

中国汉籍经典英译名著

THE CHINESE CLASSICS

尚书·周书

THE SHE KING

THE BOOK OF CHOW

理雅各 译释

JAMES LEGGE

西方世界公认的标准译本



上海三联书店

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中国汉籍经典英译名著

出版人的话

出版这样一套书与当今中国文化走出去的需要分不开。

其实,仅仅就中国传统文化走出去而言,近代以来已经有浓重的笔墨,只是那时的走出去大都是由西方的传教士实现的。那时的好多传教士在向中国人传播教义及西方科技的同时,自己更是为中国文化所吸引并且深入其中,竟然成就了不少有名的汉学家。在这些人中,英国传教士理雅各是非常典型的一位。

理雅各(James Legge, 1815—1897年)是近代英国著名汉学家,伦敦布道会传教士,曾任香港英华书院校长。他是第一个系统研究、翻译中国古代汉籍经典的人。

理雅各在传教和教学的过程中,认识到了学习中国文化的重要性:“只有透彻地掌握中国的经典书籍,亲自考察中国圣贤所建立的道德、社会和政治生活,才能对得起自己的职业和地位。”理雅各系统地研究和翻译中国古代的经典著作。在中国学者王韬等人的辅助下,从1861年到1886年的25年间,陆续翻译了《论语》《大学》《中庸》《孟子》《春秋》《礼记》《书经》《孝经》《易经》《诗经》《道德经》《庄子》《离骚》等中国的经典著作,共计28卷。当他离开中国时,已是著作等身。

理雅各之前的西方来华传教士虽也对中国的经典著作做过翻译,但都是片段性的翻译,而且由于中文不精,译文辞句粗劣,歧义百出。理雅各在翻译的过程中治学严谨,博采众长,他把前人用拉丁、英、法、意等语种译出的有关文字悉数找来,认真参考,反复斟酌。除此之外,他还与中国学者反复讨论,最后才落笔翻译。理雅各翻译的中国经典著作质量绝佳,体系完整,直到今天还是西方世界公认的标准译本,他本人也因此成为蜚声世界的汉学家。理雅各的译作是当之无愧的英译名著。

从英译的水准来看,或许是现今不易超越的。主要是译者当时所处的语言环境是中国文言文作为书面语言的原因。精晓文言文的直接英译,与现实白话理解后的英译相比,前者肯定会与原意更为贴近,况且理雅各又得到了当时精通中国经典著作的中国学者王韬等人的辅助。当然,今天的

人们有理由去挑战一百多年前的译作,但作为历经一个多世纪仍为西方世界普遍认可的英译经典,依然还会继续发挥其曾有的版本作用。

理雅各译作的重要代表《中国经典》(*THE CHINESE CLASSICS*),首版于1861至1872年的香港。此次以“中国汉籍经典英译名著”名义出版的各书,是依据牛津大学1893至1895年出版的理雅各《中国经典》的修订版。

“中国汉籍经典英译名著”,是从理雅各的《中国经典》中选出对中国典籍原著的译释,舍去了各卷含有的绪论、前言及所附的参考文献,这样也就更为突出了典籍原著。

原《中国经典》实行的是汉英对照加英文注释的方式,汉语部分使用的是当时的书面语言繁体竖排。为了适于现实的阅读,此次出版均将汉语的繁体竖排,改为简体横排,并将英文注释中的汉字繁体改为简体。

在原《中国经典》中,理雅各对中国经典著作汉字的多音字和需要特别注明的字,都在字的四角画圈以示在注释中说明。这次出版将其改为在字的正上方标注着重号(黑点)。

原《中国经典》对汉语原文的断句标点,采用的是当时的方式,与今天现代汉语式的断句标点存有很大差别。为了保持理雅各译释的面貌,仍然用原断句标点。

另外,为了改变原书过于厚重的形态,这次出版还将原书的大开本改为小开本;将原《中国经典》的1—4卷拆分为七种书,即《论语·大学·中庸》《孟子》《尚书·唐书·夏书·商书》《尚书·周书》《诗经·国风》《诗经·小雅》《诗经·大雅·颂》。每书300页左右,便于选择使用。

