

Poetry can be Prosperous: Animal Connotation and Cultural Heritage in THE SHE KING

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Abstract

The soul of poetry lies in its imagery, which is the link for the author to convey his emotions. The animal images in "THE SHE KING" not only carry the ancestors' understanding of the natural world, but also reflect the aesthetic connotation and cultural heritage of the contemporary people. According to the content, the representative animal images in "THE SHE KING" and the thoughts and feelings conveyed are discussed in detail, specifically for the servitude and the husband and the sustenance, the reproduction worship and the future yearning, the anger and the hatred and the irony.

Keywords

THE SHE KING; Animals; Culture; Imagery.

1. Introduction

"THE SHE KING" is the earliest poetry collection in China "THE SHE KING" is the most trustworthy and most researched one in the pre-Qin classics. Mr. Liang Qichao said: "The existing pre-Qin ancient books are really fake and mixed, and there are almost no books without problems. The real gold and jade, the words are credible, and the first is "THE SHE KING" ." Mr. Guo Moruo also believes that the content of the Book of Songs is not ordered room for suspicion. "THE SHE KING" is the most direct product of the ritual and music culture. With its rich content, profound connotation and profound ideology, it presents a long and vivid picture of social history. The Master said: "Poems" can be enjoyed, viewed, grouped, and resentful; the farther is the father, the farther is the king; the names of birds, beasts, plants and trees are known. Confucius said: Reading poetry can stimulate people's thoughts and feelings, so that readers can deeply feel; can see into social nature; can make friends; can satirize injustice; The names of many birds, animals and plants . Studying "THE SHE KING" can help us deeply understand the traditional culture of the Chinese nation and enhance our cultural self-confidence. Among the 305 articles in "THE SHE KING", 135 of them express the author's emotions through the description of animals. If you want to understand and study "THE SHE KING" at a deep level, you must be clear about " THE SHE KING". A large number of animal imagery and cultural implications in KING . Only in this way can we better understand the work itself and the history and culture of the Chinese nation.

Although previous studies on the Book of Songs have yielded fruitful results, there are also numerous descriptions of animal imagery. Due to the variety of animals in the Book of Songs, the images are mottled, and some interpretations are different and similar, it is very necessary to sort out the animal images in THE SHE KING . The appearance of some animals in the article does not symbolize a specific meaning, and the appearance of some animals in the article does incorporate the author's meaning and reflects the image to be expressed and the cultural implication of the society at that time. On the basis of predecessors, this article systematically summarizes and summarizes the animals and images in "THE SHE KING", which can directly

help readers to further understand the social history and social customs of "THE SHE KING" era, and make it easier for readers to understand the work itself, so that it is not obscure.

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The ancients believed that the meaning is abstract and internal; the image is the concrete external, and the image is the emotional sustenance of the meaning. Poetry creation is a process of observation, feeling, nurturing and expression, and a process of emotional reproduction. When the author is touched by the outside world, he will put it in a selected specific object image, make the object image into the author's own emotional color, and create a specific art world, so readers can find resonance with the author when he reads poetry. Imagery can make the emotions that the author expresses more specific, which is convenient for readers to understand and enhance aesthetic pleasure; it can also avoid conflicts with current affairs; The main categories of imagery include the following categories of flowers and plants, animals, trees, utensils, colors, locations, wind, frost, rain, snow, water and clouds, behavioral activities, human qualities, and other categories. A large number of animal images in "THE SHE KING" are important tools for us to learn images and understand ancient social history, and convey a certain social emotional relationship between "meaning" and "image".

2. Image Analysis of Representative Animals

2.1. Serving a Man and Looking for a Husband and Thousands of Thoughts

"THE SHE KING" has a lot of chapters about war fighters. Zhengfu is a group that is mentioned more in "THE SHE KING". One refers to people who travel far, and the other refers to those who serve in service and soldiers who go on expeditions. Especially in those turbulent times, going on an expedition sometimes meant death. How could this make the family not worry about him, and how could the family miss him.

"Hwang-h w ang chay hwa"

Brilliant are the flowers, On those level heights and the low grounds. Complete and alert is the messenger, with his suite, Ever anxious lest he should not succeed.

My horses are young; The six reins look as if they were moistened. I gallop them, and urge them on, Everywhere pushing my inquiries.

My horses are piebald; The six reins are like silk. I gallop them, and urge them on, Everywhere seeking information and counsel.

My horses are white and black-maned; The six reins look glossy. I gallop them and urge them on, Everywhere seeking information and advice.

