

54.0.1 征凶
54.0.2 无攸利

54.0

- Qx Henry: Omission for going lower; there is nothing for which this is favorable. " (favorable for nothing) (not favorable for anything)

54.1.1 歸妹以弟

54.1.2 跛能履

54.1.3 征吉

- 跛能履: see 10.3

- 女弟 GSR 591d *d'ɔ̄r > dɪ younger secondary wife^(shu) Honda (p. 403) cites several Chuangzi's of Shu 261/4 諸妹從之 Odes p. 231 "all the 'younger sisters' (d) followed her (d): The younger sisters and cousins of the same generation.

- Qin Hong: 归 'send a girl in marriage'; 妹 a term for ^{young girl (幼女)} younger daughter; 以 like 及 ^{and}; 弟 'younger sister'. The pre-Qin nobility, often in sending a daughter in marriage, often also sent a younger ^{sister etc.} daughter along with her as a secondary wife, called 媵 ying. 54.1.1: "(If this line is encountered in div.) when sending a daughter in marriage it is OK to send her younger sister along as a secondary wife." 54.1.2-3: "The lame can walk (like a country whose powers are now vigorous, thus) auspicious for going to war." Qijing quotes Shu 261/4 above on 女弟 as 'secondary wife'; 以 弟 = 以其弟为媵 "take her younger sister as secondary wife";

about → Qijing text has 媵 instead of 女弟, but here 女弟 fits better (unlike the Shu says 弟 means 女弟 'younger sister' [Shuowen gives identical def. for 妹 (p.259)]

- W-B 54.1.1 "The marrying maiden as a concubine - but maiden > daughter" in 54.5

- Legge "...shows the younger sister ^(妹) married off in a position ancillary to the real wife ^(妻)" - Legge uses "younger sister" consistently throughout; by rendering 女弟 as real wife he takes it, apparently as standing for 媵 di [GSR 877m *tiək sanp/secondary wife (媵)]

- R.K. 妹 and 履 rhyme which suggests a connection - but what? - in the Shu poem 261/4 above, the girl to be sent in marriage is the daughter of a certain 匪父 Guifu ^{of the town of 匪}, which, while it is true, real girl here (<*kiwət 'agile', more quickly GSR 301g) otherwise is real jué (<*kiwət or *g'iwət) meaning 'stumble'. Fetches but could there be any perceived connection between the story of a ^{stumble} father's daughter and ^{the idea of stumbling} dowry?!

- Okutsuka Kinoko (Ekikyo) 54.1.1: For ^(it's better to) send marrying off a girl, use the younger sister (歸妹以弟 Kimai ni imoto o metteta) Cf. 54.3.4

- Openet Chinese Lit. pp. 239 ff on ancient marriage customs

^{54.11}
 Li Jingchi ("Shicikao" Tongyuan p.69) : 姊 妹 以 姊 和
 54.1.2 足 能 履 don't appear connected. Perhaps as
 suggested by Yu Yue (Gushu yiyi jinglu 古 书 疑 义 举 例)
 54.1.2 is out of order, and should follow 54.2.1 目 少 能 视
 (// making it same as 10.3)

- T.S. Chen and Shirock "Chinese Relationship Terms," p. 630 on
 sister exchange; also Eugene Cooper "Ten-section systems" p.330.
- H. Y. Feng "The Chinese Kinship System" p.187 on 姊 (exp 4.55), but
 doesn't mention 姊 54. : 姊 could be either younger sister or younger
 half-sister, i.e. her father's yin's (姊 - 8 brothers who become
 feudal lord's concubines)

姊 GSR 531k *m wad > mei younger sister (shu)

54.2.1 眇能視

54.2

54.2.2 利幽人之貞

- 眇能視: see 10.3 ; 幽人 - see 10.2 (at 10.2, expelling darkness, restoring light, then)
- Qian Hexagram: "The blind will be able to see" (favorable indications concerning imprisoned persons. (幽人 = 囚人 as in 10.2) Qian: Qian has 利 for 能 [actually part in Qian, not text], but 能 fits here with favorable judgment
- 54.2.2 幽人: W-B "solitary ^{man} window"; Legge: "solitary widow"

with Gao Peizhong, Kong Guowen et al.,
(xin)

