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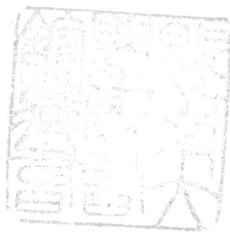
JAMES LEGGE

IN FIVE VOLUMES

II

THE WORKS OF MENCIUS

*with a Concordance Table and
Notes by Dr Arthur Waley*



HONG KONG
HONG KONG UNIVERSITY PRESS

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First printed in this edition 1960
Reprinted 1970

THE OXFORD UNIVERSITY PRESS, ELY HOUSE,
37 DOVER STREET, LONDON W. 1 AND ITS BRANCHES
ARE EXCLUSIVE AGENTS FOR ALL COUNTRIES
EXCEPT HONG KONG

Printed in Hong Kong by
CATHAY PRESS
31 Wong Chuk Hang Road

Reprinted 1970 by
CHINA TRANSLATION & PRINTING SERVICES
Watson's Estate, Block A, 11 Fl., Causeway Bay,
Hong Kong

THE CHINESE CLASSICS

*Copyright reissue, in five volumes
by the Hong Kong University Press*

VOLUME I

Confucian Analects, The Great Learning, and
The Doctrine of the Mean 論語 大學 中庸

VOLUME II

The Works of Mencius 孟子

VOLUME III

The Shoo King, or The Book of Historical
Documents (two parts) 尚書

VOLUME IV

The She King, or The Book of Poetry
(two parts) 詩經

VOLUME V

The Ch'un Ts'ew, with the Tso Chuen
(two parts) 春秋 左傳

Reprinted from the last editions of the Oxford University Press. A number of errata listed by James Legge have been corrected in the text. Added at the front of each volume are Concordance Tables to later translations in English, French and German and to the SHIH-SAN-CHING CHU-SHU FU CHIAO-K'AN-CHI 十三經注疏附校勘記, Shanghai 1935.

Volume I contains a portrait of Dr James Legge with a BIOGRAPHICAL NOTE by Dr L. T. Ride, Vice-Chancellor of the University of Hong Kong. Volume II contains NOTES ON MENCIUS by Dr Arthur Waley, originally published in ASIA MAJOR, NS.I, i, 1949.

MENCIUS

CONCORDANCE TABLE

No.	TITLE	BOOKS	Legge	¹ Giles	² Couv- reur	³ Lin	⁴ 十三經
1	梁惠王章句 上下	King Hui of Liang PART I PART II	125	21	290		2665
2			150		324		2673
3	公孫丑章句 上下	Kung-sun Ch'au PART I PART II	180	40	354		2684
4			208		381		2693
5	滕文公章句 上下	T'ang Wán Kung PART I PART II	234	58	406		2701
6			261		433		2710
7	離婁章句 上下	Lí Láu PART I PART II	288	71	461		2717
8			316		485		2725
9	萬章章句 上下	Wan Chang PART I PART II	342	81	508		2733
10			369		533		2740
11	告子章句 上下	Kào Tsze PART I PART II	394	91	557	276	2747
12			422		581		2755
13	盡心章句 上下	Tsin Sin PART I PART II	448	108	607		2763
14			477		631		2773

¹ Giles, Lionel, *The Book of Mencius* (abridged). Wisdom of the East Series. John Murray, London, reprinted 1949.

² Couvreur, S., *Les Quatres Livres*, avec un commentaire abrégé en chinois, une double traduction en français et en latin, et un vocabulaire des lettres et des noms propres: *Œuvres de Meng Tseu* (296-654 p.). Imprimerie de la Mission Catholique, Ho Kien fou, 2me édition, 1910. Cathasia (Paris—Leiden), facsimile reissue, n.d., in 3 fascicules; fasc. 3 contains Book IV 孟子, 395 p.

³ Lin Yutang, *The Wisdom of Confucius*; Ch. XI (The Book of Mencius, Book VI, Part 1). The Modern Library, Random House, New York 1938, p. 273-290.

⁴ 十三經注疏附校勘記 *Shih-san-ching chu-shu fu chiao-k'an-chi*, Photographic reproduction of the Yüan 1817 woodblock edition 景印阮刻, in 2 volumes (24 + 2,782 p.) Shanghai 1935.

