THE CHINESE CLASSICS

CONFUCIAN ANALECTS

THE GREAT LEARNING

THE DOCTRINE OF THE MEAN

THE WORKS OF MENCIUS

THE CHINESE CLASSICS

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The Shoo King, or The Book of Historical Documents (two parts) ..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

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

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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.*

THE

CHINESE CLASSICS

WITH

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

BY

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IN SEVEN VOLUMES

SECOND EDITION, REVISED

VOL. I

CONTAINING

CONFUCIAN ANALECTS, THE GREAT LEARNING, AND
THE DOCTRINE OF THE MEAN

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PROLEGOMENA.

CHAPTER I.

OF THE CHINESE CLASSICS GENERALLY.

SECTION I.

BOOKS INCLUDED UNDER THE NAME OF THE CHINESE CLASSICS.

1. The Books now recognised as of highest authority in China are comprehended under the denominations of 'The five *Ching*[1]' and 'The four *Shû*[2].' The term *Ching* is of textile origin, and signifies the warp threads of a web, and their adjustment. An easy application of it is to denote what is regular and insures regularity. As used with reference to books, it indicates their authority on the subjects of which they treat. 'The five *Ching*' are the five *canonical* Works, containing the truth upon the highest subjects from the sages of China, and which should be received as law by all generations. The term *Shû* simply means *Writings* or *Books*, = the *Pencil Speaking;* it may be used of a single character, or of books containing thousands of characters.

2. 'The five Ching' are: the *Yî*[3], or, as it has been styled, 'The Book of Changes;' the *Shû*[4], or 'The Book of History;' the *Shih*[5], or 'The Book of Poetry;' the *Lî Chî*[6], or 'Record of Rites;' and the *Ch'un Ch'iû*[7], or 'Spring and Autumn,' a chronicle of events, extending from 722 to 481 B.C. The authorship, or compilation rather, of all these Works is loosely attributed to Confucius. But much of the Lî Chî is from later hands. Of the Yî, the Shû, and the Shih, it is only in the first that we find additions attributed to the philosopher himself, in the shape of appendixes. The Ch'un Ch'iû is the only one of the five Ching which can, with an approximation to correctness, be described as of his own 'making.'

[1] 五經. [2] 四書. [3] 易經. [4] 書經. [5] 詩經. [6] 禮記. [7] 春秋.

CONFUCIAN ANALECTS.

BOOK I. HSIO *R.*

論語學而第一

第一章

子一節曰、學而時習之、不亦說乎。二節有朋自遠方來、不亦樂乎。三節人不知而不慍、不亦君子乎。

CHAPTER I. 1. The Master said, 'Is it not pleasant to learn with a constant perseverance and application?

2. 'Is it not delightful to have friends coming from distant quarters?

3. 'Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?'

TITLE OF THE WORK.—論語, 'Discourses and Dialogues;' that is, the discourses or discussions of Confucius with his disciples and others on various topics, and his replies to their inquiries. Many chapters, however, and one whole book, are the sayings, not of the sage himself, but of some of his disciples. The characters may also be rendered 'Digested Conversations,' and this appears to be the more ancient signification attached to them, the account being that, after the death of Confucius, his disciples collected together and compared the memoranda of his conversations which they had severally preserved, digesting them into the twenty books which compose the work. Hence the title—論語, 'Discussed Sayings,' or 'Digested Conversations.' See 論語註疏解經序. I have styled the work 'Confucian Analects,' as being more descriptive of its character than any other name I could think of.

HEADING OF THIS BOOK.—學而第一. The two first characters in the book, after the introductory—'The Master said,' are adopted as its heading. This is similar to the custom of the Jews, who name many books in the Bible from the first word in them. 第一, 'The first;' that is, of the twenty books composing the whole work. In some of the books we find a unity or analogy of subjects, which evidently guided the compilers in grouping the chapters together. Others seem devoid of any such principle of combination. The sixteen chapters of this book are occupied, it is said, with the fundamental subjects which ought to engage the attention of the learner, and the great matters of human practice. The word 學, '*learn*,' rightly occupies the forefront in the studies of a nation, of which its educational system has so long been the distinction and glory.

