

8.0.1 吉
8.0.2 原筮元承貞

8.0.4 不寧方來
8.0.5 復夫凶

8.0.3 元咎

8.0

- All three zhao 7 (gas Heng, *Gongyang*, p. 29-30) - see p. 8 above

- gas Heng: converts 元承貞 to 元吉(吉)承貞 (this is how referred to
as "peaceful"; 方 keep state; 復 = "a person arriving later"; "Auspicious".

The original divination was: con held the grand sacrifice; in long term divinations,
no misfortune; a state which was not at peace come (to court), the people
arriving late met with disaster." — this appears to be an ancient story, similar
to the one in *Gongyang* "Luyu" about when Yu convened the spirits at Kuiji
丘箕 mountain, and when the unnamed host from the West 西方 arrived
late 許至, Yu killed him and beheaded him (quoted here in *Gongyang*, p. 126)

* following Wang Fuzhi (Zhangzi bushi) - cf. *Wanggong lung* 14.5 爻不

孚 11 also of the 26/11 (rebut)

Li Jingchi ("Shuci kuo" Tongyuan, 2), acknowledges partial
on ䷗ responsibility of Yu Yu argument (see
below - same as gas), but prefers 原 = ䷗, after Zhu Zhen gloss 朱震
(Hou sheng li zhu hou 汉上易集传) and Yu Yizhou 颜子周 (Rishi-
lu B ䷗); ䷗ means "multiple" ^{reported in} "multiple talk-manipulation," referring to
the parallel divining of several different diviners referred to as the "three-
mon divination" 三占 of Shu "Hong fom" ; ䷗ is a
totally separate div.; he does not cite any text parallels to support this reading (䷗ multiple, see
14.5 b)

- Yu Yu's *Qingjing pingya* 1: ䷗ is "first," and is in opposition to 8.0.5 ䷗
䷗ - c.e. the ䷗ judgment of the ^{original} "div." changes later to another.
first (this is to change) but the ominous for the months ^{comes it is likely for the last two} comes after ䷗

- Ban Bo quoted in Jijie, 原 = 1st divine by scapular-plastronomy - ad hoc with
no basis, as Yu Yu says

- ䷗ ASR 258 a. *ngiān>yuán>yuāng, source (Meng), origin (Yi); high plain
(Shi); loan for id. repeat, again (Yi) — thus Kougen tests the gloss
䷗ as a loan application of the graph 原

- From Yu He, reading closed, divided 丁宁, 方来 fā, 夫 xí (using yuán text, which is
diff.)

- R.K.: 8.0.2 consider: "original manipulation of the stalks (wax) a general
chanting divination" see 2.7 元承貞 *oyzinen* 45.5, but
gas Heng there amounts to 元吉承貞.

䷗ which is modified in Shi (see 2.7)

寧 OSR 837a * nieng > ning, perh, tranquil she ...

- Waley ("Chung," p. 126) 8.0.4 "People will come from the unsubjected lands."
- Slobdakoff (p. 153) 8.0.4-5: "Isn't it better to come at once? For the latecomer, misfortune."
- 8.0.4 不守^方: cf. She 261/1 雖不庭^方, also p. 230 "(stay =) keeps in order the states that do not come to court (i.e. are not submissive)" - cf Mozi (front) *nieng
Li Jingchi "Tongzun" p. 63: identifies 不^方 as PN, and 不^庭 as locative for 庭, writes 不^方 不^庭
- W-G also takes 不^方 as = 又 'again': "Engage of the oracle once again (whether you possess nobility, courtesy, and perseverance);"
- 8.0.4 "Those who are uncertain (不^是) gradually (又) join (是)"
- 8.0.5- Kong Yuzhu 3bengji: 不^是 is 'particle' (又^是 否^是), or later-arriving person
- 8.0.5: Yu Xingwu Yiqing Xingzheng 2/72^b, p. 59-60 suggests Yu Yu, but
不^是 and 是^是 "arently interchangeable" (不^是 是^是 可通), so that 復^是 不^是
又^是 like 復^是 又^是, "later greatly ominous", parallel with 不^是 否^是 and 不^是 否^是
- 8.0.2. Li Jingchi ("Beijingen" Tongzun pp. 196-197) on 不^是: addition to glosses on front, these glosses or 不^是 "pursuing and manipulating" [questionable?]; Kong Yuzhu as 原窮 'exhaustively'; 原^{不^是} he thinks might be parallel with 不^是 in OBI, Yu Yu being a dinner's name: "Yu Yu manipulated the stalks" If glossed 又^是, this means to him that some oracles were obtained by one dinner, some by another dinner at a diff. time, and these can appear together recorded in the same text, even if they are contradictory.

