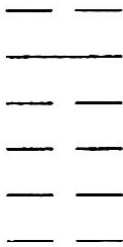


bi/joining 8



AUSPICIOUS.

First divination: supreme [offering].
Long range augury: NO MISFORTUNE.
Coming from unsubjugated lands,
for those who arrive late: DISASTROUS.

Base (6): *Sacrificing captives.*
Joining them.

NO MISFORTUNE.
Booty filling earthenware jars;
for those who come late, unexpected calamity.
AUSPICIOUS.

(6) 2: *Joining someone from inside.*

Augury: AUSPICIOUS.
(DISASTROUS.)

(6) 3: *Joining offenders.*

(6) 4: *Joining those outside.*

Augury: AUSPICIOUS.

(9) 5: *Joining a girth.*

The king used this in repeated chases;
he lost the quarry ahead.
The citizens did not frighten it.
AUSPICIOUS.

Top (6): *Joining those who have no chief.*

DISASTROUS.

(8) joining

(Tag) This is an example of word-play. *Bi* means 'assemble with, match, put together' and can be used transitively. 'Joining' covers all its uses in this hexagram. It could also be translated as 'assisting' or 'supporting', except in Line 5 when that line is understood as it is here.

(Hexagram statement) The word for 'offering' (one of the 'four qualities', see page 126) is not in the text. Gao suggests it is implicit or was dropped by mistake in copying. He believed that the last two

sentences referred to a story, recorded in *Guoyu* (Luyu section: see page 198) and the Bamboo Annals, telling how the Great Yu, the mythical founder of the Xia dynasty, killed the chieftain Fangfeng because he arrived late when Yu summoned the chieftains to a conclave (G183; Legge *Shoo King* page 118).

(*Zhushu jinian* 'The Bamboo Annals, also known as *Jizhong jinian* 'Annals from a tomb in Jixian', is a very short chronicle believed to have been written before 299 BC and discovered in a royal Wei tomb in AD 281. See M Loewe *Early Chinese texts* pages 39–47 and translation in Legge's *Shoo King*.)

Gao explains *ta* as 'unexpected calamity', as too at 28:4 and 61:base. See also page 133.

(Base) *You fu* occurs twice in this complex statement, which has possibly been muddled in transmission. The first occurrence has been translated 'sacrificing captives'; the second 'booty'. See page 220. For the late-comer see the note on the Hexagram Statement.

(2 and 4) Contrasting oracles. Gao (G184) thought that 'inside' meant 'at court' and 'outside' meant 'in the countryside'.

(3) Translation of *feiren* as 'offenders' was suggested by Wen Yiduo (W33). See also page 220 and Hexagram Statement 12.

The prognostic is a variant reading, absent from some editions.

(5) *Xian* 'to appear' is taken as loan for *xian* 'girth (meaning a strap round a horse's belly)' (R254). Kunst takes *bi* 'to join' in this instance to mean 'paired (girth straps)'.

Gao (G185) recalls an old story about a king making three (that is, several) attempts to shoot a bird while hunting, but not getting it. The king purposed to execute a man of the district (literally *yi* 'city') for scaring the bird away; but a royal counsellor pleaded for the man and saved him.

(Top) Gao (G185) understands as 'Giving counsel to the king and losing one's head for it.'