- Gao Heng: 須 loan for 姊 'elder sister' [GSR 133e *sin > xu elder sister (Chun)] ; 反歸 : a wife is expelled by her husband's family and returns to her parents' home. Thus: "if one sends his daughter in marriage accompanied by her elder sister as secondary wife, then (the elder sister) will return to her parents' home accompanied by her younger sister." (Probably the ordinary situation among the pre-Qin nobility was to have only younger sisters as secondary wives, and frown on elder sisters.) Another, less satisfactory, explanation of 須 is provided by Ben Shuang and Lu Ji, op. shiwen: they have 須 as 媵 [not in GSR of 媵 *sin] and Lu defines this as 媵 'concubine'. In addition Gao's Guji 晉書 quotes Chao 晁 as saying 須, Meng, and Jeng texts had 媵, which according to him meant 'the concubine or servant' of a secondary wife (月俸之媵) ; Guji: Shuowen says 媵 means 'lesser wife' (下妻) ; on 須 Shuowen says 'a girl concubine (? 字也) and goes on to quote the Chun line 須之嬖媵 and she adds that Jia 賈 (賈侍中; = Jia 賈?) says in Chu an elder sister 姊 is called 須.

- Wang Bi and Kong Yingda both take 須 as 'wait', but how they understand it is not clear (特) (for the next time)

- W-B following the reading 媵 'concubine, slave-girl' translates "The marrying maiden as a slave. She arrives as a concubine." Similar is Legge: "... shows the younger sister who was to be married off in a mean position. She returns and accepts an auxiliary position."

- Akitaoka Kiyoshi (Akitaoka): (須 = 須) for marrying off a girl, used the elder sister, but she returned home, and they now use the younger sister

- Li Jingchi: "Jiushi" (199) with Sun Shuang, Lu Ji) 須 should be read as 媵 'concubine-secondary wife'. The loan identification of Gao et al. with 姊 'elder sister' is too unclear, and a Chu word probably would not reflect the meaning in Yi anyway. BK: MS has 媵 for 須

高 (Yankui p 67) : ^{董 同治} h₁ing ^{朱 廷} h₂ew > h₃i

54.4.1 歸妹愆期
54.4.2 遲歸有時

- 愆 GSR 1976 *k'ian > qian exceed (She); to err, error (She); to lose; will nobody (Zuo)
- 期 GSR 952k *k'iāg > qī a full fixed time; *g'iāg > qī a stipulated time (She); time, occasion (She); end, limit (She); wait for, expect (Zhuang); to admit (Wang) of 698 etc.
- 時 GSR 961z *d'iāg time; then, now; season; reasonable (She); at all times, constantly (Zuo)
- Waley (1959, p. 129) on 54.4.1: it brings bad luck if the bride is late

- Qao Henry: 愆 'exceed' (付), 愆 期 like 'postpone'; 時 is loan for 待 'wait', which is how this line is quoted in 馮 范 gloss to 郭 璞 注, 玉 篇 7: "To send a daughter in marriage and postpone the date, ^{waiting} late to ^{waiting} ~~wait~~ ^{is something to} wait for" Qijing: Xiangzhen has 待 here where classic has 時; Qao adapts here proposal of Wang Mian (to regard 時 as loan for 待). A case of a postponed wedding is mentioned in She 58/1 "匪我 愆 期... 秋 以 为 期" Odes p. 40 "and it was not that I procrastinated, ... and we made outworn the appointed time."

54.4.2 Legge "She may be late in being married, but the time will come."
w-b: "A late marriage comes in due course."

- Okutsuka Kiyohiko ^{interprets 待 as 'wait', reasoning it has in Xiangzi. It would then be read *d'iāg (待) > zhi: "wait for there to be (suitable) time for sending in marriage."}

- Li Junzhi ("Jiaoshi" #200) 時: on basis of Qao's quote, wording of Xiangzi comm, Shu's statement ~~待 作 時~~ "一本 待 作 時" and common loan interchangeability of these two graphs, 時 should be read as 待

待 GSR 961g' *d'iāg > dāi wait, await (Liang) treat, behave to (Liang)