folded attachment at bottom 8.0V

8/7 It also 28/4 "有它" probably "smoke 它" (plus is Shuowen def-of 它 : 它也, 从火而大, 象冤曲垂尾形" here it said people used to ask each other "there is no 它?" (sc, untoward event something different [from desired]) because ancient lived in grass and feared snakes "plus understand as meowing extension - here in 马 we have "there's a smoke" (or "there's an unexpected occurrence") TA instead of 火 - note that in OB connected with sacrifice it would be required "to 它" or "火 它" Lao Zhenyu Shengkao (ap, Zhongguo (Luncang p.150) interprets this 它 under a foot (with 丶 sometimes added) as some "untoward event" as in Shuowen. - such a reading possible here too - note that in one case it is followed by "auspicious" in other by 火 "ominous" (RW's "humiliating") R.W. has "good fortune" Thus in the end good fortune comes from without"; cf. 师也 in 61.1 - a variant?

- Li jingzhe ("Zaijieshu" Jingyun p. 182) 7 with Wang Fuzhe: "is peaceful" and 不 宁 means "a feng County which is not peaceful comes" 8.0.5 天 is a ^{grammatical} particle; if foliated, there will be disaster" (後不吉, 则有禍)

Tanayi: 天 = 达 到 "late-arrives" - i.e. 天 means here 'men' ? He doesn't analyze further, but quotes Qianye story of the legendary Yu, who punished a late arrival with death - ominous! (see story in 8.0 p. 1)

不 宁 cf. also Zhouli "Kaoqong" 天 宁 德 "unpeaceful lords"

- could it be a particle? cf. Wang Yanzhe Qingzhushici pp. 237-240
- on 天 & Wang Li Guilai Hanpu pp. 1031-1032: fù demonstrative particle, sometimes put in mid-sentence preceding complex object and setting it off; also initial and final particle, also 'this', 'that'
- RK 天 as particle(s) not attested in EOC, 8.0.5, not very parallel even with EOC usage as emphatic particle; best to treat 天 here as fù 'man, husband'; parallel with 32.5 夫子曰 "it is husband ominous for the husband" - thus: "Later it will be ominous for the men."

8.1.1 有孚比之无咎

8.1.2 有孚惠心 終來有它

8.1.3 吉

8.1

- more on 贞 in 8.1 - entries thus transcribed in *Quan Xiehu* "Keideyayaoyin" include p.29 贞: 不隹大示 它王 (釋 1261), p.27 贞: 从乙弗它王 (2522)
贞: 苛甲不它王 (通 140); p.23. 贞: 子漁隹出它? 贞: 子漁亡它
(甲 3660) - (last ones especially close parallel); p.18 中丁日 (釋 20), 亡它
(甲 398); p.15. 庚戌卜吉贞: 廿下我它? (乙 4683); p.5 辛卯卜貞:
彑酉 (祭 22) 于上甲, 亡它? 九月。贞: 兮往。 (釋 102)
- 𠂔 GSR 11072 + *pi^g > fù earthware (shí); earthenware vessel (yì). The graph (b. 𠂔) is some kind of drawing (atkīm?).
- 豈 GSR 5669, *pi^g > bì compare (shí); equal, similar (shí); *pi^g > bì and *bi^g > bì combine, unite; assemble; go together with (shí); follow (tūn), concordant (shí); portion, be a portion (tūn); aid (yì); on behalf of (Meng); accord with; several together, successive (shí); come to (shí); when (quāng); close, dense, tight (shí); back end of an arrow (zhēnkuò) gls. 831, 1467
- 它 GSR 42 + tā (two k.) tā. The primary sense in the Qin bone inscriptions seems to have been: danger, horn, obstacle; look for id. another (shí) 6.63) ↓; d. zhāi TIP The Qin drawing shows a foot treading on a snake, the Zhou drawing a cobra-like snake. It may be the primary graph for l. below 1 f. 𠂔 association q. 𠂔 a subdivision GSR 4 l. 𠂔 + d^gia > shé snake (shí)... gls. 49, 607
- TA 𠂔 in 8.1 might also be a variant of TA 𠂔 of 8.1 and 28.4 - environment same, and Karlgren recognises the graph 𠂔 as an enlarged 𠂔 (see 61.1)
- Qao Heng: first 𠂔 = 𠂔 'capture'; it means 𠂔 'assist'; second 𠂔 is referred to plundered ^{寶物} (俘掠之寶物), and can also be read bō. (*pi^g GSR 1059 2) - the two graphs 𠂔 and 宝 were anciently interch. as in Zhu zhang jing (人來) 𠂔 𠂔, for which gongyong and gusheng jing and write 𠂔 for 𠂔 [RK: 宝 *pi^g rhymes better than *pi^g in this line]; 来 is an aux particle; 𠂔 in ancient Chinese referred to 'an unexpected calamity'. Thus 8.1 reads "(On a military expedition) there will be captures; if the subject (臣 minister?) assists the ruler) there will be no misfortune; there are valuables filling the earthenware vessel; finally, there will be an unexpected calamity", also auspicious (se). Qao quotes Lu Xingwei's proposal that 𠂔 is in error for 未, making better sense with the following 𠂔 (no calamity → ausp.) , but rejects it on the grounds that the text used by the author of the Xing zhuan had 未 not 𠂔; Qaojing 𠂔 = 𠂔 (it's just (over))

