

An Introduction to the Poem Heming in *the Book of Songs*

The Original Text

鶴鳴于九皋，聲聞於野。魚潛在淵，或在於渚。樂彼之園，爰有樹檀，其下維榛。他山之石，可以為錯。

鶴鳴于九皋，聲聞於天。魚在於渚，或潛在淵。樂彼之園，爰有樹檀，其下維穀。他山之石，可以攻玉。¹

Main Idea of the Poem and Meaning of Words

The preface to the poem records that Heming 鶴鳴 is a poem that taught King Xuan of Zhou. In the book of *Maoshi ZhuanJian*, it is added: the poem is to teach King Xuan of Zhou to seek people with virtue and talents among those who have not yet held office. Cheng Junying 程俊英 said in *the Annotation of the Book of Songs* that This is a poem that uses metaphors throughout to express the idea of attracting talents for the country. It can also be called Zhaoyin Shi 招隱詩.

Let's look at the meaning of certain words. There are two explanations for the word of Jiugao 九皋. The first explanation is that the character of Jiu has a high meaning, and the character of Gao means hill, so the first statement is that Jiugao is a high hill. The second explanation of Jiugao refers to the tortuous lakes and swamps. The character of Ye 野 means the suburbs, and here it refers to all directions. The character of Yuan 淵 is deep water and deep pool. The character of Zhu 渚 is a small piece of land in water. The character of Yuan 園 is a place where flowers, trees, vegetables and fruits are grown, is also garden. Here Shutan 樹檀 is actually the sandalwood tree. In order

¹ Zhu Shouliang 朱守亮, *Shijing Pingshi* 詩經評釋 (Taipei: national library, 2017), P.520.

to make this line rhyme, the two words are inverted. The character of Tuo 樵 means the dead bark and leaves of trees. The character of 錯 is the rough stone, namely is the sharpening stone, which can polish beautiful jade. 他山之石，可以為錯（A stone from another mountain can be a grindstone.）These two lines mean that if you can find and hire person of talent and virtue, it is like obtaining a stone from another mountain, which can be used as tools for refining jade. In the same way, a person with good virtue and talents can help the monarch cultivate and improve himself, so as to make the country govern better.

Next, look at the meaning of certain words in the second paragraph. There are many words in the second paragraph that are repeated with the first paragraph, and will not be repeated here. The character of Tian 天 refers to the highest place. That is the crane's call can reach very high in the sky. The character of Gu 穀 is a kind of tree. In regions south of the Yangtze River, the bark of the tree of Gu is made into paper, which is called Gupi paper 穀皮紙. The meaning of the character of Gong 攻 is the same as the character of 錯, that is, the meaning of polishing. The character of Yu 玉 is a beautiful stone. The beautiful jade symbolizes the five virtues of benevolence, righteousness, wisdom, courage, and pure in Chinese culture. The word of Gongyu 攻玉 refers to grinding and treating beautiful jade.

Meaning of the Poem

The general idea of this poem is that the crane is chirping in the tortuous lake, but his voice can be heard in all directions. Fish sink into deep water, or live in islet. A person was content with his living environment. In his garden, there were some sandalwood trees, and under the sandalwood trees were some withered bark and leaves. If people can get the stone from other mountains, they can use it as a tool for polishing beautiful jade.

The crane is chirping in the tortuous lake, but his voice can reach as high as the sky.
The fish lives in the islet, or sinks into the abyss. The person was content with his
living environment. In his garden, there were sandalwood trees and Gu trees below.
The stone from other mountains can be used as a tool for refining beautiful jade.

Rhyme of Heming

Duan Yucai 段玉裁 Chen Xinxiong 陳新雄

1、鶴鳴於九皋	3 You (尤)	21 You (幽)
2、聲聞於野	5 Yu (魚)	13 Yu (魚)
3、魚潛在淵	12 Zhen (真)	6 Zhen (真)
4、或在於渚	5 Yu (魚)	13 Yu (魚)
5、樂彼之園	14 Yuan (元)	3 Yuan (元)
6、爰有樹檀	14 Yuan (元)	3 Yuan (元)
7、其下維蓂	5 Yu (魚)	14 Duo (鐸)
8、他山之石	5 Yu (魚)	14 Duo (鐸)
9、可以為錯	5 Yu (魚)	14 Duo (鐸)