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Meng-tzu yin-te 孟子引得. Harvard-Yenching Institute Sinological Index Series, No. 17. Peiping 1941. Punctuated text with index.

Shih-san-ching so-yin 十三經索引. Compiled by Yeh Shao-chün 葉紹鈞. K'ai-ming shu-tien 開明書店. Shanghai 1934. Sentence Index.

NOTES ON MENCIUS¹

by ARTHUR WALEY

Mencius is commonly used as a set book for examinations in literary Chinese. The student is necessarily guided chiefly by Legge's translation, published in 1861. Since then enormous progress has been made in Chinese studies, and there are numerous passages where Legge's translation is certainly wrong. Such a statement implies no intention to belittle his great services to sinology. He would, I am sure, readily have welcomed the idea; after nearly eighty years had passed, his translation might need bringing up to date.

Legge's mistakes are due partly to his following Chu Hsi (died A.D. 1200) rather than Chao Ch'i (died A.D. 201). Chu Hsi lived at an immense distance of time from Mencius (second half of the fourth century B.C.), at a period when linguistic (as opposed to philosophic) studies were at their lowest ebb. Chao Ch'i lived much nearer Mencius's time, at a period when the great tradition of Han linguistic studies was still unbroken. There are very few instances indeed where Chu Hsi is right and Chao Ch'i wrong. In particular, Chu Hsi lived at a time when orthography was fixed, and it was difficult for him to realise that in Chou times much looser methods of 'spelling' had prevailed. Thus if he saw the character 枝, he assumed it meant 'branch'; it did not occur to him that it might just as well stand for 肢, 'limb', though that it should do so is quite characteristic of Chou script.

The standard modern, scholarly edition of *Mencius* is the *Mêng Tzũ chêng-i*² of Chiao Hsün, now easily available in the Basic Sinological Series. It is indispensable for anyone making a serious study of the text. It is mentioned in Legge's prolegomena (p. 9); but he seems to have become acquainted with it only when his translation was already made. This work (referred to in my notes as 'Chiao Hsün') is inordinately long, and suffers from the disadvantage that alternative interpretations are sometimes put side by side without any attempt to show which of them is right. My references to it will, I hope, enable the student to use the book at the points where it will be of most use to him.

The following notes, then, deal with the principal passages where Legge is certainly wrong, and with a few other points of script or grammar. As regards alternative ways of writing the same word, reference is made to Chu Ch'i-fêng's *Tz'ũ T'ung* 朱起鳳「辭通」.³ My aim was to keep the notes as short as possible, and where important parallel passages, etc. are given by Chiao Hsün simply to refer the reader to him. Quotations from the *Shih Ching* and *Shu Ching* have, as a rule, not been dealt with. To the difficulty of knowing what they meant to start with is added the further difficulty of deciding what Mencius (for purposes of moralistic interpretation) twisted them into meaning. Discussion of such passages would become altogether too lengthy and complicated.

¹ These 'Notes on Mencius' appeared in *Asia Major*, New Series, Vol. 1, part 1, pp. 99-108, in 1949, and are reprinted here with the permission of the author and of Dr B. Schindler, editor of *Asia Major*. The only addition is Dr Waley's remark between square brackets following the entry 142, 16. The page references are to the present reissue.

² Completed in 1819.

³ Referred to as T.T. (開明書店 Shanghai 1934).

