

中国汉籍经典英译名著

THE CHINESE CLASSICS

尚书·唐书 夏书 商书

THE SHOO KING

THE BOOK OF T'ANG

THE BOOK OF HEA

THE BOOK OF SHANG

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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商 夏 唐

书 书 书

尚

書

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常州大学图书馆
藏书章

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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

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PREFACE TO THE SHOO KING,

ATTRIBUTED TO CONFUCIUS.

书序

一节

昔在帝尧，聪明文思，光宅天下，将逊于位，让于虞舜，作尧典。○

- 1 I. Anciently there was the emperor Yaou, all-informed, intelligent, accomplished, and thoughtful. His glory filled the empire. He wished to retire from the throne, and resign it to Shun of Yu. *Descriptive of all this*, there was made THE CANON OF YAOU.

PREFACE TO THE SHOO KING. This is often called 'The small Preface' (小序), to distinguish it from the larger one (大序 and 尚书序), prefixed by K'ung Gan-kwō to his commentary on the Classic. It was among the other monuments recovered from the wall of Confucius' house, which were given to Gan-kwō to be deciphered and edited. He incorporated it with the Work itself, breaking it up into its several parts, and prefixing to each Book the portion belonging to it. Other scholars of the Han dynasty edited it in its complete form at the end of the classic. It seems to me better, and to afford more facility of reference to it hereafter, to prefix it here as a whole.

If it were indeed the work of Confucius himself, its value would be inestimable; but its many peculiarities of style, as well as many inanities, forbid us to believe that it is the composition of the Sage. Ch'ing K'ang-shing (郑康成), Ma Yung (马融), and Wang Suh (王肃), those great scholars of the Han dynasty, all attribute it to him; and to justify

them for doing so, Keang Shing (江声) appeals to the words of Sze-ma Ts'een (in the 史记孔子世家):—'He prefaced the Records of the Shoo, from the times of T'ang and Yu, down to Muh of Ts'in, arranging their subjects in order (see 江徵君尚书集注音疏, on the 序). This, however, would only be evidence at the most that Confucius had made a preface to the Shoo King; but Ts'een's statement, in which he has been followed by many subsequent chroniclers, was grounded merely on the existence of this document itself, many parts of which he has introduced into his histories (本记), though not all in the order in which they are given by Gan-kwō. It is enough to admit with Choo He, that this preface was the production of some writer in the end of the Chow or the beginning of the Ts'in dynasty.—I shall discuss here but sparingly its various statements. That will be done, where necessary, in the introductions to the several Books.

二节

虞舜侧微，尧闻之聪明，将使嗣位，历试诸难，作舜

三节

典。○帝厘下土，方设居方，别生分类，作汨作，九

共九篇，稿铎。○

- 2 II. Shun of Yu was in a low and undistinguished position, when Yaou heard of his comprehensive intelligence, and wishing to make him successor to his throne, made proof of him in many situations of difficulty. *With reference to this*, there was made THE CANON OF SHUN.
- 3 The emperor regulated the territories, appointing nobles to every quarter to reside in them, giving them surnames of distinction, and defining the constituents of each. *Descriptive of this*, there were made the KWUH TSÖ, the KEW KUNG, in nine Books, and the KAOU YU.

I. This paragraph contains, according to the arrangement of the Books which I have adopted, and for which I have elsewhere given the reasons, the notice of only one Book, the first part of the Classic. 'The Canon of Yaou' is edited as the first of 'The Books of Yu,' by those who divide the Work into four parts; and as the first of the Books of Yu-Hea, by those who make only three divisions.

迹 is best explained, with Gan-kwö, by 遁, 'to withdraw,' though the 于 following would more readily be translated by 'to' than by 'from.'

Both Gan-kwö and Ch'ing K'ang-shing understand the 让 as denoting not the resignation of the throne, but simply of the management of affairs. Yaou was still emperor till his death, and Shun was only his vice.

作 尧典,—the 作 is at first referred to 尧 as its subject. The character must be so connected with the principal word in many sentences of the preface. The nominative here, however, is not 尧. In this and many other sentences the

作 is quite vague. We might take it intrinsically.—'These subjects form the matter of the Canon of Yaou.' The 集传 says—作者追言作书之意如此，'作 says retrospectively that to relate these matters was the object of the maker of the Book.'