1. THE WHOLE WORK AND ACHIEVEMENT OF THE LEARNER, FIRST PERFECTING HIS KNOWLEDGE, THEN ATTRACTING BY HIS FAME LIKE-MINDED INDIVIDUALS, AND FINALLY COMPLETE IN HIMSELF. 1. 子, at the commencement, indicates Confucius. 子, 'a son,' is also the common designation of males,—especially of virtuous men. We find it, in conversations, used in the same way as our 'Sir.' When it *follows* the surname, it is equivalent to our 'Mr.,' or may be rendered 'the philosopher,' 'the scholar,' 'the officer,' &c. Often, however, it is better to leave it untranslated. When it *precedes* the surname, it indicates that the person spoken of was the master of the writer, as 子沈子, 'my master, the philosopher 沈.' Standing single and alone, as in the text, it denotes Confucius, *the philosopher*, or, rather, *the master*. If we render the term by Confucius, as all preceding translators have done, we miss the indication which it gives of the handiwork of his disciples, and the reverence which it bespeaks for him. 學, in the old commentators, is explained by 誦, 'to read chantingly,' 'to discuss.' Chû Hsi

THE GREAT LEARNING.

大學

子程子曰、大學、孔氏之遺書、而初學入德之門也、於今可見古人爲學次第者、獨賴此篇之存、而論孟次之、學者必由是而學焉、則庶乎其不

My master, the philosopher Ch'âng, says:—'The Great Learning is a Book transmitted by the Confucian School, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this, and then it may be hoped they will be kept from error.'

TITLE OF THE WORK.—大學, 'The Great Learning.' I have pointed out, in the prolegomena, the great differences which are found among Chinese commentators on this Work, on almost every point connected with the criticism and interpretation of it. We encounter them here on the very threshold. The name itself is simply the adoption of the two commencing characters of the treatise, according to the custom noticed at the beginning of the Analects; but in explaining those two characters, the old and new schools differ widely. Anciently, 大 was read as 太, and the oldest commentator whose notes on the work are preserved, Chăng K'ang-ch'ăng, in the last half of the 2nd century, said that the Book was called 大學, 以其記博學, 可以爲政, 'because it recorded that extensive learning, which was available for the administration of government.' This view is approved by K'ung Ying-ta (孔穎達), whose expansion of K'ang-ch'ăng's notes, written in the first half of the 7th century, still remains. He says—大學, 至道矣, '大學 means the highest principles.' Chû Hsi's definition, on the contrary, is—大學者大人之學也, '大學 means the Learning of Adults.' One of the paraphrasts who follow him says—大是大人, 與小子對, '大 means adults, in opposition to children.' The grounds of Chû Hsi's interpretation are to be found in his very elegant preface to the Book, where he tries to make it out, that we have here the subjects taught in the advanced schools of antiquity. I have contented myself with the title—'The Great Learning,' which is a literal translation of the characters, whether read as 太學 or 大學.

THE INTRODUCTORY NOTE.—I have thought it well to translate this, and all the other notes and supplements appended by Chû Hsi to the original text, because they appear in nearly all the editions of the work, which fall into the hands of students, and his view of the classics is what must be regarded as the orthodox one. The translation, which is here given, is also, for the most part, according to his views, though my own differing opinion will be found freely expressed in the notes. Another version, following the order of the text, before it was transposed by him and his masters, the Ch'âng, and without reference to his interpretations, will be found in the translation of the Li Chî.—子程子,—see note to the Analects, I. i. 1. The Ch'âng here is the second of the two brothers, to whom reference is made in the prolegomena. 孔氏, 'Confucius,' = the K'ung,

THE DOCTRINE OF THE MEAN.

