

中国汉籍经典英译名著

THE CHINESE CLASSICS

孟子

THE WORDS OF MENCIUS

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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图书在版编目 (CIP) 数据

《孟子》译释：汉英对照 / (英) 理雅各 (Legge, J.) 译释.

——上海：上海三联书店，2014.1

(中国汉籍经典英译名著)

ISBN 978 - 7 - 5426 - 4454 - 1

I. ①孟… II. ①理… III. ①汉语—英语—对照读物

②儒家 IV. ①H319.4:B

中国版本图书馆 CIP 数据核字 (2013) 第 268277 号

孟子

译 释 / 理雅各

责任编辑 / 陈启甸 王倩怡

封面设计 / 清风

策 划 / 赵炬

执 行 / 取映文化

加工整理 / 嘎拉 江岩 牵牛 莉娜

监 制 / 吴昊

责任校对 / 笑然

出版发行 / 上海三联书店

(201199) 中国上海市闵行区都市路 4855 号 2 座 10 楼

网 址 / <http://www.sjpc1932.com>

邮购电话 / 021 - 24175971

印刷装订 / 常熟市人民印刷厂

版 次 / 2014 年 1 月第 1 版

印 次 / 2014 年 1 月第 1 次印刷

开 本 / 650 × 900 1/16

字 数 / 750 千字

印 张 / 24

书 号 / ISBN 978 - 7 - 5426 - 4454 - 1/B · 313

定 价 / 80.00 元

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,况且理雅各又是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拼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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THE WORKS OF MENCIUS.

BOOK I.

KING HUI OF LIANG. PART I.

孟子 梁惠王章句上

一節
【第一章】孟子見梁惠王。王曰，叟，不遠千里而來，
二節
三節
亦將有以利吾國乎。孟子對曰，王何必曰利，亦有仁

CHAPTER I. 1. Mencius went to see king Hui of Liang.

2. The king said, 'Venerable sir, since you have not counted it far to come here, a distance of a thousand *li*, may I presume that you are provided with counsels to profit my kingdom?'

TITLE OF THE WORK.—孟子, 'The philosopher Mäng.' The Work thus simply bears the name, or surname rather, of him whose conversations and opinions it relates, and is said to have been compiled in its present form by the author himself. On the use of 子, after the surname, see on Analects, I. i. The surname and this 子 were combined by the Romish missionaries, and latinized into Mencius, which it is well to adopt throughout the translation, and thereby avoid the constant repetition of the word 'philosopher,' Mäng not being distinguished, like K'ung (Confucius), by the crowning epithet of 'The Master.'

TITLE OF THIS BOOK.—梁惠王章句上, 'King Hui of Liang, in chapters and sentences. Part I.' Like the Books of the Confucian Analects, those of this Work are headed by two or three characters at or near their commencement. Each Book is divided into two parts, called 上下, 'Upper and Lower.' This arrangement was made by Ch'ao Ch'i (趙歧), a scholar of the eastern Han dynasty (died A. D. 201), by whom the chapters and sentences were also divided, and the 章句上, 章句下 remain to the present day, a memorial of his work.

1. BENEVOLENCE AND RIGHTEOUSNESS MENCIUS'S ONLY TOPICS WITH THE PRINCES OF HIS TIME; AND THE ONLY PRINCIPLES WHICH CAN MAKE A

COUNTRY PROSPEROUS. 1. 'King Hui of Liang.'—In the time of Confucius, Tsin (晉) was one of the great States of the nation, but the power of it was usurped by six great families. By B.C. 452, three of those were absorbed by the other three, viz. Wei, Ch'ao, and Han (魏, 趙, and 韓), which continued to encroach on the small remaining power of their prince, until at last they extinguished the ruling house, and divided the whole territory among themselves. The sovereign Wei Lieh (威烈), in his 23rd year, B.C. 402, conferred on the chief of each family the title of Marquis (侯). Wei, called likewise, from the name of its capital, Liang, occupied the south-eastern part of Tsin, Han and Ch'ao lying to the west and north-west of it. The Liang, where Mencius visited king Hui, is said to have been in the present department of K'ai-fang. Hui, 'The Kindly,' is the posthumous epithet of the king, whose name was Yung (黃). The title of king had been usurped by Ying, at some time before Mencius first visited him, which, it is said, he did in the 35th year of his government, B.C. 336. Mencius visited him on invitation, it must be supposed, and the simple 見 = 被招往見. 2. Mencius was a native of Ts'au (鄒), in Lü, the name of which is still retained in the Ts'au district of the department of Yen-ch'au (兗州), in Shan-