II. This paragraph contains the prefatory notices to the Books of Yu, forming the second part of the classic, though it may be questioned whether another arrangement of some of them would not be more correct. This question has been touched on in the prolegomena. I have thought it sufficient to indicate my own view

there, not wishing to make in this volume any further change in the ordinary arrangement of the Books, beyond what I have done in separating the 'Canon of Yaou' from the Books of Yu. Those amounted in Confucius' time, it will be seen, to 15, of which only 4 are now existing, allowing the genuineness of 'The Counsels of the great Yu,' and the right of the 'Canon of Shun' to stand by itself separate from the 'Canon of Yaou,' and of the 'Yih and Tseih' to be separate from the 'Counsels of Kaou Yaou.'

Not. 2. This is a very imperfect account of the Canon of Shun. 'The Book must contain the governmental affairs, first and last, of Shun's reign, and the preface would make it appear that the proof of him in various difficult situations was all the matter treated of!' (See the

集传.) 3. I have translated after Gan-kwö. Keang Shing points differently, and gives quite another view of the meaning. K'ung Ying-ta (孔颖达), Gan-kwö's glossarist of the T'ang dynasty (flour. in greater part of the 7th cent.), says—'In such cases, where the text of the classic is lost, we shoot at the meaning in the dark. Gan-kwö interpreted according to the words, whether correctly or not cannot be known.' For this reason I have for the most part given the Chinese names of the lost Books, without attempting to translate them.

汨作 may mean 'The Achievements of Government.'

九共 has been translated 'The nine Laws' (共 = 法); and 'The nine Contributions' (共 = 给); also 'The nine Hills' (共 = 邱). All is uncertain. And so also is the meaning of 稿铎. 4. 帝

四节。

皋陶矢厥谟，禹成厥功，帝舜申之，作大禹皋陶谟，

五节。

益稷。○禹别九州，随山浚川，任土作贡。○启与有

六节

扈战于甘之野，作甘誓。○太康失邦，昆弟五人，须

七节

于洛纳，作五子之歌。○羲和湮淫，废时乱日，胤往

八节

征之，作胤征。○自契至于成汤，八迁，汤始居亳，

九节。

- 4 Kaou Yaou unfolded his counsels; Yu completed his work; the emperor Shun made him go on to further statements. *With reference to these things*, there were made THE COUNSELS OF THE GREAT YU, and OF KAOU YAOU, and the YIH AND TSEIH.
- 5 III. Yu marked out the nine provinces; followed the course of the hills, and deepened the rivers; defined the imposts on the land, and the articles of tribute.
- 6 K'e fought with the prince of Hoo in the wilderness of Kan, when he made THE SPEECH AT KAN.
- 7 T'ae-k'ang lost his kingdom; and his five brothers waited for him on the north of the Lō, and made THE SONGS OF THE FIVE SONS.
- 8 He and Ho, sunk in wine and excess, neglected the ordering of the seasons, and allowed the days to get into confusion. *The prince of Yin* went to punish them. *Descriptive of this*, there was made THE PUNITIVE EXPEDITION OF YIN.
- 9 IV. From Sēē to T'ang the Successful, there were eight changes

舜申之，一申之，‘repeated it,’ has reference probably to the commencing words of the ‘Yih and Tseih’—‘The emperor said, Come Yu, you likewise must have admirable words.’

III. The four Books in this paragraph constitute the third part of the Shoo. The genuineness of two is questioned; but it is remarkable that Confucius found among the relics of the Hea dynasty, B.C. 2204—1766, only these four documents worthy to be transmitted to posterity. And, indeed, the first of them should belong more properly to the Books of Yu.

Not. 5. 任土作贡,—all the commentators make the 任土 auxiliary to the other characters,—‘he assigned the tribute according to the nature and productions of the

land.’ It seems much simpler to take them as I have done; comp. Mencius, IV. Pt. I. xiv. 3. It will be seen the notice is defective, and wants 作禹贡 at the end. Ch'ing has called attention to this.

6. The style of this notice is considered sufficient evidence that the preface is not the work of Confucius, who would never have represented the emperor and his vassal as if they were fighting on equal terms—与...战.