My horses are grey; The six reins are well in hand. I gallop them and urge them on, Everywhere seeking information and suggestions. [1]

The horse image is the representative of Zhengfu. There are five chapters of poetry in this film, and the content of the last four chapters is all about the various horses that are busy on the road. The poet repeatedly described them as " *I gallop them and urge them on* ", just to tell us that there are many such recruits, who are always on the road, hard-working and hard-working.

"Sze mow"

My four steeds advanced without stopping; The way from Chow was winding and tedious. Did I not have the wish to return? But the king's business was not to be slackly performed; And my heart was wounded with sadness.

My four steeds advanced without stopping; They panted and snorted, the white steeds black-maned. Did "I not have the wish to return? But the king's business was not to be slackly performed, And I had not leisure to kneel or to sit.

The Filial doves keep flying about, Now soaring aloft, and now descending, Collecting on the bushy oaks; But the king's business was not to be slackly performed, And I had not leisure to nourish my father.

The Filial doves keep flying about, Now flying, now stopping, Collecting on the bushy medlars. But the king's business was not to be slackly performed, And I had not leisure to nourish my mother.

I yoked my four white steeds, black-maned; They hurried away with speed. [But] did I not wish to return? Therefore I make this song, Announcing my wish to nourish my mother. [2]

This article also describes the quest for husband, but it is very different from the praise of "Hwang-hwang chay hwa". The first chapter at the beginning of the poem paints a vivid picture for us: on the winding road, the four horses are a little tired but still in a hurry. In the car, Zhengfu only wanted to go back to his hometown, but the errand was not over yet, so he could only complain about the sadness. The four tall and majestic horses were originally splendid and majestic, but they lost their original prestige and became exhausted, but they still persevered. The description of the horses in the text is actually a depiction of the current situation of the servants, who work day and night, even a horse as strong as a horse will be exhausted. But with heavy responsibilities, we have to carry the burden forward. In the second chapter, the four horses kept running, and the white horse with black mane was exhausted and out of breath. Horses are like this, how can people bear it. Rising up with a horse, comparing himself to himself, sighing endless bitterness. Why don't you want to go home, but the royal family's errands are not finished, how to support your parents, there are thousands of worries between the lines.

" Tung shan ": "We went to the hills of the east, And long were we there without returning, When we came from the east, Down came the rain drizzlingly. When we were in the east, and it was said we should return, Our hearts were in the west and sad; But there were they preparing our clothes for us, As to serve no more in the ranks with the gags. Creeping about were the caterpillars, All over the mulberry grounds; And quietly and solitarily did we pass the night, Under our carriages."

[3] This is a lyric poem about returning home from exile, disarming and returning home. Although it is a return home, the heart is full of joy, but it also truly describes the outside environment. Wild silkworms curled up in trees, hunters huddled under chariots. The harsh and harsh conditions make people feel pity. Likewise, "Keih koo" [4] is a poem about war, and it is uncertain which war it was. But its typical significance is that it expresses the hatred and

resentment of the common people for war, and the background of the war will not affect our appreciation of the artistic value of this poem. "Keih koo" consists of five chapters, describing the disgust and resentment of the war and the longing for his wife of a soldier who fought in the south and did not know the date of his return. Poetry begins with the scene of the expedition. *"Hear the roll of our drums! See how we leap about, using our weapons! Those do the fieldwork in the State, or fortify Ts'aou, While we alone march to the south."* , there is a tense atmosphere of war between the lines. *"We followed Sun Tsze-chung, Peace having been made with Ch'in and Sung; [But] he did not lead us back, And our sorrowful hearts are very sad."* Among the many soldiers, the protagonist was chosen to go to the battlefield, with no hope of returning, how can you not be worried? Not only is there no hope of returning, but also there is no fixed place to live, and even when sleeping, you must maintain a high degree of vigilance. Even more unfortunate is: "Here we stay; here we stop; Here we lose our horses; And we seek for them, Among the trees of the forest." Find the horse. Good horses don't like to be restrained and like to gallop thousands of miles. In fact, this is another side description of Zhengfu's lack of resentment and desire to go home, suggesting that the protagonist is homesick and lost. *"For life or for death, however separated, To our wives we pledged our word. We held their hands;--We were to grow old together with them."* These two poems are familiar to everyone, calling out a soldier who is war-weary, Homesickness shouted out the desire of countless children for a peaceful and stable life. In addition to the horse symbolizing the servant, there is also "Hung yen" [5] : "The wild geese are flying about; Suh-suh goes the rustle of their wings. [There were] those officers engaged on the commission. Pained were we and toiled in the open fields; All were objects of pity, But alas for those wifeless and widows ! "The wild geese in the geese always come to the north in spring and go south in autumn. This habit is similar to the refugees who are forced to serve. They all live a life of no fixed place. When they hear the call of the geese, they can't help but give birth to servants." Homesickness adds a lot of sorrow; "Fow-yëw" [6]: "The wings of the ephemera Are robes, bright and splendid. My heart is grieved;--Would they but come and abide with me!", "Would they But come and rest with me!", "Would they but come and lodge with me!" The mayfly symbolizes the small and fragile lives of servants and so on.