In the Qing Dynasty, Duan Yucai 段玉裁 classified ancient rhymes into 17 groups. In modern times, Zhang Taiyan 章太炎 classified ancient rhymes into 23 groups. And then, Chen Xinxiong 陳新雄 classified them into 32 groups. On the power point, the rhymed sinigrams of the poem are marked with the rhyme groups to which they belong, which are respectively summed up by Duan Yucai and Chen Xinxiong. The rhymes of this poem will be analyzed based on Duan Yucai's 17 rhyme groups and Zhang Taiyan's Picture of Completeness and Equality 成均圖. For example, We can see that the final of character Gao 皋 of Heming Yu Jiugao is classified under group

3 of You 尤, according to Duan Yucai's 17 rhyme groups. Group 3 You in the first line and group 5 Yu 魚 in the second and the fourth line have a relationship of secondary pangzhuan 次旁轉, according to the Picture of Completeness and Equality. Thus, the first, the second and the fourth line rhyme. Group 12 Zhen 真 in the third line and group 14 Yuan 元 in the fifth and the sixth line also have a relationship of secondary pangzhuan, so the third, the fifth and the sixth line are rhymed. The seventh, the eighth and the ninth line obviously rhyme because their rhyme sinigrams all belong to group 5 Yu. This chapter contains both the rhymes with an open ending 陰聲韻部 and the rhymes with a nasal ending 陽聲韻部, dominated by group 5 Yu and group 14 yuan.

Duan Yucai 段玉裁 Chen Xinxiong 陳新雄

1、鶴鳴於九皋	3 You (尤)	21 You (幽)
2、聲聞於天	12 Zhen (真)	6 Zhen (真)
3、魚在於渚	5 Yu (魚)	13 Yu (魚)
4、或潛在淵	12 Zhen (真)	6 Zhen (真)
5、樂彼之園	14 Yuan (元)	3 Yuan (元)
6、爰有樹檀	14 Yuan (元)	3 Yuan (元)
7、其下維穀	3 You (尤)	17 Wu (屋)
8、他山之石	5 Yu (魚)	14 Duo (鐸)
9、可以攻玉	3 You (尤)	17 Wu (屋)

Let's look at the rhymes of chapter two. As I just said, group 3 You and group 5 Yu have a relationship of secondary pangzhuan, so the first and the third line rhyme. The rhyme sinigrams in the second and the fourth line belong to group 12 Zhen 真, and the

fifth and the sixth line are rhymed in group 14 Yuan 元. As I mentioned before, group 12 Zhen and group 14 Yuan also have a relationship of secondary pangzhuan, so the second, the fourth, the fifth and the sixth line are rhymed. The seventh, the eighth and the ninth line rhyme because group 3 You and group 5 Yu have a relationship of secondary pangzhuan as I just said. This is the rhyme of the poem.

Conclusion

The whole poem consists of two chapters, each with nine lines. The poem employs technique of analogy. In the poem, cranes, fish, trees, and stones are used as metaphors for people with talents and virtue. 樂彼之園，爰有樹檀，其下維穀 These few lines mean that although there are difference to people, they are all useful materials. Sandalwood can be used for carts or wheels, it plays a bigger role. The trees of Gu can be cloth or paper, so it has a smaller role. But no matter how big or small the role is, people have their own usefulness. It let people understand that everyone has their own unique and special role.

Later generations extracted two idioms from this poem, they are Heming Jiugao 鶴鳴九皋 and the stone of other mountain can polish the jade 它山之石可以攻玉. Heming Jiugao means that crane is chirping in the depths of the lake, but his voice can be heard far away. It is a metaphor for the people with talents and virtue who is reclusive but famous. Because even if the crane is at a low place, the chirping can be heard through the clouds.

The last two lines are another idiom, the stone of other mountains can polish the jade. It means that the stones on other mountains are hard and rough but can be used to polish jade. As I mentioned before. It is a metaphor for the virtuous talents of other countries to serve their own country. It also refers to people or opinions that can help people correct their shortcomings. In *the Shiji Zhuan*, Zhu Xi 朱熹 quoted Cheng Yi 程頤 as saying that the gentleness of jade is the most beautiful in the world. The

roughness of stone is the most evil in the world. However, if two jades are ground together, they cannot be made into a vessel. Using stone to ground jade, then jade can be made into a vessel, it can be accomplished. Just like the relationship between the superior man and the mean man, because of the external distress, shocking the mind and making gentlemen's character become better. Because there is the mean man, the superior man can self-reflect and improve themselves in the process of getting along. So in our life, it is lucky to meet good things and good people, but if we encounter adversity or not-so-good people, we can grow up in these adversities and process getting along with not-so-good people. It is precisely because of the occurrence of various things that we can learn from experience or correct our bad habits and characters. Therefore, we should be grateful for the stone of the mountain, namely, the people and things that allow us to improve ourselves. For leaders, they should also be good at employing people.

Bibliography

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