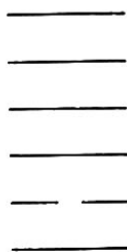


## 13 tongren/mustering



Mustering men in the countryside.

*Offering.*

*Favourable for fording a big river.*

*Augury favourable for a prince.*

Base (9): Mustering men at the gate. NO MISFORTUNE.

(6) 2: Mustering men at the ancestral shrine.

*Distress.*

(9) 3: War chariots hiding in tall herbage.

*Climb to the top of the mound:*

*For three years they will go to ground.*

(9) 4: Build up high the walls of the fort:  
No one will make another onslaught.

AUSPICIOUS.

(9) 5: Mustering men.

*First they moan in misery,  
later on they laugh in glee.*

*Great armies can meet.*

Top (9): Mustering men at the suburban altar.

*No trouble.*

**(13) mustering**

The oracles may refer to enlisting troops (base and 2), fighting (3 and 4) and victory celebrations (5 and top); or the whole sestet may refer to a victory celebration.

(Hexagram statement) This is one of the five hexagram statements in which the tag is grammatically the first word of the first sentence (see page 119). The sentence, 'Mustering men in the countryside', is

constructed on the same formula as the oracles for lines base, 2, 5 and top. Possibly it is a line oracle that has at some stage become dislodged and put in the hexagram statement. Compare Hexagram 52.

(Hexagram statement) Compare 'mustering men in the countryside' with the great hunting meet (*dong*) for military training mentioned in Ode 154:4:

On a day of the second moon we have the great hunt  
to maintain our military skills.  
The young boars we keep for ourselves,  
the big ones we give to the Duke.

(Base) Men were summoned to the palace or town gate to hear proclamations.

(2) According to Karlgren's version of Ode 174, the ancestral hall was the scene of certain ceremonial banquets, as well as sacrifices. Ode 174.2 reads:

Sopping wet is the dew  
lying on the thick grass:  
at peace we drink through the night,  
feasting in the ancestral hall.

(3) Several interpretations of this thumbnail story are possible. The most likely is that the army in the long grass is detected from a lookout point on the mound, and thus defeated.

(4) Reasons why this means making the city wall higher rather than men mounting to the top of the walls (which is the more obvious sense) are given by Wen Yiduo (W38). Gao (G201) prefers a story in which the walls of a besieged city are scaled, but the city is not taken.

(5) The first theme of the indication occurs with different words at 45:base; the opposite is found in 56:top. In the last part of the indication, Gao (G204) sees a defeated army again meeting its foe, this time to gain the victory. See also page 394, *Xiaoxiang*.

(Top) Sacrifices were offered to the Lord on High at the suburban altar (outside the city) at the solstices, and also for martial victories. Compare 5:base.