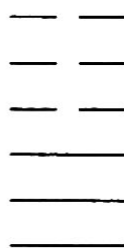


11 tai/great



The small depart, the great come.
 AUSPICIOUS.
Offering.

- Base (9): Pulling up white grasses by the roots.
For military expeditions. AUSPICIOUS.
- (9) 2: Dry gourds gird on,
 for fording the He,
 lest footing's lost
 and friends are gone.
*Ere the full course is run,
 Some reward will be won.*
- (9) 3: No plain without a rise.
No progress without setbacks.
Augury of hardship: NO MISFORTUNE.
Be not anxious: there may be captives at the feast.
Good luck.
- (6) 4: Flutter, flutter.
Not rich, because of the neighbour.
Not watchful about captives.
- (6) 5: Diyi gives his cousin in marriage.
Happiness follows.
 MOST AUSPICIOUS.
- Top (6): A city wall crumbling into its ditch.
Do not use an army.
From the capital, a decree proclaimed.
Augury of distress.

(11) **great**

(Tag) Most translators, following Legge and striving to make sense of the tag as a title, translate *tai* as 'peace'. Although this would be possible in later Chinese, there is nothing about peace in the statements or in the Ten Wings, and neither Legge nor Wilhelm made the translation carry conviction. In Zhou times the character was most often used as a long form for *da* or another *tai*, both meaning 'great' (see Diagram 11), and the character *da* occurs in the hexagram statement. This doubtless provided the tag, but the whole set of statements for Hexagram 11 looks much corrupted.

(Hexagram statement) This could also mean 'Going small, coming great' and mirrors Hexagram Statement 12.

(Base) White grass (*mao*) was used for wrapping offerings, both as gifts for others and in sacrifices, including state sacrifices. It does not necessarily imply a poor gift. See note to Hexagram 28:base. In Ode 229 the same grass is connected with sadness at a man and woman being separated:

Oh white-flower hanks!
Oh white-grass bundles!
This man goes far,
He leaves me alone.

For translating *hui* 'class' as 'roots' or 'stems', see G192. Gao suggests 'Pulling white grass for fodder, using the stems.'

(2) Crossing the He is mentioned with similar feeling in Ode 195.6:

No one dare grapple with a tiger,
no one would trust himself to the He.

This is the only place in the received text of *Zhouyi* where the character *he* 'river' occurs. It was used for the Yellow River, but, in the Odes at least, it sometimes seems to have meant any wide river. The dried gourds were used as floats or life-jacket substitutes when crossing deep water. 'Are gone', serving the rhyme, implies death.

Ode 34 also sadly associates gourds and fords. It is a song of a woman waiting for her bridegroom to come and fetch her:

Gourds have bitter leaves:
the ford is deep at the crossing . . .

(3) 'No plain without a rise' may mean 'There would be no level places if there were no slopes,' and looks like a proverb. 'Good luck about food' may mean 'There will be wine and food' (G193) Compare note to 5:5.

(4) *Pian-pian* 'flutter, flutter' is onomatopoeic reduplication. Fluttering, of birds, leaves or flags, has lyrical importance, if not omen value, in the Odes:

**Phjian-phjian*, the turtle-doves!
They soar, they dive,
they settle on the bushy oaks.
The king's service never lets up,
I've no time to care for my father.

(162.3,4)



**Phjian-phjian*, the turtle doves!
 They come in thick flocks:
 The prince has wine, and happy guests feast with him.(171.4)



**Phjian-phjian*, the owls
 are roosting in the Pan woods,
 devouring our mulberries . . . (299.8)



The four stallions race,
 the two banners flutter (**phjian*).
 Disorder swells and is not quelled.
 No state is not distressed:
 populations are decreased,
 disasters have destroyed them.
 Alas, alack!
 The state is rushing to ruin. (257.2)

Birds are favourite sources of omens, and a fluttering sound seems to bring a message. The oracle of Dodona in Epirus, claimed as the most ancient oracle in Greece, was an oaktree sacred to Zeus, where whispering leaves and murmuring doves gave omens from the god.

For the oracle on being rich compare 9:5 and 15:5. The neighbours are presumably greedy or powerful.

The second part of the indication may mean 'not watchful about losing men as captives.'

(5) See notes on Hexagram 54, especially line 5, which has the same oracle.

(Top) The city wall (*cheng*) and the capital (*yi*) may or may not refer to the same place.

The word *ming* ('decree', 'order' or 'mandate') can mean an oracular pronouncement (D425), or it may be a loan for *meng* 'covenant' (compare Note 17:4).