(See the 集传.) 7. 须—待. In the text of the Book we have 徯. 8. 胤—胤侯.

IV. This paragraph, containing 23 prefatory notices, enumerates 31 different documents, in

从先王居，作帝告，厘沃。^{十节}○汤征诸侯，葛伯不祀，
 汤始征之，作汤征。^{十一节}○伊尹去亳适夏，既丑有夏，复
 归于亳，入自北门，乃遇汝鸠，汝方，作汝鸠，汝
 方。^{十二节}○伊尹相汤伐桀，升自陟，遂与桀战于鸣条之
 野，作汤誓。^{十三节}○汤既胜夏，欲迁其社，不可，作夏
 社，疑至，臣扈。○

of the capital. T'ang at first dwelt in Pö, choosing the residence of the first sovereign of his House. Then were made the TE KUH, and the LE YUH.

- 10 When T'ang chastised the various princes, the chief of Kō was not offering the appointed sacrifices. T'ang began his work by chastising him, and then was made the T'ANG CHING.
- 11 E Yin went from Pö to Hea. Indignant with the sovereign of Hea, he returned to Pö; and as he entered by the north gate, met with Joo Kew and Joo Fang. With reference to this were made the JOO KEW, and the JOO FANG.
- 12 E Yin acted as minister to T'ang, and advised him to attack Kē. They went up from E, and fought with him in the wilderness of Ming-t'eaou. Then was made THE SPEECH OF T'ANG.
- 13 When T'ang had vanquished Hea, he wished to change its sacrifices to the Spirit of the land, but concluded not to do so. With

40 Books or chapters (篇), all belonging to the dynasty of Shang, B.C. 1765—1122. More than half of them are lost,—the first five, classed by some among the Books of the Hea dyn.; the 7th, 8th, 9th, and 10th; the 13th, 15th, and 16th; the 19th to the 25th; and the 29th. Of the remaining 11 documents, there are only 5 whose genuineness is unchallenged. The order in which they stand, moreover, differs somewhat in the preface as edited by Gan-kwō, and as approved by Ch'ing and other Han scholars.

Not. 9. Sē, from whom the sovereigns of the Shang dyn. traced their descent, was a son of the emp. 桀, B.C. 2432; whose capital was Pö. Kuh must therefore be the 先王, and

probably the 帝 in 帝告, 'The Announcement to the Emperor.' 厘沃 may mean 'The Rule of Enrichment.'

10. 汤征, 'The Punitive Expedition of T'ang.' See Men. III. Pt. II. v., and the Announcement of Chung Hwuy. Those who object to the Shoo King of Gan-kwō say that the passages of Hwuy's Announcement referred to are a remnant of this Book; see the 尚书

后案 of 王鸣盛, in loc. 11. Joo Kew and Joo Fang, we may suppose, were two ministers, with whom E Yin discussed the affairs of Hea. 13. 欲迁其社, —

十四节

夏师败绩，汤遂从之，遂伐三朡，俘厥宝玉，诒伯仲

十五节

十六节

伯作典宝。○汤归自夏，至于大坰，仲虺作诰。○汤

十七节

十八节

既黜夏命，复归于亳，作汤诰。○咎单作明居。○成

十九节

汤既没，太甲元年，伊尹作伊训，肆命，徂后。○太

甲既立，不明，伊尹放诸桐，三年，复归于亳，思

庸，伊尹作太甲三篇。○

reference to this there were made the HEA SHAY, the E-CHE, and the CHIN-HOO.

- 14 The army of Hea being entirely defeated, T'ang followed it and smote San-tsung, where he captured the precious relics and gems. Then E-pih and Chung-pih made the TEEN PAOU.
- 15 When T'ang was returning from the conquest of Hea, he came to Ta-k'ung, where Chung Hwuy made his ANNOUNCEMENT.
- 16 T'ang having made an end of the sovereignty of Hea, returned to P'ö, and made THE ANNOUNCEMENT OF T'ANG.
- 17 Kaou Shen made the MING KEU.
- 18 After the death of T'ang, in the first year of T'ae-k'ä, E Yin made THE INSTRUCTIONS OF E, the SZE MING, and the TSOO HOW.
- 19 When T'ae-k'ä was declared emperor, he proved unintelligent, and E Yin placed him in T'ung. After three years he returned with him to P'ö, when he had applied his thoughts to the course of duty. Then E Yin made the T'AE-KEA in three Books.

see Mencius, VII. Pt. II. xiv.; he says that the spirits of the land and grain might be changed on proof of their powerlessness, and much more might this be done on a change of dynasty as here. But whom was T'ang to place as the

土神, or human assessor of such, in room of 句龙, to whom the Hea dyn. had sacrificed?