- 125 亦 in old Chinese frequently does not mean 'also' or 'likewise', but is a particle which is sometimes untranslatable, sometimes slightly concessive. All efforts to make it mean 'also' or 'likewise' here or on the next page are hopelessly forced. Cf. note on p. 253.
- 126 8. 'snatch'. 征 does not mean 'snatch'. As there is evidence of 征 interchanging with 爭⁴ and as Ssü-ma Ch'ien,⁵ in quoting this passage, has 爭 ('contend', 'compete') for 征, there is every reason to suppose that 征 is a phonetic substitute or mistake for 爭.
- 132 7. The real meaning is: '(In years of plenty) when animals are being fed on men's food, you do not lay by a store. (In bad years) when people are falling prostrate at the roadside through hunger, you do not open (the public granaries)'. This is how the passage is understood by Yen Shih-ku.⁶ 檢 is simply another way of writing 歛.
- 134 9. 'on their account', see Walter Simon, *Bulletin of the School of Oriental . . . Studies*, Vol. XIII, p. 789.
- 142 16. 'breaking off the branch of a tree'. Chao Ch'i, the early commentator, says that 折枝 means 'massage', i.e. 'bending limbs'. That is to say he takes 枝 as a way of writing 肢. Compare *Kuan Tzū*, xxvi, where some texts have 四肢, others 四枝. The 'branch of a tree' explanation does not seem to have arisen till T'ang times. See Chiao Hsün, p. 57. Cf. *Mencius*, VII, 2, XXIV (p. 489), where 四肢 has a variant⁷ 四枝, just as in *Kuan Tzū*. [I have come to think that Chao Ch'i's explanation is as improbable as Legge's—April 20, 1959.]
- 146 蓋, as often in old texts, is for 盍, which exists here as a variant (see Chiao Hsün, p. 65). The sense is 'How not?'; i.e. 'you must'.
- 150 曰好樂何如 should come before 暴未有 . . .
- 161 3. There is no evidence that 畜 can mean 'to restrain'. Chao Ch'i says it means 'to delight', in which case it is short for 嬉. See Chiao Hsün, p. 103.
- 173 1. 'Looking angrily on' at the death of their superiors, does not make sense. 疾 is surely a corruption of 佚, 'let go those who watched . . .'
- 185 7. Chao Ch'i puts a stop at 此 and takes 異 in the sense 'different': 'your position would not be different from that of a hegemon or king'.
- 186 博 is more correctly written 搏; a 'serving man', 'menial', is implied.
- 187 last line but two. The evidence for 縮 having the sense 'upright' is very poor. The text is probably corrupt; as also is the next line, where one must either suppress or insert a word of interrogation before it. The whole of this passage is very obscure.
- 190 11. 必有事焉而勿正 is unintelligible. Chao Ch'i's note implies that he read 福 for 事. For 正 there is a variant, 止.

⁴ T.T. 950.

⁵ See Chiao Hsün, p. 6, last line.

⁶ See Chiao Hsün, p. 30.

⁷ The main variants will be found at the end of the *Ssü-shu chang-chü chi-chu* 四書章句集注, Basic Sinological Series.

- 204 7. 'Profession'; read 'doctrine'. What goes before (about the arrow-maker, etc.) is a comparison. The moral that follows is that one ought to be careful in choosing the philosophical doctrine which one follows. Compare the constant use of the term 術 in this sense in *Chuang Tzū*, XXXIII.
- 208 2. 恭 does not mean 'self-respect', but (as Chao Ch'i says) 'respect for the men of the time'.
- 210 5. If 有不戰 means 'prefers not to fight', then 有 must stand for 右.
8. 'Wishing to come and see you'. 如 cannot mean 'wish'. It may stand here for 茹, 'intending', 'planning'.
- 220 Chao Ch'i paraphrases 敦匠 as 厚作棺, 'make the coffin thick'. It is doubtful if 敦 can mean 'attend to'.
- 221 11. 'the feeling of pleasure'. As it stands the phrase can only mean 'cannot regard it as a pleasure'. This does not make sense. The 悅 is probably corrupt.
- 222 2. See Walter Simon, *loc. cit.* under 134.
- 227 Sect. 6. The passage about Chi-sun comes in very abruptly, and the subsequent anecdote about the mean man in the market fits the whole context very badly. The text would seem to be in disorder at this point.
- 228 13. 'In careful vigil'. More probably 宿 is for 淑, 'purified himself'; see T.T. 2233.
- 232 last line. The text as it stands can only mean 'Why should I be dissatisfied?' Legge's 'otherwise than' is an arbitrary insertion.
- 235 7. The quotation from the *Book of History* seems irrelevant.
- 237 3. 吾宗國 is correctly explained in Legge's note, and means 'from which we are descended', not 'which we honour'.
- 241 13. 盼. There is a variant 眸, and Chao Ch'i's note shows that this was his reading: i.e. 'to be worn out with toil', not 'to wear looks of distress'.
- 249 14. 路. The translation of 路 as 'running about the roads' is most unconvincing. If everyone made his own utensils, so far from running about the roads, he would be spending all his time at home. Chao Ch'i says⁸: 'cause everyone under Heaven to 羸路', i.e. 'be utterly worn out'. Both the early phonetic glossarists (Chang I and Ting Kung-cho) define 路 as 露. It is the word which is also written 潞. For a discussion of the passage and examples of this word, see Ch. IV, p. 49 of the textual notes on *Kuan Tzū* in the Basic Sinological Series.
- 251 For the 有, see Chiao Hsün III, 105, last line but one. However we may interpret 有, it is certain that the clause means, 'It is the way of man to . . .', and not 'men possess a moral nature'.
- 252 4. The quotation is not intelligible. But 翼之 certainly means 'protect them', not 'give them wings', and 使自得之 means 'cause them to get it themselves', not 'cause to become possessors of themselves'.

