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THE CHINESE CLASSICS.

VOL. III.

THE SHOO KING,

or

THE BOOK OF HISTORICAL DOCUMENTS.
爲得之。逆志是志以意以辭害不以文

Mencius, V. Pt. I. iv. 2.
THE

CHINESE CLASSICS:

WITH

A TRANSLATION, CRITICAL AND EXEGETICAL NOTES, PROLEGOMENA, AND COPIOUS INDEXES.

BY

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OF THE LONDON MISSIONARY SOCIETY.

IN SEVEN VOLUMES.

VOL. III.—PART II.

CONTAINING

THE FIFTH PART OF THE SHOO KING,

OR THE BOOKS OF CHOW; AND THE INDEXES.

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THE SHOO KIng.

PART V. THE BOOKS OF CHOW.

BOOK I. THE GREAT DECLARATION. PART I.

1. In the spring of the thirteenth year, there was a great assembly at Mäng-tsin. The king said, "Ah! ye hereditary rulers of my friendly States, and all ye my officers, managers of my affairs, listen clearly to my declaration.

NAME OF THE PART.—周書, 'The Books of Chow.' Chow is the dynastic designation under which Woo and his descendants possessed the empire from B.C. 1121—255, a period of 867 years. They traced their lineage up to Ke (棄), the minister of Agriculture (後稷) under Shun. Ke is said to have been a son of the emperor K'uh (B.C. 2482). The marvels of his birth and infancy are pleasantly described in the second Part of the She King, and are duly chronicled by Sze-ma Ts'e'en (周本紀). He was invested with the principality of T'ae (邯), the pres. dis. of Foo-fung (扶風), dep. of Fung-ts'ang (鳳翔), in Shen-se.

2. In the time of Ké, B.C. 1796, the fortunes of the family, which had for some time been waning, revived under Kung-léw (公劉), who established himself in Pin (豳), the pres. small department of 邑. There his descendants remained till B.C. 1326, when Tan-foo, afterwards styled king T'ae in the sacrificial ritual of the dynasty, removed to the foot of mount Ke in the pres. dis. of Ke-san (岐山), dep. of Fung-ts'ang;—see Men., I, Pt., II., xiv., and xv. The State which he established there was called Chow. King T'ae was succeeded by his son Ke-leih, or king Ke, and he again by his son Ch'ang, or king Wán, who transmitted his hereditary dominions, greatly increased, and his authority to his son Pá or king Woo. Woo then adopted Chow as the designation of the dynasty which he founded.

The Books of Chow were more numerous, as we might expect, than those of the previous dynasties,—even though they belong only to little more than the first half of its history. Nor did they suffer so much in consequence of the fires of Ts'in as those of the Shang dynasty. Out of 88 documents there remain 20 whose genuineness...
is uncontested; and only 8 have been entirely lost. I have said that we might have expected that the Books of Chow would be more numerous than those of Shang; but we could not have expected that so much larger a proportion of them should escape the various dangers to which all were equally exposed.

The name of the Book.—The Great Declaration.'

King Woo, having at last taken the field against Chow, makes three speeches to his officers and men, expounding the grounds of his enterprise, urging them to play the man with him in the cause of humanity and Heaven. Those are brought together, and constitute one grand whole,—‘The great Declaration.’

The different texts of the Book. This subject has been treated of in the prelogomena; and I will content myself here with giving the summary of the discussions that have been raised upon it, which is quoted in the

Contents. These may be stated in the language with which Lo-ts'ang concludes his observations.—In the first Part, king Woo addresses himself to the princes and others of inferior rank; in the second, to the hosts of the princes; and in the third, to his officers. The ruling text in the first is that of the sovereign,—what he ought to be and do; with this it begins and ends. There is not the same continuity of thought in the second, but the will and purpose of Heaven is the principal thing insisted on. The last Part shows the difference between the good sovereign and the bad, and the bonds on the conscience of the sovereign who has to reign, what he ought to be and do; and with this it begins and ends. There is not the same continuity of thought in the second, but the will and purpose of Heaven is the principal thing insisted on. The last Part shows the difference between the good sovereign and the bad, and the bonds on the conscience of the sovereign who has to reign, what he ought to be and do; and with this it begins and ends.

Contents of the first Part. At a great assembly of the princes, king Woo sets before them the reasons of his proceeding against Chow. Starting from the position that the sovereign is ordained by God for the good of the people, he shows how the king of Shang acted only to the injury of the people. King Wăn would have punished him if he had lived, but now the duty was devolved upon himself, and with their help he would proceed to obey the requirement of Heaven. He has no fears as to the issue. Favored by God and men, the expedition could not but be crowned with success. There are eleven paragraphs which are so connected as to form only one chapter.

Par. 1. The time, place, and occasion of the Declaration. The time was the spring of the 18th year; but it is hardly possible to place beyond dispute the prior date from which we are to calculate this 13th year. In the first place, the Preface assigns the time to the 11th year (note 82); and there is no way that can be admitted of reconciling the two accounts. The general view is that the 11 in the preface is a mistake for 13. Lin Ch'ê-ke takes the opposite view, and contends that the 13 in the text should be 11. In the second place, admitting the text to be correct, we find that the standard or common chronology reckons from the 1st year of king Woo's accession to the principality of Chow, which it places in B.C. 1138. This view is ably supported by Ts'ai Ch'ên in loc. On the other hand, Gan-kwô said that the 13th year was to be reckoned from king Wăn's receiving (as indicated by circumstances) the appointment of Heaven to the sovereignty of the empire. He is supposed to have changed the style of his reign—to have begun it afresh with a new 'first year.' Nine years then elapsed, and his work was not completed; the tyrant was still upon the throne, and Wăn
3 "Heaven and Earth is the parent of all creatures; and of all creatures man is the most highly endowed. The sincere, intelligent, and perspicacious among men becomes the great sovereign; and died. Two years more passed by,—the period of mourning for him; and then king Woo took the field, but it was not till the year after, the 4th year of his reign, that the contest between him and Chow-sin was decided. This view is strongly advocated by Maou Ke-ling, against Ts'ae and others, in the third Book of his 尚書序論。 But the various data on which it is endeavoured to decide the question are by no means certain;—see a note in the 歷代統紀表, on the date of king Woo's birth, under B.C. 1168. I must for the present suspend the expression of any opinion of my own on the point.

A controversy, nearly as perplexing, is waged about the time intended by 'the spring,' where we should hardly think there was room for any difference of view. It has been already observed (on 'The Instructions of B' Pt. i. p. 1) that while the Han dyn. began the year with the 1st month of spring (the month 寅), the Shang began it with the last month of winter (the month 末). The Chow dynasty removed the commencement of the year farther back still, and made it begin with the second month of winter (the month 丑). Ts'ae and a host of followers say that by 'the spring' is intended the months of the Han year; and this appears reasonable, for however different dynasties might begin their year in different months, they could not change the order of the seasons. The 'spring' of Chow was the same as that of Han; and if we suppose, as is most natural, that the historian is speaking in the text with reference to the Chow year, then the month intended by 'the spring' must be the first month of that season. Gan-kwô, however, understands the month intended to be the first of the Chow year, and Maou Ke-ling supports his view. This question will come up again in the course of this and the two next Books.

The place where the declaration was made was Mang-tein, or at the 'Ford of Mang:'—see the Tribute of Yu, Pt. ii., p. 7. There was there a great assembly of all the princes who already acknowledged the supremacy of Chow, and were confederate with Woo to make an end of the tyrant. Gan-kwô says they were the princes of the two thirds of the empire, who had followed the banner of king Wan (Ana., VIII., xx., 4), and the chiefs of many of the wild tribes;—along with their various hosts.

P. 2. Opening of the address, 王曰, Woo is here styled 'king,' or emperor, by anticipation. Had he been defeated, he would have been 'a rebel,' but as his enterprise was crowned with success, from the time he began to operate against Chow-sin, he was the sovereign of China, and the other was only 'a solitary fellow' (獨夫; Pt. III., 4). 我友邦君, Ying-tâ says—同志為友, 'they were friends, as having the same mind and aim with him.' 管君 is literally 'highest rulers,' or 'great rulers.' The 'Daily Explanation' explains the phrase by—各國嗣立之君, which I have followed in the translation. 越我御事庶士—越—及,' and,' 御—主—或'治,' to preside over,' 'to manage,' 御事—治事者, 'managers of affairs.' The 'Daily Explanation' would include the soldiers among the士, as well as the officers, 衆士卒; but it is better not to extend the meaning of the term so far in this passage. Medhurst strangely and quite erroneously translates 越我御事 by—'it has fallen to me to manage these affairs.' The address begins with the explanation which ordinarily precedes these military speeches.

3. The sovereign is ordained by Heaven and Earth, because of his virtues, for the good of the people. Compare the 'Announcement of T'ang,' p. 2. Woo is to be remembe 214; the style is the style of speaking which is new, and places 'Heaven and Earth' in the place of 'Heaven' simply, or 'God.' Woo does not always employ this style. In this same Part he employs both the terms which I have mentioned. There can be no doubt that the dedication of 'Heaven and Earth,' which appears in the text, took its rise from the Yih King, of which king Wan may properly be regarded as the author. No one who reads what Wan says on the first and second diagrams, and the further explanations of his son Tan (the duke of Chow), can be surprised to find king Woo speaking as he does in the text. 惟人萬物之靈—'it is man who is the most intelligent of all creatures.' By 萬物 in the first clause we understand
4 the great sovereign is the parent of the people. But now, Show, the king of Shang, does not reverence Heaven above, and 5 inflicts calamities on the people below. He has been abandoned to drunkenness, and reckless in lust. He has dared to exercise cruel oppression. Along with criminals he has punished all their relatives. He has put men into office on the hereditary principle. He has made it his pursuit to have palaces, towers, pavilions, embankments, ponds, and all other extravagances, to the most painful injury of you, Show, which Tse'ae says was 'the name of Chow.' Chow is his epithet in history, conferred upon him for his cruelty and wickedness; see the Dict. on the character (穂). Lin Che-k'ee says that 穂 was interchanged with 受 from the similarity of the two characters in sound, but he must be wrong, because Show is here used by king Woo before the tyrant's death. 上天下民—I think these phrases may best be taken as in the translation. 5. 沈酒—comp.沈酗于酒, in 'The Viscount of Wei,' p. 1. 冒色—冒 is 'to go forward with the eyes covered,'—'to pursue blindly and recklessly.' 女色—女色. '罪人以族'—he crimed men according to their relationships. The meaning is as in the translation. The 'Daily Explanation' has:—加罪于人不但誅其一身,而后其族戮之. Mencius points it out as one of the stories of king Wan's administration of Ke, that 'the wives and children of criminals were not involved in their guilt' (罪人不 墟; Bk. I, Pt. II, v. 3.) It was one of the principles of Shun that punishments should not be extended to the offender's children (Counsels of the Great Yu, p. 11.) We have seen Yu's son, (The Speech at Kan, p. 5) and even T'ang, (The Speech of T'ang, p. 4) menacing their troops with the death of their children, if they did not do their duty. That may have been a measure of war, and Chow carried it into all the penal administration of his govt. To what extent the punishment of relations was carried by Chow, we do not learn from the text. Gan-kwö supposes that the parents, brothers,
wives and children, (三族) all suffered with the offender. —he officed men according to their generation, or genealogical connection. The ‘Daily Explanation’ makes the meaning to be that Chow put into office all the friends of his favourites.

－其用人則不論賢否但其心之所喜貳其子弟親屬悉寵任之。But this view of 以世 is unwarrantable. Mencius, in the passage above referred to, says that king Wan salaried the descendants of meritorious officers. But tho’ such men might be salaried, they were called to office only when they had the virtue and ability necessary for its duties. Chow did not look out for able and good men to fill the offices of the State. This is the burden of this part of the indictment against him. 惟官室

......萬姓－惟－‘he only cared for.’－其所務者惟在宮室。 云云。The 説文 defines 宮 by 室. The former term is the building as a whole; 室, the apartments in it. Le Seun says: —‘hall is a high terrace of earth, made for the purpose of observation; when a house or houses are built on the top of it, they are called 樹。’ 侈服－凡侈靡諸事，‘all extravagances; ’ 服－事。 焚炙忠良—this refers to the punishment of Roasting, described in the historical note on the ‘Conquest of Le.’ 畲剔孕婦。—we saw how Chow caused the heart of Pe-kan to be cut out; —Hwang-poo Meih, of the Tain dyn., says that he also caused Pe-kan’s wife to be ripped up. No earlier account to that effect, however, is known. King Woo is no doubt rehearsing things which were commonly charged upon the tyrant at the time.

天震怒，命我文考肅將天威大勳未集。 以爾友邦君，觀政于有虞。

On this account I, Fā, who am but a little child, have by means of you, the hereditary rulers of my friendly States, contemplated the government of Shang; but Show has no repentant...
heart. He abides squatting on his heels, not serving God or the spirits of heaven and earth, neglecting also the temple of his ancestors, and not sacrificing in it. The victims and the vessels of millet all become the prey of wicked robbers; and still he says, 'The people are mine: the decree is mine,' never trying to correct his contemptuous mind. Now Heaven, to protect the inferior people, made for them rulers, and made for them instructors, that they might be able to be aiding to God, and secure the tranquillity of the four quarters of the empire. In regard to who are criminals and who are not, how dare I give any allowance to my own wishes?

Such a meeting is not properly substantiated; and the view is otherwise liable to many objections. —compare Con., Ana., XIV., xvi.

百神宗廟之祀, he has discontinued the sacrifices — to God, the hundred spirits, and the spirits of his ancestors. —Ying-ta observes that the meaning is that Chow had no religion, rendered no service to spiritual beings (百神). —God, as the highest of all such beings, being mentioned, to show the enormity of his wickedness. In this way a distinction is made between 上帝 and 神祇, the latter phrase being synonymous with 百神. On the other hand, the 'Daily Explanation,' for 弗事上帝神祇 has —忽慢天地神祇, 'he slights and contemns the spirits of Heaven and Earth, and renders not service to them.' This would confound God with the spirits of Heaven and Earth, which is by no means inconceivable in Woo, when we consider the language of p. 8. Compare also the language of parr. 3 and 4 in the 'Announcement of T'ang.'

Upon the whole, however, the gradation of thought in the passage may determine the scale in favour of the former view.

會盛, 既于, see the last book, p. 6; 祭盛, see Men., III., Pt. II., iii., 3; 既, 會, are consumed, or 'are all taken.' The whole corresponds with the words of the Grand Tutor in the par. of the 'Viscount of Wei,' just referred to.

有民, 有命, —comp. the 'Conquest of Le,' p. 5.

有懇其侮, —無懃其侮, —懇慢其侮, —無懇慢其侮, —懇慢其侮, —無懇慢其侮.

P. 7. He returns to the principles declared in par. 8, and shows that he was constrained by them to attack Chow. See this par. as it is quoted by Mencius, I., Bk. II., iii., 7. The difference between the text here, and that which he gives is very considerable. We cannot suppose that the present text of the Shoo was forged from Mencius. A plagiarist, attempting such an imposition as is ascribed to 'the false K'ung,' would have taken the language exactly from his copy. We can only believe that Mencius had a copy of the 'Great Declaration' before him, differing not a little from the present, or that he quoted from memory, and allowed himself great liberty in altering the classic.

於曷敢有越厥志, —我何敢
Lyrics and music are important aspects of Shang culture, as evidenced by the inscriptions on oracle bones. These texts are considered the earliest form of Chinese literature. The lyrics are often profound, reflecting the values and beliefs of the time.
11 execute the punishment appointed by Heaven. Heaven compassionates the people. What the people desire, Heaven will be found to give effect to. Do you aid me, the one man, to cleanse for ever all within the four seas. Now is the time!—it may not be lost."

—see the 'Canon of Shun,' p. 6. In the Le Ke Bk. 王制, Pt. ii., 17, we find—天子將出，類乎上帝，宜乎社，遏乎禱。’When the emperor is about to go forth, he offers special sacrifice to God, performs the due services at the altar of the Earth, and goes to the shrine of his father.’ Woo had attended to all these observances; and it must have been at the shrine of his father, that he somehow understood himself ‘to receive,’ as he says here, ‘charge’ to attack Chow. 底天之罰, —comp. 恭行天之罰, in the 'Speech at Kan,' p. 3. 11. The enterprise was a proof of the compassion of Heaven for the people, and he summons all the princes and officers to strenuous cooperation with him. Under the 32nd year of duke Seang, and in another place of the 左傳, we find the passage—民之所欲，天必從之, quoted from the 'Great Declaration.' It is also found in the 國語。

爾尚弼子一人，—see the 'Speech of T'ang,' p. 4.
On the day mow-woo, the king halted on the north of the River. When all the chiefs with their hosts were assembled, the king reviewed the hosts, and made the following declaration, saying, "Ah! ye multitudes of the West, listen all to my words.

CONTENTS OF THE SECOND PART. Since the delivery of the first address, the army has crossed the Ho, when Woo reviews it, and makes this speech, which is more especially addressed to the troops. He makes Show and Kē, T'ang and himself, all pass before his men, showing that Show was more wicked than Kē, and that his punishment of him would be more glorious than T'ang's had been of Kē. Heaven will surely crown their enterprise with success; and he therefore in conclusion urges them all to go into battle, not despising the tyrant, but with united hand and heart, to accomplish a work that should last for ages. The whole is divided into 9 paragraphs.

Pp. 1, 2. The time, place, and occasion of the address; and the parties addressed. The time was the day mow-woo, which we are able to determine, from the 1st par. of the 'Completion of the War,' to have been the 28th day of the 1st month. We are there told that Woo began his march to attack Chow on the day jin-sha, which was the 2d of the 1st month. Calculating on to the day mow-woo, we ascertain that it was the 28th of the same moon. The controversy, described on the 1st par. of the last Part, on the term 'spring,' however, is not decided by this fixing of the relation between the two dates. T'ue will still have the month to be the first of the Hea year,—really the first month of spring; Gan-kwo and others will have it to be the first month of the Chow year, the second month of winter.

北—次—止，'to stop,' 'to be stationed.' In the interval, therefore, between the two addresses, the army had crossed the Ho. 彙—繪 (3d tone) 循，'to go about,' 'to cheer and animate.' 'To review' expresses the meaning accurately enough. Perhaps we are to understand that the king first crossed the river and encamped; and then, when all the princes with their troops, had pitched their tents around him, he went through the host and addressed the soldiers.

西土有眾，—Woo and his father had both been 'Chiefs of the West,'—viceroy over that part of the empire.
3 "I have heard that the good man, doing good, finds the day insufficient, and that the evil man, doing evil, likewise finds the day insufficient. Now Shoo, the king of Shang, with strength pursues his lawless way. He has cast away the time-worn sires, and cultivates intimacies with wicked men. Dissolute, intemperate, reckless, oppressive, his ministers have become assimilated to him; and they form parties, and contract animosities, and depend on the emperor's power to exterminate one another. The innocent cry to Heaven. The odour of such a state is plainly felt on high.

4 "Heaven loves the people, and the sovereign should reverence this mind of Heaven. Kee, the sovereign of Hea, could not follow the example of Heaven, but sent forth his poisonous injuries through the States of the empire:—Heaven favoured and charged T'ang, the
5 Successful, to make an end of the decree of Hea. But the crimes of Show exceed those of Këe. He has stript and degraded the greatly good man; he has behaved with cruel tyranny to his reprover and helper. He says that his is the decree of Heaven; he says that a reverent care of his conduct is not worth observing; he says that sacrifice is of no use; he says that tyranny is no matter. The case for his inspection was not remote;—in that king of Hea. It would seem that Heaven is going by means of me to rule the people. My dreams coincide with my divinations; the auspicious omen is double. My attack on Shang must succeed.

'Këe, the ruler who held Hea.' 

流毒下國. 'flowed out his poison upon the lower States.' Këe is conceived of on the throne of the empire, as being raised on high, above his own and all the feudal domains. 

降黜夏命. 'to bring down and put away.' Comp. the expression in the 55th note of the Preface. 

王既黜殷命. 

罪浮于桀浮. comp. on the 'Pwan-kang,' Pt. ii., 3. Here it is evidently 胜 or 過 'to exceed.' 

剷戮元良—剷 'to tear,' 與 'to lose one's office,' used, here in a hiphil sense. It is supposed that this clause has reference to the visitation of Wei, whose withdrawal from court, it would thus appear, was preceded by violence and oppression on the part of Show. 

The next clause,—賊虐諌輔—已有天命. is referred to Pe-kan. 

敬不足行. 'reverence is not worth being practised.' We had better understand the reverence with reference to his own conduct, and to the business of the State. 祭無益—this was the cry of the wicked Jews in the time of Malachi,—'It is vain to serve God.'
"Show has hundreds of thousands and millions of ordinary men, divided in heart and divided in practice;—I have of ministers capable of government ten men, one in heart and one in practice. Although he has his nearest relatives with him, they are not like my virtuous men. Heaven sees as my people see; Heaven hears as my people hear. The people are blaming me, the one man, for my

characters, as to 休祥 here,—namely the occurrence of certain unusual phenomena;—see Ying-tâ on the passage of the 中庸. The editors of Yung-ching's Shoo seem on the whole inclined to favour this view.

P. 6. The greater number of Shoo's host and adherents was no cause for doubt as to the issue. See on the 8th par. of last Part. 夷人—夷—平常, 'common, ordinary men.' 有亂臣十人—see Con. Ana., VIII., xx. 周親—周—至, the superlative adverb, 'most.' The phrase 周親, and the whole clause indeed, are difficult. The paraphrase of the 'Daily Explanation' is:

所然我親人

此句一於臣的十名家

有親

是相

強

仁

洞

世, 'Although those in whom Shoo poses his most intimate confidence are his nearest relatives of the same surname with himself, yet they are all bad men and detestable, helping him and one another in their common wickedness. My ten ministers, on the other hand, although they are not all my own relatives, are virtuous men, benevolent and generous, fit to rule a country and benefit the age,'

[Confucius said that there was a woman among Woo's ten able ministers;—see the Ana., loc. cit. She is generally spoken of as 文母, 'mother Wân,' king Woo's mother, the famous 太妃. Others think Woo's wife, 邑姜, must be intended. It is not easy to believe this.]

P. 7. The will of Heaven might be seen from the earnest wish of the people that he should destroy Show. 天視......民聽,—see Men., V., Pt. I., v. 8. It would not be easy to determine the exact meaning of the term 'Heaven' here. The attention of Choo He being called to the applicability of the definition of Heaven as meaning 'Reason,' or 'what is Reasonable,' replied, 'Heaven certainly means 'What is Reasonable'; but it does not mean that only. It means also "the azure vault" (蒼著者亦是天); and it means too "the Lord and Ruler who is above" (在上而有主宰者亦是天). The term is to be explained in every place by a consideration of the context. If here you say that it means "what is Reasonable," how can that see and hear? Although the explanations are different, there yet is something common in all the usages. If you know that, you will not be startled by the differences; and if you know them, you will see that they are not inconsistent with the common idea.'—See the passage quoted in the 集說. 百姓有過, 在子一人,—Lin Che-k'e takes these words as equivalent to those in the 'Announcement of T'ang,' p. 7, 萬方有罪, 在子一人; and most readers will feel inclined at first to agree with him. 過 is to be distinguished, however, from 罪, and the sentiment appropriate to the lips of T'ang, who had vanquished his rival, is not to be expected from Woo, who was only marching to the fight. Gan-kwô, as if he had T'ang's words before him, and yet felt the difference between 過 and 罪, interpreted—'It devolves on me, the one man, to teach the people, and correct their
8 delay;—I must now go forward. My military prowess is displayed, and I enter his territories, to take the wicked tyrant. My punishment
9 of evil will be shown more glorious than that of T'ang. Rouse ye, my heroes! Do not think that he is not to be feared;—better think that he cannot be withstood. *His* people stand in trembling awe of him, as if the horns were falling from their heads. Oh! unite your energies, unite your hearts;—so shall you forthwith surely accomplish the work to last for all ages."

errors." But this idea is foreign to the occasion. Ts'ae's explanation of 過 by 責, 'fault-finding,' 'complaining of,' is very ingenious, and sound. See the Con. Ana., xx., i., 5, where also we have the conclusion of the last paragraph.

P. 8. The present enterprise was not less but more glorious than that of T'ang. Compare the paragraph as quoted by Mencius, Bk. III., Pt. II., v., 6. It will be seen to be rhythmical, and this may account for the difficulty which we find in construing it.

夫子,—'my masters,' here = 'my heroes.'

湯有光—Ts'ae makes this to = 'and this will reflect light on T'ang,' i.e., will make his mind in attacking Kêé more clear. As the editors of Yung-ching's Shoo say, this is too ingenious. Ts'ae wanted to relieve Woo of a portion of the charge of boastfulness, which is urged against the language of this Book; but foreign students of Chinese history do not feel the pressure of such a charge. We are content to take king Woo as we find him, and are not concerned to bring his character either up or down to the Chinese idea of a sage.
THE BOOKS OF SHANG.

BOOK I. THE GREAT DECLARATION. PART III.

The time was on the morrow, when the king went round his six hosts in state, and made a clear declaration to all his officers. He said, "Oh! my valiant men of the west, Heaven has enjoined the illustrious courses of duty, of which the several characters are quite plain. And now Show, the king of Shang treats with contemptuous slight the five constant virtues, and abandons himself to go round and cheer, while the former conveys the ideas of marshalling and warning. This is very doubtful. Six hosts is used, like 王, throughout the Book, by anticipation. According to the subsequent statutes of the Chow dyn., the imperial forces consisted of six armies or brigades, while those of a great State were only three. In reality the hosts now collected on the banks of the Ho were an imperial force, and so they are denominated the 'six hosts.'

1. The time and occasion of the Declaration, with the parties addressed. The day was that immediately following that on which the last address was delivered,—the Ke-wei day of the calendar. It is supposed that the army was now about to march to meet or seek the enemy.

大巡六師—大巡, 'went greatly about.' Lou Ying-te'ow (劉應秋) says that 巡 differs from 循, the latter meaning to
to wild idleness and irreverence. He has cut himself off from Heaven, and brought enmity between himself and the people.

"He cut through the leg-bones of those who were wading in the morning; he cut out the heart of the worthy man. By the use of his power killing and murdering, he has poisoned and sickened all within the four seas. His honour and confidence are given to the villainous and bad. He has driven from him his instructors and guardians. He has thrown to the winds the statutes and penal laws. He has imprisoned and enslaved the upright officer. He neglects the sacrifices to Heaven and Earth. He has discontinued the offerings in the ancestral temple. He makes contrivances of wonderful device and extraordinary cunning, to please his woman. —God will no longer indulge him, but with a curse is sending down

惟彰—it seems most proper to explain these clauses by what is said below that Shou had violated the ‘five virtues.’ The ‘illustrious ways of Heaven,’ therefore, are the various relationships of society, and ‘their characters,’ are the duties severally belonging to them. This view is advocated by Ying-ka, who is followed by Ts’ue. Lin Che-k’o, on the other hand, understood by the ‘illustrious ways,’ Heaven’s love of virtue and hatred of vice, and by ‘their characters,’ the good and evil which severally attend them;—making reference to the use of the phrase 天道 in the ‘Counsels of Yu,’ p. 21, and in the ‘Announcement of T’ang,’ p. 3. This interpretation is ingenious and not without merit; but the other is preferable. 狎侮五常—狎—易 or 輕, ‘easily’ lightly; 狎—slights and contempt. 五常—see on 五典, p. 2.

P. 3. An enumeration of Show’s wickednesses, and summons to the officers to support the king in punishing him. 斬朝涉之脵—Gan-kwô tells us that Chow, one winter’s day, seeing some people wading through a stream, thought their legs had a wondrous power of enduring cold, and had them cut off through the shank-bone, that he might see their narrow. 剖賢人之心—this refers to the case of Pe-kan. 毒痛四海—痛一病, ‘to be sick’; 病—‘to make sick.’ 奸同—同－邪 or 曲, ‘the crooked,’ 一—‘the bad.’ 囚奴正士—this was the case of the count of Ke. 郊社—see on the ‘Doctrine of the Mean,’ xix. 6. 婦人—this refers to Ts’ae. History has not preserved an account of the cunning contrivances referred to. Ts’ae says that since Show contrived the punishment of Roasting to make her laugh, we can well understand that he tasked his ingenuity to the utmost in other things to please her. 祝降時— Gan-kwô defines 祝 by 斷, 2d tone), ‘to cut off,’ ‘to make an end of.’ Ts’ae, misunderstanding 斷 for the same char. in the 3d tone, explains the clause by 斷然降.
on him this ruin. Do ye support with untiring zeal me, the one man, reverently to execute the punishment appointed by Heaven.

The ancients have said, 'He who soothes us is our sovereign; he who oppresses us is our enemy.' This solitary fellow Show, having exercised great tyranny, is your perpetual enemy. *It is said again, 'In planting a man's virtue, strive to make it great; in putting away a man's wickedness, strive to do it from the root.' Here I, who am a little child, by the powerful help of you, all my officers, will utterly exterminate your enemy. Do you, all my officers, march forwards with determined boldness, to sustain your prince. Where there is much merit, there shall be large reward. Where you advance not so, there shall be conspicuous disgrace.

"Oh! the virtue of my deceased father Wân was like the shining..."
and influence of the sun and moon. His brightness extended over the four quarters of the empire, and shone signally in the western region. Hence it is that our Chow has received the allegiance of many States. If I subdue Show, it will not be my prowess, but the faultless virtue of my deceased father Wăn. If Show subdue me, it will not be from any fault of my deceased father Wăn, but because I, who am a little child, am not good.”

would all be Woo’s own. 5. The greater part of this par. appears in Mih-tsze (兼愛, 下篇), thus:—太誓曰, 文王若日若月, 乍照光于四方于西土, 惟我有周, 伐受多方;—I have translated this in the indicative mood, as historical narrative. Such is the view of Gan-kwö who explains;—文王德大, 故受四方之國, 三分天下, 而有其二。'The virtue of king Wăn was so great, that he received the allegiance of the States of many quarters, and had two thirds of the empire.' This is found in the language an auspice of Woo’s success in the enterprise in hand. The ‘Daily Explanation,’ expanding his construction, says:—文考之德, 其所及如此, 是以人心載之, 天命歸之。惟我有周, 伐受多方而有天下。'Thus far-reaching was the virtue of my father Wăn: the hearts of men cherished him, and the decree of Heaven fell to him. Right it is that our House of Chow should receive the allegiance of the many regions, and possess the empire.’ I must prefer to construe with the older scholar.

6. The whole of this par. is found with the verbal variation of 無 for 有 in the Le Ke, Book of Kueh, p. 16. In 無罪有罪, 罪 lightly, as merely 一過, ‘fault,’ ‘error.’

APPENDIX.

I annex here the “Great Declaration,” as it appears in Kēang Shing's 尚書集註音疏. He has been at great pains to gather up, and put together, the fragments of the Book, as it was when current in the Han dynasty. Wang Ming-shing, or Wang Kwang-luh (王光祿), gives a much briefer edition of it in his 尚書後案, and arranges many of the sentences, moreover, differently. The fragments give us now in many passages but a farrago of absurdities. We may be sure that a Book containing such things never received the imprimatur of Confucius:—
In the fourth month, Fà, the eldest son and successor, went up and sacrificed at [or, to] Peih, and then proceeded to the neighbourhood of Mäng-tsin.

The duke of Chow said, "Qh! exert yourself. I have heard the excellent words of the wise and ancient kings." The prince Fà bowed with his face to his hands, and his head to the ground.

He then addressed the minister of Instruction, the minister of War, and the minister of Works, with all the other appointed officers,—"Be reverent, firm, and sincere. I am without knowledge, but I look to the virtuous ministers of my fathers to help me, who am but a little child. I have received the achieved work of the dukes my predecessors, and will exert my strength in rewards and punishments, to accomplish whatever they have left undone." On this he put the host in motion. The grand Tutor, Father Shang, carrying in his right hand an axe yellow with gold, and in his left a white flag, to give out his orders, said, "The hoary wild bull! The hoary wild bull! Lead on all your multitudes. There are your boats and oars. The last come shall be beheaded!"

As the prince Fà had got to the middle of the stream in his boat, a white fish entered it. The king knelt down and took it up. He then went on the bank, and burned it, in sacrifice to Heaven.

All the dukes said, "This is auspicious!"

On the fifth day there was a ball of fire which descended from above, till it came to the king's house, and there dissolved into a crow. Its colour was red; its voice was calm and decided; five times it came bringing a stalk of grain. The king was glad, and all his officers also. The duke of Chow said, "Be strenuous! Be strenuous! Heaven has showed this to encourage us. But let us trust in it with dread." "Examining into antiquity, it is by accomplishing merit and accomplishing business, that one can transmit his work to perpetual generations, and magnify the laws of Heaven." They sent up this to be joined to the writing of the duke of Chow, and reported to the king, who was moved, and his countenance changed.

Eight hundred princes came of themselves without being called; they came at the same time without previous agreement; without consultation they all spoke to the same effect, saying, "Show may be attacked." The king said, "You do not know the will of Heaven; it is not yet the time to attack him." On the day ping-woo he accordingly withdrew his army. In front the host beat their drums and shouted. Some of the soldiers lowered their spears, and went through their exercise; with songs in front and dancing behind, they made heaven and earth resound, while they cried out, "Let us never be weary. Heaven is about to raise up a parent for us. The people will have good government and dwell quietly."
The minister of War was in front. "Now, king Chow listens to the words of his woman;—he has cut himself off from Heaven; he has destroyed and ruined all his hopes from heaven or earth or men. He has separated himself from his royal uncles and his maternal relatives. He has cast away the music of his forefathers, and by making dissolute melodies he has changed the correct melodies, to please his woman. On this account I, Ft, reverently proceed to execute the punishment determined by Heaven. Rouse ye, my heroes! Don't let us need a second effort, or a third. He who deceives those above him, in the interest of those below, dies; he who deceives those below, in the interest of those above, is punished; he who takes counsel on the government of the kingdom, which is of no use to the people, has to retire; he who is in the highest position, and cannot advance the worthy, must be driven out.

"Chow abides squatting on his heels, and will not serve God or spirits. He has cast away, and will not sacrifice to, the spirits of his fathers. He says on the contrary,—'The decree is mine; and therefore he will not put forth his strength in the duties to them. Heaven allows him to take this course, having thrown him away, and more preserving him. A man sees villainy and cunning, or hears it, without speaking;—his knowledge makes him as guilty as the villain.

Chow has hundreds of thousands and millions of ordinary men, but they are divided in their courses; I have ten able men who are one in heart and in course. Heaven sees as my people see, and hears as my people hear. My dreams agree with my divinations; the auspicious omen is double;—my attack on Shang must succeed. King Wan was like the sun or the moon. He lightened with his shining the four quarters,—the western regions. If I vanquish Chow, it will not be my prowess;—it will be the faultlessness of my father Wan. If Chow vanquishes me, it will not be from any fault of my father Wan, but because I am not good.

"Oh! when the superior man has illustrious virtue, his conduct is grandly displayed. There is a beacon not distant;—it is in that king of Yin. He says to men that the decree is his; that reverence should not be practised; that sacrifice is of no advantage; that oppression does not matter. God is not constant, and the empire is passing from him. God is not allowing him, but sending down his ruin with a curse. Our House of Chow is receiving the empire from the great God. The solitary fellow Chow. Chow has hundreds and tens of thousands of ministers, who have hundreds and tens of thousands of hearts. King Woo has three thousand ministers with one heart. My prowess is displayed; I invade his borders, and will take the tyrant. My punishment of evil will be exhibited more glorious than that of T'ang."
THE BOOKS OF SHANG.

BOOK II. THE SPEECH AT MUH.

1. The time was the grey dawn of the day kēa-tsze. On that morning the king came to the open country of Muh in the borders of Shang, and addressed his army. In his left hand he carried a battle-axe, yellow with gold, and in his right he held a white ensign, which he brandished, saying, "Far are ye come, ye

THE NAME OF THE BOOK.—牧誓, ‘The Speech at Muh.’ Muh [Keang Shing edits 沐 instead of Muh] was in the south of the pres. district of Ke (淇縣), dep. of Wei-hwuy, Hu-nan. It was a tract of open country, stretching into the pres. dis. of Keli (汲), and at no great distance from the capital of Show. King Woo had, no doubt, made choice of it as a favourable field for the decisive battle between him and the tyrant. I return here to the rendering of 誓 by ‘Speech,’ as in the ‘Counsels of the great Yu,’ p. 20, and other places. It would have been well if the term ‘Declaration’ had not been used instead of it in the last Book. The Speech at Muh is found in both texts. There is more of the martial spirit in it than in any other of the speeches of the Shoo.

CONTENTS. It is the morning of the day of battle, for which the king had prepared his host in the three speeches of the last Book. Once more he addresses the confederate princes, his officers, and his men. He sets forth, much as before, but more briefly, the intolerable wickedness of Show, and then instructs and warns the troops on how they should behave themselves in the fight. The speech proper begins with the 5th paragraph. The four par. that precede may be considered as forming a preliminary chapter.

Ch. I. Pp. 1—4. THE TIME AND CIRCUMSTANCES OF THE SPEECH. 1. The time; and the appearance of the king. 時甲子 昧—Verifier—day 甲子 was six days later than now-woo (‘The Great Speech’ Pt. II., p. 1), which was, we saw, the 28th of the 1st month. The speech at Muh, therefore, is held to have been spoken on the 4th day of the second month. 昧—冥. ‘dark;’ 昧— 明, ‘light;’ 昧— 眇, ‘the dark and the light.’ — the grey dawn.

杖—持, ‘to hold in the hand.’ Its tone in this sense was diff. at one time from that which it had in its more common signification of ‘a staff.’ It now seems to be used only with the 3d tone. 秉 (from a hand grasping stalks of grain) is of similar signification to 杖. The ‘axe’ is supposed to be called ‘yellow,’ from its having been ornamented with gold. The white ensign consisted (according to the figures...
2 men of the western regions!" He added, "Ah! ye hereditary rulers of my friendly States; ye managers of affairs, the ministers of instruction, of war, and of public works: the many officers subordinate to them: the master of my body-guards: the captains of thousands, and captains of hundreds; and ye, 0 men of Yung, Shuh, Keang, Maou, Wei, Loo, P'ang, and Pó;—lift up your lances, join your shields, raise your spears:—I have a speech to make."

of it, which agree with the component parts of the character) of several ox-tails, suspended as streamers from a staff. By means of this Woo could intimate his wishes as to the order of their position, &c., to the troops, and therefore he carried it in his right hand. Gen-kwo says the axe was in the left hand and the flag in the right, to show that Woo considered his work was not so much to kill as to teach. This is being absurdly ingenious. We may be sure that Woo had his axe in his right hand in the battle. 盟, 'far,' 'distant.' The 'Daily Explanation' paraphrases the clause thus:—爾等皆西土之人, 我以伐暴救民之故, 率爾至此其行亦已遠矣. Ts'e observes that he spoke thus to comfort the men under their long travel.

Pp. 2, 3. The different parties addressed.

2. I pay邦君, に御事...—see on the last Book, Pt. 1, p. 2. The 'managers of affairs' were the officers immediately after specified, belonging to Woo's own govt., to the State of Chow. The 司徒司馬 and司空 were three of the 'six ministers' (六卿) under the imperial govt. of Chow, when the dynasty was fully established, and whose duties are described in Bk. XX., par. 7—13. A great State, such as Chow was before the extinction of the Shang dyn., had only three principal ministers, whose names are here given. But we may inquire what the ministers of instruction and works had to do in the camp. Ying-ta says that the former superintended all orders given to the troops, and the latter all the business of intrenchments. Ts'e seems to have thought that they were there as the generals of the three armies of the State. This is not likely;...see Ch'in Sze-k'iao, in loc. We can only form a vague idea on this, as on many other points in the Shoo.

亞旅, 'secondary,' 'of inferior rank'; 旅, 'multitude,' 'many.' I do not find it possible to say whether we are to understand by these characters the 'multitude of inferior officers' generally, or two distinct classes of such. Gan-kwo had the former view. He says:—衆大夫, 其位次輕, 'The phrase denotes all the great officers, whose posts were inferior to those of the ministers.' Ts'e on the other hand supposes that the 亞 were the 大夫 or 'great officers,' below, but next in rank to, the ministers, and five of whom filled up the space between each minister and his 士, or 'officers,' of whom there were 27, denoted in the text by the term 旅.

師氏, 'the Instructor.' The functions of an officer thus designated are given at length in the 13th Book of the Chow Le (地方官司徒第二之六). He was a ta-foo or great officer of the second grade, and the Tutor of the heir-apparent, at the same time executing various duties about the sovereign, and specially having charge of the guard of foreign—barbarian—mercenaries who kept watch outside the royal gate. In times of war, or when the sovereign went abroad for any other cause, he followed in attendance, with the whole or a portion of that guard. It must have been in this capacity...
The king said, "The ancients have said, 'The hen does not announce the morning. The crowing of a hen in the morning that he was present at Muh;—if indeed the 師氏 of the text was the same officer who is so designated in the Chow Le. This follows Gan-kwo in saying that the 師氏 were 'the officers who guarded the gates' (兵守門者). 千夫長,百夫長—we can only translate these designations literally as I have done. According to the Chow Le, five men formed a 伍; five 伍, or 25 men, formed a 長 (兩); four 長, or 100 men, formed a 衙 (卒); five 衙, or 500 men, formed a 旅 (旅); five 旅, or 2,500 men, formed a 師 (師); and five 師, or 12,500 men, formed a 軍. Gan-kwo and Wang Suh both say that the 百夫長 were 'leaders of 衙,' which of course is literally correct; but they say also that the 千夫長 were 'leaders of 師,' commanded 2,600 men each. K'ang-shing agrees with them in this, but makes the 千夫長 to have been 'leaders of 旅' (旅師), commanding 600 men each. It seems absurd to insist on such explanations. The arrangements of Woo's army much more probably corresponded with the terms which he employed.

3. The names Yung, Shuh, &c., enumerated here, are said generally to be those of 'eight kingdoms of the rude tribes on the west and south' (西南夷八國名). The first and last are found associated together in the Left, Liang, Chou, and Shu; in an attack upon the great State of Tsoo. It is said that 'the people of Yung... led the hundred tribes of the P'o to invade Tsoo;' and from this description of the P'o by 'hundreds' it is supposed that they were under no general head or chieftain, but consisted of many clans, each acknowledging its own chief. The site of the Yung was in the pres. dis. of Chih-han (竹山), dep. of Yun-yang (鄧陽), Hoo-phi; that of the P'o was in the same prov., dep. of King chow (荊州), dis. of Shih-show (石首). The country of Shuh was the pres. dep. of Shing-too (成都) in Sze-ch'uen. West and north from this was the country of K'ang; while that of Maou and Wei was to the east, radiating from the pres. dis. of Pa (巴縣), dep. of Chung-king, as a centre.

Loo is referred to the present dis. of Nan-chang (南漳), dep. of Sseang-yang (襄陽), in Hoo-phi. The name of P'ang remains in P'ang-shan dis., dep. of Mei (眉), Sze-ch'uen. All these tribes, we may suppose, acknowledged the supremacy of the princes of Chow, and had been summoned to assist king Woo in his enterprises against Show. Some critics, like Wang Loo-chai (王魯齋; see his 'Doubts about the Shoo,' on the Speech at Muh), say that they had come to his banner of their own accord, without being called;—which is very unlikely.

[Gaubil says in a note on this par. (Le Chou-king, p. 157), that Yung, Shuh, &c., were the countries on the south-west, &c., in Sze-ch'uen and Yun-nan. To this M. de Guignes appends a very bold and sweeping remark:—'I will add,' he says, 'that all the peoples in the text bear the name of 夷, or barbarians. Thus, this conquest of China, made by king Woo, was a conquest effected by the foreigners on the west of China.' The remark is unwarranted. So far as we learn from the Shoo, these tribes were only an inferior and auxiliary force on the occasion.]

4. Attitude in which the troops were required to listen. 稱 = 舉, 'to lift up;' apparently = 'to bear aloft in the right hand.' 立立於地, 'to erect on the ground,' i.e., to rest the end on the ground, the points being shown above. There were three weapons of the nature of spears or lances, differing in the forms of their points which would be difficult to describe in brief space, but principally distinguished by their lengths, the 戈, the 戟, and the 戟. Acc. to Wang Tse-hou, the handle of the 戈 was 6 ft. 6 in. long; that of the 戟 16 ft.; and of the 戟 21 feet. Medhurst translates 戟 by 'javelin;' but I have not seen it anywhere stated that the instrument was thrown from the hand. The 助 or 'shield' was long and comparatively narrow, so as to cover most of the body.

Ch. II. The Speech. Pp. 5, 6. The crimes of Show. 5. 晨, 'the morning,' here = 晨鳴報曉, 'crows in the morning to an-
6 *indicates* the subversion of the family. Now Show, the king of Shang, follows only the words of his wife. He has blindly thrown away the sacrifices which he should present, and makes no response for the favours which he has received; he has blindly thrown away his paternal and maternal relatives, not treating them properly. They are only the vagabonds of the empire, loaded with crimes, whom he honours and exalts, whom he employs and trusts, making them great officers and nobles, so that they can tyrannize over the people, exercising their villainies in the city of Shang.

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Woo Chi'ing says that 王父母弟 王之諸父, 諸母, 諸弟, 'the royal uncles, royal aunts, royal cousins.' I think we must join 王父 together, and agree with Wang Ts'e'ao that 王父母弟 = 王父弟與母弟. The general meaning is plain enough,—that Show separated himself from all his relatives, both by blood and by affinity, who would naturally have the interests of the imperial House at heart.

不迪, 不道, and 不迪 = 不以道遇之, *as in the translation.* Keang Shing takes 迪 = 進, and 不迪 = 不用, *does not employ them.* The meaning is not unsuitable, but it is not so good as that which I have followed.

逋逃 = refugees. Woo Chi'ing says: 四方多罪之人逃亡而歸紇, *the great criminals of all quarters make their escape, and betake themselves to Chow.* 商邑 = the city of Shang, probably meaning the capital of Show. We might translate 當, however, in the plural.

Keang Shing takes it as = 國, *'kingdom' or 'State.'
7 “Now I, Fâ, am simply executing respectfully the punishment appointed by Heaven. In to-day’s business do not advance more than six or seven steps; and then stop and adjust your ranks:—my brave men, be energetic! Do not exceed four blows, five blows, six blows, or seven blows; and then stop and adjust your ranks:—my brave men, be energetic! Display a martial bearing. Be like tigers and panthers, like bears, and grisly bears;—here in the border of Shang. Do not rush on those who fly to us in submission, but receive them to serve our western land:—my brave men, be energetic! If you are not thus energetic, you will bring destruction on yourselves.”

P. 7—10. Directions about the rules to be observed in the impending battle. 7. The first part of this par. had better be joined to the one preceding. King Woo speaks in it of himself in contrast with Show,—of himself as engaged on behalf of Heaven to punish one who was an enemy to both Heaven and men. To see and others, prefixing it to this and the succeeding parr., make a milder spirit breathe in them than the reader will easily perceive. The stopping at every seven steps and seven blows was, they think, that as few of the enemy as possible might be killed. In this way the tyrant would be overthrown and Heaven’s justice would be satisfied with the sacrifice of comparatively few lives! The cautions were evidently given that the order of battle might be preserved unbroken.

步, 便即止駐, 以整齊部伍. 然後復從而伐之. "In advancing to meet the enemy, take no more than six or seven steps. Then stop and adjust your ranks, and go forward again to smite them."

夫子, see the last Book, Pt. li., p. 9.

伐—擊刺, ‘to strike and thrust.’ They are thus admonished, it is said, lest they should be hurried on in their rage by a desire for slaughter.

9 桓桓—威武貌, ‘the appearance of martial prowess.’ The text quotes the passage with 獵 instead of 獵. 貌 is described as 豹騰, ‘a kind of panther.’ 弗退克奔—‘do not meet those who are able to—do run.’ The meaning is as in the translation. Kiang Shing, however, edits 亙 instead of 亙, after K'ang-shing. Ma Yung also read 亙.
which he explains better than K'ang-shing. Wang Suh read 御, which is susceptible of being taken either for 戎 or 伐. The meaning is substantially the same, whether we adopt 戎 or 伐. 以役西土,—the translation of this is after K'ang-shing. Ma Yung and Wang Suh took the clause as —'do your best to serve our western land.' Gan-kwô understood it differently:—'It is thus you will make them submissively acknowledge the righteousness of our western land.'

10. 爾所不如, as 勇哉夫子 has been repeated at the close of the several instructions or admonitions, we must suppose that the warning here belongs to each of them. The 'Daily Explanation' paraphrases the 9th and 10th parr.
THE BOOKS OF SHANG.

BOOK III. THE SUCCESSFUL COMPLETION OF THE WAR.

In the first month, the day jin-shin immediately followed the end of the moon’s waning. The next day was kwei-ke, when the king in the morning marched from Chow to attack and punish Shang.

The Name of the Book.—武成, 'The Successful Completion of the War.' The phrase 武成, meaning, literally, 'military affairs completed,' occurs in the 3d paragraph, and has thence been taken to denominate the Book. It is not objectionable as a designation; though it by no means covers the contents, they all grow up around the accomplishment of Woo’s enterprise. The Book is found only in the Old Text.

Difficulties in the Arrangement and Interpretation. These will fully appear in the course of the exposition; it may be sufficient here to describe them generally, and for that purpose I will use in the first place the words of Ying-tâ. He says:—‘This Book consists mainly of narrative; the portion composed of the king’s words is small. The language of the several parts is without the beginning and the end properly marked, and its composition altogether is different from that of the other Books.

From 惟一月 (p. 1) down to 受命于周 (p. 4), the historian relates the march to the attack of Yin, and the return from the enterprise, with the assembling of the princes: —as introductory to the words of the king.

From 王若曰 to 大統未集 (both in p. 5), Woo narrates the rise of their House of Chow; from 子小子 (p. 5) to 名山 大川 (p. 6), he states how he had inherited the possessions and the duties of king Wân, and how he declared to the spirits the crimes of Shou; from 日惟有道 (p. 6) to 無作神羞 (p. 8), he repeats his prayer to the spirits.

From 既戊午 to the end, the historian again resumes his narrative, and tells of the attack on Shou, of his death, of Woo’s entrance into the capital of Yin, and of his governmental measures.

The prayer, however, which concludes with 無作神羞, is incomplete. According to the analogy of other prayers, recorded in the 臨傳, there ought to be, after those words, some protestation by Woo of his own intentions. And when all the princes and officers were receiving their investitures and commands from the new emperor of the House of Chow, we cannot suppose that he did not address them, in a manner similar to T’ang, in his ‘Announcement.’ With so many speeches to them before the conflict, we cannot believe that he simply related to them after its close his prayer to the spirits. On these two grounds I must conclude that a portion of the Book, immediately following these words—無作神羞, has been lost.
'Perhaps it was wanting when the tablets were hidden away in the wall; perhaps it was among the confused and broken fragments which Gan-kwô says there were in addition to the 88 Books which he recovered. As he found in the tablets of this Book a beginning of it and an end, he did not say anything of the intermediate portion being deficient.'

Ying-tâ was thus of opinion that the Book was deficient; but it does not appear that he had any doubts as to the relative order in which the several portions stand. He thought some tablets were lost; but did not suppose that any of those preserved had been displaced. In the Sung dynasty, however, the critics assumed not only that there were portions missing, but that the remaining tablets were all disordered and confused. Ch'ing E-ch'üen (程伊川),

Lew Gan-shé (劉安世), and others, had their several ways of arranging them so as to produce a consistent narrative; and Ts'ae Ch'in, profiting by the determinations of his master Choo Hâ, produced an edition of the Book, which has superseded the old one in the copies of the Shoo which are now taught in schools. It will be found, with a translation, in an appendix. Scholars of the present dynasty for the most part acquiesce in his views, when they do not discard the old text altogether. There are some, however, who think they can improve on him, and Wang Loo-chae has given a disposition of the paragraphs somewhat different in his edition of 'Doobts about the Shoo.' Maou K'ê-ling will not admit either of disorder or defect in the Book. He has certainly proved by references to the left and the 国語, that the prayer of Woo to the spirits was a part of his speech or announcement to the princes;—see the 尚書廣聽錄 on the 武成. So far it is established that the disorder in the parts which the Sung critics complained of and tried to remedy,—if indeed we should call it disorder,—existed even during the Chow dynasty. Maou says, 'If the text be not good, we have only to be content with it as it is.' In this he is right. The ingenuity of the critics has not been of service either to history or the classic.

Contents. These are summarily and correctly stated in the prefatory Notice,—King Woo smote Yin; and the narrative of his proceeding to the attack, and of his return and sending his animals back to their pastures, with his governmental measures, form 'The Completion of the War.' The whole is divided in Yung-ching's Shoo into 9 parr., which I have rearranged in 10, including them also in three chapters. The first chapter, containing 4 parr., consists of brief historical notes of the commencement and close of Woo's expedition. The second also contains 4 parr., and gives the address (or a part of it) delivered by Woo to his nobles and officers on occasion, we may suppose, of their solemn recognition of him as emperor, and of his confirming some of them in their old investitures or appointments, and giving new ones to others. In the third, in the two concluding parr., is again historical, and relates several incidents of the battle between Woo and Show, going on to subsequent events, and important governmental measures of the new dynasty.

Ch. I. Pp. 1—4. The march to the attack, and conquest, of Shang. The return, and measures on the conclusion of the war.

1. 惟一月壬辰旁死魄。—月, 'the first month'; but whether we are to understand the first month of the Hea year,—the first month of spring; or the first month of the Chow year,—the second month of winter, cannot yet be determined. Ts'ae endeavours here to reinforce his view that the month is the first of the Hea year, by calling attention to the language, —月, and not 正月; but this circumstance is of little weight.

壬辰 is the calendric name of the day, and it was 旁 (read p'eng, 3d tone, —近, 'near to' 'close by') 死魄, 'next to the day of the dead disk.' This expression is generally understood to be descriptive of the first day of the new moon. In p. 4 we find the phrase 生魄, denoting the 16th day or full moon. In p. 2, again, we have 喫 生明, 'the beginning of the birth of light,' as denoting the third day, when the moon first becomes visible. It is clear therefore that the term 魄 was applied to the disk of the moon from the the time it began to wane until the new moon reappeared. How, it came to be so used, I do not perceive. The 說文 has 霸 instead of 魄, but pronounced in the same way; and in the dict. we find the definition quoted, —月體黑者謂之霸, 'the body of the moon when dark is called 霸.'

[Fan Sze-lin (潘士遜) observes that after the 1st day of the moon, the light went on to grow, and the darkness of her disk (魄) to disappear; that if the previous month was 'great' (consisted, that is, of 80 days), then on the second day of the month, the 'light' began. He concludes that this was the case here, and that the day denoted by 旁死魄 was not the second but the first day of the month. The editors of Yung-ching's Shoo are inclined to agree with him, saying it is more natural and in rule to find a specification of the first day of the month than of the second. This view does not seem unlikely.]

越翼日癸已。—越及; 翼日—明日, 'the morrow;' 癸已 follows 壬辰 in the calendar. 王朝步自周一步行, 'to travel,' 'to march;' 王步 is, literally, 'the king paced it.'
2 In the fourth month, at the first appearance of the moon, the king came from Shang to Fung, when he hushed all the movements of war, and attended to the cultivations of peace. He sent back his horses to the south of mount Hwa, and let loose his oxen in the open country of T’aou-lin, showing the empire that he would not use them again.

called Haou (僑), which was 30 le south of the pres. dis. city of Ch’ang-gan, dep. of Segan, Shen-se. In the next par. it is stated that he returned to Fung, which had been the capital of his father Wan, in the pres. dis. of Hoo (鄠), of the same dep. The two places were only about 8 miles apart; Haou on the east of the river Fung, and Fung on the west of it. The site of Haou was converted into a lake (昆池) by the emp. Woo (世宗孝武帝, B.C. 139-97) of the Han dyn.

We saw, in the ‘Great Speech,’ Pt. ii. p. 1, that on the day mow-woo, the 28th day of the 1st month, king Woo halted on the northern bank of the Ho. On that same day he had crossed the river;—see the 9th par. below. The distance from Haou to Mang-tain is said by Ying-tsé to be 1,000 le, and I have seen another estimate of it at 900 le. Taking the larger number, we have 25 days’ marches, of 40 le each, or about 14 miles per day, which could be accomplished without difficulty. Five days after (the day 壬亥), Woo drew up his army in the borders of Shang, and waited for the dawn of the next morning, the 4th day of the 2d month, to decide the contest between himself and Show.

After the battle, Show fled to the ‘Stag tower,’ and burned himself to death. In the mean time, Woo, having received the congratulations of the princes on his victory, pressed on after the tyrant. On arriving at the capital, the people were waiting outside the walls in anxious expectation, which the king relieved by sending his officers among them with the words,—‘Supreme Heaven is sending down blessing’ (上天降休). The multitudes reverently saluted the king, who bowed to them in return, and hurried on to the place where the dead body of Show was. Having discharged three arrows at it from his chariot, he descended, struck the body with a light sword, and cut the head off with his ‘yellow’ battle-axe, and made it be suspended from the staff of a large white flag. Much in the same way he dealt with the bodies of two of Show’s concubines who had killed themselves; and then returned to his army. These accounts are taken from the ‘Historical Records,’ and are put down by subsequent writers as lying legends, inconsistent with Woo’s character.

Next day he entered the capital of Shang in great state, attended by his brothers and the chiefs of his host, and solemnly accepted the charge of the empire. It was said to him, on behalf of all the nobles, ‘The last descendant of the House of Yin having destroyed and disowned the bright virtue of his forefathers, having insolently discontinued the sacrifices to the spirits, and having blindly tyrannized over the people of Shang, the report of his deeds ascended to the great God in heaven.’ (其章顯聞于天皇上帝). On this, Woo bowed twice, with his head to the ground, and said, ‘It is right that I should change the great charge; that I should put away the House of Yin, and receive myself the great appointment of Heaven.’ He then again bowed twice, with his head to the ground, and went out.

In this way king Woo took on himself the sovereignty of the empire. One of his first steps was to appoint Show’s son, Luh-foo (呂父), prince over the domain of Yin; and he appears to have remained in the capital of Shang between two and three months, employed in the measures described in the last two par. of this Book, and in others requisite to the establishment of the dynasty of his House.

P. 2, 3. Measures in the 4th month showing that the war was over.

2 既四月

哉(一始)生明—this was the 3d day of the month;—see on the last par. But there had been an intercalary month between. This is proved in the following manner.—The day

丁末
3. On the day ting-we he sacrificed in the ancestral temple of Chow, when the chiefs of the imperial domain and of the teen, how, and wei domains all hurried about, carrying the dishes. Three days after, he presented a burnt-offering to Heaven, and worshipped towards the mountains and rivers, solemnly announcing the successful completion of the war.

月甲子, the day of the battle of Muh, was the 4th of the 2d month, which we may suppose had 29 days. This brings us to 庚寅.

For the first day of the next month, the 18th of which was a 丁未 day; but it could not be that of the text. We have to count 60 days before we come to the next 丁未 day, which would consequently be in the 5th month, unless there was an intercalary month between the 1st and the 4th. The chronologers are all agreed in supposing that there was a second month intercalary this year; and consequently the ting-we day of the text would be the 18th or 19th of the fourth month.

—Fung was the capital of Wăn and here was the ancestral temple of the princes of Chow. That was the reason, as we gather from the next par., why Woo went in the first place to Fung and not to Hao.

—In the rest of the par. we have two instances of the 'hushing of military measures,' (偃 is defined by 臥, 'to sleep,' to send to sleep); what 'the cultivations of peace' were, we are not told.

8. Various sacrifices, and solemn announcement of the completion of the War. 丁未祀于周廟— the fourth month would commence on 丑, or 庚寅, according as the previous one had 29 or 30 days, and 丁未 must have been the 18th or 19th day. Before setting out on his enterprise, Woo had sacrificed to his father, to God and the earth ('The Great speech,' Pt. i., p. 10); here at its close he sacrifices, and, we may suppose, gives thanks at the same altars.

邦甸侯彊，—see the account and figure on pp. 149, 148, of the divisions of the empire under the Chow dynasty. By the邦 we must understand, I think, the central division,—the imperial domain (王畿) and甸侯彊, we have three of the divisions which lay beyond it,—a part for the whole of the five domains which constituted the 'middle kingdom.' We cannot account for the irregularity of the order in which they are given. After邦彊 we must understand諸侯, equivalent to 'the chiefs,' which I have supplied in the translation.
4 After the moon began to wane, the hereditary princes of the various States, and all the officers, received their appointments from Chow.

Gan-kwo defines 大 as 'great,' 'in great state'; it is better to take it with Ts'ae after the 鉀雅 'as a gift.' 豆篷—see Con. Ana., VIII., iv. 8. It was an honour to the chiefs and princes to assist at the sacrifice.

越三日庚戌—between ting-we and kung-seuh there are two days, so the latter was the 21st or 22nd day of the month. In Bk. XII., p. 2, we have 丙午越三日庚申, where both ping-woo and mow-shin must be reckoned to make up the three days; the writers had different methods equally legitimate, of reckoning.

柴—see on the 'Can. of Shun,' p. 8. 望—see on the 'Can. of Shun,' p. 6. This sacrifice was offered, I suppose, at the altar of the great earth, mentioned in Bk. I., Pt. 1., p. 10. 4. The princes and officers receive their appointments from Woo, as the first emperor of the dynasty of Chow. 既生魂,—the moon begins to wane,—the darkness is born—after the full moon. The day indicated in the text is generally supposed to be the 16th; but Ch'in Leih, observes that, if that had been the day, the phrase would have been corresponding to 既生明 in p. 2. He would lay stress therefore on the 既 as showing that the darkness was not only 'born,' but had made some growth; and fixes the day as the 17th. But here there is a difficulty.—The historian goes backward instead of forward with his narrative; the 17th would precede the day ting-see. Ying-tse calls attention to this circumstance, he himself supposing the day to be the 18th; and in the fact of the chief's assisting at the sacrifice in the ancestral temple he sees a proof that they had previously received their appointments from King Woo. I should myself extend the force of the 既 much more than Ch'in does. Why may not the phrase 既生魂 indicate any between the 15th and the end of the month, when we should come to the 'death' or end of the darkness? The historian has chosen to indicate thus indefinitely the day when the princes and officers received their appointments from Woo. As to their assisting on the day ting-see at his sacrificial service, that might well be. Things could not be done in order while the revolution was in progress. From the taking the field against Shou down to the new commissioning of rulers under the new supremacy, all was irregular and only after this would a new order of things take its course.

(In the Books of the early Han dynasty, 律志一 下, compiled by Lew Hin we find three quotations as from the 武成.

The first agrees with the 1st par. of the chapter.—惟一月壬辰旁死霸，若鳩日癸巳，武王乃朝步自周于征伐紇。 The second is not found in the received text, nor any trace of it; but it agrees sufficiently with the first par. of the 'Speech at Mob,' and the statement in the 9th par. of this Book.—粵如來二 (some editions have 三, incorrectly) 月既死霸，粵五日甲子，咸劉商王紇。 It is then stated that there was a second month intercalary in this year which began with the day 庚寅；that the third month began with 己未, and the fourth month with 己丑. Then comes the third quotation.—惟四月既旁生霸，粵六日乙卯，乃以庶天祀，於周廟。 In the fourth month, on the day king-seuh, the 6th after the 16th, king Woo made a fire in the ancestral temple of Chow. Next day,—the day sin-hae,—he sacrificed at the altar of Heaven; and five days after,—on the day yih-mao,—attended by the princes of the various States, he sacrificed and presented the heads of Shou and his two concubines in the ancestral temple.' Here the intimations of time are different from those which we have in parr. 3 and 4 of the text. Possibly the 燧 here— the 色 of par. 3;—and they are referred to the same day. We cannot trace any other correspondencies.

The question occurs,—Where did Lew Hin find the copy of the 武成 from which he made these quotations? Yen Sze-koo supposed they were taken from some copy of Fuh-shang's Books; see an art. by Choo He in the 集説. But Fuh-shang did not possess the 武成.
II. The king spake to the following effect:—"Oh! ye host of princes, the first of our kings founded the State and commenced our territory. The duke Lew was able to consolidate the merits of his predecessor. But it was the king T'ae who laid the foundations of the imperial inheritance. Then king Ke was diligent for the royal House; and my deceased father, king Wăn, completed his merit, and received the great decree of Heaven to soothe the regions of the great bright land. The great States feared his strength; the small States cherished his virtue. In nine years, however, the whole

Yen Jü-ku, Wang, Ming-shing and others think that he took them from the copy of the 'Old Text,' which Gan-kwö had transcribed, and which was preserved in one of the imperial repositories. We know that Lew Hån had access to this copy, and it is possible that he might quote from the Wên in it.

There is, however, another way of accounting for the quotations. There was a copy of the Wên current in the Han dynasty, as we have seen there was of the Shê. K'ang-shing states that it was lost in the reign of the founder of the eastern Han, A.D. 35-57. We do not know whence it was derived. From the last quotation we may suppose that its character was like that of the copy of the 'Great Speech,' which likewise disappeared. It appears to me more likely that the quotations by Lew Hån were made from it than from the 'Old Text' to which he had access. The authority of the received text, such as it is, need not be affected by the differences between it and the passages in the Yên-sê-志.

Ch. II. Pp. 57. ADDRESS OF KING WOO TO THE PRINCES, OR GIVING THEM THEIR INVESTITURES. 5. Sketch of the history of the House of Chun from its founder to king Woo. See the introductory note to Book I. on the name of this Part of the Shoo. 5. The former king," the first of our kings." Yingtâ says that we know that K'e, Shun's min. of agriculture, must be intended, because he is mentioned before the duke Lew. The predicates—建邦啟士—sufficiently indicate the same. K'e was not a king, but Woo here calls him so. 篤前烈—篤厚前人功烈. K'e is to be understood as Lew's predecessor. 大王。—by king T'ae is intended Tan-fû. 蔘基王迹—'first founded the traces of imperial sway,' see in the She King, the 'Praise-songs of Loo,' iv. 2, where it is said of T'ae that 'he dwelt on the south of mount K'e, and began to shear the dynasty of Shang' (居岐之陽, 實始翦商);—not, say the critics, that he had any intention to do it, but the hearts of the people were so drawn to him, that they became devotedly attached to his House. 文考文王。—'my deceased father Wăn, the king Wăn.' We cannot well repeat the honorary title in the translation. 膳—'greatly received'; 膳—受。—以撫方夏—以撫安四方諸夏. On see the Canon of Shun, p. 30. 大邦長其力。小邦懷其德。—this passage is quoted, as from 'the Books of Chun,' in the 大統。—'the great united whole.' 未集—未集於其身；'was not yet collected in his person.'
Detesting the crimes of Shang, I announced to great Heaven and the sovereign Earth, to the famous hill and the great river, by which I passed, saying, 'I, Fá, the principled, king of Chow, by a long descent, am about to have a great righting with Shang. Show, the king of Shang, is without principle, cruel and destructive to the creatures of Heaven, injurious and tyrannical to the multitudes of the people, chief of the vagabonds of the empire,

empire was not collected under his rule, and it fell to me, who am but a little child, to carry out his will.

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Pp. 6--8. He relates the prayer which he addressed to the spirits of Heaven and Earth, of mount Hwa and the Ho, in contemplation of the engagement with Show.
who collect about him as fish in the deep, and beasts in the prairie.
I, who am but a little child, having obtained the help of virtuous
men, presume reverently to comply with the will of God, to make
an end of his disorderly ways. The great and flowery region, and
the wild tribes of the south and north, equally follow and consent
with me. Reverently obeying the determinate counsel of Heaven,
I pursue my punitive work to the east, to give tranquillity to its

[In the 左傳, 7. we find:-
昔武王敷紂之罪，以告諸侯。曰：紂為天下逃主，萃淵藏。
The quotation is important, not only as guaranteeing so much of the prayer, but
also as showing that the prayer was a part of the address which King Woo made to
the princes. It is on this that Maon K'e-ling relies in protesting against the way
in which Choo He and others propose to break up and re-arrange the paragraphs of this Book.]

7. See the manner in which this paragraph is added by Mencius, III., Pt. II., v. 5.
There are important alterations in the structure, the philosopher not directly quoting, but
using the passage so as to suit his purpose.
Gan-kwô puts all the verbs in the past tense, saying that the description is of what took
place in the 11th year, when there was the first assemblage at Mâng-tein, and Woo returned,
without proceeding to the attack of Shou. But there is no sufficient evidence of such a meeting.
The two clauses, moreover, — 恭天成命，
肆子東征，— the whole par. to the time
then being, — the time in which 武
was offering his prayer.

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men and women. Its men and women bring their baskets full of azure and yellow silks, to show forth the virtue of us the kings of Chow. Heaven's favours stir them up, so that they come with their allegiance to our great State of Chow. And now, ye spirits, grant me your aid, that I may relieve the millions of the people, and nothing turn out to your shame!"

9 III. On the day mow-woo the army crossed the ford of Mang; on the day kwee-hae it was drawn up in array in the borders of

 offerings brought in baskets. 昭我周
王—‘displaying our kings of Chow.’ Some say that azure and yellow are the colours of heaven and earth respectively, and that the object of bringing such fabrics was to show that the kings of Chow were as good and beneficent as Heaven and earth. It is not necessary to seek for such a recondite meaning. The bringing of the baskets was an expression of allegiance, and an acknowledgment of the virtues of the House of Chow.

大邑周—Here 夢, as we saw that Kâng Shing proposed to do in the last Book, p. 6.

8. 無有神—The spirits are those of Heaven and earth, of the mountain and the river. The conclusion is sufficiently bold. Woo must have felt sure that his enterprise was right, and in accordance with the supreme mind and will.

Medhurst (Theology of the Chinee, p. 55) has translated the par.:—'Only may you shine to enable me to set the millions of the people, and do not bring disgrace on your ships.' He observes upon it, that 'the form of expression would intimate that there was some power above the ships invoked, and that it was possible they might be unable to grant the needful assistance.' There is no such indication in the form of the expression as he supposes. 向克相子 is not—'may you be enabled to assist me,' but 'grant me, I pray you, your help.' The 克 denotes an efficacy in the spirits themselves, and gives emphasis, as we have often seen to be its force, to the word that follows, so that 克相子 = 'help me indeed.' It is remarkable how, in the course of the prayer, reference is expressly made both to God and to 'Heaven,' as supreme. Why was it not addressed directly to God? There are both imperfect monotheism and polytheism in it. God is recognized as supreme, and at the same time other spirits are recognized, who would give effect to His will, and might be prayed to for that purpose. As Woo addressed his army in the grey dawn of the day at Met, we may think that he had but the grey dawn of religious knowledge in his mind.

I will not add anything here to what I quoted from Yung-tâ in the introductory note on the abruptness and seeming incompleteness with which the prayer terminates. It would have been better if there had been some additional expression of Woo's own feelings and purposes, and some inculcation of duties on the princes. It may be that a portion of the Book has been lost; or it may be that we do have all which Woo was pleased to say.

Ch. III. Pp. 9, 10. The battle of Mung, with King Woo's proceedings immediately after; and subsequent measures. 9. 既戊午師逾孟津—comp. the 'Great Speech,' P. i., p. 1. On this same day he delivered the address recorded in that Part.

癸亥陳于商郊—kwee-hae was the 3rd of the 2d month, five days after mow-woo. From Mâng-tsin to Shou's capital was 400 li, so that Woo must have hurried on his army with great speed. 侯天休命—'the favourable decree' of Heaven was to be seen in the result of the impending battle, about which Woo felt quite confident. Gan-kwô says that this clause has reference to the ceasing of the rains which had fallen all the way from Mâng-
Shang, waiting for the gracious decision of Heaven. On the day kē-tsze, at early dawn, Shau led forward his hosts like a forest, and assembled them in the wilderness of Muh. But they would offer no opposition to our army. Those in the front inverted their spears, and attacked those behind them, till they fled, and the blood flowed till it floated the pestles about. Thus did king Woo once don his arms, and the empire was greatly settled. He overthrew the existing government of Shang, and made it resume its old course. He delivered the count of Ke from prison, and raised a tumulus over the grave of Pe-kan. He bowed in his carriage at the gate of

The remarks of Mencius on the passage— 血流漂杵 are well known. He attests (VII, Pt. II, iii.) that the 'Completion of the War' contained such a passage, but protests against believing it. 'When the prince the most benevolent was engaged against him who was the most the opposite, how could such a thing be?' It gives, no doubt, an exaggerated description of the slaughter which took place. 柄 means the wooden pestles of the mortars, which the soldiers carried with them to prepare their rice. We need not suppose, as some do (see a note in the 集傳 by 蔡清), that they were the pestles used for pounding the earth in making the intrenchments. Maou K'e-ling prefers the reading of 固, 'shields,' for 柄.

Mei Tsuh (梅鷲) would save the credit of Mencius at the expense of the classic. If, he argues, it had appeared, as in the present text, that the slaughter was occasioned by Shau's troops turning against one another, they would have been no occasion for the philosopher's remark. The forger of Tsun evidently constructed his text that king Woo might not appear chargeable with the bloodshedding, which Mencius supposed might be attributed to him! It is much more natural to believe that Mencius, in the impulse of his ardent nature, spoke as he did, unadvisedly. —戎衣—once he put on his martial garb. See in the 'Doctrine of the Mean,' xviii., 2. Comp. also on 樂戇 殿, Bk. IX., p. 4. 反商政—he turned back the govt. of Shang,' i.e., he took away the oppressive laws of Shau, and then— by 舊政, 'followed the old govt.' i.e., the
Shang Yung’s village. He dispersed the treasures of Luh-t’ae, and distributed the grain of Keu-k’eaou, thus conferring great gifts throughout the empire, and all the people joyfully submitted.

He arranged the orders of nobility into five, assigning the territories to them on a threefold scale. He gave offices only to the worthy, and employments only to the able. He attached great importance to the people’s being taught the duties of the five relations of society, and to take care for food, for funeral ceremonies, and for sacrifices. He showed the reality of his truthfulness, and proved clearly his righteousness. He honoured virtue, and rewarded merit. Then he had only to let his robes fall down, and fold his hands, and the empire was orderly ruled.

Jos-keu absurdly says that this is different from the account of Mencius. It is different, however, from the account which we find in the Chow Le, Bk. IX. (地官, 大司徒).

There the orders of nobility are five, as in Mencius, but the divisions of territory are also five. To the Kung, it is said, there were assigned 500 li square; to the How, 400; to the Pih, 300; to the Taze, 200; and to the Nan, 100. I don’t see how the two accounts are to be reconciled. If it be said that the five-fold territorial division was made by the duke of Chow at a subsequent period, which is the view of K’ang-shing, why did not Mencius advert to it? If it be said, that the larger dimensions arose from the usurpations of the States among themselves, which is the view of Ying-ta, how is it that they have any place in the Chow Le?

建官惟賢,位事惟能—the historian proceeds to Woo’s provisions for the officers about his court. His object was to have none in office but men of talents and virtue, and that each man’s duties should be those for which he was specially able.

重民五教,惟食, 喪, 祭—Gan-kwö explained the former of these clauses by inserting an 民 between 民 and 五教. —he attached importance to the people, and to the inculcation of the five duties. This is not so good as to take 民 to be under the regimen
of 五教: The force of 重 extends to the
diff. terms in the second clause, and 惟 is used
as a connective particle. Lin Che-k'e compares
its use here with the same in the 'Tribute of
Yu,' Pt. i, pp. 44 and 51. It is said that Woo
gave effect to this solicitation for the instruction
of the people by establishing schools,—educa-
tional institutions of various kinds; and to make
good the provision of food, he enacted 'the
hundred mow allotment and the share system'
(see Mencius, III., Pt. I., iii.). 惟信明
義—惇厚: 'to make solid, or real.' The
信 or 'truthfulness' belonged, the critics say, to
all his governmental orders, and the fidelity
with which they were kept, and the 義 or
'righteousness,' to all his actions. We have in
the 'Daily Explanation': '凡出一令,
必守之以信而始終不渝,
凡行一事，必裁之以義而
動無過舉。' 垂拱—垂衣拱
手: 'to let the robes hang down, and fold his
hands ceremoniously before his breast.' The
meaning is, that by the excellence of his institu-
tions and example, there was superseded the
necessity of any further laborious measures or
efforts. The good order of the government fol-
lowed as a matter of course.

Concluding Notes. [i]. On the inves-
titures granted by king Woo. The 歷代
統紀表, under the year n.c. 1121, gives a
list of the principal States into which the empire
was divided in the dynasty of Chow.—viz.
Loo (魯), Wei (衛), Ts'ae (蔡), Tsin (晉),
Ts'ou (趙), Ch'ing (鄭), Woo (呂), Yen
(燕), Ch'in (陳), Sung (宋), Ts'e (齊),
Ts'oo (楚), and Tsiin (秦). I will not here
enter into particulars on each of those principal-
ities, as I shall have to speak of most of them
in connection with one or other of the following
Books. I will now only refer to what is in the
Bk. 樂記, of the Le Ke, Part iii., par. 19,—
that 'king Woo, on the overthrow of the Shang
dynasty, before he descended from his chariot,
invested the representative of Hwang-te with
the territory of Ke (葛); the pres. dis. of Ta-hing,
[大典], in the dep. of Shun-t'een); the repre-
sentative of Yaou with Chuh (祝; the pres.
dis. of Ch'ang-ting (長清), in the dep. of
Tae-nan); the representative of Shun with Ch'in
(陳; the name remains in that of the dep.
Ch'in-chow, Ho-nan); and when he had descend-
ed from his chariot,—i.e., subsequently,—he in-
vested the representative of Yu with Ke (杞;
this name also remains in that of the dis. of
Ke, in the dep. of K'ue-fung); and he sent the
representative of the House of Yin to the ter-
ritory of Sung' (宋; the pres. dis. of Shang-
k'ew (商邱), dep. of Kwei-t'ih, Ho-nan).
These appointments were given, not because of
services rendered to the new dynasty, as many
others were, but from respect to the memories
of the great men represented, that the sacrifices
to their spirits might not fall into disuse.
[ii]. On the specifications of time in this
and the two preceding Books. King Woo proceeded
from his capital to the attack of Show on the
3rd day of the 1st month of what is called
his 13th year, n.c. 1121 (Gaobu, 1122); and in
the 28th day of that month 'in the spring' (ac-
knowledge to the 'Great Speech,' Pt. I. p. 1), he
crossed the Ho at Mang-sien. Ts'ae Chi'in sup-
poses that the year intended was that of Hepa,
which has been that of all the dynasties of
China since the Han. Now the first month of
the present Chinese year began on the 18th of
our February, and the cycle name of the day
was mow-shin (戊申). If we multiply 2984
solar years, which have elapsed since the 13th of
Woo's reign, by 365.2425, we obtain the number
of days from that time up to the end of last
Chinese year, = 1,088,882.84416, or 18164 cycles
of days and 42 days more. But it will be found,
on calculation, that the first day of new moon
in February, 2984 years ago, occurred three days
earlier than in the present year. Reckoning back
therefore 18,164 cycles and 46 days more from
mow-shin of the present year, we come to jin-
seuh (壬戌), as the first day of the Hen year
in the 18th of Woo's reign; and the view of
Ts'ae cannot be sustained.

Reckoning back other 30 days from壬戌,
we come to the day jin-shin (壬辰), as the
first day of the first month in the year of Shang;
and according to the view of Fan Sze-liin, ap-
proved of rather by the editors of Yung's
Shoo, this is the day intended in the classic as
the first day of the first month spoken of. It is
only one day after sin-mao. It would thus ap-
pear that not only is Ts'ae in error in saying that
we are to understand that the months in the text
are the months of the year of Hen, but that the
other commentators are equally mistaken, in
referring them to the year of Chow. They are
those of the year of Shang, beginning with the
last month of winter. This conclusion lightens
somewhat the difficulty occasioned by the men-
tion of "the spring," in the "Great Speech,"
par. 1. This is spoken with reference to the
day mow-woo, which certainly was close upon
the spring. If it be thought that the whole of
the first month is intended to be described as
'in the spring,' we must believe that in con-
sequence of deficient intercalation, an error of
one whole lunation had crept into the calendar
by the time of the rise of the new dynasty.
On suggesting that this might be the case, to a
very intelligent Chinese scholar, he replied,
"How can you think that the sages could have
blundered so?" But it will be found, from what
will be seen in the prolegomena on the subject
of the astronomy and chronology of the ancient
Chinese, that this was probably the case.
THE SHOO KING.

PART V.

APPENDIX.

THE COMPLETION OF THE WAR, AS ARRANGED BY TS'AE CHIN.

In the first month, the day jin-shin immediately followed the end of the moon's waning. The next day was kwei-ke, when the king in the morning marched from Chow to attack and punish Shang.

Declaring the crimes of Shang, he announced to great Heaven and the sovereign Earth, to the famous hill and the great river, by which he passed, saying, 'I, Fa, the principled, king of Chow, by a long descent, am about to have a great righting with Shang. Show, the king of Shang, is without principle, cruel and destructive to the creatures of Heaven, injurious and tyrannical to the multitudes of the people, chief of the vagabonds of the empire, who collect about him as fish in the deep, and beasts in the prairie. I, who am but a little child, having obtained the help of virtuous men, presume reverently to comply with the will of God, to make an end of his disorderly ways. The great and flowery region, and the wild tribes of the south and north, equally follow and consent with me. And now, ye spirits, grant me your aid, that I may relieve the millions of the people, and nothing turn out to your shame!'

On the day mow-woo the army crossed the ford of Mang; on the day kwei-hae it was drawn up in array in the borders of Shang, waiting for the gracious decision of Heaven. On the day kías-tsze, at early dawn, Show led forward his hosts like a forest, and assembled them in the wildness of Muh. But they would offer no opposition to our army. Those in the front inverted their spears, and attacked those behind them, till they fled, and the blood flowed till it floated the pestiles about. Thus did king Woo once don his arms, and the empire was greatly settled. He overthrew the existing government of Shang, and made it resume its old course. He delivered the count of Ke from prison, and raised a tumulus over the grave of Pe-kan. He bowed in his carriage at the gate of Shang Yung's village. He dispersed the treasures of Luh-t'ae, and distributed the grain of Ken-kaeou, thus conferring great gifts throughout the empire; and all the people joyfully submitted.

In the fourth month, at the first appearance of the moon, the king came from Shang to Fung, when he hushed all the movements of war, and attended to the cultivations of peace. He sent back his horses to the south of mount Iwa, and let loose his oxen in the open country of Ts'ou-lin, showing the empire that he would not use them again.
After the moon began to wane, the hereditary princes of the various States, and all the officers, received their appointments from Chow.

On the day ting-we he sacrificed in the ancestral temple of Chow, when the chiefs of the imperial domain, and of the teen, how, and wei domains, all hurried about, carrying the dishes. Three days after, he presented a burnt-offering to Heaven, and worshipped towards the mountains and rivers, solemnly announcing the successful completion of the war.

The king spake to the following effect:—"Oh! ye host of princes, the first of our kings founded the State and commenced our territory. The duke Lew was able to consolidate the merits of his predecessor. But it was the king T'ae who laid the foundations of the imperial inheritance. Then king Ke was diligent for the royal House; and my deceased father, king Wán, completed his merit, and received the great decree of Heaven to soothe the regions of the great bright land. The great States feared his strength; the small States cherished his virtue. In nine years, however, the whole empire was not collected under his rule, and it fell to me, who am but a little child, to carry out his will. Revertently obeying the determinate counsel of Heaven, I pursued my punitive work to the east, to give tranquillity to its men and women. Its men and women brought their baskets full of azure and yellow silks, to show forth the virtue of us the kings of Chow. Heaven's favours stirred them up, so that they came with their allegiance to our great State of Chow.

He arranged the orders of nobility into five, assigning, the territories to them on a threefold scale. He gave offices only to the worthy and employments only to the able. He attached great importance to the people's being taught the duties of the five relations of society, and took care for food, for funeral ceremonies, and for sacrifices. He showed the reality of his truthfulness, and proved clearly his righteousness. He honoured virtue, and rewarded merit. Then he had only to let his robes fall down, and fold his hands and the empire was orderly ruled.
THE BOOKS OF SHANG.

BOOK IV. THE GREAT PLAN.

I. In the thirteenth year, the king went to inquire of the viscount of Ke, and said to him "Oh! the viscount of Ke, Heaven, unseen, has given their constitution to mankind, aiding also the harmonious development of it in their various conditions. I do not know how their proper virtues in their various relations should be brought forth in due order."

THE NAME OF THE BOOK. - "洪範," 'The Great Plan;' 洪大, 'great.' "洪範," 'plan.' Other synonyms of 篇, given in the dict., are "式" and "模," both conveying the same idea of 'plan,' or 'model.' The name, like that of the last Book, is taken from the Book itself. We read in par. 2, that 'Heaven gave to Yu the Great Plan, with its nine Divisions.' Some would adopt the whole of this, "洪範九嘗," as the name; but there would be no advantage gained by departing in such a matter, from the established usage. The Book is found in both the texts.

HISTORY OF THE BOOK, AND MODE OF INTERPRETATION. The viscount of Ke had said that when ruin overtook the House of Shang, he would not be the servant of another dynasty; —see 'The Viscount of Wei,' p. 8. Accordingly, he refused to acknowledge the sovereignty of king Woo, who had delivered him from the prison where Show had put him, and fled—or perhaps only made it known that he would flee—to Coren. King Woo respected and admired his attachment to the fallen dynasty, and invested him with that territory. He now felt constrained to appear at the court of Chow, when the king took the opportunity to consult him on the great principles of government, and the result was that he communicated this 'Great Plan, with its nine Divisions.' Being first made public under the Chow dynasty, it is ranked among the 'Books of Chow.' It is often referred to, however, as one of the 'Books of Shang,' as having emanated from the viscount of Ke, who should properly be adjudged to that dynasty. When we read the Book itself, we see that it originally belonged to the time of Hes, and at least the central portion, or text of it,—par. 4,—should be ascribed to the great Yu.' We have therefore a fragment in it of very ancient learning. How this had come into the possession of the viscount of Ke we cannot tell. It does not seem to have occurred to the Chinese critics to make the inquiry. Whether we should ascribe all the paragraphs from the 5th downwards to the viscount, is also a point on which I cannot undertake to pronounce a posi-
tive opinion. Hea Seuen (夏殷; Sung dyn.) says that 'though the words are those of the viscount of Ke, the record of them was made by the historians of Chow.'

That the central portion of the Book, and more or less of the expository part, came down from the times of Hea is not improbable. The use of the number nine, and the naming of the various divisions of the 'Plan,' are in harmony with Yu's style and practice in his Counsel, and so we may call it the 'Domesday Book.'

We are told that 'Heaven—God—gave the plan with its Divisions to Yu.' Upon this Gan-kwô says that 'Heaven gave Yu the mysterious tortoise, which made its appearance in the waters of the Lô, bearing marks on its back well defined, from 1 to 6; and thereupon Yu determined the meaning of those numbers, and completed the nine divisions of the plan.'

This legend has been fathered on Confucius, as we read in the 'Appendix to the Yih king' (易經 經義), Pt i., p. 38, that 'the Ho gave forth the Scheme, and the Lô gave forth the Book (or defined characters), which the sages (or sage) took as their pattern' (河出圖, 洛出書, 聖人則之).

If we admit that these words proceeded from Confucius or were edited by him, while it is absurd enough to speak of the two rivers giving forth the Scheme and the Book, he says nothing of the scheme being on the back of a dragon, which has been the current statement for more than 2,000 years, or of the Book being on the back of a tortoise. Moreover, there is no evidence that he meant to connect the 'Book of Lô' with the 'Great Plan' at all. We should rather imagine that he supposed the Scheme and the Book to be equally related to the diagrams of the Yih, and to have been both presented to Fu-hê.

I hardly know an interpreter, however, but Lin Che-k'ê, who has not adopted the statement of Gan-kwô; and the consequence is that the explanations of this Book are overlaid with absurd twaddle about the virtue of numbers as related to Heaven and Earth, to 6, Yin and the Yang, the cardinal points, &c., &c. The following figure has been imagined as that which was exhibited to Yu:

Near the head of the tortoise, it is said, were the nine open marks, and opposite was the one close mark. The two and the four were at the shoulders; the six and the eight were by the feet. Three and seven were on the left and right, and five were in the center. Out of those numbers, odd and even, heavenly and earthly, now multiplied, now added together, the whole of the Plan and its Divisions is developed, with a gibbosity of tongue and a leger-de-plume, which only familiarity with the Yih-king, and the applications of it to astrology, geomancy, and other occult artifices, would make us believe.

There is of course no 'solid learning' (實學) in all this. We shall have to endeavour to treat seriously of it, when we come to the Yih-king, but it should be exploded from the study of 'The great Plan.' The Book will be found dark enough in itself, but the viscount of Ke says nothing of occult qualities of numbers, from which the ideas in the different divisions of the Plan could be deduced. It will be my object, therefore, simply to elucidate the meaning of the whole as a scheme of government, intended to give all rulers in the discharge of their duties.

Gaubi says that 'the Book is a treatise at once of Physics, Astrology, Divination, Morals, Politics, and Religion; and that it has a sufficiently close resemblance to the work of Ocelus the Lucanian.' There is a shadowy resemblance between the Great Plan and the curious specimens of Pythagorean doctrine which we have in the treatise On the Universe. The dissimilarities are still greater and more numerous. More especially are the different characters of the Greek mind, speculative, and the Chinese mind, practical, apparent in the two works. Where the Chinese writer loses himself in the sheerest follies of his imagining, he would yet grope about for a rule to be of use in the conduct of human affairs. One of the most interesting curiosities which were obtained in 1861 from the 'Summer palace' near Peking, was a scroll, purporting to be in the handwriting of the emperor K'een-lung, dilating on the meaning of 'The great Plan,' and the lessons to be learned by sovereigns from it.

There is a general agreement among the critics in assigning its place to the Book either among the 'Count sals' of the Shoo, or among the 'Instructions.'

Contents. I avail myself here, with a little variation, of the account of these given in the 'Complete Digest' of commentaries on the Shoo (書經備旨).—The whole divides itself into three chapters. The first, parr. 1–8, is introductory, and describes how the 'Great Plan with its Divisions' was first made known to Yu, and came at this time to be communicated to king Woo. The second, in p. 4, contains the Plan and its Divisions. The third, p. 5–40, contains a particular description of the several Divisions. 'The whole,' says the writer, 'exhibits the great model for the govt. of the empire. The fifth or middle division on Royal Perfection is, indeed, the central one of the whole, that about which the Book revolves. The four divisions which precede it show how this royal Perfection is to be accomplished, and the four that follow show how it is to be maintained.'

Ch. I. Pp. 1–8. King Woo applies to the viscount of Ke for information about...
HOW THE GOVERNMENT OF THE EMPIRE SHOULD BE CONDUCTED, AND IS TOLD BY HIM OF THE GREAT PLAN WITH NINE DIVISIONS WHICH Yu GOT FROM HEAVEN.

1. 十有三祀—the commentators observe that the Shang term for ‘year,’ is here used instead of the Chow 年, the viscount of Ke using the character to which he had been accustomed.

2. 王乃言曰:—‘the king thereupon spoke, saying.’ The 乃 protracts the style, and indicates the deliberation with which the king made his inquiry. So in the next paragraph, 筆子乃言曰:—‘discuss.’ 筆子, king Wuu, it is observed, addressed the noble by his Shang title, not having yet invested him with the territory of Corea. It may be so; but he might also address him thus, the old designation being familiar to him, even if he had already given him his new appointment.

3. 天陰下民'n'by a hidden influence,' 隱—‘to settle.’

Sze-ma Ts'e'en gives the text as 天陰定下民, which shows at least how he understood the term 隱. The meaning then of the first clause is that ‘Heaven, working unseen, has made men with certain hidden springs of character.’ As Gan-kwo says, 天不言而默定下民. This interpretation is much to be preferred to that adopted by K'ang Shing and others from Ma Yung, who makes 隱—‘to cover,’ 隱—‘to overshadow,’ and 隱—‘to produce.' 天陰下民 is thus simply 隱—‘Heaven that overshadowed the inferior people.’ The next clause is continuous, and is to be referred to Heaven as its subject.

4. 柜(3d. tone)—'to aid,' 協—'to unite,' 厥居—'their dwelling or abiding.' This expression is difficult. Both the ‘Daily Explanation,’ and K'ang Shing paraphrase it by 其所常居止之理, 'the principles in which they ought to abide.' Gan-kwo's language upon it is enigmatical. He says that ‘Heaven thus aids and harmonizes their abiding, so that they shall have a provision for prolonged life.' (是助合其居使有常生之資). Ying-ta in expanding this has some striking things. He says that ‘the people have been produced by supreme Heaven (民是上天所生), and both body and soul are Hcavcu's gift (形神天之所授). Men have thus the material body and the knowing mind, and Heaven further assists them, helping them to harmonize their lives. The right and the wrong of their language, the correctness and errors of their conduct, their enjoyment of clothing and food, the rightness of their various movements—all these things are to be harmonized by what they are endowed with by Heaven. Accordance with the right way gives life, and error from it leads to death. Thus Heaven has not only given life to men, and conferred upon them a body and mind, but it further assists them to harmonize their conditions of life, so as to have a provision for its continuance (天非徒賦命於人授以形體心識乃復佐助諸合其居業使有常生之資). The fact is that the obscure text can only be brought out obscurely. We cannot do better than understand 厥居 as meaning 'the principles in which men should rest in their various conditions,' belonging to the complex constitution which God has given men.

5. I have said that Heaven is the subject spoken of in 相協厥居. The text certainly supplies no other; but Wang Suh supposed a 王者, before 相, thinking the meaning to be that ‘Heaven having produced men with their peculiar constitution, and taking an interest in them, it devolves on the sovereign to give effect to the wishes of Heaven for men's virtue and happiness.’ K'ang Shing follows this view. It cannot be said not to be in harmony with the general teaching of the classics. The text is thereby, indeed, brought into strict accordance with that in the ‘Announcement of Chang,’ p. 2. But the language in that passage is sufficiently explicit. I can find no subject in the text for 相協, but 天. The next clause, however, must be understood, I think, with reference to the duty of the sovereign, so that the whole paragraph may be considered as very nearly equivalent to that referred to in the ‘Announcement of Tang.’

6. 我不知其難倫攸敘—king Wuu, say many critics, knew very well all about the subject, but he thus speaks to bring out the learning of the viscount of Ke. We may rather suppose that he speaks with reference to the Great Plan and its Divisions, of which he had merely heard. 常—‘constant,’ regular; 'meaning here the nature of man, acting according to the regular laws of its constitution appointed by Heaven. Compare in the She King, Pt. III., Bk. III., Ode vi., st. 1, 天生烝民,有物有有則,民之秉彝好是懿德, 'Heaven, in giving birth to the multitude of men, to every endowment appointed its appropriate law. The people, holding fast this constant nature, love the virtue which is admirable.' 倫—人倫, 'the relations of human society,' in which are
The viscount of Ke thereupon replied, “I have heard that of old time K’wān dammed up the inundating waters, and thereby threw into disorder the arrangement of the five elements. God was thereby roused to anger, and did not give him ‘the great Plan with its nine Divisions,’ whereby the proper virtues of the various relations were left to go to ruin. K’wān was then kept a prisoner till his death, and Yu rose up to continue his undertaking. To him Heaven gave ‘the great Plan with its nine Divisions,’ and thereby the proper virtues of the various relations were brought forth in their order.

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II. "Of those divisions, the first is called 'The five Elements;,' the second is called 'The Reverent Practice of the five Businesses;'; the third is called 'Earnest Devotion to the eight objects of Government;'; the fourth is called 'The Harmonious Use of the five Arrangements;'; the fifth is called 'The Establishment and Use of Royal Perfection;'; the sixth is called 'The Cultivation and Use of the three Virtues;'; the seventh is called 'The Intelligent Use of the Examination of Doubts;'; the eighth is called 'The Thoughtful Use of the various Verifications;'; the ninth is called 'The Hortatory Use of the five Happenings, and the Awing Use of the six Extremities.'

Heaven. Lin Che-k'e held that all which is meant by the text is that Heaven gave Yu the mind and the enlightenment to conceive and describe the Plan. Choo He was asked what he thought of this view, and whether it was not contrary to the Yih King, which says that 'the Lô gave forth the Book.' He answered, 'Suppose that Heaven had only now given the Book of Lô, if it did not also give the mind to interpret it, no man would understand it.' Neither the old account, nor Lin Che-k'e's, is to be set aside.

This paragraph is supposed to be the work of Yu. According to Lew Hin, indeed, the whole 65 characters were upon the back of the tortoise;—see the 前漢書五行志. On this sixty-five characters are the text. Gan-kwô says he did not know how many characters were on the back of the tortoise, but that the numbering of the Divisions, 'first,' 'second,' &c., (初一日、次二日、云云) was done by Yu. In this way there would be 38 characters left. Some take away the half of those again,—those, namely, which have a verbal or hortatory force, (敬用農用云云), leaving the names of the divisions. The prevailing opinion now, however, is that there were only the 45 small circles, open and close, upon the creature; but even thus much cannot be allowed. The whole story of the tortoise and the book of Lô is only to be told to children. In the paragraph before us, the characters 五行五事, &c., had come down from the times of Hsia; perhaps the 敬用農用, &c., had done the same.

初一日、次二日、&c., were spoken by the viscount of Ke in the narrative which he gave to Woo.

While discarding the 'book of Lô,' it will be a help to the student's memory, and in his reading of the various lore on the Plan, if I append here an outline of the 'Book' with the
names of the Divisions added to it. It differs from the common representations of the Plan, by containing the 5th division in the centre, which is ordinarily excluded, from numerical considerations.

For the names of the subjects of the nine Divisions, see on their several paragraphs that follow. With regard to the 'five 事,' it is said they are to be reverently used. The 事 being personal, belonging to the government of one’s self, it is required to be 'reverent' in respect to them. [Keang Shing, after Lew Hin, reads 畫用 for 敬用, but 敬 rests on good authority; see the 後案, 'in loc.].

The 'eight 政' are to be used 'liberally.' The 政 is read as if it were 醸, and defined by 厚. Ma Yung and Wang Suh try to retain the meaning of 農, 'agriculture,'—but ineffectually. The 'five 經' are to be used 'harmoniously,'—'to bring the works of men into harmony with the times of heaven.'

The 'various 微' are to be used 'thoughtfully.' The 微 = 'with considerate examination.' The 'five 福' are to be used 'encouragingly,'—so as to attract men 'towards' (趨), what is desired. No numbers, it is observed, are used with reference to the fifth Division, the perfection which it indicates not being capable of measurement.

Ch. III. Pp. 5–40. PARTICULAR DESCRIPTION OF THE NINE DIVISIONS.

6. OF THE five elements. Goubil does not translate 行, but gives always—'les cinq kîng.' We have got into the habit of rendering it in English by 'elements.' But it seems hardly possible to determine what the Chinese mean by the term. By 'elements' we mean 'the first principles or ingredients of which all bodies are composed.' The Pythagoreans, by their four elements of earth, water, air, and fire—a classification first made, apparently, by Ocelius—did not intend so much the nature or essence of material substances, as the forms under which matter is actually presented to us. The term 行, meaning 'to move,' 'to be in action,' shows that the original conception of the Chinese is of a different nature; and it is said, in the dictum, that 'the five kîng move and revolve throughout heaven and earth, without ever ceasing, and hence they are so called (五行運於天地間, 未嘗停息, 故名). 'Distributed,' say the editors of Yung-ching’s Shoo, 'through the four seasons, they make the 'five arrangements,' exhibited in prognostications, they give rise to divination by the tortoise and the reeds; having lodgment in the human body, they produce 'the five businesses;' moved by good fortune and bad, they produce 'the various verifications;' communicated to organisms, they produce the different natures, hard and soft, good and evil; working out their results in the changes of those organisms, they necessitate here benevolence and there meanness, here longevity and there early death—all these things are from the operation of the five kîng. But if we speak of them in their simplest and most important character, they are, as here, what man’s life depends upon, what the people cannot do without.'

Leaving all this jargon, and turning to the 'counsels of Yu' parr. 7, 8, we find that 'water, fire, metal, wood, and earth' are, along with 'grain,' the 'six magazines,' from which the people are to be provided with what is necessary for their sustenance and comfort. We may content ourselves, therefore, with under-
to change; while the virtue of earth is seen in seed-sowing and ingathering. That which soaks and descends becomes salt; that which blazes and ascends becomes bitter; that which is crooked and straight becomes sour; that which obeys and changes becomes acrid; and from seed-sowing and ingathering comes sweetness.

6 [ii.] "Second, of the five businesses.—The first is called demeanour; the second, speech; the third, seeing; the fourth, hearing; and the fifth, thinking. The virtue of the demeanour is called respectfulness; of speech, accordance with reason; of seeing, clear-

standing 五行 here as 'the five essentials to human life.' From 濯下 downwards is to be taken as the language of the viscount of Ke, or of the chronicler of Chow, to whom we owe the 'great Plan' of the Shoo; but the language is affected by the study of the Yih-king, which had come into vogue.

水曰濬下, 'water may be described as moistening and descending.' 濬下......

從革, it is said, 以性言, 'describe the nature of the elements.' But nature in such a case is only expressive of some qualities belonging to them. 五穀 again, is said to be descriptive of the virtue of earth (以德言); and hence we read 土爰穀穀, and not 土曰穀穀 'Metal obeys and changes'; i.e., it alters its form when acted on by fire.

From 濬下, at the end we have the 五味 or 'five tastes' of the elements;—not, however, the tastes that are proper to them, but those which they are found in course of time to assume. This is denoted by 與, which I have translated 'becomes.' Hea Seuen has said, 'The reason why we find 與 used in connection with the five tastes or flavours of the elements is this.—Water as it issues from the spring is not salt;—but when it flows away to the sea, and is there collected and coagulated together for a long time, the salt taste is pro-
duced, and the saltiness is made by the soaking and descending. When fire, blazes on without ceasing, charring and scorching for a long time, the bitter taste is produced, and the bitterness is made by the blazing and ascending; &c., &c. The reader may find a reasonable meaning in all this, if he can. Ts'ie observes that the five elements have their several sounds, colours, and aird, as well as tastes, but the text only speaks of their tastes, those being of greater importance to the people than the others.

P. 6. Of the five businesses. To translate 五事 by 'the five businesses' reads awkward and unconvincing, but I can do no better with it. Melhuurst renders the phrase by 'the five senses,' which is plainly inadmissible. Gaubil gives for it—'les cinq occupations en affaires.' From the language of p. 4,—敬用五事, we gather that the 'aspect,' 'the speech,' &c., are not themselves the 事, but what give occasion to them. 貌一容儀, 'carriage,' 'demeanour.' 恭從, &c., describe the several virtues or desirable characteristics of the 'businesses' (五事之德). 言曰從,

一從一順, 'accordance,' that is, obedience to right and reason. It is strange that the old interpreters, Gan-kwo, K'ang-shing, and Ma Yang, all agree in defining 從 by 可從, making the meaning to be—'the virtue of speech is that it move others to follow the speaker.' This is manifestly wrong.

睿一通乎
ness; of hearing, distinctness; and of thinking, perspicaciousness. The respectfulness becomes manifest in gravity; accordance with reason, in orderliness; the clearness, in wisdom; the distinctness, in deliberation; and the perspicaciousness, in sagesness.

7 [iii.] "Third, of the eight objects of government:—the first is called food; the second, commodities; the third, sacrifices; the fourth, the minister of works; the fifth, the minister of instruction; the sixth, the minister of crime; the seventh, the entertainment of guests; the eighth, the army.

8 [iv.] "Fourth, of the five arrangements.—The first is called the year; the second, the month; the third, the day; the fourth, the...
stars and planets, and the zodiacal signs; and the fifth, the calendric calculations.

9 [v.] "Fifth, of royal perfection.—The sovereign having established his highest point of excellence, he concentrates in himself the five happinesses, and then diffuses them so as to give them to his people;—then on their part the multitudes of the people, resting here, 'month,' the period of a lunation, including the determination of new and full moon, and the intermediate phases. 日, 'the sun,' is here, 'a day.' 星辰,—see Can. of Yaou,' p. 3. 歷數,—comp. the use of this phrase in the Canon of Shun, p. 14. It is here used, in its primary meaning, of the computations by which the measures of the year, the month, the day, &c., are determined, and the calendar fixed.

This division of the Plan is substantially the same as Yaou's instructions to his astronomers. The language is too brief to tell us what improvement had been made in the science of astronomy between the time of Yaou, and that of king Woo.

Pp. 9-16. Royal perfection Medhuret translates this phrase, by 'the princely perfections,' and Gaubil, by le terme du Souverain, on le milieu du Souverain.' Gan-kwo had defined the terms by 大中, 'the great Mean,' and his explanation seems to have been unquestioned till the time of the Sung dynasty. Then Choo He insisted that 皇君, 'prince,' 'sovereign,' referring to the way in which it is interchanged with 皇在, the extreme of excellence, realized in the person of the sovereign, and serving as an example and attractive influence to all below, both ministers and people. It is supposed to be in the centre, the exact middle, but it should not be called the centre or Mean. Take its primary application to 'the beam forming the ridge of a house:'—that is the highest point of the roof, on which the other parts rest, and it is in the centre of it; but it is called 極 and not 中. By 'royal perfection' we are to understand the sovereign, all that he ought to be. Tae's dwells upon it in its relation to his personal character, exhibiting all the virtues. Others say it is the accumulation of the personal and governmental excellences described in the previous divisions of the Plan. Our best way is to leave it in its own vagueness.

I have already observed that no place is found for this in the numerical scheme of the 'Great Plan,' arranged according to the principles of the Yih King. There are only 3 diagrams, not 9. This might have shown the critics that this Book was not to be treated on those principles.

9. 時 (一是)五福.—collects these five happinesses, that is, collects, concentrates them in his own person (參集是五福于皇朝; see the 日計). Happiness, it is supposed, invariably follows virtue;—compare in the 'Counsels of Yu,' p. 5, 惠迪吉, 從逆凶, 惟 影響. The 'five happinesses' must be those of the last Division, and we are surprised to find them mentioned here, with the definitive 時 (一是) before them. It is not to be wondered at that Hung Mee (洪邁) should have proposed to remove from this down to 錫之 福 in p. 11, to the ninth division. The difficulty is a little lightened by taking 時 (一是) 仍
10 in your perfection, will give to you the preservation of it. That
the multitudes of the people have no lawless confederacies, and that
men in office have no selfish combinations, will be an effect of the
sovereign's establishing his highest point of excellence. Among all
the multitudes of the people, when any have counsel, and conduct,
and keep themselves from evil, do you bear them in mind; those who
do not come up to the highest excellence, and yet do not involve
themselves in crime, let the sovereign receive; and when a placid

11. How royal perfection will be seen in dealing
with superior men, and with inferior men also, bring-
ing the latter to approve and attain to the highest
excellence. 有猷有為 are men 'mighty
in words and deeds.' They are supposed further to be 有守, to have that firm and resolved
nature, which will sustain them against temptation.

命之, 'think of them,' 'bear them in
mind.' This is = give to such your con-
fidence. You may repose trust in them.'

不協于極, 'do not harmonize with—
have not yet attained to—the highest excellence.'

不罹于咎—不陷於惡
'The you ought to compose your countenance, and
and yet.' These are a class of medioc-
re individuals, different from and inferior to the
former. 且而色, —Gan-kwô, taking
this as addressed to king Woo:
汝當安汝顏色以謙下人
'Rah'.' This is used in a bad
sense. 比德—比相比附, 'selfish
combining.' 作極 is about i. g. 建極

of the last par. Perhaps 作 indicates the var-
ious efforts and steps of progress by which
建, the point of establishment, is attained.
satisfaction appears in their countenances, and they say—'Our love
is fixed on virtue,' do you then confer favour on them. Those men
will in this way advance to the perfection of the sovereign. Do not
oppress the friendless and childless; do not fear the high and
illustrious. When men have ability and administrative power, cause
them still more to cultivate their conduct, and the prosperity of the
country will be promoted. All right men, having a competency,
will go on to be good. If you cannot make men have what they
love in their families, they will only proceed to be guilty of crime;

12. Te'ae says this par. completes the meaning of the one which precedes, and serves to introduce that which follows. To me it
interrupts the train of thought, fugitive as that is. 

13. Te'ae says that this paragraph speaks of 'men who are in office.' (此言有位者也.) This is in accordance with the dis-
tinction made between 府民 and 人 in par. 10. This is the general view of the critics.
I do not think it can be altogether sustained. The 'men' may not be in office, but only aspir-
ants for it. They are inferior to those first
mentioned in par. 11, having the ability, and
the practical capacity, but being without the conserivative (有守) element. If they

14. Gan-kwô takes 正人 in a moral sense as 正直之人
'correct men.' I think his view is right. Te'ae understands the phrase in an official sense, and
says it = in官之人, 'men who are in official employment.' The phrase may be so
taken; but the other view suits the whole
paragraph better. 庶民舞惟
'a being en-
riched,' having remunerative office conferred on them.

正人I cannot accept his explanation of this

正人, I

方義—'then
they will be good.' Te'ae makes this = 'then
you may require them to be good.' The idea
is the same with that which Menius often
insists on—that men, when raised above-the
pressure of want, are likely, may be expected,
to cultivate the moral virtues. Though I have
followed Gan-kwô in his view of

正人, I

方義;—see the
注疏-Yu弗能其

正人, the principal difficulty here is with

正人, I take 好 in the 3d tone,
while they do not love virtue, though you confer favour on them, they will involve you in the guilt of employing them thus evil.

"Without deflection, without unevenness,
Pursue the Royal righteousness;
Without any selfish likings,
Pursue the Royal way;
Without any selfish dislikings,
Pursue the Royal path;
Without deflection, without partiality,
Broad and long is the Royal path.
Without partiality, without deflection,
The Royal path is level and easy;

and 有好 is 有所好, 'to have what they love,' meaning the means of comfortable living. 而家 as the 国家, 'their homes,' in opposition to the preceding clause, where being taken as merely a pause or rest of the voice. Possibly it may = 'your,' and 家 may be, by synecdoche, for 而家, 'your country.' I prefer the other construction however.

時人斯其辜 is 人則將 陷於罪. The whole is in opposition to the preceding clause, 'Let the sovereign employ and remunerate those able and well-meaning men, and they will go on to be really good. If on the contrary they are neglected, and left to suffer penury, they will lose their self-respect, and proceed to become evil.' Hoo Yih-chung (胡一中; Yuen dynasty) explains the passage very much in the same way. He says: 'If a government that is rich in revenue and well-governed, is not wise, and does not love the welfare of its subjects, and of the people, and the people will not love him back, and respect and obey him. It is only such men, falling off into crime, may afterwards be put in remunerating offices; but the opportunity has been lost by the sovereign. He will only now reap the fruit of his want of wisdom in dealing with them in the past."

P. 14. An ancient Song, descriptive of the royal perfection, and stimulating men to imitate it. We may compare with it the songs of Shun and Kaou-yao in the 'Yih and Taeh.') The lines are composed of four characters, and every two lines rhyme together after a fashion. The general opinion is that the song was not composed by the viscount of Ke, but that it was a well-known piece, which had come down from the Hea times, and which he recites to king Woo. 無偏無陂, 遵王之義.—Sze-ma Ts'ien gives 頗 for 陂, and there can be no doubt this was the reading till the reign of the emperor Huen-teung (孝宗) of the T'ang dynasty. A proclamation of his, in the year 744, is still extant, ordering the change from 頗 to 陂, so that there might be a rhyme with 義, and referring to the language of the Yih in the diagram 泰.—無平不陂, as suggesting the latter character, which is in meaning much the same as the other. But we might still retain 頗, and read 旨, as go, to rhyme with it. 旨 which is a derivative from it, is allowed to be sometimes pro-
Without perversity, without one-sidedness, 
The Royal path is right and straight. 
Seeing this perfect excellence, 
Turn to this perfect excellence.

He went on to say, "This amplification of the Royal perfection contains the unchanging rule, and is the great lesson;—yea, it is the lesson of God. All the multitudes, instructed in this amplification of the perfect excellence, and carrying it into practice, will approxi-

\[\text{個極之數言，○其是彝之} \]

\[\text{其有極。○正無直，側會王} \]

\[\text{無偏無僂，遵王之誡。} \]

\[\text{The dict.} \]

\[\text{無偏無僂。} \]

\[\text{The dict. also says that the was the reading of the old text. I have not found any authority for this.} \]

\[\text{The dictionary states that 偏 can also mean 'good' and 'evil' and 僂 can mean 'one's own mind' and 'the other.' In the next three couplets, are descriptive of the manifestations of selfishness in one's own mind, and 偏, 僂, 反, 側, in the next three, are descriptive of the manifestations of selfishness in one's conduct. A distinction is made between the ideal character of the Royal course, always right (以其為事物之當然道), and that course, as it is to be actually trodden by all (以其為天下之共由日路).} \]

\[\text{The phrase is explained by the Hung.} \]

\[\text{會其有極。} \]

\[\text{Lin Che-k'e says on this; 建極者如北辰，居極者如眾星之拱北辰也。} \]

\[\text{The perfection, set up, is like the north pole-star occupying its place. Meeting with the perfection and turning to it, is like all the other stars moving towards doing homage to—the pole star.} \]

\[\text{Ps. 15, 16. The viscount of Ke celebrates the description which he has given of the Royal perfection, and the glorious issue to which it leads.} \]

\[\text{The 生於其極。} \]

\[\text{子 for its subject. Ts'ae calls it 起語.} \]

\[\text{a term of introduction}; 

\[\text{Hea Scuen, 更端。} \]

\[\text{a term indicating a change in the discourse or argument.} \]

\[\text{皇極之數言，○其是彝之常；} \]

\[\text{it is constant, invariable.} \]

\[\text{是訓，○其是彝之} \]

\[\text{it is the lesson for all.} \]

\[\text{于帝其訓，○其是彝之} \]

\[\text{from God is its lesson.} \]

\[\text{We must wish that the language of this par. had been more explicit. I will here again make use of the words of Ch'ın Yü-yen, while confessing my own want of appreciation of what awakens so much enthusiasm in him, and other Chinese critics:} \]

\[\text{聖人于子行歌詠之蓋，其以身言、教其以神，其以言、教。} \]

\[\text{而者，教其不至數，以之常，以之本，以之理，以之言，不之言，不之行，行之言，不之行。} \]

\[\text{唯是謂之天言，豈天聖言。} \]

\[\text{而者，教其不至數，以之常，以之本，以之理，以之言，不之言，不之行，行之言，不之行。} \]

\[\text{唯是謂之天言，豈天聖言。} \]

\[\text{而者，教其不至數，以之常，以之本，以之理，以之言，不之言，不之行，行之言，不之行。} \]

\[\text{唯是謂之天言，豈天聖言。} \]
mate to the glory of the son of Heaven, and say, ‘The son of Heaven is the parent of the people, and so becomes the sovereign of the empire.’

17 [vi.] ‘Sixth, of the three virtues.—The first is called correctness and straightforwardness; the second, strong government; and the third, mild government. In peace and tranquillity, correctness and straightforwardness must sway; in violence and disorder, strong government must sway; in harmony and order, mild government must sway. For the reserved and retiring there is the strong rule; for the lofty and intelligent there is the mild rule.

之數言 is of course 皇極之數言. Medhurst erroneously translates the clause—carry out these widespread instructions.' The people are supposed to repeat and croman over the amplification,—especially the song, teaching themselves and one another, and to be aroused to carry the lessons into practice, till they attain to a perfection in their degree equal to that of the sovereign in this. 日 天子. 云云,—the people are the subject of the 日 here. Hea Seun would refer it to 篤子, like the 日 in the last par., but he must be wrong. 天子,—the Son of Heaven;'—see Part III., Bk. IV., 5.

Pp. 17-19. Of the three virtues. The three virtues are characteristics of the imperial rule;—they are not personal attributes of the sovereign, but the manifestations of the perfection which is supposed to have been described in the last Division. Their names are 正直, 剛, and 柔. Te'se makes the names 正直, 剛, and 柔, but the omission of the 剛 in the case of the second and third gives them too much the appearance of personal attributes. The second and third are chiefly dwelt on, this division being supplementary to the last,—to show how the Royal perfection will deal with times and cases of an abnormal
18 It belongs only to the prince to confer favours, to display the terrors of majesty, and to receive the revenues of the empire. There should be no such thing as a minister conferring favours, displaying the terrors of justice, or receiving the revenues of the country. Such a thing is injurious to the families, and fatal to the States of the empire;—small officers become one-sided and perverse, and the people commit assumptions and excesses.

20 [vii.] Seventh, of the examination of doubts.—Having chosen and

18, 19. The prerogatives of the ruler must be strictly maintained. Some critics would remove these paragraphs to the last Division. One certainly does not readily perceive what connection they have with the three virtues that have just been spoken of. We can hardly venture on the step of removing them, however, and putting them in another place;—we must be content with them where they are, acknowledging the vexation which their inconsequence occasions us. Only the prince 作福, 'rouses up, employs, the various happinesses;' i.e., he is the source of all favours and dignities. In the same way he only 作威—i.e., the source of all punishments and degradations. 惟辟玉食—only the prince the gourmand food.'玉食—珍食,' the pearly or precious food,' each grain of rice or other corn being spoken of as a gem or jewel. There is no 作, it will be seen, between 畲 and 玉食, and we must therefore supply another verb, and one, it seems to me, of a different meaning. Lin Che-k'e, without repeating the 作, or supplying any other verb, yet understands the clause according to the analogy of the two preceding ones, and takes the 玉食 as meaning all the badges of distinction and favour conferred by the sovereign on his princes and ministers. There is thus no intelligible difference between the first clause, 惟辟作福, and this.

Ts'ae says that the 玉食, 'the precious grain,' is what the people contribute to their rulers (下之所以奉上). He must be right. 玉食—'the revenues' of the State; and we must understand the verb, 享, 'to enjoy,' 'to receive,' before the phrase.

According to this view, 畲 is to be interpreted not of the emperor only, but of all the princes, large and small, in their several States as well. K'ang-shi, Ma Yung, and Wang Suh all insist on this. Ma Yung's words are—辟君也。玉食—美味，不言王者関諸侯也。Gan-kwo does not speak distinctly on the point; but Ying-tä, in his gloss on the other's annotation, refers to Wang Suh's view, observing that, as the princes, in their several States, had the power of rewards and punishments, and, he might have added, the right to the revenue, this interpretation is perhaps correct. It does seem strange thus to pass from the person and govt. of the emperor; but so it is.

其害于而家，凶于而國，—see on 好于而家, in par. 13. There is the same difficulty in determining the meaning. The two last clauses show how the injury and ruin will arise. There will be a general disorder of social order, each lower rank trying to usurp the privileges of that above it;—comp. Mencius I, Bk. I, i, 4. 人和民 are again opposed to each other, as in the 10th and other paragraphs.

Pps. 20—31. Of the examination of doubts. The course proposed for the satisfaction of doubts shows us how early an age the Chinese had come under the power of absurd supersti-
appointed officers for divining by the tortoise and by the milfoil, they are to be charged on occasion to perform their duties. In doing this, they will find the appearances of rain, clearing up, cloudiness, want of connection and crossing; and the symbols, solidity, and repentance. In all the indications are seven;—five given by the tortoise, and two by the milfoil, by which the errors of affairs may be traced out. These officers having been appointed, when the operations with the tortoise and milfoil are proceeded with, three men are to obtain and interpret the indications and symbols, and the consenting words of two of them are to be followed.

In the 'Counsels of Yu,' p. 18, that sage proposes to Shun to submit the question of who should be his successor on the throne to divination, and the emperor replies that he had already done so. There is no reason to doubt, therefore, the genuineness of the great Plan, as a relic of the Hsia times, from the nature of this part of it. As soon as the curtain lifts from China, and we get a glimpse of its greatest men about four thousand years ago, we find them trying to build up a science of the will of Heaven and issues of events, from various indications given by the shell of a tortoise and the stalks of the milfoil. Gaubl observes that according to the text the tortoise and milfoil were consulted only in doubtful cases. But we may be sure that if such was the practice of the sages, superstitious observances entered largely as a degrading and disturbing element into the life of the people. They do so at the present day. The old methods of divination have fallen into disuse, and I cannot say how far other methods are sanctioned by the government, but the diviners and soothsayers, of many kinds, form a considerable and influential class of society.

Pp. 20—24 contain some hints as to the manner in which divination was practised. The same subject is treated in the Chou Le, Bk. XXIV; but it is hardly possible to get the two accounts into one’s mind so as to understand and be able distinctly to describe the subject.

20. Two kinds of divination and the appointment of officers to superintend them. The two kinds of divination were—first, that by means of the tortoise, or tortoise-shell rather, called 占卜; and that by means of the stalks of the plant, called 筹. ‘The tortoise,’ says Choo Ho, ‘after great length of years becomes intelligent;
but I have not yet been able to obtain a specimen to have its botanical name and place exactly determined.

We cannot tell how many were the officers of divination in the earlier dynasties, nor what were their several duties. In the Book of the Chow Le, referred to above, we have the 太卜, or 'grand diviner;' the 卜師, or 'master of divination;' the 卜龜人, or 'keeper of the tortoises;' the 占華氏, or 'preserver of the wood;' and the 占人, or 'the observers and interpreters of the prognostics.' They were all, observe the critics, required to be men far removed from the disturbing influence of passion and prejudice. Only such could be associated with the methods of communication between higher intelligences and men.

The various indications. 21. The appearances here described were those made on the shell of the tortoise. The way in which they were obtained seems to have been this.—The outer shell of the tortoise was taken off, leaving the inner portion on which were the marks of the lines of the muscles of the creature, &c. A part of this was selected for operation, and smeared with ink. The fire was then applied beneath, and the ink, when it was examined, according as it had been variously dried by the heat, gave the appearances mentioned.

霽 is defined as 雨止, 'rain stopping,'＝'the weather clearing up.' 蒙 = 蒙昧不明, 'cloudiness, obscurity.' 落 = 落是不明, 'for which K'ung-shing and others have

The text shows that the manipulation of Fuh-he's lines, and the derivation of meanings from the combination of them were practiced, at least to some extent, in the earlier times. The meaning of the names 貞和 悔 is very much debated; and instead of entering on the discussion here, I will content myself with the words of Heang Gan-shie (項安世; Sung dyn.), one of the most voluminous writers on the Yih,—'We only know that the inner diagram was 貞 and the outer 悔; we do not know what was intended by those designations.'

23. We have here a 県的 of the two last par. with the addition of the enigmatic phrase 衍 at the end. 卜五占用二, 'we must understand a first 用 between 五 and 五. The 卜占 here is equivalent to 卜筮 in p. 20, so that it is exchanged for 占. 衍 = 衍, 'to infer,' 'to push or carry out;' = 資 may be taken as either = 差, 'error,' or = 容. Ts'ee adopts the former meaning, and interprets—'By this means the errors of human affairs may be traced out,' that is, may be indicated before they occur, and so be avoided. The 'Daily Explanation,' expanding this view, says—'所謂推衍者,推衍於未有過差之先,非遙迥顧慮於已然之後.' Choo He adopted the former meaning, and interpreted—'every changing form of indication and symbol being traced out and determined.' See the quotation from him in the 集說; still, when the operations, thus many times varied, had been concluded, the object would be to obtain the guidance of their results in the conduct of affairs. Woo Ch'ing and many others prefer to say that they do not understand the phrase at all.

24. Care to be taken in performing the divination. 立時人作卜筮, 'the time, and the whole 立 is 所 拣之 人, 以作卜筮之官, 'Having appointed the man thus selected to be the officers of divination.' 三入占, 'we are to suppose that they have been charged to perform their duties (乃命卜筮, p. 20), and then three men divine in each way. 占 in the last par. was = 禧; here it is used both for 卜 and 禧, including not only the various manipulations, but also the interpreting the results obtained. It is supposed that each man went through his operation further on a different method.
"If you have doubts about any great matter, consult with your own heart; consult with your nobles and officers; consult with the masses of the people; consult the tortoise and milfoil. If you, the tortoise, the milfoil, the nobles and officers, and the common people all consent to a course, this is what is called a great concord, and the result will be the welfare of your person, and good fortune to your descendants. If you, the tortoise, and the milfoil all agree, while the nobles and common people oppose, the result will be fortunate. If the nobles and officers, the tortoise, and the milfoil all agree, while you oppose and the common people oppose, the result will be fortunate. If the common people, the tortoise and the milfoil all agree, while you and the nobles and officers oppose, the result will be fortunate. If you and the tortoise agree, while

Pp. 25–31. *Rules for the application of the results of divination, and the varying conclusions of men, to the solution of doubts.* 25. 大疑 is not ‘great doubts,’ but ‘doubts on a great matter.’ The ‘Daily Explanation’ says,—國家大事，有行止可疑而未決者，云云。It is not to be supposed that the emperor would on every little matter or private occasion consult both men and spirits in the way proposed. We must keep in mind that ‘the Great Plan’ is a scheme of government. There are five parties whose opinions were to be weighed:—first, the emperor himself; next, his high nobles and officers generally (卿土); third, the common people; fourth, the tortoise; and fifth, the stalks of the she. The student will remember how the emperor in the Pwan-käng complains that the opinions of the people were kept from him. Compare also, pp. 2 and 3 in *The punitive Expedition of Yin.* Choo He observes that the opinions of men were first taken into consideration, but as they are liable to be affected by ignorance, and selfish considerations, the views of the spirits, above such disturbing influences, and intimated by the divinations, were to have the greater weight in the final determination. 26. *The case of a great concord, all the five parties agreeing.*

27. The emperor, the tortoise-shell, and the milfoil, all agreeing, carry it over the nobles and officers, and the people. 28. The nobles and officers, with the tortoise and milfoil, carry it over the sovereign and people. 29. The people, with the tortoise and milfoil, carry it over the sovereign, and the nobles and officers. 30. When the sovereign and the tortoise were opposed to all the other parties. In this case, not only are the
the milfoil, the nobles and officers, and the common people oppose, internal operations will be fortunate, and external operations will be unlucky. When the tortoise and milfoil are both opposed to the views of men, there will be good fortune in stillness, and active operations will be unlucky.

opinions of men divided, but the spirits also give different intimations. The doubt therefore remained, and the difficulty was settled by a compromise! 'Internal affairs,' acc. to Ganka W, were cases of marriages, capping, and sacrifices, within the State; 'external affairs' were military expeditions undertaken beyond it. Chi's:--'In this case, the tortoise opposing and the milfoil consenting, nothing, it would seem, should be undertaken. But the tortoise-shell was supposed to give surer indications than the plant, and as all the human opinions agreed, it was inferred that internal affairs might be proceeded with and would be fortunate.' It is needless to point out the inconsistency of this.

The divinations gave results contrary to all the human opinions. In this case the spirits carried it over men.

用靜, 吉, 'using stillness, there will be good fortune.' By 'stillness' is meant refraining from the undertaking doubted of.

Many Chinese critics of more recent times seem to have an uneasy feeling of dissatisfaction on the subject of the ancient divinations; but hardly one has the courage boldly and fairly to disown them. To do so would be inconsistent with the proper veneration for the sages.

Tsu's Chi' in said:--義之所在當為而義之所在當有, "義之所在當為而有也, 亦非義之所在當有也, 亦非義之所在當為也." "Not to do what in right ought to be done:—no rule for this can be obtained from numbers; and no rule can be obtained from them to do what in right ought not to be done. There should be no divination in reference to what would not be right, and no divination where there are no doubts. To divine where there are no doubts is pronounced "a piece of folly;" to do so in reference to what would not be right is pronounced "a piece of deception."

Woo Chi' in observed:--天之下之事, 有吉者, 覆自古未之有也. 使
之邪使星子而溺於流俗，
何以爲箕子，‘Ts‘ao-loo’ [this is a
designation by which Woo Ch‘ing is known],
'in his remarks upon the Classics, often speaks
about the errors of the worthy and wise; but
here he errs and commits himself more than
usual. The Master, in his observations on the
Yi–li, has said, 'To unravel what is confused,
and search out what is mysterious; to hook up
what is deep, and reach to what is distant,—
thus determining whatever will be fortunate or
unlucky, and rousing all men to continuous
effort: there is nothing better than the use of
the shen and the tortoise-shell' (see the 綺辭
上傳, p. 37. 'The Master’ of course is
Confucius). He also says, "Men are consulted;
the spirits are consulted; the common people
also contribute their ability’ (繺辭, 下傳,
p. 69), meaning that thus all things doubted
of may be determined. Did the great Yu mean
anything else than this by his "Examination
of Doubts”? and did the viscount of Ke
accommodate to that what he said about divina-
tion by the tortoise and the milfoil? Had he
been sunk in the current of prevailing custom
merely, how could he have been the viscount of
Ke?’

Pp. 32—38. Of the various verifications.
Medhurst translates 徵 by ‘the general
verifications;’—rightly, as regards 徵, but
wrong, as regards 徵, which —非 — ‘not
one merely,’ ‘many,’ ‘various.’ Gaubil renders
the phrase by ‘les apparences,’—unhappily.
In a note he says:—'I render the Chinese
character 徵 by ‘apparences,’ not having found
any word which would cover the whole extent
of its meaning. In the present case, it signifies
meteors, phenomena, appearances, but in such a
sort that those have relation to some other
things with which they are connected;—the
meteor or phenomenon indicates some good or
some evil. It is a kind of correspondence which
is supposed, it appears, to exist between the
ordinary events of the life of men, and the con-
stitution of the air, according to the different
seasons;—what is here said supposes I know not
what physical speculation of those times. It
is needless to bring to bear on the text the
interpretations of the later Chinese, for they
are full of false ideas on the subject of physics.
It may be also that the viscount of Ke wanted
to play the physicist on points which he did
not know.’

Gaubil describes correctly the way in which
the character 徵 is here applied, but the
translator should not render it from what it is
applied to, but according to its proper signifi-
cation. In the dict. it is defined by 證, ‘to bear
witness,” ‘to attest,’ and by 明, ‘to illustrate,’
and then there is quoted from par. 4 of this
Book, 念用庶徵. ‘Verifications’ is prob-
ably as good a term as can be found in our
language. The giving the name to the various
phenomena in the text, and making them indi-
cators of the character of men’s conduct, is of
a piece with the divisions of the last division.
It is another form of superstition. If there
underlie the words of the viscount of Ke some
feeling of the harmony between the natural and
spiritual worlds, which occurs to most men at
times, and which strongly affects minds under
depth religious thought or on the wings of poetic
rapture, his endeavour to give the subject a
practical application is so shallow that it only
strikes us as grotesque and absurd.

The Division falls into two parts. In the
first parr. 32—34, we have a description of the
verifying phenomena, and the interpretation of
them.

