THE CHINESE CLASSICS

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

LEGGE

VOL. I.
THE
CHINESE CLASSICS

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

BY
JAMES LEGGE
PROFESSOR OF CHINESE IN THE UNIVERSITY OF OXFORD
FORMERLY OF THE LONDON MISSIONARY SOCIETY

28599
IN SEVEN VOLUMES
SECOND EDITION, REVISED

VOL. I
CONTAINING
CONFUCIAN ANALECTS, THE GREAT LEARNING, AND
THE DOCTRINE OF THE MEAN

OXFORD
AT THE CLARENDON PRESS
1893
TO THE MEMORY

OF

THE HON. JOSEPH JARDINE, ESQ.

BY WHOSE MUNIFICENT ASSISTANCE IT IS NOW PUBLISHED

AND BUT FOR WHICH IT MIGHT NEVER HAVE BEEN PUBLISHED

This Work is inscribed
為道者，以文害文。不以心害志，以辞害意。是以得之。

Meno (V. Pt. II. 4v. a.)
The author arrived in the East as a Missionary towards the end of 1839, and was stationed at Malacca for between three and four years. Before leaving England, he had enjoyed the benefit of a few months' instruction in Chinese from the late Professor Kidd at University College, London, and was able in the beginning of 1840 to commence the study of the first of the Works in the present publication. It seemed to him then—and the experience of one and twenty years gives its sanction to the correctness of the judgment—that he should not be able to consider himself qualified for the duties of his position, until he had thoroughly mastered the Classical Books of the Chinese, and had investigated for himself the whole field of thought through which the sages of China had ranged, and in which were to be found the foundations of the moral, social, and political life of the people. Under this conviction he addressed himself eagerly to the reading of the Confucian Analects, and proceeded from them to the other Works. Circumstances occurred in the Mission at Malacca to throw various engagements upon him which left him little time to spend at his books, and he consequently sought about for all the assistance which he could find from the labours of men who had gone before.

In this respect he was favourably situated, the charge of the Anglo-Chinese College having devolved upon him, so that he had free access to all the treasures in its Library. He had translations and dictionaries in abundance, and they facilitated his progress. Yet
he desiderated some Work upon the Classics, more critical, more full and exact, than any which he had the opportunity of consulting, and he sketched to himself the plan of its execution. This was distinctly before him in 1841, and for several years he hoped to hear that some experienced Chinese scholar was preparing to give to the public something of the kind. As time went on, and he began to feel assured as to his own progress in the language, it occurred to him that he might venture on such an undertaking himself. He studied, wrote out translations, and made notes, with the project in his mind. He hopes he can say that it did not divert him from the usual active labours of a Missionary in preaching and teaching, but it did not allow him to rest satisfied in any operations of the time then being.

In 1856 he first talked with some of his friends about his purpose, and among them was the Rev. Josiah Cox, of the Wesleyan Missionary Society. The question of the expense of publication came up. The author's idea was that by-and-by he would be able to digest his materials in readiness for the press, and that then he would be likely, on application, to meet with such encouragement from the British and other foreign merchants in China, as would enable him to go forward with his plan. Mr. Cox, soon after, without the slightest intimation of his intention, mentioned the whole matter to his friend, Mr. Joseph Jardine. In consequence of what he reported of Mr. Jardine's sentiments, the author had an interview with that gentleman, when he very generously undertook to bear the expense of carrying the Work through the press. His lamented death leaves the author at liberty to speak more freely on this point than he would otherwise have done. Mr. Jardine expressed himself favourably of the plan, and said, "I know the liberality of the merchants in China, and that many of them would readily give their help to such an undertaking, but you need not have the trouble of canvassing the community. If you are prepared for the toil of the publication, I will bear the expense of it. We make our money in China, and we should be glad to assist in whatever promises to be of benefit to it."

The author could not but be grateful to Mr. Jardine for his proffer, nor did he hesitate to accept it. The interruption of mis-
sionary labours, consequent on the breaking out of hostilities in the end of 1856, was favourable to retired and literary work, and he immediately set about preparing some of his materials for the press. A necessary visit to England in 1857, which kept him absent from the colony for eighteen months, proved a serious interruption, but the first-fruits of his labours are now in a state to be presented to the public.

The preface to the former edition of this volume, when it was published at Hongkong in 1861, commenced with the preceding paragraphs. The author has thought it desirable to reproduce them, as giving an account of the first conception in his mind of his labour on the Chinese Classics, and of the circumstances under which his earlier volumes were published.

Though Mr. Joseph Jardine died before the publication of the first volume, the assistance given by him was continued with equal generosity by his brother, now Sir Robert Jardine, Baronet, until the second and third volumes had been published, and also during the preparation of the fourth and fifth volumes.

Soon after the publication of the fifth volume, which contained, besides the translation of the Confucian Text, a version of all the notes and additions to it in the voluminous Work of Tso Ch'iû-ming, the author was obliged to return to this country in 1873; but since he was appointed to his present position in the University here, translations of the Hsião-ch'ing, the Yi-ch'ing, and the Li Ch'i, have been contributed by him to the series of 'The Sacred Books of the East,' which has been issued from the Clarendon Press since 1879. He has thus done for the Confucian Classics more than he contemplated in 1861. He then undertook to produce versions of what are called 'The Four Books' and 'The Five King (Ching),' and added that 'if life and health were spared' he would like to give a supplementary volume or two, so as to embrace all the Books in the collection of 'The Thirteen Ching,' which began to appear under the Tang dynasty in our seventh century. He has translated ten of those Books, including the extensive Work of Tso Ch'iû-ming mentioned above. Other scholars have also done their part. M. Edouard Biot, the younger, indeed, had published at Paris in 1851 his translation
of 'Le Cheou Li,' the Rites, or the Official Book, of the dynasty of Ch'âu, under which Confucius lived; and in the present year Professor C. de Harles, of Louvaine, has given to the world a version of the other great Ritual work, the I Li.

Thus all the 'Thirteen Ching' of China have been made accessible to scholars of the West, excepting the Urh (R) Yâ, which has been named 'The Literary Expositor,' a lexical work, the precursor of the dictionaries which Chinese literature possesses in abundance.

To return to the volume of which a revised edition is now submitted to the public, the author would state that 1200 copies of it were printed in 1861. These were exhausted several years ago, and many calls for a new edition have come to him from China, to which only other engagements have prevented his responding sooner. So far as typographical execution is concerned, this edition ought to excel the former very much. Other improvements will also be discovered. The author has carefully gone over the text of the translation and notes. He is glad to have found occasion but rarely for correction and alteration of the former. He thought indeed at one time of recasting the whole version in a terser and more pretentious style. He determined, however, on reflection to let it stand as it first occurred to him, his object having always been faithfulness to the original Chinese rather than grace of composition. Not that he is indifferent to the value of an elegant and idiomatic rendering in the language of the translation, and he hopes that he was able to combine in a considerable degree correctness of interpretation and acceptableness of style. He has to thank many friends whose Chinese scholarship is widely acknowledged for assuring him of this.

He has seen it objected to his translations that they were modelled on the views of the great critic and philosopher of the Sung dynasty, the well-known Chû Hâi. He can only say that he commenced and has carried on his labours with the endeavour to search out the meaning for himself, independent of all commentators. He soon became aware, however, of the beauty and strength of Chû's style, the correctness of his analysis, and the comprehen-
sion and depth of his thought. That his own views of passages generally coincide with those of 'The Old Man of the Cloudy Valley' should be accepted, he submits, as complimentary to him rather than the reverse.

While this volume now reappears with few alterations of translation, it will be found that the alterations in the representation of proper names and names of Chinese characters generally are very many. The method adopted in it for the transliteration of their sounds may be considered as a compromise between that proposed by Sir Thomas F. Wade in his Hsin Ching Lù and that with which the author has become familiar through his work in connexion with 'The Sacred Books of the East.' The principal differences in the two transliterations are a for ʌ, au for ou, z for j, ze for zə, r for urh, and w for u. He has also given up attempting to reproduce in the notes and in the seventh Appendix the names and tones of the Southern Mandarin dialect, and has endeavoured to confine himself to the tones as given in the Hsin Ching Lù.

J. L.

Oxford, December, 1892.
CONTENTS.

THE PROLEGOMENA.

CHAPTER I.
OF THE CHINESE CLASSICS GENERALLY.

SECTION
I. Books included under the Name of the Chinese Classics 1
II. The Authority of the Chinese Classics 3

CHAPTER II.
OF THE CONFUCIAN ANALECTS.

I. Formation of the Text of the Analects by the Scholars of the Han Dynasty 12
II. At what time, and by whom, the Analects were written; their Plan; and Authenticity 14
III. Of Commentaries upon the Analects 18
IV. Of Various Readings 21

CHAPTER III.
OF THE GREAT LEARNING.

I. History of the Text, and the different Arrangements of it which have been proposed 22
II. Of the Authorship, and distinction of the Text into Classical Text and Commentary 26
III. Its Scope and Value 27
CONTENTS.

CHAPTER IV.
THE DOCTRINE OF THE MEAN.

SECTION
I. Its Place in the Li Ch't, and its Publication separately .... 35
II. Its Author; and some account of him ................. 36
III. Its Integrity .................................... 43
IV. Its Scope and Value ................................ 44

CHAPTER V.
CONFUCIUS AND HIS IMMEDIATE DISCIPLES.

I. Life of Confucius .................................. 56
II. His Influence and Opinions ............................ 90
III. His Immediate Disciples ............................. 112

CHAPTER VI.
LIST OF THE PRINCIPAL WORKS WHICH HAVE BEEN CONSULTED IN THE PREPARATION OF THIS VOLUME.

I. Chinese Works, with Brief Notices ....................... 128
II. Translations and other Works .......................... 135
THE BODY OF THE VOLUME.

I. Confucian Analects
   Book I. Hsiao K
   II. Wei Ch'ang
   III. Ta Yi
   IV. Li Zan
   V. Kung Yê Ch'ung
   VI. Yung Yê
   VII. Shû R
   VIII. Tái-po
   IX. Tse Han
   X. Haiang Tang
   XI. Hsien Tain
   XII. Yen Yuan
   XIII. Tse hù
   XIV. Hsien Wân
   XV. Wei Ling Kung
   XVI. Chi Shih
   XVII. Yang Ho
   XVIII. Wei Tse
   XIX. Tse-chung
   XX. Yao Yüeh

   PAGE
   137

II. The Great Learning

III. The Doctrine of the Mean

   PAGE
   335
   332

INDEXES.

I. Subjects in the Confucian Analects
   II. Proper Names in the Confucian Analects
   III. Subjects in the Great Learning
   IV. Proper Names in the Great Learning
   V. Subjects in the Doctrine of the Mean
   VI. Proper Names in the Doctrine of the Mean
   VII. Chinese Characters and Phrases

   PAGE
   435
   442
   445
   446
   446
   448
   449
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 Ch'ing' and 'The four Shû.' The term Ch'ing 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 Ch'ing' 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 Ch'ing' are: the Yi, or, as it has been styled, 'The Book of Changes;' the Shû, or 'The Book of History;' the Shih, or 'The Book of Poetry;' the Li Chi, or 'Record of Rites;' and the Ch'un Chi, 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 Li Chi is from later hands. Of the Yi, 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 Chi is the only one of the five Ch'ing which can, with an approximation to correctness, be described as of his own 'making.'
The Four Books is an abbreviation for 'The Books of the Four Philosophers.' The first is the Lun Yü, or 'Digested Conversations,' being occupied chiefly with the sayings of Confucius. He is the philosopher to whom it belongs. It appears in this Work under the title of 'Confucian Analects.' The second is the Tà Hsiao, or 'Great Learning,' now commonly attributed to T'ai Shàn, a disciple of the sage. He is the philosopher of it. The third is the Chung Yung, or 'Doctrine of the Mean,' as the name has often been translated, though it would be better to render it, as in the present edition, by 'The State of Equilibrium and Harmony.' Its composition is ascribed to K'ung Ch'ih, the grandson of Confucius. He is the philosopher of it. The fourth contains the works of Mencius.

3. This arrangement of the Classical Books, which is commonly supposed to have originated with the scholars of the Sung dynasty, is defective. The Great Learning and the Doctrine of the Mean are both found in the Record of Rites, being the thirty-ninth and twenty-eighth Books respectively of that compilation, according to the best arrangement of it.

4. The oldest enumerations of the Classical Books specify only the five Ch'ing. The Yo Ch'i, or 'Record of Music?,' the remains of which now form one of the Books in the Li Ch'i, was sometimes added to those, making with them the six Ch'ing. A division was also made into nine Ch'ing, consisting of the Yi, the Shih, the Shù, the Châu Li, or 'R ritual of Châu,' the I Li, or 'Ceremonial Usages,' the Li Ch'i, and the three annotated editions of the Ch'un Ch'iu, by Tso Ch'u-ming, Kung-yang Kao, and K'â-liang Ch'ih. In the famous compilation of the Classical Books, undertaken by order of T'ai-tsung, the second emperor of the T'ang dynasty (A.D. 627-649), and which appeared in the reign of his successor, there are thirteen Ch'ing, viz. the Yi, the Shih, the Shù, the three editions of the Ch'un Ch'iu, the Li Ch'i, the Châu Li, the I Li, the Confucian Analects, the R Yâ, a sort of ancient dictionary, the Haiao Ch'ing, or 'Classic of Filial Piety,' and the works of Mencius.

5. A distinction, however, was made among the Works thus

'四子之书.' 論語. 大學. 書. 薦. 孔顔. 業記. 周禮. 儀禮. 春秋三傳. 左丘明. 公羊高. 穩梁. 齊雅. 孝經.
comprehended under the same common name; and Mencius, the Lun Yü, the Tá Hsiao, the Chung Yung, and the Hsiao Ching were spoken of as the Hsiao Ching, or 'Smaller Classics.' It thus appears, contrary to the ordinary opinion on the subject, that the Tá Hsiao and Chung Yung had been published as separate treatises before the Sung dynasty, and that Four Books, as distinguished from the greater Ching, had also previously found a place in the literature of China.

SECTION II.

THE AUTHORITY OF THE CHINESE CLASSICS.

1. This subject will be discussed in connexion with each separate Work, and it is only designed here to exhibit generally the evidence on which the Chinese Classics claim to be received as genuine productions of the time to which they are referred.

2. In the memoirs of the Former Han dynasty (B.C. 202-A.D. 24), we have one chapter which we may call the History of Literature. It commences thus: 'After the death of Confucius, there was an end of his exquisite words; and when his seventy disciples had passed away, violence began to be done to their meaning. It came about that there were five different editions of the Ch'un Ch'iü, four of the Shih, and several of the Yi. Amid the disorder and collisions of the warring States (B.C. 481-220), truth and falsehood were still more in a state of warfare, and a sad confusion marked the words of the various scholars. Then came the calamity inflicted under the Ch'in dynasty (B.C. 220-205), when the literary monuments were destroyed by fire, in order to keep the people in ignorance. But, by and by, there arose the Han dynasty, which set itself to remedy the evil wrought by the Ch'in. Great efforts were made to collect slips and tablets, and the way was thrown wide open for the bringing in of Books. In the time of the emperor Hsiao-wu (B.C. 140-85), portions of Books being wanting and tablets lost, so that ceremonies and music were

---

1 For the statements in the two last paragraphs, see 西河合集, 大學證文, 卷ー. 前漢書, 本志, 第十卷, 藝文志. 仲尼. 篇籍, slips and tablets of bamboo, which supplied in those days the place of paper. 世宗孝武皇帝.
suffering great damage, he was moved to sorrow, and said, "I am very sad for this." He therefore formed the plan of Repositories, in which the Books might be stored, and appointed officers to transcribe Books on an extensive scale, embracing the works of the various scholars, that they might all be placed in the Repositories. The emperor Ch'ang (b.c. 32-5), finding that a portion of the Books still continued dispersed or missing, commissioned Ch'An Nang, the Superintendent of Guests, to search for undiscovered Books throughout the empire, and by special edict ordered the chief of the Banqueting House, Liü Hsiang, to examine the Classical Works, along with the commentaries on them, the writings of the scholars, and all poetical productions; the Master-controller of Infantry, Tsu Hwang, to examine the Books on the art of war; the Grand Historiographer, Yin Hsien, to examine the Books treating of the art of numbers (i.e. divination); and the imperial Physician, Li Chü-kwo, to examine the Books on medicine. Whenever any book was done with, Hsiang forthwith arranged it, indexed it, and made a digest of it, which was presented to the emperor. While this work was in progress, Hsiang died, and the emperor Ai (b.c. 6-a.d. 1) appointed his son, Hsin, a Master of the imperial carriages, to complete his father's work. On this, Hsin collected all the Books, and presented a report of them, under seven divisions. 

The first of these divisions seems to have been a general catalogue containing perhaps only the titles of the works included in the other six. The second embraced the Classical Works. From the abstract of it, which is preserved in the chapter referred to, we find that there were 294 collections of the Yi-ching from thirteen different individuals or editors; 412 collections of the Shù-ching, from nine different individuals; 416 volumes of the Shih-ching, from six different individuals; of the Books of Rites, 555 collet-

孝成皇帝。'鵲者陳農。'光祿大夫劉向.
步兵校尉任宏。'太史令尹咸。'侍御李柱國.
侍中奉車都尉歆。'輯略。'六藝略。'凡易.
十三家，二百九十四篇。How much of the whole work was contained
in each 篇, it is impossible for us to ascertain. P. Regis says: 'Pie, quinquaginta et divisiones "des pieces d'espoires, de poësies."

'詩, 六家, 四百一十六卷.

The collections of the Shih-ching are mentioned under the name of chapters, 'sections,' 'portions.' Had p's been used, it might have been understood of individual odes. This change of terms shows that by p's in the other summaries, we are not to understand single blocks or chapters.
tions, from thirteen different individuals; of the Books on Music, 165 collections, from six different editors; 948 collections of History, under the heading of the Ch'ün Ch'ü, from twenty-three different individuals; 229 collections of the Lun Yu, including the Analects and kindred fragments, from twelve different individuals; of the Hsiao-ching, embracing also the R Ya, and some other portions of the ancient literature, 59 collections, from eleven different individuals; and finally of the lesser Learning, being works on the form of the characters, 45 collections, from eleven different individuals. The works of Mencius were included in the second division, among the writings of what were deemed orthodox scholars, of which there were 836 collections, from fifty-three different individuals.

3. The above important document is sufficient to show how the emperors of the Han dynasty, as soon as they had made good their possession of the empire, turned their attention to recover the ancient literature of the nation, the Classical Books engaging their first care, and how earnestly and effectively the scholars of the time responded to the wishes of their rulers. In addition to the facts specified in the preface to it, I may relate that the ordinance of the Ch'in dynasty against possessing the Classical Books (with the exception, as it will appear in its proper place, of the Yi-ching) was repealed by the second sovereign of the Han, the emperor Hsiao Hui, in the fourth year of his reign, B.C. 191, and that a large portion of the Shu-ching was recovered in the time of the third emperor, B.C. 179–157, while in the year B.C. 136 a special Board was constituted, consisting of literati, who were put in charge of the five Ch'ing.

4. The collections reported on by Liü Hsin suffered damage in the troubles which began A.D. 8, and continued till the rise of the second or eastern Han dynasty in the year 25. The founder of it (A.D. 25–57) zealously promoted the undertaking of his predecessors, and additional repositories were required for the Books which were collected. His successors, the emperors Hsiao-ming (58–75), Hsiao-chang (76–88), and Hsiao-hwo (89–105), took a part themselves in the studies and discussions of the literary tribunal, and

'諸子略', '儒家者流', '孝惠皇帝', '武帝',
'建元五年, 齊置五經博士', '顯宗孝明皇帝',
'肅宗孝章皇帝', '孝和皇帝'.

the emperor Hsiao-ling, between the years 172–178, had the text of the five Ching, as it had been fixed, cut in slabs of stone, and set up in the capital outside the gate of the Grand College. Some old accounts say that the characters were in three different forms, but they were only in one form;—see the 287th book of Chü I-tsun's great Work.

5. Since the Han, the successive dynasties have considered the literary monuments of the country to be an object of their special care. Many of them have issued editions of the Classics, embodying the commentaries of preceding generations. No dynasty has distinguished itself more in this line than the present Manchú possessors of the empire. In fine, the evidence is complete that the Classical Books of China have come down from at least a century before our Christian era, substantially the same as we have them at present.

6. But it still remains to inquire in what condition we may suppose the Books were, when the scholars of the Han dynasty commenced their labours upon them. They acknowledge that the tablets—we cannot here speak of manuscripts—were mutilated and in disorder. Was the injury which they had received of such an extent that all the care and study put forth on the small remains would be of little use? This question can be answered satisfactorily, only by an examination of the evidence which is adduced for the text of each particular Classic; but it can be made apparent that there is nothing, in the nature of the case, to interfere with our believing that the materials were sufficient to enable the scholars to execute the work intrusted to them.

7. The burning of the ancient Books by order of the founder of the Ch'in dynasty is always referred to as the greatest disaster which they sustained, and with this is coupled the slaughter of many of the Literati by the same monarch.

The account which we have of these transactions in the Historical Records is the following:

* In his 34th year [the 34th year, that is, after he had ascended the throne of Ch'in. It was only the 9th after he had been acknowledged Sovereign of the empire, coinciding with B.C. 213], the emperor, returning from a visit to the south, which had extended

* I have thought it well to endeavour to translate the whole of this passage. Father de Mailla merely contrives from them a narrative of his own; see L'Histoire Générale de La Chine, tome ii. pp. 399–402. The 通鑑纲目 avoids the difficulties of the original by giving an abridgment of it.
as far as Yüeh, gave a feast in his palace at Haien-yang, when the Great Scholars, amounting to seventy men, appeared and wished him long life. One of the principal ministers, Chau Ch'ing-ch'ian, came forward and said, "Formerly, the State of Ch'in was only 1000 li in extent, but Your Majesty, by your spirit-like efficacy and intelligent wisdom, has tranquillised and settled the whole empire, and driven away all barbarous tribes, so that, wherever the sun and moon shine, all rulers appear before you as guests acknowledging submission. You have formed the states of the various princes into provinces and districts, where the people enjoy a happy tranquillity, suffering no more from the calamities of war and contention. This condition of things will be transmitted for 10,000 generations. From the highest antiquity there has been no one in awful virtue like Your Majesty."

The emperor was pleased with this flattery, when Shun-yü Yüeh, one of the Great Scholars, a native of Ch'êl, advanced and said, "The sovereigns of Yin and Ch'n, for more than a thousand years, invested their sons and younger brothers, and meritorious ministers, with domains and rule, and could thus depend upon them for support and aid;—that I have heard. But now Your Majesty is in possession of all within the seas, and your sons and younger brothers are nothing but private individuals. The issue will be that some one will arise to play the part of T'ien Ch'ang, or of the six nobles of Tain. Without the support of your own family, where will you find the aid which you may require? That a state of things not modelled from the lessons of antiquity can long continue;—that is what I have not heard. Ch'ing is now showing himself to be a flatterer, who increases the errors of Your Majesty, and not a loyal minister."

The emperor requested the opinions of others on this representation, and the premier, Li Sze, said, "The five emperors were not one the double of the other, nor did the three dynasties accept one another's ways. Each had a peculiar system of government, not for the sake of the contrariety, but as being required by the changed times. Now, Your Majesty has laid the foundations of

博士七十人前為壽. The 博士 were not only "great scholars," but had an official rank. There was what we may call a college of them, consisting of seventy members. 周青臣. 淳于越. 田常—常 should probably be 檒, as it is given in the T'ung Chien. See Apocrypha XIV. xxii. T'ien Hsang was the same as Ch'ên Ch'êng of that chapter. 丞相李斯.
imperial sway, so that it will last for 10,000 generations. This is indeed beyond what a stupid scholar can understand. And, moreover, Yueh only talks of things belonging to the Three Dynasties, which are not fit to be models to you. At other times, when the princes were all striving together, they endeavoured to gather the wandering scholars about them; but now, the empire is in a stable condition, and laws and ordinances issue from one supreme authority. Let those of the people who abide in their homes give their strength to the toils of husbandry, while those who become scholars should study the various laws and prohibitions. Instead of doing this, however, the scholars do not learn what belongs to the present day, but study antiquity. They go on to condemn the present time, leading the masses of the people astray, and to disorder.

"At the risk of my life, I, the prime minister, say: Formerly, when the nation was disunited and disturbed, there was no one who could give unity to it. The princes therefore stood up together; constant references were made to antiquity to the injury of the present state; baseless statements were dressed up to confound what was real, and men made a boast of their own peculiar learning to condemn what their rulers appointed. And now, when Your Majesty has consolidated the empire, and, distinguishing black from white, has constituted it a stable unity, they still honour their peculiar learning, and combine together; they teach men what is contrary to your laws. When they hear that an ordinance has been issued, every one sets to discussing it with his learning. In the court, they are dissatisfied in heart; out of it, they keep talking in the streets. While they make a pretence of vauling their Master, they consider it fine to have extraordinary views of their own. And so they lead on the people to be guilty of murmuring and evil speaking. If these things are not prohibited, Your Majesty's authority will decline, and parties will be formed. The best way is to prohibit them. I pray that all the Records in charge of the Historiographers be burned, excepting those of Ch'ın; that, with the exception of those officers belonging to the Board of Great Scholars, all throughout the empire who presume to keep copies of the Shih-ching, or of the Shuo-ching, or of the books of the Hundred Schools, be required to go with them to the officers in charge of the several districts, and burn them; that all who may dare to speak
together about the Shih and the Shu be put to death, and their bodies exposed in the market-place; that those who make mention of the past, so as to blame the present, be put to death along with their relatives; that officers who shall know of the violation of those rules and not inform against the offenders, be held equally guilty with them; and that whoever shall not have burned their Books within thirty days after the issuing of the ordinance, be branded and sent to labour on the wall for four years. The only Books which should be spared are those on medicine, divination, and husbandry. Whoever wants to learn the laws may go to the magistrates and learn of them."

"The imperial decision was—"Approved."

The destruction of the scholars is related more briefly. In the year after the burning of the Books, the resentment of the emperor was excited by the remarks and flight of two scholars who had been favourites with him, and he determined to institute a strict inquiry about all of their class in Hsien-yang, to find out whether they had been making ominous speeches about him, and disturbing the minds of the people. The investigation was committed to the Censors, and it being discovered that upwards of 460 scholars had violated the prohibitions, they were all buried alive in pits; for a warning to the empire, while degradation and banishment were employed more strictly than before against all who fell under suspicion. The emperor's eldest son, Fu-sa, remonstrated with him, saying that such measures against those who repeated the words of Confucius and sought to imitate him, would alienate all the people from their infant dynasty, but his interference offended his father so much that he was sent off from court, to be with the general who was superintending the building of the great wall.

8. No attempts have been made by Chinese critics and historians to discredit the record of these events, though some have questioned the extent of the injury inflicted by them on the monuments of their ancient literature. It is important to observe that the edict against the Books did not extend to the Yi-ching, which was

---

脚注: 案此間諸生諸生傳相告而。自除犯禁者, 四百六十餘人, 皆坑之咸陽。The meaning of this passage as a whole is sufficiently plain, but I am unable to make out the force of the phrase 自除.

See the remarks of Ch'eng Chih-kai (程第) of the Sung dynasty, on the subject, in the 文獻通考, III, chv. iv. p. 2.
exempted as being a work on divination, nor did it extend to the other classics which were in charge of the Board of Great Scholars. There ought to have been no difficulty in finding copies when the Han dynasty superseded that of Ch’in, and probably there would have been none but for the sack of the capital in B.C. 206 by Hsiang Yu, the formidable opponent of the founder of the House of Han. Then, we are told, the fires blazed for three months among the palaces and public buildings, and must have proved as destructive to the copies of the Great Scholars as the edict of the tyrant had been to the copies among the people.

It is to be noted also that the life of Shih Hwang Ti lasted only three years after the promulgation of his edict. He died in B.C. 210, and the reign of his second son who succeeded him lasted only other three years. A brief period of disorder and struggling for the supreme authority between different chiefs ensued; but the reign of the founder of the Han dynasty dates from B.C. 202. Thus, eleven years were all which intervened between the order for the burning of the Books and the rise of that family, which signalized itself by the care which it bestowed for their recovery; and from the edict of the tyrant of Ch’in against private individuals having copies in their keeping, to its express abrogation by the emperor Hsiaot Hui, there were only twenty-two years. We may believe, indeed, that vigorous efforts to carry the edict into effect would not be continued longer than the life of its author,—that is, not for more than about three years. The calamity inflicted on the ancient Books of China by the House of Ch’in could not have approached to anything like a complete destruction of them. There would be no occasion for the scholars of the Han dynasty, in regard to the bulk of their ancient literature, to undertake more than the work of recension and editing.

9. The idea of forgery by them on a large scale is out of the question. The catalogues of Liang Hsin enumerated more than 13,000 volumes of a larger or smaller size, the productions of nearly 600 different writers, and arranged in thirty-eight subdivisions of subjects 1. In the third catalogue, the first subdivision contained the orthodox writers 2, to the number of fifty-three, with 836 Works or portions of their Works. Between Mencius and

凡書六略，三十八種，五百九十六家，萬三千二百六十九卷。儒者者流.
K'ung Chih, the grandson of Confucius, eight different authors have place. The second subdivision contained the Works of the Taoist school⁴, amounting to 993 collections, from thirty-seven different authors. The sixth subdivision contained the Mohist writers⁵, to the number of six, with their productions in 86 collections. I specify these two subdivisions, because they embrace the Works of schools or sects antagonistic to that of Confucius, and some of them still hold a place in Chinese literature, and contain many references to the five Classics, and to Confucius and his disciples.

10. The inquiry pursued in the above paragraphs conducts us to the conclusion that the materials from which the Classics, as they have come down to us, were compiled and edited in the two centuries preceding our Christian era, were genuine remains, going back to a still more remote period. The injury which they sustained from the dynasty of Ch'in was, I believe, the same in character as that to which they were exposed during all the time of the Warring States. It may have been more intense in degree, but the constant warfare which prevailed for some centuries among the different states which composed the kingdom was eminently unfavourable to the cultivation of literature. Mencius tells us how the princes had made away with many of the records of antiquity, from which their own usurpations and innovations might have been condemned⁶. Still the times were not unfruitful, either in scholars or statesmen, to whom the ways and monuments of antiquity were dear, and the space from the rise of the Ch'in dynasty to the death of Confucius was not very great. It only amounted to 258 years. Between these two periods Mencius stands as a connecting link. Born probably in the year B.C. 371, he reached, by the intervention of K'ung Chih, back to the sage himself, and as his death happened B.C. 288, we are brought down to within nearly half a century of the Ch'in dynasty. From all these considerations we may proceed with confidence to consider each separate Work, believing that we have in these Classics and Books what the great sage of China and his disciples gave to their country more than 2000 years ago.

*道家者流.  墨家者流.  * See Mencius, V. Pt. II. ii. a.
CHAPTER II.
OF THE CONFUCIAN ANALECTS.

SECTION I.
FORMATION OF THE TEXT OF THE ANALECTS BY THE SCHOLARS OF THE HAN DYNASTY.

1. When the work of collecting and editing the remains of the Classical Books was undertaken by the scholars of Han, there appeared two different copies of the Analects, one from Lü, the native State of Confucius, and the other from Ch'i, the State adjoining. Between these there were considerable differences. The former consisted of twenty Books or Chapters, the same as those into which the Classic is now divided. The latter contained two Books in addition, and in the twenty Books, which they had in common, the chapters and sentences were somewhat more numerous than in the Lü exemplar.

2. The names of several individuals are given, who devoted themselves to the study of those two copies of the Classic. Among the patrons of the Lü copy are mentioned the names of Hsia-ho Shang, grand-tutor of the heir-apparent, who died at the age of 90, and in the reign of the emperor Hsian (B.C. 73-49); Hsiao Wang-chih, a general-officer, who died in the reign of the emperor Yuan (B.C. 48-33); Wei Hsien, who was premier of the empire from B.C. 70-66; and his son Hsian-ch'ang. As patrons of the Ch'i copy, we have Wang Ch'ing, who was a censor in the year B.C. 99; Yung Shang; and Wang Chi, a statesman who died in the beginning of the reign of the emperor Yuan.

3. But a third copy of the Analects was discovered about B.C. 150. One of the sons of the emperor Ching was appointed king of Lü in the year B.C. 154, and some time after, wishing to enlarge his palace, he proceeded to pull down the house of the K'ung family, known as that where Confucius himself had lived.
While doing so, there were found in the wall copies of the Shû-ching, the Ch'ün Ch'iu, the Hsiao-ching, and the Lun Yû or Analects, which had been deposited there, when the edict for the burning of the Books was issued. They were all written, however, in the most ancient form of the Chinese character, which had fallen into disuse, and the king returned them to the K'ung family, the head of which, K'ung An-kwo, gave himself to the study of them, and finally, in obedience to an imperial order, published a Work called 'The Lun Yû, with Explanations of the Characters, and Exhibition of the Meaning'.

4. The recovery of this copy will be seen to be a most important circumstance in the history of the text of the Analects. It is referred to by Chinese writers, as 'The old Lun Yû.' In the historical narrative which we have of the affair, a circumstance is added which may appear to some minds to throw suspicion on the whole account. The king was finally arrested, we are told, in his purpose to destroy the house, by hearing the sounds of bells, musical stones, lutes, and citherns, as he was ascending the steps that led to the ancestral hall or temple. This incident was contrived, we may suppose, by the K'ung family, to preserve the house, or it may have been devised by the historian to glorify the sage, but we may not, on account of it, discredit the finding of the ancient copies of the Books. We have K'ung An-kwo's own account of their being committed to him, and of the ways which he took to decipher them. The work upon the Analects, mentioned above, has not indeed come down to us, but his labours on the Shû-ching still remain.

5. It has been already stated, that the Lun Yû of Chî contained two Books more than that of Lû. In this respect, the old Lun Yû agreed with the Lû exemplar. Those two books were wanting in it as well. The last book of the Lû Lun was divided in it, however, into two, the chapter beginning, 'Yâo said,' forming a whole Book by itself, and the remaining two chapters formed another Book beginning 'Tsze-chang.' With this trifling difference, the old and the Lû copies appear to have agreed together.

6. Chang Yû, prince of An-ch'ang, who died B.C. 4, after having

'科斗文子,' lit. 'tadpole characters.' They were, it is said, the original forms devised by Ts'ang-ch'ieh, with large heads and fine tails, like the creature from which they were named. See the notes to the preface to the Shû-ching in 'The Thirteen Classics.'

'孔安國.' 論語訓解. See the preface to the Lun Yû in 'The Thirteen Classics.' It has been my principal authority in this section. '安昌侯, 張禹.'
sustained several of the highest offices of the empire, instituted a comparison between the exemplars of Lü and Ch'î, with a view to determine the true text. The result of his labours appeared in twenty-one Books, which are mentioned in Lü Hsin's catalogue. They were known as the Lun of prince Chang, and commanded general approbation. To Chang Yu is commonly ascribed the ejecting from the Classic the two additional books which the Ch'î exemplar contained, but Ma T'wan-lin prefers to rest that circumstance on the authority of the old Lun, which we have seen was without them. If we had the two Books, we might find sufficient reason from their contents to discredit them. That may have been sufficient for Chang Yu to condemn them as he did, but we can hardly suppose that he did not have before him the old Lun, which had come to light about a century before he published his Work.

7. In the course of the second century, a new edition of the Analects, with a commentary, was published by one of the greatest scholars which China has ever produced, Ch'ang Hsit'an, known also as Ch'ang K'ang-ch'ang. He died in the reign of the emperor Hsien (A.D. 190–220) at the age of 74, and the amount of his labours on the ancient classical literature is almost incredible. While he adopted the Lü Lun as the received text of his time, he compared it minutely with those of Ch'î and the old exemplar. In the last section of this chapter will be found a list of the readings in his commentary different from those which are now acknowledged in deference to the authority of Choo Hsi, of the Sung dynasty. They are not many, and their importance is but trifling.

8. On the whole, the above statements will satisfy the reader of the care with which the text of the Lun Yu was fixed during the dynasty of Han.

SECTION II.

AT WHAT TIME, AND BY WHOM, THE ANALECTS WERE WRITTEN; THEIR PLAN AND AUTHENTICITY.

1. At the commencement of the notes upon the first Book, under the heading, 'The Title of the Work,' I have given the received account of its authorship, which precedes the catalogue
of Liū Hăin. According to that, the Analects were compiled by the disciples of Confucius coming together after his death, and digesting the memorials of his discourses and conversations which they had severally preserved. But this cannot be true. We may believe, indeed, that many of the disciples put on record conversations which they had had with their master, and notes about his manners and incidents of his life, and that these have been incorporated with the Work which we have, but that Work must have taken its present form at a period somewhat later.

In Book VIII, chapters iii and iv, we have some notices of the last days of Tsăng Shăn, and are told that he was visited on his death-bed by the officer Măng Chıng. Now Chıng was the posthumous title of Chung-sun Chıeh, and we find him alive (Li Chhi, II. Pt. ii. 2) after the death of duke Tào of Lù, which took place B.C. 431, about fifty years after the death of Confucius.

Again, Book XIX is all occupied with the sayings of the disciples. Confucius personally does not appear in it. Parts of it, as chapters iii, xii, and xviii, carry us down to a time when the disciples had schools and followers of their own, and were accustomed to sustain their teachings by referring to the lessons which they had heard from the sage.

Thirdly, there is the second chapter of Book XI, the second paragraph of which is evidently a note by the compilers of the Work, enumerating ten of the principal disciples, and classifying them according to their distinguishing characteristics. We can hardly suppose it to have been written while any of the ten were alive. But there is among them the name of Tsze-hái, who lived to the age of about a hundred. We find him, n.c. 407, three-quarters of a century after the death of Confucius, at the court of Wei, to the prince of which he is reported to have presented some of the Classical Books.

2. We cannot therefore accept the above account of the origin of the Analects,—that they were compiled by the disciples of Confucius. Much more likely is the view that we owe the work to their disciples. In the note on I. ii. 2, a peculiarity is pointed out in the use of the surnames of Yew Žu and Tsăng Shăn, which

---

1 See Chă Hal's commentary, in loc. 孟敬子, 魯大夫, 仲孫氏, 名捷.
2 晋魏斯愛經於卜子夏, see the 历代統紀表, Bk. i. p. 77.
has made some Chinese critics attribute the compilation to their followers. But this conclusion does not stand investigation. Others have assigned different portions to different schools. Thus, Book V is given to the disciples of Tsze-kung; Book XI, to those of Min Tsze-ch’ien; Book XIV, to Yilan Hsien; and Book XVI has been supposed to be interpolated from the Analects of Ch’i. Even if we were to acquiesce in these decisions, we should have accounted only for a small part of the Work. It is best to rest in the general conclusion, that it was compiled by the disciples of the disciples of the sage, making free use of the written memorials concerning him which they had received, and the oral statements which they had heard, from their several masters. And we shall not be far wrong, if we determine its date as about the end of the fourth, or the beginning of the fifth century before Christ.

3. In the critical work on the Four Books, called 'Record of Remarks in the village of Yung', it is observed, 'The Analects, in my opinion, were made by the disciples, just like this record of remarks. There they were recorded, and afterwards came a first-rate hand, who gave them the beautiful literary finish which we now witness, so that there is not a character which does not have its own indispensable place'. We have seen that the first of these statements contains only a small amount of truth with regard to the materials of the Analects, nor can we receive the second. If one hand or one mind had digested the materials provided by many, the arrangement and style of the work would have been different. We should not have had the same remark appearing in several Books, with little variation, and sometimes with none at all. Nor can we account on this supposition for such fragments as the last chapters of the ninth, tenth, and sixteenth Books, and many others. No definite plan has been kept in view throughout. A degree of unity appears to belong to some Books more than others, and in general to the first ten more than to those which follow, but there is no progress of thought or illustration of subject from Book to Book. And even in those where the chapters have

| '榕村語錄', '榕村', 'the village of Yung', is, I conceive, the writer's aut de phrase.  | 論語想是門弟子, 如語錄一般, 記在那裡, 後來有一高手, 錦成文理這樣少, 下字無一不準. |
a common subject, they are thrown together at random more than on any plan.

4. We cannot tell when the Work was first called the Lun Yu.

The evidence in the preceding section is sufficient to prove that when the Han scholars were engaged in collecting the ancient Books, it came before them, not in broken tablets, but complete, and arranged in Books or Sections, as we now have it. The Old copy was found deposited in the wall of the house which Confucius had occupied, and must have been placed there not later than B.C. 211, distant from the date which I have assigned to the compilation, not much more than a century and a half. That copy, written in the most ancient characters, was, possibly, the autograph of the compilers.

We have the Writings, or portions of the Writings, of several authors of the third and fourth centuries before Christ. Of these, in addition to 'The Great Learning,' 'The Doctrine of the Mean,' and 'The Works of Mencius,' I have looked over the Works of Hsun Ch'ing of the orthodox school, of the philosophers Chwang and Lieh of the Taoist school, and of the heresiarch Mo.

In the Great Learning, Commentary, chapter iv, we have the words of Ana. XII. xiii. In the Doctrine of the Mean, ch. iii., we have Ana. VI. xxvii.; and in ch. xxviii. 5, we have substantially Ana. III. ix. In Mencius, II. Pt. I. ii. 19, we have Ana. VII. xxxiii., and in vii. 2, Ana. IV. i.; in III. Pt. I. iv. 11, Ana. VIII. xviii., xix.; in IV. Pt. I. xiv. 1, Ana. XI. xvi. 2; in V. Pt. II. vii. 9, Ana. X. xiii. 4.; and in VII. Pt. II. xxxvii. 1, 2, 8, Ana. V. xxi., XIII. xx, and XVII. xiiii. These quotations, however, are introduced by 'The Master said,' or 'Confucius said,' no mention being made of any book called 'The Lun Yu,' or Analects. In the Great Learning, Commentary, x. 15, we have the words of Ana. IV. iii., and in

---

\[1\] In the continuation of the 'General Examination of Records and Scholars (續文獻通考),' Bk. cviii. p. 15. It is said, indeed, on the authority of Wang Ch'ung (王充), a scholar of our first century, that when the Work came out of the wall it was named a Chwen or Record (傳), and that it was when Kung An-kwo instructed a native of Tai, named Fu-shih, in it, that it first got the name of Lun Yu (論語), or the name of Lu Tzu (論語) in its title. If it were so, it is strange the circumstance is not mentioned in Hua Yu's preface.

---

VOL. 1.
Mencius, III. Pt. II. vii. 3, those of Ana. XVII. i, but without any notice of quotation.

In the Writings of Hsun Ch'ing, Book I. page 2, we find something like the words of Ana. XV. xxx; and on p. 6, part of XIV. xxv. But in these instances there is no mark of quotation.

In the Writings of Chwang, I have noted only one passage where the words of the Analects are reproduced. Ana. XVIII. v is found, but with large additions, and no reference of quotation, in his treatise on 'Man in the World, associated with other Men.' In all those Works, as well as in those of Lieh and Mo, the references to Confucius and his disciples, and to many circumstances of his life, are numerous. The quotations of sayings of his not found in the Analects are likewise many, especially in the Doctrine of the Mean, in Mencius, and in the Works of Chwang. Those in the latter are mostly burlesques, but those by the orthodox writers have more or less of classical authority. Some of them may be found in the Chiia Yu, or 'Narratives of the School,' and in parts of the Li Ch'i, while others are only known to us by their occurrence in these Writings. Altogether, they do not supply the evidence, for which I am in quest, of the existence of the Analects as a distinct Work, bearing the name of the Lun Yu, prior to the Ch'in dynasty. They leave the presumption, however, in favour of those conclusions, which arises from the facts stated in the first section, undisturbed. They confirm it rather. They show that there was abundance of materials at hand to the scholars of Han, to compile a much larger Work with the same title, if they had felt it their duty to do the business of compilation, and not that of editing.

SECTION III.

OF COMMENTARIES UPON THE ANALECTS.

1. It would be a vast and unprofitable labour to attempt to give a list of the Commentaries which have been published on this Work. My object is merely to point out how zealously the business of interpretation was undertaken, as soon as the text had been

人間世。  

In Mo's chapter against the Literati, he mentions some of the characteristics of Confucius in the very words of the Tenth Book of the Analects.

家語。
recovered by the scholars of the Han dynasty, and with what
industry it has been persevered in down to the present time.

2. Mention has been made, in Section I. 6, of the Lun of prince
Chang, published in the half century before our era. Pao Hsien, 3
a distinguished scholar and officer, of the reign of Kwang-wu, 2
the first emperor of the Eastern Han dynasty, A.D. 25–57, and another
scholar of the surname Chou, 3 less known but of the same time,
published Works, containing arrangements of this in chapters and
sentences, with explanatory notes. The critical work of K'ung
An-kwo on the old Lun Yu has been referred to. That was lost
in consequence of suspicions under which An-kwo fell towards the
close of the reign of the emperor Wu, but in the time of the
emperor Shun, A.D. 126–144, another scholar, Ma Yung, 4
undertook the exposition of the characters in the old Lun, giving at the
same time his views of the general meaning. The labours of Chang
Hsiian in the second century have been mentioned. Not long after
his death, there ensued a period of anarchy, when the empire was
divided into three governments, well known from the celebrated
historical romance, called 'The Three Kingdoms.' The strongest of
them, the House of Wei, patronized literature, and three of its high
officers and scholars, Chi'nn Ch'oun, Wang Ssu, and Chau Shang-lich, 4
in the first half, and probably the second quarter, of the third
century, all gave to the world their notes on the Analecta.

Very shortly after, five of the great ministers of the Government
of Wei, Sun Yung, Chang Ch'ung, Tsao Hsü, Hsin K'at, and H'o
Yen, 4 united in the production of one great Work, entitled, 'A
Collection of Explanations of the Lun Yu.' It embodied the
labours of all the writers which have been mentioned, and, having
been frequently reprinted by succeeding dynasties, it still remains.
The preface of the five compilers, in the form of a memorial to the
emperor, so called, of the House of Wei, is published with it, and
has been of much assistance to me in writing these sections. Ho

守, 馬融, 亦為之訓誄. " 司農, 陳醉; 太常, 王肅;
博士, 周生列. " 光祿大夫, 閩內侯, 孫邕; 光祿
d夫, 鄭沖; 飛騖常侍, 中領軍, 安鄉亭侯, 曹義;
侍中, 葛訝; 尚書, 駕馬都尉, 關內侯, 何晏. " 論語
集解. I possess a copy of this work, printed about the middle of our fourteenth century.
Yen was the leader among them, and the work is commonly quoted as if it were the production of him alone.

3. From Ho Yen downwards, there has hardly been a dynasty which has not contributed its labourers to the illustration of the Analects. In the Liang, which occupied the throne a good part of the sixth century, there appeared the 'Comments of Hwang K'an', who to the seven authorities cited by Ho Yen added other thirteen, being scholars who had deserved well of the Classic during the intermediate time. Passing over other dynasties, we come to the Sung, A.D. 960-1279. An edition of the Classics was published by imperial authority, about the beginning of the eleventh century, with the title of 'The Correct Meaning'. The principal scholar engaged in the undertaking was Hsing P'ing*. The portion of it on the Analects* is commonly reprinted in 'The Thirteen Classics', after Ho Yen's explanations. But the names of the Sung dynasty are all thrown into the shade by that of Chu Hsi, than whom China has not produced a greater scholar. He composed, or his disciples compiled, in the twelfth century, three Works on the Analects—the first called 'Collected Meanings'; the second, 'Collected Comments'; and the third, 'Queries'. Nothing could exceed the grace and clearness of his style, and the influence which he has exerted on the literature of China has been almost despotic.

The scholars of the present dynasty, however, seem inclined to question the correctness of his views and interpretations of the Classics, and the chief place among them is due to Mao Ch'i-ling*, known by the local name of Ha-ho*. His writings, under the name of 'The collected Works of Ha-ho', have been published in eighty volumes, containing between three and four hundred books or sections. He has nine treatises on the Four Books, or parts of them, and deserves to take rank with Chang Hsüan and Chu Hsi at the head of Chinese scholars, though he is a vehement opponent of the latter. Most of his writings are to be found also in the great Work called 'A Collection of Works on the Classics, under the Imperial dynasty of Ch'ing**', which contains 1400 sections, and is a noble contribution by the scholars of the present dynasty to the illustration of its ancient literature.
SECTION IV.
OF VARIOUS READINGS.

In 'The Collection of Supplementary Observations on the Four Books,' the second chapter contains a general view of commentaries on the Analects, and from it I extract the following list of various readings of the text found in the comments of Ch'ang Hsiian, and referred to in the first section of this chapter.