None was found so worthy. E-che and Chin-hoo were probably two ministers consulted on the subject.

14. The precious relics and gems were those of the Hea emperors. 17. This notice contains no prefatory explanation. There are three others of the same kind. Kaou Shen (so the name is to be read), according

to Ma Yung, was minister of Works. 明居 may mean—'Illustration of the way to settle the people.'

18. 肆命 = 'A declaration of the way of Heaven,' acc. to Gan-kw'ö; 'of the principles of government,' acc. to Ch'ing.

徂后, 'the past (=deceased) sovereign;' referring to T'ang.

19. 思庸—王天与 (of the Yuen dyn.) says, 'Gan-kw'ö explains this phrase by he thought of the constant course of duty; Soo by he thought of using the words of E Yin; Ch'in says, 'The meaning is expressed by Mencius (V. Pt. I. vi. 5.),—He repented of his errors, was

廿节

廿一节

伊尹作咸有一德。○沃丁既葬伊尹于亳，咎单遂训伊

廿二节

尹事，作沃丁。○伊陟相太戊，亳有祥，桑谷共生于

廿三节

朝，伊陟赞于巫咸，作咸乂四篇。○太戊赞于伊陟，

廿四节

廿五节

作伊陟，原命。○仲丁迁于囂，作仲丁。○河亶甲居

廿六节

相，作河亶甲。○祖乙圯于耿，作祖乙。○

- 20 E Yin made the BOTH POSSESSED PURE VIRTUE.
 21 When Yuh-ting had buried E Yin in Pö, Kaou Shen then set forth as lessons the doings of E Yin, and there was made the YUH-TING.
 22 E Chih was prime minister to T'ae-mow, when ominous appearances showed themselves in Pö. A mulberry tree and a stalk of grain grew up in the court. E Chih told Woo Heen, who made the HEEN E in four Books.
 23 T'ae-mow spoke on the subject with E Chih, and there were made the E CHIH and the YUEN MING.
 24 Chung-ting removed to Heaou, and there was made the CHUNG-TING.
 25 Ho-tan-käa lived in Sëang, and there was made the HO-TAN-KEA.
 26 Tsoo-yih met with calamity in Käng, and there was made the TSOO-YIH.

contrite, and reformed himself, &c.' See the 集说, in loc.

22. Gan-kwō and others refer to 桑谷 as two trees growing together. But how can a stalk of grain be represented as a tree? The 说文 dict. explains the char. 楮 by 谷 (? radical 木 and not 禾), a kind of mulberry tree from the bark of which both cloth and paper can be made. We should probably read 谷桑, one tree. Gan-Kwō says it attained its size in seven days; Sze-ma Ts'een says one evening! 巫咸, —see the 君奭, par. 7.

Ch'ing interprets 'Heen, the Wizard,'—perhaps correctly. Ts'een says that Hëen made the Hëen E, and the T'ae-mow.

23. These last Books are supposed to have been on the subject of the ominous appearances. 原 is the name of a minister. 原命, 'The charge to Yuen.'

25. Ho-tan-käa,—this is always given as the name of the 10th emp. of the Shang dyn.—We may suppose that Tan-käa was his name, and that 河 was added, because of some peculiar troubles in his time with that river. See the 通鑑綱目.