理雅各的译作至今还是西方世界公认的标准译本,说明它适应着西方世界的语言和理解。这种影响了西方世界一百多年的情形,从接受心理的角度看,是很难被取代的。

随着中国在世界的影响力不断提升,中国学者的对外学术交流也更加活跃,交流中对中国文化的讲解和诠释,需要有相应的英译本作为参考,理雅各的译作无疑是适当的选择。

同时,理雅各的经典译作,还是翻译学、语言学、比较文学、历史和经典诠释的重要文献,是研究和实践汉译英的重要参考和借鉴。

相信,借用昔日西方学者译释中国文化经典并传播到西方的成果,延续和助推当今中国文化在世界的影响力,一定可以取得事半功倍的收效。

2014年1月1日

目 录

中国汉籍经典英译名著·出版人的话	1
尚 书 THE SHOO KING	1
周 书 THE BOOKS OF CHOW	1
泰 誓 上 THE GREAT DECLARATION. PART i	1
泰 誓 中 THE GREAT DECLARATION. PART ii	9
泰 誓 下 THE GREAT DECLARATION. PART iii	14
牧 誓 THE SPEECH AT MUH	20
武 成 THE SUCCESSFUL COMPLETION OF THE WAR	26
洪 范 THE GREAT PLAN	40
旅 獒 THE HOUNDS OF LEU	65
金 縢 THE METAL-BOUND COFFER	71
大 诰 THE GREAT ANNOUNCEMENT	82
微子之命 THE CHARGE TO THE VISCOUNT OF WEI	96
康 诰 THE ANNOUNCEMENT TO <i>THE PRINCE OF</i> K'ANG	101
酒 诰 THE ANNOUNCEMENT ABOUT DRUNKENNESS	119
梓 材 THE TIMBER OF THE TSZE TREE	133
召 诰 THE ANNOUNCEMENT OF <i>THE DUKE OF</i> SHAOU	140
洛 诰 THE ANNOUNCEMENT CONCERNING LO	154

多 士	THE NUMEROUS OFFICERS	173
无 逸	AGAINST LUXURIOUS EASE	184
君 奭	PRINCE SHIH	194
蔡仲之命	THE CHARGE TO CHUNG OF TS'AE	207
多 方	NUMEROUS REGIONS	212
立 政	THE ESTABLISHMENT OF GOVERNMENT	228
周 官	THE OFFICERS OF CHOW	243
君 陈	KEUN-CH'IN	255
顾 命	THE TESTAMENTARY CHARGE	264
康王之诰	THE ANNOUNCEMENT OF KING K'ANG	282
毕 命	THE CHARGE TO <i>THE DUKE OF PEIH</i>	289
君 牙	KEUN-YA	298
冏 命	THE CHARGE TO KEUNG	303
吕 刑	<i>THE PRINCE OF LEU UPON PUNISHMENTS</i>	308
文侯之命	THE CHARGE TO PRINCE WAN	333
费 誓	THE SPEECH AT PE	341
秦 誓	THE SPEECH OF <i>THE DUKE OF TS'IN</i>	346

THE SHOO KING.

PART V. THE BOOKS OF CHOW.

BOOK I. THE GREAT DECLARATION. PART I.

周书 泰誓上

一节

二节

惟十有三年，春，大会于孟津。○王曰，嗟，我友邦

冢君，越我御事庶士，明听誓。○

- 1 In the spring of the thirteenth year, there was a great assembly
2 at Mǎng-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.—周书, '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 K'e (弃), the minister of Agriculture (后稷) under Shun. K'e is said to have been a son of the emperor K'uh (B.C. 2432). 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'een (周本纪). He was invested with the principality of T'ac (郃), the pres. dis. of Foo-fung (扶风), dep. of Fung-ts'ëang (凤翔), in Shen-se. In the time of K'ë, B.C. 1796, the fortunes of the family, which had for some time been waning, revived under Kung-lew (公刘), who established himself in Pin (豳), the

pres. small department of 郃. 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 K'e in the pres. dis. of K'e-san (岐山), dep. of Fung-ts'ëang;—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 Wān, who transmitted his hereditary dominions, greatly increased, and his authority to his son Fā 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 38 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.—泰誓, 'The Great Declaration.' 泰 = 大, 'great.'

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 prolegomena; and I will content myself here with giving the summary of the discussions that have been raised upon it, which is quoted in the

通鑑綱目 from Kin Le-ts'ëang's 通鑑前編, merely interjecting a remark or two, where his statements can be fairly called in question. The text preferred by Keang Shing and other modern scholars will also be found, with a translation of it, in an appendix to the Book.

