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汉英对照



文白对照

BOOK  
OF HISTORY

尚书

廖正野 英译  
顾楚韵 今译

湖南出版社

BOOK OF HISTORY

# 尚 书

罗志野 英译  
周秉钧 今译



湖南出版社

[湘] 新登字 001 号

责任编辑：聂双武  
装帧设计：宋铭辉

尚 书

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湖南出版社出版、发行

(长沙市河西银盆南路 67 号)

湖南省新华书店经销 湖南省新华印刷二厂印刷

1997 年 1 月第 1 版第 1 次印刷

开本：850×1168 1/32 印张：15.5

字数：382000 印数：1—6000

ISBN7—5438—1377—7

B·32 定价：25.90 元

## 编辑凡例

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- 二、中文原籍一般选用通行版本，简体横排，新式标点，对难度大的附上白话译文，以方便中外读者。
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- 五、根据需要编制译名对照检索表，以便读者查阅。

湖南出版社译文编辑室

1996年8月

## The Layout of This Series

1. The selection of this series of books can best represent the well-known classics of China's traditional culture and they will be published in volumes. As to the best representative works, the complete edition will be published. As some literary works and classics are of overmuch length, the abridged edition had to be taken. The whole series of books aim to reveal the essence and the many-sidedness of China's traditional culture.
2. The original edition of the classics in wide circulation is generally chosen. In order to be convenient for the readers at home and abroad to read, the simplified Chinese characters and punctuation marks of the new system are employed and printed in horizontal lines. Since some original classics are hard to understand, the modern Chinese versions are necessarily added to them.
3. We shall organize scholars at home and abroad to translate the original text into English, at the same time we shall make full use of the latest academic findings in the course of translating. If there already exist the previous versions of the English translation, the most reliable one can be chosen and meanwhile necessary annotation and revising will be made for it. As to names of persons and places and special terms, they are spelt according to Chinese Phonetic Alphabet except some accepted translations. Some of the nouns or terms can be ren-

dered by both transliteration and free translation according to the context, in which brackets are employed to distinguish one from the other. Our readers' opinions and suggestions will be warmly welcome and be adopted into revising so as to make the translation perfect.

4. For the references of readers at home and abroad, each book is preceded with a foreword, which presents the introduction of the author, the contents of the whole book, its cultural impact and the process of translating the original text into English.
5. In some books, bilingual table of translated nouns or terms and index are compiled as appendixes in order to be convenient for readers' consultation.

**Translation Division**  
**Hunan Publishing House**

**August, 1996**

## 前 言

《尚书》是一部关于中国上古历史的著作，追述了古代中国发生的重大事件。同时，《尚书》也是一部古代的重要文献，包括了许多政府文件。“尚”者上古也；而“书”者即政事的记录。所以，“尚书”即指上古时代的政事。

从历史上看，《尚书》一直受到人们的重视，它是中国的五经之一，和《礼记》、《易经》、《诗经》、《春秋》并列，《尚书》又称为《书经》。但是《尚书》又有其自身的特点。除掉它在历史科学方面的价值外，在哲学、教育学、法学、文学方面都有重要的意义。比如从哲学上看，《尚书》阐明了不少古代朴素的领导哲学思想：

“文王卑服，即康功田功。徽柔懿恭，怀保小民，惠鲜鰥寡。

自朝至于日中昃，不遑暇食，用咸和万民。”（《无逸》2）

说明一个君王要成为一个好的君主，首先要懂得人民的劳动，不能终日沉浸在寻乐当中，否则就不能使百姓和睦、天下太平。

《尚书》在教育方面，特别强调对君主的教育，如《伊训》就是一篇重要教育论文，叙述伊尹劝导太甲进行德政。“伊尹乃明言烈祖之成德，以训于王。”（《伊训》1）

《尚书》所列出的有关刑法也常常和教育结合在一起。如：

“象以典刑。流宥五刑，鞭作官刑，扑作教刑，金作赎刑。眚灾肆赦，怙终贼刑。”（《尧典》5）

又如 in 家庭人际关系方面，《尚书》提出了“五典”，即父义，母慈，兄友，弟恭，子孝（见《尧典》4）。特别在治理国家方面，《尚书》一再强调，作为治理国家的人不能贪图安逸及私欲，而是要兢兢业业，因为情况天天变化。当然，在治理国家方面夹杂着许多原始的朴素宗教观念，比如，认为一切的工作都是由上天命定的，连人际关系的原则也是上天规定的。但是天意和民意相通，因为上天的视听依从臣民的视听，上天的赏罚也依从臣民的赏罚。

