | | bèi < #puâd (328a) |
| | 51. 2+ : | 震來厲億萬貝 | | cowry shell |
| 負 | RAD. NO. 154 + 2 STROKES. | | | fù < #b'üüg (1008a) |
| | 38. 6+ : | 豕負塗載鬼一車 | | bear, carry |
| | 40. 3 : | 負且乘致寇至貞吝 | | |
| 貞 | RAD. NO. 154 + 2 STROKES. | | | zhēn < #tiēng (834g) |
| | 111 OCCURRENCES. | | | determin(e),-ation |
| | 1. 0 : | 乾元亨利貞 | | |
| | + 2. 0 : | 利西南得朋東北喪朋安貞吉 | | |
| | 2. 0+ : | 坤元亨利牝馬之貞 | | |
| | 2. 3 : | 含章可貞或從王事无成有終 | | |
| | 2. 7 : | 利永貞 | | |
| | 3. 0 : | 屯元亨利貞勿用有攸往利建侯 | | |
| | 3. 1 : | 巽利居貞利建侯 | | |
| | + 3. 2 : | 匪寇婚媾女子貞不字十年乃字 | | |
| | 3. 5 : | 屯其膏小貞吉大貞凶 | | |
| | 3. 5 : | 屯其膏小貞吉大貞凶 | | |
| | + 4. 0 : | 初筮告再三瀆瀆則不告利貞 | | |
| | 5. 0 : | 需有孚光亨貞吉利涉大川 | | |

| | | |
|----------|--------------|--------------|
| 5. 5 : | 需于酒食 | 貞吉 |
| 6. 3 : | 食舊德 | 貞厲終吉或從王事无成 |
| 6. 4 : | 不克訟復即命渝安 | 貞吉 |
| 7. 0 : | 師 | 貞丈人吉无咎 |
| + 7. 5 : | 長子帥師弟子與尸 | 貞凶 |
| 8. 0+ : | 比吉原筮元永 | 貞无咎 |
| 8. 2 : | 比之自內 | 貞吉 |
| 8. 4 : | 外比之 | 貞吉 |
| 9. 6+ : | 既雨既處尚德載婦 | 貞厲 |
| 10. 2 : | 履道坦坦幽人 | 貞吉 |
| 10. 5 : | 夫履 | 貞厲 |
| +11. 3 : | 羸 | 貞无咎勿恤其孚于食有福 |
| 11. 6 : | 城復于隍勿用師自邑告命 | 貞吝 |
| 12. 0 : | 否之匪人不利君子 | 貞大往小來 |
| 12. 1 : | 拔茅茹以共寢 | 貞吉亨 |
| 13. 0 : | 同人于野亨利涉大川利君子 | 貞 |
| 15. 2 : | 鳴謙 | 貞吉 |
| 16. 2 : | 介于石不終日 | 貞吉 |
| 16. 5 : | | 貞疾恆不死 |
| 17. 0 : | 隨元亨利 | 貞无咎 |
| 17. 1 : | 官有渝 | 貞吉出門交有功 |
| 17. 3 : | 係丈夫失小子隨有求得利居 | 貞 |
| 17. 4 : | 隨有獲 | 貞凶有孚在道以明何咎 |
| 18. 2 : | 幹母之蠱不可 | 貞 |
| 19. 0 : | 臨元亨利 | 貞至于八月有凶 |
| 19. 1 : | 咸臨 | 貞吉 |
| 20. 2 : | 闕觀利女 | 貞 |
| 21. 4 : | 噬乾肺得金矢利艱 | 貞吉 |
| 21. 5 : | 噬乾肉得黃金 | 貞厲无咎 |
| 22. 3 : | 賁如濡如永 | 貞吉 |
| 23. 1 : | 剝牀以足蔑 | 貞凶 |
| 23. 2 : | 剝牀以辨蔑 | 貞凶 |
| 25. 0+ : | 无妄元亨利 | 貞 |
| 25. 4 : | 可 | 貞无咎 |
| 26. 0 : | 大畜利 | 貞不家食吉利涉大川 |
| 26. 3 : | 良馬逐利艱 | 貞曰閑輿衛利有攸往 |
| 27. 0 : | 頤 | 貞吉觀頤自求口實 |
| 27. 3 : | 拂頤 | 貞凶十年勿用无攸利 |
| 27. 5 : | 拂經居 | 貞吉不可涉大川 |
| 30. 0 : | 離利 | 貞亨畜牝牛吉 |
| 31. 0 : | 咸亨利 | 貞取女吉 |
| 31. 4 : | | 貞吉悔亡愷愷往來朋從爾思 |
| 32. 0 : | 恆亨无咎利 | 貞利有攸往 |
| 32. 1 : | 浚恆 | 貞凶无攸利 |
| 32. 3 : | 不恆其德或承之羞 | 貞吝 |
| 32. 5 : | 恆其德 | 貞婦人吉夫子凶 |
| 33. 0 : | 遯亨小利 | 貞 |
| 33. 5 : | 嘉遯 | 貞吉 |
| 34. 0 : | 大壯利 | 貞 |
| 34. 2 : | | 貞吉 |

| | | | |
|----------|---------------|--------------|----------------|
| 貞 | 34. 3+: | 小人用壯君子用罔 | 貞厲 |
| | 34. 4 : | | 貞吉悔亡藩决不羸壯于大輿之輹 |
| | 35. 1 : | 晉如摧如 | 貞吉罔孚裕无咎 |
| | 35. 2 : | 晉如愁如 | 貞吉受茲介福于其王母 |
| | 35. 4 : | 晉如鼫鼠 | 貞厲 |
| | 35. 6 : | 晉其角維用伐邑 | 厲吉无咎貞吝 |
| | 36. 0 : | 明夷利艱 | 貞 |
| | 36. 3 : | 明夷于南狩得其大首不可疾 | 貞 |
| | 36. 5 : | 箕子之明夷利 | 貞 |
| | 37. 0 : | 家人利女 | 貞 |
| | 37. 2 : | 无攸遂在中饋 | 貞吉 |
| | 39. 0 : | 蹇利西南不利東北利見大人 | 貞吉 |
| | 40. 2 : | 田獲三狐得黃矢 | 貞吉 |
| | 40. 3 : | 負且乘致寇至 | 貞吝 |
| | 41. 0+: | 損有孚元吉无咎可 | 貞利有攸往 |
| | 41. 2 : | | 利貞征凶弗損益之 |
| | 41. 6+: | 弗損益之无咎 | 貞吉 |
| +42. 2 : | | 永 | 貞吉王用享于帝吉 |
| 44. 1+: | | 擊于金柅 | 貞吉 |
| +45. 0 : | | 亨利 | 貞用大牲吉利有攸往 |
| 45. 5 : | 萃右位无咎匪孚元 | 永 | 貞悔亡 |
| 46. 5 : | | | 貞吉升階 |
| 46. 6 : | 冥升利于不息之 | 貞 | |
| 47. 0 : | | 困亨 | 貞大人吉无咎有言不信 |
| 49. 0 : | 萃已日乃孚元亨利 | 貞 | 悔亡 |
| 49. 3 : | | 征凶 | 貞厲萃言三就有孚 |
| 49. 6 : | 君子豹變小人革面 | 征凶居 | 貞吉 |
| 50. 5 : | 鼎賞耳金鉉利 | 貞 | |
| 52. 1 : | 艮其趾无咎利永 | 貞 | |
| 53. 0 : | 漸女歸吉利 | 貞 | |
| 54. 2 : | 眇能視利幽人之 | 貞 | |
| 56. 0 : | 旅小亨旅 | 貞 | 吉 |
| 56. 2 : | 旅即次懷其資得童僕 | 貞 | |
| 56. 3 : | 旅焚其次喪其童僕 | 貞 | 厲 |
| 57. 1 : | 進退利武人之 | 貞 | |
| 57. 5+: | | | 貞吉悔亡无不利无初有終 |
| 57. 6 : | 巽在牀下喪其資斧 | 貞 | 凶 |
| 58. 0 : | 兌亨利 | 貞 | |
| 59. 0 : | 渙亨王假有廟利涉大川 | 貞 | |
| 60. 0 : | 節亨苦節不可 | 貞 | |
| 60. 6 : | | 苦節 | 貞凶悔亡 |
| 61. 0 : | 中孚豚魚吉利涉大川 | 貞 | |
| 61. 6 : | 翰音登于天 | 貞 | 凶 |
| 62. 0+: | 小過亨利 | 貞 | 可小事不可大事 |
| 62. 4 : | 无咎弗過遇之往厲必戒勿用永 | 貞 | |
| 63. 0 : | 既濟亨小利 | 貞 | 初吉終亂 |
| 64. 2 : | 曳其輪 | 貞 | 吉 |
| 64. 4+: | | | 貞吉悔亡 |
| 64. 5 : | | | 貞吉无悔君子之光有孚吉 |

| | | | | |
|---|---|----------------|--|---|
| 賁 | RAD. NO. 154 + 4 STROKES. 23. 5 : | 賁魚以宮人寵无不利 | guàn < #kwân (159a) string together | 賁 |
| 貳 | RAD. NO. 154 + 5 STROKES. 29. 4 : | 樽酒奠貳用缶納約自牖終无咎 | èr < #niar (564g) double, secondary | 貳 |
| 賁 | RAD. NO. 154 + 5 STROKES. 7 OCCURRENCES. | | bì < #piär (437a) notley | 賁 |
| | 22. 0 : | 賁亨小利有攸往 | | |
| | 22. 1 : | 賁其趾含革而徒 | | |
| | 22. 2 : | 賁其須 | | |
| | 22. 3 : | 賁如濡如永貞吉 | | |
| | 22. 4 : | 賁如皤如白馬翰如匪寇婚媾 | | |
| | 22. 5 : | 賁于丘園束帛戔戔否終吉 | | |
| | 22. 6 : | 白賁无咎 | | |
| 賁 | RAD. NO. 154 + 6 STROKES. | | zī < #tsjær (555h) wealth, goods | 賁 |
| | 56. 2 : | 旅即次慎共賁得童僕貞 | | |
| | 56. 4 : | 旅于處得共賁斧我心不快 | | |
| | 57. 6 : | 哭在牀下喪共賁斧貞凶 | | |
| 賁 | RAD. NO. 154 + 7 STROKES. | | bīn < #piēn (389a) be guest (host?) to | 賁 |
| | 20. 4 : | 觀國之光利用賁于王 | | |
| | 44. 2 : | 包有魚无咎不利賁 | | |
| 賁 | RAD. NO. 154 + 8 STROKES. | | shǎng < #šiàng (725n) reward | 賁 |
| | +64. 4 : | 震用伐鬼方三年有賁于大國 | chì < #t'ïäk (793a) red | 赤 |
| 赤 | RAD. NO. 155 + 0 STROKES. | | qǐ < #k'ïäg (953r) rise | 起 |
| | 47. 5 : | 剝別困于赤絨乃徐有說利用祭祀 | zú < #tsjuk (1219a) leg | 足 |
| 起 | RAD. NO. 156 + 3 STROKES. | | zhǐ < #t'ïäg (961g) feet | 趾 |
| | 44. 4 : | 包无魚起凶 | | |
| 足 | RAD. NO. 157 + 0 STROKES. | | | |
| | 23. 1 : | 剝牀以足蔑貞凶 | | |
| | 50. 4 : | 鼎折足覆公餗其形渥凶 | | |
| 趾 | RAD. NO. 157 + 4 STROKES. 6 OCCURRENCES. | | | |
| | 21. 1 : | 履校滅趾无咎 | | |
| | 22. 1 : | 賁其趾含革而徒 | | |
| | 34. 1 : | 壯于趾征凶有孚 | | |
| | 43. 1 : | 壯于前趾往不勝爲咎 | | |
| | 50. 1 : | 鼎顛趾利出否得妾以共子无咎 | | |
| | 52. 1 : | 艮其趾无咎利永貞 | | |
| 跛 | RAD. NO. 157 + 5 STROKES. | | bō < #puâ (25m) lame | 跛 |
| | 10. 3+ : | 眇能視跛能履履虎尾咥人凶 | | |
| | 54. 1 : | 歸妹以娣跛能履征吉 | | |
| 蹇 | RAD. NO. 157 +10 STROKES. 8 OCCURRENCES. | | jiǎn < #kjian (143f) crippled | 蹇 |
| | 39. 0 : | 蹇利西南不利東北利見大人貞吉 | | |
| | 39. 1 : | 往蹇來譽 | | |
| | 39. 2 : | 王臣蹇蹇匪躬之故 | | |
| | 39. 2 : | 王臣蹇蹇匪躬之故 | | |
| | 39. 3 : | 往蹇來反 | | |
| | 39. 4 : | 往蹇來連 | | |
| | 39. 5 : | 大蹇朋來 | | |
| | 39. 6 : | 往蹇來碩吉利見大人 | | |

| | | | |
|---|---|--|---|
| 躡 | RAD. NO. 157 +11 STROKES. +44. 1 : 有攸往見凶羸豕孚蹢躅 | | zhí < #diäk (877o)) plant feet, balk |
| 蹢 | RAD. NO. 157 +13 STROKES. +44. 1 : 有攸往見凶羸豕孚蹢躅 | | zhú < #d'uk (1224h)) plant feet, balk |
| 躍 | RAD. NO. 157 +14 STROKES. 1. 4 : 或躍在淵无咎 | | yuè < #diok (1124f)) leap |
| 躋 | RAD. NO. 157 +14 STROKES. +51. 2 : 躋于九陵勿逐七日得 | | jī < #tsiar (593p)) climb |
| 身 | RAD. NO. 158 + 0 STROKES. 52. 0+ : 良其背不獲其身 52. 4 : 良其身无咎 | | shēn < #siēn (386a)) womb, torso |
| 躬 | RAD. NO. 158 + 3 STROKES. 4. 3 : 勿用取女見金夫不有躬无攸利 39. 2 : 王臣蹇蹇匪躬之故 +51. 6 : 震不于其躬于其鄰无咎婚媾有言 59. 3 : 渙其躬无悔 | | gōng < #kiōng (1086f)) body |
| 車 | RAD. NO. 159 + 0 STROKES. 14. 2 : 大車以載有攸往无咎 22. 1 : 賁其趾舍車而徒 38. 6+ : 睽孤見豕負塗載鬼一車 47. 4 : 來徐徐困于大車吝有終 | | chē < #kiō (74a)) cart, chariot |
| 載 | RAD. NO. 159 + 6 STROKES. 9. 6+ : 既雨既處尚德載婦貞厲 14. 2 : 大車以載有攸往无咎 38. 6+ : 睽孤見豕負塗載鬼一車 | | zài < #tsag (943a')) transport, carry |
| 輔 | RAD. NO. 159 + 7 STROKES. 31. 6 : 咸其輔頰舌 52. 5 : 良其輔言有序悔亡 | | fǔ < #biwo (102v)) jaw, cheeks |
| 輪 | RAD. NO. 159 + 8 STROKES. 63. 1 : 曳其輪濡其尾无咎 64. 2 : 曳其輪貞吉 | | lún < #liwān (478f)) wheel |
| 輹 | RAD. NO. 159 + 9 STROKES. 26. 2 : 輿說輹 34. 4 : 貞吉悔亡藩决不羸壯于大輿之輹 | | fù < #biōk (1834g)) axle-brace |
| 輻 | RAD. NO. 159 + 9 STROKES. 9. 3 : 輿說輻夫妻反目 | | fú < #piük (933j)) spoke |
| 輿 | RAD. NO. 159 +10 STROKES. 8 OCCURRENCES. 7. 3 : 師或輿尸凶 + 7. 5 : 長子帥師弟子輿尸貞凶 9. 3 : 輿說輻夫妻反目 23. 6 : 碩果不食君子得輿小人剝虛 26. 2 : 輿說輹 26. 3 : 良馬逐利艱貞白閑輿衛利有攸往 34. 4 : 貞吉悔亡藩决不羸壯于大輿之輹 38. 3+ : 見輿曳其牛掣其人天且劓 | | yú < #ziō (89j)) cart |
| 辨 | RAD. NO. 160 + 9 STROKES. 23. 2 : 剝牀以辨蔑貞凶 | | biàn < #b'ian (219b)) kneecap (?) |

| | | | |
|---|---|---|----------|
| <p>迷 RAD. NO. 162 + 6 STROKES. + 2. 0+: 君子有攸往先迷後得主 24. 6+: 迷復凶有災眚</p> |  | <p>mí < *mier (598e) 迷 lose way</p> | <p>迷</p> |
| <p>退 RAD. NO. 162 + 6 STROKES. 20. 3: 觀我生進退 34. 6+: 羝羊觸藩不能退不能遂 57. 1: 進退利武人之貞</p> | | <p>tuì < *t'wad (512a) 退 withdraw, back up</p> | <p>退</p> |
| <p>連 RAD. NO. 162 + 7 STROKES. 39. 4: 往蹇來連</p> | | <p>lián < *lian (213a) 連 to cart</p> | <p>連</p> |
| <p>速 RAD. NO. 162 + 7 STROKES. + 5. 6: 有不速之客三人來敬之終吉</p> | | <p>sù < *suk (1222i) 速 rapid, urge, invite</p> | <p>速</p> |
| <p>逐 RAD. NO. 162 + 7 STROKES. 6 OCCURRENCES. 26. 3: 良馬逐利艱貞曰閑與衛利有攸往 27. 4: 顛頤言虎視眈眈其欲逐逐无咎 27. 4: 顛頤言虎視眈眈其欲逐逐无咎 38. 1: 悔亡喪馬勿逐自復見惡人无咎 +51. 2: 蹇于九陵勿逐七日得 62. 2: 婦妾其茀勿逐七日得</p> | | <p>zhú < *d'io̯k (1022a) 逐 chase</p> | <p>逐</p> |
| <p>遯 RAD. NO. 162 + 7 STROKES. 6. 2: 不克訟歸而遯其邑人三百戶无眚</p> | | <p>bū < *pwo (182) 遯 flee</p> | <p>遯</p> |
| <p>遂 RAD. NO. 162 + 7 STROKES. 59. 6: 渙其血去遂出无咎</p> | | <p>tì < *t'iek (856f) 遂 far</p> | <p>遂</p> |
| <p>進 RAD. NO. 162 + 8 STROKES. 20. 3: 觀我生進退 57. 1: 進退利武人之貞</p> | | <p>jìn < *tsiēn (379a) 進 advance</p> | <p>進</p> |
| <p>道 RAD. NO. 162 + 9 STROKES. 9. 1: 復自道何其咎吉 10. 2: 履道坦坦幽人貞吉 17. 4: 隨有獲貞凶有孚左道以明何咎 24. 0+: 復亨出入无疾朋來无咎反復其道</p> | | <p>dào < *d'og (1048a) 道 road</p> | <p>道</p> |
| <p>過 RAD. NO. 162 + 9 STROKES. 7 OCCURRENCES. 28. 0: 大過棟桷利有攸往亨 28. 6: 過涉滅頂凶无咎 62. 0+: 小過亨利貞可小事不可大事 62. 2+: 過其祖遇其妣 62. 3: 弗過防之從或戕之凶 62. 4: 无咎弗過遇之往厲必戒勿用永貞 62. 6: 弗過遇之飛鳥離之凶是謂災眚</p> | | <p>guò < *kwá (18e) 過 pass</p> | <p>過</p> |
| <p>違 RAD. NO. 162 + 9 STROKES. 41. 5: 或益之十朋之龜弗克違元吉 42. 2+: 或益之十朋之龜弗克違</p> | | <p>wéi < *giwar (571d) 違 oppose, disobey</p> | <p>違</p> |
| <p>遇 RAD. NO. 162 + 9 STROKES. 12 OCCURRENCES. 13. 5: 同人先號咷而後笑大師克相遇 21. 3: 噬腊肉遇毒小吝无咎 38. 2: 遇主于巷无咎 38. 4: 睽孤遇元夫交孚厲无咎 +38. 6: 匪寇婚媾往遇雨則吉</p> | | <p>yù < *ngiu (124h) 遇 meet</p> | <p>遇</p> |

| | | | | |
|---|---------------------------|----------------|-------------|-------------------------|
| 過 | +43. 3 : | 君子夫夫獨行過雨若濡有愠无咎 | | |
| | 55. 1 : | | 過其配主雖旬无咎往有尙 | |
| | 55. 4 : | 豐其蔀日中見斗過其夷主吉 | | |
| | 62. 2+ : | | 過其祖過其妣 | |
| | +62. 2 : | 不及其君過其臣无咎 | | |
| | 62. 4 : | 无咎弗過過之往厲必戒勿用永貞 | | |
| | 62. 6 : | 弗過過之飛鳥雖之凶是謂災眚 | | |
| 送 | RAD. NO. 162 + 9 STROKES. | | | sui < #dziwad (526d) |
| | 34. 6+ : | 羝羊觸藩不能退不能送 | | push through, then |
| | 37. 2 : | 无攸送在中饋貞吉 | | |
| | 51. 4 : | 震送泥 | | |
| 送 | RAD. NO. 162 + 9 STROKES. | | | chuán < #d'iwan (168m) |
| | 41. 1 : | 已事遄往无咎酌損之 | | rapid |
| | 41. 4 : | 損其疾使遄有喜无咎 | | |
| 遄 | RAD. NO. 162 + 9 STROKES. | | | xiá < #g'ä (33j) |
| | 11. 2+ : | 包荒用馮河不遄遺朋亡 | | far |
| 遄 | RAD. NO. 162 +10 STROKES. | | | guǎn < #giwǎn (256f) |
| | 24. 1 : | 不遄復无祗悔元吉 | | far |
| 遲 | RAD. NO. 162 +11 STROKES. | | | chí < #d'iar (596d) |
| | 16. 3 : | 旰食不遑遲有悔 | | slow, late |
| | 54. 4 : | 歸妹愆期遲歸有時 | | |
| 遲 | RAD. NO. 162 +11 STROKES. | | | dùn < #d'wan (428d) |
| | 6 OCCURRENCES. | | | young pig (withdraw) |
| | 33. 0 : | 遲亨小利貞 | | |
| | 33. 1 : | 遲尾厲勿有攸往 | | |
| | 33. 3 : | 係遲有疾厲畜臣妾吉 | | |
| | 33. 4 : | 好遲君子吉小人否 | | |
| | 33. 5 : | 嘉遲貞吉 | | |
| | 33. 6 : | 肥遲无不利 | | |
| 遷 | RAD. NO. 162 +12 STROKES. | | | qiān < #ts'ian (286c) |
| | 42. 4 : | 中行告公從利用爲依遷國 | | move |
| 遺 | RAD. NO. 162 +12 STROKES. | | | yi < #giwed (548m) |
| | 11. 2+ : | 包荒用馮河不遺遺朋亡 | | leave behind |
| | +62. 0 : | 飛鳥遺之音不宜上宜下大吉 | | |
| 遺 | RAD. NO. 162 +13 STROKES. | | | zhān < #tjian (148i) |
| | 3. 2+ : | 屯如逵如乘馬班如 | | turning appearance |
| 邑 | RAD. NO. 163 + 0 STROKES. | | | yi < #iəp (683a) |
| | 9 OCCURRENCES. | | | town |
| | 6. 2 : | 不克訟歸而逋其邑人三百戶无眚 | | |
| | 8. 5 : | 顯比王用三驅失前禽邑人不誠言 | | |
| | 11. 6 : | 城復于隍勿用師自邑告命貞否 | | |
| | 15. 6 : | 鳴謙利用行師征邑國 | | |
| | +25. 3 : | 行人之得邑人之災 | | |
| | 35. 6 : | 晉其角維用伐邑厲吉无咎貞否 | | |
| | +43. 0 : | 告自邑不利即或利有攸往 | | |
| | 46. 3 : | 升虛邑 | | |
| | 48. 0+ : | 井改邑不改井无喪无得往來井井 | | |