Le-ts'ëang says:—'The Shoo of Fuh-shang did not contain the "Great Declaration."' [But see the first Book of Maou K'e-ling's 'Wrongs of the old Text of the Shoo.' The 'Great Declaration' was in the Books of Fuh-shang.] 'It was in the "Old Text," found in the wall of Confucius' house; but as the commentary of K'ung Gan-kwò was not entered in the imperial college during the Han dynasty, his edition of it did not then become current. Chang Pa (張

霸) then fraudulently made a "Great Declaration," in three Parts, which became current, and contained the passage about "a white fish entering king Woo's ship," &c., which is found in Chung-shoo (仲舒) and Sze-ma Ts'een.'

[This passage is found in those writers, and also in Fuh-shang's Introduction to the Shoo. There is no necessity to say that the 'Great Declaration,' current during the Han dynasty, was forged by Chang Pa.] 'But in the time of the Eastern Han, Ma Yung and other scholars became aware that this was not the genuine document; and it fell into general discredit, when the "Old Text" made its appearance at the commencement of the Eastern Tsin dynasty. Recently, however, this same Old Text has come to be suspected by the scholar Woo (吳氏). "Its language," he says, "is vehement and arrogant, not to be compared with that of the Declaration of T'ang. As the document appeared so late, we may suppose that the whole of it is not the original text."

In my opinion, the conduct and language of T'ang and Woo were equally responsive to Heaven and accordant with men. They differed because the circumstances of the men differed. T'ang was the founder of the fortunes of his House; Woo entered into an inheritance which was already flourishing. T'ang's enterprise commenced when men were beginning to look to Shang; Woo's was undertaken when many of

the princes had long been followers of the Chiefs of Chow. The battle of Ming-t'ëou was fought by the people of P'ò, while at Mäng-tsin there was a grand assemblage of the princes with their hosts. With such differences of circumstances, we should expect differences of style and manner. As to what is said of Chow's being worse than K'ë, and the language being more ornate, these things are accounted for by the difference of time. Even allowing that the style was somewhat modified and improved, when the document made its reappearance, we may well believe that it gives us the views of king Woo.'

CONTENTS. These may be stated in the language with which Le-ts'ëang 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 idea in the first is the 'duty 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 touches on the consent that there is between Heaven and men. The Book is brilliantly composed, and far transcends the powers of any man of a later age to have made it.'

CONTENTS OF THE FIRST PART. At a great assemblage of the princes, king Woo sets before them the reasons of his proceeding against Chow-sin. 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 Wan 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. They need have no fears as to the issue. Favoured 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 13th 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 32); 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, but Lin Che-k'ë 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. 1133. This view is ably argued by Ts'ae Ch'in *in loc.* On the other hand, Gan-kwò said that the 13th year was to be reckoned from king Wan's receiving (as indicated by circumstances) the appointment of Heaven to the sovereignty of the empire. He is supposed to have then 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 Wan

三节

惟天地万物父母，惟人万物之灵，亶聪明作元后，元
后作民父母。○

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 K'e-ling, against Ts'ae and others, in the third Book of his 尚书广听录.

But the various data on which it is endeavoured to decide the question are by no means certain;—see a note in the 历代统纪表, 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 E' Pt. i., p. 1) that while the Hea 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 丑). The Chow dynasty removed the commencement of the year farther back still, and made it begin with the second month of winter (the month 子). Ts'ae and a host of followers say that by 'the spring' is intended the months of the Hea 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 Hea; 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-kwō, however, understands the month intended to be the first of the Chow year, and Maou K'e-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 Mäng-tsin, or at the 'Ford of Mäng':—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-kwō says they were the princes of the two thirds of the empire, who had followed the banner of king Wän (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 moment he began to operate against Chow-sin, he was the sovereign of China, and the other was only 'a solitary fellow' (独夫; Pt. III., 4).

我友邦冢君，—Ying-tū says—同志为友，'they were 友, as having the same mind and aim with him.'

冢君 is literally 'highest rulers,' or 'great rulers.' The 'Daily Explanation' explains the phrase by—各国 嗣立之君, which I have followed in the translation.