In ancient times, wars often occurred, and a special group such as "thinking women" appeared under the frequent wars. Missing women's grief and thoughts therefore occupied a position in ancient Chinese literature.

"Sëaou jung" [7] wrote in a woman's voice the praise and thoughts of her husband who was out driving a chariot. The article began to write down in real terms, recalling the scene when my husband went out to see off that day when he went to see him off:

"[There is] his short war carriage;--With the ridge-like end of its pole, elegantly bound in five places; With its slip rings and side straps; And the traces attached by gilt rings to the masked transverses; " The car, a small carriage, with five bundles of belt hoops wrapped around the shaft. Movable rings and leather buckles surround the horses that pull the carts, and the rings that guide the carts are glittering with gold. *"Piebald, and bay with black mane, are the insides; Yellow with black mouth, and black, are the outsides"* Green horse and red horse drive in the middle, yellow horse and black horse are the two. *"The two bows are placed in the case, Bound with string to their bamboo frames"* The two bows are placed in the bow bag, and the bamboo bows are tied with rope. The eyes turned from the chariot to the war horse and then to the weapon. This was the last scene of sending off the husband that day, and all this was also a symbol of the soldiers who went on the expedition, which meant that a war was coming. The weapons are exquisite, the equipment is well-equipped, and the lineup is strong, showing the bravery and nobility of the soldiers. The wife's thoughts are not unreasonable. "When you read a gentleman, you are like a jade." The husband is also a gentleman with a jade-like temperament, and then he returns to the wife's thousands of thoughts about her husband. There are three chapters in the whole poem, each chapter begins to describe the lineup of chariots and soldiers,

and the last four lines express the longing for her husband, and the feelings are further deepened. The first chapters "Looking bland and soft as a piece of jade" and "It sends confusion into all the corners of my heart" describe the husband's temperament as gentle as jade, disturbing every time he thinks of his environment; the second chapter Chapters "Looking so mild in the cities there." and "What time can be fixed for his return?" write that the husband is loyal and loyal, and when will this feeling of longing be overwhelmed; the third chapter "When I lie "down and rise up" "Tranquil and serene is the good man" wrote that the husband has a gentle personality and thinks of him tossing and turning. It is precisely because of the war that the originally warm family suffered from the pain of separation and the torment of missing. Similar article "Keun- l sze yu yi h ":

My husband is away on service, And I know not when he will return. Where is he now? The fowls roost in their holes in the walls; And in the evening of the day, The goats and cows come down [from the hill]; But my husband is away on service. How can I but keep thinking of him?

My husband is away on service, Not for days [merely] or for months. When will he come back to me? The fowls roost on their perches; And in the evening of the day, The goats and cows come down and home; But my husband is away on service. Oh if he be but kept from hunger and thirst! [8]

