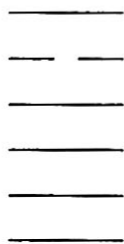


dayou/large,there 14



Supreme offering.

Base (9): No crosswise movement. *Disadvantage.*

NOT MISFORTUNE.

In hardship, NO MISFORTUNE.

(9) 2: Large wagon for freight.

There will be somewhere to go.

NO MISFORTUNE.

(9) 3: Dukes make banquets for the Son of Heaven

Impossible for small men.

(9) 4: No sacrifice at the ancestral temple gate.

NO MISFORTUNE.

(6) 5: The captives move crosswise, terrified.

AUSPICIOUS.

Top (9): Grace from Heaven for them.

AUSPICIOUS.

Unfavourable for nothing.

(14) **large . . . there . . .**

(Tag) The tag characters, *da* 'large' and *you* 'there is/are', occur in Line Statement 2, though not side by side. The interpretation of *dayou* as one word meaning 'harvest', favoured by some commentators, is fully rebutted by Edward Shaughnessy (S254).

(Base) *Jiao* 'crosswise', used also in 17:base and 38:4, probably refers to the flight of birds, but may refer to other animals. This is observed as a source of omens worldwide. Even today people in East

Diagram 16

THE SACRIFICE BY THE ANCESTRAL TEMPLE GATE

Short Form	Full Form	Substitute	Loan
(a) PENG	(b) BENG	(c) BENG	(d) PANG

Asia are sensitive to omens in people or animals crossing in front of them, especially in the early morning. English people read similar omens in the flight of crows, ravens and magpies, and in rodents and cats crossing one's path. *Jiao* is so used in Ode 215.1 and 2:

Crosswise fly the mulberry birds . . .
his Lordship will be blessed by heaven.

Crosswise fly the mulberry birds
protection for every state.

Waley, however, taking *jiao* as onomatopoeic, thought the birds in the Ode were chirruping rather than flying.

Jiao could also refer to captives, as it does in line 5: it may be a short form for a homonym meaning wooden fetters or a cangue.

(3) This oracle is quoted in the Zuo Commentary (Duke Xi year 25: Legge 194/195), where it is applied to victory in battle. Compare Hexagram 42:2 for the same grammatical structure, though what means a sacrifice in 42:2 must mean an honorific banquet here. Evidence from other sources points to the use of 'Son of Heaven' as a royal title becoming normal in Western Zhou from the reign of Mu Wang (956–18 BC: see page 32). 'Heaven' used in a religious sense also occurs in the Top Line of this hexagram and 26:top.

(4) *Fei qi peng* is an obscure oracle. *Fei* normally means 'not being', though Gao gives reasons for taking it here to mean 'putting forth'. *Peng* means 'overbearing' but has variant readings, *pang* 'on all sides' and *wang* a 'cripple or emaciated person'. Gao (G205) takes the oracle to mean 'Exposing a cripple (or emaciated person or shaman)' to the sun in order to make rain come during drought. Edward Shafer has written about this practice at length in 'Ritual exposure in ancient China' *The Harvard Journal of Asian Studies* 14 (1951) pp 130–84.

Kunst takes *peng* to mean the same as *beng* (Z wuji 187), a sacrifice offered beside the gate of the ancestral temple – according to *Liji* on the day after the sacrifice inside the temple. Compare Ode 209.2:

Stately gestures, solemn order,
ritually pure the oxen and sheep,
taken for use at seasonal sacrifices.
Some flay, some boil meat,
some set out and present it.
The liturgist offers at the temple gate,
the sacrificial ceremonies are splendid . . .

Peng as it appears in the text of *Zhouyi* is a short form for *bang* or *pang*, which is a loan form for *beng*. See Diagram 15.

(5) See note on *jiao* in Line 2 above. Because of an added ‘adverbial particle’, Kunst understands ‘crosswise’ here to refer to the binding of the captives. See also 38:4.

(Top) For other examples of a religious idea of Heaven in *Zhouyi* see note to Oracle 3 above and Hexagram 26:top. This oracle in 14:top is important in the Great Treatise. See pages 410, 419 and 421.

The phrase *zi tian you zhi* ‘from heaven grace for them’ has a striking resemblance to *shou tian zhi you* ‘he receives heaven’s grace’, a blessing on the Zhou king in Ode 243.5.