四节

义而已矣。王曰，何以利吾国，大夫曰，何以利吾家，士庶人曰，何以利吾身，上下交征利，而国危矣，万乘之国，弑其君者，必千乘之家，千乘之国，弑其君者，必百乘之家，万取千焉，千取百焉，不为不多矣，苟为后义而先利，不夺不餍。^{五节}未有仁，而遗

3. Mencius replied, 'Why must your Majesty use that word "profit?" What I am provided with, are *counsels to benevolence and righteousness*, and these are my only topics.

4. 'If your Majesty say, "What is to be done to profit my kingdom?" the great officers will say, "What is to be done to profit our families?" and the inferior officers and the common people will say, "What is to be done to profit our persons?" Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be *the chief of* a family of a thousand chariots. In a kingdom of a thousand chariots, the murderer of his prince shall be *the chief of* a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching *all*.

tung. The king, in complimentary style, calls the distance from Tsáu to Liang a thousand *li*. It is difficult to say what was the exact length of the ancient *li*. At present it is a little more than one-third of an English mile. The 亦, 'also,' occasions some difficulty.—With reference to what is it spoken? Some compare the 亦 . . . 乎 with 不亦乎, Analects, I. i. Others say that the king refers to the many scholars who at the time made it their business to wander from country to country, as advisers to the princes:—'You *also*, like other scholars,' &c. Then, when Mencius, in par. 3, replies—亦有仁义, they say that he refers to Yáo, Shun, &c., as his models:—'I, like them,' &c.

But this is too far-fetched. Wang Yin-chih inclines to consider 亦 as for the most part merely a helping particle; especially does he regard it so after 不 in an interrogative clause. Observe the force of 将, delicately and suggestively putting the question. 3. 对,—marking the answer of an inferior, used from respect to the king. 曰 is 'to say,' followed directly by the words spoken. It is not 'to speak of.' 而已矣 mark very decidedly Mencius's purpose to converse only of 仁 and 义. 4. 征,—here = 取, 'to take.' 交征, 'mutually

其亲者也，未有义，而后其君者也。^{六节}王亦曰，仁义而已矣，何必曰利。

^{一节}【第二章】孟子见梁惠王，王立于沼上，顾鸿雁麋鹿，
^{二节}曰，贤者亦乐此乎。孟子对曰，贤者而后乐此，不贤
^{三节}者，虽有此不乐也。诗云，经始灵台，经之营之，庶

5. 'There never has been a benevolent man who neglected his parents. There never has been a righteous man who made his sovereign an after consideration.

6. 'Let your Majesty also say, "Benevolence and righteousness, and let these be your only themes." Why must you use that word—"profit?"'

CHAP. II. 1. Mencius, *another day*, saw king Hui of Liang. The king *went and stood with him* by a pond, and, looking round at the large geese and deer, said, 'Do wise and good *princes* also find pleasure in these things?'

2. Mencius replied, 'Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.

to take;' i.e. superiors from inferiors, and inferiors from superiors. 乘, in 4th tone, 'a carriage or chariot.' The sovereign's domain, = 1,000 li square, produced 10,000 war chariots. A kingdom producing 1,000 chariots was that of a *hâu*, or marquis. He is here called 百乘之家, instead of 百乘之君, because the sovereign has just been denominated by that term. 后 and 先 are verbs. See Analects, VI. xx. 5. The 仁 and 义 here are supposed to result from the sovereign's example.