P. 33. 晞=日出, ‘the sun coming forth,’
or—明, ‘brightness,’ ‘sunshine.’ 燠—熱
在中, ‘warmth diffused,’ or—煖, ‘heat.’
The meaning of 晞 and 燠 is sufficiently
shown by their opposition to 雨 and 寒,
‘rain and cold.’ 日時,—I have translated
this by ‘seasonables,’ and would extend its
meaning to all the preceding verifications, so
that there are only five and not six phenomena.
The specification of ‘five’ immediately after
(五者來備), and the way in which the
phenomena are mentioned in the next par. with
the adjunct of 日時, seem to require this in-
terpretation. This was the view also of Gan-kwo,
and is adopted by Choo He and most other
critics. Gaubil however, translates 日時
by ‘6. Les saisons.’ And this view is contended-
33 plants will be abundantly luxuriant. Should any one of them be either excessively abundant, or excessively deficient, there is evil.

34 "There are the favourable verifications:—namely, of gravity, which is emblazoned by seasonable rain; of orderliness, emblazoned by seasonable sunshine; of wisdom, emblazoned by seasonable heat; of deliberation, emblazoned by seasonable cold; and of sagesness, emblazoned by seasonable wind. There are also the unfavourable verifications:—namely, of wildness, emblazoned by constant rain; of assumption, emblazoned by constant sunshine; of indolence, emblazoned

ед for by Lin Cho-k'e, who understands of the round year, the months, and the days, of which we have the account in the 8th and 9th paragraphs. He took the view from Ta'-me Yuen-too (蔡元度), a critic also of the Sung dyn., earlier than himself. It supposes a more artificial structure of the text than the study of the whole Book authorizes. 各以其敘—敘的序, 'order,' 'series.' The order of time and the degree of quantity are both included, 而使其多寡先後之序, 'abundant,' 'luxuriant.' This is a very simple truth. It is supposed to be mentioned as one of the least consequences of the seasonableness of the various phenomena, from which all others, however great, may be inferred.

33. Gan-kwo's expansion of this is:—者備極過甚則凶, 一者極無不至, 亦凶, 謂不時失於敘。 The student will see that this par. and the 9th are closely connected. The successful achievement of each of the 'five businesses' has its verification in the character of the phenomena which have been described, and failure in, or the neglect of, them, has also its corresponding outward manifestation. On the 若, with which each clause terminates, Ying-ta observes:—此休咎皆曰若其所致者, 皆順其所行, 故言若也。'In every case, good and bad, the issue is in accordance with the course of the conduct, and therefore we find the character 若.' Opposed to 'gravity,' we have 狂, 'incoherence,' 'wildness.' Opposed to 'orderliness,' we have 偽, 'error,' 'presumptuous error.' Opposed to 'wisdom,' there is 豫, 'indolence,' 'indecision' (Wang Suh read 舒, with the same meaning.) Opposed to 'deliberation,' there is 急, 'urgency,' 'haste,' and opposed to 'sagesness' there is 蒙, 'stupidity.' The various phenomena, by which these qualities good and bad are responded to in nature and providence, are of course all fanciful. Since the Han dynasty, the critics have nearly all abandoned themselves to vain jangling in speculations on the operation of the five elements, and their distributions through the seasons of the year, en rapport with the virtues and failings of men. And yet, as we saw on the last Division, many of them do not endorse the statements of the text without misgivings. T'auk observes that 'to say on occasion of such and such a 'business' being successfully achieved, there will be the favourable verification corresponding to it, or that on occasion of such and such a 'business' being failed in, there will be the corresponding unfavourable verification, would betray a pertinacious obtuseness, —would show that the speaker was not a man to be talked with on the mysterious opera-
by constant heat; of haste, emblazoned by constant cold; and of stupidity, emblazoned by constant wind."

35 He went on to say, "The sovereign is to examine the character of the whole year; nobles and officers, that of the months; and the inferior officers, that of the day. If throughout the year, the month, the day, there be an unchanging seasonableness, all the kinds of grain are matured; the operations of government are wise; heroic men stand forth eminent; and in the families of the people there are peace and prosperity. If throughout the year, the month, the day, the seasonableness is interrupted, the various kinds of grain

and the hidden springs touched by failure and success, and the minute influences that respond to them:—who can know these but the man who has apprehended all truth (必某事) and all the effects (則莫詭而天之成也). This is in effect admitting that the statements of the text can be of no practical use.

Pp. 35—38. We have here apparently an endeavour to show how the 'various verifications are to be thoughtfully made use of,' according to the language of p. 4. By we are to understand all the "of or inferior officers."

See on the 'Yih and Tsch' p. 10. We may take here as a or ; with regard to the rank of the which the text mentions, the whole scope of the passage shows it could only be of a lower grade. The sovereign stands to his nobles and great officers as the year to months, including and leading on them all; and they again stand to their inferior employees as the month to the days. Must the sovereign then, by the rule here laid down, wait till the year's end before examining his character and ways? I suppose, as he comprehends all dignities in himself, he must be every month doing on himself the examination work of a high officer, and every day that of an inferior. The editors of Yung-ching's Shoo say on this point:—'The sovereign, the high officers, and the inferior officers, it is said here, must examine severally the year, the month, and the day; but this is spoken in a general and vague way, with reference to the different rank of their offices:—we must not stick to a phrase. For instance, a violent wind shall in a day do injury to the grain fields. The wind lasts for a single day only, but its injurious effects extend to the months and the year. Shall we make it relate to the inferior officers? or to the high officers and the sovereign? Whenever any unfavourable verification happens, no one should put the thing off himself. Every one should examine himself, and do so with regard to every matter.' Experience and their own sense have made many in China wiser in many things than their classics, but they will not give up the national idiols.

36, 37. 時無易, 'if the times do not change.' But we must take in the same way as in p. 34, meaning 'seasonableness.' The meaning is that if rain and sunshine, heat and cold, and wind all occur seasonably, the various effects enumerated will follow. There is a grain of truth in the assertions, and a bushel of nonsense. Hoo Wei says that  is used with reference to the government of the court (以朝政言之), and  of individuals who have no office (以無位者言之), while refers to those who are in
do not become matured; the operations of government are dark and unwise; heroic men are reduced to obscurity; and in the families of the people there is no repose.

"The common people are like the stars. Some stars love the wind, and some love the rain. The course of the sun and moon gives winter and summer. The course of the moon among the stars gives wind and rain.

office. In regard to the last clause, I prefer the view which is given in the translation.

[Gaubil has here the following note:—There is supposed here a mutual correspondence between the ordinary events of the life of men, especially of kings and grandees, and the constitution of the air; but instead of adopting the false idea which the viscount of Ke may have had on that subject we may reflect on what has been thought about it in Europe, and on what many people still think and say of a culpable and dangerous character. It appears that the Chinese have admitted a homogeneous matter in all bodies; that they have admitted a soul subsisting after the destruction of the body; that they have admitted spirits, and one spiritual Being, Master of heaven, of earth, and of men. But they have been bad physicists, and have troubled themselves little with metaphysics or with logic. They have not thought too much (7) of examining the grounds of their reasoning on the nature of beings; and they have in no way fathomed the question of the union of the soul with the body, nor that of the operations of the soul.

There is no danger of our adopting the notions of the viscount of Ke on the correspondence between the weather and the characters of men. A great service would be done by the Sinologue, who should take up 'the Great Plan,' and produce a commentary on it for Chinese readers, clearly and minutely unfolding the errors on the constitution of nature and the course of providence of which it is full. From this ground we might go on to shake the strong- hold of their confidence in all the ancient teachings and the wisdom of their so-called sages."

P. 38. The people should examine the stars.

庶民惟星. Modhurst translates this—'The common people are like the stars,' and Gaubil, in the same way, 'Les etoiles representent les peuplés.' This also is the view of Ts'ae, who says:—民之麗乎土, 猶星之麗乎天也. But this would make the paragraph of a different character entirely from those immediately preceding. The text is evidently analogous with the clauses of par. 35, and the 省 which we must understand there of the 郡士 and the 師尹, we must understand here also after 庶民. 'The people should examine the stars.' But nothing is said of 'verifications' in connection with the stars and the people;—what was to result from the examination of the stars? 'The people,' says Woo Ch'ing, 'would know when it was summer, and when it was winter, when they might expect wind, and when they might expect rain. Knowing these things they could carry on their labours and take their precautionary measures accordingly.' We thus find a meaning in the paragraph, though of a different kind from what the preceding paragraphs would lead us to look for. On the view of the first clause, taken by Ts'ae and the commentators generally, the whole paragraph appears equally out of place, and no reasonable meaning can be given to it. The constellation 襲—the hand of Sagittarius—is said to bring wind, and 畢, or Hyades, to bring rain. Ts'ae goes at great length into the courses of the sun and moon, but all according to the accounts of the astronomers of the Han dynasty. The text specifies no stars from which we might determine the place of the sun in the heavens at the solstices or equinoxes, when the Book was made.
[ix]. "Ninth, of the five happinesses.—The first is long life; the second is riches; the third is soundness of body and serenity of mind; the fourth is the love of virtue; the fifth is an end crowning the life.

As to the six extremities again, the first is misfortune, shortening the life; the second is sickness; the third is sorrow; the fourth is poverty; the fifth is wickedness; the sixth is weakness."

P. 39, 40. *Of the five happinesses and six extremities.* It is said, in p. 4, that 'a hortatory use is to be made of the five happinesses,' and 'an availing use of the six extremities.' It is not easy to see how this division enters into the scheme of the Great Plan. Ts'ang Kung (曾 聰) says:—"The nine divisions all describe the course of the sovereign. The happinesses and extremities are conditions by which the sovereign examines his own attainments and defects in reference to the people. That these happinesses should be among the people, is what the sovereign should aim after; and the extremities' being among them is what he should be standing in awe of;—see the "集説," Hoo Wei, on the other hand, says:—"The five conditions of happiness and six conditions of suffering, are by the doing of Heaven, and not from any arrangements of men. We have it said in the division on Royal Perfection, 'He concentrates in himself the five happinesses, and then diffuses them as so as to give them to his people;’—we have therefore in this place only the names of the happinesses and their opposites, and nothing about their use."

五福六極皆天之所為非人之所設也。其敘時數錫之道。具在極章中。故此但列其名，而不言其用。

39. 富—'riches,' probably meaning a competency according to the rank and station. Lin Che-k'e says, 'a sufficiency for food and clothing is 富.' 康寧—'freedom from sickness,' *i.e.,* good health,—according to Gan-kwo. Modern critics extend the meaning, as in the translation. 形康而心寧。攸好德—所好者德。'when virtue is what is loved.' The meaning, says Lin Che-k'e, is a natural disposition tending to the love of virtue rather than of pleasures and other lower things.

考終命: Ts'ae explains this by the words of Mencius, VII, Pt. I, ii, 1, 順受其正: 'submissively receiving all the will of Heaven.' 考 is generally explained here by 成, 'to accomplish,' and the happiness is that of 'accomplishing to the end the will of Heaven.' This does not differ materially from the view of the translation, which has the advantage of making more evident the proper meaning of 考.

40. 六極—'extremity,' being brought to extremity. It denotes the opposite of 福. 凶短折 is literally 'disastrous short breaking.' The meaning is—the life coming to an untimely and disastrous close. 疾 and 憂 are the opposite of 康 安。惡—Gan-kwo explained this by 陋, 'ugliness,' and the last extremity—弱—by 懈劣, 'fickleness;'—perhaps in both cases with some reference to the mind as well as the body. 惡 弱 means probably boldness in what is evil, and weakness in what is good. The viscount of Ke was not so successful in enumerating the 'extremities,' as with the 'happinesses.'
[Gaubil, in a concluding note, thinks it not unlikely that the viscount of Kc wished to speak of the 'Book of Loo,' and under pretence of explaining this enigma, 'has given very excellent instructions on the duties which princes and subjects ought to observe.' I am unable to agree with the learned Jesuit. The Great Plan is little less of an enigma than the Book of Loo. It is full of perplexities and absurdities. There are some right principles of morals and government in it, but after hearing it all, king Woo must have been more in the dark than when he went to the viscount at first with the remark that he did not know how the virtues in men's various relations should be brought forth in their proper order.]

I append here a scheme of the whole Plan, modified from that which is given among the cuts in Yung-ching's Shoo:—
THE BOOKS OF SHANG.

BOOK V. THE HOUNDS OF LEU.

旅保厥旅，旅八于遂惟克。旅獒，乃用作太貢西夷道商，旅獒

1 After the conquest of Shang, the way being open to the nine wild and the eight savage tribes, the people of the western tribe of Leu sent in as tribute some of their hounds, on which the Great-guaridan made "The Hounds of Leu," by way of instruction to the king.

The Name of the Book. —旅獒, 'The Hounds of Leu.' The 87th note of the Preface, on the subject of this Book, says that the 'western Leu' made an offering of some of their hounds' (西旅獻獒). Leu, therefore, is to be looked for in the west. It was the name of one of the rude tribes, lying in that quarter, beyond the 'nine provinces' of the empire. 獒 is the name of a kind of hound.

It was, acc. to the 爾雅, '4 feet — ancient feet, that is — high.' The 說文 describes it as 'knowing the mind of man, and capable of being employed' (知人心可使者). From an instance of its use, quoted in the 集傳 from Kung-yang, it was evidently a blood-hound. The critics generally understand the term in the text in the singular; — I know not why. There is nothing in the Book, and no ancient references to it, which should make us do so. We more naturally take it in the plural, and it seems to me more likely that several hounds, and not only one, would be sent to king Woo.

This is one of the Books found only in Gan-kwo's text. K'ang-shing and Ma Yung had not seen it, and they have strangely mistaken the meaning of the prefatory note. '獒' says K'ang-shing, 'is read like 犬.' The rude tribes of the west had no princes, but gave the title of 頥豪 to the strong among them, who governed them for the time. The people of the tribe sent at this time the principal men of their chiefs, to present himself at the court of Chow; — see the 後案, in loc. But this view carries its own refutation on the face of it. The words of the prefatory note are that 'the western Leu presented — as an offering, expressive of their subjection — their 獒.' To suppose that their chief was thus made an article of tribute is absurd. Ch'ing's paraphrase of 獒 by 遣來獻見于周 is quite inadmissible. The signification of 獒 as 獒 — 'hound' is not to be disturbed. The Book belongs to the division of 'Instructions.'

Contents. The Leu people having sent some of their hounds to king Woo, and he having received them, or intimated that he would do so, the Great-guardian remonstrated with him, showing that to receive such animals would be contrary to precedent, would be dangerous to the virtue of the sovereign, and was not the way to deal with outlying tribes and nations.

The reader will think that the Book is much ado about a very small matter, and in truth it is so. It receives an interest, however, when
2 He said, "Oh! the intelligent kings have paid careful attention
to their virtue, and the wild tribes on every side have willingly
acknowledged subjection to them. The nearer and the more remote
have all made offerings of the productions of their countries;—

we see in it a specimen of the feeling and procedure by which the rulers of China have all
along sought to regulate their intercourse with foreign nations. 'When the sovereign
does not look on foreign things as precious, foreigners will come to him':—this language is a good
example of the moral Chinamen's policy. A self-complacent assumption of superiority—superiority both in wisdom and in power—has always
been displayed. I have read references to the
steam-engine with its various applications, from
men versed in all the learning of China, as if
it were nothing more than a toy, to be thought of
as just the duke of Shou thought of the hounds
of Leu. Statesmen and people are now, in this
nineteenth century, having a rude awakening from their dream.

P. 1. The occasion on which the Book was
made. This par. might have had a place in the
Preface, and Tse calls it 'the proper preface
of the Hounds of Leu' (此旅獒之本
序). 惟克商一 on the conquest of
Shang.' The 'General History' expands the
clause:—惟我周武王克商
而有天下. The 'General History'
refers the tribute of the hounds to the 14th year
遂通道于
九夷八蠻—by the 'nine E and eight
Man,' we are to understand the barbarous tribes
generally,—expressed in the Can. of Shun, p.
16, by the phrase 蠻夷, and by 蠻貊
in the 'Completion of the War,' p. 6. See also on
the 'Tribute of Yu,' Pt. ii., p. 22. The diffi-
rude tribes round about the nine provinces of the
empire are variously enumerated. Here
we have the '9 夷' and 8 蠻;' in the Le Ke,
Bk. XIV., 明堂位, p. 3, we have the '9
夷, 8 蠻, 6 戎, and 5 狄;' in the Chow
Le, Bk., XXXIII., 夏官 司馬 第四
之六 職, 方氏, p. 1, we have the 4 戎,
8 戎, 7 狄, 9 閬, 5 戎, and 6 狄;' in the
國語, 魏語, 下, we have 'the '9 夷
and 100 蠻.'

The numbers are not to be pressed, and we
must be content with finding a statement in

the text, that the wild tribes all around came
or sent to the court of king Woo;—acknowledg-
ing his supremacy. T'oue says that we are
not to understand from 通道, that king Woo
used any efforts to open roads to the barbarous
regions beyond the limits of the empire proper;
—it was his virtue and fame which drew them,
and they came, 'climbing the hills as if they
had been ladders, and in boats across the sea.
It certainly would not have been discreditable
to king Woo to have good roads made through-
out all his dominions; and in the passage of the

國語, referred to above, evidently modelled
on this part of the Shoo, the opening of the
thoroughfares is described as his work:—仲
尼曰:昔武王克商: 通道於
九夷百蠻: 使各以其方貢
來貢: 使無忘職業: 底貢:—
the same phrase occurs in the Tribute of Yu,
Pt. i., p. 52. The force of 底 passes on to the
next character, and indicates that what it says
took effect.

太保——it is not said any-
where in the Book who the Great-guardian
was; but since the commentary of Guan-lung,
the prevailing opinion has been that he was
Shih, the duke of Shou. See on the name of
Bk. XII. He was Great-guardian under Woo's
successor; and it is supposed—with probability
—that he held the office also under Woo.

Pp. 2—10. The address of the Great-
guardian to king Woo against receiving
the hounds. Pp. 2, 3. The precedent of
former wise kings in receiving articles of tribute,
and the use which they made of them.

2 明王慎德——the language here is to be
taken historically. Medhurst and Gaudil both
miss this point, and render—'When an in-
elligent prince is careful in the cultivation of
his virtue,' &c. The guardian is giving
not merely the lesson of duty, but of duty
illustrated by example. The 'Daily Explanan-
tion' has it:—自古明哲之王
所以保邦安民者, 要在謹
修其德云。慎德, 'the careful
cultivation of virtue,' is said to be the hinge on
which the whole of the address moves.
The kings have then displayed the things thus produced by their virtue, and distributed them to the princes of the States of different surnames, to encourage them not to neglect their duties. The precious things and gems they have distributed among their uncles in charge of States, thereby increasing their attachment to the throne. The recipients have thus not despised the things, but have seen in them the power of virtue.

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The explanation of 展 is therefore inadmissible. The meaning in the transl. is given by Ta'ae and in the dictionary: —使之益厚其親

In the passage of the 國語 from which I quoted, on the 1st par., the words of Confucius, the sage goes on to say: —於長德之監之公，是以石洛煬其令，曰：‘使慎其政，以飾太古，使諸夏之民，無忘其本云。’

人不易物，惟德其物：by 人 is intended the various princes, receiving the imperial gifts; 易—輕 ‘to slight.’ 不易物, —‘have not slighted the things,’ have not dared to think lightly of them, however little valuable they might be; 德其物, —‘they have virtue-ed the things,’ i.e., they have looked at the things in the light of the virtue which
"Complete virtue allows no contemptuous familiarity. When a prince treats superior men with such familiarity, he cannot get them to give him all their hearts; when he so treats inferior men, he cannot get them to put forth for him all their strength. If he be not in bondage to his ears and eyes, all his conduct will be ruled by correctness. By trifling with men he ruins his virtue; by finding his amusement in things he ruins his aims.

produced them, and as monitions to the virtue they themselves ought to cultivate. Gauthier’s rendering of this part is sententious, but can be of no help to a student:—‘Ainsi les choses qui viennent de la vertu retournent à la vertu.’

[This passage appears in the 五传·僖五年, along with two other sentences from ‘the Books of Chow,’ in the following form:—民不为物, 惟德繄物. The use which is made of it is there to show that virtue is the only sure defence of a State.]

Pp. 4—6. How the sovereign’s careful attention to his virtue will appear in his guarding against improper familiarity with men, and foolish cherishing of useless creatures and things. This is the meaning that is put upon these paragraphs. The interpretation of them, it will be seen, is perplexing and difficult.

4. 德盛不狎侮, - comp. 狎侮五行, in  the Great Speech,’ Pt. iii., 2. Koo Seih-ch’ow (顧锡畴; Ming dyn.) says upon the terms here:—狎者與之暱也, 狎者禮之倨也, 一是視為私人, 一是忽為易與. ‘狎’ is being familiar with them; ‘狎’ is a haughty disregard of the rules of propriety. The former indicates the looking upon them as mere favourites; the latter expresses the treatment of them as easily consorted with. For the two terms, however, we have the one term 玩, ‘to make sport with’ in p. 6. The ‘Daily Explanation’ says, on that par., that the first is the  play of contempt, and the second the  play of fondness.* (上玩字, 玩忽之意, 下玩字, 玩好之意). But we must find a common idea expressed by the two applications of 狎侮 here, and of 玩 in p. 6. Such an idea is that of contemptuous familiarity. Directed to creatures like the hounds of Leu, it will have none of the characteristic of trifling sport; directed to men, there will be in the ruler who practices it a want both of self-respect, and of the respect which he owes to them. 君子 is descriptive of men in office, who are to be supposed to have a degree of elevated character. They have their minds—their virtues and requirements—to serve the sovereign with; but when treated with contemptuous familiarity, they will despise him and go away. 小人 are the people, in whom the familiarity of their superiors is sure to breed contempt, so that they will not be careful to labour for them, as they ought to do, with their strength. Ying-ts’ao, aptly enough, quotes, in illustration of 侮狎君子, the words of II Yin, 接下思呫 (太甲, Pt. ii., p. 7); and the words of Confucius, 使者如承大祭 (Ana., XII., ii.), in illustration of 狎侮小人.

5. 不役耳目—不為耳目所役, i.e., if he be superior to the external fascinations that assail him through the senses,—what are called 物 in the next paragraph. 百度, ‘the hundred measures,’ = 百為之度, ‘the measures of all his conduct.’ A certain rule—of ‘correctness’ (正)—is supposed, by which the ruler, free from the bondage of his senses, will endeavour to regulate all his conduct. ‘His words and actions,’ it is said in the ‘Daily Explanation,’ ‘will all be conformed to the measure of perfection, and he will not dare to transgress it an inch.’

6. 玩—see on par. 4. Contemptuous familiarity with men destroys that self-
7 "The aims should repose in what is right; words should be listened to according to their relation to right.

8 "A prince should not do what is unprofitable to the injury of what is profitable, and then his merit may be completed. He should not value strange things to the contemning things that are useful, and then his people will be able to supply all his needs. Even dogs and horses which are not native to his country he will not keep; fine birds and strange animals he will not nourish in his kingdom. When he does not look on foreign things as precious, foreigners will come to him; when it is worth which is precious to him, his own people near at hand will enjoy repose.

9 "Oh! early and late never be but earnest. If you do not attend jealously to your small actions, the result will be to affect your virtue respect and reverence for right which is at the foundation of all virtue. A fondness for, and fondling of, creatures like the hounds of Leu brings the whole mind down to the level of little things.

P. 7. The rule for a prince's aims, and his intercourse with others. 道-所當由之理,'the principles according to which we ought to proceed.' 言以道接-人之言以道而接. The first clause is illustrated by Menclu's 我知言 (II., Pt. I., ii. 9), and the second by his 我知言 (ib., p. 11); also by Shun's language in 'The Counsels of Yu,' pp. 14–16. The two sayings are good enough in their way, but the object which they serve in the guardian's address is not very evident;—see the remark of Wang Pih at the conclusion of his 'Doubts' about this Book.

P. 8. What things a sovereign should abstain from cherishing and pursuing, and what things he should prefer and seek. In this par. the Guardian comes at last to the subject of the hounds of Leu, though he does not expressly mention them. 不作至民乃足. —these two clauses are of a general character, and may be applied to an endless variety of subjects. 民乃足. —the people will be sufficient.' Chin Tih-sew says:—貴異物則徴求多,而民不足, 'If he set a value on strange things, his exactions and requirements will be so many that the people will not be able to meet them.' 犬馬至尊不畜. —these dogs and horses might be useful, but being foreign, the virtuous sovereign will have nothing to do with them! 珍禽-珍禽同 here an adjective, 珍禽之禽 不寶 至人安. —see the remarks on this in the note on the Contents of the Book.

Pp. 9, 10. How the sovereign is to cultivate his virtue by an unirling attention even to the smallest matters, and what grand results will flow from such.
in great matters;—as when, in raising a mound of nine fathoms the work is unfinished for want of one basket of earth. If you really follow this course, the people will preserve their possessions, and the throne will descend from generation to generation.

a course. 不矜細行—矜 is used here much with the same meaning as in the Con. Ana. XV., xxi., 君子矜而不爭. Choo He was asked whether the term were not used in the same way in the two passages, and replied, 'Much about it. The idea is that of pitiful consideration, and firm conservatism.' 相似是個矜惜特守之意. 爲山. 云云—see the Con. Ana., IX., xviii. 仞一八尺, 'eight cubits.' I call it 'a fathom,' as being the nearest approximation to it which we have in our designations of measures. The paraphrase in the 'Daily Explanation' is: 一譬如 爲山者, 工夫已至, 不可有 些 子 之 九 虧 究 之 至 端. 九 人 亦 也. 去 九 勞.德. 居. 生民, 'the living people,' is merely an equivalent of 庶民. The phrase is found also in the 孝經. For 保厥居 Medhurst has well—'may protect their hearths.' 惟乃世王—王業 可永, 'the imperial inheritance may be perpetuated.' I append Lin Che-k'è's observations on this: — 既以是 訓. 訓. 聖. 世. 世. 世. 世. 細. 世. 事. 則. 永. 若. 矢. 迪. 三. 王. 西. 世. 細. 也. 天. 在. 之. 無. 疆. 無. 之. 社. 之. 見. 祈. 之. 居. 在. 夫. 夫. 也. 生. 也. (comp. 累. 世. 事. 也. 達. 之. 居. 累. 之. 達.)
THE BOOKS OF SHANG.

BOOK VI. THE METAL-BOUND COFFER.

I. Two years after the conquest of the Shang dynasty, the king fell ill, and was quite disconsolate. The two dukes said, “Let us reverently consult the tortoise concerning the king”; but the duke of Chow said, “You may not so distress our former kings.”

The Name of the Book.—金縢, ‘The Metal-bound.’縢 is defined by 經, ‘to tie up, or shut up,’ ‘to seal or fasten.’ A certain chest or coffor, which was fastened with bands of metal, plays an important part among the incidents of the Book. It is called, p. 11, 金縢之匟; and from this the name is taken. The Book is found in both the texts.

Contents. King Woo is very ill, and his death seems imminent. His brother, the duke of Chow, apprehensive of the disasters which such an event would occasion to their infant dynasty, conceives the idea of dying in his stead, and prays to the three kings, their immediate progenitors, that he might be taken and king Woo left. Having done so, and divined that he was heard, he deposits the prayer in the metal-bound coffor, where important archives were kept. The king gets well, and the duke is also spared; but five years after, Woo really dies, and is succeeded by his son, a boy only thirteen years old. Rumours are spread abroad that the duke has designs upon the throne, and he withdraws for a time from the court. At length in the third year of the young king, Heaven interposes. He has occasion to open the metal-bound coffor, and the prayer of the duke is found. His devotion to his brother and the interests of his family is brought to light. The boy monarch weeps because of the unjust suspicions he had harboured, and welcomes the duke back to court, amid unmistakable demonstrations of the approval of Heaven.

The whole narrative is a very pleasing episode in the history of the times, and is more interesting to the foreign reader than most other portions of the Shoo. It divides itself naturally into two chapters:—the first, parr. 1—11, ending with the depositing the prayer in the coffor; and the second, detailing how it was brought to light, and the duke cleared by means of it from the suspicions which had been cherished of him.

He then took the business on himself, and made three altars of earth, on the same cleared space; and having made another altar on the south, facing the north, he there took his own position. The convex symbols were put on their altars and he himself held his mace, while he addressed the kings Ts'ae, Ke, and Wân.

not have taken root. He was equally mighty in words and in deeds—a man of counsel and of action. Confucius regarded his memory with reverence, and spoke of it as an evidence of his own failing powers and disappointed hopes, that the duke of Chow no longer appeared to him in his dreams. He was the 4th son of King Wân, by his queen Ts'ae-hû. The eldest was Pih-yih-k'âou (伯邑考); the second was king Wû; and the third was Šên (鮮), the Kwan Shuh (管叔), mentioned in p. 12. There were six other younger brothers, but of all Wân's sons, only king Wû and the duke of Chow were representatives of their father's virtue and wisdom. Chow was the name of the city where King Ts'ae fixed the central seat of his House;—see page 281, on the name of this part of the Shoo. It became the appanage of Wân's 4th son, Tan (旦), and hence, he is known as the 'duke of Chow.'

Re: ‘to trouble; ‘to distress.’ It would appear that the two dukes proposed to have a common service of divination in the ancestral temple of the imperial House, and the duke of Chow negates their proposal on the ground that there was no necessity for troubling the spirits of the departed kings by so much ado merely to divine the issue of the king's illness. He had himself determined what he would do. Kung-shîng says that he negatived their proposal, because he knew that the king would not die at this time. This view is grounded in a passage in the Bk. 文王世子, Pt. i., p. 2, of the Le Ke, where king Wân is made to interpret a dream of his son so as to assure him of a certain number of years. But there is much in that Book which we cannot receive. If the duke knew that his brother would recover, the prayer which follows, and his offer to die in his room, lose all their meaning and value.

P. 4. The duke's preparations for his prayer.

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The duke declines the proposal. 周公—this is the first time that we meet in the Shoo with this famous name, though we shall find him hereafter playing a most important part. But for him, indeed, the dynasty of Chow would probably
5 The grand historian by his order wrote on tablets his prayer to
the following effect:—"A. B., your chief descendant, is suffering
from a severe and dangerous sickness;—if you three kings have in
heaven the charge of watching over him, Heaven's great son, let me

此簡書以告三王，‘The tablet,
i.e., the writing, was made by the duke of
Chow; the priest read this writing to inform
the three kings.' In this way the 史 is alto-
gether unaccounted for. Woo Ching would put
a comma at 資, and explains—'The histori-
ographer wrote the tablet, and the priest (祝)
read it.' But who does not get the impression
that the duke of Chow was himself the only
priest on the occasion? 元孫其
—Your great-grandson, such an one.'
The duke, no doubt, used the name of king Woo.
But in the Chow dynasty, the practice of "con-
cealing the name," as it is called (譯名),
came into vogue. K'ang-shing supposes that it was
king Ching, who first dropped the name, and sub-
stituted 資 for it, when he found the prayer,
as related in p. 16. 遇 ‘to meet
with,’ Wang K'ang-t'ang says:—'A sage has
nothing about him which could bring on sick-
ness, but he may happen to meet with evil
malaria in the air:—hence the use of 遇;'
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much stress on the character.

三王至某之身，‘A passage has
wonderfully vexed the critics, and the editors of
Yung-ching's Shoo say that no one inter-
pretation of it which has been given should be
pertinaciously held to. The view in the trans-
lation is substantially that of Ts'ue, who says:
—武王為天元子,三王當任
其保護之責于天,不可令
其死;如欲其死,則請以旦
代武王之身,‘King Woo is the great
son of Heaven; you three kings ought to have
the charge of protecting him in heaven, and
should not let him die. If you wish that he
should die, pray let me Tan be a substitute for
his person.' Feeling that the 天 is loosely
on this view in the sentence, he supposed that
some characters following 天 have been lost.
The interpretations of K'ang-shing and Ying-ia
6 Tan be a substitute for his person. I have been lovingly obedient to my father; I am possessed of many abilities and arts which fit me to serve spiritual beings. Your chief descendant on the other hand has not so many abilities and arts as I, and is not so capable of serving spiritual beings. And moreover he was appointed in the hall of God to extend his aid to the four quarters of the empire, so that he might establish your descendants in this lower world.

... would cast out of the text; but though the ‘Historical Records’ show us the interpretation which their compiler put upon the Shoo, their authority cannot always be pleaded in favour of this or that reading.

We should be glad if we could ascertain from this paragraph what ideas the duke of Chow had about the other world, but his language is too vague to afford us satisfaction. He says he was better able than his brother to serve spirits; did he then expect that some such service would have to be performed by him after death? and who was the spirit, or who were the spirits, to whom the service was to have been rendered? These questions are suggested by his words; and yet it may be, that all which he meant to say was that he was more religious, more acquainted with ceremonies, and fonder of sacrificial services, and therefore was somehow better fitted for admission to the spirit circle. I suppose he did not know his own meaning very clearly.

Chinese critics are concerned to free the duke of Chow from the charge of boasting which may be fixed on him from the paragraph. Te-shang Te-shang (蔣悌生; Ming dyn.) says:—

'The duke of Chow did not boast of his services, but was the humblest of men;—how is it that here he boasts of himself in such a way to the spirits of the three kings? On this occasion, so important to his family and the kingdom, his love for his brother prevailed over every other consideration. He had no leisure to consider whether he was boasting or modest. The case is one of those instances in which the virtue of sagaciously moves Heaven. Let it not be lightly thought of or spoken about;’—see the集說.

P. 7. Reason why king Woo should be spared.

乃命于帝庭— the帝 here is 上帝 or God. Ma Yung says:—武王受命于天帝之庭— ‘king Woo received appointment in the hall of the God of heaven.’ Modhurst has translated:— He has...
The people of the four quarters stand in reverent awe of him. Oh! do not let that precious Heaven-conferred appointment fall to the ground, and all our former kings will also have a perpetual reliance and resort. I will now seek for your orders from the great tortoise. If you grant what I request, I will take these symbols and this mace, and return and wait for the issue. If you do not grant it, I will put them by."

The duke then divined with the three tortoises, and all were favourable. He took a key, opened and looked at the oracular received the decree in the imperial hall,' which is a great weakening of the duke’s argument, and without the sanction of any critic.

四方至祇畏— the critics generally connect this with the preceding clause, and extend the force of the 用能 to it. It seems rather to be a description of the success of Woo’s govt.,—exaggerated, indeed, but justifiable in the circumstances.

天之降寶命—天所降之寶命—as in the translation.

‘Our former kings’ are all the princes of the House of Chow, from Shun’s minister of Agriculture downward. The saying that they would have a perpetual reliance and resort’ is to the effect that the sacrifices to them would ever be continued.

P. 8. The duke proposes to divine for the answer of the kings, and tells them what will be the consequence of their refusing his request.

今我即命于元龜—今我就受三王之命. ‘I will now go at once and receive the command—the decision—of you three kings.’

元龜,—see on 大龜, in the ‘Tribute of Yu’, Pt. i., 52. The shells of the tortoise employed for imperial divinations were larger than those employed by the princes. 歸侯爾令—will return and wait for your orders,' which would be seen in the recovery of king Woo, and the duke’s death. Mā says:—

待爾命。武王當愈，我當死。屏壁與珪。—屏壁與珪 (2d tone)—去或藏。 The meaning is, that he would put those instruments of worship aside,—the dynasty would fall, and the House of Chow would have no more imperial sacrifices to offer.

Pp. 9, 10. The divination is favourable, and the duke deposits his prayer in the coffin.

9. 卜三龜—‘He divined with the three tortoises.’ I suppose that the divination took place before the altars, and that a different shell was used to ascertain the mind of each king.

Choo He says:—或曰三王前各一龜卜之。 Lin Che-k‘e, however, says:—以龜之三兆卜之. ‘He divined according to the three prognostics given by the tortoise.’ This is in accordance with the language of the Chow Le, Bk. XXIV., p. 1, 太卜掌三兆之法……三曰原兆, which Biot.
10 responses which also were favourable. He said, "According to the form of the prognostic, the king will take no injury. I, who am but a child, have got his appointment renewed by the three kings, by whom a long futurity has been consulted for. I have to wait the issue. They can provide for our one man." Having said this, he returned, and placed the tablets in the metal-bound coffer; and next day the king got better.

translates—'Grand Augur. Il est préposé aux trois méthodes pour l'observation des fissures sur l'oeille de la tortue. La première est appelée fissure de jade; la seconde, fissure de poterie; la troisième, fissure de plaine.'

一習吉—習—重, or 龍: see the 'Great Speech,' Pt. ii., 5. "By book we are to understand oracles." The par. of the Chow Le, following that quoted above, is—

The forms of the regular prognostications were in all 120, the explanations of which amounted to 1,200. Those explanations, no doubt, consisting of a few oracular lines; were the forms of the text. They were kept by themselves, and consulted on occasion, according to certain rules which have not come down. The duke of Chow at this time had recourse to them. The meaning of this in this place is very uncertain. Properly speaking, it denotes a kind of flute. Here it seems to denote a sort of key with which the apartment or chest, or whatever it might be, in which those oracles were kept, was opened. Kung-shing, Ma Yung, and Wang Suh define it nearly in the same way, as 開藏之管; 藏卜兆書管; and 開藏占兆書管.

10. 體—兆之體: the form of the prognostic. "It appeared on the shell of the tortoise."

Woo Ch'ing understands this to be spoken by the duke of himself, so that he not only understood from the divination that the king would not die, but also that he would get better without himself being taken as a substitute. The words do not convey that impression to my mind. In the 'Daily Explanation,' they are referred to the three kings as in the translation.

一人 is king Woo. The duke would seem to be resigning himself to the thought of his own death. He must be taken, but he can confidently leave the king and the dynasty in the care of the three kings.

11. 金滕之槨—'the metal-bound coffer.' Ts'ue says that it was this coffer which contained the oracles of divination, the same which is alluded to in p. 9. It may have been so; but I should rather suppose it to have been different,—a special chest in which important archives of the dynasty, to be referred to on great emergencies, were kept. The duke gave orders to all whose services he had employed in the ceremony to say nothing about it (see p. 17), but it was right that the record of the prayer should be preserved in this repository. He therefore placed it there, not thinking that it would be—hoping that it would not be—brought to light in his time.

'The prayer of the duke of Chow is addressed to the three kings, and I have said above, that it is addressed to them in the character of mediators or intercessors with Heaven or God.
12 II. Afterwards, upon the death of king Woo, the duke’s elder brother, he of Kwan, and his younger brothers, spread a baseless rumour through the kingdom, saying, “The duke will do no good to the

PRAYER IN THE COFFER IS DISCOVERED, AND THE YOUNG KING ACKNOWLEDGES WITH HIS TEARS THE INJUSTICE OF HIS THOUGHTS, AND RECEIVES THE DUKE BACK, WHILE HEAVEN ACCORDS EVIDENT TOKENS OF ITS APPROVAL.

12. The manner in which the duke of Chow was brought into suspicion. The last par. closes with the statement that the king suddenly recovered the day after the duke’s prayer. This opens with a reference to his death. Five years later, it is said, Woo died B.C. 1115, and was succeeded by his son Sung (誚), whose reign dates from B.C. 1114, and who is known in history by the title of Ching (成), ‘the Completer.’ Ching was only 13 years old, and the duke of Chow acted as regent of the empire. It was natural he should do so, for he was the eldest of all the sons of Wän, and had been devotedly attached to his brother Woo, whose chief advisor he had been, and was without the shadow of disloyal feeling. The accession of dignity and influence which he now received, however, moved his elder brother Sēn, and some of his other brothers to envy, and they had come to be engaged in a treasonable conspiracy against the throne. We have seen how Woo, after the death of the tyrant Show, pardoned his son, generally known by the name of Woo-käng (武庚), and continued him in Yin to maintain the sacrifices to the kings of his line. To guard against the very probable contingency of his rebellion, however, he placed three of his own brothers in the State along with him, with the title of ‘Inspectors’ or ‘Overseers’ (三監), who should overawe both him and the old ministers of Show. Those overseers were Sēn, known as Kwan Shuh, older than the duke of Chow; Too (度), known as Ts’ae Shuh (蔡叔), immediately younger than the duke; and Ch’oo (處), known as Hoh Shuh (霍叔), the eighth of Wän’s sons. Perhaps Sēn thought that on the death of Woo the regency, if not the throne, should have devolved upon himself, Mencius describes the appointment of him as overseer of Yin to the duke of Chow (see Men., II, Pt. II., ix.), as no doubt, it was made by Woo on his advice. This may have exasperated him the more against Tan who had thus ‘sheltered’ him, he would think, away from the court. However it was inducled, soon after the death of Woo, those three brothers entered into a conspiracy with Woo-käng to throw off the yoke of the
The duke of Chow, being aware of the insinuations circulated against him, resolved to meet them with promptitude. He owed a duty to the former kings and to the dynasty, and whatever the young king might think, he would act at once against the rebellious and the disloyal.

Justice done on the criminals. The different views that are taken of the last part of this acc. to Gan-κwó, the duke spent two years in the east, operating against Woo-κing and the false brothers, and at the end of that time he had got them into his hands, and dealt with them according to his views of their several guilt. Ying-tá says:—居東(this has already been explained by 東征之二年,則罪人於此皆得議獲三叔及諸叛逆者) K'ang-shing on the other hand says:—居東者,出處東國,待罪以與君之察已, "He resided in the east" means that he left the court and dwelt in an eastern State, allowing the charge of guilt till the king should have examined into it. The language so far will certainly admit of this interpretation, but what he says on the next clause is too ridiculous. It is:—罪人周公之屬與知 居 攝者周公出皆奔,今二年已成王所得論之罪人史 書成王意也,"The criminals are the partizans of the duke of Chow and his acquaintance while he held the regency. When he withdrew from the court, they fled; but now in the two years they were all apprehended by king Ching. The historian calls them criminals, writing from the king's point of view." Even K'ang Shing does not venture to adopt this interpretation, but supposes the meaning to be that the duke, while in the east, came to know who the criminals were that had slandered him.

I have said that the phrase 居東 will itself admit of the interpretation put on it by K'ang-shing; but Maou K'e-ling has shown, that if we do not understand it as Gan-κwó does, of the duke's operating in the east against his rebellious brothers, there is no other place in that direction from the court, to which his sojourn-
15 criminals were got and brought to justice. Afterwards he made a poem to present to the king, and called it “The Owl.” The king on his part did not dare to blame the duke.

In the autumn, when the grain was abundant and ripe, but before it was reaped, Heaven sent a great storm of thunder and lightning, along with wind, by which the grain was all beaten down, and great trees torn up. The people were greatly terrified; and the king and great officers, all in their caps of state, proceeded to open the metal-bound coffer, and examine the writings, when they found the words of the duke of Chow when he took on himself the business of taking

The received interpretation of it is that it was composed by the duke after he had crushed the insurrectionary movements in Yin, and put to death Woo-käng and Kwan-shuh. By the ‘owl’ is intended Woo-käng; and by the ‘bird’, the dynasty of Chow. The writer meant that king Ching should understand by it the devotion which he felt to the imperial House, and the sorrow which the stern justice he had been obliged to execute upon his brother occasioned him. Kang-shing took a diff. view of it, in accordance with his interpretation of the text in the last par., and supposed that the duke intended by it to expostulate with the king on the persecution of his friends which he had instituted. But we cannot believe that he would have thus addressed the king as an ‘owl.’ There is nothing in the poem or ode, which readily suggests the interpretation to be put upon it; but there is perhaps something in what Choo He says, that readers at the time, all-excited by the circumstances to which it had reference, would not find the difficulty in understanding it which we do.

The duke sends a poem to the king to clear himself, but is only partially successful. The poem here referred to is in the She King, Part I., Bk. XV., Ode ii. It begins:—

'O owl, O owl,
You have taken my young ones:
Do not also destroy my nest.
I loved them; I laboured for them;
I nourished them.—How am I to be pitied.'

Heaven interposes to bring the duke's innocence to light by means of the prayer in the metal-bound coffer.

16. 秋—we may suppose this was the autumn of the third year of Ching.—B.C. 1,112.

雷電以風.—Lin Che-k's brings out the 以風 by expanding: 天忽雷電大作又 繼之以風, as in the translation. The paraphrase of the 'Daily Explanation' is similar.

王與至之書,—the 卉 was a 'skin cap,' worn in court at audiences. It is generally said that the king was going to divine that he might discover the reason of the unusual storm, and therefore opened the coffer which contained the oracles of divination. But we saw, on p. 11, that it is not certain those oracles were kept in that coffer. Possibly it was a repository of important archives, which
17. The king and the two dukes asked the grand historian and all the other officers about the thing. They replied, “Ah! It was really thus; but the duke charged us that we should not presume to speak about it.” The king held the writing, and wept, saying, “We need not now go on reverently to divine. Formerly the duke was thus earnest for the royal House, but I, being a child, did not know it. Now Heaven has moved its terrors to display the virtue of the duke of Chow. That I meet him a new man, is what the rules of propriety of our empire require.”

18. The king then went out to the borders, when Heaven sent down rain; and by virtue of a contrary wind, the grain all rose up. The two dukes gave orders to the people to take up all the large trees which had fallen, and replace them. The year then turned out very fruitful.

19. 講 予沖人, see on ‘The Pwan-kang,’ Pt. iii., p. 7. Here king Ching was really a youth. 惟朕小子其新 迎, 逆迎, “to meet.” Ma Yung reads 親 instead of 新, so that the meaning is—‘That I go out and meet him in person,’ &c. This certainly gives a good meaning; and Ts'ai and K'ang Shing both adopt it. Gan-kwö and K'ang-shing, however, both understand 新 as in the translation. The language of the latter is— 新迎, 故先時之心, 更自新 以迎周公. This is rather harsh, but it is more difficult to get a tolerable meaning out of many other passages of the Shoo.
P. 19. The duke is received back, and Heaven signifies its approbation. It is most natural to understand this going forth to the suburbs with reference to the king's purpose indicated in the last par. Gan-kwó, however, takes of the place, outside the city, where the great sacrifice to Heaven was offered, and thought that the going forth was to offer a sacrifice of thanksgiving to Heaven for his deliverance from the unjust suspicions which he had harboured.

Ts'ae says that after reading this paragraph it is impossible to doubt the doctrine of 'verifications,' laid down in the 'Plan!'

[I may here, in the vacant space of this page, introduce Wang Pih's chapter on the 'Doubts about the Shoo.' His views are questionable, but the student will be glad to have a complete specimen of the style and manner of his work.

(continued on page 361)
THE BOOKS OF SHANG.

BOOK VII. THE GREAT ANNOUNCEMENT.

1. "The king speaks to the following effect:—'Ho! I make a great announcement to you, the princes of the many States, and to you, the managers of my affairs.—Unpitied am I, and Heaven sends down calamities on my House, without exercising the least delay. It greatly occupies my thoughts, that I, so very young, have inherited this illimitable patrimony, with its destinies and domains. I have not displayed wisdom, and led the people to tranquility, and how much less should I be able to reach the knowledge of the decree of Heaven!"

The Name of the Book.—大詔, ‘The Great Announcement,' At the commencement of the first paragraph, these two characters,—大詔,—occur, and they are then taken and made the name of the Book. Gan-kwé, indeed, says that the Book sets forth great doctrines for the information of the empire, and thence it received its name (陳大道以詔天下, 故以名篇). But we look in vain for any 'great doctrines' in the Book. The emergency which called the announcement forth was sufficiently important to justify the duke of Chow in calling it 'great.' We need not look for any higher or deeper meaning in the title. The Book is found in both the texts.

Contents; Date; and Style. The prefatory note says, 'When king Woo had deceased, the three overseers and the wild tribes of the Hwae rebelled. The duke of Chow acted as prime minister to king Ching; and having purposed to make an end of the House of Yin, he made 'The Great Announcement.' This sets forth the occasion on which the address was composed, but when we come to look at the contents, we find very little appropriate, according to our views, to the circumstances. The young emperor speaks of the
responsible lying on him to maintain the empire gained by the virtue and prowess of his father, and of the senseless movements of the House of Yin to regain its supremacy; he complains of the reluctance of many of the princes and high officers to second him in putting down the revolt; and complains with painful restitutuion the support and assurances of success which he has received from the divining tortoise-shells. The three overseers are not mentioned, though we may find an allusion or two to them. The whole tone is feeble. I have divided, it will be seen, the 15 paragraphs in which it is now generally edited into five chapters.

The date of the announcement is generally referred to the third year of Ching A.C., 1,112. But such an arrangement of events supposes the duke of Chow's residence in the east, spoken of in the last Book, to have been a voluntary exile, and that this expedition against Yin was undertaken after he returned in the manner described. But I saw reason to understand the sojourn in the east as a description of this very expedition, and that the return mentioned was on its successful termination. On this view the announcement was made in the first or second year of Ching, and the expedition was finished in the third year. On that point—the date of the extinction of Woo-kung and his revolt, there is an agreement.

The style of the Book is about as difficult as that of 'the Pwan-kung.' 'We may doubt,' says Wang Chuan-shih, 'whether parts have not been lost, and other parts have not fallen out of their proper place. Our plan is to let alone what we cannot understand, and to explain what we find ourselves able to do.' 'It is difficult,' says Choo He, 'to point the Book. The sentences are very long, and students generally try to break them up into shorter ones, which makes the interpretation more difficult still.'

Ch. I. Pp. 1, 2. Notwithstanding his youth and incompetencies, the king feels bound, by his duty to his fathers and to Heaven, to do his utmost to put down the revolt which was threatening the recently acquired empire.

1.  is the words of the duke of Chow, spoken by him as regent of the empire, in the name of the young king. We are not to suppose indeed that Ching had anything to do with the announcement. Doubting the duke's loyalty, he would not have sent him to attack his other uncles; but the duke acted as the great duties of his position required him to do, and would not allow the safety of the dynasty to be periiled by weak scruples. At the same time it was right that his address should appear as in the name of the king. There was no other king but Ching, and no other is intended by  throughout the Book. K'ang-shing, however, says that by  we should understand the duke himself. His words are:—  The king is the duke of Chow. He was regent of the empire, and in giving charge about such great affairs, in the exigency of the circumstances, he called himself the king.

K'ang-shing, Ming-shing, and other opponents of the false K'ung, adopt this view, and the ingenuity with which they argue for it is amusing; but it is too absurd to justify our entering into an examination of their arguments. Comp. the  in the Pwan-kung, Pt. i., 16; and often in several of the Books of Chow that follow.

appears to have come into use, under the Chow dynasty, as an exclamation, like the 'Canon of Yaou.' I do not see what other meaning can be given to it here, or in the next Bk., p. 1; et al. Here Ma Yung and others in the Han dynasty read it after  —and explained it by . Gan-kwō even attempted to give it the same meaning in its place at the beginning of the sentence:— . This is exceedingly harsh and unnatural. Lin Che-k'e was the first, so far as I have ascertained, who explained the term as an exclamation. It is a pity that this meaning of it does not appear in the dictionary.

Fr.  甲 (read ) —  'to pity,' as in the She King, Pt. III., Bk. III., Ode x., st. 5. In the 'Pwan-kung,' Pt. iii., 7, it was read  with the meaning of  'to come to,' i.e., to reach the mark of goodness; and so Gan-kwō took it, and K'ang Shing takes it, but with different relations to the rest of the sentence;—see the 註疏 and the  . Ta'ae expands the phrase as in the translation:—我不為天所恤, 天降罰于我家, 不少延, 」'injuries,' calamities.' 'Heaven sends down calamities on my House,'—this has reference especially to the early death of king Woo; and we may include also the present troubles occasioned by the revolt in Yin. 不少延, 'without a little delay.' Blow was following on blow in quick succession. Gan-kwō put a stop at  少, and carried 延 to the next sentence. Of this construction I shall speak on the next clause. K'ang-shing pointed as in the text and interpreted 不少延 as  'not few and prolonged.' 延 may certainly be thus taken  長; but the whole phrase 不少延 is more naturally construed as I have done in the translation, following Ta'ae and other Sung critics. 洪惟大思, 'I greatly think.' Gan-kwō, I have just said, began this
'Yes, I who am but a little child am in the position of one who has to cross a deep water;—it must be mine to go and seek how to cross over. I must diffuse the elegant institutions of my predecessor, and augment the appointment which he received from Heaven;—so shall I be not forgetful of his great work. Nor shall I dare to restrain the majesty of Heaven seen in the inflections it sends down.

clause with 延, and his comment on 延惟
我幼冲人是凶害延大惟累我幼童人成王言其不可不誅之意。' The calamities are so protracted and great that they involve me who am so young;—the king's meaning is that there was nothing for him but to cut off the criminals.' This is very far-fetched, and must be rejected.

嗣無疆大歷服—歷 is defined as 數, 'fate,' destiny.' Woo Ch'ing says:—歷—天之歷數 服—'domains.' Ts'ao says:—五服—'the five domains;' but they were more than five under the Chow dynasty. Nearly all the critics define 服 by 事, and then expand it into something like 服王事; but Ts'ao's meaning is much simpler.

弗造哲, 迪民康—on this Gan-kwô has—不能為造智道以安人, 'I cannot practise the ways of wisdom to repose the people.' K'ao Ch'ing has—弗造哲之人以道于安, 'I have not met with ( = found,) intelligent men to lead the people to repose.' Better than either, Woo Ch'ing reads 造 with an aspirate, —to go to, 'to arrive at;' and says:—弗能造於明哲以導民於安, 'I have not attained to wisdom, so as to conduct the people to tranquillity.' So I take the words. 知日云云—I take 恆 here with Gan-kwô as 至—'to reach to.' I do not know what the young king, or rather the duke of Chow, had in view by 天命.' the decree or appointment of Heaven,' nor can I discern the bearing of the whole clause on the rest of the announcement. Perhaps a glimpse of light is afforded by Kin Le-t'a-šang, who says:—此言成王以幼沖嗣位,流言展轉而事變如此,未能上測天意如何,以下文求濟卜筮之意,'This speaks of how king Ch'ing, inheriting the throne at so early an age, with the baseless rumours going about, and such changes of events occurring, was unable to fathom what might be the mind of Heaven, in order to introduce what is said below about his seeking how to cross over his difficulties, and the intimations afforded by divination;'—see the 集說. 2. 已 is used, acc. to Ts'ao, as a continuative particle, indicating that though the speaker had come to a pause, yet he must go on expressing his sentiments (已, 承上語斷已而有不能已之意). Our 'Yes' corresponds to it.

子惟至造濟—this, says Gan-kwô, 'expresses the king's awe' (言畏懼). He might have said—'awe and perplexity.' 敷資, 敷前人受命—the former clause expresses the young king's apprehensive perplexity; this seems to express what under all circumstances he felt it incumbent upon him to do. The language however, is difficult to construe and interpret. Lin Che-ke says:—Gan-kwô read 若, as in the 'T'wan-k'ang,' Pt. iii., 7, and with the same signif. of great, and gave the meaning—'I will spread and practise great principles, so spreading and displaying the appointment received by Wan and Woo.' But the text only says 敷資, and to make that = 'I will display great principles' is wide of the mark and forced. Soo and Lin Tze-hwuy (林子晦) read the character pe, with the meaning of 'to adorn' (飾; as in the Announcement of T'ang,' p. 5). Soo then in-
3 II. 'The Tranquilizing king left to me the great precious tortoise, to bring into connection with me the intelligence of Heaven. I interpreted,' What I diffuse must be to adorn and extend the appointment received by my predecessors, and not forget their merit," while Lin Tsze-hwuy says, "The meaning is—I will cultivate and illustrate the institutions, to impart ornament to the empire." The character 賞 is thus both pronounced and interpreted by them differently from Gan-kwó; but the meanings they bring out are as far from being clear as his. Wang Gan-shih says, better than any of them, that the text is maimed, and we need not weary ourselves to fix its meaning. The translation simply follows the view of Ts'ae, which is that of Soo Tung-po.

云云—in this clause the king intimates how it was his duty to punish Woo-kung and all aiding him in his revolt. He would let the justice of Heaven take its course; he would not restrain it, but execute it rather against them. 子, following 開, is rather perplexing, but we have met with it before, similarly following transitive verbs.

Wang Gan-shih put a stop at 威, and read 用 with what follows—寧, 王, 云云, and Choo He approved of this construction; see the 附錄. In this point Ts'ae chose to follow the two Kung, rather than his master. Woo Ch'ing, however, points with Gan-shih, and gives this view of the clause preceding, having closed a paragraph with 大功—When Heaven was sending down its terrors on me, I did not dare to conceal them, but used the tortoise,' &c., &c.

Ch. II. Pp. 3–6. The divinations had informed the king of the coming troubles, and they now assured him on the present expedition. Many of the best and ablest of the people were supporting him. They might therefore go forward with confidence.

3. 寧王—'the Tranquilizing king.' Gan-kwó says that king Wan is intended; but the phrase 寧考 in par. 8 determines that we interpret the epithet of king Woo Ching's father.

紹天明—紹 = 繼, 'to continue and transmit.' At a grand reception of visitors at court there were the attendants and officers who received them, and went between them and the prince. They and their function were called 介紹. Similarly we are told here that the tortoise-shell was a connecting medium between the mind of man and the mind of Heaven. And this was the belief of the duke of Chow!

即命 is used like the same phrase in the last Book, p. 8. 日有大至不靜, this is to be taken as the reply of the tortoise, or the result obtained from the divination. Gan-kwó indeed makes the 日 commence a new paragraph.

即命 is with him 'I have consulted it, and received its instruction,' and then for a time all reference to the tortoise ceases, and 日—'The king also says,' This construction is to me intolerably harsh. 日 follows immediately on the divination by the tortoise-shell, and introduces the reply which was received.

That reply is sufficiently enigmatical. The troubles arose in the east, and the oracle was that the west would be troubled. This difficulty is solved by saying that the troubles arose indeed in the east, but they necessarily went on to trouble the west.

The 'Daily Explanation' paraphrases the text as if the oracle had been thus explicit: 龜起事于西, and 日東方諸難, 龜兆已豫告矣. This was, it will be seen, a prophecy, rather than the solution of a doubt, and the oracle was like those of the west. We may compare it with the 'Aio te, Escida, Romano vincere posse.' 越兹蠢—these are again the words of the king. 蟲—蟲動, 'insects moving, wriggling about,' in the spring. It is often used in
4 'Little as the present prosperity of Yin is, its prince greatly dares to take in hand its broken line. Though Heaven sent down its terrors on his House, yet knowing of the evils in our kingdom, and that the people are not tranquil, he says—"I will recover my patrimony"; and so he wishes to make our State of Chow a border territory again.

5 'One day there was a senseless movement, and the day after, ten men of worth among the people appeared to help me to go forward the sense of 'silly,' 'impertinent.' 4. The guilt of Woö-kang. 般小腆—this 腹 has marvellously vexed the critics. Gan-kwó took it as —少, and Kang-shing did the same. Ma Yung made it 至, meaning probably 'Yin, who has but little attained.' Wang Suh made it 主 so that 般小腆—this small princelet of Yin. The 說文 defines it by many, 'many or much;' and Ming-shing says this justifies the 少 of Kang-shing, like locus a non lucendo! Ts'ae gives 厚, 'prosperous,' 'flourishing' for it, which is no doubt the correct meaning here. Compare 自洗腋致用酒 in the 'Announcement about Wine,' p. 6. Tung-po was the first to bring this meaning to the term to the interpretation of the text. 4. To arrange; 'to place in order;' then, 'a series,' 'a rank.' Here, being under the govt. of 纪, it is taken 質— 質, 'the end of a cocoon, or of a ball of thread;' then 'a thread,' 'a line,' and with the same metaphorical applications as our word 'line.' The clause, as expanded by Ts'ae, is—乃敢大紀其 既亡之緒. All the old interpreters understood 天降威 of the troubles of the imperial House, with special reference to the rumours about the duke of Chow set on float by his brothers, following so quickly on the death of king Woo. The same view is taken also by Woo Ch'ing and Kang Shing. If the 知 had been before the 天 we must have continued in this way. The meaning which appears in the translation is given by Ts'ae, who follows his expansion of the previous clause, quoted above, by—是故天降威于殷然亦武庚知我國有三叔姫降，民心不安。故敢云云。 5. 今蠢动，今之明日，民之賢者十夫，於我以往云云。 It has here the force of a verb. 令至以于，獻—貢 (comp. the 'Yih and Ts'eath,' p. 7. Kang Shing reads 義 but with the same meaning); 于—往: 'to go.' Who the 'ten men of worth' were, we do not know. Gan-kwó supposed they belonged to Yin, 'loyal and far-seeing men in the rebellious territory.' This is not likely. I suppose they were men of the imperial domain who had been forward to express their attachment to the dynasty of Chow. The 今蠢今翌日, indicate the promptitude with which they had come forward. Ts'ae expands the clause:—今武庚者，必求于我以往云云。 "to soothe," 'to tranquilize;' 救—救, 'to go together;' 救—救, 'to soothe and settle the country of Shang.' 武—武, 'to continue.' (武 is used for 'military prowess or achievement,' and also for迹, 'footsteps,' 'traces;' from which the
to restore tranquility and to perpetuate the plans of my father. The
great business I am engaging in will have a successful issue, for I
have divined and always got a favourable intimation. Therefore I
tell you, the princes of my friendly States, and you, the
directors of departments, my officers, and the managers of my
affairs,—I have obtained a favourable reply to my divinations. I
will now go forward with you from all the States, and punish those
vagabond and transported ministers of Yin.

3. 'And now, you the princes of the various States, and you the
various officers and managers of my affairs, all retort on me, saying,

signature given to it in the text is derived. How the same character comes to have signifi-
cations so different is one of the mysteries which a Lexicographer may solve by tracing its history,and showing how forms originally distinct have coalesced in one.] 武圖功—繼嗣武王所圖之功. This construction of the clause is given by Ts'ae, and Keng Shing concurs in it. Other views may be seen in the 註疏, and in Woo Ch'ing's commentary.

我有云云—大事, 'great affair,' referring to the warlike expedition about to be proceeded with. It is said in the 左傳 that the "great affairs" of a State are sacrifice and war; (國之大事在祝與戎). 并吉—all together are lucky. The king had divined; and the 'three men' who had operated with the three shells, or interpreted the threefold intimation of the one shell, all foretold a happy result;—see the 'Great Plan,' p. 24. Ts'ae gives the connection of the two parts of the clause thus:—知我有戎事休美者.以朕卜三龜而并吉也. We are not to suppose that this divining was the same as that mentioned in par. 2. That was earlier, before the rebellion had revealed itself; this was with reference to the expedition which was in progress. 6. 肆子至御事—肆—故, 'therefore.'
"The hardships will be great, and that the people are not still has its source really in the king's palace, and in the mansions of those princes of the troubled State. We, little ones, and the old reverent men as well, think the expedition ill-advised. Why does your majesty not go contrary to the divination?

8 "I, in my youth, think also continually of the hardships, and say, Alas! these senseless movements will deplorably affect widowers and widows! But I am the servant of Heaven, which has assigned

至君室，—this is an allusion, as plain as the duke of Chow could permit himself to make, to the dissatisfaction of his three brothers charged with the oversight of Yin, the rumours which they had spread against himself, and the suspicions which those had awakened in the king's mind. The 邦君 are 見, Too, and Ch'oo. 室, as opposed to 宮, I translate by 'mansion.' 越子小子; 考翼 不可征云云, —this passage presents several difficulties, and no construction of it has been proposed, against which objections cannot be urged. 越子 is taken by Gan-kwô of the king speaking of himself, and this is the one strong point in his construction mentioned above. In the translation the phrase is taken in the plural:—so the princes and officers, opposed to the expedition, describe themselves. 考 is taken as—老, 'old,' fathers.' 翼—敬, 'to be reverent,' i.e., in the conduct of business. The character is thus used in the She King, as may be seen in the dict.
me this great task, and laid this hard duty on my person. I therefore, the young one, do not pity myself, and it would be right in you, the princes of the States, and in you, the many officers, the directors of departments, and the managers of my affairs, to soothe me, saying, "Do not be distressed with sorrow. We shall surely complete the plans of your Tranquilizing father."

Yes, I, the little one, dare not disregard the charge of God. Heaven, favourable to the Tranquilizing king, gave such prosperity to our small State of Chow. The Tranquilizing king divined and acted accordingly, and so he calmly received his great appointment. Now Heaven is helping the people;—how much more must I follow the divinations! Oh! the clearly-intimated will of Heaven is to be feared:—it is to help my great inheritance."

帝命—替—敟, 'to disregard;' 'to make of none effect.' The charge of God' is that implied in p. 5, when the divinations were all favourable, and the king was thus instructed to go forward with the expedition against Woo-kang and his associates. 天休至兹命—thes divinations of king Woo referred to are those mentioned in 'The Great Speech,' Pt. ii., p. 5. 聯夢協朕卜, 賁于休祥—How was Heaven now helping the people? Gan-kwô replies—'By the coming forward of the ten men of worth to support the king.' Possibly the king, or the duke rather, may have had this in mind. 還亦惟卜用—況我亦惟卜是用—天明, 云云—the translation here follows Ta-soe. The 天明, 'intelligence of Heaven,' is that mentioned in p. 3, as conveyed by the 'great tortoise.' Thus clearly intimated, it was to be revered. Opposition to it could only entail disaster. How much
"The king says, 'You, who are the old ministers, are fully able to examine the long-distant affairs;—you know how great was the toil of the Tranquilizing king. Now where Heaven shuts up and distresses us is the place where I must accomplish my work;—I dare not but do my utmost to complete the plans of the Tranquilizing king. It is on this account that I use such efforts to remove the doubts and carry forward the inclinations of the princes of my friendly States. Heaven also assists me with sincere expressions of attachment, which I have ascertained among the people;—how dare I but aim at the completion of the work formerly begun by the more should they be forward to obey it, when it was to establish the dynasty! Kâng Shing takes and the whole—'The brilliant majesty of Heaven is aiding me to enlarge this great inheritance.'

Ch. IV. Pp. 10—12. The king addresses himself more particularly to the old ministers of his House; acts forth his own wish to do his duty as a son and a sovereign, and complains of their want of sympathy with him. 10. 王曰, see on 王若曰, p. 1. It is one of the peculiarities of the Announcements in the Books of Chow, that they are broken up into many parts by the recurrence of these phrases.

The above definition of 巴 is not given in the dictionary, tho' it may be very reasonably derived from the explanation of the term in the 門 as 断門. The dict. makes it a synonym of 勞, after Gan-kwô, and with reference to this passage. Kâng Shing defines it by 劳, which makes it a synonym of 應. Ts'ae took his definition from Lin Che-k'e. 'The place where King Ching had to accomplish his work,' was the east, where the revolt was going on; but the place does not indicate the locality simply, but all the circumstances of the case.

天閑至國事, this is an instance of what Choo He calls the 'long sentences' of the 'Great Announcement.' 綿者否塞不通之意,'紇 means shut up, without thoroughfare.' 應者艱難不易之
Tranquillizer? Heaven moreover is thus toiling and distressing my people, so that it is as if they were suffering from disease;—how dare I allow the appointment which the Tranquillizer, my predecessor, received, to be without its happy fulfilment?"

11 "The king says, 'Formerly, at the initiation of this expedition, I spoke of its difficulties, and revolved them daily. But when a deceased father, wishing to build a house, had laid out the plan, if his son be unwilling to raise up the hall, how much less will he be willing to complete the roof! Or if the father had broken up the ground, and his son is unwilling to sow the seed, how much less..."
will he be willing to reap the grain? In such a case will the father, who had himself been so reverently attentive to his objects, be willing to say, “I have an heir who will not abandon the patrimony?”—How dare I, therefore, but use all my powers to give a happy settlement to the great charge entrusted to the Tranquillizing king?

12 ‘If a father have those among his friends who attack his child, will the elders of his people encourage the attack, and not come to the rescue?’

These revolters (順昔前王之事, 則我其當往征). Of the hardships connected with the expedition I have spoken, and I daily think of them. The view which I have followed seems to me much preferable to either of these.

考作室, 既底法, 一考 is ‘a father deceased.’ We must take it so here, king Woo being intended, while Ching is the son on whom it devolves to carry out and finish his father’s undertakings. 既底法, 一‘has settled the plan,’ i.e., has laid out the foundation, and defined all the dimensions,—the length, breadth and height. For 堂 Woo Ch’ing says 築基, ‘to build up on the foundation.’ The meaning evidently is to proceed with the building, according to the plan. 構—蓋, ‘to cover;’ here, — ‘to construct the roof.’

[Immediately after 構, K’ang-shing read 廬考翼其肯曰子有後弗築基, which thus occurred with him twice in the paragraph.] 築—反土去草曰築. ‘turning over the earth and removing the grass is called 築.’ It denotes the first steps taken to bring waste land or virgin soil into cultivation.

考翼至築基—Are we to take 考翼 in the singular, referring to the 考 and 翼 in the preceding clauses, or in the plural, like the same phrase in p. 7? Gan-kwö and Ts’ae take it in the singular.

Ts’ae says—‘The spirit of king Woo in heaven would not be willing to say that he had a son and successor who would not let his inheritance fall to the ground.’ The paraphrase in the ‘Daily Explanation’ takes the phrase in the plural,—其家敬事之父老, ‘the old and reverent elders of the family.’ This is the view also of Woo Ch’ing, who has:—其父之輔翼者, ‘the assistants of his father.’ I must understand the phrase in the singular. 肆子云云——越印—於我身, ‘in my person.’ It is a strange and unsatisfactory expression; but all the critics explain it thus.

Q. 12. The king reproaches the princes and officers who would let the revolt take its course. A short paragraph, and all but unintelligible. The view which Gan-kwö gives may be seen in the 註疏. I cannot make it out, even with the help of Ying-ta. Ts’ae says that he does not understand what is meant by the phrase 民養. He takes it, however, after Soo Tung-po, —人之臣僕 or 民長, as in the translation. ‘By 兄考,’ he says, ‘is intended king Woo; by 友, Woo-kang and his confederates, the king’s uncles; by 子, ‘the people; and by 民養, the princes of the States, and the officers.’ I would only differ from him in taking 子 not of the people, but of king Ching himself.
V. "The king says, 'Oh! Take heart, ye princes of the various States, and ye managers of my affairs. The enlightening of the country was from the wise, even from the ten men who obeyed and knew the decree of God, and the sincere assistance given by Heaven. At that time none of you presumed to change the royal appointments. And now, when Heaven is sending down calamity on the State of Chow, and the authors of these great distresses appear as if the inmates of a house were mutually to attack one another, you are without any knowledge that the decree of Heaven is not to be changed! Not long ago, the king heard the people of Chow, in interpreting this part, struck out a new path for himself, in which I have followed him. The part mentions 'ten men who obeyed and knew the mind of God.' Were they the 'ten men of worth' mentioned in par. 5, who came forward to support king Ching against the revolt of Yin? All the old interpreters say so, and Woo Ching and K'ang Shing, still hold to that view. This is to be said for it, that in the compass of a short Book, we can hardly expect two references to 'ten men,' of the same purport, and yet that they should be detached. I would willingly accept Gan-kwo's view, if it did not make all attempts to explain the context not only troublesome but to my mind vain. True, he thought that the ten men here were not the ten men of par. 5, but king Woo's 'virtuous men,' his 'ten ministers capable of gov't.,' celebrated in 'The Great Speech.' He contends that the predicates of the 'ten men' here are too great for the ten men of the people who came forward to encourage king Ching, and tries to fortify his view by referring to the duke of Chow's language in Bk. XVI, p. 14, where he is speaking of king Wun's able ministers, as he speaks of the ten men here. The editors of Yung-ching's Shoo accept his view, but with some misgivings, and think it necessary to preserve the other also. 肆=放心, 'put your hearts at ease.' 爽邦由哲=爽明,  as in 爽圖師, Pt. IV., Bk. II., p. 8. King King put an end to the 'dark ways' (昏德) of Show, and displayed the mind of Heaven to the empire, 'by means of the wise men' (由哲), who were his counsellors and helpers,－'the ten men who walked in (迪) and knew the commands of God.' 越天棐忱,－棐=輔, as in p. 10. This clause is collateral with 上帝命, and under the regimen of 迪知, 爽時=爽於是時, 'you at that time.' Among those who followed Woo to the conquest of Shang, there were many of the princes and officers who were now shrinking from the expedition against Woo-king. 知今,云云,–it is difficult to render 知 here by 'how much more,' in the usual way; yet its force extends to the end of the par., and may be indicated by a point of exclamation. The allusion in 天降畏于周邦 is to the death of king Woo. By 惟大殺人 we
14 ‘I ever think and say, Heaven in destroying Yin is doing husbandman’s work;—how dare I but complete the business of my fields! Heaven will thereby show its favour to the former Tranquillizer.

15 ‘How should I be all for the oracle of divination, and presume not to follow your advice? I am following the Tranquillizer, whose purpose embraced all the limits of the land. How much more must I proceed, when the divinations are all favourable! It is on these accounts that I make this expedition in force to the east. There is no mistake about the decree of Heaven. The indications of the divinations are all to the same effect.’

14. A husbandman’s work. 
15. Heaven is not indifferent. The oracle of divination is, however, favourable to the undertaking. 

Wang Te’æou traces the course of thought in the par. on Ts’ai’s view very clearly:—

14. A husbandman’s work. 
15. Heaven is not indifferent. The oracle of divination is, however, favourable to the undertaking.
The answer to this is given in the next clause. It was not merely a question between the oracles and the contrary opinions of many of the princes and officers. There was the example of king Woo and his ministers; and there was the duty of Ching to accomplish the work which his father had begun. These were potent considerations to go into the scale. They would determine in favour of the expedition, even if the oracles were not so decided. As the oracles were so entirely in favour of it, however, there could be—there ought at least to be—no hesitation in going forward.

This is Gan-kwö's explanation of the words, and I have not met with any other so satisfactory. His only error is in referring 令天命不 to king Wän, instead of king Woo.
THE BOOKS OF SHANG.

BOOK. VIII. THE CHARGE TO THE VISCOUNT OF WEI.

1 "The king speaks to the following effect:—"Ho! eldest son of the king of Yin, in accordance with the statutes of antiquity, that the honouring of the virtuous belongs to their descendants who resemble them in worth, do you continue the line of the kings your ancestors, cultivating their ceremonies and taking care of their various relics. Be a guest also in our royal house, enjoying the prosperity of our kingdom, for ever and ever without end.

The Name of the Book.—微子之命, 微子, 'The charge to the viscount of Wei.' 微子, see on the name of the 11th Book of the preceding Part. 命, see on the name of the 8th Book of the same part.

The prefatory note says:—"King Ching having made an end of the appointment in favour of the House of Yin, and put Woo-kung to death, he appointed K'e, the viscount of Wei, to take the place of the descendants of Yin. Descriptive of this there was made 'The charge to the viscount of Wei.' This no doubt states correctly the time and occasion when the 'Charge' was made. We saw on 'The viscount of Wei,' how K'e was advised by his friends to withdraw from the court of Shou and save himself from the destruction which was impending over the tyrant and his House; we saw also the account given by Sze-ua Ts'een of the guise in which K'e presented himself with the sacrificial vessels of his family before king Woo. Some points in that account may be called in question, but there can be no doubt that K'e was honourably received and treated. When it is said that Woo restored him to his former office, I understand that he confirmed him in his appanage of Wei, so that he continued to be 'the viscount of Wei,' up to the date of this Charge, when he was appointed to be the duke of Sung (宋公), there to continue the sacrifices to Tung, his ancestor and the founder of the dynasty of Shang.

In the first of the concluding notes to the 'Completion of the War,' I have quoted a passage from the Bk. 樂記 of the Le Ke, in which it is said that king Woo, after his victory over Shou, 'when he had descended from his chariot, sent the representative of the House of Yin to Sung.' From this statement, some have contended that K'e's investiture with the
The dukedom of Sung was from Wuo and not from Ching, and was before the revolt which ended in the death of Wu-king and not after it. But the editors of Yung-ching's Shoo have given good reasons why the authority of Sze-ma Tzu-en, and the preface to the Shoo, should be preferred in this matter to that of the 樂記.

If the merits of the men had been the sole ground for Woo's arrangements, he would have at once appointed either of the viscounts of Wei or Ko to continue the sacrifices to T'ang and the other sovereigns of his line, but there were, we can easily conceive, reasons of state, which determined him to make trial, in the first place, of Woo-king, as being the son of Show.

The Book is only found in the text of Gan-kwô.

Contents.
The duke of Chow, as regent of the empire, and in the name of king Ching, tells the viscount that in accordance with the statutes of antiquity, and because of his own worth, he is selected to continue the line of the sovereigns, his ancestors. The virtues of T'ang and of the viscount are then cultivated, and he is charged to go and be prosperous, taking care so to conduct his administration that the new dynasty of Chow might never have occasion to be weary of him. The Book is very short, consisting only of five paragraphs.

P. 1. The grounds on which the viscount of Wei was called to be the representative of the kings of his line, with some of his duties and privileges. - See the last Book, p. 1.

王若曰，猷，殷王元子一元子，首子，或長子，'eldest son.' 'The king of Yin' is Te-yih (帝乙), the father both of Ke's and Show. How Ke, though older than Show, did not succeed to the throne, has been explained on page 274. Some critics, supposing that 元子 is equivalent to 太子, 'heir-apparent,' and cannot be otherwise applied, have contended on that ground against the authenticity of this Book, but to my mind there is no force in the objection. The 元子 is simply 'the eldest son;'- he may be the heir-apparent, but not necessarily. That idea does not form a part of the significance of the phrase.

稽古崇德象賢，稽古，see on the 'Canon of Yoo,' p. 1. 崇德謂先聖王之有德者，則尊崇而奉祀之也，'Coo details that the virtuous of the ancient sage sovereigns were honoured and sacrificed to; 象賢謂其後子孫有象先聖王之賢者，則命之以主祀也，'The 象賢 says that he among the descendants of those ancient sage kings who resembled them in talents and virtue was appointed to preside over the sacrifices to them.' These are the explanations of Tsâe, similar to those of Gan-kwô. He adds: 言古制尊崇成賢而奉其祀。
2 'Oh! your ancestor, T'ang the Successful, was reverent and
sage, vast and deep in his virtue. The favour and help of Great
Heaven lighted upon him, and he received the great appointment,
to soothe the people by his gentleness, and to remove their wicked
oppressions. His achievements affected all his age, and his virtue was
transmitted to his posterity. And you are the one who pursue and
cultivate his plans;—this praise belongs to you of old. Reverently
and carefully you discharge your filial duties; gravely and respect-
fully you behave to spirits and to men. I admire your virtue,
and pronounce it great, and not to be forgotten. God will always

助愛養欲其與國咸休，永世無窮。公平廣大氣象，於
此可見。'The minds of the ancient kings
were just, generous, and enlarged, not like those
of the sovereigns of future times, who on the
extinction of a kingdom would extirpate all the
members of its royal House, fearing that the
preservation of them might be injurious to their
own posterity.' King Ching not only appoints
the viceroy of Wei duke of Sunq, but goes on
to soothe and cherish him, wishing him for ever
and ever to share in the prosperity of the
empire.—Admirably was the just and enlarged
spirit displayed in this.' An objection has
been taken to the genuineness of the Bk. on
the ground of the phrase 與國咸休, it
being supposed that the empire would not be
denominated 國 merely; but the objection is as
futile as that taken from the use of 元子,
which has been already pointed out. Compare
the language of the last Bk., p. 4, and of 'The
Metal-bound Coffer,' p. 18.

P. 2. The virtue of T'ang, the founder of
the Shang dynasty, which made him worthy to be
honoured. 齊—莊 or 肅 'reverent,' i.e.,
gravely and reverently attending to all his
duties. 皇天眷佐誕受厥命;
—comp. in the 'Tae-kia,' Pt. i. p. 2, 天監
厥德用集大命撫民以寬
除其邪虜.—comp. in 'The Instructions
of Ea,' p. 3, 代虔以寬兆民允懷
功加子時—時—當時，'that
time,' his own age. 後裔—'his posterity.'
Choo He observes that 此 properly denotes
the bottom of the skirt of a garment (衣裾之
末)—the superfluity of it, and from this is
applied to express a man's posterity.

P. 3. The worthiness of K'e, which made him
fit to be selected to render the honour due to T'ang.

踐修厥猷—猷—道，'ways' or
plans; 踐—履其後，'to tread in the steps
of T'ang's ways.' 修 expresses the earnestness
with which he sought to carry the plans into
practice. 令聞，'a good reputation.' 恭
慎至神人—Lin Che-k'e joins these two
clauses together, and supposes that they refer
to K'e's taking care of the sacrificial vessels of
his House during the overthrow of the dynasty,
and his carrying them with him to the army of
Chow. It seems more natural to me, however,
to take them as in the translation, 將不
忘—篤厚而不可忘。上帝
時歆—歆 is 'to enjoy the savour of offer-
ings.' K'e, being the representative of the
sovereigns of Shang, had the privilege of offering
enjoy your offerings; the people will be reverently harmonious under your sway. I raise you, therefore, to the rank of High Duke, to rule this eastern part of our great land.

4 'Be reverent. Go and diffuse abroad your instructions; be carefully observant of your robes and various other symbols of your appointment; follow and observe the proper statutes!—so as to prove a bulwark to the royal House. Enlarge the fame of your meritorious ancestor; be a law to your people!—so as for ever to preserve your dignity. So also shall you be a help to me the one man; future ages will enjoy the benefit of your virtue; all the States will take you for a pattern!—and thus you will make our dynasty of Chow never weary of you.

5 Oh! go, and be prosperous. Do not disregard my charge.'

the great solstitial sacrifice to God. It is with reference to this that it is said God would always, or at the appointed season of sacrifice, accept his offerings. 用用 因所同 ‘therefore,' according to the frequent usage of the Shoo. 尹兹東夏—尹治 ‘to rule.' Sung, the pres. dep. of Kwei-thi in Ho-nan, lay east from Yung and Haon, the capitals of Wân and Woo, which were in the pres. dep. of Se-gan, Shen-se.

[In the 喜傳十二年, we have an address to the famous Kwan Chung, evidently modelled on the text of this par. and the next:—王曰，舅氏，余嘉乃煽，應乃懿德，謂督不忘往蹟，乃職無逆朕命]

Pp. 4, 5. Charges, Cautions, and Encouragements addressed to K'o. 4. 慎乃服命— as a High duke, K'e had the robes and cap, the carriage, flag, &c., appropriate to his rank, and which were the accompaniments of his investiture:—see the Le-ke, Bk. 王制 Pt. II. p. 7. He is charged to be carefully—cautiously—observing of them, not transgressing the proper statutes. He must not indulge the ambitious thoughts which had brought ruin on Woo-kang.

以藩王室—藩—屏衞 ‘to screen and defend.' 藩 is more common in this sense. 律乃有民—Gan-kwô says:—以法度齊汝所有之民， 'with laws regulate your people.' But this does not give all the emphasis of the text. The 'Daily Explanation' has better:—儀型爾宋之有民，而作之師，‘to assist.' 5. 往哉惟休—Gan-kwô and all the critics after him make 惟休—務休美爾政，'make your government prosperous and good.' I do not see the necessity for this.
[Wang Yen, Chin Tih-siwen, and other scholars remark on the fact that nothing is said in this Book of the wickedness of Show or of Woo-king:—how it shows the consideration of the duke of Chow for the feelings of the viscount of Wei, and the estimation in which his worth was held.]

[Here again there is space to introduce another Chapter from Wang Pih;—]

[...]
THE BOOKS OF SHANG.

BOOK IX. THE ANNOUNCEMENT TO THE PRINCE OF K'ANG.

The name of the Book—康誥, 'The Announcement to the prince of K'ang.' Of the ten sons of king Wan, the ninth was called Fung (封), generally spoken of as K'ang Shuh (康叔). According to the analogy of the titles of the other brothers,—Kwan Shuh, Ts'ai Shuh, &c., we must conclude that K'ang was the name of Fung's appanage, somewhere within the imperial domain. Ma Yung and Wang Suh expressly affirm this. The only ancient scholar who expressed a different opinion was K'ang-shing, who thought that K'ang was the honorary posthumous title of Fung (康為號諡). Be this as it may, the Book is the Charge addressed to K'ang, or to the prince of K'ang, on his appointment to the principality of Wei (命為侯). The chief city of which was Chiaou-ko, which had been the capital of Shou. Wei extended westward from the pres. sub. dep. of K'ae (開州), dep. of Ta-ming in Chih-ke, to the borders of the pres. depp. of Wei-hway and Hwae-k'ing, in Ho-nan.

That the Book should be called an "Announcement," and not a "Charge" (like the preceding), has occasioned various doubts about it,—and with reason. The title is no doubt taken from the occurrence of the word announcement in the last clause of what stands as the first paragraph (乃洪大誥治); but it will be
seen immediately that there are strong grounds for believing that that paragraph is out of its place, and should be removed to the beginning of Bk. XIII., ‘The Announcement concerning Lü.’

Wang Pi-eh observes that the Book might very well be named 康叔之命 (from the occurrence of 孟侯 in the 2nd par.). Its name, however, is 康語, and that has the sanction of Mencius, who makes express reference to it, in Bk. V., Pt. II., iv., 4. We have it even so designated thrice in ‘The Great Learning’:—Comm. I., 1; ii., 2; ix., 2. This carries up very nearly to Confucius himself. If we affirm, as I think we must do, the opinion of the scholars of Sung, that the 1st paragraph does not belong to this Book but to Bk. XIII., we must say what they have not done,—what they would not have ventured to say, even if they had seen to what their argument would lead,—that the great sage here made a mistake in compiling and arranging the tablets of the Shoo.

The Book is found in both the texts.

The Date of the Announcement; and its Author. The one of these points depends very much upon the other. The prefatory note says:—‘King Ching, having smitten his uncles, the prince of Kwan and the prince of Ta-se, invested his uncle of K’ang with the rule of the remnant of Yin. With reference to this, there were made ‘The Announcement to K’ang,’ ‘The Announcement about Wine,’ and ‘The Good Materials.’ According to this account, then, the appointment of the prince of K’ang, in connection with which this Charge was delivered to him, was made by king Ching, or rather by the duke of Chow, acting in the king’s name. And it was not till the time of the Sung dynasty that this view was called in question. Sze-ma Ts’e’en repeatedly affirms it. He says:—‘Tan, the duke of Chow, having received the commands of king Ching, attacked and slew Woo-kung, and then divided the territory of Yin into two parts, giving the western part of the Ch’en to one of them, over the principality of Sung, and the prince of K’ang to the other, over Weil’ (周公旦承成王命封誅武王命封誅武子微于宋, see Maou Ke-lung, and also the 史記衛康叔世家 and 宋微子世家). More important still is the testimony given in the 左傳 under the 4th year of duke Ting (定公四年; B.C. 505), where it is said that after king Woo had overthrown the dynasty of Sang, king Ching settled the empire by means of the regent, the duke of Chow, and that the duke appointed his brother the prince of K’ang over seven of the clans of the domain of Yin, with his seat of government in its capital (封於殷墟), 封於殷墟).

This view, I have said, was current and uncontradicted for many centuries. Under the dynasty of Sung, Soo Tung-po was the first to throw out the idea that the first paragraph had erroneously found its way into this Book from among the tablets of the ‘Announcements about Lü.’ About the same time, Woo Yih (吳械; he is also called 才老) and other scholars came to the conclusion that the speaker in the Book was king Woo; and not the duke of Chow. Choo He adopted their views, and was followed by his disciple Ts’ee Ch’in, who sets forth the grounds of them in the following way:—

First, the prince of K’ang was king Ching’s uncle (叔), and could not be called by him ‘younger brother,’ as is the case in the par. 1. To the reply to this that the duke of Chow was really the speaker, and might so address Fung, he responds that when Fung preface all the Charge with ‘The king says,’ and the words therefore should only be those appropriate to the lips of the king.

Second, if the Charge were given by the duke of Chow, how do we account for the fact that while there are many references in the Book to king Wan, there is not one to king Woo? And the same question may be asked with reference to the two Books which follow. The words of par. 4.—寬兄睦, have indeed been explained of king Woo, the duke of Chow so speaking of him. But if we suppose that Woo was the speaker, he might very well so describe himself. On the supposition that the duke of Chow was the speaker, the language is contrary to all rule and propriety.

Third, it has been urged that at the time of the overthrow of Shang, Fung was still young, and unfit to be entrusted with an important govt.; and hence that his appointment took place subsequently, under king Ching. But when king Woo obtained the empire, he was about 90 years old. The ten sons of king Wan, so often referred to, were all by the same mother; Woo was the second of them;—could there be anyone younger than him, just too young to be entrusted with an important administration? This point is too clear to need to be fortify by other considerations which Ts’e’en has adduced.

It cannot be denied that there is much force in the two first of these points. We must assent also to Ts’e’en’s view of the age of the prince of K’ang. He was no doubt old enough to have received an appointment on the conquest of Shang. But other reasons might have prevented his being invested with a principality which would take him from the imperial court. One such reason, quite sufficient, is suggested in the passage of the 左傳 which has been referred to. It is there said, that, while the duke of Chow was prime minister under the new dynasty, the prince of K’ang was ministrant to the regent, and this agrees with the prominent place which the subject of punishments occupies in our Book. The two other points, however, remain;—the general style of the Announcement, and particular expressions in it. For many years, when reading the Shoo without thinking of such critical matters as are now in hand, and without regard to commentators, I got the
I. "The king speaks to this effect:—'Head of the princes, my younger brother, little one, Fung.' It was your greatly distinguished father, the king Wăn, who was able to illustrate his virtue and be careful in the use of punishments. He did not dare to show any contempt to the widower and widows. He employed the employable, and revered the reverend; he was terrible to those who needed to be awed:—so getting distinction among the people. It was thus he laid the first beginnings of the sway of our small portion of the Empire, and the one or two neighbouring countries were impressed that the speaker in the text must be king Woo;—see the note in 'The Great Learning,' Comm., Ch. i. But I now give in my adhesion to the older view. The authority of the 左傳 is as old as the time of Confucius, and of the Preface, is not to be set aside. The 王若曰 at the beginning, and the 王曰 throughout the paragraphs, assimilate the Book closely to the others in which the duke of Chow is undoubtedly the speaker. It will be seen in the notes that some explanation can be given of the most difficult expressions; and it is hardly competent for us to try the language of a man like the duke of Chow by our ideas of the way in which he ought to have spoken. Maou applies here, with considerable force, the saying of Mencius, that 'it is not every ordinary man who can understand the conduct of superior men.' (君所為衆人不識).

It still remains to make a remark or two on the First Paragraph. It speaks of the founding and completion of the city of Lō, which was one of the later labours of the duke of Chên, and is commonly referred to the 7th year of king Ching. As the scholars of Sung wished to make out that the Charge to the prince of K'ang was delivered by king Woo, it was necessary they should remove from it this paragraph;—as was done by Soo Tung-po in the manner which I have related above. But while dissenting from their view of the early origin of the Charge, and not hemmed therefore in that respect by the par., I must still maintain the correctness of Shih's decision regarding it.

First, it is appropriate at the commencement of the 'Announcement concerning Lō;' while here it is altogether out of place. What had the building of Lō to do with the investiture of Fung with the principality of Wei? In the body of the Charge, moreover, there is not a word having reference to Lō, or the reasons which had led the duke of Chow to project the establishment of that new city. Second, the appointment of Fung was to Wei, and must have been contemporaneous with the appointment of the viscount of Wei to the government of Sung. It must have taken place in the 8th or 4th year of king Ching, some years before the building of Lō.

Gan-kwō felt these difficulties, and tried to meet them by supposing that some other noble or nobles had been appointed to rule 'the remnant of Yin,' during the years that elapsed between the suppression of Woo-kang's rebellion and the building of Lō; and that the result having proved unsatisfactory, the prince of K'ang was then called to the task. This supposition is without any historical ground of support; and Lin Che-k'e prefers the view of a scholar Wang, (王博士), who supposed that Fung had been appointed to Wei immediately after the suppression of the rebellion, but that the Charge in this Book was not given to him till the time when Lō was built. But this solution is to the full as unsatisfactory as that of Gan-kwō. The knot cannot be loosened, it seems to me;—why should we hesitate to cut it, by removing the first par. from this Bk. to the 13th? We have seen, indeed, that but for the occurrence of the word 'announcement' in this par., the Book would hardly have been called by its present name; and yet that same word was current in the time of Confucius. The sage himself perhaps misplaced the paragraph, or more probably left it, as he found it, in the wrong place. A Chinese critic would not allow this;—a foreign student may say it, when the weight of evidence seems to require him to do so.
THE SHOO KING.

PART V.

CONTENTS. The key-note of the whole Book is in the clause 明德慎罰—'the illustration of virtue and the careful use of punishments,' in the 8th paragraph. It has been divided into five chapters. The first three parr. (not including par. 1) celebrate the exhibition of those two things, which was given by king Wan, whereby he laid the foundations of the imperial sway of his House, and afforded an example for all his descendants. Parr. 6—7 inculcate on Fung how he should illustrate his virtue, as the basis of his good govt. of the people intrusted to him. Parr. 8—18, inculcate on him how he should be careful in the use of punishments, and set forth the happy effects that would ensue from his being so. Parr. 19—22 insist on the influence of virtue, as being superior in govt. to that of punishments, and how punishments should all be regulated by the ruler's virtue. The last chapter, parr. 22, 34, winds the subject up with a reference to the uncertainty of the appointments of Heaven, and their dependance for permanence on the discharge of the duties they require from those, on whom they have lighted.

1. See on the 'Announcement concerning Lao-tse.' Ch. I. Pp. 2—4. THE DUKE OF CHOW, ADDRESSING FUNG AS HIS YOUNGER BROTHER, SETS FORTH TO HIM THE ADMIRABLE QUALITIES OF THEIR FATHER WAN.

2. 王若曰—see on the 1st par. of the 7th Book. The 'king' is king Ching. 孟-長，'the eldest,' 'the first.' It is here = 'chief;' and 孟侯-諸侯之長—'Head of the princes.'

Acc. to the Le Ke, Bk. 王制, Pt. II., p. 2, every 省 or province of the empire, embracing 210 國 or States, was under the authority of a chief or 伯. We may conclude therefore that Fung had been invested with that dignity. Fuh-shang has said, indeed, that the son of the emperor when 18 years old, was styled 孟侯 (天子之子,年十八稱孟侯); and K'ang-shing supposes that it is king Ching who is thus addressed in the text. This is one of the extravagances which we are surprised to find men like K'ang Shing and Wang Ming-shing adopting and defending as the present day.

朕其弟-朕之弟 - King Woo might thus have addressed Fung; king Ching could not thus address him. We must believe that, while the duke of Chow spoke as the representative of the young emperor, his nephew, he addressed Fung from the stand-point of his own relation to him.

小子-封 - is often used in the Shoo by emperors, whether old or young, in mock humility, as a depreciative designation of themselves. In the Great Announcement,' p. 7, we found it interpreted of the princes of States. Here it is spoken to Fung and not by him; and we must take it as the language of kindly, brotherly feeling. Fung was younger than either king Woo, or the duke of Chow; but we cannot suppose that he was under 70 when he was appointed to Wei.

明德慎罰—these words form the text of the whole Charge. To see, in illustration of them, quotes from the 成二年—明德慎罰—so also it is said in the 明德畏之謂也;明德畏之謂也: With which we may compare the 明使德—Canon of Yau, p. 2. The whole tenor of this Book, however, makes it more natural to understand the 德 here of king Wan's own virtue as seen in his administration of government.

4. 敢禄寡—see 'The Great Announcement,' p. 7; et al. 不敢禄寡—'the not going to be told,' 'Counts of Yu,' p. 3. 庸-用—'to employ.' 祇-敬—'to reverence;' 庸瑾-用其所當用; 敬其所當敬; 威其所當威; 顯民—A consequence flowing from the virtues just described—'treatd with respect to the people;' and all that follows, down to 時敘, sets forth the further results of Wan's conduct thus acknowledged by the people. 壟造 我區夏—initially, 'to construct my empire.' 中夏—區者小室之名, 匯 is the name of a small house.' Here it is employed to denote the original seat of the House of Chow, as but a small territory in the great empire. 惟時怙冒—'the old interpreters put a stop at 忿, and read 冒 along with the clause that follows. I have followed Ts'ae in joining 冒 with 忿. He says:-馨西土之人, 忿之如 敓, 冒之如天, 'the people of all the west relied on him as a father, and looked up to him as to Heaven.' I think the rhythm of the clauses is thus preserved better, and there is no more difficulty in interpreting 冒 than there is if we join it to 聞. It is used for 'a covering for the head;' and generally as -to cover.' Wan's influence was like the gracious overshadowing of the firmament. 聞上帝始—we must understand the virtue or the fame of Wan as the subject of the verb 聞. 帝休—'God approved.' The simple 帝 takes the place of 上帝始; and
brought under his improving influence, until throughout our western regions all placed in him their reliance. The fame of him ascended up to the High God, and God approved. Heaven gave a great charge to king Wăn, to exterminate the great dynasty of Yin, and receive its great appointment, so that the various States belonging to it and their peoples were brought to an orderly condition. Then your unworthy elder brother exerted himself;—and so it is that you, Fung, the little one, are here in this eastern region.'

5. "The king says, 'Oh! Fung, bear these things in mind. Now your management of the people will depend on your reverently

"flattering tongue. In the east, I shall enjoy the position of the king. We were not only east from Ching's capital, but it was the eastern part of the territory of which Woo-kang had been permitted to retain the sway."
following your father Wăn;—do you carry out his virtuous words which you have heard, and clothe yourself with them. Moreover, where you go, seek out extensively among the traces of the former wise kings of Yin what you may use in protecting and regulating their people. Again, you must more remotely study the old accomplished men of Shang, that you may establish your heart, and know how to instruct the people. Further still, you must seek out besides what is to be learned of the wise kings of antiquity, and employ it in the tranquillizing and protecting of the people. Finally, enlarge your thoughts to the comprehension of all Heavenly principles, and virtue will be richly displayed in your person, so that you will not render nugatory the king's charge."

'ojerard,' 'to look at;'—compare its use in the 'Canon of Shun,' p. 5. He also takes 衣 as 般 the name of the dynasty. In this way he makes the whole—今民將 視 汝之敬逃乃文考 紹文考 所聞殷之德言,汝當以民 爲念. This view is certainly no improvement on the other.

往數至乂民—往之國, 'when you go to your State;' 汝巫至知訓—耆成人, comp. in the 'Viscount of Wei,' p. 5. 愈其耆 長, 舊有位之人. The course of thought in the paragraph, however, leads us to think of the old accomplished men of a former time, e.g. E Yin and Foo Yu, by whom the best monarchs of the Shang dynasty had been directed. 惟 is used as a verb, 'in, ' to think of;' 'to study.' 宅心—處心, 'to settle your heart,'—to bring it to its proper resting place. 知訓—知所以訓 民, 'know how to instruct the people.'
6 "The king says, 'Oh! Fung, the little one, it is as if some disease were in your person; be respectfully careful. Heaven in its awfulness yet helps the sincere. The feelings of the people can for the most part be discerned, but it is difficult to calculate on the attachment of the lower classes. Where you go, employ all your heart. Do not seek repose, nor be fond of idleness and pleasure;—so may you regulate the people. I have heard the saying—"Dissatisfaction is caused not so much by great things or by small things, as by a ruler's observance of principle or the reverse, and by his energy of conduct or the reverse.'

7 'Yes, it is yours, O little one,—it is your business to enlarge the royal influence, and harmoniously to protect this people of Yin.

what awe and cautious diligence Fung should go about the duties of his government. 桐—痛，
'pain.' 疡—病，'sickness.' 疢痛乃身—病痛在汝身，'sickness and pain are in your person.' The meaning is that Fung's appointment was not one of ease, but one of labour, in which he should feel the sufferings of the people as if they were wounded in his own person. 天命不常，雖甚可畏，然誠則輔之，'The appointments of Heaven are not changing; and though they are to be thought of with awe, yet it helps the sincere.' 民情大可見，小民難保—至民情好惡，雖大善可見，然小民之心，最為難保，as in the translation. The uncertainty of the will of Heaven, and the changing of the minds of the people,—these are two considerations, which should stimulate Fung to caution and diligence that he might hold fast what he had received. Some would connect 民情大可見 with what precedes, so that the meaning is—'Heaven in its awfulness yet helps the sincere, and this is greatly seen in the feelings of the people.' But this construction of the text is not so good as the other. 無康—毋自安，'do not give yourself to repose.' 我聞，云云，'I have followed in the translation here the interpretation which is given by Ts'ae and in the 'Daily Explanation.' I am not sure, however, but it would have been better to adopt the view of Gan-kwô which is to this effect:—'The dissatisfaction of the people may be occasioned by things which are great in themselves, and by things which are small. It shows itself unexpectedly, and it is this which makes the people so difficult to be calculated on. A ruler, therefore, ought always to be bringing his conduct, which may have been defective, into conformity with what is right, and to be acting energetically wherever he may have been remiss.' 乃服惟弘王，'enlarge the king.' It would seem that the meaning must be as in the translation.
Thus also shall you assist the king, consolidating the appointment of Heaven, and renovating this people.”

III. “The king says, ‘Oh! Fung, deal reverently and understandingly in your infliction of punishments. When men commit small crimes, which are not mischances, but purposed, themselves doing what is contrary to the laws, intentionally, though their crimes be but small, you may not but put them to death. But in the case of great crimes, which are not purposed, but from mischance and misfortune, accidental, if the offenders confess unreservedly their guilt, you may not put them to death.’”

就 is explained by 和, ‘harmony,’ and here used adverbially. This definition does not occur in the dictionary, but it may be deduced from that of 物相應, ‘things answering, responding, to one another.’ The people of Yin were not in harmonious accord with the dynasty of Chow. It would be the business of Fung to bring them to be so. The view of Gan-kwô is different. He says:—

你惟小子，乃當服行德政，惟弘大王道，上以安我家所受殷之民，下以定天，使民。—see on ‘The Great Learning,’ Comm. ii. 2. The 作 and 新 must be taken, however, both as verbs, blending their meaning together. Perhaps a good version would be—‘and make a renovated people.’

Ch. III., Pp. 8–19. How Fung should be careful in the use of punishments.

8. Modifying circumstances in judging of small and great offences.

有小罪，至不可不殺。—comp. the ‘Canon of Shun,’ p. 10. 式爾—式—用，式爾—用意如此，‘purposely thus.’ The meaning of the phrase is determined by its correlation with 適爾—偶爾，‘accidentally,’ below.

乃有大罪，云云。—comp. in the ‘Canon of Shun,’ 既道極，乃自稱道，盡輪其情，不敢隱匿，‘When they have themselves confessed, presenting fully all the circumstances, not daring to conceal anything.’

This must be the meaning, though Gan-kwô supposes Fung himself, or the judge, to be the subject of the clause, explaining it by—汝盡聴訟之理，以極其罪，‘after you have employed every resource in hearing the case, so as thoroughly to investigate the offence.’

[Soo Shih contended that the 小罪 and 大罪 here were not to be taken absolutely in the sense of small and great offences, but relatively to each other, as less and greater. The less offence is a capital crime as well as the greater one; but the final decision of the judge might find a way of pardon for what seemed at first unpardonable, and would let the sentence of the law take its course, where there might seem at first to be room for forgiveness. I do not see in the text any ground for this criticism. A small offence, purposed and persevered in, becomes a capital crime;—
The king says, 'Oh! Fung, there must be the right regulation in this matter. When you show a great discrimination, subduing men's hearts, the people will admonish one another, and strive to be obedient. Deal with evil, as if it were a sickness in your person, and the people will entirely put away their faults. Deal with them, as if you were guarding your infants, and the people will be tranquil and orderly. It is not you, Fung, who inflict a severe punishment or death upon a man; you may not of yourself so punish a man or fall into a well, it is no crime in the infant.' No man would be roused to anger by the sight of such an infant, and every one would do his utmost to rescue it. Let Fung thus look upon the people, to save them from crime as he would save an infant from falling into a well, and they would be tranquil and orderly.

K'ang Shing joins with the previous clause, taking  the in the sense of quickly. The people will exert themselves to be harmonious and obedient with the greatest rapidity. The structure of the paragraph is opposed to such a construction, as I have pointed out above. Shing, however, could plead the authority of Suen K'ing, who says in his 富國篇下: '三德者誠乎上,則明下而不識也。此之謂也。' But neither this text nor interpretation, of Suen is correct. The same may be said of the way in which he quotes and applies the difficult clause—弘于天—of p. 6, which appears in the same 富國篇，as 弘覆乎天.

Punishments were to be employed according to the laws. Fung ought not to allow any feeling of his own in the use of them. I have translated by 'to inflict a severe punishment,' because 刑人殺人 are opposed to 劍人則人, the severer punishments to the lighter. What particular punishment or punishments
put him to death.’ Moreover, he says, ‘It is not you, Fung, who cut off a man’s nose or ears; you may not of yourself cut off a man’s nose or ears.’”

“11 The king says, ‘In things beyond your immediate jurisdiction, have laws set forth which the officers may observe; and those should be the penal laws of Yin, which were right-ordered.’”

“12 He also says, ‘In examining the evidence in criminal cases, reflect upon it for five or six days, yea for ten days, or three months. You may then boldly carry your decision into effect in such cases.’”

are intended by it, it is not easy to see. ‘Cutting off the nose’ was one of the regular five punishments, but not ‘cutting off the ears,’ though mention is made of this in Bk. XXVII., p. 2. The 又曰 should probably be before the 非汝封, which precedes it in the text,—as in the translation.

11. In things not falling immediately under his own jurisdiction, he should let the old laws of Yin take their course. The meaning of this par. is very uncertain. Ts‘ae says that he does not understand what is meant by 外事, ‘outside affairs.’ The common view is that it means 有司之事, ‘the affairs of the officers,’ matters which it was not necessary the prince himself should take the management of. Then 萬所, ‘a small post in front of a gate’ (門所), marking a limit, is used for laws.

師曰, ‘to follow as the law.’ The daily paraphrase says:—

条欲也, 但取殷罚以治殷民可矣, 云云。 Gan-kwó adopted a different exegesis, understanding by 外事-外土諸侯奉王事. But his interpretation is quite unsatisfactory;—see the 註疏. Ts‘ae quotes the view of one of the critics Leu (呂氏), that by 外事 are to be understood the affairs of Wei (衛國事) in opposition to the affairs which would come under Fung’s notice as the minister of Crime at the imperial court. But the whole tenor of the Book sufficiently proves that the charges in it were delivered with exclusive reference to the govt. of Wei. Käng Shing gives still a different view in the foll. words:—外事, 聽獄之事也, 聽獄在外朝, 故曰外事.

P. 12. How Fung should exercise a cautious deliberation before deciding on criminal cases. 要因. — Ts‘ae defines this as 罪緘之要者, ‘the summary of the pleas in criminal cases.’ Medhurst renders it by ‘important criminal cases;’ and Gaubil by ‘S’il s’agit de fautes considérables.’ They both err by taking 要 as in the 8d tone, — ‘important.’ The dict. gives one meaning of 要, with reference to the text, as 要—‘the evidence in a criminal case;’ and with the same reference it defines 要 as—‘to examine.’ These meanings...
"The king says, 'In setting forth the business of the laws the punishments will be determined by the regular laws of Yin. But you must see that those punishments, as well as the penalty of death, be righteous. And you must not let them be warped to agree with your own inclinations, O Fung. Then shall you be entirely accordant with right, and may say, "These are properly ordered;' yet you must say at the same time, "Perhaps they are not yet entirely accordant with right.'" Yes, you are the little one;—who has a heart like you, O Fung? My heart and my virtue also are known to you.

of the terms are applicable to the phrase when it occurs again in Bk. XV., and I have followed them here. Fung is told that in deciding on evidence, he should do so cautiously, and not hastily. It is supposed to be in a case where guilt would involve death, and when the accused was once executed, there could be no remedying a wrong decision. 服讀 = 服讀而
念之. 旬—十日. 時—三
月. 薛—斷, 'to decide.'

P. 13. Summary of the five preceding paragraphs. 汝陳時=(是)事, the difficulty here is with the 事. Ts'ae connects it with 事 by means of an 與, ‘In setting forth these laws and other matters’ ( 故 陳
是法與事). Ying-ťa and K′ang Shing both give it a verbal force. The latter explains:—汝陳是法以從事干罰. Simpler than either of those methods is the construction of Woo Ch'ing, who makes 事 the object of the verb 陳, and puts 事 under its regimen;—汝陳列用法之事. 罵蔽
殷彝—蔽: as in the last par.; 經—常, 'what is regular;'—in this case, 'the ordinary laws' of the former dynasty. Still Fung was not blindly to adopt all the laws of Yin. He must be satisfied that they were righteous, —appropriate to the crime, and suited to the altered times;—義—宜. 勿庸以
次汝封—庸—用; 次—即或就.
The whole—刑殺不可以就汝
封之意. This is plainly the meaning; but the usage of 次 is peculiar. Ts'ae says that it is the 次 of 大舍, 'a mansion,' 'a dwelling.'

乃汝. 云云—遜—順 meaning 'accordant with right.' 時叙—是有
次叙, having reference to the 事 of par. 9. The gist of the whole is, that Fung should never allow a feeling of elation, as if all his affairs were arranged as well as they possibly could be.

[K'ang Shing, following a quotation by Seun K'in, in his 致仕篇, of a portion of this paragraph, reduces the whole to—王曰女
陳時事, 罵蔽殷彝, 誠刑
殺, 勿庸以即女惟日未
有順事. But only prejudice can, in my opinion, make any of Seun's quotations carry it over the authority of the textus receptus. Shing interprets the last clause—But say, "There are still instances of disobedience among the people." This is far-fetched.

P. 14. The confidence and affection subsisting between Fung and the duke of Chow. See on par. 2. Why these expressions of attachment should be interjected here, it is not easy to understand.
15  ‘All people who of themselves commit crimes, robbing, stealing, practising villainy and treason, and who kill men or violently assault them to take their property, being violent and fearless of death—those are abhorred by all.’

16  ‘The king says, ‘Fung, such chief criminals are greatly abhorred, and how much more detestable are the unfilial and unbrotherly—as the son who does not reverently discharge his duty to his father, but greatly wounds his father’s heart; and the father who can no longer love his son, but hates him; and the younger brother who does not think of the manifest will of Heaven, and refuses to respect his elder brother, so that the elder brother does not think of the

Pp. 15.—17. Cases in which severe punishment may be inflicted without hesitation. 15. Robbers, murderers, &c.

自得罪，—of themselves, i.e., without being tempted or involved by others, ‘offending.’

究—comp. the Canon of Shun, p. 26; et al.

殺越人于貨—here by a reference to 賄越不恭, in the ‘Pwan-kung,’ Pt. ii., 16; but it is not apt. The character must have been in the text the meaning of ‘to throw down,’ = ‘to assault violently.’

暨—‘and, ‘or, ‘to hate, ‘to detest.’

元惡大憤，—this takes up the case of the parties in the last par. The next clause must be completed as in the translation. Ts‘ae gives for it:—‘a person, a father, a brother, and being that of the elder brother. But as the par. goes on to speak of the father’s failure in duty as well as

凡民自得罪, 完

賀，—王曰，封，元惡

大憤，—惟不孝不友，

友子弗於父，即不孝不友，

事大傷，—惟不孝不友，

天顯，—弗克恭厥

15  ‘All people who of themselves commit crimes, robbing, stealing, practising villainy and treason, and who kill men or violently assault them to take their property, being violent and fearless of death—those are abhorred by all.’

16  ‘The king says, ‘Fung, such chief criminals are greatly abhorred, and how much more detestable are the unfilial and unbrotherly— as the son who does not reverently discharge his duty to his father, but greatly wounds his father’s heart; and the father who can no longer love his son, but hates him; and the younger brother who does not think of the manifest will of Heaven, and refuses to respect his elder brother, so that the elder brother does not think of the
toil of their parents in bringing them up, and is very unbrotherly to his junior. If we who are charged with government do not treat parties who proceed to such wickedness as offenders, the laws of our nature given by Heaven to our people will be thrown into great disorder or destroyed. You must deal speedily with such parties according to the penal laws of king Wan, punishing them severely and not pardoning.

17 ‘These, who are disobedient to natural principles, are to be thus severely subjected to the laws;—how much more the officers employed in your State as the instructors of the youth, the heads

and interpreted as in the translation.

惟甲之至戦乱—all this must be taken together as one sentence, and interpreted as in the translation. The paraphrase of the ‘Daily Explanation’ is:

夫子如不軰，減損之為人；至惡者，無將所滅。

Lin Che-k’è takes quite a different view of the scope of the passage. He read it by his own way, ‘to pity,’ and not so, ‘to come to.’ His interpretation is:—“The criminals I have mentioned above are dealt with by all, and to be put to death. But these parties are to be pitied. Their offences must be owing to the failures in duty of us who are charged with govt., &c. Lin argues ingeniously, but not satisfactorily, in support of his view. We feel that he ought to be right. Robbers and murderers must be summarily dealt with for the preservation of society; but unkind fathers and undutiful children, and divided brothers, cannot be taken cognizance of in the same way by the law. The duke of Chow, however, makes them—and here he is correct—in advance of the others in point of guilt, and goes on to say that they are to be punished accordingly, without interposing anything about pitying and teaching them in the first place.”

Woo Ching brings out the force of the word very well:—“Then as to how your decree, you say, ‘What then is to be done? You must say, ‘I will quickly punish them.’’ What the law of king Wan regarding such cases was, we do not know. There is a difficulty in applying here what is said about 不孝之刑, and 不弟之刑, in the Chow Le, Bk. IX., 他官, 地官, 司徒;

P. 17. The case of unworthy and factions officers.

不率大戛,—this corresponds to the first clause of the last par., and must be construed accordingly. 不率 is descriptive of the 不孝, 不友, and 大戛 of the punishment which such received. The difficulty is with the interpretation of 大戛. The 靳 雅 defines it by 禮, ‘propriety,’ which is taken to = ‘常法,’ ‘a constant law.’ Gau-kwô, adopting this account of the term, makes 不率大戛 all descriptive of the unfilial and unbrotherly, as those who do not comply with the invariable laws of human duty. This is contrary to the analogy of the last clause, which I have pointed out, and it must be rejected.
of the various official departments, and the petty officers, charged
with their several commissions; when they propagate and spread
abroad other lessons, seeking the praise of the people, not thinking
of the sovereign nor using the rules for their duties, but distressing
him! These lead on to wickedness and are an abomination to me.
Shall they be let alone? Do you quickly, according to what is
recognized as right, put them to death.

18 'And you are here prince and president;—if you cannot manage
your own household, with your petty officers, the instructors, and

Ts'ae makes the word — 殿, 'laws,' and with
verbal force, — 窮之法, 'to subject to the
laws.' I have followed this view. Woo Ching
gets substantially to the same conclusion by
taking it as — 擊, 'to smile,' after the analogy
of the 'Yih and Ts'eih,' p. 9. 外諸子
訓人—外諸子以訓人為職.
Medhurst translates the clause by—'the outside
princes, whose business it is to instruct the
people.' Gauflé has—'Ceux qui, par estat, doivent
enseigner les autres;'—more correctly than
Medhurst, but he takes no account of the
外. In the Chow Le, Bk. XXXI, p. 16, we
have an account of the 諸子, as the various
officers charged with the training of the youth
of the kingdom, sons of nobles, high officers,
and others of the best promise. It is said—
諸子掌國子之仏, 掌其教治, 與其等 正其位,
which Biot translates — 'L' attaché aux
fils de dignitaires est chargé de conduire les
suppléants des fils de l'Etat. Il s'occupe de
leur réglement spécial; il dirige leurs études; il
distingue leurs rangs, et détermine leurs postions
dans les cérémonies.' This was the
function of those officers in the imperial domain,
at the court:—there were similar officers in the
various states, who as distinguished from these
were the 外諸子. 廢正人—
庶官之長—在 Bk. 81 of the Chow Le, referred to
above, we have an account of the office of the
庶臣, or 'Minor ministers' (petite servi-

"teurs;—Biot), parr. 58—55. They were charged
with the minor orders of the emperor and,
in the States, of the princes, conveying them to
the parties to whom they were entrusted, and
as symbols of their authority they carried the
節, tallies, or credentials appropriate to the
mission with which they were charged.

乃別至廢君—乃別至廢君, presiding
in the State, and presiding.
'in the State, and presiding
presiding.

' according to this righteousness,' i.e., what is
recognized and has been enacted as right to be
done in such cases. Gauflé takes a diff.
view of the par. from 乃別至廢, considering
it as addressed to Fung himself. Such
a construction is most unnatural, and breaks
entirely the train of thought.

P. 18, 19. Advice to Fung to be himself an
example of what he required in others, and by
gentleness make the people rich and happy, and
fulfil the hopes which were entertained of him.
Such is the view of these parr. taken by Ts'ae
and Woo Ching. Keang Shing supposes that
par. 18 supposed the princes of the various
States to which Fung stood in the relation of
president ( 孟侯). The view is ingenious,
but it necessitates more wresting and supple-
heads of departments, but use only terror and violence, you greatly set aside the royal charge, and try to regulate your State contrary to virtue. Do you also in every thing reverence the constant statutes, and so proceed to the happy rule of the people. There are the reverence of king Wăn and his caution;—in proceeding by them to the happy rule of the people, say, "If I can only attain to them." So will you make me the one man to rejoice."

"The king says, 'Fung, when I think clearly of the people, I see they are to be led to happiness and tranquillity. I think of the virtue of the former wise kings of Yin, whereby they tranquillising the text than the other. 18. The two preceding parr. had stimulated Fung to be bold in punishing the unfilial and unbrotherly, and refractory officers; but there was a more excellent way,—the way of example. If he could bring all the family virtues into action in his own household, they would flourish also throughout the State. He might so deal with his petty officers, the instructors, and heads of departments also, that they would be glad to perform their duties, instead of having to be punished for the neglect of them. If he could not thus accomplish much by example and influence, his administration would be bad.

小臣外正—是 the 外諸子之正人, and 小臣諸節 of the last par. Choi He took the 小臣外正 to be descriptive of the 小臣外正, and supposed the design of the whole to be to warn against being lenient in his government;—see the 集說. I am surprised to find him advocating such an exegesis.

乃由是求裕民之道, 'by this method seek the proper way of enriching the people,' i.e., of making them good and happy. 'The reverence of king Wăn and his caution' indicate at once his attention to the duties of govt., and the caution of his measures,—particularly those of a penal character.
lized and regulated the people, and rouse myself to realize it. Moreover, the people now are sure to follow a leader. If one do not lead them, he cannot be said to exercise a government in their State."

21 "The king says, 'Fung, I cannot dispense with the inspection of the ancients, and I make this declaration to you about virtue in the use of punishments. Now the people are not quiet; they have not stilled their minds; notwithstanding my frequent leading of them, they have not come to accord with my government. I reflect on Heaven's severe punishments, but I do not murmur. The crimes of the people whether they are great or many, are all

 presses very strongly the feeling of the duke of Chow, that a govt. maintained by force did not deserve to be called a government.

P. 21. By the failure of his own repeated efforts to secure the good govt. of the people of Yin, the king still further stimulates Fung to strive to realize the awe of virtue. The mention of the repeated efforts to bring the people of Yin to a state of good order is not appropriate in the mouth of king Woo, supposed to give this charge to the prince of K'ang immediately after the conquest of the dynasty.子惟不可不監——we may take the 唯 either as一是思,'to think,' or as a particle,—'indeed.'

告汝德之說于罰之行——告汝以德行罰之說,'I declare to you this saying, that virtue is to preside over the use of punishments.'

未戾厥心——戾一止,'to stop.' The people's minds did not acquiesce in the existing state of things, and hence their turbulent movements.

未同——雖屢經開導,究未能同歸于治——惟厥罪至在多—'I cannot find any better way of explain—
chargeable on me, and how much more shall this be said, when the report of them goes up so manifestly to Heaven!"

22 "The king says, 'Oh! Fung, be reverent. Do not what will create murmurings; do not use bad counsels, and uncommon ways. Decidedly and with sincerity, give yourself to imitate the active virtue of the ancients. Hereby give repose to your mind, examine your virtue, send far forward your plans, and thus by your generous forbearance you will conduct the people to repose in what is good:—so shall I not have to blame you or cast you off.'"

23 V. "The king says, 'Oh! you, Fung, the little one, Heaven's appointments are not constant. Do you think of this, and do not
make me deprive you of your dignity. Reflect clearly on the charges you have received. Think highly of what you have heard, and tranquillize and regulate the people accordingly."

24 "The king thus says, 'Go, Fung. Do not disregard the statutes you should reverence; hearken to what I have told you:—so with the people of Yin you will enjoy your dignity, and hand it down to your posterity.'"

也。Kâng Shing makes the meaning to be—'Do not make me deprive you of the privilege of sacrificing to the spirits within your jurisdiction.' The issue is the same; but this meaning of 享 is far-fetched. 明乃服命—comp. 慎乃服命 in the last Bk., p. 4. 服命 may be taken here as there, 服 being 七章之服, and 命 the 七命 of a prince of Fung's rank. So, Kâng Shing; but it seems to me better to take the clause as in the translation,—命汝所受于我之誥命。高乃聽—we must take 高 in the sense of 'to think highly of.' Ts'ao says:—高其聽，不可 卑忽我言。24. Ts'ao observes that the 世享 here responds to the 殊享 of the last par. It does so, and shows that 享 is to be taken of the enjoyment of the princely dignity. Gan-kwo gives for the clause:—即汝乃以殷民世世享國—福傳後世.
THE BOOKS OF SHANG.

BOOK X. THE ANNOUNCEMENT ABOUT DRUNKENNESS.

1 "The king speaks to this effect:—'Do you clearly make known my great commands in the country of Mei.

2 'When your reverent father, the king Wan, laid the foundations of our kingdom in the western region, he delivered announcements and cautions to the princes of the various States, all the high officers, with their assistants, and the managers of affairs, saying, morning and evening, 'For sacrifices spirits should be employed.' When Heaven was sending down its favouring decree, and laying the foundations of the eminence of our people, spirits were used only in

THE NAME OF THE BOOK.—酒詔, 'The Announcement about Drunkenness.' I have spoken of the proper meaning of the term 酒 on Part IV, Bk. VIII., Pt. iii., 2. In the 'Songs of the five Sons,' and the 'Punitive Expedition of Yin,' I was unwilling to depart from the common usage of translators, and rendered 酒 by 'wine;' but there can be no doubt that the term in the ancient Books signifies 'spirits distilled from rice,'—our 'ardent spirits.' The French term 'vin' seems to be capable of a wider application than our 'wine.' Gaubil says: —'Le titre de ce chapitre signifie avis ou ordres sur l'usage du vin. Il s'agit ici du vin de riz, qui fut découvert, suivant la plupart des auteurs, du temps de Yu, fondateur de la premiere dynastie. Le raisin n'est a la Chine que depuis les premiers Han.' The title therefore might be correctly translated 'The Announcement about Spirits,' but the cursory reader would most readily suppose that the discourse was about spiritual Beings. I have preferred in consequence to render it by—'The Announcement about Drunkenness.'

The Book is found in both the texts. There are the same questions about the date of it, and the speaker in it, which have been discussed with reference to 'The Announcement to the prince of K'ang;' and it is not necessary to enter on them again here. I suppose the speaker to be the duke of Chow, addressing his brother Fung in the name of the young king Ching.
CONTENTS. The Announcement, as has just been said, is, like the last, addressed to Fung as invested with the govt. of Wei. We have seen how the dismemberment of K'uei was the chief cause of the downfall of the Hea dynasty, and how that of Shang was brought to an end mainly by the same vice in Show. The people of Yin had followed the example of their sovereign, and the vice of drunkenness, with its attendant immoralities, extensively characterized the highest and the lowest classes of society. One of Fung's most difficult tasks in his administration would be to correct this evil habit, and he is in this Book summoned to the undertaking. He is instructed on the proper use, and the allowable uses of spirits; the disastrous consequences of drunkenness are strikingly set forth; he is called to roll back the flood of its desolation from his officers and people.

The scholars Woo Ts'e-lao, earlier than Choo He, thought that there was in the Book sufficient evidence of its being composed of two announcements originally distinct:—the first, embracing parr. 1—5, being addressed by king Woo:—'[The name is one of the most eminent advocates of the early date of the Book]'—directly to the people of Yin; and the second, parr. 6—17, being addressed to Fung. Ts'e has examined this hypothesis, in his introductory observations on the Book, and adduced sufficient reasons for rejecting it. The whole, as we now have it, was, no doubt, addressed to Fung; but in the 6th and 7th parr. the king seems to forget that he is speaking to him, and appeals to the people and officers of Yin, for whose sake the announcement was made. There is nothing unnatural or much out of the way in this.

The criticism of Woo suggests, however, a natural division of the Book into two chapters:—the first preliminary, parr. 1—7, chiefly on the original use and the permissible uses of ardent spirits; the other, addressed directly to Fung, and showing how drunkenness had proved the ruin of the Shang dynasty, and how they of Shang and, particularly Fung in Wei, should turn the lesson to account.

In the 'Complete digest of Commentaries on the Shoo,' the following summary of the contents of the Book is given:—'The whole is to be looked at from the stand-point of the first par., after which the contents might be divided into 4 chapters. Parr. 2—8 would form the first. The speaker relates the instructions of king Wan on the subject of spirits, to introduce his own commands to the country of Mei, and concludes by relating how their dynasty of Chow rose by obedience to Wan's lessons. Parr. 9—12 would form the second. They describe the rise and fall of the Shang dynasty, and how they should look into it as a glass, where they would see their present duty.

The 18th par. strictly charges Fung with the duty of imposing the lessons he received upon his people and officers, and on other princes, and of rendering a personal obedience to them himself. The former par., 14—17, would form the fourth chapter, and state how obedience to the commands on the use of spirits should be enforced.

Ch. I. Pp. 1—7. Fung is ordered to make the king's commands known through Mei. The principles inculcated by king Wan in regard to the use of ardent spirits are stated; and the speaker declares his own commands in harmony with them. 1. In the north of the pres. dis. of K'e (淇縣), in the dep. of Wei-hway, Honan, there is a place called 畳鄉,—a relic of the ancient name of the whole territory. It was in Mel that Shou had his capital;—the imperial domain north from Chao-ko, was all called Mel acc. to Gan-kwé. In the She king, Pt. I, Bk. IV, Ode iv., the villages of Mel, 'the north of it,' and 'the east of it,' are all mentioned. The character in use for the name there is 秘, but the country intended is the same which is here called 秘. Fung's principality of Wei must have embraced the greater part of it.

The whole of the first section is in the imperative mood. The whole of the second section is in the imperative mood.

The whole of the third section is in the imperative mood. The whole of the fourth section is in the imperative mood.

The whole of the fifth section is in the imperative mood. The whole of the sixth section is in the imperative mood.

The whole of the seventh section is in the imperative mood. The whole of the eighth section is in the imperative mood.

The whole of the ninth section is in the imperative mood. The whole of the tenth section is in the imperative mood.

The whole of the eleventh section is in the imperative mood. The whole of the twelfth section is in the imperative mood.

The whole of the thirteenth section is in the imperative mood. The whole of the fourteenth section is in the imperative mood.

The whole of the fifteenth section is in the imperative mood. The whole of the sixteenth section is in the imperative mood.

The whole of the seventeenth section is in the imperative mood. The whole of the eighteenth section is in the imperative mood.

The whole of the nineteenth section is in the imperative mood. The whole of the twentieth section is in the imperative mood.

The whole of the twenty-first section is in the imperative mood. The whole of the twenty-second section is in the imperative mood.

The whole of the twenty-third section is in the imperative mood. The whole of the twenty-fourth section is in the imperative mood.

The whole of the twenty-fifth section is in the imperative mood. The whole of the twenty-sixth section is in the imperative mood.

The whole of the twenty-seventh section is in the imperative mood. The whole of the twenty-eighth section is in the imperative mood.

The whole of the twenty-ninth section is in the imperative mood. The whole of the thirtieth section is in the imperative mood.

The whole of the thirty-first section is in the imperative mood. The whole of the thirty-second section is in the imperative mood.

The whole of the thirty-third section is in the imperative mood. The whole of the thirty-fourth section is in the imperative mood.

The whole of the thirty-fifth section is in the imperative mood. The whole of the thirty-sixth section is in the imperative mood.

The whole of the thirty-seventh section is in the imperative mood. The whole of the thirty-eighth section is in the imperative mood.

The whole of the thirty-ninth section is in the imperative mood. The whole of the fortieth section is in the imperative mood.

The whole of the fortys-first section is in the imperative mood. The whole of the fortys-second section is in the imperative mood.

The whole of the fortys-third section is in the imperative mood. The whole of the fortys-fourth section is in the imperative mood.

The whole of the fortys-fifth section is in the imperative mood. The whole of the fortys-sixth section is in the imperative mood.

The whole of the fortys-seventh section is in the imperative mood. The whole of the fortys-eighth section is in the imperative mood.

The whole of the fortys-ninth section is in the imperative mood. The whole of the fiftieth section is in the imperative mood.

The whole of the fiftieth section is in the imperative mood. The whole of the fiftieth section is in the imperative mood.
3 the great sacrifices. When Heaven has sent down its terrors, and our people have thereby been greatly disorganized and lost their virtue, this might also be invariably traced to their indulgence in spirits; yea, the ruin of States, small and great, by these terrors, may be also traced invariably to their crime in the use of spirits.

as chief of the west' (西伯). This seems the simplest view of the phrase. —'all the officers.' These, acc. to Ying-ts'ai, were the 朝臣, 'ministers of the court.' It is better to understand them as the 正, or 官之長, 'Heads of the various magisterial departments;'—so, the 'Daily Explanation.' Then the 少正 are the assistants of those Heads of departments; and the 御事, all who held any office, however low it might be. —'酒惟祭祀, 則用此酒,' only in sacrifices should these ardent spirits be used.'

惟天降命, 我民, 惟元締。——Medhurst translates this:—'And Heaven sent down the decree in the first instance to our people (to make it) that they might use it principally in sacrificing.' Gaubil has:—'Ce ordre, ajoute-il, est venu du ciel; quand pour la première fois il donna le vin aux peuples, il vouloit que ce ne fut que pour les cérémonies religieuses.' These versions are erroneous or defective in several points, but they agree in the view they give of the general scope of the passage. It is substantially that propounded by Gan-kwo, whose commentary is:—'惟天降命, 親我民, 知作酒, 之為祭祀。' This interpretation has been generally received by the critics. In the 'Daily Explanation' we have:—'天以我民作酒者, 為祭祀, 禮也。' This construction uses too much freedom with the text, which says nothing about Heaven's having given the command to make wine. —'我民, 肇令, 為祭祀, 而設, 此無可不用酒之時矣。' This construction uses too much freedom with the text, which says nothing about Heaven's having given the command to make wine. —'我民, 肇令, 為祭祀, 而設, 此無可不用酒之時矣。' This construction uses too much freedom with the text, which says nothing about Heaven's having given the command to make wine. —'我民, 肇令, 為祭祀, 而設, 此無可不用酒之時矣。' This construction uses too much freedom with the text, which says nothing about Heaven's having given the command to make wine.
are its justice manifested in the punishment of men's guilt. Men first seize spirits from their proper use to feed their own lusts, and there is a natural issue of evil consequences. Then Heven, seeing men obstinate in their wicked course, righteously accelerates their overthrow and ruin. Te'sae says:—酒之禍人也，而以天降威者，此是亦天爾。Te'sae, it will be seen, takes 我民 as simply 人. So Gan-kwo and others. This avoids the necessity of supposing any special references to events in the history of the House of Chow; but the 我民 is special. We cannot take it here otherwise than in the prec. par. The translation I have given involves such references, the' we cannot say what events they were which the speaker had in his mind. Indeed, we might translate in the future tense, instead of the present complete as I have done; and in the last portion of the par., 越小大云云,—the speaker passes from his own people to speak of the subject with relation to all States great and small. 酒惟行，酒惟辜,—intemperance is their conduct, intemperance is their guilt.