⁸ See the Basic Sinological Series edition. In many editions Chao Ch'i's note has been altered to suit the current interpretation.

- 253 亦 (last line but one of text) is a clear example of this word in the sense 'all the same'. Cf. note to p. 125.
- 256 11. 'large shoes and small shoes' does not make sense. Chao Ch'i says 巨 means 'coarse' and 小 means 'fine'.
- 259 8. 姑 cannot be brushed aside as 'having no meaning'. It seems to be a corruption of 吸 ('suck'), which was mistaken for 为, in the sense of 姑. Cf. *Chung-hua ta-tzŭ-tien*, II, 寅 150.
- 263 7. Legge is probably right in translating 'always drive your carriage. . .'. But in that case 掌 must be regarded as a mistake for 常.
- 266 不以急乎 for the more usual 不亦. Cf. p. 269 不以泰乎.
- 271 1. 'with a broken tile scrawls patterns on your walls' seems to make better sense.
- 277 15. 'desire to know'. Rather 'I cannot countenance such persons'.
- 298 1. 仁不可爲衆 cannot mean 'As against so benevolent a sovereign they could not be deemed a multitude'. The text is defective. The sense must be 'The good cannot be intimidated by a multitude'; a word having slipped out after 衆.
- 301 4. 'to seek mugwort for three years old' is obscure. The sense seems to be that for an illness that has lasted seven years one needs moxa that has been stored for seven years. If one does not lay in a store soon enough, one will never catch up.
- 306 1. 任土 (Cf. *Lü Shih Ch'un-ch'iu*, ch. 158) seems to mean 'exploiting the land to the full', rather than 'imposing the cultivation . . . on the people'.
- 308 7. 'He on his side has wronged his son' or 'he has offended against his son'; not 'he is offended with his son'.
- 311 Ch. XXI yields no satisfactory sense, as it stands. Ch. XXII, 責 means 'put to the test', not 'reproved'. People talk recklessly if the fulfilment of their words is not exacted from them.
- 312 2 of text. 亦 here again seems to mean 'after all', not 'also'. When Yo-chêng did not come on the day of his arrival, Mencius gave up expecting him, and now says 'so you have come after all'.
- 315 2. 底豫, 'caused happy', cannot be twisted into 'caused to find delight in what was good'. It can only mean 'brought to happiness', 'made content', or the like.
- 318 2. If we take 辟人 in the sense of 'remove people out of his path' it goes very badly with 人人而濟之. The sentence runs as though the meaning should be: 'It might be possible for him to convey certain individuals; but how can he take everyone across?' 辟 may therefore be for 嬖 'favourites'. But this solution is not wholly satisfactory.
- 321 7. 'What future misery have they and ought they to endure' is certainly wrong. The sense seems to be, 'whether or not one should point out the bad points in others depends on whether their conduct is likely to produce harmful results'.
9. 'Did not do extraordinary things' should be 'was not in favour of extremes'.
- 322 Ch. XIV yields no satisfactory sense and is certainly corrupt.