在《尚书·尧典》中还涉及到中国早期的文学批评：

“命汝典乐，教胥子，直而温，宽而栗，刚而无虐，简而无傲。诗言志，歌永言，声依永，律和声。八音克谐，无相夺伦，神人以和……击石拊石，百兽率舞。”（《尧典》6）

从“诗言志”看出，古人已经注意到诗歌是表现作家思想感情的，同时也强调了诗歌对人们的教育作用。其次，文学早期的发展就与舞蹈紧密相连，和音乐紧密相关。

至于《尚书》的作者，今天已无法了解。从《尚书》的变迁来看，这是古代的历史文献和政府纪事。据说有几千篇，后来孔子删为一百篇，并且按时代加以排列，作为古代的历史教材，这才有了《尚书》，或者称为记载上古历史的书。孔子之所以重编《尚书》，主要因为原来内容太多，排列又无次序。经孔子重编后，内容便更具科学性和逻辑性。

在秦国时有一位学者伏生，是《尚书》专家。因为秦始皇焚书坑儒，伏生便把《尚书》藏在墙壁之中。到了汉朝初年，天下开始太平，伏生从壁中取出《尚书》，只得到其中二十八篇。这二十八篇称《今文尚书》。到了晋代（公元311年），洛阳失陷，匈奴虏去晋文帝，伏生的《今文尚书》也失落了。汉武帝末年，在清理孔子住宅时，发现了一部《尚书》，和伏生的《今文尚书》不同。因为《今文尚书》是用汉代文字写成的。而这次发现的《尚



书》是用古代语言写成，所以称为《古文尚书》。这部《尚书》比以前本子多出了十六篇。在东晋元帝时（公元317—322年），又出现了一本《尚书》，包括五十八篇。据说，这一部《尚书》是由魏末晋初的学者郑冲传下来的。于唐朝初年，国家编定了标准的五经，便采用了这部《尚书》。后来学者们研究，其中有二十五篇是伪造的。所以把《尚书》分为两部分，一部分是《尚书》，包括《虞夏书》四篇，《商书》五篇（其中《盘庚》另分为三篇），及《周书》十九篇。另一部分作为附录，称《伪古文尚书》。

尽管如此，《伪古文尚书》仍然有很大的历史价值以及在哲学、管理学、教育学上都有重大的意义。特别在领导科学方面提出了一些有效的办法，即使今天也不失其意义。如主张扶助贤德的诸侯，显扬忠良的诸侯；兼并懦弱的，讨伐昏暗的，夺取荒乱的，轻漫走向灭亡的。德行应当日日革新，天下万国才会怀念；志气自满自大，亲近的九族也会离散（《仲虺之诰》3）。又认为所有的诸侯都不要施行非法，不要追求安乐，都要遵守常法（《汤诰》2）；臣子要早晚帮助国君修德（《说命》12）。

在翻译时，我尽量用清楚明确的词句表达原意，不需要再加注释。如有不妥之处，尚请读者批评指正。

《尚书》作为一本最老的历史文献，不仅对中国而且对许多国家都有很大的影响。自从18世纪以来，它已被译成许多文字。据我所知，最早的《尚书》译本是1770年在巴黎出版的高贝尔长老的本子，该译本还有德·桂格尼的一些注释。第二个译本的译者是米德霍斯特博士，于1846年在上海出版。接下去便是理雅各于1863年在香港出版的译文，而且有十分详细的注释和长序。本世纪以来出了更多的译本及有关论文。从英译本来看，还没有一本超过理雅各的译文。他的译文在文体上比较简洁，语言朴素，具有可读性。但是从现代英语角度看，他的有些用词过于陈旧，有

些句子难以理解，有些词和成语译得不够准确。因此就需要一本新译本，湖南出版社的编辑要我译这本著作，我便高兴地应允并且把它译了出来。

**罗志野**

1996 年秋于南昌大学

## Introduction

Shangshu (尚书) is a historical work about ancient China, which records these important affairs occurred in the ancient times of China. Shangshu is, too, a book of historical documents, including many governmental affairs. Shang (尚) means ancient or remote ages; Shu (书) means governmental record. So Shangshu is the governmental affairs of ancient times.