[Choo Ho gives a view of the meaning of 天降命 and 天降威, in which I am not able to concur, but it is worthy to be preserved, and made current beyond the sphere of China. He says:—Nan-hoe (張南軒; a critic of the Sung dynasty, contemporary with Choo Ho), in his treatise upon this Book, has brought out the meaning of the two phrases 天降命 天降威; much better than any of the critics in the many centuries before him; and here I transcribe the whole of his remarks:—"Strong drink is a thing intended to be used in offering sacrifices and in entertaining guests; such employment of it is what Heaven has prescribed. But men by their abuse of such drink come to lose their virtue and destroy their persons:—such employment of it is what Heaven has annexed its terrors to. The Buddhists, hating the use of things where Heaven sends down its terrors, put away as well all of them which Heaven has prescribed. It is not so with us of the learned (i.e., the Orthodox) school;—we only put away the use of things to which Heaven has annexed its terrors, and the use of which it approves remains as a matter of course."

"For instance, in the use of meats and drinks, there is such a thing as wildly abusing and destroying the creatures of Heaven. The Buddhists, disliking this, confine themselves to a vegetable diet, while we only abjure the wild abuse and destruction. In the use of clothes, again, there is such a thing as wasteful extravagance. The Buddhists, disliking this, will have no clothes but those of a dark and dull colour, without the outward ornament. They, further, through dislike of criminal connection between the sexes, would abdolish the relation between husband and wife, while we only denounce the criminal connection.

 Apart from the interpretation of the disputed phrases in the text, the contrast here drawn between Buddhism and Chinese orthodoxy is interesting. It will, perhaps, suggest to the reader the words of the apostle Paul, about 'forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving.' It may remind him also of the controversies in the West about the subjects of vegetarianism, and total abstinence from all spirituous liquors.]
4 ‘King Wan admonished and instructed the young and all who were charged with office and in employment, that they should not ordinarily use spirits. Throughout all his States, he required that they should be drunk only on occasion of sacrifices, and then that virtue should preside so that there might be no drunkenness. He said, ‘Let my people teach their young men that they are to love only the productions of the ground, so will their hearts be good. Let the youth also hearken diligently to the constant lessons of their fathers. Let them look at virtuous actions whether great or small in the same light.’

Pp. 4, 5. Further instructions of king Wan on the use of spirits, showing his anxiety especially that the young should be kept from the habit of drinking them, and trained to virtuous industry. In par. 2 we have the opinion of Wan that spirits were intended to be used only at sacrifices, their strong and fragrant odour being acceptable to the spirits worshipped (蓋藉以薦馨香; — see the 日譯, in loc.); here it would appear that he also permitted the use of them by the worshippers after the sacrifices, only requiring that they should not go to excess.

4. 小子, 有正, 有事—小子 is the appellation of young people. T’ao observes that such are more readily swayed by impulses and led away by strong drink, and therefore king Wan addressed himself specially to them. But does this paragraph speak of the young only? K’ang Shing thinks so, and explains 有正有事 as descriptive of 小子— ‘the young who have their superiors and their duties.’ His language is: 正長也小子有長上之人有服勞之事, 常酒則必慢上而廢事, 故戒令然. It would simplify this par., if we could consider it all occupied with the duty of the young, but Shing’s explanation of 有正有事 is too forced, and contrary moreover to the analogy of other passages in the Book; — see particularly 有正 in par. 7. I must take

有正, therefore, with Ts‘ao, as—有官可守者, and 有事 as—有職業者. 無彝酒—毋常於酒, ‘that they should not be always (ordinarily) at wine.’ 飲惟祀是其飲惟於祭祀之時, ‘their drinking should only be at times of sacrificing.’ Compare 祀伊酒 in par. 2. The text is a relaxation or extension of the rule in regard to the use of spirits, which would flow from the former statement. 德將無醉—將是 節, ‘to regulate,’ ‘to keep in order.’ We do not find this meaning of the character in the dictionary.

5. 惟曰, — we must suppose 文王 as the subject of 日. Some think differently. Woo Chi’ing, for instance, says that here king Woo delivers to K’ang-shuh the words which he should go and announce to the people of Mei, — ‘When you now proceed to your State, you ought to say,’ &c. (今汝之往惟當言, 日). But this is inadmissible. 迪訓導, ‘to instruct and lead,’ ‘to train.’

暇心臧=藏=善, ‘good.’ Ts‘ao says:— ‘When they toil at their sowing and reaping, and labour on their fields, desiring nothing beyond, then what they keep in their minds will be correct, and their goodness will grow from day to day.’

Wan’s idea was that if the young were trained to industrious habits, they would not be likely
6 'Ye people of the land of Mei, if you can employ your limbs, largely cultivating your millet, and hastening about in the service of your fathers and elders; and if with your carts and oxen you traffic to a distance, that you may thereby filially minister to your parents — then, when your parents are happy, you may set forth your spirits clear and strong, and use them.

7 'Hearken constantly to my instructions, all ye high officers, ye assistants, and all ye noble chiefs: — when you have largely done to fall a prey to intemperance. The fact sung by our children in the words,

Satan finds some mischief still
For idle hands to do,' was held in substance by him.

— 'to give a ready ear to.'

小大德酒
小大德小子惟
—不可—視之，可也，'Let them not look on watch while in the use of spirits as a small virtue. The young should look in the same way on what are called great virtues and small virtues, equally observing them.' Gan-kwō takes the clause diffly, but not so well. K'ang Shing takes it as declarative that the young of king Wán's States became equally observant of great virtues and small; — but neither can I agree with him.

Pp. 6, 7. The duke of Chou, in the name of king Ching, addresses the people and officers of Mei directly, and warns them against using spirits excepting in certain specified cases. P. 6 is addressed to the people. They might drink spirits after having toiled for their parents and done all their duty for them. Both this par. and the next must be taken as addressed directly by the speaker to the people of Mei. Woo Ch'in and others try to put them into the mouth of Fung, following the 惟日 of the last par.; but such a construction is forced on the text.

嗣爾股肱，—'connect your arms and legs; i.e., employ your limbs, one after the other; let none of them be idle.'
your duty in ministering to your aged and serving your sovereign, you may eat and drink freely and to satsiy. And to speak of greater things:—when you can maintain a constant watchful examination of yourselves, and your conduct is in accordance with correct virtue, then may you minister the offerings of sacrifice, and at the same time indulge yourselves in festivity. In such case you will indeed be ministers doing right service to your king, and Heaven likewise will approve your great virtue, so that you shall never be forgotten in the royal House."

酒於父母之前，而燕樂於家庭之內，其亦可矣。P. 7

is addressed to the ministers and officers of Wei. I suppose the 庶士, 有正 and 伯君子 to correspond to the 庶士, 少正, and 御事 of par. 2. The are here styled 伯君子 by way of compliment. 讀大克至醉飽，汝大克至醉飽，此為君之道，則為君之道。先敬君以 聽教次。戒康叔以君義。Ming-shing may well set this view aside as 'wide of the mark,' but it is not easy to arrive at the true meaning. The 惟君 is really unmanageable, and Ts'ae honestly confesses that he does not understand it. He explains 惟君 by 養老 and 惟君 by 養老, which is a more likely interpretation than any other that I have seen. The translation is after the paraphrase in the 老能 養之禮，則敬食之飽，亦不為過矣。不惟日至用逸，—here again Gan-kwo strangely supposes that Fung is addressed, and 不惟日— 我大惟教汝。曰。Käng Shing supposes that the subject of 日 is 君，—'when you can 賀君，惟君，then your prince will say,' &c. This view also is unsatisfactory.

I have taken, with Ts'ae, 不惟日— 以事之大者而言。作稽中德—稽— 合，'accordant with,' 中德 is 'virtue exactly correct, without inclination or deflection.' 爾尚克差 尋祀—尋— 他幾，'perhaps,' but more is meant than meets the ear. The king politely indicates by the character his full conviction that the officers, being such as he described, would be acceptable worshippers. 差是何

—進。爾乃自介用逸。—介— 助，'to assist.' The sacrifice to the spirits is represented as the great or chief ceremony; the subsequent festive indulgence by those who have taken part in it is a subsidiary ceremony (孝神為正，而我後飲是則，—this is the very pithy gloss of a朱養醇 one of the five critics at the end of the long list of authorities quoted in Yung-shing's...
8. "The king says, 'O Fung, in our western regions, the princes of States, the managers of affairs, and the youths, who in former days assisted our ancestor, were able to obey the lessons of king Wän, and indulge in no excess of spirits; and so it is that I have now received the appointment which belonged to Yin.'"

9. "The king says, 'O Fung, I have heard it said that formerly the first wise sovereign of Yin manifested a reverential awe of the bright principles of Heaven, and of the lower people, steadfast in his virtue, and holding fast his wisdom. From him, T'ang the Successful, down to the emperor Yih, the sovereigns all completed Shoo, whose age the editors say they have been unable to ascertain.

Woo Ch'ing takes this as —有正有事之臣, with reference to par. 4; but the context makes it more natural to take the phrase as —‘ministers doing right service.' 天若元德, 若——顺德, to accord with,' equivalent to 'to approve.' The critics all call attention to the various relaxations of Wän's original rule, that spirits should be used only for sacrifices. They say that we have in them an instance of prohibition by permission (不奪之禁). Soo Tung-po says:—‘Spirits are what men will not do without. To prohibit them and secure a total abstinence from them is beyond the power even of the sages. In fact, therefore, we have warnings on the evils of drunkenness in the abuse of them, and the joy that is found in the virtuous use of them is set forth;—such is the way in which the sages laid their prohibitions upon men' (see the 集説).

Ch. II. Pp. 8—17. The king, addressing Fung directly, shows him the consequences of temperance and intemperance respectively, in the fortunes of their own House, and of the dynasty of Yin; and requires him to illustrate, inculcate, and enforce his lessons in Mêi. 8. How the fortunes of Chow had risen by obedience to the lessons of king Wän. 我西土至小子, —the 祖zǔ make this passage very perplexing. The name is taken as —祖, 'to assist,' and 祖徳, 'gone by,' 'of the time past.' The two characters are best joined as descriptive of the parties immediately enumerated,—as in the translation. Gan-kwô and Lin Che-k'e suppose that 文王 is the nominative to 祖, which then governs 祖徳, &c. —我文王者在西土, 鄭往日國君, 云云。 This is very unnatural.

In the last par. The peculiarity of its use here is that it is all historical. 9. 10. 'The example of various virtue, and especially of temperance, afforded in the prosperous times of the Yin dynasty. 我問唯曰, —Ying-tâ gives for this——我問於古, 所聞唯曰, —走了 in the fear of Heaven and of the people.' Compare the 'T'ao-kê, Pt. iii. p. 1.

自成王咸至于帝乙, —as it now stands, —偏, 'throughout.' Some would place it after乙, in which position it would —'all.' Yih was the father
their royal virtues, and revered their chief ministers, so that their
managers of affairs respectfully discharged their helping duties, and
dared not to allow themselves in idleness and pleasure;—how much
less would they dare to indulge in drinking! Moreover, in the ex-
terior domains, the princes of the States of the How, Teen, Nan and
Wei, with their chiefs; and in the interior domain, all the various
officers, the directors of the several departments, the inferior officers
and employés, and the Heads of great Houses, with the men of an-
honoured name living in retirement, all eschewed indulgence in spirits.
Not only did they not dare to indulge in them, but they had not
leisure, being occupied with helping to complete their king's virtue
and make it more distinguished, and helping the directors of affairs
reverently to attend to the service of the sovereign.

of the tyrant Show, himself the 27th emperor
of the dynasty. We may admit with Mencius,
II., Pt. i., i., 8, that between T'ang and Woo-
ting, the 20th of the line, there were six or seven
good sovereigns;—the statement in the text is
a grand exaggeration.

成就君德而無隕越之憂
敬畏賢相而無驕肆之失
厥有恭。‘in their helping
had reverence.’ The
have reverence.’ The
by reference to Mencius, IV., 1., 18,—實難
於君謂之恭。崇敬—崇—
尚，‘to value,’—‘to indulge in.’
是 the princes of those domains; and by 邑伯
the presidents of those princes (諸侯之長
百領—百官之領
屬—‘all the officers belonging to the various
departments.’
庶尹—庶官之長
what are elsewhere called the 正 ‘the Heads
of the various departments.’
惟亞—大夫，‘officers of the second
degree.’
惟服—服—奔走服
事之人，‘petty officers who had to run
about discharging their duties.’
宗工—尊官，‘honoured officers.’ Woo Chi'ing de-
scribes them as 王朝公卿大夫，及
王子弟食采邑，為大宗者
This is probably correct, and I have translated
—‘Heads of great Houses.’ I take 百姓
里居 together, and understand 百官 by
11. I have heard it said likewise, that in these times the last successor of those kings was addicted to drink, so that no charges came from him brightly before the people, and he was reverently and unchangingly bent on doing and cherishing what provoked resentment. Greatly abandoned to extraordinary lewdness and dissipation, for pleasure's sake he ruined all his majesty. The people were all sorely grieved and wounded in heart, but he gave himself wildly up to spirits, not thinking of ceasing, but continuing his excess, till his mind was frenzied, and he had no fear of death. His crimes accumulated in the city of Shang, and though the extinction of the dynasty

百姓. Officers of distinguished name, who had retired because of age from the public service, are intended.

助成者王德顯-助成人君之德而使之益顯.

The former clause extends also to the next clause, so that it-亦助尹人使之祗敬君事，而不少怠-Other explanations of this clause have been proposed, but it does not seem worth while to discuss them. 尹人-御事, above.

11. The drunkenness of Show, and its issues. The term 酗 is defined by 酗酒, "being fond of strong drink." It is often used to denote a state short of gross intoxication, but we are not to think of that modified signification here. Woo Ch'ing explains 酗身 by 酗酒於身. We might translate it literally—"was a drunken body." 命令至不易—"the translation of this part is after Gan-kwō and Tu'se, the latter of whom explains:—昏迷於政.
of Yin was imminent, this gave him no concern, and he wrought not
that any sacrifices of fragrant virtue might ascend to heaven. The
rank odour of the people's resentments, and the drunkenness of his
herds of creatures, went loudly up on high, so that Heaven sent down
ruin on Yin and showed no love for Yin,—because of such excesses.
There is not any cruel oppression of Heaven; people themselves
accelerate their guilt, and its punishment.''

"The king says, 'O Fung, I have no pleasure in making you
this long announcement; but the ancients have said, 'Let not men
look only into water; let them look into the glass of other people.'"

然淫佚乃之言仍也。疾
狠="angrily wrangled." 夔在兄于
天—商邑 probably means the capital of
Shao,' and 殷國 = 'the dynasty of Yin.'
惟—憂, 'sorrowful.' In 弗唯, 不惟, above.
惟在在上—the 言惟, like the same characters in
the previous part of the par., indicate that
what follows was attributable to Shao.
自
酒 = 'abandoning themselves to drink.'
惟逸—以締淫佚故,'because of
these excesses of Shao.' There is a difficulty
with the concluding clauses. All through
the par., the speaker has been dilating on the
wickedness of Shao, and suddenly it seems
to be said, at the end, that the ruin of the
dynasty was the work of 'the people.' Ts'ae
would interpret the following a phrase of the
people, according to the analogy of
先民 in 'The Instructions of E,' p. 5. K'ang Shing takes
民, as 'men,' 'people' generally.

12. How the House of Chow should see its
duty in the history of Yin. The meaning of
子不惟..., is probably what
appears in the translation. Ts'ae and K'ang
Shing bring it out by taking 惟—徒, 'vainly,'
i.e., merely for the sake of talking. The 'Daily
Explanation' puts it—子豈好為是
多詼哉。古人有言, 云云,
in illustration of this saying, K'ang Shing
quotes, aptly enough, a fragment of the lost Book
of Shang which was called 'The Punitive
 Expeditions of T'ang' (湯征):—湯日, 人
視水見形, 視民知治不.
我其可不以般民
之势, 大監, 以撫安斯
時乎。 This is much better than, with K'ang
Shing, to take 循—'to follow,' 'to accord
Now that Yin has lost its appointment, ought we not to look much to it as our glass, and learn how to secure the repose of our time?

13 'I say to you.—Strenuously warn the worthy ministers of Yin, and the princes in the How, the Teen, the Nan, and Wei domains; and still more, your friends, the great Recorder and the Recorder of the interior, and all your worthy ministers, the Heads of great Houses; and still more, those whom you serve—with whom you calmly converse, and who carry out your measures; and still more, those

with, and 時一, is, referring to the good ways of the sovereigns of Yin before Shoo. His words are:—我其可不 監是，是乎 監 監絃也， 槌 循也，謂 循 商 先王之道也， 時是也， 指 循 槌．

P. 18. Fung is required to take home to himself the lessons about temperance, and to enjoin them on the princes and officers in his jurisdiction.

戮至男 衙—用力，'strenuously.' 獻臣—賢臣. These were good ministers of the former dynasty, who were still retained in their former offices under Fung. As 孟侯, or 'Head of the princes,' his authority extended also over the princes of the portions of the domains that were under his jurisdiction. He should strenuously warn them, —on the subject, of course, of abstaining from intemperance.

太史友，內史友— the duties of the 太史 and 內史, with other officers of the same department, are described in the Chow Le, Bk. XXVI. 春官宗伯 第三之十. They were very honourable and extensive, and such as brought them into frequent contact and consultation with the 太史 or prime minister ('grand administrateur general.' Biot). It is said in general that the 太史 had the management of what Biot calls 'the six constitutions (六典), the eight regulations (八法), and the eight statutes (八則).' Those six constitutions were the various departments of the administration,—of rule, of instruction, of ceremonies, of prescripts, of punishments, and of business; the regulations and statutes embraced all connected with the working of those departments. The 内 史 again had the management of 'the eight powers or prerogatives' of the emperor (掌 八柄之法). These duties branched off into a great variety of minor functions. The 史 kept all the records which were to be appealed to in connection with them, so that we may consider them as having been confidential secretaries and advisers of the prime minister. Biot calls the 太史, 'le grand annaliste,' and the 内 史, 'l'annaliste de l'intérieur.' I prefer to call them 'recorders,' as being a more general term. The various princes had their 'grand Recorder,' but the 'Recorder of the interior' belonged, it is maintained, only to the imperial court; and the individual mentioned in the text is supposed, therefore, to have been the old minister of the court of Shang, now superseded under the new dynasty and living in Wei. However this may be, it is said that the two Recorders were 'friends' of Fung. As men of research and ability and general good character, he would so cherish them.

獻 (—賢)臣，百宗 工，—we must suppose these, in distinction from the 獻臣 above, to be those appointed under the existing dynasty. Or, acc. to the view of Woo Ch'ing, we may suppose that they were good men, Heads of influential families, who were not in office, and are called 臣, in the same way as
THE ANNOUNCEMENT ABOUT DRUNKENNESS.

who are, as it were, your mates,—your minister of War, who deals with the rebellious, your minister of Agriculture, who is like a protector to the people, and your minister of Works, who settles the boundaries; and above all, do you sternly keep yourself from drink.

14 ‘If you are told that there are companies who drink together, do not fail to apprehend them all, and send them here to Chow, where I may put them to death.

every individual in the empire is supposed to be a of the sovereign. The translation here follows the view of Tse-sze. He supports his explanation of by ‘to serve,’ from the passage of Mencius, V., Pt. II., vi., 4, where Tse-sze is introduced as saying, ‘古之人有言曰, 事之云乎, 豈曰友之云乎.’ The ancients have said, “The scholar (or virtuous officer) should be served;” — how should they have merely said, “He should be made a friend of?” This view of the meaning being adopted, 服休—坐而論道之臣, ‘ministers who sit (by their prince) and discourse to him about principles,’ and 服采—起而作事之臣, ‘ministers who rise and perform the business (of their prince).’ 服休 is ‘to serve in ease;’ 服采, ‘to serve in active business.’ I have hesitated between this view, and that given by Woo Ching:—爾事—服事於爾者, 夫大也, ‘those who serve you,—your great officers;’ 服休—職之優閑者, ‘those whose offices were comparatively easy, and allowed of leisure;’ 服采—職之繁劇者, ‘those whose offices were more bustling and troublesome.’ Gan-kwo took a different view, which is quite inadmissible. He says:—汝身事, 服行美道, 服事治民, making Fung himself, in the discharge of his duties, the subject. This cannot be right. K’ang-shing had still another view, in which he is followed by K’ang Shing, sec. to which the whole,—the employees,—those who are near to you in festivals and leisure, and those who are near at audiences and sacrifices (汝之執事, 服職于燕息, 及朝祭之臣.) This diversity of opinion serves to show how uncertain the meaning is. 坤父, ‘the controller of boundaries,’—司馬, ‘the minister of War.’ This meaning is determined by the 1st ode in the 6th Book of the She King, Part ii., where it is said—祈—祈父子王之爪牙. This meaning is determined, it follows that 廁父—司徒, ‘the minister of Instruction,’ and 宏父—司空, ‘the minister of Works.’ These were the ‘three high nobles’ (三卿), belonging to the court of one of the princes. They were the highest in authority, and might be considered as their prince’s ‘mates’ (同匹). 薄 (read pō)—迫. 薄達—迫逐違命数者. The minister of Instruction is called 若保, ‘the harmonious preserver.’ The promotion of agriculture, which supplies the staff of life, being within his province, he is thus denominated. The minister of Works is called 定辟, ‘the settler of rules,’ i.e., the decider of all questions about the settlements and tenements of the people. K’ang Shing would take 定 in the sense of 君, which does not seem at all applicable here.

制于酒—制果用力自制酒.

Pp. 14—16. By what rules obedience to the king’s injunctions against the use of spirits were to be enforced.

14 汝勿佚—佚—失, ‘to fail.’ The punishment here threatened is so far beyond the crime, that the critics fall upon various devices to explain it, or to mitigate the
15 'As to the ministers and officers of Yin, who have been led to it, and been addicted to drink, it is not necessary to put them to death; let them be taught for a time. If they keep these lessons, I will give them bright distinction. If you disregard my lessons, then I, the one man, will show you no pity. As you cannot cleanse your way, you shall be classed with those who are to be put to death.'"

17 "The king says, 'O Fung, give constant heed to my admonitions. If you do not manage right your officers, the people will continue lost in drink.'"

force of the language. First, the coming together in companies to drink is supposed to carry with it the design of their assembling, as being not merely to drink, but, under the cloak of that, to plot against the govt. Second, the其在士子, which is taken to indicate uncertainty. The king would examine for himself into their guilt, and according as he found they had treasonable designs would put them to death. If they really only met to drink, he would inflict on them some lighter penalty. I have allowed the second remark by using the "way" in the translation. The former remark may also be correct. If it be not so, we cannot account for the difference of spirit between this and the two next paragraphs.

16 又惟殷之迪及臣惟工。今殷之臣其素為商。 estable: We hardly know what to do with it.
16 有斯明官。商言教訓。我則心。而以爵。
THE BOOKS OF CHOW.

BOOK XI. THE TIMBER OF THE TSZE TREE.

惟臣家，臣民以王，臣之遠封，
惟邦，達以達大，達曰，梓材。

1

I. "The king says, 'O Fung, to have a good understanding with the multitudes of his people, and his ministers on the one hand, and with the great families on the other; and again to have the same with all the subjects under his charge and with the sovereign:—is the part of the prince of a State.

The Name of the Book.—梓材，'The Timber of the Tsze tree.' Though it does not affect our understanding of the Book, I am sorry that I cannot give the proper botanical name of the Tsze. It is described as allied to the Ts'ew (樟), which has 'the leaves of a cypress and the trunk of a fir' (柏葉松身). It was esteemed as the most valuable for making articles of furniture, and for the carver's art. The phrase, —'the timber, or materials, of the Tsze,' occurs in par. 4, and was thence assumed to designate the Book, intimating apparently that the administrator of government ought to give himself to his duties skillfully and thoroughly, as the cabinet-maker deals with his materials. The cultivation of a field and the building of a house are spoken of in the same paragraph; and either of these things might have been used as the name instead of the phrase which pleased the fancy of the compiler to adopt. The Book is found in both the texts.

Contents. The Book is sadly wanting in unity. The 1st par. is directly addressed to Fung, and we may suppose that the three which follow were so also. He is admonished of his duty to promote a good understanding between the various classes in his State, and between them all and the sovereign; and that, in order to this, his rule must be gentle, eschewing the use of punishments. The interpretation, however, is anything but certain. The remaining paragraphs are of a diff. character. They are not the charges of the emperor, insisting with a prince upon his duties, but the admonitions of a minister loyal and affectionately cautioning his sovereign, and praying for the prosperity of his reign. They would be appropriate as addressed to king Ching by the duke of Chow, or the duke of Shao. We might also suppose them the response of Fung; but the text gives no intimation of a new speaker being introduced. The whole Book is very unsatisfactory, and it is a translator's greatest comfort that it is short.

Ch. I. Pp. 1—4. How the prince of a State is a connecting link between all the classes of his people, and between his principal and the emperor.
2 'If you regularly in giving out your orders say, "My instructors whom I am to follow, my minister of Instruction, my minister of War, and my minister of Works; my Heads of departments, and all ye, my officers, I will on no account with oppressions put men to death;'—. Let the prince also set the example of respecting and encouraging the people, and these will proceed to respect and encourage them. Let him go on in dealing with those who have been traitors and villains, murderers and harbourers of criminals,

孟侯．Adopting this strange view, Käng Shing says—以臣民達大家則聯上下之情．以臣達王與邦君則聯邦交之誼。

P. 2. The prince of a State must incultate on his ministers, and exemplify himself, leniency in dealing with criminals. "I've honestly acknowledges that the most of this par. is unintelligible to him, and he does not attempt any paraphrase of it. In the translation, I have followed the 'Daily Explanation.' The meaning given is more likely than any other which it has been attempted to put upon the text; this is the most that can be said for it.

汝若至殺人，越 is taken in the sense of "or/of 'to give forth orders.'" This meaning of the term is given in the Dictr. (—楊), and supported by examples from the 國語.

師師—相師為善之意． "instructors whom I am to make my model:"—comp. the same phrase in Pt. IV., Bk. XI., p. 2; et al.

The three ministers immediately mentioned are the instructors intended. 尹—正官之長， "the Heads of the various official departments;" and 旅—一，-that is, 衆士，"the whole body of officers." The 日 which follows is superfluous, and the sentence is left incomplete. The 'Daily Explanation' supplements it by—"and you all ought to cherish the same regard for the lives of the people."
to exercise pardon, and these, when they observe the prince's conduct, will likewise pardon those who have assaulted others and injured their property. When sovereigns appointed inspectors, they did so in order to the government of the people, and said to them, "Do not give way to violence or oppression; and go on to show reverence for the weak, and find connexions for destitute women. Your protection of the people must proceed in this way to cherish

師[師] with the prec. par., giving it substantially this meaning,—'Do you accord (若是) with this regular rule for your duty, and (越—于) then say to yourself, "I have this law which I am to observe.'" Then commences with them a new par., and 君主, &c., form the subject of the second. On this construction the two 日 are accounted for; but to put 口 屠氏 people in the mouths of all the officers is inadmissible.

亦師君先敬學肆 己奉 敬學, in the 3d tone, is taken in the sense of 謹, 'to comfort,' 'to encourage.' The 'respecting' the people (we must understand 亦師, under the gov't. of 敬學) is to be taken with reference to the ruler's eschewing the use of punishments rather than run the risk of putting any to death unjustly, 'with oppressions.'

肆—遂, 'then,' 'thereupon. 己=往 'to go.' The subject of this verb is the ministers and officers above. Gan-kwô supposes the 君 to be the subject of 己, as well as of the previous verbs:—'It is also the way of a ruler to take the initiative in respecting and encouraging the people; do you therefore, in going to rule this people, be careful to respect and encourage them.' Kâng Shîng takes亦 as—

掖=師, 'to assist;' and connects the clause with the preceding, thus:—'The ministers will say, "We will be cautious with you of putting men to death unjustly." Then they will help their prince to reverence and encourage the people as the thing of greatest importance.'

肆 往 夏=至未—the first of these clauses—肆 往,云云,—is descriptive of the ruler; and the second—肆 亦見云云,—of his ministers. The former of the two is in the way, indeed, of this construction. The character introducing, immediately above, the subject of the ministers as distinguished from the ruler, and doing the same here in the second instance, we might have expected 肆 往 instead of 肆 往. This is a serious difficulty; but the view upon the whole harmonizes with the general scope of the paragraph, and enables us to explain the亦見君事, to which both Gan-kwô and Kâng Shîng do great violence.

肆 往 夏=君=師=賢=師=賢=師=賢, 罪人所經 賦者, 今皆 賦者 = 賦者 之新. Ts'e says 罪人所過, 'those through whom offenders have passed,' meaning individuals who have connived at crime, and more or less aided and abetted it. 肆 往 賦者 are individuals guilty of lighter offences than those mentioned above, whose cases should be summarily dealt with by his ministers and officers, without their being appealed to the ruler himself. We cannot suppose that this charge to Fung to pardon offenders—even murderers, was to be taken without qualification: He could only be required to note and act upon all mitigating circumstances in his punishment of crime.

P. 3. The object of the emperors in delegating authority to princes and officers is the kindly and benevolent rule of the people.

王敬監,
same territory. It is very strange that he did not perceive that this view was inconsistent with his other view, that the speaker in this and the two preceding Books was king Woo and not the duke of Chow. Woo could not have spoken thus of what he had done himself. It is better, however, to take 監 as a general title, applicable to all princes—the 公, 侯, 伯, 子, and 男.—Such a use of it is found in the Chow Le, Bk. II., p. 94 (天官太宰),—施典于邦國, 而建其{ 監 }。—The whole—as its literal meaning is to impose some duty or charge on his subjects. The 監 相, indeed, occasions some difficulty, which is best got over by understanding of such as have no authority to impose such duties as the imperial charge to the princes invested with inspection and rule. The 親 相, indeed, occasions some difficulty, which is best got over by understanding of such as have no authority to impose such duties as the imperial charge to the princes invested with inspection and rule. The 親 相, indeed, occasions some difficulty, which is best got over by understanding of such as have no authority to impose such duties as the imperial charge to the princes invested with inspection and rule.

The passage, defines 屬 by 恤, 'to pity;'—after Gan-kwō, who gives for the clause—存恤 妾 婦, I do not think, however, that Gan-kwō understood 屬 to mean 'to pity.' The sense in which he took this term appears in 妾 婦, 'concubines,'—women attached to the proper wife, and inferior to her. He supplied the 存恤, as necessary to make sense of the clause. The 說文 quotes it as 至于 嫡 婦, 'meaning 婢, 'pregnant.' The critics who adopt this reading suppose that the preceding 敬 ought to be 齡, to which they give the meaning of 齡, 'widowers;'—but this is mere conjecture. 合由以容, 敬 用大道以容衆, 使各得其所焉. It would be hard to say that this is really the meaning; but it is preferable to Gan-kwō's exposition.—和 合 以容, 'to give charge to and require service from.' This is akin to the meaning of the character which the dict. defines by 勉, 'to give charge to and require service from.' 敬, 'to give charge to and require service from.'
"He says moreover, 'As in the management of a field, when the soil has all been laboriously turned up, they must proceed by orderly arrangement to make its boundaries and water-courses; as in building a house, after all the toil on its walls, they have to plaster and thatch it; as in working with the wood of the tsze, when the toil of the coarser and finer operations has been performed, they have to apply the paint of red and other colours'."

II. "Now let your Majesty say, 'The former kings diligently employed their illustrious virtue, and produced such attachment by their cherishing of the princes, that from all the States they brought offerings, and with brotherly affection they came from all quarters, and likewise showed their virtue illustrious.' Do you, O sovereign,
use their statutes to attach the princes, and all the States will largely come with offerings.

6  "Great Heaven having given this Middle kingdom with its people and territories to the former kings, do you, our present sovereign, employ your virtue, effecting a gentle harmony among the deluded people, leading and urging them on;—so also will you please the former kings, who received the appointment from Heaven.

turns to king Shing, and speaks some words of warning to him. We need not trouble ourselves with speculation on so uncertain and unimportant a matter.

P. 5. How Wán and Woo ruled the princes by the influence of their virtue, and future sovereigns must imitate their example. 先王, these ‘former kings’ can only be Wán and Woo. What is said of the effects of their sway is much exaggerated. Had it been as the speaker says, there would have been no troubles which disturbed the reign of king Ching. 懷為, for this Gan-kwá gives—懷遠為近, 'cherished the distant and made them near.' The meaning seems to be that by their kindly6 cherishings of the princes of States, Wán and Woo gained them and made them a strength and defence to their govt. (以成懷之勢). The last of Confucius' nine standard rules for the govt. of the empire,—the king's cherishings the princes of the States (懷諸侯),—is traced to this expression.

方來, by 兄弟 Gan-kwá understood the princes who were of the imperial House, the uncles and brothers, &c., of the sovereign, in contradistinction from the princes of other surnames. Kēang Shing adopts the same view, and extends it to princes related to the imperial House by affinity. It seems to me preferable to take 兄弟 as in the translation, like the 子 in the quotation from the She King, Men-cius, I, Pt. I, ii, 8.

后式典集, 后—君. We are to understand by the term king Ching, as the successor of Wán and Woo.

式—用, 'to employ.' Another meaning of the term—to imitate,—would suit equally well. 典, 'statutes,' has reference to the ruling by virtue, whose influence has just been described. 集, 'to collect,'—to bring around, to attach.

Pp. 6, 7. How the sovereign must attack the people by a mild rule. These parrs. are held to be the origin of Confucius' sixth standard rule of government,—to treat the mass of the people kindly as children (子庶民). 6. The whole of this is one sentence, and Choo He calls attention to it as an instance of the long sentences of the Shoo. 中國,—compare 中邦, 'Tribute of Yu,' Pt. ii, p. 15.

7. 今 is taken as — 今, 'now.' In the 附録 there is an ingenious note by Chin Leih, contending that its proper meaning in such cases as this, at the commencement of clauses, is 故, 'therefore,' or 遂, 'and,' 'thereupon,' and not 今. 和懷先後迷民, 'the deluded people;' meaning the people of the imperial domain of Yin chiefly, but also of other parts of the empire, who were reluctant to acknowledge the authority of the dynasty of Chow. 先—'go before;' 後—'come after.' The meaning is that Ching should beset the people 'before and behind' with his virtue and kindness, so leading and urging them on.

用懷先王受命, this implies that Wán and Woo could take cognizance of the character and doings of their successor.
“Yes! make these things your study. I can but express my desire that for myriads of years your descendants may be ever the protectors of this people.”

P. 8. *A loyal prayer for the permanency and prosperity of the dynasty.* 若兹監——the 監 here is different from that in par. 8. Ta’sae conjectures that it was from the occurrence of the characters 若兹監 in that par. and this, that the compiler of this Book, not observing the differences of meaning and connection in the two passages, was led to edit the first and last portions as belonging to the same document.
THE BOOKS OF CHOW.

BOOK XII. THE ANNOUNCEMENT OF THE DUKE OF SHAOU.

豐則步未六惟
○至自王朝乙
惟于月召詔

1 I. In the second month, on the day Yih-we, six days after the full moon, the king early in the morning proceeded from Chow, and

The Name of the Book. — The Announcement of the duke of Shao. Shao was the name of a place within the imperial domain, corresponding to the present district of Hwan-k’ueh (桓曲), in the small dep. of Keang (絳州), Shan-se. It was the appanage of Shih (司), one of the ablest of the men who lent their aid to the establishment of the dynasty of Chow. He appears here as the ‘Great-guardian’ (司) of king Ching; and we have met with him before in ‘The Hounds of Lu,’ and ‘The Metal-bound Coffin.’ He was one of the ‘three dukes’ (三公), or highest officers of the dynasty, and is frequently styled the ‘duke of Shao.’ He appears here in connection with one of the most important enterprises of the duke of Chow, the building of the city of Lo (洛邑), as a new and central capital of the empire. King Woo had conceived the idea of such a city, but it was not carried fully into effect till the reign of his son; see on the second paragraph below. In Lo the duke of Shao composed the ‘Announcement’ which forms the subject-matter of this Book, and sent it by the hands of the duke of Chow to the young emperor. It might, perhaps, with more than equal propriety, have been styled ‘The Instructions of the duke of Shao’ (召訓).

According to Sze-ma Ts’een, Shih belonged to the imperial House of Chow, and consequently had the surname Ke (姬). The historian, Hwang-p’oo Meih, says he was a son of king Win by a concubine (文王子庶子); —on what authority I cannot tell. King Woo appointed him to the principality of ‘The Northern Yen’ (北燕), corresponding to the pres. dep. of Shun-t’een (順天), Chih-le, which was held by his descendants fully nine hundred years. He remained himself, however, at the imperial court. We find him often styled the ‘Chief of Shao’ (召伯); and Ts’een says that all the country west of Shen (陝) was under him, as all east of it was under the duke of Chow. See the 史記三十四; 燕召公世家第四. His posthumous title was K’ang (康), and hence he is sometimes referred to as K’ang公. As to the date of the Announcement, see on par. 1. It is found in both texts.

Contents. The first seven paragraphs are introductory to the body of the Book, which is composed of the Announcement of Shih. They contain various information about the surveying and planning and building of Lo. We may consider them as forming a first or preliminary chapter. Par. 8—22, contain the Announce-
2 came to Fung. Thence the Grand-guardian went before the duke of Chow to inspect the localities, and in the third month, on the day Mow-shin, the third day after the first appearance of the new moon on Ping-woo, came in the morning to Lō. He consulted the tortoise about the localities, and having obtained favourable indications, he

ment, which, however, commences properly with par. 9. The ‘Complete Digest’ says it may be divided into three parts. In the first, par. 9—12, Shih sets forth the uncertainty of the favour of Heaven, and urges the young king to cultivate ‘the virtue of reverence’ in order to secure its permanence, concluding with a recommendation to him not to neglect his aged and experienced advisers. The second, par. 13—18, speaks of the importance and difficulty of the imperial duties, and enforces the same virtue of reverence by reference to the rise and fall of the previous dynasties. In the last part, par. 19—23, Shih insists on the importance of the king, at this early period of his reign, and on his personal undertaking of the duties of govt., at once setting about the reverence which was required to attach the people to himself and his House, and insure the lasting favour of Heaven. In the last par. the duke of Shauou gives expression to his personal feelings for the king, in the peculiar situation in which he was placed at Lō. The burden of the announcement all turns on ‘the virtue of reverence.’ Let the king only feel how much depends on his reverently attending to his duties, and govern for the people and not for himself—let him do this, and all will be well. The people will love and support the dynasty of Chow, and Heaven will smile upon and sustain it.


1. 惟二月至乙亥—according to this statement, the day Yih we must have been the 21st of the second month, and, as Gaubil observes, we may, from the data here supplied, determine the year to which the Announcement of Shauou should be referred. It was, he says correctly, the year B.C. 1,098. 乙亥 being the 21st day of the second month, 乙亥 must have been the 1st, and the 1st day of that year of Chow must have been Ping-woo (丙午), the 43rd day of the cycle. But that was the day of the new moon preceding the winter solstice, from which under this dynasty they calculated the year, in B.C. 1,098, or 1,097 (not reckoning A.D.). This result is not accordant with the current chronology of king Ching’s reign, nor with the date assigned to it from the

‘Bamboo Books.’ The building of Lō is assigned to his 7th year, which was, on the received system, B.C. 1,109 (or 1,108), and acc. to the Bamboo Books B.C. 1,088. It is enough to call attention to this point here, without going into further discussion about it. Ch’ing K’ang-shing proposed to change 二月 into 一月, in which case the year would have begun with 乙亥, the 11th cycle day; and he assigned the building of Lō, after Fuh-shang, to Ching’s 8th year instead of the 7th. Even if we were to follow him in these points, we should be equally unable to reconcile the note of time given in the text with the arrangements of the chronologers.

王步至豐,—comp.
Bk. III., p. 1. The temple of king Wun was in Fung, and we may suppose had been left standing when Woo transferred the capital to Haou. Now when such an important thing as the establishing of a new capital, which should rank with Haou, if it did not supersede it, was in progress, it was proper that the king should solemnly announce it in the temples of his father and grandfather. That he might do so to the spirit of king Wun, he went from Chow or Haou to Fung.

2. To Shih the Grand-guardian, and to the duke of Chow, was assigned the duty of making all the arrangements for carrying out the plans of king Wun about establishing a new capital at Lō. In fact, Woo had himself taken some measures towards the accomplishment of his views. We are told in the 左傳, under the year B.C. 708 (桓公二年), that ‘he removed the nine tripod or vases to the city of Lō’ (武王克商,遷九鼎於洛邑). Those vases might be considered a sort of regalia of the empire. Originally cast by Yu, they had passed from the Hea dynasty to Shang, and were now the property of the House of Chow. See a detailed account of them in the 左傳, under the year B.C. 606 (宣公三年). Sze-ma Te’sen also gives, in his ‘Records of the Chow dynasty,’ and probably from some of the lost Books of the Shoo, a conversation between the duke of Chow and Woo, in which the latter says, ‘On the south I look to San-t’oo [there is still the mountain of San-t’oo, to the south-west of the district.
3 set about laying out the plans. On K'ang-suh, the third day after, he led the people of Yin to prepare the various sites on the north of the Lō; and this work was completed on the fifth day, Kē-yin.

city of Sung (嵩縣); on the north I look, and see the towns near the Yōh (this is supposed to be the T'ae-hang mountain, north of the Hō, on the border between Shan-se and Ho-nan; see the ‘Tribute of Yü,’ Part II., par. 1); when I look round, I see the Hō; and again I behold the Lō and the E' (我秦望三塗, 北望巖峴, 有河, 畫冽洛伊). Ts'e'en adds that Woo laid out or built a settlement for Chow on the spot, and went away (管周於洛邑而後去). These passages make it plain that Woo had fixed on Lō, at the time of his conquest of Shang, as the proper capital for his dynasty, and had taken measures to make it so. There was, already, it is likely, some settlement at the place, which he enlarged. His locating at it the vases of Yü was a sufficient declaration to all the empire of his purpose. And that purpose had not been forgotten by the duke of Chow. When we bring together all the passages referring to Lō, the natural conclusion is that he had been gradually enlarging the place, and had even removed it to the more dangerous among the old adherents of Yin who still continued disaffected to the new rule. Up to the time when the action of this Book commences, however, nothing had been done towards the building of the palace and other structures which were the necessary appendages to it, and the planning of all these was, I think, the special mission entrusted to the duke of Shaou.

In the statistical account of the empire under the present dynasty, it is stated that the remains of the ancient city of Lō,—what was called 成周城, ‘the capital of the completed or established Chow,’ are 80 里 on the north-east of the pres. city of Lōh-yang (lat. 34° 49', N.; long. 114° 15', W.) and those of the old city of Ho-nan, what was the ‘imperial city’ (王城) and the eastern Capital of Chow—are 5 里 on the west of it. The imperial city got the name of Ho-nan (河南) about the year n.c. 509, when the emperor King (犧王) left it, and took up his residence in the 成周城. I may add to these notices of Lō, that notwithstanding the wishes of king Woo and his labours, king Ching continued to reside at Haou; it was not till the reign of Ping (平王) that the court was removed to the east, n.c. 769.

惟太保先周公相宅, —that the Grand-guardian (see Bk. XX., p. 5) was the duke of Shaou is nowhere said in the Book itself, but the title and the preface note (see page 10) are sufficient evidence on the point.

先秦 may be construed in the 1st tone or the 3d.

先相以視, —to survey, 宅: Kēng Shing gives for this, very aptly, —可定居處," the places which might be fixed for residence." The character does not denote so much a "dwelling," as the site of a dwelling.

越若至洛, —Ts'ae takes 越若來 as simply a conjunction (古語), —our thereupon. Attempts have been made to translate the characters. Medhurst renders them —proceeding leisurely on his journey," which might be taken as a translation of Gankwō's 順來, but he wrongly joins them to the preceding clause. Others (see Lin Che-k'e in loc.) take them as —so, in obedience to the charge, he came." Our best plan is to follow the view of Ts'ae.

脣, formed from 月 and 出, ‘the moon come forth,’ denotes the third day of the month. As this was Ping-woo, the second month must have been 'small,' consisting only of 29 days; and Mow-shin was the 5th of the 3d month. From Fung to Lō was 300 里, so that if Shih commenced his journey, as the critics suppose, on the day Yih-we of the month before, he must have travelled leisurely enough.

卜宅—用龜卜宅都之地, ‘he used the tortoise to divine where the capital should be built.’ Wang K'ang-t'ang observes on 章, that we are not to understand those terms of any actual work in building, but only of the determination of the dimensions of the wall, the palace or court, the ancestral temple, &c. —see the 集說. 8. 越三日庚戌—It may be observed that in these three days both K'ang-suh and Mow-shin are included. So, in the case of the ‘three days’ in the last par.
The day following, being the day Yih-maou, the duke of Chow came in the morning to Lō, and thoroughly surveyed the plans for the new city. On Ting-sze, the third day after, he offered two bulls as victims in the suburbs; and on the morrow, Mow-woo, at the altar to the spirit of the land in the new city, he sacrificed a bull, a goat,
6 and a pig. After seven days, on Kē-tsé, in the morning, from his written specifications he gave their several charges to the people of Yin, and to the chiefs of the States from the How, Teen, and Nan tenures. When the people of Yin had thus received their orders, they arose with vigour to do their work.

II. The Great-guardian then went out with the hereditary princes of the various States to bring their offerings; and when he entered again, he gave them to the duke of Chow, saying, "With my head in my hands and bowed to the ground, I present these before the

6. 用書— I have translated 'written specifications.' The duke had employed the six days after Ting-sze (that day is not included in the 七日) in writing out the work which was to be done in executing the Guardian's plans, with all the necessary specifications, and especially of the parties to whom the different parts of it should be assigned. The Chiefs of countries (邦伯) in the tenures specified must have been the pastors of the provinces (州牧). They would give their instructions to the princes belonging to their respective jurisdictions, who again would issue the necessary commands to the companies of their people whom they had brought with them to labour on the work in hand. 7. Lin Che-k'e observes on this:—The duke of Shaou completed all his plans for Lô in 7 days, from Mow-shin to Kē-yin inclusive; then came the duke of Chow, and in ten days he was ready with all his specifications, and the work was grandly in hand:—so earnest and prompt were they with their measures. All together, from the day Yih-we, when king Ching came to Fung, to the day Kē-tsé, there elapsed but one month. The foundation of 10,000 years' possession and prosperity was laid in one month! Future ages could not show such an achievement! The observation must be accepted with due allowance for its grandiloquence.

Ch. II. Pp. 8–23. The Announcement. 8. The old interpreters all thought that king Ching was present in Lô when this announcement was made. It may be well to give the exposition of Gan-kwō. On 太保至復入 he says:—諸侯公卿皆觀于王，王與周公俱至，文不見者，王無事也。召公與諸侯出取幣欲因大會顯周公，"The various princes, the dukes and high nobles appeared together before the king. The king and the duke of Chow had both come to Lô. The text is silent about the king's coming, because there was nothing to be done by him at that time. The duke of Shaou and all the princes went out to fetch the ceremonial offerings, wishing to take occasion of the great assembly to glorify the duke of Chow." On 錫周公至若公 he says:—召公以幣入稱成王命賜周公曰，敢拜手稽首，陳王所宜順周公之事。「The duke of Shaou then entered with the offerings, and, proclaiming the command of king Ching, gave them to the duke of Chow, saying, "I venture, with my face to my hands and my head to the ground, to set forth the things in which the king ought to act in accordance with the duke of Chow."' On the last clause he says:—召公指戒成王而以衆殷諸侯於自乃御治事，爲辭謙也。諸侯在故托焉。「The duke of Shaou's aim was to admonish king Ching, and that he addressed himself to the multitudes of Yin and the princes, down to the managers of affairs [see Ying-ta's paraphrase], was the language of modesty. The princes were present and he took the opportunity to address himself to the king through them.'

K'ang-shing's view of the passage was substantially the same as that of Gan-kwō. That the king was present, and that the design of
king and your Grace. Announcements for the instruction of the multitudes of Yin must come from you with whom is the management of affairs.

9 "Oh! God dwelling in the great heavens has changed his decree in favour of his eldest son, and this great dynasty of Yin. Our king has received that decree. Unbounded is the happiness connected with it, and unbounded is the anxiety:—Oh! how can he be other than reverent?

Shih was to glorify the duke of Chow for the services he had performed,—these are assumptions, for which I can find no support in the tenour of the Book itself. That the offerings were presented to the duke of Chow for himself is broadly contrary to the last paragraph. The interpretation, moreover, of旅王若公 and of越自乃御事, is intolerably harsh and forced. In the translation I have preferred to follow the views of T'sae, who himself followed Choo He. There is a great assembly of the two dukes and the princes who were with them at Lo. The duke of Chow is about to return, or at least to send a communication, to king Ching in Iao. The duke of Shao, revering the majesty of the present, takes the opportunity to send by him the loyal presents of the princes, and his own loyal wishes and advice to the court. And there was the greater propriety in his doing so now, as it was understood that the duke of Chow was about to withdraw from the duties of the regency, and the king might be expected to take the administration of affairs into his own hands.

以庶邦冢君,—以—與; see the dict. in locum. In locum.—comp. Bk I., Pt i., p. 2.

旅王若公—旅—陳,—to set forth,' 'to exhibit,' with reference to the offerings, which would be set down and displayed in the court below the hall where they were assembled. The 若 is very perplexing. We have seen how the old interpreters tried to manage it. T'sae takes it as simply —與,' 'and.' This gives a good enough sense, but I must confess that I cannot think of a similar use of the term elsewhere.

若告至末—this is an indirect call to the king to come before the people in his own person, pointing out to them the course of their duty, and leading in the way of it. The duke delicately avoids any direct mention of the king, but he really intends him as the manager of affairs. In this way we see the force of the 自, which the old interpreters could not manage.

Pp. 9-12. With the favour shown by God to the king there was connected much anxiety. He must reverently cherish the thought of his responsibilities and duties; learn from the experience of the former dynasties; and listen to the advice of his wise and aged ministers.

9. 皇帝, see on 皇帝, in 'The Announcement of T'ang,' p. 2. 元子,—see on Bk., VIII., p. 1. Here and in par. 13, it is a designation equivalent to 'the emperor.' When he is called Heaven's eldest son, the mind thinks of the favour which must rest upon him, and may well deem his state secure. K'ang-shing says here:—凡人皆云天之子,天子為之首耳, 'All men may be called the sons of Heaven; the emperor is the head or the eldest of them.' 惟王受命,—'the king here is king Ching,'—our king, who was now become God's eldest son.

曷不敬—this puts the duty of being reverent in the strongest way. On the meaning of this 'being reverent' T'sae says, that 'it is being sincere and without guile, the eyes, ears, words, and movements all being accordant with reason; the likings and dislikings, the usings and refusings never contrary to the will of Heaven. When one's virtue thus agrees with that of Heaven, he will surely be able to receive the bright favouring decree of Heaven' (故則
When Heaven rejected and made an end of the decree in favour of the great State of Yin, there were many of the former intelligent kings of Yin in heaven. The king, however, who had succeeded to them, the last of their race, from the time of his entering into their appointment, proceeded in such a way as at last to keep the wise in obscurity and the vicious in office. The poor people in such a case, carrying their children and leading their wives, made their moan to Heaven. They even fled away, but were apprehended again. Oh! Heaven had compassion on the people of the four quarters; its favouring decree lighted on our earnest founders. Let the king sedulously cultivate the virtue of reverence.
"Examining the men of antiquity, there was the founder of the Hea
dynasty. Heaven guided his mind, allowed his descendants to suc
cceed him, and protected them. He acquainted himself with Heaven,
and was obedient.—But in process of time the decree in his favour
fell to the ground. So also when we examine the case of Yin. Hea
ven guided its founder, so that he corrected the errors of Shang, and
it protected his descendants. He also acquainted himself with Heaven,
and was obedient.—But now the decree in favour of him has fallen to
the ground. Our king has now come to the throne in his youth:—
let him not slight the aged and experienced, for it may be said
of them that they have studied the virtuous conduct of our ancient
worthies, and still more, that they have matured their plans in
the light of Heaven.

"Oh! although the king is young, yet is he the eldest son of
Heaven. Let him but effect a great harmony with the people, and
up and examined the mind of Heaven, reverently
obedient and not opposing it." The first
must be understood as in the transla
tion. 12. 無遺壽耆—無—毋.
imperative. 耆—see Bk. IX., p. 5. The
may be taken as in the translation (and it is
better taken so), or we may understand it, with
Kâng Shing, as —當曰, 'he—our young
king—ought to say.' On the
稽古人的德,
it is said that they could thus give prece
dents and authorities in every case they were
consulted on, and on the
稽謀自天, that
in their advice there would thus be nothing
contrary to what was right.

Pp. 13—18. The importance of the king's posi
tion, and duties to which he must address himself,
especially now on his personally undertaking the
that will be the blessing of the present time. Let not the king presume to be remiss in this, but continually regard and stand in awe of the perilousness of the people.

14. "Let the king come here as the vicegerent of God, and undertake himself the duties of government in the centre of the land. Tan said, 'Now that this great city has been built, from henceforth he may be the mate of great Heaven; from henceforth he may reverently sacrifice to the upper and lower spirits; from henceforth he may in this central spot administer successful government.' Thus shall the king enjoy the favouring regard of Heaven all complete, and the government of the people will now be prosperous.

responsibilities of the govt. The whole is enforced by a second reference to the previous dynasties.

13. 元子哉，see on par. 9. 其丕能誠于小民今休——the is strongly hortative. 誠和，'harmony,' to be harmonious.' We had the char. before in 'The Counsels of Yu,' p. 21, where the meaning was different. The 'Daily Explanation' thus paraphrases:— 王其大能誠和小民，使之歡欣鼓舞，則民安而天命固。不為今日之休美乎。王不敢後 ——'let the king not postpone'—what? His effecting a great harmony with the people. And that was to be accomplished by means of 'the virtue of reverence.' Gan-kwé put a comma at the end of this and interpreted 當不後能用之士必任之為先 —'let the king not leave in the background capable officers, but make employment of them a primary consideration.' This is far-fetched; and so is his explanation of 畢，the erroneousness of which is pointed out in the dict. The character 險，'precipitous,' 'perilous.' 14. 王來紹上帝，自服于上中——紹上帝，'to continue God.' We often find it said of emperors, and especially of the founders of dynasties that they 繼天立極，'carried on the work of Heaven, and set up the perfect model.' There underlies such language the view that Heaven delegates its sway to the Powers ordained by it. Compare, for the general sentiment, Bk. I., Pt. I., p. 7; and for the use of 紹, Bk. VII., p. 8. 自服于土中——labor himself in the midst of the land. The 'himself' must have reference to the young king, now undertaking the responsibilities of govt. 服一行事，'to labour.' L6 is said to be 'in the middle of the land' from its central position. It must have been, in the time of Chow, about the central spot of the empire, and was therefore well fitted to be the seat of administration. The commentators speak of it as not only in the middle of the land, but as 'in the centre of heaven and earth,' and they undertake to show how this was determined by means of a dial! See the whole genealogy of the duke of Chow, in the Chow Le, Bk. IX., pp. 26—31.

Lin Che-k'e takes these two clauses as historical, and considers them to be decisive on the point of the king's being at this time in L6. It seems to me much more natural to read them in the imperative mood. 且曰至中——the duke of Shaw supports his advice by using the similar language of the duke of Chow, whom he names 且, in accordance with the rule that 'ministers should be called by their
15 "Let the king first bring under his influence the managers of affairs of Yin, associating them with the managers of affairs of our dynasty of Chow. This will regulate their *perverted* natures, and they will make daily advancement.

16 "Let the King make reverence the resting-place of his mind. He may not but maintain the virtue of reverence.

17 "We should by all means survey the dynasties of Hea and Yin. I do not presume to know and say, 'The dynasty of Hea was to enjoy the favouring decree of Heaven for so many years,' nor do I

names in the presence of the emperor."

配天—see on Pt. IV., Bk. V., Pt. iii., p. 8.

瑩祝于上下,—compare 上下

祀在‘Announcement of T'ang,’ p. 3.

在中父 Wang Ts'eou says that it denotes that ‘from the centre the king would diffuse his rule throughout the four quarters of the empire’ (自中而布治於四方). Here the words of Tan seem to terminate.

成命,—‘the completed appointment.’ The will of Heaven in favour of the House of Chow would now be put beyond doubt and beyond the risk of being assailed.

Pp. 15, 16. The king would have in the first place to attach to his House the disaffected officers of the previous dynasty; but let him bear in mind that he must always set the example of the virtue of reverence in himself. 15.

服 is here a transitive verb. The ‘Daily Explanation’ defines it by 化, to transform."

友介于我有周御事,—比

= 親, ‘to be near to,’ 介 = 助, ‘to assist,’ to co-operate with. This extension of confidence to the officers of Yin would be the way to win their confidence and attachment, and the associating them with the friends of the present dynasty would lead them to change their views.

節性=惟=其=邁—

Ts'e gives for this—以節=其=驕淫之
presume to know and say, 'It could not continue longer.' The fact was simply that, for want of the virtue of reverence, the decree in its favour prematurely fell to the ground. Similarly, I do not presume to know and say, 'The dynasty of Yin was to enjoy the favouring decree of Heaven for so many years,' nor do I presume to say, 'It could not continue longer.' The fact simply was that, for want of the virtue of reverence, the decree in its favour prematurely fell to the ground. The king has now inherited the decree,—the same decree, I consider, which belonged to those two dynasties. Let him seek to inherit the virtues of their meritorious sovereigns;—especially at this commencement of his duties.

Oh! it is as on the birth of a son, when all depends on the training of his early life, through which he may secure his wisdom in the future, as if it were decreed to him. Now Heaven may

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virtue of reverence' in their rulers. The 'Daily Explanation' says that the first I is to be understood of the king, and the others of the duke of Shaoou himself. It is much better to take the character always in the plural.

有夏服天命惟有歴年-服天命 is more than 受天命, which most of the paraphrases give for it. It indicates not only that Heaven received the favouring decree of Heaven, but that it was under that decree. The guardian will not venture to say that Heaven had only decreed so many years to its rule.

18. 厥命,—the厥 is to be understood of 天, 'Heaven.' The next clause is in apposition with this, 惟 being = 思. Gan-kwó takes it differently, and explains down to 功 where he ends the paragraph thus:—其歴殷也, 繼受其王命, 亦惟當以此歴殷長短之命 爲監戒 繼順 其功德者而法則之. He overlooks the I before. The phrase 厥若功王乃初服——當嗣(-締) 其有 功者, 簡 王乃新邑, 初政, 服行教化之始乎. This must be the meaning, but the language is very elliptical.

Pp. 19—23. The great issues depending on the king's now, on his assuming the government, taking the right course; and the Guardian's anxiety that by his virtuous reverence and gentle sway he should lay the foundations of permanent prosperity.

19. 鳴呼至哲命;—by 初生 we
have decreed wisdom to our king; it may have decreed good fortune or bad; it may have decreed a long course of years:—we only know that now is with him the commencement of his duties.

20 "Dwelling in the new city, let the king now sedulously cultivate the virtue of reverence. When he is all-devoted to this virtue, he may pray to Heaven for a long-abiding decree in his favour.

21 "In the position of king, let him not, because of the excesses of the people in violation of the laws, presume also to rule by the violent infliction of death. When the people are regulated gently, the merit of government is seen.

must understand not the infancy, but the early years, when the child becomes the proper subject of education. Then such a foundation of goodness may be laid, that the youth shall 'herself hand down an appointment of wisdom.' He shall appear to be, shall really be, wise through this training, as much as if Heaven had previously decreed him to be so.

20. The Guardian evidently supposes that the king will make the new city which was founded the seat of his government. The meaning of 今, 'now,' for 肆 seems to suit the connection best of all that of 故 or 遂. The 其 in 王其德之用 gives to the second part of the par. a slightlyhortative force. Chin T'ih-sew observes upon the sentiment, 'The favour of Heaven is entirely just, and is not to be obtained by praying for it. The text tells the king to pray, because to be all-devoted to the practice of virtue is prayer without praying.'

不祈之祈). Compare with this the words of Confucius about himself, Ana., VII., xxxiv. 21. From 其惟王勿以之小民淫用非彝，亦敢其惟王位在此。
22 "It is for him who is in the position of king to overtop all with his virtue. In this case the people will imitate him throughout the whole empire, and the king will become more illustrious.

23 "Let the king and his ministers labour with a common anxiety, saying, 'We have received the decree of Heaven, and it shall be great as the long-continued years of Heaven—it shall not fail of the long-continued years of Yin.' I wish the king through the inferior people to receive the long-abiding decree of Heaven.

24 III. The duke of Shaoou then did obeisance with his head to his hands and bowed to the ground, and said, "I, a small minister, presume with the king's heretofore hostile people, with all his officers, and his loyal friendly people, to maintain and receive his majesty's dread
永命，用供天王，敢勤，我非亦成王命。显命，末有德，威命。

command and brilliant virtue. That the king should finally obtain the decree all complete, and that he should become illustrious,—this I dare not to labour about. I only respectfully bring these offerings to present to his Majesty, to assist in his prayers to Heaven for its long-abiding decree.”

as complimentary to the ministers and officers of Yin, in whom loyal feelings might arise when they were thus spoken of. The ‘friendly people’ are the adherents of the House of Chow.

威命 must be the king’s charge for the building of Lô. 明德 has more sound than sense. 王末至亦顯, this describes the king’s consolidation of the dynasty, and transmitting the crown to his descendants. That must be the king’s own work. The Guardian would not presume to think that his labours could effect it. 惟恭云云——the king would be coming to Lô, and by solemn sacrifices inaugurate the new city, and then the offerings would be useful. This is a delicate way of conveying to him those expressions of the princes’ fealty.

Wang Pih’s ‘Doubts’ about this Book and the next are the following:—

Last of all, the question of the number of characters...
THE BOOKS OF CHOW.

BOOK XIII. THE ANNOUNCEMENT CONCERNING LO.

[In the third month when the moon began to wane, the duke of Chow commenced the foundations and proceeded to build the new city at Lô of the eastern States. The people from every quarter assembled in great harmony. From the How, Teen, Nan, Ts'ae, and Wei domains the various officers stimulated this harmony of the people, and introduced them to the business there was for Chow. The duke of Chow encouraged them all to diligence, and made a great announcement about the execution of the works.]

1 I. The duke of Chow bowed his head to his hands and then to the ground, saying, “Herewith I report the execution of my commission

THE NAME OF THE BOOK.—‘洛誥’ ‘The Announcement about Lô.’ The prefatory note (see page 10) says:—‘The duke of Shao having surveyed the localities, the duke of Chow went to build this capital, called Ching Chow, and sent a messenger to announce the divinations. With reference to this, the Announcement about Lô was made.’ As will be seen from the next note, however, the action of the Book goes many months beyond the report about the survey and divinations; but it all has reference, more or less, to the city of Lô. It may well be said to be about Lô. The use of the term ‘Announcement’ has its difficulties, and must be taken more vaguely than in the account of the Announcements of the Shoo which I have given on page 177. The Book is found in both texts.

CONTENTS. Ts'ae says:—‘The arrangements for the building of Lô having been made, the duke of Chow sent a messenger to inform the king of the result of his divinations. The historian recorded this as the announcement about Lô, and at the same time recorded a dialogue between the king and his minister, and how the king charged the duke to remain at Lô and conduct the government of it.’ He goes on to say more particularly.—‘Parr. 1—8 contain the duke’s message about his divinations; and par. 4 gives the king’s reply. Parr. 5—13 are occupied with instructions from the duke to the king on the measures which he should pursue on taking up his residence at Lô. In parr. 14—21, the king charges the duke to remain at Lô, and undertake its government. In parr. 22—24, the duke responds, accepting the charge, and dwells on the duties which the king and himself would have to discharge. Parr. 25—28 relate the action of the duke on a certain message and gift from the king, intended for his special honour. In parr. 29—31, the historian relates to sacrifices offered in Lô by the king, and the proclamation which he issued, and adds how long the duke continued in his government;—showing how the duke began the city and completed it, and how king Ching, after offering the sacrifices and inaugurating the government, returned to Haou, and did not after all make his capital at Lô.’

The Seven divisions thus indicated, present themselves to any careful student of the Book. Maou Kê-ling, differing widely from Ts'ae in his view of the general tenour, and of particular
passages and terms, gives the same, only including parr. 22—28 in one. Many critics make more to do than is necessary about the want of historical order in the Book, and suppose that portions have been lost, and other portions transposed. I have already given my opinion that the first paragraph in 'The Announcement to the Prince of K'ang' should be the first paragraph. As to other portions being lost, the Book may be explained without resorting to so violent a supposition. It is not by any means so plain as it might be, but I am inclined to think that it is as plain as it ever was.

The first paragraph from the Announcement to the Prince of K'ang. For the reasons why this paragraph should be edited here and not as a portion of Bk. IX, see page 383.

三月

哉生魄,—see on Bk. III., pp. 1 and 4. This would be the 16th day of the month. In the last Book, pp. 4—6, we saw that on the 12th day of the 8th month, the duke of Chow arrived at Lo; on the 14th and 15th, he sacrificed to Heaven and Earth, and to the spirit of the land, while on the 21st he was ready with specifications of all the works which were to be executed. It would appear from this paragraph that on the 16th he made a commencement with the foundations of some of the works. 作新邑

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于東國洛,—see the 'Daily Explanation' given for this paragraph, gives for this paragraph.

侯门男采服—see the figure of the domains of Chow on p. 149. The five of them which constituted, with the imperial domain, the 'Middle Kingdom' are here enumerated in their proper order, though why the order should be introduced between and is not so clear.

百工播民和

百工=百官,'all the officers,' including, probably, from the princes downwards; 播民 and = 宣揚民心之和,'spread abroad the harmony of the people.' 見士于周,

士 is taken as = 事,'business,' the work to be done. Ch'ın Lèh explains 見士 by 朝見而趣事,'presented themselves as at court, and hastened to the works.' We do not know well what to make of the phrase.

周公咸勑,—see the 'Daily Explanation' ('The duke of Chow himself and all with him laboured diligently.' Gan-kwô explains this as in the translation. I understand 民政 as meaning that the duke was now announced in a general way that the works which were to be executed, preparatory to the specifications which were issued five days after.

Ch. I. Pp. 1—3. The duke's message to the king, informing him what he had done, and when before him maps, plans, and the result of his divination. In this passage which it is not easy to settle on the meaning of 復, in this paragraph, and the view to be taken of the whole Book depends very much upon it. Gan-kwô took 復 as 致政, 'to restore the government.' He explains the whole paragraph thus:—周公盡禮致敬言我復還明君之政於子, 成王二十成人, 故必致政而退老.' The duke of Chow, in the most ceremonious way and with the utmost reverence, said, 'I return the government of the intelligent sovereign to you, my son.' By his son he meant king Ching, who was now 20, and full grown. It was requisite that the duke should return the government to him, and withdraw into retirement in his old age.' This interpretation, which is still held by many, was not doubted till the Sung dynasty, when the critic Wang (? Wang K'au-shih) was the first to suggest that 復 should be taken as meaning 'to report,' 'to announce the fulfilment of a commission,' referring to the phrase 反命, which is common in Mencius, and to the use of 復 alone by him, Bk. I., Pt. I., vii., 10,—有復於王者. The duke, he contended, had never been anything but regent; he could not speak of himself as restoring the government. This view was adopted by Ts'ê-ê, and became current through his commentary.

Maou K'e-ling refers to the 1st words of Pt. IV., Bk. VI., 伊尹既復政, as decisive in favour of the older view; but the use of the 復 in this passage by no means parallel, nor was the position of the duke of Chow to king Ching the same as that of E Yin to T'sê-kâ. It must be allowed at the same time that Mencius' 復於王 is different from the simple 復於子 of the text.

On the whole, I must incline to the view adopted by Ts'ê-ê. In the answer of the king to the duke's message there is not a word about his accepting the restoration or resignation of the government. It was understood between them and throughout the empire, that the time was come for the king to undertake the duties of the administration himself, and we shall see hereafter in this Book that the duke expresses his purpose to go into retirement, now that the building of Lo was in a state of forwardness.
2 to my son, my intelligent prince. The king appeared as if he would not presume to determine the founding and the fixing of our appointment by Heaven, whereupon I followed the Grand-Guardian, and made a great survey of this eastern region, with a view to found the place where he might become the intelligent sovereign of the people.

3 On the day Yih-maou, in the morning, I came to the city of Lō. I first divined concerning the country about the Le water on the north of the Ho. I then divined concerning the east of the Kēen water and the west of the Ch'en water, when the ground near the Lō was...
and the duke would seem to have thought that it might be sufficient to remove the disaffected people of Yin to it, instead of transporting them so far as Lo. The text appears to say that he had divined about this site, after reaching Lo; but I think it must have been a previous measure, and intended merely to satisfy the people of Yin. The duke himself could never have seriously contemplated settling the capital of the dynasty there. Whencesoever and wherefore he divined about this place, we must understand that the result was unfavourable.

I ventured to offer some remarks on this passage, and to suggest that the phrase "洛食," or "to eat of Lo," was used by the ancients to denote the use of a tortoise shell, which was an instrument of divination. This interpretation is confirmed by the text, which states that the people of Yin were removed from their homes, and that both sites were near Lo, and the divination was favourable in each case. To understand the phrase "洛食," we must refer to the method of divining by the tortoise shell, as described on page 386. If the ink, smeared on the back of the shell, was dried up—eaten, licked up—by the fire, the result was favourable; if it was not so dried up, the result was considered to be unfavourable. K'ang-shing, following K'ang-shing, gives another meaning of "食," which I hardly understand. K'ang-shing's words are:

我以乙卯日於洛之衆觀召公所卜處皆可長久居民，使役田相食。 在 the last Book nothing is said about the duke of Chow's divining about the sites. This the duke of Shao had done previous to the arrival of the other. Many say that we are only to understand from the text that the regent adopted the Guardian's divination. But then he had himself divined about the site near the Lo water, nor have we reason to suppose that the duke of Shao had divined for the site of the lower capital. There is a perplexity here which the scantiness of our information does not enable us to unravel. 侣 (perhaps the character should be 坪) 來以圖及獻卜。伴侣使 "to send;" 圖—洛之地圖, "a plan or map of the country about the Lo."

The king's reply to the message. 王拜手稽首—see on the 'Tse-kâ,' Pt. ii., pp. 3 and 4. 公不敢至匹休—by 天之休—we are to understand 天之休命, "the favouring decree of Heaven," calling the House of Chow to the sovereignty of the empire; then 作周匹 (配) 休—其意欲所定之宅, "我周配答天休之地," as in the translation. The passage is obscure, but this seems to be the meaning. 侣來至恆吉, "K'ang-shing thought that by the repetition of 侣, it was indicated that two messengers were sent by the duke; but there is no necessity to understand the terms so. 視—示, "to show to." 卜休恆吉—卜兆之休美而常吉者, "This is better than to take it
favourable and always auspicious. Let us two sustain the responsibilities in common. The duke has reverently acknowledged the favour of Heaven, making provision for me for myriads and tens of myriads of years. With my face to my hands and my head to the ground, I receive his instructive words."

III. The duke of Chow said, "Let the king at first employ the ceremonies of Yin, and sacrifice in the new city, doing everything in

with Gan-kwō as 一 所 卜 之 美 常 吉 之 居, 'the admirable sites which he divined, and which will always be fortunate.'

公共正其美, from which I get no meaning apt in the place. Ma Yung explained the term by 當, 'to bear,' 'to sustain,' which is preferable to the other. Hse Sēn says:—

王 欲 与 公 共 此 吉 卜, 'The king wishes along with the duke to sustain the duties arising from the auspicious divinations.'

公共至之休—the meaning of this is that Heaven has shown its favour to the House of Chow in calling it to the sovereignty, so the duke by all his care in founding the new capital had fixed upon a central seat where that sovereignty could be maintained for ever.

Before we must understand 以 謝, or some words of similar import. I do not think we are to suppose that the king made a second prostration.

Ch. III. Pp. 5—13. ADVICES BY THE DUKE ON THE SACRIFICES WHICH THE KING SHOULD OFFER ON COMMENCING HIS ADMINISTRATION IN THE NEW CITY, AND ABOUT HIS SUBSEQUENT GOVERNMENT. HE ALSO INTIMATES HIS OWN PURPOSE NOW TO RETIRE FROM PUBLIC LIFE.

We must suppose that these advices were given in Haou. The duke had returned there some time after receiving the king's reply to the message which he sent. It is most likely that he had left Lō immediately after the duke of Shao had made what is called his announcement, and set forth before him the various offerings which were presented by the princes, to be used, it is said, at the sacrifices which would be offered,—we may suppose on the solemn inauguration by the king in person of the new city as the capital of the empire. However this may be, it is plain that the duke, in the first instance at least, is speaking to the king in some other place from which he is urging him to go to Lō.

P. 5. The sacrifices which the king should offer in the first place.

王 講 稱 殷 礼, both Gan-kwō and K'ang-shing take this clause as in the translation, understanding by 殷 礼 'the ceremonies of the Yin dynasty.' K'ang-shing says that the ceremonies for the services of the present dynasty had not yet been settled, or if settled, had not yet been made publicly known. That would be done next year, which would be the first of the king's independent reign. In the meantime he should employ the ceremonies of Yin. Ying-ts'ao, on the other hand, in his gloss on Gan-kwō's commentary, says that the ceremonies had been settled, but from their general agreement with those of the previous dynasty, they are still called here 殷 礼. This remark is very unsatisfactory. We cannot tell why the duke gave this particular advice, but I do not see that the phrase can be rendered otherwise than I have done. T's'ao, indeed, after Wang Gan-shih and Lin Che-k'e, proposes to take 殷 in the sense of 盛, so that the meaning would be—Let the king employ the fullest ceremonies. To justify such a meaning of the term, they refer to an expression in Kung-yang's commentary on the Ch'un Ts'ew, under the 2d year of duke Wan (文公入年), where it is said—五年而再殷祭; but 殷 there means 'great,' and not 'full.' The reference is to the 'great sacrifices,' called 瑂 and 祠 (see Ana., III, x.). As Maou K'e-ling observes, we may speak of 殷祭, but not of 祠. The text is silent on the sacrifice or sacrifices, which the duke wished the king to offer as his first act in the new city. Gan-shih
6 an orderly way, but without any display. I will marshal all the officers to attend your majesty from Chow, merely saying that probably there will be business to be done.

7 "Let the king instantly give orders, saying, 'Let those distinguished by merit be recorded; the most meritorious shall be the first in the sacrifices.' Let him also command, saying, 'You in whose behalf this order is given must give me your assistance with sincere ear-

supposed it was that mentioned in par. 29;—which is not likely. I should rather suppose it was a series of sacrifices like those offered by Suin on his undertaking the duties of government for Yaou; see the 'Canon of Shun,' p. 6. The occasion was a grand one,—the inauguration of Lo as the capital, and of Ching's becoming of age and taking the government in his own hands.

咸秩無文, ‘order,’
‘to arrange orderly;’ 無文, ‘without ornament.’ Simplicity was a characteristic of the ceremonies of Yin as compared with those of Chow;—see Con. Ana., III., xiv. Gan-kwó took 無文 differently, and T'ae agrees with him. The latter's exposition of the whole par. is:

is:—王始舉盛禮, 禮之於洛邑, 慶也, 其所當祭者, 處之不截, 而義當祭者, 亦序而祭之也, 'Let the king begin by employing the fullest ceremonies in his sacrifices at Lo, offering in order to all the spirits to which he ought to sacrifice. There may be some to which in right he ought to sacrifice that are not contained in the sacrificial canons; let him likewise sacrifice to them, having arranged them in their proper order.'

P. 6. In what way the duke would instruct the officers to attend the king to Lo. 齊百工
整齊百官; meaning probably nothing more than what appears in the translation, though some of the critics (see the 集説) dwell on the 齊, as if it included all moral adjustment.

從王於周—this can only mean—'follow the king from Chow to Lo,' as the 'Daily Explanation' has it—從王自周以適洛, 庶有事—this is not so indefinite as Gan-kwó has it— 庶幾有善政事, 'probably there will be some business of good government.' Indeed, he appears to have thought it a remark of the duke to himself, —'I may consider the govt. will now go on well.' From the usage of the phrase 有事, it would be understood that he intimates that sacrifices were to be offered.

P. 7. How the king should stimulate the officers to loyal exertions by promising them a place in the sacrificial canon according to their merit. Compare 'The Pwan-k'ang,' Pt. i., p. 16.—

兹子大, 享于先王爾祖其從興享之, and the note where it is said that under the Chow dynasty there was a 'Recorder of Merits,' who entered the names of meritorious ministers among the imperial kindred when alive, and regulated the arrangement of their spirit tablets at the sacrifices in the ancestral temples, when they were dead. It is to this custom, which the dyn. of Chow took from Yin, that the duke refers. 記 功, a verb,—'Record the meritorious and honour them.' How they should be honoured is shown in the next clause, so that the general meaning is not affected by the way in which we construe 宗. In the Le Ke, Bk. XXIII., called 祭法, or 'The Laws of Sacrifice,' p. 9, there is a list given of various services to the state which would entitle their performers to be sacrificed to (禮) 祭主之之之, 民則祀之, 以勞祀之, 以大災則祀之, 唯
8 nestness.' Freely display the record of merits, for it is you who must yourself in everything train the officers. My young son, can you indulge partiality? If you do so, the consequences hereafter will be like a fire, which, a spark at first, blazes up, and by-and-by cannot be extinguished.

10 "Let your observance of the constant rules of right and your soothing measures be like mine. Take only the officers that are in Chow to go to the new city; and make them there join their old associates. With intelligent vigour establish your merit, with a generous largeness richly completing the public manners:—so shall you obtain an endless fame."

P. 8, 9. Publicity should be given to the record of merits, and entire impartiality maintained in it. 8 不視 function—Gan-kwō makes this—"Observe the services of all the officers, and record the meritorious, omitting none." It is better to take 視 = 示, as in p. 4. 功載—記 功之載籍. This record should be displayed where all could see it. The evidences afforded by it of the king's impartiality would powerfully influence the officers to the cultivation of a public spirit. This is the import of the second clause.

9. 存—be partial; comp. Ana., II. xiv. 鼹子其朋 must be taken inter

rogatively. 首其可少狗比黨之私乎. 其往—自是而往. 'from this forward.' toArray 若火 云—do not be like fire; &c. It is difficult in translating to keep to the style of the text. 以火行微—敘—'by degrees."

Ts'æn says:—將次第延燕不可得而撲滅矣.

P. 10. How the king should make the duke his model. "his (self) following the constant path."

惟以在周工往新邑—惟用見在周官.勿參以私人往新邑,—use the officers of Chow that now exist, not mixing with them other men of mercenary views, to proceed to the new city. The meaning is that the king at first should only surround himself with the men whom the duke had tried and proved. 伴卿即有僚—Ts'æ put a comma at 伴, and interpret...
11 The duke said, "Yes, young as you are, be it yours to complete the work of your predecessors. Cultivate the spirit of reverence, and you will know who among the princes sincerely present their offerings to you, and who do not. In those offerings there are many observances. If the observances are not equal to the articles, it must be said there is no offering. When there is no service of the will in the offerings of the princes, all the people will then say, 'We need not be troubled about our offerings,' and affairs will be disturbed by errors and usurpations."

It is better to leave that point as incapable of any very definite settlement.

12 The greatness of the work devolving on the king.

The passage makes the duke feel constrained to go on with what he had to say. 惟终 惟终 终文武之业，'finish the work of Wan and Woo,' i.e., secure the establishment of the dynasty of Chow. 12. The importance of sincerity in the offerings and in all expressions of loyalty of the princes; and how the king might know whether they were sincere or not. Ts'e puts a stop at 敬, so that 汝其敬 is equivalent to the duke of Shao's repeated admonition that the king should cultivate the virtue of reverence. It is supposed that Ching, reverent himself and sincere, would, as if intuitively, know whether the princes were sincere or not in their expressions of loyalty. 享多仪—'in the presenting of offerings, there are many ceremonial usages.' 禮—儀. See the use of this passage made by Mencius, VI, Pt. II, v., 4. The 'Complete Digest,' on that passage, says that 多—厚, and paraphrases—享祭于置。多厚，厚乎禮意。惟不役于享—諸侯惟不役于享, as in the translation. 惟事其喪侮—喪侮—羞侮。
"Do you, my young son, manifest everywhere my unwearied diligence, and listen to my instructions to you how to help the people to observe the constant rules of right. If you do not bestir yourself in these things, you will not be of long continuance. If you sincerely and fully carry out the course of your correct father, and follow exactly my example, there will be no venturing to disregard your orders. Go and be reverent. Henceforth I will study husbandry. There do you generously rule our people, and there is no distance from which they will not come to you."

The king should address himself generally to the government of the people with diligence and reverence. The duke will withdraw to his fields.
IV. The king spoke to this effect:—"O duke, you are the enlightener and sustainer of my youth. You have set forth great and illustrious virtues, that I, notwithstanding my youth, may display a brilliant merit like that of Wân and Woo; reverently respond to the favour of Heaven; harmonize and long preserve the people of all the regions, and settle their multitudes here; and that I may give due honour to the great ceremony of recording the most distinguished, regulating the order for the first places at the sacrifices, and doing everything in an orderly manner without display.

"But your virtue, O duke, shines brightly above and below, and is displayed actively throughout the four quarters. On every
hand appears your deep reverence to secure the establishment of order, so that you fail in nothing of the earnest lessons of Wan and Woo. It is for me the youth only to attend reverently early and late to the sacrifices."

17 The king said, "Great, O duke, has been your merit in helping and guiding me; let it ever continue so."

18 The king said, "O duke, it is for me, the little child, to return to my throne in Chow, and I charge you, O duke, to remain behind,

'Ta’-kion, Pt. 1, p. 5. — 畔求俊彦. 衡. 'a steeple;’ here ‘to balance,’ ‘to make even.’ When it is said 農衡, we see the duke calmly and reverently ‘meeting’ all difficulties and emergencies, and adjusting them with the balance of his wisdom and measures. Gan-kwo is evidently wrong, when he takes this clause not as descriptive of the character of the duke’s government but of its results, and interprets: 四方 助來. 為 敬 敬 之 道, 以 迎 太 平 之 政. 不 迷 文 武 勤 教. Kiang Shing ingenuously takes this as ‘you make no error; with civil capacity and with military you teach the empire.’ I prefer, however, to construe as in the translation. 子冲子. 云云. ‘What have I to do? I should not do so well as you in the administration of affairs. I have only to perform the sacrifices which devolve upon me.’

P. 17. The king briefly recapitulates the duke’s services, and asks him to continue them, and not withdraw from public life. 迪- 敘, ‘to direct.’ Ta’-kion says:—公之所 以 輔 我 敕 我者 厚 矣. 當 常 如 是, 未 可 以 言 去 也. Gan-kwo’s explanation of 閣 不 若 時, though wrong, is yet amusingly ingenuous; 天 下 無 不 聖, 而 是 公 之 功, ‘the whole empire accords, and affirms by its approval the merit of your services.’

Pp. 18-20. The king declares his own purpose to return to Haou, and charges the duke to continue in public life, remaining at Li, and completing the measures of government which he had initiated. 18. On the interpretation of this par.

there is as much diversity of opinion as on par, 1. The view in the translation is that of Ta’-kion, adopted from Li Ch’ien-k’ao and other early scholars of the Sung dynasty. The old interpreters, followed by many in the present dynasty, understand that the king is here acceding to the duke’s request that he would proceed to Li, and promises that he would there appoint the duke’s son, Pi-lin (伯禽), to the principalty of Loo.

Where were the king and the duke when the par. was spoken? The old interpreters say,—‘In Haou,’ and Gan-kwo supposes that the king is on his throne, at a solemn audience where the duke has resigned the regency, so that 子其退, 即 畢 于 周. ‘I will when I have retired from this audience, go and be king in Li, though I cannot read the Book without getting the impression that the speakers were now in Li, and without referring to any passages, which might require a lengthy and minute discussion of them, the fact that king Ching did not take up his residence at Li, and that this city did not till after many reigns become the real capital of Chow, is sufficient to show that the king is not here promising to go to Li, but saying that he will retire from it.

On this view 即 畢 于 周 has a natural meaning. Chow is Haou, as in the first par. of last Book. I should say that this clause ought to be decisive on the point of the dialogue’s taking place in Li, were it not for the 從 王 于 周 of par. 6. And allowing all the weight we can to the interpretation of 于 周 necessarily adopted there, I must still think that 即 畢 于 周 is strongly confirmatory of the view of the Book taken by the Sung scholars.

With regard to 俞 公 后, ‘it indicates,’ says Kiang Shing, ‘the appointment of Pi-lin. The king’s idea was that if he conferred the investiture on his son, he might retain the
Order has been initiated throughout the four quarters of the empire; but the ceremonies to be honoured by general observance have not yet been settled, and I cannot look on your merit as completed.

Comence on a great scale what is to be done by your remaining here, being an example to my officers, and greatly preserving the people whom Wăn and Woo received:—by your good government you will prove the help of the whole empire."

duke at court as the prime minister of the govt.' Nothing can be argued conclusively on either side of the question from the words of the text. 命公後 may be taken as in the translation; and when I look at them without reference to the controversy agitated about them, I must understand them thus. They may, however, likewise be taken as Gan-kwò and the other early interpreters did.

Referring to Sæ-ma Tæ'-en, he tells us that king Woo, immediately after the overthrow of Shou, invested his brother Tan with the principality of Loo, and that Tan did not proceed to take the charge of it, but remained at court to assist the king. (封周公旦於少昊之虛曲阜為魯公周公不就封留佐武王; See the鲁周公世家第三). He tells us also, that after the death of Woo, when the duke of Chow had resolved, notwithstanding the injuries suspicions afloat about him, to remain as regent of the empire during the minority of Ching, he invested his son Pih-k'in with Loo, and gave him this charge:—'A son of king Wăn, brother of king Woo, and uncle of king Ching, I am not of mean position in the empire. But I have sometimes shirce left my bath unfinished, and thrice left a meal, to receive officers, fearing lest I might fail to secure a man of virtue and ability for the service of the govt. When you go to Loo, be careful lest your being a prince make you arrogant to others.' According to this account, Pih-k'in had been invested with Loo several years before the building of L6. Ts'æ'æ argues the same thing from passages of Bk. XXIX; but I do not insist on them, because Mau K'æ-ling has shown that they need not be taken as decisive on the question. Still Ts'æ'æ's statements carry in them selves evidence of their correctness. Of all his brothers and adherents, the duke of Chow was the one whom king Woo was bound to reward. No doubt he did confer on him the country of Loo; and as the duke was detained from it all his reign and during so many years of his son's reign, there must have been some one to supply his place. I believe that Pih-k'in went to Loo at once, and that subsequently, in the 3d or 4th year of Ching, his father resigned the dukedom entirely to him. This being the case, there is no room left for the understanding the text—命公後—as the old interpreters did.

19, 20. The king could not look on the duke's work as done, and he calls his attention to various points which were yet to be settled. 19. 迪方進, and says:—四方進於治. The meaning is substantially the same. 定宗礼; Ts'æ'æ takes 宗礼 as referring to the 功宗 of p. 8, and 慎宗将 礼 of p. 15. It may be so, but I rather understand the king to be speaking here of the ceremonies in general, by which their dyn. was to be distinguished from those which preceded it. Kæ'ing Shing says they are called 宗禮, 'being honoured by all the empire' (宗 者言禮為天下所宗). 亦未克救公功,一枚 has occurred twice before, in Bk. VII, pp. 8 and 11, joined with 宁, and in the sense of 'to soothe', 'to settle,' 'It means,' says Woo Ch'ing, 'to honour and reward.' I do not see how to translate the term faithfully, and bring out a meaning appropriate to the contents. 20. 迪 将其后 means, acc. to Ts'æ'æ, 昇大其 后, as in the translation. Woo Ch'ing takes 迪 将 as 'an introductory phrase;' but says he
The king said, "Remain, O duke. I will certainly go. Your meritorious deeds are devoutly acknowledged and reverently rejoiced in. Do not, O duke, occasion me this difficulty. I on my part will not be idle or tired in seeking the tranquility of the people; and let not the example which you have afforded be intermitted. So shall the whole empire enjoy for generations the benefits of your virtue."

V. The duke of Chow bowed his face to his hands and his head to the ground, saying, "You have charged me, O king, to come here."

P. 21. The king, finally announcing his determination not to remain himself at Lō, and requires the duke to do so. Of course the old interpreters make 予往已 mean, 'I will go to Lō.' Kēang Shīng puts no comma at Ḫ, but reads on from 予往 to 祇歡, making 往-往日, 'formerly.' All agree in taking 定- it, only with the old interpreters and their modern adherents it means, 'remain to assist me as my premier,' while with Ts'ai it—'remain here' at Lō. The 'Daily Explanation' paraphrases from 公功 to perhaps should be: 公功人皆敬而畏之, 'worldly, everyone respects and fears this man.' This is acc. to the views of Ts'ai, and I must think that the other interpretations of this paragraph, non-natural.

Ch. V. Pp. 22-24. The duke accepts the charge laid upon him; sets forth how
I undertake the charge, and will protect the people whom your grandfather Wán received by decree, and whom your glorious and meritorious father Woo also so received. I will enlarge the reverence which I cherish for you.

23 "But, my son, come frequently and inspect this settlement. Pay great honour to old statutes, and to the good and wise men of Yin. Good government here will make you indeed the new chief of the empire, and an example of royal respectfulness to all your

He will fulfil its duties; and tells the cooperation which he expects from him.

22. 王命子来—this has reference evidently to the 命公後 of par. 18. Naturally and legitimately we understand 來 of coming to a place; and that place can be no other than Lō. The old interpreters holding that the duke only agrees to remain in public life, without any reference to his undertaking the govt. of the new city, say that his returning might have been called a 去 or 'going away,' so his continuing may be called a 來 or 'coming' (see the gloss of Ying-ta in loc.). This is very forced.

承保至武王—this responds to the king's 誓保文武受民  in p. 20. Woo Ch'ing correctly observes that we are to understand 承被 after 武王, being omitted in the text for the sake of brevity (省文) 越及. Gan-kwô and Kéang Shing take it as 于, with which I cannot make sense. They also take 承 and all the other verbs as in the infinitive mood under the govt. of 命. But it is much better to suppose that in the duke speaks in his own person. To me the 脈 in the last clause necessitates this construction.

武王制祭辞之新者, 告其尊在又所  安治, 其子來相宅—must translate this in the imperative, according to the view which has been taken of the last. The paraphrase in the 'Complete Digest' is:—王雖歸周而此洛邑, 王當來視以治之; 'although your majesty is returning, you ought to come and examine and see this city of Lō, to govern it.' Though the duke gives up the hope which he had cherished, that the king would take up his residence in the new city, he endeavours to make the best of his disappointment, and hopes that the advantages to be derived from Lō will in part at least be secured by frequent and regular visits to it from the king.

典章, 'statutes,' i.e., we may suppose, the rules and principles of govt. approved or established by Wán and Woo. 殉獻(—賢民), 'the good able people (—men) of Yin,' are, we may again suppose, men belonging to old official families of Yin, who had kept themselves from the degrading vices which had occasioned the downfall of the dynasty. Both 典 and 民 are governed by 舊, and a conjunction is understood between its two objects. This is forcing a meaning out of the text, but the meaning thus obtained is more likely than any other which
successors of Chow." "From this time," said the duke, "by the government administered in this central spot, all parts of the empire will be conducted to repose, and this will be the completion of your merit, O king.

24 "I, Tan, with the numerous officers and managers of affairs, will consolidate the achievements of our predecessors, in response to the hopes of the people. I will afford an example of sincerity to future ministers of Chow, seeking to render complete the pattern intended for the enlightenment of you, my son, and thus to carry fully out the virtue of your grandfather Wăn."

has been put upon it. Comp. the view of Gan-kwê:—大其厚行典常于殷贤人, and that of Kâng Shêng:—其大厚取典于殷之賢民. (治)为四方新辟.—comp. the 作民明辟 of par. 2.

作周恭先

—Tsâe expands this by 人君恭以接下,以敬而倡侯王. as the sovereign shows respectfulness towards your ministers, and by such respectfulness leads the way for future kings. Gan-kwê's view is the same:—為周家见恭敬之王,後世所推先. Kâng Shêng brings out nearly the same meaning by another construction of the characters:—作立周邦以恭敬為先務. The 日 is perplexing. The simplest way is to suppose 公 as the nominative to it. I understand 作 as in the 'Complete Digest.'—今而後. With 中父 compare the 自服士中, and 自時中父 in the last Book, p. 14.

24. The duke here speaks fully and bravely of what he himself will do. We have had instances before of his superiority to the mock humility with which Chinese statesmen generally veil appreciation of themselves and their services. 多子越御事, see on the Con. Ana., I, i., for the meaning of 子. 多子 is 'the many gentlemen;' and from the 御事 which follows, we conclude that the gentlemen intended the officers of the superior classes,—as the critics say, 馥大夫. 答其師 (一衆) —'in answer to the multitude.' The meaning must be as in the translation.

作周于先—字—信,'faithfulness,' 'loyalty.' The expression is correlative to the 作周恭君 of the last par.; and they throw light on each other. As the king would show to future kings an example of respectfulness in dealing with his ministers, so the duke would show to future ministers an example of loyal devotion in serving his sovereign. 考朕昭子刑—考—成, 'to complete.' Tsâe takes 昭子 as = the 明辟 of par. 1, so that the meaning of the clause is—'I will render complete the pattern afforded by you, my illustrious son.' The editors of Yung-ching's Show observe that everywhere else he takes 昭 or 明, 'to enlighten,' and that there is no reason to depart from that signification here; so that the meaning of the whole is as in the translation.
25 VI. Afterwards, the duke of Chow took occasion to say, "The king has sent messengers to admonish the people of Yin, and with a soothing charge to me, along with two flagons of the black millet herb-flavoured spirit, saying, 'Here is a pure sacrificial gift, which with my hands to my face and my head to the ground I offer for you to enjoy its excellence.' I dare not keep this, and offer it in sacrifice to king Wăn and king Woo." In doing so, he prayed, "Let him be obedient to and

Ch. VI. Pp. 25—28. The conduct of the duke in declining some extraordinary gifts from the king, and taking occasion from them to offer a prayer to Wăn and Woo, expressive of his loyalty.

I cannot say that I am satisfied with the meaning of these par. as it appears in the translation; but no interpretation of them has been proposed which can be fully acquiesced in by a cautious student. I have mainly followed the view of them given by Ts'ae, who himself followed Soo Shih. The action of them is referred to some time subsequent to that in which the previous par. were spoken. The king is supposed to have returned to Hao, and thence he sends messages and gifts, doing honour to the duke as if he had been a departed spirit, and were continuing in heaven the guardianship of the dynasty which he had so efficiently discharged during his life. This was improper, and may be deemed improbable; but if we remember how the boy had given ear to the rumours that the duke had designs upon the throne, and consider that even now he was not really following his advice, and fixing his residence at Lo, we may believe that the young emperor had more awe of the powerful minister than love for him, and that he wished to propitiate him by such an extraordinary offering.

二旨,—柜 is a species of black millet, used in the distillation of spirits. 鲜 is a species of fragrant grass employed to flavour the spirits. The two characters are used here as a name of the spirit which was made from them. 自 is the name of a cup or bowl of medium size, in which such spirit was usually kept. A larger vessel used for that purpose was called, and a smaller, 鬆; the size of the 自 was between the others.

日明至末,—this is supposed to be the message of the king which accompanied the offering. 明—, 'pure;'

敬, 'to revere,' 'reverent.' The 'Daily Explanation' gives for this clause:— 此柜之酒所以明潔敬所以明故 宿, 'to advance the cup;' making the meaning to be—'I do not dare to drink this spirit.' But it will be seen on that passage, that if we must so define 宿, there, we cannot admit the signification in this text. And why should there be any difficulty in understanding here as I have done. There is an instance of the same usage, quite in point, in the Ana., X., viii., 8. The duke was so far from using for himself the king's gift, that he could not even allow it to remain by him, but presented it at once in a sacrifice to Wăn and Woo.

26 This par. is to be taken as a prayer for the king, offered when the duke sacrificed to Wăn and Woo with the spirit which
observant of your course. Let him meet with no evil or sickness.
Let him satisfy his descendants for myriads of years with your virtue.
Let the people of Yin enjoy protracted prosperity.” He also said to
the messengers, “The king has sent you to Yin, which has received
his charges well ordered for myriads of years; but let the people
ever have to observe the virtue cherished by my son.”

had been sent to himself. 惠篤敘—惠=順，‘to accord with,’ ‘accordingly,’ ‘for
篤敘=comp. the篤敘乃正矣 of p. 18. The clause—願使王順承先
業，篤之而不遺，敘之而不
紊。憲章是守，無有欲忘而
後可焉。（see the 日譯。）無=（不）
有遺自疾—let him not bring on
獲—遇，‘to meet with;’ but with more of an
active significance) himself any sickness.’
萬年樂於乃德—槃 is in the 3d tone,
‘to be full,’ ‘satisfied.’ We must suppose that
the king is prayed for in his descendants for
ten thousand years;—as Tsae has it, 子孫
萬年樂於乃德，槃乃引考
—Tsae takes 考=長壽, ‘protracted
longevity’; and the ‘Daily Explanation’ gives
for the passage—願使槃餘之七
民，長享有幹有年之樂，‘make
the poor remnant of Yin long enjoy the
happiness of prosperity and plenty.’ 28. We are to
suppose that the duke now addresses the mes-
sengers who had come from the king, and sends
the counsel here contained to Haou, to the effect
that though he would do his duty to carry out the
admonitions which had been sent to the people
of Yin, yet the government of them could only
be effected by the personal virtue of the king.
I am well aware, in thus interpreting these
four paragraphs, that serious objections may
be taken to the way in which the whole is
supplemented, and many of the clauses explain-
ed. All that can be said is that the interpretation
seems to me more likely than any other that has
been suggested. It will suffice if I subjoin here
that proposed by Gan-kwo. He first reads
來獻殷乃命宰（putting a stop
at 秒）along with 考朕昭子刑乃
單文祖德，interpreting—The method
by which I will complete the enlightenment of
you, my son, is to complete the virtue of your
grandfather Wán.” This he says with refer-
ence to the ceremonies which he would establish.
“The reason why you must dwell here in the
middle of the land, is that Wan and Woo have
sent you to come and carefully teach the people
of Yin, recognising their charge, and giving
them repose”（我所成明子文法，乃
盈文祖德謂典禮也，所以
以居土中，是文武之便己也
乃見命而安之；）He then begins a new par. with 子, and on 子
以至休享 says:—The duke of Chow
had been regent for seven years; and having
produced a happy tranquillity throughout the
empire, he took two bowls of black milllet wine,
and with purity and the utmost reverence had
presented it to Wan and Woo that they might enjoy
it, and announced to them the happy state of the
empire. Having done this, he had resign-
ed the government, but king Ching had induced
him to remain as his chief minister. He there-
fore recounts those things here (周公
攝政七年以黑黍酒以
美享既告而致政成王
子不至武王
he says:—The duke says, “Seeing
this happy tranquillity of the empire, I made a
pure announcement to Wan and Woo not delay-
ing over it”（言我見天下太平,
則潔告文武不經宿）。 Par. 27
is then taken as addressed to the king, and ex-
pounded:—Do you, in administering the govt.,
observe the regular constitutions, and carry
them fully into execution, with an orderly
discrimination. Allow none to follow courses
which would be productive of calamity and
distress. So will the empire for myriads of
years be satisfied with your virtue, and the dyna-
sty of Yin will for ever become
汝為政當順典常厚行之
册册王駟一、王駟新辰、德
惟逸命牛武駟
告祝作一、王牛文
在戊

VII. On the day Mow-shin, the king in the new city performed the annual winter sacrifice, offering a red bull to king Wăn, and the same to king Woo. He then commanded a declaration to be prepared, which was done by Yih in the form of a prayer, and it simply announced the remaining behind of the duke of Chow. The king's

使有次序，無有遇用患疾
之道者則天下萬年副於
汝德殷乃長成周。On the
28th par. he says:—"When the king
causes the people of Yin, high and low, to have such orderly relations with one another, then will be
seen the course of govt. for myriads of years,
and the people will forever look to our
descendants and turn to their virtue." Thus he
stimulates the king to complete the work begun
by Wăn and Woo。王使殷民上下
相承有次序則萬年之
道，民其長顧我子孫而歸其
der矣，勉使終之。

It would be easy to fill pages with smaller
variations of view that have been proposed on
this difficult passage; but the student will prob-
ably think that it has been dwelt upon at
sufficient length. I will, however, here subjoin
the version of Gaubil, and a note which he gives
on the character 酢。His version is:—"Vous
avez envoyé un exprès pour faire instruire les
peuples de Yin, et vous l'avez ordonné de me
demander en quel état était ma santé; outre
cela vous m'avez envoyé en présent deux vases
remplis du vin Ku-chang, et vous avez ainsi
parlé: il faut avoir le cœur pur et respectueux.
Je me prosterne à terre, et je me seris de ces
deux heureux vases pour marquer mon respect.
Je n'oserois boire de ce vin; mais je m'en
suis déjà servi pour honorer avec respect Wen-
vang. et You-vang.

"Je souhaite que le Roi soit exact à imiter ses ancêtres, qu'il vive long temps sans fâcheux
accident, que jusqu'à dix mille ans il ait des
imitateurs de sa vertu, que les nouveaux sujets
de la dynastie Yin jouissent d'une longue et
heureuse suite d'années.

"Je souhaite que jusqu'à dix mille ans vous
gouvernerez bientemt les peuples de Yin.
Dans tout ce qui les regarde, faires en sorte qu'êl
so plaisent à suivre vos exemples."

I need not speak of the character of this
version. His note is to the following effect:—

"The characters 也 express a wine made
from black millet or 褒, and an odoriferous
herb called 酢。Acc. to the thought of king
Ching, this required in him who used it a heart
pure and full of respect. It was set apart
therefore for the ceremonies performed to Hea-
ven, or spirits, or to ancestors. It was employed
perhaps in all the three ceremonies. Now the
character which expresses the respect to be
shown in the use of this wine is 饵, which
is composed of three other characters:—示,
meaning to show to; 西, the west; and 之,
country. Could the ancient Chinese have had in
view, in the use of this character, the country
of the west from which they had come forth?
Do we have in, applied to these ceremonies,
the vestiges of some ancient ceremony, in which
they regarded the west, when they honoured
Heaven, the Spirits, or their first ancestors? The
Chinese characters are composed of several
other characters, and the whole has regard to
the thing expressed by the composite character;
the several characters are the simple ideas which
make the composite one. The analysis which
I make here of the character 也 is but a con-
jecture. I only give it as such, and I do not
care to engage to find proofs of it in the ancient
monuments and traditions of China. I know
that several Europeans have abused the analysis
of Chinese characters; but the Chinese them-
selves make sometimes such analyses."

Gaubil was at home when he brought his know-
ledge of mathematical and astronomical science
to bear on the illustration of Chinese chronology;
but this conjecture about the meaning of the
term 酢 cannot be called happy。 示
suggests the idea of some religious meaning, as
belonging to the whole character; but the other
half of it—西_—is entirely phonetic, and suggests
merely its name or sound. It enters in the same
way into more than 30 other characters. The
character is used in the 'Canon of Shun,' p. 6,
where I do not know that the idea of the objects
sacrificed to being the fathers of the nation
who had their seats in the west ever occurred
to any one.

Ch. VII. Pp. 29—81. Historical notices of the public announcement of the duke's
appointment to remain at Loo; and of his
subsequent government. 29. 戊辰.
guests, on occasion of the killing the victims and offering the sacrifice, all made their appearance. The king entered the grand apartment, and poured out the libation.

30 The king charged the duke of Chow to remain, and Yih, the preparer of the document, made the declaration; — all in the 12th month.

31 Then the duke of Chow greatly sustained the decree which Wân and Woo had received, through the space of seven years.

—we may conclude from the next par. that this was in the 12th month. The king was then in Lô. We may believe that he had come to it expressly for the service which is here described. Gan-kwô supposed that he had arrived on the day Mow-shin; but in that case we should have read 王到新邑, and not 王在新邑. 王 is the name given to the winter sacrifice in the temple of ancestors. To see read the three characters 王祭 祀 古 together, with the meaning which I have given in the translation; — whether correctly or not I cannot undertake to say. The 古, occurring where it does, is a great difficulty. K'ang Shing puts a comma at 王 and then takes 祭 古 as another sacrifice, offered on the first day of the first month of the next year. This was the view of K'ang Shing, who also supposed that after the usual service of the day there was still the special sacrifice to Wân and Woo, which follows. Lin Che-k'ê says the best plan is to allow that the 古 is inexplicable, and so pass over it.

I believe he is right. 隗 — see Ana., VI., iv. 王命作冊 — comp. on Bk. VI., p. 5. 逸祝冊 — 逸 was the name of the 史 or ‘Recorder,’ who officiated on the occasion; — see again Bk. VI., p. 5, and also Bk. X., p. 18. 惟告周公其後 王命周公 逸 祭 古 在十有二月。 王脹 祉 威 格 有殺禮 威 格 王脹 祉 威 威 王脹 祉 威 威 王脹 祉 威 威 there is fought again the battle as to the meaning of 威, which has been gone into on par. 18.

王脹 祉 威 格 — 'the king's guests' denotes all the princes present and assisting at the ceremonies, and specially those representing the previous dynasties. 祉 — 祉 is descriptive of the whole service as 'a pure sacrifice presented in the temple of ancestors.' 王脹 祉 威 王乃入 太室 祉 地 以 威 祉, 'the king entered into the great apartment (i.e., the middle hall of the temple), and poured the fragrant spirits on the ground to invite the descent of the spirits.' 30. I understand this par. as a resumé of the preceding, with an additional note of time. 31. According to the translation which I have given, the 'seven years' mentioned are to be calculated from the 7th year of king Ching. As Ch'in Sze-k'ê says:— 'The duke of Chow acted as regent for seven years, and then wished to retire from public life; but king Ching detained him in the govt. of Lô, where he spent other seven years, making in all fourteen years from the death of king Woo' (see the 集説). This view of course is contrary to the old interpreters and those who adhere to their views. They think that the 'seven years' here are simply the seven years of the duke's regency.
THE BOOKS OF CHOW.

BOOK XIV. THE NUMEROUS OFFICERS.

1. In the third month, at the commencement of the government of the duke of Chow in the new city of Lō, he announced the royal will

THE NAME OF THE BOOK.—多士, ‘The numerous Officers.’ By the ‘numerous officers’ are intended the officers of the previous dynasty, who had been removed along with the people to the new city of Lō. The phrase occurs several times, and is taken to designate the Book, which indeed was addressed to those officers. It is found in both the texts, and has its place among the ‘Announcements’ of the Shoo.

The prefatory note about the Book (see page 10) says that when the new city of Ching-chow was completed, the obstrinate people of Yin were removed to it; and that it was then that the duke of Chow announced to them the royal will, as it is here set forth. This statement has given rise to some discussion. We have met with various passages in the two last Books, which make it appear that many of the people of Yin had been removed to the country about the Lō before the dukes of Shao and Chow received their mission to proceed thither. The same thing may be argued from passages in this Book itself as well. Hence Tâo follows in the wake of Woo Ts'ê-iau, and says we have here an instance of how little the notices in the so-called Confucian preface are to be depended on. Maou K'e-ling has endeavoured to weaken the force of their observations, but with little success.

It is just possible that king Ching, on returning to Hau after the sacrifice described in the end of last Book, ordered another migration of the people of Yin to Lō, and on a large scale; and that their arrival at the new settlement gave occasion to this address. This would reconcile the statement in the preface and the intimations which are found of previous removals of the people; but it can be given only as a supposition.

CONTENTS. The object of the announcement is to reconcile the minds of the people of Yin, and especially of the higher classes among them, to their lot. The day of Yin had gone by. The House of Chow was in the ascendant. They had been dealt with kindly and generously. They had better acquiesce in their condition, and by loyalty deserve well of their new masters. If they did not do so, a worse thing would come upon them.

The address or announcement, much broken up, occupies the whole of the Book after the introductory paragraph. It has been divided into four chapters. The first, parr. 2—4, vindicates the justice of the sovereign of Chow in taking the empire to themselves. The second parr. 5—15, unfolds the causes why the dynasty of Yin had been set aside. The third, parr. 16—28, shows how it had been necessary to remove the people to Lō, and with what good intention the new city had been built. The fourth, parr. 24—26, shows that comfort and prosperity are here at Lō open to their attainment, while by perseverence in dissatisfaction they will only bring misery and ruin on themselves.


1. Introductory. 惟三月, this third month is most naturally reckoned from the sacrifice described in the concluding parr. of the last Book. Some call the year the first of Ching's reign, i.e., after he attained his majority. Others call it the first of the duke of Chow's government of Lō. Woo Ching
2 to the officers of the Shang dynasty, saying, "The king speaks to this effect:—'Ye numerous officers who remain from the dynasty of Yin, great ruin came down on Yin from the want of pity in compassionate Heaven, and we, the princes of Chow, received its favouring decree. We accordingly felt charged with its bright terrors; carried out the punishments which kings inflict; rightly disposed of the appointment of Yin; and finished the work of God.

3 Now, ye numerous officers, it was not that our small country dared to aim at the appointment of Yin. But Heaven was not with

would identify this month, indeed, with the third of the previous year, and the address here with what I have called the 'written specifications' delivered then to the people of Yin and the chiefs of the various States; but it is sufficient to have referred to his view.

初于新邑洛，始行洛之事，'when he commenced discharging the business of the govt. of Lô.' 用告商王士，'we might take as simply = thereupon.' The critics, however, all complete its meaning as in the translation,—用成王之命. The officers are said to be those of the king of Shang,' meaning Show, or perhaps we should take 王 in the plural, and then 商 王, = 'the Shang dynasty.'

Pp. 2—4. Chow only executed justice in overthrowing Yin,—was but the instrument in the hands of God.

2 弗弒, and 天大降喪
于殷— for the meaning of 弗弒, comp. Bk. VII., p. 1, and XVI., p. 2. On 弗弒, see Pt. II., Bk. II., p. 21, and on 天, Pt. I., i., 1. In addition to the two explanations of the meaning of 天, which are cited in the notes on Mencius, I find a third, given here by Ma Yung,—that the autumnal sky is called 天, because the autumn air is killing (秋氣殺也); and he argues that what is said immediately after of ruin inflicted by Heaven confirms this accent of the character. Kâng Shing approves this view; but there is more force in the language, when we take 天 as = 'compassionate.' With sorrow was the ruin sent down, but Yin could not be spared, so great was its wickedness. —Without pity, pitying Heaven sent down great ruin on Yin.' 我有周佑命— 我周受 mệnh佑之命  in 'The Announcement of T'ang,' p. 4, 将天明威 致王罰, in 'The Speech of T'ang,' p. 4, we have 致天之罰, 'carry out the punishment appointed by Heaven.' The 'punishment' here is the same, but described with reference to the agents employed by Heaven to execute it. 動命— it is not easy to catch the exact force of 動 here and in p. 14. We must accept the definition of it by 正, 'to correct,' 'to rectify.' But in the rectification of the decree of Yin, there was involved the overthrow of the dynasty. 終于帝—終上帝之事，'to complete the work or business of God.'
Yin, for indeed it would not strengthen its misrule. It therefore helped us;—did we dare to seek the throne of ourselves? God was not for Yin, as appeared from the conduct of our inferior people, in which there is the brilliant dreadfulness of Heaven.

II. 'I have heard the saying—'God leads men to tranquility;' but the sovereign of Hea would not move to such security, whereupon God sent down corrections, indicating His mind to

character by mistake for 弋. They define it by 取, 'to take,' and by 驅, 'to drive out.'

天不畀—Heaven did not give,' i.e., did not any longer give its favour to Yin. Gan-kwo read this on with the next clause, and has 天不與信無堅固治者, 'Heaven did not—or does not—give its favour to those who are not sincerely strengthening their govt.' Kêng Shing and Ming-shing, pointing in the same way, but dissatisfied with Gan-kwo's explanation, take 固 = 固 and change 固 into 恭, on the slenderest ground,—in fact, without any ground at all,—making the whole—天不與信謬固而怙亂者, which is to me more unsatisfactory than the view which they condemn. The view given in the translation was first proposed by Soo Shih.

我去其敢求位 is to be taken interrogressively.

4. How was the mind of Heaven known to be averted from Yin? This par. supplies the answer:—'By the disaffection of the people.' We have here again the doctrine of vox populi vox Dei.

惟帝不畀—the change of style from the indefinite term 'Heaven' to the personal 'God' is to be remarked. We have met with it before.

惟我下民—'The expression is peculiar, but this explanation of it is much preferable to that of Gan-kwo, who reads 予 in the 3d tone, and says:

'he lower people of our House of Chow maintained their right hearts, and were for us.' A peculiar force of the 惟, common in the Shoo, is very marked here. It serves to link the various propositions together, indicating that they form a series, each one being a sequence of what has preceded.

Ch. II. Pp. 5—15. THE REASONS FOR THE OVERTHROW OF YIN; ILLUSTRATED BY REFERENCE TO YIN'S OWN OVERTHROW OF THE DYNASTY OF HEA. 5. The fall of Hea and rise of Shang. 5. 上帝至適逸—'The meaning of these clauses has been very variously explained. The whole par. seems to me to speak about Kê, and the ruin of the Hea dynasty brought about by him; and in acc. with this, these two preliminary clauses are best understood as in the translation. 上帝引逸—'God leads men to a condition of tranquillity.' How does he lead men to this? 'By the inward satisfaction and outward prosperity which belong to a course marked by obedience to His will. It is added that 'the sovereign of Hea—Kê, that is—would not move to this security.'

有夏不適逸=桀乃不適於逸, 自趨於危, 'Kê would not go to security, but hurried himself on to peril' (see 陳大猷 in the 集說). Gan-kwo's view makes the passage have reference to Kê, but is more superficial. It is thus paraphrased by Ying-ta:—'The feeling of supreme Heaven is a wish that the people should always enjoy a tranquil happiness; but Kê, the king of Hê, rebellious to Heaven and injurious to the people, would not allow them to move towards this tranquil happiness.' Kêng Shing likewise understood Kê by 有夏, but he takes it as belonging to the second clause. He then says that 引佚 (he reads 佚 for 逸)—引
him. Kēe, however, would not be warned by God, but proceeded to greater dissoluteness and sloth and excuses for himself. Then Heaven no longer regarded nor heard him, but disallowed his great appointment, and inflicted extreme punishment. Hereupon it charged your founder, T'ang the Successful, to set Hea aside, and by means of able men to rule the empire. From T'ang the Successful down to the emperor Yih, every sovereign sought to make his virtue

进遣佐之贤，言天欲人君任贤，'to lead or bring forward worthies left in obscurity, meaning that Heaven wishes sovereigns to employ the worthy.' The second clause—'but Kēe would not conform to this rule of employing the worthy.' Woo Ch'ing struck out a new path for himself, supposing that down to Kōg it is the great Yu and other good kings of Hea who are spoken of.—When sovereigns love idleness and pleasure, God leads and puts them away. But the kings of Hea, like Yu, Kēe, and Shao-k'ung, by their anxious diligence accorded with this mind of Heaven, and went not on to any idle ways, so that God sent down to them his favour and protection (上帝於人君之好逸乐，若禹、臥成，皆以勤励合于天格眷佑之). This variety of opinion shows that the meaning of the text is uncertain; but that which I have given seems to be decided the preferable view of it.

則惟帝隆格嚮于時夏，here also, both the meaning and the pointing are far from being agreed upon. Woo Ch'ing's view of the whole par., which has been given above, makes him pass after Kēe to Kōg, to that 處于時夏—向至于是夏筚，'But when it came to this sovereign of Hea, Kēe.' Kōg Shing, after Ma Yung, puts a comma at 盏, and reads 處 春 with the next clause. The scope of the whole, however, is pretty clear. In consequence of Kēe's character and course, Heaven sent down various premonitory warnings, to arouse him to a recognition of its will. T'se says:—帝猶未遽絕也，乃降价災異，以示意嚮於桀， Gan-kwō takes the 晚，'towards,' as not expressing the will of Heaven but its favour towards the House of Hea, so that the visitations intimated in 隆格 were expressions of its kindly regard, which regard was only exquisitely by the subsequent recklessnesses of Kēe. But this is finding too much in the character. 弗克庸帝，不能用帝命（or 戒），'could not use the warnings given him by God.' 有辭—comp. 花君有罪猶誡于上天，在 the 'Announcement of Chung-hwuy,' p. 3. It is better to understand the phrase as I have done, with such a reference, than to take it, with Woo Ch'ing and others, as simply—有可罪之辭．惟時—may be 'then;' or 'thereupon,' 時—是：元命—大命，'great appointment,' i.e., to be sovereign of the empire. This is better than to take 元命—始時之命，as Kēang Shing does. 降致罰，'sent down and carried punishment to the uttermost.' 6. 俊民甸四方，—comp. the 'T'ae-kēe,' Pt. i. 5. 俊民甸治，'to rule.' Lin Che-k'e joins 俊民 to the preceding 親夏, which is very unlikely.

8 illustrious, and duly attended to the sacrifices. And thus it was that while Heaven exerted a great establishing influence, preserving and regulating the house of Yin, its sovereigns on their part were humbly careful not to lose the favour of God, and strove to manifest a good-doing corresponding to that of Heaven. But in these times, their successor showed himself greatly ignorant of the ways of Heaven, and much less could it be expected of him that he would be regardful of the earnest labours of his fathers for the country. Greatly abandoned to dissolve idleness, he paid no regard to the bright principles of Heaven, nor the awfulness of the people. On this account God no longer protected him, but sent down the great ruin which we have witnessed. Heaven was not with him because he did not seek to illust-


成湯咸至于帝乙，
咸王畏相云。忱祝一’re anxious about the sacrifices,’ i.e., diligently attended to them. The account of T'ang in the ‘T'ae-kêh,’ Pt. i., 2, gives a good illustration both of the 明德 and the 恤祝。

8. Observe how the 明德 and the 恤祝 in the par. correspond to each other. 冤敢失帝—’did not dare to lose God,’ i.e., the favour of God. The critics all say 冤敢失上帝之則 or 上帝之意—’did not dare to neglect the pattern set them by God, or to fail of the wish of God.’

9. 在今後嗣王—comp. Bk. X., p. 11. It is Show, of course, who is spoken of.

冤顯于天—不明於天道，’unintelligent of the ways of Heaven.’ The meaning given to 显于天 in the par. of the 10th Bk. just referred to might suggest another version of the text; but it will be found that we must take 显 actively here, whereas it was passive in the other passage.

矧曰，—comp. the same phrase in Bk. X., p. 18; et al.

先王勤家—先王之勤勞於國家，’the earnest toil of the former kings for the country.’

冤顧云云—comp. 迪是天顯小民。Bk. X., p. 9.

10. 惟時—惟是之故，’on this account.’

Gan-kwâò and Kiêng Shing take this par. as one long clause, assigning the reason of the ruin just men-

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Gan-kwâò and Kiêng Shing take this par. as one long clause, assigning the reason of the ruin just men-
12  transe his virtue. Indeed, with regard to the overthrow of all States, great and small, throughout the four quarters of the empire, in every case there are reasons to be alleged for their punishment."

13 "The king speaks to this effect:—'Ye numerous officers of Yin, the case now is this, that the sovereigns of our Chow, from their great goodness were charged with the work of God. There was the charge to them, "Cut off Yin." They proceeded to perform it, and announced the correcting work to God. In our affairs we have followed no double aims:—ye of the royal house of Yin must follow us.
III. 'May I not say that you were very lawless? I did not want to remove you. The thing came from your own city. When I consider also how Heaven has drawn near to Yin with so great tribulations, it must be that there was there what was not right.'

The king says, 'Ho! I declare to you, ye numerous officers, it is simply on account of these things that I have removed and settled you in the west;—it was not that I, the one man, considered it a part of my virtue to make you untranquil. The thing was from

Ch. III. Pp. 16-23. They had obliged the king by continued disaffection to remove them to Lō. He had dealt kindly with them, and was prepared to do so still more. Their removal to Lō was intended for their good. 16, 17. It was the lawless and continued disaffection of Yin which had necessitated their removal. 16.

子其日云云— the emphatic force of the negative interrogation.

無度—無法— lawless, 'unregulated.' The reference is to the rebellion of Woo-kang and his people, with the kings' uncles who had been set over them.

不爾動—to move, 'to excite;' in this case = 'to remove.' 自乃邑—comp. 造攻自鳴條 in the 'Instructions of E,' p. 17. Here, as in p. 11, I have translated according to the view of Ts'ue, whose exposition of the whole is—子亦

命天就殷邦，屬降大戾，紛紛既死，武庚又死，故邪慝不正，言信當遷徙也. Gan-kwò expounds it:—我亦念天就於殷大罪而加誅者，故以紛不能正身念法，'I also thought of Heaven; and having reference to the great crimes of Yin, inflicted the punishment of death, because Shou would not correct himself and think of the laws.' This is absurd enough, but not so much

P. 18. The king reiterates his assertion that in removing them to Lō he was merely obeying the will of Heaven. There was no reason why they should murmur against him. 獄—see on Bk. VII., p. 1.

惟時—惟是之故，'on account of these things,' the facts, mentioned in the two preceding par. 遷居西殷，'have transferred your dwelling and settled you,' i.e., have removed and settled you here in the west. Lō lay south and west from Show's old capital, though it was to the east of Haou, Woo's capital. Kêng Shing strangely argues for the meaning of 西 as being 止息，'to give rest to,' so that the meaning is—'I have changed the place of your dwelling in order to give you rest.' (遷所居亦以西息汝). 非我奉其德好勞動爾，不安事爾. The expres-
the decree of Heaven; do not resist me; I dare not have any further change for you. Do not murmur against me. Ye know that your fathers of the Yin dynasty had their archives and narratives showing how Yin superseded the appointment of Hea. Ye now indeed say further, "The officers of Hea were chosen and promoted to the imperial court, or had their places among the mass of officers." I, the one man, listen only to the virtuous and employ them; and it was with this view that I presumed to seek you out in your heavenly city of Shang. I thereby follow the ancient example, and have pity on you. Your present non-employment is no fault of mine; it is by the decree of Heaven."

The editors of Yung-ching's Shoo say this interpretation is suitable enough; but they also mention with approbation another, proposed by Lin Che-k'ê:—"The thing was from the decree of Heaven. That was not to be resisted, and I did not dare to make any delay in obeying it. Do not murmur against me, as if the transference of you here proceeded from me." It is difficult to decide between the two. On the whole, I think the first is preferable.

Pp. 19, 20. Yin's overthrow of Hea sufficiently justified Chou's overthrow of Yin; and if the officers of Yin were not now treated so well as those of Hea had been, they had only themselves to blame.
"The king says, 'Ye numerous officers, formerly, when I came from Yen, I greatly mitigated the penalty in favour of the lives of the people of your four countries. At the same time I made evident the punishment appointed by Heaven, and removed you to this distant abode, that you might be near the ministers who had served in our honoured capital, and learn their much obedience.'"

view. The king is evidently speaking of what he had done to those whom he was addressing.

子惟率肆矜爾—子惟循商故事矜恤而已. The meaning is that the king hoped their removal to Lō would lead them to virtue and loyalty, so that it was really an act of kindness to them. While they were vicious and disaffected, it would be contrary to the will of Heaven to confer dignities and offices on them.

P. 21. The officers and people of Yìn had really been dealt with very leniently. This par. refers to the time three or four years back, when the rebellion of Woo-káng, supported by the king's uncles, had been disposed of. The wild tribe of the Yen—a district corresponding to the pres. dis. of Kēuh-fow, dep. of Yen-chow, Shan-tung—had joined with the insurgents. We hear of them again in Bk. XVIII, as in arms a second time against the new dynasty. The crushing of the Yen had been the last act in the suppression of the rebellion. When that was accomplished, the duke of Chow—for he was the agent, though the thing is here ascribed to the king, after the manner of 'The Great Announcement'—had time to deal with the people of Yìn. Our natural conclusion from this par. is certainly that many of the people of Yìn were then removed to Lō. 降爾四國民命—降 is here used in the sense of 减, 'to diminish,' 'to mitigate.' Their lives were all forfeited; but the king spared their lives, and only banished them. We have not met with this usage of the character before; but it is now quite common in legal language. Gan-kwé took 民命 as equivalent to 君. Ying-tá says:—民以君為命,故民命謂君也. 'The people consider their sovereign to be their life, and hence the sovereign is designated "the life of the people."' The meaning then is—'I made an end of the rulers of your four kingdoms, thereby executing on them the punishment appointed by Heaven.' But this is very far-fetched, and unwarranted. Nor is the view given by Kēang Shing more likely. —I sent down lessons and commands for you, the people of the four kingdoms, and carried clearly out the punishment appointed by Heaven upon their rulers.' By the 'four kingdoms' we are to understand the 'imperial domain of Yìn,' which had been portioned out to Woo-káng, and three of the king's uncles;—see the note on Bk. VI, p. 12.

移爾遐逖—移爾遠居于洛. Both 遐 and 逖 are defined by 遙, 'far,' 'distant.' 比事臣我宗民多遐—宗 is here taken as =宗周, 'the honoured Chow,' a name given to Haow, the old capital of Chow, in distinction from the new capital of 成周 at Lō. It was in the duke's mind, in prospect of the new capital, that the old trusted ministers of Chow should remove to it, when the influence of their character and principles would affect beneficially the adherents of the old dynasty brought there into contact with them. The translation is after the 'Daily Explanation':—移爾遠居於洛,使爾得密邇王室,親比我宗之臣子,遠離頑梗之俗,穡摩遜順之風. There is little to choose between this and the following ingenious exposition by Choo He:—以親我事我宗,我宗法我周,濟多遐之盛, 'that ye might be near us, serve us, and be ministers to us, honouring and imitating the rich and full obedience of our Chow.'
22. "The king says, 'I declare to you, ye numerous officers of Yin, now I have not put you to death, and therefore I repeat to you my charge again. I have built this great city here in Lô, considering that there was no other place in which to receive my guests from the four quarters, and also that you, ye numerous officers, might here with zealous activity, perform the part of ministers to us with much obedience. You have still here I may say your grounds, and here you may still rest in your duties and dwellings.

24. If you can reverently obey, Heaven will favour and compassionate you. If you cannot reverently obey, you will not only not have

Pp. 22, 23. The king again repeats his objects in building Lô, and impresses on the officers of Yin the kindness with which he was treating them.

22. 子惟不至有申—申—重— repeat. They had received one charge on their first removal; the present address might be considered a repetition of it. 今朕

作大邑于兹洛—possibly the 'great city' here may be the 王城 or imperial city, in connection with the building of which we have seen that the duke of Shaou was specially despatched. Though 'the lower capital,' where the officers of Yin were located may have been previously built, at least in part, the design intended by it could not be realized, until the other was likewise prepared.

四方罔攸賓—四方諸侯罔有賓禮之所. The king's 'guests' were the princes coming to court from all the States.

攸服奔走—'where ye might serve, hastening and running.' 23. Gan-kwô took this par. as a promise.—'If you learn obedience to us, and

become loyal subjects, then you will still have here your grounds,' &c. But it is better to take the language as historical, and showing how generously they had been treated. 尙—庶幾, here = our 'I may say.' 幹—事, 'business,' 'duties.' 止—居, 'dwellings,' 'settlements.'

Ch. IV. Pp. 24—26. Let the officers of Yin acquire in their lot, and they may have a happy and prosperous future in Lô. If they refuse to do so, they will bring on themselves utter ruin. 24. 爾克敬—'If you can reverence.' We are not to find in 敬 here all that is denoted by the virtue of reverence' in Bk. XIII., but a standing in awe and submission to what had happened to them. 異矜爾—each of these verbs 異 and 矜 has a meaning of its own. We are not to think that they run into each other. As Lin Che-k'ê has it, 天必有以畀子之矜懼之. 但—'only.' 致天罰于爾躬—compare in p. 21. The
your lands, but I will also carry to the utmost Heaven's inflictions 25 on your persons. Now you may here dwell in your villages, and perpetuate your families; you may pursue your occupations and enjoy your years in this Lō; your children also will prosper: —all from your being removed here.'"

26 "The king says,—; and again he says, 'Whatsoever I have spoken, is all on account of my anxiety about your residence here.'"

punishment of Heaven there spoken of had only deprived them of their grounds in Yin; this would deprive them of their lives. 25. 今爾惟時(一作)宅爾邑—

the 邑, prefixed to 邑, indicates, I think, that we are not to suppose that Lō is intended by 邑,
—which, however, is the view of Lin Che-k'e. T'ae says that we are to understand the 'villages' formed by the families around every four 口, or space of 3,600 mow. Every family, in connection with such a settlement, had its five mow, for houses and private garden,—2¼ in the field, and 2½ in the associate village; see Mencius, I., Pt. I., iii., 4. Taking this view, we must understand that the king is not addressing here the officers of Yin merely, but the body of the people who had been removed from their old settlements. 「居」 will then signify the homes of the several families belonging to each village.

—Gan-kwō takes this, as an additional predicate about their descendants, and makes 與從 爰遷—起從汝化而遷善, 'will arise, and following your transformation also become good.' It is much better to take the clause as I have done,—a view first proposed by Soo Shih.

P. 26. After the 王曰 there must be something wanting. Compare the two last paragraphs of Book XVIII. There is probably something lost also after the 又曰. We cannot take 時 as meaning 'now;' it must be 一, and would hardly commence a sentence.

攸居 is also elliptical. T'ae brings out the meaning thus:—時我或有所言,皆以爾之所居,為念也. Kang Shing makes the clause hortatory:—今我乃有言告汝,汝其安所居哉. This is not so likely.
THE BOOKS OF CHOW.

BOOK XV. AGAINST LUXURIOUS EASE.

