

56.0.1 小亨(亨)

56.0.2 旅貞吉

- 旅 GSR 772 \*glio > lü troop; multitude; retainers; many; younger men of the family; arrange in a series (Shu); one after the other (Li); set forth, extol (Shu); loan for 宿 guest, stranger (Zuo); traveller (Yi); to lodge, lodging (Shu); road (Li); sacrifice to mountain deities (Gungu); pieces forming a buff coat (Zhouli); loan for 旅 = 呂 (Shu) gls. 644, 834, 901, 908, 1118, 1371, 1719 b. 174 The graph has two (several) men marching under banner.
- See 56.2 and following for the links argued between Wang Hui 王恢, the Shang royal ancestor, and hexagram 56

- Qiu Heng: 旅 'guest' 'sojourner' 旅人: "Shufofo Way One can conduct a small-offering sacrifice. If a sojourner divines something, it is suspicious." Qiyun: an ancient encountered this hex in divination connected with a small offering, hence noted it here.

- Le Jingchi "Shici xubao" Tongyan p. 98: 旅 refers to nomadic, pastoral life throughout this hexagram. The zhen people before their move to Mt. Qi were primarily herders leading such a nomadic life, hence were referred to as "旅人" (no further explanation.)

- Yu Yonglong "Yu qunyan" p. 152: Compares 56.0.2 with 夬 貞我 旅 吉, thus seeming to consider this as the referring to military divination also some in 56.3

- Schmitt ("Sprüche" pp. 86-107 on 56.0-6, spec. p. 90ff on 56.0) "The trip, offerings on a small scale are made and accepted. The oracle, consulted with regard to <sup>planning</sup> asked about the trip, is favorable."

of Yu Yonglong above  
56/0 旅 of Shu 227/3 "我師我旅" odes p. 180: "we manhandled our cohorts";  
204/1 有孚... 敦(旅) 琢其旅 odes p. 277 there is a guest... his retainers are (as if) covered, (as if) chilled



④ "not what one would ordinarily think"; but this construction is quite uncommon, 1x being used instead



"no fault" could be a comment on 页 if understood "he is correct in obtaining a <sup>reason bond</sup> servant" - in the end there will be no fault; also, 56.2.3 is parallel with 56.3.2-3 章 什 页 后  
 // another reason for emending is the usage of 页 throughout the 页 text itself: <sup>these are</sup> two patterns { 利 可 (x) 页 and x 页 } { 吉 凶 也 后 }

which seem <sup>virtually</sup> almost without exception leaving aside the idiosyncratic 45.5 元 永 页 or 62.4 勿 用 永 页. It is unlikely that this is a deviation.

on 章 Jijie text has 僮, Shuwen differentiates 童 and 僮 by assigning the meaning 'male slave' (奴) to the former and 'young man' to the latter, but ancient texts used them indiscriminately in both senses [OSR 0. and some: in 2nd 僮 has both senses]

The story of Wang Hai: according to the theories of <sup>here it is servant/slave</sup> Wang qianwei and Guo Jiegan, in the Chuci Tianwen line 有 扈 牧 豎, 云 何 而 逢, 有 扈 is error for 有 易; and 牧 豎 refers to the same as 童 什 in 56.2+56.3;

得 童 什 would then be the event referred to in Tianwen by 逢 'meet' the 牧 豎 'shepherd herdsman <sup>bond</sup> servant.'

also says that 豎 should be read as 扈, but this is unnecessary

R.K: "A traveller come to a hostel, <sup>with two money on him</sup> bearing his money <sup>on his person</sup> - see He got bondservants. The derivation is suspicious."