- 324 2. I suppose that by 'obnoxious to the name of inauspicious' Legge means 'deserving the name of inauspicious'.
- 324 text, last line but one. 科 in the sense 'hole' is a phonetic substitute for 窠.
- 327 取 (text, last line but two) means 'to draw a moral from'. Compare p. 258, last line of text.
- 328 2. 淑 is surely for 叔, the original meaning of which is 'to pick up'; see *Shuo-wên*. 'I have privately picked up his teachings from people'. Cf. p. 473.
5 seq. The supplying of 'afterwards' in each clause is very difficult. The sense seems to be: 'There are things that may be accepted, and things that may not be accepted because to accept them would be an offence against . . .'
- 330 11. The 'ugly man' is contrasted with 'beautiful Hsi Shih'. 'Ugly' and not 'wicked' is certainly meant.
- 331 I think that each section (*chieh*) of this chapter in reality constitutes a quite separate paragraph. All efforts to make the sense run through fail hopelessly. 故 (text, 3) means 'what was there to start with', without any moral implications such as Mencius gave to the word *hsing* 性; whereas 故, on p. 332, text, 1, means 'settled habits' and is defined by Chao Ch'i as 常.
- 336 3. The illustration about stopping people fighting does not seem to belong here.
- 339 負芻 is a proper name. It is so explained by Chao Ch'i, and occurs as a proper name elsewhere (see Chiao Hsün, V, p. 64).
- 343 7. Read ' . . . so callous that he should say . . . what does it matter to me if my parents do not love me?'
- 265 癰疽. It is not merely probable (as Legge says), but a certain fact that this is a proper name.
- 371 text 5. 接 is quoted as 澆 in the *Shuo-wên*, which is likely to be right.
- 372 It is hard to extort any satisfactory meaning out of Section 6 as it stands. For 始條理 there is a variant 治條理.
- 381 14. The game scrambled for was presumably that which dropped off the wagons on which it was brought home. In Chao Ch'i's note 奪 can mean 'to let go' just as well as 'to snatch'. It is indeed 敗 which properly means 'to snatch'; 奪 properly means 'let slip'. It was, Chao Ch'i tells us, considered particularly lucky to use such game as an offering (to the ancestors).
- 384 text, 1. 乘 would seem to be a nasalization of 司; cf. the interchange of 登徒 and 司徒, T.T. 338.
- 392 4. 'as he does not know' is too positive. Chao Ch'i's paraphrases 'it is still to be feared that he may not . . .'. The uncertainty is expressed by 可乎.
- 396 7. 勢 does not mean 'force', but 'circumstances', 'conditions'.
13. 'white is white'. Chao Ch'i says 'white things are white'; which is certainly what is meant.
- 398 text, last line but two. The 悅 is unintelligible. The sense seems to be 'makes me the determining factor'. The same applies to 悅 in the last line.
- 402 1. 情 does not mean 'feelings', but 'substance', 'the material it is made of', and is synonymous with the 才 two lines below. It is doubtful if 情 ever means 'emotions' in *Mencius*. 'Reality', 'substance', 'facts', 'real material', are also the usual meanings of 情 in *Chuang Tzū*.

