

要輯史鑑

耶穌降生一千九百十四年

鑑史輯要

中華民國三年歲次甲寅

PREFACE.

The History of China now given to the public is the work of Mr. Chu Ke, a Christian scholar of recognized literary ability. He has been a lifelong student of Chinese history, and this work is built upon the most reliable records. For many years Mr. Chu has been the literary assistant to the writer of this preface in his various lines of work, and it was at his suggestion that the Chinese History was undertaken. The hope was that a serviceable text-book would be produced for use in Christian schools in China. The period of Chinese history is so vast that a discussion of events of moderate fullness becomes too extended for use in schools, while a severe condensation becomes a mass of bones with little to command the interest of either teacher or pupils. Mr. Chu was assigned the difficult task of setting the bones of Chinese history in proper order and adding sufficient meat to sustain the interest of students in the work of acquisition.

It is believed that Mr. Chu from his long contact with foreign thought has caught something of the spirit of the western historian, and that his writing will be found to move on legs and not on the stomach! The aim in style has been purity and simplicity, to produce a glass through which to see events, and not one to constantly call attention to its own beauty! At the end of a period, special monographs are given on the lives of noted individuals whose personalities could only be imperfectly presented in the general movement of the history. Headings of contents are placed above the text which in the class-room can easily be transformed into questions. There is abundant material in the text to occupy students for two years with four or five weekly recitations.

Mr. G. D. Wilder has acted as general editor in giving the History to the public. He has given much time to the preparation of a set of maps which illustrate the political changes in China, and if properly used will help students to an orderly knowledge of the events of history. The wise teacher will make good use of these maps in reviewing the work of students, and will make careful effort to break up the evil habit among Chinese students of giving merely verbal recitations, a repetition of the text without proper reflection upon its meaning. A student must make for himself a mental picture of persons and events in their relations if he is to carry through the years an abiding impression of his study.

PREFACE.

Mr. Chu was for some years a teacher in the Peking University, and his history was being printed in the University Press when the manuscript was destroyed in the general Boxer conflagration. Fortunately, classes of students in the North China College had studied sections of the history in former years, and the larger portion was recovered from their hands, though in an imperfect form. Mr. Chu with the assistance of other scholars has given the whole work a thorough revision, and it is hoped that the book as now given to the public will be found to have excellencies that will win for it a place in the New Literature of China, and that it will help both foreign and Chinese students to a better knowledge of the evolution of Chinese civilization.

It is to be regretted that the work as now issued does not include an outline of the present dynasty. This defect will be corrected in the next edition. Mr. Chu is now preparing from Chinese sources the opening section of this history to which I propose to add from foreign sources the important events in China's relations with other nations.

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Tungchow.

Dec. 15th, 1906.

鑑史輯要序

朱子綱目正編、自威烈迄五季、續編自兩宋迄有元、植世教以正人心、固深有助於治道也、然篇帙繁多、人不易致、且大書特書、其意深奧、非淺學者所能驟通。昔司馬溫公資治通鑑成、自言惟王勝之借閱一過、他人未讀盡一紙、已欠伸思睡、可見能徧觀者之寥寥、非徒二十四史浩瀚不能終篇也。近今學堂林立、史學爲緊要之課程、第編輯者不顧源委、頭緒紛繁、或典故不詳、輿圖不確、甚有偏執己見、任意鋪張、反失史學正義者、觀前味後、觀後遺前、不崇朝而厭倦生焉。諸葛先生巨川深識此弊、爰著鑑史一書、顏之日輯要、文雖從其簡畧、事必究其本源、照應起伏、明若觀火、每段後或加以名人斷語、或附以一己心得、不必腹其經笥、胸藏史鏡、而是非賢奸之判、自能

瞭然博聞廣見應務有餘其功豈小補哉北通州後學管國全謹識

序

經史皆學者必讀之書。而擴人見聞。增人才識者莫如史。但其篇帙浩繁。讀者每望洋而興歎。後之編史者。刪繁就簡。節錄成書。讀者又苦無頭緒之可尋。數年前通州潞河書院院長謝子榮先生北京滙文書院院長劉海瀾先生詢之於余。欲得一教科善本。爲院中課徒之用。余不揣譾陋。擇鑑史中足以正人心。端士習。益神智者。仍仿編年之例。按歷朝世紀。聯絡而貫通之。至於分封之君。閏餘之主。僭竊之賊。夷狄之國。各隨時代編輯。不著本紀。所以別正統也。遇有著名之人。重要之事。則仿列傳與紀事之例。詳述原委。附於本紀之末。間或加以論斷。或取諸前人。或參以管見。則用小字書於左方。庶幾條分縷晰。俾學者了然於目者。了然於心也。旣脫藁。謬蒙 二先生獎許。付諸剞劂。訂爲書院課程。適值庚子變亂。兵燹之餘。盡成灰燼。亂定後。搜索