2. RULERS MUST SHARE THEIR PLEASURES WITH THE PEOPLE. THEY CAN ONLY BE HAPPY WHEN THEY RULE OVER HAPPY SUBJECTS. 1. 王立, — 'The king stood;' and the meaning is not that Mencius found him by the pond. The king seems to have received him graciously, and to have led him into the park. 于沼上, —

compare Analects, VI. vii, but for which passage I should translate here—'over a pond,' i.e. in some building over the water, such as is still very common in China. 鸿 means 'large geese,' and 麋 is the name for a large kind of deer, but they are joined here, as adjectives, to 雁 and 鹿. 贤者 = 贤者之君, 'worthy princes.' It does not refer to Mencius, as some make it out. The reply makes this plain. The king's inquiry is prompted by a sudden dissatisfaction with himself, for being occupied so much with such material gratifications, and = 'Amid all their cares of government do these pleasures find a place with good princes?' 3. See the Shih-ching, III. i. Ode VIII. st. 1, 2. The ode tells how his people delighted in king Wăn. For 鹤 the Shih-ching reads 鹄 于 is read *wū*, an interjection. 古之人 referring to king Wăn, but

民攻之，不日成之，经始勿亟，庶民子来，王在灵囿，
麀鹿攸伏，麀鹿濯濯，白鸟鹤鹤，王在灵沼，于物鱼
跃，文王以民力为台为沼，而民欢乐之，谓其台曰灵
台，谓其沼曰灵沼，乐其有麀鹿鱼鼈，古之人与民偕
乐，故能乐也。^{四节}汤誓曰，时日害丧、予及女偕亡，民

3. 'It is said in the Book of Poetry,
"He measured out and commenced his marvellous tower ;
He measured it out and planned it.
The people addressed themselves to it,
And in less than a day completed it.
When he measured and began it, *he said to them*—Be not so
earnest :
But the multitudes came as if they had been his children.
The king was in his marvellous park ;
The does reposed about,
The does so sleek and fat :
And the white birds shone glistening.
The king was by his marvellous pond ;
How full was it of fishes leaping about !"

'King Wăn used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower "the marvellous tower," calling the pond "the marvellous pond," and rejoicing that he had his large deer, his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

4. 'In the Declaration of T'ang it is said, "O sun, when wilt thou

put generally. 4. See the Shû-ching, IV. Bk. I. had pointed to the sun, saying that, as surely
i. 3;—T'ang's announcement of his reasons for as the sun was in heaven, so firm was he on his
proceeding against the tyrant Chieh. The throne. The people took up his words, and
words quoted are those of the people. Chieh pointing to the sun, thus expressed their hatred

欲与之偕亡，虽有台池鸟兽，岂能独乐哉。

一节

【第三章】梁惠王曰，寡人之于国也，尽心焉耳矣，河内凶，则移其民于河东，移其粟于河内，河东凶，亦然，察邻国之政，无如寡人之用心者，邻国之民不加少，寡人之民不加多，何也。孟子对曰，王好战，请

二节

expire? We will die together with thee." The people wished *for Chieh's death*, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?

CHAP. III. 1. King Hûi of Liang said, 'Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove *as many of the people as I can* to the east of the river, and convey grain to the country in the inside. When the year is bad on the east of the river, I act on the same plan. On examining the government of the neighbouring kingdoms, I do not find that there is any prince who exerts his mind as I do. And yet the people of the neighbouring kingdoms do not decrease, nor do my people increase. How is this?'

2. Mencius replied, 'Your Majesty is fond of war;—let me take

of the tyrant, preferring death with him to life under him. 时 = 是; 害 is read *ho*; 丧, in 4th tone. Ch'ao Ch'i gives quite another turn to the quotation, making the words an address of the people to T'ang:—'This day he (Chieh) must die. We will go with you to kill him.' Ch'ü Hsi's view is to be preferred. I do not think that the last two clauses are to be understood generally:—'When the people wish to die with a prince,' &c. They must specially refer to Chieh.

3. HALF MEASURES ARE OF LITTLE USE. THE GREAT PRINCIPLES OF ROYAL GOVERNMENT MUST BE FAITHFULLY AND IN THEIR SPIRIT CARRIED OUT.