"There will be punishment"; it means 'assent' and refers to minister assenting under throughout this hexagram in line texts; and 𠂔 refers to punishing with a drinking fine: 'There will be a punishment (of drinking) for full vessel (of wine); the 'T here, and in 28.4 and 61.1 (written 'T in Grade and Hondo) is the same word as the disaster word occurring in OBI phrases to T, t T.

- Waley ("Changes" Book, p. 136) 8.1.1 "If there are far (ants) ^{prisoners?} near them," W, is struck by the juxtaposition of 'T here with 𠂔, and the fact that Enya ^(15/36) gives 虍 𠂔 as the name of a large kind of ant, "(L. t 𠂔)" describes his researches above. But since this phrase rhymes with 𠂔 守為 in 8.0, above (未 * 13g - 𠂔 * 73g) and that phrase also with "people ^{will come} from the unorganized bands," he also suggests that 'T here may well stand for 𠂔 'prisoner'. He sees 'prisoner' as a later derived meaning of an original etymon 𠂔 meaning 'ant'. See ch. 4 sec. 2 on 'T'.

- Tokushimia "Some Philological Notes" ^(p. 52): the etymonic meaning of family of words including 'T & tt (xpid) is 'to be close, to pair, (two things) stick to each other (of element 'T 𠂔 to); - tt is then lit. 'woman paired with a man.' // here 'T could be a verbal counterpart of tt, here "inviting" or "pairing" a person, perhaps a sacrificial victim, following 有 𠂔

- Yu Xiangyu (Yiqing xuzheng 2/8 a-b) 8.1.2-3 虍 ^{(as abbreviation (xpid))} ^(here and in 28.4 and 61.1 22) some as OBI graph 𠂔, a disaster word. TA 'T like OBI 𠂔 (Cang Yex 185, 4.). Because this is always a baleful omen, and here 𠂔 follows 虍 must be mistake for 虍 "In the end there will not be harm."

- Li Jinchu (Xingzhe Tongyuan p. 160) 'T in this hex means "be a helpmate to" (ta 'T 貝, tt 貝, tt 離 X), or i.e. 'mutual contractual help.'

"zaijishi" Tongyuan p. 185 8.12 𠂔 = 𠂔 'captive'

tk in shu (3 times) : e.g. 119/12 tk 不 the $\frac{E}{T}$ oder p. 77 "why do you not join company
with me?" 177/1 tk 四 $\frac{9}{T}$ oder p. 120 "we watched according to
quality (strength) the four black horses (of each chariot)" 177/4 24/14 $\frac{E}{T}$ 119/2 tk
oder p. 195 he [Wen Wang] was able to be accommodating, to be concordant (with
the subjects), tk $\frac{E}{T}$ "and when they were concordant with Wen Wang."
29/1/6 $\frac{E}{T}$ tk for $\frac{E}{T}$ oder p. 251 "they [stocks of millet] are closely sown like
a comb." another corporate mass similar pattern (+2) $\frac{E}{T}$ tk $\frac{E}{T}$ 29/5 66 t $\frac{E}{T}$ bior
etc > p. 1 to bind (silk band in borderly) 53/1 $\frac{E}{T}$ $\frac{E}{T}$ 66 2 oder p. 34 "with
white silk one has bound it"

