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The Analysis of Sound and Meaning of Chapter 3 of *Ku Feng* in the *Book of Songs*

Word Count: 1671

Respected provost, Miss Deng and everybody, good evening and good afternoon. My name is Liu Siyu. Today I am very happy to present you the topic about The Analysis of Sound and Meaning of Chapter 3 of *Ku Feng* in the *Book of Songs*. This presentation will be divided into three parts. I will first give the sound and meaning of the choosing chapter in the *Book of Songs* and then analyse the first sentence and show an idiom in this sentence. Finally I want to draw a conclusion.

In the Little Preface of *the Book of Songs*, *Ku Feng* was introduced that the whole poem is directed against violation of duty, as between husband and wife. The men of Wei, through the influence of their superiors, became devoted to in-dulgence with new matches, and abandoned their old wives. Husband and wife were thus estranged and separated; the manners of the State were injured and went to ruin. From here we can see the main idea of this poem.¹ The whole poem consists of six chapters with eight sentences in each chapter. I will read this chapter in Chinese first. 涇以渭濁，湜湜其沚。宴爾新昏、不我屑以。毋逝我梁、毋發我笱。我躬不閱、遑恤我後。² The character zhi 沚 means stop. The character yan 宴 means happy. The character hun 昏 is interlinked with the character hun 婚 which means wedding. So the characters xinhun 新昏 means the husband married another woman. The character xie 屑 means clear. The character shi 逝 means go. The characters liang 梁 and gou 笱 mean fishing apparatus. The character gong 躬 means self. The character 閱 means tolerate. The character huang 遑 means leisure. The character xu 恤 means worry. The characters wo hou 我後 mean her children. The main idea of this chapter is that the husband compares the original wife with the newly married wife. In the husband's heart, the original wife is not clean and cannot compare with the newly married wife. The original wife hoped that the bride would not disturb her family, take her place and take away her children. But she cannot save herself. So she said: how can I have leisure to worry about my children?

¹ James Legge, *The Chinese Classics IV The She King or The Book of Poetry*, (Taipei: SMC PUBLISHING INC.2015), p.42.

² James Legge, *The Chinese Classics IV The She King or The Book of Poetry*, p.56.

As for the rhyme part of this chapter, I searched the rhyme part of the last word of each sentence from table for xiesheng in seventeen ancient groups 段玉裁 古韻十七部. Then the zhuo 濁 in the second sentence and the yi 以 in the fourth sentence are in the first part, which is called yi zhi 一之. The gou 苟 in the sixth sentence and the hou 後 in the eighth sentence are in the fourth part, which is called si hou 四侯. Except that the four sentences are similar, the zhuo 濁 in the first sentence is in the third part, which is called san you 三尤. The hun 昏 in the third sentence is in the thirteenth part which is called shisan zhun 十三諄. The liang 梁 in the fifth sentence is in the tenth part, which is called shi yang 十陽. The yue 閱 in the seventh sentence is in fifteenth part, which is called shiwu zhi 十五脂. According to the Picture of completeness and equality 成均圖, we can know that the first, second and fourth sentences rhyme with each other, the fifth, sixth and eighth sentences rhyme with each other. The third and seventh sentences rhyme with each other. So the above is a general introduction to this chapter.

The second part is a specific analysis of the meaning of the first and second sentences of this chapter and introduce an idiom extended from these sentences. Scholars have different interpretations of this sentence. The reason why there are so many understandings is that there are different interpretations of the word "Yi" in the sentence "Jing Yi Wei Zhuo". Two understandings have been derived. The first is that "the Jing River is clear and the Wei River is turbid", which was first put forward by Zheng Xuan in the late Eastern Han Dynasty. Later, in the Qing Dynasty, Liu Yuan, Mou Ting, Zhu Yidong, Ma Ruichen and the modern scholar Pei Puxian; The second is that "the Jing River is turbid and the Wei River is clear", which was first put forward by Pan Yue in the Western Jin Dynasty. Later, Lu Deming and Kong Yingda also held the same view in the Tang Dynasty. Zhu Xi in the Song Dynasty continued this view, so later scholars mostly used this view, such as Lv Zuqian in the Southern Song Dynasty, Chen Huan and Fang Yurun in the Qing Dynasty, and modern scholars Zhu Dongrun, Cheng Junying, Jiang Jianyuan, Lin Geng, Feng Ruan Jun, Zhu Shouliang and Yu Peilin also held the same view.