越我御事庶士，—越=及, 'and;' 御=主 or 治, 'to pre-side 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, —众士卒; 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 嗟, the exclamation 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. What is to be remarked here 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 deification of 'Heaven and Earth,' which appears in the text, took its rise from the Yih King, of which king Wän may properly be regarded as the author. No one who reads what Wän 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.

惟人万物之灵，—'it is man who is the most intelligent of all creatures.' By 万物 in the first clause we understand

四节

今商王受，弗敬上天，降灾下民。○沉湎冒色，敢行

暴虐，罪人以族，官人以世，惟宫室台榭陂池侈服，

以残害于尔万姓，焚炙忠良，刳剔孕妇，皇天震怒，

五节

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,

'all things,' inanimate as well as animate; in the second clause we must confine the meaning to animate creatures. The various tribes of animals have their several measures of intelligence, but all are very inferior to men.

Then, as men are superior to other creatures, there appear among them those who are superior to their fellows;—the sages, who are raised up by Heaven, and become the rulers, teachers,—parents, in fact—of the mass. Ch'in King says on this:—'Man is one among all creatures. Other creatures, however, get but a portion of the energizing element of nature, while he receives it complete:—it is this which makes the nature of man more intelligent and capable than that of other creatures. But though men are endowed with this capacity and intelligence, there are those who are not able to preserve and maintain it, and there must be the quick-apprehending and understanding ruler to be a parent to them. In this way the people are able all to complete their intelligence. The sage possesses before me that of which I have the seeds in common with himself; and among intelligent beings he is the most intelligent.'

(人者万物之一也，物得气之偏，人得气之全，此人性所以独灵于物。然人虽有此灵，有不能保此灵者，必得聪明之君以父母之，斯民始得以各全其灵。圣人先得我心之所同然，而为灵之灵者耳。)

Pp. 4, 5. *How Chow had forfeited all his title to the empire, and king Wān had been charged to punish him.*

4. 商王受，—I have hitherto called the tyrant of Shang by the name of Chow (紂), after Sze-ma Ts'een and Mencius. Here and elsewhere he appears as

Show, which Ts'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 (残忍损义曰

紂). Lin Che-k'e says that 紂 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. 沉湎,—comp. 沉湎于酒, in 'The Viscount of Wei,' p. 1. 冒色,—

冒色，—'to go forward with the eyes covered,'—'to pursue blindly and recklessly.' 色—女色。罪人以族,—

'he crimined men according to their relationships.' The meaning is as in the translation. The 'Daily Explanation' has:—加罪于人，不但诛其一身，并其族属，而刑戮之。Mencius points it out as one of the glories of king Wān's administration of K'e, that 'the wives and children of criminals were not involved in their guilt' (罪人不

孥; 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-kwō supposes that the parents, brothers,

六节

命我文考，肃将天威，大勋未集。○肆予小子发，以
尔友邦冢君，观政于商，惟受罔有悛心，乃夷居，弗

the myriad people. He has burned and roasted the loyal and good. He has ripped up pregnant women. Great Heaven was moved with indignation, and charged my deceased father Wān reverently to display its majesty; but *he died* before the work was completed.
6 "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

wives and children, (三族) all suffered with the offender.

官人以世, —'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, 则不论贤否, 但其心之所喜, 即并其子弟亲属, 悉宠任之. But this view of 以世 is unwarrantable. Mencius, in the passage above referred to, says that king Wān 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.

惟宫室 万姓, —惟 = 'he only cared for.' 其所务者惟在宫室, 云云. The说文 defines 宫 by 室. The former term is the building as a whole; 室, the apartments in it. Le Seun says: —'台 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 榭.' 侈服 = 凡侈靡诸事, '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.'

刳别孕妇, —we saw how Chow caused the heart of Pe-kan to be cut out; —Hwang-poo

Meih, of the Tsin 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.

皇天, —see on the 'Announcement of T'ang,' p. 2.

命我文考, —考 is the name for a father deceased. King Woo speaks in this way of his father having been charged to punish Chow, to vindicate all the better his own present course. We are not to suppose that any such commission was ever expressly given to Wān; and Confucius speaks of him as having been faithful to the dyn. of Shang to the last; —see Ana., VIII., xx., 4.

大勋未集 —大功未成. We must complete the meaning by adding 而崩, as in the translation.