| | | | |
|---|---|---|---|
| 郊 | RAD. NO. 163 + 6 STROKES. 5. 1 : 需于郊利用恆无咎 9. 0 : 小畜亨密雲不雨自我西郊 13. 6 : 同人于郊无悔 62. 5 : 密雲不雨自我西郊公弋取彼在穴 | jiāo < #kōg (1166n) suburban altar | 郊 |
| 鄰 | RAD. NO. 163 + 12 STROKES. 6 OCCURRENCES. 9. 5 : 有孚學如富以其鄰 11. 4 : 翩翩不富以其鄰不戒以孚 15. 5 : 不富以其鄰利用僕伐无不利 +51. 6 : 震不于其躬于其鄰无咎婚媾有言 63. 5+ : 東鄰殺牛不如西鄰之禴祭 63. 5+ : 東鄰殺牛不如西鄰之禴祭 | lín < #liēn (387i) neighbor | 鄰 |
| 酒 | RAD. NO. 164 + 3 STROKES. 5. 5 : 需于酒食貞吉 29. 4 : 樽酒簋贰用缶納約目福終无咎 47. 2+ : 困于酒食朱紱方來 64. 6 : 有孚于飲酒无咎濡其首有孚失是 | jiǔ < #tsiōg (1896k) liquor | 酒 |
| 配 | RAD. NO. 164 + 3 STROKES. 55. 1 : 遇其配主雖句无咎往有尚 | pèi < #p'wad (514a) consort | 配 |
| 酌 | RAD. NO. 164 + 3 STROKES. 41. 1 : 已事遄往无咎酌損之 | zhuó < #t'iok (1128d) libation | 酌 |
| 醜 | RAD. NO. 164 + 10 STROKES. 30. 6 : 王用出征有嘉折首獲匪其醜无咎 | chǒu < #t'iōg (1889a) hate, evil, ugly | 醜 |
| 里 | RAD. NO. 166 + 0 STROKES. +51. 0 : 喪羸百里不喪匕鬯 | lǐ < #liōg (978a) li, league, ap.588a. | 里 |
| 野 | RAD. NO. 166 + 4 STROKES. 2. 6 : 龍戰于野其血玄黃 13. 0 : 同人于野亨利涉大川利君子貞 | yě < #diā (831) open country | 野 |
| 金 | RAD. NO. 167 + 0 STROKES. 6 OCCURRENCES. 4. 3 : 勿用取女見金夫不有躬无攸利 21. 4 : 噬乾肺得金矢利艱貞吉 21. 5 : 噬乾肉得黃金貞厲无咎 44. 1+ : 擊于金柅貞吉 47. 4 : 來徐徐困于金車吝有終 50. 5 : 鼎黃耳金鉉利貞 | jīn < #kiom (652a) metal | 金 |
| 鉉 | RAD. NO. 167 + 5 STROKES. 50. 5 : 鼎黃耳金鉉利貞 50. 6 : 鼎玉鉉大吉无不利 | xuàn < #g'iwēn (366e) carrying-bar | 鉉 |
| 錯 | RAD. NO. 167 + 8 STROKES. 30. 1 : 履錯然敬之无咎 | cuò < #ts'āk (798s) crossed | 錯 |
| 錫 | RAD. NO. 167 + 8 STROKES. 6. 6 : 或錫之鞶帶終朝三褫之 7. 2 : 在師中吉无咎王三錫命 35. 0 : 晉康侯用錫馬蕃庶晝日三接 | xī < #siek (858n) bestow (a reward) | 錫 |
| 長 | RAD. NO. 168 + 0 STROKES. + 7. 5 : 長子帥師弟子與尸貞凶 | zhǎng < #d'iang (721a) eldest | 長 |

| | | | |
|---|---------------------------|----------------|--|
| 門 | RAD. NO. 169 + 0 STROKES. | 同人于門无咎 | mén < #mwan (441a) door, gate |
| | 13. 1 : | | |
| | 17. 1 : | 官有渝貞吉出門交有功 | |
| | 36. 4 : | 入于左腹獲明夷之心于出門庭 | |
| | 60. 2 : | 不出門庭凶 | |
| 開 | RAD. NO. 169 + 4 STROKES. | 大君有命開國承家小人勿用 | kāi < #k'ar (541a) establish, open |
| | 7. 6 : | | |
| 開 | RAD. NO. 169 + 4 STROKES. | 良馬逐利銀貞曰開與衛利有攸往 | xián < #g'ān (192a) well-trained, guard |
| | 26. 3 : | | |
| | 37. 1 : | 開有家悔亡 | |
| 闕 | RAD. NO. 169 + 9 STROKES. | 豐其塵部共家闕其戶闕其元人 | qù < #k'iwək (868d) quiet, deserted |
| | 55. 6+ : | | |
| 闕 | RAD. NO. 169 +11 STROKES. | 闕觀利女貞 | kuī < #k'iwəg (875d) peek |
| | 20. 2 : | | |
| | 55. 6+ : | 豐其塵部共家闕其戶闕其元人 | |
| 防 | RAD. NO. 170 + 4 STROKES. | 弗過防之從或戕之凶 | fáng < #b'iwang(740z) prevent |
| | 62. 3 : | | |
| 跛 | RAD. NO. 170 + 5 STROKES. | 无平不跛无往不復 | bēi < #pia (25i) slope |
| | 11. 3+ : | | |
| 限 | RAD. NO. 170 + 6 STROKES. | 艮其限列其夤厲熏心 | xiàn < #g'en (416i) waist |
| | 52. 3 : | | |
| 陵 | RAD. NO. 170 + 8 STROKES. | 伏戎于莽升其高陵三歲不興 | líng < #liəng (898c) hill, mound |
| | 13. 3 : | | |
| | +51. 2 : | 躋于九陵勿逐七日得 | |
| | 53. 5 : | 鴻漸于陵婦三歲不孕終莫之勝吉 | |
| 陸 | RAD. NO. 170 + 8 STROKES. | 莫陸夫夫中行无咎 | lù < #liək (1832f) land |
| | 43. 5 : | | |
| | 53. 3+ : | 鴻漸于陸夫征不復 | |
| | 53. 6 : | 鴻漸于陸其羽可用爲儀言 | |
| 陰 | RAD. NO. 170 + 8 STROKES. | 鳴鶴在陰其子和之 | yīn < #iam (651y) shade |
| | 61. 2+ : | | |
| 階 | RAD. NO. 170 + 9 STROKES. | 貞吉升階 | jiē < #ker (599d) stairs |
| | 46. 5 : | | |
| 隆 | RAD. NO. 170 + 9 STROKES. | 棟隆吉有它吝 | lóng < #gliəng (1915f) bulge upward, high |
| | 28. 4 : | | |
| 隍 | RAD. NO. 170 + 9 STROKES. | 城復于隍勿用師自邑告命貞吝 | huáng < #g'wāng (788j) (waterless) moat |
| | 11. 6 : | | |
| 隕 | RAD. NO. 170 +10 STROKES. | 以杞包瓜含辛有隕自天 | yǔn < #giwən (227g) fall |
| | 44. 5 : | | |
| 隨 | RAD. NO. 170 +13 STROKES. | 隨元亨利貞无咎 | suí < #dzwia (11g) pursue, narrow |
| | 5 OCCURRENCES. | | |
| | 17. 0 : | | |
| | 17. 3 : | 係丈夫失小子隨有求得利居貞 | |
| | 17. 4 : | 隨有獲貞凶有孚在道以明何咎 | |
| | 31. 3 : | 咸其股執其隨往吝 | |
| | 52. 2 : | 艮其腓不拯其隨其心不快 | |
| 險 | RAD. NO. 170 +13 STROKES. | 坎有險求小得 | xiǎn < #xiǎm (613f) precipice, steep |
| | 29. 2 : | | |
| | 29. 3 : | 來之坎坎險且枕入于坎窞勿用 | |

隼 RAD. NO. 172 + 2 STROKES.
 40. 6 : 公用射隼于高墉之上獲之无不利
雉 RAD. NO. 172 + 5 STROKES.
 50. 3+ : 鼎耳萃美行塞雉膏不食
 56. 5 : 射雉一矢亡終以譽命
雖 RAD. NO. 172 + 9 STROKES.
 55. 1 : 遇美配主雖句无咎往有尙
雥 RAD. NO. 172 + 11 STROKES.
 5 OCCURRENCES.
 12. 4 : 有命无咎雥雥
 30. 0 : 雥利貞亨畜牝牛吉
 30. 2 : 黃雥元吉
 30. 3+ : 日昃之雥
 62. 6 : 弗遇過之飛鳥雥之凶是謂災眚
雨 RAD. NO. 173 + 0 STROKES.
 6 OCCURRENCES.
 9. 0 : 小畜亨密雲不雨自我西郊
 9. 6+ : 既雨既處尙德載婦貞厲
 +38. 6 : 匪寇婚媾往遇雨則吉
 +43. 3 : 君子夬夬獨行遇雨若濡有愠无咎
 +50. 3 : 万雨虧悔終吉
 62. 5 : 密雲不雨自我西郊公弋取彼在穴
雲 RAD. NO. 173 + 4 STROKES.
 9. 0 : 小畜亨密雲不雨自我西郊
 62. 5 : 密雲不雨自我西郊公弋取彼在穴
需 RAD. NO. 173 + 6 STROKES.
 6 OCCURRENCES.
 5. 0 : 需有孚光亨貞吉利涉大川
 5. 1 : 需于郊利用恆无咎
 5. 2 : 需于沙小有言終吉
 5. 3 : 需于泥致寇至
 5. 4 : 需于血出自穴
 5. 5 : 需于酒食貞吉
震 RAD. NO. 173 + 7 STROKES.
 12 OCCURRENCES.
 51. 0+ : 震亨震來虩虩笑言哑哑
 51. 0+ : 震亨震來虩虩笑言哑哑
 +51. 0 : 震虩百里不喪匕鬯
 51. 1 : 震來虩虩後笑言哑哑吉
 51. 2+ : 震來厲億喪貝
 51. 3 : 震蘇蘇震行无咎
 51. 3 : 震蘇蘇震行无咎
 51. 4 : 震送泥
 51. 5 : 震往來厲意无喪有事
 51. 6+ : 震索索視矍矍征凶
 +51. 6 : 震不于其躬于其鄰无咎婚媾有言
 +64. 4 : 震用伐鬼方三年有賞于大國

sǔn < #sniwən (467a) 隼
 hawk
 zhì < #d'ier (568e) 雉
 pheasant
 suī < #siwər (575v) 雖
 though it be
 lí < #liɑ (23f) 雥
 species of warbler
 yǔ < #giwɔ (180a) 雨
 rain
 yún < #giwən (468b) 雲
 clouds
 xū < #sniu (134a) 需
 get wet, wait
 zhèn < #fian (455s) 震
 thunder

| | | | |
|---|---|---|--|
| 霜 | RAD. NO. 173 + 9 STROKES. 2. 1 : | 履霜堅冰至 | shuāng(#šiāng (731g) frost |
| 靈 | RAD. NO. 173 +16 STROKES. 27. 1 : | 含爾靈龜觀我朵頤凶 | líng (#liēng (836i) numinous, spiritual |
| 蔞 | RAD. NO. 175 +11 STROKES. +61. 2 : | 我有好爵吾與爾靡之 | mí (#mia (17h) to empty, share |
| 面 | RAD. NO. 176 + 0 STROKES. 49. 6 : | 君子豹變小人革面征凶居貞吉 | miàn (#mian (223a) face |
| 革 | RAD. NO. 177 + 0 STROKES. 7 OCCURRENCES. 33. 2 : 49. 0 : 49. 1 : 49. 2 : 49. 3 : 49. 6 : 50. 3+ : | 執之用黄牛之革莫之勝說 革已日乃孚元亨利貞悔亡 鞶用黄牛之革 已日乃革之征吉元咎 征凶貞厲革言三就有孚 君子豹變小人革面征凶居貞吉 鼎耳革其行塞維膏不食 | gé (#kek (931a) rawhide |
| 鞶 | RAD. NO. 177 + 6 STROKES. 49. 1 : | 鞶用黄牛之革 | gōng (#kiung (1172c') bind |
| 鞶 | RAD. NO. 177 +10 STROKES. 6. 6 : | 或錫之鞶帶終朝三褫之 | pán (#b'wán (182i) rawhide belt |
| 音 | RAD. NO. 180 + 0 STROKES. 61. 6 : +62. 0 : | 翰音登于天貞凶 飛鳥遺之音不宜上宜下大吉 | yīn (#iəm (653a) noise, sound |
| 頂 | RAD. NO. 181 + 2 STROKES. 28. 6 : | 過涉滅頂凶元咎 | dǐng (#tiēng (833e) crown of head |
| 頰 | RAD. NO. 181 + 2 STROKES. 43. 3+ : | 壯于頰有凶 | qiú (#g'üēg (992e) cheekbone |
| 須 | RAD. NO. 181 + 3 STROKES. 22. 2 : 54. 3 : | 實其須 歸妹以須反歸以娣 | xū (#siu (133a) beard, elder sister |
| 頤 | RAD. NO. 181 + 6 STROKES. 8 OCCURRENCES. 27. 0 : 27. 0 : 27. 1 : 27. 2 : 27. 2 : 27. 3 : 27. 4 : 27. 6 : | 頤貞吉頤頤自求口實 頤貞吉頤頤自求口實 含爾靈龜觀我朵頤凶 頤頤拂經于丘頤征凶 頤頤拂經于丘頤征凶 拂頤貞凶十年勿用无攸利 頤頤吉虎視眈眈共欲逐逐无咎 由頤厲吉利涉大川 | yí (#giēg (968c) jaw |
| 頰 | RAD. NO. 181 + 7 STROKES. 24. 3 : 57. 3 : | 頰復厲元咎 頰哭吝 | pín (#b'iēn (398a) repeatedly |
| 頰 | RAD. NO. 181 + 7 STROKES. 31. 6 : | 咸其輔頰舌 | jiá (#kiap (638h) jowls |
| 頤 | RAD. NO. 181 + 9 STROKES. 20. 0 : | 觀盥而不薦有孚頤若 | yóng (#ngiung (124p) big-headed, great |

| | | | |
|--|---|--|---|
| <p>顛 RAD. NO. 181 +10 STROKES. 27. 2 : 27. 4 : 50. 1 :</p> | <p>顛顛拂經于丘頭征凶 顛顛吉虎視眈眈其欲逐逐无咎 鼎顛趾利出否得妾以其子无咎</p> | <p>diān < #tien (375m) top of head, invert</p> | 顛 |
| <p>顯 RAD. NO. 181 +14 STROKES. 8. 5 :</p> | <p>顯比王用三驅失前禽邑人不誠吉</p> | <p>xiǎn < #xian (242a) girth, bright(?)</p> | 顯 |
| <p>飛 RAD. NO. 183 + 0 STROKES. 5 OCCURRENCES. 1. 5 : 36. 1+ : +62. 0 : 62. 1 : 62. 6 :</p> | <p>飛龍在天利見大人 明夷于飛垂其翼 飛鳥遺之音不宜上宜下大吉 飛鳥以凶 弗遇過之飛鳥離之凶是謂災眚</p> | <p>fēi < #piwar (580a) fly</p> | 飛 |
| <p>食 RAD. NO. 184 + 0 STROKES. 12 OCCURRENCES. 5. 5 : 6. 3 :</p> | <p>需于酒食貞吉 食舊德貞厲終吉或從王事无成</p> | <p>shí < #jiak (921a) eat</p> | 食 |
| <p>+11. 3 : 23. 6 : 26. 0 : +36. 1+ : 47. 2+ : 48. 1 : 48. 3+ : 48. 5 : 50. 3+ : 53. 2 :</p> | <p>艱貞无咎勿恤其孚于食有福 碩果不食君子得與小人剝廬 大畜利貞不冢食吉利涉大川 君子于行三日不食 困于酒食朱紱方來 井泥不食舊井无禽 井渫不食爲我心恻可用汲 井冽寒泉食 鼎耳革其行塞雉膏不食</p> | <p>gǐn < #iəm (654a) drink</p> | 飲 |
| <p>飲 RAD. NO. 184 + 4 STROKES. 53. 2 : 64. 6 :</p> | <p>鴻漸于磐飲食行行吉 有孚于飲酒无咎濡其首有孚失是</p> | <p>sù < #suk (1222k) stew</p> | 餼 |
| <p>餼 RAD. NO. 184 + 7 STROKES. 50. 4 :</p> | <p>鼎折足覆公餼其形渥凶</p> | <p>kuì < #g'iwed (5481) present food</p> | 饋 |
| <p>饋 RAD. NO. 184 +12 STROKES. 37. 2 :</p> | <p>无攸遂在中饋貞吉</p> | <p>shǒu < #síōg (1102a) head</p> | 首 |
| <p>首 RAD. NO. 185 + 0 STROKES. 6 OCCURRENCES. 1. 7 : 8. 6 : 30. 6 : 36. 3 : 63. 6 : 64. 6 :</p> | <p>見群龍无首吉 比之无首凶 王用出征有嘉折首獲匪其醜无咎 明夷于南狩得其大首不可疾貞 濡其首厲 有孚于飲酒无咎濡其首有孚失是</p> | <p>mǎ < #mā (40a) horse</p> | 馬 |
| <p>馬 RAD. NO. 187 + 0 STROKES. 11 OCCURRENCES. 2. 0+ : 3. 2+ : 3. 4 : 3. 6 : 22. 4 : 26. 3 :</p> | <p>坤元亨利牝馬之貞 屯如遭如乘馬班如 乘馬班如求婚媾往吉无不利 乘馬班如泣血漣如 賁如皤如白馬翰如匪寇婚媾 艮馬逐利艱貞曰閑與衛利有攸往</p> | | |

| | | | | |
|---|---|----------------|--|---|
| 馬 | 35. 0 : | 晉康侯用錫馬蕃庶晝日三接 | | |
| | 36. 2 : | 明夷夷于左股用拯馬壯吉 | | |
| | 38. 1 : | 悔亡夷馬勿逐自復見惡人无咎 | | |
| | 59. 1 : | 用拯馬壯吉 | | |
| | 61. 4 : | 月幾望馬匹亡无咎 | | |
| 馮 | RAD. NO. 187 + 2 STROKES. | | | píng < #b'iang (899d) ford, wade |
| | 11. 2+ : | 包荒用馮河不遐遺朋亡 | | |
| 驅 | RAD. NO. 187 +11 STROKES. | | | qū < #k'iu (122c) drive horses |
| | 8. 5 : | 顯比王用三驅失前禽邑人不誠吉 | | |
| 驚 | RAD. NO. 187 +13 STROKES. | | | jīng < #kiěng (813g) frighten |
| | +51. 0 : | 震驚百里不變匕鬯 | | |
| 高 | RAD. NO. 189 + 0 STROKES. | | | gāo < #kog (1129a) high |
| | 13. 3 : | 伏戎于莽升其高陵三歲不興 | | |
| | 18. 6 : | 不寧王侯高尚共事 | | |
| | 40. 6 : | 公用射隼于高墉之上獲之无不利 | | |
| | 63. 3 : | 高宗伐鬼方三年克之小人勿用 | | |
| 鬯 | RAD. NO. 192 + 0 STROKES. | | | chàng < #t'iang (719a) aromatic spirits |
| | +51. 0 : | 震驚百里不變匕鬯 | | |
| 鬼 | RAD. NO. 194 + 0 STROKES. | | | guǐ < #kiuar (569a) Gui tribe, ghost |
| | 38. 6+ : | 睽孤見豕負塗載鬼一車 | | |
| | 63. 3 : | 高宗伐鬼方三年克之小人勿用 | | |
| | +64. 4 : | 震用伐鬼方三年有賞于大國 | | |
| 魚 | RAD. NO. 195 + 0 STROKES. | | | yú < #ngio (79a) fish |
| | 23. 5 : | 賁魚以宮人寗无不利 | | |
| | 44. 2 : | 包有魚无咎不利賓 | | |
| | 44. 4 : | 包无魚起凶 | | |
| | 61. 0 : | 中孚豚魚吉利涉大川利貞 | | |
| 鮒 | RAD. NO. 195 + 5 STROKES. | | | fù < #b'iu (136q) crucian carp |
| | 48. 2 : | 井谷射鮒甕敝漏 | | |
| 鳥 | RAD. NO. 196 + 0 STROKES. | | | niǎo < #tiōg (1116a) bird |
| | 56. 6+ : | 鳥焚其巢旅人先笑後號咷 | | |
| | +62. 0 : | 飛鳥遺之音不宜上宜下大吉 | | |
| | 62. 1 : | 飛鳥以凶 | | |
| | 62. 6 : | 弗遇過之飛鳥離之凶是謂災眚 | | |
| 鳴 | RAD. NO. 196 + 3 STROKES. | | | míng < #miěng (827a) animal's call |
| | 15. 2 : | 鳴謙貞吉 | | |
| | 15. 6 : | 鳴謙利用行師征邑國 | | |
| | 16. 1 : | 鳴豫凶 | | |
| | 61. 2+ : | 鳴鶴在陰夫子和之 | | |
| 鴻 | RAD. NO. 196 + 6 STROKES. 6 OCCURRENCES. | | | hóng < #g'ung (1172g') wild goose |
| | 53. 1 : | 鴻漸于干小子厲有言无咎 | | |
| | 53. 2 : | 鴻漸于陸飲食衎衎吉 | | |
| | 53. 3+ : | 鴻漸于陸夫征不復 | | |
| | 53. 4 : | 鴻漸于木或得共桷无咎 | | |
| | 53. 5 : | 鴻漸于陸婦三歲不孕終莫之勝吉 | | |
| | 53. 6 : | 鴻漸于陸夫羽可用為儀吉 | | |

| | | | |
|---|--|--|--|
| <p>鶴 RAD. NO. 196 + 10 STROKES. 61. 2+:</p> | <p>鳴鶴在陰其子和之</p> | <p>hè < #g'äk (1117b) 鶴 crane</p> | |
| <p>鹿 RAD. NO. 198 + 0 STROKES. 3. 3+:</p> | <p>即鹿無皮惟入于林中</p> | <p>lù < #luk (1209a) 鹿 deer</p> | |
| <p>黃 RAD. NO. 201 + 0 STROKES. 8 OCCURRENCES. 2. 5 : 2. 6 :</p> | <p>黃裳元吉</p> | <p>huáng < #g'uáng (787a) 黃 yellow, brown</p> | |
| <p>龍戰于野其血玄黃</p> | <p>龍戰于野其血玄黃</p> | | |
| <p>21. 5 : 30. 2 :</p> | <p>噬乾肉得黃金貞厲元咎 黃離元吉</p> | | |
| <p>33. 2 :</p> | <p>執之用黃牛之革其之勝說</p> | | |
| <p>40. 2 :</p> | <p>田獲三狐得黃矢貞吉</p> | | |
| <p>49. 1 :</p> | <p>鞶用黃牛之革</p> | | |
| <p>50. 5 :</p> | <p>鼎黃耳金鉉利貞</p> | | |
| <p>鼎 RAD. NO. 206 + 0 STROKES. 7 OCCURRENCES. 50. 0 :</p> | <p>鼎元吉亨</p> | <p>dǐng < #tieng (834a) 鼎 cauldron</p> | |
| <p>50. 1 :</p> | <p>鼎顛趾利出否得妾以其子无咎</p> | | |
| <p>50. 2 :</p> | <p>鼎有實我仇有疾不我能即吉</p> | | |
| <p>50. 3+:</p> | <p>鼎耳革其行蹇雉膏不食</p> | | |
| <p>50. 4 :</p> | <p>鼎折足覆公餗其形渥凶</p> | | |
| <p>50. 5 :</p> | <p>鼎黃耳金鉉利貞</p> | | |
| <p>50. 6 :</p> | <p>鼎玉鉉大吉无不利</p> | | |
| <p>鼓 RAD. NO. 207 + 0 STROKES. +30. 3 : 61. 3 :</p> | <p>不鼓缶而歌則大耋之嗟凶 得敵或鼓或罷或泣或歌</p> | <p>gǔ < #ko (58a) 鼓 drum</p> | |
| <p>鼠 RAD. NO. 208 + 0 STROKES. 35. 4 :</p> | <p>晉如鼫鼠貞厲</p> | <p>shǔ < #sio (92a) 鼠 rodent</p> | |
| <p>鼫 RAD. NO. 208 + 5 STROKES. 35. 4 :</p> | <p>晉如鼫鼠貞厲</p> | <p>shí < #jiäk (795h) 鼫 kind of rodent, big</p> | |
| <p>鼻 RAD. NO. 209 + 0 STROKES. 21. 2 :</p> | <p>噬膚滅鼻元咎</p> | <p>bí < #b'iad (521c) 鼻 nose</p> | |
| <p>齋 RAD. NO. 210 + 7 STROKES. 45. 6 :</p> | <p>齋咨涕洟无咎</p> | <p>jī < #tsiar (593u) 齋 sigh, bring (?)</p> | |
| <p>龍 RAD. NO. 212 + 0 STROKES. 6 OCCURRENCES. 1. 1 :</p> | <p>潛龍勿用</p> | <p>lóng < #liung (1193a) 龍 dragon</p> | |
| <p>1. 2 :</p> | <p>見龍在田利見大人</p> | | |
| <p>1. 5 :</p> | <p>飛龍在天利見大人</p> | | |
| <p>1. 6 :</p> | <p>亢龍有悔</p> | | |
| <p>1. 7 :</p> | <p>見群龍无首吉</p> | | |
| <p>2. 6 :</p> | <p>龍戰于野其血玄黃</p> | | |
| <p>龜 RAD. NO. 213 + 0 STROKES. 27. 1 : 41. 5 : 42. 2+:</p> | <p>含兩莖龜觀我朵頤凶 或益之十朋之龜弗克違元吉 或益之十朋之龜弗克違</p> | <p>guī < #kiwog (985a) 龜 turtle</p> | |

APPENDIX H

THE WENWU 1984.3 TRANSCRIPTION OF THE MAWANGDUI MS.

