

A Brief Analysis of Selected Characters in the Poem *Zhihu* 陟岵

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1. Introduction

Weifeng Zhihu 魏風·陟岵 *The Chih hoo*

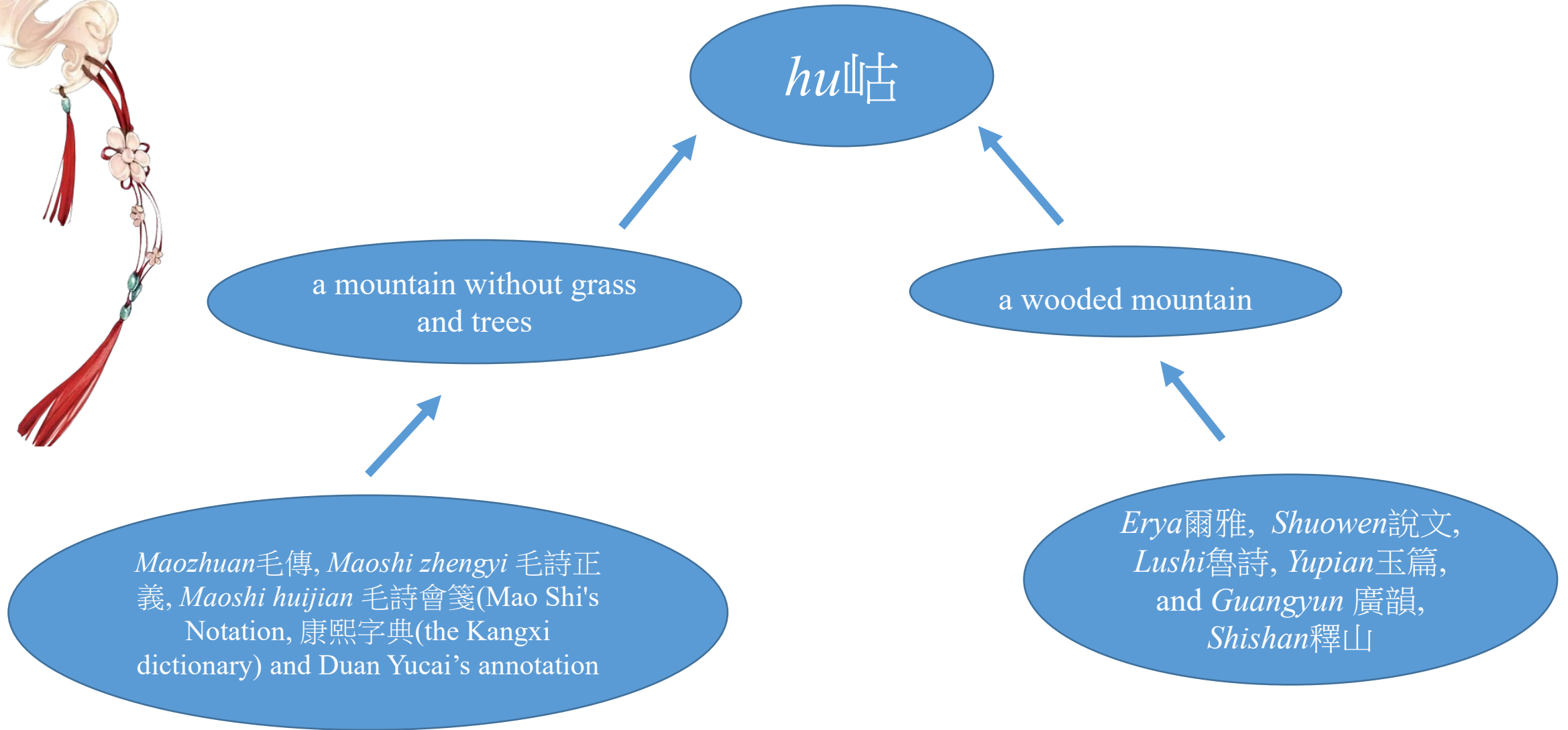
陟彼岵兮，瞻望父兮。
父曰：嗟！予子行役，夙夜無已。
上慎旃哉，猶來無止。
陟彼屺兮，瞻望母兮。
母曰：嗟！予季行役，夙夜無寐。
上慎旃哉，猶來無棄。
陟彼岡兮，瞻望兄兮。
兄曰：嗟！予弟行役，夙夜必偕。
上慎旃哉，猶來無死。