"Keun- l sze yu yi h " also expresses the wife's longing for her husband who has served abroad for a long time. The beginning of the poem expresses the woman's complaint: "The husband is serving outside, and I don't know the deadline. When will he come back? The chickens are all in the nest. How can I miss him." Chickens, cows, and sheep are common livestock in farm families. The livestock go out early and come back late, but the husband does not know when to come back. "Where is he now?" and "How can I but keep thinking of him?" expressed the deep thoughts of his wife. The second stanza continues: "The husband is serving outside, and the sun and the moon can no longer be used to calculate it. I don't know when we will meet. The chickens have already stood on the stakes. The sun has set, and the cattle and sheep have entered. After the lap, my husband is still serving outside, I hope he will not starve and become thirsty." Chickens, cows, and sheep seem to be just superficial statements, but it is not difficult to find through the surface: poultry and livestock know how to return to their dens at night and return to their nests. As a husband, he doesn't know the date of his return, doesn't he know how much his wife misses him, should he go home early? In fact, why didn't he know that he was powerless in the long-term war and expedition. Chickens, cows, and sheep are no longer simple livestock, but have become women's thoughts and sustenance for their husbands who serve abroad. This simple and natural way of expression can bring sadness the most. Regardless of the status and status of a woman in ancient times, once she gets married, her husband becomes the core of life. As Yi Li Book 11 wrote to: "Women have three principles, but no special way. Therefore, he did not marry from the father, both married from the husband, the husband died from the son." [9] The husband was at home, It is obedient to its orders; if you travel far, you will not miss it. A worm, a bird, a plant and a tree can all cause them to miss their husbands. "Heung che": *"The male pheasant flies away, Lazily moving his wings. The man of my heart!--He has brought on us this separation."* [10] First, the male pheasant flew away, flapping his wings slowly, his wife Missing, ah, can only be sad alone. The male pheasant flew into the distance, like her husband carrying a bag alone, without her beloved girl, it was as if her husband had left at that time, so how could the girl not think about it. Secondly, the male pheasant has an upright temperament and does not follow the world. The ancients often used it as a metaphor for a gentleman. Seeing the male pheasant, the wife naturally thought of the husband of Geng Jie. *"The pheasant has flown away, But from below, from above, comes his voice. Ah! the princely man!--He afflicts my heart."* At this time, the male pheasant has flown farther and farther, and the sound is getting louder and louder. little. As the chirping gradually disappeared, the male pheasant also slowly disappeared from Sifu's sight. This also implies that the husband has been

away from home for a long time and is also drifting further away. The "Exhibit" and "Real" tables emphasize that the wife is physically and mentally exhausted because she misses her husband. *"Look at that sun and moon! Long, long do I think. The way is distant; How can he come to me? All ye princely men, Know ye not his virtuous conduct? He hates none; he covets nothing;--What does he which is not good?"* I don't know how long the days have passed, the sun and the moon are going up and down, and my wife's thoughts have not diminished. The end of the poem is surprising, it is no longer an expression of the wife's pain, but a complaint and reproach. It is not virtuous to write about the denial and dissatisfaction of wives to their husbands, comrades-in-arms, rulers, etc. who started the war. The war has caused many people to be displaced and many families to be destroyed. If there is no greed, how can we fall into this endless war. "Keuen-urh" [11] is also a poem about a wife missing her husband. By writing that the horse is sick due to fatigue, discolored due to illness, and unable to move forward due to illness, it is implied that the faraway Zhengfu is exhausted physically and is full of lovesickness in his heart. Torture shows the hard work of the servants and the wife's deep yearning and concern for her husband. "Te too": *"The king's business must not be slackly performed, And our parents are made sorrowful. His chariot of sandal wood must be damaged; His four horses inust be worn out; My soldier cannot be far off."* [12] Endless There is also a worry about the life and health of the parents without the guards. Due to the deep thoughts and pressure, the spirit gradually became trance. The husband was driving a dilapidated sandalwood carriage, and the four horses pulling the carriage were exhausted. This way of combining reality and reality expresses his wife's thoughts vividly and vividly. In addition, *"His chariot of sandal wood must be damaged; His four horses inust be worn out; My soldier cannot be far off"* has another interpretation: but there are old sandalwood carriages, and tired horses pulling them. Ma, but only without her husband, she had a deeper yearning and reverie for her husband, and she believed that her husband would come back soon.

If there is parting, there will be longing. In that war-torn era, parting is like a commonplace meal, and reunion is impossible. As a result, the horse has become the representative of the servants, the husband, the war, and the missing. At the same time, the common cattle, sheep and chickens in the farmhouse have also become the sustenance of the women's missing. The above articles all express the yearning for relatives and the disgust for war. It is not difficult to see that this conveys a social theme to us, that is, "love"; the theme of an era, that is "peace".

