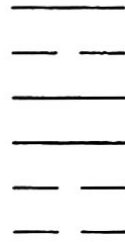


lu"/sojourner 56

*Lesser offering.*

Augury for sojourners: AUSPICIOUS.

Base (6): A sojourner smashes the place to smithereens.

Bringing catastrophe.(6) 2: A sojourner comes to rest,
his goods enfolded to his breast.*Getting servant boys.**Augury: AUSPICIOUS.*

(9) 3: A sojourner burns the lodging place.

*Losing his servant boys.**Augury DANGEROUS.*(9) 4: A sojourner finds a place to stay,
*and stows his travelling-axe.**My heart rests not.*(6) 5: A pheasant is got
with a single shot.*Disappearing.**Ultimately with a decree of honour.*Top (9): A bird destroys its nursery;
A sojourner first laughs with glee,
then weeps and moans in misery.*Loss of oxen in Yi.*
DISASTROUS.

(56) sojourner

The significance of the fire oracles in this hexagram has not been satisfactorily discussed by historian commentators. More fire omens might have been expected in *Zhouyi*, but there is only one other occurrence of *zai* 'to burn', the exclamation of 30:4.

(Tag) The familiar translation for this tag is 'traveller', but the original meaning of the tag word emphasizes temporary lodging rather than the movement of travelling. The literal translation, 'sojourner', fits the text better, because the oracles tell of a visiting stranger, rather than a journey. Their significance may apply either to the sojourner or to the community in which he lodges.

Little is known about who travelled in Shang and Western Zhou, or why they travelled, except for royal progresses and embassies. Constant warfare must have made many people homeless wanderers. Trading involved travel and Ode 50, reminiscing about a marriage, seems to imply peddling:

You were a jolly countryman,
carrying cloth to barter for silk yarn.
You did not really come for silk yarn,
only to try to get me.

Some believe this sojourner is a man of Shang displaced after Zhou took over the kingdom; others that he is Wang Hai, whose story is explicitly referred to in the top line. There is wide variety in interpretation of the details.

(Base) *Suosuo* 'to smithereens' is a reduplicated adverb, resembling the English nursery rhyme's 'chip-chop'.

(2) The auspicious prognostic is not in the received text. Its restoration is proposed by Gao Heng. The Mawangdui text adds the prognostic ‘Troubles disappear.’

(3) Gao (G327) relates this line to the story of Wang Hai.

(4) Axe-shaped ingots were used as currency, at least from the 7th century BC, for perhaps 300–400 years. See also 57:top. It is possible that money is intended here, though we do not know of axe-shaped money as early as the ninth century BC, which we take to be the date of the text. *Zifu* (the phrase used here) could mean ‘money-axes’ and later passed into literary use meaning ‘travelling expenses’ – probably from this passage. For the commentary tradition see Lynn (1994) page 500 n99. See also 57:top.

Axes would be carried by travellers, who might need to clear their way through scrub or undergrowth, and the phrase here may mean the sojourner carried, or obtained, a traveller’s axe.

The axe was also a symbol of power. For the heart/mind formula see Note 48:3.

(5) The pheasant (or shooting a pheasant) may symbolize achieving official rank (with feathered head-dress?); but the symbolism of pheasants is manifold. Gao Heng (G329) punctuates the first line differently: ‘A pheasant is shot, an arrow lost.’

(Top) ‘A bird destroys its nursery’: literally ‘A bird sets fire to its nest.’

For weeping and moaning see 13:5 and 45:base.

The final oracle refers to Wang Hai. See Notes 18:4 and 34:5. In oracle-bone inscriptions Wang Hai is associated with bird-related characters, and the bird is likely to refer to the mythological progenitor of the Shang kings, who was hatched from an egg laid by an enormous bird. There are other examples of this royal myth in East Asia, as in the foundation myths of the Korean kingdoms of Silla and Paekche.

The Mawangdui text adds the prognostic ‘No misfortune.’