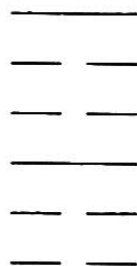


gen/cleaving 52



Cleaving the back to find nothing inside;
crossing the court, where no one is spied.
NO MISFORTUNE.

Base (6): Cleaving the feet.

NO MISFORTUNE.
Long-term augury favourable.

(6) 2: Cleaving the shins.

*Not removing the marrow.
The heart is not pleased.*

(9) 3: Cleaving the loin.
Tearing the groin.

DANGEROUS.
Smoking heart.

(6) 4: Cleaving the trunk.

NO MISFORTUNE.

(6) 5: Cleaving the jaw.
Grumbling within the law.

Troubles disappear.

Top (9): Reaving,
cleaving.

AUSPICIOUS.

(52) **cleaving**

(Tag) The tag character appears at the beginning of the hexagram statement, as well as in all six line oracles. As written in the received text it is pronounced *gen*, and has become the name of the trigram reduplicated to form this hexagram. It is famously obscure, and the Confucian meaning, 'keeping still' is used to describe the trigram. This cannot be what the word originally meant. Gao suggested 'look at'; Kunst treats it as a protograph for *ken* 'cleave'; Waley (A134) said it meant the 'gnawing' of rats at sacrificial victims and offerings. (See Diagram 11.) 'Gnawing' is less satisfactory to use in the parallelism of the couplet in the hexagram statement.

When translated in any of these three ways the result suggests cutting up a sacrificial victim, probably for haruspicy. This practice is mentioned, for example, in Ode 210.5:

He presents clear wine,
Followed by a red bull
Offered to the ancestors.
Holding the belled knife,
He lays open the pelt
And takes the blood and the fat.

(A 'belled knife' had small bells, like bridle-bells, on the handle.)

The line oracles rise through the body – apparently a human body – from foot to head, making Lines Base to 5 form a clear pattern. Archaeological remains of sacrificial victims sometimes show that they were dismembered before burial, though the method and purpose are not clear. The top line may be an intentional climax. The first line of the hexagram statement is probably not a displaced line oracle, for though it has the form of a line oracle, there is no obvious place for it to fit into the ascending pattern.

(2) For *sui* 'marrow' see translation Note 31:3.

For the heart/mind formula see Note 48:3.

(3) *Xun xin* 'smoke, heart' could mean several things. It may refer to curing offal in smoke; or it may be connected with the observation in Line 2: 'The heart/mind is not pleased' (see Note 48:3). This formula is found in the Odes (see page 144) and a poem about drought has *you xin ru xun* 'our grieving hearts are as though smoked', an expression of extreme distress (Ode 258.5).

(5) 'Talk within the law' means complaints that are not seditious.

(Top) The first character, *dun*, means 'thick', but also has the ancient senses of 'break' or 'carve'. It appears to mean 'cut into lumps'; or else it is a reinforcing duplication: 'cleaving and rending (or reaving)'.