26. 圯, 'was overthrown;' i.e., the capital was injured by an

廿七节

盘庚五迁，将治亳殷，民咨胥怨，作盘庚三篇。○高

廿八节

宗梦得说，使百工营求诸野，得诸傅岩，作说命三

廿九节

篇。○高宗祭成汤，有飞雉升鼎耳而雊，祖已训诸

卅节

王，作高宗彤日，高宗之训。○殷始咎周，周人乘

卅一节

黎，祖伊恐，奔告于受，作西伯戡黎。○殷既错天

卅二节

命，微子作诰父师少师。○惟十有一年，武王伐殷，一

- 27 Pwan-kang made the fifth change of capital, and was about to repair Pō, as the cradle of the Yin. The people murmured, and expressed themselves resentfully to one another. *With reference to this* there was made the PWAN-KANG, in three Books.
- 28 Kaou-tsung dreamed that he got Yuě, and made all his officers institute a search for him in the wilds. He was found in Foo-yen; and THE CHARGE TO YUE was made in three Books.
- 29 Kaou-tsung was sacrificing to T'ang the Successful, when a pheasant flew up, and lighted on the ear of a tripod, and there crowed. Tsou Ke lessoned the king on the subject, and made THE DAY OF THE SUPPLEMENTARY SACRIFICE OF KAOU TSUNG, and THE INSTRUCTIONS TO KAOU-TSUNG.
- 30 Yin's first hatred of Chow was occasioned by its conquest of Le. Tsou E, full of dread, hurried off to inform Show. *With reference to this* there was made THE CHIEF OF THE WEST'S CONQUEST OF LE.
- 31 Yin having cast away the sovereignty conferred on it by Heaven, the count of Wei made his announcement to the Grand Tutor and to the Junior Tutor.
- 32 V. In the eleventh year king Woo smote the power of Yin. On the mow-woo day of the first month, his army crossed the Ho at Mäng-

overflow of the Ho. Ana. II. xix.

31. 错 = 废, as in

V. This paragraph contains notices—such as they are—of 38 different documents in 40 Books, extending from the commencement of the Chow

dynasty, B.C. 1121, to 626, within little more than half a century of the birth of Confucius. Eight of the pieces have been lost,—the 5th, 7th, 11th, 12th, 22d, 23d, 27th, and 28th; there are two documents, very different in themselves, each of which claims to be 'The Great Speech';

月戊午，师渡孟津，作泰誓三篇。○武王戎车三百
卅三节
 两，虎贲三百人，与受战于牧野，作牧誓。○武王伐
卅四节
 殷，往伐归兽，识其政事，作武成。○武王胜殷，杀
卅五节
 受，立武庚，以箕子归，作洪范。○武王既胜殷，邦
卅六节
 诸侯，班宗彝，作分器。○

tsin. *Descriptive of this* there was made THE GREAT SPEECH, in three Books.

33 King Woo, with three hundred chariots of war and three hundred tiger-like officers, fought with Show in the wilderness of Muh. Then was made THE SPEECH AT MUH.

34 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.

35 When king Woo conquered Yin, he slew Show, and appointed Woo-kāng over the original principality of his House. He got the count of Ke to return to him, and THE GREAT PLAN was made.

36 When king Woo had conquered Yin, he appointed the princes of

of the remaining Books 20 are of unchallenged genuineness, and the claim of the others—the 3d, 6th, 10th, 21st, 26th, 29th, 32d, 33d, and 34th—has been discussed and mainly admitted in the prolegg. These 29 Books form now the fifth and last part of the classic.

Not. 33. 戎车三百两，虎贲三百人，—see Men. VII. Pt. II. iv. 4, where this sentence appears to be quoted; but with 革 for 戎，and 三千人 for 三百人. Sze-ma Ts'een also has 三千人. Mih Teih, again, says that Woo had 100 chariots, and of 虎贲之卒四百人 (明鬼篇下). Another enumeration of 800 is also found. See the 尚书今古文注疏 of 孙星衍, in loc. The 虎贲 are said to have been 勇士, 'brave officers,'—centurions, according to Gan-kwō (百夫长). 35. 杀受—Show, like another

Sardanapalus, burned himself, after being defeated by king Woo.

Woo-kāng was Show's son, called also 禄父 (or 甫), was appointed by Woo over the original seat of his House to continue the sacrifices to his forefathers.

箕子—the 大传, or Introduction

to the Shoo, ascribed to 伏生, says, that 'the count of Ke on being delivered from the prison, where he had been put by Show, unwilling to become a servant to the new dynasty, fled to Corea, of which Woo appointed him ruler. This obliged him to come to Woo's court to acknowledge the king's grace, and then it was that the Great Plan was obtained from him.' Others say that his appointment to Corea was a subsequent affair. If so, another explanation of 以箕

子归 has to be sought. 36. 分器, may be translated—'The apportioned vessels.'

