

Supplementary Interpretation of “[bu] wo you nu” in the Book of Songs on Fuyang Han Bamboo Slips*

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Abstract—Most contents of the Book of Songs on Fuyang Han bamboo slips are incomplete and impaired. The contents of the Book of Songs on the 170 pieces of bamboo slips collated are quite different from those of the present version, and they are generally regarded by the academic circle as different from the poems of four schools with high value of historical materials. Among them, the “[bu] wo you nu” on Slip 030 is different from the version of “bu yi you nu” nowadays. There are still some differences in the properties and grammatical meanings of “wo” and “yi”. The author believes “wo” is not a personal pronoun, but an interchangeable word of “yi”. They are of different texts but same meaning.

Keywords—Fuyang Han bamboo slips; Book of Songs; different texts

I. INTRODUCTION

The Book of Songs on Fuyang Han bamboo slips (hereinafter referred to as “Fushi”) unearthed from tomb No. 1 of Shuanggudui in Fuyang, Anhui Province, in 1977 is the earliest ancient version of the Book of Songs found in China. According to the tomb owner and his burial objects, it can be inferred that Fushi was earlier than the 15th year of Emperor Wendi of Han Dynasty (165 B.C.) when Xia Houzao, the second generation of Ruyin Prince and the tomb owner, died. There are many incomplete and impaired poems in Fushi. The contents of the Book of Songs on the 170 pieces of bamboo slips collated are quite different from those of the present version, and they are generally regarded by the academic circles as different from the poems of four schools with high value of historical materials. Editors edited contents on Slip 029 and Slip 030 as “以阴以雨。沕没同心” and “□我有怒，采葑□□” (□ means there's a word missing here). Compared with “以阴以雨。龟勉同心，不宜有怒。采葑采菲” in Beifeng · Gufeng of present version, there are two differences. “沕没” are interchangeable words of “龟勉”. Most scholars in the academic circles support the idea. But there are differences in whether “我” in “□我有怒” is the first personal pronoun or the interchangeable word of “宜” and how to interpret its grammatical meaning. In view of this problem, the author has sorted the previous research results, referred to the structure of “不我□□” and the grammatical function of “我”, and made an in-depth discussion in order to

provide some reference for the academic circles to interpret the Book of Songs.

II. THE RESEARCH RESULTS OF PREDECESSORS ON “□ WO YOU NU”

The incomplete character of “□我有怒” on Slip 030 is “不”. The academia basically agrees with the opinions of the editors. Here, we will not go into more details. Therefore, the word “我” is the key to the interpretation of this sentence. At present, there are two main opinions about the word “我” in academic circles.

Viewpoint 1: “我” is a personal pronoun.

Hu Lisheng, an editor of Fushi, first pointed out that “我” is the interchangeable word of “宜”. The ancient pronunciations of “我” and “宜” are all characters of “疑母歌部”, so they are interchangeable. In the literature we can see many examples of “义”, following the pronunciation of “我” here, which is interchangeable with “谊”, following the pronunciation of “宜”. For examples, “礼谊” is interchangeable with “礼义”; “经谊” with “经义”. Accordingly, “不我有怒” is same with “不宜有怒”. Their meanings are also same. But in Guofeng · Gufeng, “我” is regarded as first person pronoun in “不知怜悯我” and “不能体恤我”. Following this logic, “我” in Fushi is also possibly the first person pronoun, which is different from Mao’s version in content and meaning.

Many scholars believe that in theory, “我” and “宜” are interchangeable in pronunciation. However, from the perspective of sentence structure and grammatical meaning, it is considered that “我” is a more reasonable personal pronoun.

From the perspective of sentence structure, Huang Hongxin points out that “不我有怒” is same with “不我屑以” and “不我能懦” in sentence pattern. “不我有怒” is closer to the original appearance of Book of Songs.

In combination with the sentence meaning of “不我能懦”, Yu Fu put forward that “不我有怒” means “don't be angry with me”. According to the context, “不我有怒，龟勉同心” means “I try to work with you, so don't be angry with me. Although you and I sometimes quarrel, I still abide by the women's virtues and share weal and woe with you”.

Viewpoint 2: “我” is interchangeable with “宜”.

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Hu Xuan, based on the analysis of the structure of “不我”, clearly points out that “我” is not a personal pronoun, and that “我” and “宜” are interchangeable. In today’s Book of Songs, the word after “我” in the structure of “不我” should be a transitive verb, such as “弃” in “不我遐弃”, or a conjunction, such as “以” in “不我以归”. But in Fushi, “有怒” after “我” is a verb-object phrase, and it is impossible to regard “我” as the object. If this sentence is understood as “我不有怒” or “不有我怒”, it is unreasonable in both grammar and the poetic meaning of the whole poem. Therefore, the word “我” in this sentence cannot be read as a first person pronoun. It should be pronounced same as “宜” in the Book of Songs taught by Mao Heng and Mao Chang today. Ancient pronunciations of “我” and “宜” are both of “疑母歌部”, so they are interchangeable. In today’s version, “宜” is the original word and “我” is a borrowed word.

In the process of argumentation, the above two viewpoints cite the structure of “不我□□” in the Book of Songs. The difference stems from the different analysis angles of the structure of “不我□□”. Therefore, it is necessary for us to examine this structure and make a comprehensive analysis.