- 资 Gu Fan, qv. Jijie, says 'wealth' (財), Shuwen says 'goods' (貨)

- Li jingchi ("jishu" #209) supports emendation 资 to 资 父; also agrees that emending to 页 吉 would conform with usual sentence pattern (句 字 得 小)

- R.K. re. 资 vs. 资 父 Guo, Li et al. fail to note that rec'd text has rhyme 资 \*ts'iar / 资 \*ts'iar which would be lost if emended. Best to leave as is, since it makes good sense.  
 56.4 rhymes 资 父 \*piwo with 慶 \*t'io

56.3.1 旅焚其次

56.3

56.3.2 喪其童僕

56.3.3 貞厲

- For Ping Ken Hsueh, see 56.2

- For Kolygin, see note to 56.6.1 (Tom #285): 次 = 'lodging-house'

- H. Wilhelm (Heron p.183) 56.3.13 "The wanderer burns down his inn. He loses the steadfastness of his young servant, Arger," (punctuating after 貞)

- Qao Heng: "The hostel where the traveller was staying was burned down by fire, he lost his mole slaves (this is a dangerous situation thus if this line is obtained) the divination is ~~that~~ <sup>that</sup> there is danger." Another ancient story: Qijing; this is also probably the Wang Hui story, connected with the traveller line 竈焚其出其命何從? (when the hostel burned, someone struck the bed and went out first)

56.2 ← - Yu Yongheng "Yu' gungwei..." p.152 says on it "where an army camps on the march"

- Schmitt ("Sprüche" pp.93-94); (as gos) <sup>as for the traveller,</sup> someone puts the torch to the hostel, affecting the traveller (dem Reisenden steckt man die Herberge im Brand) He loses his young groom. The oracle, consulted, proclaims danger: "

56.4.1 旅于處  
 56.4.2 得其資斧  
 56.4.3 我心不快

- 我心不快 see 52.2 其心不快 and the formula below
- 處: see 9.6
- 斧 GSR 102h \*piwo > fū axe (處), s.w.a. 101e above (金夫)
- for 資 here there is variant 齎 (6/22)
- 得其資斧 cf. 57.6 喪其資斧 esp. interesting because it occurs in adjacent but unrelated hexagrams

處

- Ping Xun (= Zhao Yiqing) ("Zhongyi shishi suojin" p. 149-150) 處 Chu is a place name, referring to the young 有易: The traveller (ie. <sup>was in</sup> Chu). He (got =) <sup>lost</sup> <sup>the</sup> <sup>treasure</sup> <sup>of</sup> <sup>the</sup> <sup>Chu</sup> <sup>chief</sup> (The Chu chief) Wo's heart was displeased" (Wo 指 綿 匪 = 武 觀 = 五 又 見). See 56.2 for content of this episode.

- An Wenli "Xun", p. 47-8: 處 means 'stop' 止; ~~it is possible in the~~ (于 and 處 here some <sup>function as particles</sup> <sup>acc. to</sup> Wang Yiqing Qingzhongshu); thus, "The traveller stops"; 得 should probably be an error for 待 'wait for'; 資斧 "provisions (such as grain) and axe (for chopping firewood to cook with)". The servant-boy 童僕 mentioned in 56.2 and 56.3 w/doubt bears these <sup>him</sup> items, and travels slowly, falling behind, so the traveller must stop and wait for his provisions and axe (待其資斧). As a result, his heart is not glad" (我心不快).

- Qiao Hong: "The traveller after his hostel was burned, found another room to live in; previously he had lost his money, axe, but now regains them; but his heart is still not glad, probably because, with his hostel burned, <sup>and bondservants and</sup> money both lost, it is clear that someone is secretly doing him harm. Another ancient story Qiyang 處 'stop' (止) says Shuowen; the Wang Hui story: prob. he built a new house to stay in after the previous one burned.

- 56.4.3 of Shu lines like 14/3 我心則言 (yuè), 我心傷悲 odes p. 9 "my heart is pleased ... my heart is pained" or the exact parallel 225/2 我心不說 <sup>不說</sup> "my heart is not glad." The phrase 我心 X X is one of the most common of Shu

formulae, occurring also in 26/2,3, 39/4, 54/1, 146/2,  
147/2,3, 156/1 etc.

- W-B <sup>56.4.1</sup> "The wanderer rests in a shelter" 56.4.2 (texts  $\frac{1}{2}$   $\frac{1}{2}$  as  
coordinate objects) "He obtains his property and an ox," cf. 57.6  
"He loses his property and his ox."