- It in Jinwen guan #1113; quotes Sheng Chengzuo 尚承祚 (to p.77); it may be a misswriting (写失) of 壴, derived from - with heads connected 'he - 豐' (速其首) -

Li Xidong (pp. 2693-98) has derived from two arguments that in all the OBI of the pattern (I) LL X person "which are usually used (the king) follows X" that LL should be read instead of LL the person, all these places mean "the king" or associates with X (asking whether not that place can be intimately trusted) (p. 2694). Li Xidong, with the support of Tony Fan, rejects this reading. RK: But whether this phrase is read with LL or BL, it is undeniable that LL and BL were could easily be confused in the course of scribal transmission. And this OBI context is rather similar to the Ye 8.1 etc BL 2 contexts, with 2 "numbering" the individual identities of the OBI: BL 2 "join with him" or BL follow him. Immediately there are problems however, with reconciling this meaning with the surrounding contexts, e.g., 8.1 to 3 "There will be captives" for 8.6 元首 "No heads" (cont. on back) 8.3 BL "not person", 24/4 etc

Want Almo, formi, pp 19-23, makes no attempt to distinguish $\text{P}^1 > \text{L}$ and $\text{P}^1 > \text{L}^1$,
 grouping all together, while referring to the Keeler, p. 2687 for L and p. 2683
 for L¹

insert ⑬ Shaw, p. 20, 64 ^{last} ~~now~~ 11-12 antlers op I which are spread themselves with 2
to 2 or 2¹₁ or 2²₂, e.g. Burnham 61¹₁ I (往 2¹₁ to 2²₂) to the king shallos and alloy with?

- Keightley Sources pp. 77-78, 83-85 has a detailed discussion of one set of OBI of the pattern $\text{E} \text{ H} \text{ X}$.

- RK consider a context in which burial and accompanying objects ^{the nature of funerary objects and those} ^{on death} are being determined. This would explain all cases reasonably well.
- 8.1. There is a ^{accompanying him} ^{grave} ^{in death} ^{in tomb} ^{in tomb with the deceased} cage. Put them together ^{around them} ^{coming}
- 8.2. Put them together from within.
- 8.3. Put them together. Non-persons.
- 8.4. Put them together from outside.
- 8.5. Put them together harnessed (referring to accompanying horses?)
- 8.6. Put them together headless.

- Lin Yun, "Jingguwen zhong de Shangdai fengzuo lianmenzi," p. 69-74, summarizes the history of the controversy over the identification of the graph $\text{E} \text{ H} \text{ X} \text{ YE} \text{ Y}$ type inscriptions. He studied scrutinized hundreds of writings and concluded that there is a distinction between the writing of H and of HE, and that the graph in this context should be identified as HE. This strengthens the case for seeing a tie between YE HE and OBI HE/HE.

RK see 8.3. for possible tie between YE , or H , and OBI HE .

8.2.1 虍之自內

8.2.2 貞吉

8.2

- Guo Heng: "(If the minister) assists his master from within the court, then the divination is auspicious."

- KK: the "ally with" "ally with him from within" (the country)
(e.g. see below)

- Lin Yan ("Jiuziwen zhong de Shangdu fenguo leiming" p. 77) in Period I (Wu Ding)
OB1 "虎望采" and OB3 "虎噬威" are most frequently encountered,
more than specific to states or their leaders; but Lin argues that they
are not general but to ^{names} leaders too, citing the fact that no other known
figures of high rank (卿, 士, 壴, 師) appear in pattern OB X

- Gu Hong: Maowangdui MS writes 𠂔 here, and elsewhere in 𠂔, and this is the sense of it: "not"; Shuwen quotes Wang Bi 五經 text as having a 别解, and that is correct: "The assisted ruler is not wise" (不智) which is of course 反对 "If does 𠂔 understand 𠂔 here as F?"