I ascend that tree-clad hill,
And look towards [the residence of] my father.
My father is saying, 'Alas! My son, abroad on the
public service,
Morning and night never rests.
May he be careful,

That he may come [back], and not remain there!'
I ascend that bare hill,
And look towards [the residence of] my mother.
My mother is saying, 'Alas! My young child, abroad
on the public service,
Morning and night has no sleep.
May he be careful,
That he may come [back], and not leave his body
there!'
I ascend that ridge,
And look towards [the residence of] my elder brother.
My brother is saying, 'Alas! My younger brother,
abroad on the public service,
Morning and night must consort with his comrades.
May he be careful,
That he may come [back], and not die!'

2. Text analysis

2.1 The analysis of the characters *hu* 岵 and *qi* 屺



2. Text analysis

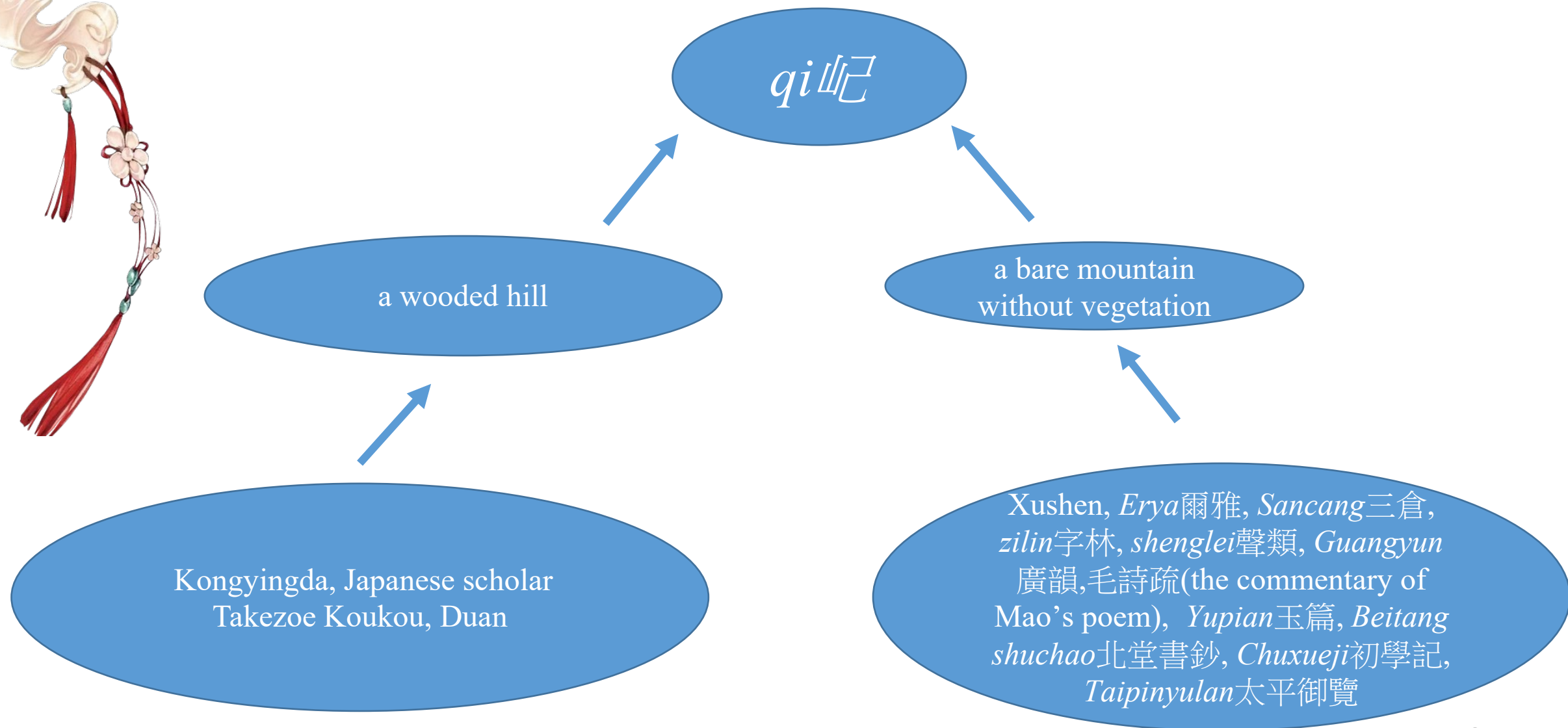
2.1 The analysis of the characters *hu* 岵 and *qi* 屺