- Schmitt ("Sprüche" pp. 94-97) "He travels among the barbarians ( $\frac{1}{2}$   $\frac{1}{2}$ )  
(unter den Barbaren) and acquires the axes which serve as money.  
Our hearts are not pleased glad." (fuh)

- Medhurst <sup>vs.</sup> sc. I, p. 247: knife coinage begins in the 9th century B.C.,  
associated with state of Qi  $\frac{1}{2}$ ; (spade coinage in 8th cent. B.C., in Zhou  
imperial area)

- Qiu Moruo "Yongquan Yijing da xun" p. 5, 56.4.2  $\frac{1}{2}$   $\frac{1}{2}$  is knife coinage  
of Qi and You <sup>also</sup> <sub>in</sub> states, which arise in early Zhou, late Chunqiu  
(arguing in favor of late date for Yu)

- 雉 also in 50/3 雉膏

- 命 see 6.4

- H. Wilhelm (Heaven p. 184): "He shoots a pheasant. It drops with the first arrow, in the end comes an honorable honorable commission." Cf W-3  
"In the end this brings both praise and office."

- Qao Hong: 亡 'die': (continuing from the above concerning the traveller)  
"(The traveller) shot a pheasant, (he struck it with) one arrow and it died; in the end he won fame as a hunter and was rewarded by command of the ruler of his host state." Another interp of 亡: 'lose' 失: - 矢 亡 would then be "(he struck it with) one arrow and (lost it, i.e., the pheasant flew away with the arrow)" <sup>an ancient story.</sup>  
Qiqin: follows latter 亡 = 失, referring to story in Qiqin, Luoyu 鲁语 of the hawk <sup>隼</sup> which died in the courtyard of Duke Hui of Lu after having flown a considerable distance (in Confucius's judgment) after being pierced by an arrow; 命: his ruler confers upon him a charge as feudal lord 輶以爵命; this story perhaps also refers to Wang Hui?

- Schmitt ("Spinnake" pp. 97-101) "one shoots at the pheasant shoots one arrow. It goes astray (Der qing verloren). In the end he took it to be the occasion (wahrnehm er es zum Anlaß) for praising his fate."

- Li Jingchi: "Ziqieshi" Tanqun p. 180: "Shot a pheasant, the <sup>(one=)</sup> arrow disappeared" (連本錢也食了)  
However the hunter's capital was evaded.

56.5.1: 射雉: Ed. Schuler "Anzeiger" (p. 100) (and 50/3): "a tradition at least as old as Hou had it that to shoot a certain kind of pheasant was a death to the hunter within three months" (Schuler cites "Lu Hsiang-shou (sic) Yuen" (Zu pu ts'ang-kou "Li chieh pien"; 4, 15<sup>b</sup>))

56.6.1 鳥焚其巢

56.6.4 [X]

56.6

56.6.2 旅人先笑後號咷

56.6.3 喪牛于易

- 先笑後號咷 reversed in 13.5. <sup>(think p. 55 n. 2)</sup> 先笑後號咷, note that there is  
variant 而 here too after 笑 而 (sic) (added later and mixed up, in wrong spot?)

- 鳥 GSR 1116 2 \*tiög > niāo bird (Shi) The word, nice is irregular, quite a riddle; we  
should expect a diao. The sino-japanese form is te-u (chō)

- 巢 GSR 1169 2 \*dz'ög > chāo nest (Shi); make a nest (Zuo) The orig. graph was prob. a drawing.

- Wang Li "Gu wengusheguzheng" p. 20, says 鳥, 巢, 笑, 咷 [号] 咷 all  
rhyme (平上通押)

- Guo Moruo (Garden p 45): 旅人 like 行人 of 25.3, who there gained an ox  
(或繫之牛, 行人之得...), and here loses one. This could refer to  
a travelling merchant or to nomadic herders.