1. The combination of particles — 焉耳矣 — gives emphasis to the king's profession of his own devotedness to his kingdom. 寡人 was the designation of themselves used by the

princes in speaking to their people, = 寡德之人, 'I, the man of small virtue.' I shall hereafter simply render it by 'I.' Liang was on the south of the river, i.e. the *Ho*, or Yellow river, but portions of the Wei territory lay on the other side, or north of the river. This was called the inside of the river, because the ancient royal capitals had mostly been there, in the province of Ch'i (冀州), comprehending the present Shan-hsi; and the country north of the *Ho*, looked at from them, was of course 'within,' or on this side of it. 粟, now used commonly for millet and maize, but here for grain generally. 加少, 加多; literally, 'add few, add many.' To explain the 加, it is said the expressions = 分外少,

以战喻，填然鼓之，兵刃既接，弃甲曳兵而走，或百步而后止，或五十步而后止，以五十步笑百步，则何如。曰，不可，直不百步耳，是亦走也。曰，王如知此，则无望民之多于邻国也。^{三节}不违农时，谷不可胜食也，数罟不入洿池，鱼鳖不可胜食也，斧斤以时入山

an illustration from war.—*The soldiers move forward to the sound of the drums ; and after their weapons have been crossed, on one side they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; some run fifty paces and stop. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?* The king said, 'They should not do so. Though they did not run a hundred paces, yet they also ran away.' 'Since your Majesty knows this,' replied Mencius, 'you need not hope that your people will become more numerous than those of the neighbouring kingdoms.'

3. 'If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests only at the proper time, the wood will be more than can be used.'

分外多，'not fewer, nor larger, than they should for such States be.' 2. 填然 is said to express the sound of the drum. In 鼓之，鼓 is used as a verb, and 之 refers to 战士，or soldiers. It was the rule of war to advance at the sound of the drum, and retreat at the sound of the gong. 是亦走也，—literally, 'this also,' i.e. the fifty paces, 'was running away.' 3. Here we have an outline of the first principles of royal government, in contrast with the measures on which the king plumes himself in the 1st par. The 不 is

not imperative = 'do not.' The first clauses of the various sentences are conditional. In spring there was the sowing; in summer, the weeding; and in autumn, the harvesting:—those were the seasons and works of husbandry, from which the people might not be called off. 胜, 1st tone. The dictionary explains it by 'to bear,' 'to be adequate to.' 谷不可胜食 = 'there is no eating-power adequate to eat the grain.' 数, here read tsû, 'close-meshed.' The meshes of a net were anciently required to be large, of the size of four inches. People might only eat fish a foot long. 山 =

林，材木不可胜用也，谷与鱼鳖不可胜食，材木不可胜用，是使民养生丧死无憾也，养生丧死无憾，王道之始也。^{四节}五亩之宅，树之以桑，五十者，可以衣帛矣，鸡豚狗彘之畜，无失其时，七十者，可以食肉矣，百亩之田，勿夺其时，数口之家，可以无饥矣，谨庠序之教，申之以孝悌之义，颁白者，不负戴于道

When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and mourn for their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of royal government.

4. 'Let mulberry trees be planted about the homesteads with their five *máu*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of *breeding* be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *máu*, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and grey-haired men will

wooded hills. 林 = forests in the plains. The time to work in the forests was, according to Chü Hsi, in the autumn, when the growth of the trees for the year was stopped. But in the Cháu-li, we find various rules about cutting down trees,—those on the south of the hill, for instance, in midwinter, those on the north, in summer, &c., which may be alluded to. 无

憾 I have translated, 'without any feeling against any,' the ruler being specially intended.

4. The higher principles which complete royal government. We can hardly translate 亩 by 'an acre,' it consisting, at present at least,

only of 240 square paces, or 1200 square cubits, and anciently it was much smaller, 100 square paces, of six cubits each, making a *máu*. The ancient theory for allotting the land was to mark it off in squares of 900 *máu*, the middle square being called the 公田, or 'government fields.'

The other eight were assigned to eight husbandmen and their families, who cultivated the public field in common. But from this twenty *máu* were cut off, and, in portions of two-and-a-half *máu*, assigned to the farmers to build on, who had also the same amount of ground in their towns or villages, making five *máu* in all for their houses. And to have the ground all for growing grain, they were required to plant mulberry

路矣，七十者衣帛食肉，黎民不饥不寒，然而不主
 者，未之有也。狗彘食人食，而不知检，涂有饿莩，^{五节}
 而不知发，人死，则曰，非我也，岁也，是何异于刺
 人而杀之，曰，非我也，兵也，王无罪岁，斯天下之
 民至焉。

【第四章】^{一节}梁惠王曰，寡人愿安承教。^{二节}孟子对曰，杀人

not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State, where such results were seen,—persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the royal dignity.

