

dachu/farming:major 26



*Favourable augury.  
Auspicious for eating away from home.  
Favourable for fording a big river.*

Base (9): There is danger.

*Favourable to offer sacrifice.*

(9) 2: Carriage loses axle-case.

(9) 3: Finest horses for a chase.

*Favourable augury in hardship.  
Daily inspection of chariots and guard.  
Favourable when there is somewhere to go.*

(6) 4: Hornboard for a growing ox.

MOST AUSPICIOUS.

(6) 5: Tusks growing on a gelded boar.

AUSPICIOUS.

Top (9): Receiving Heaven's grace.

*Offering.*

(26) **farming: major**

(Tag) See note to Hexagram 9, the other 'farming' tag. In Hexagram 26 three of the six lines (3, 4 and 5) refer to domestic animals. The traditional 'Six Domestic Animals' of China are horse, ox, pig, dog, sheep (or goat) and fowl. They were the species used in sacrifices; but dogs and fowls are not mentioned in *Zhouyi*.

(Base) Wen Yiduo suggests the reading 'offer sacrifice' (W51) in the indication. The word in question is *ji* 'self' which makes little sense. It is a very simple character, closely resembling two others: *yi* 'to stop, desist' (favoured by most translators) and *si* 'to offer sacrifice'. (See Diagram 14.)

(2) Compare 9:3.

(3) Literally, 'Fine horse (or horses) pursue(s).' This oracle rhymes with that of Line 2, and each oracle consists of three characters.

The second line of the indication can be read to mean 'Going so far as to make a laager with chariots.' Wen Yiduo (W39) takes the first character *yue* 'saying' to be a mistaken copying of the remarkably similar *ri* 'daily' (see Diagram 14) – indeed *ri* occurs as a textual variant here: both characters are composed of the same strokes and shape, drawn with different proportions – but in Old Chinese *yue* is believed by some to be a verbal prefix meaning 'go so far as to'. R107 annotates the discussion.

Gao Heng (G234) says *yue* is miswritten for the very similar *si* 'four', itself a short form for *si* meaning 'a team of four horses'. (See Diagram 13.) The sentence about chariots then means 'The horses are well-trained, the chariot superb.'

(4) A hornboard or thwart was bound across an ox's budding horns to show it was intended as a sacrificial victim, perhaps also to protect the horns and restrain the animal. Ode 300.4 refers to the practice – though with a different word – when describing the preparations for the autumn harvest sacrifice called *chang*:

In summer we tie horn-thwarts  
On white bulls and on red . . .

Kunst identifies a rhyme with Lines 2 and 3; but Line 4 has four characters and different subject matter. I suspect the rhyme is fortuitous.

(5) Tusks: a variant reading of *ya* 'tusk' is *hu* 'overlap', also meaning 'to pen in', using piles of spiny plants (caltrops), to contain the boar. (G235)

(Top) One of three mentions in *Zhouyi* of Heaven as a religious concept. The other two are in Hexagram 14. See Notes 14:3 and 14:top. The oracle also occurs twice as a formula in Ode 304.4 and 5, though with two different words for 'grace', where divine blessings on Tang, founder of the Shang dynasty, are recorded. The word translated 'grace' in 26:top is *qu* (\**gwjag*). It means 'course' or 'way' and is taken as a loan for *hu* (\**gag*) meaning 'blessings'. Kunst identifies a rhyme with Line 5.