These various readings are exceedingly few, and in themselves insignificant. The student who wishes to pursue this subject at length, is provided with the means in the Work of Ti Ch'iao-shan, expressly devoted to it. It forms sections 449-473 of the Works on the Classics, mentioned at the close of the preceding section. A still more comprehensive work of the same kind is, 'The Examination of the Text of the Classics and of Commentaries on them,' published under the superintendence of Yuan Yuan, forming chapters 818 to 1054 of the same Collection. Chapters 1016 to 1030 are occupied with the Lun Yu; see the reference to Yuan Yuan farther on, on p. 132.

'四書考異說.' Published in 1799. The author was a Tao Yin-kü—曹寅谷. '四書考異.'
CHAPTER III.
OF THE GREAT LEARNING.

SECTION I.
HISTORY OF THE TEXT, AND THE DIFFERENT ARRANGEMENTS OF IT WHICH HAVE BEEN PROPOSED.

1. It has already been mentioned that 'The Great Learning' forms one of the Books of the Li Chi, or 'Record of Rites,' the formation of the text of which will be treated of in its proper place. I will only say here, that the Records of Rites had suffered much more, after the death of Confucius, than the other ancient Classics which were supposed to have been collected and digested by him. They were in a more dilapidated condition at the time of the revival of the ancient literature under the Han dynasty, and were then published in three collections, only one of which—the Record of Rites—retains its place among the five Ching.

The Record of Rites consists, according to the ordinary arrangement, of forty-nine Chapters or Books. Liú Haüang (see ch. I. sect. II. 2) took the lead in its formation, and was followed by the two famous scholars, T'ai Teh¹, and his relative, T'ai Shâng². The first of these reduced upwards of 200 chapters, collected by Hsiang, to eighty-nine, and Shâng reduced these again to forty-six. The three other Books were added in the second century of our era, the Great Learning being one of them, by Mâ Yung, mentioned in the last chapter, section III. 2. Since his time, the Work has not received any further additions.

2. In his note appended to what he calls the chapter of 'Classical Text,' Chû Hâi says that the tablets of the 'old copies' of the rest of the Great Learning were considerably out of order. By those old copies, he intends the Work of Chăng Hsüan, who published his commentary on the Classic, soon after it was completed by the additions of Mâ Yung; and it is possible that the tablets were in confusion, and had not been arranged with sufficient care; but such a thing does not appear to have been suspected until the

¹ T'ai Teh
² T'ai Shâng
twelfth century, nor can any evidence from ancient monuments be adduced in its support.

I have related how the ancient Classics were cut on slabs of stone by imperial order, A.D. 175, the text being that which the various literati had determined, and which had been adopted by Ch'ang Hsüan. The same work was performed about seventy years later, under the so-called dynasty of Wei, between the years 240 and 248, and the two sets of slabs were set up together. The only difference between them was, that whereas the Classics had been cut in the first instance only in one form, the characters in the slabs of Wei were in three different forms. Amid the changes of dynasties, the slabs both of Han and Wei had perished, or nearly so, before the rise of the T'ang dynasty, A.D. 624; but under one of its emperors, in the year 836, a copy of the Classics was again cut on stone, though only in one form of the character. These slabs we can trace down through the Sung dynasty, when they were known as the tablets of Shen¹. They were in exact conformity with the text of the Classics adopted by Ch'ang Hsüan in his commentaries; and they exist at the present day at the city of Hsê-an, Shen-hai, still called by the same name.

The Sung dynasty did not accomplish a similar work itself, nor did either of the two which followed it think it necessary to engrave in stone in this way the ancient Classics. About the middle of the sixteenth century, however, the literary world in China was startled by a report that the slabs of Wei which contained the Great Learning had been discovered. But this was nothing more than the result of an impudent attempt at an imposition, for which it is difficult to a foreigner to assign any adequate cause. The treatise, as printed from these slabs, has some trifling additions, and many alterations in the order of the text, but differing from the arrangements proposed by Chü Hsi, and by other scholars. There seems to be now no difference of opinion among Chinese critics that the whole affair was a forgery. The text of the Great Learning, as it appears in the Record of Rites with the commentary of Ch'ang Hsüan, and was thrice engraved on stone, in three different dynasties, is, no doubt, that which was edited in the Han dynasty by Mâ Yung.

¹. I have said, that it is possible that the tablets containing the
text were not arranged with sufficient care by him; and indeed, any one who studies the treatise attentively, will probably come to the conclusion that the part of it forming the first six chapters of commentary in the present Work is but a fragment. It would not be a difficult task to propose an arrangement of the text different from any which I have yet seen; but such an undertaking would not be interesting out of China. My object here is simply to mention the Chinese scholars who have rendered themselves famous or notorious in their own country by what they have done in this way. The first was Ch'äng Hao, a native of Lo-yang in Ho-nan province, in the eleventh century. His designation was Po-shun, but since his death he has been known chiefly by the style of Ming-tao, which we may render the Wise-in-doctrine. The eulogies heaped on him by Chû Hsi and others are extravagant, and he is placed immediately after Mencius in the list of great scholars. Doubtless he was a man of vast literary acquirements. The greatest change which he introduced into the Great Learning was to read sin* for ch'în, at the commencement, making the second object proposed in the treatise to be the renovation of the people, instead of loving them. This alteration and his various transpositions of the text are found in Mâo Hsi-ho's treatise on 'The Attested Text of the Great Learning.'

Hardly less illustrious than Ch'äng Hao was his younger brother Ch'äng I, known by the style of Ch'ang-shû, and since his death by that of I-chwan. He followed Hao in the adoption of the reading 'to renovate,' instead of 'to love.' But he transposed the text differently, more akin to the arrangement afterwards made by Chû Hsi, suggesting also that there were some superfluous sentences in the old text which might conveniently be erased. The Work, as proposed to be read by him, will be found in the volume of Mâo just referred to.

We come to the name of Chû Hsi who entered into the labours of the brothers Ch'äng, the younger of whom he styles his Master, in his introductory note to the Great Learning. His arrangement of the text is that now current in all the editions of the Four Books, and it had nearly displaced the ancient text

程子頤,字伯淳,河南洛陽人, 明道。新親。大學証文。程子顥,字正叔,明道之弟。伊川。
altogether. The sanction of Imperial approval was given to it during the Yüan and Ming dynasties. In the editions of the Five Ch'ing published by them, only the names of the Doctrine of the Mean and the Great Learning were preserved. No text of these Books was given, and Hsi-ho tells us that in the reign of Chiâ-ch'ing, the most flourishing period of the Ming dynasty (A.D. 1522-1566), when Wang Wăn-ch'âng published a copy of the Great Learning, taken from the T'ang edition of the Thirteen Ch'ing, all the officers and scholars looked at one another in astonishment, and were inclined to suppose that the Work was a forgery. Besides adopting the reading of sîn for ch'in from the Ch'âng, and modifying their arrangements of the text, Chû Hsi made other innovations. He first divided the whole into one chapter of Classical text, which he assigned to Confucius, and ten chapters of Commentary, which he assigned to the disciple Taâng. Previous to him, the whole had been published, indeed, without any specification of chapters and paragraphs. He undertook, moreover, to supply one whole chapter, which he supposed, after his master Ch'âng, to be missing.

Since the time of Chû Hsi, many scholars have exercised their wit on the Great Learning. The work of Mão Hsi-ho contains four arrangements of the text, proposed respectively by the scholars Wang Lû-chái, Chî P'âng-shan, Kâo Chîng-yî, and Ko Chî-chan. The curious student may examine them there.

Under the present dynasty, the tendency has been to depreciate the labours of Chû Hsi. The integrity of the text of Ch'âng Hsiian is zealously maintained, and the simpler method of interpretation employed by him is advocated in preference to the more refined and ingenious schemes of the Sung scholars. I have referred several times in the notes to a work published a few years ago, under the title of 'The Old Text of the sacred Ch'ing, with Commentary and Discussions, by Lo Chung-fan of Nan-hâi.' I knew the man many years ago. He was a fine scholar, and had taken the second degree, or that of Chî-sân. He applied to me in 1843 for Christian baptism, and, offended by my hesitancy, went and enrolled himself among the disciples of another missionary. He soon, however,
withdrew into seclusion, and spent the last years of his life in literary studies. His family have published the Work on the Great Learning, and one or two others. He most vehemently impugns nearly every judgment of Chu Hsi; but in his own exhibitions of the meaning he blends many ideas of the Supreme Being and of the condition of human nature, which he had learned from the Christian Scriptures.

SECTION II.

OF THE AUTHORSHIP, AND DISTINCTION OF THE TEXT INTO CLASSICAL TEXT AND COMMENTARY.

1. The authorship of the Great Learning is a very doubtful point, and one on which it does not appear possible to come to a decided conclusion. Chu Hsi, as I have stated in the last section, determined that so much of it was Ching, or Classic, being the very words of Confucius, and that all the rest was Chwén, or Commentary, being the views of Tsäng Shán upon the sage's words, recorded by his disciples. Thus, he does not expressly attribute the composition of the Treatise to Tsäng, as he is generally supposed to do. What he says, however, as it is destitute of external support, is contrary also to the internal evidence. The fourth chapter of commentary commences with 'The Master said.' Surely, if there were anything more, directly from Confucius, there would be an intimation of it in the same way. Or, if we may allow that short sayings of Confucius might be interwoven with the Work, as in the fifteenth paragraph of the tenth chapter, without referring them expressly to him, it is too much to ask us to receive the long chapter at the beginning as being from him. With regard to the Work having come from the disciples of Tsäng Shán, recording their master's views, the paragraph in chapter sixth, commencing with 'The disciple Tsäng said,' seems to be conclusive against such an hypothesis. So much we may be sure is Tsäng's, and no more. Both of Chu Hsi's judgments must be set aside. We cannot admit either the distinction of the contents into Classical text and Commentary, or that the Work was the production of Tsäng's disciples.

2. Who then was the author? An ancient tradition attributes it to K'ung Chú, the grandson of Confucius. In a notice published, at the time of their preparation, about the stone slabs of Wei, the
following statement by Chiá K'wei, a noted scholar of the first century, is found:—‘When K'ung Chih was living, and in straits, in Sung, being afraid lest the lessons of the former sages should become obscure, and the principles of the ancient sovereigns and kings fall to the ground, he therefore made the Great Learning as the warp of them, and the Doctrine of the Mean as the woof.' This would seem, therefore, to have been the opinion of that early time, and I may say the only difficulty in admitting it is that no mention is made of it by Chü Hsi. There certainly is that agreement between the two treatises, which makes their common authorship not at all unlikely.

3. Though we cannot positively assign the authorship of the Great Learning, there can be no hesitation in receiving it as a genuine monument of the Confucian school. There are not many words in it from the sage himself, but it is a faithful reflection of his teachings, written by some of his followers, not far removed from him by lapse of time. It must synchronize pretty nearly with the Analects, and may be safely referred to the fifth century before our era.

SECTION III.

ITS SCOPE AND VALUE.

1. The worth of the Great Learning has been celebrated in most extravagant terms by Chinese writers, and there have been foreigners who have not yielded to them in their estimation of it. Pauthier, in the ‘Argument Philosophique,’ prefixed to his translation of the Work, says:—‘It is evident that the aim of the Chinese philosopher is to exhibit the duties of political government as those of the perfecting of self, and of the practice of virtue by all men. He felt that he had a higher mission than that with which the greater part of ancient and modern philosophers have contented themselves; and his immense love for the happiness of humanity, which dominated over all his other sentiments, has made of his..."
philosophy a system of social perfectionating, which, we venture to say, has never been equalled.'

Very different is the judgment passed upon the treatise by a writer in the Chinese Repository: 'The Tâ Hsiao is a short politico-moral discourse. Tâ Hsiao, or "Superior Learning," is at the same time both the name and the subject of the discourse; it is the sumnum bonum of the Chinese. In opening this Book, compiled by a disciple of Confucius, and containing his doctrines, we might expect to find a Work like Cicero's De Officiis; but we find a very different production, consisting of a few commonplace rules for the maintenance of a good government.'

My readers will perhaps think, after reading the present section, that the truth lies between these two representations.

2. I believe that the Book should be styled T'âi Hsiao, and not Tâ Hsiao, and that it was so named as setting forth the higher and more extensive principles of moral science, which come into use and manifestation in the conduct of government. When Chû Hâi endeavours to make the title mean—'The principles of Learning, which were taught in the higher schools of antiquity,' and tells us how at the age of fifteen, all the sons of the sovereign, with the legitimate sons of the nobles, and high officers, down to the more promising scions of the common people, all entered these seminaries, and were taught the difficult lessons here inculcated, we pity the ancient youth of China. Such 'strong meat' is not adapted for the nourishment of youthful minds. But the evidence adduced for the existence of such educational institutions in ancient times is unsatisfactory, and from the older interpretation of the title we advance more easily to contemplate the object and method of the Work.

3. The object is stated definitely enough in the opening paragraph: 'What the Great Learning teaches, is—to illustrate illustrious virtue; to love the people; and to rest in the highest excellence.' The political aim of the writer is here at once evident. He has before him on one side, the people, the masses of the empire, and over against them are those whose work and duty, delegated by Heaven, is to govern them, culminating, as a class, in 'the son of Heaven*,' 'the One man*,' the sovereign. From the fourth and

---

1 Chinese Repository, vol. III. p. 98. 2 大學, 不大學. See the note on the title of the Work below. 3 天子, Cl. (classical). Text, par. 6. a. 4 —人, Comm. II. 3.
fifth paragraphs, we see that if the lessons of the treatise be learned and carried into practice, the result will be that "illustrious virtue will be illustrated throughout the nation," which will be brought, through all its length and breadth, to a condition of happy tranquillity. This object is certainly both grand and good; and if a reasonable and likely method to secure it were proposed in the Work, language would hardly supply terms adequate to express its value.

4. But the above account of the object of the Great Learning leads us to the conclusion that the student of it should be a sovereign. What interest can an ordinary man have in it? It is high up in the clouds, far beyond his reach. This is a serious objection to it, and quite unifies it for a place in schools, such as Chü Hsi contends it once had. Intelligent Chinese, whose minds were somewhat quickened by Christianity, have spoken to me of this defect, and complained of the difficulty they felt in making the book a practical directory for their conduct. "It is so vague and vast," was the observation of one man. The writer, however, has made some provision for the general application of his instructions. He tells us that, from the sovereign down to the mass of the people, all must consider the cultivation of the person to be the root, that is, the first thing to be attended to. As in his method, moreover, he reaches from the cultivation of the person to the tranquillization of the kingdom, through the intermediate steps of the regulation of the family, and the government of the State, there is room for setting forth principles that parents and rulers generally may find adapted for their guidance.

5. The method which is laid down for the attainment of the great object proposed, consists of seven steps:—the investigation of things; the completion of knowledge; the sincerity of the thoughts; the rectifying of the heart; the cultivation of the person; the regulation of the family; and the government of the State. These form the steps of a climax, the end of which is the kingdom tranquillized. Pauly's calls the paragraphs where they occur instances of the orates, or abridged syllogism. But they belong to rhetoric, and not to logic.

6. In offering some observations on these steps, and the writer's treatment of them, it will be well to separate them into those preceding the cultivation of the person, and those following it; and to

1 Cit. Text, p. 6.
2 Cit. Text, p. 45.
deal with the latter first.—Let us suppose that the cultivation of the person is fully attained, every discordant mental element having been subdued and removed. It is assumed that the regulation of the family will necessarily flow from this. Two short paragraphs are all that are given to the illustration of the point, and they are vague generalities on the subject of men’s being led astray by their feelings and affections.

The family being regulated, there will result from it the government of the State. First, the virtues taught in the family have their correspondencies in the wider sphere. Filial piety will appear as loyalty. Fraternal submission will be seen in respect and obedience to elders and superiors. Kindness is capable of universal application. Second, ‘From the loving example of one family, a whole State becomes loving, and from its courtesies the whole State becomes courteous.’ Seven paragraphs suffice to illustrate these statements, and short as they are, the writer goes back to the topic of self-cultivation, returning from the family to the individual.

The State being governed, the whole empire will become peaceful and happy. There is even less of connexion, however, in the treatment of this theme, between the premiss and the conclusion, than in the two previous chapters. Nothing is said about the relation between the whole kingdom, and its component States, or any one of them. It is said at once, ‘What is meant by “The making the whole kingdom peaceful and happy depends on the government of the State,” is this:—When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial, when the sovereign behaves to his elders, as elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same.” This is nothing but a repetition of the preceding chapter, instead of that chapter’s being made a step from which to go on to the splendid consummation of the good government of the whole kingdom.

The words which I have quoted are followed by a very striking enunciation of the golden rule in its negative form, and under the name of the measuring square, and all the lessons of the chapter are connected more or less closely with that. The application of this principle by a ruler, whose heart is in the first place in loving sympathy with the people, will guide him in all the exactions which

1 See Comm. ix. 3.
2 See Comm. x. 1.
he lays upon them, and in his selection of ministers, in such a way that he will secure the affections of his subjects, and his throne will be established, for 'by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.' There are in this part of the treatise many valuable sentiments, and counsels for all in authority over others. The objection to it is, that, as the last step of the climax, it does not rise upon all the others with the accumulated force of their conclusions, but introduces us to new principles of action, and a new line of argument. Cut off the commencement of the first paragraph which connects it with the preceding chapters, and it would form a brief but admirable treatise by itself on the art of government.

This brief review of the writer's treatment of the concluding steps of his method will satisfy the reader that the execution is not equal to the design; and, moreover, underneath all the reasoning, and more especially apparent in the eighth and ninth chapters of commentary (according to the ordinary arrangement of the work), there lies the assumption that example is all but omnipotent. We find this principle pervading all the Confucian philosophy. And doubtless it is a truth, most important in education and government, that the influence of example is very great. I believe, and will insist upon it hereafter in these prolegomena, that we have come to overlook this element in our conduct of administration. It will be well if the study of the Chinese Classics should call attention to it. Yet in them the subject is pushed to an extreme, and represented in an extravagant manner. Proceeding from the view of human nature that it is entirely good, and led astray only by influences from without, the sage of China and his followers attribute to personal example and to instruction a power which we do not find that they actually possess.

7. The steps which precede the cultivation of the person are more briefly dealt with than those which we have just considered. 'The cultivation of the person results from the rectifying of the heart or mind.' True, but in the Great Learning very inadequately set forth.

'The rectifying of the mind is realised when the thoughts are made sincere.' And the thoughts are sincere, when no self-deception is allowed, and we move without effort to what is right and wrong, 'as we love what is beautiful, and as we dislike a bad

---

1 Comm. x. 5.  
2 Comm. viii. 1.  
3 Comm. Ch. vi.
smell!": How are we to attain to this state? Here the Chinese moralist fails us. According to Chu Hsi’s arrangement of the Treatise, there is only one sentence from which we can frame a reply to the above question. ‘Therefore,’ it is said, ‘the superior man must be watchful over himself when he is alone.’ Following Chu’s sixth chapter of commentary, and forming, we may say, part of it, we have in the old arrangement of the Great Learning all the passages which he has distributed so as to form the previous five chapters. But even from the examination of them, we do not obtain the information which we desire on this momentous inquiry.

8. Indeed, the more I study the Work, the more satisfied I become, that from the conclusion of what is now called the chapter of classical text to the sixth chapter of commentary, we have only a few fragments, which it is of no use trying to arrange, so as fairly to exhibit the plan of the author. According to his method, the chapter on the connexion between making the thoughts sincere and so rectifying the mental nature, should be preceded by one on the completion of knowledge as the means of making the thoughts sincere, and that again by one on the completion of knowledge by the investigation of things, or whatever else the phrase 『to』 may mean. I am less concerned for the loss and injury which this part of the Work has suffered, because the subject of the connexion between intelligence and virtue is very fully exhibited in the Doctrine of the Mean, and will come under our notice in the review of that Treatise. The manner in which Chu Hsi has endeavoured to supply the blank about the perfecting of knowledge by the investigation of things is too extravagant. ‘The Learning for Adults,’ he says, ‘at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.’ And knowledge must be thus perfected before we can achieve the sincerity of our thoughts, and the rectifying of our hearts.

9 Comm. vi. 1. 8 Comm. vii. 2. 7 Suppl. to Comm. Ch. v.
Verily this would be learning not for adults only, but even Methuselahs would not be able to compass it. Yet for centuries this has been accepted as the orthodox exposition of the Classic. Lo Chung-fan does not express himself too strongly when he says that such language is altogether incoherent. The author would only be ‘imposing on himself and others.’

9. The orthodox doctrine of China concerning the connexion between intelligence and virtue is most seriously erroneous, but I will not lay to the charge of the author of the Great Learning the wild representations of the commentator of our twelfth century, nor need I make here any remarks on what the doctrine really is. After the exhibition which I have given, my readers will probably conclude that the Work before us is far from developing, as Pauthier asserts, ‘a system of social perfectionating which has never been equalled.’

10. The Treatise has undoubtedly great merits, but they are not to be sought in the severity of its logical processes, or the large-minded prosecution of any course of thought. We shall find them in the announcement of certain seminal principles, which, if recognised in government and the regulation of conduct, would conduce greatly to the happiness and virtue of mankind. I will conclude these observations by specifying four such principles.

First. The writer conceives nobly of the object of government, that it is to make its subjects happy and good. This may not be a sufficient account of that object, but it is much to have it so clearly laid down to ‘all kings and governors,’ that they are to love the people, ruling not for their own gratification but for the good of those over whom they are exalted by Heaven. Very important also is the statement that rulers have no divine right but what springs from the discharge of their duty. ‘The decree does not always rest on them. Goodness obtains it, and the want of goodness loses it.’

Second. The insisting on personal excellence in all who have authority in the family, the state, and the kingdom, is a great moral and social principle. The influence of such personal excellence may be overstated, but by the requirement of its cultivation the writer deserved well of his country.

Third. Still more important than the requirement of such excellence, is the principle that it must be rooted in the state of
the heart, and be the natural outgrowth of internal sincerity. 'As a man thinketh in his heart, so is he.' This is the teaching alike of Solomon and the author of the Great Learning.

Fourth. I mention last the striking exhibition which we have of the golden rule, though only in its negative form:—'What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in his service of his superiors; what he dislikes in those who are before him, let him not therewith precede those who are behind him; what he dislikes in those who are behind him, let him not therewith follow those who are before him; what he dislikes to receive on the right, let him not bestow on the left; what he dislikes to receive on the left, let him not bestow on the right. This is what is called the principle with which, as with a measuring square, to regulate one's conduct.'

The Work which contains those principles cannot be thought meanly of. They are 'commonplace,' as the writer in the Chinese Repository calls them, but they are at the same time eternal verities.

Comm. x. 2.
CHAPTER IV.

THE DOCTRINE OF THE MEAN.

SECTION I.

ITS PLACE IN THE LI CHI, AND ITS PUBLICATION SEPARATELY.

1. The Doctrine of the Mean was one of the treatises which came to light in connexion with the labours of Liü Hsiang, and its place as the thirty-first Book in the Li Chi was finally determined by MA Yung and CH'ANG Hua. In the translation of the Li Chi in 'The Sacred Books of the East' it is the twenty-eighth Treatise.

2. But while it was thus made to form a part of the great collection of Treatises on Ceremonies, it maintained a separate footing of its own. In Liu Hsin's Catalogue of the Classical Works, we find 'Two p'ien of Observations on the Chung Yung'. In the Records of the dynasty of Sui (A.D. 589-618), in the chapter on the History of Literature, there are mentioned three Works on the Chung Yung;—the first called 'The Record of the Chung Yung,' in two chüan, attributed to T'ai Yung, a scholar who flourished about the middle of the fifth century; the second, 'A Paraphrase and Commentary on the Chung Yung,' attributed to the emperor Wu (A.D. 502-549) of the Liang dynasty, in one chüan; and the third, 'A Private Record, Determining the Meaning of the Chung Yung,' in five chüan, the author, or supposed author, of which is not mentioned.

It thus appears, that the Chung Yung had been published and commented on separately, long before the time of the Sung dynasty. The scholars of that, however, devoted special attention to it, the way being led by the famous Ch'au Lien-ch'i. He was followed by the two brothers Ch'ang, but neither of them published upon it. At last came Ch'u Hsi, who produced his work called...
'The Chung Yung, in Chapters and Sentences', which was made the text book of the Classic at the literary examinations, by the fourth emperor of the Yüan dynasty (A.D. 1312-1320), and from that time the name merely of the Treatise was retained in editions of the Li Ch'i. Neither text nor ancient commentary was given.

Under the present dynasty it is not so. In the superb edition of 'The Three Li Ching,' edited by numerous committees of scholars towards the middle of the Ch'ien-lung reign, the Chung Yung is published in two parts, the ancient commentaries from 'The Thirteen Ching' being given side by side with those of Chu Hsi.

SECTION II.

THE AUTHOR; AND SOME ACCOUNT OF HIM.

1. The composition of the Chung Yung is attributed to K'ung Ch'i, the grandson of Confucius. Chinese inquirers and critics are agreed on this point, and apparently on sufficient grounds. There is indeed no internal evidence in the Work to lead us to such a conclusion. Among the many quotations of Confucius's words and references to him, we might have expected to find some indication that the sage was the grandfather of the author, but nothing of the kind is given. The external evidence, however, or that from the testimony of authorities, is very strong. In Sze-ma Ch'ien's Historical Records, published about B.C. 100, it is expressly said that 'Tsze-sze made the Chung Yung.' And we have a still stronger proof, a century earlier, from Tsze-sze's own descendant, K'ung Fù, whose words are, 'Tsze-sze compiled the Chung Yung in forty-nine p'ien.' We may, therefore, accept the received account without hesitation.

2. As Ch'i, spoken of chiefly by his designation of Tsze-sze, thus occupies a distinguished place in the classical literature of China, it...
may not be out of place to bring together here a few notices of him
gathered from reliable sources.

He was the son of Li, whose death took place B.C. 483, four
years before that of the sage, his father. I have not found it
recorded in what year he was born. Sze-mâ Ch'ien says he died
at the age of 62. But this is evidently wrong, for we learn from
Mencius that he was high in favour with the duke Mâ of Luî,
whose accession to that principality dates in B.C. 409, seventy
years after the death of Confucius. In the ‘Plates and Notices of
the Worthies, sacrificed to in the Sage’s Temples,’ it is supposed
that the sixty-two in the Historical Records should be eighty-two.
It is maintained by others that Tse-sze’s life was protracted
beyond 100 years. This variety of opinions simply shows that
the point cannot be positively determined. To me it seems that the
conjecture in the Sacrificial Canon must be pretty near the truth.

During the years of his boyhood, then, Tse-sze must have been
with his grandfather, and received his instructions. It is related,
that one day, when he was alone with the sage, and heard him
sighing, he went up to him, and, bowing twice, inquired the reason
of his grief. ‘Is it,’ said he, ‘because you think that your descen-
dants, through not cultivating themselves, will be unworthy of
you? Or is it that, in your admiration of the ways of Yao and
Shun, you are vexed that you fall short of them?’ ‘Child,’
replied Confucius, ‘how is it that you know my thoughts?’ ‘I
have often,’ said Tse-sze, ‘heard from you the lesson, that when
the father has gathered and prepared the firewood, if the son
cannot carry the bundle, he is to be pronounced degenerate and
unworthy. The remark comes frequently into my thoughts, and
fills me with great apprehensions.’ The sage was delighted. He
smiled and said: 'Now, indeed, shall I be without anxiety! My undertakings will not come to nought. They will be carried on and flourish.'

After the death of Confucius, Chi became a pupil, it is said, of the philosopher Tsâng. But he received his instructions with discrimination, and in one instance which is recorded in the Li Chi, the pupil suddenly took the place of the master. We there read:—

'Tsâng said to Tsâe-sze, "Chi, when I was engaged in mourning for my parents, neither congee nor water entered my mouth for seven days." Tsâe-sze answered, "In ordering their rules of propriety, it was the design of the ancient kings that those who would go beyond them should stoop and keep by them, and that those who could hardly reach them should stand on tiptoe to do so. Thus it is that the superior man, in mourning for his parents, when he has been three days without water or congee, takes a staff to enable himself to rise."'

While he thus condemned the severe discipline of Tsâng, Tsâe-sze appears, in various incidents which are related of him, to have been himself more than sufficiently ascetic. As he was living in great poverty, a friend supplied him with grain, which he readily received. Another friend was emboldened by this to send him a bottle of spirits, but he declined to receive it. 'You receive your corn from other people,' urged the donor, 'and why should you decline my gift, which is of less value? You can assign no ground in reason for it, and if you wish to show your independence, you should do so completely.' 'I am so poor,' was the reply, 'as to be in want, and being afraid lest I should die and the sacrifices not be offered to my ancestors, I accept the grain as an alms. But the spirits and the dried flesh which you offer to me are the appliances of a feast. For a poor man to be feasting is certainly unreasonable. This is the ground of my refusing your gift. I have no thought of asserting my independence.'

To the same effect is the account of Tsâe-sze, which we have from Liû Hsia-hsü. That scholar relates:—'When Chi was living in Wei, he wore a tattered coat, without any lining, and in thirty days had only nine meals. Tien Tsâe-sang, having heard of his

---

1 See the 四書集證, in the place just quoted from. For the incident we are indebted to Kung Fu; see note 3, p. 36.
2 Li Chi, II. Sect. 1. II. 1.
3 See the 四書集證, as above.
distress, sent a messenger to him with a coat of fox-fur, and being afraid that he might not receive it, he added the message,—"When I borrow from a man, I forget it; when I give a thing, I part with it freely as if I threw it away." Tze-sze declined the gift thus offered, and when Tze-fang said, "I have, and you have not; why will you not take it?" he replied, "You give away as rashly as if you were casting your things into a ditch. Poor as I am, I cannot think of my body as a ditch, and do not presume to accept your gift."

Tze-sze's mother married again, after Li's death, into a family of Wei. But this circumstance, which is not at all creditable in Chinese estimation, did not alienate his affections from her. He was in Li when he heard of her death, and proceeded to weep in the temple of his family. A disciple came to him and said, 'Your mother married again into the family of the Shu, and do you weep for her in the temple of the K'ung?' 'I am wrong,' said Tze-sze, 'I am wrong;' and with these words he went to weep elsewhere.

In his own married relation he does not seem to have been happy, and for some cause, which has not been transmitted to us, he divorced his wife, following in this, it has been wrongly said, the example of Confucius. On her death, her son, Tze-shang, did not undertake any mourning for her. Tze-sze's disciples were surprised and questioned him. 'Did your predecessor, a superior man,' they asked, 'mourn for his mother who had been divorced?' 'Yes,' was the reply. 'Then why do you not cause Pai to mourn for his mother?' Tze-sze answered, 'My progenitor, a superior man, failed in nothing to pursue the proper path. His observances increased or decreased as the case required. But I cannot attain to this. While she was my wife, she was Pai's mother; when she ceased to be my wife, she ceased to be Pai's mother.' The custom of the K'ung family not to mourn for a mother who had been divorced, took its rise from Tze-sze.

These few notices of K'ung Chi in his more private relations bring him before us as a man of strong feeling and strong will, independent, and with a tendency to asceticism in his habits.

1 See the 四書集證, as above. 2 See the Li Chi, II. Sect. II. iii. 15. 庶氏之母死 must be understood as I have done above, and not with Ch'ang Hsien. 3 Your mother was born a Miss Shu. 4 子上, this was the designation of Tze-sze's son. 5 白, this was Tze-shang's name. 6 See the Li Chi, II. Sect. I. 1. 4.
As a public character, we find him at the ducal courts of Wei, Sung, Lu, and Pi, and at each of them held in high esteem by the rulers. To Wei he was carried probably by the fact of his mother having married into that State. We are told that the prince of Wei received him with great distinction and lodged him honourably. On one occasion he said to him, 'An officer of the State of Lu, you have not despised this small and narrow Wei, but have bent your steps hither to comfort and preserve it;—vouchsafe to confer your benefits upon me.' Tsze-sze replied, 'If I should wish to requite your princely favour with money and silks, your treasuries are already full of them, and I am poor. If I should wish to requite it with good words, I am afraid that what I should say would not suit your ideas, so that I should speak in vain and not be listened to. The only way in which I can requite it, is by recommending to your notice men of worth.' The duke said, 'Men of worth are exactly what I desire.' 'Nay,' said Chi, 'you are not able to appreciate them.' 'Nevertheless,' was the reply, 'I should like to hear whom you consider deserving that name.' Tsze-sze replied, 'Do you wish to select your officers for the name they may have or for their reality?' 'For their reality, certainly,' said the duke. His guest then said, 'In the eastern borders of your State, there is one Li Yin, who is a man of real worth.' 'What were his grandfather and father?' asked the duke. 'They were husbandmen,' was the reply, on which the duke broke into a loud laugh, saying, 'I do not like husbandry. The son of a husbandman cannot be fit for me to employ. I do not put into office all the cadets of those families even in which office is hereditary.' Tsze-sze observed, 'I mention Li Yin because of his abilities; what has the fact of his forefathers being husbandmen to do with the case? And moreover, the duke of Châu was a great sage, and K'ang-siû was a great worthy. Yet if you examine their beginnings, you will find that from the business of husbandry they came forth to found their States. I did certainly have my doubts that in the selection of your officers you did not have regard to their real character and capacity.' With this the conversation ended. The duke was silent.  

Tsze-sze was naturally led to Sung, as the K'ung family originally sprang from that principality. One account, quoted in 'The
Four Books, Text and Commentary, with Proofs and Illustrations, says that he went thither in his sixteenth year, and having foiled an officer of the State, named Ye So, in a conversation on the Shù Ching, his opponent was so irritated at the disgrace put on him by a youth, that he listened to the advice of evil counsellors, and made an attack on him to put him to death. The duke of Sung, hearing the tumult, hurried to the rescue, and when Chi found himself in safety, he said, ‘When king Wăn was imprisoned in Yû-ll, he made the Yi of Châu. My grandfather made the Ch’un Ch’üa after he had been in danger in Ch’ân and Tw’ai. Shall I not make something when rescued from such a risk in Sung?’ Upon this he made the Chung Yung in forty-nine p’ien.

According to this account, the Chung Yung was the work of Tse-sze’s early manhood, and the tradition has obtained a wonderful prevalence. The notice in ‘The Sacrificial Canon’ says, on the contrary, that it was the work of his old age, when he had finally settled in Lû, which is much more likely.

Of Tse-sze in Pt, which could hardly be said to be out of Lû, we have only one short notice,—in Mencius, V. Pt. II. iii. 3, where the duke Hûi of Pt is introduced as saying, ‘I treat Tse-sze as my master.’

We have fuller accounts of him in Lû, where he spent all the latter years of his life, instructing his disciples to the number of several hundred, and held in great reverence by the duke Mô. The duke indeed wanted to raise him to the highest office, but he declined this, and would only occupy the position of a ‘guide, philosopher, and friend.’ Of the attention which he demanded, however, instances will be found in Mencius, II. Pt. II. xi. 3; V. Pt. II. vi. 4, and vii. 4. In his intercourse with the duke he spoke the truth to him fearlessly. In the ‘Cyclopaedia of Surnames,’ I find the following conversations, but I cannot tell from what source they are extracted into that Work.—‘One day, the duke said to Tse-sze, ‘The officer Hsien told me that you do good without

---

1 This is the Work so often referred to as the 四書纂集, the full title being 四書經註集: The passage here translated from it will be found in the place several times referred to in this section.

2 The author of the 四書拓餘說 adopts the view that the Work was compiled in Sung. Some have advocated this from ch. xxviii. 5, compared with Ana. III. ix. ‘It being proper,’ they say, ‘that Tse-sze, writing in Sung, should not depreciate it as Confucius had done out of it!’

3 See in the ‘Sacrificial Canon,’ on Tse-sze.

4 This is the Work referred to in note 4, p. 40.
wishing for any praise from men;—is it so?" Tsze-sze replied, "No, that is not my feeling. When I cultivate what is good, I wish men to know it, for when they know it and praise me, I feel encouraged to be more zealous in the cultivation. This is what I desire, and am not able to obtain. If I cultivate what is good, and men do not know it, it is likely that in their ignorance they will speak evil of me. So by my good-doing I only come to be evil spoken of. This is what I do not desire, but am not able to avoid. In the case of a man, who gets up at cock-crowing to practise what is good and continues sedulous in the endeavour till midnight, and says at the same time that he does not wish men to know it, lest they should praise him, I must say of such a man, that, if he be not deceitful, he is stupid.'

Another day, the duke asked Tsze-sze, saying, 'Can my state be made to flourish?' 'It may,' was the reply. 'And how?' Tsze-sze said, 'O prince, if you and your ministers will only strive to realise the government of the duke of Ch'âu and of Po-ch'în; practising their transforming principles, sending forth wide the favours of your ducal house, and not letting advantages flow in private channels;—if you will thus conciliate the affections of the people, and at the same time cultivate friendly relations with neighbouring states, your state will soon begin to flourish.'

On one occasion, the duke asked whether it had been the custom of old for ministers to go into mourning for a prince whose service and state they had left. Tsze-sze replied to him, 'Of old, princes advanced their ministers to office according to propriety, and dismissed them in the same way, and hence there was that rule. But now-a-days, princes bring their ministers forward as if they were going to take them on their knees, and send them away as if they would cast them into an abyss. If they do not treat them as their greatest enemies, it is well.—How can you expect the ancient practice to be observed in such circumstances?'

These instances may suffice to illustrate the character of Tsze-sze, as it was displayed in his intercourse with the princes of his time. We see the same independence which he affected in private life, and a dignity not unbecoming the grandson of Confucius. But we miss the reach of thought and capacity for administration which belonged to the Sage. It is with him, how-

---

1 This conversation is given in the Li Chi, II. Sect. II. Pt.  iii. 1.
ever, as a thinker and writer that we have to do, and his rank in that capacity will appear from the examination of the Chung Yung in the section iv below. His place in the temples of the Sage has been that of one of his four assessors, since the year 1267. He ranks with Yen Hui, Tsang Shân, and Mencius, and bears the title of 'The Philosopher Tsze-sze, Transmitter of the Sage'.

SECTION III.
ITS INTEGRITY.

In the testimony of K'ung Fù, which has been adduced to prove the authorship of the Chung Yung, it is said that the Work consisted originally of forty-nine p'ien. From this statement it is argued by some, that the arrangement of it in thirty-three chapters, which originated with Chu Hsi, is wrong; but this does not affect the question of integrity, and the character p'ien is so vague and indefinite, that we cannot affirm that K'ung Fù meant to tell us by it that Tsze-sze himself divided his Treatise into so many paragraphs or chapters.

It is on the entry in Li Hsin's Catalogue, quoted section i.,—'Two p'ien of Observations on the Chung Yung,' that the integrity of the present Work is called in question. Yen Sze-kü, of the Tang dynasty, has a note on that entry to the effect:—'There is now the Chung Yung in the Li Chi in one p'ien. But that is not the original Treatise here mentioned, but only a branch from it.' Wang Wei, a writer of the Ming dynasty, says:—'Anciently, the Chung Yung consisted of two p'ien, as appears from the History of Literature of the Han dynasty, but in the Li Chi we have only one p'ien, which Chu Hsi, when he made his "Chapters and Sentences," divided into thirty-three chapters. The old Work in two p'ien is not to be met with now.'

These views are based on a misinterpretation of the entry in the
Catalogue. It does not speak of two p'ien of the Chung Yung, but of two p'ien of Observations thereon. The Great Learning carries on its front the evidence of being incomplete, but the student will not easily believe that the Doctrine of the Mean is so. I see no reason for calling its integrity in question, and no necessity therefore to recur to the ingenious device employed in the edition of the five ch'ing published by the imperial authority of K'ang Hsi, to get over the difficulty which Wang Wei supposes. It there appears in two p'ien, of which we have the following account from the author of 'Supplemental Remarks upon the Four Books':—'The proper course now is to consider the first twenty chapters in Chû Hsi's arrangement as making up the first p'ien, and the remaining thirteen as forming the second. In this way we retain the old form of the Treatise, and do not come into collision with the views of Chû. For this suggestion we are indebted to Lû Wang-châi' (an author of the Sung dynasty).

SECTION IV.

ITS SCOPE AND VALUE.

1. The Doctrine of the Mean is a work not easy to understand. 'It first,' says the philosopher Ch'ang, 'speaks of one principle; it next spreads this out and embraces all things; finally, it returns and gathers them up under the one principle. Unroll it, and it fills the universe; roll it up, and it retires and lies hid in secrecy.' There is this advantage, however, to the student of it, that, more than most other Chinese Treatises, it has a beginning, a middle, and an end. The first chapter stands to all that follows in the character of a text, containing several propositions of which we have the expansion or development. If that development were satisfactory, we should be able to bring our own minds en rapport with that of the author. Unfortunately it is not so. As a writer he belongs to the intuitional school more than to the logical. This is well put in the 'Continuation of the General Examination of Literary Monuments and Learned Men':—'The philosopher Ts'ang reached his conclusions by following in the train of things, watch-
ing and examining; whereas Tsze-sze proceeds directly and reaches to Heavenly virtue. His was a mysterious power of discernment, approaching to that of Yen Hui. We must take the Book and the author, however, as we have them, and get to their meaning, if we can, by assiduous examination and reflection.

2. 'Man has received his nature from Heaven. Conduct in accordance with that nature constitutes what is right and true,—is a pursuing of the proper Path. The cultivation or regulation of that path is what is called Instruction.' It is with these axioms that the Treatise commences, and from such an introduction we might expect that the writer would go on to unfold the various principles of duty, derived from an analysis of man's moral constitution.

Confining himself, however, to the second axiom, he proceeds to say that 'the path may not for an instant be left, and that the superior man is cautious and careful in reference to what he does not see, and fearful and apprehensive in reference to what he does not hear. There is nothing more visible than what is secret, and nothing more manifest than what is minute, and therefore the superior man is watchful over his aloneness.' This is not all very plain. Comparing it with the sixth chapter of Commentary in the Great Learning, it seems to inculcate what is there called 'making the thoughts sincere.' The passage contains an admonition about equivalent to that of Solomon,—'Keep thy heart with all diligence, for out of it are the issues of life.'

The next paragraph seems to speak of the nature and the path under other names. 'While there are no movements of pleasure, anger, sorrow, or joy, we have what may be called the state of equilibrium. When those feelings have been moved, and they all act in the due degree, we have what may be called the state of harmony. This equilibrium is the great root of the world, and this harmony is its universal path.' What is here called 'the state of equilibrium,' is the same as the nature given by Heaven, considered absolutely in itself, without deflection or inclination. This nature acted on from without, and responding with the various emotions, so as always 'to hit' the mark with entire

1 See the 續文献通考, Bk. xxi. art. 子思. 子思得之子隨事省察, 而子思之學, 則直達天德; 庶幾顏氏之妙悟。 '中節.'
correctness, produces the state of harmony, and such harmonious response is the path along which all human activities should proceed.

Finally. 'Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.' Here we pass into the sphere of mystery and mysticism. The language, according to Chû Hai, 'describes the meritorious achievements and transforming influence of sage and spiritual men in their highest extent.' From the path of duty, where we tread on solid ground, the writer suddenly raises us aloft on wings of air, and will carry us where we know not where, and to we know not what.

3. The paragraphs thus presented, and which constitute Chû Hai's first chapter, contain the sum of the whole Work. This is acknowledged by all;—by the critics who disown Chû Hai's interpretations of it, as freely as by him. Revolving them in my own mind often and long, I collect from them the following as the ideas of the author:—Firstly, Man has received from Heaven a moral nature by which he is constituted a law to himself; secondly, Over this nature man requires to exercise a jealous watchfulness; and thirdly, As he possesses it, absolutely and relatively, in perfection, or attains to such possession of it, he becomes invested with the highest dignity and power, and may say to himself—'I am a god; yea, I sit in the seat of God.' I will not say here that there is impiety in the last of these ideas; but do we not have in them the same combination which we found in the Great Learning,—a combination of the ordinary and the extraordinary, the plain and the vague, which is very perplexing to the mind, and renders the Book unfit for the purposes of mental and moral discipline?

And here I may inquire whether we do right in calling the Treatise by any of the names which foreigners have hitherto used for it? In the note on the title, I have entered a little into this question. The Work is not at all what a reader must expect to find in what he supposes to be a treatise on 'The Golden Medium,' 'The Invariable Mean,' or 'The Doctrine of the Mean.' Those

* Compare Chû Hai's language in his concluding note to the first chapter. 楊氏所謂一篇之體要, and Mê Hoê-ko's, In his 中庸說, 卷一, p. 101—此中庸一書之領要也.
names are descriptive only of a portion of it. Where the phrase Chung Yung occurs in the quotations from Confucius, in nearly every chapter from the second to the eleventh, we do well to translate it by 'the course of the Mean,' or some similar terms; but the conception of it in Tsze-sze's mind was of a different kind, as the preceding analysis of the first chapter sufficiently shows.

4. I may return to this point of the proper title for the Work again, but in the meantime we must proceed with the analysis of it. The ten chapters from the second to the eleventh constitute the second part, and in them Tsze-sze quotes the words of Confucius, 'for the purpose,' according to Chü Hsi, 'of illustrating the meaning of the first chapter.' Yet, as I have just intimated, they do not to my mind do this. Confucius bewails the rarity of the practice of the Mean, and graphically sets forth the difficulty of it. 'The empire, with its component States and families, may be ruled; dignities and emoluments may be declined; naked weapons may be trampled under foot; but the course of the Mean can not be attained to.' 'The knowing go beyond it, and the stupid do not come up to it.' Yet some have attained to it. Shun did so, humble and ever learning from people far inferior to himself; and Yen Hsi did so, holding fast whatever good he got hold of, and never letting it go. Tsze-la thought the Mean could be taken by storm, but Confucius taught him better. And in fine, it is only the sage who can fully exemplify the Mean.

All these citations do not throw any light on the ideas presented in the first chapter. On the contrary, they interrupt the train of thought. Instead of showing us how virtue, or the path of duty is in accordance with our Heaven-given nature, they lead us to think of it as a mean between two extremes. Each extreme may be a violation of the law of our nature, but that is not made to appear. Confucius's sayings would be in place in illustrating the doctrine of the Peripatetics, 'which placed all virtue in a medium between opposite vices.' Here in the Chung Yung of Tsze-sze I have always felt them to be out of place.

5. In the twelfth chapter Tsze-sze speaks again himself, and we seem at once to know the voice. He begins by saying that 'the way of the superior man reaches far and wide, and yet is

secret,' by which he means to tell us that the path of duty is to be pursued everywhere and at all times, while yet the secret spring and rule of it is near at hand, in the Heaven-conferred nature, the individual consciousness, with which no stranger can intermeddle. Chû Hsi, as will be seen in the notes, gives a different interpretation of the utterance. But the view which I have adopted is maintained convincingly by Mikô Hsi-ho in the second part of his 'Observations on the Chung Yung.' With this chapter commences the third part of the Work, which embraces also the eight chapters which follow. 'It is designed,' says Chû Hsi, 'to illustrate what is said in the first chapter that 'the path may not be left.'" But more than that one sentence finds its illustration here. Tsze-sze had reference in it also to what he had said—'The superior man does not wait till he sees things to be cautious, nor till he hears things to be apprehensive. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore, the superior man is watchful over himself when he is alone.'

It is in this portion of the Chung Yung that we find a good deal of moral instruction which is really valuable. Most of it consists of sayings of Confucius, but the sentiments of Tsze-sze himself in his own language are interspersed with them. The sage of China has no higher utterances than those which are given in the thirteenth chapter.—'The path is not far from man. When men try to pursue a course which is far from the common indications of consciousness, this course cannot be considered the path. In the Book of Poetry it is said—

"In hewing an axe-handle, in hewing an axe-handle,
The pattern is not far off."

We grasp one axe-handle to hew the other, and yet if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men according to their nature, with what is proper to them; and as soon as they change what is wrong, he stops. When one cultivates to the utmost the moral principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.'

'In the way of the superior man there are four things, two none of which have I as yet attained.—To serve my father as I would require my son to serve me; to this I have not attained; to serve
my elder brother as I would require my younger brother to serve me; to this I have not attained; to serve my ruler as I would require my minister to serve me: to this I have not attained; to set the example in behaving to a friend as I would require him to behave to me: to this I have not attained. Earnest in practising the ordinary virtues, and careful in speaking about them; if in his practice he has anything defective, the superior man dares not but exert himself; and if in his words he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words;—is it not just an entire sincerity which marks the superior man?'

We have here the golden rule in its negative form expressly propounded:—'What you do not like when done to yourself, do not do to others.' But in the paragraph which follows we have the rule virtually in its positive form. Confucius recognises the duty of taking the initiative,—of behaving himself to others in the first instance as he would that they should behave to him. There is a certain narrowness, indeed, in that the sphere of its operations seems to be confined to the relations of society, which are spoken of more at large in the twentieth chapter, but let us not grudge the tribute of our warm approbation to the sentiments.