(Hexagram numbers not provided in Wenwu, and added here for convenience—see Appendix E for correspondence to order of received text)

馬王堆帛書《六十四卦》釋文*

馬王堆漢墓帛書整理小組

• 帛書原卷已斷裂，接通后在每行之末用阿拉伯字碼標明行數。寫定釋文時，以□標出殘字或筆畫不易辨認之字；以〔〕表示帛已缺損，計算位置接通行本補入之字；以（）注出假借字、異體字之本字；以〈〉表示改正明顯的誤字。

1. ☰ 鍵（乾），元亨〈亨〉，利貞。初九，浸（潛）龍勿用。九二，見龍在田，利見大人。九三，君子終日鍵（乾）鍵（乾），夕泥（惕）若厲，无咎。九四，或鱗（躍）在淵，无咎。九五，羣（飛）龍在天，利見大人。尚（上）九，抗（亢）龍有悔。週（用）九，見羣龍无首，吉。1行
2. ☷ 婦（否）之非人，不利君子貞，大往小來。初六，友（拔）茅茹以其蔞（彙），貞吉，亨。六二，抱（包）承，小人吉，大人不（否），亨。六三，抱（包）憂（羞）。九四，有命，无咎，禱（嚳）羅（離）齒（祉）。九五，休婦（否），大人吉。其亡其亡，擊（繫）于抱（苞）桑。尚（上）九，頃（傾）婦（否），先不（否）後喜。2行
3. ☱ 掾（遯），亨，小利貞。初六，掾（遯）尾厲，勿用有攸往。六二，共之用黃牛之勒（革），莫之勝奪（說）。九三，爲掾（遯），有疾，厲。畜僕妾吉。九四，好掾（遯），君子吉，小人不（否）。九五，嘉掾（遯）貞吉。尚（上）九，肥掾（遯）先〈无〉不利。3行
4. ☳ 禮（履）虎尾，不真（啞）人，亨。初九，錯（素）禮（履），往无咎。九二，禮（履）道亶（坦）亶（坦），幽人貞吉。六三，眇（眇）能視，跛能利，禮（履）虎尾，真（啞）人，兇。武人週于大君。九四，禮（履）虎尾，朔（愬）朔（愬），終吉。九五，夬禮（履），貞厲。尚（上）九，視禮（履），巧（考）翔（祥），其袞（旋），元吉。4行
5. ☱ 訟，有復（孚），洫（窞）寧（惕），克〈中〉吉，冬（終）兇。利用見大人，不利涉大川。初六，不永所事，少（小）有言，冬（終）吉。九二，不克訟，歸而逋，其邑人三百戶，无省（眚）。六三，食舊德，貞厲。或從王事，无成。九四，不克訟，復即命，俞（渝）安，貞吉。九五，5行
訟，元吉。尚（上）九，或賜之般（鞶）帶，終朝三褫（褫）之。6行
6. ☱ 同人于野，亨。利涉大川，利君子貞。初九，同人于門，无咎。六二，同人于宗，閭（吝）。九三，服（伏）容（戎）〔于〕莽，登（升）其高〔陵〕，三歲不興。〔九四，乘其〕庸（墉），弗克攻，吉。九五，同人，先號咷（咷）後笑，大師克相遇。尚（上）九，同人于茻（郊），无悔。7行
7. ☱ 无孟（妄），元亨，利貞。非正有省（眚），不利有攸往。初九，无孟（妄），往吉。六

- 二，不耕獲，不菑餘（畝），利〔有攸〕往。六三，无〔妄之災〕，或擊（繫）〔之牛，行人〕之得，邑人之茲（災）。九四，可貞，无咎。九五，无孟（妄）之疾，勿樂（藥）有喜。尚（上）九，无孟（妄）之行，有省（管），无攸利。8行
8. ䷗ 〔狗〕（姤），女壯，勿用取女。初六，擊（繫）于金梯（柅），貞吉。有攸往，見兇。羸豨（豕）復（孚）適（躋）屬（躅）。九二，袍（包）有魚，无咎，不利賓。九三，〔臀无膚，其行次且。厲，无大〕咎。九四，袍（包）无魚，正兇。五（九）五，以忌（杞）袍（包）瓜（瓜），含章，或（有）墮（隕）自天。尚（上）九，狗（姤）其角，闕（吝），无咎。9行
9. ䷒ 根（艮）其北（背），不獲（獲）其身，行其廷，不見其人，无咎。初六，根（艮）其止（趾），无咎，利永貞。六二，根（艮）其肥（腓），不登（拯）其隨，其心不快。九（三），艮其限，戾（列）其肥（贅），厲薰心。六四，根（艮）其蹇（躬）。六五，根（艮）其朕（輔），言有序，悔亡。尚（上）九，敦根（艮）吉。10行
10. ䷌ 泰（大）蓄（畜），利貞。不家食，吉。利涉大川。初九，有厲，利已。九二，車說復（輾）。九三，良馬逐，利根（艱）貞。日闌（閑）車〔衛〕，利有攸往。六四，童牛之鞠（牯），元吉。六五，哭（吠）豨（豕）之牙，吉。尚（上）九，何天之瞿（衢），亨。11行
11. ䷖ 剥，不利有攸往。初六，剥臧（牀）以足，義（蔑）貞，兇。六二，剥臧（牀）以辨（辨），義（蔑）貞，兇。六三，剥无咎。六四，剥臧（牀）以膚，兇。六五，貫魚，食（以）宮人寵（寵），无不利。尚（上）九，石（碩）果不食，君子得車，小人剥蘆（廬）。12行
12. ䷏ 損，有復（孚）。元吉，無（无）咎。可貞，〔利〕有攸往。禽（曷）之用，二巧（簋）可用芳（享）。初九，已事端（遺）往，无咎，酌損之。九二，利貞，正（征）兇。弗損，益之。六三，三人行則損一人，一人行則得其友。六四，損其疾，寧（使）端（遺）有喜，无咎。六五，益之，十備（朋）之龜弗克 13行
13. ䷃ 回（違），元吉。尚（上）九，弗損，益之，无〔咎〕，貞吉，有攸往。得僕无家。14行
14. ䷄ 〔蒙，亨。匪我〕求童蒙，童蒙求我。初筮吉，再參（三）攢（瀆），攢（瀆）即（則）不吉。利貞。初六，廢（發）蒙，利用刑人，用說桎梏，已（以）往闕（吝）。九二，袍（包）蒙吉，入（納）婦吉，子克家。六三，勿用取〔女，見金〕夫，不有咎（躬），无攸利。〔六四，困〕蒙，闕（吝）。六五，童蒙，〔吉。上九，擊蒙，15行不利為寇〕，利所寇。16行
15. ䷋ 〔蒙（賁），亨，小利〕有攸往。〔初九，蒙（賁）其趾〕，舍車而徒。六二，蒙（賁）其〔須〕。九三，蒙（賁）茹（如）濡茹（如），永貞吉。六四，蒙（賁）茹（如）蕃（幡）茹（如），白馬翰（翰）茹（如），非寇閩（婚）詬（媾）。六五，蒙（賁）于〔丘園，束〕白（帛）斐斐，闕（吝），終〔吉。上九，白賁，无〕咎。17行
16. ䷗ 〔頤，貞吉。觀頤，自求〕口實。初九，舍而（爾）靈龜，〔觀〕我頤（朵）頤，凶。六二，日頤頤，拂（拂）經，于北（丘）頤。正（征）凶。六三，拂（拂）頤，貞凶。十年勿用，无攸利。六四，頤頤，吉。虎視沈（眈）沈（眈），其容（欲）笛（逐）笛（逐），无咎。六〔五，拂經〕，居貞，吉。〔不可涉大〕川。18行
17. ䷗ 〔上九，由頤，厲吉，利〕涉大川。19行
18. ䷗ 箇（蠱），〔元〕吉，亨。利涉大川。先甲三日，後甲三日。初六，幹父之箇（蠱），

- 有子巧(考),无咎,属终吉。〔九二〕,鞅母之箇(疊),不可貞。九三,鞅父之箇(疊),少(小)有悔,无大咎。六四,浴(裕)父之箇(疊),往見闕(吝)。六五,鞅父之箇(疊),用輿(譽)。尚(上)九,不事王侯,高尚其德,兇。20行
17. ䷛ 習鞅(坎),有復(孚),輿(維)心,亨,行有尚。初六,習鞅(坎),人(人)鞅(坎)闕(宮),凶。九二,鞅(坎)有說(險),求少(小)得。六三,來之鞅(坎)鞅(坎),險(險)且說(枕)。人(人)〔于〕鞅(坎)闕(宮),〔勿用〕。六四,莫(樽)酒,巧(簋)詠(貳),用缶,人(人)葑(約)自臚,終无咎。九五,鞅(坎)不盈,塹(堤)既平,无咎。尚(上)六,系(係)用諱(微)纏(纏),親(真)之于纏(囊)勒(棘),三歲弗得,兇。21行
18. ䷄ 濡(需),有復(孚),光亨,貞吉。利涉大川。初九,濡(需)于羸(郊),利用恆,无咎。九二,濡(需)于沙,少(小)有言,冬(終)吉。〔九〕三,濡(需)于泥,致寇至。六四,濡(需)于血,出自穴。六(九)五,濡(需)于酒食,貞吉。尚(上)六,人(人)于穴,有不楚(速)客三人來,敬之,終吉。22行
19. ䷇ 比,吉。原筮,元永貞,无咎。不寧方來,後夫兇。初六,有復(孚),比之,无咎。有復(孚)盈缶,冬(終)來或(有)池(它),吉。六二,比之〔自内〕,貞吉。六三,比之非人。六四,外比之,貞吉。九五,顯比。王用三驅,失前禽,邑人不戒(誠),吉。尚(上)六,比无首,兇。23行
20. ䷋ 蹇(蹇),利西南,不利東北。利見大人。貞吉。初六,往蹇(蹇)來與(譽)。六二,王僕蹇(蹇)蹇(蹇),非〔今〕之故。〔九三,往蹇來反。六四〕,往蹇(蹇)來連。九五,大蹇(蹇)尙(朋)來。尚(上)六,往蹇(蹇)來石(碩),吉,利見大人。24行
21. ䷻ 節,亨。枯(苦)節,不可貞。初九,不出戶牖,无咎。九二,不出門廷,凶。六三,不節若,則〔嗟若,无〕咎。六四,〔安節,亨。九五,甘節〕,吉,往得尚。尚(上)六,枯(苦)節,貞凶。悔亡。25行
22. ䷾ 既濟,亨。小利貞。初吉,冬(終)乳(亂)。初六(九),挹(曳)其綸(輪),濡其尾,无咎。六二,婦亡(喪)其發(菲),勿遂(逐),七日得。〔九三〕,高宗伐鬼方,三年克之,小人勿用。六四,濡有衣茹(袽),冬(終)日戒。九五,東鄰殺牛以祭,不若西鄰之濯(滌)祭,實受其福,吉。尚(上)六,濡其首,厲。26行
23. ䷌ 屯,元亨。利貞。勿用有攸往。利建(建)侯。初九,牟(磐)遠(桓),利居貞,利建侯。六二,屯如壇(壇)如,乘馬煩(班)如,非寇閩(婚)厚(媾)。〔女〕子貞不字,十年乃字。六三,即鹿毋(无)華(虞),唯人(人)于林中,君子幾不如舍,往罍(吝)。27行
- 六四,乘馬〔班〕如,求閩(婚)厚(媾),往吉,无不利。九五,屯其膏,小貞吉,大貞凶。尚(上)六,乘馬煩(班)如,汲(泣)血連(連)如。28行
24. ䷯ 井,莝(改)邑不莝(改)井,无亡(喪)无得。往來井井,駘(汽)至亦未汲井,羸(羸)其刑井(瓶),凶。初六,井泥不食,舊井无禽。九二,井渫(谷)射付(鯀),唯敝句。九三,井甃(深)不食,爲我心蹇(惻),可用汲,王明並受其福。六四,井渫(甃),无咎。九五,井戾(冽)寒冽(泉),食。尚(上)六,井收,勿幕,有復(孚),元吉。30行
25. ䷅ 辰(震),亨。辰(震)來朔(駮)朔(駮),笑言亞(啞)亞(啞),辰(震)敬(驚)百里,不亡(喪)比(匕)觴(鬯)。初九,辰(震)來朔(駮)朔(駮),後笑〔言〕

- 啞啞，吉。六二，辰（震）來厲，意（億）亡（喪）貝，齋（躋）于九陵，勿遂（逐）七日得。六三，辰（震）疏（蘇）疏（蘇），辰（震）行無（无）省（省）。九四，辰（震）遂泥。六五，辰（震）往來厲，意（億）无亡（喪），有³¹行
- 事。尚（上）六，辰（震）昔（索）昔（索），視懼（嬰）懼（嬰），正（征）凶。辰（震）不于其躬（躬），于其鄰，往无咎。閩（婚）詬（媾）有言。³²行
26. 三三 泰（大）壯，利貞。初九，壯于止（趾），正（征）凶，有復（孚）。九二，貞吉。九三，小人用壯，君子用亡（罔），貞厲。羝羊觸藩，羸其角。九四，貞吉，悔亡。藩（藩）決（決）不羸，壯于泰（大）車之輻（輻）。六五，亡（喪）羊于易，无悔。尚（上）六，羝羊觸藩，不能退，不能遂，无攸利，根（艱）則吉。³³行
27. 三三三 餘（豫），利建侯，行師。初六，鳴餘（豫），凶。六二，疥（介）于石，不終日，貞吉。六三，杆（肝）餘（豫），悔。遲有悔。九四，允（允）餘（豫），大有得，勿疑，備（朋）甲（盍）讒（讒）、五，貞疾，恆不死。尚（上）六，冥餘（豫）成，或（有）論（論），无咎。³⁴行
28. 三三三 少（小）過，亨，利貞。可小事，不可大事。翡（飛）鳥遺之音，不宜上，宜下。泰（大）吉。初六，翡（飛）鳥以凶。六二，過其祖，愚（遇）其比（妣），不及其君，愚（遇）其僕，无咎。九三，弗過仿（防）之，從或臧（戕）之，凶。九四，无咎，弗過愚（遇）之，往厲³⁵行
- 必革（戒），勿用永貞。六五，密雲不雨，自我西茭（郊），公射取皮（彼）在穴。尚（上）六，弗愚（遇）過之，翡（飛）鳥羅（離）之，凶。是謂茲（災）省（省）。³⁶行
29. 三三三〈三〉 歸妹，正（征）凶，无攸利。初九，歸妹以弟（娣），跛能利（履），正（征）吉。九二，眇能視，利幽人貞。六三，歸妹以孀（須），〔反〕歸以莒（娣）。六四，歸妹衍（愆）期，遲歸有時。六五，帝乙歸妹，其君之袂不若其羸（娣）之快（袂）良。日月既（幾）³⁷行
- 聖，吉。尚（上）六，女承筐无實，士刲羊无血，无攸利。³⁸行
30. 三三三〈三〉 解，利西南。无所往，其來復吉。有攸往，宿（夙）吉。初六，无咎。九二，田獲三狐，得〔黃矢，貞吉。六三，負〕且乘，致寇至，貞闕（吝）。九四，解其拇（拇），備（朋）至此復（孚）。六五，君子唯有解，吉。有復（孚）于小³⁹行
- 人。尚（上）六，公用射隼（隼）于高墉（墉）之上，獲之，无不利。⁴⁰行
31. 三三三 豐，亨，王假（假）之，勿憂，宜日中。初九，禺（遇）其肥（配）主，唯（雖）旬，无咎，往有尚。六二，豐其剖（蔀），日中見斗，往得疑〔疾〕，有復（孚），洊（發）若。九三，豐其蔀（沛），日中見沫（沫），折其右弓（肱），无咎。九四，豐其剖（蔀），日中見斗，禺（遇）其夷主，吉。六⁴¹行
- 五，來章有慶譽（譽），吉。尚（上）六，豐其屋，剖（蔀）其家，闔（闔）其戶，哭（闕）其无人，三歲不遂，兇。⁴²行
32. 三三三 恆，亨，无咎，利貞。利有攸往。初六，叇（浚）恆，貞凶，无攸利。九二，悔亡。九三，不恆其德，或承之羞，貞闕（吝）。九四，田无禽。六五，恆其德，貞婦人〔吉〕，夫子凶。尚（上）六，叇（振）恆，兇。⁴³行
33. 三三三 川（坤），元亨，利牝馬之貞。君子有攸往，先迷，後得主，利。西南得朋，東北亡（喪）朋，安貞吉。初六，棖（履）霜，堅冰至。六二，直方大，不習，无不利。六

- 三，合（含）章可貞，或從王事，无〔成〕，有終。〔六四，括囊，44行
无咎无譽〕。六五，黃裳（裳）元吉。尚（上）六，龍戰于野，其血玄黃。週（用）
六，利永貞。45行
34. 〔三三〕 〔泰，小往大來，吉亨。初九〕，發（拔）茅茹，以其胃（囊），〔貞〕吉。九二，苞
（包）矣（荒），用馮河，不遐（遐）遺弗忘，得尚于中行。九三，无平不波（陂），
无往不復，根（艱）〔貞，无咎。勿恤〕其復（孚），于食〔有福。六四，翩翩〕，不
富以〔其鄰，不戒以46行
孚。六五〕，帝乙歸妹，以齒（祉），〔元吉〕。尚（上）六，城復于隍，□〔勿〕用師。自
邑告命，貞闕（吝）。47行
35. 三三 〔謙（謙），亨，君〕子有終。初六，謙（謙）謙（謙）君子，用涉大川，吉。六二，鳴
謙（謙），貞吉。九三，勞謙（謙）君子有終，吉。六四，无不利臨（揭）謙（謙）。六
五，不富以其鄰，〔利用侵伐，无〕不利。尚（上）六，鳴〔謙，利用行師，征邑
國。〕48行
36. 三三 〔林（臨），元亨〕，利貞，至于八月有〔凶〕。初九，禁（咸）林（臨），貞吉。九二，禁（咸）
林（臨），吉，无不利。六三，甘林（臨），无攸利，既憂之，无咎。六四，至林（臨），
无咎。〔六〕五，知林（臨），大〔君之宜，吉。上六〕，敦林（臨），吉，无咎。49行
37. 三三 〔師，貞，丈〕人吉，无咎。初六，師出以律，不（否）臧兇。九二，在師中吉，无
咎。王三湯（錫）命。六三，師或與（輿）屍（尸），兇。六四，師左次，无咎。六
五，田有禽，利執言，无咎。長子率師，弟子與屍（尸），貞凶。尚（上）六，大人
君有命，放國承家，小人勿〔用〕。50行
38. 三三 明夷，利根（艱）貞。初九，明夷于翼（飛），垂其左翼。君子于行，三日不食。有
攸往，主人有言。六二，明夷，夷于左股，用拯（拯）馬牀（壯），吉。九三，明夷，
夷于南守（狩），得其大首，不可疾。貞。六四，明夷，夷于左腹，獲明夷之心，于出51行
門廷。六五，箕子之明夷，利貞。尚（上）六，不明晦（晦），初登于天，後人（人）于地。52行
39. 三三 復，亨。出人（人）无疾，棚（朋）來无咎。反復其道，七日來復。利有攸往。初
九，不遠復，无提（祗）悔，元吉。六二，休復，〔吉〕。六三，編（頻）復，厲，无
咎。六四，中行獨復。六五，敦復，无悔。尚（上）六，迷復，兇。有茲（災）省
（眚），用行師，終有53行
大敗。以其國君，凶。至十年弗克正（征）。54行
40. 三三 登（升），元亨。利見大人，勿血（恤）。南正（征），吉。初六，允登（升），大吉。九
二，復（孚）乃利用濯（禴），无咎。〔九三〕，登（升）虛邑。六四，〔王用亨于岐
山。吉〕，无咎。六五，貞吉，登（升）階。尚（上）六，冥登（升），利于不息之貞。55行
41. 三三 奪（兑）亨，小利貞。初九，休奪（兑）吉。九二，辨（孚）吉，悔亡。九（六）三，
來奪（兑），兇。九四，章（商）奪（兑）未寧，〔介〕疾有喜。九〔五，孚〕于〔剥，
有厲。〕尚（上）六，景奪（兑）。56行
42. 三三 夬，陽（揚）于王廷。復（孚）號有厲。告自邑，不利師（即）戎。利有攸往。初
九，牀（壯）于前止（趾），往不勝，爲咎。九二，傷（惕）號，莠（莫）夜有戎，勿
血（恤）。〔九〕三，牀（壯）于頰（頰），有凶。君子缺（夬）缺（夬）獨行，愚
（遇）雨如濡。有溫（愠），无咎。九四，脈（臀）无膚，其行57行