- (‘g’o/ɣuo/hu)
- 山有草木曰岵; 岵，怙也，人所怙取以為事用也。 (The character *hu* 岵 means the mountains with grass and trees), (because) *hu* 岵 is equal to another character *hu* 怙, which means people rely on something to do their purpose.
- 岵之言瓠落也。屺之言芟滋也...無父何怙也。 The character *hu* 岵 refers to *huluo* 瓠落 (something whose appearance is large or empty; someone who is dejected or down-hearted).
- 蓼莪，無父何怙也 (Without father, who can I rely on)

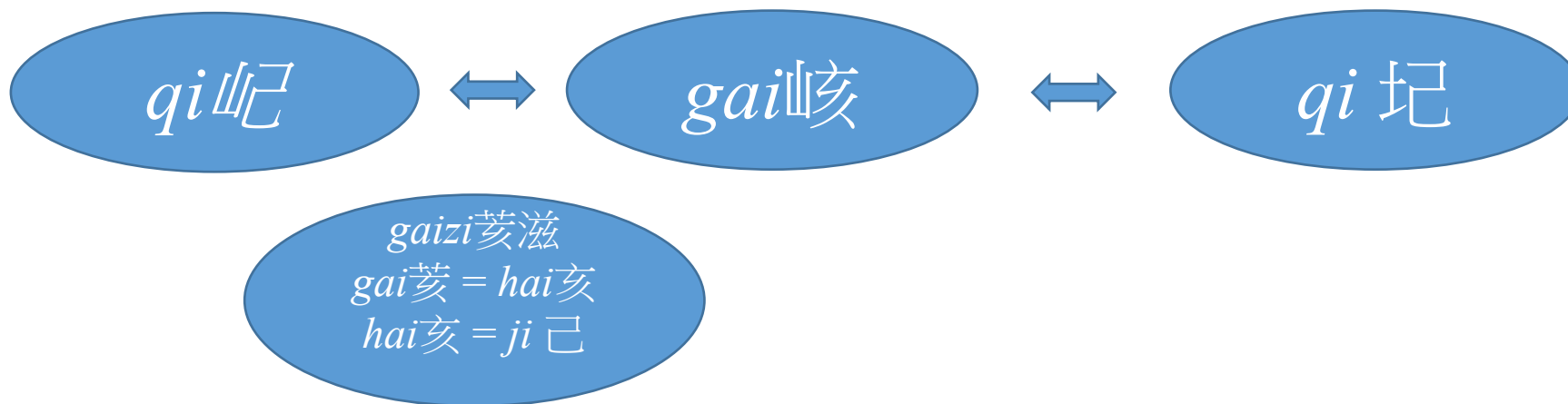
2. Text analysis

2.1 The analysis of the characters *hu* 嶺 and *qi* 記



2. Text analysis

2.1 The analysis of the characters *hu* 岵 and *qi* 屺



- (*k'iæg/k'ji/k'i)
- *haiji chuju* 亥基初具 (the vegetation has not yet appeared)
- *kæg/kài/kai(gāi)
- There is no grass and trees in the mountains, it means *qi* 屺 and *qi* 圮, which also conveys that nothing is born.