This chapter is followed by two from Tsze-sze, to the effect that the superior man does what is proper in every change of his situation, always finding his rule in himself; and that in his practice there is an orderly advance from step to step,—from what is near to what is remote. Then follow five chapters from Confucius:—the first, on the operation and influence of spiritual beings, to show 'the manifestness of what is minute, and the irrepressibleness of sincerity,' the second, on the filial piety of Shun, and how it was rewarded by Heaven with the throne, with enduring fame, and with long life; the third and fourth, on the kings Wăn and Wû, and the duke of Châu, celebrating them for their filial piety and other associate virtues; and the fifth, on the subject of government. These chapters are interesting enough in themselves, but when I go back from them, and examine whether I have from them any better understanding of the paragraphs in the first chapter which they are said to illustrate, I do not find that I have. Three of them, the seventeenth, eighteenth, and nineteenth, would be more in place in the Classic of Filial Piety than, here in the Chung Yung. The meaning of the
sixteenth is shadowy and undefined. After all the study which I have directed to it, there are some points in reference to which I have still doubts and difficulties.

The twentieth chapter, which concludes the third portion of the Work, contains a full exposition of Confucius's views on government, though professedly descriptive only of that of the kings Wăn and Wù. Along with lessons proper for a ruler there are many also of universal application, but the mingling of them perplexes the mind. It tells us of 'the five duties of universal application,'—those between sovereign and minister, husband and wife, father and son, elder and younger brother, and friends; of 'the three virtues by which those duties are carried into effect,' namely, knowledge, benevolence, and energy; and of 'the one thing, by which those virtues are practised,' which is singleness or sincerity. It sets forth in detail the 'nine standard rules for the administration of government,' which are 'the cultivation by the ruler of his own character; the honouring of men of virtue and talents; affection to his relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; cherishing the mass of the people as children; encouraging all classes of artizans; indulgent treatment of men from a distance; and the kindly cherishing of the princes of the States.' There are these and other equally interesting topics in this chapter; but, as they are in the Work, they distract the mind, instead of making the author's great object more clear to it, and I will not say more upon them here.

6. Doubtless it was the mention of 'singleness,' or 'sincerity,' in the twentieth chapter, which made Tsze-zē introduce it into this Treatise, for from those terms he is able to go on to develope what he intended in saying that 'if the states of Equilibrium and Harmony exist in perfection, a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.' It is here, that now we are astonished at the audacity of the writer's assertions, and now lost in vain endeavours to ascertain his meaning. I have quoted the words of Confucius that it is 'singleness' by which the three virtues of knowledge, benevolence, and energy are able to carry into practice the duties of universal obligation. He says also that it is this same 'singleness' by which 'the nine standard rules of government' can be effectively carried out. This 'singleness' is merely a name for 'the states of Equilibrium

** Par. 8. * Par. 12. * Par. 15.
and Harmony existing in perfection.' It denotes a character absolutely and relatively good, wanting nothing in itself, and correct in all its outgoings. 'Sincerity' is another term for the same thing, and in speaking about it, Confucius makes a distinction between sincerity absolute and sincerity acquired. The former is born with some, and practised by them without any effort; the latter is attained by study, and practised by strong endeavour. The former is 'the way of Heaven'; the latter is 'the way of men.' 'He who possesses sincerity,'—absolutely, that is,—'is he who without effort hits what is right, and apprehends without the exercise of thought; he is the sage who naturally and easily embodies the right way. He who attains to sincerity, is he who chooses what is good and firmly holds it fast. And to this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.' In these passages Confucius unhesitatingly enunciates his belief that there are some men who are absolutely perfect, who come into the world as we might conceive the first man was, when he was created by God 'in His own image,' full of knowledge and righteousness, and who grow up as we know that Christ did, 'increasing in wisdom and in stature.' He disclaimed being considered to be such an one himself, but the sages of China were such. And moreover, others who are not so naturally may make themselves to become so. Some will have to put forth more effort and to contend with greater struggles, but the end will be the possession of the knowledge and the achievement of the practice.

I need not say that these sentiments are contrary to the views of human nature which are presented in the Bible. The testimony of Revelation is that 'there is not a just man upon earth that doeth good and sinneth not.' 'If we say that we have no sin,' and in writing this term, I am thinking here not of sin against God, but, if we can conceive of it apart from that, of failures in regard to what ought to be in our regulation of ourselves, and in our behaviour to others;—'if we say that we have no sin, we deceive ourselves, and the truth is not in us.' This language is appropriate in the lips of the learned as well as in those of the ignorant, to the highest sage as to the lowest child of the soil. Neither the scriptures of God nor the experience of man know of individuals

1 Par. 9. 2 Par. 18. 3 Par. 18, 19. 4 Acts VII. 22.
absolutely perfect. The other sentiment that men can make themselves perfect is equally wide of the truth. Intelligence and goodness by no means stand to each other in the relation of cause and effect. The sayings of Ovid, ' Vide meliora proboque, deteriorea sequor,' 'Nitimur in vetitum semper, cupimusque negata,' are a more correct expression of the facts of human consciousness and conduct than the high-flown praises of Confucius.

7. But Tsze-sze adopts the dicta of his grandfather without questioning them, and gives them forth in his own style at the commencement of the fourth part of his Treatise. 'When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.'

Tsze-sze does more than adopt the dicta of Confucius. He applies them in a way which the Sage never did, and which he would probably have shrunk from doing. The sincere, or perfect man of Confucius, is he who satisfies completely all the requirements of duty in the various relations of society, and in the exercise of government; but the sincere man of Tsze-sze is a potency in the universe. 'Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.' Such are the results of sincerity natural. The case below this—of sincerity acquired, is as follows,—'The individual cultivates its shoots. From these he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.' It may safely be affirmed, that when he thus expressed himself, Tsze-sze understood neither what he said nor

1 Ch. xxii. 2 Ch. xxii. 3 Ch. xxiii.
whereof he affirmed. Mão Hsi-ho and some other modern writers explain away many of his predicates of sincerity, so that in their hands they become nothing but extravagant hyperboles, but the author himself would, I believe, have protested against such a mode of dealing with his words. True, his structures are castles in the air, but he had no idea himself that they were so.

In the twenty-fourth chapter there is a ridiculous descent from the sublimity of the two preceding. We are told that the possessor of entire sincerity is like a spirit and can foreknow, but the foreknowledge is only a judging by the milfoil and tortoise and other auguries! But the author recovers himself, and resumes his theme about sincerity as conducting to self-completion and the completion of other men and things, describing it also as possessing all the qualities which can be predicated of Heaven and Earth. Gradually the subject is made to converge to the person of Confucius, who is the ideal of the sage, as the sage is the ideal of humanity at large. An old account of the object of Tszo-sze in the Chung Yung is that he wrote it to celebrate the virtue of his grandfather. He certainly contrives to do this in the course of it. The thirtieth, thirty-first, and thirty-second chapters contain his eulogium, and never has any other mortal been exalted in such terms. 'He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining all things; he may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.' 'Quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, he was fitted to exercise rule; magnanimous, generous, benign, and mild, he was fitted to exercise forbearance; impulsive, energetic, strong, and enduring, he was fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, he was fitted to command reverence; accomplished, distinctive, concentrative, and searching, he was fitted to exercise discrimination.' 'All-embracing and vast, he was like heaven; deep and active as a fountain, he was like the abyss.' 'Therefore his fame overspreads the Middle Kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow

唐陸德明 釋文謂孔子之孫，子思，作此以昭明祖德，見《中庸》唐說一，p.1.
and the earth sustains; wherever the sun and moon shine; wherever froses and dews fall;—all who have blood and breath unsignedly honour and love him. Hence it is said,—He is the equal of Heaven!’ ‘Who can know him but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue?’

8. We have arrived at the concluding chapter of the Work, in which the author, according to Châ Hsi, ‘having carried his descriptions to the highest point in the preceding chapters, turns back and examines the source of his subject; and then again from the work of the learner, free from all selfishness and watchful over himself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole world tranquillized by simple and sincere reverentialness. He moreover eulogizes its mysteriousness, till he speaks of it at last as without sound or smell.’ Between the first and last chapters there is a correspondency, and each of them may be considered as a summary of the whole treatise. The difference between them is, that in the first a commencement is made with the mention of Heaven as the conferrer of man’s nature, while in this the progress of man in virtue is traced, step by step, till at last it is equal to that of High Heaven.

9. I have thus in the preceding paragraphs given a general and somewhat copious review of this Work. My object has been to seize, if I could, the train of thought and to hold it up to the reader. Minor objections to it, arising from the confused use of terms and singular applications of passages from the older Classics, are noticed in the notes subjoined to the translation. I wished here that its scope should be seen, and the means be afforded of judging how far it is worthy of the high character attributed to it. ‘The relish of it,’ says the younger Ch'âng, ‘is inexhaustible. The whole of it is solid learning. When the skilful reader has explored it with delight till he has apprehended it, he may carry it into practice all his life, and will find that it cannot be exhausted.’

My own opinion of it is less favourable. The names by which it has been called in translations of it have led to misconceptions of its character. Were it styled ‘The states of Equilibrium and Harmony,’ we should be prepared to expect something strange and probably extravagant. Assuredly we should expect nothing more

1 See the concluding note by Châ Hsi.
2 See the Introductory note below.
strange or extravagant than what we have. It begins sufficiently well, but the author has hardly enunciated his preliminary apophthe-gms, when he conducts into an obscurity where we can hardly grope our way, and when we emerge from that, it is to be bewildered by his gorgeous but unsubstantial pictures of sagely perfection. He has eminently contributed to nourish the pride of his countrymen. He has exalted their sages above all that is called God or is worshipped, and taught the masses of the people that with them they have need of nothing from without. In the meantime it is antagonistic to Christianity. By-and-by, when Christianity has prevailed in China, men will refer to it as a striking proof how their fathers by their wisdom knew neither God nor themselves.
CHAPTER V.

CONFUCIUS AND HIS IMMEDIATE DISCIPLES.

SECTION I.

LIFE OF CONFUCIUS.

1. 'And have you foreigners surnames as well?' This question has often been put to me by Chinese. It marks the ignorance of which belongs to the people of all that is external to themselves, and the pride of antiquity which enters largely as an element into their character. If such a pride could in any case be justified, we might allow it to the family of K'ung, the descendants of Confucius. In the reign of K'ang-hsi, twenty-one centuries and a half after the death of the sage, they amounted to eleven thousand males. But their ancestry is carried back through a period of equal extent, and genealogical tables are common, in which the descent of Confucius is traced down from Hwang-ti, in whose reign the cycle was invented, B.C. 2637.

The more moderate writers, however, content themselves with exhibiting his ancestry back to the commencement of the Chau dynasty, B.C. 1121. Among the relatives of the tyrant Chau, the last emperor of the Yin dynasty, was an elder brother, by a concubine, named Ch'i, who is celebrated by Confucius, Ana. XVIII. i, under the title of the viscount of Wei. Foreseeing the impending ruin of their family, Ch'i withdrew from the court; and subsequently he was invested by the emperor Ch'ang, the second of the house of Chau, with the principality of Sung, which embraced the eastern portion of the present province of Ho-nan, that he might there continue the sacrifices to the sovereigns of Yin. Ch'i was followed as duke of Sung by a younger brother, in whose line the succession continued. His great-grandson, the duke Min, was

---

1 See Memoires concernant les Chinois, Tome XII, p. 447 et seq. Father Amiot states, p. 201, that he had seen the representative of the family, who succeeded to the dignity of the

2 See 聖公, the ninth year of Ch'ien-lung, A.D. 1744. The last duke, not the present, was visited in our own time by the late Dr. Williamson and Mr. Consul Markham. It is hardly necessary that I should say here, that the name Confucius is merely the Chinese characters 孔夫子 (K'ung Fu-tze, 'The master K'ung') Latinised.

3 敬、懌公.
followed, B.C. 908, by a younger brother, leaving, however, two sons, Fû-fû Ho* and Fang-sze*. Fû Ho* resigned his right to the dukedom in favour of Fang-sze, who put his uncle to death in B.C. 893, and became master of the State. He is known as the duke Li*, and to his elder brother belongs the honour of having the sage among his descendants.

Three descents from Fû Ho, we find Châng K’ao-fù*, who was a distinguished officer under the dukes Tâi, Wû, and Hsûan* (B.C. 799–728). He is still celebrated for his humility, and for his literary tastes. We have accounts of him as being in communication with the Grand-historiographer of the kingdom, and engaged in researches about its ancient poetry, thus setting an example of one of the works to which Confucius gave himself*. K’ao gave birth to K’un-fû Chîâ*, from whom the surname of K’un took its rise. Five generations had now elapsed since the dukedom was held in the direct line of his ancestry, and it was according to the rule in such cases that the branch should cease its connexion with the ducal stem, and merge among the people under a new surname. K’un-Chîâ was Master of the Horse in Sung, and an officer of well-known loyalty and probity. Unfortunately for himself, he had a wife of surpassing beauty, of whom the chief minister of the State, by name Hwâ T’u*, happened on one occasion to get a glimpse. Determined to possess her, he commenced a series of intrigues, which ended, B.C. 710, in the murder of Chîâ and of the ruling duke Shang*. At the same time, T’u secured the person of the lady, and hastened to his palace with the prize, but on the way she had strangled herself with her girdle.

An enmity was thus commenced between the two families of K’un and Hwâ which the lapse of time did not obliterate, and the latter being the more powerful of the two, Chî’s great-grandson withdrew into the State of Lû to avoid their persecution. There he was appointed commander of the city of Fang**; and is known

* I drop here the 父 (second tone), which seems to have been used in those times in a manner equivalent to our Mr.
* 世考甫; 甫 is used in the same way as 父; see note 9.
* 世, 武, 宜, 三公. 世考甫; 甫 is used in the same way as 父; see note 9.
* 孔父嘉. 孔父嘉. 華考, 華考. 華考.
in history by the name of Fang-shu. Fang-shu gave birth to Po-hsi, and from him came Shu-liang Heh, the father of Confucius. Heh appears in the history of the times as a soldier of great prowess and daring bravery. In the year B.C. 562, when serving at the siege of a place called Peh-yang, a party of the assailants made their way in at a gate which had purposely been left open, and no sooner were they inside than the portcullis was dropped. Heh was just entering; and catching the massive structure with both his hands, he gradually by dint of main strength raised it and held it up, till his friends had made their escape.

Thus much on the ancestry of the sage. Doubtless he could trace his descent in the way which has been indicated up to the imperial house of Yin, nor was there one among his ancestors during the rule of Chou to whom he could not refer with satisfaction. They had been ministers and soldiers of Sung and Lu, all men of worth, and in Chang Kao, both for his humility and literary researches, Confucius might have special complacency.

2. Confucius was the child of Shu-liang Heh’s old age. The soldier had married in early life, but his wife brought him only daughters,—to the number of nine, and no son. By a concubine he had a son, named Mang-p’i, and also Po-ni, who proved a cripple, so that, when he was over seventy years, Heh sought a second wife in the Yen family, from which came subsequently Yen Hui, the favourite disciple of his son. There were three daughters in the family, the youngest being named Chang-tsai. Their father said to them, ‘Here is the commandant of Ts’ai. His father and grandfather were only scholars, but his ancestors before them were descendants of the sage sovereigns. He is a man ten feet high, and of extraordinary prowess, and I am very desirous of his alliance. Though he is old and austeres, you need have no misgivings about him. Which of you three will be his wife?’ The two elder daughters were silent, but Chang-tsai said, ‘Why do you ask us, father? It is for you to determine.’ ‘Very well,’ said her father in reply, ‘you will do.’ Chang-tsai, accordingly, became Heh’s wife, and in due time gave

防叔。伯夏。叔梁纥。倡陽。孟皮。一宇伯尼。顓氏。徽在。其人，身長十尺。
birth to Confucius, who received the name of Ch'iü, and was subsequently styled Chung-ni. The event happened on the twenty-first day of the tenth month of the twenty-first year of the duke Hsiang, of Lu, being the twentieth year of the emperor Ling, a. c. 552. The birth-place was in the district of Ts'au, of which Hēi was the governor. It was somewhere within the limits of the present department of Yen-ch'au in Shan-tung, but the honour of being the exact spot is claimed for two places in two different districts of the department.

The notices which we have of Confucius's early years are very scanty. When he was in his third year his father died. It is related of him, that as a boy he used to play at the arrangement of

名邱, 字仲尼. The legends say that Chang-t'ai, fearing lest she should not have a son, in consequence of her husband's age, privately ascended the Sh-Ch'iù hill to pray for the boon, and that when she had obtained it, she commemorated the fact in the names—Ch'iù and Chung-ni. But the cripple, Mang-p'i, had previously been styled Po-ni. There was some reason, previous to Confucius's birth, for using the term in the family. As might be expected, the birth of the sage is surrounded with many prodigies and occurrences. One account is, that the husband and wife prayed together for a son in a dell of mount Sū. As Chang-t'ai went up the hill, the leaves of the trees and plants all rustled themselves, and bent downwards on her return. That night she dreamed the black 77 appeared, and said to her, 'You shall have a son, a sage, and you must bring him forth in a hollow mulberry tree.' One day during her pregnancy, she fell into a dreamy state, and saw five old men in the hall, who called themselves the essences of the five planets, and led an animal which looked like a small cow with one horn, and was covered with scales like a dragon. This creature knelt before Chang-t'ai, and cast forth from its mouth a slip of jade, on which was the inscription,—The son of the essence of water shall succeed to the decaying Chao, and be a thronewell king.' Chang-t'ai tied a piece of embroidered ribbon about its horn, and the vision disappeared. When Hēi was told of it, he said, 'The creature must be the Ch'ü-lin.' As her time drew near, Chang-t'ai asked her husband if there was any place in the neighborhood called 'the hollow mulberry tree.' He told her there was a dry cave in the south hill, which went by that name. Then she said, 'I will go and be confined there.' Her husband was surprised, but when made acquainted with her former dream, he made the necessary arrangements. On the night when the child was born, two dragon came and kept watch on the left and right of the hill, and two spirit-ladies appeared in the air, pouring out fragrant odours, as if to bathe Chang-t'ai; and as soon as the birth took place, a spring of clear, warm water bubbled up from the floor of the cave, which dried up again when the child had been washed in it. The child was of an extraordinary appearance; with a mouth like the sea, or lips, a dragon's back, &c. &c. On the top of his head was a remarkable formation, in consequence of which he was named Ch'iù, &c. See the 列国志, Bk. Ixxvii. Another Ch'iù seems to make Confucius to have been illegitimate, saying that Hēi and Miss Yen cohabited in the wilderness (野合). Chiang Yung says that the phrase has reference simply to the disparity of their ages.

1 See-ma Ch'ien says that Confucius was born in the twenty-second year of duke Hsüang, a. C. 559. He is followed by Chü Hsi in the short sketch of Confucius's life prefixed to the Lu Yü, and by 'The Annals of the Empire' (歴代統紀), published with imperial sanction in the reign of Ch'i-hsing. (To this latter work I have generally referred for my dates.) The year assigned in the text above rests on the authority of K'ai-liang and Kung-yang, the two commentators on the Ch'un-ch'iu. With regard to the month, however, the tenth is that assigned by K'ai-liang, while Kung-yang names the eleventh.

2 Ts'au is written 南, 鄰, 郊, and 鄄.
sacrificial vessels, and at postures of ceremony. Of his schooling we have no reliable account. There is a legend, indeed, that at seven he went to school to Yen Ping-chung, but it must be rejected as Ping-chung belonged to the State of Ch'i. He tells us himself that at fifteen he bent his mind to learning; but the condition of the family was one of poverty. At a subsequent period, when people were astonished at the variety of his knowledge, he explained it by saying, 'When I was young, my condition was low, and therefore I acquired my ability in many things; but they were mean matters.'

When he was nineteen, he married a lady from the State of Sung, of the Chien-kwan family, and in the following year his son Li was born. On the occasion of this event, the duke Ch'ao sent him a present of a couple of carp. It was to signify his sense of his prince's favour, that he called his son Li (The Carp), and afterwards gave him the designation of Po-yü (Fish Primus). No mention is made of the birth of any other children, though we know, from Ana. V. i, that he had at least one daughter. We know also, from an inscription on her grave, that he had one other daughter, who died when she was quite young. The fact of the duke of Lü's sending him a gift on the occasion of Li's birth, shows that he was not unknown, but was already commanding public attention and the respect of the great.

It was about this time, probably in the year after his marriage, that Confucius took his first public employment, as keeper of the stores of grain, and in the following year he was put in charge of the public fields and lands. Mencius adduces these employments in illustration of his doctrine that the superior man may at times take office on account of his poverty, but must confine himself in such a case to places of small emolument, and aim at nothing but the discharge of their humble duties. According to him, Confucius, as keeper of stores, said, 'My calculations must all be right—that is all I have to care about;' and when in charge of the public fields, he said, 'The oxen and sheep must be fat and strong and
superior:—that is all I have to care about." It does not appear whether these offices were held by Confucius in the direct employment of the State, or as a dependent of the Chi family in whose jurisdiction he lived. The present of the carp from the duke may incline us to suppose the former.

3. In his twenty-second year, Confucius commenced his labours as a public teacher, and his house became a resort for young and inquiring spirits, who wished to learn the doctrines of antiquity. However small the fee his pupils were able to afford, he never refused his instructions. All that he required, was an ardent desire for improvement, and some degree of capacity. 'I do not open up the truth,' he said, 'to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson.'

His mother died in the year B.C. 527, and he resolved that her body should lie in the same grave with that of his father, and that their common resting-place should be in Fang, the first home of the K'ung in Lü. But here a difficulty presented itself. His father's coffin had been for twenty years where it had first been deposited, off the road of The Five Fathers, in the vicinity of Tsâu:—would it be right in him to move it? He was relieved from this perplexity by an old woman of the neighbourhood, who told him that the coffin had only just been put into the ground, as a temporary arrangement, and not regularly buried. On learning this, he carried his purpose into execution. Both coffins were conveyed to Fang, and put in the ground together, with no intervening space between them, as was the custom in some States. And now came a new perplexity. He said to himself, 'In old times, they had graves, but raised no tumulus over them. But I am a man, who belongs equally to the north and the south, the east and the west. I must have something by which I can remember the place.' Accordingly he raised a mound, four feet high, over the grave, and returned home, leaving a party of his disciples to see everything properly completed. In the meantime there came on a heavy storm of rain, and it was a considerable time before the disciples joined him. 'What makes you so late?' he asked. 'The grave in Fang fell down,' they said. He made no reply, and they repeated their

---

1. Mencius, V. Pt. II. v. 4.
answer three times, when he burst into tears, and said, "Ah! they did not make their graves so in antiquity!"

Confucius mourned for his mother the regular period of three years,—three years nominally, but in fact only twenty-seven months. Five days after the mourning was expired, he played on his lute, but could not sing. It required other five days before he could accompany an instrument with his voice.

Some writers have represented Confucius as teaching his disciples important lessons from the manner in which he buried his mother, and having a design to correct irregularities in the ordinary funeral ceremonies of the time. These things are altogether without book.' We simply have a dutiful son paying the last tribute of affection to a good parent. In one point he departs from the ancient practice, raising a mound over the grave, and when the fresh earth gives way from a sudden rain, he is moved to tears, and seems to regret his innovation. This sets Confucius vividly before us,—a man of the past as much as of the present, whose own natural feelings were liable to be hampered in their development by the traditions of antiquity which he considered sacred. It is important, however, to observe the reason which he gave for rearing the mound. He had in it a presentiment of much of his future course. He was 'a man of the north, the south, the east, and the west.' He might not confine himself to any one State. He would travel, and his way might be directed to some 'wise ruler,' whom his counsels would conduct to a benevolent sway that would break forth on every side till it transformed the empire.

4. When the mourning for his mother was over, Confucius remained in Ló, but in what special capacity we do not know. Probably he continued to encourage the resort of inquirers to whom he communicated instruction, and pursued his own researches into the history, literature, and institutions of the empire. In the year B.C. 525, the chief of the small State of T'an, made his appearance at the court of Ló, and discoursed in a wonderful manner, at a feast given to him by the duke, about the names which the most ancient sovereigns, from Hwang-ti downwards, gave to their

---

1. Li Chi, II, Sect. I, i, 50; Sect. II, iii, 30; Pt. I, i, 6. See also the discussion of these passages in Ch'ang Yung's "Life of Confucius."  
2. Li Chi, II, Sect. I, i, 63.  
3. See the Ch'un Chiük, under the seventh year of duke Chieh.
ministers. The sacrifices to the emperor Shào-hâo, the next in
descent from Hwang-tt, were maintained in T'an, so that the chief
fancied that he knew all about the abstruse subject on which
he discoursed. Confucius, hearing about the matter, waited on
the visitor, and learned from him all that he had to communicate.¹

To the year B.C. 525, when Confucius was twenty-nine years old,
is referred his studying music under a famous master of the name
of Hsiang². He was approaching his thirtieth year when, as he
tells us, 'he stood' firm, that is, in his convictions on the subjects
of learning to which he had bent his mind fifteen years before. Five
years more, however, were still to pass by, before the anticipation
mentioned in the conclusion of the last paragraph began to receive
its fulfilment, though we may conclude from the way in which it
was brought about that he was growing all the time in the
estimation of the thinking minds in his native State.

In the twenty-fourth year of duke Châo, B.C. 518, one of the
principal ministers of Lû, known by the name of Mâng-Hâi, died.
Seventeen years before, he had painfully felt his ignorance of
ceremonial observances, and had made it his subsequent business to
make himself acquainted with them. On his deathbed, he addressed
his chief officer, saying, 'A knowledge of propriety is the stem
of a man. Without it he has no means of standing firm. I have
heard that there is one K'ung Chîn, who is thoroughly versed in it.
He is a descendant of sages, and though the line of his family was
extinguished in Sung, among his ancestors there were Fê-fû Ho,
who resigned the State to his brother, and Chang K'ao-fû, who was
distinguished for his humility. Tsang Hê has observed that if
sage men of intelligent virtue do not attain to eminence, distin-
guished men are sure to appear among their posterity. His words are
now to be verified, I think, in K'ung Chîn. After my death, you must

¹ This rests on the respectable authority of Tao Chî-mâ's annotations on the Ch'âm
Chîn, but I must consider it apocryphal. The legend-writers have fashioned a journey to
T'an. The slightest historical intimation becomes a text with them, on which they enlarge to
the glory of the sage. Amiot has reproduced and expanded their commentaries, and others,
such as Paulykhar (China, pp. 121–125) and Thornton (History of China, vol. 1, pp. 157–153),
have followed in his wake.
² 師襄. See the Narrative of the School, 卷三, 六.
³ 謝秦. But the account given is not more credible than the chief of
Tân's expositions. ⁴ Ana. II. iv. ⁵ The journey to Chên is placed by Sai-mâ Ch'ien
before Confucius's holding of his first official employments, and Ch'ê Hû and most other
writers follow him. It is a great error, and arisen from a misunderstanding of the passage
from the 左氏傳 upon the subject.
tell Ho-chi to go and study properties under him.

In consequence of this charge, Ho-chi, Măng Hai’s son, who appears in the Analects under the name of Măng 1, and a brother, or perhaps only a near relative, named Nan-kung Chăng-shū, became disciples of Confucius. Their wealth and standing in the State gave him a position which he had not had before, and he told Chăng-shū of a wish which he had to visit the court of Châu, and especially to confer on the subject of ceremonies and music with Lão Tan. Chăng-shū represented the matter to the duke Ch'ao, who put a carriage and a pair of horses at Confucius’s disposal for the expedition.

At this time the court of Châu was in the city of Lo, in the present department of Ho-nan of the province of the same name. The reigning sovereign is known by the title of Chăng, but the sovereignty was little more than nominal. The state of China was then analogous to that of one of the European kingdoms during the prevalence of the feudal system. At the commencement of the dynasty, the various states of the kingdom had been assigned to the relatives and adherents of the reigning family. There were thirteen principalities of greater note, and a large number of smaller dependencies. During the vigorous youth of the dynasty, the sovereign or lord paramount exercised an effective control over the various chiefs, but with the lapse of time there came weakness and decay. The chiefs—corresponding somewhat to the European dukes, earls, marquises, barons, &c.—quarrelled and warred among themselves, and the stronger among them barely acknowledged their subjection to the sovereign. A similar condition of things prevailed in each particular State. There were hereditary ministerial families, who were continually encroaching on the authority of their rulers, and the heads of those families again were frequently hard pressed by their inferior officers. Such was the state of China in Confucius’s time. The reader must have it clearly before him, if he would understand the position of the sage, and the reforms which, we shall find, it was subsequently his object to introduce.

Arrived at Châu, he had no intercourse with the court or any of

---

1 See 左氏傳, 昭公七年. 2 何息. 3 孟懿子. 4 南宮敬叔. 5 The 家語 makes Chăng-shū accompany Confucius to Châu. It is difficult to understand this, if Chăng-shū were really a son of Măng Hai, who had died that year. 6 洛. 7 敬王 (B.C. 519-472).
the principal ministers. He was there not as a politician, but as an inquirer about the ceremonies and maxims of the founders of the existing dynasty. Lâo Tâu, whom he had wished to see, generally acknowledged as the founder of the Tâoists, or Rationalistic sect (so called), which has maintained its ground in opposition to the followers of Confucius, was then a curator of the royal library. They met and freely interchanged their views, but no reliable account of their conversations has been preserved. In the fifth Book of the Lî Chih, which is headed 'The philosopher Tsâng asked,' Confucius refers four times to the views of Lâo-tse on certain points of funeral ceremonies, and in the 'Narratives of the School,' Book XXIV, he tells Chî K'âng what he had heard from him about 'The Five Tsâ,' but we may hope their conversation turned also on more important subjects. Sze-mâ Ch'ien, favourable to Lâo-tse, makes him lecture his visitor in the following style:—'Those whom you talk about are dead, and their bones are mouldered to dust; only their words remain. When the superior man gets his time, he mounts aloft; but when the time is against him, he moves as if his feet were entangled. I have heard that a good merchant, though he has rich treasures deeply stored, appears as if he were poor, and that the superior man whose virtue is complete, is yet to outward seeming stupid. Put away your proud air and many desires, your insinuating habit and wild will. These are of no advantage to you. This is all which I have to tell you.' On the other hand, Confucius is made to say to his disciples, 'I know how birds can fly, how fishes can swim, and how animals can run. But the runner may be snared, the swimmer may be hooked, and the flyer may be shot by the arrow. But there is the dragon, I cannot tell how he mounts on the wind through the clouds, and rises to heaven. To-day I have seen Lâo-tse, and can only compare him to the dragon.'

While at Lo, Confucius walked over the grounds set apart for the great sacrifices to Heaven and Earth; inspected the pattern of the Hall of Light, built to give audience in to the princes of the kingdom; and examined all the arrangements of the ancestral temple and the court. From the whole he received a profound

---

1 According to Sze-mâ Ch'ien, Tâu was the posthumous epithet of this individual, whose surname was Li (李), name of (耳), and designation P'î-yâng (伯陽). 逸態與洋志. 2 See the 史記,列傳第三, and compare the remarks attributed to Lâo-tse in the account of the Kung family near the beginning.
impression." 'Now,' said he, with a sigh, 'I know the sage wisdom
of the duke of Châu, and how the House of Châu attained to the
royal sway.' On the walls of the Hall of Light were paintings
of the ancient sovereigns from Yao and Shun downwards, their
characters appearing in the representations of them, and words of
praise or warning being appended. There was also a picture of the
duke of Châu sitting with his infant nephew, the king Ch'äng,
upon his knees, to give audience to all the princes. Confucius sur-
veyed the scene with silent delight, and then said to his followers,
'Here you see how Châu became so great. As we use a glass to
examine the forms of things, so must we study antiquity in order
to understand the present time.' In the hall of the ancestral
temple, there was a metal statue of a man with three claps upon
his mouth, and his back covered over with an enjoyable homily on
the duty of keeping a watch upon the lips. Confucius turned to
his disciples and said, 'Observe it, my children. These words are
true, and commended themselves to our feelings.'

About music he made inquiries at Ch'äng Hung, to whom the
following remarks are attributed:—'I have observed about Ch'êng-
ni many marks of a sage. He has river eyes and a dragon forehead,
—the very characteristics of Hwang-ti. His arms are long, his
back is like a tortoise, and he is nine feet six inches in height,—the
very semblance of T'ang the Completer. When he speaks, he praises
the ancient kings. He moves along the path of humility and
courtesy. He has heard of every subject, and retains with a strong
memory. His knowledge of things seems inexhaustible.—Have we
not in him the rising of a sage?'

I have given these notices of Confucius at the court of Châu,
more as being the only ones I could find, than because I put much
faith in them. He did not remain there long, but returned the
same year to Lû, and continued his work of teaching. His fame
was greatly increased; disciples came to him from different parts,
till their number amounted to three thousand. Several of those
who have come down to us as the most distinguished among his
followers, however, were yet unborn, and the statement just given
may be considered as an exaggeration. We are not to conceive of
the disciples as forming a community, and living together. Parties
of them may have done so. We shall find Confucius hereafter always moving amid a company of admiring pupils; but the greater number must have had their proper avocations and ways of living, and would only resort to the Master, when they wished specially to ask his counsel or to learn of him.

5. In the year succeeding the return to Lû, that State fell into great confusion. There were three Families in it, all connected irregularly with the ducal House, which had long kept the rulers in a condition of dependency. They appear frequently in the Analects as the Chi clan, the Shû, and the Mâng; and while Confucius freely spoke of their usurpations¹, he was a sort of dependent of the Chi family, and appears in frequent communication with members of all the three. In the year B.C. 517, the duke Chû came to open hostilities with them, and being worsted, fled into Chi, the State adjoining Lû on the north. Thither Confucius also repaired, that he might avoid the prevailing disorder of his native State. Chû was then under the government of a ruler (in rank a marquis, but historically called duke), afterwards styled Ching², who 'had a thousand teams, each of four horses, but on the day of his death the people did not praise him for a single virtue.' His chief minister, however, was Yen Ying³, a man of considerable ability and worth. At his court the music of the ancient sage-emperor, Shun, originally brought to Chi from the State of Ch’ân⁴, was still preserved.

According to the 'Narratives of the School,' an incident occurred on the way to Chi, which I may transfer to these pages as a good specimen of the way in which Confucius turned occurring matters to account, in his intercourse with his disciples. As he was passing by the side of the Tâi mountain, there was a woman weeping and wailing by a grave. Confucius bent forward in his carriage, and after listening to her for some time, sent Tse-ê to ask the cause of her grief. 'You weep, as if you had experienced sorrow upon sorrow,' said Tse-ê. The woman replied, 'It is so. My husband’s father was killed here by a tiger, and my husband also; and now my son has met the same fate.' Confucius asked her why she did not remove from the place, and on her answering, 'There is here no oppressive government,' he turned to his disciples, and said, 'My

¹ See Analects, II. i. ii. et al.
² Analect XVI. xii.
³ '景公' is the name who was afterwards styled '晏平仲'
⁴ This is the name who was afterwards styled '晏嬰'
children, remember this. Oppressive government is fiercer than a tiger.

As soon as he crossed the border from Lu, we are told he discovered from the gait and manners of a boy, whom he saw carrying a pitcher, the influence of the sages' music, and told the driver of his carriage to hurry on to the capital. Arrived there, he heard the strain, and was so ravished with it, that for three months he did not know the taste of flesh. 'I did not think,' he said, 'that music could have been made so excellent as this.' The duke Ching was pleased with the conferences which he had with him, and proposed to assign to him the town of Lin-ch'iu, from the revenues of which he might derive a sufficient support; but Confucius refused the gift, and said to his disciples, 'A superior man will only receive reward for services which he has done. I have given advice to the duke Ching, but he has not yet obeyed it, and now he would endow me with this place! Very far is he from understanding me!'

On one occasion the duke asked about government, and received the characteristic reply, 'There is government when the ruler is ruler, and the minister is minister; when the father is father, and the son is son.' I say that the reply is characteristic. Once, when Tsze-lu asked him what he would consider the first thing to be done if entrusted with the government of a State, Confucius answered, 'What is necessary is to rectify names.' The disciple thought the reply wide of the mark, but it was substantially the same with what he said to the marquis Ching. There is a sufficient foundation in nature for government in the several relations of society, and if those be maintained and developed according to their relative significance, it is sure to obtain. This was a first principle in the political ethics of Confucius.

Another day the duke got to a similar inquiry the reply that the art of government lay in an economical use of the revenues; and being pleased, he resumed his purpose of retaining the philosopher in his State, and proposed to assign to him the fields of Ni-ch'ü. His
chief minister Yen Ying dissuaded him from the purpose, saying, "Those scholars are impracticable, and cannot be imitated. They are haughty and conceited of their own views, so that they will not be content in inferior positions. They set a high value on all funeral ceremonies, give way to their grief, and will waste their property on great burials, so that they would only be injurious to the common manners. This Mr. K'ung has a thousand peculiarities. It would take generations to exhaust all that he knows about the ceremonies of going up and going down. This is not the time to examine into his rules of propriety. If you, prince, wish to employ him to change the customs of Ch'i, you will not be making the people your primary consideration."

I had rather believe that these were not the words of Yen Ying, but they must represent pretty correctly the sentiments of many of the statesmen of the time about Confucius. The duke of Ch'i got tired ere long of having such a monitor about him, and observed, "I cannot treat him as I would the chief of the Chi family. I will treat him in a way between that accorded to the chief of the Chi, and that given to the chief of the Mang family." Finally he said, "I am old; I cannot use his doctrines." These observations were made directly to Confucius, or came to his hearing. It was not consistent with his self-respect to remain longer in Chi, and he returned to Lu.

6. Returned to Lu', he remained for the long period of about fifteen years without being engaged in any official employment. It was a time, indeed, of great disorder. The duke without office in Lu', a.c. 518-501. Chao continued a refugee in Chi, the government being in the hands of the great families, up to his death in a.c. 510, on which event the rightful heir was set aside, and another member of the ducal House, known to us by the title of Ting, substituted in his place. The ruling authority of the principality became thus still more enfeebled than it had been before, and, on the other hand, the chiefs of the Chi, the Shu, and the Mang, could hardly keep their ground against their own officers. Of these latter, the two most conspicuous were Yang Hsu, called also Yang Ho, and

See the 史記, 孔子世家, P. 2. Ana. XVIII. iii. San-shu Chien
makes the first observation to have been addressed directly to Confucius.

"定公" "陽虎. "陽貨."
Kung-shan Fú-sien. At one time Chi Hwan, the most powerful of the chiefs, was kept a prisoner by Yang Hû, and was obliged to make terms with him in order to obtain his liberation. Confucius would give his countenance to none, as he disapproved of all, and he studiously kept aloof from them. Of how he comported himself among them we have a specimen in the incident related in the Analects, XVII. i. — ‘Yang Ho wished to see Confucius, but Confucius would not go to see him. On this, he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects for the gift. He met him, however, on the way. “Come, let me speak with you,” said the officer. “Can he be called benevolent, who keeps his jewel in his bosom, and leaves his country to confusion?” Confucius replied, “No.” “Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so?” Confucius again said, “No.” The other added, “The days and months are passing away; the years do not wait for us.” Confucius said, “Right: I will go into office.”’ Chinese writers are eloquent in their praises of the sage for the combination of propriety, complaisance and firmness, which they see in his behaviour in this matter. To myself there seems nothing remarkable in it but a somewhat questionable dexterity. But it was well for the fame of Confucius that his time was not occupied during those years with official services. He turned them to better account, prosecuting his researches into the poetry, history, ceremonies, and music of the nation. Many disciples continued to resort to him, and the legendary writers tell us how he employed their services in digesting the results of his studies. I must repeat, however, that several of them, whose names are most famous, such as Tsăng Shân, were as yet children, and Min Sun was not born till B.C. 500.

To this period we must refer the almost single instance which we have of the manner of Confucius’s intercourse with his son Li. ‘Have you heard any lessons from your father different from what we have all heard?’ asked one of the disciples once of Li. ‘No,’ said Li. ‘He was standing alone once, when I was passing through the court below with hasty steps, and said to me, “Have you learned the Odes?”’ On my replying, “Not yet,” he added, “If you do not learn the Odes, you will not be fit to converse with.” Another day,
in the same place and the same way, he said to me, “Have you read the rules of Propriety?” On my replying, “Not yet,” he added, “If you do not learn the rules of Propriety, your character cannot be established.” I have heard only these two things from him. The disciple was delighted and observed, “I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son.”

I can easily believe that this distant reserve was the rule which Confucius followed generally in his treatment of his son. A stern dignity is the quality which a father has to maintain upon his system. It is not to be without the element of kindness, but that must never go beyond the line of propriety. There is too little room left for the play and development of natural affection.

The divorce of his wife must also have taken place during these years, if it ever took place at all, which is a disputed point. The curious reader will find the question discussed in the notes on the second Book of the Li Chi. The evidence inclines, I think, against the supposition that Confucius did put his wife away. When she died, at a period subsequent to the present, Li kept on weeping aloud for her after the period for such a demonstration of grief had expired, when Confucius sent a message to him that his sorrow must be subdued, and the obedient son dried his tears. We are glad to know that on one occasion—the death of his favourite disciple, Yen Hui—the tears of Confucius himself would flow over and above the measure of propriety.

7. We come to the short period of Confucius’s official life. In the year B.C. 501, things had come to a head between the chiefs of the three Families and their ministers, and had resulted in the defeat of the latter. In that year the resources of Yang Hui were exhausted, and he fled into Chi, so that the State was delivered from its greatest trouble, and the way was made more clear for Confucius to go into office, should an opportunity occur. It soon presented itself. Towards the end of that year he was made chief magistrate of the town of Chung-țü.

1 Anm. XVI. xiii. 2 See the Li Chi, II. Pt. I. ii. 27. 3 Anm. X. xi. 中都宰. Annot: says this was ‘la ville même où le Souverain séjournait à Cour’ (Via de Confucius, p. 147). He is followed of course by Thornton and Pautrier. My reading has not shown me that such was the case. In the notes to K’ang Ke’s edition of the ‘Five Ching,’ Li Chi, II. Sect. I. li. 4, it is simply said—‘Chung-țü,—the name of a town of Li. It afterwards belonged to Chi when it was called Ping-șǔ (平陸)."
Just before he received his appointment, a circumstance occurred of which we do not well know what to make. When Yang-hù fled into Ch'i, Kung-shan Fū-sào, who had been confederate with him, continued to maintain an attitude of rebellion, and held the city of Pi against the Ch'i family. Thence he sent a message to Confucius inviting him to join him, and the Sage seemed so inclined to go that his disciple Tsze-ti remonstrated with him, saying, 'Indeed you cannot go! why must you think of going to see Kung-shan?' Confucius replied, 'Can it be without some reason that he has invited me? If any one employ me, may I not make an eastern Ch'un' The upshot, however, was that he did not go, and I cannot suppose that he had ever any serious intention of doing so. Amid the general gravity of his intercourse with his followers, there gleam out a few instances of quiet pleasantry, when he amused himself by playing with their notions about him. This was probably one of them.

As magistrate of Chung-tū he produced a marvellous reformation of the manners of the people in a short time. According to the 'Narratives of the School,' he enacted rules for the nourishing of the living and all observances to the dead. Different food was assigned to the old and the young, and different burdens to the strong and the weak. Males and females kept apart from each other in the streets. A thing dropped on the road was not picked up. There was no fraudulent carving of vessels. Inner coffins were made four inches thick, and the outer ones five. Graves were made on the high grounds, no mounds being raised over them, and no trees planted about them. Within twelve months, the princes of the other States all wished to imitate his style of administration.

The duke Ting, surprised at what he saw, asked whether his rules could be employed to govern a whole State, and Confucius told him that they might be applied to the whole kingdom. On this the duke appointed him assistant-superintendent of Works, in which capacity he surveyed the lands of the State, and made many improvements in agriculture. From this he was quickly made minister of Crime, and the appointment was enough to put an end to crime. There was no necessity to put the penal laws in execution. No offenders showed themselves.

* Ana. XVII.  "家語, Bk. 1.  "司空. This office, however, was held by the chief of the Mang family. We must understand that Confucius was only an assistant to him, or perhaps acted for him.

* 大司寇. "家語, Bk. 1.  "
These indiscriminating eulogies are of little value. One incident, related in the annotations of Tsao-shih on the Ch'\emph{\text{"u}}-Ch\emph{\text{"u}}\text{"u}}, commends itself at once to our belief, as in harmony with Confucius's character. The chief of the Ch\emph{\text{"i}}, pursuing with his enmity the duke Ch\emph{\text{"o}}, even after his death, had placed his grave apart from the graves of his predecessors; and Confucius surrounded the ducal cemetery with a ditch so as to include the solitary resting-place, boldly telling the chief that he did it to hide his disloyalty. But he signalised himself most of all in B.C. 500, by his behaviour at an interview between the dukes of Lù and Ch\emph{\text{"i}}, at a place called Shih-ch\emph{\text{"i}}, and Ch\emph{\text{"i}}-k\emph{\text{"u}}, in the present district of L\emph{\text{"o}}-w\emph{\text{"u}}, in the department of T\emph{\text{"a}}-an. Confucius was present as master of ceremonies on the part of Lù, and the meeting was professedly pacific. The two princes were to form a covenant of alliance. The principal officer on the part of Ch\emph{\text{"i}}, however, despising Confucius as 'a man of ceremonies, without courage,' had advised his sovereign to make the duke of Lù a prisoner, and for this purpose a band of the half-savage original inhabitants of the place advanced with weapons to the stage where the two dukes were met. Confucius understood the scheme, and said to the opposite party, 'Our two princes are met for a pacific object. For you to bring a band of savage vassals to disturb the meeting with their weapons, is not the way in which Ch\emph{\text{"i}} can expect to give law to the princes of the kingdom. These barbarians have nothing to do with our Great Flowery land. Such vassals may not interfere with our covenant. Weapons are out of place at such a meeting. As before the spirits, such conduct is unpropitious. In point of virtue, it is contrary to right. As between man and man, it is not polite.' The duke of Ch\emph{\text{"i}} ordered the disturbers off, but Confucius withdrew, carrying the duke of Lù with him. The business proceeded, notwithstanding, and when the words of the alliance were being read on the part of Ch\emph{\text{"i}}, 'So be it to Lù, if it contribute not 300 chariots of war to the help of Ch\emph{\text{"i}}, when its army goes across its borders,' a messenger from Confucius added, 'And so be it to us, if we obey your orders, unless you return to us the fields on the south of the W\emph{\text{"a}}n.' At the conclusion of the ceremonies, the prince of Ch\emph{\text{"i}} wanted to give a grand entertainment, but Confucius demonstrated that such a thing would be
contrary to the established rules of propriety, his real object being to keep his sovereign out of danger. In this way the two parties separated, they of Ch‘i filled with shame at being foiled and disgraced by 'the man of ceremonies;' and the result was that the lands of Lü which had been appropriated by Ch‘i were restored.

For two years more Confucius held the office of minister of Crime. Some have supposed that he was further raised to the dignity of chief minister of the State, but that was not the case. One instance of the manner in which he executed his functions is worth recording. When any matter came before him, he took the opinion of different individuals upon it, and in giving judgment would say, 'I decide according to the view of so and so.' There was an approach to our jury system in the plan, Confucius's object being to enlist general sympathy, and carry the public judgment with him in his administration of justice. A father having brought some charge against his son, Confucius kept them both in prison for three months, without making any difference in favour of the father, and then wished to dismiss them both. The head of the Chi was dissatisfied, and said, 'You are playing with me, Sir minister of Crime. Formerly you told me that in a State or a family filial duty was the first thing to be insisted on. What hinders you now from putting to death this un filial son as an example to all the people?' Confucius with a sigh replied, 'When superiors fail in their duty, and yet go to put their inferiors to death, it is not right. This father has not taught his son to be filial; —to listen to his charge would be to slay the guiltless. The manners of the age have been long in a sad condition; we cannot expect the people not to be transgressing the laws.'

At this time two of his disciples, Tsze-lü and Tsze-yü, entered the employment of the Chi family, and lent their influence, the former especially, to forward the plans of their master. One great cause of disorder in the State was the fortified cities held by the three chiefs, in which they could defy the supreme authority, and were in turn defied themselves by their officers. Those cities were like the castles of the barons of England in the time of the Norman

---

1 This meeting at Chia-hü is related in Ssu-má Ch‘ien, the 'Narratives of the School,' and Ts‘i-liang, with many exaggerations. I have followed 左氏傳，定公十年.

