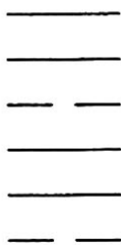


57 xun/food offerings



Lesser offering.

Favourable when there is somewhere to go.

Favourable for seeing great men.

Base (6): Advancing and retreating.

Augury favourable for military men.

(9) 2: Food offerings set out before an altar.

Use large numbers of diviners and shamans.

AUSPICIOUS.

NO MISFORTUNE.

(9) 3: Setting out food offerings side by side.

Distress.

(6) 4:

Troubles disappear.

Three kinds of game caught in one hunt.

(9) 5:

Augury AUSPICIOUS.

Troubles disappear.

Unfavourable for nothing.

No beginning, but there will be an end.

Three days before a geng day and three days after:

AUSPICIOUS.

Top (9): Food offerings set out before an altar.

Losing a travelling-axe.

Augury DISASTROUS.

(57) food offerings

(Tag) This is read as *xun* 'gentle' in the received text and is the name of the trigram reduplicated to form this hexagram.. Kunst treats it as a short form of *zhuan* 'food', which makes good sense (see Diagram 11). Gao Heng (G329) uses another loan-reading and interprets it as 'bowing down'.

(2 and Top) 'Before': literally 'below' meaning 'reverently standing (or placing) before'. *Chuang* 'bed' means a platform on which other things rest, such as offerings before a spirit tablet.

(2) Gao Heng (G330) says the indication means 'smearing with blood'. At certain sacrifices, people or things were so smeared, in this instance, apparently by shamans.

- (3) *Pin* 'side by side' also means 'repeatedly' (K390).
- (4) For the hunt see Note 7:5.
- (5) The *geng* day is the seventh of the ten-day 'week'.
- (Top) See (2) above. For travellers' axes see note to 56:4.