則難, 稷先無子鳴周呼, 公其所, 無
知乃之逸, 小穅○其

1 I. The duke of Chow said, "Oh! the superior man rests in this,
2 —that he will have no luxurious ease. He first understands the
painful toil of sowing and reaping, how it conducts to ease, and thus

The Name of the Book.—無逸, 'Avoiding Luxurious Ease.' These words are taken from the first paragraph. They are the keynote to the whole Book, and hence are rightly taken to designate it. Gaubil says the characters mean—"Il ne faut pas se livrer au plaisir.' Medhurst entitles the Book—On avoiding luxurious ease.'逸 and 佚 are used interchangeably. Their primary significance is that of 'idleness,' compare Mencius, VII, Pt. II, xxiv. 1, and IV, Pt. II, xxx. 2. But as the character is used in the Shoo, it does not denote a mere passive idleness, but one in which, while the proper duties are neglected, improper lusts and gratifications may be eagerly sought; see the 'Counsels of Yu,' p. 14; et al. Still the idea of the term here is that of 'luxurious or indulgent ease.'無 is used as the imperative 毋. The Book is found in both the texts. It comes under the division of 訓 or 'Instructions.'

Contents. The prefatory note is simply to the effect that 'the duke of Chow made the Woo Yi,' without a word about the time or occasion of it. The general view, which there is no reason to dispute, is that the duke of Chow addressed it to king Ching, soon after he had resigned the government into his hands. That the minister thought it necessary thus to admonish the young sovereign confirms what I have several times urged, that there was between them a measure of dissatisfaction on the one side and of suspicion on the other. There are six pauses in the course of the address, which is resumed always with a 周公曰鳴呼. 'The duke of Chow said, "Oh!"' A division into seven chapters is thus suggested.

In parr. 1—3, the duke leads the king to find a rule for himself in the laborious toils which devolve on the husbandman. In parr. 4—7, he refers to the long reigns of three of the sovereigns of the Yin dynasty, and the short reigns of others, as illustrating how the blessing of Heaven rests on the diligent sovereign. In parr. 6—11, the example of their own kings, T'ae, Ke, and Wan is adduced with the same object. In parr. 12, 13, the duke addresses the king personally, and urges him to follow the example of king Wan and flee from that of Show. In 14, 15, he stimulates him by reference to ancient precedents to adopt his counsels, and shows the evil effects that will follow if he refuse to do so. In parr. 16—18, he shows him by the examples of the good kings of Yin and of king Wan how he ought to have regard to the opinions of the common people, and guard himself to diligence. The last par. is a single admonition that the king should lay what had been said to heart.

Ch. I. pp. 1—8. The great principle, that there should be no indulgent ease. It is enforced by a reference to the toils of husbandry, and the frequent degeneracy of the sons of those who have toiled
he understands the law of the support of the inferior people. I have observed among the inferior people, that where the parents have diligently laboured in sowing and reaping, their sons often do not understand this painful toil, and abandon themselves to ease, and to village slang, and become quite disorderly. Or where they do not do so, they throw contempt on their parents, saying, 'Those old people have heard nothing and know nothing.'

II. The duke of Chow said, "Oh! I have heard that aforetime the emperor of Yin, Chung-tsung, was grave, humble, reverential, and
fearful. He measured himself with reverence to the appointment of Heaven, and cherished a reverent apprehension in governing the people, not daring to indulge in useless ease. It was thus that Chung-tsung enjoyed the throne for seventy and five years.

"If we come to the time of Kaou-tsung, he toiled at first away from the court, and was among the inferior people. When he came to the throne, it may be said that, while he was in the mourning shed, for three years he did not speak. Afterwards he was still inclined not to speak; but when he did speak, his words were full of harmonious wisdom. He did not dare to indulge in useless and easy

of the Yin dynasty. 4. The case of Chung-tsung. The case of Chung-tsung. — The case of Chung-tsung was the sacrificial title (廟號) of the emperor described. See the note on Ta-mow, p. 220. 前 sections are said to express the king's reverence as shown externally, while the last two sections describe his inward feeling of it. 錦 "by 天命 Ts'ao and many others understand 天理, 'Heavenly principles,' so that the meaning of the clause is, 'He measured (= defined the rules of life for) himself in accordance with heavenly principles.' But this is needless refining. The meaning rather is that Kaou-tsung felt that 'the appointment of Heaven,' which placed him upon the throne, brought with it certain duties and responsibilities, on his discharge of which depended his retaining Heaven's favour; he therefore measured out very clearly: 天命在躬易失保難循法則惟恐不能。天命也. I have said on p. 220 that we might doubt the length of Chung-tsung's reign, if it were not thus guaranteed by the duke of Chow. Two brothers are said to have preceded him on the throne: first Yung-ke, who reigned 12 years, and before him Sekou-kei, who reigned 17 years. If Chung-tsung were born in the same year that their father died, B.C. 1664, he must have been 30 when he succeeded to the empire.

5. The case of Kaou-tsung. See Book VIII. of the last Part. 其在高宗時 — the time should evidently be read with the first clause, but it is difficult to explain it, or to account for it. 舊勞于外, 爰暨小人.— comp. 'The Charge to Yue,' Pt. III., p. 1. The old interpreters took 舊—久, 'long.' It is better to take it as = 'at first,' i.e., while his father was alive (當其太子之時). 爰—於斯; 爰—於, 'with.' The text must be supplemented: — 是與小人同其事。 It is perplexing to find 爰 used as a preposition, and not simply a conjunction. 作其即位, — in order
ways, but admirably and tranquilly presided over the empire of Yin, till in all its States, great and small, there was not a single murmur. It was thus that Kaou-tsung enjoyed the throne for fifty and nine years.

6. "In the case of Tsoo-kêa, he would not unrighteously be emperor, and was at first one of the inferior people. When he came to the throne, he understood the law of the support of the inferior people, and was able to exercise a protecting kindness towards their masses, and did not dare to treat with contempt the widower and widows. Thus it was that Tsoo-kêa enjoyed the throne for thirty and three years.

to bring out the meaning of 作. Woo-Ch'ing says: 起自民間即天子位, 'He arose from among the people, and ascended the imperial seat.' But in trying to account for the 作-he overlooks the fact has here merely a conjunctive force, —, as, or 而. "—see The Charge to Ying," Pt. i., p. 1. I have said there that we are not to suppose that the emperor during the years of mourning maintained a total silence, but only kept from speaking on governmental matters. This is perhaps indicated by the 而.

- I have translated this according to the account which we have in the beginning of 'The Charge to Yue.' K'ang-shing supposed that the duke was still speaking of Kaou-tsung during the time of mourning; but that is very unlikely. The history is evidently being carried on and forward.

- he made the States—the empire—of Yin admirable and tranquil, i.e., he hushed all jarrings, and produced great prosperity.

6. The case of Tsoo-kêa. Tsoo-kêa was the son of Kaou-tsung. I have mentioned on p. 269 that Sze-ma Ts'e'en says that Tsoo-kêa was lewd and disorderly. Similar testimony is found in the 國語. Having respect to these statements, Gan-kwô could not admit that the emperor
The emperors which arose after these all their life-time enjoyed ease. From their birth enjoying ease, they did not understand the painful toil of sowing and reaping, nor hear of the hard labours of the inferior people. They only sought after excessive pleasures, and so not one of them enjoyed the throne for a long period. They continued for ten years, for seven or eight, for five or six, or perhaps only for three or four.

III. The duke of Chow said, "Oh! there likewise were king T'ae and king Ke of our own Chow, who attained to humility and reverential

The common people (祖甲以為不義逃於民間). T'ae addsuce this as the ground of the language in the text, 不義惟王。

舊為小人. Ying-ts'ai and Maou Ke-ling after him object to this account, that no authority can be adduced for it, and that there is no evidence of K'ei's elder brother being unworthy, while it is defaming a good king like Woo-ting to say that he wanted to disinherit his eldest son in favour of a younger brother. Ke-ling, therefore, supposes that Ts'o-ke, in his youth, had been dissolute, and consorted with unworthy associates (不義惟王).

舊為小人. 言祖甲少行不義及非類). But here is the meaning of 小人 to which I have objected above, His explanation is as much an hypothesis as that of Kang-shing, whom he vehemently condemns. The truth is, while it is plain that it is the son of K'ao-ts'ung of whom the duke of Chow speaks, we do not know enough of that emperor to explain all his language. Gan-kwo for 保惠於庶民 gives 安順於庶民. It is better to take as in the translation.

7. The other emperors of Yin. 生則逸, —'being born, they had ease.' The Daily Explanation says —身為帝王之裔, 長子宮禁之中, 生則止見安逸耳。Kieng Shing says ingeniously that the repetition of 生則逸 indicates that thus it was with one emperor and another. It is as well, however, to construe as I have done. 惟耽樂之從——another reading for this is 惟於樂是從; but the meaning is the same. 克壽——'could come to old age,' but the sequel shows that he is speaking of the occupancy of the throne. A long life and a long reign, however, would generally go together. It is to be observed that the reigns of the other sovereigns of Yin were not so short as the text says. There were six emperors after Ts'o-ke, of whom one reigned 21 years; a second, 25; and the tyrant Show himself, 28. Between Kao-t'ung and Chung-t'ung, again, there were 12 reigns, of which only 2 were under ten years.

Ch. III. Ep. 8—11. THE DUKES DIRECT THE KING'S ATTENTION TO THE PRINCES OF THEIR OWN DYNASTY,—TO KINGS T'AE AND KE, AND ESPECIALLY TO KING WANG. 8. 厭亦

云云,—the 厭 corresponds to the other princes with which pp. 5 and 6 begin. 太王, 王季,—see Bk. III., p. 5; and the notes in pp. 206, 309.
9 awe. King Wăn dressed meanly, and gave himself to the work of tranqullisation, and to that of husbandry. Admirably mild and beautifully humble, he cherished and protected the inferior people, and showed a fostering kindness to the widower and widows. From morning to midday, and from midday to sundown, he did not allow himself time to eat;—thus seeking to secure the happy harmony of the myriads of the people. King Wăn did not dare to go to any excess in his excursions or his hunting, and from the various States he received only the correct amount of contribution. He received

克自抑畏—抑 means ‘to press hard,’ and ‘to repress.’ Hence 自抑—自 to be humble.’

即—就—‘to approach to;’ here—‘to apply to.’
康 功—安民之 功, ‘services giving repose to the people.’
田 功—養民之 功, ‘services giving nourishment to the people.’ See Mencius, I, Pt. II, v, 8.
Kēng Shih takes 服—事, so that the par. would have a very unworthy meaning,—‘king Wăn occupied himself with mean affairs,’ &c.

10. 傲柔懿恭,—傲 and 懿 are both defined by 美—‘admirable,’ ‘excellent.’ If Wăn’s mildness, it is said, had not been 傲, it would have been weakness; and if his respectfulness had not been 懿, it would have been hypocrisy (足恭之赤; see Ana, V, xxii.).

惠鮮 massa—惠鮮 is a difficult expression, and Kēng Shih reads 惠于祿寡, which is much simpler. Tsʻae, adhering to the meaning of 鮮—fresh, with no taint of corruption,” says that ‘widowers and widows hang their heads down, all out of spirits; and when you give them an alms, you make them as if they were become alive.’ This is very strained. We must take 鮮—善, a meaning which it sometimes has. Gan-kuo seems to miss the meaning altogether, and construes absurdly. 瀅 is the sun declining in the west.

自朝至于日中,自朝至于日之昃—不遑暇食—both 遙 and 食 signify ‘leisure.’ Ying-tsı observes that in their conjunction we have an instance of the duplicated expressions (複語) of the ancients.

11. 盤于遊田,—we met with 盤遊無度 in Pt. III, Bk. III, p. 1, where 盤 has the sense of 樂, ‘pleasure.’ Here, followed by 于, however, the meaning of 盤桓不止, ‘incessant movement,’ is to be preferred.

On the 邪 see Mencius, I, Pt. II, iv, 5. There were the proper seasons both for tours of inspection and hunting expeditions. Wăn made them both at those seasons, and did not protract them beyond the regulated length of time. 田—畋, ‘to hunt.’ 以庶邦惟正之 供,—Tsʻae, after earlier critics of the Sung dynasty, takes this as—於常正數之外,無横斂也, ‘beyond the correct amount of the regular tribute, he made no oppressive exactions;’ and he adds that if Wăn dealt in
the appointment of Heaven in the middle of his life, and enjoyed the throne for fifty years."

12 IV. The duke of Chow said, "Oh! from this time forward, do you who have succeeded to the throne imitate his avoiding of excess in his sights, his ease, his excursions, his hunting; and from the myriads of the people receive only the correct amount of contribution. Do not allow yourself the leisure to say, 'To-day I will indulge in pleasure.' This is not holding out a lesson to the people, nor the way to secure the favour of Heaven. Men will on the contrary...

this way with the States which acknowledged his authority as chief of the West, it is easy to see how gentle was his taxation of his own people. Gan-kwō interpreted the clause quite differently: "以眾國所取法則, 當以正道供待之, " which Yung-tsê expounds, 'He considered that it was from him that all the States had to take their pattern, so that his proper business was to regulate himself with a right heart, to minister the treatment to them.' This is hardly intelligible; and Kâng Shing would gladly reduce the whole clause to 唯政之幸, 'and reverently attended to the business of the govt.,' from a passage in the 國語, 衡語上, which even Yüeh-tsên says ought not to be credited in the case;—see 段大令古文尚書撰異. in loc.

受命惟中身, "Wân's 'receiving the appointment' here can only be understood of his succeeding to his father as one of the princes of the empire. Gan-kwō observes that Wân died at the age of 97, and as he was 47 when he came to the principality of Chow, the expression 中身, 'middle of his life,' must not be pressed.

Ch. IV. Pp. 12, 13. The duke urges king Ching to make the maxim of 'No day for idleness' the rule of his life, and to eschew the example of Shou. 12. Gan-

此自今嗣王, 云云, and understands the duke to have in view all future sovereigns of the House of Chow (繼從今已往嗣世之王皆戒之), so that the 聲 that follows is merely a particle. I prefer, however, the construction of Ts'êe, which appears in the translation. Acc. to it, the words are addressed to king Ching, though there is of course a lesson in them for future kings as well; 聲 is a verb, -法, 'to imitate,' and the 其 which follows it refers to king Wân. 觀—our 'sight-seeing.' 以萬民 takes here the place of 以庶邦, being appropriate to the case of the emperor, whereas the other expression was descriptive of Wân as the 'Chief of the West,' the Head of a portion of the States.

Kâng Shing gives for the par.—"鳴呼, 繼自今嗣王其毋淫于酒, 毋佚于游田, 維正之共, " which appears in one of the chapters of "The Books of Han," and was perhaps the reading of Fuh-shang. 13. 皇 must be taken as—The 遂 of par. 10. 非民攸訓—非民之所以為教, 'is not what the people should take as their lesson. 天攸若—
greatly imitate you, and practise evil. Become not like Shou, the king of Yin, who went quite astray, and was abandoned to the practice of drunkenness."

14. The duke of Chow said, "Oh! I have heard it said that, in the case of the ancients, their ministers discharged their functions in warning and admonishing them, in protecting and loving them, in teaching and instructing them; and among their people there was hardly one who would impose on them by extravagant language or deceiving tricks. If you will not listen to this and profit by it, your ministers will imitate you, and so the correct laws of the former...

The duke urges the king to receive good advice, referring to the case of ancient sovereigns who had done so, and pointing out the evil consequences of a contrary course. By the three sovereigns of Yin celebrated in the second chapter, and king Wan, we are probably to understand the mutual intercourse of sovereigns and ministers, while we must restrict the action of the verbs to the latter. This shows the result throughout the empire, when those good sovereigns were guided and supported in such a way by their ministers. The dict. explains "to lie," "to deceive." This is plainly the meaning, but I do not know that "by itself" is ever found with this signification. "is defined by "changing names and transposing realities, to deceive the sight." In Fu-lin shang's text this clause appears to have wanted the commencing "men and the "after or. 15. An application of the statements in the preceding par. is here made to king Ching. If he will not listen to them, men will learn of him. The "men" intended are his ministers. 正刑-正法, "correct laws." These instances the light punishments and light taxation, which were the rule with ancient good sovereigns, and which would be superceded by severe penalties, and heavy exactions.

至于小大民否, "the people disapproving." The disallowing and changing the laws which were favourable to them will awaken their dissatisfaction and displeasure. Hostile feelings will be cherished in their hearts, and turn to curses on their tongues. 詛詛—these two terms together are our "to curse." Ying-ta says that "to ask the spirits to make miserable is called 詛; and to announce one's thoughts to the spirits by words is called 诅. To see and many others explain the par. in..."
kings, both small and great, will be changed and disordered. The people blaming you will disobey and rebel in their hearts; —yea, they will curse you with their mouths.”

16 VI. The duke of Chow said, “Oh! those kings of Yin, Chung-taung, Kaou-taung, and Tsoo-kæ£, with king Wän of our Chow,—these four men carried their knowledge into practice. If it was told them.—‘The inferior people murmur against you, and revile you,’ then they paid great and reverent attention to their conduct; and with reference to the faults imputed to them they said, ‘Our faults are really so.’ They acted thus, not simply not daring to cherish the genuineness of the 民; and indeed, if 民 be genuine here (and there is no evidence to the contrary), the same character in the proc. par. cannot be assailed. The reading of 圣, moreover, and consequent making this chapter terminate without any application to king Ching, takes from its connection with the rest of the Book.

Ch. VI. Pp. 16—18. The Duke Presses on the King the Duty of Listening to Advice by the Example of the Good Sovereigns Whom He Has Mentioned, and Points Out Again the Evil Consequences of a Contrary Course. 16. "哲, —trod in the way of their knowledge." Ts’ai says this is what Mencius calls ‘the richest fruit of wisdom, —the knowing, and not putting the knowledge away’ (智之寶, 知而弗去是也; see IV., Pt. I., xxvii. 2). 17. "大, ‘great,’ ‘greatly.’ We may take 敬德 as in Bk. XII., or more generally, as I have done in the translation. Ying-tâ makes the clause —增修善政, ‘they increasingly cultivated good government.’
18 anger. If you will not listen to this and profit by it, when men with extravagant language and deceptive tricks say to you, ‘The inferior people are murmuring against you and reviling you,’ you will believe them. Doing this, you will not be always thinking of your princely duties, and will not cultivate a large and generous heart. You will confusedly punish the crimeless, and put the innocent to death. There will be a general murmuring, which will be concentrated upon your person.”

19 VII. The duke of Chow said, “Oh! you king, who have succeeded to the throne, make a study of these things.”

道，as in the translation. This is much better than, with K'iang Shing, to read 罪 as p'iu, and understand the expression as—不能引咎自责也, ‘they could not have acknowledged the blame, and reproved themselves.’ 怨有同，‘resentments will be the same,’ i.e., people may receive injuries of different kinds, but all will agree in the feeling of injury and resentment.

Ch. VII. P. 19. Concluding exhortation, that the king should think of all that had been said to him, and use the address as a light to guide him to safety and excellency,—as a beacon to warn him from what was evil and dangerous.
THE BOOKS OF CHOW.

BOOK XVI. PRINCE SHIH.

I. The duke of Chow spake to the following effect, "Prince Shih, Heaven, un pitying, sent down ruin on Yin; Yin has lost its appointment, and the princes of our Chow have received it. I do not dare, however, to say, as if I knew it, 'The foundation will ever truly

The Name of the Book.—君奭 'Prince Shih.' With these words the Book begins, and they are taken to be its designation. Shih was the name of the duke of Shou; see on the title of Book XII. It was to him that the address or announcement here preserved was delivered, so that his name is not an inappropriate designation for it. The Book is found in both the texts.

Contents. Ts'ae says that the duke of Shou had announced his purpose to retire from office on account of his age, when the duke of Chow persuaded him to remain at his post; and the reasons which he set before him were recorded to form this Book. If this was the design of the duke of Chow, he was a master of the art of veiling his thoughts with a cloud of words. There are expressions which may be taken, indeed, as intimating a wish that the prince Shih should continue at court, but some violence has to be put upon them.

The prefatory notice is to the effect that, when the two dukes were acting as chief ministers to king Ching, the duke of Chow was 'not pleased' (不悦; see p. 11), and the duke of Chow made the 'Prince Shih.' This expression—'not pleased'—has wonderfully vexed the ingenuity of the critics. It is of no use adducing their various explanations of it, for there is nothing in the Book to indicate the existence of such a feeling in Shih's mind. If he was really entertaining such a feeling from any cause, and had in consequence sought leave to withdraw from public life, the duke of Chow thought it his best plan to make no open reference to those delicate points.

The two principal ideas in the address are—that the favour of Heaven can only be permanently secured for a dynasty by the virtue of its sovereigns; and that that virtue is secured mainly by the counsels and help of virtuous ministers. The ablest sovereigns of Shang are mentioned, and the ministers by whose aid it was, in a great measure, that they became what they were. The cases of Wan and Woo of their own dynasty, similarly aided by able men, are adduced in the same way; and the speaker adverts to the services which they—the two dukes—had already rendered to their House and their sovereign, and insists that they must go on to the end, and accomplish still greater things. It may be that he is all the while combating some suspicion of himself in the mind of prince Shih, and rebuking some purpose which Shih had formed to abandon his post at the helm of the State; but this is only matter of inference, and does not by any means clearly appear. It will be seen that I have, for convenience' sake, arranged the three and twenty paragraphs in four chapters.

Ch. I. Pp. 1—6. Chow is for the present raised by the favour of Heaven to the sovereignty of the empire. But that fa-
abide in prosperity. [If Heaven aid sincerity,—]

Nor do I dare to say, as if I knew it, 'The final end will issue in our fortunes.' Oh! you have said, O prince, 'It depends on ourselves.' I also do not dare to rest in the favour of God, never forecasting at a distance the terrors of Heaven in the present time when there is no murmuring or disobedience among the people;—the issue is with men. Should our present successor to his fathers

Your may not be permanent. The duke of Chow is anxious, and prince Shih should be the same, to secure it by cultivating the virtue of the king.

1. 君奭—in the piety of ancient manners, it is said, when people were talking together they called each other by their names. Shih, however, is honoured with the title of 'prince,' which might be given to him, as he had been invested with the principality of Yen. See on the name of Bk. XII.

2. Chow had superseded Yin in the possession of the empire, but it could not be known beforehand how long it would continue.

甲、云云—see Bk. XIV., p. 2. The

in the next two clauses has no conjunctive force, but marks the perfect tense. 我不敢

知至末—compare Bk. XII., p. 17. That

passage seems to have misled the old interpreters, and still to mislead many of the present day, as to the meaning of the text. They make the speaker to have the fate of the past-away dynasty of Yin before him, and not that of their existing Chow.—'I do not dare to know and say, "The House of Yin at its beginning might have long accorded with prosperous ways,"' &c. It is plain to me that the speaker has before him the destiny of Chow, which they of the dynasty must fashion for themselves. Whether it would be long or short must depend on their conduct.

基永字子休—'its foundation will for ever be sincerely established in prosperity.' I do not understand the next clause, 若天非忱; 'if Heaven assist the sincere.' Whether we suppose the speaker to have reference to the past Yin or the present Chow, these words seem equally out of place. To say that either dynasty might be sincerely virtuous, and so be aided by Heaven, and yet not abide in security, is contrary to reason, and to the most strongly cherished principles of Chinese doctrine. Madhurst reads the words with the next part of the par.—And should Heaven aid us in very deed, still I would not dare positively to affirm that our end would be entirely the result of misfortune. But such a construction is inadmissible. I have put the clause in the translation as incomplete, and also within brackets, to intimate that I think it out of place. 其终出于不祥—K'ang Shing reads 其卒出于不祥, but he explains 不详 by 今, and 焉 by 言 (—祥). Another reading, evidently false, was—道出不祥.

Pp. 8—5. The duty of the ministers of Chow to do what they could in the present to secure the permanence of the dynasty.

3. 喫呼.

君已日时我—the simplest way of explaining these words, is by taking 時我—'

is in me, the—'it—the permanence of the dynasty.' depends on us,' and supposing that the duke refers to a remnant to the effect made at some former period by Shih. Lin Che-k'e and others adduce his language in many parts of his Announcement, e.g. pp. 19, 20, which they think the duke has in view. This is very likely. Other methods to try to get a meaning from the passage are harsh and violent. Gan-kwà, for instance, took the meaning to be that if a prince, what shall I say? I will say, "You should approve of my remaining in the govt."' It is strange that Maou Ke-ling should still approve of such a construction. Woo Ch'ing
prove greatly unable to reverence Heaven and the people, and so bring to an end their glory, could we in our families be ignorant of it?  

4 The favour of Heaven is not easily preserved. Heaven is hard to be depended on. Men lose its favouring appointment because they cannot pursue and carry out the reverence and brilliant virtue

same interpretation must be given of the reading—我嗣子孫, adopted by Käng Shing from a passage in the 'Books of the Early Han;'—see the Wang fêng shên. 恭  

Ts'ao understands 'Heaven' to be meant by  on, and 'the people' by , so that the expression—敬天敬民—Others understand 'Heaven and Earth' to be intended.  

The old interpreters, holding that the speaker is much occupied with vindicating his own remaining in the government, take it in the first person, —'Could I be ignorant.' The best plan seems to be to put it as in the translation. It may thus be applied to either of the dukes; and I believe that the duke of Chou intended it both for himself and his friend.  

4, 5. 天命不易,天難諍—comp. the 'Both possessed Pure Virtue,' p. 2; et al. Käng Shing, on the authority mentioned above, reads—命

不易,天應斐譎—which may safely be rejected on internal grounds. In interpreting the rest of the par. there is much difference of view. Acc. to that followed in the translation, 前人恭明德—前人之恭德與明徳, the reverent virtue and the brilliant virtue of their forefathers; the former referring to the 前人光, the latter to the 前人光.

This 前人光 is governed by the
of their forefathers. Now I, Tan, being but as a little child, am not able to correct our king. I would simply conduct him to the glory of his forefathers, and make his youth partaker of that.

6 He also said, "Heaven is not to be trusted. Our course is simply to seek the prolongation of the virtue of the Tranquillizing king, and Heaven will not find occasion to remove its favouring decree which King Wan received."

7 II. The duke said, "Prince Shih, I have heard that of ancient time, when T'ang the Successful had received the favouring decree, he had with him E Yin, making his virtue like that of great Heaven.

verbs 經歴 and 前. Gan-kwō, instead of construing the passage thus, put a stop at 前 and read on the conclusion with the first part of the 5th par.—嗣前人敍明德在今子小學。'To continue the reverent and brilliant virtue of our forefathers rests now with me the little child 'Tan.' K'äng Shing has nearly the same punctuation. After all this, no two agree in explaining the former portion.—乃其 (K. S. omits this) 壽命弗克歴。It will suffice to mention the view of K'e-ling:—夫天之命者，以其不能言云命，故不能有正非之故，其受之歴。云非正惟，我誤之與下至其云。" The 'Daily Explanation' gives:—彼以道上所受之雲非正惟，我誤之與下至其云。" The 'Ancient Explanation' gives:—彼以道上所受之雲非正惟，我誤之與下至其云。" The 'Ancient Explanation' gives:—彼以道上所受之雲非正惟，我誤之與下至其云。"

P. 6. The favour of Heaven being so uncertain, the way to secure it is by perpetuating the virtue of king Woo. We are to understand king Woo by 'The Tranquillizing king,'—see on Bk. VII., p. 8. Ts'ao expands the text very clearly.—天固不可信，然在我之道，惟以延長武王之德，使天不棄文王所受之命也。

Ch. II. Pp. 7—10. What benefits were derived during the time of Yin from the great and able ministers who lived in different reigns. It was for prince Shih in his time to serve in the same way the dynasty of Chow. 7. The most distinguished ministers of Yin, and the emperors under whom they flourished. 伊尹，—see the first introductory note on 'The Instructions of E.'
T'ae-kēa, again, had Paou-hāng. T'ae-mow had E Chih and Chin Hoo, through whom his virtue was made to affect God; he had also Woo Heen, who regulated the royal House. Tsoo-yih had Woo Heen. Woo-ting had Kan Pwan. These ministers carried out their principles, and effected their arrangements, preserving and regulating the empire of Yin, so that, while its ceremonies lasted, those sove-

—see the notices 22 and 23 in the Confucian preface. We may assume that in this passage the duke of Chow had before him the Books of Shang mentioned in those notices, which are now lost. If we had them, we should find the expression 格于上帝, as we find 格于皇天 in 'The Charge to Yuē.' From the 18th notice in the preface we learn that T'ang had a minister called Chin Hoo. He would be an ancestor probably of the Chin Hoo mentioned here in connection with T'ae-mow.

祖乙至巫賢—i.e. if we had the lost Book Tsoo-yih (see Pref., n. 26), we should probably find this Woo Heen mentioned in it.

甘盤—see 'The Charge to Yuē,' Pt. iii., p. 1. We cannot but be surprised that the duke does not make any mention of Foo Yuē. Kean Shing throws out the hint that Kan Pwan and Foo Yuē may have been the same man,—which is absurd. Gan-shih says that as Pwan was the earliest instructor of Woo-ting, the wisdom which guided that emperor to get Yuē for his minister was owing to him; but this does not account for the omission of Yuē in the duke's list. Perhaps something like a reason for it is suggested by the next par.

The happy result of the services of those ministers.

率偃有陳—this must be spoken of the six great ministers just enumerated.—In accordance with this,—i.e., their course of action so described—they had an arrangement.' The meaning is very obscure. The critics, however, all expand it much as T'ae does:—六臣循惟此道有陳之功, the ceremonies of Yin, as—'the govt. of Yin,' and the whole clause as meaning that the govt. of Yin was so good that its sovereigns were on earth the representatives of God above, and occupied the imperial seat (般得此安上治民之禮,能升配於天, 天在人上,故謂之升, 爲天之子是配也). This is ingenious, but it imposes too great violence on the language. 禮 cannot be taken as the nominative to 配 and 配. 殷禮 are most naturally taken adversatively, —'according to the ceremonial usages of Yin,' or as in the translation. Then 配天 are predicates of the emperors of Yin, probably of those who are specially mentioned in the preceding par., the former chau. describing them as 'deceased' (see 'The Canon of Shun,' p. 28), and 配天 declaring the fact of their being associated with Heaven in the sacrifices to it. In the present dyn. all its departed emperors are so honoured at the great sacrificial services. Under the Chow dyn. only Hooh-shih and king Wan enjoyed the distinction. The rule of the Yin dyn. seems to have been to associate the five emperors of whom the duke has been speaking. [We have perhaps in this custom a reason for the omission of Foo Yuē in the prec. par. From the Pwan-kang, Pt. 1., 14, we learn that their ministers shared in the sacrifices to the sovereigns of Yin. Each emperor would have one minister as his assessor, and so Woo-ting could not have both Kan Pwan and Foo Yuē. Though the latter may have been the greater man of the two, the sacrificial honour was given to the other as having been the earlier instructor of the emperor. The duke, having the emperors
though deceased were assessors to Heaven, while it extended
over many years. Heaven thus determinately maintained its
favouring appointment, and Shang was replenished with men. The
various officers, and members of the royal House holding employ-
ments, all held fast their virtue, and displayed an anxious solici-
tude for the empire. The smaller officers, and the chiefs in the
How and Teen domains, hurried about on their services. Thus
did they all put forth their virtue, and aid their sovereign, so that
whatever affairs he, the one man, had in hand, throughout the
four quarters of the empire, an entire sincerity was conceded to
them as to the indications of the tortoise or the milfoil.”

as sacrificed to in his mind, had no occasion there-
therefore to mention Yü. This explanation was
first suggested by Soo Shih.]

I acquiesce in this view of the text, in pre-
ferrance to that proposed by Gan-kwö. It has
its difficulties, however, and one of the principal
is that we are obliged to find another subject for
the verb of, in the concluding clause. The use
of, at the end is peculiar. The “Daily Ex-
planation” says it is merely “an expletive” (語
辭), which is saying that no account of it
can be given. A usage of it apparently an-
alogous to that here given is given in the Dict., with
the definition—指物之辭, “a demonstra-
"

P. 9. The same subject.

天惟純
佑命則商實—such is the punctua-
tion adopted by Tsæ, and also by Keang
Shing. Gan-kwö read on to 百姓; but the
meaning which he endeavours to make out for
商實百姓 is inadmissible. Tsæ sup-
ports the explanation of 商實 which appears
in the translation, by referring to Mencius,
Book VII., Pt. II., xii., 1.—不信仁賢
則國室虛. “If men of virtue and ability
be not trusted, a State will become empty and
void.” The meaning seems to be that Heaven
smiled upon the empire sustained by those
great ministers, and there was no lack of smaller
men to do their duty in their less important
spheres with ability and virtue. 百姓
王人, it is not possible to say positively
what officers are intended by these designa-
tions. Woo Ch‘ing takes 百姓 as “the
people of the imperial domain” (王畿之
民; comp. the use of the phrase in “The
Canon of Yao,” p. 2); but it must be used of
officers or ministers, and not of the people.
I suppose it = 官. Perhaps Keang
Shing is correct in taking 百姓, as the
officers with different surnames from that of
the imperial House (異姓之臣), and
王人, as cadets of that House in official
employment (王之族人同姓之
臣), 明 "明致其心. The phrase is correlative
with 順徳, and is not to be joined with
臣, below, as Gan-kwö does.

小侯服者—those who acted as screens (**the prin-
The duke said, "Prince Shih, Heaven gives long life to the just and the intelligent;—it was thus that those ministers maintained and regulated the dynasty of Yin. He who at last came to the throne was extinguished by the majesty of Heaven. Think you of the distant future, and we shall have the decree in favour of Chow made sure, and its good government will be brilliantly displayed in our new-founded State."

III. The duke said, "Prince Shih, aforetime when God was afflicting Yin, he encouraged new the virtue of the Tranquilizing king, till at last the great favouring decree was concentrated in his

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P. 10. Advice to Shih, grounded on the prece that he should do for Chow what those ministers had done for Yin.

Gan-kwô supposes that the sovereigns of Yin, are spoken of the ministers who have been spoken of. They are called, 'level,' free of all selfishness, and 'intelligent,' all-reaching and embracing.

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Ch. III. Pp. 11-17. It was by the aid of their able ministers that the kings Wan and Woo were raised to their grand distinction and the sovereignty of the empire. The duke of Chow looks to Shih to cooperate with him in maintaining their dynasty of Chow.

11. 上帝曰—'God was cutting,' i.e., was bringing about the overthrow of the dynasty of Yin. Kiang Shing, after K'ang-shing, takes 副 for 覆, a particle of style, the force of which passes into the verb that follow; but there is no necessity to resort to such a device. Hsia Soen observes that 'Heaven encouraged king Wan and afterwards encouraged king Woo; hence the language—申諫—see the集說. 申是 'a term, continuous of what has gone before,' (繼前之譏). In the Le Ke, Bk. 縱衣, p. 24, we find this par. in the form—
12 person. But that king Wan was able to conciliate and unite the portion of the great empire which we came to possess, was owing to his having such ministers as his brother of Kih, Hwang Yaou, San E-sang, Tae Teen, and Nan-kung Kwō.

13 He repeated this sentiment, "But for the ability of these men to go and come in his affairs, developing his constant lessons, there would have been no benefits descending from king Wan on the people. And it also was from the determinate favour of Heaven, that there were these men of firm virtue, and acting according to their knowledge of the dread majesty of Heaven, to give themselves names. So says Gan-kwō, and there is no reason to call the thing in question, except in the case of the second, whose surname is said by some to have been散宜. Of those five ministers we can hardly be said to know more than the surnames and names. It would be a waste of time to refer to the legendary tales that are circulated about them. If we were surprised that there was no mention in p. 7 of Foo Yae; it is no less strange that the greatest of Wan's ministers, the 太公望 should here be passed over in silence.

14 It is certainly most natural to take又曰 here as introducing another remark, confirmatory of the preceding, by the duke of Chow. I can by no means accede to the view of Gan-kwō, and of K'ang Shing and K'i-ling among the moderns, that又曰無能往來 is an observation of king Wan, who, though he had those five ministers, still said, 'They are not able (+ enough) to go and come in my affairs.' In order to make the rest of the par. harmonize in any way with this construction, they are obliged to take茂德—'exquisite virtue.'

15 This par. corresponds to par. 9. What E Yin and the others did for the emperors of Yin, that did these five ministers for king Wan,—and all by the determinate favour of Heaven. The 'Daily Explanation' expands亦惟純佑承德 into—我

[Note: The text is a part of Chinese historical narrative, discussing the abilities of ministers to conciliate and unite the empire under King Wan, emphasizing the role of Heaven in providing virtuous men to hold such high positions. It also reflects on the importance of naming these ministers and the naturalness of further remarks by the Duke of Chow.]

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to enlighten king Wan, and lead him forward to his high distinction and universal over-rule, till his fame reached the ears of God, and he received the decree of Yin. There were still four of these men who led on king Woo to the possession of that decree with all its emoluments. Afterwards, along with him, in great reverence of the majesty of Heaven, they slew all his enemies; and then these four men made king Woo distinguished all over the empire, till the people universally and greatly proclaimed his virtue. Now, with me Tan, who am but a little child, it is as if I were floating on a great stream; let me from this time cross it along with you, O Shih. Our young sovereign

文王之時, 有五臣, 文王之輔佐, 以助文王, 使文王在天威之下, 一時昭文王, -乃惟以是昭文王。King Woo and his able ministers.

武王至有四人, ‘four of these men,’ One of them had died,—it is supposed, the prince of Kih. 天祿, — comp. ‘The Counsels of Yu,’ p. 17. King Wan had the decree,—the appointment to the possession of the empire; but Woo came into the possession itself. 遂覆冒天下. Kwang Shing puts a stop at昭, and makes it descriptive of the ministers, as becoming thoroughly enlightened and virtuous. This construction is not good. 迪見冒— for冒, with which character the passage is quoted in the 詩文. The meaning would then be—‘king Woo looked humbly down on all beneath.’ But the punctuation and reading are both bad. 15. The duke of Chow entreats Shih to co-operate with him in supporting their new dynasty. If he will not do so, the consequences will be disastrous. We must suppose that all the four ministers who had aided Woo were now dead, and the burden of the State was on the dukes of Chow and Shao.
ascended the throne. You must by no means lay the whole burden on me; and if we draw ourselves up without an effort to supply his deficiencies, no good will flow to the people from our age and experience. We shall not hear the voices of the singing birds, and much less can it be thought that we shall make his virtue equal to Heaven."

17 The duke said, "Oh! consider well, O prince, these things. We have received the favouring decree of Heaven, to which belongs an unlimited amount of what is desirable, but having great difficulties attached to it. What I announce to you are counsels of a generous largeness. I cannot allow the successor of our kings to go astray."

佐共濟艱難可也。小子同未在位，—by 小子 here we must understand king Ching. The duke had, indeed, resigned the regency, and the govt. was in the emperor's hands. But Ching was still young, and unequal to his high duties. 訴無我責，收罔弗及，—Ts'e'tse thinks there is something wanting before the former of these clauses, and says he does not understand the latter. Gan-kwō took 訴無我責 as 訴無我責—by 'the singing birds' are meant the male and female phoenix, failed to appear at court in times of great prosperity. See on the 'Yih and Tséih,' p. 9. In the She King, Pt. III., Bk. II., Ode viii., st. 9, mention is made of the phainixes flying about and screaming on the hills. The ode is ascribed to the duke of Shaoou, and is supposed to celebrate king Ching and the happiness of his times. 其有能格，—this is said with reference to the predicates in p. 7 about what the ministers of Yin did for their sovereigns. 17 The duke urges Shih to lay to heart what he has said to him.

肆其監于茲，—comp. the last Book, p. 19. 肆 is taken 大。我受至惟艱，—comp. Bk. X. I., p. 9. By 後人, 'the after man,' we are to understand king Ching. The 茲人 at the beginning of next par. renders this very probable.
18. The duke said, "The former king laid bare his heart, and gave full charge to you, constituting you one of the guides of the people, and saying, 'Do you with intelligence and energy prove a helper to the king; do you with sincerity support and carry on this great decree. Think of the virtue of king Wăn, and enter greatly into his boundless anxieties.'"

19. The duke said, "What I tell you, O prince, are my sincere thoughts. O Shih, the Grand-protector, if you can but reverently survey with me the decay and great disorders of Yin, and thence consider the dread majesty of Heaven which warns us!—

20. "Am I not to be believed that I must thus speak? I simply say, 'The establishment of our dynasty rests with us two.' Do you agree appointment was placed and carried on.

Ch. IV. Pp. 18-28. 18. The duke of Shou had received a special charge from king Woo to be a guardian of the young king and of the dynasty. The phrase, however, may be understood as to the former man, is to be understood of king Woo. On his deathbed he had given the charge, of which a portion is here adduced, to the dukes of Chow and Shou.

敷乃心, the adj. pronoun of the third person. heart.作汝民極, this has reference to the appointment of Shih to be the Grand-guardian, in which office he was to be a support and pattern for the people. Lin Che-k'e says: "This is for the appointment of Shih, and is a reference to the appointment of Shih to be the Grand-guardian, in which office he was to be a support and pattern for the people. In the way, the metaphor of a carriage in which the sovereign
with me? Then you also will say, 'It rests with us two.' And the favour of Heaven has come to us so largely:—it should be ours to feel as if we could not sustain it. If you can but reverently cultivate your virtue, and bring to light our men of eminence, then when you resign to some successor in a time of established security,

21 "Oh! it is by the earnest assistance of us two that we have come to the prosperity of the present day. But we must go on, abjuring all idleness, to complete the work of king Wân, till it has entirely overspread the empire, and from the corners of the sea and the sunrising there shall not be one who is disobedient to our rule."

to be taken interrographically. The 'Daily Explanation' gives for it:—凡我言語, 豈是不足取信者乎。襄我二人而由此詫詫者, 咸成。 The two men are evidently the duke of Chow himself, and the duke of Shaou. The clause—王業之成在我與汝而已。as in the translation. Gan-kwô took the two men to be Wân and Woo, and this idea put him to the greatest straits throughout the par. Even Maou K'e-ling does not venture to defend such as an interpretation. 在時, (是二人) 在我二人, 我式, or 而, 'to be equal to,' 'to sustain.' I do not know what to make of the in the last clause. The speaker does not complete his meaning. He simply says—'In the fact of yielding to successors in a time of great prosperity,' ——. Critics supply what is wanting according to their different opinions as to the main object which the duke of Chow had in view in the address. 21. The two dukes had done much for Chow in the past; it remained for them to complete their work. 篤斐時二人—篤於輔君(或王室) 是我二人。我式(一用)—'we thereby.' The 'we' is we of Chow, —our dynasty. 咸—使咸無不循我化可民。'all yield to our transforming influences, and become subjects who may be employed.

[M. de Guignes observes on this paragraph:—'It is sufficiently singular that a philosopher like Chow-kung inspires here the spirit of conquest; it was then, therefore, the taste of the Chinese, who sought to extend themselves more and more to the east.' See 'Le Chou-king,' p. 237. The duke's words hardly called for such a remark. He is merely seeking the full establishment of their dynasty,—that Chow should enter into all the possessions of Yin.]
The duke said, "O prince, am I not speaking in accordance with reason in these many declarations? I am only influenced by anxiety about the decree of Heaven, and about the people."

The duke said, "Oh! O prince, you know the ways of the people, how at the beginning they can be all we could desire, but it is the end which is to be thought of. Act in careful accordance with this fact. Go and reverently exercise your government."

P. 22. The duke affirms the reasonableness of his remarks, and re-states the grounds of them. 23. The uncertainty of the attachment of the people should make ministers careful to retain their good will. 24. The people in rebellion are described as "disaffected and rebellious."
When the duke of Chow was in the place of prime minister, and directed all the officers, the king's uncles spread abroad an evil report, in consequence of which he put to death the prince of Kwan in Shang; confined the prince of Ts'ae in Koh-lin, with an attendance, however, of seven chariots; and reduced the prince of Hö to be a private man, causing his name to be erased from the registers for three years. The son of the prince of Ts'ae being able to display a reverent virtue, the duke of Chow made him a high noble, and when his father died, requested a decree from the king, investing him with the country of Ts'ae.

The Name of the Book.—The Charge to Chung of Ts'ae. Ts'ae was the name of the small State or district, which formed the appanage of Too, a younger brother of the duke of Chow, on whose history I have slightly touched in the note on p. 12 of Bk. VI. The name still remains in the dis. of Shang-ts'ae (上蔡), dep. of Jou-ning, Honan. Too was deprived of this appanage, but it was subsequently restored to his son, and the Charge preserved in this Book was given to him on the occasion. The name of Too's son was Hoo (胡). He is here called Chung; but that character only denoted his place in the roll of his brothers or cousins. A Chinese scholar has attempted to explain it to me thus.—Too was younger than king Woo, and so, from the standpoint of king Ching, he is called Chung.
THE SHOO KING.

PART V.

(younger) uncle of Ts'ae,' King Ching and Hoo were cousins,—'brothers,' according to Chinese usage of terms, and Hoo, being the younger of the two, was called 'second' brother of Ts'ae.'

The Book is only found in the old text, or that of Gan-kwö. There is some difference of opinion as to the place which it should occupy in the list of the Books of Chow. Ts'ae thinks it ought to be placed before 'The Announcement about Loo.' In the 'Little Preface,' as we have it from Ch'ing, it is placed the 96th in the list of Books, immediately before the 'Speech at Pe.' Ming-shing allows that so it is wrongly placed, which indeed is evident, but says that Ch'ing gave the preface as he found it without venturing any alterations, whereas the author or forger of Gan-kwö's commentary took it upon him to remove the notice to which it now stands. Whether Gan-kwö's commentary be a forgery or not, the Book occurs in it, I apprehend, in the place which it originally occupied. There is no necessity for supposing with Ts'ae that it should be before Book XIII. We do not know in what year Ts'ae Shuh died. Ts'ae Chung's restoration to his father's honours may not have taken place till after the building of Loo, and king Ching had taken the government, upon reaching his majority, into his own hands.

Contents. The first par. is of the nature of a preface, giving the details necessary to explain the appointment of Hoo. The seven paragraphs that follow are the king's Charge, directing him how to conduct himself, so that he might blot out the memory of his father's misdeeds, and win the praise of the emperor.

P. I. Prefatory details. 唯周公至

百工, comp. 'The Instructions of Et,' p. 1. 羣叔流言, comp. Bk. VI. p. 12. 致辟,' carried out the law to the utmost,' = 'put to death.' [This confirms the interpretation given of 我之弗辟, in Bk. VI. p. 18.] 四蔡叔至七乗, 四 = 'to confine.' K'ang-shing defined the term by 拘 郭, was the name of a place; but where it was, we cannot tell. Sze-ma Ts'e'en, in the 管蔡世家第五, says that Ts'ae Shuh was allowed an attendance of 'ten chariots and 70 footmen.' In the 左傳 定四年, mention is also made of 70 footmen, but the chariots are seven, as in the text. For 以車七乘 the 'Daily Explanation' gives——以車七乘隨之。降 蔡仲至不齒, the name of Hoh Shuh was Ch'oo (處). Ch'oo's appanage was Hoh, the name of which remains in Hoh Chow, dep. of P'ing-yang (平陽), Shan-se, 三年不齒, 'for three years he had not his teeth,' i.e., he was struck off the family roll. The names of all the brothers were entered according to their 'teeth' or ages; hence one of the definitions of 齒 in the dict. is by 年. 列也. 蔡仲至卿士. 蔡仲, see the note on the 'name of the Book.' Ts'e'en says that 'when the duke of Chow heard of the good character of Hoo, he raised him to be a noble of Loo (周公聞之, 而舉胡以為卿士). The opinion of the speaker in the passage of the 左傳 referred to above was the same (蔡仲故行師德, 周公舉之, 以為卿士). Ts'ae on the contrary thinks that the office of 'high noble,' conferred on Hoo, was within the imperial domain, and not in Loo. This view appears to me the more likely; but the text does not enable us to decide the point.

命諸王邦之蔡——請命于

成王, 復封其國于蔡使繼

叔之後.' He requested a decree from king Ching, and again invested Hoo with Ts'ae, that he might continue the line of his father.' Gan- kwö thought that the Ts'ae with which Hoo was invested was not the same which had been the appanage of his father, but another on the east, 'between the Hwae and the Joo,' to which the name of Ts'ae was given, to mark the connection between it and the former. This is not likely, nor is it supported by proper historical evidence.

[Shih King (韶敬) of the Ming dynasty] denies the various statements in this par, saying they are legends founded on a misapprehension of the duke of Chow's language in 'The Metal-bound Coffer,'—我之弗辟, 我無

以告我先王; and that to suppose that the duke killed one brother and degraded two others, as he is here said to have done, is injurious to his character, and would establish a precedent of most dangerous nature. Having thus settled that the statements are not true, he goes on to the conclusion, that this Book is a forgery. But this is egregious trifling. The statements of this par. were staple of Chinese history before the burning of the Shoo. The passage of the 左傳, added above, and the sequel of which contains a part of par. 3, is sufficient to prove this. The duke of Chow is easily vindicated from any charges brought against his character for the deeds which are related here.]

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2 "The king speaks to this effect, 'My little child, Hoo, you follow the virtue of our ancestors, and have changed from the conduct of your father; you are able to take heed to your ways;—I therefore appoint you to be a prince of the empire in the east. Go to your country. Be reverent!'

3 'In order that you may cover the faults of your father, be loyal, be filial. Urge on your steps in your own way, diligent and never idle, and so you will hand down an example to your descendants.'
Follow the constant lessons of your grandfather, king Wăn, and be not like your father disobedient to the royal orders.

4 'Great Heaven has no affections;—it helps only the virtuous. The people's hearts are not constant;—they cherish only the kind. Acts of goodness are different, but they contribute in common to government. Acts of evil are different, but they contribute in common to disorder. Do you be cautious!

5 'To give heed to the beginning, think of the end:—the end will then be without distress. If you do not think of the end, it will be in distress, and that the greatest.

6 'Exert yourself to achieve your proper merit. Seek to be in harmony with all your neighbours. Be a fence to the royal House. Live in harmony with your brethren. Tranquillize and help the inferior people.

of Chow, when giving charge to the viscount of Wei, made no mention of Woo-kâng. How is it that he here makes mention so repeatedly and distinctly of Hoo's father? Hoo's father was his own brother. It was necessary he should speak of him, on the principle explained by Mencius, VI., Pt. ii., iii.;—see the 集說.]

P. 6. Rules for Hoo in his relations with others.

懋乃攸績—勉汝所立之
功，'exert yourself in achieving your proper merit.' What that merit was is not said. 'It embraced,' says Tsê-shou Hwang (集玄), 'the bringing forward the able, the intelligent administration of the government, and the right use of punishments.' 四鄰—'the prince of the neighbouring States on every side.'
THE CHARGE TO CHUNG OF T'SAE.

7. "Follow the course of the Mean, and do not be so intelligent as to throw old statutes into confusion. Watch over what you see and hear, and do not for one-sided words deviate from the right rule. Then I, the one man, will praise you."

8. "The king says, 'Oh! my little child, Hoo, go, and do not idly throw away my charge.'"
THE BOOKS OF CHOW.

BOOK XVIII. NUMEROUS REGIONS.

I. In the fifth month, on the day Ting-hae, the king arrived from Yen, and came to the honoured city of Chow. The duke of Chow said, "The king speaks to the following effect, 'Ho! I make an announcement for you of the four kingdoms and many other regions. Ye who were the officers and people of the prince of Yin, I have dealt very leniently as regards your lives, as ye all know. You kept reckoning greatly upon some decree of Heaven, and did not keep with perpetual awe before your thoughts the preservation of your sacrifices.

Introductory Note. The Preface to the Shoo contains the names of two Books now lost, which had their place between 'The Charge to Chung of Ts'ae' and 'The Numerous Regions.' The one was styled 'The Government of king Ching,' and was made on occasion of an expedition of the king to the east, when he smote the wild tribes of the Hwae, and extinguished the State of Yen (東伐淮夷遂踐奄). The other had reference to the king's removal of the chief or ruler of Yen to the district of P'oo-koo (蒲姑) in Ts'e, and was styled 將蒲姑, which we do not know how to translate, being unable, from the loss of the Book, to say how the character 將 should be taken. The Book that now comes under our notice was a sequel to these two, the prefatory note saying that it was made on the return of the king to Haou from Yen (成王歸自奄,在宗周誥庶邦作多方).

Now, the prefatory note to 'The Great Announcement' says that after king Woo's death,
when Woo-kang and the three uncles of Ching, who had been placed as overseers of him in Yin, rebelled, the wild tribes of the Hwae rose at once the common cause with them. In 'The Numerous Officers,' p. 21, again, the king is made to say to the nobles of Yin, that, 'when he came from Yen,' he dealt very leniently with them. The question has been raised whether, in those and other notices, we have intimations of only one expedition against the great Yen, or of successive expeditions. On the lost Book of 'The Govt. of king Ching,' Ch'ing Kang-shing says that the exploits described in it were those of the duke of Chow when he put down the rebellion of his brothers, and that he did not know how the Book had been arranged in the place assigned to it in the Preface. Kang Shing, Wang Ming-shing, and others, who all but swear to the words of Ch'ing, would arrange all the Books I have mentioned before 'The Numerous Officers.' In the standard chronology, moreover, the 'Numerous Regions' is assigned to the 5th yr. of king Ching, B.C. 1110 (or 1111). On the other hand, Gan-kwô maintains that the wild tribes spoken of were not tamed by one visit of the imperial forces. The duke of Chow smote them, says he, and Yen with them, when quelling the rebellion of his brothers and Woo-kang, but they rebelled again when the duke had resigned the regency, and the king himself, probably attended by his uncle, took the field against them; and it was on his return from extinguishing the State of Yen, that the announcement contained in the 'Numerous Regions' was made. It is of the operations at this time against the Hwae and other wild tribes, he thinks, that mention is made in 'The speech at Pe.'

I am inclined in this matter to adopt the view of Gan-kwô. We may conclude from the arrangement of the Books that this was the opinion of the compiler of the Preface. If we may credit what Mencius says, the records of the Shoo do not tell us a tithe of the wars carried on by the duke of Chow to establish the new dynasty:—'He smote Yen, and after shaking his rule down he fell to a corner by the sea and slew him. The states which he extinguished amounted to fifty.' (Mencius, Bi. III., Pt. II., ix., 6). I may conclude this note with the remarks of Shoo Shih on the difficulty with which the dynasty of Chow was established. He says:—'The Great Announcement,' 'The Announcement to the prince of K'ang,' 'The Ann. about Drunkenness,' 'The timber of the Taze,' 'The Ann. of the duke of Shao,' 'The Ann. about Li,' 'The Numerous Officers,' and 'The Numerous Regions,'—these eight pieces, each having its different subject, yet have all a general reference to the fact that the minds of the people of Yin would not submit to Chow. When I have read 'The Great Speech,' and 'The Completion of the War,' I have always exclaimed:—How easily did Chow take the empire from Yin! But when I read these eight Books, I exclaim:—Why did Chow bring Yin to quiet submission? 'The Numerous Regions' was addressed not to the off of Yin only, but also to those of the other regions throughout the empire;—showing us that it was not the people of Yin only who refused to acknowledge the new sway. One can understand how deep had been the influence of the six virtuous kings who came after T'ang. Under the tyranny of Show, the people were burning in the midst of flaming fire, and they turned to Chow as water flows downwards, without thinking of the virtue of the former kings. But when the empire was a little settled, they were no longer amid the fires, and their thoughts turned to the seven emperors of Yin, as a child thinks of its parents. Though sages like king Woo and the duke of Chow followed one another with their endeavours to soothe them, their insurrectionary movements could not be repressed. Had the new dynasty not possessed the duke of Chow, it could hardly have been established:—This he knew, and it was this which made him apprehensive, and that he did not dare to withdraw from public life.' See the 集傳.

The Name of the Book. —多方. 'The Numerous Regions.' The phrase occurs in the 2d par., and up and down throughout the greater portion of the Book; and hence it is used to designate the whole, indicating that it was addressed to the representatives not of one region, but of many. In par. 24—29, the phrase 多方, 'numerous officers,' takes the place of 多邦, and Woo Ching has removed so much to the former Book;—for which he is hardly to be blamed. 'The Numerous Regions' is found in both the texts.

Contents. The king has returned to his capital in triumph, having put down rebellion in the east, and specially extinguished the State or tribe of Yen. A great assembly of princes and nobles,—the old officers of Yin, and chiefs from many regions besides,—is gathered on the occasion. They are all supposed to have been secretly, if not openly, in sympathy with the rebellion which has been trampeled out, and to grudge to yield submission to the rule of Chow. The king, by the duke of Chow, reasons and expostulates with them. He insists on the leniency with which he had dealt with them. He draws attention, as if he might be saying that Chow's overthrow of the Yin dynasty was a usurpation, he shows that it was from the will of Heaven. The history of the empire is reviewed, and it is made to appear that king Woo had displaced the emperors of Shang, just as T'ang, the founder of Shang, had displaced the emperors of Hea. It was the course of duty for them therefore to submit to Chow. If they did not avail themselves of its leniency, they should be dealt with in another way.

Having thus spoken, the duke turns, at par. 24, and addresses the many officers of the States, and especially those of Yin who had been removed to Lo, speaking to them in the style of 'The Numerous Officers,' and reminds them all that it is time for them to begin a new course. If they do well, all will be well with them; if they continue perverse, they will have themselves to blame for the consequences.

Ch. I. Pp. 1—12. Time when, and parties to whom the Announcement was made. A review of the downfall of the Hea.
DYNASTY, AND OF THE HISTORY OF THAT OF SHANG;—TO SHOW THE WAY OF HEAVEN IN THE RISE AND FALL OF THE IMPERIAL WAY.

1. See the Introductory Note. On 王 and 宗 周, see the notes on Bk. XIV., p. 21. Ganbil observes that whereas the most approved history of the empire refers the date of this Book to the 5th year of king Ching, or a.c. 1,111, there really was no day Ting-hae in the 5th month of that year in the calendar of Chow. The correctness of his observation is easily verified, for the Chow year corresponding to a.c. 1,111, must have commenced with the cycle day 辛酉. But we have seen (p. 431) that it was in the year a.c. 1,098 that the duke of Chow resigned the regency. The next year, a.c. 1,097, began, if the calendar was correct, on the 6th cycle day, or 己巳, and the 6th month must have commenced with the day 丁卯 or 戌辰, so that the day Ting-hae would be the 20th or 21st of it. Gan-kwé arrived at the same result from his view that the day 戌辰, Bk. XIII., p. 29, was the last day of the year. Let these numerical statements have whatever weight is due to them;—they seem to me to show that this Book follows 'The Announcement about La,' in chronological order, and that we are right in rejecting the early date assigned to it by K'ang-shing and his followers.

2. 周公曰, the announcement is thus introduced differently from any that have preceded. 'The Great Announcement' for instance begins with 王若曰, though the king could have had little or nothing to do with it. The language of it, like the expedition which it vindicated, was all from the duke of Chow. The compilers of the Books, however, did not think it necessary to prefix a 周公日, as they have done here. The only reason for the addition in the text at all satisfactory assumes (what I have inferred on other grounds) that this announcement was made after the duke had resigned the regency. The king might then have been expected to declare his sentiments in his own person. He did not do so on this occasion. There were reasons, no doubt, for his not doing so, though we cannot assign them. The duke of Chow was spokesman as before; and to indicate their different positions we have the prefix—'The duke of Chow said.'

玆告時國四方，or 王告四方，see upon Bk. VIII., p. 1. Woo Ch'ing understands by 四國 'all the States in the four quarters of the empire' (四方諸國), and by 多方, 'the people of all the States' (諸國之民). This is ingenious but not satisfactory. 四國多方 stand collaterally, and indicate different regions. The 'many regions' are more extensive than the 'four States,' and cannot be taken as embraced in them. We must understand the 四國 as in Bk. XIV., p. 21, of the imperial domain of Shang or Yin, which had been divided into four parts presided over by three of king Woo's brothers, and by Woo-kung, the son of Show. It seems to me absurd to suppose, with K'ang Shing, that Yin was one of the States thus classed together.

Then by 多邦 are intended the princes and people of other regions generally. It is probable the people of Yin, in the rising which had been quelled, had raised the standard of the fallen dynasty, and that the issue of their struggle had been eagerly waited for by the people of the old imperial domain, and of other eastern regions. However that may be, the duke of Chow and other friends of the new dynasty thought the time a fitting one to give another and general exposition of the grounds on which they vindicated for it the sovereignty of the empire. 惟爾殷侯尹民云云, by 殷侯, 'the prince of Yin,' is denoted Woo-kung. K'ang Shing takes 殷一眾, so that 殷殷侯尹民—爾諸侯治民者, 'ye princes of the empire, governing the people,' but such a meaning of 殷 in this place is very unlikely. Woo Ch'ing retains 殷 in the sense of 'the Yin dynasty,' but takes the clause in the same way as Shing (殷諸侯之尹其民者), saying that whereas the 'people' were addressed in 爾四國多方, the speaker here rises to address their 'rulers' (諸民而因及其君). But there is no such gradation of thought in the text, and Ch'ing's exegesis lies under the additional disadvantage of making 惟一及'and.' The duke of Chow, having called the attention of all in the assembly to what he had to say (告爾四國多方), here turns and addresses himself more particularly to the nobles and people who had occupied the imperial domain of Yin. I understand 殷侯尹民 as —殷侯之百官與衆民. The 'Daily Explanation' differently:—爾殷侯所尹正統之民, 我惟大降爾命,——see on Bk. XIV., p. 21. I understand the language here as in that previous passage, in accordance with the views of Ts'e. Here, however, he supposes that the king says he is sparing their lives a second time, and 焉不知 is with him—爾宜無不 知, 'be ye all aware of this.' But this clause and the former are to me plainly historical, and refer to what is past. Ts'e's view is fully and clearly expanded in the 'Daily Explanation':—爾 ......助奄作叛今奄既滅皆當以從違坐
God sent down correction on Hea, but the sovereign only increased his luxury and sloth, and would not speak kindly to the people. He proved himself on the contrary dissolute and dark, and would not yield for a single day to the leading of God;—this

酌我惟不忍多殺, 大降恩赦, 有爾殷民之命, 爾等宜無不知之勿復生二心。3. This par. is the key-note to the Book, and it is right to connect it closely with what precedes. The subject of it is ‘the officers and people of Yin,’ who had deemed the empire belonged to the House of T'ang by a ‘divine right’ (天之命), and did not consider that what Heaven had given, it might and would take away, if there were the earnest and virtuous discharge of the duties of government. Ts'e makes Yen to be the subject of the par. Thus the ‘Daily Explanation’ follows the passage just quoted with:—‘And do you know the reason why Yen has perished? The people of Yen presumed greatly on their private views, reckoned on the decree of supreme Heaven, and with evil action rose in rebellion. They used no far-reaching reverent forethought, which would have led them to obey the laws, and rest in their lot, whereby they would have preserved the sacrifices to their ancestors. They have thus suddenly brought destruction on themselves; and do you look to Yen as a beacon, and know that the decree of Heaven is not to be rashly sought or relied on.’ But why should we suppose that the speaker has here the State of Yen in view? It is mentioned indeed in the 1st par., but that is an addition by the compiler, and Yen is nowhere referred to in the address. It was too insignificant, moreover, to occupy the place which must be assigned to it, if we suppose that the announcement is thus made to turn upon its history.

No similar objections can be made to the view which I have taken. The sacrifices to the emperors of the Yin dynasty were allowed, in the generous clemency of king Woo, to be continued by their lineal descendant Woo-kung, the son of the tyrant Show; but no sooner was Woo dead, than he and his adherents rose in rebellion against the new dynasty, and brought down new and heavy punishments, though still tempered with mercy, upon themselves. I am surprised that none of the Chinese critics have thus connected the 2d and 3d parr.

Gan-kwô joined the 8th par. with the 4th, and supposed that K'i, the last emperor of the Hea dyn., was the subject of it. K'iang Shing deals with it very ananxly, saying that it is a general declaration, ‘Should kings reckon on the decree of Heaven, and not reverently consult with long forethought, for their sacrifices’ (王者圖度天命, 而不長敬念于祭祀乎?), 洪惟:—see on the same characters in Bk. VII., p. 1. K'iang Shing would make them in both places merely a phrase of introduction or exclamation; but we are not reduced to have recourse to such a device.

Pp. 4—7. How the sovereignty of the empire passed from the House of Hea to T'ang. 4. Ts'e thinks that some paragraphs introductory to this have been lost, his reason being that it is the custom in the Shoo to precede the account of the downfall of a dynasty because of the wickedness of its last emperor with a reference to the virtuous emperors who preceded him. That is the practice certainly, but the duke of Chow may not have observed it here. We are not obliged to suppose any loss of text. 惟帝降格于夏—comp. Bk. XIV., p. 5. The ‘Daily Explanation’ here takes 正: 感言于民, 感于憂, ‘sorrowfully,’ ‘with sympathy.’ 不克終日動于帝之迪, 終日, in the Analects and Mencius, is used for ‘a whole day.’ Here the phrase is ‘one day,’ ‘a single day.’ K'iang Shing has for it 一日; and the ‘Daily Explanation’ gives 終日之暫: ‘He could not for a single day be advised by (exert himself on) the leading of God,’ —the critics dwell on the phrase—‘the leading of God,’ and understand by it the unceasing monitions of conscience, ‘all the ways by which the heart of man is touched in Providence, which may be described as efforts on the part of God to keep him from evil, and lead him into the way of righteousness.'
5 is what you have heard. He kept reckoning on the decree of God in his favour, and would not promote the means of the people's support. By great inflictions of punishment also, he increased the disorder of the States of Hca. The first cause of his evil course was the internal misrule, which made him unfit to deal well with the multitudes. Nor did he seek at all to employ men whom he could not love.

Ts'ae says that most of this par. is not understood by him. He brings out the meaning which appears in the translation, however, and is on the whole more successful in dealing with it than the other critics. The same subject evidently is continued,—the crimes of Kē, which occasioned the overthrow of the Hca dynasty. The notes on 'The Speech of T'ang,' p. 3.

The expression of Kē's crimes has been taken variously. Gan-kwō explains 亊民之讎 as 非, so that the meaning is—that which should be bestowed on the people,' viz., good govt. and lessons of instruction; and the whole = he could not begin even to govern and instruct the people as he ought. This is very unsatisfactory. In the Yih King (離卦) it is said:—日月麗乎天百穀草木麗乎土. Kūang Shing, taking 亊民之讎 as 附, 'to be attached to,' understands the text as = 'he could not do what would make the people attached to him.' Ts'ae defined the character in the Yin by 附, 'to rely on,' and not by 附, from which he deduces the meaning of the text which I have given. Kē made no provision for the necessities of life among the people, such as food and clothing. 乃大至有夏; this continues the description of Kē. He is the subject of 頌—Woo Ch'ing on the contrary understands 'Heaven' as the subject of 頌, and makes the clauses descriptive of the punishment of Kē. 因甲至于旅—the critics are all agreed that by 内亂, 'internal disorder,' we are to understand the vile debaucheries of which Kē was guilty in his connection with Mu-he (see pp. 170, 171).

With Ts'ae, Woo Ch'ing, and others, I take 甲—始, 'to begin,' and 因 is equivalent to a noun, the subject of 甲. Kūang Shing and Wang Suh both took 甲 as —, or 質, but they do not account for the 因. Equally unsatisfactory is the exegesis of Gan-kwō, who takes 甲 as if it were 夾. With 質承 于旅, comp. Bk. XIV. p. 18, I agree. Here 旅 is taken, by all the critics except Woo Ch'ing, 亊民之讎, 'all the multitude of the people.' The only difficulty in so taking it is with 亊民, which would so be applied to describe the act of the superior to his inferiors,—which is contrary to its common usage. Feeling this, Ch'ing takes 亊民 as denoting the sacrifices to God which was so called (see the dict. i.e. 亊民), who takes the clause as = 'he could not attend well to the sacrifices to God.' But this is so far-fetched that it is better to acquiesce in the other view, even with the difficulty attaching to it.

I have translated here after the 'Daily Explanation,' which has:—無能大進賢人而敬用之, 使大布穡施於民. There is little to choose between this and the view of Ts'ae and Woo Ch'ing:—'Nor could he make great approaches towards the virtue of reverence in which he might have shown a generous largeness of heart to the people' (不能大進於 恭, 而大穡施於民). Gan-kwō gave quite a different meaning to the second clause:—'Nor could he greatly advance to the virtue of reverence, but was very indifferent and idle in governing the people' (大穡施於治民). Kūang Shing reads 茶 instead of 舒, and interprets:—'The greatly...
respects, and who might display a generous kindness to the people, but he daily honoured the covetous and cruel, who were guilty of cruel tortures in the cities of Hea. Heaven on this sought a true lord for the people, and made its distinguishing and favouring decree light on T'ang the Successful, who punished and destroyed the sovereign of Hea. Heaven's refusal of its favour to Hea was decided, and it was because the righteous men among your many regions were not permitted to continue long in their posts of enjoyment, and the many officers whom Hea respected were quite unable to maintain an intelligent preservation of the people in the enjoyment of their

false were employed by him, and put into offices, to the calamity and bitter suffering of the people.' （誣罔大者，惟進之任使供職，大為患苦于民，民不為夏之恊事，不為夏之恊事，不為夏之恊事，不為夏之恊事，不為夏之恊事），"to be gluttonous or greedy," "to covet," "cruel," "狂." "to be angry," "resentful." "割夏邑." comp. in 'The Speech of T'ang,' p. 3, 割夏邑. "to cut off the nose," is better translated here generally. Käng Shing reads 夏邑, after 夏, on the authority of the text, but the meaning which he gives to the whole is very far-fetched. — The people also under the rule of Hea, suffering the oppression of greed and cruelty, longed every day to see the kingdom of Hea cut off. Only one searching for strange meanings could attempt to draw this from the text.

P. 6. 時是天惟時求民其天惟是之故求可為民主者，惟天不畀純天之不畀於桀（夏）者大矣。' Heaven's refusal of its favour to K'ang (or Hea) was great and decided.' The rest of the par.
lives, but on the contrary aided one another in oppression, so that of the hundred ways of promoting prosperity they could not advance one.

8 'In the case indeed of T'ang the Successful, it was because he was the choice of your many regions that he superseded Hoa and became the lord of the people. He paid careful attention to the essential virtues of a sovereign, in order to stimulate the people, and they on their part imitated him, and were stimulated. From him down to the emperor Yih, the sovereigns all made their virtue illustrious, and were cautious in the use of punishments;—thus also exercising a stimulating influence over the people. When they, having

Ying-kwo quotes the view of T'ou Yu (杜預) to the same effect, making 享-受, 'to receive';—see the 註疏 K'ang Shing defines 貌 by 貌, 'all.' It is equivalent to 'all,' but with the further meaning of 'mutual' co-operation. 至于百為大不能開, —Gan-kwo connected the former of these clauses with the one preceding. —'They aided one another in oppression, even in a hundred different ways.' The last four characters are then simply an addition to the indictment, —'And they were greatly unable to initiate any plan of good' (大不能開民以善). It is better to connect the clauses together as I have done. The 不克開 leads us back to 不克開于民之麗 in p. 5, and the meaning comes out as in the translation.

Pp. 8—12. The empire gained by the virtue of T'ang, and maintained by that of his successors, was finally lost by the wickedness and misgovernment of Shang. 8. It is only in the interpretation of the intermediate clause of this par,—克以爾多方簡, that there is a difference of opinion. We may translate it 'on the ground of being chosen by your many regions;' and the meaning, as stated by Yau Shun-muh (姚舜牧), is that 'Heaven, in seeking a lord for the people, simply followed the choice of the many regions' (天求民主, 蓋從多方之所簡耳). Gan-kwo and K'ang Shing translate, however,—'was able among your many regions to choose the worthy.' But this is forcing a meaning, much more than the other construction, from the characters themselves, nor is the sentiment so suitable to the tenor of the Book. 9. We ought surely to take 與 here as in p. 5. T'sae, however, makes, to be — 'what he depended on,' i.e., the essential virtue of a sovereign, or benevolence.

刑-法, 'to imitate,' 'to find a pattern.' Gan-kwo takes it in the sense of 'punishment.' —'His people, though he might punish them, were stimulated to virtue!' The student will mark the force of the 乃 and the 用 in the two clauses. And yet, such is the peculiar character of the Chinese language, that the critics interpret 用 in the next par. quite differently.

10. 明德懲罰,—see Bk. IX., p. 8. The assertion made here about the sovereigns of the Shang dynasty down to Yih, must be taken with large allowance. 11. 威因,—see on Bk. XI., p. 11. It is strange to find this specified
examined the evidence in criminal cases, put to death those chargeable with many crimes, they exercised the same influence; they did so also, when they liberated those who were not purposely guilty. But when the throne came to your late sovereign, he could not with the good will of your many regions continue in the enjoyment of the favouring decree of Heaven.

II. "Oh! the king speaks to the following effect, 'I announce and declare to you of the many regions, Heaven had no set purpose to do away with the sovereign of Hea, or with the sovereign of Yin. But it was the case that your ruler, being in possession of your many regions, abandoned himself to great excess, and reckoned on the favouring decree of Heaven, making trifling excuses for his conduct. And so in the case of the sovereign of Hea;—his schemes

with reference to the emperors; but so it is in the text.

The critics have much to say on the manner in which this par. begins,—the repetition of 王若日, and the 鳴呼, which precedes. But what can be said to the purpose, more than that the duke of Chow chose thus to speak? Very strange is the method of Kéang Shing, who makes the 鳴呼 an exclamation concluding the previous paragraph.

Ch. II. Pp. 18—16. How the sovereignty of the empire, having passed from Hea to Yin, by the will of Heaven, passed again from the tyrant Show to the princes of Chow. 13. The critics have much to say on the manner in which this par. begins,—the repetition of 王若日, and the 鳴呼, which precedes. But what can be said to the purpose, more than that the duke of Chow chose thus to speak? Very strange is the method of Kéang Shing, who makes the 鳴呼 an exclamation concluding the previous paragraph.
of government were not of a tendency to secure his enjoyment of the empire, so that Heaven sent down ruin on him, and the chief of your State entered into the line of his succession. Indeed, it was the case that the last sovereign of your Shang was luxurious to the extreme of luxury, while his schemes of government showed neither purity nor progress, so that Heaven sent down such ruin on him.

17 'The wise, not thinking, become foolish, and the foolish, by thinking, become wise. Heaven for five years waited kindly, and forbore with the descendant of T'ang, to see if he would indeed prove himself the true ruler of the people, but there was nothing
18 in him deserving to be regarded. Heaven then sought among your many regions, making a great impression by its terrors to stir up one who might look reverently to it; but in all your regions, there was 19 not one deserving of its regard. There were, however, our kings of Chow, who treated well the multitudes of the people, and were able to sustain the burden of virtuous government, and to preside over all services to spirits and to Heaven. Heaven thereupon instructed of humanity, and all created beings. 存天之命者, 'to influence and bring forth one who might receive its decree of favour and regard,' for 開厥顧天. Then for 堪顧之命, 'all were insufficient to sustain the favouring decree.' Woo Ching explains in the same way. But 周王 these 'kings' were Wan and Woo, and 十三年 in the 'Great Speech,' Pt. I., p. 1. "大動以威, greatly moving by its terrors." Moving whom? Gan-kwô says,—'Show.' But this is evidently wrong. The individuals intended to be moved were the princes of the various regions; the terrors employed to move them were the overthrow of Show, and the troubles generally of the time. There is a difficulty in interpreting the expressions 顧天 and 顧之. This gives 顧天 and 顧之. 須, 'to wait,' 晦, 'to allow indulgently a longer time.' The in 兹 occasions a difficulty. Woo Ching makes it 是, 'this,' as in the expression 子歸, quoted in the 'Great Learning,' Comm. ix., 6. It is better to take it as merely giving emphasis to the active meaning of the verbs and 晦. Show of course is intended,—the descendant of T'ang. The clause 誕作民主 ought, I think, to be connected with the preceding, as appears in the translation. Gan-kwô, however, and in recent times Kâng Shîng, understand it as — But he greatly played the people's lord, and there was nothing in him, &c. When it is said that Heaven forsook with Show for five years, giving him the opportunity of repentance, there must have been something remarkable in the closing period of his history, which was known to the duke of Chow and his hearers, and to which allusion is made. We, however, do not know the events of the time with sufficient minuteness to be able to say what it was. See on the "Great Speech," Pt. I., p. 1.
them, and increased their excellence, made choice of them, and gave them the decree of Yin, to rule over your many regions.

III. 'Why do I now presume to make these many declarations? I have dealt very leniently as regards the lives of you, the people of these four States. Why do you not show sincere and generous obedience in your many regions? Why do you not aid and cooperate with us the kings of Chow to secure the enjoyment of

related the clause by—'Il (he takes as singular) fut en état d'être mis à la tête des affaires qui regardent les esprits;' and observes, in a note, that the word is equivalent to the 作神主 in the 'Both possessed pure Virtue,' p. 8. So far he is correct; but the 天 should not be sunk in a translation. Its use shows very clearly, how, while the ancient Chinese could say of God, whom they intended by 'Heaven,' that 他 was a spirit, just as we do, they did not consider Him as merely one of 'the host of spirits.' No Chinese critic has ever taken 神 here as an adjective. They invariably understand a conjunction between 作神主 and the 天, I need only give further what Ch'in Ta-yew says on the passage:—'可能社其之三光寒暑之王, as the more honourable, does not precede 天神, we may reply with Dr. Medhurst, that the 天神 might have been taken as meaning 'the spirits of heaven;' or (which seems to me more likely, as that usage of 天神 is foreign to the Shoo) that the collocation was chosen to avoid the coming together of the closely allied sounds of 典 and 天. 惟天式教我用休, 'Heaven therefore (see in Bk. XVI, p. 21) taught us, and thereby was excellence.' By the 我, 'us,' are intended the 我王 at the beginning of the par, and I have therefore kept the third person in the translation.
Heaven's favouring decree? You now still dwell in your dwellings, and cultivate your fields;—why do you not obey our kings, and consolidate the decree of Heaven? The paths which you tread are continually those of disquietude;—have you in your hearts no love for yourselves? do you refuse so greatly to acquiesce in the ordinance of Heaven? do you triflingly reject that decree? do you of yourselves pursue unlawful courses, scheming by your alleged reasons for the approval of upright men? I simply instructed and declared to you; I secured in trembling awe and confined the chief criminals,—I have done so twice and for three times.
But if you do not take advantage of the leniency with which I have spared your lives, I will proceed to severe punishments and put you to death. It is not that we, the sovereigns of Chow, hold it virtuous to make you untranquil, but it is you yourselves who accelerate your crimes and sufferings."

IV. "The king says, 'Oh! ho! I tell you, ye many officers of the various regions, and you, ye many officers of Yin, now have ye been hurryng about, doing service to my overseers for five years."

P. 24. Ying-tâ explains 爲方多士 by the phrase: "you who are here, the numerous officers of the four quarters. The princes from the four quarters of the empire are thus designated." I would rather take 方 as "all the quarters of the empire."

臣我監五祀（一說）The Yin term for 'year' is used, perhaps because it is the old officers of that dyn. who are addressed)—acting as ministers to my overseers for five years." Xiang Shing supposes that the 'overseers' are the three uncles of the king, who had been appointed by his father to oversee Woo-kâng, and finds a reference to the past:—'Ye hurried about, doing service to my overseers for five years.' But this interpretation is quite absurd; and moreover the 今 is inexplicable on it. It is only exceeded in absurdity by the view of Gan-kwo, who would interpret:—'Ye run about serving my overseers.' If you do so for five years without fault, I will restore you to your original territory!' King Ching's 'overseers' were the ministers of Chow, under whose charge the officers and people of Yin removed to Lô were placed. The statement that those officers had served them there for 'five years' should put
25 There are among you the employés, the chiefs, with the numerous directors, small and great:—endeavour to discharge your duties according to the laws. It is from yourselves that the want of harmony arises:—strive to be harmonious. In your families there is a want of concord:—strive to be harmonious. When intelligence rules in your cities, then will ye be proved attentive to your duties.

26 Do not be afraid, I pray you, of the evil ways of the people; and moreover by occupying your offices with a reverent sedateness, you will find it possible to select beyond a doubt what I have all along maintained, that the removal of the people to the new settlement had taken place before the building of the imperial city of Lo. See the 集傳.

25. 秦伯 and 正 are all names given to various officers. They were common designations under the Chow dyn.;—see the note from 《Chi》in Sze-k'æ in the 集傳. But what 膳, what 伯, and what 正 are here intended we cannot tell, and any very definite translation of the terms cannot be given. 晉 gives the meaning of 事, 'affairs,' 'business,'— duties.' The dict. refers to the passage under the meaning of 法, 'laws,' which we know that 膳 often has. I have combined the two. [We know that Fuh-shang read—越惟有胥賦]

小多政, which Käng Shing of course edits; but I cannot find or give any suitable explanation of such a text.] 26. There seems to be some gradation of thought here, from harmony of mind to harmony of conduct; thence to social harmony in the families of the people; and then again to what we may call a general political harmony:—all to be secured by the harmony of the officers addressed. Wang T'æson says that 'the first 被's requires serene tranquillity of mind in order to the harmony of the body or whole character, and the second requires the harmonious obedience of the whole character to reason in order to the harmony of the family.' See the 集說. This significance of the diff.

25 clauses, however, is very indistinctly intimated, and hence Gan-kwô gives another interpretation, which it is not worth while to adduce and animadvert upon. 27, 28. The former of these parr. describes certain things to be aimed at by the numerous officers, if they could succeed in which, there would be the results which the latter parr. sets forth. It must be allowed that it requires considerable ingenuity to decide on the meaning which is to be given to the clauses of the former. 爾尚不忌 于凶德—忌 is to be taken in the sense of '畏,' 'to fear.' 禿 has its force of exhortation or entreaty. The 凶德, 'evil conduct,' is to be referred to the people, whose stupidity and obstinacy (頑民) made them so difficult of management. 穆穆—和敬貌 'the appearance of harmony and reverence.' 克閱于乃邑謀助—能簡閱爾邑之賢者以謀其助, 'can select the worthy in your cities, thus consulting to get their assistance.' Such is the view of the meaning proposed by T'æson, only that he finds the idea of concession in 禿. Woo Ch'ing's interpretation is different. He says:—
28 whom you may calculate. You may thus in this city of Lō long continue, cultivating your fields. Heaven also will favour and compassionate you; and we, the sovereigns of Chow, will greatly help you and confer rewards, selecting you to stand in our royal court. Only be attentive to your duties, and you may rank among our great officers."

29 "The king says, 'Oh! ye numerous officers, if ye cannot exhort one another to pay a sincere regard to my charges, it will further show that you are unable to honour your sovereign, and all the people will also say—'We will not honour him.' Thus will you be proved slothful and perverse, greatly disobedient to the charges of your sovereign.

along with par. 26, and edits it—爾上不監于凶德。 For 基 he gives the authority of the 說文; but that is of no importance, as this character is there explained by 忌. But the 說文 quotes the passage with 畏 and not 上, which Shing arbitrarily assumes to have been the original reading. The meaning which he thus finds is:—You will be proved attentive to your duties, and your superiors will have no occasion to detest your evil ways.

爾乃至爾田—自時(—是)洛邑, seems to— from this—on the ground of your behaviour in this—city of Lō. The force of 向 is sufficiently given by our 'may.' On 收爾田, Wang Ts'êau observes that 'to cultivate a field (田) is called 收; in the same way as to catch fish (魚) is called 漁.'

界矜爾—界子矜憐於爾, 'gift you and compassionate you.'
Throughout your many regions, you will bring on yourselves the terrors of Heaven, and I also will inflict its punishments, removing you far from your country.

V. "The king says, 'I do not wish to make these many announcements, but in a spirit of awe I lay my commands before you.' He also says, 'Now you may make a new beginning. If you cannot reverently realize the harmony which I enjoin, do not hereafter murmur against me.'"

鸣呼至不享,—comp. Bk. XIII, p. 12. The meaning of 享 is the same in both passages, only the idea of 'offerings' is more here as the expression simply of loyal obedience. 頗—僻, 'depraved,' 'pervasive.'

我不至爾命—comp. 移爾遐逖, Bk. XIV., p. 21. The king would seem to be threatening the refractory with another and more distant banishment. Ts'uee conjectures that 方 is a mistake for 士, which, I think, is very likely.

Ch. V. Pp. 30, 31. The conclusion of the address.
THE BOOKS OF CHOW.

BOOK XIX. THE ESTABLISHMENT OF GOVERNMENT.

I. The duke of Chow spoke to the following effect, "With our heads to our hands and then to the ground, we make our declarations to the new emperor, our king." In such manner accordingly all the other ministers cautioned the king, saying, "In close attendance on your Majesty there are the regular presidents, the regular high officers, and the officers of the laws; the keepers of the robes also, and the guards."—The duke of Chow said, "Oh! admirable are these officers. Few, however, know to be sufficiently anxious about them."

The Name of the Book.—立政, 'The Establishment of Government.' This phrase occurs four or five times in the course of the Book, and is thence taken to denominate it;—with considerable appropriateness. The subject treated of throughout is, it will be seen, how good government may be established. The Book is found in both the texts.

Contents. The editors of Yung-ching's Shoo give the following summary of the Book from Tung Ting (董鼎), of the Yuen dynasty, which is tolerably complete:—'In imperial govt. there is nothing more important than the use of proper men; and when proper men are being looked out for, the first care should be for those to occupy the "three high positions." When these are properly filled, all the other offices will get their right men, and imperial govt. will be established. The appointment of the officers of business, of pastoral oversight, and of the law (宅事, 牧, p. 2) is the great theme of the whole Book (其領), and the words, "Admirable are these! But to know to be sufficiently careful about them,"—are its pulse (其血脈; i.e., may be felt everywhere, throbbing in all the sentiments). Parr. 2 and 3 illustrate the subject from the history of the Hsin dynasty; parr. 4 and 5 do the same from that of the House of T'ang; and in parr. 9 to 15 it is shown how Wan and Woo, like the founders of the previous dynasties, knew how to be anxious about the selection of their officers, and so obtained the great inheritance of the empire, initiating the happy state.
which was then continuing. From par. 16 to the end, the duke earnestly addresses the king on his duty to put away from him men of artful tongues; to employ the good, distinguished by their habits of virtue; to be always well prepared for war; and to be very careful of his conduct in the matter of litigations. His object in all was that the king should learn from the founders of the different dynasties how he should manifest anxiety on the great subject of the Book, and should be warned by the fate of Kē and Show against allowing himself to be indifferent about it. The whole is an example of loyal affection, which we seem even to the present day to be able to take hold of.

Lin Che-k'e comments upon it, arranged in three chapters:—pars. 1–5; 6–15; 16–28. The student will find the arrangement in five chapters which I have adopted of more assistance to him.

The order of the paragraphs; and date. There is no ancient authority for altering the arrangement of the received text; but the reader can hardly fail to be annoyed with the long list of officers of Wān and Wū in parrs. 8–15.—Why should the speaker go at so much length into their appointments, after having touched so briefly on those of Yu and T'ang? The student's attention is distracted by the lengthy enumeration; it could only have diverted the young king's mind from the important lesson which the duke wished to impress upon him. There is, again, the greater portion of par. 2,—from 乃敢 to the end, which has always seemed to me to have no proper connection as it stands. The only Chinese critic, however, whom I have met with, who owns to feeling the same difficulties is Hsiang Pih. He does not scruple to say that the text as it stands is 'head and tail in disorder, and without connection.' His conception of the occasion when the duke delivered the sentiments of the Book is this:—It was soon after king Ching undertook the responsibilities of the government. At such a time it was proper that all the officers should unite in lessening him, and the duke of Chow accordingly appeared with a host of them, great and small, and when they had expressed their views on the point which seemed most important to them, he took the subject up, and prosecuted it in his own way. Pih would thus remove parr. 8–11, and the part of par. 2 to which I have referred, and make them all one long preliminary paragraph;—周公若曰，拜手稽首，告天子王矣，拜手，‘用咸戒于王’，周公若日，拜手，云云。Gan-kwō supposed that the duke of Chow was the speaker in his own person throughout. Hence he understood the ‘Daily Explanation’ has it:—‘群臣用咸皆进戒于王’; They have hardly entered on their admonitions, however, when the duke takes the word from them, and continues the address in his own person.—周公日，呜呼，云云。
those who were in the great offices was lodged the safety or the peril of the throne; by those whose offices brought them into familiar intercourse with the sovereign his character was liable to be affected;—the condition of the empire depended equally on them both.' See the 集說. There can be no doubt these observations give the general meaning of the text, and the reason why the ministers and officers mentioned in it are specified; but how are we to translate the different designations? Gaubil avoids the difficulty by retaining the names, and giving vague accounts of the officers intended by him in his notes. It seems reasonable to take, with Lin Che-k'e, the 常伯 here as the 宅乃牧 of par. 2; the 常任 as the 宅乃事; and the 準人 as the 常伯的 chiefs or presidents who had a pastoral charge of the people (牧民之長); by 常任, the high ministers of War, Instruction, Works, &c., in the imperial domain; and by 準人, the law officers. 準人 as 'level,' 'to level,' 'the instrument to make or determine a level.' 準人 are the officers who guard the laws, the instrument of justice. The officers called 綴衣, 'Connected Robes,' and 虎賁, 'Tiger Braves,' are not known to have existed under these names in the previous dynasties; this Book shows that they were an institution in the times of 烏 and 蜀. We do not find the name of 綴衣 in the Chow Le, but there are enumerated the 'master of the surnamed robes' (司裘), the 'master of robes to the empress' (內司服), the 'tailor' (織人), and the 'master of robes' (司服) which must have been kindred appointments. See Books VI., VII., and XXI. The 虎賁 are expressly mentioned in Bk. XXXI. They were guards, amounting, acc. to K'ang-shing, to 800 men, generally in attendance on the emperor's person; but might be detailed off to other services. 休茲—美矣此官, as in the translation. Many critics understand the characters as meaning—'Admirable are these observations!' But it would be hard to say what observations have been made. The duke takes the word out of the mouth of the others, and at once gives out the text which he proceeds to illustrate in his own way. 知恤鮮矣—知以不得人爲憂者殆亦鮮矣: 'those who know to make the not getting the proper men for them a subject of sorrow are few.'
II. "Among the ancients who exemplified this anxiety there was the founder of the Hea dynasty. When his House was at its strength, he sought for able men to honour God. *His advisers*, when they knew of men thoroughly proved and trustworthy in the practice of the nine virtues, would then presume to inform and instruct their sovereign, saying, 'With our heads to our hands and then to the ground, O sovereign, we would say, Let such an one occupy one of your high offices: Let such an one be one of your pastors: Let such an one be one of your law-officers. By such appointments..."

Ch. II. Pp. 2, 3. THE IMPORTANCE OF THIS PRINCIPLE.—AN ANXIOUS CONCERN TO GET THE OFFICES OF STATE FILLED BY THE RIGHT MEN, ILLUSTRATED IN THE HISTORY OF THE HEA DYNASTY. 2. 古之人迪惟有夏—古之人君: 迪行知恤之道者, 惟夏王大禹, 'of the ancients who walked in this course of a wise anxiety there was the great Yu, the Sovereign of Hea.' 迪行或蹈, 'to walk,' 'to tread.' Gan-kwô and Kâng Shing take it as 道; but they bring out the same meaning. 大競—當王室大強之時, 'when the imperial House was greatly strong.' Kâng Shing, after Gan-kwô, by 有室 understands 郎夫大之家, 'the families of the high nobles and officers;' an interpretation not nearly so good as that which I have followed. 禮—(呼)求, 俊尊上帝, —comp., p. 4. 丕釐上帝之耿命, and, in p. 6, 以敬事上帝. 3. These passages supply a very striking testimony of the recognition in those times of God as ruling over the nations of the earth. Yu, P'ang, and kings 禹和文, the founders of the three great dynasties which are still celebrated, all considered it their great business to honour and serve God. They were simply His ministers. Whatever were the errors of religious belief and worship into which they fell, they held fast this important principle—that they were called to their high stations by the one Supreme Ruler, and were bound to occupy in them so as to please Him. 迪知恤, 恤于九德之行, —this, I think, is spoken of Yu's ministers, the advisers who were about him. Not only did he seek out able men to honour God, but they also sympathised with him in his views, and co-operated with him, and recommended to him men of whose character and fitness they were assured. As Wang Ts'êou tersely says: 一古之賢臣, 以人事君: 古之賢君, 以人事天, 'The good and able ministers of antiquity served the sovereigns by recommending the right men; the good and able sovereigns of antiquity served Heaven by employing those men. For 九德之行 see 'The Counsels of Kao-you,' pp. 3, 4. Lin Che-k'e explains 迪知恤之於實迹而知之, 'those whom they knew by examination of their actual conduct.' 宅乃事, 云云,—these three clauses are to be taken not as general advice with regard to putting good men in the positions indicated, but as specific, with reference to the individuals whom they had in view as displaying more or fewer of the nine virtues. 姵惟其矣—如 此而後可以為君也, 'do this, and so will you prove yourself the sovereign indeed.' 諦面至 末—Gan-kwô quite misunderstood the meaning of this part of the para., led away in the first place by interpreting the 三宅 of the 五宅三居, 'three localities assigned to the five bauhualiments,'...
you will discharge your royal duty. If you judge by the face only, and therefrom deem men well schooled in virtue and appoint them, then those three appointments will all be occupied by unrighteous people.’ The way of Kēē, however, was not to observe this precedent. Those whom he employed were cruel men;—and he had no successors.

III. “After him there was T’ang the Successful, who, rising to the throne, greatly administered the bright ordinances of God. He employed to fill the three high positions those who were equal to those mentioned in the ‘Canon of Shun,’ p. 20. He gives for the whole: ‘Consult on the ground of the things you have seen before your face, and which will not admit of doubt; you can then employ those who are greatly accordant with virtue, and will be able to fill all the offices with men of worth. Thereafter you can locate the unrighteous people in the three places assigned to them:—those whose crimes are heinous, farthest among the four wild tribes; less heinous criminals beyond the nine provinces; and those whose offences are lighter still near the boundaries of their several States.’ This interpretation of 三宅 is altogether foreign to the scope of the paragraph; but it continued till the Shang dynasty, and even then Soo Tung-po followed it.

謀面 is ‘to judge merely from the face, or outward appearance.’ 議面用丕訓德則乃宅人=徒謀之面貌用以為大順子德乃宅而任之. Köang Shing avoids the old interpretation of 三宅, and brings out a meaning something like what I have given, but by hard shifts. He reads 亂 before 議; takes 面= equation of 諜 for 不; 義 for 儀; and interprets, ‘If your counsels are deceived, and you move towards men who are not virtuous, and place them in these offices, then the occupants of these three positions will be able to give no good example to the people.’ 3. 業德—Kēē’s virtue,’ i.e., his evil way, 德 being in a bad sense. 弗作不—did not do the past,’ i.e., did not imitate the example of Yu in employing the worthy. The language is not clear, but it is better to point and construe as I have done, —after Ts’ae. Gan-kwō and Köang Shing have each a different method; but they take the same view of the whole paragraph. 任是惟暴德=所任者乃惟暴德之人.

Ch. III. Pp. 4, 5. The importance of the same principle exemplified in the history of the Shang dynasty. 4. 亦越 may be taken, with Ts’ae, as a compound conjunction, our ‘again,’ ‘further.’ 諨巫釐上帝之耿命—ascended, and greatly regulated the bright appointment of God.’ 謨巫, ‘ascended,’ seems to be used with reference to T’ang’s from being the chief of a second-rate State becoming emperor. Other explanations of the term are given, but it is not worth while to dwell on them. 諨=理 or 裕, ‘to regulate,’ ‘to administer.’ Gan-kwō prefers the meaning of 賜, ‘to give;’—but very inappropriately. The
positions; and those who were called possessors of the three grades of ability could display that ability. He then studied them severely and greatly imitated them, making the utmost use of them in their three positions and with their three grades of ability. The people in the cities of Shang were hereby all brought to harmony, and those in the different quarters of the empire were brought greatly under the influence of the virtue thus displayed. Oh! when the throne of T'ang came to Show, his character was all violence. He preferred men of severity, princes of States who deemed cruelty a virtue, to share

meaning is, that when T'ang was established on the throne, his whole system of govt. was in harmony with the mind of God. His institutions might be regarded as divine ordinances, 乃用三有宅克即宅—this is clearly paraphrased in the 'Daily Explanation'—乃又命求賢才，相任之官，以合於三伯常者，實能為三子在位。Still more evident here than in the 2d par. is the blunder of Gan-kwô in taking the three places of banishment, 三有—'the three—or three classes—of possessors of ability, men among a thousand.' Gan-kwô and Kêang Shing suppose that men are meant who possessed the 'three virtues' mentioned in 'The Great Plan,' p. 17, but it is simpler to understand that by 三 used here means men who had talents and virtue which would make them eligible to the three high positions. On such T'ang had his notice fixed, and was prepared to call them to office at the proper time. 三有三子克即三无是名，嚴惟三子—Woo Ch'ing may be said to expunge 嚴惟至三子—for, he says that they are 'a form of introduction.' Gan-kwô and Kêang Shing interpret the passage thus:—'T'ang's majesty became a great example to the empire because he was able to use the right men' (湯之嚴惟惟能大法于天下者以其能用三宅三子). They differ, however, in the meaning which they give to 三宅; but their construction of the text is far inferior to that of Leu Ts'o-hsü and other critics, which I have followed. 惟 is not the particle, but the verb, 思, 'to think of,' 'to study;' and 式—法 or 效, 'to imitate.' Ts'oo-heen says that T'ang's way with B Yin, first sitting as a learner at his feet, and then reposing entire confidence in him as his minister, may illustrate the meaning. 以向在商邑—by 'the cities of Shang' we are to understand all the territory of the imperial domain. 用三式見德—'thereby were led to great imitation, and saw the virtue of their sovereign.' The 'Daily Explanation' expands it:—'its in four 方之遠而自慕者，用以大為取法，如親見其君德而無不順治焉。' 5. 其在—comp. the commencement of pars. 5 and 6 in Bk. XV. 聲—strong, 'violent.' Ts'e explains 畏刑 by 進任刑戮者，'he advanced to office those who punished capitally.' Kêang Shing also gives 進任 for 畏; but I must take 畏刑 as a description of 暴徳之人，'men of violent character, like his own, who
with him in the government of the empire; and at the same time, the host of his associates, men who counted idleness a virtue, shared the offices of his court. God then sovereignly punished him, and caused us to possess the great empire, enjoy the favouring decree which Shang had afore received, and govern all the people in their myriad realms.

6 IV. "Subsequently there were king Wăn and king Woo, who knew well the minds of those whom they put in the three positions, and clearly saw the minds of those who had the three grades of ability. Thus they could employ them reverently to serve God,

advanced (= deemed) punishments as the proper instrument of govt. Shou had pleasure only in those princes of the States who were such.

廢邦, 'his countries,' seems to be opposed to 厥政, 'his govt.,' i.e., the fiefs to the court. I take 欽 in the sense of 'sovereignly.' Anything with the express sanction of imperial authority is so denominated. 垂我有夏,式商,受命,使我周有此諸夏,棄商所受之命,奄甸萬姓, 'entirely to rule the myriad surnames.' Compare in Bk. XIV., p. 6, 汤革夏,俊民甸四方. We need not seek for any other meaning to甸 (as Ts'ae does) than the general one of 'to govern.' 萬姓, -- comp. Pt. III., BK. III., p. 9. I suppose that 萬 is used without any particular reference to the surnames of the people as being so many, or that 萬姓 is 萬邦之民.

Ch. IV. Pp. 6—15. THE SAME PRINCIPLE OF ANXIETY ABOUT EMPLOYING THE RIGHT MEN EXEMPLIFIED IN THE KINGS WAN AND WOO.

6. Ts'ae observes that when it is said that Wăn and Woo knew the minds and saw the minds of the 三宅 and 三俊, this is equivalent to the language of the 2d par., 迪知忱恂, 而非謀面. It certainly indicates that those sovereigns sought to obtain the most thorough knowledge of those whom they placed or would place in the highest offices of trust. Twoo-heen calls attention to the difference between 知 and 見. — They knew what was in the highest servants of their govt.; they saw what the men of ability could prove themselves to be, when called to employment.

立民長伯—those whom Wăn and Woo thus appointed were the 三宅 and 三俊. Ts'ae, arguing from the language of the Bk. 王制 in the Le Ke, makes the 長 to be the governors of a 隸 or five States, and the 伯 to be the Chiefs of a 州 or 210 States. I do not think that we need to seek for such a definite application of the terms. Ch'ın Leih says that it was a common practice of antiquity for the princes of States to reside at the imperial court, and there sustain office, while the officers of the court were also sent forth, as princes of
and appointed them as presidents and chiefs of the people. To establish their government, they had the men of office, the officers of law, and the pastors, and these appointments were their three concerns. They had also their guards; their officers of the robes; their equerries; their heads of petty officers; their personal attendants; their various overseers; and their treasurers. They had their governors of larger assigned cities and of the smaller; their men of arts; the overseers whose offices were beyond the court; their grand historiographers; and their chiefs of direction—all, good men of constant virtue.

States. See the 集說. T. K'ang Shing briefly and comprehensively explains this par.—文武立政，以任人，準夫，牧，為三事，任人 is the 常任 of par. 1; 準夫，the 準人；and 牧，the 常伯。8. The long enumeration of officers in this and some following paragraphs has no organic connection with the rest of the Book, the argument of which would be improved by the omission of it. I have shown in one of the introductory notes how Wang Pih would dispose of it. All that we can do is to explain the various designations in the best way we can. 驀 (read t'sêu) 驀，'equerries.' These belonged to the department of the 大校人 or masters of the imperial stud. Their rank was that of 下土. See the Chow Le, Books XXVIII. and XXXII. 小尹—小官之長，'the heads of small officers.' We cannot define the designation more particularly.

左右僕僕—Gan-kwo understands this phrase as in the translation,—左右僕僕持器物之僕. T'ieh supposes that 僕僕 has this signification, and that 僕僕 denotes 'charioteers' (僕僕, 僕御). Woo Ch'ing, again would confine the two characters to this latter meaning. Gan-kwo's interpretation seems the preferable. 百司，'the hundred superintendents or overseers.' The phrase denotes all the officers who had their special individual charges. Many 司 are mentioned in the Chow Le,—the 司服，司門，司市，司甲，司司矢，司，庶府，'all the treasurers.' In the Chow Le, Bk. VI., we have the 夫府，'or Grand Treasurer;' the 玉府，or 'Treasurer of gems, pearls, gold ornaments,' &c.; the 内府，or 'Keeper of the inner treasury;' and the 外府，or 'Keeper of the outer treasury,'—the treasury of disbursements. Other府 are mentioned in other places. Wang Yen says:—'The庶府 denote all charged with the management of the imperial wealth' (凡掌財). 9. The大都小伯 must be construed, with Ch' in Shou-nan, 大大都伯，'the commandants of Tsu, great and small.' The clause is an instance of what is called 'interlaced style' (互文見意), and when completed would be 大大都之伯小都之伯. On the meaning of 都, see the note on Mencius, II., Pt. II., iv., 4. By the 'great Tsu' here we are to understand the cities in the imperial domain assigned for the support of the highest nobles (公之采邑), and by the 'small Tsu' the cities assigned to those of inferior dignity.
In the various States there were the minister of Instruction, the minister of War, and the minister of Works; with the many officers subordinate to them.

Among the wild tribes of the Wei, the Loo, and the Ching; in the three Pô; and in dangerous places: they had wardens.

King Wân was able to have in himself the minds of those in the three high positions, and so it was that he established those regular officers and superintending pastors, so that they were men of ability.

include, according to the language of the Le Ke, Bk. 王制, Pt. iv., p. 10, 'all who employ their arts in the govt.,—priests, historiographers, archers, charioteers, doctors, diviners, and the practitioners of the various mechanical arts' (凡執技以事者, 祝, 史, 射, 虎, 医, 巫, 及百工). 表臣百司, these are distinguished from those in the prec. par. by the addition of 表臣, 'outside ministers.' We are to understand officers with special charges, as in the former case, but located away from the court.

犬史—see on Bk. X., p. 18. We are to understand here not only the 'Grand Historiographer,' but all the officers in his department.

尹伯 is defined by Ts'ao 有司之長, 'the heads of the several classes of offices.' He illustrates his meaning by referring to the 庶人 (庶尹), or 'butcher,' and the 内史, or 'cook,' whose offices were both subordinate to that of the 膳夫, or 'master cook,' who was their 伯, 庶常吉士,—this is descriptive of the officers enumerated, and of the subordinates employed by them.

P. 10. This par. has reference to the various officers in the States of the princes. See 'The Speech at Muh,' p. 2.

P. 11. This par. would seem to go on to speak of the officers,—overseers or governors,—whom Wân and Woo appointed among the wild tribes, the 尹 at the close belonging to each of the tribes specified, all included under the commencing 尹. The 三保, however, occasions a difficulty, for their people were the descend-
13 and virtue. He would not himself appear in the various notifications, in litigations, and in precautionary measures of government. There were the officers and pastors to attend to them, whom he simply required to be obedient and not disobedient. Yea, as to litigations and precautionary measures he would seem as if he did not presume to know about them. He was followed by king Woo, who carried out his work of settlement, and did not dare to supersede his right-

and employ them with entire confidence. Gan-kwò, indeed, took the language differently. — 文王惟其能居心遠惡舉善, ‘king Wán was able to set his mind on this,—the putting far off the bad and elevating the good.’ But, as Choo He has observed, if this were the meaning, we should have read 克宅厥心, and not 克厥宅心. Kéang Shing reads 文王惟維厥度心, which he interprets — ‘King Wán employed his deliberating mind.’

乃 克立兹常事, by 常事 are intended the 常任 of par. 1, and by 由司牧人 the 常伯. The 司牧人 are not mentioned here, unless the 司牧人 be taken to include them all and the other officers who have been enumerated.

克俊有德——皆是実能, being a description of the qualifications and virtue of Wán’s officers. 18. 14. These parœm. are intended to show how king Wán, having appointed the right men, left them to the management of their offices, and did not interfere with them in the discharge of their duties. 亞攸兼　無所兼理, ‘he in no way interfered with— did not attend to, along with his own duties.’ 庶言——號令, ‘governmental orders and notifications.’ This seems to be the only proper meaning of this phrase in the connection. It must run on with the 庶獄。
eous and virtuous men; who entered also into his plans, employing
as before his forbearing and virtuous men. It was thus that they
unitedly received this vast inheritance.

16 "Oh! young son, the king, from this time forth be it ours to
establish the government, appointing the high officers, the officers
of the laws, and the pastors;—be it ours clearly to know what courses
are natural to them, and then greatly to employ them in the govern-
ment, that they may aid us in the management of the trust of the
people, and harmoniously conduct all litigations and precautionary
measures. And let us never allow others to come between us and

should understand 義德之人; and
similarly 義德 We get an easier meaning
certainly by taking the expressions in this way,
then if we understand them of king Wan himself.

Ch. V. Pp. 16—24. The duke addresses
king Ching directly, and urges him ever
to act on the principle which has been
illustrated. 15, 16. How the king should
carefully choose, entirely trust, and steadily maintain
his officers. 子，王—this language
has been pressed to show that the address was
delivered when the king was a minor.

子，it must be conceded, is properly—孔子,
'a sucking child,' but it is used away from that
signification, whether it was applied to Ching
about his 15th year, or his 20th. When the duke
of Chow had resigned the regency, he still
continued to think of the king as the boy he had
watched over, and ruled for, and so he calls
him here, when offering these counsels which
are not at all appropriate to him as a minor.

我其至牧夫,—the critics all say
that 我 here (and in other clauses below) refers
to king Ching. Woo Ch'ing says, 'The six
in pp., 16, 16, are all the duke's 我
king Ching' (六，皆成王). Ch'in Ta-
yew says, 'By the 我 the duke identifies him-
self with the king. Sovereign and minister
should compose, as it were, one body' (我者
我其君，君臣一體也). All this
may be correct, but we may as well translate by
the plural of the first personal pronoun. 立政
covers the 立事，準人，牧夫，as it does
任人，準夫，牧 in p. 7. It is remark-
able how the order of enumeration, when speaking
of the three positions, is continually varied.

我其知厥若—comp.
the language of p. 6. 若 here must be equal
to 心 there. The critics generally define it by
順, and then understand by 知厥若,
'know that they are accordant with right,'
obedient to heavenly principle. 這, much
more happily, goes on to explain 當'
by 心之
'that in which the mind repose,' and then
adjoins, to illustrate the meaning, the words of
Confucius (Ana. II, x.) 罷其所安
焉度哉，'Examine in what things a man
rests. How can he conceal his character?'

乃俾aterial any，使展
四體以為治，—Kêang Shing would
strangely make 不 here only a particle of in-
troduction. 我受民—我所受
thems. Yea, in our every word and speech, let us be thinking of officers of complete virtue, to regulate the people whom we have received.

"Oh! I, Tan, have received these excellent words from others, and tell them all to you, young son, the king. From this time forth, O accomplished son of Woo, accomplished grandson of Wan, do not err in regard to the litigations and precautionary measures;—let

17 them.

18 "Oh! I, Tan, have received these excellent words from others, and tell them all to you, young son, the king. From this time forth, O accomplished son of Woo, accomplished grandson of Wan, do not err in regard to the litigations and precautionary measures;—let

之民, 'the people whom we have received,' i.e., who have been entrusted to us by Heaven, and transmitted to us by our ancestors. 時 輯勿有間之—時如是 'thus,' "in this condition." 間之—'to come between them;' either between them and their work, or between them and us. Kiang Shing joins this clause on to the next, and reads 物 "from Wang Ch'ung's 論衡. He labours hard but unsuccessfully to interpret his text.

17. In translating this par. I have followed Ts'ae, who takes 末—終 and 惟—思. 自一言一言—一言之聞, 'during the space of one word or one sentence.' Lin Che-k'e has the same view. Woo Ch'ing would refer —一言 to the

庶言 of par. 13. Gan-kwô's comment on the whole par. is strangely laboured and absurd:

—政當用善善在—一言而已,欲其口無陳言,如此我則終惟有成德之美以治我所受之民.

18—21. The king is repeatedly and variously warned against erring in the matter of litigations and precautionary measures. There was probably some disposition in the young emperor to interfere with the regular course of these two departments, which made the duke dwell so pointedly upon them. 18. 拱言—美言 善言, 'admirable words' or 'good words.' He refers no doubt to all that he has said in the address. The 'men from whom he received them' were probably the host of ministers and officers, who had commenced to address the king when he took the words out of their mouth. Lin Che-k'e praises the honesty of the duke of Chow in making this acknowledgment, and contrasts him with some other statesmen who used the ideas of others, taking all the credit of them to themselves. 子, 文子, 文孫, 'the accomplished son, the accomplished grandson.' King Shing no doubt is intended.

正是今之, there is no end of the disputes about how 正 is to be taken. Ts'ae supposes that it 人, which phrase we have in Bk. IX., p. 17. From the conclusion of p. 21 we must conclude that the 有司之牧夫 are intended. Wang Ts'au makes a good observation on this par.:—'The prec. par. says that the sovereign is not to let other men interrupt the proceedings of his officers; here he is admonished not to throw those proceedings into error by interference of his own.' (上言勿間之以人此言勿誤之以已大抵人君任賢不專其弊有是二端故反覆言之也.)
the proper officers regulate them. From old to the founder of
Shang, and downwards to king Wăn of our Chow, in establishing
government, when they appointed high officers, pastors, and officers
of the laws, they settled them in their positions and unfolded their
talents. It was thus that they gave the government into their hands.

In the empire never has there been the establishment of govern-
ment in the employment of artful-tongued men;—with such men,
unlessoned in virtue, never can a government be distinguished in
the world. From this time forth, in establishing government, make
no use of artful-tongued men, but seek for good officers, and get
them to use all their powers in aiding the government of our empire.

Now, O accomplished son of Woo, accomplished grandson of Wăn,
young son, the king, do not err in the matter of litigations. There
are the officers and pastors to attend to them.
"Have well arranged also your military accoutrements and weapons, so that you may go forth beyond the steps of Yu, and be able to travel over all beneath heaven, even to beyond the seas, everywhere meeting with submission:—so shall you display the bright glory of king Wân, and render more illustrious the great achievements of king Woo.

"Oh! from this time forth, may you and your successors, in establishing the government, seek to employ men of constant virtue."

P. 22. This par. suddenly introduces a subject drift from those hitherto dwelt upon, and seemingly quite out of place in the Book. At the close of his address to prince Shih, however, we found the duke of Chou all at once break into the same warlike mood. There he would have the dynasty extend its sway, till 'from the corners of the sea to the sunrise there should not be one disobedient to the rule of Chou.' Here his enthusiasm rises higher, and he will have the empire extended beyond its limits in the time of Yu. Many of the critics argue that after the dynasty of Hea began to decline, the wild tribes all round the empire encroached upon it, till the 'nine provinces' of Shang hardly embraced half the territory which those of Yu had done. There is no definite testimony, however, to this effect. If it were so, we can well suppose that the duke of Chou was bent on extending the sway of his House, to recover at least all the ground that had been lost from the time of Yu. 諸爾戎兵—諸 is defined by 治, 'to have in good order.' The term means 'to interrogate judicially.' Its proper force here is 'to maintain a strict inquiry into,' 諮 and 諦 are used in the dict. to define each other; both signify 'military weapons.' Gun-kwô is followed by Ts'ae in distinguishing them, as I have done in the translation (戎服兵器). 陟禹之迹—陟 is 'ascend the footsteps of Yu.' But this hardly makes sense. The 'Daily Explanation' defines 越 as 'to go beyond.' For the 'footsteps of Yu,' the limits of his different progresses, see 'The Tribute of Yu,' Pt. ii., p. 28, and the 'Yâh and Teêh,' p. 8.

方行天下—方 is used in the sense of 见－to cause to be displayed.' Leu Tsâu-heen tries to argue that the duke of Chou is not inciting the king here to warlike expeditions, but only to be prepared for war as the best security for peace. He lays down this maxim very tersely: 古人治兵,乃所以弭兵,後世執兵,乃所以召兵. Kâng Shing defines 諚 by 諚, 'to be circumspect,' to watch against,' so that he brings out the meaning that the king was to have done with war and cultivate the arts of peace, as the means of securing universal submission! For this interpretation there is no more ground than for Tsâu-heen's reasoning. [I am glad to find that Woo Ch'ing thinks this par. as much out of place as I do. 'It has no connection,' he says, 'with the text before and after. It may be presumed that a portion of the Book has been lost.]

P. 23. The duke here repeats the burden of his address, extending his wishes from king Ching to his successors. 常人—常德之人. Comp. 常吉士, p. 9, and in 'The Counsels of Kaou-ynou, p. 2, 彰厥有常,吉哉.
VI. The duke of Chow spake to the following effect, "O grand historiographer, the minister of Crime, the duke of Soo, dealt reverently with all the criminal matters which came before him, thereby to perpetuate the fortunes of our empire. Here was an example of careful anxiety for other ministers, to rank with him in the ordering of the appropriate punishments."

Ch. VI. P. 24. I cannot see that this par. has any connection with the rest of the Book. It appears indeed to be more out of place, if possible, than par. 22. It is evidently a fragment of some of the lost Books which has got tacked on here.

司寇蘇公.—the minister of Crime, the duke of Soo. 'From a passage in the Left Academy, we learn that the duke of Soo (where Soo was I have not ascertained) was called 素生, and was minister of Crime to king Woo.

式敬爾由獄—Gan-kwō gives this 能用法—敬汝所用之獄—could use the laws so as to reverence the criminal cases which you use.' But what meaning can a reader get from this? Kōang Shing endeavours in vain to explain it. I take 敬爾 together as an adverb, = 'reverently.' 式—用; different from 式 below, which 阿由獄—所斷之獄—'the criminal causes which he decided,'—which 'passed through' his hands. 自式云云—the 'Daily Explanation' gives for this:—嗣為司寇者于此取法而加謹焉則必能以輕重條列用其中罰無偏重之慮刑獄清而天下無冤民矣. This seems to give the meaning, but I prefer to take 列 as referring to the duke of Soo, and = to rank with him.
THE BOOKS OF CHOW.

BOOK XX. THE OFFICERS OF CHOW.

1. The king of Chow brought the myriad regions of the empire to tranquillity; he made a tour of inspection through the How and Téen tenures; he punished on all sides the chiefs who had refused to appear at court; thus securing the reposes of the millions of the people, and all the princes of the six tenures acknowledging his virtue. He then returned to the honoured capital of Chow, and strictly regulated the officers of the administration.

The Name of the Book. — 周官, 'The Officers of Chow.' The Book contains a general outline of the official system of the Chow dynasty. It details the names and functions of the principal ministers about the court, to whom various connells moreover are addressed by king Ching. 'The Officers of Chow' is not an inappropriate name for it. It is found only in the old or Gan-k'wo's text. Tse assigns it to the class of the Books of the Shoo called 'Instructions' (訓體).

Date: and Question of Genuineness. The first par., refers the Book to king Ching, without any mention of the duke of Chow. Its date therefore must be in some year after the duke resigned the regency, and the king took the govt. into his own hands. As the next Book but one (now lost) contained an account of the duke’s death, in the 11th year of Ching, we may assign the 'officers of Chow' to the 9th or 10th year of that monarch. I introduce the subject of the date here, because of the strangeness of the prefatory note about it, that the Book was made 'when king Ching had made an end of the House of Yin, and extinguished the wild tribes of the Hwae.' (see page 12). The 'making an end of the House of Yin' carries us back to the death of Wook’ong in the 2d or 3d year of Ching (see P. N. 41); from which the extinction of the Hwae tribes would bring us down to his 7th or 8th year. The 1st par., which is the proper introduction to the Book, makes no mention of either of those events. I do not think the prefatory notice is entitled to any consideration.

On the question of the Genuineness of the Book, it will be sufficient here to give the remarks of Tse, reserving the fuller discussion of the points he mentions for their proper place in the annotations. He says:—'This Book disagrees with the Chow Le, as we now have it, in various points. For instance, the Chow Le does not contain the ministers called here the “three Kung,” and “the three Koo.” Some have said that the Kung and Koo were dignities, enjoyed by other ministers, and were not specific offices; but if we refer to parr. 5 and 6, where it is said that the three Kung discourse of the principles of reason, and adjust the States,” and that “the
three Koo assist the Kung to diffuse widely all transforming influences; these are specific duties, belonging to offices to which there can be few superiors. Other matters identified by the 太師 here with the 師氏 of the Chow Le, and the 太保 with the 保氏; but this cannot be, for the 師氏 and 保氏 are only subordinate officers in the department of the minister of instruction.

Again, it is said here, p. 14, that in six years the chief of the five tenures attend once at court, whereas in the Chow Le, Bk. XXXVIII., the princes of the six tenures appear at court, from such and such a tenure, every year; from another tenure in two years; and so on; — a quite different arrangement. These discrepancies give rise to doubts; but the Chow Le could only have been made by a sage. Or perhaps, the duke of Chow, when he was making all his arrangements for the officers of the government, had not come to the offices of the 太師 and 保氏.

What I mean is this, that he was restrained by some consideration of their greatness from speaking of them. Moreover, the book was not completed when the duke died. The laws and regulations in it had not all come into practice; — this may account for the discrepancies I have pointed out. And still further, — What must have formed the sixth part of the Chow Le, "The officer of the Winter," is lost. The beginning and end of it are incomplete. It is a work of the duke of Chow, to which alas! he did not put the finishing hand. Let the reader of the Shoo, however, compare it carefully with the classic, and he will be able to judge of the governmental arrangements of the duke of Chow.

Contents. The Book has a beginning, middle, and end, more distinctly marked than we generally find in the Books of the Shoo. The first part is introductory, and describes the condition of the empire when the arrangements of the official system of Chow were publicly announced. The second part extends to the time of the announcement. The king begins by referring to the arrangements of former dynasties. He then, parr. 5–14, sets forth the principal offices of State, the ministers of which had their residence at court, and goes on to the arrangements for the administration of the provinces. The remaining part contains many excellent advice to the ministers and officers, to discharge their duties so that the fortunes of the dynasty might be consolidated, and there be no dissatisfaction among the myriad States. The whole, it will be seen, falls naturally into a division into five Chapters.

Ch. I. The Condition of the Empire when this address to the Ministers and Officers was promulgated. Rebellion had been quelled; disobedience had been punished; peace had been secured at length within the borders of the empire. — There was now leisure to attend to the right ordering of the system of administration.

This phrase, — the myriad regions, — meaning it being proper, when speaking of the movements and measures of the emperor, to do so in large terms; and both Lin Che-ke's and Ts'ae's approval of the remark. I have spoken of the five tenures of Yu and the tenures of the Chow dynasty on pp. 149, 149; and the difficulty of reconciling them with one another, and of reconciling the dimensions of even the five tenures with the actual extent of the country. There are other difficulties, however, in the way of taking the 'myriad regions' of the text literally, which may be seen in the note of Ch'in Sze-k'ao in loc. He says: — The empire of Chow was 10,000 le square. A space of 1,000 le square, giving an area of 1,000,000 square le, would contain 100 States, each 100 le square; and the whole, 10,000 such States. But the territory of one of the greater princes was 100 le square; — it is easy to see how the tenures could contain 10,000 States. At the beginning of the Chow dynasty, however, the princes who assembled at Muh were only 600 (see on p. 298, App. to the Great Declaration). And in the "Imperial Regulations" (see the Le Ke, Bk. 王制) the States of the empire only amount to 1,718. For these reasons Ying-ta said we were not to take the 10,000 in the text literally. We can indeed only regard the 'myriad States' of the text as a great exaggeration; and we must take in the same way the statement in the 左傳 about the great Yu, that when he assembled the princes at Mount T'oo, they came with their gems and silks from ten thousand States. (哀公七年, 禹合諸侯於塗山, 執玉帛者, 萬國.) 巡侯甸 — see the figure of the tenures of Chow, on p. 149. Those of the How and the Teen were the first and second beyond the imperial domain. The critics seem to think that the king's progresses were not confined to them, but extended at least to the six tenures immediately mentioned. 'These two are mentioned,' says Ying-ta, 'as being nearest to the imp. domain.' But why should we extend the meaning of the text in this way? There may have been good reasons, not recorded why not. But the How and Teen tenures were inspected at this time.

四征弗庭—四方征討不庭之國. Ying-ta says the king had only smitten the Hwaes tribes, and the statement here that his punitive expeditions had extended on every side is an exaggeration like that in 'myriad regions.' Here again our best way is simply to take the text as we find it, 弗征—弗來庭者, as in the translation. Gan-kwo takes 弗庭—直, a meaning which the character has, but which does not seem so appropriate here. 人—comp. Pt. III., Bk. III., p. 5. 六服— the Chow dyn. had nine fu, or ten, including the imp. domain. By the 'six tenures' here are probably to be understood the How, Teen, Nan, Ts'ae, Wei, mentioned in the 1st par. of the 'Announcement about Le.' and the imp. domain. There is much discussion on the point among the critics, however; — see Lin Che-ke in loc.
II. The king said, "It was the grand method of former times to regulate the government while there was no confusion, and to secure the country while there was no danger." He said, "Yaou and Shun studied antiquity, and established a hundred officers. At court there were the General Regulator, and the President of the Four Eminences. Abroad there were the Pastors of the provinces, and the princes of States. Thus the various departments of

...honoured and received (acknowledged the virtue of the House of Chow.)

...the king returned to Fung, which had been the capital of Wán. The various methods by which it has been attempted to harmonize the two statements may be seen in Lin Che-k'e. He himself approves of the view of Chu Shao-nan,—that Ch'ing Ching first came to Hoau, the honoured city of Chow.' In the text, and there deliberated and determined on the various arrangements for the officers; and then, before the public proclamation of them, he went to Fung, to announce the intended measure in the temple of king Wán.

...managed the rectification of the officers administering the affairs of government.'

...examined the records of antiquity. But a statement so remarkable should not be supplemented. Gaubil observes that these two sovereigns, it may be inferred, had certain sources of knowledge, that is to say, some history, of the times anterior to theirs. The expression may lead us to infer so, but I have not introduced the inference into the version. Gaubil adds:—The author of the...

...speaks of the officers of Hwang-te, and of Shao-ho, who reigned before Yaou. Confucius, in his commentaries on the Yih King.
government went on harmoniously, and the myriad States all enjoyed repose. In the dynasties of Hsia and Shang, the number of officers was doubled, and they continued able to secure good government. *Those* intelligent kings, in establishing their government, cared not so much about the number of the offices as about the men. Now I, who am a little child, cultivate with reverence my virtue, concerned day and night about my deficiencies. I look up to *those* former dynasties, and seek to conform to them, while I instruct and direct you, *all* my officers.

speaks of Fuh-he, of Shin-nung, and of Hwang-te, as of princes of an earlier date. This subject will be found touched on in the prolegomena.

内有至功伯,—for 百揆, see on the 'Canon of Shun,' p. 2. 四岳,—see on the 'Can. of Yaou,' p. 11; et al. 州牧,—see on the 'Can. of Shun,' p. 16. Te'e takes 侯伯 as — the chiefs of the princes of States, and Ying-ta identified them with the 五長, mentioned in the 'Yih and Tei,' p. 8. Much preferable to either of those views is that of Lin Che-k'e, that the and are two of the five orders of feudal princes, among whom the provinces were divided, two specified for the whole 国政惟和,—comp. 侯伯咸熙,'Can. of Shun,' p. 27.

Medhurst translates 亦克用父 by 'and yet they were enabled to maintain order,' as if it were surprising that they should be able to do so with two hundred officers instead of one hundred. We ought not to suppose any adhesive force in this. 亦 Lin Che-k'e appears to have had an impression of the meaning similar to that of Dr. Medhurst, for he writes of the officers of Hsia and Shang being double the number of those of Yaou and Shun, and of those of the Chow dyn. being still more numerous (amounting to 860), because men were more able in the earlier times. It is strange that it did not occur to him that, as the population grew with the lapse of time, the number of officers was necessarily increased. 明王至末—Gankwo joined this to the next par., and understood it as a general remark about 'intelligent kings,' with which Ching prefixes the account of his own arrangements. It is better to understand the remark as applying to Yaou and Shun, Yu and T'ang. The gist of it is, that these sovereigns were not anxious to have the show of many offices, but to get right men. Te'e says:—明王立政 不惟其官之多,惟其得人而已.

4. 價勤于德,—reverently sedulous about my virtue, 逮及, 'to reach to.' 僖夜不逮—夙夜常恐有所不及. We must suppose that he measured his deficiencies with reference to the standard of Yaou, and the other 'intelligent monarchs.'
III. "I appoint the Grand Tutor, the Grand Assistant, and the Grand Guardian. These are the three Kung. They discourse of the principles of reason, and adjust the States; harmonizing also and regulating the operations of Heaven and Earth. These offices need not always be filled:—there must first be the men for them.

"I appoint the Junior Tutor, the Junior Assistant, and the Junior Guardian. These are called the three Koo. They assist the emperor’s pattern; the傅, his helper; and the保, his sustainer in virtue and righteousness. The renderings in the translation cannot be far from the exact meaning. The business of the three Kung was

論道經邦. By道 we are to understand all principles of reason and truth,—all the course or ways, which it was proper for the emperor to pursue. The effect of the Kung’s discoursing on these with him would be seen in the States of the empire, in the govt. of which there would be no disorder. It would be seen also in the harmony of all the elements of nature, and the material prosperity which was dependent on them. This seems to be what is intended by 理经邦."

On the two characters 陰 and 阳, which occur with their mystical application nowhere else in the Shoo, it may be sufficient here to give the note of Gaubil:—Chinese books are filled with these two characters. In their natural sense 陽 signifies “clear,” “light,” and 隱, “obscure,” “darkness.” In Chinese Physics 阳 is “movement,” or the principle of movement; and 陰 is “repose,” or the principle of repose. The moral and metaphorical applications of the terms are infinite, and extend to whatever is susceptible of them more or less, whether in Physics or in Morals. The sense of this paragraph is that all goes well in the empire; that the laws are in vigour; that commerce flourishes; that there are no public calamities; that the seasons are not deranged. I believe that the meaning is not more than what Gaubil says. The remarks of Wang Kang-yan are quite express on the point:—
the Kung to diffuse widely all transforming influences; they display brightly the powers of heaven and earth:—assisting me, the one man.

7 "I appoint the prime minister, who presides over the ruling of the empire, has the general management of all other officers, and secures representation.

The Chow Le therefore is not silent on these great ministers, as we might suppose from what Ts'e says. It only does not treat of them separately in defining their duties, and enumerating the officers in their departments. But they were not the heads of departments. They composed the emperor's cabinet or privy council. Biot calls them happily 'les consellers auliques,' and 'les vice-consellers.' They were the prototypes of the Inner Council or 'Inner Council' of the present day. It did not belong to the plan of the Chow Le to speak of them more fully than it does.

But if we could not thus account for the little that is said about them in that Work, the inference would be against it, and not against this Book. There can be no doubt as to the genuineness of the first half of par. 5. If all the rest of the Book be forged, so much the better.

The six chief ministers of the executive. Only the minister is mentioned, but in every case we are to understand that he was the head of a department with many subordinate officers. There is a close correspondence between those six departments of Chow, and the 'six Boards' (六部) by which the government of the empire is now administered.

7. 家 (大) 宰, 'the great or prime governor.' The name was as old as the Shang dynasty, for we find it applied to E Yin, Pt. IV., Bk. IV., p. 1. This is the office of the officer of Heaven (see Bk. XVII., p. 1), who united with it the dignity of 'Grand Tutor.' The 家宰 'the officer of Heaven' (天官) of the Chow Le, and is represented now by the 'Board of Civil Office' (吏部). He was superior to all the other great ministers, and was called 'their Head' (六卿之首). This difference between him and them is intimate, I think, by the 家, 'has the general management of all the officers.' This is probably what is intended by the difficult clause in Pt. IV., Bk. IV., p. 1, 百官總已以聽家宰.
8 an uniformity throughout all within the four seas: the minister of Instruction, who presides over the education of the empire, inculcates the duties attaching to the five relations of society, and trains
9 to obedience the people: the minister of Religion, who presides over the ceremonies of the empire, attends to the service of the spirits
10 and manes, and makes a harmony between high and low; the minister of War, who presides over the military administration of the empire, commands the six hosts, and secures the tranquility
11 of all the States: the minister of Crime, who presides over the prohibitions of the empire, searches out the villainous and secretly

must understand 立, from p. 5, at the commencement of this and the other Parr. The
邦 in them is also to be taken as—邦國.
8. 司徒——the superintendent of the multitudes, perhaps with a reference to the meaning of 部 as ‘disciples.’
This officer was as old as the time of Shun;—see the Can. of Shun, p. 19. He is the ‘officer of
理事’ (手官) of the Chow Le. His department seems to merge in that of the present
Board of Rites, for we can hardly identify it
with the ‘Board of Revenue’ (戶部).