2 The 家語 says, Bk. II, 孔子為魯司寇，攝相事。But he was a 相 only in the sense of an assistant of ceremonies, as at the meeting in Chia-hü, described above.

3 See the 家語, Bk. II.
kings. Confucius had their destruction very much at heart, and partly by the influence of persuasion, and partly by the assisting counsels of Tsze-lù, he accomplished his object in regard to Pt, the chief city of the Chî, and Hâu, the chief city of the Shû.

It does not appear that he succeeded in the same way in dismantling Ch'âng, the chief city of the Mâng; but his authority in the State greatly increased. He strengthened the ducal House and weakened the private Families. He exalted the sovereign, and depressed the ministers. A transforming government went abroad. Dishonesty and dissoluteness were ashamed and hid their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. Strangers came in crowds from other States. Confucius became the idol of the people, and flew in songs through their mouths.

But this sky of bright promise was soon overcast. As the fame of the reformations in Lû went abroad, the neighbouring princes began to be afraid. The duke of Chî said, 'With Confucius at the head of its government, Lû will become supreme among the States, and Chî which is nearest to it will be the first swallowed up. Let us propitiate it by a surrender of territory.' One of his ministers proposed that they should first try to separate between the sage and his sovereign, and to effect this, they hit upon the following scheme. Eighty beautiful girls, with musical and dancing accomplishments, and a hundred and twenty of the finest horses that could be found, were selected, and sent as a present to the duke Ting. They were put up at first outside the city, and Chî Hwan having gone in disguise to see them, forgot the lessons of Confucius, and took the duke to look at the bait. They were both captivated. The women were received, and the sage was neglected. For three days the duke gave no audience to his ministers. 'Master,' said Tsze-lù to Confucius, 'it is time for you to be going.' But Confucius was very unwilling to leave. The spring was coming on, when the sacrifice to Heaven would be offered, and he determined to wait and see whether the...
solemnization of that would bring the duke back to his right mind. No such result followed. The ceremony was hurried through, and portions of the offerings were not sent round to the various ministers, according to the established custom. Confucius regretfully took his departure, going away slowly and by easy stages. He would have welcomed a message of recall. But the duke continued in his abandonment, and the sage went forth to thirteen weary years of homeless wandering.

8. On leaving Lü, Confucius first bent his steps westward to the State of Wei, situate about where the present provinces of Chih-hi and Ho-nan adjoin. He was now in his fifty-sixth year, and felt depressed and melancholy. As he went along, he gave expression to his feelings in verse:

'Fain would I still look towards Lü,
But this Kwei hill cuts off my view.
With an axe, I'd hew the thickets through:—
Vain thought: 'gainst the hill I nought can do;'

and again,—

'Through the valley howls the blast,
Drizzling rain falls thick and fast.
Homeward goes the youthful bride,
O'er the wild, crowds by her side.
How is it, O azure Heaven,
From my home I thus am driven,
Through the land my way to trace,
With no certain dwelling-place?
Dark, dark, the minds of men!
Worth in vain comes to their ken.
Hastens on my term of years;
Old age, desolate, appears.'

A number of his disciples accompanied him, and his sadness infected them. When they arrived at the borders of Wei, at a place called I, the warden sought an interview, and on coming out from the sage, he tried to comfort the disciples, saying, 'My friends, why are you distressed at your master's loss of office? The world has been long without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue.' Such was the thought of this friendly stranger. The bell did indeed sound, but few had ears to hear.

* See Chiang Yung's Life of Confucius, p. 3. See also Mencius, V. Pt. II. i. 4; et al. * See Ann. III. xxiv.
Confucius's fame, however, had gone before him, and he was in little danger of having to suffer from want. On arriving at the capital of Wei, he lodged at first with a worthy officer, named Yen Ch'âu-yü. The reigning duke, known to us by the epithet of Ling, was a worthless, dissipated man, but he could not neglect a visitor of such eminence, and soon assigned to Confucius a revenue of 60,000 measures of grain. Here he remained for ten months, and then for some reason left it to go to Ch'än. On the way he had to pass by K'wang, a place probably in the present department of K'ai-fung in Ho-nan, which had formerly suffered from Yang-hü. It so happened that Confucius resembled Hu, and the attention of the people being called to him by the movements of his carriage-driver, they thought it was their old enemy, and made an attack upon him. His followers were alarmed, but he was calm, and tried to assure them by declaring his belief that he had a divine mission. He said to them, 'After the death of king Wăn, was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?' Having escaped from the hands of his assailants, he does not seem to have carried out his purpose of going to Ch'än, but returned to Wei.

On the way, he passed a house where he had formerly lodged, and finding that the master was dead, and the funeral ceremonies going on, he went in to condole and weep. When he came out, he told Tse-kung to take the outside horses from his carriage, and give them as a contribution to the expenses of the occasion. 'You never did such a thing,' Tse-kung remonstrated, 'at the funeral of any of your disciples; is it not too great a gift on this occasion of the death of an old host?' 'When I went in,' replied Confucius, 'my presence brought a burst of grief from the chief mourner, and I joined him with my tears. I dislike the thought of my tears not being followed by anything. Do it, my child.'

On reaching Wei, he lodged with Ch'i Po-yü, an officer of whom
honourable mention is made in the Analects. But this time he

did not remain long in the State. The duke was

married to a lady of the house of Sung, known by the

name of Nan-tse, notorious for her intrigues and wickedness. She

sought an interview with the sage, which he was obliged unwillingly
to accord. No doubt he was innocent of thought or act of evil, but it
gave great dissatisfaction to Tse-li that his master should

have been in company with such a woman, and Confucius, to assure
him, swore an oath, saying, 'Wherein I have done improperly, may
Heaven reject me! May Heaven reject me!' He could not well
abide, however, about such a court. One day the duke rode out
through the streets of his capital in the same carriage with Nan-tse,

and made Confucius follow them in another. Perhaps he intended
to honour the philosopher, but the people saw the incongruity, and
cried out, 'Lust in the front; virtue behind!' Confucius was
ashamed, and made the observation, 'I have not seen one who loves
virtue as he loves beauty.' Wei was no place for him. He left it,
and took his way towards Ch'än.

Ch'än, which formed part of the present province of Ho-nan, lay
south from Wei. After passing the small State of T'ao, he
approached the borders of Sung, occupying the present prefecture
of Kwei-teh, and had some intentions of entering it, when an incident
occurred, which it is not easy to understand from the meagre style
in which it is related, but which gave occasion to a remarkable
saying. Confucius was practising ceremonies with his disciples, we
are told, under the shade of a large tree. Hwan T'ui, an ill-minded
officer of Sung, heard of it, and sent a band of men to pull down
the tree, and kill the philosopher, if they could get hold of him.
The disciples were much alarmed, but Confucius observed, 'Heaven
has produced the virtue that is in me;—what can Hwan T'ui do to
me?' They all made their escape, but seem to have been driven
westwards to the State of Ch'ang, on arriving at the gate con-
ducting into which from the east, Confucius found himself separated
from his followers. Tze-kung had arrived before him, and was told
by a native of Ch'ang that there was a man standing by the east gate,
with a forehead like Yao, a neck like Kao-yao, his shoulders on a
level with those of Tze-ch'an, but wanting, below the waist, three

1 Ana. XIV. xxvi; XV. vi. 2 See the account in the 史記, 孔子世家.

p. 6 3 Ana. XI. xxvii. 4 Ana. IX. xvi. 5 曹, 6 Ana. IX. xxii.
inches of the height of Yü, and altogether having the disconsolate appearance of a stray dog. Tze-kung knew it was the master, hastened to him, and repeated to his great amusement the description which the man had given. 'The bodily appearance,' said Confucius, 'is but a small matter, but to say I was like a stray dog, capital! capital!' The stay they made at Chiang was short, and by the end of B.C. 495, Confucius was in Ch‘an.

All the next year he remained there, lodging with the warden of the city wall, an officer of worth, of the name of Ch‘ang, and we have no accounts of him which deserve to be related here.

In B.C. 494, Ch‘an was much disturbed by attacks from Wù, a large State, the capital of which was in the present department of Shu-ch‘an, and Confucius determined to retrace his steps to Wei. On the way he was laid hold of at a place called P‘u, which was held by a rebellious officer against Wei, and before he could get away, he was obliged to engage that he would not proceed thither. Thither, notwithstanding, he continued his route, and when Tze-kung asked him whether it was right to violate the oath he had taken, he replied, 'It was a forced oath. The spirits do not hear such.' The duke Ling received him with distinction, but paid no more attention to his lessons than before, and Confucius is said then to have uttered his complaint, 'If there were any of the princes who would employ me, in the course of twelve months I should have done something considerable. In three years the government would be perfected.'

A circumstance occurred to direct his attention to the State of Ts‘in, which occupied the southern part of the present Shan-hai, and extended over the Yellow river into Ho-nan. An invitation came to Confucius, like that which he had formerly received from Kung-shan F‘u-ts‘ao. Pi Hsi, an officer of Ts‘in, who was holding the town of Chung-m‘au against his chief, invited him to visit him, and Confucius was inclined to go. Tzze-lu was always the mentor on such occasions. He said to him, 'Master, I have heard you say,
that when a man in his own person is guilty of doing evil, a superior man will not associate with him. Pi Hsi is in rebellion; if you go to him, what shall be said?" Confucius replied, "Yes, I did use those words. But is it not said that if a thing be really hard, it may be ground without being made thin; and if it be really white, it may be steeped in a dark fluid without being made black? Am I a bitter gourd? Am I to be hung up out of the way of being eaten?"

These sentiments sound strangely from his lips. After all, he did not go to Pi Hsi; and having travelled as far as the Yellow river that he might see one of the principal ministers of Taïn, he heard of the violent death of two men of worth, and returned to Wei, lamenting the fate which prevented him from crossing the stream, and trying to solace himself with poetry as he had done on leaving Lu. Again did he communicate with the duke, but as ineffectually, and disgusted at being questioned by him about military tactics, he left and went back to Ch'ân.

He resided in Ch'ân all the next year, B.C. 491, without anything occurring there which is worthy of note. Events had transpired in Lu, however, which were to issue in his return to his native State. The duke Tsing had deceased B.C. 494, and Ch'i Hwâ, the chief of the Ch'i family, died in this year. On his death-bed, he felt remorse for his conduct to Confucius, and charged his successor, known to us in the Analects as Ch'i K'ang, to recall the sage; but the charge was not immediately fulfilled. Ch'i K'ang, by the advice of one of his officers, sent to Ch'ân for the disciple Yen Ch'iû instead. Confucius willingly sent him off, and would gladly have accompanied him. "Let me return!" he said, "Let me return!" But that was not to be for several years yet.

In B.C. 490, accompanied, as usual, by several of his disciples, he went from Ch'ân to Ts'ai, a small dependency of the great fief of Ch'û, which occupied a large part of the present provinces of Hu-nan and Hu-peî. On the way, between Ch'ân and Ts'ai, their provisions became exhausted, and they were cut off somehow from obtaining a fresh supply. The disciples were quite overcome with want, and Tsze-lû said to the master, "Has the superior man indeed to endure in this way!" Confucius answered him, "The superior man may indeed have to endure want; but the mean man,
when he is in want, gives way to unbridled license. According to the *Narratives of the School,* the distress continued seven days, during which time Confucius retained his equanimity, and was even cheerful, playing on his lute and singing. He retained, however, a strong impression of the perils of the season, and we find him afterwards recurring to it, and lamenting that of the friends that were with him in Ch'ân and Ts'âi, there were none remaining to enter his door.

Escaped from this strait, he remained in Ts'âi over B.C. 489, and in the following year we find him in Sheh, another district of Ch'û, the chief of which had taken the title of duke, according to the usurping policy of that State. Puzzled about his visitor, he asked Tsze-lû what he should think of him, but the disciple did not venture a reply. When Confucius heard of it, he said to Tsze-lû, 'Why did you not say to him:—He is simply a man who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on!' Subsequently, the duke, in conversation with Confucius, asked him about government, and got the reply, dictated by some circumstances of which we are ignorant, 'Good government obtains, when those who are near are made happy, and those who are far off are attracted.'

After a short stay in Sheh, according to Sze-mâ Ch'ien, he returned to Ts'âi, and having to cross a river, he sent Tsze-lû to inquire for the ford of two men who were at work in a neighbouring field. They were recluses,—men who had withdrawn from public life in disgust at the waywardness of the times. One of them was called Ch'ang-tsû, and instead of giving Tsze-lû the information he wanted, he asked him, 'Who is it that holds the reins in the carriage there?' 'It is K'ung Ch'în.' 'K'ung Ch'în of Lû?' 'Yes,' was the reply, and then the man rejoined, 'He knows the ford.'

Tsze-lû applied to the other, who was called Chieh-nî, but got for answer the question, 'Who are you, Sir?' He replied, 'I am Chung Yû.' 'Chung Yû, who is the disciple of K'ung Ch'în of Lû?' 'Yes,' again replied Tsze-lû, and Chieh-nî said to him, 'Disorder, like a swelling flood, spreads over the whole kingdom,'
and who is he that will change it for you? Than follow one who merely withdraws from this one and that one, had you not better follow those who withdraw from the world altogether? With this he fell to covering up the seed, and gave no more heed to the stranger. Tsze-lô went back and reported what they had said, when Confucius vindicated his own course, saying, 'It is impossible to associate with birds and beasts as if they were the same with us. If I associate not with these people,—with mankind,—with whom shall I associate? If right principles prevailed through the kingdom, there would be no need for me to change its state.'

About the same time he had an encounter with another recluse, who was known as 'The madman of Ch'û.' He passed by the carriage of Confucius, singing out, 'O phoenix, O phoenix, how is your virtue degenerated! As to the past, reproof is useless, but the future may be provided against. Give up, give up your vain pursuit.' Confucius alighted and wished to enter into conversation with him, but the man hastened away.

But now the attention of the ruler of Ch'û—king, as he styled himself—was directed to the illustrious stranger who was in his dominions, and he met Confucius and conducted him to his capital, which was in the present district of I-ch'äng, in the department of Hsiang-yang, in Hû-pei. After a time, he proposed endowing the philosopher with a considerable territory, but was dissuaded by his prime minister, who said to him, 'Has your majesty any officer who could discharge the duties of an ambassador like Tsze-kung? or any one so qualified for a premier as Yen Hâi? or any one to compare as a general with Tsze-lô? The kings Wân and Wô, from their hereditary dominions of a hundred Hô, rose to the sovereignty of the kingdom. If K'ung Ch'ûn, with such disciples to be his ministers, get the possession of any territory, it will not be to the prosperity of Ch'û!' On this remonstrance the king gave up his purpose; and, when he died in the same year, Confucius left the State, and went back again to Wei.

The duke Ling had died four years before, soon after Confucius had last parted from him, and the reigning duke, known to us by the title of Ch'û, was his grandson, and was holding the principality against his own father. The relations

1 Ana. XVIII. vi. 2 Ana. XVII. vii. 3 襄陽府宜城縣 the 史記, 孔子世家, p. 10. 4 See 出公.
between them were rather complicated. The father had been
-driven out in consequence of an attempt which he had instigated
on the life of his step-mother, the notorious Nan-tse, and the
succession was given to his son. Subsequently, the father wanted

to reclaim what he deemed his right, and an unseemly struggle
ensued. The duke Chü was conscious how much his cause would
be strengthened by the support of Confucius, and hence when he

got to Wei, Tzze-lü could say to him, 'The prince of Wei has been
waiting for you, in order with you to administer the government;—
what will you consider the first thing to be done?" The opinion
of the philosopher, however, was against the propriety of the duke's

course, and he declined taking office with him, though he remained
in Wei for between five and six years. During all that time there
is a blank in his history. In the very year of his return, according

to the 'Annals of the Empire,' his most beloved disciple, Yen Hsi,
died, on which occasion he exclaimed, 'Alas! Heaven is destroying
me! Heaven is destroying me!' The death of his wife is assigned
to B.C. 484, but nothing else is related which we can connect with
this long period.

9. His return to Lu was brought about by the disciple Yen Yu,
who, we have seen, went into the service of Chi K'ang, in B.C. 491.

From his return to Lu to his death.

B.C. 484-478. In the year B.C. 483, Yu had the conduct of some
military operations against Chi Chii, and being successful,

Chi K'ang asked him how he had obtained his military
skill;—was it from nature, or by learning? He replied that he
had learned it from Confucius, and entered into a glowing eulogy
of the philosopher. The chief declared that he would bring
Confucius home again to Lu. 'If you do so,' said the disciple, 'see
that you do not let mean men come between you and him.' On
this K'ang sent three officers with appropriate presents to Wei, to
invite the wanderer home, and he returned with them accordingly.

This event took place in the eleventh year of the duke Ai, who
succeeded to Ting, and according to Kung Fu, Confucius's descen-
dant, the invitation proceeded from him. We may suppose that

1 Ana. XIII. iii. In the notes on this passage, I have given Chi Hsi's opinion as to
the time when Tzze-lü made this remark. It seems more correct, however, to refer it to
Confucius's return to Wei from Chü, as is done by Chiang Yung.
2 Ana. VII. xiv.
3 Ana. XI. viii. In the notes on Ana. XI. vii., I have adverted to the chronological difficulty
connected with the dates assigned respectively to the deaths of Yen Hsi and Confucius's own
son, Lu. Chiang Yung assigns Hsi's death to B.C. 487.
4 See the 史記,孔子世家. "哀公. " See Chiang Yung's memoir, in loc.
while Chē K'ang was the mover and director of the proceeding, it was with the authority and approval of the duke. It is represented in the chronicle of Tso Ch'ī'ēn-ming as having occurred at a very opportune time. The philosopher had been consulted a little before by K'ung Wăn, an officer of Wei, about how he should conduct a feud with another officer, and disgusted at being referred to on such a subject, had ordered his carriage and prepared to leave the State, exclaiming, 'The bird chooses its tree. The tree does not choose the bird.' K'ung Wăn endeavoured to excuse himself, and to prevail on Confucius to remain in Wei, and just at this juncture the messengers from Lu arrived.

Confucius was now in his sixty-ninth year. The world had not dealt kindly with him. In every State which he had visited he had met with disappointment and sorrow. Only five more years remained to him, nor were they of a brighter character than the past. He had, indeed, attained to that state, he tells us, in which he could follow what his heart desired without transgressing what was right; but other people were not more inclined than they had been to abide by his counsels. The duke Āi and Chē K'ang often conversed with him, but he no longer had weight in the guidance of State affairs, and wisely addressed himself to the completion of his literary labours. He wrote a preface, according to Sze-mā Ch'i'en, to the Shū-ch'ing; carefully digested the rites and ceremonies determined by the wisdom of the more ancient sages and kings; collected and arranged the ancient poetry; and undertook the reform of music. He has told us himself, 'I returned from Wei to Lu, and then the music was reformed, and the pieces in the Songs of the Kingdom and Praise Songs found all their proper place.' To the Yi-ch'ing he devoted much study, and Sze-mā Ch'i'en says that the leather thongs by which the tablets of his copy were bound together were thrice worn out. 'If some years were added to my life,' he said, 'I would give fifty to the study of the Yi, and then I might come to be without great faults.' During this time also, we may suppose that he supplied Tsâng Shàn with the materials of the classic of Filial Piety. The same year that he returned, Chē K'ang sent Yen Yu to ask his opinion about an

---

1孔文子, the same who is mentioned in the Analects, V. xiv.  2 See the 左傳, 袁公十一年.  3 Ana. II. iv. &.  4 See the 史記, 孔子世家, p. xx.  5 See the Ana. IV. xiv.  6 Ana. VII. xvi.
additional impost which he wished to lay upon the people, but Confucius refused to give any reply, telling the disciple privately his disapproval of the proposed measure. It was carried out, however, in the following year, by the agency of Yen, on which occasion, I suppose, it was that Confucius said to the other disciples, 'He is no disciple of mine; my little children, beat the drum and assail him.' The year B.C. 483 was marked by the death of his son Li, which he seems to have borne with more equanimity than he did that of his disciple Yen Hui, which some writers assign to the following year, though I have already mentioned it under the year B.C. 489.

In the spring of B.C. 481, a servant of Chi K'ang caught a Ch'i-lin on a hunting excursion of the duke in the present district of Chi-hsiaang. No person could tell what strange animal it was, and Confucius was called to look at it. He at once knew it to be a lin, and the legend-writers say that it bore on one of its horns the piece of ribbon, which his mother had attached to the one that appeared to her before his birth. According to the chronicle of Kung-yang, he was profoundly affected. He cried out, 'For whom have you come? For whom have you come?' His tears flowed freely, and he added, 'The course of my doctrines is run.'

Notwithstanding the appearance of the lin, the life of Confucius was still protracted for two years longer, though he took occasion to terminate with that event his history of the Ch'un Ch'iu. This Work, according to Sze-ma Ch'ien, was altogether the production of this year, but we need not suppose that it was so. In it, from the standpoint of Lu, he briefly indicates the principal events occurring throughout the country, every term being expressive, it is said, of the true character of the actors and events described. Confucius said himself, 'It is the Spring and Autumn which will make men know me, and it is the Spring and Autumn which will make men condemn me.' Confucius makes the composition of it to have been an achievement as great as Yu's regulation of the waters of the deluge:— Confucius completed the Spring and Autumn, and rebellious ministers and villainous sons were struck with terror.

Towards the end of this year, word came to Lu that the duke

---

1 Ana. XI. xvi. 2 Chi州府嘉祥縣. 3 公羊傳哀公十四年. According to Kung-yang, however, the lin was found by some wood-gatherers.

4 Mencius II. Pt. II. ii. 9. 5 Mencius II. Pt. II. ii. 11.
of Chi had been murdered by one of his officers. Confucius was moved with indignation. Such an outrage, he felt, called for his solemn interference. He bathed, went to court, and represented the matter to the duke, saying: 'Chi-Han Hang has slain his sovereign, I beg that you will undertake to punish him.' The duke pleaded his incapacity, urging that Lu was weak compared with Chi, but Confucius replied: 'One half the people of Chi are not consenting to the deed. If you add to the people of Lu one half the people of Chi, you are sure to overcome.' But he could not infuse his spirit into the duke, who told him to go and lay the matter before the chiefs of the three Families. Sorely against his sense of propriety, he did so, but they would not act, and he withdrew with the remark: 'Following in the rear of the great officers, I did not dare not to represent such a matter.'

In the year B.C. 479, Confucius had to mourn the death of another of his disciples, one of those who had been longest with him—the well-known Tsze-lu. He stands out a sort of Peter in the Confucian school, a man of impulse, prompt to speak and prompt to act. He gets many a check from the master, but there is evidently a strong sympathy between them. Tsze-lu uses a freedom with him on which none of the other disciples dares to venture; and there is not one among them all, for whom, if I may speak from my own feeling, the foreign student comes to form such a liking. A pleasant picture is presented to us in one passage of the Analects. It is said: 'The disciple Min was standing by his side, looking bland and precise; Tsze-lu (named Yu), looking bold and soldierly; Yen Yu and Tsze-kung, with a free and straightforward manner. The master was pleased, but he observed, 'Yu there!—he will not die a natural death.'

This prediction was verified. When Confucius returned to Lu from Wei, he left Tsze-lu and Tsze-kao engaged there in official service. Troubles arose. News came to Lu, B.C. 479, that a revolution was in progress in Wei, and when Confucius heard it, he said: 'Chi will come here, but Yu will die.' So it turned out. When Tsze-kao saw that matters were desperate he made his escape, but Tsze-lu would not forsake the chief who had treated

1 See the 巴動, 厚公十四年 and Analects XIV, xxii. 2 Ana. XI. xii.
3 子羔, by surname Kao (高), and name Ch'ai (柴). 4 See the 巴動, 厚公十五年.
him well. He threw himself into the mêlée, and was slain. Confucius wept sore for him, but his own death was not far off. It took place on the eleventh day of the fourth month in the same year, B.C. 479 

Early one morning, we are told, he got up, and with his hands behind his back, dragging his staff, he moved about by his door, crooning over,—

'The great mountain must crumble;
The strong beam must break;
And the wise man wither away like a plant.'

After a little, he entered the house and sat down opposite the door. Tsze-kung had heard his words, and said to himself, 'If the great mountain crumble, to what shall I look up? If the strong beam break, and the wise man wither away, on whom shall I lean? The master, I fear, is going to be ill.' With this he hastened into the house. Confucius said to him, 'Tsze, what makes you so late? According to the statutes of Hsiî, the corpse was dressed and coffined at the top of the eastern steps, treating the dead as if he were still the host. Under the Yin, the ceremony was performed between the two pillars, as if the dead were both host and guest. The rule of Châu is to perform it at the top of the western steps, treating the dead as if he were a guest. I am a man of Yin, and last night I dreamt that I was sitting with offerings before me between the two pillars. No intelligent monarch arises; there is not one in the kingdom that will make me his master. My time has come to die.' So it was. He went to his couch, and after seven days expired.

Such is the account which we have of the last hours of the great philosopher of China. His end was not unimpressive, but it was melancholy. He sank behind a cloud. Disappointed hopes made his soul bitter. The great ones of the kingdom had not received his teachings. No wife nor child was by to do the kindly offices of affection for him. Nor were the expectations of another life present with him as he passed through the dark valley. He uttered no prayer, and he betrayed no apprehensions. Deep-treasured in his own heart may have been the thought that he had endeavoured to serve his generation by the will of God, but he gave no sign. 'The mountain falling came to nought, and the rock was removed

1 See the 左傳,哀公十六年, and Chiang Yang's Life of Confucius, p. 121.
2 See the Li Chi, II. Sect. I. ii. 20.
out of his place. So death prevailed against him and he passed; his countenance was changed, and he was sent away.'

10. I flatter myself that the preceding paragraphs contain a more correct narrative of the principal incidents in the life of Confucius than has yet been given in any European language. They might easily have been expanded into a volume, but I did not wish to exhaust the subject, but only to furnish a sketch, which, while it might satisfy the general reader, would be of special assistance to the careful student of the classical Books. I had taken many notes of the manifest errors in regard to chronology and other matters in the 'Narratives of the School,' and the chapter of Sze-mâ Ch'ien on the K'ung family, when the digest of Chiang Yung, to which I have made frequent reference, attracted my attention. Conclusions to which I had come were confirmed, and a clue was furnished to difficulties which I was seeking to disentangle. I take the opportunity to acknowledge here my obligations to it. With a few notices of Confucius's habits and manners, I shall conclude this section.

Very little can be gathered from reliable sources on the personal appearance of the sage. The height of his father is stated, as I have noted, to have been ten feet, and though Confucius came short of this by four inches, he was often called 'the tall man.' It is allowed that the ancient foot or cubit was shorter than the modern, but it must be reduced more than any scholar I have consulted has yet done, to bring this statement within the range of credibility. The legends assign to his figure 'nine-and-forty remarkable peculiarities,' a tenth part of which would have made him more a monster than a man. Dr. Morrison says that the images of him, which he had seen in the northern parts of China, represent him as of a dark, swarthy colour. It is not so with those common in the south. He was, no doubt, in size and complexion much the same as many of his descendants in the present day. Dr. Edkins and myself enjoyed the services of two of those descendants, who acted as 'wheelers' in the wheelbarrows which conveyed us from Ch'ih-fän to a town on the Grand Canal more than 250 miles off. They were strong, capable men, both physically and mentally superior to their companions.

* 四十九表. * Chinese and English Dictionary, char, 孔. Sir John Davis also mentions seeing a figure of Confucius, in a temple near the Po-yang lake, of which the complexion was 'quite black.' (The Chinese, vol. ii. p. 66).
But if his disciples had nothing to chronicle of his personal appearance, they have gone very minutely into an account of many of his habits. The tenth Book of the Analects is all occupied with his deportment, his eating, and his dress. In public, whether in the village, the temple, or the court, he was the man of rule and ceremony, but at home he was not formal. Yet if not formal, he was particular. In bed even he did not forget himself;—'he did not lie like a corpse,' and 'he did not speak.' 'He required his sleeping dress to be half as long again as his body.' 'If he happened to be sick, and the prince came to visit him, he had his face set to the east, made his court robes be put over him, and drew his girdle across them.'

He was nice in his diet,—'not disliking to have his rice dressed fine, nor to have his minced meat cut small.' 'Anything at all gone he would not touch.' 'He must have his meat cut properly, and to every kind its proper sauce; but he was not a great eater.' 'It was only in drink that he laid down no limit to himself, but he did not allow himself to be confused by it.' 'When the villagers were drinking together, on those who carried staffs going out, he went out immediately after.' There must always be ginger at the table, and 'when eating, he did not converse.' 'Although his food might be coarse rice and poor soup, he would offer a little of it in sacrifice, with a grave, respectful air.'

'On occasion of a sudden clapp of thunder, or a violent wind, he would change countenance. He would do the same, and rise up moreover, when he found himself a guest at a loaded board.' 'At the sight of a person in mourning, he would also change countenance, and if he happened to be in his carriage, he would bend forward with a respectful salutation.' 'His general way in his carriage was not to turn his head round, nor talk hastily, nor point with his hands.' He was charitable. 'When any of his friends died, if there were no relations who could be depended on for the necessary offices, he would say, "I will bury him."'

The disciples were so careful to record these and other characteristics of their master, it is said, because every act, of movement or of rest, was closely associated with the great principles which it was his object to inculcate. The detail of so many small matters, however, hardly impresses a foreigner so favourably. There rather seems to be a want of freedom about the philosopher.
SECTION II.

HIS INFLUENCE AND OPINIONS.

1. Confucius died, we have seen, complaining that of all the princes of the kingdom there was not one who would adopt his principles and obey his lessons. He had hardly passed from the stage of life, when his merit began to be acknowledged. When the duke Ai heard of his death, he pronounced his eulogy in the words, 'Heaven has not left to me the aged man. There is none now to assist me on the throne. Woe is me! Alas! O venerable Ni!'

Tze-kung complained of the inconsistency of this lamentation from one who could not use the master when he was alive, but the prince was probably sincere in his grief. He caused a temple to be erected, and ordered that sacrifice should be offered to the sage, at the four seasons of the year.

The sovereigns of the tottering dynasty of Ch'âu had not the intelligence, nor were they in a position, to do honour to the departed philosopher, but the facts detailed in the first chapter of these prolegomena, in connexion with the attempt of the founder of the Ch'in dynasty to destroy the literary monuments of antiquity, show how the authority of Confucius had come by that time to prevail through the nation. The founder of the Han dynasty, in passing through Lu, B.C. 195, visited his tomb and offered the three victims in sacrifice to him. Other sovereigns since then have often made pilgrimages to the spot. The most famous temple in the empire now rises near the place of the grave. The second and greatest of the rulers of the present dynasty, in the twenty-third year of his reign, the Kang-hai period, there set the example of kneeling thrice, and each time laying his forehead thrice in the dust, before the image of the sage.

In the year of our Lord 1, began the practice of conferring honorary designations on Confucius by imperial authority. The emperor Ping then styled him—'The duke Ni, all-complete and

1 Li Chi, II. Sect. 1. lit. 43. This eulogy is found at greater length in the 左傳, immediately after the notice of the sage's death.

2 See the 聖廟祀典圖考, 卷一, art. on Confucius. I am indebted to this for most of the notices in this paragraph.
illustrious.' This was changed, in A.D. 492, to—'The venerable
Ni, the accomplished Sage.' Other titles have supplanted this.
Shun-chih, the first of the Man-chau dynasty, adopted, in his
second year, A.D. 1645, the style,—'K'ung, the ancient Teacher,
accomplished and illustrious, all-complete, the perfect Sage';
but twelve years later, a shorter title was introduced,—'K'ung, the
ancient Teacher, the perfect Sage.' Since that year no further
alteration has been made.

At first, the worship of Confucius was confined to the country of
Lu, but in A.D. 57 it was enacted that sacrifices should be offered
to him in the imperial college, and in all the colleges of the
principal territorial divisions throughout the empire. In those
sacrifices he was for some centuries associated with the duke of
Châu, the legislator to whom Confucius made frequent reference,
but in A.D. 609 separate temples were assigned to them, and in
628 our sage displaced the older worthy altogether. About the
same time began the custom, which continues to the present day,
of erecting temples to him,—separate structures, in connexion with
all the colleges, or examination-halls, of the country.

The sage is not alone in those temples. In a hall behind the
principal one occupied by himself are the tablets—in some cases
the images—of several of his ancestors, and other worthies; while
associated with himself are his principal disciples, and many who
in subsequent times have signalized themselves as expounders and
exemplifiers of his doctrines. On the first day of every month,
offerings of fruits and vegetables are set forth, and on the fifteenth
there is a solemn burning of incense. But twice a year, in the
middle months of spring and autumn, when the first t'ing day* of
the month comes round, the worship of Confucius is performed with
peculiar solemnity. At the imperial college the emperor himself is
required to attend in state, and is in fact the principal performer.
After all the preliminary arrangements have been made, and the
emperor has twice knelt and six times bowed his head to the earth,
the presence of Confucius's spirit is invoked in the words, 'Great
art thou, O perfect sage! Thy virtue is full; thy doctrine is
complete. Among mortal men there has not been thine equal.
All kings honour thee. Thy statutes and laws have come gloriously

成宣尼公。文聖尼父。順治。大成
至聖，文宣先師，孔子。至聖先師孔子。上丁日。
down. Thou art the pattern in this imperial school. Reverently have the sacrificial vessels been set out. Full of awe, we sound our drums and bells.1

The spirit is supposed now to be present, and the service proceeds through various offerings, when the first of which has been set forth, an officer reads the following,2 which is the prayer on the occasion:—"On this... month of this... year, I, A.B., the emperor, offer a sacrifice to the philosopher K'ung, the ancient Teacher, the perfect Sage, and say,—O Teacher, in virtue equal to Heaven and Earth, whose doctrines embrace the past time and the present, thou didst digest and transmit the six classics, and didst hand down lessons for all generations! Now in this second month of spring (or autumn), in reverent observance of the old statutes, with victims, silks, spirits, and fruits, I carefully offer sacrifice to thee. With thee are associated the philosopher Yen, Continuator of thee; the philosopher Tsang, Exhibiter of thy fundamental principles; the philosopher Tsze-sze, Transmitter of thee; and the philosopher Măng, Second to thee. May'st thou enjoy the offerings!"

I need not go on to enlarge on the homage which the emperors of China render to Confucius. It could not be more complete. He was unreasonably neglected when alive. He is now unreasonably venerated when dead.

2. The rulers of China are not singular in this matter, but in entire sympathy with the mass of their people. It is the distinction of this empire that education has been highly prized in it from the earliest times. It was so before the era of Confucius, and we may be sure that the system met with his approbation. One of his remarkable sayings was,—"To lead an uninstructed people to war is to throw them away." When he pronounced this judgment, he was not thinking of military training, but of education in the duties of life and citizenship. A people so taught, he thought, would be morally fitted to fight for their government. Mencius, when lecturing to the ruler of T'ang on the proper way of governing a kingdom, told him that he must provide the means of education for all, the poor as well as the rich. "Establish," said he, "hsiang, hsiu, hsu, and hsido,—all those educational institutions,—for the instruction of the people."3

---

1 See the 大清通禮卷十二. 2 Ana. XIII. xxx. 3 Mencius. III. Pt. I. iii. 20.
At the present day, education is widely diffused throughout China. In few other countries is the schoolmaster more abroad, and in all schools it is Confucius who is taught. The plan of competitive examinations, and the selection for civil offices only from those who have been successful candidates,—good so far as the competition is concerned, but injurious from the restricted range of subjects with which an acquaintance is required,—have obtained for more than twelve centuries. The classical works are the text books. It is from them almost exclusively that the themes proposed to determine the knowledge and ability of the students are chosen. The whole of the magistracy of China is thus versed in all that is recorded of the sage, and in the ancient literature which he preserved. His thoughts are familiar to every man in authority, and his character is more or less reproduced in him.

The official civilians of China, numerous as they are, are but a fraction of its students, and the students, or those who make literature a profession, are again but a fraction of those who attend school for a shorter or longer period. Yet so far as the studies have gone, they have been occupied with the Confucian writings. In the schoolrooms there is a tablet or inscription on the wall, sacred to the sage, and every pupil is required, on coming to school on the morning of the first and fifteenth of every month, to bow before it, the first thing, as an act of reverence. Thus all in China who receive the slightest tincture of learning do so at the fountain of Confucius. They learn of him and do homage to him at once. I have repeatedly quoted the statement that during his life-time he had three thousand disciples. Hundreds of millions are his disciples now. It is hardly necessary to make any allowance in this statement for the followers of Taoism and Buddhism, for, as Sir John Davis has observed, 'whatever the other opinions or faith of a Chinese may be, he takes good care to treat Confucius with respect.' For two thousand years he has reigned supreme, the undisputed teacher of this most populous land.

3. This position and influence of Confucius are to be ascribed, I conceive, chiefly to two causes:—his being the preserver, namely of

1 During the present dynasty, the tablet of 文昌帝君, the god of literature, has to a considerable extent displaced that of Confucius in schools. Yet the worship of him does not clash with that of the other. He is 'the father' of composition only.

2 The Chinese, vol. ii. p. 43
the monuments of antiquity; and the exemplifier and expounder of
the maxims of the golden age of China; and the devo-
tion to him of his immediate disciples and their early
followers. The national and the personal are thus blended in him,
each in its highest degree of excellence. He was a Chinese of the
Chinese; he is also represented as, and all now believe him to have
been, the beau ideal of humanity in its best and noblest estate.

4. It may be well to bring forward here Confucius’s own estimate
of himself and of his doctrines. It will serve to illustrate the
statements just made. The following are some of
his sayings:—‘The sage and the man of perfect
virtue:—how dare I rank myself with them? It
may simply be said of me, that I strive to become such without
satiety, and teach others without weariness.’ ‘In
letters I am perhaps equal to other men; but the character of the superior
man, carrying out in his conduct what he professes, is what I have
not yet attained to.’ ‘The leaving virtue without proper cultiva-
tion; the not thoroughly discussing what is learned; not being
able to move towards righteousness of which a knowledge is gained;
and not being able to change what is not good;—these are the
things which occasion me solicitude.’ ‘I am not one who was born
in the possession of knowledge; I am one who is fond of antiquity
and earnest in seeking it there.’ ‘A transmitter and not a maker,
believing in and loving the ancients, I venture to compare myself
with our old P'ang!‘

Confucius cannot be thought to speak of himself in these
declarations more highly than he ought to do. Rather we may
recognise in them the expressions of a genuine humility. He was
conscious that personally he came short in many things, but he
toiled after the character, which he saw, or fancied that he saw,
in the ancient sages whom he acknowledged; and the lessons of
government and morals which he laboured to diffuse were those
which had already been inculcated and exhibited by them.
Emphatically he was ‘a transmitter and not a maker.’ It is not
to be understood that he was not fully satisfied of the truth of the
principles which he had learned. He held them with the full
approval and consent of his own understanding. He believed that
if they were acted on, they would remedy the evils of his time.

* All these passages are taken from the seventh Book of the Analecta. See chapters
xxiii, xxxi, iii, xix, and i.
There was nothing to prevent rulers like Yao and Shun and the great Yu from again arising and a condition of happy tranquillity being realised throughout the kingdom under their sway.

If in anything he thought himself 'superior and alone;' having attributes which others could not claim, it was in his possessing a divine commission as the conservator of ancient truth and rules. He does not speak very definitely on this point. It is noted that 'the appointments of Heaven was one of the subjects on which he rarely touched.' His most remarkable utterance was that which I have already given in the sketch of his Life:—'When he was put in fear in K'wang, he said, 'After the death of king Wan, was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?'' Confucius, then, did feel that he was in the world for a special purpose. But it was not to announce any new truths, or to initiate any new economy. It was to prevent what had previously been known from being lost. He followed in the wake of Yao and Shun, of T'ang, and king Wan. Distant from the last by a long interval of time, he would have said that he was distant from him also by a great inferiority of character, but still he had learned the principles on which they all happily governed the country, and in their name he would lift up a standard against the prevailing lawlessness of his age.

5. The language employed with reference to Confucius by his disciples and their early followers presents a striking contrast with his own. I have already, in writing of the scope and value of 'The Doctrine of the Mean,' called attention to the extravagant eulogies of his grandson Tzze-kung. He only followed the example which had been set by those among whom the philosopher went in and out. We have the language of Yen Yuan, his favourite, which is comparatively moderate, and simply expresses the genuine admiration of a devoted pupil. Tzze-kung on several occasions spoke in a different style. Having heard that one of the chiefs of Lu had said that he himself—Tzze-kung—was superior to Confucius, he observed, 'Let me use the comparison of a house and its encompassing wall. My wall

1 Ana. IX. 1. 2 Ana. IX. 31. 3 Ana. IX. 2.
only reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments. The wall of my master is several fathoms high. If one do not find the door and enter by it, he cannot see the rich ancestral temple with its beauties, nor all the officers in their rich array. But I may assume that they are few who find the door. The remark of the chief was only what might have been expected."

Another time, the same individual having spoken revilingly of Confucius, Tsze-kung said, 'It is of no use doing so. Chung-nü cannot be reviled. The talents and virtue of other men are hillocks and mounds which may be stepped over. Chung-nü is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off from the sage, what harm can he do to the sun and moon? He only shows that he does not know his own capacity.'

In conversation with a fellow-disciple, Tsze-kung took a still higher flight. Being charged by Tsze-ch'in with being too modest, for that Confucius was not really superior to him, he replied, 'For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say. Our master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair. Were our master in the position of the prince of a State, or the chief of a Family, we should find verified the description which has been given of a sage's rule:—He would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to his dominions; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to?'

From these representations of Tsze-kung, it was not a difficult step for Tsze-mu to take in exalting Confucius not only to the level of the ancient sages, but as 'the equal of Heaven.' And Mencius took up the theme. Being questioned by Kung-sun Ch'âu, one of his disciples, about two acknowledged sages, Po-l and I Yin, whether they were to be placed in the same rank with Confucius, he replied, 'No. Since there were living men until now, there never was another Confucius; and then he proceeded to fortify his

\[ \text{Ann. XIX. xxiii.} \quad \text{Ann. XIX. xxiv.} \quad \text{Ann. XIX. xxv.} \]
opinion by the concurring testimony of Tsâi Wo, Tsze-kung, and Yû Zo, who all had wisdom, he thought, sufficient to know their master. Tsâi Wo's opinion was, 'According to my view of our master, he is far superior to Yâo and Shun.' Tsze-kung said, 'By viewing the ceremonial ordinances of a prince, we know the character of his government. By hearing his music, we know the character of his virtue. From the distance of a hundred ages after, I can arrange, according to their merits, the kings of those hundred ages;—not one of them can escape me. From the birth of mankind till now, there has never been another like our master.' Yû Zo said, 'Is it only among men that it is so? There is the ch'i-lin among quadrupeds; the fang-hwang among birds; the Tâi mountain among mounds and ant-hills; and rivers and seas among rain-pools. Though different in degree, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level; and from the birth of mankind till now, there never has been one so complete as Confucius.' I will not indulge in farther illustration. The judgment of the sage's disciples, of Tsze-sze, and of Mencius, has been unchallenged by the mass of the scholars of China. Doubtless it pleases them to bow down at the shrine of the Sage, for their profession of literature is thereby glorified. A reflection of the honour done to him falls upon themselves. And the powers that be, and the multitudes of the people, fall in with the judgment. Confucius is thus, in the empire of China, the one man by whom all possible personal excellence was exemplified, and by whom all possible lessons of social virtue and political wisdom are taught.

6. The reader will be prepared by the preceding account not to expect to find any light thrown by Confucius on the great problems of the human condition and destiny. He did not speculate on the creation of things or the end of them. He was not troubled to account for the origin of man, nor did he seek to know about his hereafter. He meddled neither with physics nor metaphysics. The testimony of the Analects about the subjects of his teaching is the following:—'His frequent themes of discourse were the Book

---

2 The contents of the Yi-ching, and Confucius's labours upon it, may be objected to in opposition to this statement, and I must, be understood to make it with some reservation. Six years ago, I spent all my leisure time for twelve months in the study of that Work, and wrote out a translation of it, but at the close I was only groping my way in darkness to lay hold of
of Poetry, the Book of History, and the maintenance of the rules of Propriety. 'He taught letters, ethics, devotion of soul, and truthfulness. 'Extraordinary things; feats of strength; states of disorder; and spiritual beings, he did not like to talk about.'

Confucius is not to be blamed for his silence on the subjects here indicated. His ignorance of them was to a great extent his misfortune. He had not learned them. No report of them had come to him by the ear; no vision of them by the eye. And to his practical mind the toiling of thought amid uncertainties seemed worse than useless.

The question has, indeed, been raised, whether he did not make changes in the ancient creed of China², but I cannot believe that he did so consciously and designedly. Had his idiosyncrasy been different, we might have had expositions of the ancient views on some points, the effect of which would have been more beneficial than the indefiniteness in which they are now left, and it may be doubted so far, whether Confucius was not unfaithful to his guides. But that he suppressed or added, in order to bring in articles of belief originating with himself, is a thing not to be charged against him.

I will mention two important subjects in regard to which there is a conviction in my mind that he came short of the faith of the older sages. The first is the doctrine of God. This name is common in the Shih-ching and Shu-ching. Ti or Shang-Ti appears there as a personal being, ruling in heaven and on earth, the author of man's moral nature, the governor among the nations, by whom kings reign and princes decree justice, the rewarder of the good, and the punisher of the bad. Confucius preferred to speak of Heaven. Instances have already been given of this. Two others may be cited: — 'He who offends against Heaven has none to whom he can pray?' 'Alas!' said he, 'there is no one that knows me.' Tze-kung said, 'What do you mean by thus saying that no one knows you?' He replied, 'I do not murmur against Heaven. I do

³ Ann. VII. xvi; xvi; xx. ² See Hardwick's 'Christ and other Masters,' Part iii. pp. 83, 95, with his references in a note to a passage from Mearow's 'The Chinese and their Rebellions.' ³ Ann. III. xii.
not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven;—that knows me!" Not once throughout the Analects does he use the personal name. I would say that he was unreligious rather than irreligious; yet by the coldness of his temperament and intellect in this matter, his influence is unfavourable to the development of ardent religious feeling among the Chinese people generally; and he prepared the way for the speculations of the literati of mediaeval and modern times, which have exposed them to the charge of atheism.

Secondly, Along with the worship of God there existed in China, from the earliest historical times, the worship of other spiritual beings,—especially, and to every individual, the worship of departed ancestors. Confucius recognised this as an institution to be devoutly observed. "He sacrificed to the dead as if they were present; he sacrificed to the spirits as if the spirits were present." He said, "I consider my not being present at the sacrifice as if I did not sacrifice." The custom must have originated from a belief in the continued existence of the dead. We cannot suppose that they who instituted it thought that with the cessation of this life on earth there was a cessation also of all conscious being. But Confucius never spoke explicitly on this subject. He tried to evade it. Chi Lu asked about serving the spirits of the dead, and the master said, "While you are not able to serve men, how can you serve their spirits?" The disciple added, "I venture to ask about death," and he was answered, "While you do not know life, how can you know about death?" Still more striking is a conversation with another disciple, recorded in the 'Narratives of the School.' Tsze-kung asked him, saying, "Do the dead have knowledge (of our services, that is), or are they without knowledge?" The master replied, "If I were to say that the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departe; and if I were to say that the dead have not such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish, Tsze, to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself." Surely this was not the teaching proper to a sage.
He said on one occasion that he had no concealments from his disciples. Why did he not candidly tell his real thoughts on so interesting a subject? I incline to think that he doubted more than he believed. If the case were not so, it would be difficult to account for the answer which he returned to a question as to what constituted wisdom:—"To give one's self earnestly," said he, "to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." At any rate, as by his frequent references to Heaven, instead of following the phraseology of the older sages, he gave occasion to many of his professed followers to identify God with a principle of reason and the course of nature; so, in the point now in hand, he has led them to deny, like the Sadducees of old, the existence of any spirit at all, and to tell us that their sacrifices to the dead are but an outward form, the mode of expression which the principle of filial piety requires them to adopt when its objects have departed this life.

It will not be supposed that I wish to advocate or to defend the practice of sacrificing to the dead. My object has been to point out how Confucius recognised it, without acknowledging the faith from which it must have originated, and how he enforced it as a matter of form or ceremony. It thus connects itself with the most serious charge that can be brought against him,—the charge of insincerity. Among the four things which it is said he taught, "truthfulness" is specified, and many sayings might be quoted from him, in which "sincerity" is celebrated as highly and demanded as stringently as ever it has been by any Christian moralist; yet he was not altogether the truthful and true man to whom we accord our highest approbation. There was the case of Mang Chih-fan, who boldly brought up the rear of the defeated troops of Li, and attributed his occupying the place of honour to the backwardness of his horse. The action was gallant, but the apology for it was weak and unnecessary. And yet Confucius saw nothing in the whole but matter for praise. He could excuse himself from seeing an unwelcome visitor on the ground that he was sick, when there was nothing the matter with him. These were small matters, but what shall we say to the incident which I have given in the sketch of his Life, p. 79,—his deliberately breaking the oath which he had sworn, simply on the ground that it had been forced from him?