54.5.1 帝乙歸妹
54.5.2 其君之袂不知其袂之袂良
54.5.3 月幾望吉

(Documents p. 36 see 3.3)

- 不知... of construction in Shu 54/5 百尔所思, 不知我所之, Bell p. 0:
- "The thoughts of all the hundred of you, None can really match my single proposal!"
- 袂 GSR 312 2 * kiwat > jue sleeve (Lanyu). *mi The same character has been applied to a synonymous word *miad > mi (mei) (Li).
- 歸 used transitively occurs in Zuozhuan xi 28 晉人執魏侯歸之于京師, also in Chuangzi? Zhuangzi 6 "齊人來歸衛俘" (<Yao Xianxi p. 366); also Shu see below
- 帝乙歸妹 first occurs in 11.5 (q.v.)
- 良: see 26.3 良馬逐 BK. 'good'
- 月幾望 see 9.6 (also in 61.4)
- 归 in Shu "Jiu qao" 14 "沐尔佚盡執拘以归于周, Documents p. 46" do not let them escape, seize them all and send them to Zhou."

Waley ^(Chungyuan p. 125) a wedding omen, ominous because the bridesmaid's sleeves were better than those of the bride (at wedding of Yin Emperor Di Yi)

- WB: "The sovereign I gave his daughter in marriage. / The embroidered garments of the princess / Were not as gorgeous / As those of the sewingmaid. / The moon that is nearly full / Bury's good fortune"

- Gao Heng: 王 - King's consort (王之后) (feudal lord's consorts also referred to as 后); 袂 born for 袂 'appearance' [not in GSR]; 袂 'beautiful'; 袂 substitute 袂 as in Xinyi Shuang's text (then reading as in 9.6):

"Di Yi sent his daughter ^(少女) in marriage to King Wen of Zhou, (with her younger sister as secondary wife); the ^{appearance of the} one who was to become queen royal consort was not as beautiful as her younger sister's appearance. (The marriage was during the period of ^{the month} Ji wang (the 16th to 23rd day of the lunar month), which was auspicious."

scant evidence that 后 conceals consort of ruler: Liji "Yucuo 玉藻: "后命 屈袂", on which Zheng's note says 后女也; also Chuangzi "Jishi 季氏 邦君之妻, 君称之曰夫人, 邦人称之曰君夫人, 称诸异国曰寡小君"; on 袂 Shuowen says ^{appearance of} 袂 between eyes and nose (鼻目间 袂 从女夫声 袂 若煙火 袂 - this is sense of 袂 too - all those qujing ^袂 takes a narrower

Gregory
not discuss
other lines

writing of 𠄎, while still viewing 𠄎 as loan for 𠄎 — never discusses why not 'sleeves'; possibly 54.1, 3, 4, and 5 all are concerned with the Bi Yi story: in 54.1 the girl is married with younger sister as secondary wife; in 54.3 an elder ^{step-}sister by a concubine (𠄎 𠄎) is her wife, and later both bride and younger sister return to their parents' home for some reason, leaving only the elder sister; in 54.4 the wedding had been set for a certain day but was postponed because of a need to wait. Unfortunately, the text isn't clear, and there is no other historical text support, so all that can be identified for sure is 54.5.

54.5.2 Yu Xinyuan (Yijing xingheng, 2/132b): 𠄎 should orig. have been 𠄎 (Jiao Xun also said this) But furthermore, 𠄎 was ^{graph} 𠄎 ^{word} 𠄎, with jade element added later. 𠄎 like 𠄎 'broken', or 'deficient' 'defective' (𠄎) (a ^{ring-shaped} ^{disk} ^{piece} ^{of} ^{jade} ^{object} ^{with} ^a ^{'gap'}). It would be more sensible for the Yu to have used as symbols ^{incorporating} ^{under} ^{and} ^𠄎 ^𠄎 than 'sleeves' which they could when speaking than their sleeves. (Yu resorts, as ^{he} often does, to line symbolism, and changing lines, symbolical correspondences, etc.)