數五典,—comp. 敬數五教; Can.
of Shun,' p. 19. 榗——安, ‘to tranquillize.’
Ts'e says for 榗兆民 gives 驒櫄兆民
之不顧者而使之順. 9.

宗伯——this office was also as old as the time of Shun. See Can. of Shun,' p. 28; which
supplies an explanation of the name 宗伯
as—宗廟官長, ‘chief officer of the ancestral temple.’ Otherwise, we might translate it by—‘The reverend,’ ‘The very reverend.’ He
was the ‘officer of the Spring’ (春官) of the
Chow Le; and his department now is that of
the Board of Rites (禮部), which also absorbs in a great measure the functions of the ‘minister of Instruction,’ as I have observed.

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司徒——the掌邦之天神地

THE OFFICERS OF CHOW.
wicked, and punishes oppressors and disturbers of the peace: and the minister of Works, who presides over the land of the empire, settles the four classes of the people, and regulates the seasons for obtaining the advantages of the ground.

These six ministers, with their different duties, lead on their subordinates, and set an example to the nine pastors of the provinces, enriching and perfecting the condition of the millions of the people.

In six years the chiefs of the five tenures attend once at court. When this has been done a second six years, the king makes his tours of

now the ‘Board of Punishments’ (刑部); but the text says that the minister of Crime ‘handled the prohibitions of the empire.’ He is so described, observes Chin King, ‘to show the benevolent purpose of punishments, as instituted to deter men from doing evil.’ This minister was the officer of Autumn (秋官) of the Chow Le.

12. 司空—‘the minister of Works.’

He was the officer of Winter (冬官), of the Chow Le, the portion of which relating to his department was unfortunately lost, though the scholars of the Han dynasty have endeavoured to supply it. The present ‘Board of Works’ (工部) corresponds to this minister, and his functions. In the ‘Canon of Shun’ we have the name of 司空, and also of 共工, which appears to have been the more ancient designation;—see the ‘Can, of Yaou,’ p. 10. 司空 may be translated—‘overseer of the unoccupied,’ suggesting to us that the earliest duties of this minister must have been to assign unoccupied lands. Kin Le-ts'ang says:—‘The 司空 was the minister who managed unoccupied grounds (空土), dividing and defining them in preparation for the investiture of ministers; for donations to officers; for assignment as fields to husbandmen, shops to mechanics, and stalls to traffickers. All the ground unappropriated was under his management; once apportioned, the minister of War, and the minister of Instruction had then to do with it.’ See the 集説：居四民,—‘settles the four classes of the people,’ i.e., arranges that scholars or officers, farmers, workers, and merchants shall all live in the places best adapted for them, 時地利,—‘times the advantages of the earth.’ This would seem to imply that different operations might be required at different times, and that changes and removals of settlements might come to be desirable;—all to be done by the advice and authority of the minister of Works.

Pp. 18, 14. Relation of the six ministers to the pastors of the provinces; and rule for imperial progresses, and appearances of the various princes at court.

18. 各率其屬,—each one leads on those belonging to his department. The subordinates of each department amounted, in theory, to sixty. As the Chow Le exists, however, the dept. of the prime minister has 65 officers; that of the minister of Instruction, 76; that of the minister of Religion, 69; that of the minister of War, 69; and that of the minister of Crime, 65. The excess in each, it is supposed, belonged originally to the officers of the dept. of the minister of Works, the account of which is commonly believed to be lost. See the work of Chin Sze-k'ao in loc. 以倡九牧—to go before—be an example to—the nine pastors. We do not learn from the Shoo how communications were maintained between the six ministers at the imperial court and the pastors of provinces.

14. 六年至又六年—in the Chow Le, Bk. XXXVIII., it is said that the princes of the How tenure appeared at court every year; those of the Teen, every two years; of the Nan, every three years; of the Ts’ae, every four years; of the Wei, every five years; and of the Yaou, every six years. This seems a different arrangement from that described in the text. The text mentions five
inspection in the four seasons, and examines the regulations and measures at the four mountains. The princes attend on him, each at the mountain of his quarter, and promotions and degradations are awarded with great intelligence."

15. IV. The king said, "Oh! all ye men of virtue, my occupiers of office, pay reverent attention to your charges, and be careful of the commands you issue; for, once issued, they must be carried into effect and not be retracted. By your public feeling extinguish all selfish aims, and the people will have confidence in you, and be gladly obedient.

16. Study antiquity in order to enter on your offices. In deliberating on affairs, determine by help of such study, and your arts of government..."
will be free from error. Make the regular statutes of our dynasty your rule, and do not with artful speeches introduce disorder into your offices. To accumulate doubts is the way to ruin your plans; to be idle and indifferent is the way to ruin your government. Without study, you stand facing a wall, and your management of affairs will be full of trouble.

17 I caution you, my high nobles, exalted merit depends on the high aim, and a patrimony is enlarged only by diligence. It is by means of bold decision that future difficulties are avoided.

18 With rank, pride comes unperceived, and extravagance in the

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"...and extravagance in the..."
same way with emolument. Let reverence and economy be real virtues, and do not show them in your affairs with hypocrisy. Practise them as virtues, and your minds will be at ease, and you will daily become more admirable. Practise them in hypocrisy, and your minds will be toiled, and you will daily become more stupid.

19 In the enjoyment of favour think of peril, and never be without a cautious apprehension. He who is without such apprehension finds himself amidst what is to be feared. Push forward the worthy, and give place to the able, and harmony will prevail among all your officers. When they are not harmonious, the government becomes a tangled confusion. If those whom you advance are able for their offices, the ability is yours. If you advance improper men, then you are not equal to your duty.”

meaning of  on  in ‘The Counsels of Yu,’ p. 11. The cure for pride is ‘reverence’ (敬), akin to what we call ‘self-respect.’ If a man feel that he is in himself above his rank he will not be lifted up by it. Similarly, the cure for extravagance is ‘economy’ (儉). But this reverence and economy must be real, and not assumed—true virtues. This is the meaning of  ‘Reverence (the cure for pride) and economy (the cure for extravagance) must be truly virtuous, and not merely conveyances (carriages to convey) for your hypocrisy.’ I cannot do anything better than this with the  Mencius probably had this passage in view, when he wrote  (IV. Pt. I, xvi).

19. In prosperity think of adversity. 居龍 思危, comp. in ‘The Tae-kēs, Pt. iii., p. 5, 無安厭位.惟危. We find the text quoted in the 左傳襄十一年, with 安 for 龍. We may take the 惟 in 思危 as an. according to the construction of the Tae-kēs, 田. 惟危不 知畏, 則入于可畏之中. Shin She-hing observes that ‘the first two 非義 intend the apprehension of the mind, while the last indicates the calamity of overthrow and disgrace.’ 20. How it would be for their own good and the public advantage to advance the meritorious. The first four characters—惟賢讓能, are found in Seun K'ing. 仲侶篇 讓能—‘yield—show complaisance—to the able.’ 政不 the  the 文 省 by 石 大貌 ‘the appearance of a great rock.’ The meaning of 舉, ‘confusion,’ is commonly given to it here. 舉能其官—所舉者能修其官.
V. The king said, "Oh! ye charged with the threefold business of government, and ye great officers, reverently attend to your departments, and conduct well your affairs of government, so as to assist your sovereign, and secure the lasting happiness of the millions of the people:—so shall there be no dissatisfaction among the myriad States."

Ch. V. P. 21. The end of the address:—The happy and permanent results of the ministers and officers acting as they were exhorted. 三事,—see last Book, p. 7. The "six ministers" are intended by the phrase; but how to classify them as the 任人, 準夫, and 牧 respectively, I do not know. By 大夫 are intended all the subordinate officers of the six departments. 雜有政.—雜 is evidently —治. Wang Kang-yay says that the last clause, 萬邦惟無 數 is inexplicable. The 無數, as describing the feeling of the people to the officers, is inadmissible, he thinks, and he cannot construe the 惟. But there are many more difficult passages in the Shoo. I do not think the meaning is that the States would never be wearied of the officers, but that they would never be weary of the dynasty sustained by them in such a way.
THE BOOKS OF CHOW.

BOOK XXI. KEUN-CH'IN.

I. The king spake to the following effect, "Keun-ch'in, it is you who are possessed of excellent virtue, filial and respectful. Being filial, and friendly with your brethren, you can display those qualities in the exercise of government. I appoint you to rule this eastern frontier. Be reverent!

I do not know the statesman of any nation with whom his countrymen need shrink from comparing him. But this is not the place for writing either his history or his eulogium; I only wish, before passing on with the translation of the Shoo, to consider the claim which has been advanced for him to the invention of the mariner's compass. Gaubil held that he was versed both in astronomy and geometry, and says expressly that the use of the compass was known to him;—see 'Le Chou-king,' p. 214, note 4. The common opinion of the Chinese is that not only was the use of the instrument known to him, but that he discovered it. In the chapter on 'Inventions' (制作), in the

The duke of Chow was undoubtedly one of the greatest men whom China has produced, and

INTRODUCTORY NOTE. Keun-ch'in was the successor, in 'the eastern capital,' of the duke of Chow, who henceforth passed off the stage of the Shoo, which he has occupied so long. Between the 'Officers of Chow' and the 'Keun-ch'in' there were two Books, which are both lost. The loss of the second we must much deplore, for it contained an account of the death of the duke of Chow, and an announcement made by king Ching at his bier. The duke died in Fung, the capital of his father Wan, and, dying, signified his wish to be buried at Ching-chow, which he had built and watched over. The place was dear to him; but his wishes in regard to it were always to be disappointed. He had sought to make it the capital of the dynasty, but king Ching would not leave Haou. He now wished that his dust should rest in its soil, but the king chose rather to have him buried in Peih, the cemetery of their House (in the prea. district of Hau-yang, dep. of Se-ngan). The object, according to See-ma T'ae'en, was to honour him. He says that 'the king buried him in Peih, near by king Wan, to show that he did not presume to look on the duke as a minister.'
subjoin the sources of his narrative, the reader will see how the history has been compiled, and whether we can put faith in the things related.

P. De Mailla says:—"This same sixth year of his reign, King Chung, after having established his different officers, received the news that the ambassadors of a foreign kingdom, called Yuet-tchang-tchi (越傳氏), were come to bring him presents and do him homage. This kingdom, situated to the south of the country of Kiao-tchi (交阯) or Cochinchina, had never sent anybody to China. The emperor gave orders that the ambassadors should be conducted to the court, and that great honours should everywhere be paid to them. This prince (the king, or the duke of Chow) received them very well, treated them with distinction, and accepted the presents which was a white pheasant,—a species heretofore unknown; after which he made the inquiry be put to them on what business they had come. They replied by interpreters, that the elders of their country said loudly, that for three years they had had neither winds nor tempests, nor unseasonable rains nor easterly waves of the sea, and that there must be some special cause for such favour of Heaven; that apparently the throne of China was occupied by a sage emperor, who had procured for them these benefits.

After that, the duke conducted them to the ancestral temple of the reigning family, where he caused to be displayed on the one side the presents which they had brought, and on the other, those which King Chung was sending to their prince. Among those were five chariots of a new invention. They accommodated the travellers, and indicated at the same time the route which they kept, by means of a small box, made in the form of a pavilion or dome, suspended from the roof, in which was a wind which always pointed to the south, to whatever side the chariots might turn. It was on this account that they were called Tchi-nan-tche (指南車), or chariot of the south. This machine was very useful to the envoys of Yue-tchang-tchi, for when they were arrived at the kingdom of Fou-nan-lin, on the borders of the sea, they took to some barques, and by means of this compass they needed only one year to return to their own kingdom.'

Now, the Shoo does not contain, and never contained, any account of this embassy from Cochinchina, and I have not found in vain for any mention of it in Sze-ma Ta'en. The earliest mention of it is in Fuh-shang's 'Introduction to the Shoo.' His account is the following:—

"In the time of king Chung, three stalks of grain grew through a mulberry tree and came out in one flowering in it which was almost large enough to fill a cart, and long enough to fill the box of it. The king said to the duke of Chow, "What is this thing?" The duke replied, "Three stalks growing into one head probably betoken that the empire is now at length becoming one." Sure enough, three years after, the ruler of Yue-chang sent an embassy with
 interpreters speaking nine different languages, which
presented a white pheasant to the duke of Chow. The interpreters were necessary, be-
cause the distance was very great, with dark
and deep mountains and rivers, so that the
ambassadors might not be understood. The
duke of Chow asked to what they were indebted
for the offerings, when the Interpreters said,"We received the command from the grey-haired
men of our kingdom, who said, "For long,
even for many years, we have had neither
violent winds nor disastrous rains, nor storms
on the sea. We may believe that there is a
sage in the middle kingdom;—why not go and
present yourselves at his court? This is the
reason we are come.""

I do not find this account in the Introduction
of Han Ying, as it is now generally edited;
it but is quoted continually in illustration of the
embassy from Yü-chang;—see the 四
書人名考, on the 'Life of the duke of
Chow.' There seems to be no reason to doubt
it, having come from Han Ying; but it will be
seen that neither does he make any mention of
the 'south-pointing chariots.'

The earliest authority that I have found for
connecting the duke of Chow and the embassy
from Cochinchina with these chariots is the
中華古今注, a Work of the Tain
dynasty; the writer of which, after giving his
opinion that the invention was due to Hwang-
te, about 1,500 years anterior to the Chow
dynasty! adds that Hang Keén of the 'After Han,' attributed it to the duke of Chow. We
read:—"The duke having produced by his govt.
any state of great tranquillity, the people of Yü-
chang came with interpreters speaking different
languages, and presented one white pheasant,
two black pheasants, and the tusk of an elephant.
The ambassadors being astray as to their road,
back, the duke gave them two pieces of orna-
mented and embroidered silk, and five light
carriages, all made on the pattern of pointing
to the south. The ambassadors were conveyed
in these to the south, as far as the city Lin
[probably the pres. Kwei-lin, metrop. of Kwang-
se] of Foo-nan near the sea, so that in a year
they reached their own country, &c." (後漢
舊書注). The Han also
 registers the same fact.

It is attributed to him under different circum-
stances in a fragment of the Works of 鬼谷
子, 'The hero of Demon valley,' a Taoist char-
latan, somewhat later than Mencius, towards the
end of the Chow dynasty. What he says, is
that 'the prince of Suh-shin presented a white
pheasant to king Wán. There being a fear lest
he should lose his way on his return home, the
duke of Chow made the south-pointing chariot
to conduct him safely.' (謹慎氏默白
雉於文王, 還恐迷路, 周公
因作指南車以送之;—see the
太平御覽, 卷第七百七
五, art. 1). Now, the Book of the Shoo which
immediately followed the 'Officers of Chow' was
about the chief of Suh-shin; but the
presumption from the prefatory notice is that
it did not contain anything about the duke of
Chow. It related, moreover, to a visit from
that chief to king Ching, and not to king Wán.

Allusion has been made to the account
which carries back the making of the south-
pointing chariot to Hwang-te, more than 2,600
years before Christ. This is given by Sze-ma
Te'sen.—Hwang-te was operating to put down
a rebellious chief, called Ch'e-yew, who, frustrat-
ed his measures for a time by enveloping the
armies in clouds of mist, so that the emperor's
even could not tell their position. Against this
magical contrivance, Hwang-te made the chariots
in question, and succeeded in taking the rebel
alive. Later narrators ascribe the chariots to
Hwang-te's empress; and there have been those
who, forgetting the claims both of Hwang-te
and the duke of Chow, have ascribed them to
Kwan Chung, the chief counsellor of the duke
Hwan of Te'e, in the 7th cent. B.C.;—see the
事物紀原, 卷第二.

The general opinion among the Chinese, there-
fore, that the duke of Chow made the 'south-
pointing chariot,' cannot be received as resting
on a historical foundation. The 'south-pointing chariot' altogether may be called in question.
The accounts of its construction as being drawn
by four horses, with the wooden figure of a
genius (木仙人) on the roof, are all
fabulous;—see the 太平御覽, l.c. It
would be hard to say that the mariner's compass
was the child of this chariot. The truth, I
imagine, is this, that the Chinese got some
knowledge of the compass—whether from them-
themselves, or learned it from India—not long before the Christian era, and that then the fables about
the making of south-pointing chariots in more
ancient times were invented.

THE NAME OF THE BOOK.—君陳, 'Kunchin.'
These says that this was the name of the
minister; and as the Book contains the charge
given to him, it is called after him. Others
would translate the characters—Prince Ch'in,
as we translate the title of Bk. XVI., by 'Prince Shih.' Thus Hse. Seen says:—'He must have
been invested with some principality as its
ruler, on which account he is called 君,
II. "Formerly, the duke of Chow acted as teacher and guardian of the myriads of the people, who cherish the remembrance of his virtue. Go you, and with sedulous care undertake his charge; act in accordance with his regular ways, and exert yourself to illus-

duties of an administrator, while it is true that a bad son and a bad brother cannot be trusted to discharge the duties of any other relation. The doctrine of king Ching, however, is that of all Chinese authorities, ancient and modern;—compare 'The Great Learning,' Comm., ch. ix.

This portion of the Keun-ch'in is quoted by Confucius, Ana. II, xxii.: but not to the letter. It would be absurd, however, to conclude from that that the text here is not genuine.

By the 'eastern border or frontier,' we are evidently to understand Ching-chow, 'the lower capital,' to which the people of Yin had been removed. Gaubil is quite wrong, when he would understand by 郊 here the sacrifice offered to Heaven, or the place of it. Ch'in Szé-k'ao gives the following statements:—'The imperial city formed a square of nine li. Outside the city was called the 郊. Fifty li off was called the 'near 郊 or frontier,' and a hundred li off was called the 'remote frontier.' Ching-chow would be in the 'near frontier.'"

Ch. II. Pp. 2—6. Keun-ch'in must follow the example and lessons of the Duke of Chow; must feel the difficulty of his duties; seek the counsel of others, but use his own judgment; ever ascribing his merit and success to the emperor. 2. 師保萬民, tutored and preserved the myriads of the people.' The myriads of the people were those of Yin who had been removed to Lo.

This is a very clear instance of the way in which such high-sounding phrases as 萬民 are employed. 往愼乃司, from the 厥常 which follows, we must interpret 乃司 of the duke of Chow. 其所司之職, 'that which he was charged with.' Medhurst takes 乃 as 'your,' which it often is; but its usage in the Shoo permits us also to take the乃司 as I propose. Ts'ae also takes it thus. 惟民其父, 'then did the
3. I have heard that he said, 'Perfect government is like piercing fragrance, and influences the spiritual Intelligences. It is not the millet which has the piercing fragrance; it is bright virtue.' Do you make this lesson of the duke of Chow your motto, being diligent from day to day, and not presuming to indulge in luxurious ease.

4. Ordinary men, while they have not seen a sage, are full of desire, as if they could not get a sight of him; but after they have seen him, they are still unable to follow him. Be cautioned by this. You are the wind; the inferior people are the grass.

5. The general sentiment is the same as that which we find so often in the prophets of Holy Scripture,—the worthlessness of sacrifice without an earnest moral purpose in the offerer.
5 "In revolving the plans of your government, never hesitate to acknowledge the difficulty of the subject. Some things have to be abolished, and some to be adopted:—going out and coming in, seek the judgment of your people about them; and when there is a general agreement, exert your own powers of reflection.

6 When you have any good plans or counsels, enter and lay them before your sovereign in his palace. Thereafter, when you are acting abroad in accordance with them, say, 'This plan or this view is all due to our sovereign.' Oh! if all ministers were to act thus, how excellent would they be, and how distinguished!"

民似之云云。 5. 圖厥政。 —‘planning your gort.’ The 厥, lower down, shows that we are to take 厥 in the second person. Compare the same expression in Bk. XVIII., pp. 15, 16. 莫或不顧 may be taken imperatively, as in the translation, or indicatively,—there will perhaps always be difficulties.’ 出入自爾師虞— the出入 seem to trouble the critics considerably. Ying Yong (應鏘) says on them:— 出上之意以達之下, 入下之言以達之上, ‘giving out the views of the sovereign to make them known to the people; bringing in the words of the people to make them known to the sovereign,’ comp. on the ‘Can. of Shun,’ p. 25. Ch'in Ta-yew says—出謀之國人, 入謀之左右, ‘going out, consider the matters with the people; coming in, consider them with your associates.’ But we may very well translate the terms literally, and consider the meaning as == ‘always and everywhere.’ 師 = 兌 = ‘to calculate,’ ‘to consider.’ 言 相同, 則 繹。 —‘when their words agree, then unravel the matter,’ i.e., come to your own deci-


[In the Le ke, Bk. 繹衣, p. 19, we find the words quoted from ‘The Kuen-ch'in,’—出入自爾師虞, 以言同, the concluding 謀繹 is being omitted.]

6. 謀 is defined by Ts'ae as 言切於事, ‘words important to business,’ and 言合於道, ‘words agreeing with reason.’ The plans and 'counsels' of the translation seem to correspond to the characters. Of 良顯 it is said—良 以德言, 顯以名言, ‘良 has reference to virtue; 顯, to fame.’ The critics take different views of king Ching's requirement in this par., that he should himself have all the credit of Kuén-ch'in's wisdom and successes. Some, like a, quoted by Ts'ae, see in it a disclosure of the king's weakness and vanity. Others would make the king be speaking of Kuén-ch'in's ways in the past.—When you had good plans and counsels, you entered,' &c. This construction is not natural; and besides it would not much lighten the conclusion as to the king's unjust vanity. Many critics endeavour to
III. The king said, "Keun-ch'ìn, do you give their full development to the great lessons of the duke of Chow. Do not rely on your power to exercise oppression; do not rely on the laws to practise extortion. Be gentle, but with strictness of rule. Promote harmony by the display of an easy forbearance.

When any of the people of Yin are amenable to the laws, if I say 'Punish,' do not you therefore punish; and if I say 'Spare,' do not you therefore spare. Seek the due course. Those who are disobedient to your government, and uninfluenced by your instruc-

make it out that the king is only laying down what ministers should do, with a lofty superiority to the imputation of vanity to which it might subject himself! The truth is, king Ching was but a very ordinary man.

[The whole of this par. is found, quoted from 'The Keun-ch'ìn,' in the Le Kê, Bk. 坊記, p. 15.]

Ch. III. Pp. 7—14. THAT KEUN-ch'ìn's GRAND OBJECT SHOULD BE TO CARRY OUT THE PLANS OF THE DUCKE OF CHOW, WITH THE SPIRIT AND MEASURES IN WHICH HE SHOULD DO THIS.

7. It is observed by Hsia Siên that this paragraph describes the way in which Keun-ch'ìn should carry out the plans of his predecessor among the people of Yin who did not violate the laws. There must be an absence of all oppression, but generosity must at the same time be accompanied with firmness.

作威——'to play the awe-inspiring.' 無不可一於和必從容以和之, 何以可以和習中, which K'ang-yâi says he does not understand. T'âae has a trick of posing his sentences, with more reference to their sound than their sense.

8. Ch. Pp. 8—10. THESE PARR. REGARD HOW KEUN-ch'ìn SHOULD DEAL WITH THE PEOPLE WHO WERE TRANSGRESSORS OF THE LAWS. He should have respect to the decisions of the law, and to the end of all law; and to nothing else.

在聶辟法, 'the laws,' meaning the punishments assigned by them. The 'Daily Explanation,' for 亢民在辟, gives——凡此禁民苟有犯法而入於刑辟之內者, 惟厥中惟其所當審其輕重之中, 'you ought simply to judge according to the due medium of lightness and severity.' The case which the emperor puts here is a very remarkable one,—that of himself seeking to interfere with the operation of the laws, and yet telling Keun-ch'ìn not to pay regard to him. There are both weakness and goodness in what he says.

9. 若順。'If you put to precedent——this would seem to say that even in such cases, where punishment was inevitable, it should be modified by a consideration of the end of all punishment. But the idea of a modification of the punishment is out of place; and therefore Gaubil has probably given the real meaning of the passage by translating——you deserv...
tions, you will punish, remembering that the end of punishment 10 is to make an end of punishing. Those who are inured to villainy and treachery, those who violate the constant duties of society, and those who introduce disorder into the public manners:—those three classes you will not spare, though their particular offences be but small.

11 "Be not passionate with the obstinate, and dislike them. Seek 12 not every quality in one individual. You must have patience 13 and you will be successful; have forbearance and your virtue will be great. Mark those who manage their affairs well, and also

punir sévèrement, afin d'empêcher que les autres ne tombent dans les mêmes fautes." 10. 上—習, 'practised,' 'habitually given to.' 敵常, —comp. 反道敗德, 'Counsels of Yu,' p. 20; and Sun Ke-yew (孫繼者) observes:—三細非有, 'Great Learning,' Comm., vii. 1. By you are intended the 'stupidly obstinate' people of Yin, who should continue opposed to the sway of Chow. They would give occasion for the 'patience,' immediately spoken of.

This regards the people of Yin, who might be prepared to submit cordially, and who would give occasion for a 'generous forbearance.'

12. 若有忍其乃有壽—this appears in the 國語, as from the Shoo, but slightly varied,—必有忍也。若能有壽也。 Comp. Ana., XV., xxxvi.

有容德乃大—'have forbearance, and the virtue is great.'—Ts'e says:—'Patience is associated with the issues of business; forbearance, with virtue. The king's discourse distinguishes these two things, as the one is more deep, and the other more shallow.' Forbearance then is superior to patience. Kung-yay condemns this reading of the text; but something of the sort seems to be implied. 13. 简—'to select,' meaning here 'to mark,' 'to take distinguishing notice of,' whether in the way of approval or the contrary. On 忌修至有者, the 'Daily Explanation' gives—'修其職業者, 與其不修者, 無別。'
mark those who do not do so. Advance the good to induce those who may not be so to follow their example.

14 "The people are born good, and are changed by external things, so that they resist what their superiors command, and follow what they themselves love. Do you but reverently observe all the statutes, and they will become virtuous; they will thus all be changed, and truly advance to a great degree of excellence. Then shall I, the one man, enjoy much happiness, and your excellent services will be famous through long ages!"
THE BOOKS OF CHOW.

BOOK XXII. THE TESTAMENTARY CHARGE.

The Books of Chow.

1. I. In the fourth month, when the moon began to wane, the king was indisposed. On the day K'ea-tsze, he washed his hands and face, his attendants put on him his cap and robes, and he sat up, lean-
3. 甲子—on the day Ki-stze. But what day of the month this was cannot be determined. Han 33en observes that 'the historians of Han conclude that it was the same day intended by 崇生魂 in the 1st par., but it is to be presumed they are wrong. In the "Completion of the War," p. 1, we read—惟一月壬辰旁死魂, where the day intended by 炎死魂 is determined by its calendric name preceding. In the text here there is no such name given, and we cannot say what day 甲子 was.' See the 集説. On the conclusion of the historians of Han, and the year of king Ching's death, Gaubil says—Lew Hin, who lived some years n.c. and Pan Koo (班固), the historian, who flourished 70 or 80 years after Christ, place the year of the death of king Ching in 1,079, n.c., and made him to have reigned 37 years; and they are followed in these points by the standard History [通鑑纲目]. They add that, on this year of Ching's death, the day 庚戌, the 47th of the cycle, was new moon of the 4th month of the calendar of Chow, and that 甲子 was the day of full moon;—citing the text of this par. On the year n.c., 1,079, the day 庚戌 was the 28th February of the Julian year, but new moon was several days after; the day 甲子 was the 14th of March, and the full moon was not till several days after. Those two authors therefore make a false calculation, founded on their false principles of the motion of the sun and moon, and of the return of the period of seventy-six years. The year 1,068 (or 1,069) n.c. was the year of the death of king Ching; the 16th of March was the day 甲子, and also the day of full moon in the morning for China. The place of the sun shows that it was the 4th month of the calendar of Chow, because the equinox happened in the course of it. The argument of Gaubil here agrees with that which I have presented on Bk. XII, p. 1; but the data are less sure, as we cannot be certain that 甲子 in the text should be connected with the date in the 1st par., as the reasoning supposes. I receive the impression that it should not be so connected.

王乃黒木手洗面. The meaning of 順 (sounding), 'to wash the face,' is sufficiently established; and hence Yung-tse says it remains that 洗 be taken for 'to wash the hands.' Ma Yung made it  to wash the hair.' The 說文 has 话 for 顔, 相被冕服;—it is not worth while to try and settle the question of what particular cap or crown and robes the king wore on this occasion. His 冠 or crowns were six, and for each there was the appropriate occasion. See on the duties of the 司服 in the Chow Le, Bk. XXXI. The present was an extraordinary occasion, and no doubt his attendants settled on their principle of court etiquette the proper habit in which he should receive his ministers. The text determining nothing, however, on the point, critics are left to decide the questions which they raise, according to their several views. See Lin Che-k'e and Kiang Shing, in loc. We must leave in the same way the question undetermined of who the 相 was or were. The 太僕 and officers of his dept. are probably intended. See the Chow Le, Bk. XXXI, in 太僕. Ts'e would take the term more generally as 扶査者, 'the supporters and assistants.'

被冕服—以冕服被(一加在)王身. Lin Che-k'e ingeniously refers to the practice of Confucius, Ana. X., xiii. 8,—'When he was sick, and the prince came to visit him, he had his head placed to the east, made his court robes be placed over him, and drew his girdle across them.' The sage would
4 The king said, "Oh! my illness has greatly increased, and it will soon be over with me. The malady comes on daily with more violence and without interruption. I am afraid I may not find another opportunity to declare my wishes about my successor, and therefore I now lay my charge on you with special instructions.

not receive a visit from his prince in his undress, even though he was sick; and in the same spirit King Ching would be properly arrayed on the occasion in the text. "命汝，予所訓言，當嗣位，不獲毋敢以獰日惟疾之鳴呼。" The heads or chiefs of the various departments of officers; "—as frequently.

We may take 御事, with Woo Ching, as a general designation of all the ministers and officers mentioned. It is said that the king sent 'a common summons' for them all to come to his presence (同召). On common occasions the order to repair to the imperial presence was given to the 'six King,' who would 'lead on the officers belonging to their several departments' (see Bk. XX, p. 13); but on the present extraordinary occasion the order was sent directly to all, of whatever rank. Such at least is the explanation given of the phrase 同召.

Pp. 4—9. The king's charge. 4. The severity and dangerous of his illness, rendering it necessary for him to take that opportunity of making his wishes known to them. 疾大惟惟, is the general name for sickness or disease. When the sickness is severe, the term medicine is used. 善一進, 'to advance,' 'to grow.' 善 is defined by 善 or 危, 'perilous.'

The 'Daily Explanation,' however, for 善, gives 善一進, 'to advance,' 'to grow.' 善一進, 'to increase,' or it may be construed with 留, 'to remain,' in the sense of 留, 'to continue.' '恐不獲, 誓言嗣', —I am afraid I shall not find the opportunity to speak solemnly and publicly about the succession. This is the simplest way of construing this clause, and is that adopted by Woo Ching and Käng Shing. Gan-kwo's method, followed by Ts'ai, is overingenious: —恐遂死, 不得誓言以嗣續我志,'I am afraid I shall forthwith die, and not be able to make a public declaration to develop continuously what I have in my mind.'
The former sovereigns, king Wăn and king Woo, displayed in succession their equal glory, making sure provision for the support of the people, and setting forth their instructions. The people accorded a practical submission; they did so without any opposition, so that their influence extended to Yin, and the great appointment of Heaven was secured. After them, I, the stupid one, received with reverence the dread decree of Heaven, and continued to keep the great instructions of Wăn and Woo, not daring blindly to transgress them.

There is no difficulty in this way with 不違. Kiang Shing also takes this view, and attributes the repetition of the character to the gasping utterance of the dying king. This is not necessary. The repetition of the character gives emphasis to its meaning. I put no comma after the 1st 之 as is generally done. 用克達殷一thereby they could reach to all Yin, i.e., the whole empire came under their influence.

6. How king Ching had endeavoured to discharge his kingly duties. In 後之 之 one who was after them. So Ching designates himself. Gan-kwo and Woo Ching find in 之 the idea of 'youth' as well as of 'stupidity' (幼幼而未有知也); but there is no such idea in the term in Ana., VIII., xvi. Kiang Shing, on the authority of the 說文, and partly also of Ma Yung, edits—'in夏后之之, from which he endeavours to force out the meaning of

承文之業, in 中夏為諸侯之共主, 'receiving the possession of Wăn and Woo, and being in the Central Great Land the common lord of all the princes!'

敬 天威, 'I reverently met (set myself to receive) the dread decree of Heaven.' By 天威 is meant, no doubt, the 大命 of last par,—the appointment to the empire, enforced by the dread requirements of Heaven,
“Now Heaven has laid affliction on me, and it seems as if I should not again rise or be myself. Do you take clear note of my words, and in accordance with them watch reverently over my eldest son, Ch'aou, and greatly assist him in the difficulties of his position. Be kind to those who are far off, and help those who are near. Promote the tranquillity of the States, small and great, and encourage them to well-doing.

“I think how a man has to govern himself in dignity and with decorum;—do not you allow Ch'aou to proceed heedlessly on the impulse of improper motives.”

from those who held it. 7, 8. The general duties which the ministers would have to perform for his son and successor.

用子剑—Ts'ae puts a comma at the end and joins 9 with the words that follow, as an adverb, 用子 之—probably; ‘it is to be feared that.’ Gan-kuo and K'ang Shing put the comma after 之, and make it an adj., descriptive of the sickness. I prefer the former construction. 弗悟—‘will not awake,’ i.e., to a conscious ability for my duties.

剑—Ching thus declares his eldest son as his successor. Ch'au was the son's name. He is known in history by his honorary title of K'ang (康). I have not been able to ascertain how old he was at his accession. 弘漸于 乱—no particular hardships and difficulties are meant, in which the new emperor might be involved, but those of his position generally. 乱于威儀—see the ‘Can. of Shun,’ p. 16. On 乱云云, Ying-ta says:—又當安}

勸小大衆國之, 使國得安存。勸之使相勸為善, ‘tranquilize them, making the States feel in a condition of tranquil safety; encourage them, making them emulate one another in well-doing.’ 遠遍 大大小庶邦 are composite designations for the whole empire. 9. Special charge to them to watch over the character of his son.}

思夫人—夫人, ‘this man,’ = ‘men’ generally, or ‘any man.’ 自亂—improper springs, i.e., of action. Choo He was asked the meaning of this phrase by one of his disciples, who said that most critics took 自亂 in the sense of 咸, ‘perilous,’ but that he thought it should be taken as simply 自亂. 自亂, ‘things which ought not to be done.’ The master answered that 自亂 meant 自亂, ‘the small beginnings or springs of things.’ Ching had in view, no doubt, the mind of his son, as the spring and regulator of all his conduct.
10. The king's death. 兹既受命

The king's death is to be taken adverbially, i.e. 'the subject of the king's death.' We must understand the ministers, as the subject of the king's death, 'retired,' i.e., from the apartment where they had received the charge. Gang-wó, as amplified by Ying-tsé, makes the meaning to be that they retired from around the king to the ceremonial places in the apartment appropriate to their different ranks. In this way the interpreter only gives himself trouble. I prefer the simpler view. 出繹衣于庭—we are obliged to seek a meaning for 繹衣 here quite diff. from that assigned to it in Bk. XIX., p. 1, where it denotes 'the keeper of the robes.' K'ang-shing would make the 衣 to mean the grave clothes, and 繹衣 = 'they made the grave clothes' 繹衣小殤及大殤之衣. But this view, though defended by Ming-shing, may safely be pronounced absurd. It if were to be admitted, we should have to find a third meaning for the phrase on its recurrence in p. 14. Ts'ao is right in defining it here, after Gang-wó, by 幕帳, a kind of 'tent,' or curtains and canopy, set up over the emperor, when he held audiences. This had been prepared when he sent for his ministers to give them his last charge; and that ceremony over, it was now carried out into the court. Into what court? This question will be best answered, and the student prepared to understand the next chapter, if I refer to the form of the imperial palace in the time of Chow. It will easily be conceived by any one who has studied the architecture of the courts of the high officers throughout the empire at the present day.

The palace was much more long or deep than wide, consisting of five series of buildings, continued one after another, so that, if it had been according to etiquette, and all the gates had been thrown open, one might have walked in a direct line from the first gate to the last. The diff. buildings were separated by courts partially open and embracing a large space of ground. The gates of the different divisions, had their particular names. The first or outer gate, fronting the south, was called 雉門; the second was called 雉門; the third, 府門; the fourth, 府門; and the fifth, 路門, called also 畢門 and 虎門. Outside the second gate—the 雉門—was held the 'outer levee,' (外朝) when the sovereign received the princes and officers generally. Outside the 5th gate—the 路門—was held the 'audience of government' (治朝), when the king met his ministers, to consult with them on the business of the State. Inside this gate were the buildings which formed the private apartments, called
路寝，in the hall of which was held the inner audience, and where the sovereign on occasions feasted those whom he designed specially to honour.

Such is the general view of the palace given by Choo Hfe. Acc. to K'ang-shing, the second gate was the 廊門, and the 雉門 was the third. Into a discussion of this point we need not enter. The gates were only gates according to our idea, in name, and included a large space, covered by a roof supported on pillars.

The place where Ching delivered his testamentary charge was probably the hall in front of his bed-chamber, a sort of throne with curtains and canopy—the 總衣—being provided for the occasion. When he had finished, either before or after the retirement of the ministers, he was removed back to his chamber, and the tent—so to name it—was carried out into the court within the 路門. Medhurst mistook the meaning, and translated 出緇衣于庭, with reference to the ministers,—‘going out, they set up their tents in the courtyard.’ Gaubil saw that 總衣 should be referred to the king; but he translated the clause by—‘On detendit les rideaux, et on les remporte,’ taking no notice of the 總庭.

Ch. II. Pp. 11—29. Public declaration of the king’s charge to his successor, with the various ceremonies observed on the occasion. 11. Immediate measure to recognize Ch’ao as the successor to the throne.

太保至呂侯, the Grand-Guardian being also the 家宰, or ‘prime minister,’ the regulation of all matters fell to him. Of Chung Hwan and Nan-keung Maou, we know nothing more than is here related. They were, no doubt, officers of trust and distinction about the court. 俨作衆侯 simply = 便齊侯 ‘to cause,’ or ‘to instruct the prince of Ts’e.’ 俨作 = 俨於, but the 作 has little independent meaning. K'ang Shing would define it by 引, ‘to lead,’ after the 説文; but what then becomes of the 作, to which 家 is merely supplementary. The prince of Ts’e was the son of 太公, the friend and minister of king Wan, who had been enfeoffed by Woo with the principality of Ts’e, the capital of which was Ying-k'ew (營邱), in the pres. dis. of Lin-tze, dep. of Ts'ing-chow, Shan-tung. Keil is known in history as duke Ting (丁公 or 當公). His place at court, say all the critics, was that of 虎賁氏, or master of the guards. If it was so, it shows the dignity of that office, that it should be held by one of the chief princes of the empire. 以二千戈虎賁百人, Gan-kwo supposed that ‘the two shield- and-spearmen’ were Hwan and Maou themselves, and that the meaning is that these officers were sent to the prince of Ts’e to get from him a hundred of the guards under his command, whom they preceded with spear and shield, to meet the prince. But the text, as it stands, will not bear this interpretation. It does seem strange, indeed, that only two men thus armed should have been selected; but so the record says. Medhurst, by mistake, took 干 for 千, and has rendered—‘two thousand spearmen.’ The style might have suggested to him that he was in error.

逆子剑於南門之外—逆—迎, ‘to meet.’ Ts’e and most of the other critics suppose the 5th or the 路 gate to be that intended. They think also that Ch’ao had been by his father’s side at the time of his death, and that he went out purposely from the buildings in the rear, that he might be met thus publicly, and conducted back to be near the corpse as chief mournor. I cannot help thinking that by the ‘south gate’ we are to understand the first or outer gate of all,—the 臧門. This is the view of K'ang Shing, who thinks further that the prince had been absent on some expedition, and that he was now returning, just in the nick of time. This last supposition appears to me unlikely. The prince may have been absent from the palace, tho’ not far off, when his father died, or he may have purposely gone outside, that his entrance in such a style, which was a public declaration that he had been appointed successor to the throne, might be seen by all.

延入翼室, 恤宅宗—翼室, ‘a wing apartment.’ On each side of the hall, immediately in front of the private apartments, called the 後堂, there was a 夾室, side chamber, or wing, only not spread out, as in our idea, of the wings of a house. That to which the prince was conducted was the 東夾室, ‘side chamber on the east.’ 恤宅宗—爲憂居之宗主, ‘to be the lord of the mournful dwelling.’ The ‘mourning shed’ called 梨閨 was not yet erected. At the present stage the apartment indicated in the text was the proper one for the prince to occupy.
On the day Ting-maou (two days after the king's death), he ordered a record to be made of the charge, and the ceremonies to be observed in publishing it. On Kwei-yew, the seventh day after, as chief of the west and premier, he ordered the proper officers to provide the wood for all the requirements of the funeral.

The salvage men set out the screens ornamented with figures of axes, and the tents. Between the window and the door, facing the south, they placed the different mats of bamboo basket-work, with their striped borders of white and black silk; and the usual

19. The writing of the charge, end of the ceremonies to be observed. The order here given is to be understood as from the Grand-Guardian. It would be given to the 内史, or 'Recorder of the Interior,' who was charged with the writing of the appointments of the emperor (内史掌書).—see the Chow Le, Bk. XXVI. 作冊度—為冊書法度. "to make the writing on a tablet (or tablets), and the regulations." For what was thus written see par. 24. The regulations are all the ceremonies connected with conveying the appointment of Ching to his son. Few, if any, students, I apprehend, will be found to adopt Kiang Shing's notion, that by度 is intended度長短之數, 'the measure of the length of the tablets."

18. An order to prepare wood. 伯相,—no doubt the Grand-guardian is still intended. In the 1st par. of the next Bk. he is introduced as 'leading forward all the princes of the western regions,' and we have seen before that he and the duke of Chow were 'the two chiefs,' the one having under his jurisdiction the east of the empire, and the other the west. Shih is here designated accordingly, as uniting the dignities of Chief and Premier, though it is difficult to assign a reason why the compiler of the Bk. should vary his style in so perplexing a manner. These defines must be 取, 'to take,' 'to procure;' but this meaning of the character is not found in the dict., nor is it necessary. We may take it as an adj., —'requisite,' 'necessary,' and 須材 will — 'required from the proper officers the necessary materials,' those materials being probably of wood, though that is not necessarily implied in the term. So Gan-kwô: —命士材木須待以供喪用. Acc. to the usual custom, the deceased monarch had been shrouded and coffin on the day 丁申, the seventh after the day of his death. The duties to him, therefore, were so far forward, that they might proceed to the announcement of his testamentary charge. There were only the shell or outer coffin (棺), and what were called the 明器, to be further provided; and it was with reference to them, I suppose, that the order in this par. was given. On those 明器, see the Le Ke, Bk. 櫃弓下, Pt. 1, p. 44, et al. It is not easy, however, to say definitely all that we are to understand here by材. Ming-shing goes more at length into an examination of the point than any other of the critics whom I have seen.

Pp. 14–18. At four points, where the emperor had been wont to receive his guests, the arrangements are made as if he were still alive. 14. 翁設,—in the Le Ke, Bk. 祭統, p. 22, we find—翟者, 樂吏之賤者; and assuming that and 翁 are interchangeable, the 翁 here are commonly described as 'the
attendants on the musicians." In the

記. Pt. i., p. 8, again, we find

which is more to the point, showing that
certain "狄或狄人" were employed in per-
forming the more servile offices at the cer-
emonies of funerals and mourning. I suppose
they were natives of some of the wild "Tei
tribes; and we know that some of the
或 "guards" were taken from those people.
I have ventured to translate the character by
our old term "salvage," which seems to con-
vey a less intense meaning than savage.

"編" we have seen the meaning of
on p. 10. What was called
is represented as a screen, with axe-heads
figured on it, which was placed under the
canopy that overshadowed the emperor,
and behind him. As to the meaning of the terms,
the "爾雅," Bk. II., sect. "释器," says that
"the space, east and west, between the window
and the door, was called "編" (編戶之問
謂之編注云, 素東戸西也)."
Here the screen in question was placed; and we
may believe, with many of the critics, that from
its place it took its name. [The only difficulty
in the way of this is that in the "爾雅"
the character is in the 1st tone; whereas in com-

combination with "編" it is pronounced in the 2d."
Anything painted or embroidered black and
white alternately is said to be "編." The "爾
雅," sect. "释器," says that "an axe is called
"編", the wooden handle being black as com-
pared with the glittering head and edge." However
this be, the screen about which we are concerned
is called indifferently "編戸" and "編戸,
the axe-heads on it being understood to be
emblematic of the decision of the imperial de-
terminations. We are to understand that four
such screens and tents were arranged in the
four positions immediately indicated. Gaubil
is wrong in translating both "編戸" and "編戸,"
in the singular.—L'officier appelle Tie cut
soin de mettre en état l'ecran, sur lequel etoit
représentées des haches. We are to under-
stand also that all these and other arrange-
ments were made by the direction of the Grand-
Guardian.

The meaning of the preceding paragraphs
is to be conceived to be constantly repeated.

15. The first tent and screen were placed
in front of the "rear hall" belonging to the
private apartments, of course directly fronting
the south. There in the habit of giving audience to his ministers and to the
princes (此時見羣臣, 觀諸侯之坐), "編戸" would seem, to
mean "between the windows;" but from the
account of "編戸", given above from the "爾雅"
we must take "編" as an abbreviation for "編戸,"
"as in the translation, 數重編席, 數 - 設, or "編" to
spread out." On these mats the king sat; there
were three of them, one over the other; and the
text would lead us to suppose that all those
mentioned here were made of bamboo splints
woven together, having the edges bound with
silk stripes of black and white alternating
(編 is explained above; 純 [read "chao", 2d
tone] = 練, a border]." Ying-ti, however,
quotes a passage of the "Chou Le, Bk. XX, on
the duties of the 司冗, which, while it
throws considerable light on the text, states that
the three mats were each of a different material,
and that each had its peculiar border.—凡大朝
覲, 大編射, 凡封國命諸侯, 稱上, 依敎加, 純
加 大席, 純 加, 純 加 大玉之每
This passage, as translated (not quite accurately, but
sufficiently so for my purpose) by Biot, is:
—"En général, dans les grands réunions du prin-
temps et de l'automne, dans les grands banquet,
dans les cérémonies où l'on tire de l'arc, où un
royaume est concédé en fief, où un grand digni-
taire est nommé, il dispose le paravent brodé
en noir et blanc, à la place que doit occuper
l'empereur. Le devant du paravent fait face
au midi. Il place la mante en joncs fin à bor-
dure variée. Il ajoute la natte à lisier qui a
une bordure pointue. Il ajoute la natte à rangees
qui a une bordure mélangée de noir et de blanc.
A gauche et à droite sont les petits bancs en
jade pour s'appuyer." Gan-kwo thinks that
[this character is disputed] 席 is the
席 of the above passage, the topmost of the
tree mats, the historian not thinking it neces-
sary to describe the others particularly.
Possibly it may be so; but the point is really not
of much importance. 華玉(仍) 華玉一彩色之玉, "gems of varie-
gated colours." The bench was adorned with
such, 仍 is used as an adj., "usual," "ordi-

nary," intimating that the bench was the
same which was used in such position by the
living emperor (仍因也, 因生時所
設). Woo Ching, however, explains the term
differently, but by no means in so satisfac-
tory a manner. He says:—仍 仍未 雖飾
之漆之尚, 仍 尚異, 尚異
尚異, "The benches are called
仍, because, though they were ornamented and
lacquered, their proper material could still be
distinguished, its substance not all concealed
by the ornamenting. The reason of this was
bench and adorned with different-coloured gems. In the side space on the west, facing the east, they placed the different rush mats, with their variegated border; and the usual bench adorned with veined tortoise-shell. In the side space on the east, facing the west, they put the different mats of fine grass, with their border of painted silk; and the usual bench carved and adorned with gems. Before the western side-chamber, facing the south, they placed the different mats of fine bamboo, with their dark mixed border; and the usual lacquered bench.

that in festive matters the ornamental takes the prominence; but on occasions of mourning and sorrow, the simple and substantial. Perhaps we ought to translate 几 in the plural, acc. to the pass. of the Chow Le just referred to.

16. 西序東嚥—it is difficult without a picture to get for one’s-self or to give the reader an idea of the 序. They were on the front hall (前堂) of the private apartments. The wall which was the boundary of this portion of the ‘hall’ did not extend all the way across, and from the extremity of it short walls were built towards the south, coming forward to about a line with the pillars that supported the roof. These walls were originally called the 序, acc. to the 爰雅—東西牆謂之 序. They were so called, as ‘fencing or differing between the inside and out’ (所以序別內外). The screen and tent here spoken of were placed, I believe, in the side space between the 序 and outer wall of the hall. The 東嚥 is descriptive of the position of this space, and is not to be understood of the aspect of the screen and mats, which must always have been ‘towards the south.’ Gaubil translates 序 by ‘devant l’appartement occidental,’ and Medhurst by ‘in the western ante-chamber;’ but both are wrong. The space was not an ‘apartment,’ but a portion of the hall with its own designation. Here the emperor, morning and evening, took his seat to listen to affairs of business (此旦夕聽事之坐也). 底席—bottom mats. Ma Yung, Wang Suh, and Gan-kwó, all say that these mats (or at least the bottom one of them) were made of 青蒲 ‘green rushes or reeds,’ and I have so translated.

K‘ang-shing thinks that bamboo mats, the splints very fine, were intended (底致也). 素 織 致席也). It is really all guess work.

席 is supposed to have the sense of 又彩, ‘variegated.’ 17. 東序西嚥—comp. on last par. At this point the emp. feasted his ministers and the elders of the kingdom (此養國老饗羣臣之坐). 豐席—‘great or superior mats.’ Mats made of a kind of grass called 芦 (薀) are probably meant;—why they were named 豐席 I cannot tell. The 集傳 calls them 賽席, by mistake apparently for 筍席, painted in various colours. ‘I8. 西夾南嚥—this appears to have been the 西夹室, ‘western side apartment,’ i.e., of the ‘rear hall,’ responding to that on the east, which was the 腳翼室 (翼室), occupied for the time by prince Ch’iou as the place of mourning. Here the emperor had his private meals (此私燕之坐). 筍席—‘green mats’ is commonly used for ‘the young and edible shoots of bamboo,’ here it is read 蕨, and means a soft, flexible species of bamboo, of which mats were made. 立紛純—‘dark mixed border.’ How it was mixed, I don’t know. Perhaps the silk edging was all dark, but of different shades. The ‘Daily Explanation’ says:—其席之縁則以黑色之織維作之.

The reason, it is said, for preparing all these places, as if king Ching had been still alive, was to afford so many resting places for his spirit, which it was presumed would be present.
19 They set forth also the five kinds of gems, and the precious things of display. There were the red knife, the great lessons, the large convex symbol of gem, and the rounded and pointed maces—all in the side space on the west; the large gem, the gems from the wild tribes of the east, the heavenly sounding stone, and the river plan—all in the side-chamber on the east; the dancing habits of Yin, the large tortoise-shell, and the large drum,—all

at the ceremony of communicating his dying charge to his son. They could not tell at what particular spot it would choose to be, and therefore would enable it to have a choice. As Ts'ao expresses it, 將傳先王顧命,知神之在此乎,在彼乎,故兼設平生之坐.

P. 19. Display of various precious relics. 越玉五重, 賢寶, — this clause covers the rest of the par., which gives in detail the gems and precious relics, with the places in which they were set forth. Ying-ts'ao has noticed this construction of the par.: — 此經為下總目, 下復分別言之, take 陳, 陳, governing both it and 寶, 赤刀,— the red knife.’ This was, no doubt, a knife which had been distinguished at some time in the history of the empire. It would be of no use wearing ourselves, as the critics have done in vain, to discover what knife it was. Concerning ‘the great lessons’ Gaubil enquires: — ‘Was this the history of the empire, or some Book of religion or morals? or the one and the other?’ We might put such questions indefinitely. Wang Suh thought we were to understand the Canons and Counsels of Parts I. and II. Ts'ao would go farther back, to the ‘Books of the three’ and five ‘帝,’ mentioned by Gan-kwo in his Introduction to the Shoo; but he thinks the lessons of Wân and Woo may also be included! 弘（＝大）壁,— see on Bk. VI., p. 4, where also the duke of Chow is represented as holding a mace (珪) in his hand. To the imperial珪, ‘maces,’ or ‘sceptres,’ belonged the 瑚琅. From the text we should naturally have concluded that one article was intendent by those terms; but from the Chow Le, Bk. XX., on the duties of the 典瑞, we learn that there was one ‘gem-token’ called 瑚琅 and another called 瑚琅. They were each 9 inches long; — the former rounded, expressive of good will; the other pointed, expressive of sharp severity against evil. All these articles were exhibited in ‘the western side-space,’ behind the screen, &c., of p. 16. 大玉至東序— 大玉, ‘great gem—stone,’ but said by K'ang-shing to be from mount Hwa. 夷玉, ‘gem—stones contributed by the E, or wild tribes of the east.’ Ts'ao would take 夷 as — 常, ‘common,’ which does not seem at all so likely a meaning. 天球— see for the meaning of 球, on the ‘Yih and Teich,’ p. 9. Gaubil thinks that 天球 means ‘the heavenly sphere, a celestial globe, or something else, to represent the movement of the stars.’ But the use of the character 球 for ‘a globe’ is quite modern. 河圖,— this was some scheme to represent the first suggestions of the eight diagrams of Fuh-he. The tale was, that a dragon-horse came forth from the waters of the Ho, having marks or signs on his back, from which that emperor got his idea. See what is said on the ‘Book of Lô,’ p. 321.
in the western apartment; and the spear of Tuy, the bow of Ho, and the bamboo arrows of Suy,—all in the eastern apartment.

20 The grand carriage was by the guests’ steps, facing the south. The next carriage was by the eastern steps, facing the south. The foremost carriage was in the front of the left lobby; and the next carriage was in the front of the right lobby.

instrument transmitted from former times. By the western and eastern apartments we are to understand two rooms, east and west of the 路寝, forming part therefore of the private apartments. They were behind the 夾室 of the ‘rear hall,’ and of larger dimensions.

兟之至東房,—Tuy, Ho, and Suy were, no doubt, famous artificers of antiquity, and distinguished respectively for the making of the several articles here mentioned. That is all we can be said to know of Tuy and Ho, but Suy is supposed to be the same with Shun’s minister of Works.

Ts‘ue suggests that the various articles here enumerated were set forth not merely as relics of the empire, but as having been favourites with King Ching;—to keep up the illusion of everything appearing as if he were there alive. He gives also a good remark from Yang She (楊時中庸傳):—宗器於祭陳之示能守也, 於顧命陳之示能傳也. ‘The articles of honour were set forth at the sacrifices, to show that the emperor could preserve them; they were set forth at the ceremonies of announcing a testamentary charge, to show that he could transmit them.’

P. 20. Display of imperial carriages. In the Chow Le, BK. XXVII, on the duties of the 車, we have a full account of the imperial carriages, which were of five kinds,—玉 金 象 革 and 木:—i.e., the grand carriage ornamented with gems; the second, ornamented with metal (gold, we may suppose); the third, ornamented with ivory; the fourth with leather and lacquered; the fifth, a wooden carriage, lacquered. Ts‘ue supposes that all the five carriages are included in the text, the grand carriage being the 玉轎 (or 輿, which is the more common designation); 綴轎, ‘the connected carriage,’ being the 金轎; 先轎, ‘the front carriage’ the 木轎; and 次轎 ‘the next carriage (or carriages) in order,’ both the 象轎 and the 草轎. In this view he differs from all the old commentators. Gan-kwo, Ma Yung, and Wang Shih took the carriages in the par, to be those of the Chow Le in the order of their rank, the fourth, or leather carriage—the chariot of war—being omitted, as inappropriate to the occasion. K’ang-shing had a view of his own. The 大轎 was with him, as the others, the 玉路, but the 綴轎 was also a 玉路 No. 2, while the 先轎 and the 次轎 were the 象路 and a 象路 No. 2 (玉路之貳, 象路之貳). I should prefer to adopt the view of Gan-kwo and those who agree with him. There can be no satisfactory explanation given of the names 綴先 and 次, and our course is simply to translate them as we best can. The carriages were all arranged inside the Loo (路) gate; and this gives us some idea of the dimensions of the palace, or the ground which it inclosed, as two carriages could stand opposite to each other (and not close together, we may suppose) between the gate and the steps by which the hall was ascended. On the west of the hall were the guests' steps, those by which visitors ascended; on the east were those appropriate to the host, the 主階, called here 阼階. The front of those steps was of course towards the south. The 爾雅 says—門側之堂謂之塲, ‘Halls by the side of the gate were called 塲.’ We may translate 塲 by ‘lobby.’ Ts‘ue observes that the carriages were thus displayed, as in the case of the screens, tents, and relics, that everything might be done as when the king was alive. The student will ask where they were brought from, and how they were brought inside the Loo gate. Of course
21 Two men in brownish leather caps, and holding three-cornered halberds, stood inside the gate leading to the private apartments: Four men in caps of spotted deer-skin, holding spears with upturned blades, stood one on each side of the steps east and west, and near to the platform of the hall. One man in a great officer's cap, and holding an axe, stood in the hall near the front at the east end. One man in a great officer's cap, and holding a somewhat different axe, stood in the hall, near the front at the west end. One man in a great officer's cap, and holding a lance, stood at the

they were brought, by the officer called 典路, from their usual houses or repositories. How they were brought inside the Loo gate cannot be explained so clearly. Ming-shing says that from the Loo to the Kaou or outer gate there was a level way. This is not the case now in the structure of the large public buildings from which I have endeavoured to give a general idea of king Ching's palace.

P. 21. Arrangement of guards about the gate and hall. 二人至之內, 卣 is sometimes used as a general designation for all coverings of the head used in ancient times. Here it denotes a leathern cap worn by guards, and which is figured something like a 晃, having the surmounting cover, but no pendents attached. 雀 卣,—sparrow cap, i.e., acc. to K'ang-shing, with reference to the colour, which was like a male sparrow's head. The 晃 was a species of 卒, a kind of spear or lance, sharp-pointed, with hooks bending downwards (凡矛 上鉤而旁勾, 上鉤所以象物之芒, 旁勾所以象物之生). Gan-kwô says the 晃 was 三隅 卒, a three-cornered mow.' I suppose the point above the 'hooks' was fashioned in this way, which would make it more a halberd than a spear. We have seen that 卣 门 is another name for 漢 门. These two men stood, each on one side, inside the fifth gate, within which everything yet described had been transacted.
One man, in a great officer's cap, and holding a somewhat different lance, stood at the front and western end of the hall. One man in a great officer's cap, and holding a pointed weapon, stood by the steps on the north.

The king, in a hempen cap and a variously adorned skirt, ascended by the guests' steps, followed by the nobles and princes of States, in hempen caps and black ant-coloured skirts. Having entered, they all took their places. The Grand-protecor, the Grand-historiographer, and the minister of Religion were all in hempen

arrive at any certain knowledge about the various arms here mentioned. Wang Suh contented himself with saying that the characters were names of ancient weapons.'

Pp. 23—24. The announcement of the testamentary charge; and the manner of it. All was now ready for the grand ceremony and all the performers, in their appropriate array, take their places in the hall. 22. 麻冕— see Ana., IX., iii. 麻冕, the skirt of the emperor's dress on sacrificial occasions was variously adorned. See the 'Yih and Tseih,' p. 4. The 'axe' (錬) was one of the figures upon it, and Ying-ta supposes it is mentioned here, by synecdoche, for all the others. It may be so; but I take it as in p. 15. Ch'ao is here for the first time called 'king;' but still he goes up by the guests' steps, not presuming to ascend by the others, while his father's corpse was in the hall. 23. 太保至彤冕— see the 諸虞. 介冕— the grand mace' (介大), a cubit and 2 inches long, called also 太。 See the Chow Le, Bk. XIII., on the duties of the
caps and red skirts. The Grand-protector bore the great mace. The minister of Religion bore the cup, and the mace-cover. These two ascended by the eastern steps. The Grand-historiographer bore the testamentary charge. He ascended by the guests' steps, and advanced to the king with the record of the charge, saying:

"Our great lord, leaning on the gem-adorned bench, declared his last charge, and commanded you to continue the observance of the lessons, and to take the rule of the empire of Chow, complying with the great laws, and securing the harmony of the empire, so as to respond to and display the bright instructions of Wăn and Woo."

It belonged to the emperor, and was one of the emblems of his sovereignty.

---this was, no doubt, the minister of Religion, the 宗伯 of Bk. XX., p. 9. In the Chow Le he is called 大宗伯, and immediately subordinate in his department were the two 小宗伯. 'Thus,' says K'ang-shing, 'there were three 宗伯. By 宗伯 here are intended the 大宗伯 and one of the 小宗伯, one of them carrying the 同, and the other the 瑣. This view may be rejected without hesitation. 宗伯 is the 宗伯 par eminence, so denominated probably as superior to the two 小宗伯. 同 is defined—"the name of a cup." It must have been some particular cup which the emperor only had the right to employ in sacrificing. 瑣,—see on the 'Can. of Shun,' p. 7. This was what I have called there 'a sort of frame by which the genuineness of the gem-tokens conferred on the different princes was tested.' We see here that it was itself made of gem. We can easily understand how the other tokens or maces could be tested by it; but it is not explained how it was applied to the 瑣. The Grand-guardian and the minister of Religion ascended by the east or emperor's steps, because the authority of king Ching was, as it were, in their persons, to be conveyed in the present ceremony to his son. 御 is the testamentary charge which the historiographer had written or graved on tablets by the guardian's order;—see par. 12. He ascended by the guests' steps, being only an employee in the premier's department. Other reasons for his doing so have been assigned;—"unsatisfactorily. 御 was best defined by 遠, and 御王 續命—以命命進於王. 24. "saying." Some make 命 the nominative to this, as if what follows were what had been written. But this is not to be supposed. What was written was what the king had spoken, as recorded in par. 4—9. In presenting the record the historiographer made the brief speech which is here given. 道 命—宣揚臨終之命,=命汝嗣守文之大訓, 'charged you to continue to keep the great lessons of Wăn and Woo.' 達, to descend and be sovereign over the country (=empire) of Chow.

大法, 'the great laws.' This clause seems to declare that the emperor was not
25 The king twice bowed low, and then arose, and said, "I am utterly insignificant and but a child; how can I be able to govern the four quarters of the empire with such a reverent awe of the dread majesty of Heaven?" He then received the cup and the mace-cover. Thrice he advanced with a cup of spirits; thrice he sacrificed; and thrice he put the cup down. The minister of Religion said, "It is accepted."

absolute, but subject to certain constitutional laws. See Ke-seun, however, would make the great law to be that delivered by Shun to Yu in Pt. II, Bk II, p. 15.

Pp. 25, 26. Ch'aus's acceptance of the sovereignty. 尋, derived from the eyes and small, has the sense of 'little,' 'insignificant.' The repetition of it expresses that idea strongly. The whole expression—尋尋子末小子 is a very humble designation of himself by the new emperor. 而亂—亂 is in the sense of 治. The critics nearly all take 而 as complete the meaning—其能 如父祖治四方。'can I govern the four quarters of the empire as my ancestors did?' This does not seem to be necessary.

其能而亂四方—其何能而治四方, according to a common usage of 而. 敬忌天威—comp. 敬戒天威 in par. 6. 敬戒 occurred in Bk. IX., p. 19. 26. 乃受同瑁, the king received these things from the minister of Religion, who had taken them up to the hall. 'He received them,' says K'ang-shing, 'one with each hand;' but we do not know the manner of the action. Nothing is said of his receiving 'the great mace,' which the guardian had borne up. No doubt he had received it, and disposed of it somehow. 三宿三祭—Ts'ae after Gan-kwoo defines 宿 by 進爵, 'advanced the cup.' K'ang-shing says: 三宿三祭, 進爵 also. 'advanced the cup.' The two definitions, it will be seen, may admit of a similar interpretation. When the king received the record of the charge he was standing at the top of the western steps a little eastwards, with his face to the north. The historiographer stood by king Ching's coffin, on the south west of it with his face to the east. There he read the charge, after which the king bowed twice, and the minister of Religion, on the south west of the king with his face to the north, presented the cup and mace-cover. The king took them, and having given the cover in charge to an attendant, advanced with the cup to the place between the pillars where the sacrificial spirits were placed. Having filled a cup, he advanced to the east of the coffin, and stood with his face to the west; then going to the spot where his father's spirit was supposed to be, he sacrificed, pouring out the spirits on the ground after which he put the cup on a bench appropriated for it. This he repeated three times. Such is the account of the ceremony given by Ying-ts, which must be nearly correct, if it be not so in every particular. He says three different cups were used, while we should rather suppose that the sacrifices were all made with one,—the same which is mentioned. The account in this point, however, agrees better with the

三咤 being taken in the sense of 莘爵, "to set down a cup." There is a difference of opinion both as to the form and meaning of this character. On these points Ch'in Leih has said: —

"There are two explanations of 嗷. Gan-kwoo defined it as meaning 莘爵, "to put down a cup;" and most scholars have concurred in his view. Soo Shih, however, considered that it meant "to raise to the teeth without drinking," and, in the par. below, at first I was inclined to agree with Soo, principally because of the 'mouth' (口) at the side of the character.

Subsequent examination altered this view. 嗷 is a mistake for 嗩, with which the text quotes the passage. Gan-kwoo's explanation ought not to be altered. If it were, they were the
The Grand-protector received the cup, descended the steps, and washed his hands. He then took another cup, and in his hand a half mace, in order to make the responsive sacrifice. Having given the cup to an attending officer, he did obeisance. The king returned the obeisance. The Grand-protector then took back the cup, and sacrificed with it. He then just tasted the sacrificial spirits, returned to his place, gave the cup to the attendant, and did obeisance. The king returned the obeisance.

The Grand-protector descended from the hall, when the various articles were removed, and the princes all went out from the temple gate and waited.

27. The Grand-protector received the cup, descended the steps, and washed his hands. He then took another cup, and in his hand a half mace, in order to make the responsive sacrifice. Having given the cup to an attending officer, he did obeisance. The king returned the obeisance. The Grand-protector then took back the cup, and sacrificed with it. He then just tasted the sacrificial spirits, returned to his place, gave the cup to the attendant, and did obeisance. The king returned the obeisance.

28. The Grand-protector descended from the hall, when the various articles were removed, and the princes all went out from the temple gate and waited.

29. The Grand-protector received the cup, descended the steps, and washed his hands. He then took another cup, and in his hand a half mace, in order to make the responsive sacrifice. Having given the cup to an attending officer, he did obeisance. The king returned the obeisance. The Grand-protector then took back the cup, and sacrificed with it. He then just tasted the sacrificial spirits, returned to his place, gave the cup to the attendant, and did obeisance. The king returned the obeisance.

With the new cup and this mace the guardian again ascended the steps—以醇—以報祭，‘to return the sacrifice,’ here, it seems to me = ‘to repeat the sacrifice,’ ‘to offer a second sacrifice.’ The young king had in his sacrifice acknowledged to the spirit of his father that he had received his testamentary charge; it now belonged to the Grand-guardian to inform the same spirit that he had communicated that charge.

授同人同拜—以授同人而拜。By 宗人 we are to understand one of the employees in the dept. of the minister of Religion. The ‘bowing’ was to the spirit of the departed king, represented probably by a table, where it was supposed to rest. The guardian could not bow, and carry the cup and mace at the same time; he therefore handed them to the attendant.

王答拜，—the king returned the obeisance as for his father.

28. 王答拜, see on 位 in the last par.

宅—居。The ‘Daily Explanation’ expands it into—退居其所立之位。The 宅 is described as a ‘half mace carried by ministers’ (半圭曰瑤臣所奉) . Its make is called 既剂。
THE BOOKS OF CHOW.

BOOK. XXIII. THE ANNOUNCEMENT OF KING K'ANG.

I. The king came forth and stood in the space within the fourth gate of the palace, when the Grand-guardian led in all the princes of the western regions by the left half of the gate, and the duke of Peih those of the eastern regions by the right half. They then caused their teams of light bay horses, with red manes and tails, to be exhibited; and the princes, raising aloft their sceptres and other presents, said, "We, your servants, defenders of the throne, venture to bring here the productions of our territories and set them forth." With these words, they did obeisance twice, bowing their heads to the earth. The king, righteously continuing the virtue of his predecessors, returned their obeisance.

The Name of the Book.—康王之詔: 'The Announcement of king K'ang.' We have seen, on par. 7 of the last Book, that K'ang was the honorary posthumous title conferred on Ch'ao, the successor of Ching, and third sovereign of the dynasty of Chow. In the dict. we find three explanations of the character, used with such an application. It may denote that the individual so denominated was 'an abyss, a fountain, sending forth its waters' (淵源流通曰康); or that 'he was gentle and mild, fond of happiness' (溫柔好樂曰康); or that 'he caused the people to be tranquil and happy' (合民安樂曰康). Immediately on K'ang's accession, he made the Announcement.
which is here recorded. The Book is found in both the texts; but something more must be said on this point.

The connection between this Book and the last. The Book is found in both the texts. In Fuh-shang’s Shoo, however, this Book and the last formed only one Book. Yet the ‘little preface’ shows us that there were in Confucius’ Shoo two Books, one called ‘The Testamentary Charge’ and the other ‘The Announcements of King Kang.’ We cannot but believe also that Fuh-shang’s one Book contained the whole of both the them. The only question is as to where the division of them should take place. Choo He says, ‘Take away the prefatory notices, and we should not think of making any division. The one part runs naturally, by the connection of the style, into the other. (除却序文讀著則文勢自相接連.) All the old interpreters, excepting Gan-kwé, K’ang-shing, Ma Yung, and Wang Suh, extended the Testamentary Charge to par. 3 of the Announcement, and made the latter very brief indeed. Much more natural is the division as it stands in the tzu’s recepits, and which I here assume was made by Gan-kwé, whether he acted merely on his own sense of fitness, or had special authority for the arrangement in the recovered tablets which were submitted to him. As the Books now stand, the first is complete, and the second. The portion which precedes the Announcement is a proper introduction to it, while it is out of place as an appendix to the Testamentary charge.

The Tung-yuen, of the present dynasty, pronounces both divisions wrong, but his own view, if he can be said to have one on the point in hand, is very unsatisfactory. Accepting Fuh-shang’s arrangement of the whole in one Book, he would divide it into three parts:—the first, par. i.—15, relating to the Testamentary Charge; the second, par. 16—29, describing the accession of King Kang, the year after his father’s death; the third, being commenced in the Announcement, relating all that took place at the first public audience or levee by the new monarch, immediately after the accession. Granting all this, he still divides the two Books at the same point as Gan-kwé. Of his view, the fourth section, par. 14 of the Charge the things described all belonged to the year after Cling’s death, I shall speak on par. 1. See 原集卷一.

Ch. I. Pp. 1—8. First audience of the princes and ministers held by king Kang. Their Offerings; and Advice. 1. 王在應門之內—王乃出轂（一郎）門。立子應門之內。The king went out from the Loo gate, and stood in the space between it and the Ying gate. The 府 gate, we have seen, was the 4th of the palace gates. It took its name, according to Ch’in Sze-s’-kae, from a drum near it which was called the 府鼓. Between it and the 5th gate was held the 造朝 or ‘audience of govt.,’ at which king Kang on this occasion received the homage of all the princes, showing himself to them for the first time, as ‘the son of Heaven.’

[Ts’s, by mistake, calls this the 内朝. It would not be correct, however, to call it, with Sze-s’-kae, the 外朝.]

On the Guardian and the duke of Peih’s leading the princes of the west and the east respectively, see on the last Bk. p. 8. The princes of the west entered by the left or eastern side of the gate, and those of the east by the right or western side, and took their places accordingly. This appears to have been all according to rule. The Le Ke, Bk. 曲禮下, Pt. ii, p. 28, says, ‘The host enters on the right of the gate, and proceeds to the eastern steps; the guest enters on the left, and proceeds to the western steps.’ From west to east and from east to west, therefore, was the rule. See Lin Che-k’-é, in loc.

皆布（—陳）乘黃朱,—a team of four horses (馬四匹) was called 黃朱. Those horses were 黃朱, ‘yellow and red.’ The former character expresses the general colour of the animals. But ‘yellow’ in Chinese is applied to many shades; that intended here being, I apprehend, a ‘light bay.’ 朱 is understood to denote that their tails and manes were dyed this colour. This is inferred from a passage in the 左傳定十年. 宋公之子地,有白馬四. 公嬖而朱其尾鬣以與之。Ts’s mentions that some interpret the 黃朱 of ‘baskets of yellow and red silk,’ such as are mentioned in ‘The Tribute of Yu;’ but such an interpretation is very unlikely in this passage.

賓稱奉圭兼幣—諸侯乃舉所奉之守圭及幣帛, ‘The princes raised aloft the several maces which they kept, and their other presents.’ 賓—諸侯—see the Chow Le. Bk. XXXVIII, p. 1. —大行人掌大賓之禮, where by 大賓 is meant all the princes from the
The Grand-guardian and the chief of Juy, with all the rest, then advanced and bowed to each other, after which they did obeisance twice, bowing their heads to the ground, and said, 'O Son of Heaven, we venture respectfully to declare our sentiments. Great Heaven altered its decree in favour of the great empire of Yin, and Wăn and Woo of our Chow greatly received the same, and carried it out,
manifesting their kindly government in the western regions. His recently ascended Majesty, rewarding and punishing exactly in accordance with what was right, fully established their achievements, and transmitted this happy state to his successors. Do you, O king, now be reverent in your position. Maintain your armies in great order, and do not allow the rarely equalled appointment of our high ancestors to come to harm.”
II. The king spoke thus:—"Ye princes of the various States, chiefs of the Ho, Teen, Nan, and Wei domains, I, Ch'aoou, the one man, make an announcement in return for your advice. The former sovereigns, Wan and Woo, were greatly just, and enriched the people. They did not occupy themselves with people's crimes. Pushing to the utmost and maintaining an entire impartiality and sincerity, they became gloriously illustrious throughout the empire. Then they had officers brave as bears and grisly bears, and ministers of no
double heart, who helped them to maintain and regulate the royal House. Thus did they receive the true favouring decree from God; and thus did great Heaven approve of their ways, and give them the four quarters of the empire. Then they appointed and set up principalities, and established bulwarks to the throne, with a view to us their successors. Now do ye, my uncles, I pray you, consider with one another, and carry out the service which the dukes, your predecessors, rendered to your predecessors. Though your persons be

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distant, let your hearts be in the royal house. Thus enter into my anxieties and act in accordance with them, so that I, the little child, may not be put to shame."

7 III. All the dukes, having heard this charge, bowed to one another and hastily withdrew. The king put off his cap, and assumed again his mourning dress.

can discharge all loyal service to the royal House, as your predecessors did to mine, then their souls will have repose in heaven.' I was at first inclined to this view, but a closer inspection of the text makes me prefer the former, which is that given by Ts'ao after Gan-kwö. 用奉恤厭若 may be taken as in the translation, after Ts'ao and Gan-kwö. The 'Daily Explanation' has: —用以此心奉在上之憂勤而順承毋違. Or we may translate—'Be thus reverently anxious to act in accordance with the requirements of your duty,' which is the view taken by Lin Che-k'e. —汝諸侯其職所當順者當奉恤之而不敢忽忘. 鄉子—稚子. "a child," one who has not yet left his mother's arms. "

Ch. III. P. 7. THE AUDIENCE CLOSES, AND THE KING RESUMES HIS MOURNING. The use of 相 搭 here confirms the interpretation of the phrase which I have adopted in p. 2. The concluding statement, showing that the king and all the officers only assumed their mourning dress at the conclusion of this Annunciation, has, since the time of Soo Shih, given rise to a controversy, which will probably be among Chinese critics interminable. According to Shih, everything about the publication of the Testamentary Charge and the subsequent proceedings ought to have been transacted in mourning garb; and the neglect of this was a melancholy violation of propriety. If the duke of Chow had been alive, Shih thinks that he would not have allowed it, and he wonders why Confucius selected the documents recording it to form a portion of the Shoo. In point of fact, it cannot be proved positively that any violation of the proprieties established by the duke of Chow was committed, for the ceremonies to be observed on various occasions in the imperial court have not been transmitted. But to a student from the west the controversy appears trivial. We are glad to have the ceremonies actually observed at so distant a date brought before our eyes so graphically as is done in 'The Testamentary Charge,' and 'The Announcement of king K'ang.'
THE BOOKS OF CHOW.

BOOK XXIV. THE CHARGE TO THE DUKE OF PEIH.

I. In the sixth month of his twelfth year, the day of the new moon's appearance was Kâng-woo, and on Jin-shin, the third day after, the king walked in the morning from the honoured city of Chow to Fung, and there, with reference to the multitudes of Ching-chow, gave charge to the duke of Peih to protect and regulate the eastern frontier.

Introductory Note. If that reign must have been happy which, extending over a considerable number of years, has yet left few or no memorials in history, that of king K'ang may be so characterized. It extended over twenty-six years, but no other event of it, after the Announcement of the last Book, is alluded to in the Shoo or by Sze-ma Ts'e'en, but that appointment of the duke of Peih, to which we have now arrived. Ts'e'en, indeed, tells us that 'during the time of kings Ching and K'ang, the empire was in a state of profound tranquillity, so that punishments were laid aside, and not used for more than forty years.' Happy China!

The Name of the Book.--The Charge to the Duke of Peih. The territory of Peih was in the pres. dis. of Ch'ang-ngan (長安), dep. of Se-ngan. It was not a large principality, whose ruler was entitled to be styled duke or Kung. That title is employed here as a denomination of dignity or office, the chief of Peih having succeeded to the duke of Chow as Grand-Tutor;--see on Bk. XXII., p. 3. He was a scion of the House of Chow. This and his being Grand-Tutor may both be inferred from the manner in which king K'ang addresses him as 太師. Ch'în Sze-k'ai says that his name was Kaou (高). He must have been well advanced in years, when the 'Charge' recorded here was addressed to him, for, acc. to p. 5, he had played his part in the fortunes of his House from the time of king Wân. The Book was not in the Shoo of Fuh-shang.

Contents. 'King K'ang,' says Ts'e'en, 'considering the condition of the multitudes of Ching-
chow, appointed the duke of Peih to protect and regulate that district and its people. This Book contains the charge to him as it was recorded on tablets.'

Keun-ch' in, who had succeeded to the duke of Chow in charge of Ching-chow, has followed him to the grave. By the labours of those two great ministers, a considerable change had been effected in the character of the people of Yin who had been transferred to that district. King K'ang appoints the duke of Peih to enter into and complete their work, adopting such measures as the altered character of the people, and altered circumstances of the time, called for. The charge occupies all the Book after an introductory paragraph, and may be divided into three chapters, each introduced by the words—'The king said.'

The first, parr. 2—5, speaks of what had been accomplished in Ching-chow, and the admirable qualities of Kaou which fitted him to accomplish what remained to be done. The second, parr. 6—11, speaks of the special measures which were called for by the original character and by the altered character of the people. The third, parr. 12—15, dwells on the importance of the charge, and stimulates the duke, by various motives, to address himself to fulfil it effectually.

Ch. I. P. 1. THE TIME; PLACE; AND GENERAL NATURE OF THE CHARGE. 惟十至壬申，一肢， see on Bk. XII, p. 2. As it denotes the third day of the moon, we are again enabled to bring the commonly received chronology to the test of calculation. Here I will give the note of Gaubil, as on par. 2 of 'The Testamentary Charge:'—'It is agreed that the day 庚午 here is the third day of the sixth moon of the calendar of Chow. Lew Hin and Pan Koo pretend that this was the year corresponding to B.C. 1,067, to which year they refer the twelfth year of king K'ang; and this chronology is followed in the通鉴纲目.

In the year B.C. 1,067, the 16th of May was, indeed, the day 庚午, or the 7th of the cycle, but the 14th of May was not the first day of the moon which did not happen till several days after; and that year therefore was not the 12th of K'ang's reign. Laying down the principle avowed by Pan Koo and Lew Hiu about the third day of the moon, the cycle names in the text agree with the year B.C. 1,056. The 16th of May was the day of new moon in China; the 18th, the third day of the moon, was 庚午; and this month was the sixth in the calendar of Chow, since during it the sun entered the sign of the Twins. From 'The Announcement of Shao, "The Announcement about Lo," and this Book, we see that the Chinese astronomers of those times counted the day when the sun and moon were veritably in conjunction to be the first day of the moon. The time of a lunation was divided into the time of brightness and the time of obscurity; the passage from the obscure to the bright time was described as "the death of the obscure," and the passage from the bright to the obscure time as "the birth of the obscure;" —see "The Testamentary Charge." The standard History gives 26 as the years of K'ang's reign; if that be correct, his death took place B.C. 1,042, since we have found that B.C. 1,056 was his 12th year; and B.C. 1,067 was the first year of his reign.

'This year, B.C. 1,067, should be marked by the cycle characters 庚午, the 11th year of the cycle. Now, the "Bamboo Books" do mark his first year so; but the year which they denote is that B.C. 1,007, differing from the true year, which appears to have been demonstrated, exactly an entire cycle of 60 years.'

[As the cycle names of the days here afford ground for such important conclusions, in which Gaubil, I may state, was anticipated by Chang Yih-hing (the Buddhist priest mentioned on page 19), under the T'ang dynasty, it becomes desirable to establish the genuineness of the para., which may be hastily thrown aside with the remark that it only occurs in one of the controverted Books. Now this we are able to do, so far as the year, month, and days are concerned, from a passage in the 漢律歷志第一下, being that referred to by Gaubil, and which is to this effect:—康王十二年, 六月戊辰朔，三日庚午，故畢命豐刑，曰，惟十有二年六月庚午，六，王命作薄豐刑。 We do not know what to make of 賢刑 here; but it is plain that Lew Hiu had seen a copy of the 'Charge to Peih,' in this par. substantially the same with what we have in the text before us.]

王朝至子豐, 一朝步, see on Bk. III, p. 1. 宗周—see on Bk. XX, p. 1. We are to understand Hauo. 'The king went to Fung,' says Ts'e, 'to give the charge in the temple of king Wan, because the duke of Peih had been minister to him.' 成周—this was what was called 下都, 'the lower capital,' See on Bk. XXI, p. 1, where also 東郊, 'the eastern frontier,' is explained. 保安; 壌理. The time had come to adopt a different method with the people of Yin from those pursued by their former overlords, the duke of Chow and Keun-ch'in;—as is explained below.
II. The king spoke thus:—Oh! Grand-tutor, it was when king Wăn and king Woo had diffused their great virtue through the empire that they were able to receive the appointment which Yin had enjoyed. The duke of Chow acted as assistant to my royal predecessors, and tranquillized and established their empire. Cautiously did he deal with the refractory people of Yin, and removed them to the city of Lō, that they might be quietly near the royal house, and thus be transformed by its lessons. Six and thirty years have elapsed, the generation has been changed, and manners have certainly been included. Gaubil gives—‘le roi, mon père;’ Medhurst erroneously,—‘these former kings.’

Ch. II., pp. 2—5. FIRST PART OF THE CHARGE. HOW THE EMPIRE HAD BEEN GOTT BY WAN AND WOO, ASSISTED BY THE DUKE OF CHOW; WHAT THE DUKE HAD DONE WITH THE PEOPLE OF YIN. NEW MEASURES WERE NOW CALLED FOR; AND THE CHARACTER OF THE DUKE OF PEIH, WHICH MARKED HIM OUT AS THE MAN FOR THE OCCASION.

2. 父 colour to what was said on 一二伯父 in par. 6 of the last Book, we might translate this by ‘Uncle and Tator.’ Lin Che-k’ê, moreover, says that the duke of Peih was ‘a son of king Wăn, a younger brother of king Woo and the duke of Chow, and an uncle of king Ching (文王之子, 武王周公之弟, 成王之叔父); but I do not know his authority for such a statement. See-ma Ts’e’en has given the names of Wăn’s ten sons by his queen Ts’ao-szu, and this duke is not among them. I believe he was a scion of the House of Chow; but we may take 父 as in the same way as in Pt. IV., Bk. XI., p. 1, as — 大師. If he had really been a brother of the duke of Chow, we might have expected some reference to the fact in the course of the Charge.

3. 惟周公左右先王, the critics generally understand by 先王 all K’ang’s predecessors, —Wăn, Woo, and Ching. Lin Che-k’ê contends with much force that the phrase should in this place be restricted to king Ching. It is hardly necessary to depart from the more common view. Ching must certainly be included. Gaubil gives—‘le roi, mon père;’ Medhurst erroneously,—‘these former kings.’

4. 其臣子由是德義之訓. 既歴三紀, there have elapsed—been gone through—three Ke, or periods of twelve years. A period of twelve years was denominated a 三紀, acc. to Ying-ts, because in that period the planet Jupiter completed a revolution in his orbit, and the cycle characters of the branches, had also run their round. We do not know exactly from what year we are to reckon these 36 years. If, as is commonly believed, the reign of Ching lasted 37 years, and we add 12 years of K’ang’s reign to them, we obtain four duodenary periods, and not three. Even
have altered. Through the four quarters of the empire there is no occasion for anxiety, and I, the one man, enjoy repose.

4 The prevailing ways now tend to advancement and now to degeneracy, and measures of government must be varied according to the manners of the time. If you do not manifest your approval of what is good, the people will not be led to stimulate themselves in it. But your virtue, O duke, is strenuous, and you are cautiously attentive to small things. You have been helpful to and brightened four reigns, with deportment all-correct, leading on the inferior officers, so that there is not one who does not reverently take your words as a law. Your admirable merits were that of many in the

if we reckon from the date of the 'Announcement about Lo,' we have more than 40 years. A supposition of Gaubil, that king K'ang intended the time which had elapsed from the death of the duke of Chow, seems to me very likely. 世變—our word 'generation' answers to 世. Ts'e says:—父子日世, 'Father and son are called a 世;' —'One generation passeth away, and another cometh.' 四方無虞—see the use of 無虞 in Pt. II, Bk. IV., p. 6.

P. 4. Govt. must be varied according to the character of the people; the time was come for discriminative measures. 道有升降— it would be hard to say how Gan-kwo understood this clause. His comment on it is—天道有上下交接之義, which Ying-ta only makes more dark by his expansion of it. I have followed Ts'e who observes that 有升—有隂, 'generous,' 'affluent,' 'good,' and 有降—有盈, 'foul,' 'impure,' and then illustrates this clause and the next by saying that, when the duke of Chow took charge of Ching-chow, the character of the people, with their evil habits all-unchanged, rendered a firm and cautious dealing with them necessary. When Keun-ch'in took charge, the people were considerably improved, and hence he was enjoined to be forbearing with them, and promote harmonizing measures. 不

藏云云—the people, we are to suppose, were now in that state, that the good of many of them deserved to be acknowledged, and that acknowledgement would act as the best stimulus to others. The paraphrase of the 'Daily Explanation' is—今日善者或起不善, 而善者愈善. 在 the first case it is a verb; in the second, a noun in the concrete. 5 The great virtue of the duke of Peih. 克勤小物—小物, 'little things,' = 'small matters' (細行).

By 四世, 'four generations,' we are to understand the reigns of Wän, Woo, Ching, and the existing reign of K'ang. Ying-ta refers to a passage in the 隨語 四 (near the end), about king Wän, how he 謫於八虞而次於二虞——而訪於辛尹, 重之以周召, 畢, 榮, which shows that in the 8th cent. n.c. it was the current belief that the duke of Peih had been a minister of king Wän.

正色率下— with correct countenance,
times of the former kings; I, the little child, have but to let my robes hang down, and fold my hands while I look up for the complete effect of your measures."

III. The king spoke, "Oh! Grand-tutor, I now reverently charge you with the duties of the duke of Chow.—Go! Signalize the good, separating the bad from them; give tokens of your approbation to their neighbourhoods, distinguishing the good so as to make it ill for the evil, thus establishing the influence and reputation of their virtue. Where the people will not obey your lessons and statutes,

leading on those below you." But by we are to understand all the department. Lin Che-k'e refers, aptly enough, to the words of Confucius about the man in authority, Ana. XX, ii, 2.—君子正其衣冠章之其瞻视俨然人望而畏之。不亦威而不猛乎。祇師言。祇敬而師法公言。The 師 is a verb, "to imitate," "to take as a model." 嘉績多于先王。—this clause is in a measure opposed to the next.—Even under my predecessors your admirable merits have been many; how much more must I be indebted to you!"

子小子云。—we must not understand 'the robes let down and the hands folded' as expressive of idleness and indifference. The king figures himself in the ancestral temple, in his robes and attitudes of reverent ceremony, happy in the thought that he had so able a minister on whom he might entirely depend. Compare the same language in the conclusion of Br. III, p. 10.

The king certainly is not sparing in his laudation of the minister.

Ch. III. Pp. 6—11. SECOND PART OF THE CHARGE:—THE SPECIAL DUTIES WHICH THE DUCK WAS TO DISCHARGE; THE DIFFICULTIES WITH WHICH HE WOULD HAVE TO CONTEST; AND THE METHOD BY WHICH HE MIGHT BE SUCCESSFUL. 6. 祢命。—reverently charge." The charge being so great, being communicated in the temple of king Wán, having respect to the completion of the work of the duke of Chow,
mark off the boundaries of their hamlets, making them fear to do evil and desire to do good. Define anew the borders and frontiers, and be careful to strengthen the guardposts through the territory, in order to secure the tranquillity of the whole empire.

8. "In measures of government to be consistent and constant, and in proclamations a combination of completeness and brevity, are valuable. There should not be the love of what is extraordinary. Among the customs of Shang was the flattery of superiors. Sharp-tonguedness was the sign of worth. The remains of these manners are not yet obliterated. Do you, O duke, bear this in mind.

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9 I have heard the saying—"Families which have for generations enjoyed places of emolument seldom observe the rules of propriety. They become dissolute and do violence to virtue, setting themselves in positive opposition to the way of Heaven. They ruin the formative principles of good; encourage extravagance and display; and tend to carry all future ages on the same stream with them." Now the officers of Yin had long relied on the favour which they enjoyed. In the confidence of their prideful extravagance they extinguished their sense of righteousness. They displayed before men the beauty of their robes, proud, licentious, arrogant, and boastful;—the natural issue was that they should have ended in being thoroughly bad. Although their lost minds have been in a measure

9. On the general lesson of this par., comp. various passages of Bk. XV. 彼-從彼, 'to pursue the course of propriety.' 陵-犯, 'to violate, or assail;' 侵-化, 'to invade, 'encroach upon.' 俊-化, 'they injured transforming changes,' i.e., they corrupt the public manners, acc. to which the characters of individuals are moulded. 熬-壞. 10. 席憲惟舊-席, is used in the sense of "and; or; also; to depend on.' Their 'favour' had been to them the mat on which they rested. The dict. gives on the character a note of Yen Koo:—席猶因也, 'to depend on.' The 'Daily Explanation' gives—使恃其騁偽. 偽 is 'exaggeration' taking its rise from pride. 服美于人.—Lin Che-k'e understands this as meaning—"They tried to surpass other men in the beauty of their dress" (美于他人); but it is better to take the 于 after the adj. as in p. 5,—嘉績. 多于先王. Luh K'ee (陸經; Ming dyn.) defines 騃 as 心肆, 'the dissoluteness of the mind;' 淫 = 心佚, 'the voluptuousness of the mind;' 矗 = 心傲, 'the arrogance of the mind;' 暢 = 心浮, 'the froth of the mind.' 將由惡終—the 將 shows the natural issue of the various ways and attributes which have been described, and attributed to the officers of Yin. It would be wrong to translate it as an historical future. We find a portion of this par., without any note of quotation, in the Left, where 必 appears instead of 將. 二十七年叔孫曰服美于人必以惡终. 雖收云云,—it is here that the phrase, 放心, 'the lost mind,' to which so much importance was subsequently attached by Mencius, occurs for the first time in the classics. 閔之,—'to bar them.'-The root of evil,' says Ch'in King, 'might still be present; and though the lost mind has been recovered, it may be carried off again on the occurrence of temptation.' 11. 資—貨財, 'goods;' pro-
11 recovered, it is difficult to keep them under proper restraint. If with their property and wealth they can be brought under the influence of instruction, they may enjoy lengthened years. Virtue and righteousness!—these are the great lessons. If you do not follow with them these lessons of antiquity, wherein will you instruct them?"

12 IV. The king said, "Oh! Grand-tutor, the security or the danger of the empire depends on these officers of Yin. If you are not too stern with them nor too mild, their virtue will be truly cultivated.

13 The duke of Chow was able to exercise the necessary caution at the beginning of the undertaking; Keun-ch‘in displayed the harmony proper to the middle of it; and you, O duke, can bring it at last to a successful issue. You three princes will have been one in aim, and have equally arrived at the proper way. The penetrating power of your principles, and the good character of your

Ch. IV. Pp. 12—15. The conclusion of the Charge:—importance of the work entrusted to the duke; and motives to make him exert himself.

12. 畔之安危, by 邦 here we must understand the whole empire. The king had said in par. 8 that he had no occasion for anxiety about anything in the empire. His language here is different. "It shows," says Ts‘ae, "that he was one who could not rest easily in small achievements." He would make assurance doubly sure.

不貳不柔——this is the rule of conduct for the duke of Peih. He was to pursue the right medium in dealing with the officers of Yin.

18. 慶母 至后三后協心于道, —Wang Ts‘iaou says:— 爲相宜,

三后協心, is made to fit the "三后協心于道," 三后之政, 前後因革之宜, 日是当然.
measures of government, will exert an enriching influence on the people, so that the wild tribes, with their coats buttoning on the left, will all seek their dependence on them, and I, the little child, will long enjoy much happiness. Thus, O duke, here in Chingchow will you establish for ever the imperial possession of Chow, and you will have an inexhaustible fame. Your descendants will follow your perfect pattern, governing accordingly.

14. "Oh! do not say, ‘I am unequal to this;' but exert your mind to the utmost. Do not say, ‘The people are few;' but attend carefully to your business. Reverently follow the accomplished achievements of the former kings, and complete the excellence of the government of your predecessors."

15. 惟既厥心。 既——竭。「to exert to the utmost.' The duke ought not to shrink from his duty, because it was arduous. 且曰至厥事。——neither might he trifle with his work, thinking it easy.
THE BOOKS OF CHOW.

BOOK XXV. KEUN-YA.

1 The king spoke thus:—“Oh! Keun-ya, your grandfather and your father, one after the other, with a true loyalty and honesty, laboured in the service of the royal House, accomplishing a merit of whose reign is commonly placed in B.C. 1,000 (or 1,001). The brief notices of Ch’ao and his reign which we find in Sze-ma Ts’ien and other authors are unfavourable to him. The first symptoms of decay in the dynasty date, indeed, from his time. In B.C. 1,068 the duke of Loo was murdered by a younger brother, who established himself in his room, while the king could do nothing to avenge so great an outrage.

Ch’ao died in a hunting expedition to the south, according to most accounts, being drowned in the river Han, which he was crossing in a boat, whose planks were only glued together! This account is no doubt fabulous.

THE NAME OF THE BOOK.—Keun-ya. The name is taken from that of the person whose appointment to be minister of Instruction forms the subject of the Book. Keun-ya’s surname is not known. His father and grandfather, it appears, had been in the same office before him; and hence it is conjectured that he may have been the grandson of the Chief of Juy, who was minister of Instruction at the commencement of King Kang’s reign. This is possible; but we cannot say more, for, acc. to the received chronology, the commencement of Muh’s reign was separated from that of Kang by nearly 90 years.

The Book was not in Fuh-shang’s Shoo.

CONTENTS. The Book is short, containing only seven paragraphs. The 4th and 5th par.
which was recorded on the grand banner. I, who am but a little child, have inherited the charge of the line of government transmitted from Wăn and Woo, from Ching and from K'ang, and keep also thinking of their ministers who were able to aid them in the good government of the four quarters of the empire;—the trembling anxiety of my mind makes me feel as if I were treading speak of the duties of the minister of Instruction. The other paragraphs stimulate Keun-ya to the discharge of them by motives drawn from the merits of his forefathers, and the services which he would render to the empire, making his sovereign no unworthy descendant of Wăn and Woo.

Pp. 1—3. The king speaks of the merits of Keun-ya's grandfather and father; of his own anxiety to get ministers equal to those of his ancestors; and of his hope that Keun-ya would render him services which should prove that he was the worthy scion of a good stock.

1. 世簋至王家—Ma San (馬森; Ming dyn.)

2. 恙于遑緐—it is inferred, and with reason, from the language of this clause, that the king had lately succeeded to the throne, and that this Charge to Keun-ya was delivered in the early part of his reign. Chronologists generally refer it to his 58th year. But how is it that while speaking of the line or clue of govt., as being transmitted to him from Wăn and Woo, Ching and K'ang, he makes no mention of K'ang's successor, his own father? The preface note expressly assigns the charge to king Muh. 亦惟之四方，the meaning of this is, that while the king felt that he himself could not follow his predecessors passibus equis, he thought also how they, so superior to him, had yet been assisted by very able ministers. What cause was there then for anxiety to him! 惟

思。In the edition of the 'Thirteen King,' for 先王之臣 we have 先正之臣, but Gan-kwo's comment—亦惟父王。先正—probably crept into the text from Bk. XXVIII, p. 1, q. v. 亂四方，—see 'The Testamentary Charge,' p. 25. 跆虎尾—this representation of perilousness is also found in the Yih King, under the diagram
4. "Diffuse widely the knowledge of the five invariable relations of society, and reverently seek to produce a harmonious observance of the duties belonging to them among the people. If you can be correct, the minds of your own person, none will dare to be but correct. The minds of the people cannot attain to the right. Mean of 6 days, they must be guided by your attaining it. In the heat and rains of summer, the interior people may be described as murmuring.

8 on a tiger's tail, or walking upon spring ice. Know you charge to assist me; be as my limbs to me as my heart and backbone. Continue your old service, and do not disgrace your grandfather and father.

[Contextual notes and possible translation assistance provided]
and sighing. And so it is with them in the great cold of winter. How
great are their hardships! Think of their hardships in order
to seek to promote their ease, and the people will be tranquil.
6 Oh! how great and splendid were the plans of king Wăn! How
greatly were they carried out by the energy of king Woo. They
are for the help and guidance of us their descendants;—all in
principle correct and deficient in nothing! Do you with reverence
illustrate your instructions, and enable me to honour and follow

THE KING MENTIONS THE ACHIEVEMENTS OF THE DYNASTY IN THE PAST, AND HOPES NOT TO COME SHORT
OF HIS PREDECESSORS BY THE HELP OF KEUN-YA, WHO
LIKewise will thus be shown an unworthy son of
his fathers. —He who acquaints himself with the
work of Wăn and Ch'ü, gives himself the name of a
scholar. —Yü's renown is greatest among past
kings; his father made him an officer on account
of his soothsaying. —Ch'ü was a great king; he set no
value on the people's giving way to disease and
misfortune. —In the Le Ke, Bk. XXI, p. 17, we have
most of this par, with some trifling variations:

P. 6. The king mentions the achievements of
the dynasty in the past, and hopes not to come short
of his predecessors by the help of Keun-ya, who
likewise will thus be shown an unworthy son of
his fathers. —He who acquaints himself with the
work of Wăn and Ch'ü, gives himself the name of a
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misfortune. —In the Le Ke, Bk. XXI, p. 17, we have
most of this par, with some trifling variations:
the example of my immediate predecessors, to respond to and display the bright decree conferred on Wan and Woo:—so shall you be the mate of your by-gone fathers."

7 The king spoke thus:—"Keun-ya, do you take for your rule the lessons afforded by the former courses of your excellent fathers. The good order or the bad of the people depends on this. You will thus follow the practice of your grandfather and father, and make the good government of your prince illustrious."

Woo; 命, what was conferred on them, 追配于前人,—this clause must have reference to Keun-ya, and not, as Gan-kwō supposed, both to the king and the ministers. 前人 are the grandfather and father of Keun-ya, already referred to. Literally the clause is—"Going back, you will match your former men."

P. 7. The king finally urges Keun-ya to follow the example of his father and grandfather in the same office. 君牙至時 (是) 式 (法)—先正, comp. the same phrase in IV., Bk. VIII., Pt. iii., p. 10. There, however, it denotes 'the former premier,' or chief of the administration of Shang, while here we can only understand it of Keun-ya's father and grandfather. 在兹,—'on this,' i.e., your thus following your fathers. 率乃云—'the 'Daily Explanation' has for this:—爾亦惟率由乃祖考之行。事以正民之德, 厚民之生, 俾安廩, 遂教化行以顯乃辟政治之美, 不亦休哉。 [The whole of this Charge appears forced and exaggerated.]
The Books of Chow.

Book XXVI. The Charge to Keung.

The king spoke thus:—"Pih-keung, I come short in virtue, and have now succeeded to the former kings, to occupy the great throne. I am fearful and conscious of the peril of my position. I rise at midnight, and think how I can avoid falling into faults.

The name of the Book; and Date.——The Charge to Keung." The prefatory note says that king Muh appointed Pih-keung to be the "太僕正," and thenceupon was made the "Charge to Keung." From par. 1 we learn that Pih-keung (伯冏) was the name of the individual to whom the charge was given; the title therefore might have been "伯冏之命," or simply "伯冏," after the analogy of the title of the last Book. No reason can be given for the form of the name as we have it, but that it was the fancy of the compiler to call it so. As Lin Che-k'e says, 太僕正 is a term which is not used elsewhere. This is a common name for a "ory." As to the office which Pih-keung was appointed to fill, there are two opinions. In the preface it is called "太僕正;" and in the Book, p. 4, 太正. He is no doubt included among the "僕" of p. 6, and we must admit, therefore, the designation in the preface as correct. Now 僕 is used first for "servant," without reference to the nature of the service. The dict. gives the definition of the 說文, "給事者," "one who renders services," and illustrates this by a passage from the Le Ke, 禮運, "仕于公曰臣, 仕于家曰僕," "a public officer is called 臣; an officer in the family is called 僕." But the character also means "a charioteer," "御車曰僕." The diff. views depend on whether the general meaning or the special be supposed to predominate in the case before us.

When we refer to the Chow Le, we find many officers in the dept. of the minister of War denominated as 僕. In Bk. XXXI., we have the 太僕, 祭僕, 御僕, and 諸僕; and in Bk. XXXII., we have the 太僕 (僕), 太僕 (僕), 司僕 (僕), 賴僕 (僕), 齊僕 (僕), 道
Formerly, Wán and Woo were endowed with all intelligence, august
and sage, while their ministers, small and great, all cherished
loyalty and goodness. Their servants, charioteers, attendants,

The student naturally, and
I think correctly, supposes that he has in the
of Bk. XXXI. the office of Pi-h-keung;
but Gan-kwô and Ying-tâ, whose views Lin
Che-k'e approved of, were of opinion rather that
he should be identified with the 太仆 of Bk.
XXXII. The duties of the 太仆 are de-
scribed in many parr. He, or they—for there
were two officers so denominated—regulated
the dress of the emperor on diffîent occasions, and the
positions where he should stand or sit. He
received the great commands of the emperor,
and delivered them to those for whom they
were intended; and conveyed on the other hand
the emperor memorials from without. He
went before the emp. to and from audiences. These
details are sufficient to show how close were his
relations with the emperor, and how intimate
were the services which he rendered.

The 太仆, under whom (though this point
is not so clear) appear to have been the 戎
僕, &c., mentioned above, had charge of the
grand carriage of the emperor, and drove him
in it to sacrifices. So far they were close enough
together, but their relations were by no means
so numerous and intimate as those of the emp.
and the 太仆. Why should we suppose that
Pi-h-keung was appointed 太仆 and not 太
僕?

The only reason is that the 太仆 were
great officers of the second degree (中大
夫) while the 太僕 were only of the third
(下大夫). There would be force in this,
if the one office had been under the other.
But there is no evidence to show that this
was the case. The two Kungs erroneously
supposed it was, and hence they were led to a
wrong conclusion about the office of Pi-h-keung.

There were two 太僕, under whom were
4 petty servants (小臣), 6 servants for sacri-
fices (祭僕), 12 special servants (御僕),
2 treasurers (府), 4 clerks (吏), 2 helps (胥),
20 waiters (徒), with perhaps others. Pi-
keung must have been the senior or chief of the
two. Biot translates the term by, "Grand Do-

estique." 'High Chamberlain' is the nearest
I can come to it in English.

This long investigation of the office of Pi-
keung may be wearisome to some readers. I
thought it worth while to enter on it, because
many Chinese critics have professed themselves
unable to determine the point. M. de Guignes,
who had certainly read the Shoo with care, at
least in Gaubil's version, strangely says, in his
summary of the Book, that 'Keung was one of the
great officers of king Muh. He is named
Pi-h-keung (伯冏), because he was chief of
several vassal princes.' So difficult is it, with-
out prolonged and close study, to interpret
correctly documents in this language.

The Book is only found in the 'old text.'

Contents. King Muh represents himself as
conscious of his own incompetencies, and op-
pressed with a sense of the important duties
devolving on him. His predecessors, much
superior to himself, were yet greatly indebted
to the aid of the officers about them;—how
much more must this be the case with himself?
He proceeds to appoint Keung to be the High
Chamberlain, that he may guide correctly all the
other servants about the imperial person, and so
promote his virtue; telling him the manner of
men whom he should employ, and the care which
he should exercise in the selection of them.

1. The king's great anxiety in the thought of his own
incompetency and his high position.

子弗
克于德,—'I am not competent in the
point of virtue.' Compare Kaou-tring's 合
恐德弗類 in 'The Charge to Yue,' Pt.
i., p. 2.

嗣先人宅丕后—宅
居; 莊—大. Ts'ao gives for the whole.

繼其居君之位. 忧
惕—see Mencius, II., Pt. I., vi. 8. Ying-tâ
says here, that the phrase denotes 'the commu-
tion of the heart (心動之名, 勢—
危, 'perilousness,' 中夜以興—
以 perhaps has an adverbial force, 'there-
upon.'

2. Wán and Woo, sage as they were,
were yet greatly aided by the servants about them.

齊—莊 or 諧 'grave,' 'august.' 侍
御僕從—侍—給侍左右. 'those
who were about them, on the right and left, min-
and followers, were all men of correctness, morning and evening, waiting on their sovereign's wishes or supplying his deficiencies. Those kings, going out and coming in, rising up and sitting down, were thus made reverent. Their every warning and command was good. The people yielded a reverent obedience, and the myriad regions were all happy. But I, the one man, am destitute of goodness, and really depend on the officers who have places about me to help my deficiencies, applying the line to my faults, and exhibiting my errors, thus correcting my bad heart, and enabling me to be the successor of my meritorious predecessors.

"Now I appoint you to be High Chamberlain, to see that all belonging to your department and my personal attendants are correct, ordering and waiting. '御御者', 'charioteers'; 僕僕, 'the chamberlains and all their subordinates'; 從凡從王者, 'all in close attendance on the sovereign's person.' Choo He remarks that anciently and in the Han dyn., 'all who were even in mean offices about the sovereign were officers of some rank.' (士大夫) 承順, 'to accord with,' 'to obey.' 弊匡正, 'to support and correct.' —this is to be understood of the sovereigns. 繩縜縜縜縜縜縜縜 is the 'line' by which things are made straight. We naturally look for a corresponding figure in 緬縜縜縜, 'to raise up,' 'to exhibit.' Lin Ch'êk-e understands by 緬 the 'thread which is used in mending rents,' and he takes 舉 in the sense of 考, 'to examine.' 先烈, 'the former ardent and meritorious ones' are Wân and Woo.

4. The appointment of Ph-hsüen.—His duties, and rules for their discharge. 正子至之臣, the need not be translated. It merely carries on the action of 正 to臣. 羣僕侍御 are all the officers of the High Chamberlain's department mentioned in the said note. True taking 正大 as 太僕.
that you may strive to promote the virtue of your sovereign, and
together supply my deficiencies. Be careful in choosing your
officers. Do not employ men of artful speech and insinuating
looks, men whose likes and dislikes are ruled by mine, one-sided
men and flatterers; but employ good men. When these household
officers are correct, their sovereign will be correct; when they are
flatterers, the sovereign will consider himself a sage. The sove-
reign's virtue and his want of it depend equally on those officers.
Cultivate no intimacy with flatterers, nor get them to fill the
offices of my ears and eyes;—they will lead their sovereign to
would yet include among them the various of-
officers of the carriages who were under the
to the carriages. I have my doubts, indeed, whether
it should be translated 'charioteers' in p. 2.
'cultivate together.' 交 is used as
in 上下交征利. Mencius, I, Pt. I, i,
Wang Ts'aoou says on it:—言左右
前後非一人交以修君之
所不遠爲事也. 5. How Keung
should be careful in selecting his officers.
簡乃僚-僚-朋 'friends,' 'companions,' 'brother officers.' But we must take the
term here as meaning the subordinate officers of the Chamberlain's dept. It would appear
from this that, under the Chow dyn., it was the business of every head of a dept. to select all
the members of it. There were, no doubt, general principles for his guidance, but it was
his to choose the men.

便言令色, see 'The Counsels of Kaou-yaou,' p. 2. 便
辟—see Ana., XVI, iv. Ts'ao defines them
here:—便者, 順人之所欲; 便者, 蝦人之所惡. 吉士, as
in Bk. XIX., p. 9. 善士 or 君子.
其惟吉士—所用者惟吉士
而已. 6. The importance of having correct
men about the sovereign. 僕臣, we may
translate this here by 'household officers.'
后德惟臣,不德惟臣, Gan-kwé
says for this:—君之有德惟臣成
之, 君之無德惟臣誤之, 言
所行善惡, 善在左右.
自聖—sages himself,'—自以為聖.
7. The king warns Keung again against
having anything to do with flatterers.
disregard the statutes of the former kings. If you choose your men not for the goodness of their personal qualities, but for the sake of their bribes, the offices will thus be all made of no effect. Your great want of reverence for your sovereign will be apparent, and to you I will impute the blame.

8 The king said, "Oh! be reverent! Ever help your sovereign to follow the regular laws of duty which he should exemplify."

9 in Men., VI., Pt. I., xv., 2. Let Keung choose his officers on the ground of what they are, and not for what they have or can give him.

非人其吉，惟貨其吉，—this is addressed directly to Pih-keung.—"If it be not the man in whom is the excellence, but it is the bribe in which you see the excellence," Gan-kwô missed the point and terseness of the language: 若非其人實吉良，惟以貨財配其吉良，—"If the man is truly good, and he is given wealth and riches to him." 若時—如是，—"thus." 梳—嘗，—to make void, "to leave as it were empty." This is diff. from its use in Bk. IX., pp. 6, 17. Perhaps 梳在，Bk. XII., p. 10, should be explained in accordance with this text.

P. 9. The conclusion. 鎮憲—常法，—"the regular or constant laws of conduct," which the sovereign should observe.

Concluding Note. The character of king Muh does not stand high with Chinese historians. Towards the end of his long reign, for 55 years are assigned to him, he took it into his head that he should travel, without any definite purpose of usefulness, all over the empire, wherever he could go. He did not prove the man that the critics say might have been expected from the language of his Charges to Keun-ya and Pih-keung. Lin Che-k'e thinks his failings off have been exaggerated. To my mind these two addresses betray a tendency to exaggeration, and betoken a feebleness of mind.
THE BOOKS OF CHOW.

BOOK XXVII. THE PRINCE OF LEU UPON PUNISHMENTS.

1. I. In reference to the charge to the prince of Leu:—When the king had enjoyed the throne till he was the age of a hundred years, he gave great consideration to the appointment of punishments, in order to restrain the people of all quarters.

INTRODUCTORY NOTE. The two last Books, there was reason to believe, were to be referred to the commencement of king Muh’s reign; this, we learn from the Book itself, was the work of its close, when the king was not less than a century old. During the half century that he occupied the throne, the House of Chow went on to decline. Acc. to Sze-ma Ts’e'en, the king would engage in hostilities with the wild tribes round about, contrary to the counsels of his advisers, losing consequently the former reverence with which they had regarded the sovereigns of Chow, and the good-will also of many of the princes. As to the character of his enactments about punishments, which were the work of his hundredth year, opinions are greatly divided, some critics condemning it so much that they cannot understand why Confucius gave the Book a place in the Shoo. I will reserve the expression of a judgment in the case till we have considered its different parts in detail.

THE NAME OF THE BOOK.—呂刑, ‘The prince of Leu upon Punishments,’ or ‘The Punishments of the prince of Leu.’ The Prefatory note says that ‘Leu received the orders of king Muh to set forth the lessons of Hea on the redemption of punishments, and there was made Leu on Punishments’ (see page 13., n. 64). We can hardly say that any of this appears in the Book, for Leu, or the prince of Leu, is mentioned only once. The king is the speaker throughout. Nothing is said of Hea. We may accept the tradition, however, that Leu was Muh’s minister of Crime, and that the regulations which the king announces had in the first place been digested by him.

呂 is to be taken as —呂侯. ‘The prince of Leu,’ being itself the name of a principality, the place of which cannot be clearly ascertained. The Book is quoted in the Le Ke several times, and in other works, by the name of 甫刑, ‘The Punishments of the prince of Foo.’ Indeed this was the prevailing name of it during the Han dynasty. The truth seems to be, that the descendants of the prince of Leu were appointed to the principality of Foo, and their territorial title was transferred to him and to this Book. The Houses of Ts’e (齊), Shin (申), Heu (許), and Foo (甫), all traced their descent to Yaou’s president of the Four Eminences, surnamed Keang (姜氏). He or his son was to the great Yu ‘a minister who served the purpose of his heart and backbone’ (呂之臣). In this way the surname of 吕 arose among his descendants, and was retained by the princes of Ts’e, the most distinguished family of them. Possibly the prince of Leu, with whom we have here to do, may have had the same title from his importance to king Muh. However this may be, 吕刑 was the older and the proper title of this Book. Mih Talih quotes it by that name. It was found in both the texts.
Contents. I confine myself for the present to the account of these given in the 'Complete Digest.'—Par. 1 is the historiographer's account of the circumstances in which these lessons on punishments were made. Paras. 2–12 relate the lessons of antiquity for the information of the judges and princes, being a historical résumé which it was important for them to be acquainted with. Par. 13 is addressed specially to the princes, admonishing them of the diligence and care necessary to be employed in the use of punishments. Par. 14–20 tell them how they should proceed in that use so as to make punishments a blessing. Par. 21 insists again on the reverence with which punishments should be employed. The last par. is addressed to future generations, and directs them to the ancient models, that punishments may never be but a blessing to the empire. Throughout the Book, "virtue" and "exact adaptation" are the terms which carry the weight of the meaning. Virtue must underlie the use of punishments, and exact adaptation will be the manifestation of it.

It will be seen that I have divided the king's address into six chapters, each of which commences with the words—'The king said.' This differs only in one trifling point from the arrangement of the 'Complete Digest.'

Ch. I. P. 1. Introduction.—The Time and Object for Which the Announcement about Punishments Was Made.

Ch'en-kuo-ming—this clause has no syntactical connection with the rest of the par. Ts'e's says that the characters are used in the same way as in 'The Charge to Yu,' Pt. II., p. 1; but the student will perceive that the cases are not at all analogous. Ch'en-kuo-ming is an integral part of the par. where it stands, and supplies the nominative to the first verb in the par. We may suppose that the prince of Leu had received charge to digest the subject of punishments in acc. with his own views and those of king Muh; that he had done so; and that the king published the result as is subsequently narrated. In this way we may give Ch'en-kuo-ming the meaning which appears in the translation.

It is not certain how the rest of the par. ought to be pointed. Should 而 and 荒 be joined together and stand immediately between what precedes and what follows, qualifying more especially what follows? or should we put a stop at 而, joining it to 荒? Gan-kwō took the former method, in which he is followed by Tu'ne, who says that 而 is the designation of one who is old, with the weakness and mental disorders of age (老而亂之稱) 荒. It may be defined, after Gan-kwō, by 忽, 'sudden', 'neglectful,' and subjoins Mencius' account of it, — 從 武 "Pursuing the chase without satiety is what I call being wild;"—see Men. I., Pt. II., iv. 7. On this construction, the two characters are strongly condemnatory of the king's character, and would go to show that the enactments about punishment which the Book relates were stigmatised by the historiographer as made by him in his dotage, and the licentiousness of his reign. Leu Tsoo-hien and Ch'in Leih, whose opinions are appended in Yung-ch'ing's Shoo, construing 而 and 荒 together like Ts'ae, yet endeavour to make them have a diff. bearing on the statement 荒作刑 which follows;—but unsuccess-fully.

Soo Shih adopted the second method of pointing which I have indicated. He put a stop at 而, and joined 荒 to the verb 荒 as an adv., signifying 'greatly;'—referring, in support both of the construction and of that meaning of 荒, to the words of Yu in the 'Yih and Tsēh,' p. 8, 惟荒度土功, 'I kept planning with all my might my labour on the land.' I have followed this view in the translation. Tsēh admits that it is ingenious and admissible (亦, "also"). But in this latter criticism he is incorrect. We have the character used by Shun of himself in 'The Counsels of Yu,' p. 9, where it simply expresses the fact of his great age, and I do not think that we are to seek for any other meaning for it in the text.

The general rhythm of the par. also satisfies me that Shih's construction is to be preferred, unless indeed we should introduce a 頃 before 荒, as Kēang Shing does, but on insufficient author-thus. Taken, the historiographer in this par. indicates neither censure nor approbation of king Muh's labours on the subject of punishments; and this is a recommendation of the view.

It still remains to direct attention to the peculiarity of the language—享國百年, which, on the analogy of Bk. XV., p. 4, et al., and most naturally too, would be understood as saying that king Muh occupied the throne for a hundred years. Such a view has its supporters. Wang Ch'ung, for instance, maintains it, in his Analysis of the Ruler and the Scourge, adding that Muh lived altogether to the age of about 140. This cannot be admitted. Sze-ma Ts'ien says he was 50 when he succeeded to the throne, and that he reigned 55 years. 菁 has a meaning here intermediate between that in Bk. XX., p. 22, and that in XX., p. 11, 菁.
II. The king said, "According to the teachings of ancient times, Ch'e-yew was the first to produce disorder, which spread among the common people, till all became robbers and murderers, owl-like in their conduct, traitors and villains, snatchings and filching, dissemblers and oppressors.

Ch. II. Pp. 2—11. The first part of the king's Address;—Introductory. The first rise of disorder in the empire; the case of the people of Meaou; how Shun dealt with them; and how he went on to labour by his ministers for the people, ending with the subject of punishments. 2. Cheyew, the first author of disorder in the empire.

若古有訓—this clause is equivalent to the 日若稽古, with which the Canons of Yaou and Shun commence. 若 may be taken with Woo Ch'ing, as 'an introductory particle.' Then 古有訓—'From of old there are the lessons.' Gaebili translates—"Selon les anciens documents." But that is more than the text says. He adds in a note,—'These ancient documents are without doubt some books of history which subsisted in the time of King Muh.' Possibly so; but then we know nothing about them, their author, or their authority. There has been no allusion hitherto in the Shoo, if we except the words of Shun in the 'Yih and Tseih,' p. 4, to anything anterior to the time of Yaou; and here all at once King Muh carries us, as will be seen, three centuries farther back, even to the year 1 of the calendared history of the empire. 始作亂—'first produced disorder.' 亂 indicates that the 'disorder' was 'rebellion,' resistance to the Powers that were of the time.

民—'the quiet orderly people.' 平寇—see the 'Can. of Shun,' p. 20.

賓義—see the '賓, probably the owl' watches its opportunity,' says Ch'ing, 'to dart on its prey. So vividly are the ways of those robbers and murderers represented.' 妨—詐—"dissemblers.' 虞 has several meanings in the dict., one or two of which would suit the connection here, while others are of an antagonistic meaning. T'ze and Woo Ch'ing accept that of 勸殺, 'murderers,' which I have modified to distinguish it from 賊. Ch'e-yew, to whom the bad eminence of being the first rebel is here assigned, can hardly be considered a historical personage. The two characters of the name may be translated—'The Stupid and Extraordinary.' According to Sse-na T'zen, when the power of the descendents of Shim-nung, the second of the five Tsz, with whom he commences his history, was declining, great confusion prevailed, and the princes all turned their arms against one another. Then the star of Hwang-te began to rise, and the well inclined gathered around him as their leader. Of all the princes Ch'e-yew was the most violent and oppressive. He attempted to seize the imperial power, when Hwang-te took the field against him, and put him to death after three engagements, and himself superseded the House of Shim-nung. Many fables about dragons, mists, and the invention of the compass, have been mixed up by subsequent writers with the struggle between Hwang-te and Ch'e-yew.

One tradition, indeed, makes Ch'e-yew later than Hwang-te. Gan-kwo says he was 'the ruler of Kew-le' (九黎之君); and in the 言語, 諏語, we read that 'Kew-le became disorderly and vicious during the decay of Shao-hau' (及少皞氏之衰也, 九黎亂德). Now Shao-hau was the son of Hwang-te. It is true that Gan-kwo says, on the next par., that 'Ch'e-yew was destroyed by Hwang-te;' but the impression which we get from the 言語 is that the speaker conceived of the first interruption of good order and virtue as having taken place in the time of Shao-hau.

The authority of Confucius again is pleaded for making Ch'e-yew a common man, and the greeeiest of all men (蚩尤庶人之貪者). See Wang Ming-shing, in loc. See also the 16th chapter of Premare's preliminary discourse, prefixed to Gaebili's Shoo-king, where he has given all the information that Lo Pei (羅泌) has collected about Ch'e-yew in his 路史.

I pass on from this par. to the next with two remarks.—First, It is not clear for what purpose king Muh commences his discourse of punishments with this mention of Ch'e-yew.
“Among the people of Meauw, they did not use the power of good, but the restraint of punishments. They made the five punishments engines of oppression, calling them the laws. They slaughtered the innocent, and were the first also to go to excess in cutting off the nose, cutting off the ears, castration, and branding. All who became liable to those punishments were dealt with without distinction, no difference being made in favour of

Perhaps he meant to indicate, as the ‘Daily Explanation’ says, that it was this rebel who first gave occasion for the use of punishment at all. (言古制刑之由).

Second, it is plain that at the commencement of human history Chinese tradition placed a period of innocence, a season when order and virtue ruled in men's affairs.

Pp. 3, 4. The wickedness of the people of Meauw, and the excessive use of punishments among them. The king appears to pass over a period of three or four hundred years; and from the time of Ch'e-yew, anterior, acc. to the prevailing accounts, to the invention of the cycle by Hwang-te, he comes down to the time of Shun. So, it will be seen, we must understand these and the following paragraphs.

苗民, I do not see how we can take these characters otherwise than in the translation. Kang-shing says that they mean ‘the ruler of Kew-le.’ The prince so denominated, he says, ‘giving trouble in the days of Shun, was dealt with by Chüen-heng (顓頊), afterwards the successor to the throne, who put Kew-le to death, and removed a portion of his family to the outskirts of the empire on the west. There they reappeared as the chiefs of San-mišon, and in the reign of his successor Kao-su (高辛氏) or the emperor Kuh (帝嚳), B.C. 3,481, displayed their hereditary wickedness, when it devolved finally on Yous to take them in hand.”

(苗民, 言與孝之子至惡, 喻非孝為之法也; or, as Woo Ch'ing gives it, "they killed and slaughtered")

This pedigree of the chiefs of the Meauw is ingenious, but I can only regard it as a fancy of the learned scholar. Equally fanciful is his explanation of the character 民 as applied to the ruler of the Meauw, that it is indicative of contempt, and stigmatises him as no better than one of the common herd. Gan-kwö, who is followed by Woo Ch'ing, for 君民, (whom he gives 三苗之君, ‘the ruler of San-meaon.’ As I said above, I do not see how this can be allowed. Of course it is the ruler or rulers who are spoken of, and this can be indicated, as I have done, by using the indefinite "the subject of use.

制以刑——the meaning of this seems to be that given by Gan-kwö,—不用善化民而制以重刑, ‘they did not use what was good to transform the people, but restrained them by heavy punishments.’

五虐之刑—-—we cannot be surprised that some of the critics should argue from this that the invention of the ‘five punishments’ is here attributed to the chiefs of the Meauw. But the conclusion is not warranted by the language, nor by history. ‘The five punishments’—cutting off the nose, and the ear, castration, branding, and death—are all recognised by Shun (Can. of Shun, p. 11). They used those same punishments in Meauw, but excessively and more barbarously. The use of and sufficiently show this to be all that is taught in this par. See the remarks of Chin Leih in the 集説曰法: 名之曰法; or, as Woo Ch'ing gives it, "they killed and slaughtered")
those who could offer some excuse. The mass of the people were gradually affected by this state of things, and became dark and disorderly. Their hearts were no more set on good faith, but they violated their oaths and covenants. The multitudes who suffered from the oppressive terrors, and were in danger of being murdered, declared their innocence to Heaven. God surveyed the people, and there was no fragrance of virtue arising from them, but the rank odour of their cruel punishments.

"The great emperor compassionated the innocent multitudes who were in danger of being murdered, and made the oppressors feel the
Then he commissioned Ch'ung and Le to make an end of the communications between earth and heaven, and the descents of spirits ceased. From the princes down to the inferior officers, all helped with clear intelligence the spread of the regular principles of duty, and the solitary and widows were no more disregarded. The great emperor with an unprejudiced mind carried his inquiries low down among the people, and the solitary and widows laid before him their complaints against the Meaou. He sought to awe the people by his virtue, and all were filled with dread; he proceeded also to
terrors of his majesty. He restrained and finally extinguished the people of Meaou, so that they should not continue to future generations.

Daily Explanation 'gives: 一|竪其君于三 |危|分|此|其|黨|以|遏|絶|有|苗|之|民|而不|使|其|繼|世|在|下|國|以|賄|百姓|之|害|焉.

6. 乃命至降格—this par. seems to interpose a difficulty in the way of the view which I have adopted above, that it is Shun who is to be understood as 'the emperor' in all this chapter. We read nothing in the Shoo of his appointing any ministers to do the work here spoken of. No Ch'ung and Le were officers of his. Nor do they appear among the ministers of Yaou, though it is attempted to identify Ch'ung with He (義) and Le with Ho (和).

The passage formed the subject of a conversation in the lifetime of Confucius, between king Ch'ao (昭王; n.c. 514—488) of Tao and one of his ministers, called Kwan Yih-foo (觀射父). 'What is meant,' asked the king, 'by what is said in one of the books of Chow about Ch'ung and Le, that they really brought it about that there was no intercourse between heaven and earth? If they had not done so, would people have been able to ascend to heaven?' (周書所謂重黎實使天地不通者何也,若無然, 民將能登天乎). The minister replied

Kēng Shing and Wang Ming-shing thought that in this par. and the next it was Chueung who was the subject, after which the discourse turns to Yaou. Gan-kwō, who is foll. by Wū Ch'ing, makes the emperor to be Yaou all through. Neither view is admissible. The things spoken of in par. 8, 9, can only be ascribed to Shun. 乃命 at the beginning of p. 8, connects it so closely with p. 7, that we can only understand Shun to be the emperor. And as there is no intimation of that being diff. from the person indicated by the same title in par. 5, we must believe that Shun who is the principal subject in all the rest of this chapter is there intended. This is the view of Tu-se, after Lin Che-kē'e.

We get from what is said of the Meaou in these par., a higher idea of them and their prince than is commonly entertained. From King Mah's language I judge that Shun had in him a powerful rival, and that the struggle which lasted through the reigns of Yaou, Shun, and Yu was of a dynastic nature. The chief of San-meaou was more than the head of a barbarous horde. He was a dangerous rival for the throne. The 'people' mentioned in p. 4, were probably the people of the empire generally.
that that was not the meaning of the language at all, and he proceeded to give his own view of it at great length, and to the following effect:—Anceintly, the people attended to the discharge of their duties to one another, and left the worship of spiritual beings—seeking intercourse with them, and invoking and effecting their descent on earth—to the officers who were appointed for that purpose. In this way things proceeded with great regularity. The people minded their own affairs, and the spirits minded theirs. Tranquillity and prosperity were the consequence. But in the time of Shou-hson, through the lawlessness of Kew-le, a change took place. The people intruded into the functions of the regulators of the spirits and their worship. They left their duties to their fellows, and tried to bring down spirits from above. The spirits themselves, no longer kept in check and subjected to rule, made their appearance all irregularly and disastrously. All was confusion and calamity, when Chuen-hin took the case in hand. He appointed Ch'ung, the minister of the South, and Le, the minister of Fire (or of the North), to the superintendence of heavenly things, to prescribe the rules for the spirits, and Le, the minister of Fire (or of the South), to the superintendence of earthly things, to prescribe the rules for the people.

(Mand.正重司天以屬神；命火正（一北正）黎司地以屬民) In this way both spirits and people were brought back to their former regular courses, and there was no unhallowed interference of the one with the other. This was the work described in the text,—the bringing to an end the communication between earth and heaven.

Subsequently, the chief of San-mesou showed himself a Kew-le redvinus, till Yaou called forth the descendants of Ch'ung and Le who had not forgotten the virtue and function of their fathers, and made them take the case in hand again.

From the details of this strange passage of which I have given a summary it would appear that the speaker considered that the Ch'ung and Le of the text were ministers of Yaou, descended from those of Chuen-hin; and this has given rise to the opinion which I have alluded to on p. 3 of 'The Canon of Yaou,' that this was the ancestry of the minister He and Ho who are mentioned there.

That opinion is without a little of satisfactory evidence. Acc. to Yih-foo's statements, Ch'ung's function was that of the minister of Religion, and Le's that of the minister of Instruction, while He and Ho were simply ministers of astronomy, and their descendants continue to appear as such in the reign of Ch'ung-k'ang, the grandson of Yaou, long after Yaou. The men of other families were appointed to the two important ministries in question. Gaubil's speculations about the employment of the astronomer in the time of Yaou, not only to calculate and observe the motions of the heavenly bodies, but also to go away with conjurers, false worshipers, &c., fall too far afield. —See 'Le Chou-king,' p. 292, n. 1. He says also, that as Chung and Le are the same as He and Ho, if we suppose that Shun is the emperor spoken of here, we must assume that he gave those officers a new commission. But if we were to allow that it is Yaou who is spoken of, which I have shown on the last par. to be inadmissible, we should have the same difficulty with the statement of which I began this note. Ch'ung and Le are nowhere in the previous parts of the Shoo, or in any other reliable documents of history, mentioned as officers of his, any more than of Shun. I do not see that any light can be thrown on the passage. The statements of Kwan Yih-foo in the 国語 are entitled to little or no consideration.