- 鄭(次)胥(且),牽羊悔亡,聞言不信。九五,莧(陸)缺(夬)缺(夬),中行,无咎。尚(上)六,无號,冬(終)有兇。58行
43. ䷗ 卒(萃),王假(假)于(有)廟,利見大人,亨,利貞。用大生(牲),吉。利有攸往。初六,有復(孚)不終,乃乳(亂)乃卒(萃),若其號。一屋(握)于(爲)笑,勿血(恤),往无咎。六二,引吉,无咎。復(孚)乃利用濯(淪)。六三,卒(萃)若嗟(嗟)若,无攸利。往无咎,少(小)闕(吝)。九四,大59行
吉,无咎。九五,卒(萃)有立(位),无咎,非復(孚)。元永貞,悔亡。尚(上)六,棗(齋)欸(咨)涕洟(洩),无咎。60行
44. ䷗ 欽(咸),亨,利貞。取女吉。初六,欽(咸)其拇(拇)。六二,欽(咸)其脛(腓),凶。居吉。九三,欽(咸)其脛(股),執其隨,闕(吝)。九四,貞吉,悔亡。童(懂)童(懂)往來,備(朋)從靈(爾)思。九五,欽(咸)其股(脛),无悔。尚(上)六,欽(咸)其股(輔)頰(頰)舌。61行
45. ䷋ 困,亨。貞大人吉,无咎。有言不信。初六,辰(臀)困于株木,入于窞(幽)浴(谷),三歲不績(覲),凶。九二,困于酒食,綵(朱)發(紱)方來,利用芳(享)祀。正(征)凶,无咎。六三,困于石,號(擗)于疾(羨)莉(藜),入于其宮,不見其妻,凶。九四,來徐,困于62行
〔金車〕。闕(吝),有終。九五,貳(輓)掾(臈),困于赤發(紱),乃徐有說。利用芳(享)祀。尚(上)六,困于褐(葛)纆(葛),于貳(輓)掾(臈),曰悔夷有悔,貞(征)吉。63行
46. ䷰ 〔勒(革),巳日乃復(孚)。元亨,利貞,悔亡。初九,共(柔)用黃牛之勒(革)。六二,〔巳日〕乃勒(革)之,正(征)吉,〔无咎。九三,征凶〕,貞〔厲。革〕言三〔就,有〕復(孚)。九四,悔〔亡〕。有復(孚)菑(改)命,吉。九五,大人虎便(變),未占有復(孚)。尚(上)六,君子豹便(變),小人勒(革)64行
〔面,征凶。〕居,貞吉。65行
47. ䷐ 隋(隨),元亨,利貞,无咎。初九,官或(有)論(淪),貞吉,出門交有功。六二,係小子,失丈夫。六三,係丈夫,失小子,隋(隨)有求,得。利居貞。九四,隋(隨)有獲,貞凶。有復(孚)在道,已(以)明,何咎。九五,復(孚)于嘉,吉。尚(上)九(六),拘(拘)係之,乃從66行
羈(維)之,王用芳(享)于西山。67行
48. ䷊ 泰(大)過,棟(隆),利有攸往。亨。初六,籍(藉)用白茅,无咎。九二,楛(枯)楊生萋(稊),老夫得其女妻,无不利。九三,棟(隆),凶。九四,棟(隆),吉。有它,闕(吝)。六(九)五,楛(枯)楊生華,老婦得其士夫,无咎无譽。尚(上)九(六),過涉滅頂(頂),凶,无咎。68行
49. ䷉ 羅(離),利貞,亨。畜牝牛,吉。初九,禮(履)昔(錯)然,敬之,无咎。六二,黃羅(離),元吉。九三,日(昊)之羅(離),不鼓埗(缶)而歌,即(則)大筮(耋)之嗟(嗟),凶。九四,出(突)如來如,紛(焚)如,死如,棄如。六五,出涕沱若,□(嗟)若,吉。尚(上)九,王出正(征),有嘉折首,獲不載,无咎。69行
50. ䷊ 大有,元亨。初九,无交(害),非咎,根(艱)則无咎。九二,泰(大)車以載,有攸往,无咎。九三,公用芳(享)于天子,小人弗克。九四,〔匪其〕彭,无咎。

- 六五，闕（厥）復（孚）交如，委（威）如，終吉。尚（上）九，自天右（祐）之，吉，无不利。70行
51. ䷗ 潛（晉），康侯用錫（錫）馬蕃庶，晝日三接（接）。初九（六），潛（晉）如淩（摧）如，貞吉。悔亡，復（孚）浴（裕），无咎。六二，潛（晉）如〔愁〕如，貞吉，受〔茲介福，于〕其王母。六三，衆允，悔亡。九四，潛（晉）如笑（黜）鼠，貞厲。六五，悔亡，矢得勿血（恤），71行
往吉，无不利。尚（上）九，潛（晉）其角，唯用伐邑，厲吉，无咎，貞闕（吝）。72行
52. ䷗ 旅，少（小）亨。旅，貞吉。初六，旅瑣瑣，此（斯）其所，取火。六二，旅既（即）次，壞（懷）其茨（資），得童剝（僕），貞。九三，〔旅焚其次，喪其童僕，貞厲。九四，旅于處，得〕其潛（資）斧，〔我〕心不快。六五，射雉，一矢亡，冬（終）以擧（譽）命。尚（上）九，烏焚（焚）其巢，旅人先笑後號（號）桃（咷），亡（喪）73行
牛于易，兇。74行
53. ䷗ 乖（睽），小事吉。初九，悔亡。亡（喪）馬勿逐（逐），自復。見亞（惡）人，无咎。九二无咎。九二，愚（遇）主于巷，无咎。六三，見車恧，其牛蹏，其〔人天且劓〕。无初，有終。九四，乖（睽）菰（孤），愚（遇）元夫，交復（孚），厲无咎。六五，悔亡。登宗筮（噬）膚，往何咎。尚（上）九，乖（睽）菰（孤），見豸（豕）負75行
塗，載鬼一車。先張之弧（弧），後說之壺（弧），非寇，闕（婚）厚（媾）。往愚（遇）兩即（則）吉。76行
54. ䷗ 未濟，亨。小狐氣（汔）涉，濡其尾，无攸利。初六，濡其尾，闕（吝）。九二，拖（曳）其輪（輪），貞。六三，未濟，正（征）凶。利涉大川。九四，貞吉，悔亡。〔震用伐鬼〕方，三年有商（賞）于大國。〔六〕五，貞吉，悔亡，君子之光。有復（孚），吉。尚（上）九，有復（孚），于飲酒，无咎。濡其77行
首，有復（孚），失是。78行
55. ䷗ 〔噬嗑，亨〕，利用獄。初九，句（屨）〔校滅〕止（趾），无咎。六二，筮（噬）膚滅鼻，无咎。六三，筮（噬）腊肉，愚（遇）毒，少（小）闕（吝），无咎。九四，筮（噬）乾豷（肺），得金矢，根（艱）貞吉。六五，筮（噬）乾肉，愚（遇）毒，貞厲，无咎。尚（上）九，荷（何）校滅耳，兇。79行
56. ䷗ 〔鼎，元吉，亨〕。初六，鼎填（顛）止（趾），利〔出〕不（否），得妾以其子，无咎。九二，鼎有實，我戕（仇）有疾，不我能節（即），吉。九三，鼎耳勑（革），其行塞，雉膏不食，方雨〔虧悔，終吉。九四，鼎折足〕，復（覆）公餗（餗），其刑（形）屋（渥），□。六五，鼎黃〔耳金鉉，利貞。上九，鼎80行
玉鉉，大吉，〕无不利。81行
57. ䷗ 〔筮（巽），小〕亨。利有攸往，利見大〔人〕。初六，進內（退），利武人之貞。九二，筮（巽）在牀下，用使（史）巫，忿（紛）若，吉，无咎。九三，編（頻）筮（巽），闕（吝）。六四，悔亡，田獲三品。九五，貞吉，悔亡，无不利，無〔初〕有終。先庚三〔日〕，後庚三日，吉。尚（上）九，筮（巽）在牀下，82行
亡（喪）其潛（資）斧，貞凶。83行
58. ䷗ 少（小）菽（畜），亨。密雲不雨，自我西茭（郊）。初九，復自道，何其咎，吉。九二，堅（牽）復，吉。九三，車說纆（轅），夫妻反目。六四，有復（孚），血去湯（惕）

- 〔出〕，无咎。九五，有復（孚）豈（擊）如，富以其鄰。尚（上）九，既雨既處，尚得（德）載，女貞厲。月幾聖，君子正（征），兇。84行
59. ䷋ 觀，盥而不薦（薦），有復□若。初六，童觀，小人无咎，君子闕（吝）。六二，覯（闕）觀，利女貞。六三，觀我生，進退。六四，觀國之光，〔利〕用賓于王。九五，觀我生，君子无咎。尚（上）九，觀其生，君子无咎。85行
60. ䷛ 漸，女歸吉，利貞。初六，鴻（鴻）漸于淵，小子厲（厲），有言，无咎。六二，鴻（鴻）漸于坂（磬），酒食衍（衍）衍（衍），吉。九三，鴻（鴻）漸于陸，〔夫征不〕復，婦繩（孕）不□，凶。利所寇。六四，鴻（鴻）漸于木，或直其寇，載，无咎。九五，鴻（鴻）漸于陸，婦三歲不⁸⁶行
61. ䷋ 繩（孕），終莫之勝，吉。尚（上）九，鴻（鴻）漸于陸，其羽可用爲儀（儀），吉。⁸⁷行
- 中復（孚），豚魚吉。和〈利〉涉大川。利貞。初九，杆（虞）吉，有它不寧。九二，鳴鶴在陰，其子和之。〔我有好爵，吾與爾〕羸（靡）〔之。六三，得敵，〕或鼓或皮（罷），或汲（泣）或歌。六四，月既（幾）聖，馬必亡，无咎。九五，有復（孚）論（擊）如，无咎。尚（上）九，⁸⁸行
62. ䷋ 騶（輪）音登于天，貞凶。⁸⁹行
- 渙，亨，王假（假）于（有）廟。利涉大川，利貞。初六，撻（拯）馬，吉。悔亡。九二，渙賁（奔）其階（机），悔亡。六三，渙其鯨（躬），无咎。九〈六〉四，渙其群，元吉。渙〔有丘，匪〕娣（夷）所思。九五，渙其肝大號。渙王居，无咎。尚（上）九，渙其血去，湯（遂）出。⁹⁰行
63. ䷋ 家人，利女貞。初九，門有家，悔亡。六二，无攸遂，在中貴（饋），貞吉。九三，家人夔（嗃）夔（嗃），悔厲吉。婦子裒（嘻）裒（嘻），終闕（吝）。六四，富家，大吉。九五，王假（假）有家，勿血（恤），往吉。尚（上）九，有復（孚），委（威）如，終吉。⁹¹行
64. ䷇ 益，利用攸往。利涉大川。初九，利用爲大作，元吉，无咎。九〈六〉二，或益之十備（朋）之龜，弗亨〈克〉回（違），永貞吉。王用芳（享）于帝，吉。六三，益之，用工事，无咎。有復（孚）中行，告公用闕（圭）。六四，中行告公從，利用爲⁹²行
- 家遷國。九五，有復（孚）惠心，勿問，元吉。有復（孚）惠我德。尚（上）九，莫益之。或擊之，立心勿恆，兇。⁹³行

BIBLIOGRAPHY

- Ågren, Hans. "The Conceptual History of Psychiatric Terms in Traditional Chinese Medicine," in Li Guohao et al., eds., Explorations in the History of Science and Technology in China, pp. 573-581. Shanghai: Shanghai Guji Chubanshe, 1982.
- Akatsuka Kiyoshi 赤塚忠 · Ekikyō 易經 . Tokyo: Meitoku Shuppansha, 1974.
- _____. "Lü shuang jian bing zhi' no kaishaku—ka • kō ji kōsei kaimei no kokoromi: 「履霜堅冰至」の解釋 — 卦・爻辭成解明の試み , in Uno Seiichi 宇野精 — et al., eds., Suzuki Hakushi koki kinen Tōyōgaku ronshō 鈴木博士古稀記念東洋學論叢 (Studies of Oriental Culture: a collection of articles in commemoration of the 70th birthday of Dr. Yoshihiro Suzuki), pp. 9-28. Tokyo: Meitoku Shuppansha, 1972.
- Allan, Sarah. "Sons of suns: myth and totemism in early China," Bulletin of the School of Oriental and African Studies, 44(1981), 290-326.
- Allen, Richard Hinkley. Star Names: Their Lore and Meaning. New York: Dover reprint, 1963. Original title Star-names and their Meanings, G.E. Stechert, 1899.
- Arlotto, Anthony. "Old Turkic Oracle Bones," Monumenta Serica, 29(1970-71), 685-696.
- Bai Shouyi 白壽彝 , gen. ed. An Outline History of China. Beijing: Foreign Languages Press, 1982. (Translation of Zhongguo tongshi gangyao 中国通史纲要 . Shanghai: Shanghai Renmin Chubanshe, 1980.)
- _____. "Zhouyi benyi kao" 周易本義考 , Shixue jikan 史學集刊 , 1(April 1936).

- Barde, René. "Recherches sur les Origines Arithmétiques du Yi-king,"
Archives internationales d'Histoire des Sciences, 5(1952), 234-281.
- Bascom, William. Ifa Divination. Bloomington: Indiana University Press, 1969.
- Bauer, Wolfgang. China and the Search for Happiness. New York: Seabury Press, 1976. English translation of China und die Hoffnung auf Glück, München, 1971.
- Bencao Bencao gangmu 本草綱目 . Compiled by Li Shizhen 李時珍 (1518-1593). First pub. 1596. Beijing: Renmin Weisheng Chubanshe, 1975-1981. 4 vols. Based on 1603 ed.
- Benedict, Paul. Sino-Tibetan: A Conspectus. Cambridge: Cambridge University Press, 1972.
- Berlin, Brent and Paul Kay. Basic Color Terms. Berkeley: University of California Press, 1969.
- Bernal, Ignacio. The Olmec World. Berkeley: University of California Press, 1969. Translation by Doris Heyden and Fernando Horcasitas of El Mundo Olmeca, Mexico City, 1968.
- Blofeld, John. I Ching: The Book of Change. New York: Dutton, 1968.
- Bodde, Derk. Festivals in Classical China. Princeton: Princeton University Press, 1975.
- Boodberg, Peter. "The Semasiology of some Primary Confucian Concepts,"
Philosophy East and West, 2(1953), 317-332.
 _____ "Some Proleptical Remarks on the Evolution of Archaic Chinese,"
Harvard Journal of Asiatic Studies, 2(1937), 329-372. Reprinted in Alvin P. Cohen, ed., Selected Works of Peter A. Boodberg, pp. 363-406. Berkeley: University of California Press, 1979.
- Bottéro, Jean. "Symptômes, signes, écritures en Mésopotamie ancienne," in J. P. Vernant, ed., Divination et Rationalité, pp. 70-197. Paris: Editions du Seuil, 1974.

- Cao Sheng 曹昇 . Zhouyi xinjie 周易新解 . Taibei, 1956.
- Chang, Cheng-lang. See Zhang Zhenglang.
- Chang, Kun. "A Grammatical Sketch of Late Archaic Chinese," JAOS, 81(1961), 299-308.
- Chang, Kwang-chih (Zhang Guangzhi) 張光直 . "Tan Wang Hai yu Yi Yin de ji ri bing zai lun Yin Shang wang zhi" 談王亥與伊尹的祭日並再論殷商王制 (A Note on the Days of Sacrifice to Wang Hai and I Yin). Zhongyang Yanjiuyuan Minzuxue Yanjiusuo jikan 中央研究院民族學研究所集刊 (Bulletin of the Institute of Ethnology, Academia Sinica), 35(1973), 111-127.
- _____. Shang Civilization. New Haven: Yale University Press, 1980.
- _____. "T'ien kan: a key to the history of the Shang," in David T. Roy and Tsuen-hsuei Tsien, eds., Ancient China: Studies in Early Civilization, pp. 13-42. Hong Kong: Chinese University Press, 1978.
- _____. "Towns and Cities in Ancient China," in his Early Chinese Civilization: Anthropological Perspectives, pp. 61-71. Cambridge, Mass.: Harvard University Press, 1976.
- Chen Daosheng 陳道生 . "Jiekai Yi shu `jiu, liu' de mimi" 解開易數「九六」的祕密 , Nu Shi Zhuan xuebao 女師專學報 (Taibei), 2.8(1972), 203-215.
- Chen Duyuan 陳蠹園 . "Junzi zhong ri qian-qian xi ti ruo li wu jiu' shi yi" 君子終日乾乾夕惕若厲无咎釋義 , Xuehai 學海 (Nanjing), 2.1(1945), 1-2.
- Chen Jinsheng 陳金生 . "Zhouyi yu Zhongguo zhexue" 周易與中國哲學 , Wenshi 文史 (Beijing: Zhonghua Shuju), 14(July 1982), 303-339.
- Chen Mengjia 陳夢家 . "Duandai" "Xi Zhou tongqi duandai" 西周銅器斷代 , KGXB, in 6 parts: (1) 1955.9, 137-175; (2) 1955.10,

69-142; (3) 1956.1, 65-114; (4) 1956.2, 85-94; (5) 1956.3, 105-127; (6) 1956.4, 85-122.

____ "Gu wenzi zhong zhi Shang Zhou jisi" 古文字中之商周祭祀 , Yanjing xuebao 燕京學報 (Yenching Journal of Chinese Studies), 19(1936), 91-155.

____ "Guo Moruo Zhouyi de goucheng shidai shu hou" 郭沫若周易的構成時代書後 , in Guo Moruo, Zhouyi de goucheng shidai, pp. 57-78. Dated April 17, 1936.

____ Zongshu Yinxu buci zongshu 殷虛卜辭綜述 . Beijing: Kexue Chubanshe, 1956.

Chen, Shih-chuan (Cheng Shiquan) 程石泉 . "How to Form a Hexagram and Consult the I-ching," JAOS, 92(1972), 237-249.

____ "Zhouyi cheng gua ji Chunqiu shifa" 周易成卦及春秋筮法, Kong Meng xuebao 孔孟學報 , 29.4(1975), 27-59.

Chen, Shih-hsiang. "The Shih-ching: Its Generic Significance in Chinese Literary History and Poetics," BIHP, 39.1(1969), 371-413.

Chen, T. S. and J. K. Shryock. "Chinese relationship terms," American Anthropologist, 34(1932), 623-669.

Chen Zungui 陳遵妣 . Zhongguo tianwenxue shi 中國天文学史 . Shanghai: Shanghai Renmin Chubanshe, Vol. 1, 1980; Vol. 2, 1982; Vol. 3, forthcoming.

Chiang, Ping. "When the Gods Return to the Village," Free China Review, 34.4(April 1984), 23-36. Trans. Huang Yu-mei.

Chou, Hung-hsiang. "Fu-X Ladies of the Shang Dynasty," Monumenta Serica, 29(1970-71), 346-390.

Chow, Tse-tsung. "The childbirth myth and ancient Chinese medicine: a study of aspects of the wu tradition," in David Roy and Tsuen-hsuei Tsien, eds., Ancient China: Studies in Early Civilization, pp. 43-89. Hong Kong:

Chinese University Press, 1978.

Chuci buzhu 楚辭補注. Ed. Hong Xingzu 洪興祖. Hong Kong: Zhonghua Shuju, 1963. (Reprint of SBBY ed.)

Cihai 辭海. One vol. ed. Shanghai: Zhonghua Shuju, 1947.

Coe, Michael D. The Maya. New York: Praeger, 1966.

Colby, Benjamin N., and Lore M. Colby. The Daykeeper: The Life and Discourse of an Ixil Diviner. Cambridge, Mass.: Harvard University Press, 1981.

Conrady, August. "Yih-king-Studien," Asia Major, 7(1931), 409-468.

Cooper, Eugene. "Ten-Section Systems, Omaha Kinship, and Dispersed Alliance Among the Ancient Chinese," Current Anthropology, 24.3(June 1983), 327-341.

Creel, Herrlee G. The Birth of China. New York: Ungar, 1937.

_____. The Origins of Statecraft in China. Vol. I, The Western Chou Empire. Chicago: University of Chicago Press, 1970.

_____. Studies in Early Chinese Culture. First Series (American Council of Learned Societies Studies in Chinese and Related Civilizations, No. 3), Baltimore, 1938.

Cullen, Christopher. "Some Further Points on the Shih," Early China, 6(1980-81), 31-46.

Dai Junren 戴君仁. "Bushì zhī Yì yú yìlì zhī Yì" 卜筮之易與義理之易, Shumu jikan 書目季刊, 6.2(December 1971), 3-9.

_____. Tan Yi. Taipei: Taiwan Kaiming Shudian, 1961.

Demieville, Paul. Review of Julian (Iulian) K. Shchutskii, Kitaiskaja klassicheskaja "Kniga Peremen", T'oung Pao, 50(1963), 266-278.

Dillon, H. Assyro-Babylonian Liver-Divination. Rome: Pontificio Istituto Biblico, 1932. (Übersicht über die Keilschrift-literatur, Heft 2.)

Dobson, W. A. C. H. A Dictionary of the Chinese Particles. Toronto:

University of Toronto Press, 1974.

_____ EAC Early Archaic Chinese. Toronto: University of Toronto Press, 1962.

_____ Songs The Language of the Book of Songs. Toronto: The University of Toronto Press, 1968.

Dong Zuobin 董作賓 . "Lun Shang ren yi shi ri wei ming" 論商人以十日為名, Dalu zazhi 大陸雜誌, 2.3(1951), 6-10.

Doré, Henri. Researches into Chinese Superstitions. Shanghai: T'usewei Printing Press, 1914-1929. Translation by M. Kennelly of Recherches sur les Superstitions en Chine, 14 vols. Shanghai: T'usewei Printing Press, 1914-1929.

Du Fengfu 杜奉符 . "Zhouyi bushi" 周易補釋, Huawen yuekan 華文月刊, 1.4(1942), 35-40; 2.1(1943), 31-34; 2.4,5(1943), 19-22.

Du Heng 杜衍. See Guo Moruo.

Du Shiran 杜石然 et al., eds. Zhongguo kexue jishu shigao 中國科學技術史稿 . Vol. 1, Beijing, 1982.

Duan Yucai 杜玉裁 . Shuowen jiezi zhu 說文解字注 . Preface dated 1808. Reprinted Taipei: Bailing 百齡 Chubanshe, 1969.

Dubs, Homer H. "Did Confucius Study the Book of Changes?", T'oung Pao, 24(1927), 82-90.

Eberhard, Wolfram. A History of China. 4th ed., rev. and enlarged. Berkeley: University of California Press, 1977.

_____ The Local Cultures of East and South China. Leiden: E. J. Brill, 1968. Translation by Alide Eberhard of Vol. 2 of Lokalkulturen im alten China.

_____ Lokalkulturen im alten China. Vol. 1 (Supplement to T'oung Pao, Vol. 37), Leiden: E. J. Brill, 1942; Vol. 2 (Monograph Vol. 3 of Monumenta Serica), Peiping (Beijing), 1943.

- Edkins, Joseph. "The Yi king and its Appendices," China Review, 14(1885-86), 305-322.
- _____ "The Yi king of the Chinese, as a Book of Divination and Philosophy," Journal of the Royal Asiatic Society (n.s.), 16(1884), 360-380.
- _____ "The Yi king, with Notes on the 64 Kwa," China Review, 12(1883-84), 77-88, 412-432.
- Eitel, E. J. "Chinese Philosophy Before Confucius," China Review, 7(1878-79), 388-392.
- Erya 爾雅. Harvard-Yenching Institute Sinological Index Series edition.
- Erya yinde 爾雅引得 (Supplement No. 18). Reprinted Taipei, 1966.
- Erkes, Eduard. "Zum altchinesischen Orakelwesen," T'oung Pao, 35(1940), 364-370.
- Fairservis, Walter A., Jr. "The Script of the Indus Valley Civilization," Scientific American, Vol. 248 (March 1983), 58-66.
- Fang Dongmei 方東美 . "Yi yi cankaoshu" 易義參考書 , in Yixue taolunji, pp. 167-177. Reprinted in Yijing jicheng, Vol. 195.
- Fangyan Fangyan jiao jian 方言校箋. By Yang Xiong 楊雄.
- Ed. Zhou Zumo 周祖謨 . Beijing: Centre franco-chinois d'études sinologiques (Congkan 叢刊 No. 14). Reprinted Taipei, 1968.
- Feng, H. Y. "The Chinese Kinship System," Harvard Journal of Asiatic Studies, 2(1937), 141-275.
- _____ and J. K. Shryock. "The Black Magic in China Known as Ku," JAOS, 55(1935), 1-30.
- Franklin, Benjamin. Poor Richard's Almanacks. New York: Ballantine, 1977.
- Fung, Yulan (Feng Youlan). A History of Chinese Philosophy. Tr. Derk Bodde. 2 vols. Princeton: Princeton University Press, 1952-53.
- Gage, Thomas. [Thomas Gage's] Travels in the New World. Ed. J. Eric S. Thompson. Norman: University of Oklahoma Press, 1958. First published

1648.