Li Jingchi
Xingzhi
Tengyan p.160
does 𠂔

- An Wanli ("Shi sonbeipin" p.178): 𠂔 'be intimate with' (親近); 𠂔 人 like the modern condemnation 𠂔 人 (sons) is not a person, not a man" (describing how bad the person is): 8.3.1 then =: "Be intimate with him (and) he turns out to be not a (good) person." Thus Xiong Caimin says "...is this not grievous?" (不亦傷乎); in Sun 204/1 先祖 𠂔 人 the expression 𠂔 人 has some meaning, expressing regret that the ancestors' spirits cannot help one in his predicament (Cf. Odes p. 155 "Were the ancestors not men?") - One would not read as interrogative); and 234/2 喜 所征夫, 獨為 𠂔 人 also analogous (Odes p. 185, WF ^{expressions not in square}, alone must be as if we were not men.)

is like 𠂔;

- Wen Yiduo ("Zhongji", p. 33): 𠂔 人 like 𠂔 人 of Shi 234/2, 𠂔 人 being used for 'crime', the sound of 𠂔 changing to that of 罪 as in 驴脚. 𠂔 人, 𠂔 人 both meaning 'criminal'; 8.3.1, following Wang Bi text, q.v. Shuwen, with a 𠂔 at end, then reads: "Be intimate with those with (罪犯 𠂔 人) criminals, (hence) ominous." Cf 12.0, 59.4

- Li Jingchi ("Xingzhi" Tengyan p.160) just puts in quotes 這裏結交了 𠂔 人, 或者沒有头脑 (无脑), 不知選擇, 亂交朋友, 那就 "凶" 了. (MS 4章)

R.K. Cf. 12.0 𠂔 人

- 𠂔 not in form, 𠂔 p. 242-3 (meaning uncertain) Le Xidong, 3489; FG, 3553
𠂔 人 defin. gu Hong (p.69) as 『不是自己亲近的人』 (ref. to Yi Xiong Caimin) "not an intimate of one", extended to 『行為不正』 人 "a person of incorrect conduct" if 人 are understood as referring to a social class, higher than, say, 𠂔 (see D.C. Lau, tr. Confucius The Analects p.10n., 1017, Chen Mingjin) Then here 𠂔 人 would be "non-人" or "non-person", and 8.3.1 would mean "Associate with a non-person" perhaps admiringly in the sense of "not fit in".

also 人 was often reserved for one's own people, and members of another tribe or ethnic group were "non-ren"
- OSI (Yi 7741, Liu Yun art. p. 77-8) 美丑不仁貢王比莫伐⁵⁷
might be example of a 非人; sometimes 仁 is understood as a slave; Yu Xingyun
argued that 西人 were a non-Shang braided-haired people (Liu Yun p. 78)

8.4.1 𠎤 款

8.4.2 豐 吉

8.4

- gōtēng: "Assist him ^(the ruler) from outside (the court, such as a general on an expedition, or an ambassador), div- auspicious"

8.5.1 畏夏 夏

8.5.3 色人 不 色人

8.5

8.5.2 王用三馬_上失前禽

8.5.4 爾

- ~~畏~~^忌 GSR 990c *k'eg > xiē frighten, overawe (ghost); beat the drum (drum)

(2/17b)

- ~~忌~~^忌 GSR 990c *k'eg > xiē warn (xiē); prohibit (xun); to be lecherous (zuo) variant with 禁

- ~~忌~~^忌 GSR 2422c *xian > xiān display, manifest (zuo); bright, illustrious, splendid (shu); clearness, clear norms (shu) gls. 1113, 1647, 1676

- ~~忌~~^忌 GSR 132c *k'in > qīn drive (house) forward (shu); gallop, burst (zuo); creative expel (zuo) get two 禁 into narrative v.

- Cao Heny: ~~忌~~^忌 means the BA 'enlightened'; ~~忌~~^忌 is used or ~~忌~~^忌 'frightened'. This opposes to be an old story: "(The minister) assisted (the ruler) in an enlightened way. The king (in the hunt) three times drove (his chariot) in pursuit of game ahead, and lost (one of) the game ahead. (The king thought that the game had been frightened away by the townspeople, and ^{the} ruler wanted to kill them). A minister, using the way of enlightenment to serve his ^{new} ruler, demonstrated that) the game townspeople did not frighten (the game) (thus they avoided misfortune and so it was) auspicious." Another entry. ~~忌~~^忌 means 'punish' as if 'below'. "The king did not punish the townspeople for frightening away the game." — also possible // although it relies on a obscure construction: "townspeople were not frightened punished".

also 忌 惊 也
jiāng yě #36

(惊 也
jīng yě #36)

Wen abd in back

Yan Guo, followed by Wen Yiduo (quoted by guosheng Shiwen p 131 n.4): ~~忌~~^忌(*k'eg) should be regular ~~忌~~^忌 (k'eg) — the 忌 L T ~~忌~~^忌: "The townspeople were not frightened." — guo argues that be frightened "should be instead frighten the game to be frightened" // is the ^{construction} possible without a following zhu (?) , citing two similar stories in Yanzi chunqiu 子春 子 丘 one in 王, 公, other in 季, 叔

- guosheng, guzheng: It is in some sense as 忌 of 忌, 忌 and 忌; 忌 bon for 忌 (GSR 937x *g'sk>he and *g'sg>hei investigate, try (acquit) (only Han time texts.)).

