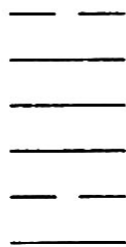


49 *ge/leather*

*On a sacrifice day, use the captives.
 Supreme offering.
 Favourable augury.
 Troubles disappear.*

Base (9): Binding with sandy-brown ox leather.

(6) 2: On a sacrifice day, bind it with leather.

*For an expedition: AUSPICIOUS.
 NO MISFORTUNE.*

(9) 3:

*For an expedition: DISASTROUS.
 Augury: DANGEROUS.*

Leather harness with triple tassels.

Sacrificing captives.

(9) 4:

Troubles disappear.

Sacrificing captives.

For changing one's orders: AUSPICIOUS.

(9) 5: Great men use tiger fur.

*Sacrificing captives
 before the augury is completed.*

Top (6): Princes use leopard fur,
 small men use raw leather.

*For an expedition: DISASTROUS.
 Augury for a dwelling: AUSPICIOUS.*

(49) **leather**

(Tag) The character meaning 'rawhide' or 'leather' also means 'change', and both meanings may appear in this hexagram (see Note 49:2).

(Hexagram statement) For the 'four qualities' see page 126. Here they do not come at the head of the statement, but are preceded by an indication about sacrifices.

(Base) See Note 33:2.

(2) 'Bind it with leather' depends on reading the tag character as a verb: literally 'leather it (i.e. a victim)'. Another possible meaning is 'change it (i.e. the day).'

(3) For the tassels (*sanjiu*) see K1093a. Cf W10. Gao Heng (G303) quotes one of the later additions to the Book of Documents (Shundian section) and *Guoyu* (Luyu section), where *sanjiu* means the three places of punishment: outside the city, in the royal court and in the market place.

(5 and Top) The last character in each oracle, *bian*, apparently means 'transformation', and might suggest a ritual in which animals were impersonated, but Wen Yiduo prefers to read it as a loan for *kuo* meaning 'a pelt'. He goes on to argue that the leather *mian* 'face' in the top line, usually taken to mean a mask, is to be understood in the sense of 'dressing', that pelts were used in furnishing chariots, and that the order tiger, leopard, ox-leather is a ritual or processional order (W11; see D635 for some bronze inscription support; and Shaughnessy *Sources of Western Zhou history* page 81 for a royal gift of tiger-skin chariot-canopies). In the Zuo Commentary (Zhao 12: Legge 637 col16/640b) a king wears leopard-skin shoes. Wen notes that in *Analects* 12.8 there is what may be a proverb: 'A tiger or leopard skin stripped of its fur is the same as a dog or goat skin stripped of its hair.'

In the original the three oracle lines rhyme.