

33 *dun/pig*

*Offering.
Somewhat favourable augury.*

Base (6): Pig's tail.

DANGEROUS.

Not for when there is somewhere to go.

(6) 2: Tether it with hide from a sandy ox.

It cannot get free.

(9) 3: Binding a pig.

In sickness DANGEROUS.

AUSPICIOUS *for keeping male and female slaves.*

(9) 4: A fine pig.

With princes, AUSPICIOUS.

With small men, TROUBLE.

(9) 5: Celebration pig.

Augury AUSPICIOUS.

Top (9): Plump pig.

Unfavourable for nothing.

(33) pig

(Tag) In the received text the tag character is *dun* 'withdraw'. This is taken to be a loan for *tun* 'young pig' (G254; see Diagram 14). The precise meaning of *tun* is hard to discover. It probably means a pig in its prime, rather than a piglet.

The movements of pigs, whether wild or domesticated, but more probably the latter, seem to have provided common omens. In view of their continuous activity and their herd instinct, this is not surprising. Ode 232.3 gives an example of the activity of pigs being taken to predict heavy rainfall:

There are pigs with white hoofs,
A whole herd wading through water;
The moon is held in the Hyades:
There will be heavy rain.

(1) The tail is here the beginning of what might be an incremental repetition formula; but the development through the six lines is not anatomical. It seems to be in the main qualitative.

(2) The pig is tethered by one foot and the tether is very strong.

(4) Gao (G255) says 'a gift of ham'.

(5) Possibly a pig for sacrifice at a triumph. See Note 17:5. It is hard to resist the impression that pigs, though on the small side, were important for high-grade sacrifices because they tasted good.

(Top) Gao (G256) comments that such a pig was good for sacrifice or for preparing gifts of meat for superiors.