Historically, Shangshu has been thought highly of by the Chinese people since it was out. It is one of The Five Classics and lined up with The Book of Rites, The Book of Changes, The Book of Songs, and The Spring and Autumn Annals, so Shangshu is also called The Book of History. However, Shangshu has its own peculiarities. In addition to its historical value, it has its philosophical, educational, lawful, and literary significance. Philosophically, it explains some ideas, simple and pure, about philosophy of leadership in ancient times:

“King Wen could be content with mean work, he had opened up the road and done ploughing and weeding in the fields. He was so mild, kind, and respectful that he made the ordinary people harmoniously live together and made their minds at rest; besides, he loved those who were helpless friendly and affectionately. From morning till midday and from midday till evening he found

no time for his eating in order to make all the people live happily and harmoniously. ” (No Ease, 2)

It teaches the sovereign that if he wants to be a good one, he must understand how to do laboring things, and he cannot indulge himself in pleasure, otherwise, he cannot make the people live happily and the land great order.

Educationally, it lays emphasis on how to educate the sovereign. “The Instructions of Yiyin” is one of the significant essays on education. It tells the reader that Yiyin instructed Taijia to hold moral government, “Yiyin described the great virtue of Chengtang, the meritorious ancestor, with which to instruct the heir Taijia. ” (The Instructions of Yiyin, 1)

Punishments appeared in Shangshu are often united with education, such as:

“Shun had the utensils cut the five common punishments. He mitigated the sinners of five great inflictions, with the whip to be used in the officials bodies, with the stick to be used at schools, with money to be used to redeem light crime. He who committed a crime because of his inadvertence were to be pardoned, he who committed a crime because of his presumption and showed no sign of repentance were to be punished doubly. ” (The Cannon of Yao, 5)

Besides, from family’s human relations, Shangshu puts the five cardinal duties: father should be faithful, mother be affectional, elder brother friendly, young brother respectful, and son filial. (The Cannon of Yao, 4) It lays emphasis on, especially, how to administer a nation. The person who manages the country cannot seek pleasure, he should work hard in order to adapt

everyday's change. However, in all these essays, it mingles many primitively religious ideas. It considers that all things are arranged by heaven, including the principle of human relations. It also thinks that both wills of heaven and people are interlinked, because what heaven sees and hears are according to what the people see and hear, and what heaven rewards and punishes are according to what the people reward and punish.

In "The cannon of Yao", it refers to literary criticism of ancient China:

"I appoint you to take charge of our music and to teach our young men, make them honest and mild, tolerant and dignified, strong but not rude, impetuous but not arrogant. Poetry is the expression of thought and feeling, and song is words uttered and sung. Five notes of song are made according to what it is sung, and six musical temperaments are used to harmonize the five notes. You should know there are eight different kinds of musical instruments, which can all be adjusted, don't disturb their orders, so that the spirits and the people will be brought into a perfect harmony...I want to smite the stone, and make those who play as various animals lead on one another to dance with melody." (The Cannon of Yao, 6)

We find the ancient Chinese had understood "poetry is the expression of thought and feeling", and took it as poetic principle, besides, it emphasizes that poetry could educate the people, and also finds that the earlier development of literature is interlinked with dance and music.

As to the authors of Shangshu, it is hard to know, but as ancient historical documents and governmental affairs, there were

thousands of pieces in the earliest time, later Confucius revised it and made it remain one hundred essays, and he rearranged it according to the order of times. In this way, *Shangshu* the ancient historical text appeared, it can be called the book to record ancient history. Confucius revised *Shangshu*, the reason is the essays are too many and no order. After revising by Confucius it becomes systematic and logical.