- 56.6.3 cf. 34.5 喪羊于易

- Wen Yiduo "zhongyi" p. 45 焚 <sup>\*biwan</sup> 巢 for 償 <sup>\*piwan</sup> "The bird (over-  
throws:) <sup>the</sup> ~~bird~~ destroys its nest." (The bird here is a symbol for Wang Hai,  
the bird being the Shang totem; and Wang Hai's name was once written in O.B. (Yi 34888)  
with the bird element, 鳥; also in both Chuci <sup>see p. 87-89 p. 101</sup> ~~Traveller~~ and Shunxiang <sup>mentioned</sup> refs to Wang Hai, ~~bird~~ <sup>mentioned</sup>)

- Karlgren (Loun #285) on Wen Yiduo loan above: "consuming," since it is  
difficult to see how a bird could 'burn' its nest." But this would  
require a less <sup>similar</sup> consuming loan in line 56.3.1 "The traveller (overthrows:)  
destroys his lodging-house."

- Guo Hong: 56.6.1 a metaphor for the traveller's hostel being burned:  
"A bird burned his nest (Wang Hai's hostel, where he was staying  
while in the land of the You Yi 有易, tending sheep and cattle,  
burned down); the traveller first laughed (Wang Hai was  
involved in all sorts of <sup>lecherous</sup> pleasures) then later weiled  
(<sup>when</sup> just before Wang Hai was <sup>with + be</sup> killed by the ruler of the You Yi,  
Mou Chen 繆臣); he lost ~~his~~ cattle at Yi (Mou Chen  
took away Wang Hai's cattle after killing him); ominous  
(because Wang Hai met with disaster)."

- Li Jingchi ("Shici xukao," Tongyuan p. 98) 56.6.1, can be seen 1) as a  
metaphor for the forced withdrawal of the Zhou people from Bin to Mt.

a bird is part  
of central theme  
of legend

Qi, the incident alluded to by 焚羊(牛)于易 (see 34.5), in which the zhou are compared to a pitiful bird which has its nest burned; 2) as an omen (wuzhou 物占) - the act of a bird's burning its nest [whatever this may refer to however this may come about is not explained, but no doubt the unwillful quality is what makes it a good palpable omen] is interpreted as auspicious or not for a warlike tribe; or 3) a historical record, in which in the conflagration surrounding the forced withdrawal, even birds lost their nests to the torch.

56.6.3 "Lost homes to the <sup>(11)</sup>Si," (see 34.5 for discussion)

- Schmitt ("Sprüche" pp. 101-107): As for the bird someone puts the nest to the torch (dem Vogel steckt man das Nest in Brand. The travelling men laughed in the beginning, then wailed (klagt) bitterly. He lost the cattle among the Barbarians (bei den Barbaren. Horra! - The bird here, as with the phrasem of 56.5 was originally King Hsi himself. (p.101)

put a story like  
- RK: 56.6.1 may be related to the <sup>Chuan</sup> "Tim wen" <sup>middle</sup> story: 投之於冰上鳥何燬之? (Chen/buyas/216-222)  
Huxley p.54 "When the [hard millet] was left out on the ice, how did the birds keep their warm?" "The answer is 56.6.1. Their birds burned their nests."  
In this legend, a great bird <sup>usually</sup> covered Hougi with his wing.

- Chen Mengji (Zongshu p.554-5): 焚, following Du Yu gloss on Rao Chungui Hunan 7 (焚火田也) and Hu Houxuan, means burn off the forest cover from a patch of land, as a hunting method: e.g. in OBI (xi 2507): 其焚田 3 焚即先焚 雉 四 七十一, 豕十五, 四 五 // here an accidental forest fire? "If you had the thought, there is a forest fire, we will trap... On qui-moo there was indeed a fire, and we caught 71 quail, 15 boar, and 25 deer  
- This would support Schmitt: For birds, burn their nests (to capture them)

Wen Yidas (Touwen Shuyang, p. 87-89), 56.6.1 <sup>appears to be variant of</sup> like a Touwen phrase  
敏 同 辛 棘, and the "traveller" refers to Wang Heng 王恒