1 Ana. VII. xxiii. 2 Ana. VI. xx. 3 See above, near the beginning of this paragraph. 4 Ana. VI. xiii. 5 Ana. XVII. xx.
I should be glad if I could find evidence on which to deny the truth of that occurrence. But it rests on the same authority as most other statements about him, and it is accepted as a fact by the people and scholars of China. It must have had, and it must still have, a very injurious influence upon them. Foreigners charge a habit of deceitfulness upon the nation and its government;—on the justice or injustice of this charge I say nothing. For every word of falsehood and every act of insincerity, the guilty party must bear his own burden, but we cannot but regret the example of Confucius in this particular. It is with the Chinese and their sage, as it was with the Jews of old and their teachers. He that leads them has caused them to err, and destroyed the way of their paths.

But was it not insincerity a natural result of the un-religion of Confucius? There are certain virtues which demand a true piety in order to their flourishing in the heart of man. Natural affection, the feeling of loyalty, and enlightened policy, may do much to build up and preserve a family and a state, but it requires more to maintain the love of truth, and make a lie, spoken or acted, to be shrunken with shame. It requires in fact the living recognition of a God of truth, and all the sanctions of revealed religion. Unfortunately the Chinese have not had these, and the example of him to whom they bow down as the best and wisest of men, does not set them against dissimulation.

7. I go on to a brief discussion of Confucius’s views on government, or what we may call his principles of political science. It could not be in his long intercourse with his disciples but that he should enunciate many maxims bearing on character and morals generally, but he never rested in the improvement of the individual. ‘The kingdom, the world, brought to a state of happy tranquillity,’ was the grand object which he delighted to think of; that it might be brought about as easily as ‘one can look upon the palm of his hand,’ was the dream which it pleased him to indulge. He held that there was in men an adaptation and readiness to be governed, which only needed to be taken advantage of in the proper way. There must be the right administrators, but given those, and the growth of government would be rapid, just as vegetation is rapid in the earth; yes, their

* Isaiah iii. 12.

3. Ana. III. xi.; et al.
government would display itself like an easily-growing rush. The
same sentiment was common from the lips of Menoicus. Enforcing
it one day, when conversing with one of the petty rulers of his
time, he said in his peculiar style, 'Does your Majesty understand
the way of the growing grain? During the seventh and eighth
months, when drought prevails, the plants become dry. Then the
clouds collect densely in the heavens; they send down torrents of
rain, and the grain erects itself as if by a shoot. When it does so,
who can keep it back?' Such, he contended, would be the
response of the mass of the people to any true 'shepherd of men.'
It may be deemed unnecessary that I should specify this point, for
it is a truth applicable to the people of all nations. Speaking
generally, government is by no device or cunning craftiness,
human nature demands it. But in no other family of mankind is
the characteristic so largely developed as in the Chinese. The love
of order and quiet, and a willingness to submit to 'the powers that
be,' eminently distinguish them. Foreign writers have often taken
notice of this, and have attributed it to the influence of Confucius's
doctrines as inculcating subordination; but it existed previous to
his time. The character of the people moulded his system, more
than it was moulded by it.

This readiness to be governed arose, according to Confucius, from
'the duties of universal obligation, or those between sovereign and
minister, between father and son, between husband and wife, be-
tween elder brother and younger, and those belonging to the
intercourse of friends.' Men as they are born into the world, and
grow up in it, find themselves existing in those relations. They are
the appointment of Heaven. And each relation has its reciprocal
obligations, the recognition of which is proper to the Heaven-con-
ferred nature. It only needs that the sacredness of the relations be
maintained, and the duties belonging to them faithfully discharged,
and 'the happy tranquillity' will prevail all under heaven. As to
the institutions of government, the laws and arrangements by
which, as through a thousand channels, it should go forth to carry
plenty and prosperity through the length and breadth of the country,
it did not belong to Confucius, 'the throneless king,' to set them
forth minutely. And indeed they were existing in the records of
'the ancient sovereigns.' Nothing new was needed. It was only

102　CONFUCIUS AND HIS DISCIPLES.　[PROLOGUE.]
requisite to pursue the old paths, and raise up the old standards. 'The government of Wăn and Wû,' he said, 'is displayed in the records,—the tablets of wood and bamboo. Let there be the men, and the government will flourish; but without the men, the government decays and ceases.' To the same effect was the reply which he gave to Yen Hû when asked by him how the government of a State should be administered. It seems very wide of the mark, until we read it in the light of the sage's veneration for ancient ordinances, and his opinion of their sufficiency. 'Follow,' he said, 'the seasons of Hsîn. Ride in the state-carriages of Yin. Wear the ceremonial cap of Châu. Let the music be the Shâo with its pantomimes. Banish the songs of Châng, and keep far from specious talkers.'

Confucius's idea then of a happy, well-governed State did not go beyond the flourishing of the five relations of society which have been mentioned; and we have not any condensed exhibition from him of their nature, or of the duties belonging to the several parties in them. Of the two first he spoke frequently, but all that he has said on the others would go into small compass. Mencius has said that 'between father and son there should be affection; between sovereign and minister righteousness; between husband and wife attention to their separate functions; between old and young, a proper order; and between friends, fidelity.' Confucius, I apprehend, would hardly have accepted this account. It does not bring out sufficiently the authority which he claimed for the father and the sovereign, and the obedience which he exacted from the child and the minister. With regard to the relation of husband and wife, he was in no respect superior to the preceding sages who had enunciated their views of 'propriety' on the subject. We have a somewhat detailed exposition of his opinions in the 'Narratives of the School.'—'Man,' said he, 'is the representative of Heaven, and is supreme over all things. Woman yields obedience to the instructions of man, and helps to carry out his principles.' On this account she can determine nothing of herself, and is subject to the rule of the three obediences. When young, she must obey her father and elder brother; when married, she must obey her husband:

when her husband is dead, she must obey her son. She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman’s business is simply the preparation and supplying of drink and food. Beyond the threshold of her apartments she should not be known for evil or for good. She may not cross the boundaries of the State to attend a funeral. She may take no step on her own motion, and may come to no conclusion on her own deliberation. There are five women who are not to be taken in marriage:—the daughter of a rebellious house; the daughter of a disorderly house; the daughter of a house which has produced criminals for more than one generation; the daughter of a leprous house; and the daughter who has lost her father and elder brother. A wife may be divorced for seven reasons, which, however, may be overruled by three considerations. The grounds for divorce are disobedience to her husband’s parents; not giving birth to a son; dissolute conduct; jealousy—(of her husband’s attentions, that is, to the other inmates of his harem); talkativeness; and thieving. The three considerations which may overrule these grounds are—first, if, while she was taken from a home, she has now no home to return to; second, if she have passed with her husband through the three years’ mourning for his parents; third, if the husband have become rich from being poor. All these regulations were adopted by the sages in harmony with the natures of man and woman, and to give importance to the ordinance of marriage.

With these ideas of the relations of society, Confucius dwelt much on the necessity of personal correctness of character on the part of those in authority, in order to secure the right fulfilment of the duties implied in them. This is one grand peculiarity of his teaching. I have adverted to it in the review of ‘The Great Learning,’ but it deserves some further exhibition, and there are three conversations with the chief Ch’i K’ang in which it is very expressly set forth. ‘Ch’i K’ang asked about government, and Confucius replied, “To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?”’ ‘Ch’i K’ang, distressed about the number of thieves in the State, inquired of Confucius about how to do away with them. Confucius said, “If you, sir, were not covetous, though you should reward them to do it, they would not steal.”’ ‘Ch’i K’ang asked about government.
saying, "What do you say to killing the unprincipled for the good of the principled?" Confucius replied, "Sir, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it."'

Example is not so powerful as Confucius in these and many other passages represented it, but its influence is very great. Its virtue is recognised in the family, and it is demanded in the church of Christ. 'A bishop'—and I quote the term with the simple meaning of overseer—'must be blameless.' It seems to me, however, that in the progress of society in the West we have come to think less of the power of example in many departments of state than we ought to do. It is thought of too little in the army and the navy. We laugh at the 'self-denying ordinance,' and the 'new model' of 1644, but there lay beneath them the principle which Confucius so broadly propounded,—the importance of personal virtue in all who are in authority. Now that Great Britain is the governing power over the masses of India, and that we are coming more and more into contact with tens of thousands of the Chinese, this maxim of our sage is deserving of serious consideration from all who bear rule, and especially from those on whom devolves the conduct of affairs. His words on the susceptibility of the people to be acted on by those above them ought not to prove as water spilt on the ground.

But to return to Confucius.—As he thus lays it down that the mainspring of the well-being of society is the personal character of the ruler, we look anxiously for what directions he has given for the cultivation of that. But here he is very defective. 'Self-adjustment and purification,' he said, 'with careful regulation of his dress, and the not making a movement contrary to the rules of propriety;—this is the way for the ruler to cultivate his person.' This is laying too much stress on what is external; but even to attain to this is beyond unassisted human strength. Confucius, however, never recognised a disturbance of the moral elements in the constitution of man. The people would move, according to him, to the virtue of their ruler as the grass bends to the wind, and that virtue

1 Ana. XII. xvii; xviii; xix.

2 中庸, IX. 26.
would come to the ruler at his call. Many were the lamentations which he uttered over the degeneracy of his times; frequent were the confessions which he made of his own shortcomings. It seems strange that it never came distinctly before him, that there is a power of evil in the prince and the peasant, which no efforts of their own and no instructions of sages are effectual to subdue.

The government which Confucius taught was a despotism, but of a modified character. He allowed no 'jus divinum,' independent of personal virtue and a benevolent rule. He has not explicitly stated, indeed, wherein lies the ground of the great relation of the governor and the governed, but his views on the subject were, we may assume, in accordance with the language of the Shù-ching:—'Heaven and Earth are the parents of all things, and of all things men are the most intelligent. The man among them most distinguished for intelligence becomes chief ruler, and ought to prove himself the parent of the people.' And again, 'Heaven, protecting the inferior people, has constituted for them rulers and teachers, who should be able to be assisting to God, extending favour and producing tranquillity throughout all parts of the kingdom.' The moment the ruler ceases to be a minister of God for good, and does not administer a government that is beneficial to the people, he forfeits the title by which he holds the throne, and perseverance in oppression will surely lead to his overthrow. Mencius inculcated this principle with a frequency and boldness which are remarkable. It was one of the things about which Confucius did not like to talk. Still he held it. It is conspicuous in the last chapter of 'The Great Learning.' Its tendency has been to check the violence of oppression, and maintain the self-respect of the people, all along the course of Chinese history.

I must bring these observations on Confucius's views of government to a close, and I do so with two remarks. First, they are adapted to a primitive, unsophisticated state of society. He is a good counsellor for the father of a family, the chief of a clan, and even the head of a small principality. But his views want the comprehension which would make them of much service in a great dominion. Within three centuries after his death, the government of China passed into a new phase. The founder of the Ch'in dynasty conceived the grand idea of abolishing all its feudal kingdoms, and centralizing their administration in himself. He effected the revo-

1 2 See the Shù-ching, V. i. Sect. 1, 6. 7.
lution, and succeeding dynasties adopted his system, and gradually moulded it into the forms and proportions which are now existing. There has been a tendency to advance, and Confucius has all along been trying to carry the nation back. Principles have been needed, and not *proprieties.* The consequence is that China has increased beyond its ancient dimensions, while there has been no corresponding development of thought. Its body politic has the size of a giant, while it still retains the mind of a child. Its hoary age is in danger of becoming but senility.

Second, Confucius makes no provision for the intercourse of his country with other and independent nations. He knew indeed of none such. China was to him 'The Middle Kingdom,' 'The multitude of Great States'; 'All under heaven.' Beyond it were only rude and barbarous tribes. He does not speak of them bitterly, as many Chinese have done since his time. In one place he contrasts their condition favourably with the prevailing anarchy of the kingdom, saying 'The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them.' Another time, disgusted with the want of appreciation which he experienced, he was expressing his intention to go and live among the nine wild tribes of the east. Some one said, 'They are rude. How can you do such a thing?' His reply was, 'If a superior man dwelt among them, what rudeness would there be?' But had he been a ruler-sage, he would not only have influenced them by his instructions, but brought them to acknowledge and submit to his sway, as the great Yu did. The only passage of Confucius's teachings from which any rule can be gathered for dealing with foreigners, is that in the 'Doctrine of the Mean,' where 'indulgent treatment of men from a distance' is laid down as one of the nine standard rules for the government of the country. But 'the men from a distance' are understood to be *pin* and *hu* simply,—'guests,' that is, or officers of one State seeking employment in another, or at the royal court; and 'visitors,' or travelling merchants. Of independent nations the ancient classics have not any knowledge, nor has Confucius. So long as merchants from Europe and other parts of the world could have been content to appear in China as suppliants, seeking the privilege of trade, so
long the government would have ranked them with the barbarous
herd of antiquity, and given them the benefit of the maxim about
‘indulgent treatment,’ according to its own understanding of it.
But when their governments interfered, and claimed to treat with
that of China on terms of equality, and that their subjects should
be spoken to and of as being of the same clay with the Chinese
themselves, an outrage was committed on tradition and prejudice,
which it was necessary to resent with vehemence.

I do not charge the contemptuous arrogance of the Chinese
government and people upon Confucius; what I deplore, is that he
left no principles on record to check the development of such a
spirit. His simple views of society and government were in a
measure sufficient for the people while they dwelt apart from the
rest of mankind. His practical lessons were better than if they had
been left, which but for him they probably would have been, to fall
a prey to the influences of Taoism and Buddhism, but they could
only subsist while they were left alone. Of the earthly China
was sure to go to pieces when it came into collision with a
Christianly-civilized power. Its sage had left it no preservative or
restorative elements against such a case.

It is a rude awakening from its complacency of centuries which
China has now received. Its ancient landmarks are swept away.
Opinions will differ as to the justice or injustice of the grounds on
which it has been assailed, and I do not feel called to judge or to
pronounce here concerning them. In the progress of events, it
could hardly be but that the collision should come; and when it did
come it could not be but that China should be broken and scattered.
Disorganization will go on to destroy it more and more, and yet
there is hope for the people, with their veneration for the relations
of society, with their devotion to learning, and with their habits of
industry and sobriety;—there is hope for them, if they will look
away from all their ancient sages, and turn to Him, who sends
them, along with the dissolution of their ancient state, the know-
ledge of Himself, the only living and true God, and of Jesus Christ
whom He hath sent.

8. I have little more to add on the opinions of Confucius. Many
of his sayings are pithy, and display much knowledge of character;
but as they are contained in the body of the Work, I will not
occupy the space here with a selection of those which have struck
myself as most worthy of notice. The fourth Book of the Analecta,
which is on the subject of zän, or perfect virtue, has several utterances which are remarkable.

Thornton observes:—"It may excite surprise, and probably incredulity, to state that the golden rule of our Saviour, 'Do unto others as you would that they should do unto you,' which Mr. Locke designates as 'the most unshaken rule of morality, and foundation of all social virtue,' had been inculcated by Confucius, almost in the same words, four centuries before." I have taken notice of this fact in reviewing both 'The Great Learning' and 'The Doctrine of the Mean.' I would be far from grudging a tribute of admiration to Confucius for it. The maxim occurs also twice in the Analecta. In Book XV. xxiii, Tze-kung asks if there be one word which may serve as a rule of practice for all one's life, and is answered, 'Is not reciprocity such a word? What you do not want done to yourself do not do to others.' The same disciple appears in Book V. xi, telling Confucius that he was practising the lesson. He says, 'What I do not wish men to do to me, I also wish not to do to men;' but the master tells him, 'Tsze, you have not attained to that.' It would appear from this reply, that he was aware of the difficulty of obeying the precept; and it is not found, in its condensed expression at least, in the older classics. The merit of it is Confucius's own.

When a comparison, however, is drawn between it and the rule laid down by Christ, it is proper to call attention to the positive form of the latter,—'All things whatsoever ye would that men should do unto you, do ye even so to them.' The lesson of the gospel commands men to do what they feel to be right and good. It requires them to commence a course of such conduct, without regard to the conduct of others to themselves. The lesson of Confucius only forbids men to do what they feel to be wrong and hurtful. So far as the point of priority is concerned, moreover, Christ adds, 'This is the law and the prophets.' The maxim was to be found substantially in the earlier revelations of God. Still it must be allowed that Confucius was well aware of the importance of taking the initiative in discharging all the relations of society. See his words as quoted from 'The Doctrine of the Mean' on pages 48, 49 above.

But the worth of the two maxims depends on the intention of the enunciators in regard to their application. Confucius, it seems to me, did not think of the reciprocity coming into action beyond the circle of his five relations of society. Possibly, he might have..."
required its observance in dealings even with the rude tribes, which were the only specimens of mankind besides his own countrymen of which he knew anything, for on one occasion, when asked about perfect virtue, he replied, 'It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among the rude uncultivated tribes, these qualities may not be neglected.' Still, Confucius delivered his rule to his countrymen only, and only for their guidance in their relations of which I have had so much occasion to speak. The rule of Christ is for man as man, having to do with other men, all with himself on the same platform, as the children and subjects of the one God and Father in heaven.

How far short Confucius came of the standard of Christian benevolence, may be seen from his remarks when asked what was to be thought of the principle that injury should be recompensed with kindness. He replied, 'With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness.' The same deliverance is given in one of the Books of the Li Chi, where he adds that 'he who recompenses injury with kindness is a man who is careful of his person.' Ch'ang Hsiian, the commentator of the second century, says that such a course would be 'incorrect in point of propriety.' This 'propriety' was a great stumbling-block in the way of Confucius. His morality was the result of the balancings of his intellect, fettered by the decisions of men of old, and not the gushings of a loving heart, responsive to the promptings of Heaven, and in sympathy with erring and feeble humanity.

This subject leads me on to the last of the opinions of Confucius which I shall make the subject of remark in this place. A commentator observes, with reference to the inquiry about recompensing injury with kindness, that the questioner was asking only about trivial matters, which might be dealt with in the way he mentioned, while great offences, such as those against a sovereign or a father, could not be dealt with by such an inversion of the principles of justice. In the second Book of the Li Chi there is the following passage:—'With the slayer of his father, a man may not live under the same heaven; against the slayer of his brother, a man must never have to go home to fetch a weapon; with the slayer of

1 Ance. XIII. xxix. 2 Ance. XIV. xxxvi. 3 禮記. 表記. Par. 25. 4 non 非禮之正. 5 See notes to An., p. 288.
his friend, a man may not live in the same State. The lex tolerans is here laid down in its fullest extent. The Châu Li tells us of a provision made against the evil consequences of the principle, by the appointment of a minister called 'The Reconciler.' The provision is very inferior to the cities of refuge which were set apart by Moses for the manslayer to flee to from the fury of the avenger. Such as it was, however, it existed, and it is remarkable that Confucius, when consulted on the subject, took no notice of it, but affirmed the duty of blood-revenge in the strongest and most unrestricted terms. His disciple Tsze-hsia asked him, 'What course is to be pursued in the case of the murder of a father or mother?' He replied, 'The son must sleep upon a matting of grass, with his shield for his pillow; he must decline to take office; he must not live under the same heaven with the slayer. When he meets him in the marketplace or the court, he must have his weapon ready to strike him.'

And what is the course on the murder of a brother? 'The surviving brother must not take office in the same State with the slayer; yet if he go on his prince's service to the State where the slayer is, though he meet him, he must not fight with him.' 'And what is the course on the murder of an uncle or a cousin?' 'In this case the nephew or cousin is not the principal. If the principal on whom the revenge devolves can take it, he has only to stand behind with his weapon in his hand, and support him.'

Sir John Davis has rightly called attention to this as one of the objectionable principles of Confucius. The bad effects of it are evident even in the present day. Revenge is sweet to the Chinese. I have spoken of their readiness to submit to government, and wish to live in peace, yet they do not like to resign even to government the inquisition for blood. Where the ruling authority is feeble, as it is at present, individuals and clans take the law into their own hands, and whole districts are kept in a state of constant feud and warfare.

But I must now leave the sage. I hope I have not done him injustice; the more I have studied his character and opinions, the more highly have I come to regard him. He was a very great man, and his influence has been on the whole a great benefit to the Chinese, while his teachings suggest important lessons to ourselves who profess to belong to the school of Christ.

SECTION III.
HIS IMMEDIATE DISCIPLES.

Sze-mâ Ch'ien makes Confucius say:—'The disciples who received my instructions, and could themselves comprehend them, were seventy-seven individuals. They were all scholars of extraordinary ability.' The common saying is, that the disciples of the sage were three thousand, while among them there were seventy-two worthies. I propose to give here a list of all those whose names have come down to us, as being his followers. Of the greater number it will be seen that we know nothing more than their names and surnames. My principal authorities will be the 'Historical Records,' the 'Narratives of the School,' 'The Sacrificial Canon for the Sage's Temple, with Plates,' and the chapter on 'The Disciples of Confucius' prefixed to the 'Four Books, Text and Commentary, with Proofs and Illustrations.' In giving a few notices of the better-known individuals, I will endeavour to avoid what may be gathered from the Analects.

1. Yen Hûi, by designation Tâze-yûn (顔 回, 子子 淵). He was a native of Lû, the favourite of his master, whose junior he was by thirty years, and whose disciple he became when he was quite a youth. 'After I got Hûi,' Confucius remarked, 'the disciples came closer to me.' We are told that once, when he found himself on the Nâng hill with Hûi, Tâze-lû, and Tâze-kung, Confucius asked them to tell him their different aims, and he would choose between them. Tâze-lû began, and when he had done, the master said, 'It marks your bravery.' Tâze-kung followed, on whose words the judgment was, 'They show your discriminating eloquence.' At last came Yen Yûan, who said, 'I should like to find an intelligent king and sage ruler whom I might assist. I would diffuse among the people instructions on the five great points, and lead them on by the rules of propriety and music, so that they should not care to fortify their cities by walls and moats, but would fuse their swords and spears into implements of agriculture. They should send forth their flocks without fear into the plains and forests. There should be no sunderings of families, no widows or widowers. For a thousand

'孔子曰:受業身通者,七十有七人,皆異能之士也.'
years there would be no calamity of war. Yü would have no
opportunity to display his bravery, or Tse-ze to display his oratory.
The master pronounced, 'How admirable is this virtue!'  

When Hui was twenty-nine, his hair was all white, and in three
years more he died. He was sacrificed to, along with Confucius,
by the first emperor of the Han dynasty. The title which he
now has in the sacrificial Canon, 'Continuator of the Sage,' was
conferred in the ninth year of the emperor, or, to speak more
correctly, of the period, Chiâ-ching, A.D. 1530. Almost all the
present sacrificial titles of the worthies in the temple were fixed
at that time. Hui's place is the first of the four Assessors, on
the east of the sage.

2. Min Sun, styled Tsze-ch'ien (閔穆, 字子騫). He was a
native of Lù, fifteen years younger than Confucius, according to
Sze-mâ Ch'ien, but fifty years younger, according to the 'Narratives
of the School,' which latter authority is followed in 'The Annals of
the Empire.' When he first came to Confucius, we are told, he
had a starved look, which was by-and-by exchanged for one
of fulness and satisfaction. Tsze-kung asked him how the change
had come about. He replied, 'I came from the midst of my reeds
and sedges into the school of the master. He trained my mind
to filial piety, and set before me the examples of the ancient kings.
I felt a pleasure in his instructions; but when I went abroad, and
saw the people in authority, with their umbrellas and banners,
and all the pomp and circumstance of their trains, I also felt
pleasure in that show. These two things assaulted each other in

1 I have referred briefly, at 91, to the temple of Confucius. The principal hall,
called 大成殿, or 'Hall of the Great and Complete One,' is that in which is his own
statue, or the tablet of his spirit, having on each side of it, within a screen, the statues, or
tablets, of his 'four Assessors.' On the east and west, along the walls of the same apartment,
are the two 序, the places of the 十二哲, or 'twelve Wise Ones,' those of his
disciples, who, next to the 'Assessors,' are counted worthy of honour. Outside this apart-
ment, and running in a line with the two 序, but along the external wall of the sacred
inclusion, are the two 廂, or side-galleries, which I have sometimes called the ranges of
the outer court. In each there are sixty-four tablets of the disciples and other worthies,
having the same title as the Wise Ones, that of 先賢, or 'Ancient Worthy,' or the
inferior title of 先儒, 'Ancient Scholar.' Behind the principal hall is the 華聖
祠殿, sacred to Confucius's ancestors, whose tablets are in the centre, facing the
south, like that of Confucius. On each side are likewise the tablets of certain 'ancient
Worthies,' and 'ancient Scholars.'

寔色. "御寮之色."
my breast. I could not determine which to prefer, and so I wore that look of distress. But now the lessons of our master have penetrated deeply into my mind. My progress also has been helped by the example of you my fellow-disciples. I now know what I should follow and what I should avoid, and all the pomp of power is no more to me than the dust of the ground. It is on this account that I have that look of fulness and satisfaction. Tsze-ch'ien was high in Confucius's esteem. He was distinguished for his purity and filial affection. His place in the temple is the first, east, among 'The Wise Ones,' immediately after the four assessors. He was first sacrificed to along with Confucius, as is to be understood of the other 'Wise Ones,' excepting in the case of Yü Zo, in the eighth year of the style K'ai-yüan of the sixth emperor of the T'ang dynasty, A.D. 720. His title, the same as that of all but the Assessors, is—'The ancient Worthy, the philosopher Min.'

3. Zan Käng, styled Po-niü (冉耕, 字伯 [al.百]牛). He was a native of Lü, and Confucius's junior only by seven years. When Confucius became minister of Crime, he appointed Po-niü to the office, which he had himself formerly held, of commandant of Chung-tü. His tablet is now fourth among 'The Wise Ones,' on the west.

4. Zan Yung, styled Chung-kung (冉雍, 字仲弓). He was of the same clan as Zan Käng, and twenty-nine years younger than Confucius. He had a bad father, but the master declared that was not to be counted to him, to detract from his admitted excellence. His place is among 'The Wise Ones,' the second, east.

5. Zan Chi'ü, styled Tsze-yü (冉求, 字子有). He was related to the two former, and of the same age as Chung-kung. He was noted among the disciples for his versatile ability and many acquirements. Tsze-kung said of him, 'Respectful to the old, and kind to the young; attentive to guests and visitors; fond of learning and skilled in many arts; diligent in his examination of things;—these are what belong to Zan Chi'ü.' It has been noted in the life of Confucius that it was by the influence of Tsze-yü that he was finally restored to Lü. He occupies the third place, west, among 'The Wise Ones.'

6. Chung Yü, styled Tsze-lü and Chi-lü (仲由, 字子路, 又字季路). He was a native of P'ien (冉) in Lü, and only
nine years younger than Confucius. At their first interview, the master asked him what he was fond of, and he replied, 'My long sword.' Confucius said, 'If to your present ability there were added the results of learning, you would be a very superior man.' 'Of what advantage would learning be to me?' asked Tze-lu. 'There is a bamboo on the southern hill, which is straight itself without being bent. If you cut it down and use it, you can send it through a rhinoceros's hide;—what is the use of learning?' 'Yes,' said the master; 'but if you feather it and point it with steel, will it not penetrate more deeply?' Tze-lu bowed twice, and said, 'I will reverently receive your instructions.' Confucius was wont to say, 'From the time that I got Yü, bad words no more came to my ears.' For some time Tze-lu was chief magistrate of the district of P'o (蒲), where his administration commanded the warm commendations of the master. He died finally in Wei, as has been related above, pp. 86, 87. His tablet is now the fourth, east, from those of the Assessors.

7. Ts'ai Yü, styled Tze-wo (宰予, 子我). He was a native of Lu, but nothing is mentioned of his age. He had 'a sharp mouth,' according to Sze-ma Ch'ien. Once, when he was at the court of Ch'ü on some commission, the king Ch'ao offered him an easy carriage adorned with ivory for his master. Yü replied, 'My master is a man who would rejoice in a government where right principles were carried out, and can find his joy in himself when that is not the case. Now right principles and virtue are as it were in a state of slumber. His wish is to rouse and put them in motion. Could he find a prince really anxious to rule according to them, he would walk on foot to his court, and be glad to do so. Why need he receive such a valuable gift as this from so great a distance?' Confucius commended this reply; but where he is mentioned in the Analects, Tze-wo does not appear to great advantage. He took service in the State of Ch'i, and was chief magistrate of Lin-tze, where he joined with T'ien Ch'ang in some disorderly movement, which led to the destruction of his kindred, and made Confucius ashamed of him. His tablet is now the second, west, among 'The Wise Ones.'

8. Twan-mù Ts'ze, styled Tze-kung (端木賁, 子贇[至]). whose place is now third, east, from the Assessors. He
was a native of Wei (衛), and thirty-one years younger than Confucius. He had great quickness of natural ability, and appears in the Analects as one of the most forward talkers among the disciples. Confucius used to say, 'From the time that I got Tsze, scholars from a distance came daily resorting to me.' Several instances of the language which he used to express his admiration of the master have been given in the last section. Here is another:

—The duke Ching of Ch'lı asked Tsze-kung how Chung-čı was to be ranked as a sage. 'I do not know,' was the reply. 'I have all my life had the heaven over my head, but I do not know its height, and the earth under my feet, but I do not know its thickness. In my serving of Confucius, I am like a thirsty man who goes with his pitcher to the river, and there he drinks his fill, without knowing the river's depth.' He took leave of Confucius to become commandant of Hain-yang (信陽宰), when the master said to him, 'In dealing with your subordinates, there is nothing like impartiality; and when wealth comes in your way, there is nothing like moderation. Hold fast these two things, and do not swerve from them. To conceal men's excellences is to obscure the worthy; and to proclaim people's wickedness is the part of a mean man. To speak evil of those whom you have not sought the opportunity to instruct is not the way of friendship and harmony.' Subsequently Tsze-kung was high in office both in Lü and Wei, and finally died in Ch'lı. We saw how he was in attendance on Confucius at the time of the sage's death. Many of the disciples built huts near the master's grave, and mourned for him three years, but Tsze-kung remained sorrowing alone for three years more.

9. Yen Yen, styled Tsze-yü (言偃, 子游), now the fourth in the western range of 'The Wise Ones.' He was a native of Wü (呉), forty-five years younger than Confucius, and distinguished for his literary acquirements. Being made commandant of Wü-ch'äng, he transformed the character of the people by 'proprieties' and music, and was praised by the master. After the death of Confucius, Ch'i K'ang asked Yen how that event had made no sensation like that which was made by the death of Tsze-ch'ın, when the men laid aside their bowstring rings and girdle ornaments, and the women laid aside their pearls and ear-rings, and the voice of weeping was heard in the lanes for three months. Yen replied, 'The influences of Tsze-ch'ın and my master might be compared
to those of overflowing water and the fattening rain. Wherever the water in its overflow reaches, men take knowledge of it, while the fattening rain falls unobserved."

10. P'u Shang, styled Tsze-hsiâ (卜商, 字子夏). It is not certain to what State he belonged, his birth being assigned to Wei (衛), to Wei (魏), and to Wăn (晉). He was forty-five years younger than Confucius, and lived to a great age, for we find him, B.C. 406, at the court of the prince Wăn of Wei (魏), to whom he gave copies of some of the classical Books. He is represented as a scholar extensively read and exact, but without great comprehension of mind. What is called Mâo's Shih-ching (毛詩) is said to contain the views of Tsze-hsiâ. Kung-yang Kâo and Kû-liang Ch'iîh are also said to have studied the Ch'un Chî with him. On the occasion of the death of his son he wept himself blind. His place is the fifth, east, among 'The Wise Ones.'

11. Chwan-sun Shih, styled Tsze-chang (顔孫師, 字子張), has his tablet, corresponding to that of the preceding, on the west. He was a native of Ch'în (陳), and forty-eight years younger than Confucius. Tsze-kung said, 'Not to boast of his admirable merit; not to signify joy on account of noble station; neither insolent nor indolent; showing no pride to the dependent:—these are the characteristics of Chwan-sun Shih.' When he was sick, he called (his son) Shân-hsiâng to him, and said, 'We speak of his end in the case of a superior man, and of his death in the case of a mean man. May I think that it is going to be the former with me to-day?'

12. Tsâng Shîn [or Ta'an], styled Tsze-yû (曾參. 字子興 [ai. 子興]). He was a native of south Wû-ch'îng, and forty-six years younger than Confucius. In his sixteenth year he was sent by his father into Ch'î, where Confucius then was, to learn under the sages. Excepting perhaps Yen Hî, there is not a name of greater note in the Confucian school. Tsze-kung said of him, 'There is no subject which he has not studied. His appearance is respectful. His virtue is solid. His words command credence. Before great men he draws himself up in the pride of self-respect. His eyebrows are those of longevity.' He was noted for his filial piety, and after the death of his parents, he could not read the rites of mourning without being led to think of them, and moved to tears. He was a voluminous writer. Ten Books of his composition are said to be contained in the 'Rites of the elder Tâi'.
The Classic of Filial Piety he is said to have made under the eye of Confucius. On his connexion with 'The Great Learning,' see above, Ch. III. Sect. II. He was first associated with the sacrifices to Confucius in A.D. 668, but in 1267 he was advanced to be one of the sage's four Assessors. His title—'Exhibitor of the Fundamental Principles of the Sage,' dates from the period of Chia-ching, as mentioned in speaking of Yen Hui.

13. T'ean-t'ai Mien-ming, styled Tsze-yu (澹臺滅明, 字子羽). He was a native of Wu-ch'ang, thirty-nine years younger than Confucius, according to the 'Historical Records,' but forty-nine, according to the 'Narratives of the School.' He was excessively ugly, and Confucius thought meanly of his talents in consequence, on his first application to him. After completing his studies, he travelled to the south as far as the Yang-tze. Traces of his presence in that part of the country are still pointed out in the department of Sh-ch'uan. He was followed by about three hundred disciples, to whom he laid down rules for their guidance in their intercourse with the princes. When Confucius heard of his success, he confessed how he had been led by his bad looks to misjudge him. He, with nearly all the disciples whose names follow, first had a place assigned to him in the sacrifices to Confucius in A.D. 739. The place of his tablet is the second, east, in the outer court, beyond that of the 'Assessors' and 'Wise Ones.'

14. Corresponding to the preceding, on the west, is the tablet of Fu P'u-ch'i, styled Tsze-tsin (宓 [宓 密 and 惟, all = 伏] 不齊, 字子贱). He was a native of Lu, and, according to different accounts, thirty, forty, and forty-nine years younger than Confucius. He was commandant of Tan-fu (單父宰), and hardly needed to put forth any personal effort. Wu-ma Chi had been in the same office, and had succeeded by dint of the greatest industry and toil. He asked P'u-ch'i how he managed so easily for himself, and was answered, 'I employ men; you employ men's strength.' People pronounced Fu to be a superior man. He was also a writer, and his works are mentioned in Li Hsin's Catalogue.

15. Next to that of Mien-ming is the tablet of Yuan Hsien, styled Tsze-sze (原憲, 字子思), a native of Sung, or, according to Chang Hsian, of Lu, and younger than Confucius by thirty-six years. He was noted for his purity and modesty, and for his
happiness in the principles of the master amid deep poverty. After the death of Confucius, he lived in obscurity in Wei. In the notes to Ana. VI. iii, I have referred to an interview which he had with Tsze-kung.

16. Kung-yê Ch'ang [al. Chih], styled Tsze-ch'ang [al. Tsze-chih]. (公冶長 [al. Chih], 字子長 [al. Chih].) has his tablet next to that of Pû-ch'i. He was son-in-law to Confucius. His nativity is assigned both to Lû and to Ch'î.

17. Nan-kung Kwo, styled Tsze-yung (南宮括 [al. Chih], 字子容) has the place at the east next to Yuan Hsien. It is a question much debated whether he was the same with Nan-kung Châng-shû, who accompanied Confucius to the court of Châu, or not. On occasion of a fire breaking out in the palace of duke Âi, while others were intent on securing the contents of the Treasury, Nan-kung directed his efforts to save the Library, and to him was owing the preservation of the copy of the Chân Lî which was in Lû, and other ancient monuments.

18. Kung-hâi Âi, styled Chi-tsê [al. Chih-ch'un] (公皙哀, 字季敷 [al. Chih-chùn].) His tablet follows that of Kung-yê. He was a native of Lû, or of Ch'î. Confucius commended him for refusing to take office with any of the Families which were encroaching on the authority of the princes of the States, and for choosing to endure the severest poverty rather than sacrifice a tithe of his principles.

19. Tsâng Tien, styled Hâ [曾晉 [al. Chih], 字皙]. He was the father of Tsâng Shân. His tablet is the hall of Confucius’s ancestors, where his tablet is the first, west.

20. Yen Wu-yâo, styled Lû (顏無繇, 字路). He was the father of Yen Hui, younger than Confucius by six years. His sacrificial place is the first, east, in the same hall as the last.

21. Following the tablet of Nan-kung Kwo is that of Shang Chê, styled Tsze-mû (商瞿, 字子木). To him, it is said, we are indebted for the preservation of the Yi-ching, which he received from Confucius. Its transmission step by step, from Chê down to the Han dynasty, is minutely set forth.

22. Next to Kung-hâi Âi is the place of Kâo Ch'hâi, styled Tsze-k'âo and Chi-k'âo (高柴, 字子羔 [al. Chih], 禾 [al. Chih].) a native of Ch'î, according to the 'Narratives
of the School,' but of Wei, according to Sze-mâ Ch'ien and Ch'âng Hsüan. He was thirty (some say forty) years younger than Confucius, dwarfish and ugly, but of great worth and ability. At one time he was criminal judge of Wei, and in the execution of his office condemned a prisoner to lose his feet. Afterwards that same man saved his life, when he was flying from the State. Confucius praised Ch'âi for being able to administer stern justice with such a spirit of benevolence as to disarm resentment.

23. Shang Chû is followed by Ch'tiâo K'âi [prop. Ch'âi], styled Tsze-kâi, Tsze-so, and Tsze-hsiû (漆雕開 [pr. 敬], 字子開, 子若, and 子修), a native of Ts'âi (蔡), or, according to Ch'âng Hsüan, of Lû. We only know him as a reader of the Shû-ching, and refusing to go into office.

24. Kung-po Liâo, styled Tsze-chán (公伯敖, 字子周). He appears in the Analects, XIV. xxxii, slandering Tsze-lû. It is doubtful whether he should have a place among the disciples.

25. Sze-mâ Kâng, styled Tsze-niû (司馬耕, 字子牛), follows Ch'tiâo K'âi; also styled 黎耕. He was a great talker, a native of Sung, and a brother of Hwan Tûi, to escape from whom seems to have been the labour of his life.

26. The place next Kâo Ch'âi is occupied by Fan Hsiû, styled Tsze-chîih (樊須, 字子遲), a native of Ch'î, or, according to others, of Lû, and whose age is given as thirty-six and forty-six years younger than Confucius. When young, he distinguished himself in a military command under the Chî family.

27. Yû Zo, styled Tsze-so (有若, 字子若). He was a native of Lû, and his age is stated very variously. He was noted among the disciples for his great memory and fondness for antiquity. After the death of Confucius, the rest of the disciples, because of some likeness in Zo's speech to the Master, wished to render the same observances to him which they had done to Confucius, but on Ts'âng Shân's demurring to the thing, they abandoned the purpose. The tablet of Tsze-so is now the sixth, east, among 'The Wise Ones,' to which place it was promoted in the third year of Ch'ên-lung of the present dynasty. This was done in compliance with a memorial from the president of one of the Boards, who said he was moved by a dream to make the request. We may suppose that his real motives were—a wish to do justice to the merits of Tsze-so, and to restore the symmetry of the tablets in the 'Hall of the
Great and Complete One,' which had been disturbed by the introduction of the tablet of Chü Hsi in the preceding reign.

28. Kung-hsi Chih, styled Tsze-hwâ (公西 赤, 字子華), a native of Lû, younger than Confucius by forty-two years, whose place is the fourth, west, in the outer court. He was noted for his knowledge of ceremonies, and the other disciples devolved on him all the arrangements about the funeral of the Master.

29. Wû-mâ Shi, (or Ch'î), styled Tsze-Chî (巫馬施 [al. 期], 字子期 [al. 子 旗]), a native of Ch'âu, or, according to Châng Hsüan, of Lû, thirty years younger than Confucius. His tablet is on the east, next to that of Sze-mâ Kang. It is related that on one occasion, when Confucius was about to set out with a company of the disciples on a walk or journey, he told them to take umbrellas. They met with a heavy shower, and Wû-mâ asked him, saying, 'There were no clouds in the morning; but after the sun had risen, you told us to take umbrellas. How did you know that it would rain?' Confucius said, 'The moon last evening was in the constellation Pi, and is it not said in the Shih-ching, ‘When the moon is in Pi, there will be heavy rain?’ It was thus I knew it.'

30. Liang Chan (al. Lî), styled Shû-yû (梁 鯉 [al. 鯉] 字叔 魚), occupies the eighth place, west, among the tablets of the outer court. He was a man of Ch'î, and his age is stated as twenty-nine and thirty-nine years younger than Confucius. The following story is told in connexion with him.—When he was thirty, being disappointed that he had no son, he was minded to put away his wife. 'Do not do so,' said Shang Chû to him. 'I was thirty-eight before I had a son, and my mother was then about to take another wife for me, when the Master proposed sending me to Ch'î. My mother was unwilling that I should go, but Confucius said, 'Don’t be anxious. Chû will have five sons after he is forty.' It has turned out so, and I apprehend it is your fault, and not your wife's, that you have no son yet.' Chan took this advice, and in the second year after, he had a son.

31. Yen Hsîng (al. Hsin, Liû, and Wei), styled Tsze-lû (顏 幸 [al. 辛, 柳, and 韋], 字子柳), occupies the place, east, after Wû-mâ Shih. He was a native of Lû, and forty-six years younger than Confucius.

32. Liang Chan is followed on the west by Zan Zo, styled Tsze-lû (冉 雜 [al. 嘆] 字子 魯 [al. 子 曾], Tsze-tsâng and Tsze-yû)
and 子 魚], a native of Lú, and fifty years younger than Confucius.

33. Yen Hsün is followed on the east by Ts'ai Hsu, styled Tsze-hsun (曹 卿, 字子衡), a native of Ts'ài, fifty years younger than Confucius.

34. Next on the west is Po Ch'ien, styled Tsze-hsi, or, in the current copies of the 'Narratives of the School,' Tsze-ch'üti (伯 處, 字子皙 [al. 子析] or 子楷), a native of Lú, fifty years younger than Confucius.

35. Following Tsze-hsun is Kung-sun Lung [al. Ch'ung], styled Tsze-shih (公孫 龍 [al. 龍], 字子 石), whose birth is assigned by different writers to Wei, Ch'ü, and Ch'ao (趙). He was fifty-three years younger than Confucius. We have the following account:—'Tsze-kung asked Tsze-shih, saying, “Have you not learned the Book of Poetry?” Tsze-shih replied, “What leisure have I to do so? My parents require me to be filial; my brothers require me to be submissive; and my friends require me to be sincere. What leisure have I for anything else?” “Come to my Master,” said Tsze-kung, “and learn of him.”'

Sze-mâ Ch'ien here observes:—'Of the thirty-five disciples which precede, we have some details. Their age and other particulars are found in the Books and Records. It is not so, however, in regard to the fifty-two which follow:'

36. Zan Ch'i, styled Tsze-ch'än [al. Ch'i-ch'än and Tsze-tâ] (冉 季, 字子 產 [al. 季 產 and 子 逵]), a native of Lú, whose place is the 11th, west, next to Po Ch'ien.

37. Kung-tsû Kâu-tze or simply Tsze, styled Tsze-chih (公祖 勋 [or simply 范], 字子 之), a native of Lú. His tablet is the 23rd, east, in the outer court.

38. Ch'in Tsû, styled Tsze-nan (秦祖, 字子 南), a native of Ch'in. His tablet precedes that of the last, two places.

39. Ch'î-liâo Ch'îh, styled Tsze-lien (漆 里老 [al. 侈], 字 子 玺), a native of Lú. His tablet is the 13th, west.

40. Yen Kâo, styled Tsze-châu (顔 高, 字子 驟). According to the 'Narratives of the School,' he was the same as Yen K'o (刻, or 傾), who drove the carriage when Confucius rode in Wei after the duke and Nan-tse. But this seems doubtful. Other
authorities make his name Ch'ān (産), and style him Tāze-taing (子精). His tablet is the 13th, east.

41. Ch'i-tiao Tū-fū [al. Tsu-ung], styled Tāze-yū, Tāze-ch'ī, and Tāze-wān (漆雕徒父 [al. 徒], 字子有 or 子友 [al. 子期 and 子文]), a native of Lū, whose tablet precedes that of Ch'i-tiao Ch'īh.

42. Zang Sze-ch'īh, styled Tāze-t'ū, or Tāze-tu'ng (釬 [al. 璘] 雕, 字子徒 [al. 子徒]), a native of Ch'in. Some consider Zang-sze (釬雕) to be a double surname. His tablet comes after that of No. 40.

43. Shang Ch'ái, styled Tāze-ch'i and Tāze-hsiü (商澤, 字子季 [al. 子秀]), a native of Lū. His tablet is immediately after that of Fan Hsiū, No. 26.

44. Shih Tso [al. Chih and Tāze-shū, styled Tāze-ming (石作 [al. 之作 and 子], 蜀, 字子明). Some take Shih-tso (石作) as a double surname. His tablet follows that of No. 42.

45. Zān Pū-ch'ī, styled Hsüan (任不齊, 字選), a native of Ch'ū, whose tablet is next to that of No. 28.

46. Kung-liang Zū, styled Tāze-chāng (公良org [al. 彘], 字子正), a native of Ch'in, follows the preceding in the temples. The 'Sacrificial Canon' says:—'Tāze-chāng was a man of worth and bravery. When Confucius was surrounded and stopped in Pū, Tāze-chāng fought so desperately, that the people of Pū were afraid, and let the Master go, on his swearing that he would not proceed to Wei.'


48. Ch'in Zan, styled K'ū (秦冉, 字開), a native of Tsāi. He is not given in the list of the 'Narratives of the School,' and on this account his tablet was put out of the temples in the ninth year of Ch'i-tsing. It was restored, however, in the second year of Yung-chāng, A.D. 1724, and is the 33rd, east, in the outer court.

49. Kung-hsiā Shāu, styled Shāu (and Tāze-shāng) (公夏首 [al. 守], 字乘 [and 子乘]), a native of Lū, whose tablet is next to that of No. 44.

50. Hsi Yung-tien (or simply Tien), styled Tāze-hsî [al. Tāze-
ch'ieh and Tszê-ch'ieh (系容巖 or 點), 字子皙 [al. 子僧和子楷]), a native of Wei, having his tablet the 18th, east.

51. Kung Chien-ting [al. Kung Yü], styled Tsze-chung (公肩 [al. 墴] 定 [al. 公有], 字子仲 [al. 中 and 恭]). His nativity is assigned to Lù, to Wei, and to Ts'in (晉). He follows No. 46.

52. Yen Tsû [al. Hsiang], styled Hsiao and Tzâ-hsiang (顓祖 [al. 相], 字裏, and 子裏), a native of Lù, with his tablet following that of No. 50.

53. Chiâo Tan [al. Wû], styled Tsze-k'êa (振聲 [al. 帥], 字子家), a native of Lù. His place is next to that of No. 51.

54. Chü [al. Kâu] Ts'êng-ch'iang [and simply Ts'êng], styled Tszech'iâng [al. Tsze-ch'ieh and Tsze-mâng] (旬 [al. 勿 and 鈎] 井疆 [and simply 井], 字子疆 [al. 子界 and 子孟]), a native of Wei, following No. 52.

55. Han [al. Tsâ]-fu Hêi, styled Tâe-hâi [al. Tszê-so and Tszê-stû] (卒 [al. 季] 叢黑, 字子黑 [al. 子索 and 子素]), a native of Lù, whose tablet is next to that of No. 53.

56. Ch'êng Shang, styled Tsze-p'ê [al. Pei-tszê and Pû-tszê] (秦商, 字子丕 [al. 丕兹 and 不茲]), a native of Lù, or, according to Ch'âng Hsûan, of Ch'û. He was forty years younger than Confucius. One authority, however, says he was only four years younger, and that his father and Confucius's father were both celebrated for their strength. His tablet is the 12th, east.