III. ANALYSIS OF THE STRUCTURE OF “BU WO □□” IN THE BOOK OF SONGS

There are 38 structures of “不我□□” (including “不我□” and excluding “[不]我有怒”) in today’s version. Among them, 34 are transitive verbs after “我”; 2 are intransitive verbs after “我”; 1 is modal particle and 1 is of verb-object structure. All syntactic functions of “我” are object fronting. Shi Yuzhi pointed out in his study of personal pronouns of negative structures in the Book of Songs that “‘我’ appears after predicate verbs in all clauses, but it appears before predicate verbs in independent sentences.” He also listed two clauses in the Book of Songs: “Those who do not understand my pain say that I am a nerd who is lofty and arrogant”; “People who don’t understand my pain, are foolish to say I’m a nerd”. Actually, the sentences have different word orders. The sentences in Mao’s version are all “不我知者”. The first sentence of Dunhuang version (collected by Pelliot in London) on page 2529 is “不知我者”; the second sentence of Dunhuang version on page 2669 is “我不知者”. Wang Xianqian said: “it is ‘不知我者’ in Yue’s version, but Ruan Yuan proofread it and correct its error. There is an error in today’s version.” We believe that the example cited by Shi Yuzhi is incorrect.

IV. THE RELATIONSHIP BETWEEN “WO” AND “YI”: DIFFERENT TEXT BUT SAME MEANING

We believe that “我” in “[不]我有怒” is not a first person pronoun, but is interchangeable with “宜” and they are different text but have same meaning.

“我” is interchangeable with “宜”. Hu Pingsheng, Huang Hongxin, Yu Fu, Chen Bo, Cheng Yan and other scholars all think that they are interchangeable in pronunciation and meaning. Yu Fu thought they are interchangeable, but don’t translate “[不]我有怒” into “不要于我有怒”; otherwise, “我”

will be regarded as a first person pronoun, and its self-contradictory. Hu Ping suspected that “我” is a first person pronoun, and pointed out that “我” and “宜” are different in character and meaning. All “我” in Book of Songs ·Gufeng are the first person pronoun. In fact, same word in same text may have different grammatical meanings. Hu Xuan thought “我” is not a first person pronoun here. According to the verb-object phrase “有怒” after “我”, he pointed out that “我” is impossible to be an object, and “我” is not a first person pronoun analyzing from word meaning and grammar. This statement is inaccurate. The author believes that grammatically, even if “我” is not an object, the meaning of “[不]我有怒” can also be “不有怒于我”. In the structure of “不我□□” in the Book of Songs, there are also examples of intransitive verbs after “我”. In Guofeng ·Jigu, “我” is a prepositioned object in “不我活兮” and “不我信兮”. In this way, if it is an intransitive verb after “我”, “我” can still be used as personal pronoun, which is grammatically and semantically feasible.

There are two places of “不我□□” structure and 23 “我” in Fushi. Only “[不]我有怒” and “不宜有怒” have different texts. There are no different texts for “不我□□” on Slip 34 in Fushi and “不我屑以” and other “我”. By investigating different texts related to “我” in the unearthed literature of The Book of Songs, we found that there are six other different texts of the word “我”. In Guofeng ·Jingnv, Dunhuang version, “我” in “贻我彤管” means “乎” (on page 2529). In Xiaoya ·Chegong, “我” in “我车既攻” (my hunting wagon has been repaired strongly) inscribed on drum-shaped stone blocks means “迨”. “迨” follows the meaning of “迨” and the pronunciation of “午” and “吾”. It is a word of “疑母鱼部”. “我” is a word of “疑母歌部”. They are interchangeable in pronunciation and meaning, so they are interchangeable different texts. In Qinfeng ·Chelin, Dunhuang version, “者” in “今者不乐” means “我” (on page 2529). “者” in ancient Chinese is put after word denoting time, and means self-reference. “今者” and “今我” are self-reference of “今”. Cheng Yan thought “者” is not correct, and it should be “我”. In Daya ·Shengminzhishen, Han stone-cut classic, “尔” in “尔毅既将” means “我”. The content after it is incomplete, so it is difficult to judge specific relationship of variants. In Xiaoya ·Xinnanshan, Han stone-cut classic, “祀” in “祀事孔明” (solemn and orderly sacrificial ceremony) means “我”. But the content after is incomplete, and it is difficult to judge specific relationship of variants. In Mangfeng ·Baifeng, bamboo slip version, collected in Shanghai Museum, “仪” in “威仪棣棣” (elegant and prestigious manner) means “我”. “我” is the interchangeable word of “仪”.

In Caofeng ·Lujiu, silk manuscript from Mawangdui Han Tomb, “仪” in “其仪一兮” means “宜”. “宜” is the variant of “仪”. Ancient pronunciations of “我”, “仪” and “宜” are all of “疑母歌部”, so they are interchangeable. Therefore, it is reasonable and well-founded that “我” is interchangeable with “宜”. It is evidence that “我” is “宜” in the Book of Songs. At same time, “我” and “宜” are variants of same meaning. Zhu Junsheng’s Shuowen Tongxun Dingsheng thinks that “我, 假借为义”. This is to say, “宜” should be the original word here and “我” is a borrowed word.

V. CONCLUSION

“[不]我有怒” in the Book of Songs on Fuyang Han Bamboo Slips is different text of “不宜有怒” in today’s Book of Songs. “我” is not a personal pronoun. It should be interchangeable with “宜”. It should be translated into “shouldn’t be angry”. They are different texts but have same meaning. The study of the unearthed version and Mao’s version on different texts is a re-understanding of Book of Songs, which can provide supplementary examples for the revision of handed down documents, especially for the inscriptions on tablets, which are often damaged, complicated in terms of diction and difficult to interpret. The different texts of Book of Songs can provide valuable commendable materials of word interchangeability for further interpretation.

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