中庸

子程子曰、不偏之謂中、不易之謂庸、中者、天下之正道、庸者、天下之定理、此篇乃孔門傳授心法、子思恐其久而差也、故筆之於書、以授孟子、其書始言一理、中散爲萬事、末復合爲一理、放

My master, the philosopher Ch'ăng, says:—'Being without inclination to either side is called CHUNG; *admitting of no change is called* YUNG. *By* CHUNG *is denoted the correct course to be pursued by all under heaven; by* YUNG *is denoted the fixed principle regulating all under heaven. This work contains the law of the mind, which was handed down from one to another, in the Confucian school, till Tsze-sze, fearing lest in the course of time errors should arise about it, committed it to writing, and delivered it to Mencius. The Book first speaks of one principle; it next spreads this out, and embraces all things; finally, it returns and gathers them all up under the one principle. Unroll it, and it fills*

THE TITLE OF THE WORK.—中庸, 'The Doctrine of the Mean.' I have not attempted to translate the Chinese character 庸, as to the exact force of which there is considerable difference of opinion, both among native commentators, and among previous translators. Chăng K'ang-ch'ăng said—名曰中庸者、以其記中和之爲用也, 'The Work is named 中庸, because it records the practice of the non-deviating mind and of harmony.' He takes 庸 in the sense of 用, 'to use,' 'to employ,' which is the first given to it in the dictionary, and is found in the Shû-ching, I. i. par. 9. As to the meaning of 中 and 和, see chap. i. par. 4. This appears to have been the accepted meaning of 庸 in this combination, till Ch'ăng Î introduced that of 不易, 'unchanging,' as in the introductory note, which, however, the dictionary does not acknowledge. Chû Hsî himself says—中者不偏不倚、無過不及之名、庸、平常也, '*Chung* is the name for what is without inclination or deflection, which neither exceeds nor comes short. *Yung* means ordinary, constant.' The dictionary gives another meaning of *Yung*, with special reference to the point before us. It is said—又和也, 'It also means harmony;' and then reference is made to K'ang-ch'ăng's words given above, the compilers not having observed that he immediately subjoins—庸、用也, showing that he takes *Yung* in the sense of 'to employ,' and not of 'harmony.' Many, however, adopt this mean-

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OF SUBJECTS IN THE CONFUCIAN ANALECTS.

THE WORKS OF MENCIUS.

BOOK I.

KING HÛI OF LIANG. PART I.

孟子

梁惠王章句上

第一章

一節 孟子見

二節 梁惠王王曰、叟、不遠千里而來、亦將有以利吾國乎。

CHAPTER I. 1. Mencius *went to* see king Hûi 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 Hûi 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 Châo Ch'î (趙岐), 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 Hûi 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, Châo, 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 Châo lying to the west and north-west of it. The Liang, where Mencius visited king Hûi, is said to have been in the present department of K'âi-fâng. Hûi, 'The Kindly,' is the posthumous epithet of the king, whose name was Yung (罃). 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 Tsâu (鄒), in Lû, the name of which is still retained in the Tsâu district of the department of Yen-châu (兗州), in Shan-

THE CHINESE CLASSICS

THE SHOO KING

or

THE BOOK OF HISTORICAL DOCUMENTS

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JAMES LEGGE

IN FIVE VOLUMES

III

THE SHOO KING

Second edition with minor text corrections and a Concordance Table

PROLEGOMENA.

CHAPTER I.

THE HISTORY OF THE SHOO KING.

SECTION I.

DOWN TO THE BURNING OF THE BOOKS IN B.C. 212.—THE NAME OF THE SHOO; ITS COMPILATION AND NUMBER OF BOOKS; ITS SOURCES.

1. I have translated the name Shoo King by 'The Book (or Classic) of Historical Documents.' The term *shoo* shows us by its composition[1] that it denotes 'the pencil speaking;' and hence it is often used as a general designation for the written characters of the language. In the preface to the Shwŏ Wăn, the oldest extant dictionary of the Chinese, we are told that 'when Ts'ang Kĕĕ first made characters *(shoo)*, they were, according to their classes, resemblances of the objects, and therefore called *wan* (delineations); that afterwards, when the forms and their sounds (or names) were mutually increased, they were called *tsze* (begetters); and that, as set forth on bamboo or silk, they were called *shoo* (writings).'[2] From this use of the term the transition was easy to the employment of it in the sense of writings or books, applicable to any consecutive compositions; and before the time

Name of the Shoo, and its significancy.