2. Text analysis

2.1 The analysis of the characters *hu* 咕 and *qi* 圮

	上古聲紐 The initial consonant in the ancient times	中古音聲紐 The initial consonant in the middle ancient times	17韻部(段玉裁) The 17 categories of rhyme(Duan yucai)	32韻部(陳新雄) The 32 categorizes of rhyme(Chen xinxiong)	擬音 The sound effect
<i>Hu</i> 咕	<i>xia</i> 匣	<i>hu</i> 戶	<i>yu</i> 魚	<i>yu</i> 魚	[g ^h o]
<i>Hu</i> 怙	<i>xia</i> 匣	<i>hu</i> 戶	<i>yu</i> 魚	<i>yu</i> 魚	[g ^h o]
<i>Qi</i> 圮	<i>xiao</i> 曉	<i>qi</i> 起	<i>zhi</i> 之	<i>zhi</i> 之	[k ^h i_ə g]
<i>Gai</i> 咳	/	<i>gai</i> 該	/	/	/
<i>Pi</i> 圮	<i>bing</i> 並	<i>fou</i> 否	<i>zhi</i> 之	<i>zhi</i> 之	[b i ə]

2. Text analysis

2.2 The analysis of the characters *shang*上 and *zhan*旃

*shang*上

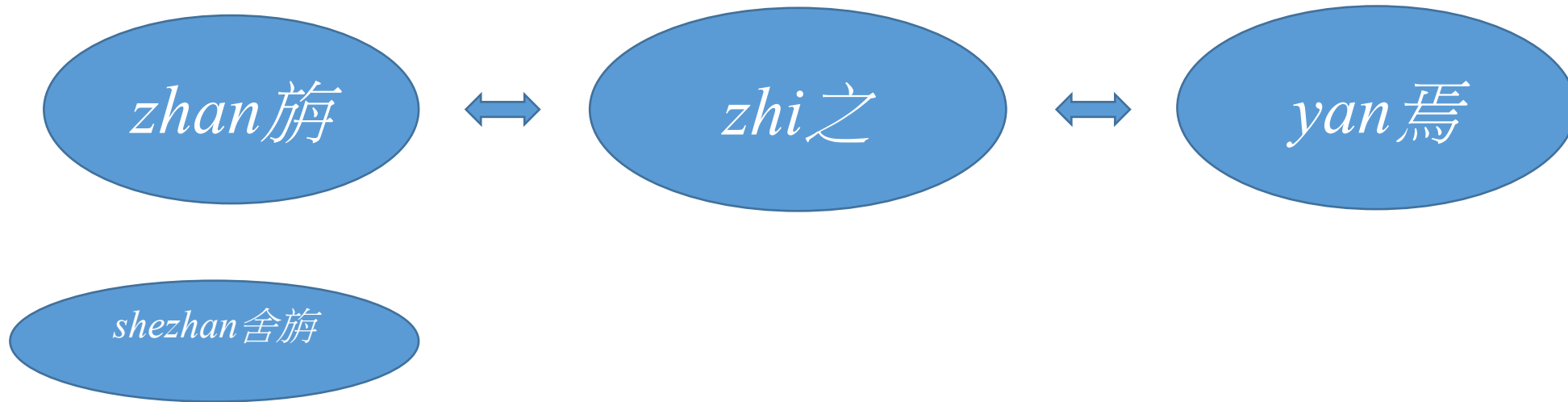


*Shang*尚

- (*ḍ iang/ʒiang/shang)
- *Shangshen zhanzai*上慎旃哉
- when in the military department or the army
- I hope you will be careful.
- *shangwoyan*上渥焉 = *shangwoyan*尚渥焉
- Grant that he is being careful of himself vs May he be careful

2. Text analysis

2.1 The analysis of the characters *hu* 咕 and *qi* 呿



3. Conclusion



<https://pixabay.com/photos/red-rose-in-snow-eternal-love-symbol-3178589/>



Thank you.