5. 'Your dogs and swine eat the food of men, and you do not make any restrictive arrangements. There are people dying from famine on the roads, and you do not issue the stores of *your granaries* for them. When people die, you say, "It is not owing to me; it is owing to the year." In what does this differ from stabbing a man and killing him, and then saying—"It was not I; it was the weapon?" Let your Majesty cease to lay the blame on the year, and instantly from all the nation the people will come to you.'

CHAP. IV. 1. King Hûi of Liang said, 'I wish quietly to receive your instructions.'

trees about their houses, for the nourishment of silkworms. 鸡, 豚 (a young pig) 狗 (the grain-fed, or edible dog) 彘 (the sow) 之 畜,—literally, 'as to the nourishing of the fowl,' &c. 数口之家—the ground was distinguished into three kinds;—best, medium, and inferior, feeding a varying number of mouths. To this the expression alludes. 庠序. See on Bk. III. Pt. I. iii. 10. 主, 4th tone, 'to come to reign,' 'to become regnant

sovereign.' 5. Mencius now boldly applies the subject, and presses home his faults upon the king. 食人食,—the second 食 is read *tsze*, 4th tone. 检 = 制, 'to regulate.' The phrase 不知检 is not easy;—the translation given accords with the views of most of the commentators.

4. A CONTINUATION OF THE FORMER CHAPTER, CARRYING ON THE APPEAL, IN THE LAST PARAGRAPH, ON THE CHARACTER OF KING HÛI'S OWN GOVERNMENT. 1. 安, 'quietly,' i.e. sincerely and

以梃与刃，有以异乎。曰，无以异也。以刃与政，有
 以异乎。曰，无以异也。曰，庖有肥肉，厩有肥马，
 民有饥色，野有饿殍，此率兽而食人也。兽相食，且
 人恶之，为民父母行政，不免于率兽而食人，恶在其
 为民父母也。仲尼曰，始作俑者，其无后乎，为其象

2. Mencius replied, 'Is there any difference between killing a man with a stick and with a sword?' *The king* said, 'There is no difference.'

3. 'Is there any difference between doing it with a sword and with *the style of government*?' 'There is no difference,' was the reply.

4. *Mencius then* said, 'In your kitchen there is fat meat; in your stables there are fat horses. *But* your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.'

5. 'Beasts devour one another, and men hate them *for doing so*. When a *prince*, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is his parental relation to the people?'

6. Chung-nî said, 'Was he not without posterity who first made wooden images to bury with the dead?' *So he said*, because

without constraint. It is said 安对勉强, 看见其出于诚意. 2, 3. 有以异乎 = 有所以异乎, —literally, 'Is there whereby they are different?' 4. 野, —outside a town were the 郊 (chiáo), suburbs, but without buildings; outside the chiáo were the 牧 (mù), pasture-grounds; and outside the mù were the 野 (yě), wilds. 5. 且 has the force of 'and yet,' i.e. though they are beasts. So that a 'how much more' is carried on, in effect, to the rest of the paragraph. 人恶之, —恶, 4th tone, the verb. 恶在, —恶, 1st tone, = 何. 'Being the parent of the people,' i.e. this is his designation, and what he ought to be. 6. 俑, —in ancient times, bundles of straw were made, to represent men imperfectly, called 刍灵, and carried to the grave, and buried with the dead, as attendants upon them. In middle antiquity, i.e. after the rise of the Cháu dynasty, for those bundles of straw, wooden figures of men were used, having springs in them, by which they could move. Hence they were called 俑, as if 俑 = 踊.

人而用之也，如之何其使斯民饥而死也。

一节

【第五章】梁惠王曰，晋国天下莫强焉，叟之所知也，

及寡人之身，东败于齐，长子死焉，西丧地于秦七百

里，南辱于楚，寡人耻之，愿比死者一洒之，如之何

二节

三节

则可。孟子对曰，地方百里，而可以王。王如施仁政

that man made the semblances of men, and used them *for that purpose*:—what shall be thought of him who causes his people to die of hunger?’

CHAP. V. 1. King Hui of Liang said, ‘There was not in the nation a stronger State than Tsin, as you, venerable Sir, know. But since it descended to me, on the east we have been defeated by Ch’i, and then my eldest son perished; on the west we have lost seven hundred *li* of territory to Ch’in; and on the south we have sustained disgrace at the hands of Ch’u. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?’