57. Shin Tang, styled Châu (申黨字周). In the 'Narratives of the School' there is a Shin Chî, styled Tsze-châu (申續, 字子周). The name is given by others as T'âng (堂 and 備) and Tsû (續), with the designation Tsze-tsû (子續). These are probably the same person mentioned in the Analects as Shin Ch'ung (申棟). Prior to the Ming dynasty they were sacrificed to as two, but in a.d. 1539, the name Tang was expunged from the sacrificial list, and only that of Ch'ung left. His tablet is the 31st, east.

58. Yen Ch'hê-pô, styled Tsze-shû [or simply Shû] (顓之僕, 字子叔 [or simply 叔]), a native of Lù, who occupies the 29th place, east.

59. Yung Chî, styled Tsze-chî [al. Tszê-yen] (榮族 [or 祈], 字子族 or 子祺 [al. 子顔]), a native of Lù, whose tablet is the 20th, west.
60. Hsien Ch'iang, styled Tsze-ch'i [al. Tsze-hung] (成, 子祺 [al. 子横]), a native of Lû. His place is the 22nd, east.

61. Tso Zän-ying [or simply Ying], styled Hsin and Tsze-hsing (左人騄 [or simply 郄], 字行 and 子行), a native of Lû. His tablet follows that of No. 59.

62. Yen Ch'i, styled An [al. Tsze-sze] (燕伋 [or 級], 字恩 [al. 子恩]), a native of Ch'in. His tablet is the 24th, east.

63. Châng Kwo, styled Tsze-t'u (鄭國, 字子徒), a native of Lû. This is understood to be the same with the Hsiieh Fang, styled Tsze-t'sung (齊邦, 字子從), of the 'Narratives of the School.' His tablet follows No. 61.

64. Ch'în Fei, styled Tsze-chih (秦非, 字子之), a native of Lû, having his tablet the 31st, west.

65. Shih Chih-ch'ang, styled Tsze-hâng [al. ch'ang] (施之常, 字子恆 [al. 常]), a native of Lû. His tablet is the 30th, east.

66. Yen K'wâi, styled Tsze-shâng (顔哙, 字子腫), a native of Lû. His tablet is the next to that of No. 64.

67. Pû Shû-shâng, styled Tsze-chê (步叔乘 [in the 'Narratives of the School' we have an old form of 乘, 字子車]), a native of Ch'i. Sometimes for Pû (歩) we find Shào (少). His tablet is the 30th, west.

68. Yuan Kang, styled Tsze-ch'i (原亢, 字子籍), a native of Lû. Sze-Mâ Ch'ien calls him Yuan Kang-ch'i, not mentioning any designation. The 'Narratives of the School' makes him Yuan K'âng (亢), styled Ch'i. His tablet is the 23rd, west.

69. Yo K'o [al. Hsin], styled Tsze-shâng (樂欵 [al. 權], 字子腫), a native of Lû. His tablet is the 25th, east.

70. Lien Chieh, styled Yung and Tsze-yung [al. Tsze-ts'âo] (廉潔, 字庸 and 子庸 [al. 子曹]), a native of Wei, or of Ch'i. His tablet is next to that of No. 68.

71. Shû-chung Hûi [al. K'wâi], styled Tsze-ch'i (叔仲會 [al. 會], 字子期), a native of Lû, or, according to Châng Hsian, of Ts'in. He was younger than Confucius by fifty-four years. It is said that he and another youth, called K'ung Hsuan (孔璇), attended by turns with their pencils, and acted as amusements to the sage, and when Mâng Wu-po expressed a doubt of their competency, Confucius declared his satisfaction with them. He follows Lien Chieh in the temples.
72. Yen Ho, styled Zan (顔何, 字冉), a native of Lù. The present copies of the 'Narratives of the School' do not contain this name, and in A.D. 1588 Zan was displaced from his place in the temples. His tablet, however, has been restored during the present dynasty. It is the 33rd, west.

73. Tê Hêi, styled Chê [al. Tsze-chê and Chê-chih] (狄黑, 字皙 [al. 子皙 and 晟之]), a native of Wei, or of Lù. His tablet is the 26th, east.


75. K'ung Chung, styled Tsze-mieh (孔忠, 字子蔑). This was the son, it is said, of Confucius's elder brother, the cripple Mäng-pêi. His tablet is next to that of No. 73. His sacrificial title is 'The ancient Worthy, the philosopher Mieh.'

76. Kung-hsi Yu-sù [al. Yu], styled Tsze-shang (公西興如 [al. 興], 字子上), a native of Lù. His place is the 26th, west.

77. Kung-hsi Tien, styled Tsze-shang (公西殽 [or 黯], 字子上 [al. 子畲]), a native of Lù. His tablet is the 28th, east.

78. Ch'in Chang [al. Lâo], styled Tsze-k'ai (琴張 [al. 宰], 字子開), a native of Wei. His tablet is the 29th, west.


80. Hsien Tan [al. Tan-fû and Fang], styled Tsze-hsiang (縣籍 [al. 富父 and 豐], 字子象), a native of Lù. Some suppose that this is the same as No. 53. The advisers of the present dynasty in such matters, however, have considered them to be different, and in 1724, a tablet was assigned to Hsien Tan; the 34th, west.

The three preceding names are given in the 'Narratives of the School.'

The research of scholars has added about twenty others.

81. Lin Fang, styled Tsze-ch'iû (林放, 字子邱), a native of Lù. The only thing known of him is from the Ana. III. iv. His tablet was displaced under the Ming, but has been restored by the present dynasty. It is the first, west.

82. Chu Yuan, styled Po-yû (鄱犖, 字伯玉), an officer of Wei, and, as appears from the Analects and Mencius, an intimate
friend of Confucius. Still his tablet has shared the same changes as that of Lin Fang. It is now the first, east.

83 and 84. Shên Ch’ang (申枨) and Shên Tang (申堂). See No. 57.

85. Mù Pî (牧皮), mentioned by Mencius, VII. Pt. II. xxxvii. 4. His entrance into the temple has been under the present dynasty. His tablet is the 34th, east.

86. Tso Ch’iu-ming or Tso-ch’iu Ming (左丘明) has the 32nd place, east. His title was fixed in A.D. 1530 to be—'The Ancient Scholar,' but in 1642 it was raised to that of 'Ancient Worthy.' To him we owe the most distinguished of the annotated editions of the Ch’t’un Ch’i. But whether he really was a disciple of Confucius, and in personal communication with him, is much debated.

The above are the only names and surnames of those of the disciples who now share in the sacrifices to the sage. Those who wish to exhaust the subject, mention in addition, on the authority of Tso Ch’iu-ming, Chung-sun Ho-chî (仲孫何忌), a son of Mâng Hâi (see p. 63), and Chung-sun Shwô (仲孫стрел), also a son of Mâng Hâi, supposed by many to be the same with No. 17; Zû Pèi, (孺悲), mentioned in the Analects, XVII. xx, and in the Lî Chi, XVIII. Sect. II. ii. 22; Kung-wang Chih-chiû (公冒之妻) and Hsü Tien (序點), mentioned in the Lî Chi, XLIII. 7; Pin-mûn Chiâ (賓牟賁), mentioned in the Lî Chi, XVII. iii. 16; Kung Hsüan (孔璋) and Hâi Shô-lan (惠叔蘭), on the authority of the ‘Narratives of the School;’ Ch’ang Chî (常季), mentioned by Chwang-tæze; Chû Yu (鞠語), mentioned by Yeu-tæze (晏子); Lien Yu (廉孺) and Lû Chûn (魯峻), on the authority of the Ch’ung stone; and finally Tsze-fû Ho (子服何), the Tsze-fû Ch’ing-po (子服景伯) of the Analects, XIV. xxxviii.
CHAPTER VI.

LIST OF THE PRINCIPAL WORKS WHICH HAVE BEEN CONSULTED IN THE PREPARATION OF THIS VOLUME.

SECTION I.

CHINESE WORKS, WITH BRIEF NOTICES.

十三經註疏, 'The Thirteen Ching, with Commentary and Explanations.' This is the great repertory of ancient lore upon the Classics. On the Analects, it contains the 'Collection of Explanations of the Lun Yu,' by Ho Yen and others (see p. 19), and 'The Correct Meaning,' or Paraphrase of Hsing Ping (see p. 20). On the Great Learning and the Doctrine of the Mean, it contains the comments and glosses of Ch'ang Haüan, and of K'ung Ying-ta (孔穎達) of the T'ang dynasty.

新刻批點四書讀本, 'A new edition of the Four Books, Punctuated and Annotated, for Reading.' This work was published in the seventh year of T'ao-kwang (1827) by a Kao Lin (高琳). It is the finest edition of the Four Books which I have seen, in point of typographical execution. It is indeed a volume for reading. It contains the ordinary 'Collected Comments' of Chü Hai on the Analects, and his 'Chapters and Sentences' of the Great Learning and Doctrine of the Mean. The editor's own notes are at the top and bottom of the page, in rubric.

四書朱子本義匯參, 'The Proper Meaning of the Four Books as determined by Chü Hai, Compared with, and Illustrated from, other Commentators.' This is a most voluminous work, published in the tenth year of Ch'ien-lung, A.D. 1745, by Wang P'ei-ch'ing (王步青), a member of the Han-lin College. On the Great Learning and the Doctrine of the Mean, the 'Queries' (或問) addressed to Chü Hai and his replies are given in the same text as the standard commentary.

四書經註集證, 'The Four Books, Text and Commentary, with Proofs and Illustrations.' The copy of this Work which I have was edited by a Wang Ting-chi (汪廷機), in the third
year of Ch'ien-lung, A.D. 1798. It may be called a commentary on the commentary. The research in all matters of Geography, History, Biography, Natural History, &c., is immense.

四書考秘輯要, 'A Collection of the most important Comments of Scholars on the Four Books.' By Li P'ei-lin (李沛霖); published in the fifty-seventh Kang-hsi year, A.D. 1718. This work is about as voluminous as the 讀, but on a different plan. Every chapter is preceded by a critical discussion of its general meaning, and the logical connexion of its several paragraphs. This is followed by the text, and Chü Hsi's standard commentary. We have then a paraphrase, full and generally perspicuous. Next, there is a selection of approved comments, from a great variety of authors; and finally, the reader finds a number of critical remarks and ingenious views, differing often from the common interpretation, which are submitted for his examination.

四書翼註論文, 'A Supplemental Commentary, and Literary Discussions, on the Four Books.' By Chang Chih-tao [al. Ti-an] (張甄陶 [al. 楊瑾]), a member of the Han-lin college, in the early part, apparently, of the reign of Ch'ien-lung. The work is on a peculiar plan. The reader is supposed to be acquainted with Chü Hsi's commentary, which is not given; but the author generally supports his views, and defends them against the criticisms of some of the early scholars of this dynasty. His own excursions are of the nature of essays more than of commentary. It is a book for the student who is somewhat advanced, rather than for the learner. I have often perused it with interest and advantage.

四書補補註合講, 'The Four Books, according to the Commentary, with Paraphrase.' Published in the eighth year of Yung Ch'äng, A.D. 1730, by Wáng Fu [al. K'eh-fù] (翁復 [al. 克夫]). Every page is divided into two parts. Below, we have the text and Chü Hsi's commentary. Above, we have an analysis of every chapter, followed by a paraphrase of the several paragraphs. To the paraphrase of each paragraph are subjoined critical notes, digested from a great variety of scholars, but without the mention of their names. A list of 116 is given who are thus laid under contribution. In addition, there are maps and illustrative figures at the commencement; and to each Book there are prefixed biographical notices, explanations of peculiar allusions, &c.
Complete Digest of Supplements to the Commentary, and additional Suggestions. A new edition, with Additions." By Tö Ting-chi (杜定基). Published A.D. 1779. The original of this Work was by T'äng Lin (曾林), a scholar of the Ming dynasty. It is perhaps the best of all editions of the Four Books for a learner. Each page is divided into three parts. Below, is the text divided into sentences and members of sentences, which are followed by short glosses. The text is followed by the usual commentary, and that by a paraphrase, to which are subjoined the Supplements and Suggestions. The middle division contains a critical analysis of the chapters and paragraphs; and above, there are the necessary biographical and other notes.

四書味根錄, 'The Four Books, with the Relish of the Radical Meaning.' This is a new Work, published in 1852. It is the production of Chin Ch'ing, styled Chi'ü-t'ian (金濤, 字秋漚), an officer and scholar, who, returning, apparently to Canton province, from the North in 1836, occupied his retirement with reviewing his literary studies of former years, and employed his sons to transcribe his notes. The writer is fully up in all the commentaries on the Classics, and pays particular attention to the labours of the scholars of the present dynasty. To the Analects, for instance, there is prefixed Chiang Yung's History of Confucius, with criticisms on it by the author himself. Each chapter is preceded by a critical analysis. Then follows the text with the standard commentary, carefully divided into sentences, often with glosses, original and selected, between them. To the commentary there succeeds a paraphrase, which is not copied by the author from those of his predecessors. After the paraphrase we have Explanations (解). The book is beautifully printed, and in small type, so that it is really a multum in parvo, with considerable freshness.

日講四書義解, 'A Paraphrase for Daily Lessons, Explaining the Meaning of the Four Books.' This work was produced in 1677, by a department of the members of the Han-lin college, in obedience to an imperial rescript. The paraphrase is full, perspicuous, and elegant.

御製周易折中; 書經傳說彙纂; 詩經傳說彙纂; 禮記義疏; 春秋傳說彙纂. These works form together a superb edition of the Five Ching, published by imperial authority.
in the K'ang-hsi and Yung-ch'ang reigns. They contain the standard views (傳); various opinions (説); critical decisions of the editors (冕); prolegomena; plates or cuts; and other apparatus for the student.

毛西河先生全集, ‘The Collected Writings of Mào Hái-ho.’ See prolegomena, p. 20. The voluminousness of his Writings is understated there. Of 經集, or Writings on the Classics, there are 236 sections, while his 文集, or other literary compositions, amount to 257 sections. His treatises on the Great Learning and the Doctrine of the Mean have been especially helpful to me. He is a great opponent of Ch'ü Hsi, and would be a much more effective one, if he possessed the same graces of style as that ‘prince of literature.’

四書拓餘說, ‘A Collection of Supplemental Observations on the Four Books.’ The preface of the author, Ta'o Ch'ien-shang (曹之升), is dated in 1795, the last year of the reign of Ch'ien-lung. The work contains what we may call prolegomena on each of the Four Books, and then excursus on the most difficult and disputed passages. The tone is moderate, and the learning displayed extensive and solid. The views of Ch'ü Hsi are frequently well defended from the assaults of Mào Hái-ho. I have found the Work very instructive.

鄉黨圖考, ‘On the Tenth Book of the Analects, with Plates.’ This Work was published by the author, Chiang Yung (江永), in the twenty-first Ch'ien-lung year, a.d. 1761, when he was seventy-six years old. It is devoted to the illustration of the above portion of the Analects, and is divided into ten sections, the first of which consists of woodcuts and tables. The second contains the Life of Confucius, of which I have largely availed myself in the preceding chapter. The whole is a remarkable specimen of the minute care with which Chinese scholars have illustrated the Classical Books.

四書釋地; 四書釋地續; 四書釋地又續; 四書釋地三續. We may call these volumes— ‘The Topography of the Four Books; with three Supplements.’ The Author’s name is Yen Zo-ch'u (閔若璉). The first volume was published in 1698, and the second in 1700. I have not been able to find the, dates of publication of the other two, in which there is more biographical and general matter than topographical! The author apologizes for the inappropriateness of their titles by saying that he could not
help calling them Supplements to the Topography, which was his 'first love.'

_皇清經解, 'Explanations of the Classics, under the Imperial Ts'ing Dynasty.'_ See above, p. 20. The Work, however, was not published, as I have there supposed, by imperial authority, but under the superintendence, and at the expense (aided by other officers), of Yuan Yuan (阮元), Governor-general of Kwang-tung and Kwang-hsi, in the ninth year of the last reign, 1829. The publication of so extensive a Work shows a public spirit and zeal for literature among the high officers of China, which should keep foreigners from thinking meanly of them.

_孔子家語, 'Sayings of the Confucian Family.'_ Family is to be taken in the sense of Sect or School. In Liü Hsin's Catalogue, in the subdivision devoted to the Lun Yu, we find the entry:—'Sayings of the Confucian Family, twenty-seven Books,' with a note by Yen Sze-kü of the Tang dynasty,—'Not the existing Work called the Family Sayings.' The original Work was among the treasures found in the wall of Confucius's old house, and was deciphered and edited by K'ung An-kwo. The present Work is by Wang Sü of the Wei (魏) dynasty, grounded professedly on the older one, the blocks of which had suffered great dilapidation during the intervening centuries. It is allowed also, that, since Sü's time, the Work has suffered more than any of the acknowledged Classics. Yet it is a very valuable fragment of antiquity, and it would be worth while to incorporate it with the Analects. My copy is the edition of Li Yung (李容), published in 1780. I have generally called the Work 'Narratives of the School.'

_聖廟祀典圖考, 'Sacrificial Canon of the Sage's Temples, with Plates.'_ This Work, published in 1826, by Kù Yuan, styled Hsiang-chên (顔元), is a very painstaking account of all the Names sacrificed to in the temples of Confucius, the dates of their attaining to that honour, &c. There are appended to it Memoirs of Confucius and Mencius, which are not of so much value.

_十子全書, 'The Complete Works of the Ten Tzse.'_ See Morrison's Dictionary, under the character 子. I have only had occasion, in connexion with this Work, to refer to the writings of Chwang-tsze (莊子) and Lieh-tsze (列子). My copy is an edition of 1804.
歷代名賢列女氏姓譜, 'A Cyclopedia of Surnames, or Biographical Dictionary, of the Famous Men and Virtuous Women of the Successive Dynasties.' This is a very notable work of its class; published in 1793, by 蕭智漢, and extending through 157 chapters or Books.

文獻通考, 'General Examination of Records and Scholars.' This astonishing Work, which cost its author, 马端臨 (馬端臨), twenty years' labour, was first published in 1321. Rémyat says—'This excellent Work is a library in itself, and if Chinese literature possessed no other, the language would be worth learning for the sake of reading this alone.' It does indeed display all but incredible research into every subject connected with the Government, History, Literature, Religion, &c., of the empire of China. The author's researches are digested in 348 Books. I have had occasion to consult principally those on the Literary Monuments, embraced in seventy-six Books, from the 174th to the 249th.

朱彝尊經義考, 'An Examination of the Commentaries on the Classics,' by Ch'u I-tsun. The author was a member of the Han-lin college, and the work was first published with an imperial preface by the Ch'ien-lung emperor. It is an exhaustive work on the literature of the Classics, in 300 chapters or Books.

續文獻通考, 'A Continuation of the General Examination of Records and Scholars.' This Work, which is in 254 Books, and nearly as extensive as the former, was the production of Wang Ch'i (王圻), who dates his preface in 1586, the fourteenth year of Wan-li, the style of the reign of the fourteenth emperor of the Ming dynasty. Wang Ch'i brings down the Work of his predecessor to his own times. He also frequently goes over the same ground, and puts things in a clearer light. I have found this to be the case in the chapters on the classical and other Books.

二十四史, 'The Twenty-four Histories.' These are the imperially-authorized records of the empire, commencing with the 'Historical Records,' the work of Sze-mâ Ch'ien, and ending with the History of the Ming dynasty, which appeared in 1742, the result of the joint labours of 145 officers and scholars of the present dynasty. The extent of the collection may be understood from this, that my copy, bound in English fashion, makes sixty-three volumes, each one larger than this. No nation has a history so thoroughly digested; and on the whole it is trustworthy. In pre-
paring this volume, my necessities have been confined mostly to the Works of Szé-má Ch’ien, and his successor, Pan Kù, the Historian of the first Han dynasty.

The Annals of the Nation. Published by imperial authority in 1803, the eighth year of Ch’i-a-ch’ing. This Work is invaluable to a student, being, indeed, a collection of chronological tables, where every year, from the rise of the Ch’au dynasty, B.C. 1121, has a distinct column to itself, in which, in different compartments, the most important events are noted. Beyond that date, it ascends to nearly the commencement of the cycles in the sixty-first year of Hwang-tí, giving—not every year, but the years of which anything has been mentioned in history. From Hwang-tí also, it ascends through the dateless ages up to Pan-kù, the first of mortal sovereigns.

The Boundaries of the Nation in the successive Dynasties. This Work by the same author, and published in 1817, does for the boundaries of the empire the same service which the preceding renders to its chronology.

The Topography of the Nation in the successive Dynasties. Another Work by the same author, and of the same date as the preceding.

The Dictionaries chiefly consulted have been:

The well-known Shwo Wán (說文解字), by Hsü Shàn, styled Shù-chung (許慎, 字叔重), published in A.D. 100; with the supplement (繫傳) by Hsü Ch’ièh (徐鍇), of the southern T’ang dynasty. The characters are arranged in the Shwo Wán under 540 keys or radicals, as they are unfortunately termed.

The Liú Shú Kū (六書故), by Tái T’ung, styled Chung-tá (戴侗, 字仲達), of our thirteenth century. The characters are arranged in it, somewhat after the fashion of the R Yá (p. 2), under six general divisions, which again are subdivided, according to the affinity of subjects, into various categories.

The Ta-še Húi (字彙), which appeared in the Wan-li (萬歷) reign of the Ming dynasty (1573–1619). The 540 radicals of the Shwo Wán were reduced in this to 214, at which number they have since continued.

The K’ang-hsi Ta-še Tien (康熙字典), or K’ang-hsi Dictionary, prepared by order of the great K’ang-hsi emperor in 1716. This
is the most common and complete of all Chinese dictionaries for common use.

The 1 Wan Pi Lan (萬文備覽), 'A Complete Exhibition of all the Authorized Characters,' published in 1787; 'furnishing,' says Dr. Williams, 'good definitions of all the common characters, whose ancient forms are explained.'

The Pei Wan Yun Fu (佩文韻府), generally known among foreigners as 'The K'ang-hsi Thesaurus.' It was undertaken by an imperial order, and published in 1711, being probably, as Wylie says, 'the most extensive work of a lexicographical character ever produced.' It does for the phrasology of Chinese literature all, and more than all, that the K'ang-hsi dictionary does for the individual characters. The arrangement of the characters is according to their tones and final sounds. My copy of it, with a supplement published about ten years later, is in forty-five large volumes, with much more letter-press in it than the edition of the Dynastic Histories mentioned on p. 133.

The Ching Tai Tswan Kuo ping Fu Wei (經籍纂輯井補遺), 'A Digest of the Meanings in the Classical and other Books, with Supplement,' by, or rather under the superintendence of, Yuan Yuan (p. 132). This has often been found useful. It is arranged according to the tones and rhymes like the characters in the Thesaurus.

SECTION II
TRANSLATIONS AND OTHER WORKS.


The Works of Confucius; containing the Original Text, with a Translation. Vol. I. By J. Marshman. Serampore, 1809. This is only a fragment of 'The Works of Confucius.'


CONFUCIAN ANALECTS.

BOOK I. HSIO R.

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 significance attached to them, the account being that, after the death of Confucius, his disciples collected together and composed the manuscripts of his conversations which they had severally preserved, digested them into the twenty books which compose the work. Hence the title—論語, 'Discussed Sayings,' or 'Digested Conversations.' See 論語註解經序.

HEADINGS OF THIS BOOK.—學而第一.

The two first characters in the book, after the introductory—'The Master said,' is 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 of the 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 foremost 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 ACQUIRING HIS KNOWLEDGE, THEN ATTRACTING BY HIS NAME LIKE-MINDED INDIVIDUALS, AND FINALLY COMPLETE IN HIMSELF. 論語, 首著, indicates Confucius, 子, 'a son,' is also the common designation of males, especially of virtuous men. We find 子 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, 'reading,' in the old commentators, is explained by 論語, 'to read chantingly,' 'to discuss.' Ch'ü Hsi
CHAP. II. 1. The philosopher Yü said, 'They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion.

2. 'The superior man bends his attention to what is radical.

interprets it by 故, 'to imitate,' and makes its result to be 明善而復初, 'the understanding of all excellence, and the bringing back original goodness.' Subsequent scholars profess, for the most part, great admiration of this explanation. It is an illustration, to my mind, of the way in which Chu Hsi and his followers are continually being wise above what is written in the classical books. 習 is the rapid and frequent motion of the wings of a bird in flying, used for 'to repeat,' 'to practise.' 之 is the obj. of the third pers. pronoun, and its antecedent is to be found in the pregnant meaning of 學. 不亦...乎 is explained by 豈不, 'is it not?' See 四書解讀註釋. To bring out the force of 'also' in 亦, some say thus:—'The occasions for pleasure are many, is this not also one?' But it is better to consider亦 as merely redundant;—see Wang Yü-chi's masterly Treatise on the particles, chap. iii.; it forms chapter 1908 to 1917 of the 皇清经解. 悦. What is learned becomes by practice and application one's own, and hence arises complacent pleasure in the mastering mind. 悅, as distinguished from 好, in the next paragraph, is the internal, individual feeling of pleasure, and the other, its external manifestation, implying also companionship. a. 閣, properly 'fellow-students'; but, generally, individuals of the same class and character, like-minded. b. 君子 I translate here—'a man of complete virtue.' Literally, it is—'a princely man.' See on 子。 above. It is a technical term in Chinese moral writers, for which there is no exact correspondence in English, and which cannot be rendered always in the same way. See Morrison's Dictionary, character 子. Its opposite is 小人, 'a small, mean man.' 人不知, 'Man do not know him,' but anciently some explained—'then do not know,' that is, are stupid under his teaching. The interpretation in the text, is doubtless, the correct one. 2. FILIAL PLENTY AND FRATERNAL SUBMISSION ARE THE FOUNDATION OF ALL VIRTUE. PROCT KSE. 1. Yü, named 若, and styled 子有, and 子有, a native of 有, was famed among the other disciples of Confucius for his strong memory, and love for the doctrines of antiquity. In something about him he resembled the sage. See Mencius, III. Pt. I. 17. 有子 is 'Yü, the philosopher;' and he and Tsang-Shih are the only two of Confucius's disciples who are mentioned in this style in the 仁流. This has led to an opinion on the part of some, that the work was compiled by their disciples. This may not be sufficiently supported, but I have not found the peculiarity pointed out satisfactorily explained. The table of Yü's spirit is now in the same apartment of the sage's temple as that of the sage himself, occupying the 6th place in the eastern range of the wise ones. To this position it was promoted in the 3rd year of Ch'ing-lung of the present dynasty. A degree of activity enters into the meaning of 與, in 人, = 'playing the man,' as men, showing themselves illiberal,' as 弟, here = 'to be submissive as a younger brother,' is in the 4th tone. With its proper signification, it was anciently in the 3rd tone. Yü, 'and yet,' different from its simple conjunctive use = and, in the proceeding chapter. 人, a verb, 'to love,' in the 4th tone, differs from the same character in the 3rd tone, an adjective, = good.' 有, 3rd tone, = 'few.' On the idiom—未之有, see Prévost's Grammar, p. 195. a. 君子 has
That being established, all practical courses naturally grow up. Filial piety and fraternal submission!—are they not the root of all benevolent actions!

CHAP. III. The Master said, 'Fine words and an insinuating appearance are seldom associated with true virtue.'

CHAP. IV. The philosopher Tsang said, 'I daily examine myself on three points:—whether, in transacting business for others, I may have been not faithful;—whether, in intercourse with friends, I may have been not sincere;—whether I may have not mastered and practised the instructions of my teacher.'

a less intense signification here than in the last chapter. I translate—'The superior man, for want of a better term.' 本,' the root, 'what is radical,' is here said of filial and fraternal duties, and 道,' ways' or 'courses' of all that is intended by 爲一 (行) 仁, below. The particles also resume the discourse about 孝弟, and introduce some further description of them. See Yermare, p. 158. 仁, in the final tone, is half interrogative, an answer in the affirmative being implied,仁,' is explained here as 'the principle of love,' the virtue of the heart.' Mencius says 仁者也, 君子, man, in accordance with which, Julian translates it by benevolence. Sometimes often comes near it, but, as has been said before, we cannot give a uniform rendering of the term.

3. FAKE EARPENIREES ARE SUSPICIOUS. 巧言令色, see Shu-ching, II. iii. a. 巧言,' skill in wordmanship,' the 'skill,' 'cleverness,' generally, and sometimes with a bad meaning, as here, 'artful,' 'hypocritical.' 巧色,' a law,' an order, also 'good,' and here like 巧言, with a bad meaning, 'pretending to be good.' 色,' the manifestion of the feelings made in the colour of the countenance,' is here used for the appearance generally.

4. HOW THE PHILOSOPHER TSANG DAILY EXAMINED HIMSELF, TO GUARD AGAINST HIS EGOISTIC TENDENCY IN INTERPRETATION. Tsang, whose name was 参 (Shen), and his designation 子興, was one of the disciples of Confucius. A follower of the sage from his 16th year, though inferior in natural ability to some others, by his filial piety and other moral qualities, he entirely won the Master's esteem, and by persevering attention mastered his doctrines. Confucius, it is said, employed him in the composition of the 孝經, or 'Classic of Filial Piety.' The authorship of the 大學, 'The Great Learning,' is also ascribed to him, though incorrectly, as we shall see. Portions, moreover, of his composition are preserved in the Li Chi. It is spirit tablet among the sage's four successors, occupying the first place on the list, has precedence of that of Mencius. 省, read 聲, 'to examine.' 三省 is naturally understood of 'three times,' but the context and custom of commentators make us consent to the interpretation—on these points. 身,' the body,' one's personality. 吾身,' the body,' is in the 4th tone, 'for.' So, frequently, below. 忠,'middle,' the centre,' and 心,' the heart,'—loyalty, faithfulness, action with and from the heart, see chap. 1. 朋友,' two hands joined,' denoting union.
CHAP. V. The Master said, ‘To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons.’

CHAP. VI. The Master said, ‘A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.

CHAP. VII. Tzu-heh said, ‘If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; when together, ‘friends.’

CHAP. VIII. ‘Younger brothers and sons,’ taken together, ‘youths, a people.’ The and is for, as in chap. II. 入出, ‘coming in, going out,’ at home, abroad.

8. Rules for the training of the youth. Duty, first, and then accomplishments.

5. Fundamental principles for the government of a large state. 道, is used for, ‘to rule,’ ‘to lead,’ and is marked in the 4th tone, to distinguish it from 道, the noun, which was anciently read with the 4th tone. It is different from 政, which refers to the actual business of government, while 道 is the duty and purpose thereof, apprehended by the prince. The standpoint of the principles is the prince’s mind. 乘, in 4th tone, ‘a chariot,’ different from its meaning in the 3rd tone, ‘to ride.’ A country of 1,000 chariots was one of the largest titles of the empire, which could bring such an armament into the field. The last principle. 使民 以時, means that the people should not be called from their husbandry at improper seasons, to do service on military expeditions and public works.

6. Rules for the training of the youth. Duty, first, and then accomplishments. 弟子, ‘younger brothers and sons,’ taken together, ‘youths, a people.’ The and is for, as in chap. II. 入出, ‘coming in, going out,’ at home, abroad.

江 is explained by Chai Hsi by 广, ‘wide,’ ‘widely;’ its proper meaning is the flood or overflow of water.’ 力, ‘strength,’ here embracing the idea of science.

7. Tzu-hsi’s views of the substance of learning. Tzu-heh was the designation of 江, another of the sage’s distinguished disciples, and now placed 5th in the eastern range of the wise ones.’ He was greatly famed for his learning, and his views on the Shih-ch’ung and the CVon CVen are said to be preserved in the same.
CHAP. X. 1. Tsze-ch'in asked Tsze-kung, saying, 'When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?'

2. Tsze-kung said, 'Our master is benign, upright, courteous, temperate, and complaisant, and thus he gets his information. The master's mode of asking information!—is it not different from that of other men?'

CHAP. XI. The Master said, 'While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial.'

10. Characteristics of Confucius, and their influence on the princes of the time. 1. Tsze-ch'in and Tsze-kung (芹) are designations of Mencius, one of the minor disciples of Confucius. His tablet occupies the sixth place, on the west, in the outer part of the temple. On the death of his brother, his wife and major-domo wished to bury some living persons with him, to serve him in the regions below. Tsze-ch'in proposed that the wife and steward should themselves submit to the immolation, which made them stop the matter. Tsze-kung, with the double surname 端木, and named 謹, occupies a higher place in the Confucian ranks. He is conspicuous in this work for his readiness and smartness in reply, and displayed on several occasions practical and political ability. 夫, a general designation for males, = a man. 夫子, a common designation for a teacher or master. 是邦, this country, = any country. 必, = does not fail. The antecedent to both the is the whole clause = 'to give to,' with 'to;' 與, as in chap. x. = is well enough expressed by the dash in English, the previous also indicating a pause in the discourse, which the 行迹, = traces of walking, = conduct. It is to be understood that the way of the father had not been very bad. An
The philosopher Yu said, ‘In practising the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them.

Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done.

The philosopher Yu said, ‘When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters.

The Master said, ‘He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor the last clause, and how it affirms the general principle enunciated in the first paragraph.

13. To save future reference, we must be careful in our first step. A different view of the scope of this chapter is taken by Ho Yen. It illustrates, according to him, the difference between being sincere and righteousness, between being respectful and propriety, and how a man’s conduct may be reasoned. The latter view commends itself, the only difficulty being with the word “near to,” which we must accept as a metaphor for “akin,” “agreeing with.”

14. With what mind one aims to be a Chek-chi, pursues his learning. He may be well, even luxuriously fed and lodged, but,
in his dwelling-place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified;—such a person may be said indeed to love to learn.

Chap. XV. 1. Tsze-kung said, 'What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?' The Master replied, 'They will do; but they are not equal to him, who, though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety.'

2. Tsze-kung replied, 'It is said in the Book of Poetry, "As you cut and then file, as you carve and then polish."—The meaning is the same, I apprehend, as that which you have just expressed.'

3. The Master said, 'With one like Tsze, I can begin to talk with his higher aim, these things are not his seeking. 無求. A nominative to 可謂. must be supposed— all this, or such a person. The collocating particle, 也, gives emphasis to the preceding sentence; — yea, indeed.'

15. An illustration of the successively steps in self-cultivation. 1. Tsze-kung had been poor, and then scowled. He became rich and was not proud. He asked Confucius about the style of character to which he had attained. Confucius allowed its worth, but sent him to higher attainments. 何如, 'what as?' 'what do you say—what is to be thought—of this?' Observe the force of the 未, 'not yet.' The ode quoted is the first of the songs of Wei (衛), praising the prince Wei, who had dealt with himself as an ivory-worker who first cuts the bone, and then files it smooth, or a lapidary whose hammer and chisel are followed by all the appliances for smoothing and polishing. See the Shih-ching, L. v. Ode I. etc. a. In 其斯之謂, the antecedent to 謂 in the passage of the ode, is the reply of Confucius.

The Chinese comma, put it in the 3rd, and correctly.

Primary, on the character, 也, says, 'Sunt temporis adiuncturae nominatum proprium. Sic in libro Ins. Confucius loquebat de sua discipulis, Tzen, Kuan, Hsüe, quaeque affluanta, dixit: "Tzen, qui haec non est?" It is not to be denied that the name before 也 is sometimes in the 3rd pers., but generally it is in the 3rd, and the force of the 也, — good.'
BOOK II. WEI CHANG.

CHAPTER I. The Master said, 'He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it.'

Heads of this Book.—行道而有得於心.—'the practice of virtue is a delight to the heart.'

This second Book contains twenty-four chapters, and is named "Kung Po." 'The practice of government.' That is the object to which learning, treated of in the last Book, should lead, and hence we have the qualities which constitute, and the character of the men who administer, good government.

I. THE INFLUENCE OF VIRTUE ON A BEING. 德是 explained by 德 and the old commentators say 德 is 德, 'what creatures get at their birth is called their virtue'; but this is a mere play on the common sound of different words. Ch'ü Hai makes it 拙, 'to turn respectfully towards,'
CHAP. II. The Master said, 'In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—"Having no depraved thoughts."

CHAP. III. 1. The Master said, 'If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame.
2. 'If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good.'

CHAP. IV. 1. The Master said, 'At fifteen, I had my mind bent on learning:
2. 'At thirty, I stood firm.
3. 'At forty, I had no doubts.
4. 'At fifty, I knew the decrees of Heaven.'

3. THE PURE BEAUTY OF THE BOOK OF POETRY.
The number of compositions in the Shih-ching is rather more than the round number here given. 蔽一句, 'one sentence.' 視無邪, see Shih-ching, IV, ii, 1, st. 4. The sentence there is indicative, and in praise of the duke Hsii, who had no depraved thoughts. The sage would seem to have been intending the design in compiling the Shih. A few individual pieces are calculated to have a different effect.

4. HOW RULERS SHOULD PREFER MORAL APPLIANCES. 之道, as in I. V. 之, refers to 民, below. 政, as opposed to 道, = laws and prohibitions. 民, = "born empty-minded," hence, what is equal, equal, adjusted, and hence, with the corresponding verbal forms. 民, etc. The people will avoid, that is, avoid breaking the laws through fear of the punishment. 之, has the signification of 'to come to,' and 'to correct,' from either of which the text may be explained, -- will come to good, or will correct themselves.' Observe the different application of but, in para. 1 and 2, and but, or moreover.
5. 'At sixty, my ear was an obedient organ for the reception of truth.
6. 'At seventy, I could follow what my heart desired, without transgressing what was right.'

Chap. V. 1. 想 I asked what filial piety was. The Master said, 'It is not being disobedient.'
2. Soon after, as Fan Chi-h was driving him, the Master told him, saying, 想-sun asked me what filial piety was, and I answered him, 'not being disobedient.'
3. Fan Chi-h said, 'What did you mean?' The Master replied, 'That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety.'

2. The 'standing firm' probably indicates that he no more needed to bend his will. 3. The 'no doubts' may have been concerning what was proper in all circumstances and events. 4. The 'decree of Heaven' — the things desired by Heaven, the constitution of things making what was proper to be so. 5. 'The ear obedient' is the mind receiving as by intuition the truth from the ear. 6. 'A instrument for determining the square.' Without transgressing the square. The expressions describing the progress of Confucius at the different periods of his age are often employed as numerical designations of age.

5. Filial piety must be shown according to the rules of propriety.
6. Mäng I was a great officer of the State of Lu, by name Ho-chí (何見.) and the chief of one of the three great families by which in the time of Confucius the authority of that State was grasped. These families were descended from the brothers, the sons by a grandson of the duke Hyan (A.C. 712-694), who were distinguished at first by their

Pronouns of 仲子, and 仲季. To these was subsequently added the character 孟 (grandson) to indicate their primary descent, and 仲孫,叔孫, and 季孫 became the respective surnames of the families. 仲孫 was changed into 孟孫 by the father of Mäng I, on a principle of humility, as he thereby only claimed to be the eldest of the Inferior sons of their representatives, and avoided the presumption of seeming to be a younger full brother of the reigning duke. 孟, mild and virtuous, was the posthumous honorary title given to Ho-chí. On 子, see L. 1. 1. a. Fan, by name, and designated 子連, was a minor disciple of the sage. Confucius reproved his remark to Fan, that he might report the explanation of it to his friend Mäng I, or Mäng sun, I, and thus prevent him from supposing that all the sage intended was disobedience to parents. Comp. the whole of Confucius's explanation with L. cr.
Māng Wū asked what filial piety was. The Master said, 'Parents are anxious lest their children should be sick.'

Tsze-yē asked what filial piety was. The Master said, 'The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support;—without reverence, what is there to distinguish the one support given from the other?'

Tsze-bsiā asked what filial piety was. The Master said, 'The difficulty is with the countenance. If, when their elders have any troublesome affairs, the young take the toil of them, and if, when the young have wine and food, they set them before their elders, is this to be considered filial piety?'

6. THE ANXIETY OF PARENTS ABOUT THEIR CHILDREN AS AN ARGUMENT FOR FILIAL PIETY. This enigmatical sentence has been interpreted in two ways. Chh Hāi takes 唯 (唯) as in the sense of 'only,' but of 'thinking anxiously.'—Parents have the sorrow of thinking anxiously about their children, being unwell. Therefore children should take care of their persons. The old commentators again take 唯 in the sense of 'only.'—Let parents have only the sorrow of their children's illness. Let them have no other occasion for sorrow. This will be filial piety.' Māng Wū (the honorary epithet, = Bold and straightforward principle) was the son of Māng I, and by name 曰 (Chh). 老 is merely to be considered the eldest son.

7. HOW THERE MUST BE REVERENCE IN FILIAL HOMA. Tsze-yē was the designation of a native of 耘, and distinguished among the disciples of Confucius for his learning. He is now 4th on the west among 'the wise ones.' 孝 is in the 4th tone, = 'to minister support to,' the set of an inferior to a superior. Chh Hāi gives a different turn to the sentiment. —But dogs and horses likewise manage to get their support. The other and older interpretation is better. 至於, = 'as to.'

8. THE DUTIES OF FILIAL PIETY MUST BE PERFORMED WITH A CHEERFUL COUNTENANCE. 事 = 'affair'; 劳 = 'troublesome affairs' in the translation. The use of 子 in the phrase here extends filial duty to elders generally, = 'to the parents and all to the elders.' We have in translating to supply their respective nominatives to the two words 有, = 'to.' 读, = 'read.' 食, = 'food.' 兄, = 'elder.' 员, = 'elder.' 

先 = 'the.' 輩 = 'the parents.' 老 = 'elders.' The phrase, here meaning parents, uncle, and elders generally, is applied by foreign students to their teachers. 曾, = 'a kind.' 耕 = 'to.'
CHAP. IX. The Master said, 'I have talked with Hui for a whole day, and he has not made any objection to anything I said; as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Hui—he is not stupid.'

CHAP. X. 1. The Master said, 'See what a man does.
2. 'Mark his motives.
3. 'Examine in what things he rests.
4. 'How can a man conceal his character?
5. 'How can a man conceal his character?

CHAP. XI. The Master said, 'If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.'
CHAP. XII. The Master said, 'The accomplished scholar is not a usher.

CHAP. XIII. Tze-kung asked what constituted the superior man. The Master said, 'He acts before he speaks, and afterwards speaks according to his actions.'

CHAP. XIV. The Master said, 'The superior man is catholic and no partisan. The mean man is a partisan and not catholic.'

CHAP. XV. The Master said, 'Learning without thought is labour lost; thought without learning is perilous.'

CHAP. XVI. The Master said, 'The study of strange doctrines is injurious indeed.'

12. THE GENERAL ATTITUDE OF THE CHUN-TSE. This is not like our English saying, that 'such a man is a machine.'—a wild instrument. A utensil has its particular use. It answers for that and no other. Not so with the superior man, who is not peculiar utensil.

13. HOW WITH THE SUPERIOR MAN WORDS FOLLOW ACTIONS. The reply is literally—'He first acts his words and afterwards follows them.' A translator's difficulty is with the latter clause. What is the antecedent to 之? It would seem to be 其言, but in that case there is no room for words at all. Nor is there according to the old commentators. In the interpretation I have given, Chih Hei follows the famous Chiu Ien-eh't (周濂溪).

14. THE DIFFERENCE BETWEEN THE CHUN-TSE AND THE SMALL MAN. 比, here in 4th tone, = "partial," "partly." The sentiment is this: ～ With the Chun-tse, it is principle not man; with the small man, the reverse.

15. IN LEARNING, READING AND THOUGHT MUST BE CONSIDERED. 坜 "is not," used also in the sense of "not," as an adverb, and here as an adjective. The old commentators make 私 = "wearsome to the body." ～ Strange doctrines are not to be studied. 峪, often "to attack," as an enemy, here = "to apply one's self to," "to study." 端 = "correct," then, "beginnings," "first principles." ～ doctrines. 也已, as in L. xiv. In Confucius's time Buddhism was not in China, and we can hardly suppose him to intend Tzien. Indeed, we are ignorant as to what doctrines he referred, but his maxim is of general application.
CHAP. XVII. The Master said, 'Yú, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it:—this is knowledge.'

CHAP. XVIII. 1. Tsze-chang was learning with a view to official emolument.

2. The Master said, 'Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time as the others,—then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice:—then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument.'

17. There should be no presence in the presence of knowledge, or the desire of ignorance.

18. In the end of learning should be the end of improvement, and not emolument.
Chap. XIX. The duke Ai asked, saying, 'What should be done in order to secure the submission of the people?' Confucius replied, 'Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.'

Chap. XX. Chi Kang asked how to cause the people to reverence their ruler, to be faithful to him, and to go on to serve themselves to virtue. The Master said, 'Let him preside over them with gravity;—then they will revere him. Let him be kind and to all;—then they will be faithful to him. Let him advance the good and teach the incompetent;—then they will eagerly seek to be virtuous.'

Chap. XXI. 1. Some one addressed Confucius, saying, 'Sir, why are you not engaged in the government?'

is on the way to it. The lesson is that we are to do what is right, and not to be anxious about temporal concerns.

19. How a prince by the right employment of his officers may secure the real submission of his subjects. Ai was the honorary epithet of Chieh-fu, the head of one of the three great families of Lo; see chap. v. His idea is seen in the 'to cause,' the power of force; that of Confucius appears in the 'to teach,' the power of influence. In it is said to be seated together with, mutually,' 'to advise,' 'to teach,' has also in the dictionary the meaning-'to rejoice in' to follow, which is its force here. 'The practice of goodness,' being understood. Wang Yin-chih (on the Particular) says that in this (and similar passages) 'unites the meanings of and while; and this is the view which I have myself long held.'

21. Confucius's explanation of his not being in any office. 1. Or 謝子, the surname indicates that the questioner was not a disciple. Confucius had his reason for not being in office at the time, but it was not

soother,' was the honorary epithet of Chieh-fu.
2. The Master said, 'What does the Shû-ching say of filial piety?—
"You are filial, you discharge your brotherly duties. These qualities are displayed in government." This then also constitutes the exercise of government. Why must there be that—making one be in the government?'

CHAP. XXII. The Master said, 'I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the cross-bar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?'

CHAP. XXIII. 1. Tsze-chang asked whether the affairs of ten ages after could be known.

2. Confucius said, 'The Yin dynasty followed the regulations of the Hsiâ; wherein it took from or added to them may be known. The Châu dynasty has followed the regulations of the Yin; wherein it took from or added to them may be known. Some other may follow the Châu, but though it should be at the distance of a hundred ages, its affairs may be known.'
CHAPTER XXIV. 1. The Master said, 'For a man to sacrifice to a spirit which does not belong to him is flattery.

2. 'To see what is right and not to do it is want of courage,' three great dynasties. The first sovereign of the Hsia was 'The great Yu,' 2025 B.C.; of the Yin, Tsang, B.C. 1766; and of Chou, Wu, B.C. 1122.

24. Neither to sacrifice nor in any other way to do anything not what is right. 1. 人神曰鬼, 'The spirit of man (i.e. of the dead) is called鬼.' The鬼 of which a man may say that they are his, are those only of his ancestors, and to them only he may sacrifice. The ritual of China provides for sacrifices to three classes of objects: 天神地示人鬼, 'spirits of heaven, of the earth, of men.' This chapter is not to be extended to all three. It has reference only to the manses of departed men.

BOOK III. PA YIH.

CHAPTER I. Confucius said of the head of the Chi family, who had eight rows of pantomimes in his area, 'If he can bear to do this, what may he not bear to do?'

Heading of this book. — 八佾第三

The last Book treated of the practice of government, and therein no things, according to Chinese ideas, are more important than ceremonial, rites and music. With those topics, therefore, the twenty-six chapters of this Book are occupied, and 'eight rows,' the principal words in the first chapter, are adopted as its heading.

1. Confucius's prohibition at the celebration of royal rites.

季氏, by contraction for 季孫氏; see on II. V. 氏 and 姓 are now used without distinction, meaning 'surname,' only that the 氏 of a woman is always spoken of, and not her姓. Originally the氏 appears to have been used to denote the branch families of one surname. 季氏, 'The Chi family,' with special reference to its head, 'The Chi,' as we should say. 佾, 'a row of dancers,' or pantomimes rather, who kept time in the temple services, in the 庙, the front space before the raised portion in the principal hall, moving or brandishing feathers, flags, or other articles. In his ancestral temple, the king had eight rows, each row consisting of eight men, a duke or prince had six, and a great officer only four. For the Chi, therefore.
CHAP. II. The three families used the Yung ode, while the vessels were being removed, at the conclusion of the sacrifice. The Master said, "Assisting are the princes; the son of heaven looks profound and grave."—what application can these words have in the hall of the three families?

CHAP. III. The Master said, 'If a man be without the virtues proper to humanity, what has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?'