Well, according to these different factions, there are many differences in the understanding between scholars. First, scholars believe that clear river refers to the abandoned wife, while turbid river refers to the newly married woman. The clear water becomes turbid due to the intrusion of turbid water, but its river bottom is still clear, so the clear river becomes turbid due to the turbidity river. This means that

when the new woman comes, the husband is even more indifferent to himself; But in fact, the abandoned wife is still as beautiful as before. The first is to understand the meaning of the word "Yi" in the sentence "Jing Yi Wei Zhuo" as: because. Such understanding is followed by Zheng Xuan, Lv Zuqian, Mou Ting, Ma Ruichen, Chen Huan and Zhu Dongrun.

The second is just contrary to the first understanding. The turbid river is compared to the original wife, and the clear river is compared to the newly married wife. In fact, the original clear river is not clear, but in contrast, it looks clearer. So in this understanding, "Yi" means make, that equivalent to contrast. Those who hold this understanding are Kong Yingda, Zhu Xi, Fang Yurun, Cheng Junying, Jiang Jianyuan, Lin Geng, Feng Ruan Jun, Zhu Shouliang and Pei Puxian.

The third is to compare the clear water to the husband and the turbid river to the newly married wife. When the clear water meets the turbid water, the clear water will become turbid. The metaphor is that the husband was originally sober, but he became confused when he met the newly married wife. Then this explanation was put forward by modern scholar Yu Peilin.

So which river is clear and which river is turbid? First of all, the two rivers of Jing and Wei are in Shanxi Province, and the two rivers meet in Gaoling county. According to Shi Nianhai's article <lun jingqingweizhuo de yanbian 論涇清渭濁的演變>³, we can know that it is not invariable that whether the Jing and Wei river is turbid or clear. Jing river was clear and Wei river was turbid in the spring and Autumn period, but Wei river became clear and Jing river became turbid in the late Warring States period to the early Western Jin Dynasty. And in the northern and Southern Dynasties Jing river became clear again, also the Wei river became turbid. In the late southern and Northern Dynasties to the Sui and Tang Dynasties, the situation has changed again and back to the Wei river was clear and Jing river was turbid. Finally, after the Sui and Tang Dynasties to nowadays, the Jing river is clear and the Wei river is turbid.

Why is this? Let's look at the map. After the Wei River originates from Gansu, it flows all the way through Guanzhong Plain. The amount of soil and water loss is not large. Jing River originates from the eastern foot of Liupan in Ningxia and mainly flows through the Loess Plateau. The water and soil loss in Jinghe River Basin is serious. According to later experts, it is mainly because of the concentrated population,

³ Shi Nianhai 史念海, Lun Jing Qing Wei Zhuo De Yan Bian 論涇清渭濁的演變, 1997.

frequent human activities and serious environmental damage in the Guanzhong Plain where the Wei River flows through. Therefore, soil erosion has been serious in recent years. What about the Jing River Basin? Flowing through the Loess Plateau, in recent years, returning farmland to forest and grassland has resulted in less human activities. Over time, there has been a spectacle that the Jing River has paid off more than the Wei River. In this way, it is not that the ancients recorded it wrong, but the ancient and modern human activities that have caused changes in the environment. Therefore, there are completely different phenomena between the ancient and the present.

The last extended idiom is Jing Wei Fen Ming. Because of the special geographical and geomorphic reasons of the two rivers, the two rivers were mixed seven or eight kilometers after the confluence. It means be quite distinct from each other, two things are as different as the waters of the Jing River and the Wei River. It mostly refers to the difference between right and wrong or good and bad. It is very clear.

In conclusion, About the meaning of this sentence “jing yi wei zhuo, shi shi qi zhi”, in my opinion, in connection with the “bu wo xie yi” mentioned below. I think this sentence describes the husband's psychology, comparing the original wife to turbid river and the newly married wife to clear water, to explain the original wife becoming old. This chapter also describes the difficulty of the abandoned woman, and tells the husband's attitude towards her and the tragic state of being robbed of his family property and children by the bride. Su Che said: the newly married wife got the old family property, but she did not know how difficult it was to achieve, so she would treat it lightly. Although the original wife had been abandoned, she was still worried that no one would inherit to undertake the family and worry about her children, so she hoped to admonish her husband to stop, although she knew it was useless. Through this poem, I learned that no matter what happens, we should treat others more heart to heart. We should use a grateful and warm heart to tolerate the shortcomings of others, rather than staring at the shortcomings of others and forgetting the advantages of others. In this way, we can really love ourselves.

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