[1] 書一聿曰. 聿 means 'an instrument for writing or describing characters,' and 曰 means 'to speak.' [2] 蒼頡之初作書蓋依類象形故謂之文. 其後形聲相益卽謂之字. 字者孳乳而寖多也. 著于竹帛謂之書. 書者如也. The Shwŏ Wăn (說文) was completed A.D. 100, in the 12th year of the 4th emperor of the Eastern Han dynasty (漢和帝永元十二年). The author's name was Heu Shin (許愼). He is often referred to also by his designation of Shuh-chung (叔重)

CHAPTER IV.

THE ANNALS OF THE BAMBOO BOOKS.

THE BAMBOO BOOKS IN GENERAL;—THEIR DISCOVERY AND SUBSEQUENT HISTORY.
THE ANNALS.
HOW FAR THE ANNALS ARE TO BE RELIED ON;—CONCLUSION FROM THEM AS TO THE GENERAL CHARACTER OF THE EARLY RECORDS OF THE SHOO.

1. Having made such frequent reference in the last chapter to the Bamboo Books, I have thought it would be well to devote a chapter specially to them, embodying the text, with a translation, of that portion of them which is most important, and from which the shorter scheme of Chinese chronology is derived. Some Sinologues, like Father De Mailla, have written about them without sufficient discrimination, and have not done them justice; while other students [1] chronology, like Freret and Bunsen, unable to examine them for themselves, have attached a greater value to them than can be fairly claimed. The student will be glad to have the ancient history of China, as indicated in them, in the same volume with the records of the Shoo; and it will be found that they give important corroboration to some of the views which I have advanced on the older portions of the classic.

What is meant by 'The Bamboo Books.'

'The Bamboo Books' is a comprehensive designation. It is not, indeed, so wide as De Mailla represents, when he says:—'It is the general name given to all ancient Books written on tablets of bamboo, before the manner of making paper was discovered.' Such books might be spoken and written of as 'Bamboo Books.' *The* Bamboo Books is the name appropriate to a large collection of ancient documents, discovered in A.D. 279, embracing nearly twenty different Works, which contained altogether between seventy and eighty chapters or Books.

[1] See the first of the P. De Mailla's letters to Freret, prefixed to 'L'Histoire generale de la Chine.'

○人之有技、冒疾以惡之、人之彥聖、而違之俾不達、是不能容、以不能保我子孫黎民、亦曰殆哉。○邦之杌隉、曰由一人、邦之榮懷、亦尚一人之慶。

7 "But if *the minister*, when he finds men of ability, be jealous and hates them; if, when he finds accomplished and sage-like men, he oppose them and do not allow their advancement, showing himself really not able to bear them;—such a man will not be able to protect my descendants and people; and will there not indeed be dangers from him?

8 "The prosperity and unsettledness of a State may arise from one man. The glory and tranquillity of a State also may perhaps arise from the excellence of one man."

P. 7. *A thoroughly bad and dangerous minister.* For 冒, 'to cover over,' the 'Great Learning' has 媢, synonymous nearly with 疾. For 不達 it has 不通, but that variation does not affect the meaning at all.

P. 8. *A summary statement of the consequences flowing from the good and bad minister respectively.* The general meaning of the terms 杌隉 is sufficiently determined by their opposition to 榮懷. The critics generally content themselves with saying that they = 不安, 'unrest.' But that is the idea conveyed by 隉 alone, as its opposite 懷 = 安, or 'tranquillity.' Now in the dict. the first definition of 杌 is 木無枝, 'a tree without branches,' which gives us the idea of 'sterility.' The opposite idea is conveyed by 榮, 'a plant in the glory of its leaves and flowers.' 隉 is formed from 阜 and 毀 abbreviated, and = 'a mound falling to pieces.'

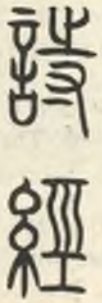
By the 'one man' to whom such consequences are attributed, either of good or evil, we are to understand the good minister of par. 6 or the bad one of par. 7. This is the opinion of Ts'ae, after Gan-kwŏ, and of the commentators generally. The editors of Yun-ching's Shoo, however, call attention to the opinion of Leu Tsoo-heen and some others, that the duke intends himself as '*the* one man' of the State. This does not seem at all likely.

