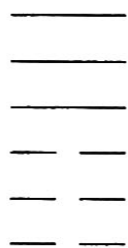


pi/bad 12



*[Bad for offenders.]*

*Augury not favourable for princes.*

The great depart, the small come.

Base (6): Pulling up white grasses by the roots.

*Augury: AUSPICIOUS.*

*Offering.*

(6) 2: Wrapping steamed meat.

*With a small man: AUSPICIOUS;*

*bad with a great man.*

*Offering.*

(6) 3: Wrapping spiced cooked meat.

(9) 4:

*There will be a decree.*

NO MISFORTUNE.

Paired orioles.

*Happiness.*

(9) 5: Desisting from what's bad.

*With a great man: AUSPICIOUS.*

*Will it flee? Will it flee?*

*Tie to a leafy mulberry tree.*

Top (9): Bad for a while.

*First bad,*

*then glad.*

(12) **bad**

(Hexagram statement) The bracketed phrase at the beginning is abnormal in a hexagram statement (see page 119). It consists of four words that also appear in oracle 8:3, except that the first word here is the tag *pi* 'bad' and in 8:3 it is *bi* 'joining', a possible homonym in Old Chinese (see Note 8:3). As early as the twelfth century, Zhu Xi suggested in *Zhouyi benyi* that there had been a copying error, and the insertion of the four characters here was a mistake. Kunst, however, says 'Bad are the foreign slaves.'

‘The great depart, the small come’ can also mean ‘Going great, coming small.’ It is a mirror version of Hexagram Statement 11.

(Base) For the white grass see notes to 11:base and 28:base.

(Base and 2) Shaughnessy (S316 n34) argued that the character translated ‘offering’ in the observation to these oracles has got displaced from the hexagram statement. Taken together with Zhu Xi’s suggestion mentioned above, this could lead to a reconstruction removing some anomalies and making a hexagram statement more like that of Hexagram 11.

(2 and 3) The meat is either food prepared as a present for a superior or is a sacrificial offering.

(4) For the decree see Note 11:top.

*Chouli* means literally ‘ploughed fields and orioles’, but is here translated as ‘paired orioles’. For *chou* meaning a pair or group see D84. Gao Heng reads *chouli* as loan characters for ‘long life and prosperity’.

(5) Gao (G198) reads the oracle as ‘Fearing what is bad.’ The same words *bao sang* for a mulberry tree are used in Ode 121, a song which contains some of the same formulaic phrases as Ode 162 (quoted above in the note on 11:4):

Beating their wings, \**sjek-sjek*,  
come the bustards.

They settle on the bushy mulberries.

The king’s service does not let up,

I cannot plant my rice and millet –

how can father and mother be fed?

(123.3)

The rhyme here in Hexagram 12 appears to hope that some danger will disappear; and may advise tying a talisman on a tree – an ancient prophylactic still used in Siberia and Korea.

(Top) This reading follows Gao Heng’s suggestion that *qing* should be read without the ‘man’ radical and taken to mean ‘a short while’. The character as it appears in the received text means ‘to collapse’.