The Daily Explanation gives it for interpretation as follows:—

A 曾百道，常道也，常道必伸

A aid his various ministers, and the people's strength was re-enforced. The meaning is, that through the reforms introduced by Ch'ung and Le, a general reformation among all the higher classes was produced. Princes and inferior officers co-operated with those ministers, and the way was opened for the poorest and most helpless of the people to make their complaints and distress known to the emperor. A foundation is thus laid for the

(From the end of the last paragraph of the previous page.)

[Keang Shing follows 国有降格 with 齐民, and edits to the end of p. 8 on a very unsatisfactory authority, that of Mih Teih, in whose 齊民, we read:—]

P. 7. How Shun proceeded to remedy and remove the evils inflicted by the Meason.

'Sing with a clear mind.' This gives an idea of the king's mind here. The king's mind may be understood by the word 'king's sentences' in the Chinese. The 'sentences' are used by all the Chinese writers, as indicating the mind of the king.
8 enlighten them by his virtue, and all were enlightened. And he charged the three chiefs to labour with compassionate anxiety in the people's behalf. The baron E delivered the statutes of ceremony, to prevent the people from rendering themselves obnoxious to punishment. Yu reduced to order the water and the land, distinguishing by name the hills and rivers. Taeh spread abroad a knowledge of husbandry, so that the people could largely cultivate the admirable grains. When the three chiefs had accomplished their

scription of Shun's method of governing the people, in opposition to the wicked ways of the Minou. Tu'sae says:—苗以虐為威, 以察為明, 帝反其道, 以德威而天下無不畏, 以德明而天下無不明. These clauses are quoted in the Le Ke, Bk. 表記, p. 84, where it is added 非虞帝其孰能如此乎. Ch'in Sze-k'ae remarks that this is a clear testimony that Shun is the emperor spoken of. It certainly shows that that opinion has the 表記 on its side, whatever weight may be attached to it.

P. 8. How Shun proceeded in the work of government by means of his ministers. The 'three' 后, princes or chiefs, are those immediately mentioned. 息功于民—致憂民之功, 'to carry out their merits in painful anxiety for the people.' This is Tu'sae's explanation of the phrase, and is better than Woo Ch'ing's, who says:—息功以民事 爲憂也. 伯夷至惟刑—伯夷, see 'The Can. of Shun,' p. 28. The 'statutes' which E delivered were of course those of what are there called 'the three ceremonies,'—all the canons of religious worship. I am not able to construe 折民惟刑. Gank-wō defines 折 by 斷, 'to decide,' and gives for the whole:—伯夷下典禮教民而斷以法, understanding the laws to mean 'the laws' of propriety or ceremony. But such a meaning of 彈 may be at once rejected in this place. SOO SHIH, WANG KANG-chin (王 續) and a host of critics, go about in vain to defend it by trying to show that rules of propriety and penal laws are essentially the same thing; —see the 集傳 and the 集説. MA YANG and K'ANG Shing seem to have read 折 (=哲) 'wise,' knowing. Taking that term here as a verb, we get the meaning—'and made the people wise on the subject of punishments;' in which interpretation few will acquiesce. WANG Mingshing, defending this reading, says:—智民者, 民愚無知, 今道之以禮, 是智其民. But he thus avoids saying anything on 惟刑. Tu'sae gives for the clause—以折民之邪妄, 'to cut off the perversion of the people,' in the same way eschewing the most perplexing characters. The 'Daily Explanation,' however, after extending his words just quoted, adds:—使不入于 刑辟. WOO CH'ING comes nearest to an admissible construction of the passage:—伯 夷教民以禮, 民入于禮, 而不入于刑, 折絕斯民入刑之路, 'The baron E taught the people the rules of ceremony, so that they were observers of propriety, and did not pursue punishable ways, thus shutting up the path by which the people, entering on it, would have been led to punishment.' The translation follows this interpretation. 主名山川, 'super-intended the naming of the mountains and rivers.' K'ANG Shing gives a more specific meaning to 主, making it 主山川之 主, 'he appointed the spirits who should preside
work, it was abundantly well with the people. The minister of Crime exercised among the people the restraint of punishments, in exact adaptation to each offence, to teach them to reverence virtue. The greatest gravity and harmony in the sovereign, and the greatest intelligence in those below him, thus shining forth to all quarters of the empire, all were rendered diligent in cultivating their virtue. Hence, if anything more were wanted, the clear adjudication of punishments effected the regulation of the people, and helped them to observe the

over the mountains and rivers, and arranged their sacrifices.’ This is not necessary. Ying-ta observes that the hills and rivers being as old as heaven and earth themselves, they ought to have had names before this; but Yu’s regulation of the waters constituted a new era. Old things were passed away, and the names of those objects were perhaps lost, so that Yu named them anew! Certainly, the oldest names of the mountains and streams of a country are those given by the first inhabitants; as the Chinese believe that their hills and rivers got their names from Yu, this is to us a strong evidence that the country was first peopled, or began to be occupied, in his time. On the work of Taeh, see ‘Can. of Shun,’ p. 18. His appointment there has precedence of that of the baron E, and so has that of Kaou-yaou as the minister of crime. This is a not unimportant point of difference between the more ancient document and these statements of king Muh. 隆, ‘sent down;’ here = ‘taught the knowledge of.’

農 is taken = 厚, as in ‘The Great Plan.’

殖生 = 權殷于民 = 般 = 盛, ‘affluent,’ ‘abundant,’ or, as a noun, ‘affluence,’ ‘prosperity.’ The ‘Daily Explanation’ says = 般.富庶之意也.

P. 9. The appointment of the minister of Crime, and the object of it. The minister of Crime was Kaou-yaou. In the ‘Can. of Shun,’ p. 20, as here, he is simply called 士. [Under the Han dynasty, however, the passage appears with 士 instead of 士制.]制百姓于刑之中, ‘restrained—regulated—the people in the midst of punishments; i.e. surrounded them with punishments. This was done, however, not with the design of punishing them, but, as is subjoined, ‘to teach them to reverence virtue,’ so that punishments should be unnecessary. Keang Shing edits 東; and he and others make the word emphatic, meaning ‘punishments exactly adapted to the degree of the offence’ (不輕不重謂輕重適中之誥). This is refining; but it may be admitted.

From king Muh’s thus separating Kaou-yaou from the ‘three princes’ in the last par, both emperors and people have at different times been led to place the minister of Crime on a lower level than the other great ministers of State. Kaou-yaou was certainly no inferior man with Shun. Nor was he so in the estimation of Muh. He is mentioned by him last, as it was his object to make all his previous statements converge to the subject of punishments.

P. 10. The happy results of this govt. of Shun.

穆穆在上, descriptive of Shun; 明明在下, of his ministers. These two clauses are the subjects of the next—灼于四方; and the effects on all the people are told in 素不惟德之勤. Notwithstanding all this happy influence on the people, there was yet room for the warning use of punishments, as intimated in 故乃 明. 云云. This is the common interpretation of the paragraph. The 刑之中 here is more favourable to the pregnant meaning of the 中, on which I have spoken in the last par. The only critic of note who takes a diff. view of the several clauses is Woo Ch’ing. He takes them all after 明明在下, as
11 regular duties of life. In examining criminal cases, the officers executed the law not only against the powerful, but also against the wealthy. They were all reverence and caution. They had no occasion to make choice of words in reference to their conduct. The virtue of Heaven was attained to by them; from them was the determination of so great a matter as the lives of men. In their low sphere they yet corresponded to Heaven, and enjoyed its favour."

make choice of words, and then to speak.'

P. 11. The impartiality of the administration of justice under Shun. 典獄—典獄之官, 'the officers presiding over criminal causes,' under Kaou-yao.

典獄要詐之官, 'it would seem necessary to explain these clauses of the officers in criminal cases. Gan-kwö did so, and expounds—對凡明於刑之中, 無擅言在身.必是 (it will be seen he does not interpret the par, historically)惟能天德自為大命, 配享天意在於天下. This is not very perspicuous, but by the help of Ying-tä's paraphrase and glosses we can see that the pass. was supposed to say that all judges, with the reverence and caution mentioned, being just and impartial like Heaven, made for themselves a great decree, securing long life and other prosperity, responding to (享—當) the mind of Heaven, throughout the empire.' This is very vague and unsatisfactory. Twëe interprets of the 典獄之官, after Gan-kwö, but confines himself, as is too much his wont, to vague and general phrases, so that we cannot tell what he understood by 大命; and 配享在下. I have translated after the 'Daily Examination,' which may be supposed to give the more definite expression of Twëe's views. Its language is—

the nature of the ministers and princes—

resume等於於現, 皆惟德之中, 遂能明於刑中, 僅民之薄, 並皆順法而刑不用. This is ingenious; but the ordinary view is to be preferred.

四曰，於子，‘the officers presiding over criminal causes,' under Kaou-yao.

四曰，於子，‘the officers presiding over criminal causes,' under Kaou-yao.
III. The king said, "Ah! you who superintend the government and preside over criminal cases throughout the empire, are you not constituted the shepherds of Heaven? Whom ought you now to survey as your model? Is it not Pih-e, spreading among the people his lessons to avert punishments? And from whom ought you now to take warning? Is it not from the people of Meaou, who would not examine into the circumstances of criminal cases, and did not make choice of good officers who should see to the right apportioning of the five punishments, but chose the violent and bribe-snatch-
ers, who determined and administered them so as to oppress the innocent, until God could not hold them guiltless, and sent down calamity on Meaou, when the people had no plea to urge in mitigation of punishment, and their name was cut off from the world?"

IV. The king said, "Oh! lay it to heart. My senior uncles, and all ye my brethren and cousins, my sons and my grandsons, listen all of you to my words, in which, it may be, you will receive a most important charge. You will tread the path of satisfaction only by being daily diligent;—do not have occasion to beware of the want of diligence. Heaven, in its wish to regulate the people, allows us for a day to make use of punish-

—I have translated interrogatively here, in response to the previous question. 匯察于狱之鄙—this has reference to the 越兹斷刑并制 of p. 8. Literally the characters mean—'they did not examine into the obnoxiousness of criminal cases,' i.e., they did not seek to find out either the real criminals or the degree of guilt. From this to the end of the para., we have a striking instance of the long sentences of the Shoo.

至無辜—Keang Shing's comment on this is brief and clear:—不之人罰之 "to consider clean," as a verb, 'to acquit.'

厭世—this has reference to the 苗民, of p. 5. What was there ascribed to Shun is here ascribed to God; 'showing,' says Sun Ke-yew, 'that Shun was only the minister of Heaven's justice.'

Ch. IV. 12. THE KING ADDRESSES HIMSELF TO THE PRINCE OF THE SAME Surname WITH HIMSELF, AND CALLS THEM TO CO-OPErate WITH HIM IN THE DILIGENT AND CAREFUL ADMINISTRATION OF PUNISHMENTS. 伯父—see on Bk. XXIII. p. 6. 伯仲叔季弟—these were all the king's cousins, his brothers. Brothers may also be included. On 伯叔, and 季, see Con. Ana., XVIII., xi. Both Gaubil and Medhurst are wrong in taking 仲叔 together, as meaning 'junior uncles,' 'mes oncles paternels cadets.'

幼子童—when we consider that king Muh was now a hundred years old, he may very well have had grand-children who were high in office or rulers of States. [Keang Shing reads 僧 and not 童, arguing that this was properly the designation of 'a servient' or 'servant,' and that of 'a young person.' There is a note in the dict., under 僧, to the same effect, where it is added that in the lapse of time, through inadvertence and error, the characters have changed meaning.]

席有格命
mements. Whether crimes have been premeditated, or are unpremeditated, depends on the parties concerned;—do you deal with them so as reverently to accord with the mind of Heaven, and serve me, the one man. Though I would put them to death, do not you therefore put them to death; though I would spare them, do not you therefore spare them. Reversely apportion the five punishments, so as to complete the three virtues. Then shall I, the one man, enjoy felicity; the people will look to you as their sure dependence: the repose of such a state will be perpetual.”

—Ts‘ae, after Gan-kwo, defines 格 by 至, or 至當; and I have translated accordingly. K‘ang Shing, after K‘ang-shing, defines 格 by 登, so that 格命 = 壽考, ‘longevity.’ This view may be rejected without hesitation. Nor does another advocated by Soo Shih and Séé Ke-seeun, to which the editors of Yung-ch’ing’s Shoo are not disinclined, seem worthy of much more attention. According to it, the 格命 = 天命, and 所有格命 = 所幾可以格于上帝, as in Bk. XVI, p. 7. Ts‘ae explains 爾罔不由 慰日勤 by 諸所用以自慰者, 無不以日勤, ‘Let the method which you employ to find satisfaction—ease of mind—to yourselves be only that of daily diligence.’ The ‘diligence’ must be understood with reference to the investigation of criminal cases and the administration of punishments; and hence it is added—爾罔或 戒不勤. When punishment was once wrongly inflicted from a want of carefnless, the evil was done; regret and repentance would be of little avail. Lin Che-k‘e’s interpretation 誠 differed, but not, I think, so well. He says:—爾罔 無不由朕之言, 相戒勉而 日愈勤, ‘you should stimulate one another from your words, and be daily more diligent.’ [Gan-kwo read 日勤, which K‘ang Shing still edits. See Ying-t‘a’s explanation of this text.] 天齊至人;—these clauses have been variously pointed and interpreted.

The design of Heaven is spoken of the design of Heaven in the use of punishments. It is to bring the people to a state of adjustment and good order. So far, all agree; but here agreement ends. I have put a comma with Ts‘ae after 日, and 俾我一日—俾我為一日之用耳, as in the translation.

Then 非終 and 慰終 are interpreted after the analogy of the same expressions in Bk. IX, p. 8; and it is very natural to do so, because the discourse there is all on the subject of the administration of the penal laws; and the meaning thus obtained well suits the general tenor of the paragraph. Gan-kwo pointed 天齊至民: 俾我一日非終, 慰終在人; but his explanation of this is hardly intelligible: 天齊至民: 俾我一日非終, 慰終在人; of all who have adopted this pointing, Ch‘in King may be said to have succeeded best; and the editors of Yung-ch’ing’s Shoo commend his interpretation, which is given in the 頭銘, and is to this effect:—Heaven would by punishments regulate the people, and not being able to do so itself, entrusts the work to me. But Heaven’s heart of love for the people is inexhaustible, and I also cannot in one day complete the thing. For associates to complete it, I must look to others, and depend on them’ On other attempts to give a consistent meaning to the
The king said, "Ho! come, ye rulers of States and territories, I will tell you how to make punishments a blessing. Now it is yours to give repose to the people:—what should you be most concerned about the choosing of? Should it not be proper men? What should you deal with the most reverently? Should it not be punishments? What should you calculate the most? Should it not be to whom they should reach?

The three concluding clauses all show the happy result of the princes' listening to the king's advice. Gan-kwò is wrong in taking 一人有慶—天子有善, and then making the other two clauses dependent on this.

Ch. V. Pp. 14—20. The king shows all his princes and chiefs how they should proceed in the administration of justice so as to make punishments a blessing. This chapter must be considered the most important of the Book. Its contents are what is intended by the 荒度作刑 of par. 1. I suppose that the various things here announced in a general way by the king were all drawn out, and had been published, with the necessary details and explanations, by the prince of Leu.

As Wang Yen says in the 集說:—"Punishments being light when they ought to be light, this would be "mild govt.," and the mildness would not be weak indulgence. Being severe when they ought to be severe, this would be "strong govt.," and the strength would not be oppression. Being intermediate between light and heavy, this would be "correct and straightforward govt.,” and its correctness and straightforwardness would not degenerate to one-sidedness” (刑當輕而輕以威柔德而柔不至於縱弛). The passage on this construction, I need not dwell.

Kiang Shing edits 祇事不念, after勿 者, and would exclude 惟試五刑,以成三德,—the "three virtues" are those of "The Great Plan," p. 17,—the virtues of "correctness and straightforwardness," of "strong government," and of "mild government."

吁來有邦有士—吁 is called in the dict. 疑怪之辭, "a particle of doubt and surprise." We have had it seven times already in the Shoo, where our 'alas!' was always suitable. But that expression of feeling is not what we should expect here. Lin Che-k'e makes the term on the contrary here expressive of joyful acclivity (吁來者,歎而呼之使前也). We have the different readings of 子 and 於 (too).
When both parties are present, with their documents and witnesses all complete, let all the judges listen to the five-fold statements which may be made. When they have examined and fully made up their minds on those, let them adjust the case to one of the five punishments. If the five punishments do not meet it, let them adjust it to one of the five redemption-fines; and if these—

P. 15. The manner of proceeding in hearing cases, and adjudicating upon them. 兩造具備：造，'to come,' 'to appear,' and 造—'the two parties interested—the plaintiff and defendant—having both appeared.'

具備一'being fully provided,' i.e., having set forth all the particulars of their several cases. 

具備一詞證皆在：具備 means that the representations and witnesses are all there. 師聽五辭—師 is defined in the 集傳 by 衆，'all.'

Käng Shing defines it by 師，'judges,' of whom there were four, mentioned in the Chow Lo, Bk. XXXIV., and who rank immediately after the 'assistant minister of Crime.' 

師聽五辭—師 is defined in the 集傳 by 衆，'all.' Chang Kew-shing says: 'The parties concerned should not be one-sided in their representations, and the judges should not be one-sided in listening to the case. If only one listened to it, his intelligence might be unequal to it, and his deliberations might be inadequate, and therefore the rule was made that all the judges should hear the case in common.' See the 集説.

五辭—'the five pleadings,' i.e., the statements, with the evidence, on both sides, whether incriminating or exculpating. They are called ‘five,’ as the penalty might be one or other of the ‘five punishments.’ It is important to bear in mind that it is of cases of a serious nature, and punishable with these penalties that the king is speaking. T'sae says: 

上五地厭於五刑之辭也。五辭進字一簡——核其實，being
again are not sufficient for it, let them reckon it among the five cases of error.

16 "In setting the five cases of error there are evils to be guarded against;—being warped by the influence of power, or by private grudge, or by female solicitation, or by bribes, or by applications. Where such things are, the offence becomes equal to the crime before the judges. Do you carefully examine, and prove yourselves equal to every difficulty.

searched out to the very truth of them; '有可疑,' 'with no room for doubt.' 正于此刑—正,' to lay down straight,' here 'to determine or adjust correctly,' i.e., with reference to the penalty with which the particular crime should be visited. Fan Sze-lin observes that this does not intimate the ordering of the punishment to be inflicted forthwith, but the registering of the sentence in a book (便用五刑只以此四情辞质正于刑,書當何等刑加之也). 五刑不簡—the meaning is, no doubt, what appears in the translation; but the exact force of the 結 does not readily appear. Kiang Shing, defines it, both here and above, by 誠 sincere,' true,' "and explains here by 所犯非其誠無惡意而所為惡也, 'the crime was not really intended. There was the criminal act, but not the evil intention.' The text, however, does not say anything so specific; and such a case, we may judge, should at once be referred to the 'five cases of error.' Literally we may translate the clause—'If the five punishments be not examined out; meaning—if the result of investigation do not show that one of those punishments should be employed. 五罰—'the five fines;'—the five redempirable cases. These are detailed below. The king speaks evidently of a system that had been established. We cannot infer from the text that it had been established by himself, though it may have been so. This point will be considered by and by. 五罰 不服,—'if the five fines will not produce submission,' i.e., if such a sentence will not be acquiesced in as just. 五過—'the five classes of error,' i.e., the various cases of inadvertence. What should ensue on the adjudication of any charge to be so ranked, does not appear. Ts'ae, after Gan-kwô, says the result would be pardon and dismissal (質于過而宥免之). Such was the rule prescribed to Kaou-you by Shun. See 'The Counsels of Yu,' p. 12.—有過無大,' you pardon inadvertent faults however great.' The rule of the Chow dynasty seems to have been more stringent. Wang Gan-shih, as quoted in the 集說, says that various penalties mentioned in the Chow Le, such as the stocks, exposure on a public stone, labouring on public works, were the punishments for crimes of error, which were not freely pardoned. Some degrees of criminality must have been supposed to attach to the cases which were thus punished.

P. 16. Caution to the judges against being warped in their decisions. The text speaks only of offences that might be committed in the last of the proceedings described in the prec. par.; but the same influences might work their evil effect in the other measures as well. The judges might reduce crimes from any one grade to that beneath, or raise them, making them out greater than they really were, from the same improper motives. The warning is given with reference to the classing offences as cases of error merely; but it was intended to be understood with a general application. 五過之災—'the maladies of the five cases of error.' Evidently what is intended are the evil influences by which offences that were not cases of error were yet determined and registered as such. Gaubil mistook the meaning entirely, and rendered—'Ces cinq sortes de fautes sont occasionnez, 1°, parcequ'un crimain un homme en place,' &c.

惟官至惟來—'the 'maladies' are here stated so concisely that it does not seem possible to give anything like a literal translation of the text: The nearest I can come to it would be—'The maladies that may affect the determining of the five cases of error are the influence of authority, revenge, close influence,
17 "When there are doubts as to the infliction of any of the five punishments, that infliction should be forborne. When there are doubts as to the infliction of any of the five fines, it should be forborne. Do you examine carefully, and overcome every difficulty. When you have examined, and many things are clear, yet form a judgment from studying the appearance of the parties. If you find nothing on examination, do not listen to the case any more. In everything stand in awe of the dread majesty of Heaven.

P. 17. The care which should be exercised in coming to a conclusion in doubtful cases.

五刑之疑有赦—if we give to 赦 here its full meaning, as Woo Ch'ing and some other critics do, and say that where it was doubtful whether a crime should be adjudicated to one of the five punishments, it was to be absolutely pardoned, and the charge dismissed, we go against the rule in p. 15, five crimes not being answered by five punishments, and the direction moreover would be against all reason. With Gan-kwâ, Lin Che-k'e, Ts'ae, and the host of commentators, therefore, I adopt a lighter meaning of 赦, as in the translation. Lin says:—五刑之疑有赦者, 不免於罰, 而謂之赦者, 五刑之疑有赦, 盖雖以金自贖, 而幸其不至殲滅, 其肌體亦是赦也。簡字有眾, 'the points on which certainty has been attained by investigation may be many.' This construction seems preferable to that adopted by Gan-kwâ, 'the investigations, conducting to an assured faith, may agree with the views of the multitude.' Notwithstanding this result, the king would still have the judges carefully study the countenance and demeanour of the accused. Those may convey an impression of innocence, which will outweigh contrary appearances and presumptions. 無簡不聽—"if there be no result from examination, there should be no more listening to the case." As Ts'e puts it, 無簡不聽, 以簡核爲本苟, "without their presence, the king will not listen."

[Ch'eng Shing, on the authority of the original text, reads 简, which he makes out to mean 'carefully,' 'minutely' (微細). This leads him to construe the clauses 简考之, 有众之, 简核之, 無简不听. But the latter is more suitable as the termination of a par. or sentence, than at the commencement.]

嚴天威—具者, 'all,' 'in all.' 廣, 'to revere,' Chang Kew-shing says:—具者也, 謂上所言皆敬天威.
"When in a doubtful case the infliction of branding is forborne, the fine laid on instead must be 600 ounces of copper; but you must first have satisfied yourselves as to the crime. When the case has reference to the cutting off the nose, the fine must be double this, the same care having been taken to determine the crime. Where the penalty would be cutting off the feet, the fine must be 3,000 ounces;—with the same careful determination of the crime. Where the penalty would be castration, the fine must be 3,000 ounces;—with the same careful determination of the crime. Where the punishment would be death, the fine must be 6,000 ounces;—with the same careful determination of the crime. Of crimes that
may be redeemed by the fine in lieu of branding there are 1,000, and the same number of those that would otherwise incur cutting off the nose. The fine in lieu of cutting off the feet extends to 500 cases; that in lieu of castration to 300; and that in lieu of death to 200. Altogether, set against the five punishments there are 3,000 crimes. In the case of others not exactly defined, you must class them with the next higher or next lower offences, not admitting assumptive and disorderly pleadings, and not using obsolete laws. Examine; act lawfully:—judging carefully, and proving yourselves equal to every difficulty.

19 "Where the crime should incur one of the higher punishments, but there are mitigating circumstances, apply to it the next
lower. Where it should incur one of the lower punishments, but
there are aggravating circumstances, apply to it the next higher.
The light and heavy fines are to be apportioned in the same way
by the balance of circumstances. Punishments and fines should
also be light in one age and heavy in another. To secure uniform-
ity in this seeming irregularity, there are certain relations of things
to be considered, and the essential principle to be observed.

20 "The chastisement of fines is short of death, yet it will produce
extreme distress. They are not therefore persons of artful tongue
who should determine criminal cases, but really good persons, whose
awards will hit the right mean. Examine carefully where there
are any discrepancies in the statements; the view which you were
defines 服 by 受 刑, 'to receive punishment.'
按 denotes properly 'the weight of a
steelyard,' moved backwards and forwards along
the arm as the thing weighed is light or heavy.
This original meaning of the char. appears
clearly in 軽 重 诸 罚 有 權. K'ang
Shing's exposition of the meaning is here terse
and perspicuous:—
而情 之
在
在
本
刑
之
科
則
情
之
重
而
科
則
在
本
加
之
刑
之
等
治
之
重
而
情
之
宜
宜
可
執
一
也。
— the different circumstances
of different times form the weights to be em-
ployed in determining the penalties to be ad-
judged to crimes committed in them. The
adjudicating minds, however, will be found to
come to different conclusions. Thus Ying-ia
quotes from the Chow Le, Bk. XXXV., near
the beginning, that 'in a new country—i.e., im-
mediately after a revolution—the punishments
should be light; in a well-ordered country, mo-
derate; and in a rebellious country, heavy.'
(刑 新 國 , 輕 典 , 平 國 , 用 中
典 ; 亂 國 , 用 重 典). K'ang Shing,
again, quotes from Sun K'ing, 正 論 篇,
that 'when a State is well governed, the pun-
ishments should be severe, and light when it is in
disorder' (治 則 刑 重 , 亂 則 刑 輕).
This will always be; but an approximation to
uniformity may be obtained by what is said in
conclusion,—惟 裕 非 裕 有 俊 着
~ Wang Gan-shih, correctly and ingenious-
ly, defines 裕 by 先 後 之 序 , 'the order
of precedence and sequence,' and 裕 by 衆
體 所 會 , 'that in which all the different
members meet.'

P. 20. General observations on the character of
the men who should act as judges, and on points in
which they should specially direct their attentions.

罰 懲 至 在 中 — 赂, as opposed
to 侯, evidently denotes what we mean by 'good
and honest.' 因 非 在 中 may be
understood either of the awards of such men
(輕 重 出 入 不 失 乎 中), or of
their character in judging (公正 不 偏,
無 不 在 中). K'ang Shing takes the latter
view, but the former is to be preferred.
察 辭 子 差 — examine pleas in difference;
即, where a prisoner or a witness is making
false statements, he will probably not be
long or perfectly consistent with himself. Let
the judge mark any discrepancy, and follow up
from it his quest of the truth.
determined not to follow you may see occasion to follow; with compassion and reverence settle the cases; examine clearly the penal code and deliberate with all your assessors, that your decisions may be all likely to hit the proper mean and be correct:—whether it be the infliction of a punishment or a fine, examining carefully, and mastering every difficulty. When the case is thus concluded, all parties will acknowledge the justice of the sentence; and when it is reported, the sovereign will do the same. In sending up reports of cases, they must be full and complete. *If a man have been tried on two counts, his two punishments must be recorded.*

惟從—非從 connected as governed by 从. A judge should be ever open to the evidence, and not allow the impressions which he receives to be affected by foregone conclusions in his own mind. Gan-kwo connected this clause closely with the preceding, as does Kêng Shing:—"Follow up the inquiry from the point where discrepancy of statement has arrested your attention, and find out the truth. Having got the truth, do not follow the statement, but follow the truth." (既得其情, 非從其辭, 惟從其情)

This view has nothing to recommend it.

敏啟刑書胥占, — clearly open—(i.e., lay open, unfold. The literal signification is not that intended)—the book (or books) of punishment, and mutually deliberate. 占— 度, ‘to deliberate;’—as if they were considering the oracles of divination." 獄成而孚— 若是則獄成於下, 而民信之, ‘in this way the case will be concluded below, and the people will believe—have confidence in—the judgment.’ 輪 (— 奏, ‘to report, send up a statement of the case’)

而孚— 獄輪於上而君信之, ‘when the case is reported, the sovereign will believe—have confidence in—the judgment.’ Kêng Shing, after Gan-kwo, takes the second 轼 as 丘, and interprets the whole:— 獄成而信矣乃輪御信子上, ‘when the case is thus concluded, and you have got to the truth of it, then present a memorial of your assured conclusion to the sovereign.’ This is very harsh and unnatural.

[In this chapter there are many good advice concerning due care and the methods with which justice should be administered. The principal thing, however, on which the king dwells is the redemption of punishments, and I fear he must be left with the obloquy generally attaching with Chinese writers to his memory, as having been the first to introduce, at least on an extensive scale, the system of accepting money as a compensation for the most heinous offences. He says, indeed, that the fine was to be exacted only where there was some doubt as to the justice of inflicting the punishment itself. China certainly, within the range of its history, was never the country where a government would, openly and without some glossing of the fact, take money as a satisfaction for transgressions of the law; but it is easy to see how grossly the regulations of King Muh were sure to be abused. I cannot conceive the scheme here set forth to have emanated save from a weak and needy monarch. The prefatory note says that this Book develops and explains the last of the Hes dynasty for the redemption of punishment; but there is no intimation in the Book itself of such a thing, nor is the statement supported by any other authority. The student meets with
VI. The king said, "Oh! let there be a feeling of reverence. Ye judges and chiefs, and all ye who my relatives are of the royal House, know all that I speak in much fear. I think with reverence of the subject of punishment, for the end of it is to promote virtue. Now Heaven, wishing to help the people, has made us its representatives here below. Be intelligent and pure in hearing one side of a case. The right ordering of the people depends on the impartial hearing of the pleas on both sides;—do not seek for private

the assertion continually; but there is really no evidence for it whatever;—it rests merely on the dictum of that note, for which moreover it would not be difficult to find another explanation.

The Book grounds itself in the history of Shun, and especially on his establishment of penal laws and the administration of them. Now, the redemption of punishments is mentioned by him. The notice is very brief. We are told that 'he gave delineations of the statutory punishments, and enacted banishment as a mitigation of the five great infictions; with the whip to be employed for short-coming officers, and the stick for offending teachers, and money to be received for redeemable offences.' (See 'The Can. of Shun,' p. 11.) Whatever the offences were that might be redeemed with Shun, those desiring or seeming to receive any of the five punishments were not among them. Nor does the Chow Le contain anything to indicate that prior to Muh the redemption of punishments was recognised by the emperors of the dynasty. To him belongs the bad distinction of this legislation.

Once introduced into China, however, the redemption of punishments has entered into the penal code of every subsequent dynasty. Two tables will be found in the preliminary matter to Sir George Staunton's translation of the Penal Code of the present Mwan-chow rulers of the empire, pp. 72, 73, giving the scale, first, of the pecuniary redemption of necessary redeemable offences, and second, of the redemption of others not necessarily redeemable, but made so on petition. According to the latter, the punishment of death may be compounded for on a graduated scale, according to the rank of the offender, rising from 1,200 ounces of silver for a private individual to 12,000 for an officer above the 4th rank. The scale for redemption from perpetual banishment is between 720 and 7,200 ounces. And that for temporary banish-

Ch. VI. P. 21. THE KING AGAIN ADDRESSES THE PRINCES AND JUDGES GENERALLY, AND EXHORTS THEM TO REVERENCE, IMPARTIALITY, AND PURITY, IN THE ADMINISTRATION OF JUSTICE.

arent and blows with the bamboo is between 480 and 4,800 ounces. Great official corruption and deprivation of the general morality must connect with such a code.]

Ying-ta endeavours to show that the princes are to be taken, the former as meaning the princes who were cadets of the royal House, and the latter as those who were of other surnames. He says:—

If we are to understand the Emperor as meaning the Emperor, and the Son as meaning the Son of the Emperor, the construction of the passage will not support his inference. It is—

For there is no opposition in the passage between the various classes of the people. By the 'Daily'

Explanation paraphrases this by—

"For the people themselves feel that if the duty of obedience to the prince is due, that is, duty to the prince, the king, is due. If the latter is due, then the former is due. If the former is due, then the latter is due.

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advantage to yourselves by means of those pleas. Gain got by the decision of cases is no precious acquisition; it is an accumulation of guilt, and will be recompensed with many evils:—you should ever stand in awe of the punishment of Heaven. It is not Heaven that does not deal impartially with men, but men ruin themselves. If the punishment of Heaven were not so extreme, the people would have no good government all under heaven."

以刑視刑也。I think this is probably the meaning; but the critics are far from being agreed in it. Gan-kwó, for instance, interprets from 聲言, 'My words are mostly those of warning. I feel reverently about punishments, and ought to employ none but the virtuous to preside in their administration.'

今天在在下。—Tse as understands this as meaning that 'Heaven would be punished by punishments aid the people, and you, who are in the office of judges, may be said to correspond to it below' (天以刑相治斯民汝實任責, 作配在下). The meaning which I have given requires less of supplement, and equally lays a foundation for the advice that follow. See Wang Käng-yay, in loc. 單辞 is supposed by Tse as to mean 'statements unsupported by witnesses' (無證之辭). The words are literally—'single pleas.' They seem clearly to be opposed to the 兩辭, which follows, and is 'one side of a case,' such as that which will first come before a magistrate. 亂 is to be taken in the sense of 治, 'to govern,' 'to order rightly,' the cases of both the parties.' 

兩辭—兩造者之辭無或至惟罰—this must all be construed as if it were one sentence. 罪貨 is the result of 私家于獄之兩辭。府 is defined by 聚, 'to collect,' 'to accumulate, and 功 by 事, 'deeds.' 惟府辜, 'but it is forming a treasury of deeds of guilt.' 尤—殃, 'judgments,' 'miseries.' Literally 尤 is 'numerous extraordinary evils.' 惟人在命—从 the relation of this clause to that which precedes,—非天不中, we can easily determine its meaning; but it is not easy to see clearly the force of in 命. We may at once dismiss the view of Gan-kwó and Käng Shing, that 命—教命, 'instructions and commands.' The paraphrase of the latter is:—夫天之罰人非天道不中也,惟人自取之在其教命不中耳. 人以命—人自造命,而有以致之, 'man makes his own fate, and brings the punishment of Heaven on him.' So says Käng-yay, but he throws no light on the phrase. Ch'ing tries to do this, saying 人之為人于在有生之命, 'man is man in having the fate of his life;' i.e., men bring punishment on themselves, because it is their prerogative to be by their conduct the arbiters of their own fate. After all, the meaning must be taken a good deal on trust; the language cannot be satisfactorily explained.
VII. The king said, “Oh! ye who shall hereafter inherit the dignities and offices of the present time, to whom are ye to go for your models? Must it not be to those who maintained and promoted the virtue belonging to the unbiased nature of the people. I pray you give attention to my words. The wise men of antiquity by their use of punishments have obtained boundless fame. Everything relating to the five punishments exactly hit with them the due mean, and hence came their excellence. Receiving from your sovereigns the good multitudes, behold in the case of those men punishments made felicitous.”
PART Y.

THE SHOO KING.

The student, after this breathes in it, knows that the governing spirit in the universe is the Shoo. He knows that the Shoo is the foundation of the universe, the source of all things, the object of all things. He knows that the Shoo is the supreme and eternal ruler of the universe, the creator of all things, the governor of all things. He knows that the Shoo is the source of all things, the cause of all things, the end of all things. He knows that the Shoo is the Supreme Ruler of the universe, the Supreme Lawgiver, the Supreme Sage. He knows that the Shoo is the Supreme Lawgiver, the Supreme Sage, the Supreme Ruler. He knows that the Shoo is the Supreme Lawgiver, the Supreme Sage, the Supreme Ruler. He knows that the Shoo is the Supreme Lawgiver, the Supreme Sage, the Supreme Ruler.
THE BOOKS OF CHOW.

BOOK XXVIII. THE CHARGE TO PRINCE WAN.

The king spoke to the following effect:—"Uncle E-ho, how illustrious were Wăn and Woo! Carefully did they illustrate their virtue, till it rose brightly on high, and the fame of it was widely diffused here below. Therefore did God cause his favouring decree to light upon king Wăn. Thereafter there were ministers who aided and illustriously served their sovereigns, following and carrying out their plans and counsels great and small, so that my fathers sat tranquilly upon the throne.

INTRODUCTORY HISTORICAL NOTE. The Book of the Shoo at which we have now arrived is separated from the last by an interval of two hundred years. Between king P'ing who gave the Charge to the prince Wăn and king Muh there had reigned seven sovereigns of the House of Chow; and it is remarkable that not a single document of the reign of any of them was incorporated by Confucius with this volume. Of such monuments there must have been many. No Books have here been lost. Those two hundred years in the dynasty to which he himself belonged were left by the sage a blank. This fact is sufficient to prove that Confucius did not compile the Shoo as a history of his country, or even intend that it should afford materials for such a history. His design, we may rather judge, was to bring together such pieces as might show the wonderful virtue and intelligence of ancient sovereigns and statesmen, who should be models to those of future ages. But in all the space of time of which I am writing, there was neither sovereign nor statesman to whom it could give him pleasure to refer. Indeed, king Woo, the first of the sovereigns of Chow, had no successor equal to himself. But for his brother, the duke of Chow, the dynasty would have come to an early end. There was a constant degeneracy after king K'ăng. Its progress was now and then temporarily,
but feebly, arrested. Power and influence passed with a steady progress from the imperial court to one feudatory and another, till in the time of Confucius himself the successors of Woo were hardly more than 'shadows of an empty name.' According to my plan I introduce here the names of the sovereigns between Muh and Ping, and a few particulars of their reigns.

[i.] E-hoo (虞扈), the son of Muh, and known as king Kung (共王), or 'The Reverent.' (謹法既過能改日共), succeeded to the throne b.c. 945, and reigned for 12 years, acc. to the common chronology. The only incident of his reign of which we find mention is given by Sze-ma Te'en from the 國語. 周語上, and is to the effect that the king was on one occasion rambling near the river King, in the pres. dep. of Ping-leang (平凉), Kan-suh, attended by the duke K'ang of Meih (密康公), a small principality in that part of the country, when three young ladies introduced themselves into their company. Duke K'ang's mother advised him to leave them to the emperor, but he appropriated them to himself. Within a year the king made an end of him and his principality, indignant, we are to suppose, at the duke's conduct in the matter of the three ladies. I do not know that this story, as I have given it, is entitled to much faith. None is due to the romantic account of it, which is found in the history of P. de Mailla.

[ii.] King Kung was succeeded, b.c. 938, by his son K'een (蔥), known as king E (懿王), or 'The Mild.' (謹法溫柔賢善日懿), who reigned 25 years. All that Te'en says of him is that in his time the royal House went on to decay, and poets made him an object of their satire. He removed the capital to Hwae-le (槐里), a place in the pres. dis. of Hing-p'ing (興平), dep. of Segan. This seems, however, to have been merely a temporary measure. The 'Bamboo Books' speak of several irrigations of barbarous tribes in this reign.

[iii.] A brother of king E, by name Peih-fang (辟方), succeeded him, and is known as king Heau (孝王), or 'The Filial.' (謹法慈惠愛親曰孝). Te'en says nothing more of him than that he came to the throne and died. His reign, however, lasted from b.c 908 to 894. During this period, the chiefs of the House destined to supersede that of Chow begin to make their appearance on the stage of affairs. They traced their lineage up to the baron Yih (益; often called 熱), the Forester of Shun. One of them, named Pei-tsze (非子), had made himself famous at this time by his skill in rearing horses, and was taken into the king's service to superintend his studs in the plains near the rivers K'een and Wei (渭渭之間), and was finally invested with a small territory of which the chief city was Ta'ien, still the name of an inferior department of Kan-suh. The king appointed him there to continue the sacrifices to Yih, as the head of the Ying clan or family (號曰 秦嬴), which thenceforth begins to make a great figure in the empire.

[iv.] On the death of king Heau, the princes raised a son of his brother and predecessor, of the name of Sze (訕), to the throne, which he occupied for 16 years, till b.c. 878. He is known as king E (夷王), or 'The Peaceable.' (謹法,安心好靜曰夷). He proved a weak sovereign, and was in bondage to the princes to whom he owed the empire. It is objected against him that, when he gave audience to them, he descended from the dais to meet them, as if he were their equal merely. The chief of the State of Tsoo extended the possessions of his House during this reign, and assumed the right of investing his sons with his conquests without reference to the court. He arrogated to himself, moreover, the title of king. The imperial authority was evidently but little cared for.

[v.] King E was succeeded by his son Hoo (胡), known as king Le (厲王), or 'The Cruel.' (謹法,殺戳無辜曰厲). A long reign of 51 years is assigned to him, but during the last thirteen years he was a fugitive, and the govt. was administered by two of the nobles. In b.c. 841, the people rose in rebellion, their patience exhausted by the various oppressions, engendered by the avarice, suspicions, and cruelty of the sovereign. The king made his escape, and fled to Che (㝷), in the pres. dep. of Hoh (霍州), dep. of Ping-yang, Shan-se, where he found a refuge. Disappointed by the escape of the tyrant, the people sought to wreak their fury on his eldest son, by name Tsing (靖), quite a youth, who had hidden himself in the house of the duke of Shaou, a descendant of Shih so famous in the early reigns of the dynasty. The loyalty of the ancestor had descended to the present Head of the family. As a minister, he had renounced, though in vain, with king Le, on his evil courses; he now sacrificed his own son to save the heir to the crown. The people surrounded the house, and insisted on Tsing being delivered to them that they might satiate their fury by tearing him in pieces. The duke gave his own son, of the same age as the prince, into their bands, and on him they worked their pleasure. Subsequently, the dukes of Shaou and Chow carried the govt. for the prince until Le's death, which took place in Che in b.c. 827.

[vi.] Prince Tsing commenced a long reign of 46 years in b.c. 826. He is known as king Seuen (宣王), or 'The Distinguished.' (謹法,聖善周聞曰宣). He had learned wisdom in the school of adversity, and from the
state men who had protected his youth. Most of the princes returned in a measure to their allegiance, but the empire was distracted by intrusions of the barbarous tribes on every side. In a. c. 821, there was a great drought, and the misery of the people was extreme. The virtue of the king seems to have experienced a decay. In a. c. 815, he neglected, notwithstanding the remonstrances of his ministers, the custom of putting his own hand to the plough, and turning up a furrow in a field enclosed for the purpose. His ministers acknowledged the decay of the empire on agriculture, and an example to all its husbandmen. He was proceeding to resign himself to idle habits, when the queen divested herself of her ornaments, and accused herself of seducing the king to self-indulgence, and to lie long in bed. This roused him to resume his early ways. In his 39th year, a. c. 788, he took the field against one of the western tribes, known by the name of the Keang (美), as if they were sprung from the same stock as the princes of Ts'e, and sustained a great defeat at a place called Tween-mow (千), or ‘The Thousand Acres.’ From the chagrin of this he never recovered. A few years after, he was proceeding to number the people, like king David of Israel, with a view to collect an immense force, and wipe out the disgrace he had incurred. His ministers succeeded in averting his purpose, but he became melancholy and capricious, put to death some of his most faithful advisers, and died in a fit of moody insanity, as we may judge, in a. c. 779.

[vii.] Seuen was succeeded by his son Nis (IsNull), known as king Yew (幽), or ‘The Dark’ (幽法動靜亂常日), who was slain by a tribe of barbarian invaders called ‘The Dog Jung’ (犬戎) after an ignominious reign of 11 years. In the sixth year of his reign, on the 29th of August (new style), a. c. 778, occurred an eclipse of the sun. It is commemorated in the She King, Pt. II., Bk. IV., Ch. xlii. as an announcement of evils by the sun and moon. Other symptomatical aberrations, as they appeared to be, in the order of nature are mentioned by the poet along with it:

‘The thunder roars, the lightning flashes;—
There is a want of repose, a want of good.
All the streams are overflowing;
The tops and crags of the mountains fall.
High hills become valleys;—
Deep valleys become hills.
Also that this man
Will not correct himself.’

This eclipse gives us a point of chronological certainty for the history of this reign. It is the first of the long list of eclipses, by the mention of which Chinese history from the 8th century before Christ acquires more certainty than belongs to that of the earlier ages. The ruin and death of king Yew were brought about by the ascendancy which a female favourite, called Pasou-sze (妻), gained over him. He had married and established as queen a daughter of the prince of Chin (申). This principality was

in the pres. sub. dep. of Tang (唐州), dep. of Nan-yang, Ho-nan; and his son by her, called E-k'wé (宜白), was recognised as heir-apparent of the throne. The rise of Pasou-sze was followed by the degradation of the prince and his mother. E-k’wé was sent, as a preliminary measure, to the court of Chin, ‘to learn good manners.’ His mother was then reduced to a second place, and Pasou-sze was declared queen in her room, and an infant son by her took the place and dignity of heir-apparent. Scenes were enacted like those of Kén and Me-he, or of Show and Tá-ke. To please Pasou-sze the king made game of all the nobles. The prince of Shing called in the assistance of the Dog Jung, and attacked the capital. He did not intend the death of the king, but only that of the intruding favourite and her son, and the restoration of his daughter and grandson to their rights. His barbarian auxiliaries, however, could not be controlled; the king flying from Haon was pursued by them and put to death, while Pasou-sze became the captive of their chief.

Thus ended the sway of what is called ‘the Western Chow. The victorious nobles having expelled the Jung from the capital with some difficulty, brought back E-k’wé from Shing, and hailed him as king. He is known as king Ping (平王), or ‘The Tranquilizer’ (法執事有制曰平). His first measure was to transfer the capital eastwards to Ló-yang, fulfilling at length, but under disastrous circumstances, the wishes of the duke of Chow; and from this time, a. c. 770, dates the history of ‘the Eastern Chow.’

The Name of the Book.—文侯之命
‘The Charge to prince Wán.’ I have related in the above note how the Jung who had been called in by the prince of Shing to punish king Yew went far beyond his wishes, killing the king, and wishing to keep possession of the capital. To get rid of them he obtained the assistance of the princes of Tsin (晉), Twin (秦), Wei (魏), and Ching (韓), who, in the first place drove out the barbarians, and then sent for Yew’s son from Shing to take possession of the vacant throne. Among his earliest measures was the rewarding of the princes who had come in this way to the relief of the royal house; and the Book is said to contain the appointment of the prince of Tsin to be president or chief of several of the other princes (以文侯為方伯).

The princes of Tsin were descended from king Woo’s son, called Yu, and generally styled, from the name of his appanage, the prince of T’ang (唐叔虞). His son removed from T’ang to Tsin; and in course of time the principality came, though not without a struggle with a usurping uncle, to Ch’ow (呉), in a. c. 780, and was held by him for 35 years. He received after death the title of Wán, or ‘The Accomplished;’—it was he to whom the Charge in this Book was given. See in the dictionary
2 "Oh! an object of pity am I, who am but a little child. Just as I have succeeded to the throne, Heaven has severely chastised me, and cut off our resources of bounty to the inferior people;

no fewer than six different descriptions of character, any one of which might be considered to be expressed by the title Wân.

In this account of the time and occasion of this Charge, I have followed the authority of the preface note, supported by Gan-kwô, K'ang-shing, and Wang Suh. The Book itself, however, it will be perceived, does not mention the name of the king, and the name of E-ho, by which the receiver of the Charge is called, is only, as will be seen on par. 1, an occasion of perplexity. There was a tradition during the Han dynasty that the Book belonged to a later period, and in Szoo-ma Ts'en's history the Charge appears as given, a.c. 681, by king Siang (襄王) to duke Wân of Ts'in, who was then the leading prince of the empire. Ma Yung also, we may infer from his explanation of the characters 義和, held this view. There is nothing in the matter of the Charge itself absolutely decisive in favour of either hypothesis. It seems, perhaps, to suit better the relations between king P'ing and the prince (―marquis) Wân than those between Siang and duke Wân.

The Book is found in both the texts.

Contents. The Book is short, containing only four paragraphs, which are divided into three and one by the usual mark of change of subject in the 'Announcements' and 'Charges' of the Shoo,—the compiler's statement of 'The king said.'

The king begins by celebrating the virtue and happy condition of Wân and Woo, and the services rendered to the State by the worthy ministers of subsequent reigns. He contrasts with this the misery and distraction of his own times, deploiring especially his want of wise counsellors and helpers, and praising prince Wân for the services which he had rendered. The Book then concludes with the special Charge by which the king would reward the prince's merit in the past, and stimulate him to greater exertions in the future.

P. 1. The king celebrates the virtue of Wân and Woo who founded their dynasty, and the happiness of their successors who were assisted by able ministers.

 otros explanations of the characters were attempted by K'ang-shing, and Ma Yung, which may be seen in the 后案. 一時 (一是是之故) 上帝集嚴命 于文王, this is the common way of speaking about the origin of the Chow dynasty,—that the divine appointment lighted on king Wân. But as king Wôo has just been mentioned along with him, as equally virtuous and distinguished, it seems strange that he should be dropped in this important declaration. The truth is that father and son in the persons of Wân and Woo were blended together as one founder of the dynasty of Chow. If the appointment of Heaven lighted on Wân, it would also have dropped from him to the ground but for the character of Woo. In interpreting the rest of the par. we may begin with the last clause, where the king must intend by 先祖 'my forefathers,' not Wân and Woo, but those who succeeded them. The 'Daily Explanation' would limit them to Ching and K'ang, with whom the line of powerful monarchs of Chow may be said to have ceased. But king P'ing might not have been willing to acknowledge this, and we may suppose that he speaks of his predecessors generally, as having fallen on better times than himself. Explaining 先祖 thus of the sovereigns subsequent to Woo, the same individuals are probably intended by 廣辟; and the phrase 先正 denotes 'their ministers;'—also generally, without any special application, Wân's own ancestor, 'the prince of P'ang,' being included among them. Comp. the 2d par. of the 'K'eu-yâ.'

謀猷—see on Bk. XXI, p. 6. 懷安, 'to be tranquil.' 先祖懷在位—我先祖得安在位.

P. 2. The king deprecates the unhappiness of his own position, himself young and feeble, and the empire chastised by Heaven and torn by barbarian invaders, while he could expect little assistance from his ministers.

嗣造下民—Gan-kwô, Wang Suh, and K'ang Shing, all take 造 'to meet with,' so that it governs 天丕怒. This is quite allowable; but when we carry on the regimen of 造 to the next clause,—珍資云云, the construction becomes too forced. I therefore adopt the view of Ts'ae, that the 造 is an adverbial.
and the invading barbarous tribes of the west have greatly injured our empire. Moreover, among the managers of my affairs, there are none of age and experience, and distinguished ability, in their offices. I am thus unequal to the difficulties of my position, and say to myself, 'My grand-uncles and uncles, you ought to compass my case. Oh! if there were those who could establish their merit in behalf of me, the one man, I might long enjoy repose upon the throne.'

方嗣位之初，'just as I have succeeded to
the throne,' 天 is then the nominative to 彼
and 彼, meaning 'a fault,' 'a crime,' is
here used as a verb, — 'to deal with as a crimi-
nal,' 'to chastise.' The 'Daily Explanation'
for 天丕丕 gives 高天所大謨.

惟祖惟父, 'the necessaries
descending like moisturizing rain upon the
people,' mean the favours and help which ought
to flow from the throne to the people, but which
were now cut off. The king is probably referring
to his own troubles and the troubles of the
people, occasioned by the removal of the capital
from Haou to Ló-yang.

侵臣我國家, here naturally leads our
thoughts to the western barbarians, and espe-
cially to the 'Dog Jung,' who had killed king
Yew, and kept possession of Haou. Gan-kwo,
however, takes the term in the sense of 'wea-
pons.' But whether we take it in that
meaning, or as a name, we have to understand a
verb like 傷, 'to injure,' carrying on the action
of 侵臣 to 国家. 惟一大, 'great,'
or 'greatly.'

惟我御事, or as the nominative to
緒. The end of this
par. thus corresponds to that of the preceding.
Chang Kew-shing observes that the weakness of
king Ping's character is here apparent. He
shows no self-reliance. He has no higher aim
than to live quietly and have tranquillity in his
time.
3 “Uncle E-ho, you render still more glorious your illustrious ancestor. You were the first to imitate the example of Wan and Woo, collecting the scattered powers, and continuing the all-but-broken line of your sovereign. Your filial piety goes back to your accomplished ancestor, and is equal to his. You have done much to repair my losses, and defend me in my difficulties, and of you, being such, I am full of admiration.”

4 The king said, “Uncle E-ho, return home, survey your multitudes, and tranquillize your State. I reward you with a jar of spirits, made from the black millet, mixed with odoriferous herbs; with

P. 3. The king acknowledges the services which prince Wan had rendered, and praises him. By 乃顔祖, 'your distinguished ancestor,' we are to understand the prince of T'ang. He also is intended by the 前文人, "with your filial piety you pursue after the former accomplished man." The meaning is much the same as that of the former clause, 汝克昭乃顔祖. 汝多 修扞我于艱, "you have done much to repair and to guard me in difficulties." Wang Ts'e-sou says: '修, 完於殘破之後 扞, 鏢於危侮之時.'

P. 4. The Charge. 其歸視爾師, "with your filial piety you pursue after the former accomplished man." The meaning is much the same as that of the former clause, 汝克昭乃顔祖. 汝多 修扞我于艱, "you have done much to repair and to guard me in difficulties." Wang Ts'e-sou says: '修, 完於殘破之後 扞, 鏢於危侮之時.'
one red bow and a hundred red arrows; with one black bow, and a hundred black arrows; and with four horses. Go, my uncle! Show kindness to those who are as far off, and help those who are near at hand; cherish and secure the repose of the inferior people; do not idly seek your ease; inspect and compassionate all in your capital, and other cities—thus completing your illustrious virtue.

Prince of a bow and arrows was understood to invent him with the power of punishing all within his jurisdiction who were refractory to the imperial commands, but not of taking life without first reporting to the court. See in the Le Ke, Bk. 這制, Pt. ii., p. 19—賜弓矢然後征。Whether anything special was denoted by sending to Wan two bows of different colours, and two sets of arrows, I do not know.

He and the 之都—see Bk. XXXII., p. 8; et al. 江都 here is most probably to be understood as used not for the chief city only, but for all the other cities of the State. Twae, after Gan-kwô, makes it 之都鄙, 'from the capital to the borders.' Soo Shih made the 短 refer to 'the officers' (簡閲其士) over whom the prince should keep a watchful eye, and 悅 to the people, for whom he should exercise a compassionate care (惠愜其民). It is by no means clear to me that this Charge is the appointment of Wan to be a 弁'chief of a region.' That opinion probably arose from the view to which I have referred, that it was duke Wan to whom the Charge was given.

Concluding historical note. In the 51st or last year of P'ing's reign, occurred an eclipse of the sun, Feb. 14, B.C. 719. He is the last of the emperors of the Chow dynasty, with whom the Shoo has anything to do; but the 'Spring and Autumn' commences in B.C. 721, with the first year of duke Yin (姬公) of Le, and continues the history for about two centuries and a half longer.

It may be well here to give a list of the rest of the sovereigns of Chow. P'ing was the 13th.

[xiv.] King Hwan (桓王), or 'The Laborious' (克敬勤民曰桓), grandson of Ping. B.C. 718—696.

[xv.] King Chwang (莊王), or 'The Unsuccessful' (武而不遂曰莊), son of Hwan. B.C. 695—681.

[xvi.] King Ho (僖王; also written 髹王), or 'The Essayer' (有伐而還曰)</ref>

[xvii.] King Hway (惠王), or 'The Kind' (柔質慈民曰惠), son of He. B.C. 675—651.

[xviii.] King S'ang (襄王), or 'The Virtuous Enlarger' (稱地有德曰襄), son of Hwuy. B.C. 650—618.

[xix.] King King (頃王), or 'The Trembling' (軋心動懼曰頃), son of S'ang. B.C. 617—612.

[xx.] King Kwang (匡王), or 'The Corrector' (貞心大度曰匡), son of King. B.C. 611—606.

[xxi.] King Ting (定王), or 'The Establisheer, (安民法古曰定), son of Kwang. B.C. 605—555.

[xxii.] King K'ên (簡王), or 'The Easy-minded' (平易不昏曰簡), son of Ting. B.C. 554—571.

[xxiii.] King Ling (靈王), or 'The Uninjuring' (亂而不損曰靈), son of K'ên. B.C. 570—544.

[xxv.] King King (敬王), or 'The Respectful' (善合法典日敬), son of King. B.C. 518–476. King King (敬) died in the beginning of summer, when his son Mang (猛), known as king Tsou (悼王), was declared his successor; but he died before the year was out, and does not enter into the list of emperors.

[xxvi.] King Yuen (元王), or 'The Popular' (行義悅民日元), son of King (敬). B.C. 474–466.

[xxvii.] King Ching-ting (貞定王), or 'The Pure and Correct' (清白守節日貞, 純行不爽日定), son of Yuen. B.C. 465–440.

[xxviii.] King K'ao (考王), son of Ching-ting. B.C. 449–425. In the spring of B.C. 446, Ching-ting died, and was immediately succeeded by his eldest son,—king Gae (哀王),—who was shortly killed by a brother, who seized the throne, and is called king Gae (思王). He again was killed before the end of the year by another brother, who held the throne, and became king K'ao.

[xxix.] King Wei-lee (威烈王), or 'The Majestic and Resolute' (彊毅執正日威, 擁德尊義日烈), son of K'ao. B.C. 424–401.

[xxx.] King Gan (安王), or 'The Tranquil' (好和不爭日安), son of Wei-lee. B.C. 400–375.

[xxxi.] King Lee (烈王), or 'The Resolute' (擁德尊義日烈), son of king Gan. B.C. 374–368.

[xxxi.] King Hsien (顯王), or 'The Illustrious (?)', younger brother of Lee. B.C. 367–330.


[xxxi.] King Nan (赧王), or 'The Ruined and Sad' (喪國心恱日赧), son of Shin-ting. B.C. 318–305.

Nan surrendered the empire to the chief of T'rin, but the supremacy of that State was not fully acknowledged till B.C. 221.
The Books of Chow.

Book XXIX. The Speech at Pe.

The duke said, "Ah! ye men, make no noise, but listen to my commands. We are now going to punish those wild tribes of the Hwae and of Seu, who have risen up together.

The Name of the Book.—The speech at Pe.' This Book carries us back from the times of P'ing to those of Ching, the second of the emperors of Chow. The speech recorded in it is attributed in the Preface to the Shoo to Pih-k'lin the son of the duke of Chow; and there is a general acquiescence of tradition and critics in this view. We may account for its position out of the chronological order from its being a record not of any imperial doings, but of the sentiments of the prince of a State. Kang-shing and others placed it before 'Leu on Punishments,' which arrangement, still leaving it out of the order of time, would deprive us of the explanation just given. The speech has reference to some military operations against the tribes on the Hwae and other wild hordes of the province of Seu or T'seu; but we saw that they were in insurrection many times during the reign of Ching, and we cannot tell to what year the Book should be referred. Pih-k'lin presided over his principality for the long period of 59 years, and died A.C. 1,062. The speech was made at Pe (訹;—see Ming-shing on what he says was the older form of the name). On the situation of this place I give the note of Ch'iu Sze-k'iae:—'Pih-k'lin had his capital in the pres. dist. of K'euf-fow (曲阜), dep. of Yen-chow, and Pe was in the dist. still so called, in the dep. of E-chow (沂州).

Now, acc. to the recent discovery, E is east from Yen-chow 885 le; Pe is 95 le to the north-west of E; K'euf-fow is east from Yen-chow 30 le; and thus from K'euf-fow to Pe was 280 le or thereabouts. At the commencement of the 'Spring and Autumn,' Pe was an independent principality, for in the first year of duke Yin (A.C. 721) we read in the left 傳 that 'the baron of Pe led a force to fortify Lang' (賤伯師城). Afterwards, it became the chief city of the Ke family of Loo, as we read again, in the first year of duke He (A.C. 658), that 'he granted to Ke Yew the fields on the south of the W'an, and Pe' (公賜季友汶陽之田及費). In the Analects also Min Tzoe-k'ien appears as asked to be governor of Pe (Ana. VI., vii.). We may conclude, therefore, that, in the time of Pih-k'lin, Pe did not belong to Loo. But it was in his jurisdiction as the chief or ruling prince of the regions of the east (東方伯). Gan-kwô is wrong when he says that Pe was a place in the eastern border of Loo, and Ying-tâ when he says that Pih-k'lin did not go beyond the territory of Loo. Pih-k'lin's speech was like that of K'e at Kan, or of T'ang at Ming-t'esou, or of king Woo at Muh; i.e., it was made like those when the army approached the territory of the enemy.'

The Book is in both the texts.

Contents. Pih-k'lin appears at the head of his host proceeding against the tribes of the Hwae and the wild people of T'eu. Having commanded silence, he issues his orders, first, that the soldiers all have their arms in good order; next, that the people of the country take...
"Have in good repair your coats of mail and helmets; have the
laces of your shields well secured:—presume not to have any of
these but in perfect order. Prepare your bows and arrows; temper
your lances and spears; sharpen your pointed and edged weapons:
—presume not to have any of these but in good condition.

care of the oxen and horses of the army; further,
that the troops on no account leave their ranks
or go astray; and finally, he appoints the day
when the surprise is to commence operations against the
enemy, and commands that all the requisite
preparations be made.

P. 1. Opening of the speech. Occasion of the
expedition. By ‘men’ we are to understand all in
the host, his own subjects of Lu, and the troops
of States whom he had called to aid in the
expedition,—officers and common men.  

兹云云，—there is a difficulty here with the
interpretation of 稱云云. 'Ts’ae, after Sso
Shih, takes the characters as 稱去「去」,
'formly, so that the meaning of the clause is—
'Formerly, the wild tribes of the Hwae and the
T’we rose in insurrection together.' But why
refer to what they had done in former times?
We must understand, on this construction,
something like—'And now again, they take
advantage of our present circumstances, and
give fresh trouble, so that we have to take the
field against them.' This is the way in which
the ‘Daily Explanation’ brings out the mean-
ing:—往者准夷叛乱，為王室之恥。今又乘我始就國封，
軍旅未習，乃欲徐方之戎，
一时並起。' Gán-kwó’s view was different.
He took 稱, indeed as 往, not ad-
verbially, however, but as a verb, meaning ‘to
go,’—'we are going,' or 'let us go.' The
兹云云, this, or these,—'We are going to
those tribes of the Hwae and of Sen, who have
risen up together;' i.e., we are going to chastise
them. This construction is followed by Lin
Ch’i-k’o and Kéng Shing, the latter of whom
expounds the clause:—‘昔往征此淮
徐戎，卒起為寇者，’ I have translated
according to this view. ‘The wild tribes
about the Hwae’ are mentioned so far back as
the time of Yu;—see ‘The Tribute of Yu,’ Pt.
1, p. 85. They belonged to the province of
T’we, and why there should be mentioned in
addition to them another tribe, called the ‘Jung
of T’we.’ is a question which cannot be fully
answered. 割 was properly the name of the
wild people on the west of the Middle kingdom.
Possibly, a tribe of them had forced their way
to the eastern coasts, and settled in one or more
places of T’we, continuing to retain their
original designation. Wang King-yay [often
mentioned likewise as Wang Ch’ung-yun (王
充元)] has an instructive and suggestive
note on the passage:—‘往 means “to go.” The
passage is best taken with K’ung Gán-kwó as
meaning—"We are now going to smite those E
and Jung.’ K’ung says that the various tribes
of wild people were simply bridled by the
emperors of the early dynasties and allowed to
dwell in different places within the different
provinces; but I venture to think that the true
state of the case concerning them was this:—
Anciently, when the country was first peopled,
it was not possible for the principles of propriety
and righteousness to penetrate everywhere
with a transforming power. All who were
unaffected by those principles were classed as
E or Jung, and all who recognised them and
came under their influence were said to be Hwae
and Hwa (輿謂華夏). We are not to
suppose that it was necessary to be living outside
the nine provinces, in what are called "the four
seas," in order to be Jung and E. In the
account of Yu’s five domains, indeed, the Man
and the E are said to have been in the domain
of Restraint and the Wild domain; but when
we examine the state of the empire of Chow,
we find "the white Teh" (白狄) in T’se-
yuen [in Shan-se], the E of the Hwae and the
Jung of T’we in the province of T’we, the Lue
E in T’we (齊有萊夷), and the Jung
of Luh-wun about the E river (伊川有
陸華之戎). Even such great States as
Woo and T’oo had to drive out the E and Teh.
It is plain that these tribes were not confined
to the two domains to which we have referred.
Shun told Kao-yoa to restrain by punish-
ments the Man and E who were disturbing the
empire, which simply means that he was to
punish those who denied the principles of
propriety and righteousness, and violated them.
The critics, not examining the case sufficiently,
3 "We must now largely let the oxen and horses loose, and not keep them as usual in enclosures—do you shut up your traps, and fill up your pitfalls, and do not presume to injure any of the animals let loose. If any of them be injured, you shall be dealt with according to the regular punishments.

4 "When the horses and cattle are seeking one another, or when your followers, male or female, abscond, presume not to leave the

have rashly said that Kao-yaou took weapons of war to deal with those people. They have not considered that the Man and E were dwelling with the mass of the ordinary population of the Middle Kingdom. There was no occasion for military operations against them. It is absurd to think of such measures as those of after ages—the despatch of a great general to punish and smite the various tribes of barbarians.'

P. 2. The soldiers must have their weapons all in good order. 殽 is defined in the 言文 by 擇, 'to select,' and the 玉篇 similarly gives 繼 for it. Ts'ae explains it by 繼成, 'to stitch and make whole,' and K'ang-shing by 穿徹, which comes to the same thing. The meaning evidently is that in the translation, whatever may be the specific force of this term. The 'coats of mail and helmets' were made of leather, which may have been studded or fenced with more or less of metal. 殽 means properly 'the strings attached to a shield.' The soldiers are required to see that they were in good order. 無不甲 (leib),—'in perfect condition.' 武至. Ts'ae defines 鍛 by 灼, 'to put in the fire and then in water,'—'to temper.' The character denotes the 'forging' of metals generally. 鋒刃, —'sharp points and edges,'—i.e., weapons for thrust and cut.

P. 3. The people must look after the ground in the line of march, so that the cattle of the army should not be injured. The charge here must be taken as addressed to the people, though that is not mentioned in the text.

P. 4. The soldiers must on no account leave their entrenchments or ranks; and the people must carefully return strayed animals and absconded followers. 马牛其风,—the diet, explains 风, with reference to this passage, by 佚, 'to stray;' but usage shows that such straying is like that 'when the wild ass snuffeth up the wind;'—牝牡相誘謂之風. 臣妾通逃,—the 臣妾 are compared...
ranks to pursue them. But let them be carefully returned. I will reward you who return them according to their value. But if you leave your places, to pursue them, or if you who find them do not return them, you shall be dealt with according to the regular punishments. And let none of you people presume to rob or detain vagrant animals or followers, or to jump over enclosures and walls to steal away horses or oxen, or to decoy away servants and female attendants. If you do so, you shall be dealt with according to the regular punishments.

5 “On the day Kea-suh I will punish the tribes of Seu;—prepare roasted grain and other provisions, and presume not to have any deficiency. If you do, you shall suffer the severest punishment. Ye men of Loo, from the three environing territories, and the three tracts beyond, prepare your posts and planks. On Kea-suh I will commence

followers who had to gather fuel, cook, &c. Kin Le-ts'ang tells us that ‘to every chariot there were attached three men in mail, and 70 foot soldiers, with other 25 followers, who are those intended here by 臣妾’ 越逐—越 means ‘getting over’ the encampments. 祇復之,—this must be understood as addressed to the country-people who should fall in with such animals and camp-followers. Both they, and soldiers who should themselves pursue after the vagrants, are addressed in 乃越逐 不復汝則有常刑; but the rest of the par. regards only the people who should thus offend. Gan-kwö, indeed, supposes that 無 敢云云, is addressed to the soldiers, against stealing from the people, and Woo Ching that it is forbidding them to steal one from another; but the view which I have proposed seems much more likely. 我商賂汝—‘I will deliberate and reward you;’ the meaning is as I have expressed it in the translation. The peculiar force of 旅, ‘to appropriate on temptation of occasion offered,’ should be expressed in a translation.

P. 5. The time is fixed for direct operations, and everything required to be in readiness. We are to suppose that the marching would be over by the day Kea-suh, and that they would be then in front of the enemy. 峙—儲備, ‘to have collected and prepared.’ 魯人 三郊三遂—the country beyond the capital to a certain extent was called 郊, and beyond this again it was denominated 遜. Gauhil observes that ‘it is difficult at the present day to get correct ideas of what was really intended by these designations of the frontiers; and that it is difficult to account for the mention of three k'aoon and three suy.’ Wang Su-huh thinks that the troops from the k'aoon and suy on the east were left to guard the country, and hence, as only those from the other three went forth on the expedition, only they are mentioned. This was the view also of Gan-kwö. Ying-ts'ı, however, puts forward another view, which is inconsistent with this, though he does not seem to be aware of the inconsistency.—In the imperial domain, to a distance of 100 li was called 郊, and beyond that was the 遜. In the 郊 were the six hsiang (六卿), which furnished the ‘six hosts’ (六軍), while the
my entrenchments;—dare not but be provided with a supply of these. If you be not so provided, you shall be subjected to various punishments, only short of death. Ye men of Loo, from the three envirroning territories, and the three tracts beyond, prepare the forage, and do not dare to let it be other than in abundance. If you do, you shall suffer the severest punishment."

suy extending 200 le beyond, furnished, if need were, six subsidiary hosts. In a large State of 100 le square, the kewou extended 20 le from the capital; and as it was supposed to furnish only three hosts, and, if need were, three auxiliary hosts, it is inferred that these might all be called 三疆三遂之人. The language in the text, therefore, is simply equivalent to 'the army of Loo,' and we do not need to inquire further about a 4th kewou and a 4th suy.

檝柂 are 'the posts and planks' for the framework in which walls are raised in China by pounding earth and lime together. From the mention of the 'men of Loo,' it is inferred that there were men of other States also in the army, while they were required to provide the planks and posts, and forage, such labour being easier to them, as they were nearer than the others to the seat of war. 無餘刑—'punishments without remainder.' It is difficult to say what punishments are meant. The addition of 非殺 shows that they were short of death. Gan-kwó simply says—'various punishments.' K'ang-shing and Wang Suh agree in saying that the punishments were such as would involve the parents and children of the offender, so that none should be exempt from them.

We have in this par. and the last the 'regular punishments' (常刑), which were well defined and known; the 大刑, 'great punishment' or death; and these 無餘刑.

芻秣 are distinguished as 'new-mown grass and hay.'
THE BOOKS OF CHOW.

BOOK XXX. THE SPEECH OF THE DUKE OF TS'IN.

The duke said, "Ah! my officers, listen to me without any noise. I solemnly announce to you the most important of all sayings. It is this which the ancients have said, 'Thus it is with all people, among the passes of the Hsien mountain, in the pres. dep. of Ho-nan, and sustained a terrible defeat. The troops were nearly all cut to pieces, and the three commanders were taken prisoners.

The duke of Ts'in was intending to put these captives to death, when he was persuaded by his mother to send them back to Ts'in, that duke Muh might himself sacrifice them to his anger for their want of success. Muh, however, did no such thing. He went out from the capital to meet his defeated officers, and comforted them, saying that the blame of the defeat was his own, who had refused to listen to the advice of his wise counsellors. Then it is said he made the speech here recorded, for the benefit of all his ministers.

That the speech was made on the occasion thus described rests on the authority of the preface to the Shi, which has generally been followed by the critics. The 左傳, however, while it relates how Muh met his commanders and comforted them, says nothing of the speech. And Sze-me Ts'en places it three years later, and on a different occasion. After some unsuccessful attempts to wipe out the disgrace at the Hsien hills, Ts'in made a great raid on its neighbour in B.C. 624, when Ts'in did not dare to meet the enemy in the field. Then duke Muh crossed the Ho, and had the bones of his slaughtered host collected, and interred in one place, making great sacrifices and mourning on the occasion, and delivering this speech, to acknowledge and transmit the memory of the fault he had committed.
2—they mostly love their ease. In reproving others there is no difficulty, but to receive reproof, and allow it to have a free course, this is difficult! The sorrow of my heart is this, that the days and months pass away, as if they would not come again.

4 "There were my old counsellors,—I said, 'They will not accommodate themselves to me,' and I hated them. There were my new counsellors, and I would for a time give my confidence to them.
Although it may be so with old men and new, hereafter I will take advice from the men of yellow hair, and then I shall be free from error. That good old officer!—all his strength is exhausted, but may I still have him! That dashing brave officer!—his shooting and charioteering are faultless, but I had rather not wish him! As to men of quibbles, skilful at cunning words, and able to make the superior man change his purposes, what have I to do with making much use of them?

"Strength." 既愆—'has failed.' But 聲 has always a moral sense, — 'a failure,' 'an error,' 'a sin.' We can understand our moral meaning of 'failure' arising from the primary material meaning of the term, but we are called to suppose a reverse process in regard to the usage of the Chinese character. Of all the critics Ts'ae appears to be the only one who felt the pinch of this difficulty, and he supposes that the duke is referring to an incident which occurred on the setting forth of the ill-fated expedition. The three commanders were the sons of the two aged ministers who were opposed to it; and when the troops were leaving the capital, the old men wept bitterly. This led to some strong language about them from the duke, and Ts'ae would make the language — 'There is that good old officer, whom I blamed for his want of strength!' But this is much forced, and after all the idea of the want or failure of strength must somehow be introduced into the version. Moreover, the duke is here speaking of different classes of counsellors, in consequence of what had occurred to himself indeed, but generally, and without particular reference to the men who had advised, or blamed, or sanctioned the expedition to surprise Ch'ing.射御不遽—善射善御不遽於法者. This officer violates in nothing the rules of his art. 謬言—巧言. 'Artful speech.' 易辭—'to change his words;' such change of course growing out of a change of purpose. 皇—近代. 'Leisure.' The duke says he had no leisure—he had something better to do than—to attend to such men.
“I have deeply thought and concluded;—Let me have but one resolute minister, plain and sincere, without other abilities, but having a simple complacent mind, and possessed of generosity, regarding the talents of others, as if he himself possessed them; and when he finds accomplished and sage-like men, loving them in his heart more than his mouth expresses, really showing himself able to bear them:—such a minister would be able to preserve my descendants and my people, and would indeed be a giver of benefits.

P. 6. The duke’s conception of a thoroughly good and valuable minister.

From the quoted passage in the preceding para., and for the first time in this work, K'ang Shing edits the text here, now retaining the characters in the textus receptus, and now giving those of the Great Learning;—but on no critical principle that I can see.

介臣,—a single minister.'  介 gives us the idea of resolute.'  Ma Yung explains it by 職心端凝者 "the appearance of sincere simplicity."  For the Great Learning has 分 the one and the other 一然, to be construed with 斷斷. 休休—易直好善,  ‘easy, straightforward, and loving good.’  K'ang-shing defines it by 寬容貌, ‘the appearance of generous forbearance.’

不啻谓心之所好甚于口之所言也, 不啻 means that the love in his heart is greater than the language in his mouth expresses '(Woo Ch'ing).

For is in is能容之, the ‘Great Learning’ gives 実, which is an emphatic 以保我子孙黎民, 以故能保安我子孙黎民, 一 on these accounts (i.e., with these qualities, thus endowed) he is able to protect,' &c. For the ‘Great Learning’ gives 亦尚有利哉, which is easier to construe. T'sae defines 職 by 主, ‘to preside over,’ the idea being that from such a man benefits, and only benefits, would come. His office, that over which he presided, would be, as it were the making of the people prosperous and happy.'
7 "But if the minister, when he finds men of ability, be jealous and hates them; if, when he finds accomplished and sage-like men, he oppose them and do not allow their advancement, showing himself really not able to bear them;—such a man will not be able to protect my descendants and people; and will there not indeed be dangers from him?

8 "The prosperity and unsettledness of a State may arise from one man. The glory and tranquillity of a State also may perhaps arise from the excellence of one man."

P. 7. A thoroughly bad and dangerous minister. For 翻, 'to cover over,' the 'Great Learning' has synonymous nearly with 疾. For 不達, it has 不通, but that variation does not affect the meaning at all.

P. 8. A summary statement of the consequences flowing from the good and bad minister respectively. The general meaning of the terms 榮懷 is sufficiently determined by their opposition to 不安, 'unrest.' But that is the idea conveyed by 隈 alone, as its opposite 懷安, or 'tranquillity.' Now in the dict. the first definition of 榮 is 'a tree without branches,' which gives us the idea of 'sterility.' The opposite idea is conveyed by 榮, 'a plant in the glory of its leaves and flowers.' 隈 is formed from 頂, abbreviated, and 難, 'a mound falling to pieces.'

By the 'one man' to whom such consequences are attributed, either of good or evil, we are to understand the good minister of par. 6 or the bad one of par. 7. This is the opinion of T'ae, after Gan-kwô, and of the commentators generally. The editors of Yan-ching's Shoo, however, call attention to the opinion of Leu Ts'o-heen and some others, that the duke intends himself as 'the one man' of the State. This does not seem at all likely.
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— The Annunciation of, III. title.

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INDEX III.

OF CHINESE CHARACTERS AND PHRASES;

INTENDED ALSO TO HELP TOWARDS THE FORMATION OF A DICTIONARY AND CONCORDANCE

FOR THE CLASSICS.

THE 1ST RADICAL. ——

(1) One. II. i. 8; V. xxxi. 6; et alibi supra. = anyone; but never used simply
as our article, the first. III. ili. 5, 6; et al. =
one and the same, unchanging. IV. vi. 6. = agreeing. V. vi. 9. (2) The uniform
decision of the mind. IV. vi. 8. (4) To make one, to unite. II. ii. 20
= to consider as one and the same. V.
x. 5. = to be of one mind. IV. vii.
Pt. ii. 8. (5) One. II. i. 9; V. xx. 14.
(6) ——, one or two, = a few. V.
x. 4. = we. V. xxii. 1. = you.
V. xxiii. 6. (7) = the emperor. Septimiae. V. xxx.
8. is doubtful.

武丁, one of the kings of the Shang dynasty.
V. xvi. 7.

七, the seventh. V. iv. 4, 7, 20. 七政, the
seven Directors, i.e., the sun, moon, and
five planets. II. i. 5.

(1) Three. I. i. 8; et supra. = the
third. III. ili. 7; et al. = three classes.
V. xxi. 10. (2) Thrice. V. xviii. 23; et
al. = repeatedly. III. ili. 5. (3) 三
苗, the country of the Meou. II. i; et
al. 三危, the name of a country. II.
l. 12; et al. (4) 三帛, II. i. 8, 三
就 and 三居, II. i. 20. 三禮,
II. i. 23. 三考, II. i. 27. 三事,
the three businesses. II. ii. 8. The same
phrase is used differently in V. xix. 7,
and xx. 31. 三德. II. iii. 4. The
phrase has a different and more specific
meaning in V. iv. 17, and xxvii. 18. 三
品, III. i. Pt. i. 44, 83. 三錯,
III. i. Pt. i. 68. 三壤, III. i. Pt.
ii. 15. 三正, the three months on
which the year might be made to com-
mence; but the meaning is doubtful. III.,
ii. 3. 三風, IV. vi. 7. 三王,
king Win, his father, and grandfather.
V. vi. 5. 三宅 and 三佚, V. xix.
4, 6. 三(last, V. xix. 11. 三公
and 三孤, the highest ministers under
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Chow, Kruén-ch'in, and the duke of Peih.
V. xxiv. 18. Other persons are intended
by the phrase in xxviii. 8. 三郊三
俎, V. xxiv. 9. 三江. III. i. Pt.
i. 40. 三俎, the three great dykes.
III. i. Pt. ii. 8. (4) 三, now two,
now three, unstable. IV. vi. 5.

上, that which is above; — used of
place, time, and rank. Used for Heaven,
the supreme Power. IV. vii. Pt. ii. 7,
Chang 12; et al. In the 12th par., however,
and not a few other places, the idea is not so
much of Heaven as the Power, but as
the place whence the power comes forth.

Used for the sovereign, and superiors
generally. IX. vi. 7; V. xxi. 14; et al.
Used for early ages. IV. vi. 1. The
highest in quality or class. III. i. Pt. i. 8, 25, 34; et al. sepe. 上公, a king of the highest class. V. vii. 8. 上宗, V. xxi. 23, 28. 上天, the supreme Heaven, IV. ii. 8; but compare IV. iii. 4.

上帝, God;—see 帝. 上日, the first day. II. i. 4. 上常 constantly appear as correlates, = high and low; heaven and earth; Heaven and the people; the sovereign and the people; the sovereign and his ministers; mountains and marshes. Observe 在上, IV. x. 6; also V. xxi. 21.

The usage of 上 as a preposition, with 在 or 於 preceding, is unknown in the Shoo.

上, 送. V. iv. 5. To send up. V. xxi. 20.

(1) Beneath, that which is below;—used of place, time, and rank. It stands often for the people, or inferiors generally; but the phrase 下民, the inferior people, is very common, as in I. i. 11: II. iv. 2: V. xxi. 2: &c. The lowest in quality or class. III. i. Pt. i. 18, 25; et al. Spoken of after times, or later ages. IV. xii. 1: V. xxvii. 5. Used often for ministers. II. ii. 12: V. xxiv. 5; et al.

天下, all under heaven. II. iv. 7.

天下, as a designation of the empire, is common. 下, the low grounds.

III. i. Pt. i. 58. 下, this lower world, in app. to the court of God. V. vi. 7. 下國, the States of the empire. V. i. Pt. ii. 4. (2) As a verb. To keep under, to down-tread. III. iii. 4. (3) 下, as correlates. See on 上.

To descend, = downwards. V. iv. 5.

下, 送. V. i. 16, 17. 丘, the hill of Taou. III. i. Pt. ii. 10.

I q. 互, together. See 純.

THE 2d RADICAL. 1.

The middle, that which is in the middle —used of place, time, quality, and rank. III. i. Pt. i. 8, 18, 25; &c. The Mean; to hold the course of the Mean. II. ii. 15: IV. ii. 8: V. xvii. 7: xxiv. 4: xxi. 8: xxvii. 4. = impartially. V. xxvii. 22. Used absolutely, = in the middle, with ref. to time IV. i. 8; with ref. to place, V. xlii. 28. 子.....中.....之

中, used both of place and metaphorically. V. vi. 11: xiii. 14: xxvii. 9, 10, 12. 在中. 中. 日中, of the medium length. But 日中, V. xv. 10, = midday, and 中夜, V. xxvi. 1, = midnight. 中身, V. xv. 11, = the middle of life. 中郷, the middle region or regions. III. i. Pt. ii. 15. 中國. V. xi. 1. 中江, a part of the Kiang. III. Pt. ii. 9. 中宗, one of the kings of the Shang dynasty. V. xv. 4, 16. That which hits, appropriate. V. xiv. 24. It is very doubtful whether we should acknowledge two tones of 上, 下, and 中, in the Shoo.
THE 3d RADICAL.

(1) Cinnabar. III. i. Pt. i. 52. (2) To paint with vermilion. V. xii. 4. (3) The name of the appanage of Yau's son. Choo. II. iv. 8.

A lord or ruler. III. ii. 2. The emperor is the ruler. III. vi. 11: V. xviii. 6, 8, 18; and the chief officer. IV. vi. 3. To regard—be regarded—as the chief thing. VI. ii. 8. To preside over V. xxvii. 8.

THE 4th RADICAL.

(1) To regulate, to correct; to be regulated, brought to order. I. i. 11, 12: II. ii. 2: IV. ii. 2; et al. Sometimes the meaning simply—to aid. V. xiv. 9: xviii. 21; et al. It is often found with the verb. V. xvi. 8, 10; et al. Used adverbially. V. iv. 4. Orderliness. V. iv. 6, 34. (2) Men of eminence, of a hundred. II. iii. 4: IV. viii. Pt. iii. 7.

Passim. Two usages are met with everywhere. (1) As a particle, at the beginning of paragraphs, and after the subject of a clause. The idea of connection, which it expresses, is very various. —thereupon, so, however, &c. I. i. 8, 11: II. i. 1, 7, 8, 18, 28; et al. (2) As a possessive pronoun, = your. Once, in II. 18, it is used for you in the objective; but it is seldom if ever, used in the nominative. II. i. 8: ii. 8, 11, 14, 17, 20; et al. It is also used (3) as the copula; but this is less common. II. ii. 21: IV. vi. 6: V. xxvii. 10. Sometimes, however, we are in doubt whether to take it as a particle or as the copula. Often likewise we might resolve cases of the second usage into its verbal force. This appears especially where we have not to translate it in the third person, as in V. xvi. 18: xxii. 5.

By a pronoun, IV. vii. Pt. 7. i. 5.

(1) Of the sign of the possessive case. The regent follows the, and the regimen precedes it. They may be respectively a noun, a phrase, or a larger clause. (2) Him, her, it, them. The antecedent, however, has often to be gathered from the context; as in II. i. 2: iv. 6; et al. (3) We have a and another objective. As in V. xvii. 1, and other places. Some of these instances are peculiar. E. G. III. iii. 9; et al.

THE 5th RADICAL.

The second calendric stem-character. IV. iv. 1: V. xii. 1: et al. 祖乙 and 祝帝, two kings of the Shang dynasty. V. xvi. 7, and V. x. 9: xiv. 7: xvii. 10.

Nine. Sephe. The ninth. V. iv. 4, 39. 九州, the nine provinces into which Yu divided the empire. III. i. Pt. ii. 14. 九有, the empire, as consisting of those provinces. IV. vi. 2, 3.

九山, the hills, &c., in those provinces. III. i. Pt. ii. 14. We have also 九族, the nine classes of kindred. L. i. 2: et al. 九功九歌, II. ii. 7. 九德, II. iii. 4: et al. 九成. II. iv. 9. 九河, III. i. Pt. i. 13: et al. 九江, III. i. Pt. i. 48: et al. 九曜, V. iv. 8. 九夷, V. v. 1. 九牧, V. xx. 13.

(1) To govern, to bring into good order; a state of good order. II. iii. 3: IV. vii. Pt. ii. 14: Pt. iii. 6: et sepspe. (2) To throw into disorder, disorderly; rebellion. III. iii. 7: iv. 4: IV. i. 1: ii. 2, 7: et sepspe.

(3) To ferry across. III. i. Pt. i. 70.

THE 6th RADICAL.

I, me; my. Passim. The phrases 子一人 and 子小子, are constantly used by the emperors in speaking of themselves. 子冲人, and some others, are also found. In V. vi. 10, 子...
人 = our emperor. It is also plural.

We, us; our. III. i. 9: IV. i. 3: ii. 6: et al.

(1) An affair; business; the course and conduct of business. II. i. 8: III. iv. 8: IV. 1, 2: V. xxiv. 6, 15: et seqe.

事, all affairs. IV. viii. Pt. ii. 8.

三, see 三. 五, V. iv. 4, 9.

三, III. ii. 2. 御, and 立, are common. See 御 and 立.

The use of 事, 宅, and 立, in V. xix. is peculiar. (2) As a verb. To be engaged, have business to do. II. iii. 4. To serve,—God, man, spirits. IV. vii. 11: v. i. Pt. I. 6: xxviii. I: et al.

THE 7TH RADICAL. 二.

二, see 二. 三, see 三. 二生, two living animals. II. i. 8.

(1) A preposition, following both transitive and intransitive verbs. Its proper meaning is on; but it may be translated very variously,—to, at, in the case of, from, against, &c. Passim. (2) Than. Forming the comparative degree. IV. vii. Pt. iii. 4: V. i. Pt. ii. 5, 8: et al. (3) To proceed, to go forward. V. iii. 1: vii. 5, 6: and perhaps elsewhere.

(1) To speak. IV. xi. 8: V. xxx. 4.

(2) To come round, return. V. xxx. 3.

五, see 五. 五成, five, V. iv. 4, 5, 9, 40: et al. We have 五品, II. i. 19;

五典, II. i. 9: V. xv. 14: xxv. 4: et al.; 五教, II. i. 19: et al.; and 五常, V. i. Pt. iii. 2;—all connected in signification. 五瑞, II. i. 7; and 五玉, II. i. 8;—also connected. 五祭, II. i. 8: et al. 五刑, II. i. 11: et al.; seque. 五服, II. i. 20; with a diff. meaning, II. iii. 6; with a third meaning, II. iv. 8. 五流, II. i. 20.

五支, II. iii. 4. 五章, 五色; 五采, 五聲, 五言; II. iv. 4. 五行, III. ii. 3: V. iv. 3, 4. 五事, see 五事.

A well, = hamlets. V. xxiv. 7.

THE 8TH RADICAL. 亡.

亡, WANG.

1. To perish, come to ruin. II. iii. 6: 7: et al. To be going on to ruin. IV. ii. 7.

2. To flee away, to escape. V. xii. 10.

Together, one with another. III. i. Pt. ii. 15: V. xxiv. 4. Obs. IV. viii. Pt. iii. 2.

Also, and moreover: even. Passim. It is often followed by other particles,—亦惟, 亦越, 亦則, in a way which we do not find in the Four Books; but it always indicates the addition of some circumstance or consideration. II. iii. 1. is peculiar, and there perhaps it = altogether.

The last of the calendrical branch characters. V. iii. 8: xxviii. 1.

THE 9TH RADICAL. 人.

人, JEN.

A man; men; man = humanity = inhabitants. Passim = others, opp. to one's self. II. ii. 8: et al. = every man. IV. xi. 9.

罪, criminals. IV. iii. 5: V. vi. 14. Similarly, with characters and phrases, it everywhere forms concrete nouns We may notice一人, see 一; 適人, III. iv. 3; 沖人, V. vii. 10: et al.; 格人, IV. x. 2; 庶人, all the people, V. iv. 25; 小人, the inferior people, V. xv. 18: et al.; and sometimes = mean men, II. ii. 20; 王人, members of the imperial House, V. xi. 3; 濃人.
V. xix. 1, 12, 16, 19; 艺人, V. xix. 9;

宗人, V. xxi. 27, 28; 臣人, great officers, III. iv. 2; V. xxi. 4, 6.

Benevolence: benevolent. IV. ii. 5; v. Pt. iii. 1. 仁人, benevolent or virtuous men. V. i. Pt. ii. 8; ill. 6. — lovingly. V. vi. 4. This character only occurs these five times.

To be hostile to. III. iii. 9; IV. ii. 6. 作仇, to contract mutual animosities. V. i. Pt. ii. 3.

Now, Passim. 今日, to-day, the present time. V. xv. 13; xvi. 21. Observe今,今翼日, V. vii. 5; 继自今, V. xviii. 18; et al.; 今其有今陽後, IV. vii. Pt. ii. 7.

(1) To aid, co-operate with. V. x. 7; xii. 15; xviii. 21, 27, 28. (2) Great. V. xxii. 23. (3) Resolve. V. xxx. 6.

— usual, ordinary. V. xxii. 15, 16, 17, 18.

Other. V. xxx. 6.

To give. V. xi. 6; xxiii. 5.

A measure of eight cubits. We may call it a fathom. V. v. 9.

仡仡. Bold, martial-like. V. xxx. 5.

(1) Instead of; to supersede. Ill. ii. 5; IV. iv. 8; viii. Pt. i. 2; V. vi. 5, 16; xvi. 8. (2) D. a dynasty. V. xx. 4.

(1) An order, commands. IV. viii. Pt. i. 1; V. xx. 15; xxvi. 2. (2) Good, excellent. IV. v. Pt. iii. 3; V. viii. xx. 8; xli. 1; xxvi. 21. — insinuating. Ill. ii. 2; V. xxvi. 5.

Passim. Several usages are marked distinctly enough. (1) At the beginning of sentences or clauses, being followed by a noun or substantive clause, after which comes the predicate of the sentence. It = to take, to use. E. g. I. i. 12; II. i. 20: iv. 4; IV. iii. 1: et seq. Sometimes the predicate and object are expressed by a single verb, and we have cases, such as are mentioned in Index III. to Mencius' Works, where it has been supposed that 以 is merely a sign of the accusative.

E. g. IV. vii. Pt. ii. 1, 6. (2) Following the principal verb of the sentence, and followed by a noun, it = a preposition, and may be variously translated, — by, with, on the ground of, &c. I. i. 13: II. i. 1, 9, 11; et seq. In sentences of four characters, such as 以宜制事, we see how this usage and the last may run into each other. (3) Where it stands singly between the subject and predicate of the sentence, it = thereby. E. g. II. l. 23; IV. v. Pt. i. 7; Pt. iii. 8; et seq. (4) Its most common usage, perhaps, is to refer to, the sign of the infinitive mood, when we might often translate it by— and thereby. E. g. I. i. 2, 4, 5, 6, 7, 8; et seq. in aia. (5) To use, employ. V. xv. 20; et al. Most instances of its occurrence can be reduced to the above usages; but there are not a few passages, in which we hardly know how to construe the character, even though the general meaning may be plain enough. E. g. III. iii. 8; IV. viii. Pt. ii. 2; xi. 6; V. iv. 38; vi. 13; lx. 12; xi. 3; xiii: 8; xvii. 12; xxvi. 1; et al.

To look up. IV. viii. Pt. iii. 8: V. xx. 4; xxiv. 5.

(1) — 中, mid; the middle of. I. 4, 5, 6, 7. (2) The second of brothers. V. xxv. 13. Such is its meaning in 義仲, and仲, I. i. 4, 6, and in 蔡仲, V. xvii. 1; 仲康, III. iv. 1; and 仲冬, IV. ii. 2. In 仲桓, V. xxii. 11, 仲 is probably the surname.

(1) To employ, put in office. II. ii. 6; IV. vii. 2; vii. Pt. i. 7; V. xix. 8. (2) and 召任, V. xix. 1, 7, denote certain high officers. (3) To be equal to one's office. V. xx. 20.

Artful. II. i. 16. 就任, IV. vii. Pt. i. 18, a man's name.

(1) The name of a river. III. i. Pt. i. 55; Pt. ii. 13. (2) A particle, —惟. V. xxvii. 2. (8) A surname. 伊尹, IV. iv. 1; et al., et seq. 伊陟, V. xvi. 7. (4) 祖伊, the name of a minister of the tyrant Shou. IV. x. 1, 6.

To lie hidden. II. ii. 3. To suppress, make to lie hidden. IV. vii. Pt. i. 5. To be made to lie hidden, to be subjected. IV. iii. 5.

(1) To smite, to punish. II. ii. 20; V. iii. 1. Ob, 伐叛死, IV. vii. Pt. i. 16. Punishing. V. i. Pt. ii. 8. (2) To strike, to attack. V. viii. 12, 13. — blows. V. ii. 8. (8) To boast. II. ii. 14.

A name. 于吕, V. xxii. 11.

(1) Excellent; excellency. II. ii. 18; IV. v. Pt. ii. 7; vii. Pt. i. 11; Pt. ii. 4; Pt. iii. 11: V. xix. 1; et al. (2) Blessing, prosperity; favourable, prosperous; to bless. II. i. 4; IV. iii. 7: V. iii. 7, 9: iv. 34: vii. 5, 9; et seq. (3) To be gentle, to spare; gentleness. V. xxvii. 18: II. ii. 7. (4)休休, simple and upright,
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loving good. V. xxx. 6.

服休. V. x. 18, is peculiar.

伯, IV. vii. Pt. iii. 8. 伯父, V. xxii. 6: xxvii. 18. (2) The eldest of brothers. 伯兄, elder brothers or cousins. V. xxvii. 18. (3) The third title of nobility, which is often translated "baron." 菁伯 and 形伯, V. xxii.

3. 葛伯, IV. ii. 6. But the term was used for the chief or superintendent of many princes of all ranks, as in 西伯, IV. x. 1. So also in V. xxii. 18; and perhaps elsewhere. It sometimes, however, denotes the princes or chiefs generally, and officers likewise not so high in rank. IV. vii. Pt. iii. 8: V. x. 73: xii. 6: et al.

常伯, V. xix. 1, must denote princes of highest rank about court. Yu is styled 伯禹. II. i. 17; E, 伯夷, II. i. 23; V. xxviii. 8. We have also 伯與, II. i. 21, 伯同, V. xxvi. 1, where the two characters are probably the designation. The minister of Religion is styled 伯宗. V. xx. 9.

To make to, to send to. V. xii. 8, 4, 10, 25, 28: xxix. 5.

仕. V. v. ii. 7: iii. 5: et al.

仕如, as how I. i. 12; II. iii. 1. 若之何, IV. xi. 8. 奈何, III. iii. 5: V. xii. 9.

To err; to fail. IV. vii. Pt. i. 16: V. x. 14. In V. xvi. 3, 11. 12, 13, 14, 15, it seems to = to end, to overthrow. Ghib-tongued. V. xxi. 20.

Passim. (1) Its prevailing use is in the sense of to make, to do; with the same extensive application which those terms have in English. Actively, to do, to make, to build, to constitute. Neuter, to be, to become; to act. 作, the labours of the spring. I.i. 4. (2) As active operation. V. iv. 31. It forms what we call the emphatic present tense, V. iv. 14; et al. (3) To arise. II. vii. Pt. ii. 1; where the idea of active operation is probably present. (3) In III. i. Pt. i. 9, 18, 26, 50; and IV. vii. Pt. ii. 11, it is used with reference to the cultivation of the ground. It is often difficult to construe it. E. g. V. ix. 20; xvi. 6, 8; xix. 3; 8.

大侄. The name of a hill. III. L Pt. ii. 7.

(1) To cause, to make to. II. i. 17; V. iv. 18. (2) To employ, to command. IV. vi. 11: V. ii. 6.

To come. II. ii. 6, 14; et al. 亦, future. IV. ii. 1. — solicitations, people coming to ask favours. V. xxvii. 16.

越若來, V. xii. 2, is a conjunction. Obs. 往來, V. xvi. 18.

 Extravagance. V. xxi. 13: xxiv. 10. Obs. 侈服, V. i. Pt. i. 5.

Osten tious, boastful. V. xxiv. 10.

To be in attendance on; attendants. V. xxvii. 2, 4.

何人, 何也, V. xxii. 3. In V. vii. 3, 8, 9; xvi. 6, 8; xxii. 7, 8.

King Ching denominates himself —在後之侗—, V. xxii. 6.

To present to; to contribute. V. xii. 24: xvi. 11: xxix. 5.

(1) To depend, rely on. II. ii. 10: III. iii. 9: V. vi. 7: xvi. 2: xxvi. 7. (2) To be in accordance with. II. ii. 18. Obs. II. i. 24.

To contum, treat with contempt; contemptuousness. II. ii. 20: V. i. Pt. i. 6; Pt. iii. 2: et al. = to pay no regard to, to deal summarily with. IV. vi. 7. Obs. III. i. 3.

侯, V. i. 2. (3) A target. II. iv. 6.

To invade; invading. V. xxviii. 2: i. Pt. ii. 8.

Adulatory, cringing. V. xxvi. 5.

Men of distinguished ability, men among a thousand; their superior ability. V. v. 8, 87; et al. We have 俊父, II. iii. 4: 俊彦, V. i. Pt. i. 5. Obs.
三有俊，V. xix. 4. To give distinction to. I. i. 2.

俗保，the prevailing customs of a time or state. III. iv. 6: V. xx. 10; xxiv. 4, 8.

(1) To protect, maintain, secure. II. lii: IV. i. 9; et seq. We have 定保，IV. iv. 2; 保父，V. xvi. 8; 保惠，V. v. 6, 10; 保釐 V. xxiv. 1. — to secure, to reckon on. V. ix. 6. (2) 太保 and 少保, the names of the highest officers under the Chou dyn. V. xx. 5, 6. 太保 occurs often. 保 alone is used in the same way, as in, V. xvi. 19: xiii. 2. Obs. the cases of 師保, IV. v. Pt. ii. 3; V. i. Pt. iii. 3; xxi. 2. 保衛, the name, or title of office, of E Ylin. V. xvi. 7.

To wait for. V. iii. 8: vi. 10: xxii. 29.

信 to believe, put confidence in. IV. i. 4: V. i. Pt. iii. 3; et al. To believe in; sincerity. IV. vii. Pt. i. 7; V. iii. 3; xxi. 5. Good faith. V. xxiv. 4. True. V. vii. 17.

To cultivate; to regulate, put in order: to be cultivated. II. i. 8: ii. 7, 17; et al. 身修, self-cultivation. II. iii. 1. Compare with this, IV. v. Pt. ii. 4: viii. Pt. iii. 5: V. ix. 4. To repair. III. i. Pt. i. 4; et al. It is variously applied according to the things spoken of. Obs. III. iv. 2: IV. vii. Pt. i. 7: V. i. Pt. iii. 3; xvi. 12.

Together. III. iv. 6.

To begin, to be the first to... III. iv. 4.

To double; to be doubled. V. xx. 8; xxvii. 18.

To give grant, to allow, to make or cause. II. ii. 7, 8; et seq. Followed directly by a pronoun, — 俾汝, — to act to. IV. vii. Pt. ii. 4. Observe 俾 and 俾死, I. i. 11; V. xix. 16, 19. — to submit, preceded by 率 V. iii. 6; xvi. 21. We find it preceding with its ordinary signification.

To invert, turn upside down. V. iii. 8.

To bend on one side. IV. vii. Pt. ii. 8: V. xxi. 7.

倡 to lead on, be an example to. V. xx. 13.

倡 to be wearied. II. ii. 9.

倡 the determined order or degree between things. II. i. 24: V. xi. 11: xxvii. 19. In the phrase 彈倡, V. iv. 2, 3, it means the orders or relations of human society.

To make to lie down, to hush. V. iii. 2.

倡 to be proscribed. V. vi. 16, 19.

(1) To borrow. IV. iv. 3. (2) Deflected. IV. iv. 14.


To assist, be a helpmate to. V. xvi. 18.

太傅, the Grand-helper, and 少傅, the Assistant-helper, were great officers under the Chou dyn. V. xx. 5, 6.

傅, the place where Fou-yüe was found. IV. viii. Pt. i. 3.

西嶺, the name of a mountain. III. Pt. i. 70; Pt. ii. 2.


To wound; to be wounded. IV. vii. Pt. i. 8: V. ix. 16: x. 11: xxix. 3. 無傷, does no injury, — does not matter. V. i. Pt. ii. 5.

All. I. i. 11: II. i. 17, 21, 22: II. i. 18.

A servant. We have 臣僕, a subject.

IV. xi. 8. 擢僕, personal attendants.

V. xix. 8. In. V. xxvi. 2, 4, 6, it denotes the subordinate officers of the dept. of 太僕, or high-chamberlain.

Associate officers or ministers. II. iii. 4: IV. vii. Pt. i. 9: V. 10: xiv. 20: xviii. 28: xxvi. 5. 僕僚, occurs often, — 僕官, the various officers, the body or mass of them.

To see displayed. I. i. 10.
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To be in error. IV. iii. 5; vi. 5; V. vii. 15. = to assume; assumptive. V. iv. 19, 34; xxvii. 18.

Perverse. V. iv. 19.

Usages, observances. V. xiii. 12. De-meanour, manners. 威仪, dignity, majestic manners. V. x. 11; xxii. 9. = measured gambolings. II. iv. 9.

A hundred thousand. V. i. Pt. i. 8; Pt. ii. 6; xiii. 4.

To warn, to be warned. II. ii. 6, 14; IV. iv. 7.

To be economical; economy. II. ii. 14; V. xx. 18. 儉德, self-restraint. IV. v. Pt. i. 6.

THE 10th RADICAL 儿.

Sincerely, truly; really; in accordance with the truth of a case. I. i. 1, 8; II. li. 3, 8, 10, 15, 21; et sepe. Sincere, to be believed. V. xvi. 20. Observe 允塞 II. i. 1. To believe, put confidence in. II. i. 16; IV. viii. Pt. ii. 4. Sincerity. V. xvi. 19. Obs. 成允. II. ii. 14. Observe also 克允, II. i. 20; and 惟允, II. i. 25.

(1) The first II. i. 14; IV. iv. 1. (2) = the eldest. V. viii. 1; xii. 9, 18; xxii. 7.

(3) Great. V. ix. 16; x. 2, 7; et al.

We have 元后 for the sovereign, II. i. 14, 17; et al.; 元配, II. ii. 18; et al.; 元孫, V. xiii. 7, 15, means the first place at sacrifices. 元命, V. xx. 11, is peculiar. (4) The head. But 元首, II. iv. 11, probably = the great head,—the sovereign. 在德元, in the head-pace of virtue, = surpassing others. V. xii. 22. (5) Good. II. i. 16, 元良, the greatly good. IV. v. Pt. iii. 8.

An elder brother. V. ix. 4, 16; xxi. 1. It is singularly joined with 考 in V. vii. 12. 兄弟, brothers; cousins of the same surname. V. xvi. 6; xxvii. 13. = as brothers, in a brotherly way. V. xi. 5.

To fill. V. xxvi. 7.

THE 11TH RADICAL 人.

To enter. Sepe. It is almost always followed by 于, as in II. i.

To enter on office. V. xx. 16.

入, going out and coming in, = always and everywhere. V. xx. 2.
The inside, that which is within. Its prepositional use hardly appears in the Shoo; but obs. IV. viii. Pt. iii. 8; xxii. 21: xxviii. 1. We have 內 V. xxi. 6. in the palace; in the court. III. iii. 5. V. x. 5. Internal. V. xvii. 5. Interior. V. x. 10. 內, internal operations. V. iv. 80. 內, female solicitation. V. xxvi. 16. It is generally found in correlation with 外, the name of a mountain. III. i. Pt. ii. 8.

内史, the Recorder of the interior. V. x. 13.

Two,—always with definite reference, the two, the pair. II. i. 21: V. xxii. 21: xxvii. 15, 20, 21.

Yes. I. i. 12; II. i. 17, 21, 22, 28; et al.; It is not found, excepting in the first two Parts.

THE 12th RADICAL. 八

Eight. — the eighth. II. i. 8; et al.

We have 八音, the different kinds of musical instruments, formed of eight different materials. I. i. 13, 24; et al.; 八政, the eight objects of government. IV. iv. 4, 7; 八蠻, the eight savages or savage tribes. V. v. 1.

(1) Public feeling. V. xx. 15. (2) The highest title or dignity under the Chow dynasty. V. xx. 5, 6; et al. (3) The title of the highest prince. Among the Shoo, only once in the Parts preceding, viz. IV. viii. Pt. ii. 9. The name of the principalities often precedes, as in 周公, Mao, etc.

公. Observe: 公, VIII. iii. 3; and 公劉, VIII. iii. 5.

Six. — the sixth. I. iv. 4; et al.;

We have 六宗, whose meaning is not well ascertained, II. i. 6; 六府, the six great offices or departments. II. ii. 8; III. i. Pt. ii. 15; 六德, the six virtues; II. iii. 4; 六律, the six pitch-tubes; IV. iv. 4; et al.; 六卿, the leaders of the imperial hosts, III. iv. 1; but in V. xx. 18, the six ministers of the executive under Chow; 六事, III. ii. 2; 六師, the imperial armies. V. i. Pt. iii. 1; et al.; 六極, IV. iv. 40; 六服, V. xx. 1.

Together with, in common, all together. II. iv. 7; IV. vii. Pt. ii. 18; Pt. ii. 8; V. iv. 31; xiii. 4. To share in common. IV. vii. Pt. i. 7; Pt. ii. 4.

The third personal pronoun, singular and plural. The possessive pronoun of the third person. As a demonstrative, that, the, this, these, those. It is found everywhere, and with peculiar usage. Very often it comes between the nominative and the verb, making the nominative emphatic, as in I. i. 11. But the nominative preceding may be a pronoun of any person, or a noun in any person, and the person of the 其 varies accordingly. E. g. IV. i. 3. 4. Often again, 其 gives to the sentence or clause where it occurs a hortatory or imperative force. The clause is often terminated by a 亦 as in I. i. 12, but often not; E. g. V. xxvii. 16, 17, 20. 唯 其 often follows the sentence with this force. E. g. V. xix. 23. Sometimes the demonstrative force — then, in such a case; in the case of E. g. II. ii. 20: IV. iii. 8. In many instances, such as 其訓, IV. v. Pt. ii. 9; 其人 其吉, V. xxxi. 8, where the meaning may be plain enough, it is difficult to bring the usage under any general rule.

A concluding particle. IV. xi. 3.


(1) Written books. V. xiv. 19. (2) Causes, statutes, regular rules and ways. III. iii. 8: iv. 4: IV. ii. 2; et al. 典, the five relations of society and the virtues belonging to them. II. i. 2; et al. 典常 are found together. V. vii. 4: xx. 16. 不典, unlawful ways. V. ix. 8: xviii. 22. — statutory. II. i. 11. — constantly. V. vii. 17. (3) To direct, to superintend. I. i. 23: V. xxvii. 11, 12. To be directed, to be orders. I. viii. Pt. iii. 8. To consider, care for. V. ix. 3, 5. Together with, and. V. xxii. 1. To comprehend. — to absorb. IV. ii. 7. To embrace along with other duties. V. xix. 13.

THE 13th RADICAL. 其

A tablet, or tablets with writing on them. V. vi. 11: xiii. 29, 30; xxii. 12. — record. V. xi. 19. To prepare such a tablet. V. vi. 5: xiii. 29.
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THE 14TH RADICIAL. —.

(1) Great, highest. 宮君 — hereditary princes. V. i. Pt. i. 2, 6; et al.

宮土, the great earth, or the altar to the spirit of the earth. V. i. Pt. i. 10.

宮宰, prime minister. The title was used in both the dynasties of Shang and Chow. IV. iv. 1; V. xvii. 1: xx. 17. (2)

殤, the name of a mountain. III. i.

Pt. ii. 8, 8.

THE 15TH RADICIAL. 示.

冬

Winter, in the winter. I. i. 7: V. iv. 38: xxv. 5.

Ice. V. xxv. 2.

To be accomplished. II. iii. 4.

THE 16TH RADICIAL. 几.

儿

A bench or long stool. V. xxii. 2, 15, 16, 17, 18, 24.

All. IV. iii. 7: vii. Pt. i. 17: xi. 2: V. iv. 10, 11, 13, 18, 26; et al.

The male of the phoenix. II. iv. 9.

THE 17TH RADICIAL. 刀.

刀

A knife. V. xxiii. 19.

A sharp blade, attached to a spear. V. xxii. 31. Edged weapons. V. xxix. 2.

To divide; to separate; to share; to distribute. V. iii. 9: II. i. 27: IV. vii. Pt. ii. 15: V. v. 3. Separate. V. xx. 13. Separately. I. i. 4, 6.

To blow down. II. iv. 1: III. i. Pt. i. 1; Pt. ii. 14.

To arrange; to be arranged. IV. viii. Pt. iii. 7: V. iii. 10: xii. 24.

(1) Punishments. 五刑, the five punishments. II. i. 11, 20: ii. 11: V. xxvii. 13; et al. To punish. II. iii. 6: V. ix. 16: et al. As an adjective. V. xxvii. 20: et al. (2) Laws generally. V. xv. 15. A pattern; behaviour. V. xii. 21, 24: I. i. 12. To imitate. V. xxvii. 9; et al.

The beginning or commencement; in the beginning, at first. II. i. 8: ii. 19, 21: et cætera. 初 —, the first. V. iv. 4.

初生, early days. V. xii. 18. To commence. V. ix. 1: xiv. 1.

(1) To separate. III. i. Pt. ii. 9. To distinguish. V. xxvii. 7. — besides. V. ix. 5, 17. (2) 大别, the name of a mountain. III. i. Pt. ii. 3, 8.


7. (2) 利口, sharpness of tongue. V. xxvii. 16: xiv. 8.

To cut open. V. i. Pt. i. 5.

To cut off the ears. V. ix. 10: xxvii. 3.

To order, regulate, define. IV. ii. 8: VII. Pt. i. 12: et al. — strictness of regulation. V. xxi. 3. Regulations. II. xx. 14.

制子, to restrain one's self from. V. x. 18.

To injure. IV. xi. 8.
(1) Then; denoting either a logical sequence or a sequence of time. We must often leave it untranslated in English.

Chu. (2) Rules. III. iii. 8: V. xxv. 4, (used in connection with 会, A model. IV. viii. Pt. i. 1. (8) To take as a law or pattern, to imitate. III. i. Pt. ii. 15: V. vi. 22; et al.

前 (1) The front. 在...之前 be-fore. V. xxii. 20. In front. V. iii. 8: xxvi. 3. (2) Former, as an adj. See Pe. 前

人, father, predecessor, forefathers, is very common. E. g. V. vii. 2, 10, 14.
To pare. — to practise extortion.
V. xxi. 7.

割 se só
割

To cut open, rip up. V. i. Pt. i. 5.

To cut off the feet. V. xxvii. 18.

To cut out, V. i. Pt. iii. 8.


To tear off, — to degrade. V. i. Pt. ii. 5.

To cut off; to injure, to afflict, I. i. 11: IV. i. 2, 8: V. xv. 14: xvi. 11: xvii. 5.
Sometimes the object is not expressed. — afflictions, calamities. V. vii. 1.

To take warning, II. iv. 8.

切割 chang

To cut off, 割絶, III. i. 3.

(1) To slay. V. xvi. 15. = to wish others to die. IV. vii. Pt. i. 2. (2) A kind of battle axe. V. xvi. 21. (3) 公劉
One of the ancestors of the Chow family.
V. iii. 5.

To cut off the nose. IV. vii. Pt. ii. 16:
V. ix. 10: xxvii. 3, 18. 割害, V. xviii. 5, must be translated generally, — to injure.

THE 19th RADICAL 力.

Strength. II. ii. 20: V. i. Pt. i. 8; et al. = influence. II. iv. 4. Strongly. IV. i. 8: V. i. Pt. ii. 3: xviii. 26.

Work done, or to be done; achievement, services, merits. I. i. 10: II. i. 9, 26; et sepe. Meritorious, II. ii. 18.
the nine services. II. ii. 7.
deeds of guilt. V. xxvii. 21.

自以 功, made it his own work. V. vi. 4,
16. 以 功于民, to labour com-
passionately for the people. V. xxvii. 8.
To add, or be added to; — to affect. V. vii. 2.

Strenuously. V. x. 13.

To help, assist. V. ix. 7: v. 10.

Written also, 劫 and 削. To receive warning, admonish one's self. V. ix. 9.
To have it in charge; to give in charge. II. iii. 6: iv. 11. With the idea superadded, that the charge is a work of correction.
V. xiv. 2. = the execution of such a charge. V. xiv. 14.

Valour; brave. IV. ii. 2: V. xxx. 5.

To urge, exert one's self. IV. vii. Pt. i. 15.

To move, to put in action; to take action. IV. vi. 14: viii. Pt. ii. 6: V. x. 14:
16: xviii. 18. = movements. II. iv. 2: IV. vi. 5. To move, to excite, to affect.
II. ii. 15: 21: vii. Pt. ii. 12: Pt. i. 2: Pt. iii. 5: V. iii. 7. = to remove. V. vi. 18.
To exert one's self. To act earnestly.
V. i. Pt. ii. 9: ii. 7, 8, 9: ix. 4: xvi.
16, 18.

To bend the mind to, to strive after.
IV. viii. Pt. iii. 4: V. i. Pt. iii. 4: xxiii. 5.

To surpass. III. iii. 5.

To toil, to be toiled; to toil for; toil.
IV. vii. Pt. i. 11, 14; Pt. ii. 10, 13: V. vi.

3d tone. To encourage, to reward. V.
xi. 2.

Power, influence. V. xxxi. 7. = the powerful. IV. ii. 4.

To be laborious or diligent; to toil for,
be laborious about. It is sometimes fol-
lowed by 于, II. ii. 9, 14: IV. vii. Pt. i.
14: V. iii. 5: et sepe. = laboriously.
V. xi. 4, 5; et al. = to encourage to
diligence. V. ix. 1.

(1) Merit; important service to the
empire. II. ii. 20: V. i. Pt. i. 5: iii. 5. (2)

攻打, the name of the emperor Ysou.
I. i. 1.

To exert one's strength. V. xii. 20.
To exert one's self. II. iii. 1.

To advise, to encourage, to stimulate. II. ii. 7: IV. vii. Pt. ii. 7: V. vii. 12: xvi. 11: xxvi. 8. To be stimulated, to come under the influence of. V. xvii. 4, 8, 10, 14. To encourage, advise, one another. V. xviii. 29: xxiv. 4.

THE 20th RADICAL. 十.

Do not;—prohibitive. Scape. Sometimes the prohibition is indirect. E. g. II. ii. 6: V. vi. 17.

(1) Bundles; things wrapped up. III. i. Pt. i. 44, 52 (n. s.) (2) Bushy. III. i. Pt. i. 53.

THE 21st RADICAL. 北.

To change, to exercise a transforming influence. V. xx. 6. Transforming influences. V. xxv. 9. — to exchange. II. iv. 1. — to dissolve doubts. V. vii. 4. — to be influenced, transformed. by. V. i. Pt. ii. 8: xxi. 9: xxiv. 3.

(1) The north; on the north; northwards; northerly. III. i. Pt. ii. 7, 8, 9, 10, 18: IV. ii. 6: V. vi. 4. 北岳, a mountain. II. i. 8. (2) To be defeated and flee. V. iii. 8.

Ed tone. To be separated. II. i. 27.

THE 22d RADICAL. 包.


A box or case. III. i. Pt. i. 52.

The whirling turbulent waters of the Han and Cheng near their junction. III. i. Pt. ii. 8, 9.

A coffer or chest. V. vi. 11.

THE 23d RADICAL. 画.

(1) 匹夫匹婦, any ordinary man or woman. IV. vi. 11. (2) Responsible. V. xiii. 4. (3) A denominator of horses. V. xxviii. 4.

To conceal. IV. vi. Pt. i. 7.

THE 24th RADICAL. 卦.

Ten. Scape. 十恶, the ten evil ways. IV. iv. 7. It is generally found in the Shoo in combination with other numerals, both cardinal and ordinal.

A thousand. II. iv. 8: V. i. Pt. i. 8: II. 2: xxvii. 18.

The seventh of the calendric branch characters. V. i. Pt. ii. 1: iii. 8: xii. 2, 5: xxiv. 1.

To ascend, to rise. II. i. 1: IV. v. Pt. iii. 4: V. xxii. 14: xxviii. 1. 升降, advancement and degeneracy. V. xxiv. 4.

Grass,—all kinds of grasses. III. i. Pt. i. 44.

The half. IV. viii. Pt. iii. 5.

Mean. V. xv. 9.

To agree, be united, in. II. i. 1: IV. vi. 8; et al. — both together. II. li. 18.

To agree with, V. i. Pt. ii. 5. 協, to form parties. IV. vii. Pt. iii. 2. To harmonize with what is right. V. xxiii. 8. To be brought to harmony with the right. II. i. 1: V. iv. 11: viii. 3: xiv. 4. To bring to harmony. I. i. 2: II. i. 8: IV. v. Pt. iii. 4: V. iv. 2. — harmoniously. V. iv. 4. — to help. IV. i. 8.

(1) To die. V. xxvii. 1. (2) To complete. V. vii. 16. (3) Then; when all was over. II. i. 8.

The south. III. i. Pt. ii. 23: V. xxii. 18.

通訳, the transformations of the summer. I. i. 5. Southwards; on the south. II. i. 8: III. i. Pt. ii. 7, 8: IV. ii. 6. Southern. III. i. Pt. ii. 6: V. vi. 4: xxii. 1.

south, the southern part of the Ho. III. i. Pt. i. 53. 終南, the name of a mountain. III. i. Pt. i. 78. 南交, a place on the borders of Cochín China. I. i. 5. 南巢, the place where Kē was confined. IV. ii. 1. 南岳, the name of a mountain. II. i. 8. 南宮, a double surname. V. xvi. 12: xxii. 11.

THE 25th RADICAL: 卜.

To divine by means of the tortoiseshell; divination. II. ii. 18: IV. vii. Pt. i. 2: Pt. ii. 7: V. iv. 20, 28, 24, 25; et scape.

卜 is to divine with the tortoise.
shell. V. vi. 9. 卜宅 is to divine about the locality. V. xii. 2.

A law, a rule. V. xxii. 24.

卜 ren, pien

(1) To determine the answers on divination, to examine the prognostics. V. iv. 24. 官占, the officer charged with this work. II. ii. 18. Used for 預. V. iv. 23. (2) To deliberate. V. xxvii. 20.

占 chen, chan

A wine-jar or bottle, of medium size. V. xiii. 25: xxviii. 4.

THE 25th RADICAL. 亝

I, the speaker's own person. V. vii. 8, 11.

卵 gang, ang

The 4th of the calendric branch-characters. V. xii. 4: xiii. 3: xxii. 12.

卵 maou, nai

(1) Unstable and insecure. II. ii. 15. Perilousness. IV. v. Pt. iii. 5: V. xx. 2, 19: xxiv. 12. To have a feeling of danger.

危 wei, xii. 6, 價危, V. xxv.

(2) 三危, the name of a place. II. i. 12: III. i. Pt. i. 78: Pt. ii. 12.

(1) To go, approach, to. II. iv. 8: III. i. Pt. i. 83: et seqe. Foll. by 于. V. xiv.

17. Observe 即位, V. vi. 8: vii. 8; 克即位, xiv. 17; and 與之即位, IV. x. 7. — to apply one's self to. V. xv. 9. (2) As a particle. — as to, even. V. xxviii. 2; instantly, V. xiii. 7.

卿 ching, ch'ing

A high noble and officer. 卑卿, the six leaders of the imperial armies. III. ii. 1. But in V. xx. 13, the same phrase indicates the six chief ministers under the Chow dynasty. 卿 is found everywhere else with 士 following:— IV. iv. 7: xi. 2: et seqe. In V. xvii. 1, 卿士 is merely a compound designation of one individual; and in all the other places they should probably go together, as indicating one class of officers.

THE 27th RADICAL. 百

(1) To come to, to cause to come to; to be able to be brought to. II. i. 8: iii. 8: III. i. Pt. i. 6, 32, 41, 66, 77: et passim. It is used with other verbs—百賤, 百惡, IV. vii. Pt. i. 14; 百罪, IV. vii. Pt. i. 4. — to execute. V. i. Pt. i.

10. Obs. 自底. IV. Pt. i. 3; 底遂, IV. xi. 1; 底商之罪, V. iii. 6. (2) To settle. V. vii. 11. (3) 底桂. the name of a hill. III. i. Pt. ii. 1, 7. In many copies of the Shoo 發底 are printed and few Chinese teachers are aware of the error. In reality the character occurs only once,—in V. xxii. 16.

底 xii. 20. Should probably be confused.

Thick. III. iii. 9. — great, rich. V. i. Pt. iii. 4. In 民生厚. V. xii. 14, 厚—good; but 厚厚. II. ii. 7, making the means of living abundant.

原 yuen, yuán

A plain. III. i. Pt. i. 77: IV. vii. Pt. i. 12. 太原, 東原, and 深原 are all the names of plains. III. i. Pt. i. 5: 82: Pt. ii. 4.

厥 hek, ch'ieh

A personal and possessive pronoun, used everywhere; and much in the same way as 其. It is properly of the third person, and, as a personal pronoun, it is only so found. As a possessive, however, it is often my, our, your. E. g. IV. viii. Pt. ii. 10: V. i. Pt. i. 7, 9: iv. 2: xxvi. 1, 8. It is frequently used also as a demonstrative, = the, that, those. E. g. I. i. 4, 5, 6, 7: IV. viii. Pt. iii. 1: V. iii. 2. Still more common than in the case of 其, however, there are instances, where it is difficult to construe the character with reference to its more common usages, E. g. V. i. Pt. iii. 1: II. iii. 3: V. xv. 8, 15, 17, 18.

To be satiated. V. xiii. 27.

(1) Severe, dangerous. V. vi. 5. (2) Oppressively. V. xi. 2. (3) To be conscious of peril. V. xxvi. 1.

THE 28th RADICAL. 三

2d tone. To put away. II. ii. 6.

To be arranged in order. IV. x. 6.

THE 29th RADICAL 又

Further, also, again,—continuing a narrative by the addition of further particulars. II. iv. 11: III. i. Pt. ii. 7, 8, 9, 10, 12, 13; et seqe. To come to, to reach, to attain to. IV. Pt. i. 13, 14, 17; et seqe. 不及 is frequent, meaning deficiencies, to be unequal to, not to be up to, &c. — to come to the knowledge of, to determine.
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V. xiii. 2. It very often simply — and. E. g. III. i. Pt. i. 4, 28, 46 ; Pt. ii. 1. — with. V. vi. 25. — to. V. xxvii. 2.


(1) To return. III. iii. 9 : IV. x. 6. (2) To take back, = to resume. V. xxiii. 7. To retract. xx. 15. To retract. vii. 7.

復反, to recover. vii. 4. 反風, to bring a contrary wind. vi. 19. (3) To go contrary to. II. ii. 20. = perversity. V. iv. 14. To overthrow. iii. 8. = in revenge, for private grudge. V. xxvii. 16.

(1) The third of brothers. I. i. 5, 7. So also in V. xxvii. 18, where it includes cousins. (2) A father's younger brother.

叔, uncles. V. vii. 1, 7. So,伯叔. V. v. 8.

霍叔,蔡叔,管叔, were brothers of king Wu, and uncles of Ching. V. xxvii. 1 : vi. 12. 鬻叔, a brother of king Wén, and uncle of the duke of Chow. V. xvii. 12.

To take. V. xii. 8. = to capture. V. i. Pt. ii. 8. = to take in hand, to make an end of. IV. ii. 7.

(1) To receive. Passim. Especially in the phrases, 受命受天命

Obs. 受終, II. i. 4 ; 受其敗, IV. xi. 8. To receive to employment. II. iii. 4. 受上帝, to receive gifts from God. II. iv. 2. (2) The name of the tyrant, the last emperor of the Shang dynasty. V. i. Pt. i. 4, 6, 8 ; et scepe. He is in other books commonly mentioned by his epithet of 尧.

叢, crowded together. V. xv. 18. 叢, IV. ii. 11, = vexatious. See 叢.

THE 80th RADICAL. 口.

口, the mouth. II. ii. 17 : IV. vii. Pt. i. 18 : viii. Pt. i. 4 : V. xv. 15 : xx. 8.

利口, see 利, 逸口, an exceeding mouth, = extravagant talk. IV. vii. Pt. i. 12. 口實, that which fills the mouth, = matter for remark. IV. ii. 1.

(2) 壺口, the name of a hill. III. i. Pt. i. 3 : Pt. ii. 1.

Antiquity; the ancients; ancient. I. i. 1 : IV. viii. Pt. iii. 3 : V. ix. 5 ; et scepe. We have 古人古之人古

先民, generally referring to the ancient sovereigns. 古, of old. IV. iv. 2 : vii. Pt. i. 7, 14 ; et al. Observe 自古商人, V. xix. 19 ; and 若古, V. xxvii. 2.

呪 to be covetous, greedy. V. xviii. 5.

To call for, to summon. III. li. 1 : V. xxii. 8. To call forth, to procure. IV. xi. 7.

In the title of V. xii.; the name of the appanage of Shih, the Grand-protector in king Ching's reign.

May, might; can, could. Like may in English, 可 may represent possibility, liberty, duty. It occurs frequently, but not so often as in the Four Books. 可以 occurs only once. V. xvi. 10. 可 standing alone, = to do, to be competent. I. i. 9, 11.

The first personal pronoun. Used also as a possessive. III. i. Pt. ii. 17 : IV. i. 1, 8 ; et scepe. It does not occur in the 5th Part.

A recorder, historiographer. V. vi. 5, 17.

內史, see 内太史, the Grand-recorder. V. x. 13 : xix. 9, 24 : xxii. 28.

The right side; on the right side. II. ii. 4. V. i. 1 ; et al. As an adj. the right. V. xxii. 20. 左右, go frequently together, with reference to the officers immediately about the sovereign. IV. vi. 7 : viii. Pt. i. 4 : V. xix. 1, 8 ; et al. The same characters, used as a verb, but with changed tones (左边), = to assist.

司, the minister of War, V. ii. 2 : xii. 10 : xx. 10 ; 司空, the minister of Works, II. i. 17 : V. ii. 2 : iv. 7 : xii. 10 : xx. 13 ; 司寇, the minister of Crime, V. iv. 7 : xix. 24 : xx. 11 : 司徒, the minister of Instruction. II. i. 19 : V. ii. 2 : iv. 7 : xii. 2 : xix. 10 : xx. 8.

Alas. I. i. 5, 10 ; II. ii. 6 : iii. 2 : Iv. 1, 8. We should perhaps translate in the same way in V. xxvii. 14.

Each, every one. II. iv. 8 : IV. iii. 7 : V. iv. 32 ; et al. Obs. IV. vii. Pt. iii. 7.

To agree. IV. xi. 7 : V. xvi. 20. To unite, make to blend. II. iv. 9. To preserve in harmony. V. xi. 3.

合黎, the name of a hill. III. i. Pt. ii. 5.
To hold in the mouth. — to conceal 

(2) IV. viii. Pt. i. 8. To cherish. V. xv. 17.

(1) 吕侯 (pinyin: Lǚ hòu, lit.: Duke Lu) is a prince of Leu. V. xxvii. 1. (2) The surname of the princes of Tse. V. xxii. 11.

To tell to, announce, declare to. Passim. It is sometimes followed by 于, but not often. To announce or appeal to Heaven, IV. iii. 3: V. xxvii. 4.

告 (pinyin: gào, lit.: announce) the helpless, those who have none to appeal to. II. ii. 8.

In IV. v. Pt. i. 8, it should probably be 君. Throughout the 5th Part, the character occurs everywhere as the name of the ancient seat of the princes of the Chow dynasty, which is its meaning always in the name — the 'duke of Chow,' and as the name of the dynasty itself. Frequently it denotes the capital, Hao, as in xii. i: xiii. 6, 10, 18, which is also called 宗周. See xiv. i: et al. We have also 成周 for the name of the new capital at Lo, xxiv. i, 4.

呱呱 (pinyin: guā guā, lit.: the cry of an infant) II. iv. 8.

In the exclamation 鳴呼, Oh!

Passim. (1) As a verb. To charge, command, appoint. The subject may be the emperor, any leader or chief, Heaven or God. As a noun. Command, order, requirements, charge. These may be from man, as in the titles of several of the Books, or from Heaven or God. In this latter sense its common reference is to the favour or decree of God in dealing with the appointment to the sovereignty of the empire. We have 元君 — the great appointment, i.e., to the throne, V. xiv. 5; but the same phrase in V. xxvii. 11, means the power of life and death. As a verb, also in the passive. II. i. 1: V. vi. 7. To request authority. V. xvii. 1. To consult, ask the will of. II. ii. 18. In V. viii. 4, it means the symbols of investiture. (2) Life. The idea sometimes approaches that of fate, destiny. IV. vii. Pt. i. 14; Pt. ii. 9; Pt. iii. 6: V. xxviii. 2; et al. Obs. 惟人在命. V. xxvii. 21. 自败哲命. V. xii. 19.