殘編。詳加補綴。仍復成書。固知紀載簡畧。遺漏良多。然於初學史鑑者不無小補。識者諒之。時在甲辰仲夏。雍奴守拙士諸葛汝楫自序於潞河之藏拙室。

鑑史輯要卷之一目錄

五帝紀

夏紀
有窮后羿附寒浞

商紀
伯夷叔齊

周紀

列國上

魯
三家孔子

衛

齊

晉

宋

鄭

一

五

八

一一

一七

一七

二四

二六

二九

三三

三五

鑑史輯要卷之二目錄

列國下

秦 衛鞅 范雎

楚 春申君

吳 伍員

越

燕

趙 蘇秦 平原君 廉頗 藺相如 李牧附

魏 張儀 信陵君

韓

田 齊 孟嘗君 孟子 諸子附

三九

四八

五二

五七

五九

六一

七三

八二

八三

鑑史輯要卷之三目錄

秦紀 李斯 項籍

九三

漢紀 張良 蕭何 韓信 王莽

一〇五

東漢紀 曹操 孫堅 子策附

一一六

三國

一三〇

後漢紀 關羽 張飛 諸葛亮 姜維

一三〇

魏 司馬懿 子師昭附

一四五

吳 周瑜 陸遜

一五二

晉紀

一六一

南北朝

一六二

南宋

一六三

南齊

一六三

南梁

一六四

南陳

一六四

北魏
東西魏附

一六四

北齊

一六五

北周

一六五

隋紀

一六五

鑑史輯要卷之四目錄

唐紀
武則天 安祿山之亂 郭子儀 李克用

一七一

五代

二〇六

後梁

二〇七

後唐

二一〇

後晉

二一七

後漢

二二〇

後周

二二一

契丹

二二三

鑑史輯要卷之五目錄

宋紀 寇準 天書封祀 西夏叛亂 狄青 新法始末 汴宋名儒

二二七

遼 二六七

南宋紀 宗澤 岳飛 南宋名儒 二七二

鑑史輯要卷之六目錄

金 三二一

蒙古 三一九

元紀 三二三

明紀 倭寇 倭攻朝鮮附 宦官亂政 李自成 張獻忠附 三二九

鑑史輯要目錄

十

鑑史輯要目錄終

鑑史輯要卷之一

五帝紀

唐司馬貞著三皇本紀內載盤古天皇地皇人皇有巢燧人諸君之事跡其中多荒渺不經之談讀者每歎其非傳信之書故綱目闕而不載是編準乎綱目亦以伏羲氏爲帝王之首

太昊伏羲氏生於成紀

今甘肅秦州

有聖德象日月之明故曰太昊姓風

風能長養萬物王者之聲教也

建都於陳

今河南

陳州府

蓋自開闢以來男女無別知有母不知有父知有愛不知有禮未知熟食飲禽獸之血而茹其毛

茹食也謂連毛而食其肉也

取其皮以蔽體太昊始作網罟教民獵獸捕魚故曰伏羲氏

義亦作犧

養牲畜

以充庖厨故又曰庖犧氏始制嫁娶之禮使民正姓氏通媒妁以立人倫之本造琴瑟使人修身

理性畫八卦造書契

書字之法有六一曰象形如日月之類象其形也二曰會意如忠信之類中心爲忠人言爲信會合其意也三曰轉注如考老之類起筆一首左右相注也四

曰處事如上下之類人處一上爲上人處一下爲下也五曰假借如令長之類一字兩用也六曰諧聲如江河之類以水爲形以工可爲聲也使天下義理必歸文字天下文字必歸六書

百十五年崩葬於陳

按造字之事其說不一有謂伏羲造字有謂黃帝之史官倉頡見鳥獸之跡體類象形而制字或伏羲造字至倉頡而書法始備耳

炎帝神農氏其父爲少典國君娶有嶠皞氏之女名安登生炎帝育於姜水