THE CHINESE CLASSICS

THE SHE KING

or

THE BOOK OF POETRY



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IV

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ODES

CONCORDANCE TABLE TO

Waley[1], Karlgren[2], Couvreur[3], Granet[4], Jennings[5], *Shih-san-ching chu-shu*[6]

Mao No.	TITLE	Legge	1 Waley No.	2 Karlgren Tr.	2 Karlgren Glosses	3 Couvreur	4 Granet Fr.	4 Granet Eng.	5 Jennings	6 十三經
	國風 PART I. KUO FÊNG									
	周南 Bk. 1 Chou Nan									
1	關雎 1 Kwan-ts'eu	1	87	2	14-86	5	—	106	35	269
2	葛覃 2 Koh t'an	6	112	2	14-87	6	—	—	36	276
3	卷耳 3 Keuen-urh	8	4	3	14-89	8	115	110	37	277
4	樛木 4 Kēw muh	10	163	4	14-90	9	—	—	38	278
5	螽斯 5 Chung-sze	11	164	4	14-91	10	35	34	39	279
6	桃夭 6 T'aou yaou	12	113	4	14-93	10	19	19	39	279
7	兎罝 7 T'oo tseu	13	117	5	14-94	11	—	—	40	281
8	芣苢 8 Fow e	14	99	5	14-95	12	46	45	41	281
9	漢廣 9 Han kwang	15	88	6	14-95	13	98	92	41	281
10	汝墳 10 Joo fun	17	147	7	14-97	14	100	95	42	282
11	麟之趾 11 Lin che che	19	206	7	14-97	15	—	—	43	283
	召南 Bk. 2 Shao Nan									
12	鵲巢 1 Ts'ëoh ch'aou	20	89	7	14-98	16	37	36	44	283
13	采蘩 2 Ts'ae fan	22	98	8	14-98	17	144	136	45	284
14	草蟲 3 Ts'aou-ch'ung	23	93	8	14 99	18	117	111	45	286
15	采蘋 4 Ts'ae pin	25	76	9	14-100	19	—	—	46	286
16	甘棠 5 Kan t'ang	26	138	10	14-100	20	—	—	47	287
17	行露 6 Hang loo	27	68	10	14-101	20	40, 261	39	47	288
18	羔羊 7 Kaou yang	28	6	10	14-101	22	—	—	48	288
19	殷其雷 8 Yin k'e luy	29	106	11	14-102	23	42	41	49	289
20	標有梅 9 P'ëaou yēw mei	30	17	11	14-103	24	49	47	50	291
21	小星 10 Sëaou sing	31	115	12	14-104	25	142	135	50	291
22	江有汜 11 Këang yēw sze	32	79	13	14-104	25	—	—	51	292
23	野有死麕 12 Yay yēw sze keun	34	63	13	14-105	26	123	118	51	292
24	何彼襛矣 13 Ho pe nung e	35	84	13	14-105	27	34	33	52	293
25	騶虞 14 Tsow-yu	36	207	14	14-106	28	—	—	53	294
	北風 Bk. 3 Pei fêng									
26	柏舟 1 Pih chow	38	75	15	14-106	28	—	—	54	295
27	綠衣 2 Luh e	41	60	16	—	30	—	—	56	287
28	燕燕 3 Yen-yen	42	114	16	14-108	31	—	—	57	298
29	日月 4 Jih yuek	44	66	17	14-110	32	—	—	58	298
30	終風 5 Chung fung	46	101	18	14-112	34	—	—	59	299
31	擊鼓 6 Keih koo	48	21	18	14-113	35	207	194	59	299
32	凱風 7 K'ae fung	50	78	20	14-114	36	—	—	60	301
33	雄雉 8 Hëung che	51	67	20	14-115	37	—	—	61	302

PROLEGOMENA.

CHAPTER I.

THE EARLY HISTORY AND THE PRESENT TEXT OF THE BOOK OF POETRY.

APPENDIX:—SPECIMEN OF ANCIENT POETICAL COMPOSITIONS BESIDES THOSE IN THE SHE.

SECTION I.

THE BOOK BEFORE CONFUCIUS; AND WHAT, IF ANY, WERE HIS LABOURS UPON IT.