P. 6. The task of punishing Chow being now devolved on him, he sets forth the evidence of his hopeless wickedness.

肆 —故, 'therefore.' 以尔 于商, —观政 is explained by a reference to the same phrase in the 'Both possessed pure Virtue,' p. 10. The princes of the States were to Woo an index of the govt. of Chow. Had they remained loyal to him, that would have shown that his govt. was good. As they were now in the mass revolted from him, and following Woo's banner, it was clear that he was no longer fit to be emperor. Such is the explanation of this passage by Ts'ae, and what is now commonly received; and I see no better course than to acquiesce in it. Gan-kwō and the earlier scholars explained it with reference to an assembly, which they imagined, of Woo and the princes at the ford of Tsin, two years before the period of this 'Declaration.' Then he had thoughts of attacking Chow, but on contemplating his govt., concluded that the time was not yet come, and withdrew his troops.

事上帝，神祇，遺厥先宗廟弗祀，牺牲粢盛，既于凶盜，乃曰吾有民有命，罔愆其侮。^{七节}○天佑下民，作之君，作之师，惟其克相上帝，宠绥四方，有罪无罪，予曷敢有越厥志。○

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. 夷居,—compare 夷俟, Con.

Ana., XIV., xlii. 弗事上帝神祇, 遺厥先宗廟弗祀,—Ts'ae, after Gan-kwō, gives for this—廢上帝, 百神, 宗廟之祀, 'he has discontinued the sacrifices,—to God, the hundred spirits, and the spirits of his ancestors.' Ying-tā observes that the meaning is that Chow had no religion, rendered no service to spiritual beings (不事神祇); 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, 不知奉事, '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 conceivable in Woo, when we consider the language of p. 3. 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. 牺牲粢盛, 既于

凶盜, 一牺牲, see the last Book, p. 6; 粢盛, see Men., III., Pt. II., iii., 3; 既一尽, '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. 罔愆其侮=无

有惩戒其侮慢之意.

P. 7. He returns to the principles declared in par. 3, 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 license in altering the classic.

宠绥四方,—to show favour and tranquillize the four quarters of the empire.

予曷敢有越厥志,=我何敢

八节

同力度德，同德度义，受有臣亿万，惟亿万心，予有

九节

臣三千，惟一心。○商罪贯盈，天命诛之，予弗顺

十节

天，厥罪惟钧。○予小子夙夜祇惧，受命文考，类于

上帝，宜于冢土，以尔有众，底天之罚。○

- 8 “Where the strength is the same, measure the virtue of the parties; where the virtue is the same, measure their righteousness.’ Show has hundreds of thousands and myriads of ministers, but they have hundreds of thousands and myriads of minds; I have three thousand
- 9 ministers, but they have one mind. The iniquity of Shang is full. Heaven gives command to destroy it. If I did not comply with Heaven, my iniquity would be as great.
- 10 “I, who am a little child, early and late am filled with apprehensions. I have received charge from my deceased father Wăn; I have offered special sacrifice to God; I have performed the due services to the great Earth;—and I lead the multitude of you to

有过用其心乎，‘how dare I use my own mind too much?’ Such is the interpretation of Ts’ae;—越厥志，is ‘to go beyond what is right with—in accordance with—my own wishes.’ The dict. follows Gan-kwō in defining 越 here by 远，‘to put away.’—‘My purpose is to destroy the tyrant for the good of the people. Whether he be guilty or not guilty, I will smite him. I will not let go that, my proper purpose.’ This is evidently incorrect.

P. 8. *He auspices success from the righteousness of his cause, and the harmony of mind among his followers, though they were comparatively few.*

The two first clauses are supposed to be a current saying used against each other by contending parties;—Lin Che-k’e has adduced from the 左传 two examples of similar couplets. The second clause is not so intelligible as the first. We can understand how when parties were matched in strength, the struggle should be expected to terminate in favour of the more virtuous; but it is difficult to perceive how ‘virtue’ and ‘righteousness’ can be set against each other. 受有臣亿万，

—Ts’ae says here that 亿 denotes ‘a hundred myriads,’ or a million. This was probably a slip of his pencil. 亿，=ten myriads, or

100,000. The subject of Show’s more numerous host comes up again in the next Part, p. 6. We may admit it as a fact, and it explains the risings and troubles which disturbed the dynasty of Chow after the death of king Woo. It is difficult, at the same time, to reconcile it with the representations of the general disaffection to the emperor, and of two thirds of the empire having been for years devoted to the House of Chow. See the note on this paragraph in the 后案. It is instructive, though not conclusive in favour of the author’s views.