惟命 (pinyin: wéi mìng, lit.: only to obey or fulfill) V. xxvii. 1. (3) 贽命. Perhaps the name of Yu. II. ii. 1.

To oppose, to do despite to. II. ii. 6; IV. iv. 5: xi. 5. Perhaps it should have the same meaning in I. i. 12, though I have translated them there after Tsa. (1) To harmonise; to cultivate harmony with; to be harmonious. I. i. 2: II. i. 24: ii. 7: et seq. — to unite. V. xvi. 12. — to be obedient. V. ix. 9. Harmony, harmony. IV. vii. Pt. i. 13: V. xxviii. 24: ix. 1: et al. Spoken of soup.
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V. xiv. 20, which is different from  
商邑, x. 11.  On the phrase 商有, see  
商, V. iii. 1.  (3) A surname. I. i.  
3, 6, 7, 8; II. iv. 1, 9. So also probably  
in V. xxii. 19. (8) The name of a river.  
III. i. Pt. i. 66. (4) Part of a designation, - 
商, V. xxvii. 1, 3, 4.  

(1) Calamity. II. ii. 20: V. xxvii. 12.  
(3) Crime, the fault. IV. vii. Pt. i. 12:  
Pt. ii. 4: V. iv. 11; et al. As an adj., == 
evil, criminal. V. iv. 13. (8) Unfavourable.  
V. iv. 34.  
To set down a cup. V. xxi. 26.  

(1) To consult with; to inquire and  
find. I. i. 9, 10: II. i. 16. (2) An  
exclamation, = Ah! I. i. 8, 11, 12: II. i. 17,  
21, 22, 23, 26: ii. 20.  
8d tone. 怨, to murmur and  
sigh. V. xxi. 5.  

(1) All. It stands very often at the  
beginning of a clause of sentences, and  
collects in one all the subjects of the verb  
which follows. Those subjects sometimes  
are peculiar, being equivalent to-  
they and all the rest. In Part V., how- 
ever, standing in the same way at the  
beginning of clauses, it is often used  
adverbially, and == entirely, in every  
thing. = g. vii. 1: i. 1: i. 9: xiii. 5, 15.  
(2) A name. 巫咸, V. xvi. 7.  

To compassion. V. xxvii. 5. Compassion- 
ately, with sorrow. V. xxi. 10:  
xxvii. 20. Sorrow, painful labour. V. ix.  
16. 哀哉, an exclamation, = Alas.  
Placed at the end of the sentence. V.  
vii. 8.  

A rank, a sort. 五品, the five re-  
lationships of society. II. i. 19. 金三  
品, gold, silver, and copper. III. i. Pt.  
i. 44. 52.  
(1) A particle of exclamation. It  
everywhere, but is not con- 
spicuous with other particles as in the Four  
Books. Our point of exclamation—! ==  
generally sufficient for it. (2) To  
begin. IV. iv. 2: V. iii. 2: ix. 1: xxii. i.  
Wise; wisdom. II. i. 1: iii. 2: IV. iv.  
6: viii. Pt. i. 1: V. iv. 6, 34: vii. 1, 18:  
ix. 5, 30: x. 9: xii. 10, 19: xv. 16: xxvi.  
32.  
The name of a principality where Yaou  
once ruled. The word is used to indicate  
him. V. xx. 3. With the addition of 哉  
III. iii. 7.  
To ask, to inquire. IV. ii. 8: V. vi. 17:  
xxvii. 7.  

(1) To deliberate. V. xxix. 4. (2)  
Everywhere as the name of the dynasty  
so called. Sometimes the character de- 
notes its original seat; sometimes, in Pt.  
V., what had formed its imperial domain;  
and sometimes its capital. Obs. 天邑
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4, and V. xv. 5, where it = to display admirable — .

Vessels, utensils. IV. vii. Pt. i. 13: V. v. 2. 玉器, the five tokens of gem. II. i. 8.

An exclamation of dissatisfaction. V. vi. 17.

To taste, or merely raise to the lips. V. xxii. 28.

Inexcuse. I. i. 9, 12.

Over against, towards. V. xxii. 15, 16.

To approach, to draw near to. V. xiii. 10.

To show one's mind to. V. ix. 3.

Encouraging, attractively. V. iv. 4.

To revere, stand in awe of. V. xxvii. 17.

Severe, dignified. V. xiv. 4. Severely. II. iii. 4: V. xiv. 4.

TREATY 31st RADICAL. 国.

(1) To confine, imprison. V. xvii. 1; and perhaps xviii. 23. Imprisonment. V. iii. 8. (2) The plea in criminal cases. 要囚 = to examine the evidence in criminal cases. V. ix. 12.

Passim. Four. The fourth. 四方, the four quarters, occurs everywhere, mostly as a designation of the empire. 四征, to proceed against on every side. V. xx. 1.

四夷, the wild tribes all around. II. ii. 6; et al. 四海, as a designation of the empire, is very common. 四海之内 occurs only once. IV. viii. Pt. iii. 8. 四民, the four classes of the people. V. xx. 12. We have many other phrases - 四国, V. xviii. 2, 20; et al.; 四裔, xvii. 6. (II. iv. 5 is different); 四辅, xiii. 20; 四境, III. i. Pt. ii. 14; 四載, II. iv. 1; 四岳, I. i. 12, et al.; 四門, 四目, 四聰, II. i. 1, 15; 四時 I. i. 8; 四表 I. i. 1.

The crooked; bad. V. i. Pt. iii. 3.

As a noun, the cause. V. xviii. 5. As a preposition, by means of, on account of. III. iii. 2: V. xxi. 14. Along. III. i. Pt. i. 70. As a verb, to go on to more of what has been spoken of. I. i. 5.

Distress, to be in distress. V. xvii. 6.

困, the distressed and poor. II. ii. 17; et al., with a different shade of meaning. To distress. (act.). V. xiii. 21. To be distressed about. IV. vii. Pt. ii. 6.

The proper form of the name 固, in V. xxvi. 1.

Sure, from; to be sure. III. iii. 4: V. xxi. 10. Firmly. II. ii. 18. To strengthen, make sure. IV. ii. 7: V. iv. 5: xxiv. 7.

A kingdom, a State. Spoken of the States of the empire. IV. iv. 7: I. Pt. ii. 4: iv. 19; et seq. 万国 = the empire. V. xx. 8. 吉, 国, V. xxvii. 2; et al. Also. 邑国, V. xx. 10. Spoken of the empire. V. v. 5, 6, 7: et seq. May sometimes be translated by—dynasty. V. xii. 8, 18; et al. 中國, V. xi. 6. 

人, the people. V. xvi. 18.

朱, the name of a mountain, III. i. Pt. ii. 2.

(1) To plan, to aim at. III. iii. 5: IV. v. Pt. ii. 8: VII. Pt. i. 7: V. vi. 10; et seq. Plans, objects. IV. v. Pt. i. 6. To reckon on. V. xviii. 8, 3, 14. (2) A plan or map. V. xiii. 3: xxii. 10.

THE 32d RADICAL. 土.

(1) Earth. One of the five elements. II. ii. 7: V. iv. 5. The land, as opposed to water. II. i. 17: V. xxvii. 8. The ground or soil. III. i. Pt. i. 7, 16, 17, 24; et al., et seq. (2) Territory, regions; grounds. III. i. Pt. ii. 16: V. xxvii. 14: xxiii. 2: xx. 12: xiv. 23, 24; et al., et seq. (3) The earth, personified and deified, is called 后土. V. iii. 6. Comp. 土. I. i. Pt. i. 10.

Passim. (1) As a preposition, and neuter verb. Its radical meaning is — in, to be in. But we must render it variously in translating,—in, on, in the case of, with reference to; to depend on, rest on, lie in, &c. Once standing alone, it = to be present. IV. iv. 1. It often precedes what we should call adverbs of place or time,—往,今,上下, 後, 上, &c. Obs. such usages are 后, II. i. 19.

(2) To examine. I. i. 7: II. i. 5.

A gem-stone. III. i. Pt. ii. 28. Tokens of gem, given by the emperor to the nobles. V. xxii. 28: xxiii. 1.

To injure, subvert. I. i. 11.
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The earth, in correlation with Heaven. II. ii. 8 (n. b). V. xx. 6 (n. a. b): xxvii. 6 (n. a. b). The ground. IV. viii. Pt. i. 8: V. xx. 12. 天地, Heaven and Earth, the supreme Power. V. i. Pt. i. 3. 地, a lasting settlement. IV. vii. Pt. i. 6.

(1) Frontiers. 郊圻, V. xxiv. 7.

(2) 坻父, a designation of the minister of War. V. x. 18.

To equalize. V. xx. 17. To be equal. V. xxvii. 16.

To sit. IV. v. Pt. i. 5.

To hand down, transmit; to be transmitted. IV. ii. 8: V. viii. 2: xxvii. 8.

To let hang down. In the phrase 垂拱. V. iii. 9: xxiv. 2. (3) The edge of a raised hall or platform. V. xxii. 21.

The name of Shun's minister of Works, and of a famous mechanician (probably the same). II. i. 21: V. xxii. 19.

A wall or enclosure. Specifically, a low wall. 垣墉. V. xi. 4. 城墉, V. xxiv. 4.

城, the name of a mountain. III. ch‘ing i. Pt. ii. 1.

城, the name of a mountain. III. ch‘ing i. Pt. i. 38.

Ch‘i. III. i. Pt. i. 88.

To hold, grasp; to seize. V. iii. 8: vii. 17: xxii. 21: et al. — to bring and show. V. xxii. 11. To be laid hold of. V. xii. 10. To look upon, to hold as. V. i. Pt. ii. 9. 執事 and 執事之 人 — officers. V. vi. 17: IV. vii. Pt. iii. 8. 執事, to be engaged in mechanical affairs. III. iv. 3. 執中, to hold fast the Mean. II. ii. 15.

A foundation. V. iii. 5. 基本, to lay the foundations, V. ix. 1. 基命, the founding decree. V. xiii. 2. The character, however, is generally used for the superstructure raised on the foundation, and — patrimony, possession, inheritance. IV. v. Pt. i. 2: V. vii. 9: xi. 2: xii. 2: xix. 15: xx. 14.

The hall, or outer apartment — a raised platform. V. xxvii. 21. To build the hall, i.e., to complete the building. V. vii. 11. To sustain; to be fit or worthy. V. xviii. 18, 19.


To recompense; reward. V. iii. 10: xxvii. 5. To be recompensed. V. xxvii. 21. — in reply to. V. xxiii. 4.

To detest. I. i. 25.

(1) Miry; mire. III. i. Pt. i. 42, 51: IV. ii. 2. To plaster. V. xi. 4 (n. b).

(2) 塗山, the name of a principality. II. iv. 8.

Sincere. II. i. 1: iii. 3.

An apartment by the side of a gate. V. xxii. 20.

A wall. Specifically, a high wall. V. xi. 4.

To be flooded, merged in the water. II. iv. 1.

. To overlay with fine plaster. V. vi. 4.

A grave. V. iii. 8.

To fall down among. IV. ii. 2. To let fall, to drop, to lose. III. iii. 8: IV. iv. 8: V. vii. 7: xii. 12: xii. 11: xvii. 3, 4.

A levelled space, a small terrace. V. vi. 4.

To brand, branding. IV. iv. 7: V. xxvii. 18.

To fall to ruin. II. iv. 11.

? rich. Spoken of soil. III. i. Pt. i. 17, 24, 38, 58.

An altar. V. vi. 4.

Dark and thin. Spoken of soil. III. i. Pt. i. 58.

To be spoiled, or ruined. II. ii. 7: V. xxiii. 3.

(1) 三壤, three qualities of the soil. III. i. Pt. ii. 15. (2) Mellow. Spoken of the soil. III. i. Pt. i. 7, 58, 59. (3) The productions of different States. V. xxiii. 1.
THE 33rd RADICAL. 士.

士 (sī)  
Pasiim. (1) It is the general designation for officers. The idea of scholar does not appear in the Shoo. The combinations of 士士 (see 士 士) 鄉士, 士庶士, 多士 are frequent. (2) Specially, the minister of Crime. II. i. 20; ii. 11; V. xxvii. 9. (3) In II. ii. 20; III. iv. 5, 7, and some parr. of V. i., 士 probably refers to warriors, gallant men. (4) In V. iii. 7, 士女 refers to men and women.

士 (sī)  
(1) The 9th of the calendrical stem-characters. II. iv. 9: V. iii. 1: xxiv. i. (2) Artful. II. iii. 2.

士 (sī)  
See 士.

士 (sī)  
Long life. V. iv. 86. 2; and 寿寿, xii. 12, —men of age and experience. —a long reign. V. xv. 7. As a verb, to great long life to., V. xvi. 10.

THE 35th RADICAL. 真.

真 (zhēn)  
(1) Summer. I. i. 5: V. iv. 23: xxv. 5. (2) The dynasty so called. Pasiim. On 夏, see 夏. (3) A name for the empire. II. i. 20: V. iii. 5: viii. 8: ix. 4: xix. 5. 8. 夏夏, V. iii. 6. (4) Variegated. III. i. Pt. i. 83. (5) 雷夏, the name of a marsh, III. i. Pt. i. 14. (6) Grave, reverential-looking. II. ii. 21. (2) The name of Shun's director of music. II. i. 24.

THE 36th RADICAL. 夕.

夕 (xī)  
The evening. 朝夕, IV. viii. Pt. I. 5. V. x. 2. 旦夕, V. xvii. 2. (1) The outside; outside, external. Generally, as correlate with 内, III. iii. 6: 6: V. iv. 80: xz: xxii. 6. away from court. V. x. 11: xv. 5: xxiiii. 6. 夕諸子 and 小臣外正, certain officers so named. V. ix. 17, 18. In the regions beyond, II. iv. 8. 足之外夕, V. xxii. (3) 外方, the name of a mountain. III. i. Pt. ii. 2.

夕 (xī)  
Early in the morning. 夕夜, early and late. II. i. 23, 25; iii. 4: V. i. Pt. i. 10: v. 9: xiiii. 16: xx. 4.

多 to night 多夜 many; numerous; much; mostly. Pasiim.

Many, numerous; much; mostly. Pasiim.

The night. Generally combined with 夜. See 夕. 夕夜, II. iv. 8. 夜中, midnight. V. xxxi. 1.

(1) To dream; a dream. IV. viii. Pt. i. 2: V. i. Pt. i. 5. (2) The name of a marsh. III. i. Pt. i. 50.

THE 37th RADICAL. 大.

大 (dà)  
(1) To be great; great; greatly. Pasiim. We have 大水, the great torrent. III. i. Pt. i. 62; et al. 大家, the great Families. V. xi. 1; 大輈, the grand chariot of the emperor. V. xxii. 20; 大正, the high chamberlain, xxvii. 8; 大辟, the punishment of death. V. xxvii. 18; &c., &c. (2) Applied to Yu, —Yu the Great. II. ii. 1, 6: III. iii. 3. (3) 大夫. See 夫. (4) 大川, perhaps the yellow River. V. iii. 8. (5) 大陸, the name of a tract of flat ground. III. i. Pt. i. 9; and of a place in it, Pt. ii. 7. 大野, the name of a lake. III. i. Pt. i. 31. 大別, see 別. 大侩, see 常

太 (tài)  
Great. 太康, the third emperor of the Hsia dyn. III. iii. 1. 太甲 and 太戊, emperors of the Shang dyn. V. xvi. 7; et al. 太王, king Tse, the grandfather of king Wen. V. iii. 5: vi. 4: xv. 8. 太保太傅太師, see 保傅師太史. 太史; see 史, 太宗, the minister of Religion. V. xxii. 28. 太室, the grand apartment of a temple. V. xiii. 28. 太常, name of the grand banner. xxix. 1. 太原; see 原. 太岳太行太華, names of mountains. III. i. Pt. ii. 1, 2.

(1) The visible heavens, the sky. I. i. 10, 11: II. iv. 1. 太天, the firmament in which the heavenly bodies move. I. 3. 天下, II. i. 12: ii. 4, 14; et seq.; used for 天下之下, belonging to this meaning. To this also should be reduced, probably, II. ii. 8: V. xx. 6. (2) It is once used for the place where God and happy spirits dwell. V. vi. 5. (3) Its most frequent use is for the supreme governing Power, understood to be omni-
scientific, omnipotent, and righteous. In this sense it is constantly interchanged with the names God, and supreme God. It is employed in this way more than 150 times. It has sometimes the adjunct of the supreme, IV. ii. 4; III. 5, and more rarely of great, II. ii. 4; III. iv. 2; et al. (4)

大地

occurs once, where we might expect a reference to the governing power. V. i. Pt. i. 3.

(5) 天子

a signification of the emperor. III. iv. 5; IV. viii. Pt. i. 1; V. iv. 16; et al. (6)

Heavenly. V. ix. 20; xxii. 19; et al. Os. V. ix. 5; xxvii. 6.

An individual, a man IV. viii. Pt. iii. 10: V. ii. 2; vili. 5; xii. 11 匹夫匹妇

V. vi. 11, an ordinary man or woman.

匹

a solitary man, with some degree of contempt. V. i. Pt. iii. 4. 夫

alone in., V. xiv. 9, is the ordinary people. We find it added to other words, making them more severe. — 勇夫. V. xxx. 5; 夫

牧夫, xii. 18, 19, 21; 準

夫, xii. 7; 千夫. III. iv. 4. The usage in IV. vi. 10, is peculiar.

夫

a designation of office, generally, below those of the highest rank. IV. viii. Pt. ii. 2: V. ii. 6; vi. 16; xx. 21. 夫子

heroes, a complimentary designation. V. i. Pt. i. 9; ii. 7, 8, 9.

Low. 1st tone. It is found with this tone only once, as a demonstrative 夫

人

this man, any man. V. xxii. 1.

Up. 1st tone. (1) Long and thin. Spoken of grass. III. i. Pt. i. 42. (2) 夫

a man's name. V. xvi. 12.

To cut life short. IV. ix. 3.

夫

you

To lose. V. i. Pt. i. 11. To lose the favour of. V. xiv. 8. To err. III. iii. 5: IV. vii. Pt. ii. 11. To fall in paying attention, to disregard. II. ii. 6; III. iii. 7: IV. vii. Pt. ii. 2.

(1) To squat on the heels. V. i. t. i. 6. (2) Ordinary. V. i. t. ii. 6. (3) To feel comfortable, at ease. I. C. (4)

A name given to the barbarous tribes in and around the middle kingdom. It is specially appropriate to the tribes on the east, but we find those on the west expressly so designated in IV. ii. 5; and the term is often used for such tribes generally, as in III. i. Pt. ii. 21; V. xix. 11; xxii. 19.

Such is the force of 四夷, II. ii. 6; et al. 蠻夷 is also so used. II. i. 16, 20; and 蠻夷八蠻. V. v. 1. We have of specific tribes—the 淮夷 III. i. Pt. i. 33; et al.; the 意夷 26; the 靳夷 66; and the 鳥夷 10, 44. See also V. xiv. 11. (3) 甕夷, the place in the extreme east to which Yuon sent their astronomers. I. 4; III. i. Pt. i. 22. (6) 伯夷, Shun's minister of Religion. II. i. 23.

(1) To keep — near to. III. i. Pt. i. 11: V. xii. 21. (2) To aid. V. xii. 21. To this meaning we should probably refer V. xi. 6. (3) Applied to a side apartment of the palace. V. xii. 18.

(1) Subduing. II. ii. 4. (2) Entirely. V. xiv. 3. (3) The name of a country. V. xiii. 1; et al.

Wonderful, strange. V. i. Pt. iii. 8; v. 8.

Also written with 本 instead of 夫.

In combination with 何. — h.w. III. iii. 5: V. xii. 9 (a. b.)

To bear or carry with both hands. V. xii. 21; xxii. 23. 奉

the sceptre which they bore. xxii. 1. — to escort. IV. ii. 1; Pt. ii. 1. — to receive. 奉

to carry orders. II. ii. 20. To serve,—the successor, ancestors, Heaven. IV. v. Pt. ii. 7: V. i. Pt. ii. 4; i. III. i. xxvii. 18. Before other verbs, — reverently.

We have 奉財, 奉答, 奉

若, 奉音, 奉將. V. xxiii. 1; xiii. 14: IV. viii. Pt. ii. 2: vii. Pt. ii. 9: ii. 2: III. iv. 5. 奉德, V. xiv. 18; and 奉

帛

iv. IV. vi. Pt. i. 12, are peculiar.

(1) To report to the emperor. I. i. 9. To advance, go forward to. II. iv. 7. (a.n.). To bring forward, introduce. I. iv. 1. (2) Spoken of music. — to beat. III. iv. 4.

Shun's minister of instruction. II. i. 17, 19.

To hurry away, to run. IV. x. 1. To fly to, in submission. V. 11, 9. 走

to hurry about. V. iii. 3; x. 6; xxiv. 22; xvi. 9; xvi. 24.

Why. IV. ii. 6.

(1) To fix or settle, to determine. III. i. Pt. i. 1: IV. vii. t. iii. i: V. xxii. 5. (2) To set down, and to display. V. xxii. 1.

Extravagant. V. xxiv. 9.
To take away from, to snatch. II. i. 4. (N.B.): V. xxvii. 2, 12.

The name of the Grand-protector in king Ching’s reign. V. xvi. 7, 10; et al.

To display energy in—. II. i. 17: III. i. Pt. ii. 20.

THE 38th RADICAL. 女


Low, 3d tone. To wife, to give one’s daughter to another in marriage. I. i. 12.

To enslave. V. i. Pt. iii. 3.

That which is good. —peace. II. ii. 17.

3d tone. To love, to be fond of. II. ii. 12: iv. 8: IV. ii. 8: et seq.

As: to be as. II. i. 8: V. i. Pt. ii. 9: xii. 10: xxx. 11. —to be as if. If. II. i. 18: V. xii. 2: xxx. 6. 如何, see 何. In Pt. IV. i. 8: vii. Pt. i. 2: ix. 4: x. 4. we have 其如台, —what is that to us? that does not concern us.

A deceased mother. 考妣, a parent deceased. I. 18.

The name of a district of country, in the imperial domain of Shang. V. x. 1. 6.

Female camp-followers. V. xxix. 4.

To begin, make a beginning: to be the first to—. II. iv. 4: V. xxvii. 2, 3. The beginning; in the beginning, at first. IV. ii. 9: v. Pt. iii. 2: vi. 6: viii. Pt. iii. 5: V. xiii. 9: xxiv. 18.

For a time:—an expression of leniency and laxity. V. x. 15: xxx. 4.

A surname, surnames. II. i. Pt. ii. 16: V. v. 3. 百姓, the hundred surnames, is a designation of the people. I. 2: II. i. 13, 19: li. 6: III. iii. 8: vii. Pt. i. 12: Pt. iii. 8: V. i. Pt. ii. 7, 9: H. 6: xxvii. 9, 14. 萬姓, the myriad surnames, is used in the same way. In one case we have 萬方百姓, but 萬姓 need not always be so resolved. In V. x. 10: xvi. 9, 百姓—百官, or officers of distinguished name. 族姓, V. xxvii. 21.

Selfish and open wickedness. I. 12. Villainous, openly wicked. V. i. Pt. iii. 8: xx. 11. In all other passages it is combined with 光, the phrase — villains and traitors, or to play the part of such. II. i. 20: IV. vii. Pt. i. 12: Pt. ii. 16: xi. 2: V. ii. 6: ix. 15: xi. 2: xxx. 10: xxvii. 2.

Majesty, terrors. Used in this sense very often with reference to Heaven’s dread purposes, and the manifestation of them. II. ii. 7: iii. 7: V. xvi. 3, 10, 14, 15, 19; et al. 作威, to display terrors, to play the tyrant. IV. iii. 3: V. i. Pt. iii. 8, 4: iv. 18, 19; et al. To be violent; the violent. V. ix. 18: xxvii. 12. 威儀, dignity of demeanour, majesty. V. x. 11: xiii. 9. To awe; to overawe. V. xxvii. 7. 威威, to awe those who should be awed. V. ix. 4. 威严, majestic. III. iv. 5; et al. 威用, to use in an aweing manner. V. iv. 4. 威使使, to waste and despise the five elements. III. ii. 8.

To marry. II. iv. 8.

Relative. IV. vii. Pt. i. 10.

A married woman, 婦子, wives and children. V. xii. 10. 婦人, a woman, used in contempt. V. i. Pt. i. 5. 婦子, see 夫.

Flatterers. V. xxvi. 5.

The name of a stream. I. 12.

To be—do the duty of—wife to. I. 12.

THE 39th RADICAL. 子

Passion. (1) A son. IV. iii. 8: V. vii. 11. 12; et seq. —descendants. V. xii. 11. 子孫, sons and grand-sons, —descendants is very common. We have also 幼子 子孫, V. xxvii. 13, and 子孫, V. xxvii. 14. 子孫, V. ii. 24, in the same sense. 婦子, see 婦. 子孫, see 子. 子孫, 子孫, 子孫, 西子, and 子孫, are all appellations given to the emperor, or used by him of himself. (2) As a verb, to
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An officer, officers. V. xii. 24.

Apply to certain specified officers, 子孙 訓人, V. ix. 17. Observe IV. xi. 8, where we translate it by —you.

夫子 and 君子, see 夫 and 君.

The first of the calendric branch-characters. V. i. i: iii. 8; xii. 6; xxii. 2.

A title of nobility, viscount. We have 子, II. xi. 1; and 頭子, V. iii. 8: iv. 1, 2, 3.

Great. III. i. Pt. i. 48; Pt. ii. 15: IV. iv. 8.

Pregnant, V. i. Pt. i. 5.

To love, to cherish. V. ix. 16.

To be in a state of preservation or flourishing. IV. ii. 7.

To believe, to repose confidence in. V. xvi. 9; xxvii. 20. Sincerity, faithfulness. V. xiii. 24. What is certain or fully proved. xxvii. 15, 17. To be fully established in. IV. v. Pt. iii. 9; V. xvi. 2. Sincerely, truly. IV. iii. 5; ix. 8.

孜孜, to be diligent, untiring. II. iv. i: V. i. Pt. iii. 8; xxii. 3.

To be full; full of piety. I. 12; IV. v. Pt. ii. 7; V. viii. 8: ix. 16; ix. 6; xvii. 8; xxii. 8. xlii. 8.

Chief or head. 孟侯, V. ix. 2.

First, the beginning. 孟春, the first month of spring. III. iv. 3. (8) 孟, the name of a marsh. III. i. Pt. i. 57.

孟津, the name of a ford, and a place. III. i. Pt. ii. 7; V. i. Pt. i. 1: iii. 8.

The youngest of brothers or cousins. V. xxvii. 15. (3) The last month of the season. III. iv. 4. (8) 王季, the father of king Wăn. V. iii. 5: vi. 4: xviii. 8.

Solitary, standing alone. III. i. Pt. i. 85. —helpless. IV. vii. Pt. ii. 15.

三孤, the three ministers, second in dignity at the court of Chow. V. xx. 6.

Children. Used adverbially, along with your children. III. ii. 5; IV. i. 4.

A grandson. V. xix. 18, 21.


A sucking; but 孫子 = young son. Used in reference to King Ching, in speaking of him or to him. V. vi. 12; xii. 9, 18, 28: xix. 16, 18, 21.

Calamities. IV. v. Pt. ii. 3. It appears in the text as 孟, which is not so correct as the form in the margin.

THE 40TH RADICAL. —

Traitorous, to play the part of a traitor. Found always in connection with 孟—see 莫.

(1) To reside in. Spoken of place. I. 4, 5, 6, 7; et scire. Obs. V. xxii. 28. To be made habitable. III. i. Pt. i. 78; Pt. ii. 14. A site or locality; dwellings; neighbourhood. V. xii. 2; xiii. 4, 23. 五宅; II. i. 20. 宅里, V. xxiv. 7. (2) Spoken of office,—to occupy. II. i. 17: ii. 9; et al. Of a special service. IV. viii. Pt. i. 1: V. xxii. 1. To put into office. V. xii. 3, 12, 19. 有宅, office-able. xix. 2, 4. 宅, the office occupied, xix. 4. (3) To settle, consolidate. IV. v. Pt. i. 2: V. ix. 5, 7: xxvii. 22.

Sides of a roof, —roofs. IV. iv. 6.

To keep, guard, have the charge of. II. ii. 17: IV. iii. 7: V. xxiii. 6: xxv. 2. —guard-posts. V. xxiv. 7. 有守, men who keep themselves in the right way. V. iv. 11.

Low. 3d tone. In the phrase 巡守, to make a tour of inspection. II. i. 8, 8.

A condition of tranquil security. V. xxiv. 12. To rest, repose in. II. iv. 2; IV. v. Pt. iii. 5; vii. i. t. 11 (n. 6): V. v. 8. To tranquilize, give repose to. II. lii. 2: IV. vii. Pt. ii. 6: V. xxii. 8: xxvii. 14. 安安, naturally, without effort, I. 1.

(1) To enlarge. IV. vii. Pt. iii. 7. (9) 宗父— the minister of Works. V. x. huang 13.

A condition of tranquil security. V. xxiv. 12. To rest, repose in. II. iv. 2; IV. v. Pt. iii. 5; vii. i. t. 11 (n. 6): V. v. 8. To tranquilize, give repose to. II. lii. 2: IV. vii. Pt. ii. 6: V. xxii. 8: xxvii. 14. 安安, naturally, without effort, I. 1.

(1) Belonging to one's ancestors. 宗廟 and 宗 alone, the temple of ancestors. III. iii. 8: IV. iv. 8: v. Pt. i. 2: V. i. Pt. i. 6; Pt. iii. 8. Connected with this is the name of the minister of Religion, as 秋宗, II. i. 28. 宗伯
An officer of government; an office. Either of these meanings will suit most of the passages where the characters occur. 自, all the officers, II. 19; III. iv. 2; V. iv. 1; et al. We have 官, when we should expect a more definite term, the officer intoned the characters under it, V. xxviii. 21. To put into office, II. iii. 2; V. i. 5. To preside over, —in the phrase 畲占, II. ii. 18, —the influence of power, V. xxviii. 16.

(1) To establish, to settle; to be settled. I. 8; II. i. 18; III. i. Pt. i. 4; iv. 2; et al. (2) 㖉, to remain, to stop. V. xiii. 21.

(1) To approve of or require. 畲, V. vii. 6. (2) The name of a sacrifice to the earth. V. i. Pt. i. 18. (3) In a name. 宣生, V. xvi. 12.

宜 (zu) to spread, extend. IL iv. 4. To manifest, to display, II. ii. 4; IV. vii. Pt. ii. 6; V. xxiii. 5.

宿 (jia) a house and its chambers. V. xi. 1; IV. ii. 6. An apartment. V. xxii. 11. 室 (shu) a room, as opposed to 宮. V. vii. 11. So in xiii. 29. A Manual is not exactly corresponding to the emperor, V. Pt. i. 5, while they are together as belonging to the nobles. IV. iv. 12. The most common use of 室, however, is for the Royal House, 室. III. iv. 5; V. vii. 4; xvii. 6; xxviii. 6; xxvi. 8. So 室, in xii. 2.

 aureate, V. vii. 7. Joined with the meaning of 室, a palace or manse. n. IV. iv. 7; V. i. Pt. i. 5. (2) 宮殿, the punishment of castration. IV. xxvii. 18. (3) In the dube surname 南宫. V. xvi. 12; xxii. 11.

The phrase 宰宰, prime minister. IV. iv. 1; V. xvii. i. 1; xx. 7.

To injure, be injurious. V. i. i. 5; III. 6; iv. 19; v. 8. To receive injury. V. vi. 10. 因凶, cruel injury. IV. iii. 8.

Why. IV. vii. 7.

The night, I. 6.

(1) A house, a family. —Generally, II. ii. 14; iv. 8; IV. vii. 17; V. ii. 5; iv. 36; 37; 家人, a household; II. iv. 18; 家 IPL. (2) A Family, a clan. II. iii. 4; IV. iii. iii. 6; iv. 4, 7; V. iv. 18, 19; et al. Connected with this is the use of 国家 as the empire. V. vii. 18; xviii. 2; et al. 家, as also meaning. IV. vii. Pt. iii. 6; V. xiv. 9, et al. (3) 土家, a native of a certain place. 家, V. i. 1; x 7; et al. (4) Ots. 私, to seek one's own advantage. V. xxvii. 2; and 朋友. V. Pt. ii. 3, to form parties.

(1) To bear with, show forbearance. IV. xi. 6; V. xxx. 6, 7. The forbearing, xix. 15, to nourish V. xi. 8. 仏容, an easy bearing manner. (2) A name. V. iii. 8.

(1) To keep, to allow to remain. V. xili. 26. (2) To advance with the cup, —in sacrifice. V. xxii. 26.

(1) To reverse, show reverence. II. i. 23; iii. 6. Before other verbs, —reverently. I. 4, 6; V. iv. 4; xiii. xx. 6. (2) The third of the calendrical branch characters. V. xii. 3.

(1) To thrash, beat. I. i. 18. (2) —secretly, quietly. 密, V. iv. Pt. i. 9; V. xxiv. 8.

To rob, play the robber. 寇 , V. i. 20; V. xxvii. 2; V. xi. 15; xxiv. 4. 寇, the minister of Crisma. V. xv. 7; xii. 24; xx. 11.
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富

Richest. V. iv. 39. To be rich. iv. 18; xxiv. 11; xxvii. 11. To enrich. V. xxii. 5.

Cold; to be cold. V. iv. 32, 34; xxi. 5.

To examine. V. xxvii. 12, 18, 20.

(1) To be few. V. xxiv. 15. (2) A widow. In the phrase 安 寔 寔 in V. vii. 8: ix. 14; xv. 6, 10; et al. = the weak. V. vi. 8. (3) 寔 寔, the rarely qualified decree. V. xxiii. 3. 寔 寔, your unworthy brother. iii. 5.

實

shih

(1) To be filled. V. xvi. 9. 實 實, that which fills the mouth, matter for remark. IV. ii. 1. (2) To be real; real. IV. viii. Pt. 1; vii. Pt. 1. 10. Really; positively, exactly. IV. iv. 2; v. Pt. i. 2; V. xxiv. 9; xxxvi. 3; xxvii. 18.

To be in a state of repose, tranquillity. III. iv. 4; IV. iv. 2; V. v. 7; xxiv. 3; et al. To give repose or tranquillity to; to make. IV. iii. 6; V. xiii. 25; xiv. 18; et al.

寳

shao

and 寶 寶 are all signs of king Woo. V. vii. 8, 9, 10, 11, 14, 15; et al. A state of tranquillity; serenity of mind. V. iv. 36; xxiv. 18. (2) It is better to. V. i. Pt. ii. 9. The comparison is completed in li. ii. 12.

To examine carefully, to judge. V. xxvii. 17, 18, 20. To describe minutely. IV. viii. Pt. i. 13. Discriminatingly. V. xxii. 4.

寬

huan

(1) To be gentle. II. i. 21; iii. 3 (a. b.): V. ii. 5; xii. 7. 任 實 be gentle on the course to pursue is gentleness. Ii. i. 19.

To make gentle. V. iii. 8. Gentleness. II. ii. 12; IV, iv. 3; V. viii. 2.

寶

shao


Favour. IV. v. Pt. iii. 9; V. xxvii. 19; xxiv. 10. To confer favours ( 領穎).

To bestow on the way to favourites. IV. viii. Pt. ii. 9.

THE 41st RADICAL. 寸

(1) Boundaries. V. xxiv. 7. (2) A territory over which a prince is appointed. V. xvii. 2. (3) To raise a tumult over a grave. V. iii. 4; for an altar. II. i. 10 (4) The name of Wu's ninth son, the prince of Kaung. V. ix. x, xi. sepe. To shoot with bow and arrow. IV. vii. Pt. i. 15 (a. b.): V. xxx. 5.

(1) Shall, will. about to. It expresses a purpose, or a likely result. III. iii. 9; IV. iii. 6; vi. 1; vii. Pt. ii. 16; Pt. iii. chiang 4 (a. b.); 6; xii. 6 (?); V. iii. 6; vi. 12; xxiv. 10; xxx. 4 (a. b.). (2) To take, to be charged with. III. iv. 6; IV. iii. 4; V. i. Pt. i. 5; xiv. 2; xvi. 15. (3) To regulate V. x. 4; (4) Great, V. xxiii. 15. (5) To acknowledge. V. xiii. 21.

道將其後

in p. 20. is about in-un-explainable.

To engross, to do alone. IV. viii. Pt. iii. 10.

The 42nd RADICAL. 小

Small. Præsim. Often used along with 大. To become small IV. ii. 8. Of phrases we have 小 小, used by the king to him and others, but only by the ministers E Yin and the duke of Chow; 小尹, V. xix. 8; 小, p. 9; 小臣, V. ix. 17, 18, et al.; 小, the inferior people. V. xii. 21, 22; et al. 小 人 is also used of the lower people. V. xxv. 2, 3, 5, 6, 7, 17, 18. Only once. II. ii. 20, does it denote the mean in opposition to the superior man.

A little. V. vii. 1.

The 少 保 少 保 少 師 were the three ministers second in dignity at the court of Ch-w. V. xx. 6. The 少 師 appears before the dyn. of Shun. IV. xii. 1, 3.

(1) Pray. may it be that II. ii 20: III. iv. 5; et passim. This is the prevailing usage of the character in the Shuo. The exhortation and entreaty are not so evident in all cases, and the meaning approaches a reflective perhaps, in V. xxx. 8. (2) To ascend. V. ix. 21.

(3) Still, in both the meanings of—in addition to, and notwithstanding. V. x. 7, 8; xiv. 23; xvi. 2, 15; et al. (4) To esteem, be reckoned valuable. V. xxxiv. 18.

THE 48th RADICAL. 尤

(1) Evils, = judgments, calamities. V. xxvii. 21. (2) To murmur, to grudge. V. xvi. 8. (3) 鱻 尤, the name of the first rebel. V. xxvii. 2.
三就, three places to be repaired to. II. i. 20. To accommodate one’s self to. V. xxx. 4.

THE 44th RADICAL. 尹.

尹 she shih
尹 yin

(1) To direct, to rule. V. viii. 8. x. 19; xxvi. 15. (2) Directors—the heads of other officers, or official departments. V. xii. 2. xvi. 1. They are called 尹氏, vii. 6; 尹, vii. 10; 尹伯, xii. 9; 百尹, xii. 8. The 尹 are different. V. xii. 8; and perhaps 尹 in p. 11. (8) The designation of Thang’s prime minister 李 Yin. IV. iv. 1; et seq. He speaks of himself in the style IV. v. Pt. i. 2; v. i. 3.

尾 woe

(1) The tail. V. xxxv. 2. (2) 肩尾; to pair and copulate. I. 4. (3) a mountain. III. i. Pt. ii. 2.

居 kuo
居 chii

(1) To abide; reside in—properly spoken with reference to place, but used also with ref. to office and condition. III. i. Pt. ii. 8. 10; V. vi. 5; v. Pt. i. 9; vii. Pt. ii. 10; V. vi. 14; et al. Dwellings, homes, families. III. i. Pt. ii. 10; V. xiv. 18; et al. (2) To settle, to locate. V. xii. 14; x. 2. (3) To abide sitting; V. i. Pt. i. 6; xvi. 1. (4) The virtues appropriate to the several circumstances of life and condition. V. iv. 2. (5) Accumulated stores of grain. II. iv. 1.

To reach to. II. ii. 91.

王屋, a mountain. III. i. Pt. ii. 1.

Lightly, triflingly. V. xviii. 14, 22.

To develop. V. v. 8.

屏 a screen or defence. V. xxii. 6. To act as defences in, or to make defences of. V. xii. 7.

Shu. To put aside. V. i. Pt. iii. 8: vi. 8.

Frequently. II. iv. 11; V. ix. 21; xviii. 22.

To pertain or belong to. V. xxviii. 18, 22.
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見

The name of a mountain in the west of the Ko-ku-nor. III. iv. 6. It probably is the same with the 頃 in III. i. Pt. i. 88.

見 above.

(1) To die.—spoken of an emperor. V. xxii. 10. (2) To let fall, or drop off. V. i. Pt. ii. 9.

頃

The most eastern point of Yso's empire. I. 4: III. i. Pt. i. 28.

頃

 Called also 嵐松, a mountain in Léang-chow. III. i. Pt. i. 68; Pt. ii. 8, 8. A mountain in Ts'eu-chow. III. i. Pt. i. 85.

傳

 廣, the name of a place in the present Shan-se. IV. viii. Pt. i. 8.

THE 47th RADICAL. 亠.

川

A river, a stream. 有 as rivers and streams in the nine provinces. II. iv. 1: III. i. Pt. ii. 14. 大川, V. iii. 6, probably, denotes the Ho.

州

The name of a great division of the empire—a province. Yu divided the empire into nine. See III. i. passim: II. iv. 8. Shun divided these into twelve. II. i. 10.

巖

To go round and survey. V. i. Pt. iii. 1. Used of an imperial tour of inspection. V. xx. 1, 14. See 见.

巖

巖, the place where Ké is kept in confinement. IV. ii. 1.

THE 48th RADICAL. 百.

工

(1) Work. II. iii. 5. (2) Workmen. II. i. 21. (3) Service, duty. II. iv. 8. (4) Officers. III. iv. 8; V. iii. 4; et al. 百工, all the officers. I. 8; III. iv. 3; V. xiii. 6; et al. 宗工, honoured officers, Heads of clans. V. x. 18. = masters of music. II. iv. 6. Obs. 师工, V. xiii. 20. (5) 工, the ancient name for the minister of Works. I. 10; II. i. 13; 21.

左

The left (adj. and noun); on and in the left hand. IV. ii. 4; V. ii. 1: xxii. 20; xxiv. 18. On 左右 and 右, see 右.

巧

Artful, artfulness. II. iii. 2; V. i. Pt. iii. 3: xxvi. 5.

巨

Great. IV. viii. Pt. i. 6.

巫

Sorcerers' fashion. IV. iv. 7. (2) A surname. V. xvi. 7.

To make a distinction in. V. xxvii. 8. Discrepancies. p. 20. 倍差, two and a half times. p. 18.

THE 49th RADICAL. 亠.

巳

One's-self. In the Shoo of the 2d and 3d persons. II. ii. 6; IV. ii. 6, 8; V. i. Pt. ii. 5: xxx. 6. Observe. 結已, IV. iv. 1.

(1) Have, indicating the present complete tense. V. iv. 3: xix. 18. (2) To stop, rest, have done with. I. i. 11: V. ix. 17: xii. 21 (n. b.). (3) —yes. The speaker assents to or approves of what has been said, and goes on to add something more. V. vii. 3, 9: ix. 7, 14: xi. 8: xiii. 11.

The sixth of the calendric branch-characters. V. iii. 1: xii. 5.

To resign. I. 12.

THE 50th RADICAL. 卅.

市

A market-place. IV. viii. Pt. iii. 10.

(1) To display. IV. iv. 8: V. xiii. 3. (2) To spread abroad. IV. ii. 8.

To become thin. Spoken of the feathers of birds and hair of animals. I. 5.

Pieces of silk. 三帛, I. 8.

(1) God. The name is continually interchanged with 上帝, supreme God. II. i. 6: iv. 2: IV. i. 2: ii. 3: iii. 2 (皇帝 上帝), 8: iv. 8: v. Pt. iii. 8: vii. Pt. iii. 6: viii. Pt. i. 2: V. i. Pt. i. 6, 7, 10; Pt. iii. 3: iii. 6: iv. 3, 15: vi. 7: vii. 9, 13: viii. 8: ix. 4, xi. 2: xii. 9 (皇帝). 14: xiv. 2, 4, 5, 8, 9, 18, 14: xvi. 3, 7, 11, 14: xvi. 4, 5: xix. 2, 4, 6: xix. 5: xxvii. 5, 12: xxviii. 1. (2) The title of the ancient emperors Yao and Shun. Passim in the first two Parts. Also in IV. viii. Pt. iii. 10: V. xxvii. 5, 7 (皇帝). (3) 帝乙, one of the emperors
of the Shang dynasty. V. x. 9: xiv. 7: xvii. 10. The  is wrongly translated — should not be translated — in these passages.
(1) The multitude, the people; all. I. 12: II. i. 25: II. 8: IV. ii. 3: V. xiii. 14, 24: et al. (2) A capital city; V. xiii. 3.
(3) An army, a host; II. ii. 20: II. 21: V. i.
Pt. i. 1; et al. 
六師. the imperial army. III. iv. 1: V. i. Pt. i. i; et al. (4) Instructors. IV. ii. 8: V. i. Pt. i. 7: et al. 
師官. the instructor whom I am to follow. V. xi. 2. (5) Applied to various officers: to the high dignitaries. 太師 父師 少師; V. xx. 5, 6: et al.; 太師. IV. xi. 1, 3, 4: V. xxiv. 2, 5.
(1) Regular, constant, unchanging; constancy: constantly. II. ii. 3: III. iv. 2: 3: IV. iv. 8: V. i. iii. 1: V. xxix. 3, 4: et al. 
常. the five regular virtues of society. V. i. Pt. iii. 2. 典常. V. vii. 4: xx. 16. (2) 太常, name of the Grand-baner. V. xxv. 1.
Officings. — presents to the emperor. — of various kinds. V. xii. 24: xxviii. 1.

THE 51st RADICAL. 干.

二干戈. two shield-and-spear-men. V. xii. 11. (2) To seek for; to expose oneself to. II. ii. 6: 11: III. iv. 4. (3) 比什, a relative of the tyrant Show, who cut out his heart. V. iii. 5.
(1) 'To reduce to order, to adjust, to tranquillize; to reduce to order. I. 2, 4, 5, 6, 7: III. i. Pt. i. 82, 65: et al. The work of Yu is spoken of as 平木土. II. i. 17: V. xxvii. 8. 平康, a condition of peace and tranquillity. V. iv. 17, 36. (2) Just. V. xxiii. 5. (3) Common, ordinary. V. xxvii. 2.

A year, years. IV. ix. 3: V. i. Pt. i. 1: et al. 

THE 52nd RADICAL. 敢.

Deceiving, d. cov. 副. the practice of deception, deceiving tricks. V. xvi. 14, 18.
Young. IV. vii. Pt. ii. 15; Pt. ii. 12: V. vii. i: xxvi. 18.

(1) Dark. = ignorant, i.e. the idle and unobservin. II. i. 27. (2) 幽州, the extreme north of Yaou's empire. I. 7.
(1) Up. 1st time. The small beginnings or splittings of things. II. ii. 5. = motifs. V. xxvii. 9. 慎幾— to attend to the slightest particulars. II. iv. 2, 11. But it is V. xxvii. 4. the same phrase — there is but a little between us and death.

THE 53rd RADICAL. 底.

Short walls, running north and south, in the hall in front of the private apartments of the imperial palaces. V. xxvii. 16, 17, 19.
Lottum, that which is underneath. V. xxii. 16. See 底.

(1) The 7th of the calendrical stem-characters. V. iii. 3: xiii. 3: xxiv. 1. (2) 盘庚, one of the emperors of the Shang dynasty. IV. vii.
A treasury. III. iii. 18. Treasurers. V. xxvii. 8. 京府, the six magazines or treasuries of nature. II. 8: III. I. Pt. ii. 15. To form a treasury, to accumulate. V. xxvii. 21.
(1) Measures of length. II. ii. 8: V. xx. 4. (2) Measures generally, = rules, regulati. As laws Oft joined with. II. ii. 4: III. i. 1: IV. v. Pt. i. 7; Pt. ii. 8; et al. 無度, lawless. V. i. Pt. ii. 8: xiv. 16. Compare 非度, IV. xi. 2.
百度, all measures, all the conduct. V. v. 5. As a verb, to bring under rule. IV. vii. Pt. i. 17.

To measure or calculate; to deliberate. II. iv. 8: V. i. Pt. i. 8: xiv. 4: xxvii. 1, 14.

庭 to 庭

See 彡.

庭

The court of a palace. V. xxii. 10. It is found generally as = the court or place of audience of the sovereign. IV. vii. Pt. i. 5; Pt. ii. 1: V. xiv. 20: xviii. 28. To appear at court, V. xx. 1. 帝庭, the court of the God. V. vi. 7.

Passim. It is one of the words, whose frequency is characteristic of the Shoo. As an adjective, numerous, all; the various, all comprehended in a class. II. iv. 11 will show how it is employed like the indefinite 百. 庶民, V. iv. 9, 10, 11, 16, 23—30; et al., = the common people, the masses. 庶人, Ill. i. 5: V. xvii. 1, = the common people, or one of the common people, in distinction from men of rank. It is used also as a noun = the multitudes. II. ii. 11: iv. 1: IV. i. 1, = the several classes. II. iv. 7. See 庶殷殷庶, V. xii. 7, where the usages as subst. and adj. come together.

庶, the herd of creatures. V. x. 11. (2) It may be the result will probably be. V. xii. 6: xxvii. 18.

康

(1) To tranquilize, to secure the repose of. IV. vii. Pt. i. 9: V. xvii. 6: et seq. We find it along with other verbs, 一惠康, 康寧, 康父, 康保, Osa, 惟康, study stability. II. iv. 3. To be brought to repose; a condition of ease and tranquillity. II. iv. 11: IV. vii. Pt. i. 6; Pt. ii. 4: V. vii. 1. 4. We have 康彌, V. iv. 26: 平康, p. 17; et al. We may take it adverbially in IV. x. 3, and V. ix. 6. Osa, 而康而色, V. iv. 11. (2) 太康, and 中康, two of the emperors of the Shang dynasty. III. iii. 1, and IV. 1. 康 was also the posthumous title of the son of king Ching, and he appears among the emperors of the Chow dyn. as king Kang. V. xxv. 2.

(1) To use—either to display, or to employ. I. 9, 12: II. ii. 16: IV. vi. 3; et al. = to have occasion to, on purpose, therefore, thereon. II. iv. 11: IV. vi. 4: Pt. i. 4: vii. Pt. i. 2: V. v. 8: viii. 5: x. 15: xvi. 6: xviii. 18. 庸庸, to employ the employable. V. ix. 4. 後庸, 後庸, to be called to be employed. II. i. 27. Opp. to 獨庸, and = when employed. I. 10. Osa, 帝命, V. xiv. 5. (2) Merit, services.

THE 54th RADICAL 亜.

延

(1) To conduct. V. xxii. 11. (2) To extend to. V. xxvii. 2. To be prolonged. II. ii. 18: V. xii. 17: xvi. 6. = to delay. V. vii. 1.

To establish or set up, to appoint. II. iv. 8: IV. ii. 8; et seq. Without any object, = to exert an establishing influence. V. xiv. 8. Used adverbially. V. iv. 4.

THE 55th RADICAL 凶.

异

A skin or fur cap. There were different kinds of it. V. vi. 18: xxii. 21.

异哉, well but. I. 11. The meaning is uncertain.

THE 56th RADICAL 弓

To aim at. V. xiv. 3.

(1) A model, a law. V. vii. 4: xx. 14. To take as a model, to imitate. V. xiv. 4: xxii. 6: xxv. 7. To give an example of. V. xiv. 24. (9) To reverence; reverently. IV. viii. Pt. i. 2: vii. Pt. iii. 18: V. xxi. 4. To bow to the cross-bar of a carriage, in token of reverence. V. iii. 9.

(8) Explained by 用, and = to employ, to use; to cause; thereby, therewith, IV. ii. 8: vii. Pt. iii. 7: V. xi. 5: xvi. 21: xvii. 19: xiv. 5, 24: xxi. 3. 弓射, purpose. V. ix. 8. = and V. xii. 23.
THE 57th RADICAL. 甲.

甲 kung    ti ti ti ti
公用    to use, to take, to handle.  V. vii. 18; xvi. 5: xxix. 1.

Always in the phrase 弗甲, which appears to mean—unifying.  V. vii. 1: xiv. 2: xvi. 2.

To come or proceed to.  IV. vii. Pt. iii. 7: V. ix. 16.  That which has come to the extreme; in perfect order.  V. xxix. 2.

To lead, to lead on to.  V. ix. 17: xi. 8: xiv. 5. 引 娅 to take crime to one's self.  II. ii. 21. 引考一to enjoy long prosperity.  V. xii. 27.

Not.  弗甲. The frequency of its use is characteristic of the Shoo. — do not.  V. ii. 9.

Large; to enlarge, give full development to; largely.  V. viii. 4: xii. 22: xx. 6: xii. 7: xii. 17: xix. 4: Observe 弘于土, and 弘王, V. ix. 5: 7.

A younger brother or cousin.  III. iii. 8: V. vi. 12: et al. 弟弟 brethren or cousins.  V. xii. 5: xvi. 5: 弟弟 paternal and maternal relatives.  V. ii. 6. 作兄弟 with brotherly affection.  V. xi. 5.

(1) Weak; weakness.  IV. ii. 7: V. iv. 40.  弱 to despoil.  IV. vii. Pt. i. 15.

(2) 弱, the name of a stream.  III. i. Pt. i. 72: Pt. ii. 5.

To be displayed.  V. i. Pt. i. 8. To be adjusted.  IV. v. Pt. i. 7. 張皇, maintain in great display.  V. xix. 8. 秦張 extravagant talk.  V. xv. 14: 18.

To help; — sometimes — to correct.  II. ii. 11: iv. 5: 8: V. i. Pt. i. 11: et seqv. An assistant, helper.  II. iii. 1: iv. 2: IV. vii. Pt. i. 2.

Valour, strength.  II. iii. 3. 康 弘 sound and strong in body.  V. iv. 26. In .powerp. 17, 弘 = violence, or the violent.

THE 58TH RADICAL. 乙.

乙 mi mi mi mi

(1) A cup.  広 a cup used in the ancestral temple, and a figure of which was embroidered on the lower garment of the emperor, which he wore on great occasions.  II. iv. 4. (3) The nature of man, with its sense of the duties belonging to its various relations.  V. iv. 2: 3: iv. 16. (8) A rule, a law.  IV. iii. 7: V. ix. 18: 22: et seqv. (4) Constant, regular; to be constant, addicted to.  V. x. 4: 5: xvi. 13: xvi. 3: et seqv.

THE 59TH RADICAL. 乡．

乡 kung  kung  kung  kung  kung

The figure, appearance.  IV. viii. Pt. i. 8.

(1) Red, painted with vermillion.  V. xxii. 23: xvi. 4. (2) The name of a certain supplementary sacrifice.  IV. ix. 1. (3) The name of a principality.  V. xxii. 8.

More admirable and accomplished.  IV. v. Pt. i. 5; V. xii. 17: xxi. 6: 7.

Carved.  III. iii. 6.

彭彭 the name of a lake—the present Po-yang.  III. i. Pt. i. 88; Pt. ii. 8. 彭 was also the name of a wild tribe.  V. ii. 8.

To display, give distinction to.  V. xi. 18: xiv. 7: IV. vii. Pt. i. 6. To make—be made—manifest; plainly.  II. iii. 3: iv. 4: IV. iii. 3: iv. 8: V. i. Pt. ii. 3: Pt. iii. 2. Observe.  IV. iii. 5.

A shadow.  II. ii. 5.

THE 60TH RADICAL. 0.

役 yik yik yik yik yik

To serve; to make to serve.  V. ii. 9: v. 5: vii. 8: xiii. 12.

That, those.  III. iii. 7: V. i. Pt. ii. 5: 8. — there.  V. xiii. 13.

(1) To go, to go to.  處去 The phrase 往哉 is very common. (3) The past, 既往 IV. v. Pt. ii. 3. So, perhaps, V. xix. 3. The future, 其往 henceforward.  V. xiii. 9.

To punish, to execute imperial justice.  II. ii. 20. III. iv. 1: IV. vii. 8: V. iii. 1: 7: vii. 7 (s. 6): et al.

(1) To go, to go to.  II. ii. 20: et seqv. It is much used along with 往. (2) Like the 2d use of 往 = the past, V. x. 8.

To wait for.  IV. v. Pt. i. 5.

To go along or round.  III. iv. 5. — to review.  V. i. Pt. ii. 1.

疾很 — to be frenzied. Spoken of the mind.  V. x. 11.

(1) Standard tubes, used as pitch pipes in music, and for other purposes.  II. i. 8: 28: 律. II. iv. 4. (2) To be a law to.  V. viii. 4.
INDEX III.

CHINESE CHARACTERS AND PHRASES.

後 hou
That which is after. (1) As a noun. Future, onwards. IV. v. Pt. i. 3; viii. Pt. ii. 7; V. vii. 15; et al. An heir, successor. V. vii. 11; xvii. 3; xix. 3. Those behind. V. iii. 9; Obs. V. xxii. 6. (2) As an adj. Future, after. We have 后人, 后王, 后嗣, 后昆, 后裔. 后言, and perhaps other phrases.

(D) 及 as a verb. To put last, postpone. IV. ii. 6. To be remiss in. To remain. V. xii. 13; xiii. 18; 20, 29, 30. 先後. V. xi. 7, need not be toned.

後 jing
Ding, one of Yu's provinces. III. i. Pt. i. 28. 徐戎, certain wild tribes. V. xxix. 1, 5.

徙 t'u
(1) Followers. IV. ii. 14. Soldiers. V. iii. 9; (2) 司徒, the minister of Instruction. II. i. 19; V. ii. 2; iv. 7; xi. 2; xix. 10; xx. 8.

得 t'ieh
To get, to be got. IV. ii. 8; V. vi. 14; vii. 6; xii. 2 (to get successfully) 得罪, to commit crime, offend. V. ix. 15, 16.

從 tsung
To follow; to act in accordance or compliance with. II. ii. 3, 5, 6, 18, 13, 18; et passim. = to employ as before. V. xix. 15. 從子保, to allow the son to succeed, and to protect him. V. xii. 11.

月之從星, the moon's following (=course among) the stars. V. iv. 38. = accordance with reason. V. iv. 6. To be made to follow, to a certain place. III. i. Pt. i. 74; their natural channels, p. 9. To be observed. II. i. 2. From: = as a sequence of. Adverbially, = consequently. V. xiv. 27; IV. viii. Pt. ii. 3; vii. Pt. i. 14.

從容, to show an easy forbearance. V. xix. 7.

Low, 8d tone. Followers, immediate attendants. V. xxvi. 2.

(1) To drive a carriage. III. ii. 4; V. xxvii. 5. (2) To wait on, in attendance on. III. iii. 8; 侍御. V. xxvi. 4.

(3) To advance—present—to. xxii. 23.

(4) To manage, superintend. In the phrase 御事, managers of affairs, which was a favourite description of managers and officers under the Chow dynasty. V. i. Pt. i. 2; ii. 1; et cætera. (5) To condescend to. Spoken of the emperor's demeanour to his ministers. II. ii. 12.

All round. To extend one's proceedings all round. II. i. 6.

復 fuh
To return, give back. II. i. 8; IV. vi. 1; vii. Pt. iii. 6; V. xxix. 4. To report the execution of a commission. V. xii. 1. To recover. V. vii. 4. To reply to. IV. viii. Pt. i. 11. 紹復, to continue. IV. vii. Pt. i. 4.

Again, V. xii. 8.

復 fou
To comply with. 率循. V. xxii. 24.

(1) Small. II. ii. 15. To be reduced to obscurity. V. iv. 37. (2) The seat of a wild tribe. V. ii. 3; xix. 11. (3) A principality so called. IV. xi. i.

To wait for. II. iv. 2; III. iii. 3; IV. ii. 6; V. ii. 5.

(1) To be called. II. i. 28. (2) To be verified. III. iv. 2. Verifications. V. iv. 82, 84.

Virtue, virtuous deeds; virtuous; virtuously. 洵善. 九德. II. iii. 8.

一德, IV. vi. 8, 4. 三德. IV. v. 14, 8; 奉德. V. iv. 18, and 秉德. xviii. 26. —— to hold as a virtue. The term is also used of conduct, or a course, which is not virtuous, but indifferent or positively evil; as in IV. i. 8; VII. Pt. iii. 4 (a. h.); VIII. Pt. ii. 5; V. i. Pt. ii. 3; IV. 10; xv. 13; x. 23; xvii. 27; et al.

Excellent; excellently. V. xvi. 10; xix. 18. To set forth the excellence of. II. i. 2.

THE 61st RADICAL. 心.

心 sin
The heart; the heart, the mind, denoting the mental constitution generally. Observe 心腹脅腸, IV. vii. Pt. iii. 8; and 殷殷心聲, V. xxv. 8; 天心, the mind of Heaven, and 上帝之心, the mind of God. IV. iii. 8, and vi. 8. 宅心, V. ix. 5, to settle, establish the heart; but the same phrase is different in xix. 6, 12.

Must, as an auxiliary. IV. i. 8; iv. 8; v. Pt. iii. 4; V. i. Pt. i. 11; Pt. ii. 3; V. xxii. 5; xxi. 12.

(1) To fear. V. xviii. 27. To be apprehensive, cautious, 敬畏, V. ix. 19; xxvii. 25; xxi. 11. (2) To hate. V. xxx. 4.

To bear, to endure. 忍, to be unable to endure. III. iik. 2; IV. iii. 8. Patience. V. xxii. 12.

Errors. V. iv. 19, 26.

To forget, to be forgotten. V. vii. 2; viii. 8; x. 7.
The will, the alma. 愿, 百, 任志, all one’s purposes. II. II. 6. — earnest thought. II. i. 24. 役志, to make the will to serve, service of the will. V. xiii. 12.

To be sincere; sincerity. IV. iii. 9. vii. Pt. i. 6; V. viii. 10, 18; ix. 6, 22; xvi. 2; xix. 2. To regard sincerely, xivii. 29. To be believed, xvii. 21. Observe, 忧愁之, xviil. 21. To believe sincerely. XIV. viii. Pt. ii. 18.

To think; to think of, to regard, thoughts, II. ii. 7, 10; et seqae, 服感, to reflect on, V. ix. 12. Thoughtfully. V. iv. 4.

怒怒, to blush, to be ashamed, III. iii. 9.

To slight, to show indifference. V. xx. 16. Defects of gov’t. II. iv. 4; but this passage is uncertain.

To be angry. V. xxi. 11.

欲怨, to be angry; anger. IV. vii. Pt. iii. 3; V. i. Pt. i. 5; iv. 8; xv. 17. 自怨, to anger one’s self, V. vii. Pt. ii. 6.

To rely on. It occurs in three combinations, each of which requires study.

怒终, II. i. 11: 枯冒, V. ix. 4; 枯侮, V. xxi. 10.

To think, to think of, II. iii. 1: iv. 1; IV. v. Pt. ii. 7; et seqae. Thinking. V. iv. 6. To wish, II. iii. 8. The character is marked in the third tone in II. I, to be thoughtful, the idiom. To be idle. II. ii. 6, 9; et seqae. — to cease, IV. xi. 7. To grow weary. IV. i. 8. Idly. Ill. iii. 8.

怨, V. iv. 24.

The nature. Used with reff, to man. IV, v. Pt. i. 9; V. xiii. 15. 天性, the nature invariably right. IV. ii. 2. Used with reff, to animals. V. v. 8 (a, b).

怒, V. iv. 8; V. i. Pt. ii. 7; et seqae. What provokes resentment. V. ix. 22; x. 11. — dissatisfaction, III, iii. 5; V. ix. 6. — envy, V. i. Pt. iii. 2.

怒怒, to blush, to be ashamed, III. iii. 9.

怒, V. xvi. 24.
To oppose, act contrary to. V. xxiv. 9.

To repent and alter. I. 悟心, a penitent heart. V. i. Pt. i. 7.

To awake. —to recover. V. xxii. 7.

Calamity, disaster. IV. viii. Pt. ii. 8.

To be sad. III. iii. 9.

The feelings. V. ix. 6.

(1) To give honour to. II. i. 16: V. xiii. 15, 23. — in a large and generous way. II. iii. i: V. xiii. 10. To prove the solidity of. V. iii. 9. Observe 悴哉. II. iii. 6. (2) 悴物, the name of a mountain. III. i. Pt. i. 76. To stand in awe of. IV. vii. Pt. i. 6.

No other character occurs so frequently in the Shoo as this. I have counted more than 350 instances of its use. We find it constantly at the beginning of Books and paragraphs, where it is hardly susceptible of translation, and we may content ourselves with saying that it is an initial particle. Here we may call it now, there it is simply as the note of the student's hand. For at such times when he clears his throat preparatory to speaking. We find it again as frequently in the middle of sentences, coming after the subject, and acting as the copula to connect it and the predicate. For this usage of it the student may refer especially to III. i. where it occurs nearly 80 times. Again, it is sometimes treated as a verb, and defined by 惡, to think of, to care for. E. g. II. iv. 8: IV. v. Pt. iii. 5: V. i. Pt. i. 5; Pt. iii. 4. Lastly, it is used constantly as a conjunction, connecting sentences and clauses together, and must be variously translated—and, but, and so, namely, &c. It often is only, half adverbal, half conjunctive. E. g. II. ii. 3, 20: IV. vii. Pt. ii. 4, 6: V. iv. 18. Its use along with 喪, as in II. i. 11, 16, 17, 20, 24, 25, 26; and after 亦, as in IV. vii. Pt. i. 7; Pt. ii. 5: V. i. Pt. i. 4, is to be observed.

(1) To be kind to; to love. V. i. Pt. ii. 4: x. 10. We have 惠, 保, 惠, x. 6, 14; 子惠, IV. v. Pt. ii. 5.

To be kind; the kind. II. iii. 2: V. xvii. 4. (2) To accord with; to obey. II. i. 17; ii. 5: IV. i. Pt. i. 1: V. xiii. 27: xviii.

21. To be accordant, accordantly, with reason. II. iv. 8: V. ix. 6: xvi. 22. (3) A kind of three-cornered hairband. V. xxii. 21.

Evil, wickedness; the evil. V. i. Pt. iii. 4: iv. 40: xxiv. 7; at evil, deeds of evil. V. vii. 4. 團惡, chief criminals. V. ix. 16. 愍惡, men of wicked practices. IV. vii. Pt. ii. 5. 先惡, to set an example of wickedness. IV. vii. Pt. i. 12.

To hate. V. xxx. 7. 作恶, manifestations of selfish disliking. V. iv. 14.

To be idle; to be idle at. II. iv. 11: IV. vii. Pt. i. 11.

To go beyond. V. ii. 7, 8. To be in error; faults. II. ii. 12: IV. viii. Pt. iii. 6: V. xv. 18, 17; et seq. 十惡, the ten evil ways. IV. iv. 7. —to chastise. V. xxvii. 2. —to be exhausted. V. xxx. v.

Simple. 愚夫愚婦, III. iii. 5.

To love, to be loved. V. x. 5, 11. (foll. by 于): II. ii. 17. Love. IV. iv. 4. Compassion. III. iv. 7. To love one's self. V. xviii. 22.

To influence. II. ii. 21: V. xxxi. 3 (foll. by 于).

To be ashamed. 愧恥, IV. viii. Pt. iii. 10.

To be careful to; to attend carefully to; carefully. II. i. 2: ii. 17: iii. 1: iv. 2, 11: III. i. Pt. ii. 15: et seq. To be careful. In. ix. 3: xviii. 10. —careful anxiety. xix. 24. 恰慎, precautionary measures. xix. 13, 14, 16, 18.

To be honest and blunt; bluntness. II. iii. 8.

憤, to be apprehensive. IV. iii. 6.

Excessive, insolent. IV. iii. 7.

To desire to do good. V. xxiv. 7.

To be ashamed of, a feeling of shame for. IV. ii. 1.

The wicked, secretly wicked. V. xx. 11: xxiv. 7. 引惡, to take the wickedness or guilt to one's self. II. ii. 21.
慢,慢遊,慢遊

To contemn, be insolent. II. ii. 20: V. vii. 8. 慢遊, idle dissipation. II. iv. 8.

To think anxiously; to think anxiously about. IV. v. Pt. iii. 8: viii. Pt. ii. 6.

To soothe, 由慰, to tread the path of satisfaction, the way to soothe one's self. V. xxvii. 18.

(1) Excellence. V. xxvii. 29: xxx. 8. 由慰, (2) To be happy; happiness. V. x. 6: xxvii. 18. (3) To congratulate; cause to rejoice. IV. ii. 6: iv. 8.

To be sorrowful. IV. vii. Pt. i. 1. To sympathize with; sympathizingly. IV. vii. Pt. ii. 3: V. xviii. 4.

To be sorrowful: sorrow. II. iii. 2: V. iv. 40: xxx. 3. 憂危, V. xv. 2.


To lean upon. V. xxii. 2. 24.

To be abhorred. V. ix. 15, 16, 17.

Laws, rules; a pattern. II. iv. 11: III. iv. 2: IV. viii. Pt. iii. 6: V. xvii. 3: xxvii. 9. To take as a pattern. IV. viii. Pt. i. ii. 3.

應, (1) To respond, be responded to. II. iv. 2. 7: harmoniously. V. ix. 7.

(2) The name of the fourth gate of the palace. V. xxiii. 1.

(1) To exert one's self, to be energetic; to labour strenuously for. II. i. 17: ii. 11: iii. 6: iv. 1: IV. iv. 2: V. Pt. ii. 6: Pt. iii. 8: et al. 應, (2) To be great. IV. ii. 5. To make great. IV. ii. 5. To acknowledge the greatness of. II. ii. 14.

To please. V. xi. 7. To be pleased. IV. v. Pt. i. 7: V. ix. 19. 不懼, to be indisposed, sick. V. xxii. 1.

模模, 模模乎, to be full of trembling awe. V. i. Pt. ii. 9: III. iii. 5. 懼, To be resentful. 懼, Cruel. V. xvii. 5.

To correct. V. i. Pt. i. 6. To correct one's self, to take warning. V. xxvii. 12. To punish: punishment. V. xxvii. 20.

Admirably. V. xv. 10.

(1) To embrace, surround. I. i. 11: II. iv. 1. (2) To cherish,—either to love and be grateful to, or to love and protect. II.

保 V. xv. 10. Foll. by 干. IV. v. Pt. i. ii. 1: viii. Pt. iii. 4. To cling to,—as a place. IV. vii. Pt. i. 4. — to obey gladly. IV. iv. 3: V. xx. 15. (3) To be tranquil; tranquillity. V. xxvii. 3: xxx. 10. (4) 轉懷, the name of a tract of country. I. i. Pt. i. 6.

To fear. IV. ii. 4: V. xxvii. 21. 祇懼, to be reverently afraid. V. i. Pt. i. 10: xv. 4. 危懼, to be tremblingly afraid. IV. iii. 8.

THE 62D RADICAL. 戈.

戈 fo

A spear or lance. V. ii. 4: iii. 8: xxii. 19, 21. — a spearman. xxii. 11. 干戈, IV. viii. Pt. ii. 4. 戈矛, V. xxix. 2.

The fifth of the calendric stem-characters. V. i. Pt. ii. 1: iii. 8: xii. 2, 5: xiii. 29. 太戈, one of the emperors of the Shang dynasty. V. xvi. 7.

The eleventh of the calendric branch-characters. V. iii. 3: xii. 3: xxix. 5.

(1) A weapon of war. 戈兵, V. xix. 22. 軍戈和起戈——to raise war. II. ii. 17: IV. viii. Pt. ii. 4. 戈衣, to don arms. V. iii. 8. — to attack. V. i. Pt. ii. 5. (2) Great. IV. vii. Pt. i. 11: V. ix. 4. (3) The name of the wild tribes of the west. I. i. Pt. i. 85: V. xviii. 2. But we find 仗 in the east. V. xxix. 1, 6.

成 cheng

成, to complete, to perfect, to establish. I. i. II. ii. 6: IV. v. 11: et al. 成民, to perfect the condition of the people. V. xx. 13. Obs. 成格, xiii. 10; 成允, II. ii. 14. To be completed. I. i. V. xvii. 20: et al. Observe 天成, II. ii. 8: 性成, IV. v. Pt. i. 9. 九成, is spoken of music. IV. iv. 9. Completed; complete, perfect. III. i. Pt. ii. 23: IV. vii. Pt. ii. 13; Pt. iii. 6: V. iii. 8: V. vii. et al. 成命, the determinate counsel. V. iii. 7. 成功——an office whose work is done. IV. v. Pt. iii. 9. But the same phrase often occurs, — to complete one's work, completed work. 成, the realizations of the autumn. I. 8. 成
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alone = completion. V. xxiv. 5. (2) The posthumous title of the 2d emp. of the Chow dyn. V. x. 9, 10; xxv. 2. 成湯. T'ang the Successful. IV. ii. 1; vi. 3; et seq. 成周, the capital at Ló, to which the people of Yin were removed. V. xxiv. 14.
The first personal pronoun; also possessive. I, me, my, we, us, our. Passive.

戒 go wo 戒 ké ch'ieh
To caution; cautions, warnings. II. ii. 7; III. iii. 8; iv. 2; IV. vi. 1; V. xix. 1; xx. 17. To beware of. IV. viii. Pt. ii. 4: V. xxvii. 18. 戒哉, be cautious, take care. II. ii. 8; III. iv. 7; IV. v. Pt. i. 3: V. xviii. 4; xxii. 14.
To do violence, to assault. V. xi. 2, 8.
To be injurious. IV. vii. Pt. ii. 13.

戒 ts'uang ch'iang
Perhaps. V. xiv. 26; xv. 18; xxii. 15.
It most frequently occurs after negative adverbs, as 無, II. ii. 11; et seq.; 無, IV. vii. Pt. i. 5; et seq.; 莫, V. xxii. 5.
不, IV. vii. Pt. ii. 6; 弗, IV. xi. 1; and 未, III. iii. 6; when its force is to put the assertion with some reservation, or to make the command with some modification. Sometimes it makes the sentence hypothetical, if, should it be that. V. x. 14; xv. 17; III. iv. 8. Observe V. x. 5.
To distress. V. vi. 8.

戒 treih chi'ké
To tap, to strike gently. II. iv. 9. Read ㄑㄔ, = to subject to the laws. V. ix. 17.
(1) To subdue. IV. x. 1. (2) To sustain, be equal to. V. xvi. 20. = fully.
xxiii. 8.
A kind of lance. V. xxi. 21.

截裁—quibbling. V. xxx. 5.
(1) To cut—be cut—to death. V. ii. 10. 截宰, III. ii. 5; IV. i. 4. To murder, to slaughter. V. i. Pt. iii. 1; xxviii. 8. = in danger of being murdered. xxviii. 5.
To ruin. IV. x. 7 (foll. by 子).
(2) To disgrace. V. i. Pt. iii. 4. (3) Used for 動, to exert. IV. iii. 4.
(1) To fight. 大戰, they fought a great battle. III. ii. 1. (2) To fear. be full of awe. V. xxviii. 23. 戰戰 IV. ii. 4.

截 ke hai 截 to tai
To sport, to play. IV. vii. Pt. iii. 2; x. 2.
To carry on the head. = to support, to honour. II. ii. 17; IV. ii. 6.

THE 68th RADICAL. 戶.

The projecting edge of a raised hall or platform. V. xxii. 21.

(1) Tribulations, calamity. IV. v. Pt. ii. 8; V. vii. 13; xiv. 17. (2) 虧戞 to commit transgression, to offend. IV. iii. 6.
To come to. V. xiii. 18. (4) To stop or still. V. i. 21.
A place. V. vii. 10.
(2) To rest in; a resting place. V. xv. 1; xiv. 16. (2) That which; which. IV. vii. Pt. i. 7; V. Pt. i. 11: II. 10 (= wherein); III. 6: v. 8; vi. 16; 19; xii. 4; xxx. 4 (戞所).
(4) At the end of a sentence,—an expletive. V. xvi. 8.
(1) An apartment. V. xxii. 19. (2) The name of a constellation,—a part of Scorpio. III. iv. 4.
(1) The name of a principality. III. ii. 8. (2) The name of a minister of Tse-mow. V. xvi. 7.

黼戞, a screen ornamented with figures of axes. V. xxii. 14.

THE 64th RADICAL. 手.

The hands. It is used—but with one exception—always in the phrase 拜手稽首, to do obeisance with the hands to the face and the head to the ground. II. iv. 11; IV. v. Pt. ii. 8; 4; V. xii. 8, 24; et al. The other instance is 假手子, to borrow a hand from, to make use of. IV. iv. 2.
To beat with a stick, or with twigs. II. i. 11.

手 show shou
To receive. II. iv. 6; III. iv. 1; IV. iii. 7; et al. To take and carry. V. xxii. 23.
To receive, = to wait on one's wishes. IV. ch'eng vili. Pt. i. 1; Pt. iii. 7; V. xxvii. 2; et al. To receive, = to carry out one's plans or work; to receive and undertake the charge of. III. iv. 5; IV. v. Pt. ii. 7; vii. Pt. ii. 8, 4; Pt. iii. 5; V. iii. 5; et seq. = to acknowledge. V. xx. 1. — to anticipate. IV. viii. Pt. i. 11. 祀承上帝, reverently to obey the will of God. V. iii. 6. So, 承上下神祇 IV.
v. Pt. i. 2. 承子 = to treat, to deal with. V. xviii. 5; but IV. vii. Pt. i. 8, is different. 承以, following up with.
IV. viii. Pt. ii. 2. 统承 = V. vii. 1.

Abilities. V. xxx. 6, 7. 奇技 = wonderful contrivances. V. i. Pt. iii. 8.

To repress. 自抑 = to attain humility, V. xxv. 8.

To throw, to lay. 投子, to lay on, V. vii. 8.

(1) To break off. 断折 = shortening of life. V. iv. 40. (2) To determine, to settle. V. xxvii. 80. The meaning of 断民惟刑 in p. 8, is hardly determined.

To carry in the arms. V. xxii. 10.

To tap, or touch gently. Spoken of the handling of musical instruments. II. i. 24: iv. 9, 10.

To be pulled or torn up. V. vi. 16.

To hold fast. 拉枌, to apprehend. V. x. 14.

To be stupid; stupid. IV. vii. Pt. i. 8: V. xx. 18.

To call out. IV. viii. Pt. iii. 7. = to bring on. II. ii. 21.

To do obeisance. The ministers bow to the emperor, and he returns the obeisance. V. xxii. 26, 27, 28; et al. The fullest expression of homage is 拙首; = see 手. The form—拙首 is also frequent. II. i. 17, 21, 22, 23: ii. 18; et al. We have 拙首 = to do reverence for the excellent. II. ii. 21: iii. 1.

(1) The end of an arrow applied to the string. IV. v. Pt. i. 7. (2) A name. V. xvi. 12.

To fold the hands, i.e. to bring them together in the style of ceremony. In the phrase, 垂枌, V. iii. 9: xxiv. 5.

To hold. In the phrase 择枌, V. xii. 10.

To point to, to indicate. IV. vii. Pt. i. 7: = referring to, as to, IV. x. 8. 有指, what he aimed at. V. vii. 15.

振

在 the phrase 振旅, II. ii. 21. = to withdraw.

To deliver, give to. I. 8: V. xxii. 27, 28.

To take charge of, to handle, to direct. III. iv. 1: V. xx. 7—12.

To bring on. V. vii. 29.

To receive; to be received. IV. v. Pt. ii. 7: V. v. 7.

To push and overthrow. IV. ii. 7. To push forward, advance. V. xx. 20.

To cover, conceal. IV. vii. Pt. i. 14.

To calculate. = to study. III. i. Pt. ii. 20. 百樁, the name of the highest minister under Yaou and Shun. II. i. 2, 17: V. xx. 3.

To bow,—in salute. V. xxiii. 2, 7.

(1) To be displayed. IV. viii. Pt. iii. 11: V. i. Pt. ii. 8: xiii. 14: xiv. 22: xxv. 6. = to point out, bring to the light. I. 12.

道枌, to declare. V. xxii. 24. (2) 楊, one of Yu's nine provinces. III. i. Pt. i. 37.

樁

 Appears in the text in the from 榜, the name of a mountain and wild people, in the west. III. i. Pt. i. 88. Loss, damage. II. ii. 21.

To strike forcibly,—as the strings in playing a lute. II. iv. 9.

To come, to arrive. IV. x. 4.

(1) To soothe; to bring to tranquillity. V. i. Pt. iii. 4: iii. 5: vii. 2: xiii. 10. (foli. by 坐): xii. 1. 撥枌. IV. v. Pt. i. 2. (2) To accord with, be observant of... 撨枌...II. iii. 4.

播

(1) To spread abroad; to propagate, diffuse. IV. vii. Pt. i. 7: V. ix. 17: xxvii. 8, 12. Applied to the sowing of seed, in which application some read is in the 2d tone. II. i. 18: iv. 1: V. vii. 11. = to encourage. V. ix. 1. (2) To be separated. III. i. Pt. ii. 7. = transported. V. vii. 6. (3) To reject. V. i. Pt. ii. 3: xxvii. 22. (4) 撤, and 撯, the name of a mountain. III. i. Pt. i. 1: Pt. ii. 8.
To strike. 擊消 to extinguish. IV. vii. Pt. i. 12.

To flag. = the scourge. II. iv. 6.

To be beaten. IV. viii. Pt. iii. 10.

To choose, to select. V. iv. 20; xxvii. 11, 12, 14.

To tap,—as in playing the sounding-stone. II. i. 24: iv. 9, 10.

3d tone. A trap. V. xxix. 3.

(1) Docility. II. iii. 3. To train to obedience. V. xx. 8. (2) To throw into confusion. III. iv. 4.

To steal upon occasion offered. 害 小 V. ix. 15; xxi. 4. 奪 小 V. xxvii. 2. 改 小 IV. x. 6.

(1) To lead by the hand. 改 小 V. ix. 8. (2) To carry. 改 小 V. xii. 10.

THE 65th RADICAL. 支

支 小 The name of a mountain in the west, and of the wild tribes about it. III. i. Pt. i. 8.

THE 66th RADICAL. 支

支 小 To recover, V. xxiv. 10. = to take and remove. xxii. 29. (2) = to keep back, to draw one's self up from effort. V. xvi. 16.

It is for the most part identical in meaning and use with 支. (1) A place. III. i. Pt. i. 76. The place where V. xiv. 22, 26; et al. (2) That which, that whereby. IV. ii. 6: Pt. i. 7: vii. Pt. i. 5; Pt. ii. 4, 6; et seq. (3) is frequent. II. ii. 3; IV. vii. Pt. i. 1: V. xi. 3; et al. In one place we have 支. 支 小

有 支. IV. i. 4. Obs. V. xiii. 19. (3) Serves the purpose of the copula. III. i. Pt. ii. 14.

To change, to alter. IV. ii. 5: V. xii. 9: xvii. 2, 7: xxiii. 2.

To attack. III. ii. 4: V. iii. 8. = to punish. IV. ii. 7. = to work upon. V. xii. 3.

To let go, to send away. V. iii. 2. = to banish. II. ii. 12; IV. iii. 1. To dismiss. V. i. Pt. iii. 3. (2) To neglect, to disobey. V. ix. 18. 放 心, the lost heart.

xxiv. 10. (3) 放 動! the name of Yaou, I. 1. Many comm. read 放 here, and explain differently. So with the character in 放 齡, the name of one of Yaou's ministers. I. 9.

Government; the measures and rules of government. Passim. 政 政, the eight objects of gov't. V. iv. 4, 7. 政 政, the sun, moon, and five planets; but the meaning is doubtful. II. i. 5. 政 政, the various departments of gov't. V. xx. 3. 政 政, parties charged with the administration of gov't. V. ix. 16. 政 政 is the name of the 19th Book, Pt. V., where the phrase often occurs.

同于 政 政, to share in the offices of gov't. xiv. 5.

(1) Therefore. IV. x. 3: V. x. 8, 11: xvi. 5, 9; xxi. 10. (2) As a preposition, coming after its regimen, on account of IV. vii. Pt. ii. 5; viii. Pt. 1. 2. (3) What is purposed. II. 1. 12.

To require, as a charge. V. xi. 8.

To settle, to establish. V. xiv. 15. 收 收 V. vii. 5, 11. = to consider as completed. xiii. 19.

To arrange orderly. II. iii. 1: V. ix. 9; et al. To be arranged. II. 1. 2; li. 7: li. 8: III. i. Pt. i. 7, 8: V. iv. 2, 3; et al. Arrangements. II. ii. 7 (九 改) III. i. Pt. i. 83; et al. Observe V. viii. 18; 27. An order, a series, = a line. V. vii. x. 4. By degrees. V. xii. 9. = to employ according to qualifications. IV. vii. Pt. iii. 10.

To teach. II. i. 29: iii. 5; et seq. We have 教 教; V. xiv. 2; II. ii. 23; and Observ. V. iv. 14; and 教 教; x. 4. Teaching, instructions, lessons. V. xiii. 13, 16. = education, xx. 8. 教 教 x. 16. 文 教 III. i. Pt. ii. 20. 五 教, the duties belonging to the five relations of society. II. i. 19; II. i. 11: V. iii. 9. 教 教, the punishment in schools, I. i. 11. = influence. III. i. Pt. ii. 28. To be active or earnest; to be active in; active. II. i. 2; IV. viii. Pt. iii. 4: V. ix. 22. To save, to rescue. IV. v. Pt. ii. 3; VII. Pt. ii. 12: V. vii. 12.

An instrument, to give the signal of stopping the other instruments of music. I. iv. 9.
To ruin; to violate. Pt. ii. 20; IV. v. xi. 1: V. xx. 16; xxi. 10. Obs.

敗敗人, V. xi. 2. — destroyers.

敗敗人, Ch. vii. Pt. i. 12. Ruin. IV. xi. 8.

To fill up. V. xxi. 8.

敗敗 To ruin. V. xxiv. 9.

To venture, presume, dare. Possim.

In one passage, — daringly, vigorously. IV. vii. Pt. iii. 10.

(1) To disperse. V. iii. 9. (2) A surname. V. xvi. 12.

Possim. To respect, to revere. It is used as an active verb, to respect, to attend respectfully to, the action so described being determined by the object which follows, as in

敬致, V. xii. 10, 20; et seq.; (comp. 敬敬, IV. v. Pt. iii. 3; et al.; 敬刑, V. xvii. 18; 敬罰, V. ix. 8. Very often no object follows, or only a 之, especially in the phrases 敬哉 and 敬哉哉; when the verb — to revere. Reverence, respectfulness. II. iii. 8. Observe especially 敬作所, V. xii. 16. It occurs frequently before other verbs, when its force of course is adverbial, — reverently, respectfully. E. g. I. 3; II. i. 19; iv. 7; V. xvi. 23.

Enemies, opponents. V. xvi. 15. 敵警, IV. xi. 2, 7. To oppose, resist. V. iii. 9 (foll. by 子). To be resisted. V. i. Pt. ii. 9.

(1) To spread, lay out, — as mats. V. xxii. 15, 16, 17, 18. (2) To divide and arrange. Spoken of Yu's work. III. i. Pt. i. 1. So, foll. by 子, and without an object. II. ii. 1. (3) To spread abroad; to set forth, to publish. II. i. 19; ii. 21: IV. iii. 3; V. iv. 9; et seq. To lay bare the heart. IV. vii. Pt. iii. 3; V. xvi. 18.

此, V. xxii. 3. 數佑, V. ix. 8; 數蓄, V. xvi. 20; and II. iii. 4. Observe also 數納 (奏)

敬言, II. iv. 7: i. 9. — extensively.

V. vi. 5; IV. iv. 6. 數言 = amplification. V. iv. 15, 16. To be spread abroad. V. xxviii. 1. (4) 數深, the name of a plain. III. i. Pt. i. 4.

Numbers, calculations. In the phrase

數數 II. ii. 14: V. iv. 8.

To have in repair. V. xxi. 2.

To secure the laces of a shield. V. xxi. 2.

To be satiated with, to dislike. IV. v. Pt. ii. 7: V. vii. 4: xx. 21. — to be tired of and intermit. V. xiii. 21.

To go to ruin. V. iv. 8.

To concentrate, collect. V. iv. 9. Exact actions. IV. xi. 7. It is read both in the 2nd and 3rd tones.

To teach. IV. vii. Pt. i. 5 (foll. by 子): vii; Pt. iii. 5.

THE 67th RADICAL. 文

(1) Veined, ornamented. V. xxii. 16. = ornamented fabrics. III. i. Pt. i. 16. — display. V. xii. 8, 15. (2) Learning, accomplishments. 文教, III. i. Pt. ii. 15. 文德, II. ii. 21. — the occupations of peace. V. iii. 2. Accomplished. I. i. II. i. 1: V. xix. 18, 21: xxviii. 8. (3) 文命, perhaps the name of Yu. II. ii. 1. The honorary title of king Wăn. It is found possim in the phrases 文王, 文祖, 文考, 文武. In II. i. 4, 14, however, 文祖 denotes the ancestor of Yaou. In the title of V. xxxviii, 文 is likewise an honorary name.

THE 69th RADICAL. 斛

Salt land. III. i. Pt. i. 24.

The name of an officer about Shun's court. II. i. 21.

To cut through. V. i. Pt. iii. 3.

This, these. V. x. 16: xxii. 6. Making, with the preceding subject, an emphatic nominative. V. vi. 16: xxx. 2. (2) As a conjunction, forthwith, thereon. V. iv. i. 11, 18: vi. 14.

New. IV. vii. Pt. i. 4, 12; Pt. ii. 5, 16: Pt. III. 6; et seq. To be new or renewed. IV. ii. 18. To renovate one's self. III. iv. 6. Newly, recently. IV. vi. 6: V. vi. 10; et al.

作新, to make new. V. ix. 7. Obs. V. vi. 18.
To carve; to do fine work on wood. V. xi. 4.

(1) To determine. V. xxvii. 12.

果

Plain and sincere. V. xxx. 6.

断
tuoan

To cut off; to make an end of. IV. vii. Pt. i. 3; Pt. ii. 15.

THE 70th RADICAL. 方.

方

A region, a quarter. Used of the cardinal points. V. vi. 4. Of the regions of the empire. III. iii. 7: V. xviii. 2, 7, 8; et al. The phrase 方四, the four quarters, is everywhere used for the empire. 方万, the myriad regions, is also used in the same way. IV. iii. 1, 3, 8; V. Pt. i. 2. As an adverb, 方 on all sides, from all quarters, everywhere. IV. xi. 2: V. xi. 5: xii. 22; et al. Obs. 方夏, V. iii. 5. (2) As a conjunction, then, now. II. iv. 8: IV. iv. 8: xi. 4: V. xvii. 18. In I. i. 28, 方 is inexplicable.

(3) To disobey. I. 11. (4) 外方 and 内方 are the names of mountains, III. i. Pt. 11. 2, 3.


To give; to display, to be displayed. II. iv. 4, 8: IV. vii. Pt. i. 10: V. xiii. 16: xvi. 5: xxii. 1. To give out (act.) V. xxvii. 2. To use, to employ in office. II. iii. 4.

(1) On every side. IV. v. Pt. i. 5: VIII. Pt. i. 3; Pt. iii. 7: V. xiii. 16. (2) To be by the side of, near to, immediately following. V. iii. 1.

A kind of ensign, formed of ox-tails. V. ii. 1.

THE 72d RADICAL. 日.

日

The sun. I. 3: II. iv. 4; et al.

出日, the rising sun, I. 4: 納日, the setting sun, I. 6. (2) A day, days. Possum. We have 上日 and 元日 for the first day of the month, II. i. 4, 14; 今日, to-day, V. vii. 21, et al.; 翼日, the day following, V. xxii. 10, et al. (observe 今翼日, V. vii. 5).

日中, midafternoon, V. xv. 10; but the meaning is diff. in I. 4. The character is also used often adverbially, — daily. E. g. II. ii. 11: IV. ii. 8: vi. 6: V. xxi. 8.

(1) The morning. II. ii. 19: IV. v. Pt. i. 5. 旦, morning and evening. V. xxvi. 2. (2) The name of the duke of Chow. V. vi. 5: xi. 14; et al.

Good, excellent. IV. viii. Pt. ii. 12.

Early, prematurely. V. xii. 17.

A decade of days. I. 8: II. ii. 21: III. iii. 1: V. ix. 12.

Drought. IV. viii. Pt. i. 6.

Vast, wide. 昊天 is the appearance of the firmament in summer. I. 8.

昊天 is the appearance of the firmament in autumn. The phrase is generally taken as — the pitying heavens. II. iii. 20: V. xiv. 2.

The sun declining to the west, the afternoon. V. xv. 10.
Afterwards. II. ii. 18. Futurity. IV. ii. 8.

Good, admirable. 昌言, admirable words. II. ii. 21; i. i. 1: iv. 1. To be prosperous or flourishing. IV. ii. 7: V. iv. 13.

Passim. (1) To be clear, bright; and metaphorically, to be intelligent. Clear, brilliant; intelligent. I. i. 9; II. i. i: ii. 11: V. xxvii. 2; et sepe. Clearness,—spoken of seeing. IV. v. Pt. ii. 7: V. iv. 6; et al. Intelligence. V. vii. 3, 9.

明, spiritual intelligences. V. xxi. 3. = pure. V. xiii. 23. In the sense of intelligent it is often associated with 明. It is doubled to heighten the idea. V. xxvii. 6, 10: III. iii. 8; but we find in I. 12 is different. (2) To illustrate; to make illustrious; to enlighten; to be enlightened; to be illustrious. V. xx. 14: xxvii. 5: xxviii. 7: xxi. 2: xvi. 20; et sepe. To understand clearly. IV. xxi. 7; et al. To study. V. xiii. 18. To adjust clearly. II. iv. 4. To distinguish. II. iv. 7; et al. Obs. II. i. 15, 27: III. iii. 5.

昏 huān
To be dark; dark, used metaphorically, morally dark, blinded. V. iv. 37: xxviii. 4; et al. To be bewildered. II. iv. 1.

昏德, dark as to virtue,—blindly vicious. IV. ii. 2. Blindly. V. xxi. 6; et al.

易 yì

易 et
3d tone. What is easy; agreeable. V. xxv. 6. To be easy, — easily preserved. V. xvi. 4. To take easily, make little account of. V. v. 3.

昔 seih
Formerly. IV. viii. Pt. iii. 10: V. vi. 18; et sepe. 在昔, In the past. V. iv. 3: x. 9: xvi. 7, 11. 若昔, V. vii. 11: xx. 2. As a noun,昔之人. V. xv. 3.

星 sīng
A star, the stars. I. 3, 4, 5, 6, 7: II. iv. 4: V. iv. 8, 58.

春 ch'un
Spring. I. 4: V. xxv. 2. In the spring. III. iv. 3: V. i. Pt. i. 1.

(1) Dark, sombre. 昏谷, the sombre valley. I. 6. 昏爽, the early dawn, between the dark and light. IV. v. Pt. i. 5: V. ii. 1: iii. 8. The wilfully dark or blind. IV. ii. 7. (2) 昏味 = deeply. V. xxx. 6.

(1) Used for 昏, blindly. V. ii. 6.

(2) Used for 昏, to be strong, energetic. IV. vii. Pt. i. 11.
暴

(1) To assemble (both act. and neuter). II. ii. 20; V. i. 1; Pt. i. 1; Pt. ii. 1; III. iii. 8; etc. To meet with. V. xiv. 14. To meet. Spoken of waters. I. i. 17; II. ii. 9, 10, 11, 12, 13. Observe 會同. III. i. Pt. i. 15; Pt. ii. 14. To unite. V. xxviii. 3. (2) Used for 織, to depict. II. iv. 4.

THE 7th RADICAL. 月.

月

The moon. I. 3: II. iv. 4; V. i. Pt. iii. 5. A month, months. Passim.

Lower. 8d tone. And. I. 8: II. i. 8, 10, 13, 16, 26; etc. scape. It is always used in enumeration of numbers, and follows 十.

(1) The impersonal substantive verb, —there is, there was, there will be. I. 11, 12; passim. (2) To have, to possess. Also passim. It is often auxiliary merely to the verb that follows. The student must observe that 有 before the names of principalties, dynasties, = the holder or holders, the sovereign or sovereigns, of such. E. g. II. ii. 20, 21; III. ii. 2, 5, 7; IV. viii. Pt. iii. 10; V. i. Pt. ii. 4. The name of the principality may be followed by 氏. E. g. in III. ii. 8. 有 must be construed in the same way before many other nouns. E. g. IV. ii. 9; V. Pt. iii. 1:

The term must often be construed as if it were preceded by a 所. E. g. II. ii. 17; iv. 4; II. iv. 4; V. i. Pt. iii. 5. Observe particularly the phrase 有...有, which may generally be thus resolved. III. iv. 2, 5; IV. i. 2, 3; V. i. Pt. i. 10; et al. So, 有司. II. ii. 19. It is difficult, however, sometimes to account for the 有. E. g. III. iii. 1; V. iii. 8; xii. 18. To be conscious of having, to have boastingly. IV. viii. Pt. ii. 7; et al. 九有, the nine provinces. IV. vi. 2.

To form selfish friendships or associations. II. iv. 8: V. i. Pt. i. 3: iv. 10: xiii. 9.

(1) To wear; dress, —robes, garments. II. iv. 4; 7; III. i. Pt. i. 10, 44; IV. v. Pt. ii. 1; V. xxii. 3; xxiv. 10; et al. (2) A great variety of meanings may here be classed together. To undergo. V. xxv. 1. To serve; service, business, to perform duties. IV. vii. Pt. i. 8; V. i. Pt. i. 5; etc. 16; xii. 14, 18, 19; xiv. 22; xxv. 3; et al. —to enjoy, especially with 服, to carry out one’s words.
CHINESE CHARACTERS AND PHRASES.

INDEX III.

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IV. viii. Pt. ii. 12. (3) To submit. II. i. 12; 16; IV. v. Pt. ii. 5; V. iii. 8; et al. To produce submission. V. xxvi. 13: To subject animals to the yoke. V. iii. 2. To be subjected to. V. xxvi. 19. (4) 念念, to cherish and think of. V. ix. 12. (5) A tenure or domain, dominus. IV. iv. 8 (五服): III. i. Pt. ii. 18–22; V. xx. 1 (六服); et al.

The moon re-appearing. The 8th day of the month. V. xii. 2: xxiv. 1.

(1) The first day of the month. II. i. 19: III. iv. 4: IV. v. Pt. ii. 1. (2) The north; northern; northwards. I. 7: II. 1: 8; III. i. Pt. ii. 23; V. i. Pt. ii. 1: xii. 8.

朝易, the changes of the winter. I. 7.

I, me, my, we, our. Passim. The character is used most frequently by the emperors in speaking of themselves, but with no special emphasis, being constantly interchanged with 我, and other terms. It is used also by ministers in speaking of themselves. E.g. II. ii. 10: 20: iii. 8: III. i. Pt. ii. 17: V. xlii. 1, 13, 22, 24, 29; et al. It had not yet become the imperial Wz.

(1) To be full moon, the 15th day of the month. V. xii. 1. (2) The name of a sacrifice offered by the emperor to the mountains and rivers. II. i. 6: 8; V. iii. 8.

Morning. In the morning. V. i. Pt. i. 8: ii. 1: iii. 1: xii. 1, 2, 4, 6; xiii. 3: xv. 10: xxiv. 1.

朝夕, morning and evening. IV. viii. Pt. i. 5: V. x. 2.

To bear at court or before the emperor. II. i. 9: V. xx. 14. Spoken of the waters of the Han and Kiang hurring to the Sea. III. i. Pt. i. 47.

A round year of 366 days. I. 8.

(1) To expect, to anticipate. 不期, unexpected, unexpected. V. xx. 18. With a view to. II. ii. 11. (2) A hundred years old. 期, between ninety and a hundred. II. ii. 11.

THE 75TH RADICAL. 木.

(1) A tree. trees. II. i. 29: III. i. Pt. i. 17, 28, 42: IV. iii. 5; et al. = timber. III. i. Pt. i. 44. — woods. II. iv. 1: III. i. Pt. i. 1. (2) Wood, one of the elements. V. iv. 5. One of the six magazines of nature. II. ii. 7. Wood, generally. IV. viii. Pt. i. 11. Wooden-tempered. III. iv. 8.

(1) Not yet; not, but the force of the yet can generally be detected. II. i. 8: IV. iii. 5; et seq. Has sometimes to be translated by—there never was...III. iii. 6: V. ix. 18, 14. (2) The eighth of the calendrical stem-characters. V. iii. 3: xii. 1.

木 momo

本 pusa

朱 pên

 beet


The root. III. i. 4: V. i. Pt. iii. 4.

(1) Red. Spoken of the manes and tails of horses. V. xxii. 1. (2) The name of an officer about the court of Shun. II. i. 22. The name of Yu's son. I. 9: II. iv. 8. 朱国, the name of a mountain. III. i. Pt. ii. 2.

Rotten. III. i. 5.

朽 hew

桺 ch'êu

机 chê

(1) Materials of wood. V. xxii. 13. Timber. V. xi. 4. (2) 材, abilities. V. vi. 6. = men of ability. IV. vi. 7. To hold or grasp. V. ii. 1.

To shut or fill up. V. xxix. 3.

(1) The east. V. xxii. 6. In the east. V. xi. 14. Eastwards, on the east. II. i. 8: III. i. Pt. ii. 7–13, 23: IV. ii. 6: V. iii. 7: vii. 15. Eastern. V. viii. 3: ix. 1, 4; et seq. 東作, the labours of the spring. I. 4. (2) 東陵, the name of a mountain. III. i. Pt. ii. 9. 東原, a tract of country. III. i. Pt. i. 82.

The name of a tree. III. i. Pt. i. 52.

The pine tree. III. i. Pt. i. 26.

(1) To disperse, to be separated. I. 4: IV. vii. Pt. iii. 5. (2) 枝支 and 枝城 are names of mountains. III. i. Pt. i. 83: Pt. ii. 1.

(1) A forest. V. iii. 8. (2) 桃林, the name of a tract of country. V. iii. 2. One by one. II. ii. 18.

Bold, determined. 果毅. V. i. Pt. iii. 4. 果断. V. xx. 17.

Hemp. III. i. Pt. i. 26, 60.

(1) The cypress tree. III. i. Pt. i. 52. (2) 榕, the name of a hill, III. i. Pt. ii. 2, 11.
Such an one. V. vi. 5.

To be dyed or stained with. III. iv. 6.

To be gentle with, to show kindness to; mild; mildness. II. i. 16: iii. 3: IV. iv. 17: xx. 10: xxvii. 8: xxiv. 12: xxviii. 4.

底柱, the name of a hill. III. i. Pt. ii. 1. 7.

The pummelo fruit. III. i. Pt. i. 44.

To offer a burnt-offering to Heaven. II. i. 8: V. iii. 3.

A musical instrument, a kind of rattle, giving notice to the instruments of a band to strike up. II. iv. 9.

To be majestic and dignified. II. i. 24: iii. 3. In many editions of the Shoo, 栗 appears in II. ii. 21, instead of 棧 to be fearful.

? the cedar tree. III. i. Pt. i. 52.

(1) To come or go to,—used both of place and conduct. I. 8: II. i. 2, 3, 14: ii. 9, 21: iv. 9: IV. i. 1: vii. Pt. i. 6: V. v. 8: xxvi. 6. To reach to. L. i. 1: IV. vii. Pt. iii. 10: V. vii. i. xvi. To make to reach to. V. xvi. 7. (2) To correct; correction. IV. iv. 2: V. xi. 11: xiv. 5: xvii. 8: xxv. 6. To be corrected, become reformed. II. iv. 6. (3) Most excellent; intelligent. IV. x. 2: V. xxvii. 18.

The name of the tyrant, the last emperor of the Han dynasty. IV. ii. 1: V. ii. 4, 5: xix. 3.

(1) The dryandra. III. i. Pt. i. 35.
(2) 桐柏, see 柏. The name of the place where T'ang's grave was. IV. v. Pt. i. 9, 10.

The mulberry tree. Used as an adj., III. i. Pt. i. 16.

(1) The name of a river. III. i. Pt. i. 70. (2) 桑桓, a martial bearing. V. ii. 9. (3) A name. V. xxii. 11.

(1) The name of a hill. III. i. Pt. i. 4.
(2) 梁州, one of Yu's nine provinces. III. i. Pt. i. 62.

Plums or prunes. IV. viii. Pt. iii. 2.

The name of a tree, the wood of which was much used by the cabinet-maker and the carver. V. xi. 4.

(1) Orderly divisions. IV. vii. Pt. i. 9. (2) High, tall. III. i. Pt. i. 17. (3) 鳴條, the name of a palace of K'ē. IV. iv. 2.

(1) To throw away, to abandon. II. ii. 20: III. ii. 3: iv. 4: IV. vii. Pt. ii. 18: viii. Pt. iii. 2: x. 3: V. i. Pt. ii. 3: Pt. iii. 8: ii. 6: vii. 11: xxvii. 18. To put away,—spoken of one's faults. V. ix. 9. (2) The name of Shun's minister of Agriculture, the ancestor of the House of Chow. II. i. 18.


要拂, to be in confusion, disorderly.

To castrate, castration. V. xxvii. 3.

To place, to set up. V. ii. 4.

The name of a tree, the wood of which was used for making arrows. III. i. Pt. i. 62.

The posts of the framework used in rearing walls of earth and lime pounded together. 楞棟.

(1) A patrimony, possessions. IV. vii. Pt. i. 4: V. xx. 17. (2) 楯業, to be fearful. III. iii. 5.

(1) A support and pattern. Xvi. 18. (2) That which is extreme. Applied to the idea of perfection or the highest excellence. V. iv. 4, 9, 10, 11, 14, 15, 16. Applied to the extremity of misery. 楰.

(1) V. iv. 4, 40. Applied to punishments. 楰, V. xxvii. 22. Extreme, xxvii. 21. To be extremely affected by; to be extremely for. V. xxvii. 20: vii. 15. Fully; to the utmost. V. iv. 38: ix. 8. A place of rest. IV. vii. Pt. iii. 5.

(1) The name of a tree whose wood was used for bows. III. i. Pt. i. 52. (2) The planks used for the sides of building frames. See 楼.

Glory, flourishing condition. V. xxx. 8.

A high terrace with buildings on it. V. i. Pt. i. 5.

To cover over, to construct the roof. V. vii. 11.

Music. II. i. 24.
THE 77TH RADICAL. 止.

(1) To stop to halt. II. iv. 9; V. ii. 7, 8. To make to stop, make an end of. V. xii. 9. (2) = dwellings. V. xiv. 23. One's resting place, the end or aim. II. iv. 2; V. v. Pt. i. 7.

(1) To correct, adjust, regulate; to be correct, exact; correctness. I. 8, 7; II. i. 7; III. i. Pt. ii. 15; IV. iv. 2; vii. Pt. iii. 1: V. i. Pt. iii. 3: iv. 18, 14, 17: xiii. 8: xv. 11, 12, 15: xxvi. 6: xxvii. 20: et al. = to punish, punishments; a righting. II. ii. 11: IV. i. 2: ix. 4. = correct men. V. xviii. 22. (2) It is used of ministers generally. V. xix. 18: xxvii. 1. And of particular ministers; we have 外正. V. ix. 18: 正人, ix. 17: 正人, x. 2: 大正. xxvi. 4: et al., as in x. 4, 7: xviii. 25. 先正. V. iv. Pt. iii. 8, = the former premier, but in V. xxv. 7, the same phrase = your correct father. (3) The month or months with which the year commenced in diff. dynasties. III. ii. 8: IV. vi. 3. The first month of the year. II. i. 4, 14: ii. 19.

This. III. iii. 6, 7: V. xiv. 15, 18: xix. 15.

A pace, a step. V. ii. 7. To travel. V. iii. 1: xili. 1: xxiv. 1.

(1) To be martial; prowess. IV. iv. 8: V. i. Pt. ii. 8; Pt. iii. 6. = awe-inspiring. II. ii. 4. Warlike measures or ways. III. i. Pt. ii. 20: V. iii. 2, 3. (2) The posthumous title of the first king of the Chow dynasty. V. vii. 5. 武王. V. vi. 12, 16: et seq. The combination of this title and that of his father—文王— is very frequent. (3) 武丁, one of the emperors of the Shang dynasty. V. xvi. 7.

A year, a round year. I. i. 8: II. i. 8: III. iv. 3: IV. vii. Pt. i. 6: V. iv. 8, 55—67: vi. 19. 稟祭, to offer the annual winter sacrifice. V. xiii. 29; but the meaning is doubtful. (1) To pass through. V. xvi. 8: xxiv. 3. Obs. 有夏歷年, &c., V. xli. 17, 19, 22. 經歷, to pass through and carry out, V. xvi. 4. 歲, the name of a mountain near which Shun once lived. II. ii. 21.

(1) To return. II. i. 8: IV. iii. 1: V. Pt. ii. 1: V. vi. 8, 11: xx. 1. = to send. V. iii. 2: x. 14. To retire; retirement. IV. vi. 1. (2) To turn to. III. iii.
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THE 78th RADICAL. 歖.

To die; death. II. i. 28: IV. vii. Pt. ii. 18: V. ix. 15: x. 11: xxv. 20. Observe the dates of these entries. IV. vii. Pt. i. 16: V. iv. 3. 一死, one dead animal. II. i. 8. 死魄, the dead dark disk, = new moon. V. iii. 1.

殞落一to decease. II. i. 13.

Evils, miseries. IV. iv. 8.

To cut off; to cast off. II. i. 25: iv. 8: V. ix. 22, 23: xviii. 6: xxvii. 2. We find it with other verbs:—殟殟, V. xii. 21: xviii. 11; 殟殟, V. i. Pt. iii. 3: 殟殟, V. iii. 6; 殟殟, V. vii. Pt. ii. 16. To be cut off. V. xxiv. 8.

(1) Barous. V. xxx. 7. (2) A particle, = I apprehend, it seems to be that. V. xxii. 7.

To desire, to seek for. IV. iv. 7.

To mark off, show to be different. V. xxiv. 7.

To plant, to cultivate. V. xxviii. 8. (2) To revive and prosper. IV. x. 5. To make to prosper. IV. ii. 5. (3) To accumulate. IV. ii. 5.

To injure, to oppress. 殯害, the cruel oppressor. V. i. Pt. i. 5. 殯, the cruel oppressor. V. i. Pt. ii. 8.

(1) To keep prisoner to death. II. i. 12: V. iv. 3. (2) To destroy. IV. i. 1. We have 殯殟 in V. ix. 21, and xviii. 23, = to punish and destroy, or perhaps only = to punish severely.

(1) To destroy utterly. III. iv. 6: V. i. Pt. iii. 4.

THE 80th RADICAL. 母.

Do not. II. ii. 18.

A mother. I. 12: III. iii. 3. 父母, parents. II. ii. 21: V. x. 8: xv. 8. The emperor is spoken of as the parent of the people, V. iv. 16; and Heaven and Earth as the parent of all things, V. i. Pt. i. 3.

Every. III. iv. 3.


THE 81st RADICAL. 比.

(1) To compare. V. xxvii. 18. (2) 比干, a relative of the tyrant Show, put to death by him. V. iii. 9.


(1) To attend carefully. V. xii. 14: xiii. 16. (2) To admonish; admonitions. V. x. 2, 13, 17: xiii. 25: xxiv. 3. (3) To distress; to be distressed. V. vii. 8, 10.
To assist, help. V. viii. 4.

THE 82d RADICAL. 毛.

毛 mo

(1) The hair,—of animals. III. i. Pt. i. 144. 52. Applied also to the down and feathers of birds. I. 6. 7. (2) The name of a principality. The duke of Mao was a high minister in the time of King Ching of the Chow dynasty. V. xxii. 3 (3) A name. V. xxii. 11. 毛 shou

(1) To be sleek or glossy. 毛 I. 6.

(2) To be downy. To be full of feathers. 絹 I. 7.

THE 83d RADICAL. 氏.

氏 she

It follows the names of principalities and dynasties, denoting the rulers or sovereigns of them, and is used as we sometimes use the in English,—The O'Donoghue, &c. 氏 an officer of the Chow dynasty, the master of the imperial warders. V. ii. 2: xxii. 8. 氏 seems to — all the 吾, the heads of departments. V. vii. 6. 氏 makes.

The people. Passim. It is used also as we use people, without reference to rank,—men generally; E. g. V. xxx. 2. Of phrases we have among all the people, or the black-haired people, I. 2: II. 18: II. 2: V. xxx. 6. 7; et al.; 小民, the inferior people. V. xi. 2: xxv. 4; et seq.; 小民, also meaning the inferior people. V. xi. 4: xxv. 5: xxvi. 2; et seq. though sometimes 小 seems to be opposed simply to Heaven above, and the phrase mankind, as in V. iv. 2; and in I. 11, and II. 112, we may perhaps say that 小民 means the people living in low places; 生民, simply—the people. V. v. 10: xxiv. 18. 庶民, the masses or multitudes of the people. V. iv. 9—16. 26—30. et seq.; so, 庶民. V. iii. 6. 萬民, the myriads of the people, and 民, the millions. III. iii. 5: IV. iv. 5: vii. Pt. ii. 12. V. xv. 12; et seq. 四民, the four classes of the people, scholars or officers, farmers, mechanics, and merchants, V. xx. 12; 庶民, men of eminent ability, heroic men, V. xiv. 6. xvi. 20; et al.; 献民, wise men, V. xiii. 23: 先民 spoken with reference to the emperors of former dynasties, V. xii. 11, and in p. 10. 庶民 is used with ref. to the last emperor of the Shang dynasty.

THE 85TH RADICAL. 水.

水 shuo

Water, waters. II. iv. 8: III. i. Pt. ii. 8: IV. xi. 2; et al. One of the elements. V. iv. 5. One of the six magazines of nature. II. ii. 7. 水, the inundation. I. 11: II. iv. 1: V. iv. 8. So, 水 II. ii. 4. — with water. V. xxii. 2. Yu's work is described as 平水土. II. 1. 17: V. xxvii. 8. 水 is added constantly to the names of streams, or forms part of those names, like water in our Blackwater.

Long, long-continued, perpetual. IV. v. Pt. i. 6: V. vi. 10: xii. 20, 23, 24; et seq. Far-reaching. II. ii. 1; et al. 永, think of what is long distant. V. xvi. 10. 永世, long ages. IV. viii. Pt. iii. 3; et al. 永世无疆, for ever and ever without end. V. xii. 1. To continue long. V. xxvii. 7. To prolong, to perpetuate; prolongation. II. ii. 24; (some read in 8d tone): IV. vii. Pt. i. 4: V. xxvii. 28; et al. 日永, the day is at its longest. I. 5. = length of years. IV. iv. 3. Ever, for ever, perpetually. II. ii. 8, 17: IV. ii. 9; et passim.

To seek, to seek for. IV. iii. 4: iv. 5, 6; et seq. in the 4th and 5th parts. To seek allegiance. IV. vi. 4. Obs. 作求, V. ix. 20.

汗 wu

You (nom. and obj.), your. Passim.

汝 ju

江 chuang

(1) The Kiang, one of the two great rivers of China, now called the Yang-tze. III. i. Pt. ii. 45, 47, 53: Pt. ii. 8, 9. A part of its course is called 北江, Pt. ii. 8; and a part 中江, Pt. ii. 9. (2) 江, three rivers in Yang-chow, which do not seem to have been identified with certainty. III. i. Pt. i. 40. (3) 江, the nine streams, generally supposed to be a name for the Yang-ting lake. III. i. Pt. i. 48, 52: Pt. ii. 4, 5.

池 chi

Pond, ponds, V. i. Pt. i. 5.

池 ku

To throw into disorder. V. iv. 3.
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The north of a stream. Or perhaps, the place of junction between two streams. I. 12: III. i. Pt. i. 78; II. p. ii. 7: III. 8: V. xii. 3.
The name of a stream, now lost in the great Canal. III. i. Pt. i. 27; II. p. ii. 10.

To open a passage for a stream. II. iv. 1.
The name of a river in Shan-tung and Kiang-ssu. III. i. Pt. i. 29; II. p. ii. 11.

To irrigate, to enrich. IV. viii. Pt. i. 7.
The name of a stream, subsequently known as the Tse (瀟), and flowing into the Ho. III. i. Pt. ii. 10.
To be sunk; to sink (act. and neuter). III. iv. 4: IV. vii. Pt. i. 12: xi. 1, 4.
沈涸, to be sunk in drunkenness. V. i. Pt. i. 5. 沈涸, the reserved and retiring. V. iv. 17.
The name of a stream, III. i. Pt. i. 70.

Young, small. The phrases 沖子. 沖人, a youth, the youth, are used to the emperors, and by them of themselves. IV. vii. Pt. iii. 7: V. vi. 18: viii. 1, 8: xiii. 12: xiii. 11, 14, 16: xvi. 5.

流沙, the moving sand, the desert of Gobi. III. i. Pt. ii. 5, 23.
(1) The name of a stream in Yen-chow, whose waters flowed into the marsh of Luy-hea. III. i. Pt. i. 15. (2) The name of another stream in Yung-chow, an affluent of the Wei. III. i. Pt. i. 74; Pt. ii. 12.
A branch of the Keang. There were one or more streams of this name in King-chow, III. i. Pt. i. 49; and also in Leo-chow, III. Pt. i. 63, 64; Pt. ii. 9.
The Yellow River, though its channel in the latter part of its course was different from what it was now. III. i. Pt. i. 11, 20, 36, &c.; Pt. ii. 1, 7, 10, 18, 18; III. 2: IV. vii. Pt. ii. 1: viii. Pt. iii. 1: V. i. Pt. ii. 1: xiii. 3. 九河, nine channels, forming a delta in the northern part of Yen-chow, by which a portion of the waters of the Ho were through Yu's skill discharged into the sea. III. i. Pt. i. 13.
西河, the western Ho, that portion of it which runs from north to south between Shen-se and Shan-se. III. i. Pt. i. 71, 82.

The name of a stream, III. i. Pt. i. 53. 河圖, the river plan,—the scheme on a dragon's back, which is fabled to have emerged from the Ho, and supplied Fu-hi with the idea of his diagrams. V. xxii. 19.

治 ch'eh
治 chih
To manage, to regulate. III. i. Pt. i. 4: V. xii. 14: xvi. 4: xvi. 23: xx. 1, 7, 9. 治, to punish. III. iv. 6. 治, the performance of works. V. ix. 1.
3d tone. To be well regulated; where management and regulation take effect, —good government. II. ii. 8, 11, 13: iv. 4: IV. v. Pt. iii. 2: viii. Pt. ii. 5: V. iii. 9: xiv. 4: xx. 2: xxi. 3: xxiv. 13: xxv. 7. —There is some uncertainty in determining in several instances to what tone we shall assign this character.
To follow the course of a stream or shore. III. i. Pt. i. 45.

治 yuán
to be dissipated; dissipation. V. x. 11: xiv. 4, 9.

(1) Laws. V. xxi. 7: xxvii. 8. 法度, II. ii. 6: IV. vii. Pt. i. 5. 法, imperial appointments, or way of procedure. V. vii. 18. To act according to the laws. V. xxvii. 18. (2) A plan,—as of a house. V. vii. 11.
The name of a stream, which is now one of the feeders of the great Canal, but which which anciently flowed into the Hwae. III. i. Pt. i. 35, 36, 45: Pt. ii. 11.

(1) 泳波, the name of a marsh in Yu-chow. III. i. Pt. i. 56. 泳, waters. III. i. Pt. ii. 5.
To weep, to shed tears. II. ii. 21: iv. 8: V. vi. 18.

泥 ni
A surname. 泥顔, a minister of king Wân. V. xii. 12.
To be exhausted or destroyed. V. ix. 18. 沉, to become dark or blinded. V. xxvii. 4.

洋 yang
洋洋, vast,—of vast significance. IV. iv. 8.
To clarify spirits. V. x. 6.

(1) Waters overflowing. 泽水, the flood of Yuou's time. II. ii. 14. (2) The name of a stream, an affluent of the main stream of the Ho. III. i. Pt. i. 7.
洛 lo
(1) The name of a river in Ho-nan, one of the principal tributaries of the Ho. III. i. Pt. i. 58, 55, 60; Pt. ii. 7, 15; et al.
(2) 洛 alone, and 洛邑, occur often as the name of the 'capital of the completed Chow,' to which the people and officers of a part of the imperial domain of Yin were removed. V. ix. 1: xii. 2, 8, 4: xiv. 1, 22, 25; et al.
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Commonly spoken of as 成湯, T'ang the Successful, the founder of the Shang dynasty. IV. ii. 1: vi. 3: V. i. l't. ii. 4, 8: viii. 2: x. 9; et al.


源 yuen yuan

源, yuan, et al., in V. xix. 1, 2, 7, 16, 19, are names for the officers or guards of the laws.

To overflow, to flow out. III. i. Pt. ii. 10.

澗 yeh

澗, yeh, see 浪.

To extinguish, extinguishing; to be extinguished. III. iii. 1: IV. iii. 5: V. i. Pt. ii. 3: x. ii. xvi. 10: xxiv. 10.


To be abundant. V. i. Pt. iii. 4. Abundantly. V. xvi. 20.

滋, te, see 滋.

滋, te, to clear. III. i. Pt. ii. 14.

染, yun, te, the name of a marsh.

III. i. t. i. 68: i. i. 10.

漬, tsieh, to insult, to assail. Always in the phrase 漬天. I. 10, 11: II. iv. 1.

= pride, the fulness of one's self. II. ii. 14: IV. ii. 8.

To float. 流, to float away. IV. iii. 8.

(1) Varnish. III. i. Pt. i. 19, 60. Varnished. V. xxii. 16. (2) The name of a stream, a tributary of the Wei. III. i. Pt. i. 74: Pt. ii. 12.

A large stream, flowing into the Kiang. III. i. Pt. i. 47, 53; Pt. ii. 8.

A stream, flowing from east to west, and in Yu's time joining the Ho in the pres. dis. of Fow-shing. 衡漳, III. i. Pt. i. 6.

To advance by degrees; more and more. III. i. Pt. i. 33: V. xxii. 4.

1st tone. To permeate; to be affected. III. i. Pt. ii. 23: V. xxiv. 4.

The name of the Han in the early part of its course. III. i. Pt. ii. 8.

濤, tiao, chien

and rejoicing it again. III. i. Pt. i. 53, 64, 70.

An affluent of the Ho. III. i. Pt. i. 55; Pt. ii. 18: V. xiii. 8.

To soak. V. iv. 5. 濤, to exert an enriching influence on. V. xxiv. 18.

(1) A marsh. We have 贯澤, III. i. Pt. i. 41; and 汝澤, p. 52. To become a marsh. III. i. Pt. ii. 8. To be formed into a marsh. Pt. i. 14. 九澤, the marshes of the nine provinces, l.t. ii. 14. (2) = favours, bounties. V. iv. 8. 資澤, xxvii. 18. 潦, see above.

The name probably of a stream, flowing into the Kiang. III. i. l't. ii. 9.

三遊, probably three dykes on the Han. III. i. Pt. ii. 8.

A field ditch or channel. II. iv. 1.

2d tone. (1) 濤, numerous, II. ii. 20. (2) The name of a stream. ? flows now into the sea as the 清. III. i. Pt. i. 20, 27; l't. ii. 10.


(1) Deep, profound — spoken of Shun. II. i. 1. (2) To deepen the channel of a river. II. i. 10: iv. 1.

Name of the country of a wild tribe, in the present Hoo-pih, one of those which assisted King Woo against the tyrant Show. V. ii. 3.

A river of Twing-chow. III. i. Pt. i. 23.

The shore of the sea, or bank of a river. III. i. Pt. i. 24, 35.

The name of a stream, an affluent of the Lo. III. i. Pt. i. 55; Pt. ii. 18: V. xiii. 3.

The name of a river, an affluent of the Wei. III. i. Pt. i. 75; Pt. ii. 12.

The name of a river in Yen-chow. III. i. Pt. i. 15.

THE 86th RADICAL. 火.

(1) Fire, II. iv. 4: III. iv. 6: IV. vii. Pt. i. 8, 12: V. xiii. 9. One of the five elements. V. iv. 5. One of the six magazines of nature. II. ii. 7. (2) The name of a star. I. 5.
The friendless. V. iv. 12.

To shine. V. i. Pt. i. 5.

To be burdensome, full of trouble. IV. viii. Pt. ii. 11: V. xx. 16.

(1) A bear, bears. III. i. Pt. i. 79: V. ii. 9. 熊熊之士, soldiers brave as bears and grisly bears. V. xxii. 5. (2) The name of an officer about the court of Shun. II. i. 22. 熊耳, the name of a mountain at which Yu began his survey of the L. III. i. Pt. ii. 15.

To be ripe. V. vi. 16. To be fruitful. V. vi. 19.

To burn, to blaze. IV. vii. Pt. i. 12.

Easy, unoccupied. 用燕, for pleasure and idleness' sake. V. x. 11.

To build. IV. v. Pt. i. 9. Plans for building. V. xii. 2. (經營), 4.

To be warm. V. iv. 32, 34.

To harmonize. 變和 V. xxii. 24.

燕, V. xx. 5. = in a state of harmony. V. iv. 17.

THE 87th RADICAL. 爪.

To contest. II. ii. 14.

(1) A particle at the beginning of sentences and clauses, = on this, and so. IV. vi. 8: VIII. Pt. i. 4: V. xv. 5, 6: xxviii. 3. (2) It follows the verb, like 于, carrying it on to its object. IV. vii. Pt. iii. i: V. xxii. 11. After the noun, as a verb itself, = to be seen in, to consist in. V. iv. 5. Obs. 既发 and thereupon, IV. vii. Pt. i. 2.

以燕, to consider to be. IV. ii. 1; but more frequently 以 to take to be, to undertake, to employ. V. ii. 6: V. iv. 16: xvii. 1. In. V. iv. 18, 以 = and so becomes.

(2) To become. III. i. Pt.
THE 86th RADICAL. 父

A father, fathers. I. 12; IV. vii. Pt. i. 14; Pt. ii. 13, 14; V. vii. 11; ix. 16; xxv. 1. 父母, parents, parent. II. ii. 21; V. vi. 6; xiiii. 18; xv. 3. Spoken of the emperor. IV. iv. 16. Spoken of Heaven and Earth. V. i. Pt. i. 3. 父母弟, paternal and maternal relatives. V. ii. 6. 伯父, senior uncle, uncles. V. xiii. 6; xxvii. 18. 父, alone. xxvii. 1, 2, 3, 4. 師父, Grand-tutor. IV. xi. 1, 2, 3, 4; V. xxiv. 2, 5, 12. ? ought 父 to be in the 2d tone. 2d tone. An honourable designation, — minister or officer. We have 父宏, the three great ministers at the court of a prince of the empire. V. x. 13.

THE 87th RADICAL. 牧

(1) A pastor or shepherd. Applied to the governors of provinces. II. i. 7, 16; V. xx. 8, 13. They are called 天牧, the shepherds of Heaven. V. xxvii. 12. The same is the application probably of 牧夫, and 牧人, in V. xix. 2, 7, 12, 13, 16, 19, 21. (2) To learn to live by pasturage. III. i. Pt. i. 26. 牧野, the wilderness of Muh, the place, in the pres. Ho-nan, not far from the capital of Show, where the struggle between him and king Woo was determined. V. ii. i; iii. 9.

(1) Things, articles. III. i. Pt. 28; V. v. 3, 6, 8; et al. 物, productions of the ground. V. x. 5. 方物, productions of different regions, V. v. 2. 天物, creatures of Heaven. V. iii. 6. 萬物, all things. V. i. Pt. i. 8. — relics, V. viii. 1. — matters. V. xxiv. 5. (2) 敦物, the name of a mountain. III. i. Pt. i. 76. 牧, the name of a mountain. III. i. Pt. i. 76.

A complete victim, without blemish. IV. xi. 6. 牧, the name of a mountain. III. i. Pt. i. 76.

THE 88th RADICAL. 牛

A bull, oxen. V. iii. 2: x. 6; xii. 5; xiii. 29; xxix. 8. 4. 牛, new.

Female. 牛, a hen. V. ii. 5.

(1) A victim. IV. iii. 4.

THE 89th RADICAL. 牲

(1) You, your. Passim. (2) An adverb, — our ly. 牲, purposely; 適牲, accidentally. V. ix. 8; et al.

THE 90th RADICAL. 牀

A wall, walls. III. iii. 6; V. xx. 16; xxix. 4 (垣牀).

A single ox or victim. II. i. 8.

To lead forward. V. x. 6.
An enclosure for oxen and horses. Used also for the cattle enclosed. V. xxix. 8.

藜老, old men, time-worn alres. V. i. Pt. ii. 8.

A victim, uniform in colour. IV. xi. 6; V. i. Pt. i. 6. See 牲.

THE 94TH RADICAL. 犬

The dog, dogs. V. v. 8.

To offend against, expose one's self to be punished. II. ii. 12.

Wildness. V. iv. 34. 發出狂 to manifest insanity. IV. xi. 3. Foolish. V. huang xvii. 17.

狂 three new niu

The common name for the wild tribes on the North. IV. ii. 6. (3) Barbarians employed in menial offices about the imperial court. V. xxii. 14.

To be near to. IV. v. Pt. i. 9. To be familiar with. — used adverbially in the phrase 狂侮辱, to treat with contumacious ease or familiarity. V. i. Pt. iii. 2; v. 4.

狐 hoo hu the fox. III. i. Pt. i. 69.

To consider and treat as narrow and mean. IV. vii. 11.

I. Q. 分, a particle, following adjectives, and equal to V. xxx. 9. Fierce, raging. — spoken of fire. III. iv. 6.

Still, notwithstanding. IV. v. Pt. ii. 8; vii. i. t. i. 12; V. xv. 14. Still more, especially. IV. viii. Pt. i. 8.

(1) To plan, deliberate. IV. vii. Pt. i. 6. 獻, 獻函, to consult with, V. xxx. 4. Plans, counsels. IV. vii. i. t. i. 15; Pt. ii. 12, 15; V. viii. 3; et al. 閣, 閣, V. xxi. 6; xxviii. 1. 獻, 獻, lessons. V. xxi. 8. 獻, 獻, to have counsel, to be wise in counsel. V. iv. 11. (2) The course, the way, — as indicated by wise counsel. IV. iii. 2; V. xvii. 2; xx. 2; xxi. 14. (8) An exclamation, — 何! V. vii. 1; viii. 1; xiv. 18; xvii. 2, 24.

To disturb, II. i. 20.

A case or cases of litigation,—either civil or criminal. V. ix. 13, 14, 16, 18, 21; xxvii. 11, 12, 20, 21.

A species of large dog. V. v. 1.


To get, to find. What is got is to be ascertained from the context. To get success. IV. v. Pt. iii. 8; VIII. Pt. iii. 3. To obtain the help of. V. iii. 6. To find opportunity. V. xxii. 4. 寶 to offend. IV. iii. 6. To apprehend, — spoken of criminals. IV. xi. 2. To get, — generally. IV. vii. 11; VIII. Pt. iii. 10 (s. b.).

Animals, beasts. V. v. 8. 鳥獸, nine birds and beasts. I. 4; II. i. 22; et al. 百獸, all animals. II. i. 24; iv. 10.

(1) To present, to offer. IV. xi. 9; V. iv. 2; xii. 8. (2) — 寶, the wise, worthy man. II. iv. 7; V. vii. 5; x. 18; xiii. 23.

