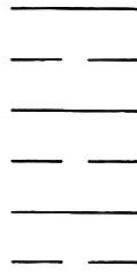


*weiji/not yet across 64*



*Offering.*

Not quite across the water yet,  
the young fox gets its tail-tip wet.  
*Favourable for nothing.*

Base (6): Getting the tail wet.

*Distress.*

(9) 2: Trailing a cord.

AUSPICIOUS.

(6) 3: Not yet across.

*Disastrous for expeditions.  
Favourable for fording a big river.*

(9) 4:

*Augury* AUSPICIOUS.  
*Troubles disappear.*

This is how Zhen quelled Guifang,  
and in three years won gifts from Shang.

(6) 5:

*Augury* AUSPICIOUS.  
*No troubles.*

Glory for princes.

*Sacrificing captives.*  
AUSPICIOUS.

Top (9):

*Sacrificing captives at a wine-drinking.*  
NO MISFORTUNE.

Getting the head wet.

*Sacrificing captives.*  
*Losing a spoon.*

(64) **not yet across**

See Note on Hexagrams 63 and 64.

(Hexagram statement) The fox seems to be the subject of Hexagram 63:base, as well as of this hexagram statement. Auspices may have been taken by watching animals cross streams. Similar fox sightings occur in the Odes. Three are courtship or marriage songs mentioning water, two of them ominous. All three suggest a picture similar to that given in this hexagram.

There is a fox walking slowly  
beside the River Qi . . . (63.1)

In Ode 101 Karlgren identifies a fox as a successful suitor:

Through the craggy southern hills  
a dog fox slowly stalks . . .  
The road to Lu is wide and smooth  
for a bride from Qi going to her new home.  
Since she has gone to be married,  
Why do you long for her still? (101.1)

In Ode 41, a love song, the fox again appears to represent a potential bridegroom:

Nothing is red, if a fox is not;  
nothing black, if a crow is not.  
Love me and cherish me,  
take my hand in the carriage. (41.3)

The symbolism is not perfectly clear, but if the fox, male or implicitly male, appears in courtship and marriage songs, perhaps it has a similar meaning here too.

The earliest identified quotation from *Zhouyi* in a Han document is this fox oracle, explicitly from *Zhouyi*, in the biography of Prince Chunshen in *Shiji* 78, where it is explained as meaning 'Easy to begin with, hard at the end.'

(2) See 63:base, which has the same text.

(3) The indication is military, but, surprisingly, inauspicious.

(4) See Note 63:3. Zhen is often taken to be King Wuding; but Zhen may be another name for Ji Li, Duke of Zhou, the first Zhou leader who is recorded as a successful leader of soldiers. He defeated Guifang on behalf of the Shang king Wuyi, who reigned from about 1120 to 1106 BC. The Bamboo Annals account is in Legge *Shoo King* 137–8 (where Ji Li is spelt Ke-leih) and the argument is given fully at S262–4. Shaughnessy points out the suitability of a reference to emergent Zhou in Hexagram 64 'Not yet across', after the record of Shang dominance in Hexagram 63 'Already across' (see Note on Hexagram 63:tag).

An alternative theory identifies Zhen with Wang Hai, the

wandering herdsman also mentioned in 34:5 and 56:top. A summary of the somewhat involved argument is given by Edward Shaughnessy (S261–2).

The placing and repetition of the indication and prognostic in this and the following line statement look as though the text has become confused. Perhaps they have been copied twice in error. A tidy re-ordering would be to omit 'Augury . . . disappear' in (4) and to move 'Augury . . . troubles' up from (5) to (4).

(5) Captives in the indications of Lines 5 and Top reflect the military theme, with 'glory for a prince' perhaps hinting at the victory of Mu (see Note 7:5).

(Top) See 63:top for getting the head wet.

The last two characters, *shi shi*, are usually understood to mean 'losing, in truth,' or 'losing what is right.' Kunst (R367) gives them as 'He will lose the spoon,' which depends on reading *shi* 'this is' as a short form for *chi* 'spoon'. The spoon was important at feasts and ancestral sacrifices. Losing it might be ominous. Zhang Zhenglang 93 (see p 471 n18) mentions the discovery of bone and horn spoons with *bagua* symbols incised on them.