9. *It was woe to Woo himself if he proceeded not to destroy Shang.* Compare the ‘Speech of T’ang,’ pp. 1, 2; and the ‘Announcement of T’ang,’ p. 4. 商

罪贯盈，‘the crimes of Shang are strung together and full.’ 10. *Woo’s caution and conscientiousness in proceeding with his enterprise.*

予小子夙夜祇惧，—comp. the ‘Announcement of T’ang,’ p. 6. 受

命文考，类于上帝，宜于冢土，—冢=大 ‘great’; 冢土，‘the great earth,’=大社，‘the altar dedicated to the great spirit of the Earth.’ The sacrifice at this altar was called 宜 类于上帝.

十一节

天矜于民，民之所欲，天必从之，尔尚弼予一人，永清四海，时哉弗可失。

- 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—天子将出，类乎上帝，宜乎社，造乎祢，‘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. 底天之罚，

—comp. 恭行天之罚, 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 *左传*, we find the passage—民之所欲，天必从之, quoted from the ‘Great Declaration.’ It is also found in the *国语*. 尔尚弼予一人,—see the ‘Speech of T’ang,’ p. 4.

THE BOOKS OF CHOW.

BOOK I. THE GREAT DECLARATION. PART II.

泰誓中

一节

惟戊午，王次于河朔，群后以师毕会，王乃徇师，而

二节

誓。○曰，呜呼，西土有众，咸听朕言。○

- 1 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 re-
- 2 viewed 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 K'ë, T'ang and himself, all pass before his men, showing that Show was more wicked than K'ë, and that his punishment of him would be more glorious than T'ang's had been of K'ë. 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-shin, 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. Ts'ae will still have the month to be the first of the Hea year,—really the first month of spring; Gan-kwō and others will have it to be the first month of the Chow year, the second month of winter.

次于河

北,一次 = 止, 'to stop,' 'to be stationed.' In the interval, therefore, between the two addresses, the army had crossed the Ho.

徇

师,一徇 (8d tone) = 循, 'to go about.'

Hwang Too explains it from the phrase 拊

循. '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.

2. 西

土有众, —Woo and his father had both been 'Chiefs of the West,'—viceroys over that part of the empire.

三节

我闻吉人为善，惟日不足，凶人为不善，亦惟日不足，今商王受，力行无度，播弃黎老，昵比罪人，淫酗肆虐，臣下化之，朋家作仇，胁权相灭，无辜吁

四节

天，秽德彰闻。○惟天惠民，惟辟奉天，有夏桀弗克若天，流毒下国，天乃佑命成汤，降黜夏命。○

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 Show, 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. Kēē, 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

P 3. *The dreadful wickedness of Show.*

吉人，凶人，—comp. the use of 吉 and 凶 in the ‘Counsels of Yu,’ p. 5. Here, however, we are to take the terms in their purely moral signification. This use of them shows the deep conviction that goodness and prosperity, evil and calamity, ought always to be found together.

播弃黎老，—comp. in the ‘Viscount of Wei,’ p. 3. 耄逝于荒. 播 is here explained by 放, very nearly synonymous with 弃. 黎 is most simply explained by taking it as for 黎, ‘black and yellow,’ the colour of old men's faces. Mih-tse says of Chow that he 播弃黎老, where 黎 is probably intended for the character in the text

昵比罪人.—昵 (*neih*). as in the

‘charge to Yuē p. 5; 比, as in the ‘Instructions of E,’ p. 7. 朋家作仇—各立

朋党, 互为仇讐. 胁权—胁, as in the ‘Punitive Expedition of Yin,’

p. 6, —进. ‘to press,’ ‘to force.’ The phrase here—‘they make forcible use of—press upon with—the power of the emperor.’ 吁天

—告天 or 呼天, ‘appeal to Heaven.’

秽德,—‘their filthy, fetid deeds.’

See on the ‘Pwan-käng,’ Pt. ii., p. 8.

Pp. 4, 5. *Heaven will always overthrow wickedness and tyranny:—illustrated in the case of Kēē and T'ang, and now in that of Show, who was worse than Kēē, and himself.* 4. 惠—爱

‘to love.’ 有夏桀 is not — ‘there was Kēē of Hea,’ but 有夏之君, 桀,