54.6.1 女承筐无實

54.6.2 士刲羊无血

54.6.3 无攸利

- 刲 GSR 879h *k'iweg > kuí stab, cut (ye)

54/6 Lu Hsiang-shan's ^{following Guo Moruo (qv)} quotes (p. 13) as a pastoral scene - a man and a woman are working on the pasture land - the man is clipping the sheep's wool, the woman putting it in a basket - contrast Hellmuth Wilhelm ("The sacrifice..." p. 88): "shows the bride and groom joined in offering a sacrifice": "The woman holds the basket, but there are no fruits in it. The man stabs the sheep, but no blood flows. Nothing that acts to further" [= e.w. trans p. 212] Thus we see that their sacrifice is rejected."

- 女承筐 : cf. Shi 于以^之 / 維筐及^之 (15/5,6) ^{Robson Song p. 89 "[we]} are going to load them, in round and square baskets."

- cf. Zuo, Xi, 15 (Legge, p. 169) - see Wilhelm below

- 筐 GSR 739v *k'iwang > kuang square basket (shu)

- on 女 and 士 as paired terms see 28.2 and 28.5

- Guo Moruo (Guo p. 50): 刲 is "shen (前 刲)", rather than "stab", as in stud. gloss. The young woman receives the shorn wool ^{from} that her husband has ~~cut~~ and puts it into the basket, which is loosely packed (? 虛 筐 84), thus the text says "looking on substance" (無 實)

- Waley (^{Chung-shan} Book p. 129) on 54.6.1-2 wedding Owens ^{to load back} "if the basket the bride receives contains no fruits (or better ~~meat~~ 寔 to 實 "presents", as quoted in Zuo, Xi 15, or if the sacrificial sheep, when the bridegroom stabs it, does not bleed // W's emendation would change rhyme scheme to a a a (b) from present a b a b [寔 GSR 765h *k'iwang > kuang give, confer on (shu)]"

- Hellmuth Wilhelm ("Tching-Book in the Tso-chuan and the Kuo-yü" p. 276) Zuo Xi 15 has a version of this line which reads "士刲羊亦無寔也 女承筐亦無寔也". This is an older version attested to by its perfect rhyme, superior rhythm, and "ritualistically loaded terms" 寔 and 寔 (uninterpreted), which were replaced by "more temporal ones" 寔 and 寔. W. also suggests that the ~~present~~ terms phrases with 女 and 士 (which he calls "girl" and "knight") were reversed in

full text of Zuo Xi 15 GSR 8.6c

the present Yi text to conform with an yin-yang sequence which had become dominant. // W. does not entertain the possibility that the diviner, in referring to the Yi was offering his own rhymed commentary or at least another diviner's tradition, or suggested by his continuing 西鄰責言不可償也，歸妹之際猶無相也， etc. Also, cf. opposite conclusions of Li jingchi (below).

- Guo Hong: 系 'hold up' (持); 士 'young, unmarried man' 至 'stop!' Refers to a wedding, in which sacrifices are offered in the ancestral temple. Here, "a girl holds up a basket, but there are no fruits in it (probably it is broken and the contents have fallen out); a boy stabs a sheep, but there is no blood (the sheep probably is sick, so blood doesn't come out). (Both of these are ominous portents, so) not favorable for anything." Guojing quotes anecdote from Mozi "Mingui" about the counters of the state of Qi, Wangluo 王累 and Zhangli 張累, whose 3 year dispute was finally settled when the king had Guo Hong sacrifice a sheep and simultaneously read orath, presenting their case. Zhangli was found at fault when while reading his orath, the wounded animal rose up and attacked him thus exposing his lie. Guo observes that 54.6 describes a similar ceremony as part of wedding vows.

- Li jingchi ("Jinshu," # 202) ^{RT} Li jingchi is exactly right in observing that the Zuo variant with 西鄰責也, etc. does not fit impermanently stylistically in the Yi as we have it: the particle 也 does not occur. The ^{syntactic} pattern of this type is not used in Yi, and the next, consistent rhyme scheme is more in keeping with Chuangzi stylistic norms than the Yi. Thus if the Zuo diviner Shi Xi's remarks are likely to be based on a later revised text tradition. "Shi' kuo" Temperon p. 67-68 also cites this line, but only notes that Zuo text is at variance with transmitted Yi text.