Gao Heng 高亨 . Dazhuan Zhouyi dazhuan jinzhu 周易大傳今注 . Jinan: Qilu Shushe 齊魯書社 , 1979. Preface dated 1970, Beijing, but text includes subsequent additions, notably information concerning Mawangdui MS.

_____ Gujing Zhouyi gujing jinzhu 周易古經今注 . First ed., Shanghai: Kaiming Shudian, 1947; 2nd ed., Beijing: Zhonghua Shuju, 1957; first Hong Kong ed., Hong Kong: China Book Co., 1963, reprinted 1973. Also reprinted in Yijing jicheng, Vol. 109. Taiwan reprint published as Zhouyi xinjie (q.v.).

_____ Shijing jinzhu 詩經今注 . Shanghai: Shanghai Guji Chubanshe, 1980.

_____ "Tantan Zhouyi de zhexue sixiang" 談談《周易》的哲學思想 , Wenhui 文匯報 , October 31, 1961.

_____ "Tan Zhouyi 'Kang long you hui'" 談《周易》"亢龍有悔" , Shehui kexue zhanxian 社會科學戰線 , 1980.4, 59-60.

_____ Tongshuo Zhouyi gujing tongshuo 周易古經通說 . First ed., Beijing: Zhonghua Shuju, 1958; first Hong Kong ed., Hong Kong: China Book Co., 1963, reprinted 1974. Also reprinted in Yijing jicheng, Vol. 127.

_____ Zalun Zhouyi zalun 周易雜論 . First ed., Jinan: Shandong Renmin Chubanshe, 1962; 2nd ed., Jinan: Qilu Shushe, 1979.

_____ "Zhouyi de wenxue jiazhi" 《周易》的文学價值 . Wenhui 文匯報 , August 22, 1961.

_____ Zhouyi xinjie 周易新解 . On title page: Zhang Shilu 張世祿 zhujie 注解 , Gan Zhiqing 甘志青 jiaoding 校定 . Taipei: Hualian 華聯 Chubanshe, 1970. Caption title: Zhouyi gujing jinzhu, Gao Heng zhu 周易古經今注高亨注 . Contents identical with

Gujing.

Gao Wence 高文策 . "Shilun Yi de chengshu niandai yu fayuan diyu"

試論《易》的成書年代與發源地域, Guangming
ribao 光明日報, June 2, 1961.

Gardner, Martin. "Mathematical Games: The Combinatorial Basis of the I Ching, the Chinese Book of Divination and Wisdom," Scientific American, January 1974, pp. 108-113.

Garland, Sarah. The Complete Book of Herbs and Spices. New York: Viking, 1979.

Gernet, Jacques. "Petits écarts et grand écarts," in J. P. Vernant, ed., Divination et Rationalité, pp. 52-69. Paris: Editions du Seuil, 1974.

_____ "Pratiques divinatoires et conceptions scientifiques dans la civilisation chinoise," Japanese translation, "Chūgoku no kagaku to uranai no jutsu" 中国の科学と占いの術, by Fukui Fumimasa 福井文雅, with French summary, Tōhōgaku 東方学, 45(January 1973), 1-11.

Gleason, Judith, with Awotunde Aworinde and John Olaniyi Ogundipe. A Recitation of Ifa, Oracle of the Yoruba. New York: Grossman, 1973.

Granet, Marcel. Chinese Civilization. London: Routledge and Kegan Paul, 1930. English translation of La civilization chinoise, Paris, 1929.

_____ Danses Danses et légendes de la Chine ancienne. Paris, 1926.

_____ Fêtes Fetes et chansons anciennes de la Chine. Paris, 1919.

Grieve, (Mrs.) M. A Modern Herbal: the Medicinal, Culinary, Cosmetic, and Economic Properties, Cultivation and Folklore of Herbs, Grasses, Fungi, Shrubs, and Trees with all their modern Scientific uses. 2 vols. New York: Hafner Publishing Co., 1959.

de Groot, J. J. M. The Religious System of China. 6 vols. Leiden, 1892-1910.

Gu Hanyu Gu Hanyu changyongzi zidian 古汉语常用字字典

· Ed. Gu...Bianxiezu 《古……》编写组 · Beijing: Shangwu Yinshuguan, 1979.

Gu Jiegang 顧頔剛 · "Lun Yijing de bijiao yanjiu ji tuanzhuan yu

xiangzhuan de guanxi shu" 論易經的比較研究及象傳與象傳的關係書, in Gushibian, Vol. 3, pp. 134-140.

Reprinted in Li Jingchi, Zhouyi tanyuan, pp. 399-404.

____ Shangshu tongjian 尚書通檢 · Peiping (Beijing):

Harvard-Yenching Institute, 1936.

____ "Yizhoushu 'Shifu pian' jiaozhu, xieding yu pinglun" 《逸周書世

俘篇》校注, 寫定與評論, Wenshi 文史 (Beijing:

Zhonghua Shuju), 2(April 1963), pp. 1-42.

____ "Zhouyi guayaoci zhong de gushi" 周易卦爻辭中的故

事, in Gushibian, Vol. 3, pp. 1-44. Revised version of article with same

title appearing in Yanjing xuebao 燕京學報 (Yenching Journal of

Chinese Studies), 6(1929).

Gu Yanwu 顧炎武 · Yi yin 易音, in HQJJ, j. 3-5. Reprint of 1885

Yinxue wushu 音學五書 ed. in Yijing jicheng, Vol. 142.

Guan Donggui 管東貴 · "Zhongguo gudai de diyingzhi yu shihunzhi" 中國

古代的娣媵制與試婚制, in Zhongyang Yanjiuyuan

Guoji Hanxue Huiyi lunwenji 中央研究院國際漢學會

議論文集, "Minzu yu wenhua zu" 民族與文化組'

pp. 9-31. Taipei, 1981.

Guan Xiechu 管燮初 · Xi Zhou jinwen yufa yanjiu 西周金文語

法研究 · Beijing: Shangwu Yinshuguan, 1981.

____ Yinxu jiagu keci de yufa yanjiu 殷虛甲骨刻辭的語法

研究 · Beijing: Zhongguo Kexueyuan, 1953.

Gummere, Francis B. The Popular Ballad. Boston: Houghton Mifflin, 1907.

- Guo Moruo 郭沫若 . Daxi kaoshi Liang Zhou jinwenci daxi, kaoshi
 兩周金文辭大係, 考釋 . Rev. ed. Beijing: Kexue
 Chubanshe, 1956. Reprinted Hong Kong: Lungmen, n.d.
-
- Gudai shehui Zhongguo gudai shehui yanjiu 中國古代社
 會研究 . Beijing: Renmin Chubanshe, 1954; reprinted 1978. Orig. pub.
 Shanghai: Xiandai Shuju, 1931. Chapter One, pp. 27-68, "Zhouyi shidai de
 shehui shenghuo" 周易時代的社會生活 , reprinted from
Eastern Miscellany, 25.21(November 10, 1928), 73-93 (see below).
-
- Jiagu wenzi yanjiu 甲骨文字研究 . 2 vols. Shanghai:
 Dadong, 1931; reprinted Beijing, 1952; also reprinted in Guo Moruo quanji
 全集, Kaogubian 考古編 , Vol. 1, pp. 5-342, Beijing: Kexue
 Chubanshe, 1982.
-
- Qingtong shidai 青銅時代 . Shanghai: Qunyi, 1946; reprinted
 Beijing, 1954, 1957. Pp. 61-83 (1946 ed.), "Zhouyi zhi zhizuo shidai" 周
 易之制作時代 , same text as monograph Zhouyi de goucheng
shidai 周易的構成時代 (q.v.).
-
- "Shi zhi gan" 釋支干 , in his Jiagu wenzi yanjiu, pp. 155-342
 (1982 ed.).
-
- "Youguan Yijing de xin" 有关《易经》的信 , Zhongguoshi
yanjiu 中国史研究 , 1979.1, 5-7.
-
- Zhouyi de goucheng shidai 周易的構成時代 . Shanghai
 and Changsha: Shangwu Yinshuguan, 1940. Date following text is March
 10, 1935. Postface by Chen Mengjia 陳夢家 , dated April 17, 1936,
 pp. 57-78. See also Qingtong shidai, pp. 61-83 in 1946 ed., "Zhouyi zhi
 zhizuo shidai" 周易之制作時代 for same text.
-
- (author's name given as Du Heng 杜衍, alias Guo Moruo) "Zhouyi
 de shidai beijing yu jingshen shengchan" 周易的時代背景與
 精神生產 , Dongfang zazhi 東方雜誌 (Eastern Miscellany),

25.21 (Nov. 10, 1928), 73-93. Same text incorporated in his Zhongguo gudai shehui yanjiu as Chapter One, "Zhouyi shidai de shehui shenghuo"

周易時代的社會生活 .

Gushibian 古史辨 . Ed. Gu Jiegang 顧頡剛 et al. 7 vols.

Vols. 1-5, Peiping (Beijing), 1926-1935; Vols. 6-7, Shanghai, 1938-41.

Vols. 1-7 reprinted Shanghai: Shanghai Guji Chubanshe, 1981-83. Vol. 3, Part 1, pp. 1-308 (Peiping, 1931), deals with Yijing.

Guzhanbushu (Beiping) Huabei ribao fukan Zhongguo guzhanbushu yanjiu

(北平) 華北日報副刊中國古占卜術研究 .

Peiping (Beijing), 1936-37. Published irregularly in 29 installments (輯)

as a special Supplement on page 7 or page 8 of the Huabei ribao between

March 22, 1936 (第一輯) and July 13, 1937 (第二十九輯),

when the newspaper ceased publication in Peiping and moved to Sichuan in the face of the Japanese invasion. It is not known whether the

Supplement continued there or not. Principal contributor was Jiang

Shaoyuan 江紹原 (q.v.).

Hao Yixing 郝懿行 . Erya yishu 爾雅義疏 . Qing Xianfeng (1856)

ed., reprinted Beijing: Zhongguo Shudian, 1982. 3 vols. Also in HQJJ, j. 1257-1276.

de Harlez, Charles Joseph. Le Yih-king: Texte primitif rétabli, traduit et commenté. Brussels: F. Hayez, 1889. English translation by J. P. Val d'Éremao, The Yih-king: a New Translation from the Original Chinese, Wo King: Publications of the Oriental University Institute, 1896. Revised French version, Le Yih king: traduit d'après les interprètes chinois, avec la version Mandchoue, Paris: Leroux, 1897 (modern edition of this translation published under name of Raymond de Becker).

"Les figures symboliques du Yi-king," Journal Asiatique, 9 ser. t. IX, no. 2 (1897), 223-287.

- _____ "L'interprétation du Yi-king," T'oung Pao, 7(1897), 197-222.
- _____ "Le texte originaire du Yih-king, sa nature et son interpretation," Journal Asiatique, ser. 8, no. 9 (1887), 424-456.
- Harper, Donald. "The Han Cosmic Board (Shih)," Early China, 5(1979), 1-10.
- _____ "The Han Cosmic Board: A Response to Christopher Cullen," Early China, 6(1980-81), 47-56.
- Hawkes, David. Ch'ü Tz'ü: Songs of the South. London: Oxford University Press, 1959. Beacon paperback ed., 1962.
- He Jiejun 何介鈞 and Zhang Weiming 张维明 . Mawangdui Hanmu 马王堆汉墓 . Beijing: Wenwu Chubanshe, 1982.
- Henricks, Robert G. "Examining the Ma-wang-tui Silk Texts of the Lao-tzu," T'oung Pao, 65(1979), 166-199.
- Ho, Ping-ti (He Bingdi). The Cradle of the East. Hong Kong: Chinese University Press and Chicago: University of Chicago Press, 1975.
- _____ "The Paleoenvironment of North China--A Review Article" (Review of David N. Keightley, ed., The Origins of Chinese Civilization. Berkeley: University of California Press, 1983), Journal of Asian Studies, 43(1984), 723-733.
- Homer. The Iliad. Tr. Robert Fitzgerald. Garden City, N.Y.: Doubleday, 1974.
- Honda Nariyuki 本田成之 . "Zuo Yi niandai kao" 作易年代考 , in Jiang Xia'an 江俠菴 , ed. and trans., Xian Qin jingji kao 先秦經籍考 , Vol. 1, pp. 39-66. Shanghai, 1929. Chinese translation of Japanese original, published in Shinagaku zasshi 支那學雜誌 , 1921.
- Honda Wataru 本田濟 . Eki 易 (Chūgoku koten sen 中国古典選, 1). Tokyo: Asahi Shimbunsha, 1966.
- _____ Ekigaku: seiritsu to tenkai 易学：成立と展開 . Kyoto: Heirakuji Shoten, 1960.

- Hong Mai 洪邁 · Rongzhai suibi 容齋隨筆 · 2 vols. Shanghai: Shanghai Guji Chubanshe, 1978.
- Hou, Ching-lang. "The Chinese Belief in Baleful Stars," in Holmes Welch and Anna Seidel, eds., Facets of Taoism: Essays in Chinese Religion, pp. 193-228. New Haven: Yale University Press, 1979.
- HQJJ(XB) Huang Qing jingjie (xubian) 皇清經解 (續編). Xuehaitang 學海堂 ed.
- Hu Pu'an 胡樸安 · Zhouyi gushiguan 周易古史觀 · 2 j., in Puxuezhai congshu 樸學齋叢書, 2nd series, 1942. Reprinted in Yijing jicheng, Vol. 108.
- Huang, Mei-ying. "The accomplishment celebrations of Orchid Island," Free China Review, 34.7(July 1984), 48-59. Translated by Huang Yu-mei.
- Huang Qing jingjie Yi lei huibian 皇清經解易類彙編 · Taipei: Yiwen, 1974. Facsimile reprint of works in HQJJ dealing with Yijing.
- Huang Qingxuan 黃慶萱 · Zhouyi duben 周易讀本 · Taipei, 1980.
- Huang Zhangjian 黃彰健 · "Tang xieben Zhouyi zhengyi canjuan ba" 唐寫本周易正義殘卷跋, Dalu zazhi 大陸雜誌, 42.9(1971), 30-33.
- Hubeisheng Bowuguan 湖北省博物館, ed. Suixian Zeng Hou Yi mu 隨縣曾侯乙墓 · Beijing: Wenwu Chubanshe, 1980.
- Hubert, Henri, and Marcel Mauss. Mélanges d'Histoire des Religions. Paris: Alcon, 1929.
- _____ Sacrifice: its Nature and Function. Chicago: University of Chicago Press, 1964. English translation by W. D. Halls of one essay in the preceding volume, "Essai sur la Nature et la Fonction du Sacrifice."
- Hughes, E. R. Chinese Philosophy in Classical Times. First ed., London, 1942. Rev. ed., 1954, reprinted London: Everyman's Library, 1966.
- Hui Dong 惠棟 · Zhouyi guyi 周易古義, 2 j. (Jiujing guyi 九經

古義 , j. 1-2). Facsimile reprint of Qianlong ed. in Yijing jicheng, Vol. 132.

____ Zhouyi shu 周易述 . Facsimile reprint of 1756 ed. in Yijing jicheng, Vols. 85-86. Also in Huang Qing jingjie Yi lei huibian, pp. 385-588.

Imai Usaburo 今井宇三郎 . "Ken Kon no ni yō ni tsuite" 乾坤の二用について , Nihon Chūgoku gakkai hō 日本中国学会報 , 22(1970), 93-101.

Jespersen, Otto. Language: Its Nature, Development, and Origin. First ed., 1921, reprinted New York: Norton, 1964.

Jia Guwen 賈谷文 . "Shangpin huobi yu Yin Shang nulizhi" 商品貨幣与殷商奴隶制 , Kaogu 考古 , 1976.1, 9-16.

Jiang Canbing 江參丙 . "Song gua di'er yaoci xin jie bu" 訟卦第二爻辭新解補 , in Guzhanbushu, No. 26, May 5, 1937.

Jiang Shaoyuan 江紹原 . "Dou' zhi yi 'zu' qi ming wei 'jiao'" 豆'只一、足、其名為'校' , in Guzhanbushu, No. 11, Aug. 8, 1936.

____ "Rang women nuli yu kaocha Zhouyi guayaoci wenzi zai xiangyou 'zhiwai faquan' qian suo jude benyi--er cong Yi gua shi" 讓我們努力於考察周易卦爻辭文字在享有 '治外法權' 前所具的本義 一而從頤卦始 , in Guzhanbushu, No. 15, Nov. 7, 1936.

____ Review of Arthur Waley, "The Book of Changes," in Guzhanbushu.

____ "Yi gua ruhe de ming" 易卦如何得名 , in Guzhanbushu, No. 6, May 16, 1936; No. 8, June 19, 1936; No. 9, July 8, 1936; No. 10, July 20, 1936; No. 11, Aug. 8, 1936; No. 22, Feb. 16, 1937.

____ "Yi Wu wang zhouchi 'bu geng er huo, bu zi er yu' yu Shi 'bu jia bu qiang er qu he, 'Mengzi 'junzi bu geng er shi, 'qingge 'chahu zhuangzai yehu li, 'fanyu 'jie zai fang zhong tou xi shou' zhi bijiao" 易无妄

籙辭、不耕而穫，不菑而奮，與詩、不稼不穡而取禾；孟子、君子不耕而食，情歌、茶壺裝在夜壺裏，反語、姐在房中頭洗手，之比較，
in Guzhanbushu, No. 14, Oct. 10, 1936.

____ "Zhouyi Bo shang jiu yaoci `shuo guo bu shi junzi de yu xiao ren bo lu' xin jie" 周易剝上九爻辭、碩果不食君子得輿 小人剝廬 新解， in Guzhanbushu, No. 21, Jan. 25, 1937.

____ "Zhouyi Gou gua jiu wu yaoci `yi qi bao gua, han zhang, you yun zi tian' xin jie" 周易姤卦九五爻辭、以杞包瓜，含章，有隕自天，新解， in Guzhanbushu, No. 28, June 14, 1937.

____ "Zhouyi Kun gua disan yaoci xin jie" 周易坤卦第三爻辭 新解， in Guzhanbushu, No. 27, May 31, 1937.

____ "Zhouyi Lu liu wu `she zhi yi shi wang: zhong yi yu ming' jie" 周易旅六五、射雉一矢亡：終以譽命解， in Guzhanbushu, No. 22, Feb. 16, 1937.

____ "Zhouyi Sheng gua shang liu yaoci xin jie" 周易升卦上六爻辭新解， in Guzhanbushu, No. 23, March 10, 1937.

____ "Zhouyi Song guaci xin jie" 周易訟卦辭新解， in Guzhanbushu, No. 27, May 31, 1937.

____ "Zhouyi xianyan benyi de zuanqiu he shanggu shehuishi de tantao" 周易顯言本義的鑽求和上古社會史的探討， in Guzhanbushu, No. 5, May 1, 1936.

____ "Zhouyi Yi gua chu jiu yaoci `she er ling gui guan wo duo yi xiong' jie" 周易頤卦初九爻辭、舍爾靈龜觀我朵頤 凶 解， in Guzhanbushu, No. 10, July 20, 1936.

____ "Zhouyi Yi gua chu jiu yaoci `she er.....xiong' xu jie" 周易頤卦初九爻辭、舍爾凶，續解， in Guzhanbushu, No. 12, Aug. 31, 1936.

- _____ Zhouyi Yi gua shang yao xin jie bu 周易頤卦上爻新解補 , in Guzhanbushu, No. 14, Oct. 10, 1936.
- _____ "Zhouyi Yi shang jiu yaoci `you yi li ji li she da chuan` xin jie"
周易上九爻辭、由頤屬吉利涉大川，新解 , in Guzhanbushu, No. 13, Sept. 18, 1936.
- Jiang Yougao 江有誥 . Yijing yundu 易經韻讀 , in Jiang shi yinxue shi shu 江氏音學十書 . Orig. pub. 1817. Reprinted in Yijing jicheng, Vol. 142.
- Jiao Xun 焦循 . Yi hua 易話 . 2 j., in Jiao shi congshu 焦氏叢書 (also entitled Jiao shi yi shu 焦氏遺書), Vol. 15. First ed. 1826; reprinted Hengyang, 1876.
- _____ Yi tongshi 易通釋 , 20 j., in HQJJ, j. 1089-1108. Reprinted in Huang Qing jingjie Yi lei huibian. Also reprinted in Yijing jicheng, Vols. 120-121.
- _____ Yi zhangju 易章句 , 12 j., in HQJJ, j. 1077-1088. Reprinted in Huang Qing jingjie Yi lei huibian, pp. 809-876. Also reprinted in Yijing jicheng, Vol. 91.
- _____ "Zhouyi yong jiajie lun" 周易用假借論 , in his Yi hua, j. 2/25b-28a.
- Jijie Li Dingzuo 李鼎祚 . Zhouyi jijie 周易集解 (Tang dynasty compilation). Shanghai: Shangwu Yinshuguan (Congshu Jicheng ed.), 1936. Reprint of 1756 Yayutang 雅雨堂 ed. in Yijing jicheng, Vols. 9-10. See also Sun Xingyan for Jijie recension of 1798, and Li Daoping for Jijie recension of 1842.
- JWGL Jinwen gulin 金文詁林 (An Etymological Dictionary of Ancient Chinese Bronze Inscriptions). Ed. Zhou Fagao 周法高 , with Cheung Yat-shing (Zhang Risheng) 張日昇 , Tsui Chee-yee (Xu Zhiyi) 徐芷儀 , and Lam Kit-ming (Lin Jieming) 林潔明 . 16 vols.

Hong Kong: Chinese University Press, 1975. Jinwen gulin fulu 附錄, 1 vol., published 1977.

Kaizuka Shigeki 貝塚茂樹 . Chūgoku kodai saihakken 中国古代再發現. Tokyo: Iwanami Shoten, 1979.

_____ "Kiboku to zeii" 龜卜と筮, Tōhō gakuhō 東方學報 (Kyoto), 15(1947), 459-521.

Kaltenmark, Max and Ngo Van Xuyet. "La divination dans la Chine antique," in André Caquot and Marcel Leibovici, eds., La Divination, Vol. 1, pp. 334-356. Paris, 1968.

Kanaya Osamu 金谷治 . Eki no hanashi 易の話 . Tokyo: Kodansha, 1972.

Karlgren, Bernhard. Documents The Book of Documents. Stockholm: Museum of Far Eastern Antiquities, 1950. Reprinted from BMFEA, 22(1950), 1-81.

_____ Glosses...Documents Glosses on the Book of Documents. Stockholm: Museum of Far Eastern Antiquities, 1970. Reprint of "Glosses on the Book of Documents," BMFEA, 20(1948), 39-315; and "Glosses on the Book of Documents, II," BMFEA, 21(1949), 63-206.

_____ Glosses...Odes Glosses on the Book of Odes. Stockholm: Museum of Far Eastern Antiquities, 1964. Reprint of "Glosses on the Kuo Feng Odes," BMFEA, 14(1942), 71-247; "Glosses on the Siao Ya Odes," BMFEA, 16(1944), 25-169; and "Glosses on the Ta Ya and Sung Odes," BMFEA, 18(1946), 1-198.

_____ GSR Grammata Serica Recensa. Stockholm: Museum of Far Eastern Antiquities, 1964. Reprinted from BMFEA, 29(1957), 1-332.