2.2. Reproductive Worship and Longing for the Future

"THE SHE KING" collects poems from the early years of the Western Zhou Dynasty to the middle of the Spring and Autumn Period (the 11th century BC to the 6th century BC). Humans in this period have already entered a civilized society and have a more reasonable understanding of society and nature. . With the development of social productive forces and the advancement of production tools, people have certain measures to resist the invasion of beasts and natural and man-made disasters, which protects the quantity and quality of the population to a certain extent. People also raised and tamed horses, cattle, sheep, pigs, dogs, chickens, and often launched large-scale hunting activities, demonstrating their strong vitality. However, the frequent occurrence of wars and the need for wars still pose a great threat to the safety of people's lives. According to "Confucius spring and Autumn", the famous Chinese historian Mr. Jian Bozan has made statistics about the Spring and Autumn Period for about 250 years. "Enter" 27 times, say "war" 23 times, say "departure" 3 times, say "enter" 2 times, say "attack" once, say "take, destroy" countless times [7] . In addition, the earthquake in "Shih yueh che këaou" [13] , the famine in "Yu woo ching" [14] drought in " Yun han " [15] and other natural disasters It also poses a huge threat to people's lives. The emergence of iron plow farming also required a large number of strong laborers, so population reproduction has always been valued by the people and rulers. "Zhou Li--a classical book in ancient China" records "Give a man thirty, and a woman

twenty. Anyone who marries a wife and has a son is written about it. In the month of spring, make men and women, so when also, rush can not help. The Mid-Autumn Festival month, will make men and women " [16] custom, men and women must get married when they reach the age, that is, they must inherit the lineage. In the wedding customs of the Zhou Dynasty, women Infertility is also one of the seven reasons for divorce [8]. Moreover, the Zhou Dynasty implemented the patriarchal system to ensure the status of the family, which shows the status of reproductive offspring and many children and many grandchildren in the hearts of Zhou people.

Katydid, It is a kind of locust insect with strong reproductive ability, for example "Chung-sze":
Ye locusts, winged tribes, How harmoniously you collect together! Right is it that your descendants Should be multitudinous!

Ye locusts, winged tribes, How sound your wings in flight! Right is it that your descendants Should be as in unbroken strings!

Ye locusts, winged tribes, How you cluster together! Right is it that your descendants Should be in swarms! [17]

"How harmoniously you collect together!" describes many, "Should be multitudinous!" refers to Shengmei, "How sound your wings in flight!" means the sound of swarms flying, "Should be as in unbroken strings!" means continuous, "How you cluster together!" means convergence, "Right is it that your descendants Should be in swarms!" means no All of this is to express the desire for more children and more grandchildren with locusts. Locusts have extremely strong reproductive ability, can produce two or three generations a year, and have tenacious vitality. Since ancient times, a large number of locust disasters will bring huge consequences to the people. However, the ancestors did not have absolute hostility to the locusts. Instead, they envied their strong reproductive power and compared the locusts to a symbol of many children and grandchildren. Zhu Xi's Book of poetry: "Therefore, the concubines "gathered together in groups of katydids, and their descendants were numerous" to describe the numerous descendants of the royal family. In the Zhou Dynasty, which was linked by blood ties, having many descendants means that the family is strong and rich, and it will also be praised. e.g. "Ts'eaou l'eaou":

The clusters of the pepper plant, Large and luxuriant, would fill a pint. That hero there Is large and peerless. O the pepper plant! How its shoots extend!

The clusters of the pepper plant, Large and luxuriant, would fill both your hands. That hero there Is large and generous. O the pepper plant! How its shoots extend ! [18]

Praises women for being tall, strong, fertile, and having many sons, expressing the author's admiration and admiration for having many women.

The dove, the turtledove, is now a cuckoo, with a docile personality and strong reproductive ability. "Ts'ëoh ch'aou":

The nest is the magpie's; The dove dwells in it. This young lady is going to her future home; A hundred carriages are meeting her. '

The nest is the magpie's; The dove possesses it. This young lady is going to her future home; A hundred carriages are escorting her.

The nest is the magpie's; The dove fills it. This young lady is going to her future home; These hundreds of carriages complete her array. [19]

The dove occupies the magpie's nest to depict the wedding scene. Magpies build nests and turtledoves live, it is their nature. This kind of man marrying a woman is like magpies and turtledoves, it is the nature of animals, and it is also the nature of people. "Dove occupying a magpie's nest" is now a metaphor for occupying someone else's position or house, which has a derogatory meaning, but in ancient times it meant a wedding. "The nest is the magpie's; The

dove fills it" through the author's imagination, a nest of birds also implies that the family is a group of children, happy and contented. Fang Yurun, a famous scholar in the Qing Dynasty, believed that "Ts'èoh ch'aou" wrote about weddings and family affairs, and the reason why the turtledove was used to describe the bride was because the turtledove gave birth to many children and had a gentle temperament. During ancient weddings, everyone would bless the birth of many children.

fish and animals in "THE SHE KING". As the fish worshipped by the primitive ancestors, the "reproduction", "harvest" and "longing for a better life" contained in it are also reflected in many ways. Mr. Wen Yiduo once pointed out in " Explain ing fish" that the fish in "THE SHE KING" and the fish in most folk songs all imply sex and spouses, which has reached a broad consensus in the academic community. "Joo fun":

Along those raised banks of the Joo, I cut down the branches and slender stems. While I could not see my lord, I felt as it were pangs of great hunger.