THE 95TH RADICAL. 冕

(1) Dark-coloured, III. i. Pt. ii. 29; IV. iv. 14; V. xxii. 18. — dark-coloured, deep azure silks. III. i. Pt. i. 35; V. iii. 7. (2) Mysterious, deep. II. i. 1.

(1) To lead, lead on; to have the presidency of. II. ii. 19; V. iii. 1; xx. 3; xxxiii. 1; xxiv. 1. 率作, — to take the initiative. II. iv. 11. Foll. by another verb, 率, often — to lead one another. II. i. 16, 24; iv. 10; et al. (2) To follow, to obey, act in accordance with. IV. ii. 2; v. i. t. i. 7; V. viii. 17; et seme.

弗率, the disobedient. II. ii. 20; V. vii. Pt. ii. 1. In. IV. ix. 8, 率典 probably means the statutes which should be followed, the regular statutes. We have the phrases 率由, V. viii. 4; 率師, V. iii. 6; xxi. 21; 率從, V. xxviii. 1; 率循, xxii. 24. (3) As an adverb, — in every, everywhere. IV. i. 3 (ter); V. xxvii. 10. (4) On this, therefore, IV. vii. Pt. i. 1.

THE 96TH RADICAL. 玉

A gem, gems. III. iv. 6; IV. vii. Pt. ii. 14; V. 3. 大玉, the great gem, — some particular gem. V. xxii. 19. 玉, the five sceptres of investiture, given
to the nobles. II. i. 8. Gem-adenored.
II. i. 5: xxii. 2, 15, 17, 24.

Passim. (1) The title of the sove-
reigns of China, during the Hea, Shang, and
and Chow dynasties, — king, kings. Of-
ten used as an adjective, — royal, imperial.

王人, members of the royal house. V.
xvi. 9. 先王, the former king or
kings. Passim. 三王, the three
kings, meaning king Wàn, his father,
and grandfather. V. vi. 10. In V. v. 12, it
means — to possess the throne. (2) To
acknowledge the imperial sovereignty,
spoken of the feudal princes coming to
court, II. ii. 6. (3) 王屋, the name of a mountain. III. i. Pt. ii. 1. — In Pt.
V. 文王 and 武王 are very com-
mon. We have also 成王, x. 9, 10;

王秀, king Ke, iii. 5: vi. 4: xv. 8; and

王秀, in the same passages. The
character hardly occurs in the 8th tone,
which we find so often in Mencius. Per-
haps there may be two or three instances
of it in the Shoo.

瓥, the name of a precious stone
III. i. Pt. i. 81.

To play or trifle with. V. v. 6.

As an adj. — fine, rare. V. v. 8.

Pears. III. i. Pt. i. 85.

Some kind of gem-stones fashioned,
used by the duke of Chow in worshipping
his ancestors. V. vi. 6.

(1) To distribute, = to return. II. i. 7.
(2) = to withdraw and retire. II. ii. 21.

A sounding stone. IV. ii. 9.

A sounding stone for the
manufacture of sounding stones. III.
i. Pt. i. 81.

瓥, see 瓥.

To regulate. 变理. V. xx. 5.

Some kind of precious stone, III. i. Pt.
i. 44.

A rounded mace. V. xxii. 19.

A pointed mace. V. xxii. 19.

THE 99th RADICAL. 甘.

(1) Sweet; sweetness. V. iv. 5. To
esteem to be sweet, to delight in. III. iii.
6. (2) The place of a great battle in
ancient times, — in the present Sherman.
III. i. 9. (3) A surname. IV. viii. Pt.
iii. 1: V. xvi. 7.

THE 100th RADICAL. 生.

(1) To produce. IV. ii. 2: vii. Pt. i. 12.
To beget, or to give birth to. V. xii. 19.
To be born; to live; life. II. i. 28: iv. 6:
7: x. 5: V. xv. 7: xxii. 14. Life, — all
living things. II. ii. 12. 生, two
living animals. II. i. 8. 生, abundant means of sustentation. II. ii. 7.

生民, simply — the people. V. v. 10:
xxiv. 18. Elsewhere 生民 — pro-
duced the people. 生魄 means the 16th day of the moon. V. iii. 4: ix. 1; and 生明 the third day. iii. 2. 生生 — to foster life. IV. vii. Pt. iii. 10, 12; and — to increase and multiply. Pt. ii. 12, 17. 蔷生 — grassy shores. II. iv. 7. (2) In a name. 宜生. V. xvi. 12.

THE 101ST RADICAL. 用.

I. "Use." The frequency of this character is a peculiarity of the Shoo. The same also may be said of the way in which it is employed,—corresponding very much to the usages of "以." (1) To use, to employ. II. i. 8: iii. 6: IV. ii. 5, 8: V. xix. 4, 20, 23, 24; et seq. — to obey. III. ii. 5. 用罪用德, the criminal and the well-doer. IV. vii. Pt. i. 16. 用 alone is explained as meaning the use of virtue in V. xii. 22. Useful. V. v. 8. 利用, gainful for use, —conveniences of life. II. ii. 7. 器用, vessels for use. V. v. 2. 結用 — work that should have been done. I. 11. (2) Like 以. It is very often used like the sign of the infinitive,—to, so as to; or may be resolved by thereby, and thereby. IV. vii. Pt. ii. 4, 5: Pt. iii. 4, 5, 6: viii. Pt. i. 8: x. 2: V. i. Pt. ii. 8: lii. 7: xiiii. 8, 5, 6; et seq. Connected with this is a usage, where 用 seems to merge in the verb that follows it, E. g. III. iv. 2: IV. xi. 1, 7: V. iv. 9: xvi. 9, 22, 23. (3) — therefore, II. iv. 8; et al. 用益 = 所以. II. ii. 12. Thereon, V. xix. 1. There are not a few passages, however, where it hardly possible to construe the character. E. g. IV. xi. 6: V. vii. 2: xiiii. 13: xix. 13.

THE 102ND RADICAL. 田.

(1) Cultivable fields. II. ii. 21: III. i. Pt. i. 8, 18, 25; et seq. 田畵, fields and acres. IV. vii. Pt. i. 11. 田功, the work of agriculture. V. xi. 4. (2) To hunt,—used for 畜. V. xv. 11, 12.

(1) From,—to proceed from; to use, to follow. IV. vii. Pt. i. 5: Pt. iii. 7: V. iii. 8: vii. 13, 18: viii. 4 (率自): ix. 5, 16, 17, 19. — by; with. V. xxii. 22, 23: xxiv. 10. It is sometimes difficult to construe. E. g. V. iv. 19 (see 由), 24: xxvii. 15. (2) Sprouts from a tilled tree. IV. vii. Pt. i. 1.

畔 pean

畔 pean

畔 pean

畔 pean
略 3d tone. To afflict, to distress, — make it evil with. V. xxiv. 7.

THE 105th RADICAL. 父.

The last of the calendric stem-characters. II. iv. 8.  父, V. iii. I. 父, V. iii. 8.  父, V. xxii. 18.

To ascend. V. iii. 8. To raise, to make to ascend. I. 9.  — to call up. IV. vii.  
Pit. ii. 1.  — to complete, to sustain. 
V. i. Pit. i. 4. 
(1) To send forth. V. xxvi. 4: xxvi. 2  
(發)  — to distribute. V. iii. 8.  發出, to manifest. IV. xi. 3.  發, to begin. IV. vii. Pit. i. 12.  (2) The name of king Woo. V. i. Pit. i. 6: II. 7.

THE 106th RADICAL. 白.

White. V. ii. 1. Whitish,—applied to the colour of soil. III. i. Pit. i. 7, 24.

A hundred. I. i. 8: V. xxvii. 1, 18; et al.  百夫長, captains of hundreds. V. ii. 3. It is used as a round number, denoting all of the class who are spoken of or spoken to. We have 百官, II. i. 19;  百工, V. iv. 1; et al.;  百乏工, V. x. 13;  百戰, I. i. 24; et al.;  百 abril, V. xiv. 20; et al.;  百官, V. iv. 6, 8; et al.;  百執事, IV. vii. Pit. iii. 8; et al.;  百執事, I. i. 2; et al.;  百執事. I. i. 3.  百執事, IV. vii. Pit. iii. 8; et al.;  百執事. V. xiii. 12;  百執事. V. xii. 24;  百執事. V. v. 5;  百執事. V. xviii. 7;  百執事. V. xiv. 8, 9;  百執事. V. xii. 3;  百執事. V. xii. 3;  百執事. V. xii. 3;  百執事. V. xii. 3;  百執事. V. xii. 3.

All. At the commencement of clauses, summing up what has preceded. IV. i. 8;  萬, V. xii. 23;  萬, V. xxxi. 2;  萬, V. xxxii. 12;  萬, V. xxi. 2;  萬, V. xxi. 2;  萬, V. xxi. 2.

皇 (1) Great. We have 皇, the great ancestor, III. i. 4;  皇, the great ruler, the emperor, xxvii. 5, 6;  皇, the great supreme ruler, or God. IV. viii. 2;  皇, great Heaven, II. ii. 4: IV. iv. 2;  v. Pit. ii. 2;  viii. Pit. iii. 10: V. i. Pit. i. 5;  ili. 6 (皇天后土): viii. 2;  xi. 6;  xii. 9 (皇天上帝). 14;  xvi. 7;  xvii. 4: xxiv. 2, 5. Greatly. V. xv. 17. So, in 皇, xxiii. 3; or we may take 皇.
there as a hiphil verb. (2) The sovereign; royal. V. iv. 4, 9, 10, 11, 15. (3) T. q. 逍, leisure, to be at leisure. V. xv. 18: xxx. 5.

THE 107TH RADICAL. 皮.

The skins of animals—with the hair on. III. i. Pt. i. 5, 69, 83.

THE 108TH RADICAL. 目.

目 memb., eye. V. v. 5: xxvi. 7 (s. b.). 四 four eyes of the four quarters,—the eyes of all. II. i. 15. Ministers are called 股肱之目. IV. iv. 4.

To be straight. IV. v. 5, 14. Upright, straightforward; the upright; straightforward. II. i. 23, 24: iii. 3: iv. 2: IV. iv. 7: V. iv. 17.

The eyes of the four quarters,—the eyes of all. II. i. 15. Ministers are called 股肱之目. IV. iv. 4.

To be straight. IV. v. 5, 14. Upright, straightforward; the upright; straightforward. II. i. 23, 24: iii. 3: iv. 2: IV. iv. 7: V. iv. 17.

The eyes of the four quarters,—the eyes of all. II. i. 15. Ministers are called 股肱之目. IV. iv. 4.

To be straight. IV. v. 5, 14. Upright, straightforward; the upright; straightforward. II. i. 23, 24: iii. 3: iv. 2: IV. iv. 7: V. iv. 17.

THE 109TH RADICAL. 相.

相 to see and examine yourselves.

Inadvertent offences. II. i. 11: V. ix. 8.

To be made confused or dizzy. 眩, see 晃.


To cultivate harmony with. V. xvii. 6.

All. It is found often,—before nouns, after pronouns, and alone; in the same way as our all. III. i. 2: V. xxix. 2; et seq. It is often μultitudes, the people. II. ii. 3, 12, 17; et al.

To regard, look on,—favorably. We can in the Shoo always construe it as an adverb,—fondly, graciously. II. ii. 4: IV. ch. v. Pt. i. 2: vi. 3: V. vii. 2: xil. 10.

To be percipient,—penetrating to what is minute; perspicaciousness. V. iv. 6.

To wash the hands. V. xxii. 27.

(1) Black. V. xxviii. 4. (2) The name of one of the wild tribes confederate with Chow against Shang. V. ii. 3: xii. 11.

THE 108TH RADICAL. 直.

To be full. 盈盈, V. i. Pt. i. 9.

(1) To advantage; that which is advantageous; advantage. II. ii. 21: V. i. Pt. ii. 5: v. 8. (2) The baron Yih was forester to Shun, and assistant to Yu in his labours caused by the inundation. II. i. 12: i. 4, 6, 21: V. iv. 1.

To be complete. v. 4.

A covenant. 訣盟, V. xxvii. 4.

To exert to the utmost. V. ix. 6. To call forth all. V. v. 4. 自盡, to develop one’s self fully. IV. vi. 11. Entirely, all. IV. viii. Pt. i. 2: V. xi. 16, 19: ix. 18: x. 14.

To survey, to inspect. Spoken of Heaven or God. IV. v. Pt. iii. 2: ix. 3: V. xxvii. 4. To survey, inspect; to look to, —to look and study, either as a pattern or a warning. IV. v. Pt. iii. 3: vi. 8: VIII. Pt. ii. 6: xi. 7: V. ix. 21: x. 12 (s. b.): xii. 17: xv. 19: xvi. 17, 19: xxvii. 12, 22. ? to afford an example to. V. xxvii. 20. Overseers. V. xii. 3: xvi. 24. 監.

in V. xii. 3, is marked in the 1st tone, but wrongly. In the sense there, the character is said to be in the 8d tone, and also in x. 12, and the meaning to be to take warning generally. The other applications of the character may be read either in the 1st tone or the third. See the 經語集字析解.

(1) To pursue pleasure. III. iii. 1: V. xxx. 2. (2) To go to excess. V. xv. 11 (foll. by 子). (3) A name. IV. viii.

Pt. iii. 1: V. xvi. 7. 盤庚, one of the emperors of the Shang dynasty. IV. vii.

瞥瞬, the name of Shun’s father. II. ii. 21.
INDEX III.

CHINESE CHARACTERS AND PHRASES.

The 110th Radical. 矢.

矢
shì
A spear, spears, V. ii. 4: xxix. 2.

(1) To pity, compassionate. V. i. Pt. i. 11 (foll. by 矢): xiv. 20, 24: xvii. 28.

(2) I. q. 矢, solemn, of the nature of protestation. IV. vii. Pt. i. 1.

A final particle. It does not occur often in the Shoo, and only after an

adjunctive or a short clause, where its force is both decisive and exclamatory, V. ii.

i. xix. 1, 2, 16, 18, 21. See index III. to Mencius on the character.

To know. Passim. Observe 夫知, V. xii. 10, which can hardly be construed.

Still more; how much more! The nature of the sentence sometimes makes the


9, 13, 15: et sepe. The 矢 is often followed by 日. IV. vii. Pt. i. 3: V. vii.

i. xix. 21 (n. 6): xii. 12: xiv. 9.


短
tuan
to pretend, to falsify. 矢詐, IV.

ii. 3. = dissemblers. V. xxvii. 2.

The 111th Radical. 素.

素
shù
To show, to intimate to, V. iii. 2.

Great, greatly. V. xv. 5.

The spirit-tablets or altars of the spirits of the land. III. i. 5. 社稷 = the

spirits of the land and of the grain. IV. v. Pt. i. 2. 郡社 = the sacrifices to

Heaven and Earth. V. i. Pt. iii. 3 (?). To sacrifice to the spirits of the land. V.

xii. 5.

(1) To sacrifice. V. iii. 3: xiii. 5. A sacrifice. Sacrifices. III. iii. 5: IV. vii.

Pt. ii. 11 (崇拜): ix. 1: V. i. Pt. i. 6: et sepe. 元祀 = see 元. (2) A year.

was the term specially used in this


1: xvii. 24.

To pray,—to and for. V. xii. 20, 24.

A grandfather, III. iii. 4, 8: IV. v. Pt.

i. 8, 7: Pt. ii. 6: xiii. 22, 24, et al.

But in other passages, we must adopt the general meaning of ancestor. E. g.,

IV. vii. Pt. ii. 18, 14: viii. Pt. iii. 10: xi.

1. This appears especially where we

find 高祖, as in IV. vii. Pt. iii. 6, and

sometimes 先祖, as in V. xiv. 6.

Sometimes by we must understand...
—the spirit-tablets of ancestors, as in III. ii. 5; IV. iv. 1 (sing. and 祖 = grandfather). So, 祖庙, the temple or spirit-tablet of Yao’s ancestor; and 祖考, II. i. 4, 8, 14. 祖考 = the spirits of ancestors. II. iv. 3: but = grandfather and father, in V. x. 5: xxv. 1, 3, 7. = grand-uncle. V. xxxviii. 2.

(2) 祖甲 and 祖乙 were emperors of the Shang dynasty. V. xv. 6, 16: xvi. 7. (3) 祖丙 and 祖丁 were ministers of the Shang dynasty. IV. ix. 2: x. 1, 6.

The spirit or spirits of the earth. Always found in connection with 神. IV. iii. 3: v. Pt. i. 2: 上下神祇: 上帝,神祇, 社稷, &c.

To reverence, to respect; to attend reverently, or respectfully to. II. iv. 8: III. i. Pt. ii. 17: V. iv. 6 (w. k.). v. Pt. i. 3: V. x. 10: xxvi. 2: xxvi. 9. Reverent. V. xvii. 1. 祭 to reverence, to respect. V. ix. 4. 民祭 the awfulness of the people. V. xiv. 9. Used adverbially before other verbs.—reverently, respectfully. II. i. 21: IV. iv. 1: V. i. Pt. i. 10: iii. 6: vi. 7: vii. 3; et aspe.

A prayer. 祀册, V. vi. 5. To write a prayer. 祀册, V. xiii. 29. 与, to curse. V. i. Pt. i. 8.

祝祝, to curse, to utter maldictions. V. xv. 15.

Spirits, spiritual beings. They may be the spirits of the departed, and spirits generally, real or imaginary. II. ii. 13, 21: IV. viii. Pt. ii. 11: V. iii. 8. So, 鬼神, II. ii. 18: III. iv. 2: IV. v. Pt. iii. 1: V. vi. 6. In this last instance we have also 神鬼, but with no difference of meaning. 神人, spirits and men. II. i. 24: V. vii. 3: xx. 9. 神主, lord of the spirits, is a designation of the emperor. IV. vi. 3. Specifically, 神 denotes the spirit or spirits of heaven,—in the phrase 神祇. IV. iii. 3: V. Pt. i. 2: xi. 6: V. i. Pt. i. 6. See the note on this last passage, where it appears that 上帝 is to be discriminated from 神. He is so discriminated in II. i. 6, from 神, the host or herd of the spirits. 禽 also is to be discriminated from 天, in V. xviii. 19. Spiritual, 神明, spiritual intelligence. Spiritual, —mysterious, or active and inviable. II. ii. 4. 神宗—the temple or shrine of Shun. II. ii. 19. 神后, ancestors now in the spirit world. IV. vii. Pt. ii. 10; but 神后 is a denomination of 上帝, in IV. iii. 4.

To sacrifice. IV. iv. 1.

To sacrifice. V. xxii. 26, 28. Sacrifices, a sacrifice. V. i. Pt. ii. 5: iii. 9. 祭祀.


To pour out a libation. V. xiii. 29.

Revenues, emolument. IV. vi. 9 (w. k.): V. xvi. 5: xx. 18: xxiv. 9. 天禄, Heaven-conferron revenues, the possession of the empire. II. ii. 17.

Prohibitions, V. xx. 11.

The name of a sacrifice, offered with purity and reverence. II. i. 6: V. xiii. 25, 26, 29.

Calamity. —causers of calamity. IV. iii. 3. To send down calamities on, —to punish. IV. vii. i. t. 12.

Happiness; happinesses. IV. vii. Pt. i. 14: V. xxi. 14: xxiv. 13. 五福, the five happinesses. V. iv. 4, 39. 与, to confer—the source of favours. 作福, to confer—the source of favours. V. iv. 11, 13, 18, 19. To bless. IV. iii. 3.


THE 114th RADICAL. 内.

Baron Yu, afterwards the great Yu, the remover of the deluge, and founder of the Hea dynasty. II. i. 17: II. i. 5, 7, 9, 10, 14, 16, 18, 20, 21; et aspe.

Birds. V. v. 8. Includes beasts, and — hunting. III. iii. 6.
THE 115th RADICAL. 穴

To sow: 穴穀 to sow and reap, sowing and reaping. V. iv. 5: xv. 2, 3, 7.
2d tone. To bow the head to the ground. Always in the formulae 拜稽首 and 拜稽手稽首. II. i. 17, 21, 22, 23: ii. 18: iv. 11: V. Pt. ii. 3, 4: viii. Pt. ii. 18; Pt. iii. 11: V. xii. 8, 20: xiii. 1, 4, 22, 25: xix. 1, 2: xxii. i. 2.

1st tone. (1) To examine, to study. L. i: i. 1: ii. 1, 8 (foll. by 于), 16: iii. 1: IV. vii. Pt. ii. 6: V. iv. 20: viii. 1: xii. 11, 12: xx. 3: xxvii. 17. (2) To examine by divination, IV. vii. Pt. i. 2. (2) To manage, to cultivate. 稻田, V. xi. 4. (3) To agree with. V. x. 11.

穀 kuh ku
(1) Grain. V. xxvii. 8. One of the six magazines of nature, II. ii. 7. 百穀, all kinds of grain, II. i. 18: IV. iv. 36, 37. (2) To be good. V. iv. 18.

穡 muk mu
Reverent; profound and grave. V. x. 2. 穀, to be profoundly reverent; to be submissive. II. i. 2: V. xiii. 16: xviii. 27: xxvii. 10. Reverently. V. vi. 2, 18.

積 tsih chi
(1) To accumulate. IV. viii. Pt. iii. 4. Accumulated. IV. vii. Pt. i. 10. (2) 穀, the name of a mountain. See:

石, the name of a mountain, See:

積石, to reap, gather in the harvest. IV. vii. Pt. i. 9. (2) 积, see 积事, the business of harvesting. 积夫, a reaper, a husbandman. V. vii. 14.

穡 shé

積穡, to cut down the grain, to reap. V. vii. 18: vii. 11.

THE 116th RADICAL. 穴

空 kung
司空, the minister of Works, II. i. 17: V. ii. 2: iv. 7: xi. 2: xix. 10: xx. 12.

穿 taung ching
I. q. 阱. Pitfalls. V. xxix. 3.

窮 k'ang
(1) To exhaust. 無窮, inexhaustible, unending. V. vii. 1: xxiv. 14. To chi'ung be exhausted, brought to distress. In the phrase 困窮, II. ii. 17: V. xvii. 5. The same phrase = the distressed and poor. II. ii. 8: IV. v. Pt. ii. 5. (2) The name of a principality, held by E, the rebellious opponent of T'ao-k'ang. III. iii. 2.
To drive to and confine in till death.

To steal. V. xxiv. 4. 窺窥 IV. 6. 草窥, to commit highway robbery. IV. xi. 2.

THE 117th RADICAL. 立.

立. To stand erect; to be set up. V. vi. 4. xvi. 21. — firmly. V. i. Pt. ii. 3. To establish, to set up, to appoint. IV. iv. 4. viii. Pt. i. 4 : V. ii. 4 : iv. 20, 24 : xii. 6, 7, 12, 16, 19, 20, 23 : xx. 8, 3.


(1) To polish, to decorate. I. 2 (平章). To be decorated. V. iv. 66. 章 the five decorations, emblematic figures on robes. III. iii. 6. (2) — statues, institutes. V. xvii. 7.

童. Boys, youths. IV. iv. 7. 童孫 young grandsons. V. xxiv. 18.

競. To be strong. V. xii. 2.

THE 118th RADICAL. 竹.

The bamboo. 竹矢, bamboo arrows. V. xxii. 19.

A sort of chest for containing rice or clothes. IV. viii. Pt. ii. 4.

A kind of organ; the calabash-organ. II. iv. 9.

A kind of soft, flexible bamboo, that can be made into mats. V. xxii. 18.

To respond to,—in conduct. V. xiii. 4, 24 : xxii. 24. To respond in acknowledgment of favours. V. ii. 6. In response, V. xxii. 27, 28 : xxiii. 1. In reply. V. xxii. 25.

To divine by means of the stalks of the milfoil. II. ii. 18 : V. iv. 20, 24. 31 : xvi. 9.

A kind of bamboo, good for making arrows. III. i. Pt. i. 52.

The name of a principality, held by the relative of the tyrant Shou, known as 竹子, the viscount of Ke. V. iii. 9 : iv. 1, 2, 3.

(1) A musical instrument,—a kind of flute. II. iv. 9. (2) The name of the appanage of the third son of king Wan, known as 管叔. V. vi. 18 : xvii. 1.

To remonstrate,—a kind of moral puncturing. IV. vii. Pt. i. 12. 管言, in p. 5, words of remonstrance.

(1) Tallies, tokens of authority. In the phrase 小臣諸節. V. ix. 17. (2) To regulate. V. xii. 15.

A plan, a pattern. 淮範 V. iv. 3.

(1) To pound, as in raising mud walls, etc. to build. — who was a builder. IV. viii. Pt. i. 8. To raise entrenchments. V. xxiv. 5. (2) To raise and set up. V. xvi. 19.

Baskets,—round, of bamboo, in which articles of tribute were brought to court. III. i. Pt. i. 19, 26, 36, 44, 52, 60. To basket,—to bring in baskets. V. iii. 7.

A species of slender bamboo. III. i. Pt. i. 42, 44.

(1) Sincere, earnest. V. xxvi. 1. — the sincere IV. vii. Pt. iii. 8. To follow sincerely. IV. xiii. 18, 27. Sincerely, earnestly. V. xiii. 7 : xvi. 21. (2) To consolidate. V. iii. 5 : V. xii. 24. To be great. V. iii. 5 : xiii. 17.

Bamboo splints, fit for basket-work, made into mats. V. xxii. 16.

A basket. — 簾— one basketful. V. v. 9.

A species of large bamboo. III. i. Pt. i. 42, 44.

(1) To be hasty, impetuous. II. i. 24. (2) To be easy, indifferent to many things. II. iii. 8. A generous case. II. il. 12. (3) To choose, select. IV. vii. Pt. iii. 9 : V. xiv. 20 : xvii. 6, 19, 28. (4) To examine, to mark. IV. iii. 8 : V. xxi. 18 : xxvii. 15 (簡字). 17 : xxviii. 4.

In xxvii. 15, we have also 五刑不 簡, where 簡 = do not meet the case.

An instrument of music. But 箭韻 is used for the music of Shun. II. iv. 9.

A species of bamboo, good for making arrows. III. i. Pt. i. 52.

I. q. 鑼. A kind of key for opening the case where oracular responses were kept. V. vi. 9. The meaning is doubtful.
The 119th Radical. 米

Rice hulled. III. i. Pt. ii. 18. 粉米
the emblematic flour of rice represented on the lower robe of the emperor. II. iv. 4.
粉
To grind, or reduce to powder or flour. 粉米—see above.
Grains of rice. = to have rice (or grain generally) to eat. II. iv. 1.

Rice in the husk. III. i. Pt. ii. 18: IV. ii. 4. In V. iii. 8, we may understand perhaps grain generally.

A kind of millet. 柴盛, V. i. Pt. i. 6.

To be discriminating. II. ii. 15. 1. 6.

Farched grain. V. xxix. 5.

Provisions of grain. V. xxix. 5.

Malt. IV. viii. Pt. iii. 8.

The 120th Radical. 系

To raise up, to exhibit. V. xxvi. 8.

(1) To arrange different threads of silk. Hence to arrange, to regulate generally; and what is arranged, or arranged. 纱, rules and laws. III. iii. 7. 人

紀, human distinctions or relationships.

IV. iv. 5. 天紀, the heavenly arrangers or arrangements. III. iv. 4. These are called the five arrangers, five 纱 in V. iv. 4. 8. To be chronicled.

V. xxv. 1. 纱其叙—to take in hand—arrange—its disturbed order or broken line. V. vii. 4. (2) A period of twelve years. V. xxiv. 8.

To be confused, confusion. IV. vii. Pt. i. 9.

To receive,—to take in. IV. viii. Pt. ii. 9: IV. iv. 4. 6. 7. 納言 — the minister of Communication. II. i. 25. To present,—to send in, as in payment of tribute. III. i. Pt. i. 52; Pt. ii. 18: IV. viii. Pt. i. 5. To place or put. V. vi. 11. To be appointed. II. i. 2. 納日 — the setting sun. I. 6.

(1) To be decided; determinate; determinately. V. xvi. 9, 14: xviii. 7. (2) To enlarge; great. V. x. 6; xxvii. 2.

2d tone. A border,—as of a mat. V. xxii. 15—18.

Mixed. V. xxii. 18.

(1) A rope. — reins. III. iii. 5. (2) — ruin, dissolution. V. ii. 5.

To involve,—to go on to affect. V. v. 9.

Small. V. v. 9: xxii. 10.

A coarse kind of hemp, or the cloth made from it. III. i. Pt. i. 60.

To connect, continue. IV. vii. Pt. i. 4: vii. Pt. iii. 11: V. ix. 5: xxvi. 8. 紹皇帝 = to be the viceregent of God. V. xii. 14. 紹天明, to bring in connection with the intelligence of Heaven. V. vii. 3. 會紹乃辟 — connecting the all but broken line of your sovereign. V. xxvii. 8.

紹, strings of pearls. III. i. Pt. i. 52.

(1) The end; the result. Often in connection with 始. IV. ii. 9: iv. 4: v. Pt. iii. 2, 6: vi. 6: viii. Pt. iii. 1, 5: V. xvi. 2, 23: xvii. 5. — a successful issue, especially in the phrase 有終. IV. iii. 9: V. Pt. i. 3: Pt. ii. 3: vii. Pt. i. 10: V. xxiv. 18. — retirement,—the resignation of Yau. II. i. 4. — futurity. V. vi. 10. As an adverb,—eventually, finally, in the end. II. ii. 14: V. v. 9: xxiv. 14. As a verb,—to end (neut. and act.), II. i. 17: V. iv. 39: xxv. 10. To make an end of. V. xii. 10. To finish. V. vii. 10, 14: xiii. 11: xiv. 9 (终于 上帝, finished the work of God).
Chinese Characters and Phrases. Index III

毅德, Pt. II. 2, — in the end he was virtuous. To be repeated, — repeatedly, purposely. II. i. 11: V. ix. 8: xxvii. 12.

経日, a single day. V. xviii. 4. (2)

締南, the name of a mountain. III. i. Pt. i. 76.

織 chieh

結, chieh

結怨, to contract enmity. V. i. Pt. ii. 2.

結絹, to cut short; to extinguish. III. ii. 3

絹, to extinguish— bring premature ruin on— one's self. IV. x. 2. But the same phrase, foll., by V. i. Pt. iii. 2, — to cut one's self off from. So, in IV. vii. Pt. ii. 15, 肉絹, — mutually alienated.

織川, to gather together in one, — used adverbially. V. vii. 1. 大緦, the great connected whole, — the empire. V. iii. 5. To command in chief. V. xx. 7, 10.

締絹, III. i. Pt. i. 19, 26.

(1) Fine grass-cloth. III. i. Pt. i. 26, 60. (2) 緞絹, seem used together, — to embroider. II. iv. 4.

(1) To soothe, to make tranquil and happy. IV. v. Pt. i. 2 (撫絞): vii. vii. 1: Pt. i. 4; Pt. ii. 18; Pt. iii. 11: V. i. Pt. i. 7 (縫絞); iii. 7; et al. Observe 緞絞, IV. iii. 2. Tranquilly. V. vii. 9; — to carry out. V. xxii. 6. To be secure. V. xxvii. 2. (2) The name of the fourth of Yu's domains. III. i. Pt. iii. 20.

緞絞, what is regular, and according to the standard. II. ii. 21. 緞絞, regular — steadfast— in virtue. V. x. 9. (2) To go through. 經緞, V. xvi. 4. (3) To plan, to define. 經緞, V. xii. 2.

(1) 經緞, the connected— next— carriage, one of the emperor's carriages. V. xxii. 20. (2) Variegated. V. xxii. 6.

(3) 經衣, the name of a kind of tent set up over the emperor, when he gave audiences. V. xxii. 10, 14. But the same phrase in xix. 1, 8, denotes the keepers of the robes.

綢緞, V. x. 18.

綢緞, Properly the end or point of silk is a cocoon. Used for a line or clue of inheritance. III. iii. 8: IV. v. Pt. iii. 3: V. xxi. 2. 基緞, — the inheritance or possession. IV. v. Pt. i. 2.

綢緞, Plain white silks. III. i. Pt. i. 85.

金緞, the metal-bound coffin. V. vi. 11, 18.

緞緞, To bind or fasten. 緞緞, — the metal-bound coffin. V. vi. 11, 18.

(1) To gather together under one,— to take the leading of. II. ii. 9: IV. vii. Pt. iii. 1. To accumulate. IV. vii. Pt. iii. 12. I do not know the meaning of 緞緞, IV. iv. 1. (2) The whole of the plant of grain. III. i. Pt. ii. 18.

緞緞, (1) Duties, services. L. 8, 11: III. i. 1. Achievements. II. ii. 14: V. xiii. 25: V. xxiv. 5: V. xxi. 1. (2) To be achieved, carried out successfully. III. i. Pt. i. 6, 66, 77. To achieve good. IV. vii. Pt. iii. 4: V. xxi. 6. To achieve for. V. xxvii. 2.

緞緞, Numerous. IV. ii. 4.

緞緞, Luxuriant, III. i. Pt. i. 17.

緞緞, Woven fabrics. Of silk, we have 綢緞, 綢緞, 綢緞, and 綢緞. III. i. Pt. i. 19, 44. Of hair, pp. 69, 88.

緞緞, embroidered. II. iv. 4.

緞緞, A string,— with reference to the carpenter's line. IV. viii. Pt. iii. 11. To apply the string to,— to correct. V. xvi. 3.

緞緞, To draw out or unroll a cluse. To unfold,— by reflection. V. xvi. 5. 綢緞, — to unfold and make use of the powers of others. V. xix. 19.

緞緞, To continue, to perpetuate, V. xiv. 25.

緞緞, 綨自今, on from this time. V. x. 12: V. xix. 16, 18, 20, 24.

緞緞, Purple silks. III. i. Pt. i. 52.

綸緞, Fine floss silk. III. i. Pt. i. 60.
To connect, — to prolong. IV. vii. Pt. ii. 9.

To continue. IV. ii. 2: V. xxv. 3.

To be deficient, wanting. V. xxv. 6.

A negative adverb. It occurs nearly as often as 無 or 不 and its frequent use is characteristic of the Shoo. It is, as nearly as possible, synonymous with 無 in all its usages, — no, not; do not; to be without; and there is not, there was not, &c. Especially it is found before other negatives, 不, 非, &c., and before 所, 才, 成, 其, 何, 爲, etc. We have, in IV. iv. 8, a 不, 大, 小, corresponding to the 無, 大, 小, which I have called attention to under 無.

A crime, an offence. II. ii. 12, 20, 21: V. xxvii. 16, 18; et sape. 罪 alone, II. i. 12; 罪人, V. vi. 14; et al.; 有罪, II. iii. 6; et al.; and 用罪, IV. vii. Pt. i. 16; all the criminal or criminals.

罪疾, the pain—punishment—of crime. To treat—deal with—as criminal. IV. iii. 4; VII. Pt. iii. 2: V. i. Pt. i. 5: ix. 16.

To place, to set. IV. vii. Pt. i. 4.

Punishment, generally. II. ii. 12: III. ii. 8: iv. 5: IV. i. 4: V. ix. 8, 11, 13, 16, 21; et sape. Specifically, the punishment of fine. Thus it is used in V. xxvii. 16, 18, 20; and in p. 17, we have the phrase 五罰, the five fines. We meet often with 罪罰 and 天之罰, the punishment appointed by Heaven. E. g. V. i. Pt. i. 10; Pt. iii. 8: iii. 6. 王罰, the punishment inflicted by kings. V. xiv. 2. To punish. IV. vii. Pt. ii. 12: V. xv. 16; et al.

(1) To be sorrowful; to suffer distress from. V. x. 11: IV. iii. 3. (2) To be involved. V. iv. 11.

(1) A large species of bear. III. i. Pt. i. 69. Used to describe and stimulate soldiers. V. ii. 9: xxvii. 2. (2) Name of an officer at the court of Shun. II. i. 22.

THE 123rd RADICAL. 羊.

The sheep or goat. V. xii. 5.

The name of a pastoral tribe in the north-west, confederate with Chow against Shang. V. ii. 3.

Admirable, beautiful. To beautify, — to do good service to. IV. viii. Pt. ii. 10. 服美, to wear fine robes. V. xxiii. 10.

美若, to pursue the same course. V. xxiii. 2. But the meaning is uncertain.

(1) To feel ashamed; shame: IV. viii. Pt. ii. 4: V. iii. 8: xxiii. 6. (2) To nourish. IV. vii. Pt. ii. 10: V. x. 7. (3) To bring forward, to advance. This signifies assumes various modifications, being here = to cultivate, and there = to employ. IV. vii. Pt. iii. 11: V. iv. 18: x. 7: xix. 5.

A flock or herd; a company. It is used to denote all of a class. Alone it = companies. V. x. 14. 羣庶 = herds of creatures. V. x. 11. We have 羣后, II. i. 9: et sape; 羣牧, II. i. 7;

群體, II. i. 6: 羣臣, IV. viii. Pt. i. 1; 羣弟, V. vi. 12; 羣叔, xvi. 1: 羣辟, xx. 1: 羣公, xxiii. 7;

群僕, xxvi. 4; 羣言, xxx. 1.

(1) To be righteous; righteous; righteousness, what is right. II. iii. 8: IV. iv. 8: V. Pt. i. 9: ix. 5: V. i. Pt. i. 8: iii. 9: iv. 14: ix. 15, 17; et al. 不義惟王, deemed it not righteous to be king.

V. xvi. 6. Righteous men. V. ix. 15. 鳥, owl-like ways. V. xxvii. 2. (2) 義和, the designation of prince 國, xxvii. 1, 8, 4.

The name of one of the families, which had the care of astronomy, &c., in Yao's time, and subsequently. I. 3, 4, 5, 8: III. iv. 1, 4.

Soup. IV. viii. Pt. iii. 2.

THE 124th RADICAL. 羽.

(1) Feathers. II. ii. 21: III. i. Pt. i. 44, 52. (2) The name of a mountain in the east, where Shun confined K'wan. II. i. 12. It is queried whether this was the
same mountain mentioned in III. Pt. I. 30, 85.
A famous archer of antiquity, the prince of Keung, and opponent of T'ae-kwang. III. ill. 2.

(1) To practise; practice. IV. v. Pt. I. 9. (2) To repeat; repeatedly. II. ii. 18: V. vi. 9. Observe "爱护" for "爱护".

之人, V. xix. 5.

Altogether. 爈受, to receive all, II. ill. 4.

A long-tailed pheasant. Probably "the feathers of this bird". III. i. Pt. I. 85.

(1) Wings. 翅, a wing apartment. V. xxi. 11. To act as wings, to assist. II. ii. 1: iv. 4: V. xxii. 10: xxv. 8. (2) 日, next day. V. iii. 1: vii. 8: xii. 4. To be reverent, in the phrase 翅, V. vii. 7, 11.

THE 128TH RADICAL. 老

Old. the old. IV. vii. Pt. I. 15: V. i. Pt. ii. 3 (犫老).

(1) A deceased father, II. i. 13: V. i. Pt. i. 5, 10: III. 5; et al. But we find it also, where the father or fathers must be living, V. ix. 16: x. 6: and perhaps in other passages. 祖考, grandfather and father; progenitors generally. II. iv. 9: V. x. 5: xxv. 8, 7. (2) Longevity. V. iv. 39: xiii. 27 (参引). (3) To examine. II. i. 3: V. vii. 7, 8, 10, 12. (4) To complete. V. xiii. 24.

90 years old. 老期, between 90 and 100. II. ii. 9. But it is used in connection with 年 or 100 years, V. xvii. 1. Old venerable men. IV. xi. 5. Old: the aged. IV. iv. 7: V. xxviii. 2.

(老壽).

(1) He or they who, at the end of a phrase or clause, which contains a predicate to the who. III. iii. 5: iv. 4: II. 8. (2) After a numeral, these five. V. iv. 32.

Old. IV. xi. 5: V. ix. 5: x. 7: xii. 19 (老壽). 老造德, benefits from age and experience. V. xvi. 16.

THE 186TH RADICAL. 而

(1) And, and then; and yet, sometimes — but. II. i. 12, 16, 24: iii. 2, 3: iv. 6, 8: IV. i. 8: vii. Pt. i. 9, 12: V. i. Pt. ii. 1: ill. 6, 9: iv. 12: vi. 10: xxii. 17.

25: xxxx. 7. (2) — they; their. V. iv. 11, 13, 19. The meaning here, however, is uncertain. It will be seen that "而" is comparatively infrequent in the Shoo.

THE 128TH RADICAL. 耳

(1) The ears. V. v. 5. 耳目, eyes and ears, is spoken of ministers as being such to their sovereign. II. iv. 4: and perhaps V. xxv. 7. (2) 熊耳, the name of a mountain. See 熊.

耽樂, excessive pleasure. V. xv. 7.

To be addicted to pleasure, xv. 13.

Bright, V. xix. 4, 22.

To be sage; sage, sagely. IV. iv. 3, 7, 8: vii. Pt. i. 11: V. viii. 5: xxi. 2: xxx. 6. The sage, a sage, with particular reference. II. ii. 4: IV. iv. 2: IV. vii. 11: l. 3: Pt. iii. 9: V. xxi. 4. Sageseness. V. iv. 6, 84. 自聖, to think himself sage.

V. xvii. 7. 聖, has not yet in the Shoo assumed its technical meaning of a sage, as the highest type of humanity and a particular order of men. In V. xviii. 17, it can mean nothing more than the wise.

To hear; to hear of. II. i. 12: II. iv. 4: III. iv. 5 (開, also in xv. 8): IV. i. 2: ii. 8: vii. Pt. ii. 4 (a, b): viii. Pt. ii. 19 ( foll. by 于): V. i. Pt. ii. 3: iv. 3: ix. 5: xiv. 5 (必聞): et al. To be heard. II. i. 1: IV. ii. 4 (聽聞): V. ix. 21: xxvii. 1. To be swept. V. x. 11: xxvii. 9.

第 tone. Reputation, fame. V. viii. 3: xxiv. 4. Some other passages, V. iv. 4: xvi. 14, are also marked, in many editions of the Shoo in this tone, but they are simply passives. If they should be marked, the passages indicated above as having the passive meaning should also be so.

To be acute of hearing. IV. x. Pt. ii. 7: — distinctness. V. iv. 6. — acutely. V. x. 5. 達四聼—to hear with the ears of all, II. i. 18. It is generally found in combination with 明, which phrase is to hear and see, in II. iii. 7; to be intelligent, in V. xvii. 7: xxvi. 2; the intelligent, in IV. ii. 2: V. i. Pt. 8.

(1) The notes in music. II. i. 24.

五聲, the five notes. II. iv. 4. (2) 聲色, IV. ii. 5. (3) Fame III. i. Pt. li. 23: V. xxiv. 7.
THE 130TH RADICAL. 肉.

To be like, to resemble. IV. viii. Pt. iii. 5.

The name of a supplementary sacrifice, offered the day after the regular sacrifice. IV. ix. 1.—This meaning is erroneously introduced in p. 674, under the character 形.

The thigh, the upper part of the leg. We find it always in connection with 腿. IV. viii. Pt. iii. 9: V. x. 6. The phrase is used metaphorically of ministers. II. iv. 4; 11: V. xxx. 3.

The shoulders. = to employ, to sustain IV. vii. Pt. iii. 10. = to maintain, in p. 18.

The upper arm. See 股.

To be willing. V. vii. 11: xviii. 4.

To nourish, to keep. V. v. 8. 養育, to leave those who may be brought up. IV. vii. Pt. ii. 16. Here it = children.

背子, sons. II. i. 24.—Of the same sound as this character, and hardly distinguishable from it in form, is 背, a helmet, which is found in the phrase 甲背 in IV. viii. Pt. ii. 4: V. xxix. 2. It belongs to the 18th Radical 门, and the character should have been entered on p. 655.

To turn the back on, to disregard or disobey. IV. v. Pt. ii. 3.

背胡. (1) What. IV. v. Pt. iii. 8. (2) The name of a nephew of the duke of Chow, prince Chung of Ts'ae. V. xvii. 2, 8.

背子. (1) To inherit. = heirs. IV. ix. 5. 背子, heir-son. I. 9. To follow after. V. xiii. 2. (2) The name of a state. III. iv. 1: V. xxii. 19.

(1) Mutually, together. IV. vii. Pt. i. 2, 12, 14; Pt. ii. 6, 15: V. vii. 13: xviii. 7: xxii. 6: xxvii. 4, 20. 背 is thus synonymous with 相, though its construction is in most cases more difficult. We find it used in the same way as 相, when one of the parties whose action is intended is not directly expressed:—as in IV. v. Pt. ii. 2: V. xi. 3: xv. 14. (2) Employés,—certain officers who are thus denominated. V. xviii. 25.

背胡. To be able, can. It is used everywhere before verbs like our auxiliary. In one case we find the idiomatic use of 背胡 between it and the verb,—V. xxii. 25.
As an active verb,—to cultivate the ability of, to help. V. xvi. 3: xxii. 8: xxviii. 4. To be able to manage, to con. V. ix. 18: xvi. 28. Ability. II. ii. 14: IV. viii. Pt. ii. 7: IV. iv. 13 (obs. 有能). —men of ability. IV. viii. Pt. ii. 5: V. iii. 9: xx. 20.

To be pressed, forced. III. iv. 6. To force with. V. i. Pt. ii. 3.

The leg-bone, V. i. Pt. iii. 3.

To cut up meat small. 腕 seems to mean a collection of things small and trifling, —vexatious. II. iv. 11.

(1) To be prosperous. V. vii. 4. (2) To make strong,—spoken of spirits. V. x. 6. (3) To go to excess,—foll. by子. x. 8. 11.

The kidneys, IV. vii. Pt. iii. 3 (a. b).

Rank odour. V. x. 11: xxvii. 4.

The bowels, IV. vii. Pt. iii. 3.

The belly. IV. vii. Pt. iii. 8.

The back-bone. V. xxv. 8.

The skin. = shallow—skin-deep—speeches. IV. vii. Pt. i. 7. But the meaning here may be different, and = puncturing, irritating, speeches. Compare. Ana. xii. vi. —to receive. V. iii. 5: xxi. 14: xxiv. 18.

THE 181st RADICAL. 臣.

A minister, the correlate of 君. Passim. We have 臣人. III. iv. 2: V. xxi. 6; and 臣下, V. i. Pt. ii. 8, both denoting ministers. But 臣庶. II. ii. 11, =ministers and multitudes. Ministry, the duties of being minister. II. ii. 2. To act the part of ministers to,—to serve. V. iv. 21 (a. b), 22: xviii. 24.—臣 is generally to be taken of the great ministers of a government; when it is otherwise, this is indicated. 臣僕 is spoken of himself by a great minister, IV. xi. 8; but僕臣. V. xxvi. 6 (comp. pp. 2, 4) is different. 臣. V. ix. 17, 18, means petty officers, but in 臣小臣, V. xii. 24, the phrase is merely used in the self-depreciating style of conversation. 臣流, V. xxiv. 4, = camp-followers, male and female. 臣表臣, the master of the guards, V. xxii. 3. 臣表臣, ministers away from court. V. xii. 9.

To be good, admirable. V. ii. 6: xxvi. 2. Good condition, = prosperity. IV. vii. Pt. i. 15. To approve, declare to be good. IV. ii. 3. 至嚴格, to show approval of what is good, V. xxiv. 4.

To present one's self to, and deal with, in the character of the sovereign. II. ii. 12: III. iii. 8; V. xxii. 24. It is spoken of the sun, as seeing and visiting all with his light. 日之照臨, V. i. Pt. iii. 5.

THE 182d RADICAL. 自.

(1). As a preposition, from,—used with reference to time, place, and person. Passim. = according as. II. iii. 7: V. i. Pt. ii. 7; et al. (2). Self, of all persons,—myself, yourself, himself. Of one's self. V. ix. 8; et al. The meaning sometimes approaches to,—then, as a matter of course. & g. V. x. 6, 7: xxx. 2. Its most frequent use in this signification is as joined to verbs in a reflex sense. We have 自賢, for the good opinion of ourselves; 自滿假; 自況; 自絕; 自庸; 自鄙; 自覆; 自安; 自高; 自底; 自處; 自疾; 自恤; 自隱; 自亂; (治)

Laws. V. ix. 11, 13. 克臭, to be able to observe the laws. V. xxv. 25.

A fetid odour. Used as a verb, = to make one's self abominable, to ruin. IV. vii. Pt. ii. 6, 8.

臭, Shun's minister of Crime, II. l. 17: 20: li. 10, 11: iii. 1, 2, 3, 8: iv. 1, 8, 11. The dict. gives 臭, from白, as the more correct form of the character.

THE 183d RADICAL. 至.

(1) To come, to arrive. V. xvi. 20. It is everywhere followed by子, and 至于—to come to, to reach to. See everywhere in the 'Tribute of Yu,' et al. Generally the point of departure is indicated; but sometimes it is not, and has
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致

致

to be gathered from the context. E.g. V. x. 8; xi. 8, 6; xv. 5; xviii. 7, 12, 28.
(2) The most, perfect, entire,—that which has reached the utmost degree. II. li. 21: V. xxi. 8. 致至, to push to the utmost extent. V. xxii. 5.
To carry out fully. IV. i. 4: V. xiv. 2, 21, 24; xviii. 28. It is thus used for the most part with reference to the infliction of punishment. Before verbs it indicates the doing to the utmost what the verb intimates. IV. vii. Pt. i. 17: V. x. 6. 致死, to put to death. V. xvii. 1; but 致死, V. xiv. 5 = extreme punishment. 德之致, the things produced by virtue. V. v. 3. In I. 5, 致 is understood to mean the extreme limit of the sun's shadow.

致

Towers. V. i. Pt. i. 5. 鹿臺, the Stag tower, a structure of the tyrant Show. V. iii. 9.
To arrive, to come on. V. xxii. 4.

THE 134th RADICAL. 白.

與

(1) With, along with. II. ii. 19: IV. v. Pt. iii. 2: V. viii. 1. And sometimes answers better in translation than with. V. vi. 8, 16, 17. The with is sometimes nearly = for. II. ii. 17: IV. vi. 1. For, on behalf of. IV. iii. 4. (2) To give to. V. ix. 16. So, in IV. vii. Pt. ii. 12, which is peculiar. To grant, or concede to. III. iv. 6: IV. iv. 5 (n. b.) (2) Than, forming a comparative with 半. II. ii. 12. (4) 之, and. IV. v. Pt. i. 9.

與

3d tone. To be present at, to share in. IV. vii. Pt. i. 14.

與

1st tone. 伯與, an officer at the court of Shun. II. i. 21.

舉

To arise, rise or get up,—with varied application, — to get better, to rise from bed, &c. IV. xi. 2, 8: V. iv. 5; xxii. 7, 25; xxvi. 1: xxix. 1. In xxvii. 4, the meaning of 舉 is no more than thence. To rise, = to flourish. IV. v. Pt. iii. 2: V. xiv. 25. To make to rise or prosper. V. vii. 9. Obs. 有是與, 舉 is old. V. xxi. 5. To give rise to, to originate. II. ii. 17: iv. 11: V. xi. 4.
To lift up, = to advance to office. II. iv. 7: V. xx. 20.

舉

What is old; old. IV. ii. 2, 6: V. Pt. iii. 9: vii. Pt. i. 5, 18: V. xvii. 6; xxv. 3, 7.

舊

舊人—men of old families, in IV. vii. Pt. i. 7; but 旧 the old ministers, in V. viii. 10. 舊, alone — the old course, in V. iii. 8. It is often abverbal, — of old, at first. III. iv. 6: IV. vii. Pt. i. 1: xi. 5, 8: V. viii. 8: xv. 5, 6. — for long. V. xxiv. 10.

THE 135th RADICAL. 舌.

舍

(1) To neglect, to abandon. II. i. 3 (舍已, to give up one's own views and wishes): IV. i. 2. (2) To let loose, — spoken of cattle. V. xxix. 3.
To deal gently or kindly with. V. xviii. 5 (folly. by 子).

THE 136th RADICAL. 

舜

The ancient emperor, so denominated.

舞

舞, to gambol in a regular way. II. i. 24: iv. 10. 一 to dance. II. ii. 21: IV. iv. 7. 舞衣, dancing habits. V. xxii. 19.

THE 137th RADICAL. 艇.

舟

A boat. II. iv. 8: IV. vii. Pt. ii. 6: viii. Pt. i. 6.

THE 138th RADICAL. 艹.

艮

To be good; good; the good. II. iv. 11: IV. ii. 7: vii. Pt. i. 2: Pt. iii. 9: V. i. Pt. i. 5: Pt. iii. 6: xxvii. 8: xxvi. 8. Excellent, skilful. IV. Pt. ii. 12: V. xxii. 8.

艮

元長, greatly good. IV. v. Pt. iii. 8: V. i. Pt. ii. 5. — goodness. V. xxv. 2.
To be difficult or toilsome; difficulty, hardships. IV. iv. 8: V. Pt. iii. 1: Pt. ii. 18: V. vii. 3, 7, 8, 11: xvii. 10: xxv. 5: xxvii. 8: xxx. 3. 艹難, painful toil. V. xv. 2, 8, 7: xxii. 7. 艹食, food of toil,—that procured by agriculture. II. iv. 1. To realize the difficulty or pain of. II. ii. 2: V. xx. 6.

THE 139th RADICAL. 色.

色

(1) The countenance, the looks; the deportment. II. iii. 5: xxvii. 8: xxvii. 11. (2) Colours, III. i. Pt. i. 35. 五色, the five colours. II. iv. 4. (2)
Licentious pleasure. III. iii. 6; IV. ii. 5

THE 140th RADICAL. 畫

The name of a principality, the chief of which was minister of Instruction to king Ching. V. xxii. 3; xxiii. 2.

Grass. 草 - forage. V. xxix. 5.

(1) Growing grain. IV. ii. 4. (2) 米, the name of the original seat of the Menou, a tribe which occasioned much trouble in the times of You, Shun, and Yu. They are called 三米 and 米民.


(1) To be as; as, as if; if I. 1, 9; 10: II. i. 1, 21, 22: ii. 1, 19, 21: iii. 1: iv. 6, 8; et passim. From to be as comes the signification of— to conform to, to follow, to act in accordance with. We have other verbs associated with 若 in this usage;

Hur若, I. 2; et al.; 祖若, IV. viii. Pt. i. 11; 留若, V. xii. 18. To cause to conform to. IV. iii. 2. To be as should be, in accordance with the natural condition. IV. iv. 2; et al. To be regulated gently. V. xii. 21. When, in the case that IV. vii. Pt. i. 9; Pt. ii. 5; et al. 若 occurs before phrases, and adverbs of time, when we cannot translate it. V. vii. 4: xii. 4: xx. 2: xxvii. 2. To approve. V. x. 7: xv, 13; et al. Observe especially 若否, in IV. vii. Pt. iii. 11. Such as,— in enumerations of famous men, but not always, V. xvi. 7, 12: xxvii. 3 (若晚年).

In the frequently occurring phrases 若時, 若兹, 若是, the 若 simply— as. Comp. 若之何 (何), IV. xi. 8; and 若勤哉. V. vii. 10. Thus, nearly to this effect,— in the formula 王公若日, IV. vii. Pt. i. 6: xii. 4: V. iii. 5; et passim. After adjectives our like or iy. V. iv. 36.—Observe 王若公若, V. xii. 8; 九若來, V. xii. 2; 九若然, V. xii. 16: xxiii. 6; 九時若, xx. 4; 九若, xxii. 2.


苦茅, a kind of three-ribbed rush, used in straining the spirits for the imperial sacrifices. III. i. 32.

Tie dried grass. 草茅, forage. V. xxix. 5.

To thatch. V. xi. 4.

This, these. Passim. It stands sometimes, especially at the beginning of clauses, with adverbial force, and—here; now; thus; therefore. E. g. IV. ii. 2: viii. Pt. 1. 3, 14; Pt. ii. 14: V. vii. 2: x. 7: xxvi. 9, 18: xiii. 19: xxii. 9.

(1) 草民, one of Yu's nine provinces. (2) There are two mountains called King, mentioned in the Shoo;— the southern King, one of the boundaries of King-chow, III. i. Pt. i. 46, 54; Pt. ii. 3; and the northern, in Yung-chow, Pt. i. 76; Pt. ii. 1.

Grass— vegetation generally, distinct from trees. II. i. 23: III. i. Pt. i. 17, 28, 42: IV. iii. 5: V. iv. 32 (庶草). xxi. 4.

4. 草窠, to steal among the grass, probably to commit highway robbery. IV. xi. 8.

荒, (1) Uncultivated, overgrown with uncultivated grass and weeds. 荒野, IV. viii. huang l. Pt. iii. 1. So 荒, alone, in xi. 3, —the wilds. (2) The name of the last of Yu's domains. III. i. Pt. ii. 22. (3) After nouns, it —to be wildly addicted to. We have 酒荒, III. iv. 1; 色荒, iii. 6. Perhaps it may be construed in these cases as a noun. (4) As a verb,— to neglect, IV. vii. Pt. i. 8; to waste, to ruin. IV. vi. 4: V. xx. 16. (5) Used adverbially— wildly; neglectfully. III. iii. 8: IV. vii. Pt. ii. 2: V. i. Pt. iii. 2: x. 11: xxv. 4, 5: xviii. 4. Greatly. II. iv. 8: V. xxvii. 1.

A bitter herb. Used metaphorically, as we use wormwood. IV. iii. 8.

茶, tea, tea. III. i. 11. Near synonymous with 臨, to manage, the management of. V. xx. 16.

A useless plant, resembling growing corn in the stalk and leaf. IV. ii. 4.

Not; not to be; do not. II. ii. 94: IV. iv. 2 (莫不): II. 8 (莫已若老): V. xxi. 5. Probably the name of a mountain in the present Tung-chow, Shan-tung. 荞夷, III. i. Pt. i. 26.
To turn up the ground,—take the first steps in cultivating a field. V. vii. 11: xi. 4.

The name of a marsh. III. i. Pt. i. 57; Pt. ii. 10.

1st tone. Variegated, of different colours. V. xxii. 16. 华蟲, the variegated bird,—the emblematic pheasant embroidered on the upper robe of the emperor. II. iv. 4. 華夏, flowery and great, a name of the empire. V. iii. 6. 重華, perhaps the name of Shun. II. i. 1.

8d tone. The name of a mountain;—the western mountain of Shun's progresses. III. i. Pt. i. 62; Pt. iv. ii. 3 (called 大華); 7; V. iii. 2.

To collect, to be assembled. V. iii. 6 (observe the construction, which is intricate).

Ten thousand, a myriad, myriads. It is used generally in a vague manner, and all of what is spoken of. We have 萬姓, the myriad surnames, — the people, III. iii. 9; IV. vi. 9; V. i. Pt. i. 5; lii. 8; xix. 5; 萬邦, the myriad countries, — the empire, I. 3; II. ii. 3; V. xxvi. 2; et scepe; 萬事, all matters, II. iv. 11; 萬幾, II. iii. 5; 萬世, myriad ages, for ever, and ever, II. ii. 8; IV. v. Pt. i. 7; Pt. ii. 2; V. xiii. 4, 27, 28; et al.; 萬民, IV. vii. Pt. ii. 12; Pt. iii. 5; et al.; 萬夫 seems to — the myriad heads of families, another name for the people, in IV. vi. 10; 萬方, the myriad regions, IV. ii. 2, 8; iii, 1, 2, 3, 8; et scepe; 萬物, all things, V. i. Pt. i. 3; 萬國 occurs only once, — in V. xx. 3.

In the phrase 殖落, to decease. II. i. 13.

The name of a State, not far from the original seat of T'ang, who punished its chief. V. ii. 6.

To correct. II. ii. 7. Before another verb, = strictly. V. xx. 1.

(1) Young, youthful. 蒙士, IV. iv. 7. (2) Stupidity. IV. iv. 34. Cloudiness. IV. iv. 29. (8) Two mountains were thus named,—one in Ts'e-chow, III. i. Pt. i. 30; the other in L'ян-chow, p. 65.

Grass-green, 蒼生, II. iv. 7.

To accumulate. V. xx. 16.

To cover. V. xvii. 3. To be covered, = to be disregarded. V. xxvii. 6.

Not, to be without. V. xvi. 13.

(1) Criminals undergoing a lesser banishment. III. i. Pt. ii. 21. It is queried whether we should not read the character shi in this meaning. (2) The name of a mountain, which is not well ascertained. III. i. Pt. i. 65. (8) The name of the appanage, in the present Hon-nan, of Ts'ao, known as 蕭叢, a younger brother of the duke of Chow. V. xvii. 1. His son is 蕭仲,—in the same par.

(1) To determine, decide firmly; to be determined. II. ii. 18: V. ix. 12. (obs. 不蔽), 18, 22. (2) To conceal. IV. iii. 8.

(1) To be luxuriant. 蕭靡, V. iv. 32. (2) I. q. 蕭, to be a fence or bulwark to. V. vii. 4: xvii. 6.

(1) 蕭, vast. I. 11. = broad and long. V. i. 14. (2) To be scattered. 蕭析. IV. vii. Pt. iii. 5. (3) To be dissolute. V. xxiv. 9.

(1) To reach to, extend over. II. iv. 8. (2) To press on,—to deal sternly with. V. x. 18,—Ought we not to read the character in the first of these meanings—p'o? To be hidden, kept in obscurity. V. xii. 10.

(1) An art, arts. V. vi. 8. 藝事. III. iv. 3. 藝人, in V. xix. 9, are certain officers so denominated. (2) I. q. 蕭, to cultivate, to bring under cultivation. III. i. Pt. i. 30, 68: V. x. 1.

Medicine. IV. viii. Pt. i. 8.

A large juny marsh, to which beasts will resort. V. iii. 6.

A kind of water-plant,—duckweed, one of the emblematic figures on the lower sacrificial robe of the emperor. II. iv. 4.

(1) To revive. IV. ii. 6. (2) Apparently the name of a principality or State. V. xix. 24.

To exert one's self, V. xiii. 18.
THE 141st RADICAL. 契.

虎

A tiger, tigers. V. ii. 9 (comp. for soldiers): xxv. ii. (2) 契, guard. V. xxii. 11. The officer commanding them is called 契, in p. 8. He and other officers under him are called 契, in xix. 1, 8. (3) The name of an officer in the court of Shun. II. i. 23.

To oppress, tyrannize over. II. i. 24: ii. 3: IV. vi. 8; et seq. Full by 子, in V. ii. 6: xviii. 6. Oppressive, dangerous, —used of sickness. V. vi. 5. Oppression sometimes = oppressors. II. iv. 8: IV. iii. 8: iv. 3: I. Pt. i. 5: et seq. — calamities. IV. vii. Pt. ii. 4. Observe 五

虐之刑, V. xxvii. 3.

虐

To kill, = oppressors. V. xxvii. 2.

虐

The name of a star. I. 6.

虐

(1) To consider, think about. V. x. 3: xxi. 5. 無虐, nothing to think about, a time of freedom from all anxiety. II. ii. 6: V. xxiv. 3. (2) A forester, the designation of the wood and forests under Shun. II. i. 23. = a forester, generally. IV. v. Pt. i. 7. (3) Name of the principality which had belonged to the family of Shun, who is thence called 契. I. 12; and 契, alone, V. xx. 3. Obs. 契, II. iv. 9.

號

1st tone. To cry out. 號泣. II. ii. 21.

A warning order or command. V. xxvi. 2.

名的安播的为一有 brother of king Wan, called 名. V. xvi. 12.

To be wanting. V. v. 9. = The dictionary gives this character under 名, —but incorrectly. In the text we find it under 名, the appearance of the breath slowly ascending and stopped. 名 is the phonetic element in the character, and 名 the ideographic; and it ought to have its place in the dictionary under the latter. But 名 is no longer used for lexical purposes, being thrown out to reduce the number of radicals as they are termed as much as possible. This practice has given rise to not a few anomalies in the arrangement of characters.

THE 142d RADICAL. 虫.

龜

one of the principal ministers of Tang. IV. ii. 2.

龜

appears in V. xxvii. 2, as the first troubler of the empire, a wicked and sedulous prince of the most ancient times.

龜, whose seat was in the plains, dep. of Sheng-too, Sze-ch'un, confederate with Chow against Shang. V. ii. 8.

龜

An insect; —but used for animals generally, 虫, the emblematic emblematic of the emperor's robe. II. iv. 6.

龜

An ant. = ant-coloured. V. xxii. 22.

龜

龜, pearls. III. i. Pt. i. 35. = The dict. says that this character is "the name of a kind of pearl." This is a mistake, I apprehend. It should rather be taken as the oyster, in which pearls are found.

龜

龜, the name of a lake, the modern Po-yang. III. i. Pt. i. 38.

龜

Insects moving about.—Used for to be stupid, II. ii. 20; and for stupid, senseless, agitation. V. vii. 3, 5, 8.

To be clean or pure. V. xviii. 16. To make clean, to cleanse. x. 16. To hold to be clean or guiltless. xxviii. 12.

The wild tribes of the south. But we find it used, where it must mean such wild tribes generally. III. i. Pt. ii. 22.

As distinct from tribes of other quarters, they are spoken of as the 八龜, V. v. 1. We have 八龜, in II. i. 16, 20; and 八龟, in V. iii. 6.

龜

The silk worm. = to be made fit for silkworms. III. i. Pt. i. 16.

THE 143d RADICAL. 血.

血

Blood. V. iii. 9.

血

To be pained, to feel the pain of. V. x. 11.

THE 144th RADICAL. 行.

行

To go, to travel over. V. xix. 22.

行

To make to go. II. iv. 8. Used of the course of the sun and moon. V. iv. 38.

行

to go away and escape. IV. xi.
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9. (2) To do; to carry—be carried
into practice; to execute; practice, execution. II, iii. 8: IV, i. 1: V, Pt. i. 7: viii. Pt. ii. 12, 18: Pt. ii. 3, 5: V, Pt. i. 5; Pt. iii. 3: ii. 7: iv. 16: ix. 21: xxxv. 6. 不行 = obsolete laws. V, xxvii. 18. (3) 五行, the five elements. III, ii. 3: V, iv. 3, 4, 5. 3d tone. Actions, conduct. II, i. 25: iii. 8: III, i. Pt. ii. 17: V, iv. 18: V, v. 9. 細行 = (酒惟行) = xii. 2: xix. 2.

太行, the name of a mountain. III, i. Pt. ii. 1.

== to push out, to infer. V, iv. 28.

(1) The beam of a balance, or steelyard. II, i. 8. 玉衡, the gem-adorned transverse, a part, apparently, of an astronomical instrument used by Shun. II, i. 5. To weigh. V, xii. 16. (2) 阿衡, the name, or a title, of T"ang’s minister. E Yin. IV, v. Pt. i. 1; Pt. iii. 10. He is also called 保衡. V, xvi. 7. (3) The name of a mountain, the southern boundary of King-chow. III, i. Pt. i. 46; Pt. ii. 4. It is the southern mountain of Shun’s progresses. II, i. 8. (4) 衡澫, the name of a river, an affluent of the Ho. III, i. Pt. i. 6. (1) To defend. = defence. III, i. Pt. ii. 20. 臣衡, we, defenders of the throne. V, xxii. 1. (2) Name of the 5th of the domains of Chow. V, iii. 3: ix. 1: x. 10, 13: xxii. 4. (3) Name of a principality which occupied part of the provinces of Chih-le and Ho-nan. V, xxii. 8. (4) The name of a river. III, i. Pt. i. 9.

THE 145th RADICAL. 衣

衣 ei

Clothes, robes. Specifically, the upper garments. 衣裳, IV, viii. Pt. ii. 4. 戎衣, a martial garb. V, iii. 8. 舞衣, dancing habits. V, xxii. 19. The phrase 穿衣 is used in two senses;—as the name of an officer or officers, keepers of the robes, xin. i, 8; as the name of a sort of tent used in audiences, xxii. 10, 14. 3d tone. To put on, == to carry into practice. V, ix. 5.

(1) That which is outside, the outside; beyond. III, iii. 1 (在洛之表).

表臣, outside ministers,—officers be-
yond the court. V, xix. 9. 海表, beyond the sea. V, xix. 22. 四表, the four outsides, the utmost limits, north, south, east, and west. I, i. (2) To serve as a mark to. IV, ii. 2. To set up a mark for,—to signalise. V, xxiv. 3.

Man’s good moral nature. II, iii. 6: IV, iii. 9.

The lappel in front of a coat or jacket, buttoning, according to Chinese usage, on the right side. 左衽, V, xxiv. 18.—

It is also written 夕衽, V, xxiv. 18.

1st tone. To put on one, to dress one with. V, xii. 2.

The lower edge of a garment. 後裔, descendants. V, viii. 2.

To be generous, enlarged in mind and act; what is generous. V, ix. 29: xiii. 10: xvi. 17. Obs. in IV, ii, 8. 垂裕, to transmit a generous example, and by so doing, become enlarged. To make generous. V, ix. 5. Obs. in xii. 20. 裕之, xii. 21. To rule generously. V, ix. 19: xii. 18.

The lower robe or garment. IV, viii. Pt. ii. 4: V, xxii. 22, 23.

Undress, == to take liberties, to allow one’s self. IV, vii. Pt. ii. 6.

(1) To overtop. I, i: II, iv. 1. (2) To complete, to perfect; perfection. II, xvi. 20: II, iii. 8.

A double garment, == to be repeated. V, i. Pt. ii. 5.

THE 146th RADICAL. 而

西 sei

The west. V, xxii. 17. On the west, (adv. and prep.); westwards; at the west. II, i. 8: III, i. Pt. ii. 23: i. 6: V, xiii. 3. Western. V, xxii. 16, 18, 19, 21: xxiii. 1; et. al. Chang and Fū, afterwards king Wän and king Woo, were chiefs of the west. IV, x. 2; and it appears often as a denomination of the western portion of the empire, subject to, or acknowledging the supremacy of, the House of Chow. V, i. Pt. ii. 2; Pt. ii. 2, 5: ii. 1, 9: vii. 8; et. al. We have 西戎 in III, i. Pt. i. 88, which is acc. to rule; but 西夷, in IV, ii. 6, shows how promiscuously the term 夷 may be
used. 西岳, the western mountain, II. i. 8, is mount Hwa (see 華). 西
傾 III. i. Pt. i. 70; Pt. ii. 2, is a mountain
far to the west, commonly thought to
be in the Koko-nor 西河, III. i. Pt. i.
70, 72, 82, is the Ho, in its course from
north to south. As a verb 西傾—
wested you, settled you in the west. V.
xiv. 8. 

要 yo yao

要, the domain of re-
straint,—the 4th of Yu's tenures. III. i.
Pt. ii. 21. (2) In the phrase 要因, to
examine the evidence in criminal cases.
V. ix. 12: xvi. 11.—This is a perplexing
phrase, especially as we have to interpret
it differently in xvi. 28.

That which is important, the essential
principle, V. xxvii. 19. 體要, in V.
xxv. 8, is probably the completeness of a
gov. measure.

覃 覃 a tract in the prea. dist. of
Hwae-k'ing. Ho-nan, operated on by Yu.
III. i. Pt. i. 6.

覆 釜 (翻覆): IV. ii. 9; v. Pt. i. 5; V.
xxvii. 4.

THE 147th RADICAL. 见.

见 k'ien

To see, to observe; to be seen. IV. v.
Pt. i. 8: V. vii. 9: ix. 6: xi. 2: xix. 4, 6
(灼見): xxi. 4.

(1) To appear before. II. ii. 21: IV.
iv. 1. (2) To appear, to present one's
self, be seen. III. iii. 5: V. xvi. 14.—It
is hardly possible to make anything of
見士之周, V. ix. 1.

To admonish. III. iv. 3 (a. b.).

視 shih

To see, V. i. Pt. ii. 7: iv. 6 (= seeing).
To look at, to consider. III. iii. 5: IV. v.
Pt. ii. 7: viii. Pt. i. 6: xvii. 7; xxviii. 4.
To have a regard to. IV. v. Pt. ii. 6: vii.
Pt. ii. 4. 1. a. g. 示, to display. V. xiii.
8.

(1) To love; to show affection to. I.
2: IV. v. Pt. iii. 1 (天無親). V.
xxvii. 4 (i. d.): v. 8. To love mutually. II.
i. 19. To love relations. IV. iv. 4. (2)
Relatives. V. i. Pt. ii. 6. (3) To approach, place one's near to, 以為親. V.
xxx. 4.

観 chin

(1) To give audience to. II. i. 7, 8.—
In the Index to Mencius, I have said that
this char. means,—to wait upon a su-
rior,' to appear at court.' Such is its
usage in his Works, and so the dict. defines
it, making special reference to the first
instance of its occurrence in the Shoo,
where it is not the appearance of the in-
ferior, but the action of the superior,
which we are led to think of. The com-
mon idea is that of—a case of audience.
It is only used in one other instance in
the Shoo,—V. xii. 22, where I have ren-
dered it to display, bringing that mean-
ing out of 見, by which interpreters
explain it.

To apprehend, to perceive. 無 覺.
unperceived. IV. viii. Pt. iii. 5.

To see, to contemplate. I. 12: II. iv. 4:
IV. vii. Pt. i. 8; V. i. Pt. i. 6: x. 11 (觀)
: xii. 4: xiii. 28: xxvii. 12 (foll. by
). — to prove, to evidence. IV. vi.
10. This idea may be traced also in I.
12; et al. — see, sights. V. xv. 12.

THE 149th RADICAL. 角.

角 jiao

A horn, horns. V. i. Pt. ii. 9.

THE 149th RADICAL. 言.

言 yen

To say, to speak; to speak about. II.
i. 24: ii. 10: iii. 8: IV. iv. 1: vii. Pt. i.
1; II. ii. 12: V. xiv. 26: xv. 6; et seq.
饒言, to defame. IV. vii. Pt. iii. 8.
To talk, used contemptuously, I. 10. We
have often 言日, to speak, saying,
and the formula 有言日. E. g.
IV. v. Pt. i. 5: vii. Pt. i. 19: V. i. Pt. iii.
4: iv. 2: 3: x. 12. Words. II. ii. 8, 16,
17, 21. — reports. II. i. 9: iv. 7.
— compositions. II. iv. 5. —納言, the
designation of Shinn's minister of com-
munication. II. i. 25. 五言 seems
to —五聲, the five notes of music, in
II. iv. 4. 言 — notifications, in V.
xix. 13. 言 alone, in V. iv. 6, —speech;
and in xix. 17, —言 — a speech,
or a single remark. Of phrases with
言, we have 昌言, II. i. 1; et al.;
食言, to eat one's words, be false to
them. IV. i. 4: 聖言, IV. iv. 7; 辭
言, V. Pt. iii. 9: 矢言, vii. Pt. i. 1; 逸言,
vi. Pt. i. 7, and 篤言 and 浮言,
both in p. 10; 敷言, V.
iv. 15, 16; 流言, to set words flowing,
INDEX III.

CHINESE CHARACTERS AND PHRASES.

717

To raise a rumour, V. 7: xviii. 1; 說
言, ix. 5; 說言, xiii. 4; 側言
xvii. 7; 陽言, xix. 17; 謀言,
xix. 5.

To punish, II. iii. 6.

(1) To instruct, to admonish, to lesson.
It is generally foll. by 于. E.g. IV.
iv. 1, 7; vii. Pt. iii. 2; V. v. 1. But
not always—as in V. ix. 5; xv. 14,
16. To be instructed in. V. iv. 16;
xix. 20. Obs. 諄子 諄人, V. ix.
17: 非沒 謄訓, xv. 18; 聽訓
xxii. 4. A lesson, instructions. III. ii.
4, 6: iv. 2; IV. v. Pt. i. 9 (n. b.); Pt.
ii. 5: v. Pt. i. 6; V. iv. 16 (n. b.); viii. 4;
et cœpe. 大 謄, the great lesson,
was some relic of antiquity. V. xxii. 19.
(2) To follow. V. xxiv. 14. So in
訓, xxii. 24. This meaning may be
derived from the passive use of the
character above. (3) To approve. V. xxii. 5.
(1) All, entirely. V. xii. 2. To reach
to entirely. xvii. 11 (n. b.); III. i. Pt.
ii. 28 (foll. by 于). (2) To extinguish,
IV. x. 2.

(1) To record. V. xiii. 7. (2) To
make remember. II. iv. 6.

To transform. 南 諄, transformations
of the summer. I. 6.

To be wrangling or quarrelsome. I. 9.
To wrangle about. IV. vii. Pt. I. 7.
To consult, to inquire of. V. iv. 1 (foll.
by 于).
To set up; to establish. IV. vii. Pt. li.
To grant, to concede to. V. vi. 8.

To rail at, to revile. V. xv. 17, 18.

To announce to, to tell, = to advise.
IV. xi. 7. 無訣, p. 8, = with none
to appeal to.
To curse, 詛祝, V. xv. 15. 詛盟,
oaths and covenants, V. xxvii. 4.
To make music,—as an accompani-
mant to the voice. II. iv. 9.

To consult with; to consult on. II. i.
8, 15 (foll. by 于): ii. 16, 18 (弗
詛之謀); V. xxx. 4 (獻詛).

To try; to test; to make the experi-
ment. I. 11, 12: II. i. 9; IV. vii. Pt. ii. 6,
17.

Poetry. II. i. 24. A piece of poetry, a
poem. V. vi. 15.

(1) To punish, V. xx. 11. (2) To
keep in good condition or order. xix. 22.
(3) To restrain. xxvii. 1.

To address,—with a kindly feeling,
IV. vii. Pt. ii. 1. 一 話, one word, =
every word. V. xvii. 17.

To pay attention to, to watch over. V.
xxvii. 7.

To cut off, to destroy. V. i. Pt. i. 9.
Used as a noun in III. iv. 4.—先王
之詛, the death appointed by the
former kings.
To make a speech or solemn declaration
to, to address. II. lii. 20: V. i. Pt. i. 2;
Pt. ii. 1; Pt. iii. 4. A speech. V. xxx.
1. 誓言.
IV. i. 4. 皇帝 solemnly. III. ii.
2: xxii. 4. To lead on. V. vii. 10. In a
bad sense, = to decoy. V. xxx. 4.

(1) To make great, to increase. V. xvii.
4. The form is often used adverbially,
= greatly. E.g. II. ii. 21: IV. lii. 1:
V. i. Pt. ii. 1, 7; V. i. Pt. iii. 4, 5: III. 5:
vi. 4, 18, 15. Obs. 誓惟, V. x.
11, which some would make to be merely
an initial phrase. (2) To be disorderly or
dissolute. V. xv. 2.

To blame. V. vi. 15.

To be sincere. 克誠— the sincere.
IV. v. Pt. iii. 1.

To make false pretensions to. 矯
詛, IV. ii. 8.

To err. V. xix. 18, 21.

To announce to, to make an announce-
ment. IV. v. Pt. iii. 1 (foll. by 于):
VIII. Pt. i. 2: V. vii. 1: ix. 1: x. 2
(詛說), 4 (詛教), 12, 14: xii. 8 (詛
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(詛詛), 20, 30; xxiii. 4. An announce-
ment. IV. ii. 2: iii. 2: and in the titles
of several Books.

To teach. 教誨. V. xv. 14. In-
structions, IV. vii. Pt. i. 5. 誨誨,
instructive words. V. xiii. 4.
To speak. 說, slanderous talkers. II. i. 23: iv. 6. — words. V. vi.
16. 德之 說: words or discourse about virtue. V. ix. 21.
The prime minister of Woo-ting, of the Shang dynasty. Everywhere in IV. viii.

Who? II. iv. 7.

To request, beg leave. IV. iii. 4.

(1) To discourse of. V. xx. 5. (2) Onlier relation, the order of antecedence and sequence. V. xxvii. 19.
To flatter, be a flatterer. V. xxvi. 6.

謾言, artful sayings. V. xxx. 5.

To judge, consider. 顧説. IV. v.
Pt. i. 2.
To be harmonious. I. 12: II. i. 24: iii. 1: iv. 10 (perhaps == to be made harmonious). To make harmonious, to manage harmoniously, or suitably to the requirements of the case. II. i. 21, 22: ii. 18.
To remonstrate. IV. iv. 8: IV. viii. Pt. i. 11 (foll. by 太— with). Remonstrance, reproof. IV. iv, 8: viii. Pt. i. 11. 諨— the reprover and helper. V. i. Pt. ii. 5.

(1) Sincerity. II. ii. 21. (2) To make harmonious (foll. by 太). V. xii. 13.
To trust, to rely on. IV. vi. 2: V. xvi. 4.

(1) A proposition,—by, in, of, from. IV. v. Pt. iii. 7: viii. Pt. i. 4: V. vi. 17: xxvii. l. (2) All, various,—a little more than a sign of the plural. V. ix. 17: x. 15: xxvii. 19. (3) In the phrase 諨侯, the various feudal princes of the empire. IV. i. Pt. ii. 19: V. xx. 14: xxii. 29: xxiii. 1.
Village slang. To become addicted to such. V. vi. 8.

To consult; to consult with. II. i. 18 ( 諨謀). V. iv. 25 (foll. by 及). 諨面, to judge by the face. V. xix. 2. To plan, to consult for. IV. vii. Pt. i. 7; Pt. iii. 10: V. xvii. 17. — deliberation. V. iv. 6, 24. 諨人, counsellors. V. xxx. 6. Plans. II. ii. 6, 16: IV. vii. Pt. i. 8; Pt. ii. 7: V. ix. 22 (非謀; bad plans):

To say. IV. vii. Pt. iii. 5: V. i. Pt. ii. 5. To be called. IV. ii. 8: iv. 7: vii. Pt. ii. 11. The idiomatic use of 諨, == to be called, occurs only once;—in IV. v. 26; and it may there be easily resolved, so as to give it its proper signification of of.

Humility. II. ii. 21.

Counsels. II. iii. 1: IV. iv. 8: V. xxv. VI. 6; and in the titles of some Books. 謬教; well-counselled instructions. IV. iv. 2.
Errors. 紬謬, V. xxvi. 3.

To give careful attention to. III. iv. 2: IV. vii. Pt. i. 3.

To make a noise. V. xxxvii. 1: xxx. 1.

To know, understand. V. xii. 12.

To remember, to keep a remembrance of. II. iv. 6.

To deliberate on. V. xx. 6.

To deceive, impose on. 謬張. V. xv. 14, 18.

Praise. II. ii. 6: V. ix. 17.


To be an enemy. V. i. Pt. iii. 4: IV. xi. 2 ( 敵響). Hostile. V. xii. 24. — hateful. IV. xi. 7.

To calumniate. 謬説, slanderous talkers. II. i. 25: iv. 6. 謬言, to defame. IV. vii. Pt. iii. 2.
To yield; to yield to, or in behalf of. I. 1 (s. b.): II. i. 3, 17, 21, 22, 23 (foll. by 太): iv. 2 (— to be humble). 9: V. xvi. 20: xx. 20.

THE 150th RADICAL. 谷

A valley. 暖谷, the Bright valley, somewhere in the remotest east. I. 4
昧谷, the Dark valley, somewhere in the remotest north. I. 6.
THE 151st RADICAL. 豆.

豆
tou
dou

A vessel for containing flesh. 豆 shou; sacrificial vessels. V. iii. 3.

豊
k'ang
fung

How III. i. 5: IV. vii. Pt. ii. 9.

(1) To be abundant, excessive. IV. ix. 5. Superior,—in quality. V. xxiv. 1.
(2) The name of king Wan's capital. V. iii. 2: xii. 17.

THE 152d RADICAL. 家.

家
ch'ia
chih

A pig. V. xii. 5.

象
hsiang

(1) To resemble, have the appearance of. I. 10: V. viii. 1. To delineate, represent. I. 3 (象: II. i. 11: iv. 8. A likeness delineated. IV. viii. Pt. i. 8. The emblematic figures on the emperor's robes. II. iv. 4. 天象, heavenly figures. III. iv. 4. (2) Shun's half brother. II. i. 12.

豕
chu

(1) To make a lake, a receptacle of waters. I. Pt. i. 80, 88, 54. (2) 孟猪, Pt. i. 57, and 猪野, p. 77, are the names of lakes.

豫
yu

(1) To allow one's self in pleasure or idle dissipation. IV. v. Pt. ii. 6: V. xxii. 3. Pleasure, dissipation. III. i: IV. viii. Pt. ii. v. Pt. iv. 6. Indolence. V. iv. 94. (2) To be comfortable,—used in reference to a state of sickness. V. vi. 1. (2) 奚州, one of Yu's provinces. III. i. Pt. i. 54.

THE 153d RADICAL. 畜.

畜
wai
mou

J. g. 畜. The rude tribes of the north.

蠻獠, V. iii. 6.

貌
maou

The appearance, demeanour. V. iv. 6: xxvii. 17.

狸
li

Probably the jackal. III. i. Pt. i. 69.

貌
pe
pi

A kind of leopard or panther. Soldiers are exhorited to be such. V. ii. 9.

THE 154th RADICAL. 貝.

貝
pei

(1) Creatures of the sea, with beautiful shells. Used for those shells. — tortoise-shell. V. xxii. 16 (文貝), 19.

— cows'ries. IV. vii. Pt. ii. 14. (2) Variegated silks. III. i. Pt. i. 44. But the meaning is uncertain. I should almost be inclined to interpret the character of cows'ries.
(1) To be—to become—correct and firm. IV. v. Pt. iii. 8: V. v. 5: xxxv. 1. To be of the correct amount. III. i. Pt. 18. Solidity. V. xxiv. 22. (2) To sustain duties or responsibility. V. xiii. 4.

To bear on the back. 責罪, to bear—assume to one's self—the burden of guilt. II. ii. 21.

財
ho
hu

Treasures, wealth. V. iii. 9. In 財賦, III. i. Pt. ii. 15, 財 seems to mean the material wealth or resources.
(1) To present as tribute,—the contribution of an inferior to a superior. V. v. 1. Articles of tribute. III. i. Pt. i. 19, et passim. (2) To advance, to go forward. V. xxii. 9 (foll, by 于).

貧
pin
ho

Poverty. V. iv. 40.

貪
kuan

Goods, property; wealth. IV. ii. 5 (貪利): iv. 7: vii. Pt. iii. 12, 10 (貪寶): V. iv. 7: IX. 15. — bribes. V. xvi. 8: xxvii. 12, 16, 21 (貪罰).

貢
tai

To be strung together. 貢盈, to be full. V. i. Pt. i. 9.

貢
li

(1) To reprove. V. xxx. 2. (2) To give in charge; to lay a charge on. IV. 6: V. vi. 16. A charge. V. vi. 5.

貢
wei

(1) To be double-minded. III. iii. 1.

貢
pi

貢, V. xiv. 15. (2) To assist,—act as seconds to. V. xx. 6.

貢
ta

To value, count valuable. V. vi. 8: xxvii. 8.

貢
tai

To transmit. — to hand down, III. iii. 8: V. xii. 19. — to send to. V. vi. 15.

貢
yi

虎貢, life-guards. V. xxii. 11. The officer or officers commanding are also thus denominated. xix. 1, 8.

貢
yi

Great. — 貢—this great inheritance. IV. vii. Pt. iii. 7.

貢
tai

To be ornamented. —elegant institutions. V. vii. 2. —brilliantly. IV. iii. 5.

貢
yi

To have property. V. xxiv. 1. 資—resources of bounty. V. xxviii. 2.

貢
tai

To traffic. 貿貿, to pursue the business of traffic. In Index III. to Mencius, this character is defined,—a stationary trafficker or merchant. Such is the account given of it in the dict., in distinction from 商, but this instance
in the Shoo rather points to the idea of travelling about and trafficking.

To injure,—probably to death. 贰 (tak toel).

賊 II. i. 20: V. xxvii. 2. 贰 虐 V. i. Pt. ii. 15. 貳刑 to punish capitaly. II. i. 11.

(1) To receive guests. II. i. 2 (n. b.): V. xiv. 22: —the entertainment of guests. V. iv. 7. To receive as a guest, —respectfully. I. 4. A guest, guests. II. iv. 9: V. viii. 1: xiii. 29. 貳階, the guests’ steps,—the steps on the western side of a hall or platform. V. xxii. 20, 22, 23. The term is used for the princes all appearing at court. V. xxiii. 1. This idea is likewise in II. i. 2. (2) To come and acknowledge submission. V. v. 2.

To confer; to bestow gifts,—sometimes nearly = to reward. IV. i. 4: vii. Pt. i. 2. V. iii. 8: xvii. 28: xxvii. 4: xxviii. 4: xxi. 4.

To reward; rewards. II. ii. 19: III. ii. 5: IV. ii. 5: V. i. Pt. iii. 4: xxiii. 3.

To continue. Obs. 賓歌, II. iv. 11.

(1) To be possessed of superior virtue and talents. Used generally for men of worth. II. ii. 3: 6: IV. ii. 6: 7: V. iii. 9: et sepre. In V. i. Pt. iii. 3, we have the phrase 賢人. Obs. 惟賢 in V. xxiv. 8. (2) To be superior to—surpass—others. II. ii. 14. so, 自賢, p. 20.

(3) In a name,—巫賢, a minister of the Shang dynasty. V. xvi. 7.

To contend, consider vile. V. v. 8.

貳 (tak chien)

賦 foo Yu

贊 che chih

贊 che shu

THE 158th RADICAL. 旦.

(1) To be red; red. III. i. Pt. i. 88: V. xxiii. 19. (2) 赤子, an infant. V. ix. 9.

To go quickly. 趨出, hastily withdraw. V. xxiii. 7.

THE 157th RADICAL. 足.

(1) The foot. IV. vii. Pt. i. 8. (2) To be sufficient. IV. ii. 4: V. i. Pt. ii. 3, 5. To be sufficient for one’s requirements. V. v. 8.

(1) To reach to. II. iv. 1. (1) To oppose, withstand. III. i. Pt. ii. 17: iii. 2.

A path, a way. III. v. 3: V. iv. 14.
THE 158th RADICAL. 身.

(1) The body, V. xxii. 6. But the material body is seldom what is expressed by the character. It rather means one's person, one's self. II. iii. 1: IV. iv. 7: 8: v. Pt. ii. 4: vii. Pt. i. 12, 17: V. iv. 26: vi. 5: et seq. 修身, self-cultivation, occurs more than once. We also have 檢身, to govern one's person, V. iv. 5. 觸身, V. x. 11; and 在身, V. xxvii. 11.

This is synonymous with the last, and used commonly for one's person. E. g. II. ii. 14: IV. vi. 8: vii. Pt. ii 4: Pt. iii. 4: V. i. 10. 帝躬, I. Yin. IV. v. Pt. i. 2, 3. 联躬—me, my case. V. xviii. 2.

THE 159th RADICAL. 車.

A carriage, a cart. II. i. 9: iv. 7: V. x. 6: xvii. 1.

An imperial carriage. V. xxii. 20.

(1) To do; to complete. II. iii. 8: iv. 2 (nearly unintelligible). To do service to. II. ii. 21. To perform service on III. i. Pt. i. 8. Undertakings. I. i. 17. (2) To convey, transport; to contain. V. xx. 8 (載爾僞). That which is conveyed or contained: = a cargo. IV. vii. Pt. ii. 6 = a record. V. xiii. 8.

2d tone. A year, years. I. i. 11, 12: II. 1, 3, 9, 13, 27, 28: II. iv. 9: i. 1: III. i. Pt. i. 18.

To assist. III. iv. 2: IV. i. 4: V. i. Pt. ii. 5: et al. 四輔, V. xiii. 20, means to help the empire, the four quarters, on every side.

(1) Light, = that which is lighter. V. xxvii. 19. (2) To slight. IV. v. Pt. ii. 5. To deal lightly with. II. ii. 12.

(1) To collect. II. i. 7. (2) To harmonize. IV. iii. 6 (輯寧).

To report—to a higher authority. V. xxvii. 20.

A transgression, guilt; guilty. V. x. 3 (酒惟辜), xii. 11. The character generally occurs with negative adverbs, 不, 非, 無, the phrase meaning guiltless and guiltlessness. II. ii. 12: IV. ii. 4: iii. 8: vii. Pt. iii. 10: xi. 12: V. iv. 8; et al. To proceed to guilt. V. iv. 3. To hold to be guilty. V. xxxi. 8.

(1) A sovereign, a prince. It is generally used in application to the emperor, as in IV. v. Pt. i. 2: vi. 1: V. iv. 15, &c.; but it is used of all the princes of the empire in 百辟, xiii. 12, and 慶辟, xx. 1. To play the sovereign, to rule over; sovereignty. IV. v. Pt. i. 8 (蔽不蔽); Pt. ii. 2: V. xiii. 15: xv. 16. (2) Rules, laws, used in the phrase 定辟, settler of the rules or boundaries. V. x. 13. To this use the character in V. vi. 15 may also be reduced, making it —‘to take the law to.’

(1) To punish; punishments. V. xi. 3. To carry punishment to the extreme, — to put to death. xvii. 1. 官辟, castration, and 大辟, death: xxvii. 18. Obs. in辟, in xxi. 8, and辟以止辟乃辟, p. 9. (3) 聴辟, 聴辟, mean persons who are guided in the advice they give by the likes and dislikes of those they advise. V. xxxi. 4.

(1) Words. = instructions, orders. II. ii. 20: V. vii. 10 (incoherent, hardly intelligible): x. 16 (清明), x. 16 (清明). = purposes. V. xxxv. 5. (2) Pleas, statements and arguments in a case at law. V. xxvii. 15 (obs. 五辟).

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THE 161st RADICAL. 辰.

(1) The heavenly bodics. The three 辰 are the sun, moon, and stars; and though we have not the phrase 二辰 in the Shoo, it seems the simplest way to take 辰 thus in the important passage, III. iv. 4, of the sun and moon. (2) The zodiacal spaces, within which occur the conjunctions of the sun and moon—in the phrase 星辰, I. 3: V. iv. 8. In II. iv. 2, the phrase is perhaps simply 辰 the stars. (3) 五辰—the seasons, as associated with the five elements. II. iii. 4. (4) The fifth of the calendrical branch-characters. V. iii. 1: xiii. 29.

(1) Husbandry. IV. vii. Pt. i. 9, 11: V. xiii. 18. 辰父, the minister of agriculture. V. x. 18. (2) —largely; earnestly. V. iv. 4: xxvii. 8.

THE 162nd RADICAL. 定.

To make crooked, to pervert. IV. vii. Pt. ii. 8.

To approach to. V. iv. 16. —to cherish. III. iii. 4.

To meet. —to receive. V. xxii. 6. To go to meet: —to anticipate, IV. vii. Pt. ii. 9: —to rush on, V. ii. 9: — to hasten to accomplish. V. xiii. 16. To proceed in a winding way. III. i. Pt. ii. 9.

(1) The right path. II. ii. 5. To pursue the right path. II. iv. 8. To pursue the path of, treads in the steps of. II. iii. 1: IV. viii. Pt. i. 9: x. 8: V. i. Pt. iii. 4: v. 10; et al. It is used adverbially, with this meaning, before 彼. V. vii. 18: xvi. 19; bef. 信, xv. 16; bef. 彼, x. 9. Observe 不迪 — unprincipled men,—men who do not pursue the right path. IV. vii. Pt. ii. 16; 彼周能迪, p. 12; and 出迪, IV. xi. 5. (2) To direct, to lead forward; to develope. IV. v. Pt. i. 5. (啟迪): vi. 3 (lit.): V. vii. 1: ix. 20, 21: x. 4; et al. —to intimate to. IV. vii. Pt. ii. 14. Ob. 殷之迪諸臣, the officers of Yin who have been led to it. V. x. 15. (3) To advance, to bring forward. We have 迪置, in V. xiv. 20; xviii. 28. Perhaps the simplest way of taking 不迪 in V. ii. 6, is with this meaning.— 迪 is one of the characteristic words of the Shoo, and there is no other perhaps with which a translator has so little satisfaction.

To narrate, relate. III. iii. 8.

To be erring; to go astray. II. i. 2: II. 20: III. iv. 4: IV. v. Pt. i. 9: V. xv. 13 (迷亂), xvi. 17: xx. 16. 迷民, the deluded people. V. xi. 7. To err in the matter of, to come short of.

迹, V. xii. 16.

Footsteps, traces. V. iii. 5 (通迹, the traces of imperial sway): xix. 22.

Obs. 载迹自申 — to pursue vigorously one's own path.

To pursue,—to take in the past. III. iii. 9. Used adverbially, and with the same reference to the past. V. xxv. 6: xxviii. 8.

To retire, withdraw. II. iv. 5: V. xiii. 18.

Always in combination with 遞. To run away, to abscend. V. xxix. 4 = runaways, vagabonds. V. ii. 6: iii. 6.

(1) To rebel against, to oppose. II. ii. 21: IV. v. Pt. i. 9: V. v. iii. 7 (to), by 焉. = rebelliousness, evil. II. ii. 8. To oppose,—in deliberation, or divination. V. iv. 27—90. (2) To meet. V. vi. 18: xxii. 11. = to accord with. xxviii. 13. (8) 道河, the meeting Ho,—a name given to the Ho, where it entered the sea. III. i. Pt. ii. 7.

To abscend. See 遞, 道臣, vagabond ministers. V. vii. 6.

To pursue. V. xxix. 4.

Far. V. i. 1: xiv. 1 (遁): xviii. 29 (離遁).

To carry through. 通道, to open roads. V. v. 1. Intercommunication.

地通, the communication between earth and Heaven. V. xxvii. 6.

To go, to put in motion. V. vii. 11 (n. b).

To accelerate, to hasten. IV. v. Pt. ii. 3: V. x. 11: xxviii. 28. Speedily. V. ix. 16, 17.
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造 (t'ao)  (1) To begin. IV. iv. 2. This is the meaning, probably, in 新造, in V. xvi. 10; 造, in V. xii. 1; and 造, in V. xxvii. 2. Obs. 肇造, V. ix. 4. (2) To do; doing. V. vii. 1, 8. Perhaps we may bring under this 肇造德, in V. xvi. 16. (3) To seek for, with reference to. V. ix. 17.

To arrive, to come. IV. vi. Pt. ii. 1. The plaintiff and defendant in a suit are called 雙造, the two comparing parties. V. xxvii. 15.

To meet with. V. iv. 26.

To escape. IV. v. Pt. ii. 3.

造 (kung) 造, in V. xxvii. 6. 不造, to be deficient; deficiencies. V. xxv. 4: xxvi. 4: xxix. 5.


(1) To succeed, to go to excess; to go to excess in, generally with a bad meaning so that the term often = idleness, dissipation. II. ii. 6: iv. 16: V. x. 7, 9, 11: xv. 1, 3, 12: xviii. 4, 16, 29: et al. We have 造言 = to fabricate, and 造口 = extravagant talk. IV. vii. Pt. i. 7, 12. The combination 逸, idleness and pleasure, is frequent. III. iii. 1: IV. viii. Pt. ii. 2: V. ix. 1: et al. 逸, idleness and lusts. II. iii. 5. 逸, errors. IV. vii. Pt. ii. 8. Sometimes 逸 is used as = to enjoy ease, = in a good sense. IV. vii. Pt. l. 14: V. xiv. 5: xvi. 2: xx. 18. The sense is indifferent in V. xv. 7. Obs. V. xix. 5, and 逸風逸, carried his luxurious ease to the utmost, in xviii. 16. (2) The name of a Recorder. V. xiii. 29, 30.

造 (su)  (1) To cross. V. iii. 16: in III. i. Pt. i. 53, 70; Pt. ii. 1, where it is foll. by 子, in two of the instances at least, it must mean to cross the country to. (2) To transgress, V. xxii. 6. (3) To pass away, to be spoken of time. V. xxxi. 2.

(1) To accomplish. 造 = great deeds. IV. xi. 1. (2) To give free course to. IV. ii. 7. (3) Thereon, and so. IV. vi. 2: V. v. 1. (4) Name of the country to a certain extent beyond the 鄰 of a state. 三郊三遂, V. xxix. 5.

造 (t'ou) 造, in IV. vii. Pt. ii. 16, in a passage which is hardly intelligible.

To wander about, generally in a bad sense, thus wasting the time and neglecting duties. We have 慢遊, II. iv. 8; 盡遊, III. ii. 1; and 遊暇, IV. iv. 7. To make excursions. V. xxi. 12, 13. Obs. 遊于逸, II. ii. 6.

To go round, = to act incessantly. II. ii. 4.

1st tone. To pass by. III. i. Pt. ii. 4, 7, 8, 9, 12: V. iii. 6.

3d tone. To go beyond. An error, a fault, = the idea of inadvertence is generally in the term. II. ii. 12: IV. iv. 7: viii. Pt. ii. 9: V. i. Pt. ii. 7. 五過, the five cases of error. V. xxvii. 15, 16.

To stop. IV. iv. 6. We have 造密, II. i. 13; 造佚, V. xvi. 3; 造絶, xxvii. 5, 造逝始 = to exhaust. IV. i. 8.

Far. IV. v. Pt. iii. 4. 造棄, to reject and put far off. III. iv. 4. 造終, to put far away and make an end of. V. xii. 10. 造遂, V. xiv. 21.

To have leisure. V. xv. 10.

造人 = a herald. III. iv. 3.

(1) A road, a path. V. v. 1. In V. iv. 14, it also means a path or way, and is synonymous with 路. It is there, however, used metaphorically, and we may pass from it to the use of it in the sense of ways or courses of life and conduct. III. iii. 7: V. xvi. 6; xxvii. 5, xxiv. 9. It is used often with reference to Heaven, —the way it follows and the way it approves. II. ii. 21: IV. iv. 9: iii. 3: viii. Pt. ii. 2: V. i. Pt. iii. 2: xxiv. 9. Then 道 means the way which is right, in acc. with Heaven's will, and the path of duty for man. II. ii. 6, 20: IV. v. Pt. iii. 2, 7: viii. Pt. i. 2: V. v. 7: xxiv. 3. Obs. 道心, the affinitiy of the mind for the right. II. ii. 15. 有道, the right-acting, or the principled. V. iii. 6. I have translated 道 by principles in xx. 5, but the idea is rather —courses of govt, the right underlying them. (2) To conduct by their proper courses. III. i. Pt. i. 13, 23, 49, 64. (3) To speak. 道極 —
to confess unreservedly. V. ix. 8.

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A certain extent of country, outside and around the capital city; borders, frontiers. V. ii. 1, 9; iii. 8; vi. 19; xxii. 1: xxiv. 1, 7. Observe 三囗 = V. xxix. 5. Used for the place of the sacrifices to Heaven and Earth in the suburbs. V. xii. 5. Used for those sacrifices. V. i. Pt. iii. 8.

郭 // kuo // too tu
郭 // ko
郭, the name of a place. V. xvii. 1.

(1) Used in Part II. as an exclamation. Oh! II. ii. 4: iii. 1, 2, 3: iv. 1, 2.
(2) A capital. IV. viii. Pt. ii. 2: V. xxviii. 4. In V. xix. 9, it denotes the cities of the high nobles in the imperial domain. Observe 郡 // chiu // po // pi
郡 // pu
郡, to reduce to the condition of a border territory. V. vii. 4.

(1) A neighbour, neighbours. IV. v. Pt. ii. 5: V. vii. 13. 四鄰, the neighbouring States, all round. V. xvii. 6. The same phrase is applied to the emperor’s ministers, II. iv. 5; and 鄰 alone, in p. 8. (2) 鄰 郊, see 郭.

THE 164th RADICAL. 畈.

The tenth of the calendrical branch-characters. V. xxii. 18.

(1) To be the mate of; to correspond to. IV. v. Pt. iii. 8: V. xii. 14: xiv. 8: xxv. 6: xxvii. 11, 21. (2) To be assessors with,—in sacrifice. V. xvi. 8. Distilled spirits. III. iii. 6: iv. 1, 4: IV. vii. Pt. iii. 2 (酒 // chiu // chia)
酒 // chiu // chia
酒, to abandon one’s self to drink. V. x. 11.

To be furiously inebriated. Foll. by 于. IV. xi. 1, 4: V. i. Pt. ii. 8: xv. 13.

To offer a responsive (? repeated) sacrifice. V. xxii. 27.

To be drunken. IV. iv. 7. Observe 酒 // chiu // chia
身 // x. 11.

Sour. V. iv. 5.

Unadulterated spirits. —pure and clear. IV. viii. Pt. ii. 10.

To drink to excess. V. x. 4. In p. 7, it = to drink freely.

Sweet spirits,—the liquor in the state of fermentation. IV. viii. 1: v. iii. 2.

THE 165th RADICAL. 萬.

(1) Affairs; to conduct affairs. I. 10: II. i. 17: III. 4. Observe 華 萬 萬
萬, III. 8; and 服 萬, V. x. 18. (2) Colours. 萬, II. iv. 4. (3) The cities and lands assigned to the ministers of the emperor in the domain of the nobles. III. i. Pt. ii. 19. (4) The 5th of the domains of the Chow dynasty. V. ix. 1.

To let go,—send from one’s thoughts. II. ii. 10. To let go,—in shooting with a bow. IV. v. Pt. i. 7. —to liberate. V. iii. 8: xxvii. 1. To put off,—spoken with ref. to a cap. V. xxvii. 7. To remove, do away with. V. xvi. 6 (foll. by 于): xxvii. 18.

THE 166th RADICAL. 里.

(1) A place of residence. 宅里, a neighbourhood. V. xxix. 7. 里居, to be living in villages (= in retirement, V. x. 10.) (2) A measure of length. At present it is a little more than one third of an English mile. III. i. Pt. ii. 18—22. Heavy,—what is aggravated. V. xxvii. 19. As a verb, = to attach importance to, IV. vii. Pt. i. 2: V. iii. 9; = to deal severely with. II. ii. 12.

Aspirated, and 1st tone. (1) Repeated, more than one of the same kind. V. xxvii. 5, 15—19. (2) 重華, in II. i. 1, is probably the name of Shun. (3) An ancient minister, apparently of the time of Shun. V. xxvii. 6. Wild country, wilds. IV. viii. Pt. i. 3; Pt. iii. 1: V. iii. 2. The country,—away from court. II. ii. 8. 野, to be in obscurity. II. ii. 20. (2) 牧野, the scene of the battle between king Woo and Show. V. iii. 9. 大野, a lake. III. i. Pt. i. 31; so, 猪野, p. 77.

Measures of capacity. II. i. 8.


THE 167th RADICAL. 金.

Metal. The 4th of the five elements. V. iv. 5. One of the six magazines of nature. II. ii. 7, = money. II. i. 11, = a weapon of steel. IV. viii. Pt. i. 6.
金三品, gold, silver, and copper. III. i. Pt. i. 44, 52. — with metal, adverbial. V. vi. 11, 16.

The name of king K'ang of the Chow dynasty. V. xxii. 7, 9, 11: xxiii. 4.

(1) A weight of 30 catties, the quarter of a stone. III. iii. 8. (2) I, q. 坟 equal, as great. V. i. Pt. i. 9.

Lead. III. i. Pt. i. 26.

A kind of battle-axe. V. ii. 1: xxii. 21.

鉞, a place where the tyrant Show had collected great stores of grain. V. iii. 9.

Silver. III. i. Pt. i. 69.

The ears of grain with a small portion of the stalk. III. i. Pt. ii. 18.

Some kind of sharp-pointed weapon. V. xxii. 21.

The point of a weapon. V. xxix. 2.

To give, to confer. III. i. Pt. ii. 16. It generally — to give, being followed by two objectives, the thing given, and the party to whom it is so. IV. ii. 2: V. iv. 3, 9, 11, 13: xxii. 8. To present,—as tribute or offering. III. i. Pt. ii. 23. Obs. 銃

貢 and 銃 (III. i. Pt. i. 44, 52, 60. (1) Stones for polishing sounding stones. III. i. Pt. i. 60. (2) To be mixed,—as revenue made up of various proportions, and kinds of impost. III. i. Pt. i. 8, 26, 43, 59 (n. b.), 68.

To temper. V. xxix. 2.

A weight, commonly said to be of six liang or ounces; but the exact amount is rather uncertain. V. xxvii. 18.

A large bell. II. iv. 9.

Steel. III. i. Pt. i. 69.

Iron. III. i. Pt. i. 69.

A bell with a wooden clapper. III. iv. 8.

A mirror,—whatever reflects objects. = a case for inspection or warning. V. i. Pt. ii. 5.
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闊 yuē
闊 kuan
闊 p'ēh
闊 p'i

THE 170th RADICAL. 阜.

阜 foo fou
阪 fan
阻 tsoo chu
砳 tao tao
陂 p'o
陂 p'o

Greatly. 阜成; V. xx. 18.

Precipitous, dangerous situations. V. xix. 11. The meaning is not well ascertained.

To be in difficulties; to suffer from.

陸 lu
陵 ling

To be uneven. V. iv. 14. It will be seen, however, that this was not the original reading here; and the character is commonly read p'e.

阿 a
附 fou

To be in a mean condition. 側陋.

I. 12.

(1) To send down. I. 12: II. ii. 20; IV. iii. 2; 8: iv. 2; 8: V. i. Pt. 4; Pt. iii. 3: vi. 7; et sepes. It may be variously translated—to confer, to inflict, to deliver, &c.

(1) To ascend:—with ref. to the throne. II. i. 2; ii. 14: V. xix. 4; with ref. to death. II. i. 28: V. vi. 18; xxiii. 8. (2) To travel to. IV. v. Pt. iii. 4: xix. 22. (3) To promote. II. i. 27: xx. 14. (4)伊陟, son probably of EV. p. 4: VIII. 2.

除 ch'oo
除 ch'u

Dark, obscure. 陰陽, the operations of Heaven and Earth. V. xx. 5. —secretly, by an unseen influence. IV. v. 2. —the north side of a mountain. III. i. Pt. iii. 7.

亮 an
伴 pei
陪 ch'ia ch'en

防 probably the shed where the emperor spends his time of mourning. IV. vi. Pt. i. 1: V. xv. 5.

陈 the name of a mountain in the pres. Shan-tung. III. i. Pt. ii. 2.

(1) To set forth; to display. IV. vi. 1: V. ix. 11; 18: xxii. 5, 19. Obs. 3.

陈, V. vii. 15; 陈修, xiv. 4; 有陈, xvi. 8. To be displayed. IV. xi. 1. To be marshalled, drawn up. V. iii. 8. (2) To continue long. IV. vii. Pt. ii. 11. (3) 君陈, the name of a minister, the successor of the duke of Chow in Lo. V. xxi. 1; et al.

陸 lu

A tract of marshy ground in K'e-chow. III. i. Pt. i. 9; Pt. ii. 7.

(1) A high mound, a height. I. 11: II. iv. 1. (2) To do violence to. V. xiv. 9. (3) 東陵, the name of a place, corresponding to the pres. Pa-ling, chief city of the dep. of Yü-chow. III. i. Pt. ii. 9.

陶 tao tao

In the phrase 鬱陶, anxieties, to be thinking anxiously. III. i. 9. (2) The name of the principality over which Yaw first ruled, so that he is sometimes named from it. III. i. 7. (3) The name of a small hill in the pres. dis. of Ting-tao, dep. of Yan-chow, Shan-tung. III. i. Pt. ii. 10.

陶 tao tao

The name of Shun's minister of Crime. II. i. 17; 20: ii. 10, 11, 12; iii. i. 1; 2; 8; V. i. 8, 11.

To dam up. V. iv. 8.

(1) The sun. 陽鳥, sun binds, — wild geese. III. i. Pt. i. 89. (2) the south side of a mountain. III. i. Pt. i. 5, 35, 46, 69; Pt. ii. 4. (3) 陰陽, see 陰.

隅 yu

A corner. 海隅, the corners of the seas. II. iv. 7: V. xvi. 21.

A mound falling to pieces. — unsetttledness. V. xx. 8.

Step or stairs, leading up to a hall. II. i. 21: V. xxii. 20—23.

To fall down into. IV. iii. 6.
THE 172c RADICAL. 雨.

Rain. II. i. 2: IV. viii. Pt. i. 6 (霖雨): V. iv. 21, 22, 33, 38: xxv. 5.

3d tone. To rain. V. vi. 19. Perhaps the examples in V. iv., might be thus toned.

The name of a marsh, III. i. Pt. i. 50.

(1) Thunder. II. i. 2: V. vi. 16. (2) 雷夏, the name of a marsh in Yenchow. III. i. Pt. i. 14. (3) 雷首, the name of a mountain in Ke-chow. III. i. Pt. i. 1.

Lightning. V. vi. 16.

(1) To move, to agitate. 震驚. II. i. 25. 震動, IV. vii. Pt. iii. 5: V. iii. 7. 震怒, to be roused to anger. V. i. Pt. i. 5: iv. 3. (2) 震澤, the name of a marsh. III. i. Pt. i. 41.

The name of the appanage of Ch'oo, one of king Woo's brothers, who is known as 震叔. V. xvii. 1.

Rain continuing more than three days. 霖雨: copious rain. IV. viii. Pt. i. 6.

Rain stopping, fair weather. V. iv. 21.

What is good. IV. vii. Pt. iii. 7: V. xxvii. 3. Intelligent. V. i. Pt. i. 3. The phrase 霉承 in V. xiv. 13: — to be charged with, on account of one's goodness; in xviii. 5, 19, it appears to— to treat or manage well.
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THE 174th RADICAL. 青.

青 t'ing.

Green. III. i. Pt. i. 67.

THE 180th RADICAL. 音.

音 yin.

Musical sounds. 八音, the eight kinds of musical instruments, — all music. II. i. 13, 24: iv. 4. 音 alone — music. III. iii. 6.

THE 181st RADICAL. 頃.

頃 shun.

The music of Shun. 義韶. II. shun. shao. iv. 9.

An echo. II. ii. 4.

THE 175th RADICAL. 非.

非 fei.

Passim. Not. It very often — it is not, it is not that, standing common, but not always, at the commencement of the clause, and the clause which follows frequently beginning with 惟 or 乃惟. E. g. IV. i. 1: iv. Pt. i. 7, 12; Pt. ii. 4: V. xii. 24: xiv. 3, 18, 20. It has sometimes a hypothetical force. — if not, without. II. ii. 17: IV, v. Pt. ii. 3: vi. 11; et al. Its significance is sometimes nearly that of an adjective, as that which is not, improper. IV. ii. 4: v. i. ii. 7: V. xii. 21; et al. — that which is really wrong, a crime. IV. viii. Pt. ii. 9. As a verb, — to do what is contrary to, to transgress. III. ii. 4: IV. xi. 3: V. xxvi. 7. Makes with an affirmative. V. x. 3; et al.

(1) Not. IV. vi. 2. (2) 非靡 or 非靡, ready acquiescence, to be flattering or obsequious. V. xxiv. 8.

THE 176th RADICAL. 面.

面 mien.

The face. 面 from, to follow to one's face. II. iv. 5. 諺面, to judge by the face. V. xix. 2. 北面, facing the north. V. vi. 4. So 面 alone, xxii. 20, means facing the south. 面向天, looking up to Heaven, to ascertain its will. xii. 11.

THE 177th RADICAL. 革.

革 ko.

(1) Aud., III. i. Pt. i. 44, 52. (2) To change, to remove or supersede. IV. vi. 3: V. iv. 5: xiv. 6, 19. Spoken of animals changing ther feathers and hair. I. 5. To be changed. V. xxiv. 4.

(1) To exhaust. 自鞠. IV. vii. Pt. ii. 6. (2) To nourish. IV. vii. Pt. iii. 10: V. ix. 16. — The meaning in these passages is doubtful. (3) 鞠子, a little child. V. xxviii. 6.

THE 178th RADICAL. 頋.

頋 shun.

To follow, to act in accordance with. V. i. Pt. i. 9: xxi. 6. To be obedient. IV. v. Pt. i. 9. — to allow, to indulge. V. i. Pt. iii. 8.

(1) To wait, 暮須, V. xviii. 17. (2) Necessary, requisite. V. xxii. 18. — The meaning here may also be brought under (1)

須 seu.

To be refractory, obstinately unprincipled. I. 12: II. iv. 6, 8: V. xxiv. 8. 頃童, IV. iv. 7. The refractory. V. xxi. 1. To manifest, distribute everywhere. V. xiii. 18.

One-sided, perverse. V. iv. 19: xviii. 29.

頋頋, the appearance of uncasing. II. iv. 8.

To wash the face. IV. xxii. 2.

The face, the countenance. III. iii. 9.

To desire. 可願, what is desirable. II. ii. 17.

(1) To overthrow. 頋覆, III. iv. 4. 頋越, IV. vii. Pt. ii. 18. To be overthrown, — fell. IV. vii. Pt. i. 4. 頋隴, to be going to ruin. V. xi. 8, 8. (2) 泰顯, one of king Wan's ministers. V. xvi. 12.

(1) A class, sorts. — the different characters or classes. V. i. Pt. iii. 8. Of a class. 不類, not equal to, not so good as. IV. viii. Pt. i. 2. 自底不類, to make one's self unworthy. IV.
v. Pt. ii. 3. (2) To offer a special sacrifice to God. II. i. 6: V. i. Pt. i. 10.


顧 ku
顧天, V. xviii. 18.

顧 hain
(1) To be or become illustrious. V. i. Pt. iii. 2, 4, 5: ix. 4: xii. 14: xxv. 6: xxvii. 1, 3, 4. 顧民, to be illustrious with the people. V. ix. 1. — manifestly. V. ix. 21.
(2) To be enlightened. IV. v. Pt. i. 5 (s. 6.): viii. Pt. iii. 1: V. xiv. 9. (3) To distinguish, make illustrious. IV. ii. 7: V. xvii. 6.

THE 182nd RADICAL 風.

風 feng
(1) The wind. II. i. 2: V. iv. 32, 34, 88: vi. 16, 19. 風動, to be moved as by the wind. II. ii. 12. (2) Influence. IV. viii. Pt. iii. 8: V. xxvii. 7 (風聲; but this may mean—the fame of their manners). (3) Manners, fashion. IV. iv. 7: V. xxi. 4: xxiv. 8. (4) To feel the sexual appetite,—used of animals. V. xxvii. 4.
(1) To speak loudly and rapidly. II. iv. 7. (2) To rewrite and publish. p. 6.

THE 184TH RADICAL 食.

食 xiaoh
To eat. IV. xi. 6: V. xv. 10. Spoken of the fire licking up the ink on the tortoise-shell in divination. V. xiii. 8.
食言, to eat one's words, to be false to what he has said. IV. i. 4. To accept support. IV. viii. Pt. iii. 11. Food. II. i. 16: iv. 1: IV. x. 3: V. iii. 9: iv. 8: v. 2.
玉食—the revenues of the empire. V. iv. 18, 19.
飢 ke
To be hungry. 阻飢, to suffer from want. II. i. 18.

飲 yiaoh
To drink. V. x. 4, 7, 9 (崇飲), 14.
餓 pao
To be full. = to satiety. V. x. 7.

餑 hiaoh
To carry provisions to the labourers in the fields; = provision-carriers. IV. ii. 6.

養 yang
To nourish. II. ii. 7. 民養, V. vii. 12, is hardly intelligible. Obs.

3d tone. To support,—spoken with ref. to the support of one's parents. V. x. 6.

That which is over, remaining. III. i. Pt. ii. 5: V. xxiv. 8. 無餘刑—all kinds of—no end of—punishments. V. xxvii. 9.

餉 tsuen
To convey. I. 6,

餉 chi
To present offerings,—especially of food. 餉祀, offerings of sacrifice. V. kai x. 7.

餉 kung
To accept,—as the wine of sacrifice. (？). V. xxii. 26.

THE 185TH RADICAL 首.

首 shou
(1) The head. II. i. 17, 21, 22, 23; et seq.
(2) The chief, the most important. V. xxx. 1. (8) 初首, the name of a mountain. III. i. Pt. ii. 1.

THE 186TH RADICAL 香.

香 hing
That which is fragrant. Always in connection with 香, and spoken of virtue. V. xi. 11: xxi. 3: xxvii. 4.

香 see above.

THE 187TH RADICAL 馬.

馬 ma
(1) A horse, horses. III. ii. 4: iii. 5. V. iii. 2; et seq.
(2) 驚馬, equerries. V. xix. 8.
(2) 驚, the minister of War. V. i. 2: xi. 2: xiv. 10: xx. 10.

To drive,—in a carriage. III. iii. 5.

馴 yu
To bustle and hurry about. III. iv. 4.

馴 chih
—rapidly, hurriedly. V. iii. 8.

馴 tai
Rod. V. xiii. 29.

馴 chih
To make, to constitute. V. iv. 2.

馴 chiao
To be proud. V. xxiv. 10.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>魄 p'ih</td>
<td>From the moon, the time it begins to wane to new moon.</td>
</tr>
<tr>
<td>生魄 p'o</td>
<td>The 15th day of the moon.</td>
</tr>
<tr>
<td>魂 k'uei</td>
<td>Chief, the principal.</td>
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</table>
(1) Black. It occurs in the phrase 黑民, meaning the black-haired people. I. 2: II. i. 18; ii. 2, 10: iii. 2: III. iii. 1: IV. x. 1: V. xxx. 6. 7. Some critics explain it in all these passages by 黃, the multitudinous. (2) All. II. iv. 7. (8) Light, spoken of soil. III. i. Pt. i. 67. (4) The name of an ancient minister. V. xx. vii. 6. (5) The name of a river. V. xiii. 8. (6) 合 黃, the name of a hill. III. i. Pt. iii. 5.

THE 197th RADICAL. 鹿.

The deer. 鹿 is the name of a tower where Show had accumulated his treasures. V. iii. 9. (1) To be fond of display. V. xxiv. 9. (2) To depend on; to be connected with. 民之 鹿, what the people depend on for support. V. xviii. 5. 厭 鹿, p. 8, should, probably, be taken in the same way. 刑之鹿, V. xxvii. 12, — the circumstances of penal cases; but 鶏, p. 8, — to be exposed to punishment.

The foot of a mountain. II. i. 2.

THE 199th RADICAL. 麦.

Leaven, yeast. IV. vii. Pt. ii. 2.

THE 200th RADICAL. 麻.

Hemp, V. xxvi. 22, 28.

To brandish. V. ii. 1.

THE 201st RADICAL. 黄.

Yellow. The colour of soil. III. i. Pt. i. 79. Yellow with gold. V. ii. 1. Light 黃, — used of horses. V. xxiii. 1. The 黃 colour of hair in old men. V. xxx. 4. — yellow silks. V. iii. 7.

THE 202d RADICAL. 麦.

Millet; — a kind of glutinous grain. We always find 麥稷 together. IV. vii. Pt. i. 11: V. x. 6: xxi. 3.

THE 203rd RADICAL. 黑.

(1) Black, — spoken of the colour of soil. III. i. Pt. i. 17. (2) 黑水, the Blackwater. Two rivers are mentioned of this name; one, the southern boundary of 黃-chow, III. i. Pt. i. 63: one, the western boundary of 黃-chow, p. 71; and Pt. ii. 6.

In silence. IV. vii. Pt. i. 6.

(1) To degrade; to be degraded. II. i. 27: IV. iii. 5: V. xx. 14. 放 黑, to drive away degraded. V. i. Pt. iii. 3.

隆 — to make an end of. V. i. Pt. ii. 4. (2) To put away. IV. vii. Pt. i. 6, 10.

Partiality, partisanship. V. iv. 14.

To brand. V. xxvii. 8.

To blacken, to dirty. — irreverence. IV. vii. Pt. ii. 11.

THE 204th RADICAL. 髮.

One of the symbols, — called that of distinguishing, from its form of two 已 placed in opposition to each other, — embroidered on the lower of the emperor's sacrificial robes. II. iv. 4.

The figure of a hatchet, — also one of the symbols on the emperor's lower robe. II. iv. 4. 髮, a screen used at audiences, adorned with figures of axes. V. xxii. 14, 15, 22.

THE 205th RADICAL. 魚.

Tortoises. II. iv. 2.
THE 207TH RADICAL. 鼓.

A drum. II. iv. 9; III. iv. 4; V. xxii. 19 (鼓鼓).

THE 208TH RADICAL. 鼠.

鼠 shu

See 鼠.

THE 209TH RADICAL. 齊.

(1) To regulate, to adjust uniformly. II. i. 5; IV. vii. Pt. i. 17; V. ii. 7, 8 (= to adjust the ranks of a fighting host); xiii. 6 (= to marshal); xxvii. 18 (followed by 子), 19 (齊非齊). (2) Reverent, grave. V. vii. 2; xxvii. 2. (3) Impartiality, where all is perfectly adjusted. V. xxiii. 5. (4) The State so named. V. xxii. 11. (5) 方齊, one of Yaou's ministers. I. 9.

THE 210TH RADICAL. 齊.

The tortoise, whose shell was so much used in divination. V. iv. 26–81. 元 kuei

The great tortoise, specially good for divination, and proper for imperial use. II. ii. 18; III. i. Pt. i. 52: IV. x. 2: V. vi. 8. So, 大寶龜. V. vii. 3: 二龜.

THE 211TH RADICAL. 齒.

(1) Teeth. = elephant's teeth, ivory. III. i. Pt. i. 44, 52. (2) To be arranged according to age, to have one's place in the family roll. V. xvii. 1.

THE 212TH RADICAL. 龍.

(1) A dragon. One of the symbols on the upper sacrificial robe of the emperors. II. iv. 4. (2) An officer in the court of Shun, his minister of Communication. II. i. 23, 25. (3) 龍門, the name of a mountain on the western bank of the Ho, near where Yu began his labours. III. i. Pt. i. 82; Pt. ii. 7.

OMISSIONS.

Page 649. Under 交 add—(2) 南交, a place far south, supposed to be in the borders of Cochin-China. I. 5.


Page 671. Under  add—(2) 祖已, a minister of Woo-ting. IV. ix. 2.


ERRORS.

Page 651. "  傅, for 報 and where read 報, for 報 and where read 報.

Page 653. "  子, for 子 and where read 子.

Page 655. Art. 凤, for male read 女.

Page 657. "  亖, for 亖 read 亖.

Page 658. Under 傳, for 傳 and 傳.

Page 659. "  叩, for 叩 and 報.

Page 661. Transfer—(2), &c., from 天 to 報, for 報 read 報.

Page 662. For 報, read 報.
CHINESE CHARACTERS AND PHRASES.

Page 688. Under 蒣 for shu read shui.

Page 689. For the radical 母 immediately following, read 母.

Page 690. For 汗 read 汗.

Page 691. Art. 父, for 父父 read 父.

Page 692. For 赤 read 赤.

Page 693. Under 王, for ผื่ read ผื่.

Page 694. Art. 會, for 会 read 会.

Page 695. Under 會, for 会 read 会.

Page 696. Under 會, for 会 read 会.

Page 697. Art. 王, for 王 read 王.

Page 698. Under 王, for 王 read 王.

Page 699. For 赤 read 赤.

Page 700. Under 會, for 会 read 会.

Page 701. Under 會, for 会 read 会.

Page 702. Under 會, for 会 read 会.

Page 703. Under 會, for 会 read 会.

Page 704. Under 會, for 会 read 会.

Page 705. Under 會, for 会 read 会.

Page 706. Under 會, for 会 read 会.

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Note. Since the publication of my second volume, I have met with three Works, which supply, to a considerable extent, the place of dictionaries to the Classics. The Sinologue, who shall undertake such a dictionary, will find in them a fund of most extensive and precious materials.

[1]. The first and handiest of the three is called "K'ang-hê's Dictionary of the Classics and Thesaurus Discriminated and Explained." It was published at T'êen-tsin, in 1822, by an officer, called Hsüan Show-k'êen (熊守謙), who was assisted by a son, a nephew, and a friend, in the compilation. Altogether it contains about 10,000 characters, arranged under the Radicals by the number of strokes, as in K'ang-hê's dictionary, and in the order in which they occur in that Work. It gives, moreover, simply the meanings there assigned to them; but wherever a passage of the three oldest classics is quoted with a various reading in any of the more recent ones, that is pointed out. The author estimates the number of characters in the thirteen Classics at rather more than 6,500; but he does not count a character more than once, though difference of name and of tone would seem to require him to do so. The Book is in two volumes, making together only 247 Chinese pages, so that the student finds it very convenient for use. [The 'Thesaurus' mentioned in the title is, of course, the 佩文韻府, or 'Treasury of Tones and Rhymes, compiled in the apartment Pei-wân,—one of the great literary Works undertaken by the order of K'ang-he, and which contains nearly 9,000 characters, with their names and tones defined, and their meaning and usage fully exhibited.]

[2]. The second Work is more voluminous, and consists of two Parts:—the 四書字詁 or 'The Explanation of the Characters in the Four Books,' in 78 chapters; and the 四書字詁 or 'The Explanation of the Characters in the various King,' in 72 chapters. It was originally left in manuscript by a scholar named T'wan Gū-t'îng (段詠廷), of the district of K'êen-yang (黔陽) in Hoo-nan, and was afterwards revised, re-arranged, and published, under the auspices of a Hwang Pun-k'ê (黃本騫), in 1857.

The arrangement of the characters is perplexing for the student. Taking the Great Learning first, the book gives a table of the different characters in it, chapter by chapter; in the same
way it follows with the 'Doctrine of the Mean,' the 'Analects,' and the 'Works of Mencius.' In the second Part, we have the Yih, the Shoo, the She, the Ch'un Ts'ew, the Le Ke, the Chow Le, the three Chuen of Tso-k'ew, of Kung-yang, and of Kuh-leang, the Heaou King, and the Urh Ya, similarly dissected, no account being taken of the characters that have already occurred in the Four Books. The lexical portion follows the dissection in each Part, and the characters are taken in the order in which they have occurred in the Books. There is no arrangement of them with reference to the Radicals or to their sounds. This is troublesome to the learner; and though there is a preliminary chapter exhibiting the characters in each Book under their Radicals, much time and labour are still required to find the place of any term under examination. For the lexical portion itself, it is ample and satisfactory. The oldest definitions of the characters are given, and numerous examples of their use are adduced.

It is said, in a summary, that in the Great Learning there are 394 diff. characters; in the Doctrine of the Mean, 398 additional; in the Analects, other 616; and in the Works of Mencius, 776;—making in the Four Books not quite 2,200 characters. It is to be observed, however, that the same character is not counted twice, though it may be variously toned and enunciated.

In the Yih, again, there are 296 new characters; and in the Shoo, 456. The Index which I have compiled shows in the Shoo King altogether 1,988 different characters, counting a character for each variation of name and tone.

[3]. The third Work is of a different character and of higher pretensions than either of the above. It is called 同緯纂話, 'A Digest of the Meanings in the Classical Books,' in 106 chapters. It was prepared, by the labours of many eminent scholars, under the superintendence of Yuen Yuen (元), to whom I have said, in vol. I., proleg., p. 138, we owe the grand collection of the 'Explanations of the Classics under the Ts'ing dynasty.' In an introductory chapter we have a memorial in which Yuen Yuen, then superintendent of the Transport Service on the grand canal, presents, in obedience to an order, his Work to the Emperor. It is dated in the 17th year of Kea-k'ing, or our 1812. In this digest the arrangement of characters adopted in the Thesaurus is followed.

END OF VOL. III.