_____ "Legends and Cults in Ancient China," BMFEA, 18(1946), 199-365.

_____ Loan Loan Characters in Pre-Han Texts. Stockholm: Museum of Far Eastern Antiquities, 1968. Reprinted from BMFEA, 35(1963), 1-128;

36(1964), 1-105; 37(1965), 1-136; 38(1966), 1-82; 39(1967), 1-51.

_____ Odes The Book of Odes. Stockholm: Museum of Far Eastern Antiquities, 1950; reprinted 1974. Reprint, with additions, of "The Book of Odes, Kuo Feng and Siao Ya," BMFEA, 16(1944); "The Book of Odes, Ta Ya and Sung," BMFEA, 17(1945).

_____ "Some Sacrifices in Chou China," BMFEA, 40(1968), 1-31.
Keightley, David N. "Religion and the Rise of Urbanism," JAOS, 93(1973), 527-538.

_____ "Reports from the Shang: A Correction and some Speculations."
Typescript, to appear in Early China.

_____ "Royal Shamanism in the Shang: Archaic Vestige or Central Reality?"
Paper presented to the Workshop on Divination and Portent Interpretation in Ancient China, Berkeley, California, June 20-July 1, 1983.

_____ "The Shang State as Seen in the Oracle-bone Inscriptions," Early China, 5(1979-80), 25-34.

_____ "Shih Cheng 釋貞 : A New Hypothesis about the Nature of Shang Divination." Paper presented at Asian Studies on the Pacific Coast Conference, Monterey, California, June 17, 1972.

_____ Sources of Shang History. Berkeley: University of California Press, 1978.

_____ "Was the Chou Yi a Legacy of Shang?" Paper presented at the 34th Annual Meeting of the Association for Asian Studies, Chicago, Illinois, April 3, 1982.

Keng, Hsuan. "Economic Plants of Ancient North China as Mentioned in Shih Ching (Book of Poetry)," Economic Botany, 28(1974), 391-410.

Kennedy, George. "The Butterfly Case, Part I," in Tien-yi Li, ed., Selected Works of George Kennedy, pp. 274-373. New Haven: Far Eastern Publications, 1964.

- Kiang, Kang-hu (Jiang Kanghu). "The Yi-ching or 'The Book of Changes'," China Journal (of Science and Art), 3(1925), 259-264.
- Kingsmill, Thomas W. "The Construction of the Yih King," China Review, 21(1894/95), 272-275.
- Kōda Rentarō 公田連太郎. Ekikyō kōwa 易經講話. 5 vols. Tokyo, 1958-59; reprinted 1965.
- Kojima Yūma 小島祐馬. "Zuozhuan yin Yi zhi kaozheng" 左傳引易之考証, in Jiang Xia'an 江俠菴, ed. and trans., Xian Qin jingji kao 先秦經籍考, Vol. 1, pp. 273-277. Shanghai, 1929.
- Kong Yingda 孔穎達. See Zhouyi zhengyi.
- Kong-Meng Xuehui 孔孟學會, ed. Yijing yanjiu lunji 易經研究論集. Taipei: Liming Wenhua Shiye Gongsi, 1981.
- Konanshō Hakubutsukan 湖南省博物館. Tokyo: Kodansha, 1981. (Chūgoku no Hakubutsukan 中国の博物館, 2). Plate 139 is photograph of portion of Mawangdui Yi MS.
- Kuhn, Dieter. "The Spindle-wheel: A Chou Chinese Invention," Early China, 5(1979-80), 14-24.
- Kunst, Richard A. "Dating the Language of the Yijing." Paper presented at the XIVth International Conference on Sino-Tibetan Languages and Linguistics, Gainesville, Florida, Oct. 30-Nov. 1, 1981.
- _____ "Divination and Proto-science in the Yijing." Paper presented at the Workshop on Divination and Portent Interpretation in Ancient China, Berkeley, California, June 20-July 1, 1983.
- _____ "Legge, Wilhelm, and Waley on the Yijing: How Interpretations Differ." Paper presented at the 189th Meeting of the American Oriental Society, St. Louis, Missouri, April 24-26, 1979.
- _____ "A Note on Several Possible Cases of the Copula wei 佳 / hui 奘 in the Line Texts of the Yijing." Paper presented at the XVth International

Conference on Sino-Tibetan Languages and Linguistics," Seattle, Washington, September 16-18, 1983.

____ "Oral Formulas in the Yijing and Shijing." Paper presented at the 34th Annual Meeting of the Association for Asian Studies, Chicago, Illinois, April 2-4, 1982.

de Landa, Diego. [Landa's] Relación de las Cosas de Yucatan. Translation, edited with notes by Alfred M. Tozzer (Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University, Vol. 18). Cambridge, Mass., 1941.

Lao Gan 勞幹. "Guwenzi shishi" 古文字試釋, BIHP, 40(1968), 37-51.

Lau, D. C., tr., Confucius: The Analects. Harmondsworth: Penguin, 1979.

Lee, Albert. Weather Wisdom. Garden City, N.Y.: Doubleday, 1977.

Legge, James, trans. I Ching: Book of Changes, eds., Ch'ü Chai and Winberg Chai. New Hyde Park, N.Y.: University Books, 1964. Text is reproduced, slightly altered, from the 2nd ed. of The Yi King, Vol. 16 of F. Max Muller, ed., The Sacred Books of the East, Oxford: Clarendon Press, 1899.

____ The Li Ki, Vols. 27-28 of F. Max Müller, ed., The Sacred Books of the East, Oxford: Clarendon Press, 1879. Reprinted New Delhi, 1962.

____ Tso The Chinese Classics, Vol. 5: The Chun Ts'ew with the Tso Chuen. Hong Kong: Hong Kong University Press, 1960. Orig. ed., London, 1872.

Li Daoping 李道平. Zhouyi jijie zuanshu 周易集解纂疏 Shanghai: Shangwu Yinshuguan (Congshu Jicheng ed.), 1936. (Preface dated 1842.) Reprint of 1891 ed. in Yijing jicheng, Vols. 93-94.

Li Dingzuo 李鼎祚. See Jijie.

Li Genpan 李根蟠. "Xi Zhou gengzuo zhidu jianlun—jian ping dui `zi, xin, yu' de gezhong jieshi" 西周耕作制度简论—兼评

对“菑、新、畚”的各种解释," Wenshi 文史 (Beijing: Zhonghua Shuju), 15(September 1982), 43-56.

Li Guangdi 李光地 et al., eds. (Yuzuan) Zhouyi zhezong (御纂) 周易折中. Kangxi (1715) ed. reprinted, with added preface by Cao Sheng 曹昇, Taipei: Zhenshanmei 真善美 Chubanshe, 1971. 2

vols. Reproduces commentary of Zhu Xi, Zhouyi benyi; Cheng Yi,

Yichuan Yi zhuan; Kong Yingda, Zhouyi zhengyi et al. Also includes

(j. 19-22) Zhu Xi's Yixue qimeng 易學啟蒙; Yixue qimeng fulun

附論; Xugua mingyi 序卦明義; Zagua mingyi 雜卦明義.

Li Hansan 李漢三. "Women yu Shi Shu Yi suo neng liaojiede gudai jisi"

我們於詩書易所能瞭解的古代祭祀, Danjiang xuebao 淡江學報, 9(1970), 59-74.

____ "Zhouyi fu heng zhen san zi hanyi de shangque" 周易孚亨貞三

字涵義的商榷, Jianshe 建設, 16.11(1968), 16-17, 34.

____ Zhouyi guayaoci shiyi 周易卦爻辭釋義. Taipei: Zhonghua

Congshu Bianshen Weiyuanhui, 1969.

Li, Hui-lin. "An Archaeological and Historical Account of Cannabis in China," Economic Botany, 28(1974), 437-448.

____ "The Origin and Use of Cannabis in Eastern Asia: Linguistic-Cultural Implications," Economic Botany, 28(1974), 293-301.

Li Jingchi 李鏡池. "Bianzuan" "Zhouyi de bianzuan he bianzhe de sixiang" 周易的編纂和編者的思想, in his Zhouyi tanyuan, pp. 191-228. Dated May 12, 1962.

____ "Guaming" "Zhouyi guaming kaoshi" 周易卦名考釋, in his Zhouyi tanyuan, pp. 228-291. Added postscript dated October 1962.

Originally published in Lingnan xuebao 嶺南學報, 9.1(1948), 197-245; English abstract, pp. 303-306.

____ "Jiaoshi" "Zhouyi jiaoshi" 周易校釋, Lingnan xuebao,

9.2(1949), 51-148. Not reprinted in Zhouyi tanyuan.

____ "Lun Zhouyi de zhuzuo niandai--da Guo Moruo Tongzhi" 论《周易》
的著作年代 — 答郭沫若同志, Huanan Shi[fan
Xue]yuan xuebao 华南师[范学]院学报 (Shehui kexue ban
社会科学版), 1982.4, 51-59,82. Published posthumously.

____ "Shi dieyong pu" 诗选詠譜, Lingnan xuebao, 11.2(1951).

____ "Shici kao" "Zhouyi shici kao" 周易筮辭考, in his
Zhouyi tanyuan, pp. 20-71. Originally published in Gushibian, Vol. 3,
pp. 187-251. Dated Dec. 12, 1930.

____ "Shijing zhong de mingge xintan" 詩經中的民歌新探,
Lingnan xuebao, 11.1(1950), 167-186.

____ Tanyuan Zhouyi tanyuan 周易探源. Beijing: Zhonghua
Shuju, 1978. Reprinted, with corrections and new publisher's note, 1982.

____ Tongyi Zhouyi tongyi 周易通义. Beijing: Zhonghua Shuju,
1981. Posthumous publication edited (整理) by Li's former student and
colleague at Huanan Shifan Xueyuan, Cao Chuji 曹础基.

____ "Wuzhan" "Gudai de wuzhan" 古代的物占, in his Zhouyi
tanyuan, Appendix, pp. 378-397. Originally published in Lingnan xuebao,
2.4(1932); revised May 9, 1948.

____ "Xingzhi" "Guanyu Zhouyi de xingzhi he tade zhexue sixiang"
關於周易的性質和它的哲學思想, in his Zhouyi
tanyuan, pp. 151-177. Originally published in Guangming ribao 光明
日報, July 14 and 21, 1961, in "Zhexue" 哲學 section, Nos. 298,
299.

____ "Xukao" "Zhouyi shici xukao" 周易筮辭續考, in his
Zhouyi tanyuan, pp. 72-149. Revised, and with an added postscript dated
Oct. 10, 1962 (pp. 149-150). Originally published in Lingnan xuebao,
8.1(December 1947), 1-66 (page headings mistakenly indicate "7:3"--Volume

7, No. 3).

_____ "Yixue wushu" 易學五書 , draft to be published by Kaiming Shudian in Shanghai in Qilu Daxue Guoxue Yanjiusuo Congshu (or Congkan) 齊魯大學國學研究所叢書 (叢刊), As of 1947 had not appeared, according to Li's preface to original "Xukao," p. 1. Never published?

_____ "Zaijieshi" "Guanyu Zhouyi jitiao yaoci de zaijieshi—da Liu Huisun Tongzhi" 關於周易幾條爻辭的再解釋 --- 答劉蕙孫同志, in his Zhouyi tanyuan, pp. 178-190. Originally published in Xueshu yanjiu 學術研究, 2(1961).

_____ "Zhouyi jianlun" «周易» 簡論 , Huanan Shi[fan Xue]yuan xuebao 華南師 [范學] 院學報 (Shehui kexue ban 社會科學版), 1980.4, 63-76. Published posthumously. Originally preface to unpublished MS. "Zhouyi xuanshi" 周易選釋 .

_____ "Zhouyi leishi" 周易類釋 . Unpublished MS.

_____ "Zhouyi shici judou kaoyi" 周易筮辭句讀考異 .

Unpublished MS., cited in "Jiaoshi," #7, p. 54.

_____ Zhouyi tanyuan. See Li Jingchi. Tanyuan.

_____ Zhouyi tongyi. See Li Jingchi. Tongyi.

_____ "Zhouyi tongyi jianbian" 周易通義簡編 . Unpublished MS.

_____ "Zhouyi xuan" 周易選 . Unpublished MS.

_____ "Zhouyi xuanshi" 周易選釋 . Unpublished MS.

_____ "Zuo Guo zhong Yi shi zhi yanjiu" 左國中易筮之研究 , in his Zhouyi tanyuan, Appendix, pp. 407-421. Originally published in Gushibian, Vol. 3, pp. 171-186, dated Summer 1930.

Li Xiaoding 李孝定 . Jiagu wenzi jishi 甲骨文字集釋.

(Zhongyang Yanjiuyuan Lishi Yuyan Yanjiusuo zhuankan 中央研究院歷史語言研究所專刊 , 50). 8 vols. Nangang (Taipei):

Academia Sinica, 1965.

Li Xingke 李星可 . "Yijing yu buci de bijiao yanjiu" 易經與卜辭
的比較研究 , Zhong Fa Daxue yuekan 中法大學月刊 ,
5.4(July 1934).

Li Xueqin. The Wonder of Chinese Bronzes. Beijing: Foreign Languages Press,
1980.

Lianmian zidian 聯縣字典 . Ed. Fu Dingyi 符定一 . 3 vols.
Taibei: Taiwan Zhonghua Shuju, 1973 (photoreprint).

Liji zhengyi 禮記正義 , in Shisanjing zhushu 十三經注疏 ,
SBBY ed.

Lin Yun 林法 . "Ziaguwen zhong de Shang dai fangguo lianmeng" 甲骨文
中的商代方國聯盟 , Guwenzi yanjiu 古文字研
究 , 6(Nov. 1981), 67-92.

Liu Dajie 劉大杰 . Zhongguo wenxue fazhan shi 中國文學發展
史 . 2nd rev. ed., Vol. 1, Shanghai: Renmin Chubanshe, 1973.

Liu Jie 劉節 . Gushi kaocun 古史考存 . Beijing, 1958.

Liu Qiyi 劉啓益 . "Bo Kui fu xu ming yu Li Wang zai wei nianshu" 伯
寬父盃銘與厲王在位年數 , Wenwu, 1979.11, 16-20.

Liu Xianmei 劉先枚 . "Shi Zhen gua" 釋震卦 , Wenshi 文史
(Beijing: Zhonghua Shuju), 2(1963), 287-290.

Liu Zehua 劉澤華 . "Lue lun Yijing de niandai ji qi sixiang" 略論易
經的年代及其思想 , Tianjin ribao 天津日報,
June 14, 1961.

Loewe, Michael. "Manuscripts Found Recently in China," T'oung Pao,
63(1977), 99-136.

_____ and Carmen Blacker, eds. Oracles and Divination. Boulder, Colorado:
Shambhala Publications, 1981.

Lord, Albert B. The Singer of Tales. Cambridge: Harvard University Press,

1964.

Lu Deming 陸德明 . See Shiwen.

Lu, Gwei-djen and Joseph Needham. "Records of diseases in ancient China," in Don R. Brothwell and A. T. Sandison, eds., Diseases in Antiquity, pp. 222-237. Springfield, Illinois: Charles C. Thomas, 1967.

Lu Kanru 陸侃如 . "Lun guayaoci de niandai" 論卦爻辭的年代, Qinghua zhouban 清華週刊 , 37.9(1932).

Lu Wenyu 陸文郁 . Shi caomu jinshi 詩草木今釋 . Tianjin: Tianjin Renmin Chubanshe, 1957.

Lu Xiang 魯向 . Zhongguo de nuli shehui 中國的奴隸社會 . Hong Kong: China Book Co., 1974.

Lū Zuqian 呂祖謙 . Gu Yi yin xun 古易音訓 , in Jinhua congshu 金華叢書 .

Luo Genze 羅根澤 . Zhongguo gudian wenxue lunji 中國古典文學論集 . Beijing, 1955.

Lyons, John. Semantics. 2 vols. Cambridge: Cambridge University Press, 1977.

Ma Guohan 馬國翰 . (Yi) Mu geng tie (易) 目耕帖 , 6 j., in Yuhan shanfang jiyishu 玉函山房輯佚書 . Jinan: Huanghuaguan 皇華館 , 1871. Reprinted in Yijing jicheng, Vol. 133.

Ma Zonghuo 馬宗霍 . Shuowen jiezi yin Yi kao 說文解字引易考 . Mirneographed (Taiwan), n.p., n.d.

McClatchie, Thomas. "Phallic Worship," China Review, 4(1875-76), 257-261.

_____ A Translation of the Confucian Yih king, or the "Classic of Change", with Notes and Appendix. Shanghai: American Presbyterian Mission Press and London: Trubner, 1876. Reprinted, Taipei: Chengwen, 1973.

McNeese, Eldon. "The Reliability of Ma Guohan's Compilation of Lost Works: Yi Quotations in the Shuowen." Paper presented at the Annual Meeting of

the Western Branch of the American Oriental Society, Los Angeles, April 2-3, 1979.

Malinowski, Bronislaw. "Magic Science and Religion," in Joseph Needham, ed., Science Religion and Reality, pp. 19-84. London: Sheldon Press, 1925.

Maspero, Henri. China in Antiquity. N.p. University of Massachusetts Press, 1978. Translation by Frank A. Kierman, Jr. of La Chine Antique.

_____. La Chine Antique. Rev. ed., Paris: Presses Universitaires, 1965.

_____. Review of Arthur Waley, "The Book of Changes," Journal Asiatique, 226(1935), 170-173.

_____. Review of August Conrady, "Yih-king-Studien," Journal Asiatique, 226(1935), 166-170.

Mawangdui Hanmu boshu 馬王堆漢墓帛書 . Edited by Guojia Wenwuju Guwenxian Yanjiushi 國家文物局古文獻研究室. Vol. 1, Beijing: Wenwu Chubanshe, 1980. Preface dated May 1975.

Includes Laozi jiaben ji juanhou guyishu 老子甲本及卷後古佚書 and Laozi yiben ji juanquan guyyishu 老子乙本及卷前古佚書 .

Menzies, James M. (Ming Yishi 明義士). "Baigen shi jiu cang jiagu wenzi (kaoshi)" 柏根氏舊藏甲骨文字 (考釋) (Chinese Oracle Bone Characters--The Paul D. Bergen Collection). Qilu Daxue jikan 齊魯大學季刊, 6 and 7(1935).

Mickel, Stanley L. "A Semantic Analysis of the Disaster Graphs of Period One Shang Dynasty Oracle Bones." Ph.D. dissertation, Indiana University, 1976.

Miyazaki Ichisada 宮崎市定. "Le Développement de l'idée de divination en Chine," in Mélanges de sinologie offerts à Paul Demieville, Vol. 1, pp. 161-165. Paris: Bibliotheque de l'Institut des Hautes Etudes Chinoise, 1966.

- Morohashi Tetsuji 諸橋轍次. Dai Kanwa jiten 大漢和辭典.
13 vols. Tokyo: Taishukan, 1955-1960.
- Morris, Ivan, ed. Madly Singing in the Mountains: an Appreciation and Anthology of Arthur Waley. New York: Walker and Co., 1970; Harper Torchbooks ed., 1972.
- Mozi yinde 墨子引得. Harvard-Yenching Institute Sinological Index Series, Supplement No. 21. Peiping (Beijing), 1948. Reprinted Taipei, 1974.
- Nagel's Encyclopedia-Guide: China. 4th ed., Geneva: Nagel, 1979.
- Naitō Torajirō 内藤虎次郎 (Naitō Kōnan 湖南). "Eki gi" 易疑, Shinagaku zasshi 支那學雜誌, 3.7(1923), 1-16. Chinese translation "Yi yi" 易疑, in Jiang Xia'an 江俠菴, ed. and trans., Xian Qin jingji kao 先秦經籍考, Vol. 1, Shanghai, 1929.
- Nan Huaijin 南懷瑾 and Xu Qinting 徐芹庭. Zhouyi jinzhu jinyi 周易今註今譯. Taipei: Taiwan Shangwu Yinshuguan, 1974.
- Needham, Joseph. SCC Science and Civilisation in China. Cambridge: Cambridge University Press. Vol. 1: Introductory Orientations, 1954; Vol. 2: History of Scientific Thought, 1956; Vol. 3: Mathematics and the Sciences of the Heavens and the Earth, 1959; Vol. 4: Physics and Physical Technology, Part II: Mechanical Engineering, 1965; Vol. 5: Chemistry and Chemical Technology, Part II: Spagyric Discovery and Invention: Magisteries of Gold and Immortality, 1974.
- Nivison, David S. "Can These Bones Live?" Paper presented at Harvard-ACLS Workshop on Classical Chinese Thought, Harvard University, August 2-13, 1976.
- _____. "Royal 'Virtue' in Shang Oracle Inscriptions," Early China, 4(1978-79), 52-55.
- Pan Nai 潘鼐. "Woguo zaoqi de ershibaxiu guance ji qi shidai kao" 我国早期的二十八宿观测及其时代考, Zhonghua

wenshi luncong 中华文史论丛 (Shanghai: Shanghai Guji Chubanshe), 1979.3 (cumulative No. 11), 137-182.

Pan Yunzhong 潘允中 . Hanyu yufashi gaiyao 汉语语法史概要 . Zhengzhou: Zhongzhou Shuhuashe 中州书画社 , 1982.

Park, George Kerlin. "Divination," in Encyclopedia Britannica, 15th ed., Macropaedia, Vol. 5, pp. 916-920.

Philastre, P. L. F., trans. Tscheou Yi: Le Yi King ou Livre des Changements de la dynastie des Tscheou, traduit pour le premiere fois en francais avec les Commentaires traditionnels de T'sheng Tse et de Tshouhi et des extraits des principaux Commentateurs. Paris: Leroux. Vol. 1 (Annales de Musée Guimet, 8), 1883; Vol. 2 (Annales de Musée Guimet, 23), 1893.

Ping Xin 平心 (Zhao Yiping 趙一萍). "Guanyu Zhouyi de xingzhi, lishi neirong, he zhizuo shidai" 關於周易的性質, 歷史內容, 和制作時代, Xueshu yuekan 學術月刊, 1963.7, 59-69.

____ "Lue shuo Zhouyi yu Shijing de guanxi" 略說周易與詩經的關係, Huadong Shida xuebao (Ren wen) 華東師大學報(人文), 1964.1.

____ "Shijing 'qiang you ci' yu Zhouyi 'bo chuang' hejie" 《詩經·牆有茨》與《周易·剝牀》合解, Zhonghua wenshi luncong 中華文史論叢, 5(June 1964), 222.

____ Zhouyi shishi suoyin 《周易》史事索隱, Lishi yanjiu 歷史研究, 1963.1, 141-160.

Pound, Louise. Poetic Origins and the Ballad. New York: MacMillan, 1921.

Pulleyblank, E. G. "Chinese and Indo-Europeans," Journal of the Royal Asiatic Society, (1966), 9-39.

____ "The Chinese and their Neighbors in Prehistoric Times," in David N. Keightley, ed., The Origins of Chinese Civilization, pp. 411-466.

Berkeley: University of California Press, 1983.

_____ "Outline of Classical Chinese Grammar." Typescript, 112 p. n.p.,

n.d.

_____ "Some New Hypotheses concerning Word Families in Chinese," Journal of Chinese Linguistics, 1(1973), 111-125.

_____ "Studies in Early Chinese Grammar, Part I," Asia Major, 8(1960),

36-67.

Qian Mu 錢穆 . "Yijing yanjiu" 易經研究 , Zhongyang Yanjiuyuan

Yu[yan] Li[shi Yanjiu]suo zhoukan 中央研究院語歷所

週刊, 7.83,84 (June 1929).

Qie Dalian 且大連 . "Zhouyi zhong sitiao yaoci de jieshi" 周易中四

條爻辭的解釋 , Guangming ribao 光明日報 , January

5, 1962.