Along those raised banks of the Joo, I cut down the branches and fresh twigs. I have seen my lord; He has not cast me away.

The bream is showing its tail all red;The royal House is like a blazing fire. Though it be like a blazing fire, Your parents are very near.[20]

In ancient times, young men and women would participate in the waterside selection of spouses in spring every year, so most of the poems in "THE SHE KING" describing the waterside are also related to the love between men and women. There are many different theories about the subject of this article, but it is worth affirming that this is a poem about a wife keeping her husband. "While I could not see my lord, I felt as it were pangs of great hunger." A sentence expresses how a wife misses her husband when her husband is away. Eating is a metaphor for a very longing mood. In the pre-Qin period, "chao starvation" was mostly used as an argot in the articles, that is, the love between men and women. The word "hunger" is a pun in this article. It not only expresses the wife's torment of starvation, but also implies that the wife misses her husband's unbearable waiting and suffering. The word "hunger" alludes to sex, and boldly reflects the instinctual requirements. "The bream is showing its tail all red; The royal House is like a blazing fire. Though it be like a blazing fire, Your parents are very near. " The tail of the bream has turned red from fatigue, and the royal family is very It was urgent, at this time, the wife talked about how to take good care of the elderly parents, even if the situation was severe. Mr. Sun Zuoyun said: "According to biology, some fish have red tails during the mating period in spring to attract more females." Mr. Wen Yiduo also thinks that the "hunger" of "repression of hunger" is for lust rather than appetite. The image of reproduction has a lot to do with the original, and when male bream courtship, the tail will indeed change. It is red, so "the tail" is also related to the lust of the thinking woman. Similar to "Joo fun", there is also "Tsae luh" [21]. This poem expresses the wife's failure to hint at her husband's thoughts when she goes out. "All the morning I gather the king-grass, And do not collect enough to fill my hands" and "Along those raised banks of the Joo, I cut down the branches and slender stems" are all about "morning hunger" meaning. "What did he take in angling? Bream and tench;--" is the same as "The bream is showing its tail all red; The royal House is like a blazing fire". The article "Ts'ae luh" not only expresses the longing for her husband but also through "Bream and tench, While people [looked on] to see." It shows the variety of fish and the delicious taste, and further expresses the wife's desire for many children and grandchildren and yearning for a better life. "Ts'e en ":

Oh! in the Tseih and the Ts'eu, There are many fish in the warrens;--Sturgeons, large and snouted, Tëaous, yellow-jaws, mudfish, and carp:--For offerings, for sacrifice, That our bright happiness may be increased. [22]

This is a song of sacrifice with fish. Among the painted pottery from the Banpo site, the painted pottery with human face and fish pattern is the most typical one. In the painting, there is a fish

on each corner of the face and mouth, showing a satisfied expression. It vividly shows that fish with strong reproductive ability is an important food for ancestors to survive. Their attitude towards fish has changed from dependence to worship, from eating fish to offering sacrifices to them and praying for blessings. "Fish" is endowed with a certain ideological and conceptual meaning in primitive culture, that is, a symbol of the two instincts of life-survival and reproduction. "There are many fish in the warrens" has two meanings, one refers to the number of fish, and the other refers to the variety of fish, which will be explained in the following "-- Sturgeons, large and snouted, Tëaous, yellow- jaws, mudfish, and carp:" to a concrete embodiment. "and carp:--For offerings, for sacrifice, That our bright happiness may be increased." It directly shows people's yearning for a better life and the pursuit of more children and more happiness. On the emergence of fish animal imagery, such as "Sze kan" [23] and " Yu le " [24] both express people's desire and love for a happy life.

In the era of "THE SHE KING" , people's fanatical pursuit of having more children and more grandchildren is far beyond our imagination. The worship of reproduction in the era of "THE SHE KING" is people's awe and respect for life, and it also shows the side effects. People's affirmation and love of life. The study of reproductive worship not only helps us understand the cultural connotation in poetry, but also helps us understand the development process of human civilization.