- 403 text, 1. 鏢 does not make sense. It surely stands for its homophone 搨, 'smeared' on from outside.
- 407 息 is better taken in the sense 'breath', as it is associated with 氣.
- 408 7. 'fettered and destroyed' goes badly together. 桮 is a mistake for 搨, an old form of 攪, 'disordered', 'confounded', 'disturbed'.
- 413 1. 'if you first tread upon them . . .' barely makes sense. Surely the meaning is, 'if you give them with a kick'; i.e. 'if you accompany your gift with a kick'. 蹴 is used of kicking footballs.
- 413 text, 5. 得 should surely be 德? The confusion is a very common one. So also, p. 414, text, 1.
- 415 拱把之 (text, 7) means relatively small trees. Cf. *Chuang Tzŭ*, IV, 6.
- 417 1 to 3. 'resembles a hurried wolf' is a totally impossible translation. The text is corrupt; but the sense given by Chao Ch'i is probably right: 'A doctor who cures one finger but neglects shoulder and back, is a blunderer and cannot claim to be a healer of diseases'. 狼疾 is certainly a descriptive binome. Chao Ch'i equates it with 狼藉, 'muddly'. There is nothing about 'wolves'.
- 418 4. 'When one thing comes into contact with another, as a matter of course it leads it away' does not make sense. But nor does the original, which is probably corrupt.
- 420 2. It has been suggested that the Chin grandees known as Chao Mêng were so called because they were descended from Chao Tun (趙盾; Giles, *Biographical Dictionary* No. 189), whose *tzŭ* was 孟. In that case 'Mêng' does not mean 'chief', 'chieftain', or the like. See Chiao Hsün, VI, 126.
- 420 notes, column 2, last line but one. Legge is wrong in saying that Chao Ch'i interprets: 'This also is worse than the case of those . . .' Chao Ch'i says: 則與作不仁之甚者也, 'in that case one abets the worst kind of evil', which is not very different from the current interpretation.
- 421 10. 至於彀 cannot mean 'draw the bow to the full'. For 至 there is a variant reading 志, which is certainly right. 志於彀 would seem to mean 'kept their mind fixed on the target'. 彀 is used in the sense of target (the same word that is also written 鵠?) fairly frequently: cf. *Kuan Tzŭ*, 32; *Han Fei Tzŭ*, 41; and probably *Chuang Tzŭ*, V, 2. Cf. *Analects*, VIII, xii.
- 423 text, 紵. This word can also be written 紵 and 軫. See Chiao Hsün, VII, 5.
- 427 關 is a phonetic substitute for 彎. No satisfactory sense can be got out of this passage as it stands. Probably something has dropped out of the text.
- 428 5. The text is unintelligible as it stands, and Legge's enormous periphrasis cannot be extracted from it. There is evidently a contrast between 磯 and 疏. I suggest that 磯 is for 畿 (also written without the Radical) 'near', and that it should in each case have a repetition mark after it. When the parent's fault is small, to resent it is to concern oneself with what does not concern one (lit. 'to near what one ought not to near') . . . to concern oneself with what does not concern one is also unfilial.
- 428 9 and 10. Read, 'when he was fifty, he was still . . .'. 'And yet' spoils the sense.

- 432 It is not possible to take 名實 in any other sense but 'name and reality', the sense they have everywhere else in early Chinese literature; all the more so since the speaker is known as a dialectician and 名實 is a technical term of dialecticians. Yet no probable sense can be made of the passage if the term is so translated. The text has almost certainly been tampered with.

Even if we admit that 名實 means 'fame and deeds', the passage runs very awkwardly.

- 447 text, 5. 忍 is for 韌, 'supple', 'make supple'.

- 447 last two lines of translation. 生於憂 cannot mean 'life springs from sorrow'. This involves translating 生 twice over.

Chao Ch'i paraphrases: 'Therefore knowledge and capability are fostered (生) by troubles and calamities, but expire (死) amid ease and pleasure'. He takes 知 in the sense of 智, 'wisdom'. The paraphrase of Chao Ch'i probably gives the original sense of the passage; but he must have had a slightly different text in front of him.

- 452 1. Has Mencius in mind concrete contrivances, such as the well-sweep in *Chuang Tzū*, XII, which the old man was 'ashamed' to use?
4. 'If you are not ashamed of not being like (i.e. of falling short of) others . . .' is Chao Ch'i's first rendering. He gives that followed by Legge as an alternative; but it is certainly less probable.

- 455 text, 1. 皤, as Chao Ch'i indicates, is for its homophone 浩, which means 'vast'. Here 浩浩 seems to mean 'expressionless', just as the Latin *vastus* sometimes does; or perhaps rather 'stolid', 'unmoved'. Cf. T.T. 1461.

The context seems to demand that 庸 should mean 'grateful'; but the character is perhaps corrupt.

- 457 6. 其 is much easier if we take it to refer to Shun. Legge is obliged to supply much that is not in the text.

- 460 text, 5. 盎於背 is unintelligible, and must surely be corrupt.

- 463 11. Read:

'It is necessary to look at the ripples. If sun or moon is shining, their form and light are reflected in them' (i.e. in the ripples). For the definition of 瀾 as 'ripples', see the passage from the *Shih Ming* 釋名 quoted by Chiao Hsün, VIII, p. 5.

- 466 8. Something has gone wrong with the text. We cannot simply supply 'and stop'. Moreover, Legge omits the 爲 in 猶爲. It can hardly be said that the text makes sense as it stands.

- 473 15. Cf. p. 328. 'There are some who privately pick up and glean'. 艾 is used in the sense of刈.