Qiong Shaoyuan 邱邵郿 . "Zhouyi diliugua Song gua liu yaoci xinjie" 周

易第六卦訟卦六爻辭新解 , in Guzhanbushu, No. 24,

March 23, 1937.

_____ "Zhouyi diliugua Song liu yaoci xinjie buyi" 周易第六卦訟六

爻辭新解補遺 , in Guzhanbushu, No. 25, April 7, 1937.

Qu Wanli 屈萬里 . Du Yi san zhong 讀易三種 (Qu Wanli

Xiansheng quanji 屈萬里先生全集 , 1). Taipei: Lianjing

Chuban Shiye Gongsi, 1983.

_____ "Han shijing Zhouyi wei Liang Qiu shi ben kao" 漢石經周易

為梁丘氏本考 , in his Shuyong lunxueji pp. 1-6. Originally

published in Guoli Zhongyang Tushuguan guankan 國立中央圖書

館館刊, n.s. 1(March 1947).

_____ Han shijing Han shijing Zhouyi canzi jizheng 漢石經周

易殘字集證 (Zhongyang Yanjiuyuan Lishi Yuyan Yanjiusuo

zhūankan 中央研究院歷史語言研究所專刊 , 46).

Nangang (Taipei): Academia Sinica, 1961.

- _____ "He' zi yiyi de yanbian" 河字意義的演變, in his Shuyong lunxueji, pp. 268-285. Originally published in BIHP, 30(1959).
- _____ "Sangao" "Shuo Yi sangao" 說易三稿, Wenshizhe xuebao 文史哲學報, 7(1956), 23-40. Reprinted in his Shuyong lunxueji, pp. 29-47.
- _____ Shangshu jinzhu jinyi 尚書今註今譯. 4th ed. Taipei: Taiwan Shangwu Yinshuguan, 1972.
- _____ Shangshu shiyi 尚書釋義. Taipei: Zhonghua Wenhua Chuban Shiye Weiyuanhui, 1956.
- _____ "Shi sanbaipian chengyu lingshi" 詩三百篇成語零釋, in his Shuyong lunxueji, pp. 165-185. Originally published in Wenshizhe xuebao, 4(1952).
- _____ Shuyong lunxueji 書備論學集. Taipei: Taiwan Kaiming Shudian, 1969.
- _____ "Wu Wang shi" "Zhouyi guayaoci cheng yu Zhou Wu Wang shi kao" 周易卦爻辭成於周武王時考, in his Shuyong lunxueji, pp. 7-28. Originally published in Wenshizhe xuebao, 1(June 1950).
- _____ "Xisu" "Zhouyi yaoci zhong zhi xisu" 周易爻辭中之習俗, Wenshizhe jikan 文史哲季刊 (Zhongyang Daxue 中央大學), 1.2(1943), 43-48.
- _____ Xian Qin Han Wei Yi li shuping 先秦漢魏易例述評. Taipei: Taiwan Xuesheng Shuju, 1969.
- _____ "Yi gua" "Yi gua yuan yu guibu kao" 易卦源於龜卜考, BIHP, 27(1956), 117-133. Reprinted in his Shuyong lunxueji, pp. 48-69.
- _____ "Zhouyi guaci li xinan buli dongbei shuo" 周易卦辭利西

南不利東北說, Zhongyang ribao wenshi zhoukan 中央日報
 文史週刊 (Nanjing), October 27, 1947. Reprinted in "Sangao,"
 pp. 26-30, and in Shuyong lunxueji, pp. 32-36.

Rand, Christopher C. "The Role of Military Thought in Early Chinese
 Intellectual History." Ph.D. dissertation, Harvard University, 1977.

Rao Zongyi 饒宗頤. Lue lun Mawangdui Yijing xieben "略論馬王
 堆《易經》寫本, Guwenzi yanjiu 古文字研究, 7(June
 1982), 232-242.

Reefe, Thomas Q. "The Biggest Game of All: Gambling in Traditional
 Africa," to appear in William J. Baker and J. A. Mangan, eds., Sport in
 Africa: Essays in Social History. Forthcoming. Holmes and Meier
 Publishers.

Regis, J. B., Joseph de Mailla, et al., trans. Y-King, antiquissimus Sinarum
 liber. Stuttgart and Tübingen: Julius Mohl, Vol. 1, 1834; Vol. 2, 1839.

Reisinger, Leo. Das "I Ging": Eine formalwissenschaftliche Untersuchung des
 chinesischen Orakels (Acta Ethnologica et linguistica, Nr. 25, Series
 generalis, 3). Vienna: Inst. f. Völkerkunde d. Univ. Wien; Engelbert
 Stiglmayr, 1972. English summary.

Riegel, Jeffrey K. "A Textual Note on the I Ching," JAOS, 103(1983),
 601-606.

_____ "The King and the Bird: a Possible Genuine Shang Literary Text and
 its Echoes in Later Philosophy and Religion." Part II: "The Philosophical
 and Religious Importance of the Text." (Part I by David S. Nivison.)
 Paper presented at the Annual Meeting of the Society for the Study of
 Early China, held concurrently with the 36th Annual Meeting of the
 Association for Asian Studies, Washington, D.C., March 24, 1984.

_____ Review of David T. Roy and Tsuen-hsuin Tsien, eds., Ancient China:
 Studies in Early Civilization, Harvard Journal of Asiatic Studies, 42(1982),

684-691.

_____ "The T'ung Yao: Ancient Chinese Prophetic Arts and Historiography."

Paper presented at the Workshop on Divination and Portent Interpretation in Ancient China, Berkeley, California, June 20-July 1, 1983.

Ritsema, Rudolf. "Notes for differentiating some terms in the I Ching,"

Spring 1970, 111-125; Spring 1971, 141-152.

Robbins, Chandler S., Bertel Bruun, and Herbert S. Zim. Birds of North America. New York: Golden Press, 1966.

Rong Zhaozu 容肇祖 . "Zhanbu de yuanliu" 占卜的源流 , in Gushibian, Vol. 3, pp. 252-308. Originally published in BIHP, 1.1(October 1928).

Roy, David T. and Tsuen-hsuei Tsien, eds. Ancient China: Studies in Early Civilization. Hong Kong: The Chinese University Press, 1978.

Roys, Ralph L., trans. and ed. The Book of Chilam Balam of Chumayel. Washington, D.C.: Carnegie Institution, 1933; new edition, Norman: University of Oklahoma Press, 1967.

Ruan Yuan 阮元, ed. Jingji zuangu 經籍叢書. 2 vols.

Photoreprint of unidentified Qing ed. in 106 j., Chengdu: Chengdu Guji Shudian, 1982.

S See Shima Kunio.

de Saussure, Leopold. Les origines de l'astronomie chinoise. Paris: Maisonneuve, 1930.

Schafer, Edward. "The Auspices of Tang," JAOS, 83(1963), 197-225.

_____ "Combined Supplements to Mathews." Mimeographed. Dept. of Oriental Languages, University of California, Berkeley, California, 1978.

_____ "Thoughts about a Student's Dictionary of Classical Chinese," Monumenta Serica, 25(1966), 197-206.

Schmitt, Gerhard. Sprüche Sprüche der Wandlungen auf ihrem

geistesgeschichtlichen Hintergrund. Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung Veröffentlichung, Nr. 76. Berlin: Akademie-Verlag, 1970.

Schubert, Johannes. "Das I-ching und seine Probleme," Wissenschaftliche Zeitschrift der Karl-Marx-Universität Leipzig, gesellschafts- und sprachwissenschaftliche Reihe, 9.3(1959-60), 453-460.

____ "Tibetische Äquivalente der I-ching Hexagramme," Mitteilungen des Instituts für Orientforschung (Akademie der Wissenschaften, Berlin), 4(1956), 411-420.

Serruys, Paul L-M. The Chinese Dialects of Han Time according to Fang Yen (University of California Publications in East Asiatic Philology, Vol. 2). Berkeley: University of California Press, 1959.

____ "The Function and Meaning of yün 云 in Shih Ching," Monumenta Serica, 29(1970-71), 264-337.

____ "Studies" "Studies in the Language of the Shang Oracle Inscriptions," T'oung Pao, 60(1974), 12-120. (Review of Chang Tsung-tung, Der Kult der Shang-Dynastie im Spiegel der Orakelinschriften: Eine paläographische Studie zur Religion im archaischen China, Wiesbaden: Harrassowitz, 1971.)

____ "Towards a Grammar of the Language of the Shang Oracle Bone Inscriptions," in Zhongyang Yanjiuyuan Guoji Hanxue Huiyi lunwenji 中央研究院國際漢學會議論文集, "Yuyan wenzi zu" 語言文字組, pp. 313-364. Taipei, 1981.

Shang Binghe 尚秉和 . "Da Jiang Shaoyuan Xiansheng lun Ding gua jiu san jiu si yaoci jie" 答江紹原先生論鼎卦九三九四爻辭解," Beiping Chenbao Sibian 北平晨報思辨, No. 27, February 7, 1936.

Shaughnessy, Edward L. "Composition" "The Composition of the Zhouyi."

Ph.D. dissertation, Stanford University, 1983.

_____ "Divination in Zhou China." Typescript. 28 p., dated February 1, 1983.

_____ "Divination with the Zhouyi." Paper presented to the Workshop on Divination and Portent Interpretation in Ancient China, Berkeley, California, June 20-July 1, 1983.

_____ "The Dragons of Qian: Concrete Symbolism in the Zhouyi." Paper presented at the 34th Annual Meeting of the Association for Asian Studies, Chicago, Illinois, April 3, 1982.

_____ "Shi`youfu 釋有孚 : From Sacrifice to Sincerity." Typescript. Stanford, California, 1980.

_____ "Zhouyi Qian gua liu long jie" 周易乾卦六龍解 . Manuscript, dated May 5, 1981, Stanford, California. (Chinese version of "The Dragons of Qian.")

_____ "The Zhouyi: a Western Zhou Divination Text." Paper presented at the Annual Meeting of the West Coast Branch of the American Oriental Society, Berkeley, California, November 6, 1981.

Shchutskii, Iulian K. Kitaiskaya Klassicheskaiia "Kniga Peremen". Ed. N. I. Konrad and M. A. Petrov. Moscow: Izadel'stvo Vostochnoi Literaturi, 1960.

_____ Researches on the I Ching (Bollingen Series XIX:2). Trans. W. L. MacDonald, T. Hasegawa, and H. Wilhelm. Introduction by Gerald W. Swanson. Princeton: Princeton University Press, 1979. (Partial translation, of the "Prolegomena" section, of the preceding volume.)

Shen Diemin 沈德民 . "Zhouyi guanjian" 《周易》管見 , Wenhui 文匯報 , August 15, 1961.

Shen Zhongtao 沈冲涛 . See Z. D. Sung.

Sheng Jiuchou 盛九畴 . "Tongjiazi xiao yi" 通假字小議 , Cishu 辞书研究 , 1980.1, 53-59.

Shiji 史記 . By Sima Qian 司馬遷 . 10 vols. Beijing: Zhonghua Shuju,

1959.

Shima Kunio 島邦男 . Inkyo bokuji sōrui 殷虛卜辭綜類 .

Rev. ed., Tokyo: Kyūko Shoin, 1971.

Shinjigen 新字源 . Ed. Ogawa Tamaki 小川環 , Nishida Taiichiro 西田太一郎 , and Akatsuka Kiyoshi 赤塚忠 . Tokyo: Kadokawa Shoten, 1968.

Shirakawa Shizuka 白川靜 . "Bi ko kankei ji setsu" 媯壘關係字說, in his Kokotsu kimbungaku ronsō 甲骨金文學論叢, Vol. 7 (1958), pp. 73-133.

Shiwen Lu Deming 陸德明 . Jingdian shiwen 經典釋文 . J. 1, Zhouyi yinyi 周易音義 (also called Zhouyi shiwen 周易釋文), included with Zhouyi zhengyi 周易正義 in Shisanjing zhushu, SBBY ed. Reprint of 1756 Tongzhitang 通志堂 ed. in Yijing jicheng, Vol. 142. Shiwen glosses are also fully included, rearranged, in Sun Xingyan's Zhouyi jijie.

Shuowen Xu Shen 許慎 . Shuowen jiezi 說文解字 . Beijing: Zhonghua Shuju, 1963. Redaction of Xu Xuan 徐鉉 . Reprint of 1873 edition of Chen Changzhi 陳昌治 , which was based on 1809 ed. of Sun Xingyan.

Shuowen jiezi gulin 說文解字詁林 . Ed. Ding Fubao 丁福保 et al. Shanghai: Shanghai Yixue 醫學 Shuju, Zhengbian 正編 , 1928; Buyi 補遺 , 1936.

Si Weizhi 斯維至 . "Zao Zhou de lishi chutan" 早周的历史初探, Lishi yanjiu 历史研究 , 1978.9, 56-60.

Sivin, Nathan. Review of John Blofeld, trans., I Ching: The Book of Change, Harvard Journal of Asiatic Studies, 26(1966), 290-298.

Skeat, Walter William. Malay Magic: Being an Introduction to the Folklore and Popular Religion of the Malay Peninsula. New York: Benjamin Blom,

1972. (First pub. London, 1900.)

Smith, Kidder. "Accounts of Zhouyi Interpretation Contained in the Zuozhuan." Typescript. 33 p. N.d. (1983?).

Song Zuoyin 宋祚胤 . Zhouyi xinlun 周易新論 . Changsha: Hunan Jiaoyu Chubanshe, 1982.

Soper, Alexander. "King Wu Ting's Victory over the 'Realm of Demons,'" Artibus Asiae, 17(1954), 55-60.

Sternbach, Ludwik. "Indian Wisdom and its Spread beyond India," JAOS, 101(1981), 97-131.

Stimson, Hugh. Review of W. A. C. H. Dobson, Early Archaic Chinese, Language, 39(1963), 567-574.

Sullivan, Michael. A Short History of Chinese Art. Berkeley: University of California Press, 1967.

Sun Kaidi 孫楷第 . "Kuilei xi kaoyuan" 傀儡戲考原 , Hanxue 學 (Bulletin du Centre d'Études Sinologiques de Pékin), 1(1944), 81-105. 漢

Sun Xingyan 孫星衍 . Zhouyi jijie 周易集解 . Shanghai: Shangwu Yinshuguan (Congshu Jicheng ed.), 1936. Reprinted in Yijing jicheng, Vols. 88-90. Also reprinted in Yang Jialuo 楊家駱, ed., Guoxue mingzhu huikan 國學名著彙刊 , Taipei: Dingwen 鼎文 Shuju, 1975. Sun Xingyan's Zhouyi jijie incorporates the same pre-Tang commentaries found in Li Dingzuo's work of the same title (see Jijie) and in Li Daoping's Zhouyi jijie zuanshu (see Li Daoping), but in a different arrangement, under the heading jie 解; it also incorporates the commentary of Wang Bi, under the heading zhu 注; and other assorted Han-Tang and post-Tang commentaries, including those in Shiwen (complete), Kong Yingda's Shu 疏 (occasional), etc., under the heading jijie 集解 .

Sun Yirang 孫詒讓 . Qiwen juli 契文舉例 , Jishi'an congshu 吉

石菴叢書 ed., 1917. (First pub. 1904.)

Sun Zuoyun 孫作雲. Shijing yu Zhou dai shehui yanjiu 詩經與周代社會研究. Beijing: Zhonghua Shuju, 1966.

Sung, Z. D. (Shen Zhongtao 沈沖濤). The symbols of Yi king, or The Symbols of the Chinese logic of changes. Shanghai: The New China Modern Education Co., 1934. Reprinted, New York: Paragon Book Reprint Corp., 1969.

The Text of Yi king (and its appendixes) Chinese original with English translation. Shanghai: The China Modern Education Co., 1935. Reprinted, New York: Paragon Book Reprint Corp., 1969. From the preface of The symbols..., p. ii: "the English translation of the original text and its appendixes is compiled from Dr. Legge's translation of the Yi King....The writer has rearranged Dr. Legge's translation, and has reinserted the two technical terms Nine and Six, exactly as found in the Chinese original."

Suzuki Yoshijirō 鈴木由次郎. "Ka kō ji kenkyū" 卦爻辭研究, Chuō Daigaku Bungakubu kiyō 中央大學文學部紀要, 5(1956), 1-25.

____ Shūeki 周易 (Atene Shinsho アテネ新書, 75). Tokyo: Kobundō, 1954.

Swanson, Gerald. "The Great Treatise: Commentary Tradition to the Book of Changes." Ph.D. dissertation, University of Washington, 1974.

Taguchi Fukushirō 田口福司郎. Shūeki no kigen 周易的起源. Tokyo: Meiji Shoin, 1960.

Takada Chūshū 高田中周 (also transcribed Takata Tadasuke). Kochūhen 古籀篇. Tokyo, preface dated 1923.

Takada Shinji 高田真治, trans. Ekikyō 易經 (Iwanami Bunko, 1492-1494a). Tokyo: Iwanami Shoten, 1936; 2nd ed., 1964. See revised edition below.

- _____ and Gotō Motomi 後藤基巳, trans. Ekikyō 易經 (Iwanami Bunko, 33-201-1, 33-201-2). 2 vols. Tokyo: Iwanami Shoten, 1969.
- Takashima, K. "Some Philological Notes to Sources of Shang History," Early China, 5(1979-80), 48-55.
- Tan Jiefu 譚戒甫. "Zhouyi gua yao xinlun" 周易卦爻新論, Wuhan Daxue wenzhe jikan 武漢大學文哲季刊, 5.2(February 1936).
- Tang Lan 唐兰. "Mie li [=gan 曆] xingu" 蔑歷新詁, Wenwu, 1979.5, 36-42.
- _____ "Shaanxi sheng Qishan xian Dongjiacun xin chu Xi Zhou zhongyao tongqi mingci de yiwen he zhushi" 陝西省岐山縣董家村新出西周重要銅器的譯文和注釋, Wenwu, 1976.5, 55-59, 63.
- _____ "Zai jiagu jinwen zhong suojian de yizhong yijing yishi de Zhongguo gudai wenzi" 在甲骨金文中所見的一種已經遺失的中國古代文字, KGXB, 1957.2, 33-36.
- Terrien de Lacouperie, Albert Etienne Jean Baptiste. The Oldest Book of the Chinese the Yh-king, and its Authors. Vol. 1, History and Method. London: D. Nutt, 1892. Revised version of articles originally published in Journal of the Royal Asiatic Society, n.s., 14(1882), 781-815 and 15.2(1883), 237-289.
- Thompson, J. Eric S. The Rise and Fall of Maya Civilization. 2nd ed., enlarged. Norman: University of Oklahoma Press, 1966.
- Thompson, Laurence C. Chinese Religion: An Introduction. 2nd ed., Encino, California: Dickinson Publishing Co., 1975; 3rd ed., Belmont, California: Wadsworth, 1979.
- Tianjin Shifan Xueyuan Lishixi <<...>> Bianxiezu 天津師範學院歷史系 <<...>> 編寫組. Zhongguo jianshi 中國簡史. Beijing:

Renmin Jiaoyu Chubanshe, 1980.

Tianwen qixiang zazhan "Changsha Mawangdui Sanhaomu chutu Xi Han boshu Tianwen qixiang zazhan" 长沙马王堆三号墓出土西汉帛书《天文气象杂占》 and "Xi Han boshu Tianwen qixiang zazhan shiwen" 释文, Zhongguo wenwu 中国文物, 1(October 1979), 1-4 (plates), 26-29 (transcription).

Toda Toyosaburō 户田豊三郎 . Ekikyō chūshaku shikō 易經注釋史稿. Tokyo: Kazama Shobō 風間書房, 1968.

____ "Sa hōku no Eki zei kiji kanken" 左・国の易筮記事管見, Shinagaku kenkyū 支那学研究, 16(1957), 1-11.

Tōdō Akiyasu 藤堂明保 . Kanji gogen jiten 漢字語源辞典. Tokyo: Gakutōsha 学燈社, 1965.

Tong, Lik Kuen (or Lik, Kuen Tong?). "Whitehead and Chinese Philosophy from the Vantage Point of the I Ching," Journal of Chinese Philosophy, 6.3(September 1979), 297-321.

Topley, Marjorie. "Cosmic Antagonisms: A Mother-Child Syndrome," in Arthur Wolf, ed., Religion and Ritual in Chinese Society, pp. 233-249. Stanford: Stanford University Press, 1974.

Iso. See Legge, James, trans. Iso.

Vandermeersch, Léon. "De la tortue à l'achillée," in J. P. Vernant, ed., Divination et Rationalité, pp. 29-51. Paris: Editions du Seuil, 1974.

____ "The Origin of Milfoil Divination and the Primitive Form of the I-Ching." Paper presented at the Workshop on Divination and Portent Interpretation in Ancient China, Berkeley, California, June 20-July 1, 1983.

Waley, Arthur. The Analects of Confucius. London: Allen and Unwin, 1938.

____ "Changes" "The Book of Changes," BMFEA, 5(1933), 121-142.

____ Review of Hellmut Wilhelm, Eight Lectures on the I Ching, The

Listener, March 30, 1961, 579-580.

_____ Songs The Book of Songs. First ed., London, 1937; reprinted,
New York: Grove Press, 1960.

_____ Songs Supplement The Book of Songs. Supplement, containing
Textual Notes. London: Allen and Unwin, 1937.

_____ The Way and its Power: a Study of the Tao Tê Ching and its Place
in Chinese Thought. First ed., London, 1934; reprinted, New York: Grove
Press, 1958.

Wang Bi 王弼 . "Zhouyi zhu" 周易注 , in Lou Yulie 樓宇烈 , ed.,
Wang Bi ji jiaoshi 王弼集校釋, pp. 211-590. 2 vols. Beijing:
Zhonghua Shuju, 1980.

Wang, C. H. The Bell and the Drum: Shih Ching as Formulaic Poetry in an
Oral Tradition. Berkeley: University of California Press, 1974.

Wang Chun'an 王純庵 . "Yijing yu yuanshi wenxue"《易经》与原始
始文学 , Shenyang Shifan Xueyuan xuebao 沈阳师范学院
学报, 1979.1,2 (hekan 合刊).

_____ "Yijing yu xian Qian sanwen" 《易经》与先秦散文,
Shenyang Shifan Xueyuan xuebao 沈阳师范学院学报,
1979.3.

Wang Dongcen 王棟岑 . "Tan Zhouyi guayaoci zhong de shige" 談《周易·
卦爻辭》中的詩歌 , Beijing Shifan Daxue xuebao 北京師
範大學學報 (Shehui kexue ban 社會科學版), 1962.2.

Wang Fuzhi 王夫之 . Zhouyi baishu 周易稗疏, 4 j., in HQJJXB,
j. 2. Reprinted in Xu jingjie Yi lei huibian, pp. 1-23.

_____ Zhouyi waizhuan 周易外傳 . Beijing: Zhonghua Shuju, 1962.

Wang Guowei 王國維 . Guantang jilin 觀堂集林 . First ed., 1923;
reprinted, Hong Kong: China Book Co., 1973.