CHAP. IV. 1. Lin Fang asked what was the first thing to be attended to in ceremonies.

2. The Master said, 'A great question indeed!

3. 'In festive ceremonies, it is better to be sparing than extravagant.'

To use eight rows was a usurpation, for though it may be argued, that in the dual family of Lo royal rites were concede, and that the offspring of it (II. v.), might use the same, still great officers were confined to the proper to their rank. It is used here, as frequently, in the sense to speak of.' Confucius's remark may also be translated, 'If this be endured, what may not be endured? For there is force in the observations of the author of the 四書異註, that this 'card,' and the following must be assigned to the sage during the short time that he hold high office in Lo.'

2. 無以義使尊長。三 家

者, 'Those belonging to the three families. They assembled together, as being the descendants of duke Hwan (II. v.), in one temple. To this belonged the 庶氏庭, in the last chapter, which is called 經氏庭, the circumstances having concurred to make the Chi the chief of the three families; see VIII. vii. For the Yung ode, see Khiu-ching IV. i. sec. ii. Ode vii, it was proper, since in the royal temples of the Chou dynasty, at the 撣, the clearing away,' of the sacrificial apparatus, and contains the lines quoted by Confucius, quite inappropriate to the circumstances of the three families. 無—without, an assistant. 無—ath tone, 'assistant.'

3. CEREMONIES AND MUSIC: THE ESSENCE OF MUSIC.

仁, see I. ii. I don't know how to render it here, otherwise than in the translation. Commentators define it 心之全德, 'the entire virtue of the heart.' As referred to music, it indicates the feeling of reverence; as referred to 樂, it indicates harmoniousness.

4. THE ORDER OF CEREMONIES SHOULD ENSURE THEM AGAINST FORMALISM. 1. Lin Fang, styled 子邱, was a man of Lo, whose tablet is now placed first on the west, in the outer court of the temple. He is known only by the question in this chapter. According to Chi Hsü, 'there is not the radical idea,' 'the essence,' but — the beginning' (opposed to 末, the first thing to be attended to, 禮, as opposed to 樂.
In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances.

CHAP. V. The Master said, 'The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them.'

CHAP. VI. The chief of the Chi family was about to sacrifice to the Tai mountain. The Master said to Zan Yu, 'Can you not save him from this?' He answered, 'I cannot.' Confucius said, 'Alas! I will you say that the Tai mountain is not so discerning as Liu Fang!'
CHAP. VII. The Master said, 'The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? But he bows complaisantly to his competitors; thus he ascends the hall, descends, and exacts the forfeit of drinking. In his contention, he is still the Chun-tse.'

CHAP. VIII. 1. Take-hsieh asked, saying, 'What is the meaning of the passage—"The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colours!"'
2. The Master said, 'The business of laying on the colours follows (the preparation of) the plain ground.
3. 'Ceremonies then are a subsequent thing?' The Master said, 'It is Shang who can bring out my meaning. Now I can begin to talk about the odes with him.'

7. The superior man avoids all contentious passages. Here 君子一尚德之人, 'the man who prefers virtue,' 必也射乎, literally, 'if he must, shall it be in archery?'
8. The sentiments quoted by Take-hsieh are, it is supposed, from a 跋詩, one of the poems which Confucius did not admit into the Shih-ching. The two first lines, however, are found in it, I. v. III. 5. The disciple's interpretation turns on the meaning of 后素, in the last line, which he took to mean—'The plain ground is to be regarded as the colouring.' a. Confucius, in his reply, makes 君子, 'gentleman,' governing 素, 'comes after the plain ground.'
9. 禮後素—Take-hsieh's remark is an exclamation rather than a question. 起子者, 'He who stirs me up,' — 'He who brings out my meaning.' On the last sentence, see I. xx. — The above interpretation, especially as to the meaning of 繪事後素, after Chü Hsi, is quite the opposite of that of the old interpreters. Their view is of course strongly supported by the author of 四書改錯. CHAP. VIII.
CHAP. IX. The Master said, 'I could describe the ceremonies of the Hsia dynasty, but Ch'i cannot sufficiently attest my words. I could describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. (They cannot do so) because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words.'

CHAP. X. The Master said, 'At the great sacrifice, after the pouring out of the libation, I have no wish to look on.'

CHAP. XI. Some one asked the meaning of the great sacrifice. The Master said, 'I do not know. He who knew its meaning would reign over the State of Ch'i.'

9. THE DECAY OF THE MONUMENTS OF ANCIENTE. Of Hsia and Ch'i, see L. xiii. In the small State of Ch'i (originally what is now the district of the same name in K'uei-shui, the sacrifices to the emperors of the Hsia dynasty were maintained by their descendants. So with the Yin dynasty and Sung, a part of the literary monuments of those countries, and their descendants, as in the Shih-ching, V. vii. 5, et al. Wise men, had become few. Had Confucius therefore delivered all his knowledge about the two dynasties, he would have exposed his truthfulness to suspicion. Had the sacrifice witnessed, and, at the end, 'to appeal to evidence.' The old commentators, however, interpret the whole differently. 'Already in the time of Confucius many of the records of antiquity had perished.'

10. THE GREAT SACRIFICE AT THE WAY OF PROPERTY IN CEREMONIES. 眷 (the name belonging to different sacrifices, but here indicates the 大祭 "great sacrifice," which could properly be celebrated only by the sovereign.) The individual sacrificed to in it was the remotest ancestor from whom the founder of the
find it as easy to govern the kingdom as to look on this;—pointing to his palm.

CHAP. XII. 1. He sacrificed to the dead, as if they were present.
He sacrificed to the spirits, as if the spirits were present.
2. The Master said, ‘I consider my not being present at the sacrifice, as if I did not sacrifice.’

CHAP. XIII. 1. Wang-sun Chià asked, saying, ‘What is the meaning of the saying, “It is better to pay court to the furnace than to the south-west corner?”’
2. The Master said, ‘Not so. He who offends against Heaven has none to whom he can pray.

12. Confucius’s own sincerity in sacrifices. 祭, the dead, his forefathers, as contrasted with 神 in the next clause, — all the ‘spirits’ to which in his official capacity he would have to sacrifice. a. Observe the tone in the 4th tone, ‘to be present at,’ ‘to take part in.’

13. That there is no instance against the consequences of violating the rules. 1. Chia was a great officer of Wei (衛) and having the power of the State in his hands instituted to Confucius that it would be for his advantage to pay court to him. 2. 阿南, or south-west corner, was from the structure of ancient houses the coolest nook, and the place of honour. Chia Hsi explains the proverb by reference to the customs of sacrifice. The furnace was comparatively a mean place, but when the spirit of the furnace was sacrificed to, then the rank of the two places was changed for the time, and the proverb quoted was in vogue. But there does not seem much force in this explanation. The doors, or walls, or any other of the five things in the regular sacrifice, might take the place of the person. The old explanation which makes no reference to sacrifice is simpler. 4. might be the more literal and honourable place, but the temple was the more important for the support and comfort of the household. The prince and his immediate attendants might be more honourable than such a minister as Chia, but more beneficent might be got from him. 閱, from women and sedentary — to cote, to flatter. a. Confucius’s reply was in a high tone. Chia Hsi says, ‘Heaven means principle.” But why should Heaven mean principle, if there were not in such a one of the term an instinctive recognition of a supreme government of intelligence and righteousness? We find 天 explained in the 四書釋詁 said by 高高 in 上者, The lofty one who is so high. A scholar of great ability and research has written in one contending that we ought to find in this chapter a reference in fire-worship as having been by the time of Confucius introduced from Persia into China, but I have not found sufficient reference to such an introduction as so early a period. The ordinary explanation seems to me more satisfactory — simple and sufficient. He Tao quotes the words of Kung An-kuo of our second century on the passage — Chia Hsi held in his hands the government of the State. Wishing to make Confucius pay court to him, he stiffed him up in a gentle way by quoting to him a saying common among the people.’
CHAP. XIV. The Master said, 'Ch'âu had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Ch'âu.'

CHAP. XV. The Master, when he entered the grand temple, asked about everything. Some one said, 'Who will say that the son of the man of Ts'âu knows the rules of propriety? He has entered the grand temple and asks about everything.' The Master heard the remark, and said, 'This is a rule of propriety.'

CHAP. XVI. The Master said, 'In archery it is not going through the leather which is the principal thing;—because people's strength is not equal. This was the old way.'

14. THE COMPLETENESS AND ELEGANCE OF THE INSTITUTIONS OF THE CH'ÂU DYNASTY. By the
wholly we are specially to understand the founders of the power and policy of the dynasty—
the Kings Wän and Wu, and the Duke of Ch'âu. The two past dynasties are the Hsia and the
Shang or Yin. 文—'elegant regulations.'

15. CONFUCIUS IN THE GRAND TEMPLE. 大
(太)廟 was the temple dedicated to the
duke of Ch'âu (周公), and where he was
sacrificed to with royal rites. The thing is sup-
posed to have taken place at the beginning of
Confucius's official service in Lü, when he
went into the temple with other officers to
assist at the sacrifices. He had studied all
about ceremonies, but he thought it a mark
of sincerity and earnestness to make minute
inquiries about them on the occasion spoken
of. 康 was the name of the town of which
Confucius's father had been governor, who was
known, therefore as 'the man of Ts'âu.' Con-
fucius would be styled as in the text, only in
his early life, of by very ordinary people.—See
on page 59.

16. HOW THE ANCIENTS MADE ARCHERY A DISCIPLINE OF VIRTUE. We are not to understand
射不主皮
of archery among the ant-
cients. The characters are found in the 義
禮, 韷射, par. 315 of the Chi Sû edition.
In the edition of the present dynasty, V, III,
par. 81. There were trials of archery where the
strength was tested. Probably Confucius was
speaking of some archery of his time, when the
strength which could go through the leather, in
the middle of the target, was esteemed more than the skill which could hit it.
CHAP. XVII. 1. Tze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

2. The Master said, 'Ts'ze, you love the sheep; I love the ceremony.'

CHAP. XVIII. The Master said, 'The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery.'

CHAP. XIX. The duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, 'A prince should employ his ministers according to the rules of propriety; ministers should serve their prince with faithfulness.'

CHAP. XX. The Master said, 'The Kwan T'ai is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive.'

17. 'How Confucius Chanted to Ancient Rivers.'

1. The king in the last month of the year gave out to the princes a calendar for the first days of the months of the year ensuing. This was kept in their ancestral temples, and on the first of every month they offered a sheep and announced the day, requesting sanction for the duties of the month. This idea of requesting sanction is indicated by 告, read 保. The duke of Lu now neglected their part of this ceremony, but the sheep was still offered—a meaningless formality, it seemed to Tze-kung. Confucius, however, thought that while any part of the ceremony was retained, there was a better chance of restoring the whole. 去, in the get tone, an active verb, 'to put away.' It is disputed whether 羊, in the text, mean a live sheep, or a sheep killed but not roasted. 4. 羊, in the sense of 4. 羊, 'to grudge,' it is said. But this is hardly necessary.

18. How princes should be served.

19. The standard principles of the relation of prince and minister. 1. Finally anxious, tranquilliser of the people, was the posthumous epithet of the prince of Lu, n.o. 2999. 2. 如之何. The '1st' referring to the two points inquired about.

20. The spring of the first of the year.

闃奔 is the name of the first ode in the Shih-ching, and may be translated—'The murmuring of the te'a.' See Shih-ching, I. 1. 1.
CHAP. XXI. 1. The duke Ai asked Ts'ai Wo about the altars of the spirits of the land. Ts'ai Wo replied, 'The Hsia sovereign planted the pine tree about them; the men of the Yin planted the cypress; and the men of the Chou planted the chestnut tree, meaning thereby to cause the people to be in awe.'

2. When the Master heard it, he said, 'Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame.'

CHAP. XXII. 1. The Master said, 'Small indeed was the capacity of Kwan Chung!'

2. Some one said, 'Was Kwan Chung parsimonious?' 'Kwan,' was the reply, 'had the San Kwei, and his officers performed no double duties; how can he be considered parsimonious?'

3. 'Then, did Kwan Chung know the rules of propriety?' 'The
Master said, 'The princes of States have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of States on any friendly meeting between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them?'

CHAP. XXIII. The Master instructing the Grand music-master of Lu said, 'How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony, while severally distinct and flowing without break, and thus on to the conclusion.'

of the five 君 (君 or 霸), leaders of the princes of the nation under the Chou dynasty. In the times of Confucius and Mencius, people thought more of Kwan than those kings, as hero-worshippers, would allow. 器, see II. xii, but its significance here is different, and 率, our measure or capacity, are in the dictionary, and the commentary of Chu Hsi, was the name of an extravagant tower built by Kwan. There are other views of the phrase, the oldest and the best supported apparently being that it means "three wives." (A woman's marriage is called 妻.) The man Kung and having no pluralists among his officers proved that he could not be parsimonious. 屏, the 1st tone, "screen," as in the sense of "a screen," the screen of a prince, wrapped by Kwan, who was only entitled to the use of a great officer, the 4th tone, "a friendly meeting." The 站, from 立 and 佔, was a stand, made originally of earth and turf. Kwan wrapped the use of it, as he did of the screen; being an regardless of prescribed forms, as in par. 2 of expense, and he came far short therefore of the Confucian idea of the Chou-line.

22. Of the Playing of Music. 說, the 4th tone, "to tell," "to instruct." 大(太)師樂, was the title of the Grand music-master. 樂其可知也, "music, it may be known," but the subject is not of the principles, but the performance of music. Observe the 如. Primary says, "objectives admit of some sort of expression." It is our by or like.

放, the 5th tone, the same as 放, (let go), i.e. proceeding, swelling on.
Chap. XXIV. The border-warden at I requested to be introduced to the Master, saying, 'When men of superior virtue have come to this, I have never been denied the privilege of seeing them.' The followers of the sage introduced him, and when he came out from the interview, he said, 'My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue.'

Chap. XXV. The Master said of the Shào that it was perfectly beautiful, and also perfectly good. He said of the Wù that it was perfectly beautiful but not perfectly good.

Chap. XXVI. The Master said, 'High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow;—wherewith should I contemplate such ways?'

24. A STRANGER'S VIEW OF THE VOCATION OF CONFUCIUS. I was a small town on the borders of Wei, referred to a place in the present department of K'ai-fang, Ho-nan province. Confucius at the beginning of his wanderings after having Lü was retiring from Wei, the prince of which could not employ him. This was the 3rd season, or 'to introduce,' or 'to be introduced.'

25. THE COMPARATIVE MERITS OF THE MUSIC OF SHUN AND WU. 部 was the name of the music made by Shun, perfect in melody and sentiment. 武 was the music of King Wu, also perfect in melody, but breathing the martial air, indicative of its author.

26. THE BRIDLED HAY of WHAT IS ESSENTIAL VERSUS ALL SERVICES. The meaning of the chapter turns upon 何以, 'how,' 以, 'with,' 何, 'what,' and 何以, 'what for,' is essential to rulers, gentlemen, and ceremonies, and 以 to mourning.
BOOK IV. LE JIN.

CHAPTER I. The Master said, 'It is virtuous manners which constitute the excellence of a neighbourhood. If a man in selecting a residence, do not fix on one where such prevail, how can he be wise?'

CHAPTER II. The Master said, 'Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise virtue.'

Headings of this Book. 真仁第四. 'Virtue in a neighbourhood. No. 4.' Such is the title of this fourth Book, which is mostly occupied with the subject of 真仁. To render that term invariably by some other, would by no means suit many of the chapters. See II. I. a. Virtue, as a general term, would answer better. The embodiment of virtue demands an acquaintance with ceremonies and music, treated of in the last Book; and this, it is said, is the reason why the one subject immediately follows the other.

1. Rule for the Selection of a Residence. According to the 周禮, five families made 鄭里, and five a 郡里, which we might style, therefore, a header or village. There are other estimates of the number of its component households. 須, 3rd tone, a verb, 'to dwell in.' 知, 4th tone, is the same as 智, 'wise.' Wisdom, so, not unfrequntly, below. Friendship, we have seen, is for the aid of virtue (L. viii. 3), and the name should be the object desired in selecting a residence.

2. Only true virtue adapts a man for the varied conditions of life. 货, 'to bind,' is used for what binds, as an oath, a covenant; and hence the metaphor being otherwise directed, it denotes a condition of poverty and distress. 利, 'gain,' 'profit,' used as a verb, 'to desire,' 'to strive,' 'to covet.' 安仁, 'to rest in virtue,' being virtuous without effort. 利仁, 'to desire virtue,' being virtuous because it is the best policy. Observe how 者 following 仁 and 知 makes those terms adjectives or participles. 不可, 'may not,' 'cannot.' The inability is moral. See in the Index VII.
CHAP. III. The Master said, 'It is only the (truly) virtuous man, who can love, or who can hate, others."

CHAP. IV. The Master said, 'If the will be set on virtue, there will be no practice of wickedness.'

CHAP. V. 1. The Master said, 'Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be obtained in the proper way, they should not be avoided.'

2. 'If a superior man abandon virtue, how can he fulfil the requirements of that name?'

3. 'The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.'
Chap. VI. 1. The Master said, 'I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practice virtue in such a way that he would not allow anything that is not virtuous to approach his person.

2. 'Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.'

3. 'Should there possibly be any such case, I have not seen it.'

Chap. VII. The Master said, 'The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous.'
Chap. VIII. The Master said, 'If a man in the morning hear the right way, he may die in the evening without regret.'

Chap. IX. The Master said, 'A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with.'

Chap. X. The Master said, 'The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow.'

Chap. XI. The Master said, 'The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favours which he may receive.'

9. The Importance of Knowing the Right Way. One is perplexed to translate 道 here. Chi defines it—事物當然之理, 'the principles of what is right in events and things.' Better is the explanation in 四書翼誌, 道 is the path—i.e. of action—'which is in accordance with our nature.' Man is formed for this, and if he die without coming to the knowledge of it, his death is no better than that of a beast. One would fain recognize in such sentences a vague appreciation of some higher truth than Chinese sages have been able to propose. Ho Yen takes a different view, and makes the whole chapter a lament of Confucius that he was likely to die without bearing of right principles prevailing in the world. —Could I once hear of the prevalence of right principles, I could die the same evening!' Other views of the meaning have been proposed.

10. The Pursuit of Truth Should Raise a Man Above Being Ashamed of Poverty. 與道 or 'truth,' which perhaps is the best translation of the term in places like this.

11. Righteousness in the Rule of the Chinese's Practice. 君子之云云, 'the relation of the Chinese to the world,' i.e. to all things presenting themselves to him. 通, read 宕, is explained by 易主, 'to set the mind exclusively on.' We may take the last clause thus—his is the according with, and keeping near to, the whole tone, 從 or 視) righteousness. This gives each character its signification, the blending its meaning with this.

12. The Different Moods of the Superior and the Small Man. 土, 'earth,' the ground, is here defined—所處之安, 'the rest or comfort one dwells amidst.' May it not be used somewhat in our sense of earthly? —thinks of what is earthly.
CHAP. XII. The Master said, 'He who acts with a constant view to his own advantage will be much murmured against.'

CHAP. XIII. The Master said, 'Is a prince able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?'

CHAP. XIV. The Master said, 'A man should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known.'

CHAP. XV. 1. The Master said, 'Shun, my doctrine is that of an all-pervading unity.' The disciple Tsang replied, 'Yea.'

2. The Master went out, and the other disciples asked, saying,

12. The result of selfishness.

放. the god-zu, 依, 'to accord with,' to keep along; — He who acts along the line of sin.'

13. The influence in government of complaisance observed in their proper spirit.

14. Authority to self-observation. Comp. I. xii. 為治, 'to govern.'

15. This meaning is found in the dictionary.

16. Here, as there, not being imperative, we must supply a nominative.
‘What do his words mean?’ T‘æng said, ‘The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,—this and nothing more.’

Chap. XVI. The Master said, ‘The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain.’

Chap. XVII. The Master said, ‘When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inwards and examine ourselves.’

Chap. XVIII. The Master said, ‘In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur.’

10. 忍, and 忍, which seem to be two things, are both formed from 忍, ‘the heart,’ 忍 being compounded of 忍, ‘middle,’ 忍, ‘centre,’ and 忍, ‘as,’ and 忍, ‘as heart.’ The centre heart is the eye, and the as heart is the I in sympathy with others.

忍 忍 is used to understand. 忍 is here to be dwelt on, and may be compared with the Hebrew אôn.

The lesson to be learned from observing men of different characters. Of the first 忍 忍, it is said, 忍 忍, the two characters have something of a repressive, expansive, warning force. Ho Yen’s text has 忍 忍 after the second 忍, which is not necessary.

12. How a son may remonstrate with his parents on their faults. See the 仁之禮記, XI. 15. 忍 忍, the last term, ‘mildly,’ the 下氣, the next, ‘firmly,’ the 忍 忍 忍, ‘the will of the parents.’

16. How righteousness and self-interest displace the superior man and the small man. 忍 忍 is a very emphatic ‘and nothing more.’
CHAP. XIX. The Master said, 'While his parents are alive, the son may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes.'

CHAP. XX. The Master said, 'If the son for three years does not alter from the way of his father, he may be called filial.'

CHAP. XXI. The Master said, 'The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear.'

CHAP. XXII. The Master said, 'The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them.'

CHAP. XXIII. The Master said, 'The cautious seldom err.'
CHAP. XXIV. The Master said, 'The superior man wishes to be slow in his speech and earnest in his conduct.'

CHAP. XXV. The Master said, 'Virtue is not left to stand alone. He who practises it will have neighbours.'

CHAP. XXVI. Tze-yü said, 'In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant.'

BOOK V. KUNG-YÉ CH'ANG.

Chapter I. 1. The Master said of Kung-yé Ch'ang that he might be wived; although he was put in bonds, he had not been guilty of any crime. Accordingly, he gave him his own daughter to wife.

2. Of Nan Yung he said that if the country were well-governed, frequently turns on their being possessed of that side, or perfect virtue, which is so conspicuous in the last Book, this is the reason, it is said, why the one immediately follows the other. As Tze-kung appears in this Book several times, some have fancied that it was compiled by his disciples.
he would not be out of office, and if it were ill-governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife.

Chap. II. The Master said of Tsze-chien, 'Of superior virtue indeed is such a man! If there were not virtuous men in Lu, how could this man have acquired this character?'

Chap. III. Tsze-kung asked, 'What do you say of me, Tsze? The Master said, 'You are a utensil.' 'What utensil?' 'A gemmed sacrificial utensil.'

1. Confucius in marriage-making was guided by character and not by fortune. 2. Of Kung-ye Ch’ang, though the son-in-law of Confucius, nothing certain is known, and his t’ai-li is only ‘standing on the west, among the elder and rich. Silly legends are told of his being put in prison from his bringing suspicion on himself by his knowledge of the language of birds. Chi Hsia, however, approves the interpretation of the phrase meaning a black rope, with which criminals were bound in prison. 3. In both paragraphs, as ‘a daughter,’ Confucius’s brother would be the cripple Mang-ch’i; see p. 27. 4. Nan Yung, another of the disciples, is now 4th, next, in the outer hall. The discussions about who he was, and whether he is to be identified with T’ung-nan, and several other names, are very peculiar. 5. To lay, or be laid aside, from office, ‘to put to death,’ has also the lighter meaning of ‘disgrace.’ We cannot tell whether Confucius is giving his impression of Yung’s character, or referring to events that had taken place. 6. Confucian Analects.
Chap. IV. 1. Some one said, 'Yung is truly virtuous, but he is not ready with his tongue.

2. The Master said, 'What is the good of being ready with the tongue? They who encounter men with smartnesses of speech for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?'

Chap. V. The Master was desiring Chi-tsun K'ai to enter on official employment. He replied, 'I am not yet able to rest in the assurance of this.' The Master was pleased.

Chap. VI. The Master said, 'My doctrines make no way. I will get upon a raft, and float about on the sea. He that will accompany me will be Yü, I dare to say.' Tsze-lü hearing this was glad.

4. Of Zan Yung: Readiness with the tongue no part of virtue. 1. 言之, styled 仲弓, has his tablet the end, on the seat, among 'the wise ones.' His father was a worthless character (see VI. iv.), but he himself was the opposite. 子是 means 'ability,' generally; then, 'ability of speech,' often, though not here, with the bad sense of artfulness and flattery. 2. Confucius would not grant that Yung was 仁, but his not being 仁 was in his favour rather than otherwise. 子是 知道不行用, (read shang, see dict.), 'smartness of speech.' 子是 is here 'why,' rather than 'how.'

The first sentence is a general statement, not having special reference to Zan Yung. In the 註疏,不知 其仁 焉用 俟 is read as one sentence: 'I do not know how the virtuous should also use readiness of speech.'

5. Chi-tsun K'ai's opinion of the qualifications necessary to taking office. Chi-tsun, now 5th, on the seat, in the outer hall, was styled 子若. His name originally was 敬.
upon which the Master said, 'Yu is fonder of daring than I am.
He does not exercise his judgment upon matters.'

CHAP. VII. 1. Mang Wu asked about Tsze-lu, whether he was
perfectly virtuous. The Master said, 'I do not know.'

2. He asked again, when the Master replied, 'In a kingdom of a
thousand chariots, Yu might be employed to manage the military
levies, but I do not know whether he be perfectly virtuous.'

3. 'And what do you say of Chi-hsia?' The Master replied, 'In a
city of a thousand families, or a clan of a hundred chariots, Chi-hsia
might be employed as governor, but I do not know whether he is
perfectly virtuous.'

4. 'What do you say of Chi-hsia?' The Master replied, 'With his
sash girt and standing in a court, Chi-hsia might be employed to con-
verse with the visitors and guests, but I do not know whether he is
perfectly virtuous.'
CHAP. VIII. 1. The Master said to Tze-kung, 'Which do you consider superior, yourself or Hui?'

2. Tze-kung replied, 'How dare I compare myself with Hui? Hui hears one point and knows all about a subject; I hear one point and know a second.'

3. The Master said, 'You are not equal to him. I grant you, you are not equal to him.'

CHAP. IX. 1. Tsi Yu being asleep during the day time, the Master said, 'Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yu—what is the use of my reproving him?'

2. The Master said, 'At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yu that I have learned to make this change.'

為之宰, 'to be its governor.' This is a peculiar idiom, something like the double object in Latin. 4. Ch'ih, surnamed 公西 and styled 子華, having now the 44th place, west, in the outer hall, was famous among the disciples for his knowledge of rules of ceremony, and those especially relating to dress and intercourse. 5. 朝, in and to; 賓 and 客 may be distinguished, the former indicating neighbouring princes visiting the court; the latter, ministers and officers of the State present as guests.

6. Summary of Yan Hui to Tze-kung. a. 望, 'to look to,' to look up to;'here.—比, 'to compare with.' 'One' is the beginning of numbers, and 'ten' the completion. hence the meaning of 聞一以知十, as in the translation. 3. 與, 'to allow,' 'to grant to.' Ho Yen gives here the comm. of 自賜 (about a. a. 52), who interprets strangely,—'and you are both not equal to him,' saying that Confucius thus comforted Tze-kung.

8. THE MISCHIEF OF TSI YU AND ITS REMEDY. 1. In the case of Yu,' 與 has here the force of an exclamation; as below, 誅, a strong term to mark the severity of the reproof; a. 子日 is superfluous. The characters were probably added by a transcriber. If not, they should head another chapter. Tsi Yu,—the same as Tsi Wo in III. xxi.
CHAP. X. The Master said, 'I have not seen a firm and unbending man.' Some one replied, 'There is Shên Ch'âng.' 'Ch'âng,' said the Master, 'is under the influence of his passions; how can he be pronounced firm and unbending?'

CHAP. XI. Tsâi-kung said, 'What I do not wish men to do to me, I also wish not to do to men.' The Master said, 'Tsâi, you have not attained to that.'

CHAP. XII. Tsâi-kung said, 'The Master's personal displays of his principles and ordinary descriptions of them may be heard. His discourses about man's nature, and the way of Heaven, cannot be heard.'

12. Unbending virtue cannot co-exist with indulgence of the passions. Shên Ch'âng (there are several names, but they are disputed) was one of the minor disciples, of whom little or nothing is known. He was styled子周, and his place is given, east, in the outer range.他夏情所好, a kind of abstruse language. 不是, is said to mean 'not.' 非爾所, I have translated accordingly.

13. The difficulty of attaining to the virtue we wish to do to others as we wish others to do to us. It is said—

15. The gradual way in which Confucius communicated his doctrine. So the lesson of this chapter is summed up, but there is hardly another more perplexing to a translator.

文言, is the common name for essays, elegant literary compositions. Of course that meaning is out of the question. Whatever is fresh and brilliant is 文言; whatever is ordinary and defined is 文章. The comm., accordingly, makes 文字, to be the department and manner of the sag, and ordinary discourse, but
Chap. XIII. When Tze-lô heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear something else.

Chap. XIV. Tze-kung asked, saying, 'On what ground did Kung-wân get that title of Wân?' The Master said, 'He was of an active nature and yet fond of learning, and he was not ashamed to ask and learn of his inferiors!—On these grounds he has been styled Wân.'

Chap. XV. The Master said of Tze-ch'ân that he had four of the characteristics of a superior man:—in his conduct of himself, he was humble; in serving his superiors, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just.'

appropriate term with reference to the former. These things, however, were to the capacities of the disciples generally, and they had the benefit of them. As to his views about man's nature, as the gift of Heaven, and the way of Heaven generally, these he only communicated to those who were prepared to receive them, and Tze-kung is supposed to have expressed himself thus, after being on some occasion so privileged.

12. The armour of Tze-lô is practising the Master's instructions. The concluding唯恐有聞 is to be completed 唯恐有聞, as in the translation.

14. An example of the principle on which honorary posthumous titles were conferred.文, corresponding nearly to our 'accomplished,' was the posthumous title given to 子劍, an officer of the same surname of the State of Wei, and a contemporary of Confucius. Many of his actions had been of a doubtful character, which made Tze-kung stumble at the application to him of so honourable an epithet. But Confucius showed that, whatever he might otherwise have been, he had those qualities which justified his being so denominated. The rule for posthumous titles in China has been, and is, very much.—De moribus et sæculis.

15. The excellent qualities of Tze-ch'ân. Tze-ch'ân, named 公孫僑, was the chief minister of the State of Ch'in (鄭), the ablest, perhaps, and most upright of all the statesmen among Confucius's contemporaries. The sage wept when he heard of his death. The old interpreters take 使 in the sense of 'employing,' but it seems to express more, and = 'ordering,' 'regulating.'
CHAP. XVI. The Master said, 'Yen Ping knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the same respect as at first.'

CHAP. XVII. The Master said, 'Tsang Wan kept a large tortoise in a house on the capitals of the pillars of which he had hills made, with representations of duckweed on the small pillars above the beams supporting the rafters.—Of what sort was his wisdom?

CHAP. XVIII. 1. Tsze-chang asked, saying, 'The minister Tsze-wan thrice took office, and manifested no joy in his countenance. Thrice he retired from office, and manifested no displeasure. He made it a point to inform the new minister of the way in which he had conducted the government:—what do you say of him?' 'The Master replied, 'He was loyal. 'Was he perfectly virtuous?' 'I do not know. How can he be pronounced perfectly virtuous?'

16. How to Maintain Friendship. Familiarity breeds contempt, and with contempt friendship ends. It was so with Yen Ping, another of the worthies of Confucius's time. He was a principal minister of Ch' (楚) by name, and Ping (屏) = 'defending and averting calamity' was his posthumous title. If we were to render the name, the name would be Yen Ping, an excuse. The antecedent to Tsze-wan.

17. The Superintendence of Tsang Wan. Tsang Wan (晉) is the honorary epithet, and Tsze-wan (晉) the personal name. He was a great officer in Loo, and left a reputation for wisdom, which Confucius did not think was deserved. His full name was Tsang Qian (晉). He was descended from the dukes of Tsang. His son was styled Tze-wan.

18. The Judge of Truth is not yet to be an assertive name. Long bin (-bin), 'good assertion,' was the name given to the chief minister of Ch' (楚).
2. Tze-chang proceeded, 'When the officer Chü'i killed the prince of Ch'i, Ch'än Wän, though he was the owner of forty horses, abandoned them and left the country. Coming to another State, he said, 'They are here like our great officer, Chü'i,' and left it. He came to a second State, and with the same observation left it also;—what do you say of him?'. The Master replied, 'He was pure. 'Was he perfectly virtuous?' 'I do not know. How can he be pronounced perfectly virtuous?'

CHAP. XIX. Chü Wän thought twice, and then acted. When the Master was informed of it, he said, 'Twice may do.'

CHAP. XX. The Master said, 'When good order prevailed in his country, Ning Wû acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity.'
CHAP. XXI. When the Master was in Ch'ên, he said, 'Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete so far, but they do not know how to restrict and shape themselves.'

CHAP. XXII. The Master said, 'Po-i and Shih-ch'i did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few.'

CHAP. XXIII. The Master said, 'Who says of Wei-shang Kao fortunes of his prince, and yet adroitly brought it about in the end, that the prince was reinstated and order restored.

22. THE OBITUARY OF CONFUCIUS ABOUT THE TRAITS OF HIS DISCIPLES. Confucius was three times in Ch'ên. It must have been the third time, when he thus expressed himself. He was there over 60 years, and being convinced that he was not to see for himself the triumph of his principles, he became the more anxious about their transmission, and the training of the disciples, in order to that. Such is the common view of the chapter. Some say, however, that it is not to be understood of all the disciples. Compare Mencius, VII. ii. ch. 37. 'if he gain not, his heart is insatiable.'

23. 'mad,' also 'extravagant,' 'high-minded,' The blame are naturally, want and careless, of minutes. The mad, see chap. xii. the accomplishments of the whole generation. The blame, are somewhat complete. Compare, see chap. vi., but its application here is somewhat different. The antecedent to 's' is all the preceding description.

22. THE OBITUARY OF PO-I AND SHIH-CH'I, AND ITS EFFECTS. These were ancient worthies of the closing period of the Shang dynasty. Compare Mencius, II. 1. ch. 2, et. al. They were brothers, sons of the king of Kung-ch' (孤竹) named respectively, Po-i and Shih-ch'i, are their honorary epithets, and only indicate their relation to each other as elder and younger. Po-i and Shih-ch'i, however, in effect, their names in the months and writings of the Chinese. Kung-ch' was a small State, included in the present department of Pe-ch'ih, in Pe-chih-lo. Their father left his kingdom to Shih-ch'i, who refused to take the place of his elder brother. Po-i in turn declined the throne; so they both abandoned it, and retired into obscurity. When king Wu was taking his measures against the tyrant Ch'iu, they made their appearance, and remonstrated against his course. Finally, they died of hunger, rather than live under the new dynasty. They were celebrated for their purity, and averse to men whose they considered bad, but Confucius here brings out their generosity.  

23. SMALL MEASURES INCONSISTENT WITH UPRIGHTNESS. It is implied that Kao gave the vinegar as from himself. He was a man of Lu, with a reputation better than he deserved to have.
that he is upright! One begged some vinegar of him, and he begged it of a neighbour and gave it to the man.

CHAP. XXIV. The Master said, 'Fine words, an insinuating appearance, and excessive respect;—Tso Ch'iu-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him;—Tso Ch'iu-ming was ashamed of such conduct. I also am ashamed of it.'

CHAP. XXV. 1. Yen Yuan and Chi Lu being by his side, the Master said to them, 'Come, let each of you tell his wishes.'

2. Tsze-chii said, 'I should like, having chariots and horses, and light fur dresses, to share them with my friends, and though they should spoil them, I would not be displeased.'

3. Yen Yuan said, 'I should like not to boast of my excellence, nor to make a display of my meritorious deeds.'

24. PRAISE OF HUMILITY, AND OF TSO CH'IU-MING. 巧言令色, 足恭, excessive respect, 足是 being in 4th tone read 似. Some of the old commentators, keeping the usual tone and meaning of 足, interpret the phrase of movements of the 足 to indicate respect. The discussions about Tso Ch'iu-ming are endless. See 足, p. xxx. It is sufficient for us to rest in the judgment of the commentators, that 'he was an ancient of reputation.' It is not to be received that he was a disciple of Confucius, the same whose supplement to the Ch'iu chronicles the death of the sage, and carries on the history for many subsequent years. 马, was the name of Confucius. The Chinese decline pronouncing it, always substituting 馬 (馬), 'such an one,' for it.

25. THE DIFFERENT WISDOMS OF YEN YUAN, TSESHE, AND CONFUCIUS. 1. 拓餘設程, 昔 the 4th tone, 'to wear.' Several writers carry the regimen of to on to, and removing the comma at 共, read共補, together, but this construction is not so good. 3. In the Ten's compilation, 宇 is interpreted, 'not to impose troublesome affairs on others.'
4. Tsze-hsî then said, 'I should like, sir, to hear your wishes.' The Master said, 'They are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly.'

CHAP. XXVI. The Master said, 'It is all over! I have not yet seen one who could perceive his faults, and inwardly accuse himself.'

CHAP. XXVII. The Master said, 'In a hamlet of ten families, there may be found one honourable and sincere as I am, but not so fond of learning.'

Ch'ê Hî’s view is better. 4. 信之-與之以信‘To be with them with sincerity.’—The Master and the disciples, it is said, agreed in being devoid of selfishness. Hî’s, however, was seen in a higher style of mind and object than Yî’s. In the sage there was an unconsciousness of self, and without any effort he proposed acting in regard to his classification of men just as they ought severally to be acted to.

20. A LAMENT OVER MEN’S PERSISTENCE IN ERROR. The 乎 has an explanatory force, 訟 ‘to litigate.’ 内自訟者 ‘one who brings himself before the bar of his conscience.’ The remark affirms a fact, inexplicable on Confucius’s view of the nature of man. But perhaps such an exclamation should not be pressed too closely.

37. THE HUMBLE CHIEF OF CONFUCIUS FOR HIMSELF. 邑 (人聚之稱也) is the designation of the place where men are collected together, and may be applied from a hamlet upwards to a city. 忠 忠厚, ‘honourable,’ ‘substantial.’ Confucius thus did not claim higher natural and moral qualities than others, but sought in perfect himself by learning.
Chapter I. 1. The Master said, 'There is Yung!'—He might occupy the place of a prince.

2. Chung-kung asked about Tse-sang Po-taze. The Master said, 'He may pass. He does not mind small matters.'

3. Chung-kung said, 'If a man cherishes in himself a reverential feeling of the necessity of attention to business, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?'

4. The Master said, 'Yung's words are right.'

Heading of this Book.—雍也第六.

There is Yung!' commences the first chapter, and stands as the title of the Book. Its subjects are much akin to those of the preceding Book, and therefore, it is said, they are in juxtaposition.

1. The character of Zan Yung and Tse-sang Po-taze, as regards their attitude for government. 1. Yung, V. iv. 君子曰, 可使南面, 'might be employed with his face to the south.' In China the sovereign sits facing the south. So did the princes of the States in their several courts in Confucius's time. An explanation of the practice is attempted in the Yi-ching, 鬼而明之, 明者相明, 明, 也万方所取此也, 'The diagram: Li conveys the idea of brightness, when all things are exhibited to one another. It is the diagram of the south. The custom of the sages (i.e. monarchs) to sit with their faces to the south, and listen to the representations of all in the kingdom, governing towards the bright region, was taken from this.' a. Chung-kung was the designation of Zan Yung, see V. iv. 雍, here substantially the same meaning as in V. xvi. 不煩, 'not troubling,' i.e. one's self about small matters. With reference to that place, however, the disi, after the old comm., explains it by 大, 'great.' Of Tse-sang Po-taze we know nothing certain but what is here stated. Chi Hai seems to be wrong in approving the identifications of him with the Tse-sang Hsü of Chwang-tzu, VI par. xi. 2. 為政, 'to dwell in respect,' to have the mind imbued with it. 敬 = 事, as in 1. v.
CHAP. II. The duke Ai asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hui; he loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is such another. I have not yet heard of any one who loves to learn as he did.'

CHAP. III. 1. Tsze-hwa being employed on a mission to Ch'i, the disciple Zan requested grain for his mother. The Master said, 'Give her a fu.' Yen requested more. 'Give her an yu,' said the Master. Yen gave her five ping.

2. The Master said, 'When Ch'ih was proceeding to Ch'i, he had fat horses to his carriage, and wore light furs. I have heard that

The Duke of Wei, who was superior to the other disciples. In
有顔回者, that was Yen Hui; 'He did not transfer his anger, i.e. his anger was not communicated passion
短命死矣, he died an early death, but it was excited by some specific cause, to which alone it was directed.
命, the two last clauses are completed thus: 今日也, I am now the yu, said, in the other hall of the temple. He was noted for his pursuit of truth, and carefulness of worldly advantages. After the death of Confucius, he withdrew into retirement in Wei. It is related by Ch'eng-tzu that Tsze-kung, high in official station, came one day in great state to visit him. He received him in a tattered coat, and Tsze-kung asking him if he were ill, he replied, 'I have heard

四書改錯
a superior man helps the distressed, but does not add to the wealth of the rich.

3. Yuen Sze being made governor of his town by the Master, he gave him nine hundred measures of grain, but Sze declined them.

4. The Master said, 'Do not decline them. May you not give them away in the neighbourhoods, hamlets, towns, and villages?'

CHAP. IV. The Master, speaking of Chung-kung, said, 'If the calf of a brindled cow be red and horned, although men may not wish to use it, would the spirits of the mountains and rivers put it aside?'

CHAP. V. The Master said, 'Such was Hui that for three months there would be nothing in his mind contrary to perfect virtue. The others may attain to this on some days or in some months, but nothing more.'

that to have no money is to be poor, and that to study truth and not be able to find it is to be ill.' This answer sent Tso-kung away in confusion. The goo measures (whatever they were) was the proper allowance for an officer in Sze's station. 之宰，see V. vii, though it is not easy to give the 之 the same reference here as in that passage. 4. According to ancient statutes, a lit, a n, a king, and a king had each their specific number of component families, but the meaning is no more than 'the poor about you.' 乎 makes the remark 'may you not, &c.'

4. THE NICE OF A FATHER SHOULD NOT DISGRACE A VIRTUOUS SON. The father of Chung-kung (see V. iii) was a man of bad character, and some would have visited this upon his son, which drew forth Confucius's remark. The rules of the Chou dynasty required that sacrificial victims should be red, and have good horns. An animal with those qualities, though it might spring from one not possessing them, would certainly not be unacceptable on that account to the spirits sacrificed to. I translate 子 by 'calf,' but it is not implied that the victim was young. 舍, the 4th tone, 'to lay aside,' 'to put away.' 其 舍, 其 舍之乎.

5. THE SUPERIORITY OF HUI TO THE OTHER DISCIPLES. It is impossible to say whether we should translate here about Hui in the past or present tense. 以 is not 'to oppose,' but 遂去, 'to depart from.' 日月至, 'come to it,' i.e. the time of perfect virtue, 'in the course of a day, or a month.' 日月 may also be, 'for a day or a month.' So in the 註疏.
CHAP. VI. Chi Kang asked about Chung-yu, whether he was fit to be employed as an officer of government. The Master said, ‘Yu is a man of decision; what difficulty would he find in being an officer of government?’ Kang asked, ‘Is Tsze fit to be employed as an officer of government?’ and was answered, ‘Tsze is a man of intelligence; what difficulty would he find in being an officer of government?’ And to the same question about Chi-t’ii the Master gave the same reply, saying, ‘Chi-t’ii is a man of various ability.’

CHAP. VII. The chief of the Chi family sent to ask Min Tsze-ch’ien to be governor of Pi. Min Tsze-ch’ien said, Decline the offer for me politely. If any one come again to me with a second invitation, I shall be obliged to go and live on the banks of the Wăn.'

6. The Qualities of Tse-t’i, Tse-chung, and Tse-yü. The Master considered the three men as his chief disciples and gave them advice that is still relevant today. The first was a man of integrity and loyalty, the second was a man of wisdom and knowledge, and the third was a man of excellent character and virtue. The Master taught them to be upright and honest in all their dealings, and to act with wisdom and justice. These qualities are still considered essential in the modern world.

7. Min Tsze-ch’ien’s Resignation. At the end of his life, Min Tsze-ch’ien resigned his position as governor of Pi. He was a man of integrity and honor, and his resignation was a sign of his respect for the principles he had taught. The Master was proud of his disciple and said that he was the first among the wise ones of the temple. His name is still preserved in the Chi family.

The Wăn stream, which flows through Shantung, is divided by Chi-t’ii and Lü. Tsze-ch’ien’s retirement, if it should be troubled again, is to refer to Chi-t’ii, where the Chi family could not reach him.
CHAP. VIII. Po-niu being ill, the Master went to ask for him. He took hold of his hand through the window, and said, 'It is killing him. It is the appointment of Heaven, alas! That such a man should have such a sickness! That such a man should have such a sickness!'

CHAP. IX. The Master said, 'Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!'

CHAP. X. Yen Ch'iü said, 'It is not that I do not delight in your doctrines, but my strength is insufficient.' The Master said, 'Those whose strength is insufficient give over in the middle of the way, but now you limit yourself.'

8. _LAMENT OF CONFUCIUS OVER THE MORTAL SICKNESS OF PO-NU:_. Po-niu, 'elder or uncle Niu,' was the denomination of the disciple of the sage. In the old interpretation, his sickness is said to have been 'evil disease,' by which name leprosy, called _sui_ is intended, though that character is now employed for 'itch.' Suffering from such a disease, Po-niu would not see people, and Confucius took his hand through the window. A different explanation is given by Chi Hsi. He says that sick persons were usually placed on the north side of the apartment, but when the princes visited them, in order that he might appear to them with his face to the south (see chap. 1), they were moved to the south. On this occasion, Po-niu's friends wanted to receive Confucius after this royal fashion, which he avoided by not entering the house. 亡之 = 'It is killing him.' 有 = 'it is' = the end tone, generally an initial particle = 'now.' It is here final, and = 'Alas!'

9. THE HAPPINESS OF HUI INDEPENDENT OF HIS POVERTY. The _jung_ is simply a piece of the stem of a bamboo, and the _nien_ half of a gourd cut into two. 食, see II. viii. The elegance turns much on its use, as opposed to its joy, the delight which he had in the doctrines of his master, contrasted with the grief others would have felt under such poverty.

10. A SIMPLE AIM AND PERSPECTIVE PROPER TO A STUDENT. Confucius would not admit Chi's apology for not attempting more than he did. 'Give over in the middle of the way,' if they go as long and as far as they can, and are pursuing when they stop.
CHAP. XI. The Master said to Tze-hsi, 'Do you be a scholar after the style of the superior man, and not after that of the mean man.'

CHAP. XII. Tze-yu being governor of Wu-ch'ang, the Master said to him, 'Have you got good men there?' He answered, 'There is Tan-t'ai Mieh-ming, who never in walking takes a short cut, and never comes to my office, excepting on public business.'

CHAP. XIII. The Master said, 'Mang Chih-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipped up his horse, saying, 'It is not that I dare to be last. My horse would not advance.'"
CHAP. XIV. The Master said, 'Without the specious speech of the litaniest To, and the beauty of the prince Chao of Sung, it is difficult to escape in the present age.'

CHAP. XV. The Master said, 'Who can go out but by the door? How is it that men will not walk according to these ways?'

CHAP. XVI. The Master said, 'Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of virtue.'

CHAP. XVII. The Master said, 'Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere good fortune.'

14. The disincarnation of the age. Becoming altogether voiceless of tone and beauty of person. 視 "to pray," "prayer," here, in the concrete, the officer charged with the prayers in the ancestral temple. I have mined the word least to come as near to the meaning as possible. This To was an officer of the State of Wei, styled 子魚. Prince Chao had been guilty of incest with his half-sister Nan-tam (see chap. xxxvi), and afterwards, when she was married to the duke Ling of Wei, he served as an officer there, carrying on his wickedness. He was celebrated for his beauty of person. 視 is a simple connective, 與, and the 不 is made to belong to both clauses. The old commentators construe differently:—If the man have not the speech of To, though he may have the beauty of Chao, etc., making the degeneracy of the age all the more tender for specious talk. This cannot be right.

15. An earnest over the waywardness of men's conduct. 斯道 "these ways," in a moral sense; not deep doctrines, but rules of life.

16. The equal blending of solid excellence and ornamental accomplishments in a complete character. 史 "an historian," an officer of importance in China. The term, however, is to be understood here of "a clerk," one that is of a class sharp and well informed, but insincere.

17. Life without uprightness is not true life, and cannot be calculated on. "No more serious warning than this," says one commentator, "was ever addressed to men by Confucius." A distinction is made by Chii. Hsi and others between the two 生:—the もの is 始生 "birth," or the "beginning of life," and the もの is 生存 "preservation in life." 人之生 also "The being born of man is upright," which may mean either that man at his birth is upright, or that he is born for uprightness. I prefer the latter view.
CHAP. XVIII. The Master said, 'They who know the truth are not equal to those who love it, and they who love it are not equal to those who delight in it.'