- 474 'plumb-line' and 'ink' are two things; therefore 穀率, which balance them antithetically, are presumably two things: 'target' (see above, note to p. 421) and 'rules'.

- 474 13. The difficulty is that 以道殉身 ought to mean 'sacrifice the way to their own personal safety', i.e. save their own lives even at the expense of the Way. This use of 殉 is frequent; cf. repeatedly in *Chuang Tzū*, VIII; for example, 小人則以身殉利, 'small men sacrifice themselves to the pursuit

of gain'. Legge's 'one's principles must appear along with one's person' is meaningless. But I can offer no solution.

477 Section 2 down to 決 is a rhymed saying, 察, 罰 and 決 rhyming (approximately A.D. in Chou pronunciation).

477 last line but three. Legge's 'The benevolent, beginning with what they care for, proceed to what they do not care for' is not intelligible. The sense is, 'extend their (good) treatment of those they love to those they do not love'; and in the next clause, 'extend their (bad) treatment of those they do not love to those they love'.

478 last line. 敵 does not mean 'hostile', but 'on an equality', 'of the same status', 'evenly matched'. See the examples of this use collected in Hu Yü-huan's 胡毓寰 *Mêng Tzū pên-i* 孟子本義, p. 514 (Nanking, 1937).

481 8. 自殺之也. Some modern scholars, here and elsewhere, read 也 as though it were 耶: 'Does he not slay him himself?' But the question-particle in *Mencius* is 乎 not 耶, and it is doubtful whether 也 by itself ever denotes a question in *Mencius*.

486 5. Legge's, 'Greatly am I from anything to depend upon the mouths of men' is unintelligible. The sense would seem to be, 'I am quite unable to cope with those that slander me'. But 理 has not been adequately explained. 士憎茲多口 appears to mean 'Gentlemen hate these chatters'. Chao Ch'i reads 憎茲 as 增茲, 'increasingly'; but the phrase then becomes impossible to construe. The whole passage is very obscure.

487 text, last line. 齏 is short for 創.

488 8. In his summary (章指) Chao Ch'i writes 暴虎 instead of 搏虎, and it is possible that these are simply two ways of writing the same word; cf. Chiao Hsün, VIII, p. 77. In that case the sense is, 'brave a tiger bare-handed', as in *The Book of Songs*, No. 31 (my number; Mao 78), verse 1, line 7.

491 7. There is no evidence elsewhere that 招 means 'tie by the leg'. It may be a way of writing a rare dialectical word. But possibly 招 is a mistake for 扣, 'beat', which fits the context much better.

493 text, 4. Surely the altering of 予 ('I') to 子 ('you') makes complete nonsense of the passage. Chao Ch'i writes 我 in his commentary and obviously read 予.

494 notes, col. 1, last line but one. 銛 has nothing to do with 'licking'. It is merely (see Chiao Hsün, VIII, p. 95) another way of writing 銛, 'to make off with', 'take away'.

495 5. Not 'the disease of men is this', but 'people criticise those who . . .' Paraphrased by Chao Ch'i in his summary as: 君子尤之, 'gentlemen blame them'.

What I give is the usual interpretation of the sentence.

497 3. Chao Ch'i takes 不存 in the sense of 亡, 'not surviving', 'being destroyed'. Chu Hsi takes it in the very technical sense 失其本心, 'lose his original (goodness of) heart'. This is almost certainly reading too much into it.

498 It is very difficult to allocate the speeches in Ch. XXXVII in such a way as to make sense. There have been various attempts to alter the order of the sentences in such a way as to improve the sense; but they do not yield a satisfactory meaning.

502 text, last line. One version of the text (see Chiao Hsün, VIII, p. 125) omits the 無 of the last line.

THE CHINESE CLASSICS

THE WORKS OF MENCIOUS

LEGGE

VOL. II.

London

HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.



New York

MACMILLAN & CO., 66 FIFTH AVENUE

THE
CHINESE CLASSICS

WITH

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

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IN SEVEN VOLUMES

SECOND EDITION, REVISED

VOL. II

CONTAINING

THE WORKS OF MENCIAUS

Oxford

AT THE CLARENDON PRESS

1895