2.3. Rage Disgust and Hate Sarcasm

In the era of "THE SHE KING" , the social hierarchy was strict, the demands of the people at the bottom could not be truly satisfied, and the disadvantaged groups were greatly oppressed in the society, so they expressed their sense of urgency by expressing their emotions in poems. It also reflects the harsh political and social reality.

"Hing loo":

Wet lay the dew on the path:-Might I not [have walked there] in the early dawn?But I said there was [too] much dew on the path.

Who can say the sparrow has no horn? How else could it bore through my house?

Who can say that you did not get me betrothed? How else could you have urged on this trial? But though you have forced me to trial, Your cere m onies for betrothal were not sufficient.

Who can say that the rat has no molar teeth? How else could it bore through my wall? Who can say that you did not get me betrothed? How else could you have urged on this trial? But though you have forced me to trial, I will still not follow you. [25]

Sparrows and mice are closely related to agricultural life, which are two typical images in THE SHE KING. According to the habits of sparrows and rats, they steal food and damage crops, causing great harm to agricultural production, especially in the "THE SHE KING" era where productivity and production levels are relatively backward, it directly threatens people safety of life and property. From this, it's easy to understand why sparrows and mice are cunning, greedy, and disgusting images in people's eyes. In this article, he said: "Who said that sparrows have no beaks, and how did they penetrate my house? Who said that my daughter was not married?", "Who said that mice have no teeth, and how did they get through my walls?" The sparrow and the mouse are rising, depicting a tyrannical man who insists on marrying a married woman, and uses the means of the so-called forced marriage in a lawsuit and the fighting spirit of the parents who are not afraid of rape and will not yield. This poem, "Walking through the house" and "Walking through the chimney", are both harmful behaviors. Through the description of the two disgusting behaviors of sparrows and mice, it further reflects the irony and anger of the working people against power. "Seang shoo":

Look at a rat,----it has its skin;

But a man shall be without dignity of demeanour. If a man have no dignity of demeanour, What should he do but die?

Look at a rat,--it has its teeth;

But a man shall be without any right deportment. If a man have not right deportment, What should he wait for but death?

Look at a rat,--it has its limbs;

But a man shall be without any rules of propriety. If a man observe no rules of propriety, Why does he not quickly die? [26]

"Seang shoo" is the most exhilarating and acerbic of all the satires in "THE SHE KING". It made a bold and ruthless satire and attack on the ugly face and corrupt nature of the ruling class. Rats have been unpopular with people since ancient times. First of all, the rat has the disgusting face of a slaver, with sharp mouth and small eyes; secondly, the rat is very cunning at night and looks around; lastly and most importantly, the rat has a tendency to steal and destroy crops, which is disgusting Extremely. Therefore, when it comes to mice, people will not consciously express their resentment towards it. In "THE SHE KING", whenever the chapters about rats are written, they are all used as the object of repelling and reprimanding. The poem started with a mouse, which directly caused people's disgust, and the article quickly entered the climax of emotion. By comparing the "skin," "teeth," and "body" of mice with people's "no manners," "unlimited," and "disrespectful," the poet ironically denounced the rulers as being worse than mice, and mercilessly tore them down. Their camouflaged masks reveal their true colors. "What should he do but die?" "What should he wait for but death? "Why does he not quickly die?", the emotional expression is progressively advanced, the tone is getting more and more intense, the stronger the attitude, the more emotional I was angry, and I asked a sharper question. I wished that this morally corrupt person would disappear from the world immediately. Rats crossed the street and everyone shouted, and it was not enough to shoot a cannon. It must be let die. This also shows that etiquette was in the eyes of the ancients. "Look at a rat,--it has its skin" "Look at a rat,--it has its teeth" "Look at a rat,-- It has its limbs" on the surface, it is said that the rat is well-furnished and more decent, but this also describes the wretchedness of the rat, and the dignified clothes of the human being have no manners and there is no difference between the rat and the rat. "Shih shoo" "Large rats! Large rats" !Do not eat our millet.Three years have we had to do with you,And you have not been willing to show any regard for us " [27]. An ordinary little mouse has grown into a fat mouse. This is how much food it stole. This big mouse has become a wonderful metaphor for a greedy, greedy and murderous exploiter. "Do not eat our wheat" "Do not eat "our springing grain", which fully exposed the greed of the rat and the ruler. It reflected the anger and hatred and irony of the working people towards the ruler, and also called out the yearning and pursuit of the peasants in dire straits for a better life.

