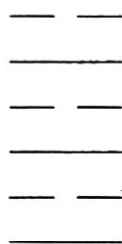


63 jiji/already across



*Offering.*

*Somewhat favourable augury.*

*Auspicious at the beginning, confused at the end.*

Base (9): Trailing a cord.

*Soaking the tail.*

NO MISFORTUNE.

(6) 2: A lady loses an ornamental hairpin.

*Not seeking it,  
getting it in seven days.*

(9) 3: Gaozong quelled Guifang,  
overcoming it in three years.

*Not for use with small men.*

(6) 4: A tunic padded with silk wadding.

*Stay alert all day long.*

(9) 5: Eastern neighbours slay an ox;  
not like the western neighbours' summer sacrifice.

*Truly receiving their blessings.*

Top (6): Getting the head wet.

DANGEROUS.

(63) **already across**

See note on Hexagrams 63 and 64 above.

(Tag) 'Already across' may imply that the glory of Shang had

reached its apogee with Wuding, as described in Line 3. Then ‘not yet across’ in Hexagram 64 may anticipate future glory in the rise of Zhou.

(Base) Compare Hexagram 64 (Hexagram Statement, Base Line and Line 2). What is here translated, following Gao Heng’s interpretation (G344–5), as a loan character for ‘cord’, can also be translated to mean ‘wheel’, suggesting a carriage having trouble crossing a ford. Gao suggests that the cord end of a girdle could trail in the water, and notes also that animals’ tails were worn as dress ornaments. The parallel with the omen of a fox getting his tail wet in Hexagram Statement 64 is obvious.

(2) For the word *fu*, here translated ‘ornamental hairpin’, Legge, Wilhelm and others prefer ‘carriage-blind’. (‘Carriage-blind’ would not imply that women were kept in purdah. They were merely protected against sunshine and prying eyes.)

Waley (*Book of Songs* 1937, page 97 n1) thought that getting a bride’s carriage-blinds wet when crossing a stream would be a good omen, as when Ode 58.4 says:

The waters of the Qi are in spate  
and reach my carriage-blinds.

*Zhouyi* does not explicitly say that the *fu* gets wet, though the general context of this oracle implies that it may. The *fu*, whether it is a carriage-blind or a hair ornament, it gets lost; then seven days later something – either a new *fu* or the old one – is obtained, perhaps recovered from the stream. More than one story can be reconstructed from the disjointed phrases of the oracle.

Gao discusses *fu* at length and inclines to think it means ‘hair-piece’ or ‘wig’, though he is certain only that *fu* means some dressing of the head. Karlgren says ‘head ornament’ (K500k); ‘hair ornaments’ is Mathews’s translation of this example (*Dictionary* 1989c); and an ornamental hairpin fits the losing and finding story very well. Zhou women wore large amounts of additional hair, at least on certain formal occasions, and the custom survived into the twentieth century. The Odes give plenty of illustration for the Zhou period, though they do not use the word *fu*.

A wife wearing a great hairpiece when visiting her husband’s ancestors’ shrine is described in Ode 13.3:

Her hairpiece is huge,  
morn and night before the ancestors.  
her hairpiece is high,  
and now she withdraws.

Ode 47, which praises a great married lady, describes her as wearing hairpins:

a hairpiece with six ornamented pins,

so graceful, so stately,  
like a mountain, like a river . . .

The attendants on another great lady as she approaches a city have similar hair styles in Ode 57.4:

The reeds and rushes rise high.  
Her ladies have huge hairpieces,  
her marshals are imposing.

The circumstances of the oracle fit a wedding procession, but do not necessarily imply it.

(3) The military theme here and in Hexagram 64:4 refers to the subduing of Guifang by the Shang king Wuding, (referred to by his temple name, Gaozong, meaning 'high ancestor').

Guifang, often translated as 'demon territory', is mentioned in the inscription on the Xiaoyu *ding* (quoted on page 136) and also in Ode 255.6, where King Wen upbraids the ruler of Shang:

. . . small and great are nearing ruin,  
yet men still go on as before.  
You rule wildly in the central state,  
but it borders the lands of Guifang.

Gui may have been the name of a tribe, or a collective name for people who troubled both Shang and Zhou. They probably lived to the northwest, but have not been identified.

'Three years' may mean 'several years'.

Wuding reigned about 1200–1181 BC. This story, the last of the five historical anecdotes identified by Gu Jiegang, is borne out by oracle bone inscriptions and by *Zhushu jinian*, the Bamboo Annals (see Note to Hexagram Statement 8), though the latter account may be derived from this *Zhouyi* passage (see Legge's *Shoo King* pages 136 and 266 concluding note).

(4) Understood by Gao (G346) as 'Padded coat gets soaked.'

(5) For the *yue* sacrifice see 45:2. The eastern neighbour appears to mean Shang while the western means Zhou. The full significance of the sacrifice is not certainly known, but it is thought to have been an agricultural celebration. Lines 45:5 and 46:2 seem to imply that captives might be offered at *yue*, and the contrast implied by the line statement may be that between a human sacrifice and an ox sacrifice, the human sacrifice being the more acceptable to the divine recipient. The root meaning is, of course, praise and vindication of the Zhou dynasty. The Mawangdui text adds the prognostic *ji* 'auspicious'.

(Top) The same oracle occurs at 64:top. The circumstance resembles 28:top, though the wording differs. It is an omen drawn from the danger of fording a deep river or, more probably, a river in flood. Coincidence with the fox omen, discussed with Hexagram Statement 64 below, is obvious: the fox gets his tail wet, the man his head.