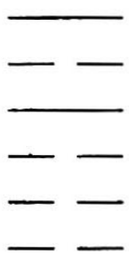
35 jin/advancing



The Marquis of Kang was given horses.
They multiplied. He mated them several times a day.

Base (6): Advancing with brandished weapons.

Augury AUSPICIOUS.
Troubles disappear.
Captives in large numbers.
NO MISFORTUNE.

(6) 2: Advancing forcefully.

Augury AUSPICIOUS.
Receiving such blessings from his royal mother.

(6) 3: The people are loyal.

Troubles disappear.

(9) 4: Advancing with hands folded like a mouse's paws.

Augury DANGEROUS.

(6) 5:

Troubles disappear.

Missing the quarry. *Do not regret.*

For travel: AUSPICIOUS.
Unfavourable for nothing.

Top (9): Advancing horns.

Use for attacking a city.
DANGEROUS.
AUSPICIOUS.
NO MISFORTUNE.
Augury of distress.

(35) **advancing**

(Tag) Waley (A137–8) suggests that *jin*, which is usually translated 'advancing', might mean 'penetrating' or 'inserting' and be concerned with mating horses (see the Hexagram Statement).

Wen Yiduo thinks *jin* refers to demeanour at ancestral rites.

(Hexagram statement) The Marquis of Kang (Kanghou) was Feng, younger brother of King Wu, the first Zhou ruler. No record of this title for him was known until the discovery of it from a bronze inscription on the Kanghou *ding* by Gu Jiegang in the 1920s (see page 30). Several Kanghou bronzes are known.

There was great interest in horse-breeding in Zhou times (see page 11) and mating them as frequently as suggested is quite possible.

(Base) The word *hui* 'troubles' is not in the received text, but occurs in the Mawangdui manuscript. *Hui wang* 'troubles disappear' occurs in 19 other places (such as 31:4, 49:4, 57:5 and 64:4).

(2) In the oracle, Gao Heng reads *chou* 'grieving' as a loan for *qiu* 'forcefully'.

Waley (A138) pointed out that the word *jie* in the observation was interpreted by later commentators as 'great', like many other ritual words they could not understand. He believed the word meant 'bordered' or 'contained'. This would have been a word from magic practice, possibly related to the idea of 'fixing' a good augury, as in Hexagram 16.5, where the word *heng* (for which see note 32:3) is applied to an illness. *Jie* also occurs, applied to an illness, in Hexagram 58:4.

If the mother of the Marquis of Kang is the lady intended, she may have been the Shang princess mentioned in Hexagram 54:5; and she may have persuaded his brother, King Wu, to give the horses to the Marquis.

(3) *Yun*, translated here as 'loyal', commonly occurs in oracle-bone inscriptions recording predictions that have been fulfilled (see Keightley *Sources of Shang history* 118 n122). See also 46:base.

Zhong 'the people' probably means the common folk who served as labourers and soldiers (D847). Kunst (R309) therefore takes the oracle to mean 'For the corps, as predicted, troubles went away.'

(4) Nothing illustrates the imprecision of Old Chinese words for animals (see page xx) better than *shishu*, the animal mentioned here. It has been identified as marmot (Legge), squirrel (Blofeld), vole (Kunst), hamster (Da Liu, Kwok Manho, Wilhelm/Baynes), mouse (Huang), big rat (Whincup) and flying squirrel (Lynn, following Kong Yingda). In some modern Chinese dictionaries the first character (*shi*) is indeed used for the flying squirrels of the subtropical south. 'Marmot', an animal of the open steppe, and 'squirrel' are almost certainly wrong. Wen Yiduo suggests that *shi* is miswritten for *shuo*, meaning 'large', making the expression the same as that in Ode 113, which is addressed to rodents that spoiled the grain harvest:

Rats, rats,
Do not eat our millet.

Since *shuo* and *shi* may well have been homonyms in Old Chinese, and the characters resemble each other fairly closely, this is a reasonable suggestion; yet Waley's translation of Ode 113, 'big rats', may be misleading. The large rats of modern Eurasia did not live in China during the Bronze Age. Karlgren (*The Book of Odes* 1950 page 76 note C) merely says 'some kind of rodent'. I choose 'mouse' as being an acceptable generic term, different from the animal in Hexagram 15. Wen Yiduo goes on to suggest that the character for 'advancing' here implies that the rodent stood on its hind legs with its forepaws crossed, a stance that would be disrespectful in a man coming before a senior or an ancestor, and therefore ominous. (W52)

Gao Heng (G262) sees this, like the previous oracles, as a simile for military advance. Danger lies in timidity and indecision.

(Top) The image is of attack, from fighting rams or bulls. The word used for 'city' is *yi*, not *cheng* meaning 'walled place'.