In Qin dynasty there was a scholar on *Shangshu*, whose name was Fusheng, he met the time when the First Emperor of Qin burned books and buried scholars alive, he then placed *Shangshu* in his house wall. When Han dynasty began, there was peaceful under heaven, he took out *Shangshu* from the wall, but there remained only twenty-eight pieces. This twenty-eight pieces *Shangshu* is called Modern-language Text. In the time of Jin (311 A. C.) the capital Luoyang (洛阳) was taken, Xiongnu, an ancient nationality, captured Emperor Wen of Jin, and Fusheng's Modern-language Text was lost. In the end of Emperor Wu of Han, they discovered another *Shangshu* while they were putting Confucius house in order, different from Fusheng's *Shangshu*, because Modern-language Text was written in Han-language, but this discovered *Shangshu* was written in ancient language, so it was called Ancient-language Text. It has another sixteen pieces in addition to Fusheng's twenty-eight pieces. In the time of Emperor Yuan of East Jin (317—322 A. C.) there appeared another *Shangshu*, including fifty-eight pieces, which was handed down by Zheng Chong, a scholar in the end of Wei and the earlier years of Jin. Later in the beginning of Tang dynasty, the government compiled the standard texts of five books, and

this Shangshu was selected as *The Book of History*. But the scholars found twenty-five pieces among it were forgeries. So now Shangshu is divided into two parts, one is text, it includes the books of Yu and Xia (four pieces), the book of Shang (five pieces), and the book of Zhou (nineteen pieces); the other part is as appendixes, called pseudo-ancient text.

However, pseudo-ancient text still has great values and significance in philosophy, management, and education. Above all it puts some effective methods of leadership science, even today it is also important. For example, it holds that they should assist those who are wise and able, praise those who are loyal and devoted, absorb the weak, punish the befuddled, take the governmental power from the country where is in disorder, and think little of the sovereign who let his state perish; moral government is often renewed, all states under heaven will always think of and cherish the sovereign. One who has an extraordinarily high opinion of himself will be abandoned by all kinsmen (*The Announcement of Zhonghui*, 3). It also holds that all the states should not act what are lawless, do not pursue what is easy and what is comfortable; all the princes should follow the normal laws (*The Announcement of Tang*, 2), and the subjects must present their remonstrance in the morning and in the evening in order to help the sovereign cultivate his morality (*Fuyue's Remonstrance*, part I, 2).

I try my utmost to use clear and exact English to communicate the original meanings, it is not necessary to give explanatory notes. Valuable comments from readers are sincerely appreciated.

Shangshu, as one of the oldest historical documents, has a great effect not only on China, but also on many countries. Since the 18th century it has been translated many languages. As far as I know, the earliest translation of Shangshu by Father Gaubil was published in Paris in 1770 with a few notes by M. De Guignes. Another translation was the work of Dr. Medhurst, and published in Shanghai in 1846. Then Hongkong published James Legge's work with very detailed notes and a long preface. Since this century more translations of Shangshu and papers on it have been appeared. There is no other work better than Legge's translation in English language. His style is simple, his language plain, and it is readable. But if we criscize it in today's English, we should say some words he used are too old, some sentences unintelligible, some words and phrases are not translated precisely. So it is necessary for the readers to have a new translation. The editor of Hunan publishing House wanted me to complete this task, I was very glad to receive it and have done it.

**Luo Zhiye**

Nanchang University

August 1996



目 录  
Contents

前言 (Introduction) .....	( 1 )
<b>虞夏书 (The Books of Yu and Xia)</b>	
尧典 (The Canon of Yao) .....	( 2 )
皋陶谟 (The schemes of Gaoyao) .....	( 26 )
禹贡 (Contribution of Yu) .....	( 44 )
甘誓 (The Speech of Gan) .....	( 66 )
<b>商书 (The Books of Shang)</b>	
汤誓 (The pledge of Tang) .....	( 68 )
盘庚上 (Pangan, Part I) .....	( 72 )
盘庚中 (Pangan, Part II) .....	( 80 )
盘庚下 (Pangan, Part III) .....	( 88 )
高宗彤日 (On the Day to Offer sacrifice to Gaozhong) .....	( 92 )
西伯戡黎 (King Wen of Zhou's Conquest of Li) .....	( 96 )
微子 (Weizi) .....	( 100 )
<b>周书 (The Books of Zhou)</b>	
牧誓 (Speech at Muye) .....	( 104 )
洪范 (Great Principles) .....	( 108 )
金縢 (The Metal-Bound Coffin) .....	( 126 )
大诰 (The Great Announcement) .....	( 132 )