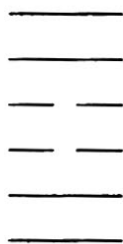


61 zhongfu/trying captives



Good fortune.

AUSPICIOUS.

Favourable for fording a big river.

Favourable augury.

Base (9): Requiem sacrifice.

AUSPICIOUS.

There will be unexpected calamity.

No feast.

(9) 2: A crane calls on a shaded slope,
its chicks call in reply.
Here we have a brimming cup:
together we'll drink it dry.

(6) 3: Taking the foe.

*Great drums thud, tabor-beats surge;
Some fall to weeping, some start a dirge.*

(6) 4: The moon will soon be fully round.
One horse's yoke-mate can't be found.

NO MISFORTUNE.

(9) 5: Sacrificing captives, bound together.

NO MISFORTUNE.

Top (9): A sound of pinions rising to the sky.

Augury DISASTROUS.

(61) **trying captives**

(Tag) The second character of the two-character tag *zhongfu* means 'captive' or 'booty'. It occurs in line 5 and also relates to Line 3. *Zhong*, the first character, does not appear in the oracles. Wen Yiduo is credited (S118) with the suggestion that it is not to be taken in its commonest meaning of 'middle', but in the sense of 'hitting with an arrow'. But were captives shot with arrows for any purpose? Or does the tag refer to Line 3? The sense seems forced. Perhaps *zhong* is better understood in the sense of 'trial' (D843–4) – the line statements may originally have belonged to ceremonies after a battle.

(Hexagram statement) 'Good fortune' represents two characters (*tunyu*) that apparently mean 'young pigs and fish'. No other hexagram statement has a comparable entry. According to the 2nd Wing (see page xx), *zhongfu tunyu* means 'trustworthiness (the later understanding of the tag) will influence even pigs and fish'. This cannot have been the original meaning. Wilhelm (B 700 n1) discards a Qing commentator's suggestion that 'pig-fish' means 'dolphin', on the grounds that Zhou knew nothing of the ocean. Fresh-water dolphins are in fact endemic to the Yangzi; but dolphins make no better sense here than 'piglets and fish'.

Gao (G338) says that pigs and fish made appropriate sacrifices for men of modest rank; but Wen Yiduo suggests reading *tun* as a homonym meaning 'full' and *yu* as a short form for what is now pronounced *lu* 'simple' (see Diagram 13). This gives a two-character formula, found on Zhou bronzes, that predicts good fortune (W62).

(Base) The sacrifice intended is *yu*, the 'sacrifice of repose' (Legge's term as used in translating *Liji*, the Record of Rites in *Sacred Books of the East: Texts of Confucianism* Volume IV (1885) page 48), here rendered as 'requiem', offered on the day when the mourners went home.

For 'unexpected calamity' see Note 8:base.

Bu yan 'not feasting' or 'not at peace'.

(2) The shady slope is the north side of a mountain, which happens to be the character *yin* used in *yin-yang*. The four verses may form a quoted stanza, possibly a folksong. The theme is found in Ode 165.1,

where birds calling in a dark valley initiate a song giving an invitation to a clan party with wine-drinking:

. . . the birds cry **ring-ring*,
 as they come from the shaded valley.
 Going up to the tall tree tops,
**Ring* they sing,
 following their companions' calls.
 If birds thus search for one another,
 following their voices,
 how much more should men seek
 for their friends?

. . . we have strained wines in abundance
 with bowls and trays laid out.

Another calling crane opens Ode 184:

A crane cries from the Nine Marshes,
 its voice rings out to the hills . . .

(3) Wen Yiduo suggests the reference is to ritualization of the captives' terror. He reads *ba* 'resting' as *bi* 'hand-held drum' (W41). Four two-syllable phrases are used, each beginning with *huo* ('perhaps/ or/some/ sometimes'). In plain prose this gives 'Or big drums, or tabors, or tears, or song.'

(4) It is the time of the full moon; one of a matched pair of chariot horses has run away. See 9:top for the same full moon statement.

(5) The same oracle occurs in 9:5.

(Top) The sound of pinions could refer to a story in the Book of Documents (*Gaozong rongri* section) about a pheasant appearing at a royal sacrifice – a bad omen. Gao Heng uses another interpretation: that *hanyin* means not 'sound of wings' but 'domestic fowl'.