邦=封. It was one of the ceremonies of investiture, to give part of the furniture of the ancestral temple of the emperor to the deputed noble. See the 集说 The principles

卅七节

西旅献獒，太保作族獒。○巢伯来朝，芮伯作旅巢

卅八节

卅九节

命。○武王有疾，周公作金縢。○武王崩，三监及淮

四十节

夷叛，周公相成王，将黜殷，作大诰。○成王既黜殷

四十一

命，杀武庚，命微子启代殷后，作微子之命。○唐叔

四十二

得禾，异畝同颖，献诸天子，王命唐叔归周公于东，
作归禾。○

the various States, and distributed among them the vessels of the ancestral temple. *With reference to this* there was made the FUN K'É.

37 The western people of Le made an offering of some of their hounds; and the Grand Guardian made THE HOUNDS OF LE.

38 The chief of Ch'au having come to court, the chief of Juy made and impressed on him the CH'AU MING.

39 King Woo was sick, which gave occasion to the Book about the duke of Chow's making THE METAL-BOUND CASKET.

40 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.

41 King Ching having made an end of the appointment *in favour of the House of Yin*, and put Woo-käng to death, he appointed K'è, the count of Wei, to take the place of the descendants of Yin. *Descriptive of this*, there was made THE CHARGE TO THE COUNT OF WEI.

42 The king's uncle, the prince of Tang, found a head of grain, *two stalks* in different plats of ground growing into one ear, and presented it to the king. The king ordered him to send it to the duke of Chow in the east. *Upon this* was made the KWEI HO.

on which the distribution to different ranks was made were probably described in this last Book.

38. There is a difficulty in translating 旅.

In not. 43 it = 陈, by which it is explained here; the diff. arises from its following 作. It is said in the 集说, — 'The chief of Juy,

being in the court and making the royal charge, must have been a minister of the king. 旅 =

陈. He set forth the majesty and virtue of the king to charge Ch'au.'

42. The prince of Tang was a younger brother of king Ching's mother; see the 左传, 昭十五年.

四十三

周公既得命禾，旅天子之命，作嘉禾。○成王既伐管

四十四

叔蔡叔，以殷余民封康叔，作康诰，酒诰，梓材。○

四十五

成王在丰，欲宅洛邑，使召公先相宅，作召诰。○召

四十六

公既相宅，周公往营成周，使来告卜，作洛诰。○成

四十七

周既成，迁殷顽民，周公以王命告，作多士。○

- 43 The duke of Chow having got the *king's* charge and the head of grain, set forth the charge of the sovereign, and made the KEA HO.
- 44 The king Ching having smitten his uncles, the prince of Kwan and the prince of Ts'ae, invested his uncle 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.
- 45 King Ching being in Fung, and wishing to fix his residence at Lō, sent the duke of Shaou in the first place to survey the localities. *Then* was made THE ANNOUNCEMENT OF SHAOU.
- 46 The duke of Shaou 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 LO was made.
- 47 When Ching Chow was completed, the obstinate people of Yin were removed to it. The duke of Chow announced to them the royal will, and THE NUMEROUS OFFICERS was made.

Gan-kwō takes 亩 = 塋, 'a hillock,' 'a mound;' so Choo He elsewhere explains the character. Ch'ing makes it = 苗, 'a stalk of growing grain,' which gives a good meaning, but made for the occasion. 孙星衍 would explain it by 母 = 抽, 'toes or fingers,' a figurative expression for the grain dividing from the stalk. 归禾 may be translated 'The Presented Grain.' 43. 得命和, —Ch'ing says, 受王归已禾之命 与其禾, i.e., we must understand an and

between 命 and 和. Both Keang Shing and Sun Sing-k'een quote here, from 韩诗外传, what appears to be another legendary account of this head of grain, formed by three stalks growing through a mulberry tree into one ear of marvellous size. I have only got the copy of the 外传, given in the 三代两汉遗书, which does not contain the legend; and, indeed, Keang Shing quotes from the 外传五. A similar account is found in 刘向's 说苑, 辨物篇. 嘉禾 = 'The Excellent Grain.' 44. It is disput-