在今陝西鳳翔府寶雞縣

故以姜

西曆前三千七百三十七年
教民樹藝五穀
製醫藥
設立廩市

西曆前二千六百九十七年
立六相
作蓋天
作算法
律呂
作咸池之樂
作冕旒正衣裳
作器用舟車貨幣
教民育蠶
八家同井

為姓。繼伏羲氏而治天下。初都於陳。見上篇後遷於曲阜。今山東兗州府曲阜縣當時之民雖知熟食而所食

者但草木之實禽獸之肉。未知耕種。炎帝因天時相地宜造耒耜教民樹藝五穀於是農事興焉。

民有疾病不知醫藥炎帝嘗百草之味察其寒溫平熱之性遂作方書以療民疾於是醫道興焉。

又設立廩市以聚天下之貨使民交易以通其有無商賈古之事自此始矣。在位一百四十年崩。

其子臨魁嗣位傳八世共三百七十九年帝榆罔在位為政嚴急諸侯離叛共尊有熊氏為天子。

神農氏亡。

黃帝有熊氏自神農氏繼伏羲氏為天子其母弟世為少典國之諸侯帝榆罔在位之時少典國

君之妃名附寶生黃帝於軒轅之邱。今河南開封府新鄭縣因名軒轅姓公孫生而聰敏建國於有熊。即今河南

開封府新鄭縣故號有熊氏長於姬水故又以姬為姓神農氏衰諸侯相侵伐黃帝敗榆罔於阪泉。地名河南

直隸保定府誅蚩尤。當時之諸侯於涿鹿。今順天府涿州諸侯咸服尊為天子遷都於涿鹿立風后等六相以治

民命大撓作甲子。以甲乙丙丁戊己庚辛壬癸十字為幹子丑寅卯辰巳午未申酉戌亥十二字為枝枝幹相配作六十甲子以定四時命容成作蓋

天。即渾天儀以察天象命隸首作算法以定權衡度量命伶倫造律呂。截竹為管陰陽各六陽為律陰為呂吹之以調陰陽之氣而正

五命榮援員鑄十二鐘命大容作咸池之樂。此作樂之始作冕旒正衣裳作器用舟車貨幣以便民用。

命元妃西陵氏教民育蠶以供衣服是時天下平治萬國和睦立井田之法使八家同井民有常

業。在位百年崩。子玄囂立。

按伏羲神農二帝之時，離開闢之世未遠，雖有制作，其俗猶朴畧。至黃帝，則禮樂文字冠服器用粗具，漸起文明，異前日之朴野矣。且其所作有益於民者，不可勝數，信乎德澤流於天下，今人猶蒙其惠也。

少昊金天氏，姓姬，名玄囂，亦名摯，黃帝之子也。能修太昊之法，故曰少昊。在位八十四年崩。高陽氏踐位。

顓頊旭高陽氏，姓姬，黃帝之孫，昌意之子。建都於帝邱。今山東曹州府濮州遷於高陽。今河南開封府杞縣故號高陽。

氏。分天下爲九州，改作曆象，以建寅月爲歲首。在位七十八年崩。高辛氏踐位。

帝嚳哭高辛氏，姓姬，名叅，親少昊之孫，建都於亳。今河南河南府偃師縣後名西亳又名殷在位七十年崩。子摯嗣位。

按帝之元妃有郤氏之女名姜嫄，生棄。舜時教民稼穡，爲周朝之始祖，即后稷也。次妃有娥氏之女名簡狄，生契，爲舜司徒，教民五倫之道，爲商朝之始祖。三妃生堯四妃生摯。帝摯尸位九年，荒淫無度，不修善政，諸侯於是廢之，而尊堯爲天子。

古稱三皇五帝，其論不同。有以天皇地皇人皇爲三皇，伏羲神農軒轅少昊顓頊爲五帝者。有以伏羲神農軒轅爲三皇，少昊顓頊帝嚳堯舜爲五帝者。更有以伏羲神農燧人爲三皇，軒轅少昊帝嚳帝摯帝堯爲五帝者。宋朝胡五峰先生按孔子易大傳，以伏羲神農軒轅堯舜爲五帝，後儒多宗之。其間雖有少昊顓頊帝嚳相繼爲帝，不過持守其世，未嘗有所制作。

西曆前二千五百九十七年
分天下爲九州
以建寅月爲歲首