2. Mencius replied, ‘With a territory which is only a hundred *li* square, it is possible to attain to the royal dignity.

By and by, came the practice of burying living persons with the dead, which Confucius thought was an effect of this invention, and therefore he branded the inventor as in the text. 其

无后乎,—the 乎 is partly interrogative, and partly an exclamation = *nonne*. 为, 3rd tone, — *because*. 如之何 is by some taken

as = ‘what would he (viz. Confucius) have thought,’ &c.? I prefer taking it as in the translation. The designation of Confucius by *Chung-ni* is to be observed. See Doctrine of the Mean, ii. 1.

5. HOW A RULER MAY BEST TAKE SATISFACTION FOR LOSSES WHICH HE HAS SUSTAINED. THAT BENEVOLENT GOVERNMENT WILL RAISE HIM HIGH ABOVE HIS ENEMIES. 1. After the partition of the State of Tsin by the three families of Wei, Ch’ao, and Han (note, chap. i), they were known as the three Tsin, but king Hui would here seem to appropriate to his own principality the name of the whole State. He does not, however, refer to the strength of Tsin before its partition, but

under his two predecessors in the State of Wei. It was in the thirtieth year of his reign, and B.C. 340, that the defeat was received from Ch’i, when his eldest son was taken captive, and afterwards died. That from Ch’in was in the year B.C. 361, when the old capital of the State was taken, and afterwards peace had to be secured by various surrenders of territory. The disgrace from Ch’u was also attended with the loss of territory;—some say seven, some say eight, towns or districts. The nominative to the verbs 败, 丧, and 辱 does not appear to be 寡人 so much as 晋. 寡人耻之 may be translated—‘I am ashamed of these things,’ but most commentators make 之 refer to 先人, Hui’s predecessors when Tsin was strong; as in the translation. The same reference they also give to 死者, as not said generally of ‘the dead,’—those who had died in the various wars. This view is on the whole preferable to the other, and it gives a better antecedent for the 之 in 洒之. — = by one blow, one great

于民，省刑罚，薄税敛，深耕易耨，壮者以暇日，修其孝弟忠信，入以事其父兄，出以事其长上，可使制梃，以挞秦楚之坚甲利兵矣。^{四节}彼夺其民时，使不得耕

3. 'If your Majesty will *indeed* dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad, their elders and superiors,—you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Ch'in and Ch'ü.

4. 'The rulers of those States rob their people of their time, so that they cannot plough and weed their fields, in order to support

movement. 洒 = 洗. 比, the 4th tone, = 为, 'for.' 2. See Part II. ii. 1; but it seems necessary to take the 方 in this and similar cases as in the translation. There is a pause at 地:—'with territory, which is,' &c. This is the reply to the king's wish for counsel to wipe away his disgraces. He may not only avenge himself on Ch'i, Ch'in, and Ch'ü, but he may make himself chief of the whole nation. How, is shown in the next paragraph. 3. 省刑罚, 薄税敛 are the two great elements of benevolent government, out of which grow the other things specified. 刑罚 can hardly be separated. The dictionary says that 刑 is the general name of 罚. If we make a distinction, it must be as in the translation; 罚 is the redemption-fine for certain crimes. So 税敛 together represent all taxes. Great differences of opinion obtain as to the significance of the individual terms. Some make 税

to be the proportion of the land-produce paid to the government, and 敛 all other contributions. By some this explanation is just reversed. A third party makes 税 to be the tax of produce, and 敛 the graduated collection thereof. This last view suits the connexion here. 易, read i, the 3rd tone, = 治. 壮者,—at 30, a man is said to be 壮. Translators have rendered it here by 'the young,' but the meaning is the strong-bodied,—those who could be employed to take the field against the enemy. 可使 does not appear to be—'you can make or employ,' but to be passive with special reference to the 壮者 above. 省, read shāng. 挞—'to strike,' 'to smite'—here = 'to oppose. 4. 彼, 'they' or 'those,' i. e. the rulers of Ch'in and Ch'ü. 养, the 4th tone. It is so toned in the case of children supporting their parents, and inferiors their superiors. See in Analects, II. vii. 5. 夫, the 2nd tone, here = 则