Wang Jianmin 王健民 et al. "Zeng Hou Yi mu chutu de ershiba xiu

- qinglong baihu tuxiang" 曾侯乙墓出土的二十八宿青
 龙白虎图象 , Wenwu, 1979.7, 40-45.
- Wang Li 王力 , editor-in-chief. Gudai Hanyu 古代漢語 . 4 vols.
 Beijing: Zhonghua Shuju, 1962-64.
- _____ Gudai Hanyu changshi 古代汉语常识 . Beijing: Renmin
 Jiaoyu Chubanshe, 1979.
- _____ "Gu wu qusheng lizheng" 古无去声例证 , in Nankai Daxue
 Zhongwenxi Yuyanxue Jiaoyanshi 南开大学中文系语言学
 教研室 , eds., Yuyan yanjiu luncong 语言研究论丛,
 pp. 1-31. Tianjin: Tianjin Renmin Chubanshe, 1980.
- _____ Hanyu shigao 漢語史稿 . 3 vols. Beijing: Kexue Chubanshe,
 1959.
- _____ "Tongyuan zilun" 同源字论 , Zhongguo yuwen 中国语文,
 1978.1, 28-33.
- Wang Ming 王明 . "Zhouyi Xian gua xin jie" 《周易 咸卦》新解,
Zhongguo zhexue 中国哲学 , 7(March 1982), 251-257.
- Wang Ningsheng 汪宁生 . "Ba gua qi yuan" 八卦起源 , Kaogu 考
 古 , 1976.4, 242-245.
- Wang Weide 王維德 . Bushi zheng zong quanshu 卜筮正宗全
 書 . 1709.
- Wang Yinzhi 王引之 . Jingyi shuwen 經義述聞 . 3 vols. Shanghai:
 Shangwu Yinshuguan (Guoxue Jiben Congshu ed.), 1936. Vol. 1, j. 1
 (pp. 1-58) is "Zhouyi shang wushitiao" 周易上五十四條 (on
 hexagram and line texts); j. 2 (pp. 59-98) is "Zhouyi xia wushiertiao" 周
 易下五十二條 (on zhuan).
- _____ Jingzhuan shici 經傳釋詞 . Beijing: Zhonghua Shuju, 1956;
 reprinted, Hong Kong: Taiping Shuju, 1966.
- Watson, Burton, trans. Basic Writings of Mo Tzu, Hsun Tzu, and Han Fei

Tzu. New York: Columbia University Press, 1967.

The Complete Works of Chuang Tzu. New York: Columbia University Press, 1968.

Early Chinese Literature. New York: Columbia University Press, 1962.

W-B. See Wilhelm, Richard. I Ching or Book of Changes.

Wei Juxian 衛聚賢 "Zhouyi yanjiu" 周易研究, Shuowen yuekan 說文月刊, 5.3-4(1944-45), 1-26.

Wen Shaofeng 温少峰. "Yin Zhou nulizhu jieji 'de' de guannian" 殷周奴隶主阶级“德”的观念, Zhongguo zhexue 中国哲学, 8(October 1982), 35-46.

Wen Yiduo 聞一多. "Leizuan" "Zhouyi yizheng leizuan" 周易義證類纂 in Gudian xinyi 古典新義, Vol. 2 of Wen Yiduo quanji 聞一多全集, pp. 3-65. Shanghai, 1948; reprinted, Beijing: Shenghuo, Dushu, Xinzhi—Sanlian Shudian, 1956, 1982. Originally published in Qinghua xuebao 清華學報 (Tsinghua Journal of Chinese Studies), 13.2(1928).

_____ "Putang zashi" 璞堂雜識, in Gudian xinyi, Vol. 2 of Wen Yiduo quanji, pp. 581-602.

_____ Tianwen shuzheng 天問疏證. Beijing: Shenghuo, Dushu, Xinzhi—Sanlian Shudian, 1980.

Wenwu 1974.7 Hunan sheng Bowuguan 湖南省博物館 and Zhongguo Kexueyuan Kaogu Yanjiusuo 中国科学院考古研究所. "Changsha Mawangdui ersanhao Hanmu fajue jianbao" 长沙马王堆二三号汉墓发掘简报, Wenwu 文物, 1974.7, 39-48, Plates I-XVII. Plate I is fragment of Yi 易 MS.

Wenwu 1974.9 "Zuotan Changsha Mawangdui Hanmu boshu" 座谈长沙马王堆汉墓帛书, Wenwu, 1974.9, 45-57.

Wenwu 1975.5 Shanxi sheng Wenwu Gongzuo Weiyuanhui Houma

- Gongzuozhan 山西省文物工作委员会侯马工作
站. "Houma mengshu' zhushi sizhong" "侯马盟书"注释四
种, Wenwu, 1975.5, 20-26.
- Wenwu 1976.5 Qishan xian Wenhua guan 岐山县文化馆 et al.
"Shaanxi sheng Qishan xian Dongjiacun Xi Zhou tongqi jiaoxue fajue
jianbao" 陕西省岐山县董家村西周铜器窖穴发掘
简报, Wenwu, 1976.5, 26-44.
- Wenwu 1976.6 Fufeng xian Wenhua guan 扶风县文化馆 et al.
"Shaanxi Fufeng chutu Xi Zhou Bo Dong zhu qi" 陕西扶风出土
西周伯或诸器, Wenwu, 1976.6, 51-60.
- Wenwu 1979.4 Luo Xizhang 罗西章, Fufeng xian Tuboguan 扶风
县图书馆. "Shaanxi Fufeng faxian Xi Zhou Li Wang Hu? gui" 陕西
扶风发现西周厉王猷毁, Wenwu, 1979.4, 89-91,
Plate 9:1.
- Wenwu 1979.10 Shaanxi Zhouyuan Kaogudui 陕西周原考古
队. "Shaanxi Qishan Fengchucun faxian Zhou chu jiaguwen" 陕西岐山
凤雏村发现周初甲骨文, Wenwu, 1979.10, 38-43.
- Wenwu 1981.9 Dezhou Xingshu Wenhua ju Wenwuzu 德州行署
文化局文物组 and Jiyang xian Tushuguan 济阳县图书馆
"Shandong Jiyang Liutaizi Xi Zhou zaoqi mu fajue jianbao" 山东济阳
刘台子西周早期墓发掘简报, Wenwu, 1981.9,
18-24.
- Wenwu 1983.2 Wenwu ju Guwenxian Yanjiushi 文物局古文献
研究室, Anhui sheng Fuyang Diqu Bowuguan 安徽省阜阳地
区博物馆 Fuyang Hanjian Zhenglizu 阜阳汉简整理
组. "Fuyang Hanjian jianjie" 阜阳汉简简介, Wenwu, 1983.2,
21-23.
- Wenwu 1984.3 Mawangdui Hanmu Boshu Zhengli Xiaozu 马王堆汉

墓帛书整理小组. "Mawangdui Boshu Liushisi gua Shiwen" 马
王堆帛书《六十四卦》释文, Wenwu, 1984.3, 1-8, Plates
I-II.

Wilhelm, Hellmut. The Book of Changes in the Western Tradition: a Selective
Bibliography (Parerga, No. 2). Seattle: Institute for Comparative and
Foreign Area Studies, University of Washington, 1975.

_____ Change: Eight Lectures on the I Ching (Bollingen Series, No. 62).
English translation by Cary F. Baynes of Die Wandlung... New York:
Pantheon, 1960; reprinted, Harper Torchbooks, 1964; Princeton Paperbacks
ed., 1973.

_____ Heaven, Earth, and Man in the Book of Changes: Seven Eranos
Lectures. Seattle: University of Washington Press, 1977. Contents identical
with German version Sinn des I Ging.

_____ "I-ching Oracles in the Tso-chuan and the Kuo-yu," JAOS, 79(1959),
275-280.

_____ "On the Oracle Recorded in Tso-chuan Hsi 4 (656 B.C.)," JAOS,
91(1971), 504-505.

_____ "On Sacrifice in the I Ching," Spring 1972, 74-89. Reprint of the
following.

_____ "The Sacrifice, Idea and Attitude: Thoughts from the Book of
Changes," Harvest, 4(1957).

_____ Sinn des I Ging. Düsseldorf: Diederichs, 1972.

_____ Die Wandlung: Acht Vorträge zum I-Ging. Peiping (Beijing): Henri
Vetch, 1944; 2nd ed., Zürich, 1958.

_____ "Wu ching (The Five Classics)," in Jaroslav Průšek, general editor,
Dictionary of Oriental Literatures, Vol. 1, East Asia, pp. 201-203. New
York: Basic Books, 1974.

Wilhelm, Richard. The I Ching or Book of Changes: The Richard Wilhelm

translation rendered into English by Cary F. Baynes (Bollingen Series, No. 19). First ed., 2 vols., New York: Pantheon, 1950; 3rd. ed., revised, with preface by Hellmut Wilhelm, Princeton: Princeton University Press, 1967. English translation of the following.

I Ging: Das Buch der Wandlungen, aus dem Chinesischen verdeutscht und erläutert. 2 vols. Jena: Eugen Diederichs Verlag, 1924. New edition, I Ging: Text und Materialien, first two sections of the Richard Wilhelm translation, with new preface by Wolfgang Bauer. Düsseldorf: Diederichs gelbe Reihe, 1973.

Lectures on the I Ching: Constancy and Change (Bollingen Series, No. 19:2). Translated and edited by Irene Eber. Princeton: Princeton University Press, 1979.

Wittkower, Rudolf. "Eagle and Serpent," in his Allegory and the Migration of Symbols, pp. 16-44. London: Thames and Hudson, 1977. Reprinted from Journal of the Warburg Institute, 2(1938-39).

Wu, Shih-ch'ang (Wu Shichang 吴世昌). "On the Marginal Notes Found in the Oracle Bone Inscriptions," T'oung Pao, 43(1954), 34-74.

Wylie, Alexander. "On the Knowledge of a Weekly Sabbath in China," Chinese Recorder, 4(1871), 4-9, 40-45. Reprinted in his Chinese Researches, Shanghai, 1897.

Xia Weiyang 夏纬瑛 and Fan Chuyu 范楚玉. "Shijing zhong fanying de Zhou dai nongye shengchan he jishu" 《诗经》中反映的周代农业生产和技术, in Li Guohao 李国豪 et al., eds., Explorations in the History of Science and Technology in China, Compiled in Honour of the Eightieth Birthday of Dr. Joseph Needham, FRS, FBA, pp. 639-658. Shanghai: Shanghai Guji Chubanshe, 1982.

Xiao Bing 肖兵. "Mawangdui 'Bohua' yu Chuci" 马王堆《帛画》与楚辞, Kaogu, 1979.2, 171-173, 180.

- Xiao Han 晓菡. "Changsha Ma'wangdui Hanmu boshu gaishu" 长沙马王堆汉墓帛书概述, Wenwu, 1974.9, 40-44.
- Xie Qiucheng 谢求成. "Bagua' he Yijing xintan" "八卦"和《易经》新探, Xueshu yuekan 学术月刊 (Shanghai), 1983.2, 35-37.
- Xu jingjie Yi lei huibian 續經解易類彙編. Taipei: Yiwen Yinshuguan, 1974. Reduced facsimile reprint of Yi-related works in HQJJXB, Nanjing Shuyuan 南菁書院 ed.
- Xu Qinting 徐芹庭. Zhouyi yiwen kao 周易異文考. Taipei: Wuzhou 五州 Chubanshe, 1975.
- Xu Shida 徐世大. "Shuo 'fu'" 說孚, Shuowen yuekan 說文月刊, 4(1944), 83-88.
- _____ Shuo Yi jie yi 說易解頤. (?) Cited on page 1 of the following work.
- _____ Zhouyi chanwei 周易闡微. Shanghai: Kaiming Shudian, 1947.
- _____ "Zhouyi fu, heng, zhen sanzi hanyi de taolun" 周易孚亨貞三字涵義的討論, Jianshe 建設, 17.1(1968), 17-19; 17.2(1968), 28-30.
- Xu Xitai 徐錫台. "Tantao Zhouyuan jiaguwen zhong youguan Zhou chu de lifa wenti" 探讨周原甲骨文中有关周初的历法问题, Guwenzi yanjiu 古文字研究, 1(August 1979), 203-207.
- _____ "Zhouyuan chutu de jiaguwen suojian renming, guanming, fangguo, diming qianshi" 周原出土的甲骨文所见人名、官名、方国、地名浅释, Guwenzi yanjiu, 1(August 1979), 184-202.
- Xu Zhentao 徐振韜. "Zhouyi Feng gua he shijieshang zui zao de taiyang heizi jilu" 《周易》丰卦和世界上最早的太阳黑子记录, Tianwen xuebao 天文学报, 20(1979), 416-418.
- Xu Zhirui 徐志锐. "Zhouyi Feng gua bushi taiyang heizi jilu" 《周易》丰卦不是太阳黑子记录, Tianwen xuebao 天文学

- 報, 21(1980), 340-341.
- Xu Zhuangshu 許庄叔 . "Lunyu 'Xue Yi zhang' jie" 《论语》“学易章解”, Wenshi 文史 (Beijing: Zhonghua Shuju), 14(July 1982), 30.
- Yabuta Kaichirō 藪田嘉一郎, ed. and trans. Shūeki kozei kō 周易古筮考 . Tokyo: Kigen 紀元 Shobo, 1968. Annotated translations of Shang Binghe 尚秉和, Zhouyi gushi kao 周易古筮考; Wen Yiduo, "Zhouyi yizheng leizuan"; Li Jingchi, "Zuo Guo zhong Yi shi zhi yanjiu" and "Zhouyi shici kao."
- Yan Yiping 嚴一萍 . "Shi 'yi'" 釋義, Zhongguo wenzi 中國文字 (Taipei), 40(1971), 4 leaves.
- Yan Lingfeng 嚴靈峯 . "Mawangdui boshu Yijing chubu yanjiu" 馬王堆帛書易經初步研究 . Taipei: Chengwen Chubanshe, 1980.
- _____. Wuqiubeizhai Yi lun 無求備齋易論. 1952 ed.,¹ reprinted in Yijing jicheng, Vol. 195.
- _____. Yixue xinlun 易學新論 . Original 1947 Fuzhou ed., reprinted Taipei: Zhengzhong 正中 Shuju, 1969.
- Yang Jianguo 楊建國 . "Xian Qin Hanyu de zhuangtai xingrongci" 先秦汉语的状态形容词, Zhongguo yuwen 中国语文, 1979.6, 426-436.
- Yang, Paul F-M. "Prefix Kə in Modern Chinese Dialects and Proto-Chinese," Monumenta Serica, 33(1977-78), 286-299.
- Yang Shuda 楊樹達 . Ciquan 詞詮 . Beijing: Zhonghua Shuju, 1965. Originally published 1928.
- _____. "Yuyuanxue lunwen shipian" 語源學論文十篇, Wenshizhe jikan 文史哲季刊 (Zhongyang Daxue 中央大學), 1.2(1943), 49-56.
- _____. Zhouyi guyi 周易古義 . Taipei: Heluo 河洛 Tushu Chubanshe, 1974. Facsimile reprint of original edition, author's preface dated 1928.

- Yang Wuming 楊五銘 . "Xi Zhou jinwen beidong jushi jianlun" 西周一
文被動句式簡論 , Guwenzi yanjiu 古文字研究 ,
7(June 1982), 309-317.
- Yang Xiangkui 楊向奎 . "Shi ` tong niu zhi gu, fen shi zhi ya" 釋童
牛之牯·犢豕之牙 , Wenshi 文史 (Beijing: Zhonghua Shuju),
2(1963), 283-285.
- Yang Xiong 楊雄 . See Fangyan.
- Yao Xiaosui 姚孝遂 . "Shang dai de fulu" 商代的俘虜 , Guwenzi
yanjiu 古文字研究 , 1(August 1979), 337-390.
- Yijing jicheng 易經集成 . Edited by Yan Lingfeng 嚴靈峯 . 195
vols. Taipei: Chengwen Chubanshe, 1976. Facsimile reprints of 362 works,
totalling 1614 j., related to the Yijing.
- Yinde Harvard-Yenching Institute Sinological Index Series Supplement
No. 10, Zhouyi yinde 周易引得 (A Concordance to Yi Ching), fu
biaojiao jingwen 附標校經文 . Taipei: Chengwen Chubanshe, 1973.
Reprint of original Peiping (Beijing), 1935 ed.
- Yinhui Zhou Fagao 周法高 et al., eds., Hanzi gujin yinhui 漢字
古今音彙 (A Pronouncing Dictionary of Chinese Characters). Hong
Kong: The Chinese University Press, 1973. Appendix, Fulu 附錄 , 1974.
- Yinxun 音訓 . See Lü Zuqian 呂祖謙 .
- Yixue taolunji 易學討論集 . Ed. Li Zhenggang 李證剛 et al.
First ed., Shanghai: Shangwu Yinshuguan, 1937; 2nd ed., 1941, reprinted in
Yijing jicheng, Vol. 195.
- Yizhoushu jixun jiaoshi 逸周書集訓校釋 . Ed. Zhu Youzeng 朱
右曾 . In HQJJXB, j. 1028-1038; reprinted in Congshu Jicheng.
- Yu Duikang 余敦康 . "Cong Yijing dao Yizhuan" 从《易经》到《易
传》, Zhongguo zhexue 中国哲学 , 7(March 1982), 1-27.
- Yu Haoliang 于豪亮 . "Boshu Zhouyi" 帛书《周易》, Wenwu, 1984.3,

15-24. According to editor's note, written ca. 1976; published posthumously.

____ "Shuo `yin' zi" 说"引"字 , Kaogu, 1977.5, 339-340.

Yu Xingwu 于省吾 . "Li gui mingwen kaoshi" 利簋铭文考释 , Wenwu, 1977.8, 10-12.

____ Yijing xinzheng 易經新證 . Taipei: Yiwen Yinshuguan, 1975.

Facsimile reprint of original 1936 ed., Shuang jian chi Yijing xinzheng 雙

劍諺易經新證, 4 j.

Yu Yongliang 余永梁 . "Yi guayaoci de shidai ji qi zuozhe" 易卦爻辭的時代及其作者 , in Gushibian, Vol. 3, pp. 143-170.

Dated November 1927-February 1928; originally published in BIHP, 1.1(1928).

Yu Yue 俞樾 . Qunjing pingyi 群經平議 , j. 1-2, Zhouyi 周易 , in HQJJB, j. 1362-1363. Reprinted in Yijing jicheng, Vol. 135; also reprinted in Xu jingjie Yi lei huibian, pp. 389-416.

____ Yi guan 易貫 , 5 j. Original 1876 ed. reprinted in Yijing jicheng, Vol. 122.

Yuan Ke 袁珂 . Gu shenhua xuanshi 古神话选释 . Beijing: Renmin Wenxue Chubanshe, 1982.

____ Shenhua lunwenji 神话论文集 . Shanghai: Shanghai Guji Chubanshe, 1982.

Yuntai Heizi Jilu Zhengli Xiaozu 云台黑子记录整理小组

"Woguo lidai taiyang heizi jilu zhengli he huodong zhouqi de tantao"

我国历代太阳黑子记录整理和活动周期的探讨 , Tianwen xuebao 天文学报 , 17(1976), 217-2 .

Zhang Changshou 张长寿 and Zhang Xiaoguang 张孝光 . "Shuo futu yu hua min(?)." 说伏羲与画轱 Kaogu, 1980.4, 361-364.

Zhang Guangzhi 張光直 . See Chang, Kwang-chih.

- Zhang Liwen 张立文 Zhouyi sixiang yanjiu 周易思想研究
(Zhongguo Zhhexueshi Congshu 中国哲学史丛书). Hubei: Hubei
Renmin Chubanshe, 1980.
- Zhang Mengwen 張孟聞. "Si ling kao" 四靈考, in Li Guohao et al.,
eds., Explorations in the History of Science and Technology in China,
pp. 525-552. Shanghai: Shanghai Guji Chubanshe, 1982.
- Zhang Peiyu 张培瑜. "Jiaguwen ri yueshi jishi zhengli yanjiu" 甲骨文
日月食纪事整理研究, Tianwen xuebao 天文学报,
16(1975), 210-234.
- Zhang Xincheng 張心澂. Weishu tongkao 偽書通考. 2 vols.
Shanghai: Shangwu Yinshuguan, 1939; reprinted, 1954.
- Zhang Yachu 张亚初 and Liu Yu 刘雨. "Cong Shang Zhou bagua
shuzi fuhao tan shifa de jige wenti" 从商周八卦数字符号
谈筮法的几个问题, Kaogu, 1981.2, 155-163, 154.
- Zhang Zhenglang 张政烺. "Boshu Liushisi gua ba" 帛书《六十四
卦》跋, Wenwu, 1984.3, 9-14.
- _____ "An Interpretation of the Divinatory Inscriptions on Early Chou
Bronzes," Early China, 6(1980-81), 80-96. Translation by H. Huber, R.
Yates et al. of the following article, with author's emendations.
- _____ "Shishi Zhou chu qingtongqi mingwen zhong de Yi gua" 试释周
初青铜器铭文中的易卦, Kaogu xuebao, 1980.4,
403-415.
- Zhao Yiping 赵一萍. See Ping Xin 平心 (pseudonym).
- Zhao Yuanren (Y. R. Chao) 趙元任. "Zhong Xi xing ming kao" 中西
星名考, Kexue 科學, 3(1917), 42-52, 270-308.
- Zheng Yantong 鄭衍通. Zhouyi tanyuan 周易探原. Singapore:
Nanyang University Press, 1972; reprinted, Taipei, 1976.
- Zhongguo Kexueyuan Wenxue Yanjiusuo Zhongguo Wenxueshi Bianxiezu 中国

科学院文学研究所中国文学史编写组
eds. Zhongguo wenxueshi 中国文学史 . 3 vols. Beijing: Renmin
Chubanshe, 1962.

Zhou Dingheng 周鼎珩 . Yijing jianghua, fu Yijing zhi zonghe yanjiu 易
經講話, 附易經之綜合研究 . Taipei, 1963.

Zhou Fagao 周法高 . Zhongguo gudai yufa 中國古代語法
(Zhongyang Yanjiuyuan Lishi Yuyan Yanjiusuo zhuankan 中央研究
院歷史語言研究所專刊 , No. 39). 3 vols. Nangang
(Taipei): Academia Sinica, 1959-1961; reprinted, Taipei 1972.

_____ et al., eds. Hanzi gujin yinhui 漢字古今音彙 . See Yinhui.

_____ et al., eds. Jinwen gulin 金文詁林 . See JWGL.

Zhouli 周禮 , in Shisanjing zhushu 十三經注疏 , SBBY ed.

Zhouyi zhengyi 周易正義 . Ed. Kong Yingda 孔穎達 . In Shisanjing
zhushu, SBBY ed.; reprinted, Taipei, 1977.

Zhu Junsheng 朱駿聲 . Liushisi gua jing jie 六十四卦經解 .
Beijing: Guji Chubanshe, 1958; reprinted, Taipei: Hongye 宏業 Shuju,
1971.

_____ Shuowen tongxun dingsheng 說文通訓定聲 . 18 vols.

Shanghai: Shangwu Yinshuguan (Wanyou Wenku, No. 2), 1937. Reprint of
1848 Yixian Xueshe 黟縣學社 ed.

Zhu Tianshun 朱天順 . Zhongguo gudai zongjiao chutan 中國古代
宗教初探 . Shanghai: Shanghai Renmin Chubanshe, 1982.

Zhu Xi 朱熹 . Yixue qimeng 易學啟蒙 . Included in Li Guangdi et
al., eds., Zhouyi zhezong, j. 19-20 (pp. 1203-1369); reprinted separately,
Taipei, 1975.

_____ Zhouyi benyi 周易本義 . Reprint of unidentified modern edition
in Yi Cheng zhuan Yi benyi 易程傳 . 易本義 . Taipei: Shijie
Shuju, 1974. Benyi commentary also completely reproduced in Li Guangdi

et al., eds., Zhouyi zhezong.

Zhuzi yulei 朱子語類 . Ed. Li Jingde 黎靖德. Yingyuan
Shuyuan 應元書院 ed., 1870.

Zhu Zhaofeng 朱趙鳳 . "Yijing zhenggu" 易經正詁 , Zhenzhi
xuebao 真知學報 , 3.1(1943), 48-57.

Zhu Ziqing 朱自清 . Zhongguo geyao 中國歌謠 . Beijing: Zuoja
Chubanshe, 1957.

Zhuang Tianshan 庄天山 . "Zhongguo gudai liuxingyu jilu" 中国古代
流星雨记录 , Tianwen xuebao, 14(1974), 37- .