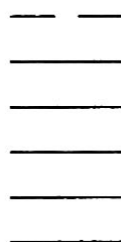


43 jue/skipping



Shown at the royal court, the captives cry out.

DANGEROUS.

Report from a city:

not favourable for espousing violence.

Favourable when there is somewhere to go.

Base (9): Injured in the foreleg.

Not able to walk.

This means MISFORTUNE.

(9) 2: Alarmed, crying out.

Fighting in the dark hours.

Not to worry.

(9) 3: Injured in the face.

DISASTROUS.

A prince hustles and bustles along alone.

*Meeting rain and getting wet
provokes indignation.*

NO MISFORTUNE.

(9) 4: No plumpness on the haunches.

It staggers.

*If a sheep is brought,
the ill is unwrought.*

Hearing complaints: not to be believed.

(9) 5: A wild goat tripping,
bucking and skipping
in the middle of the way.

NO MISFORTUNE.

Top (6): There is no cry.

Ultimately DISASTROUS.

(43) **skipping**

All the lines refer to sacrificial animals.

(Hexagram statement) Gao (G282) imagines the king is interrogating and executing prisoners when news of a raid comes from one of his dependent cities; but *yi* 'city' could mean the capital.

(Tag) The modern reading of the tag is *guai* 'to fork', though there was a former reading, *jue* in the fifth tone (see Mathews *Dictionary* 3535). The character is taken from Lines 3 and 5, where it occurs in reduplicated form (compare *qian* in Hexagram 1), and the modern meaning is not helpful. Gao Heng (G284) takes it as a short form of *jue* 'to gallop (like a horse)', which is the same graph with the foot radical added. Since I could not find a translation that fitted both lines idiomatically, I have rended the binome as 'hustles and bustles' in Line 3 and 'tripping and skipping' in Line 5.

(2) The night-time incident is perhaps a raid by robbers.

(3) The second sentence of the indication contains the character *ruo* which looks like a conditional particle meaning 'if'. The sentence may mean 'If he gets wet, he will be irritable.'

(4) The same oracle appears as 44:3.

For the observation about a sheep, Gao Heng (G284) draws

attention to a story in the Zuo Commentary (Xuan year 12: Legge 311/316) in which the capital of Zheng fell to its enemy after a long siege. When the conqueror entered the city he was met by the Earl of Zheng, stripped to the waist like a labourer and leading a sheep – the same idiom is used as in this oracle – as a sign that he would pledge fealty in return for mercy. This suggests that leading a sheep symbolized a submissive petition.

‘The ill is unwrought’, using an English archaism for ‘undone’, is translated in this way for the sake of the rhyme. Elsewhere the same phrase *huiwang* is rendered ‘Troubles disappear’. See Note 35:base.

(5) The wild goral or goat-antelope *Nemorhaedus goral*, which closely resembles a domestic animal, may be contrasted with the domesticated sheep of the previous oracle, making an ominous interruption of sacrificial procedure. The obvious inference is that a wild animal has somehow got among the domesticated beasts. The character in the received text is *xian* (K241h), meaning an edible plant resembling spinach or Good King Henry, but it has long been taken as a variant graph or error for *huan* (K165a) ‘goral’. See Diagram 14 and G284.

(Top) The oracle is *Wu hao*, apparently meaning ‘No cry.’ This would balance oracle (2); but Gao (G284) suggests that *wu* is a mistake for *quan* ‘dog’ (see Diagram 13). The mournful sound of a howling dog is generally regarded as an ill omen.