- Qin Wanli ("Shuo Yu· songs", 31) on 忌: notes that there were two differing entries in antiquity: 1) to drive ^{forward} three times (^{power of} scholarship) 2) to drive forward from three directions (< Wu Chen 楚辭 et al. of Shengya). QW argues that the latter is the correct entry, on the basis of ① inscription passages like the following: "From the east, west, north, pursue X-place (elk), there will be no disaster." (Ciubian #1 篇 95.7, 98.5) and ② "Cock-making on the day bing-xia, divined ^{3m}? Hunted (?), I shao your ⁽¹⁾ left, right, and middle ⁽²⁾ [strategic] three hundred men, Sixth month." (Ciubian #1 篇 3.311 and Tongzuan 通鑑 25), etc. These inscriptions show that there was indeed a hunting practice of driving game from

three sides puts a trap or shooting device on the fourth side. 从三面
包抄, 然后设伏, 就能捕捉到逃亡的贼寇(或者
强盗)。

- Kulynen (Loon #674) : Yun Yee's proposed loon, above, "unnecessary." "85-32
"The people of the town need no warning." (1/23)

Wen Yiduo ("Legion" p.17) reads as 草^草 (GSR 242c + Xian > xian strip forming part of horse's trapping (228) - probably who anglicizes the morphemic if ^{Xian} and here may have been a pictograph (88) i.e. photograph of 草^草 a bellystrip? Xu Qiong 許衡 also says 三^三 [the competition above??] 之^之 草也 (see Nathan below) He perhaps reads as 草^草 (GSR 566t + *piär > pi (etc) brand [the] with bond in border (4); inferior silk stuff (Shanxi?) ; *piär > bi etc. enor[bi]) i like the P. "pervase, disseminate" *^草 can refer collectively to driving out the game from one direction, but here refers to from the rear - it's (see above) 8.5.2 : since the xian bellystrips were ^{infected} ^{infected}, the chariot couldn't drive well, thus "they three chariots drove out the game" (but their arrows missed each time, and they lost the game ahead). "Usually the animals having gotten away would go and terrorize the other townspeople, but here "the townspeople were not afraid." Hence it is ^{on} "famous" ^{and} "dreaded oracle."

RK: ^{23, p. 28} Shinjigen p. 110 b follows traditional explanation, also in Tokaido Chirashi
Kochōsen, quoted Jinzenbun pp. 5487-91. WZBI contexts always
不(フ) ³ ₂ V (never just ³ ₂) Cf. Shinmen ² ₂ ³ ₂ GA 1173.10
illustrations.

⁴⁹ "in breast-strip" horns, referred to "withers-strip", ^{Needham} SCC vol. 4, pt. 2, p. 309
and if earlier "throat-and-girth" horns as referred to, this would probably
be "girth" (cf. ^{Needham} id., pp. 304-306). Cf. 49, 3, 3 草 $\frac{1}{2}$ 三京尤

Cf. Zuo Xi 28: 舊車七百乘，革轔革轔。 Legge, Chinese Classics Vol. 5, p. 209, translates the glosses: "The chariots of Tsu were 700 with the harnesses of the horses on back, breast, belly, and loins, all complete." (An Englisher's A.D. 革轔)

8.6.1 元首

8.6

8.6.2

(^{constrains, no head * means}
^{the minister)}

- gou/heng: "Assists from the welt, and has no head => is executed, his head falling to the ground. This is bad fortune."

2. Wen Zijie ("Zhengji" p. 83)

- Li Jingzhi ("Xingzhi" Tongyuan p. 160) 元首 means "has no brains" (i.e. ta shi de) = "assists with stem mindlessly" (Tongyuan "Preface") p. 4: thus he and 8.3 describe the conniving of the reactionary clique, which ultimately disbanded. (no more explanation)
- RK: another alternative: 元首 like 得其大首 means 'leader': "there is no leader"