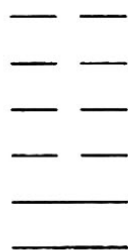


19 lin/keening



*Supreme offering.
Favourable augury.
Until the eighth moon, disastrous.*

Base (9): Tearful keening.

Augury AUSPICIOUS.

(9) 2: Tearful keening.

AUSPICIOUS.
Unfavourable for nothing.

(6) 3: Sufficient keening.

*Favourable for nothing.
Grieving finished.*
NO MISFORTUNE.

(6) 4: Excessive keening.

NO MISFORTUNE.

(6) 5: Controlling the keening.

A great prince's sacrifice to the soil.
AUSPICIOUS.

Top (6): Unrestrained keening.

AUSPICIOUS.
NO MISFORTUNE.

(19) **keening**

Wen Yiduo (W22–24) suggests that these are rain omens. This is attractive, especially in view of the calendar hint in the hexagram statement. Yet Richard Kunst's reading of *lin* in the well attested meaning of 'ceremonial wailing' or 'funeral keening' makes good sense. Chinese keening has always been dramatically noisy.

(Hexagram statement) For the 'four qualities' see page xx.

(Base and 2) Literally 'salty keening', reading the first character as the protograph of *xian*, 'briny'.

(3) *Gan* 'sweet' also means 'enough', as in Ode 62:

Oh for rain! Oh for rain!
The sun scorches and burns.
I think longingly of my lord:
My heart has had enough; my head aches.

(5) *Zhi* 'know' also means 'administer' in the Zuo Commentary (Xiang 26:3, Legge 519 col15/524b). The *yi* sacrifice was made to the god of the soil when an army set out on a campaign, and was possibly the occasion when the drums were smeared with sacrificial blood. (Maspero *China in antiquity* p 100)