Among the many animal images, there is also a very representative animal, that is "devourers of the grain". "insects destroying the roots of seedlings" refers to pests that eat the roots of seedlings, and "insects destroying the straw of seedlings" refers to pests that eat the nodes of seedlings. On the one hand, it represents the disaster of heaven, and on the other hand, it symbolizes the villain Ningchen, who is chaotic and chaotic. "Sang yëw " [28] This is a poem that satirizes King Zhou and denounced current affairs, in which it says "Heaven is sending down death and disorder, And has put an end to our king. It is sending down those devourers of the grain, So that the husbandry is all in evil case. All is in peril and going to ruin; I have no strength [to do anything], And think of [the Power in] the azure vault." God sent down a great disaster to destroy the Zhou king they established. He sent down pests such as thieves and devoured all the crops. I am saddened that China used to be a high-ranking land, but now it has become desolate. The people exhausted their strength and came to pray to God. This chapter not only wrote about the social and political darkness of the people, but also hinted at the end

of their doom. The thieves from heaven are like court officials, and there are all kinds of harm and no benefit. Finally wrote "The unlimited disorder of the people , Is owing to those hypocrites skilful to prevaricate "That the, people are unsettled Is owing to the robbers that prey on them." It also pointed out that the reason why the people violated the principle was because the king of Zhou believed in the villain, took advantage of them, and was full of dissatisfaction and criticism of the king of Zhou and the villains. "Chen jang" [29] This is A poem that satirizes and denounces King You of Zhou who favored Bao Si. He murdered the loyal and the good, corrupted the discipline, brought disaster to the country and the people, and acted against the sky. The poem opens with the words "There is nothing settled in the country; Officers and people are in distress. Through the insects from without and from within, There is no peace or limit [to our misery]. The net of crime is not taken up, And there is no peace nor cure[for our state]." The restlessness also hints at the troubles brought about by the appearance of Bao Si. The following satire is more direct: "A wise man builds up the wall [of a city], But a wise woman overthrows it. Admirable may be the wise woman, But she is [no better than] an owl. A woman with a long tongue Is [like] a stepping-stone to disorder. [Disorder] does not come down from heaven;--It is produced by the woman. Those from whom come no lessons, no instruction, Are women and eunuchs." Talented men can build a country, and talented men can destroy a country. This woman is too arrogant, she is the owl bird and owl. With long tongues and mouths, all disasters are Because of her. The disaster did not come from heaven, and the second is from this Baosi. No one let the King of Zhou impose tyranny, only this woman served in court. Owls and owls were regarded as evil birds in ancient times, and they ate their mothers when they grew up. It shows that the source of the turmoil is all because Bao Si intervened in the state affairs, which makes people think of Zhou You Wang's beacon fire and the feudal lords. The fierce and poignant words show the author's resentment of hatred and noble feelings of worrying about the country and the people. In addition, about the owls The imagery is described in Moo m ûn" : "At the gate to the tombs there are plum trees, And there are owls collecting on them. That man is not good, And I sing [this song] to admonish him. I admonish him , but he will not regard me;--When he is overthrown, he will think of me. " [30] , "Ch'e-hëaou." "O owl, O owl, You have taken my young ones;--Do not [also] destroy my nest. With love and with toil nourished them.--I am to be pitied." [31] All of them show us a consensus, that is, disgust and hatred for owls. The content in "Shaou min" is the same as "Chen jang" [32] , which accuses King You of Zhou of appointing treacherous officials to cause chaos in the government and internal and external troubles. "Heaven sends down its net of crime; Devouring insects, who weary and confuse men's minds, ignorant, oppressive, negligent, Breeders of confusion, utterly perverse:--These are the men employed to tranquillize our country" [33] and "Sang "Heaven is sending down death and disorder, And has put an end to our king. It is sending down those devourers of the grain, So that the husbandry is all in evil case." [34] The "devourers of the grain" in the poem also don't just refer to the pests that eat the grain, It also symbolizes the traitorous villains, showing the poet's deep hatred and resentment towards them.

3. Epilogue

The era of "THE SHE KING" has a history of more than 2,000 years. Through its description of animal images, we can deeply appreciate the true feelings of people at that time. The corvée represented by the "horse", the reproductive worship represented by Chung-sze , and the description of the mouse expresses its hatred and resentment. The image content of the animals in "THE SHE KING" is far from this. This article selects the most representative animals and their images that can reflect the theme of the times and interprets them in detail, so as to help us Understand the social situation and cultural connotation of the time.

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