1. Sze-ma Ts'ëen, in his memoir of Confucius, says:—'The old poems amounted to more than 3,000. Confucius removed those which were only repetitions of others, and selected those which would be serviceable for the inculcation of propriety and righteousness. Ascending as high as Sëeh and How-tseih, and descending through the prosperous eras of Yin and Chow to the times of decadence under kings Yëw and Le, he selected in all 305 pieces, which he sang over to his lute, to bring them into accordance with the musical style of the Shaou, the Woo, the Ya, and the Sung.' This is the first notice which we have of any compilation of the ancient poems by Confucius, and from it mainly are derived all the subsequent statements on the subject.

Statements of Chinese scholars.

In the History of the Classical Books in the Records of the Suy dynasty (A.D. 589–618), it is said:—'When odes ceased to be made and collected, Che, the Grand music-master of Loo, arranged in order those

[1] 史記四十六孔子世家第十七—古者詩三千餘篇及至孔子去其重取可施於禮義上采契后稷中述殷周之盛至幽厲之缺三百五篇孔子皆弦歌之以求合韶武雅頌之音

THE SHE KING.

PART I.

LESSONS FROM THE STATES.

BOOK I. THE ODES OF CHOW AND THE SOUTH.

I. *Kwan ts'eu.*

詩經
國風一
周南一之一

關雎

一章
關關雎鳩。在河之洲。窈窕淑女。君子好逑。

二章
參差荇菜。左右流之。窈窕淑女。寤寐求之。求之

1 *Kwan-kwan* go the ospreys,
On the islet in the river.
The modest, retiring, virtuous, young lady:—
For our prince a good mate she.

2 Here long, there short, is the duckweed,
To the left, to the right, borne about by the current.
The modest, retiring, virtuous, young lady:—
Waking and sleeping, he sought her.

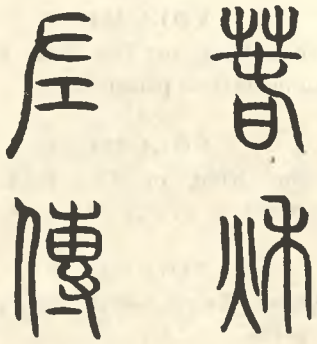
TITLE OF THE WHOLE WORK.—詩經, 'The Book of Poems,' or simply 詩. 'The Poems. By poetry, according to the Great Preface and the views generally of Chinese scholars, is denoted the expression, in rhymed words, of thought impregnated with feeling; which, so far as it goes, is a good account of this species of composition. In the collection before us, there were originally 311 pieces; but of six of them there are only the titles remaining. They are generally short; not one of them, indeed, is a long poem. Father Lacharme calls the Book—'*Liber Carminum*,' and with most English writers the ordinary designation of it has been 'The Book of Odes.' I can think of no better name for the several pieces than *Ode*, understanding by that term a short lyric poem. Confucius himself is said to have 'fitted them to the string.'

THE CHINESE CLASSICS

THE CH'UN TS'EW

with

THE TSO CHUEN



THE CHINESE CLASSICS

with a translation, critical and exegetical notes, prolegomena, and copious indexes

by

JAMES LEGGE

IN FIVE VOLUMES

V

THE CH'UN TS'EW

with

THE TSO CHUEN

Second edition, with minor text corrections and a Concordance Table

SPRING AND AUTUMN ANNALS AND TSO CHUAN

CONCORDANCE TABLE TO

Couvreur[1] and *Shih-san-ching chu-shu*[2]

B.C.	TITLE			Legge		Couvreur		十三經	
				Vol.	Page	Vol.	Page	Vol.	Page
Year	隱	公	DUKE YIN	I	1–34	I	1–64	II	1712–1738
721	元	年	1st Year		1		1		1713
720	二	年	2nd Year		8		13		1718
719	三	年	3rd Year		10		16		1722
718	四	年	4th Year		14		24		1724
717	五	年	5th Year		17		29		1726
716	六	年	6th Year		20		37		1731
715	七	年	7th Year		22		40		1732
714	八	年	8th Year		24		44		1732
713	九	年	9th Year		27		48		1734
712	十	年	10th Year		28		51		1734
711	十一	年	11th Year		30		54		1735
	桓	公	DUKE HWAN	I	35–71	I	61–128	II	1739–1761
710	元	年	1st Year		35		65		1739
709	二	年	2nd Year		37		67		1740
708	三	年	3rd Year		41		76		1746
707	四	年	4th Year		43		80		1747
706	五	年	5th Year		44		81		1747
705	六	年	6th Year		46		85		1749
704	七	年	7th Year		50		94		1753
703	八	年	8th Year		51		95		1754
702	九	年	9th Year		52		99		1754
701	十	年	10th Year		54		101		1755
700	十一	年	11th Year		55		104		1755
699	十二	年	12th Year		57		108		1756
698	十三	年	13th Year		60		111		1756
697	十四	年	14th Year		61		115		1757
696	十五	年	15th Year		63		116		1757
695	十六	年	16th Year		65		119		1758
694	十七	年	17th Year		67		122		1758
693	十八	年	18th Year		69		125		1759
	莊	公	DUKE CHWANG	I	72–122	I	129–208	II	1762–1785
692	元	年	1st Year		72		129		1762
691	二	年	2nd Year		74		131		1762
690	三	年	3rd Year		75		131		1763
689	四	年	4th Year		76		133		1763
688	五	年	5th Year		77		136		1764
687	六	年	6th Year		78		136		1764
686	七	年	7th Year		79		139		1764
685	八	年	8th Year		80		140		1765

PROLEGOMENA.

CHAPTER I.

THE NATURE AND VALUE OF THE CH'UN TS'ËW.

APPENDIXES.—

I. SPECIMENS OF THE COMMENTARIES OF KUNG-YANG AND KUH-LEANG.

II. A LETTER QUESTIONING THE CONFUCIAN AUTHORSHIP OF THE CHUN TS'EW BY YUEN MEI OF THE PRESENT DYNASTY.

SECTION I.

DISAPPOINTMENT OF THE EXPECTATIONS RAISED BY THE EARLIEST ACCOUNTS OF THE CH'UN TS'ËW.

1. In the prolegomena to vol. I., on page 1, I have said that of the five King or classical works, the authorship, or compilation rather, of which is loosely attributed to Confucius, 'the Ch'un Ts'ëw is the only one which can rightly be described as of his own *making*.' If I had been as familiar with the Ch'un Ts'ëw in 1861 as I am now, instead of appearing, as in that judgment, to allow that it is an original Work of the sage, I should have contented myself with saying that of it alone has the *making* been claimed for him. The question as to what he really did in the matter of this Classic is one of great perplexity.

Was the Ch'un Ts'ëw *made* by Confucius?

2. The earliest authority who speaks on the subject is Mencius. No better could be desired; and the glowing account which he gives of the Work excites our liveliest expectations. His language puts it beyond doubt that in his time, not far removed from that of Confucius, there was a book current in China, called the Ch'un Ts'ëw, and accepted without question by him and others as having been made by the sage.

Mencius' account of the Ch'un Ts'ëw.

THE CH'UN TS'EW;

WITH THE TSO CHUEN.

BOOK I. DUKE YIN.

First year.

春秋 附左傳

隱公

一章 元年春王正月。

二章 三月、公及邾儀父盟于蔑。

三章 夏五月、鄭伯克段于鄢。

四章 秋七月、天王使宰咺來歸惠公仲子之賵。

五章 九月、及宋人盟于宿。

六章 冬十有二月、祭伯來。

七章 公子益師卒。

左傳曰、惠公元妃孟子。孟子卒、繼室以聲子、生隱公。宋武公生仲子。仲子生而有文在其手、曰爲魯夫人、故仲子歸于我、生桓公而惠公薨、是以隱公立而奉之。

元年春王周正月、不書卽位、攝也。

三月、公及邾儀父盟于蔑。邾子克也、未王命、故不書爵、曰儀父、貴之也。公攝位、而欲求好於邾、故爲蔑之盟。

㊀夏四月、費伯帥師城郎。不書、非公命也。

初、鄭武公娶于申、曰武姜、生莊公及共叔段。莊公寤生、驚姜氏、故名曰寤生、遂惡之、愛