CHAP. XIX. The Master said, 'To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced.

CHAP. XX. Fan Ch'ih asked what constituted wisdom. The Master said, 'To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom.' He asked about perfect virtue. The Master said, 'The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration;—this may be called perfect virtue.'

defame it. 義譏. We long here an elsewhere for more perspicuity and fuller development of view. Without uprightness the end of man's existence is not fulfilled, but his preservation in such case is not merely a fortunate accident.

19. DIFFERENT MEASURES OF ATTAINMENT. The four 道 or 理, the subject spoken of.

19. TEACHERS MUST BE GUIDED IN COMMUNICATING KNOWLEDGE BY THE SUBJECtIVITY OF THE LEARNERS. In 以上, 上 is read as tong, a verbal word, and not the prep. 'upon,' the subject spoken of.

19. 神, 'spiritual beings,' same and others.

19. 達之,'keep at a distance from them,' and 'keep them at a distance.' The sage's advice therefore is 'attend to what are plainly human duties and do not be superstitious.' 

20. CHIEF ELEMENTS IN VIRTUE AND VIRTUE. Fan Ch'ih, II. v. The modern comm. take the 4th tone, 'to talk to.'
CHAP. XXI. The Master said, 'The wise find pleasure in water; the virtuous find pleasure in hills. The wise are tranquil, the virtuous are tranquil. The wise are joyful; the virtuous are long-lived.'

CHAP. XXII. The Master said, 'Ch'ii, by one change, would come to the State of Lu. Lu, by one change, would come to a State where true principles predominated.'

CHAP. XXIII. The Master said, 'A cornered vessel without corners. A strange cornered vessel!'

CHAP. XXIV. Ts'ai Wo asked, saying, 'A benevolent man, though it be told him, — “There is a man in the well,” will go in after him, I suppose.' Confucius said, 'Why should he do so? A superior man will think, “There is a man in the well,” and go in after him.'

21. Contrast of the Wise and the Virtuous. The two first, 裘, are read 惠, 4th tone, = 喜好, (to find pleasure in.) 'The wise or knowing are sojourn and restless, like the waters of a stream, consciously flowing and advancing. The virtuous are tranquil and firm, like the stable mountains. The pursuit of knowledge brings joy. The life of the virtuous may be expected to glide calmly on and long. A superior man would think, “There is a man in the well,” and go in after him.'

22. The State of Ta-ch'ii and Lu. Ch'ii and Lu were both within the present Shan-ting. Ch'ii lay along the coast on the north, embracing the present department of 青州 and other territory. Lu was on the south, the larger portion of it being formed by the present department of 鄒州. At the rise of the Chou dynasty, king Wei invested Lu-shang, a counsellor of king Wei and the commander of his army, with the principality of Ch'ii. King Wei at his first interview with Lu-shang addressed him as Ts'ai-kuang Wang, 'grandfather Hope,' the man long looked for in his family. This successor, king Ch'ii-ch'ii, constituted the son of his uncle, the famous duke of Ch'ii, prince of Lu. In Confucius's time, Ch'ii had degenerated more than Lu. 道 is 先王盡善盡美之道, 'the entirely good and admirable ways of the former kings.'

23. The Name Without the Reality is False. This was spoken (see the 詧疏) with reference to the governments of the time, retaining ancient names without ancient principles. The 象 was a drinking-vessel; others say a wooden tablet. The latter was a later use of the term. It was made with corners as appear from the composition of the character, which is formed from 角, 'a horn,' 敝, 'sharp corner.'

In Confucius's time the form was changed, while the name was kept. — See the translation in William's Syllabic Dictionary, under syllable 既.

24. The Benevolent Exercise Their Benevolence with Pudence. Ts'ai Wo could see no limitation in acting on the impulse of bene
man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled.'

CHAP. XXV. The Master said, 'The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right.'

CHAP. XXVI. The Master having visited Nan-tsze, Tse-fei was displeased, on which the Master swore, saying, 'Wherein I have done improperly, may Heaven reject me! may Heaven reject me!'

CHAP. XXVII. The Master said, 'Perfect is the virtue which is

man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled.'

CHAP. XXV. The Master said, 'The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right.'

CHAP. XXVI. The Master having visited Nan-tsze, Tse-fei was displeased, on which the Master swore, saying, 'Wherein I have done improperly, may Heaven reject me! may Heaven reject me!'

CHAP. XXVII. The Master said, 'Perfect is the virtue which is

man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled.'

CHAP. XXV. The Master said, 'The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right.'

CHAP. XXVI. The Master having visited Nan-tsze, Tse-fei was displeased, on which the Master swore, saying, 'Wherein I have done improperly, may Heaven reject me! may Heaven reject me!'

CHAP. XXVII. The Master said, 'Perfect is the virtue which is

man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled.'

CHAP. XXV. The Master said, 'The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right.'

CHAP. XXVI. The Master having visited Nan-tsze, Tse-fei was displeased, on which the Master swore, saying, 'Wherein I have done improperly, may Heaven reject me! may Heaven reject me!'

CHAP. XXVII. The Master said, 'Perfect is the virtue which is

man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled.'
according to the Constant Mean! Rare for a long time has been its practice among the people.'

Chap. XXVIII. 1. Tâo-kung said, 'Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?' The Master said, 'Why speak only of virtue in connexion with him? Must he not have the qualities of a sage? Even Yao and Shun were still solicitous about this.

2. 'Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

3. 'To be able to judge of others by what is nigh in ourselves,—this may be called the art of virtue.'

There are no higher sayings in the Analects than we have here. 1. 施, the 4th tone, 'to confer benefits.' 聖, the 1st tone, is said to be 'a particle of doubt and uncertainty,' but it is rather the interrogative affirmation of question. Tâo-kung appears to have thought that great doings were necessary to virtue, and propounds a case which would transcend the achievements of the ancient modal sovereigns Yao and Shun. From such extravagant views the Master resists him. 2. This is the description of 者之心體. 'the mind of the perfectly virtuous man,' as void of all selfishness. It is to be wished that the idea intended by 能近取類 had been more clearly expressed. Still we seem to have here a near approach to a positive enunciation of 'the golden rule.'
BOOK VII. SHU R.

CHAPTER I. The Master said, 'A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ang.'

CHAPTER II. The Master said, 'The silent treasuring up of knowledge; learning without satiety, and instructing others without being wearied:—which one of these things belongs to me?'

CHAPTER III. The Master said, 'The leaving virtue without proper cultivation: the not thoroughly discussing what is learned: not being able to move towards righteousness of which a knowledge is gained, and not being able to change what is not good:—these are the things which occasion me solicitude.'

CHAPTER IV. Confucius's humble estimate of himself.

2. Confucius's humble estimate of himself.

3. Confucius's humble estimate of himself.


5. Confucius's humble estimate of himself.


7. Confucius's humble estimate of himself.


15. Confucius's humble estimate of himself.


17. Confucius's humble estimate of himself.


22. Confucius's humble estimate of himself.


27. Confucius's humble estimate of himself.


29. Confucius's humble estimate of himself.

30. Confucius's humble estimate of himself.


32. Confucius's humble estimate of himself.

33. Confucius's humble estimate of himself.

34. Confucius's humble estimate of himself.

35. Confucius's humble estimate of himself.

36. Confucius's humble estimate of himself.

37. Confucius's humble estimate of himself.

38. Confucius's humble estimate of himself.


40. Confucius's humble estimate of himself.

41. Confucius's humble estimate of himself.

42. Confucius's humble estimate of himself.

43. Confucius's humble estimate of himself.

44. Confucius's humble estimate of himself.

45. Confucius's humble estimate of himself.

46. Confucius's humble estimate of himself.

47. Confucius's humble estimate of himself.


49. Confucius's humble estimate of himself.

50. Confucius's humble estimate of himself.

51. Confucius's humble estimate of himself.

52. Confucius's humble estimate of himself.

53. Confucius's humble estimate of himself.

54. Confucius's humble estimate of himself.

55. Confucius's humble estimate of himself.

56. Confucius's humble estimate of himself.

57. Confucius's humble estimate of himself.

58. Confucius's humble estimate of himself.

59. Confucius's humble estimate of himself.

60. Confucius's humble estimate of himself.
CHAP. IV. When the Master was unoccupied with business, his manner was easy, and he looked pleased.

CHAP. V. The Master said, 'Extreme is my decay. For a long time, I have not dreamed, as I was wont to do, that I saw the duke of Ch'âu.'

CHAP. VI. 1. The Master said, 'Let the will be set on the path of duty.

2. 'Let every attainment in what is good be firmly grasped.

3. 'Let perfect virtue be accorded with.

4. 'Let relaxation and enjoyment be found in the polite arts.'

expressions of humility, but there can be no reason why we should not admit that Confucius was anxious lest these things, which are only put forth as possibilities, should become in his case actual facts. 講 in the sense explained in the dictionary by the terms 習 and 究, 'practising,' 'exercising.'

4. The manner of Confucius when unoccupied. The first clause, which is the subject of the other two, is literally—'The Master's dwelling at ease.' Observe, 但 in the 4th tone; 天, in the 1st; 如, as in III. xxii.

5. How the disappointment of Confucius's hopes affected even his dreams. 周公 is now to all intents a proper name, but the characters mean 'the duke of Ch'âu.' Ch'âu was the name of the state of the family from which the dynasty so called sprang, and, on the enlargement of this territory, king Wang divided the original seat between his son 旦 (Tháu) and the minister 王 (Shih). Tháu was Ch'âu-kung, in wisdom and politics, what his elder brother, the first sovereign, Wù, was in arms. Confucius had longed to bring the principles and institutions of Ch'âu-kung into practice, and in his earlier years, while hope animated him, had often dreamt of the former sage. The original territory of Ch'âu was what is now the district of Ch'ê-fê-han (岐山), department of P'ing-hsia in Shên-hui.

6. Rules for the full maturity of character. 德 might be translated virtue, but 仁—'perfect virtue'—following, we require another term. 游, 'to ramble for amusement,' here = to seek recreation. 艺 we note on 文 in I. vi. A full enumeration makes 'six arts,' viz. ceremonies, music, archery, charioteering, the study of characters or language, and figures or arithmetic. The ceremonies were ranged in five classes: lucky or sacrifices; unlucky or those of mourning; military; those of host and guest; and festive. Music required the study of the music of Wong-ku; of Yâo, of Shù, of Yi, of Tang, and of Wâ. Archery had a fourfold classification. Charioteering had the same. The study of the characters required the examination of them to determine whether they predominated in their formation, resemblance to the object, combination of ideas, indiction of properties, a phaenomenal principle, a principle of contrariety, or metaphorical accommodation. Figures were managed according to nine rules, as the object was the measurement of land, quantity, &c. These six subjects were the business of the highest and most liberal education, but we need not suppose that Confucius had them all in view here.
Chap. VII. The Master said, 'From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to any one.'

Chap. VIII. The Master said, 'I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson.'

Chap. IX. 1. When the Master was eating by the side of a mourner, he never ate to the full.

2. He did not sing on the same day in which he had been weeping.

Chap. X. 1. The Master said to Yen Yuen, 'When called to office, to undertake its duties; when not so called, to lie retired;—it is only I and you who have attained to this.'

7. The readiness of Confucius to impart instruction. It was the rule anciently that when one party waited on another, he should carry some present or offering with him. Pupils did so when they first waited on their teacher. Of such offerings, one of the lowest was a bundle of strips of 'dried flesh.' The wages of a teacher are now called '修金,' the money of the dried flesh.' However small the offering brought to the sage, let him only see the indication of a wish to learn, and he imparted his instructions, otherwise he may be translated 'upwards;' i.e., to such a man and others with larger gifts, being in the god-time; or the character may be understood in the sense of coming to my instructions.' I prefer the former interpretation.

9. Confucius's sympathy with sufferers. The weeping is understood to be on occasion of offering his condolences to a mourner, which was a rule of propriety.

10. The contents of Hsi's talk on Confucius. The exclusive holiness of Thos.
2. Tsze-lû said, 'If you had the conduct of the armies of a great State, whom would you have to act with you?'

3. The Master said, 'I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution.'

CHAP. XI. The Master said, 'If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love.'

CHAP. XII. The things in reference to which the Master exercised the greatest caution were—fasting, war, and sickness.

signification. 用之 = 'used.' 舍之 = 'neglected.' 2 A Chieh, according to the 周禮, consisted of 12,500 men. The royal forces consisted of six such bodies, and those of a great State of three. 3 暴虎馮河, see Shin-ching, II. v. 1, st. 6. It does not indicate sinfully, but solicitiously. — Tsze-lû, it would appear, was jealous of the praise conferred on Hûi, and, planning to share in his bravery, put in for a share of the Master's approbation. He only brought on himself this rebuke.

II. The uncertainty and folly of the pursuit of riches. 'If occurs to a student to understand the first clause—' If it be proper to search for riches,' and the third—' I will do it.' But the translation is according to the modern commentaries, and the conclusion agrees better with it. In explaining it, refer us to the attendants of the prince's who cleared the streets with their whips when the prince went abroad, but we need not seek any particular allusion of the kind. Observe 而 and 如 = 'since.' Still we may bring out the meaning from 而 taken in its usual significance of 'and.' In this construction the previous 而可求 = 'given riches,' and such as can surely be found.'—An objection to the pursuit of wealth may be made on the ground of righteousness, or on that of its uncertainty. It is the latter on which Confucius here rests.

22. What things Confucius was particular-
y careful about. 齊, read chî, and also, 'to fast,' or, rather, denoting the whole religious adjustment, enjoined before the offering of sacrifice, and extending over the ten days previous to the great sacrificial seasons. 齊 means 'to equalize' (see II. iii), and the effect of those pro-
Chap. XIII. When the Master was in Ch'1, he heard the Shao, and for three months did not know the taste of flesh. 'I did not think,' he said, 'that music could have been made so excellent as this.'

Chap. XIV. 1. Yen Yu said, 'Is our Master for the ruler of Wei?' Tze-kung said, 'Oh! I will ask him.'

2. He went in accordingly, and said, 'What sort of men were Po-i and Shu-chi?' 'They were ancient worthies,' said the Master. 'Did they have any repinings because of their course?' The Master again replied, 'They sought to act virtuously, and they did so; what was there for them to repine about?' On this, Tze-kung went out and said, 'Our Master is not for him.'

Vicious exercises were not common in the time of Confucius. To adjust what was not adjusted, or to produce a perfect adjustment. Sacrifices presented in such a state of mind were sure to be acceptable. Other people, it is said, might be heedless in reference to sacrifices, to war, and to sickness, but not in the sage.

13. The effect of music on Confucius. The state, see III. xxvi. This incident must have happened in the thirty-sixth year of Confucius, when he followed the duke Chao in his flight from Lu to Ch'i. As related in the Historical Records, before the character 三月, we have 學之, 'he learned it three months,' which may relieve us from the necessity of extending the three months over all the time in which he did not know the taste of his food. In Hsü Yen's compilation, the 不知 is explained by 忘, 'he was careless about and forgot.' The last clause is also explained there—'I did not think that this music had reached this country of Ch'1.'

16. Confucius did not approve of a son opposing his father. 1. The eldest son of duke Ling of Wei had planned to kill his mother (his stepmother), the notorious Nan-chen (VI. xxvi.). For this he had to flee the country, and his son, on the death of Ling, became duke (itself), and subsequently opposed his father's attempts to wrest the State from him. This was the matter argued among the disciples.—Was Confucius for (itself), the son, the ruling duke? In Wei it would not have been according to propriety to speak by name of its ruler, and therefore Tze-kung put the case of Po-i and Shu-chi, see V. xxi. They having given up a throne, and finally their lives, rather than do what they thought wrong, and Confucius fully approving of their conduct, it was plain he could not approve of a son's holding by force what was the rightful inheritance of the father.
CHAP. XV. The Master said, 'With coarse rice to eat, with water to drink, and my bended arm for a pillow;—I have still joy in the midst of these things. Riches and honours acquired by unrighteousness are to me as a floating cloud.'

CHAP. XVI. The Master said, 'If some years were added to my life, I would give fifty to the study of the Yi, and then I might come to be without great faults.'

CHAP. XVII. The Master's frequent themes of discourse were—the Odes, the History, and the maintenance of the Rules of Propriety. On all these he frequently discoursed.

15. The joy of Confucius independent of outward circumstances. 飯, in 3rd tone, 'a meal;' also, as here, a verb, 'to eat.' 枕, 4th tone, 'to pillow,' 'to make as a pillow.' 而 at attention to 亦, making the sentiment='My joy is everywhere. It is amid other circumstances. It is in me here.' 不義云云, 'by unrighteousness I might get riches and honours, but such riches and honours are to me as a floating cloud. It is vain to grasp at them, so uncertain and unsubstantial.'

16. The value which Confucius set upon the study of the Yi. Chi Hsi supposes that this was spoken when Confucius was about seventy, as he was in his sixty-eighth year when he ceased his wanderings, and settled in Lü to the adjustment and compilation of the Yi and other Ching. If the remark be referred to that time, an error may well be found in 五十, for he would hardly be speaking at seventy of having fifty years added to his life. Chi also mentions the report of Lu Hsing-chiu, referred to by him under V. xxiv, that he had been told of a copy of the Lùn Yü, which read 假 and 卒 for 此. Amended thus, the meaning would be,—If I had some more years to finish the study of the Yi, &c.' Ho Yen interprets the character quite differently. Referring to the saying, II. iv. 4. 'At fifty, I knew the decrees of Heaven,' he supposes this to have been spoken when Confucius was forty-seven, and explains—'In a few years more I will be fifty, and have finished the Yi, when I may be without great faults.' One thing remains upon both views:—Confucius never claimed, what his followers do for him, to be a perfect man.

17. Confucius's most common topics. 書, the History, i.e. the historical documents which were compiled into the Shih-ching that has come down to us in a mutilated condition. 詩, poetry also, and much more. 禮, must not be understood of the now existing Shih-ching and Li-chü. Chi Hsi explains 此 (3rd tone) by 常, 'constantly.' The old interpreter Chang explains it by 正, 'correctly.' Confucius would speak of the Odes, &c., with attention to the correct enunciation of the characters. This does not seem so good.
CHAP. XVIII. 1. The duke of Shih asked Tsze-lù about Confucius, and Tsze-lù did not answer him.

2. The Master said, ‘Why did you not say to him,—He is simply a man, who in his eager pursuit (of knowledge) forgets his food, who in the joy of its attainment forgets his sorrow, and who does not perceive that old age is coming on?’

CHAP. XIX. The Master said, ‘I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there.’

CHAP. XX. The subjects on which the Master did not talk were—extraordinary things, feats of strength, disorder, and spiritual beings.

18. CONFUCIUS’S DESCRIPTION OF HIS OWN CHARACTER, AS BEING SIMPLY A CHEERFUL, HONEST LEARNER. 子夏 (read sii-hsia) was a district of Ch’ü (楚), the governor or prefect of which was styled Shang, after the drinking fashion of Ch’ü. Its name is still preserved in a district of the department of 南陽, in the south of Ho-nan. 子夏 sometimes finishes a sentence (Primers, ‘shun t’ou shu’), as here. The 耳 after it, imparting to all the preceding description a meaning indicated by our simply or only. Wang Yin-chih, his treatise on the particles, gives instances of 子夏 used as a particle, now initial, now medial, and again final.

19. CONFUCIUS’S KNOWLEDGE BUT CORROBORATE, BUT THE RESULT OF HIS STUDY OF ANTIQUITY. Here again, according to the commentators, is a wonderful instance of the sagaciously disclaiming what he really had. The comment of a Mr. Yin, subjoined to Chü Hsi’s own, is to the effect that the knowledge born with a man is only 義 and 理, while ceremonies, music, names of things, history, 神, must be learned. This would make what we may call cosmic or innate knowledge the moral sense, and those intuitive principles of reason, on and by which all knowledge is built up. But Confucius could not mean to deny his being possessed of these. ‘I love antiquity’; i. e. the ancients and all their works.

20. SUBJECTS AVOIDED BY CONFUCIUS IN HIS CONVERSATION. 造 化之迹, ‘the mysterious, or spiritual operations apparent in the course of nature,’ 王肃 (died A.D. 256), as given by Hsü Yen, simply says—鬼神之事, ‘the affairs of spiritual beings.’ For an instance of Confucius avoiding such a subject, see XI. xi.
CHAP. XXI. The Master said, 'When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them.'

CHAP. XXII. The Master said, 'Heaven produced the virtue that is in me. Hwan Tūi—what can he do to me?'

CHAP. XXIII. The Master said, 'Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which that is not shown to you, my disciples;—that is my way.'

CHAP. XXIV. There were four things which the Master taught,—letters, ethics, devotion of soul, and truthfulness.

21. HOW A MAN MAY FIND INSTRUCTORS FOR HIMSELF. 三人行，three men walking; but it is implied that the speaker is himself one of them. The commentators all take 與 in the sense of 'to distinguish,' 'to determine,'—I will determine the one who is good, and follow him, &c. I prefer to understand as in the translation. 改之, 'change them,' i.e. correct them in myself, avoid them.

22. CONFUCIUS CALM IN DANGER, THROUGH THE APPREHENSION OF HAVING A DIVINE MESSENGER. According to the historical accounts, Confucius was passing through Sung in his way from Wei to Ch'ún, and was practicing ceremonies with his disciples under a large tree, when they were set upon by emissaries of Hwan (or Hsiang) Tūi, a chief officer of Sung. These pulled down the tree, and wanted to kill the sage. His disciples urged him to make haste and escape, when he calmed their fears by these words. At the same time, he disguised himself till he had got past Sung. This story may be apocryphal, but the saying remains,—a remarkable one.
Chap. XXV. 1. The Master said, 'A sage it is not mine to see; could I see a man of real talent and virtue, that would satisfy me.'

2. The Master said, 'A good man it is not mine to see; could I see a man possessed of constancy, that would satisfy me.

3. 'Having not and yet affecting to have, empty and yet affecting to be full, straitened and yet affecting to be at ease,—it is difficult with such characteristics to have constancy.'

Chap. XXVI. The Master angled,—but did not use a net. He shot,—but not at birds perching.

Chap. XXVII. The Master said, 'There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it; seeing much and keeping it in memory:—this is the second style of knowledge.'

34. THE HUMANITY OF CONFUCIUS. 綱 is properly the large rope attached to a net, by means of which it may be drawn so as to sweep a stream. 費, to shoot with a string tied to the arrow, by which it may be drawn back again. 射, applied to such shooting, in the 4th tone, is read shè. Confucius would only destroy what life was necessary for his use, and in taking that he would not take advantage of the inferior creatures. This chapter is said to be descriptive of him in his early life.

27. AGAINST ACTING RECKLESSLY. 而 Heiken. in Ho Yen, says that this was spoken with reference to headless compilers of records. Chih li is makes 作之 simply 作事, 'to do things,' 'to act.' The paraphrases make the latter part descriptive of Confucius—'I hear much.' This is not necessary, and the translation had better be as indefinite as the original.
CHAP. XXVIII. 1. It was difficult to talk (profitably and reputably) with the people of Hû-hsiang, and a lad of that place having had an interview with the Master, the disciples doubted.
2. The Master said, "I admit people's approach to me without committing myself as to what they may do when they have retired. Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct."

CHAP. XXIX. 1. The Master said, "Is virtue a thing remote? I wish to be virtuous, and so virtue is at hand."

CHAP. XXX. 1. The minister of crime of Ch'ân asked whether the duke Châo knew propriety, and Confucius said, "He knew propriety."
2. Confucius having retired, the minister bowed to Wû-mâ Chî.

23. THE READINESS OF CONFUCIUS TO MEET APPROACHES TO HIM THOUGH MADE BY THE UNLIKELY. 1. In 互願, the 譽 appears to be like our local termination 譽.—"The people of Hû-ham." Its site is now sought in three different places. 2. Chî Hai would here transpose the order of the text, and read 孔子 仁者 以 进 退 也不 与其 退 也不 与其 進 也不 与其 进 也不. He also supposes some characters lost in the sentence. This is hardly necessary.

29. VIRTUE IS NOT FAR TO SEEK. 訾, after 未, implies the negative answer to be given.
30. HOW CONFUCIUS ACKNOWLEDGED HIS ERROR. 1. Chî is, one of the States of China in Confucius's time, is to be referred probably to the present department of Chî's-châu in Ho-nan province. 司教 was the name given to Chî Ch'î, the minister elsewhere called 司寇, which terms Morrison and Motburti
to come forward, and said, 'I have heard that the superior man is not a partisan. May the superior man be a partisan also? The prince married a daughter of the house of Wu, of the same surname with himself, and called her,—"The elder Tse of Wu." If the prince knew propriety, who does not know it?'

3. Wu-ma Ch'i reported these remarks, and the Master said, 'I am fortunate! If I have any errors, people are sure to know them.'

CHAP. XXXI. When the Master was in company with a person who was singing, if he sang well, he would make him repeat the song, while he accompanied it with his own voice.

CHAP. XXXII. The Master said, 'In letters I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to.'

translate—'criminal judge.' But judge does not come up to his functions, which were legislative as well as executive. He was the advisor of his sovereign on all matters relating to crime. See the 周禮秋官司寇(稷) Ch'ien was the honorary epithet of Ch'iu, duke of Lu, B.C. 543-500. He had a reputation for the knowledge and observance of ceremonies, and Confucius answered, the minister's question accordingly, the more readily that he was speaking to the officer of another State, and was bound, therefore, to hide any failings that his own sovereign might have had. 2. With all his knowledge of proprieties, the duke Ch'iu had violated an important rule—that which forbids the intermarriages of parties of the same surname. The ruling houses of Lu and Wu were branches of the imperial house of Ch'iu, and consequently had the same surname—Ch'iu (呉). To conceal his violation of the rule, Ch'iu called his wife by the surname Tan (子), as if she had belonged to the ducal house of Sung.
CHAP. XXXI. The Master said, 'The sage and the man of perfect virtue;—how dare I rank myself with them? It may simply be said of me, that I strive to become such without satiety, and teach others without weariness.' Kung-hsi Hwa said, 'This is just what we, the disciples, cannot imitate you in.'

CHAP. XXXIV. The Master being very sick, Tse-lo asked leave to pray for him. He said, 'May such a thing be done?' Tse-lo replied, 'It may. In the Eulogies it is said, "Prayer has been made for thee to the spirits of the upper and lower worlds."' The Master said, 'My praying has been for a long time.'

33. What Confucius relinquished to be considered, and what he claimed. 若 and 神 are said to be correlative, in which case they = our "although" and "yet." More naturally, we may join 神 directly with 圣 and 與, see chap. xviii.

34. Confucius declines to be prayed for. 疾病子路 請 神子曰, 丘之禱 多矣。有諸 兩子路 對曰, 有之 諒, 禱 子于 苫神 子曰, 禱子曰: 丘之禱久矣。
chap. xxxv. the master said, 'extravagance leads to insubordination, and parsimony to meanness. it is better to be mean than to be insubordinate.'

chap. xxxvi. the master said, 'the superior man is satisfied and composed; the mean man is always full of distress.'

chap. xxxvii. the master was mild, and yet dignified; majestic, and yet not fierce; respectful, and yet easy.

26. meaness not so bad as insubordination. plain, used adverbially with 孫, ‘read sea, like 謂, and with the same meaning.

26. contrast in their feelings between the 천孫-子 표 and the mean man. 투, ‘a level'

book viii. 태보.

chap. i. the master said, '태보 may be said to have reached the highest point of virtuous action. thrice he declined the kingdom, and the people in ignorance of his motives could not express their approbation of his conduct.'

the meaning of this book. 태보第八

태보, book viii. as in other cases, the first words of the book give the name to it. the subjects of the chapter are miscellaneous, but it begins and ends with the character and deeds of ancient sages and worthies, and on this account it follows the seventh chapter, where we have confucius himself described.

1. the prevailing virtue of 태보. 태보 was the eldest son of king 태 (大), the grandfather of 왜, the founder of the chou dynasty. 태 had formed the intention of upsetting the yin dynasty, of which 태-bo disapproved. 태 moreover, because of the sage virtues of his grandson 창, who afterwards became king 왜, wished to hand down his principality to his third son, 창's father. 태-bo observing this, and to escape opposing
CHAP. II. 1. The Master said, 'Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness.'

2. 'When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from meanness.'

CHAP. III. The philosopher Ts'ang being ill, he called to him the disciples of his school, and said, 'Uncover my feet, uncover my hands. It is said in the Book of Poetry, "We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice," and so have I been. Now and hereafter, I know my escape from all injury to my person. O ye, my little children.'

his father's purpose, retired with his second brother among the barbarous tribes of the south, and left their youngest brother in possession of the State. The motives of his conduct Tai-po kept to himself, so that the people 不得而諷之 were not able to find out how to praise him.' There is a difficulty in making out the refusal of the empire three times, there being different accounts of the times and ways in which he did so. Chü Hai cuts the knot, by making 'three' = 'firmly,' in which solution we may acquiesce. There is as great difficulty to find out a declining of the kingdom in Tai-po's withdrawing from the petty State of Ch'in. It may be added that king Wu, the first sovereign of the Ch'in dynasty, subsequently conferred on Tai-po the posthumous title of Chief of Wu (吳), the country to which he had withdrawn, and whose rude inhabitants gathered round him. His second brother succeeded him in the government of them, and hence the ruling house of Wu had the same surname as the royal house of Ch'in, that namely of Ch'i (齊) — see VII. xxx. 也已矣. give emphasis to the preceding declaration; compare I. xiv.

AND OF EXAMPLE IN THOSE IN HIGH STATIONS. 2. We must bear in mind that the ceremonies, or rules of propriety, spoken of in those Books, are not mere conventionalities, but the ordinations of man's moral and intelligent nature in the line of what is proper. 紓 = 'to struggle; is here explained by Chü Hai by 急切. Hsü Yen, after Mä Yung (early part of fourth century), makes it = 'sincere,' 急切. There does not seem any connexion between the former paragraph and this; and hence this is by many considered to be a new chapter, and assigned to the philosopher T'ang. 君子 differs here from its previous usage, having reference more to the presence or station of the individuals indicated, than to their virtue. 故舊 = 'old ministers and old intimacies.' 朋, often a verb, 'to steal;' hence an adjective, 'mean.'

3. THE PHILosopher T'ANG'S FILIAL PiETY SHOWN IN THE CARE OF HIS PARENTS. We get our bodies perfect from our parents, and should so preserve them to the last. This is a great branch of filial piety with the Chinese, and this chapter is said...
CHAP. IV. 1. The philosopher Ts'ang being ill, Mäng Ch'ang went to ask how he was.

2. Ts'ang said to him, 'When a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

3. 'There are three principles of conduct which the man of high rank should consider specially important—the that in his deportment and manner he keep from violence and heedlessness; that in regulating his countenance he keep near to sincerity; and that in his words and tones he keep clear from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them.'

The reference to the poem of Ts'ang's speech (I. iv) had made this his life-long study. He made the disciples understand his hands and feet to show them in what preservation these members were, see the Shih-ching, II. v. L. 3. 

At this time, we must take self-taught, Wang Yin-chih, however, takes the first instance of the word, and adds the other instances of the word, still the usage is remarkable.

4. THE PHILOSOPHER TS'ANG'S DYING CONVERSATION TO A MAN OF HIGH RANK. 1. 敬仲孫捷, great officer of Lô, and son of Mäng-wu, II. vi. From the conclusion of this chapter, we may suppose that he descended to small matters below his rank.
CHAP. V. The philosopher Tsâng said, 'Gifted with ability, and yet putting questions to those who were not so; possessed of much, and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty; offended against, and yet entering into no altercation: formerly I had a friend who pursued this style of conduct.'

CHAP. VI. The philosopher Tsâng said, 'Suppose that there is an individual who can be entrusted with the charge of a young orphan prince, and can be commissioned with authority over a State of a hundred li, and whom no emergency however great can drive from his principles:—is such a man a superior man? He is a superior man indeed.'

CHAP. VII. 1. The philosopher Tsâng said, 'The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long.'
2. 'Perfect virtue is the burden which he considers it is his to sustain;—is it not heavy? Only with death does his course stop;—is it not long?'

Chap. VIII. 1. The Master said, 'It is by the Odes that the mind is aroused.

2. 'It is by the Rules of Propriety that the character is established.

3. 'It is from Music that the finish is received.'

Chap. IX. The Master said, 'The people may be made to follow a path of action, but they may not be made to understand it.'

Chap. X. The Master said, 'The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme.'

scholar;' but in all ages learning has been the qualification for, and passport to, official employment in China, hence it is also a general designation for 'an officer.' 任, 4th tone, a noun, -- an office,' a burden borne; with the and tone, it is the verb 'to bear.'

8. THE EFFECTS OF POETRY, PROPIETY, AND MUSIC. These three short sentences are in form like the four, &c., in VII. vi, but must be interpreted differently. There the first term in each sentence is a verb in the imperative mood; here it is rather in the indicative. There the 有 is to be joined closely to the 1st character and here to the 3rd. There it--our preposition to; here it = by. The terms 禮: 惠 have all specific reference to the Books so called.

2. What may, and what may not be attended to with the people. According to Cha Hai, the first 之 is 理之所當然—eho, what principles require, and the second is 理之當然, the principle of duty. He also takes 可 and 不可 as = can and cannot. If the meaning were so, then the sentiment would be much too broadly expressed.

9. 四書改錯 XV. xi. As often in other places, the 註 gives the meaning here happily; viz., that a knowledge of the remiss and principles of what they are called to do must not be required from the people;--不可責之民.
Chap. XI. The Master said, "Though a man have abilities as admirable as those of the duke of Ch'âu, yet if he be proud and niggardly, those other things are really not worth being looked at."

Chap. XII. The Master said, "It is not easy to find a man who has learned for three years without coming to be good."

Chap. XIII. 1. The Master said, "With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course.

2. "Such an one will not enter a tottering State, nor dwell in a disorganized one. When right principles of government prevail in the kingdom, he will show himself; when they are prostrated, he will keep concealed.

3. "When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed, riches and honour are things to be ashamed of."
CHAP. XIV. The Master said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

CHAP. XV. The Master said, 'When the music-master Chih first entered on his office, the finish of the Kwan Ts'ai was magnificent;—how it filled the ears!'

CHAP. XVI. The Master said, 'Ardent and yet not upright; stupid and yet not attentive; simple and yet not sincere:—such persons I do not understand.'

CHAP. XVII. The Master said, 'Learn as if you could not reach your object, and were always fearing also lest you should lose it.'

CHAP. XVIII. The Master said, 'How majestic was the manner in which Shun and Yu held possession of the empire, as if it were nothing to them!'

14. EVERY MAN SHOULD MIND HIS OWN BUSINESS. So the sentiment of this chapter is generalized by the paraphrases, and perhaps correctly. Its latter, however, has doubtless operated to prevent the spread of right notions about political liberty in China.

15. THE PRAISE OF THE MUSIC-MASTER CHIH. Neither Morrison nor Madurant gives what appears to be the meaning of 亂 in this chapter.

The Kang-hsi dictionary has it—樂之卒章日 亂. 'The last part in the musical service is called some.' The programme on these occasions consisted of four parts, in the last of which a number of pieces from the 無數 or songs of the States was sung, commencing with the Kwen Ts'ai. The name 亂 was also given to a sort of refrain, at the end of each song.—The old interpreters explain differently,—when the music-master Chih first corrected the confusion of the Kwan Ts'ai; &c.

16. A LAMENTATION OVER MORAL DECREASE ADDED TO NATURAL DECREASE. 吾不知之, 'I do not know them;' that is, say commentators, natural defects of endowment are generally associated with certain redeeming qualities, as honesty with straightforwardness, &c., but in the past Confucius had in view, those redeeming qualities were absent. He did not understand them, and could do nothing for them.

17. WERE WHAT LAZINESS AND DOMINION-FREE LEARNING SHOULD BE PURSUED.

18. THE LOST CHARACTER OF SHUN AND YU. Shun received the empire from Yao, &c., 2500, and Yu received it from Shun, &c., 2095. They came to them not by inheritance. They called it to them through their talents and virtues. And yet the possession of it did not affect them at all. 不與, 'it did not concern them,' was as if nothing to them. He Yan takes 與一求, 'they had the empire without seeking for it.' This is not according to usage.
CHAP. XIX. 1. The Master said, 'Great indeed was Yao as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yao corresponded to it. How vast was his virtue! The people could find no name for it.

2. 'How majestic was he in the works which he accomplished! How glorious in the elegant regulations which he instituted!'

CHAP. XX. 1. Shun had five ministers, and the empire was well-governed.

2. King Wu said, 'I have ten able ministers.'

3. Confucius said, 'Is not the saying that talents are difficult to find, true? Only when the dynasties of T'ang and Yü met, were they more abundant than in this of Ch'iu, yet there was a woman among them. The able ministers were no more than nine men.'
有婦人焉，九人而已

三其天下有其一，以
服事殷之德，其可
謂至德也已矣

子曰：禹吾無間然

矣，菲飲食，而致孝乎
神，惡衣服，而致美
力平溝洫，禹吾無間
然矣。

4. 'King Wên possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Châu may be said to have reached the highest point indeed.'

CHAP. XXI. The Master said, 'I can find no flaw in the character of Yu. He used himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low mean house, but expended all his strength on the ditches and water-channels. I can find nothing like a flaw in Yu.'

This is accounted for on the ground that the words of King Wu having been quoted immediately before, it would not have been right to crown the sage with his usual title of 'the Master.' The style of the whole chapter, however, is different from that of any previous one, and we may suspect that it is corrupt.

4. This paragraph must be spoken of King Wên.

21. THE FLAIN OF YU. 閣，road, chow, 47 tone, 'a crow, 'a crack.' The form 閣 in the text is not so correct.

The phrase 'a crow' is understood by Chê Hâi as in the translation, while the old writers take exactly the opposite view. The whole is obscure.
BOOK IX. TSZE HAN.

CHAPTER I. The subjects of which the Master seldom spoke were—profitableness, and also the appointments of Heaven, and perfect virtue.

CHAP. II. 1. A man of the village of Tâ-hsiang said, 'Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any particular thing.'

2. The Master heard the observation, and said to his disciples, 'What shall I practise? Shall I practise charioteering, or shall I practise archery? I will practise charioteering.'

HEADING OF THIS BOOK. 一子罕第九.

'The Master seldom, No. 9.' The thirty chapters of this Book are much akin to those of the seventh. They are mostly occupied with the doctrine, character, and ways of Confucius himself.

1. SUBJECTIONS Seldom Spoken OF BY Confucius.

'利' is mostly taken here in a good sense, not as selfish gain, but as it is defined under the first of the diagrams in the Yi-ching. 一義之和, 'the harmoniousness of all that is righteous; that is, how what is right is really what is truly profitable. Compare Menous, T. L. i. 62.

Yet even in this sense Confucius seldom spoke of it, as he would not have the consideration of the profitable introduced into conduct at all.

With his not speaking of 仁, there is a difficulty which I know not how to solve. The fourth Book is nearly all occupied with it, and no doubt it was a prominent topic in Confucius's teachings. 命 is not 'our fate', unless in the primary meaning of that term. 'Fallen off good diet finder.' Nor is it 'censure', or antecedent purpose and determination, but the decree embodied and realised in its object.

2. Amusement of Confucius at the Remark of an Important Man about Him. Commentators, old and new, say that the chapter shows the exceeding humility of the sage, and that his being praised, but his observation on the man's remark was evidently ironical. 1. For want of another word, I render 諫 by 'village.' According to the statistics of Ch'ü, 'five families made a 比, four a 節, and five or 300 families a 項 ANSWER.' Who the village was is not recorded, though some would have him to be the same with the 項, the boy to whom it is said in the 三字經, '昔仲尼師 項橐,' 'of old Confucius was a scholar of Hsiang T'ao.' The man was able to see that Confucius was very extensively learned, but his idea of fame, common to the sage, was that it must be acquired by excellence in some one particular art. In his lips, '孔子' was not more than our 'Mr. K'ung.'
Chap. III. 1. The Master said, 'The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice.

2. 'The rules of ceremony prescribe the bowing below the hall, but now the practice is to bow only after ascending it.' That is arrogant. I continue to bow below the hall, though I oppose the common practice.'

Chap. IV. There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary pre-determinations, no obstinacy, and no egoism.

Chap. V. 1. The Master was put in fear in K'wäng.

2. He said, 'After the death of king Wăn, was not the cause of truth lodged here in me?'

3. Some common practices indifferent and others not. 1. The cap here spoken of was that prescribed to be worn in the ancestral temple, and made of very fine linen dyed of a deep dark colour. It had fallen into disuse, and was superseded by a simpler one of silk. Rather than be singular, Confucius gave in to a practice, which involved no principle of right, and was economical. 2. Chê Hâi explains the following passage: 'The empress dowager in her old age, sought her son, and had a son with a daughter. The son was sent to K'âng, and the daughter was sent to Sînyâ. The son had children, and the daughter had children. There was a resemblance, and the reason was this: 'As they were of the same family, they were not unlike.' The Master was put in fear in K'wäng, and the cause of truth was here in me: as they were of the same family, they were not unlike.'

5. Confucius resolved in a time of danger, at his conviction of a divine mission. Compare VII. xxiii., but the adventure to which this chapter refers is placed in the sage's history before the other, not long after he had resigned office, and left Lu. 1. There are different opinions as to what State K'wâng belonged to. The most likely is that it was a border town of Chêng, and its site is now to be found in the department of K'ai-fung in Ho-nan. It is said that K'wâng had suffered from an officer of Lu, in whom Confucius bore a resemblance. As he passed by the place, moreover, a disciple, Chê-k'ê, who had been associated with Yang Hû in his measures against K'wâng, was driving him. These circumstances made the people think that Confucius was their old enemy, so they attacked him, and kept him prisoner for five days. The accounts of his escape vary, some of them
3. 'If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?'

CHAP. VI. 1. A high officer asked Tsze-kung, saying, 'May we not say that your Master is a sage?' How various is his ability!'
2. Tsze-kung said, 'Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various.'
3. The Master heard of the conversation and said, 'Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability.'
4. Lao said, 'The Master said, "Having no official employment, I acquired many arts."'

being evidently fabulous. The discipline was in fear: 至 would indicate that Confucius himself was so, but this is denied. What I render by 'the cause of truth.' More exactly, it is the truth embodied in literature, ceremonies, etc., and its use instead of the 'truth in its principles,' is attributed to Confucius's modesty. 在兹, in this, referring to himself. There may be modesty in his use of voice, but he here identifies himself with the line of the great sages, to whom Heaven has entrusted the instruction of men. In all the six centuries between himself and king Wen, he does not admit of such another. he who dies afterwards, 'a future mortal.'

On the various ability of Confucius—was something not intended. According to the 周 when the 大宰 was the chief of the six great officers of State, but the use of the designation in Confucius's time was confined to the States of Wei and Sung, and hence the officer in the text must have belonged to one of them. See the 註疏, in 12. The force of 與 is as appears in the translation. 2. 與 is responded to by Tsze-kung with 業, 'certainly,' while yet by the use of 將 he gives his answer an air of hesitancy. "lets him go," i.e., does not restrict him at all. The officer had found the negligence of Confucius in his various ability;—by the poet, moreover, Tsze-kung makes that ability only an additional circumstance.'
CHAP. VII. The Master said, 'Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite empty-like, ask anything of me, I set it forth from one end to the other, and exhaust it.'

CHAP. VIII. The Master said, 'The Fâng bird does not come; the river sends forth no map—it is all over with me!'

CHAP. IX. When the Master saw a person in a mourning dress, or any one with the cap and upper and lower garments of full dress, or a blind person, on observing them approaching, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily.

Explanations of Confucius.
1. Confucius remarked on the knowledge attributed to men, and declares his earnestness in teaching. The first sentence here was probably an exclamation with reference to the remark upon himself as having extraordinary knowledge.

2. The text of Confucius gives the name of the author of this book. The king is the name of a fabulous bird, which has been called the Chinese phoenix, said to appear when a sage assumes the throne.

3. Confucius's sympathies with sorrow, respect for rank, and pity for misery. 'Shun, read shun, is the lower edge of a garment,' and joined with 'ruan,' mourning garments, the two characters indicate the mourning of the second degree of intensity, where the edge is unhemmed, but not cut, instead of being ragged, the term for which are 袋. The phrase, however, means to be for 'in mourning generally.' 少, in 4th tone, 'young.'
CHAP. X.  1. Yen Yuan, in admiration of the Master's doctrines, sighed and said, "I looked up to them, and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm; I looked at them before me, and suddenly they seemed to be behind.

2. "The Master, by orderly method, skilfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety.

3. "When I wish to give over the study of his doctrines, I cannot do so; and having exerted all my ability, there seems something to stand right up before me; but though I wish to follow and lay hold of it, I really find no way to do so.

CHAP. XI. 1. The Master being very ill, Tsze-lü wished the disciples to not as ministers to him.

2. During a remission of his illness, he said, 'Long has the conduct of Yü been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven?"
CHAP. XV. The Master said, 'Abroad, to serve the high ministers and nobles; at home, to serve one’s father and elder brothers; in all duties to the dead, not to dare not to exert one’s self; and not to be overcome of wine — which one of these things do I attain to?'

CHAP. XVI. The Master standing by a stream, said, 'It passes on just like this, not ceasing day or night!'

CHAP. XVII. The Master said, 'I have not seen one who loves virtue as he loves beauty,'

CHAP. XVIII. The Master said, 'The prosecution of learning may be compared to what may happen in raising a mound. If there want but one basket of earth to complete the work, and I stop, the

between them, the 公 may express the prince, high officers in the royal court, and the 君, the high officers in the princes’ courts.

10. How Confucius was affected by a hunting stream. What does the all in the translation refer to? 其 here and other times, may indicate something in the sage’s mind, suggested by the endless movement of the water. Chih Hai makes it China, China, the 简約, the simplicity, of nature. In the 他, I find it most natural.

11. The spirit of a sincere love of Virtue 就 is in 1, vii.

12. That learners should not cease for intermitting their learning. This is a fragment, like many other chapters, of some conversation, and the subject thus illustrated must be supplied, after the modern commentator, as in the translation, or, after the old, by "the
stopping is my own work. It may be compared to throwing down the earth on the level ground. Though but one basketful is thrown at a time, the advancing with it is my own going forward.

Chap. XIX. The Master said, 'Never flagging when I set forth anything to him;—ah! that is Hui.'

Chap. XX. The Master said of Yen Yuan, 'Alas! I saw his constant advance. I never saw him stop in his progress.'

Chap. XXI. The Master said, 'There are cases in which the blade springs, but the plant does not go on to flower! There are cases where it flowers, but no fruit is subsequently produced!'

Chap. XXII. The Master said, 'A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect.'

following of virtue.' See the Shu-ching, V., v. 9, where the subject is virtues consanguineous. We might expect 之 to be a verb, like 為 in 為山, but a good sense cannot be made out by taking it so. 進, 'though itself,' as many take it in VI. xxiv. The lesson of the chapter is—that repeated acquisitions individually small will ultimately amount to much, and that the learner is never to give over.

19. Hui the Rarest Student.
20. Confucius’s poor recollection of Hui as a model student. This is said to have been spoken after Hui’s death. 惜乎 looks as if it were so. The 未, 'not yet,' would rather make us think differently.

21. It is the end where comes the work.
22. How and what a youth should be regarded with respect. The same person is spoken of throughout the chapter, as is shown by the 也 in the last sentence. This is not very serious, but it brings out a good enough meaning. With Confucius’s remark compare that of John Trebolius, Luther’s schoolmaster.
Chap. XXIII. The Master said, 'Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him.'

Chap. XXIV. The Master said, 'Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.'

Chap. XXV. The Master said, 'The commander of the forces of a large State may be carried off, but the will of even a common man cannot be taken from him.'

In 言之為 貴, an antecedent to 言, as readily found in the preceding 言, but in 言之為 貴, such an antecedent can only be found in a circumstantial way. This is one of the cases which shows the inapplicability to Chinese composition of our strict syntactical apparatus.末 as in chap. x.

32. This is a repetition of part of 1. viii.
35. The will unconditioned. 三軍. 三軍 is read shén, 4th tone. 兩 老, 老, 'general.' 匹, 匹, 'mate.' We find in the dictionary—Husband and wife of the common people are a pair (匹匹), and the application of the term being thus fixed, an individual man is called 匹夫, an individual woman 匹婦.
CHAP. XXVI. 1. The Master said, 'Dressed himself in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed;—ah! it is Yú who is equal to this!'

2. "He dislikes none, he covets nothing,—what can he do but what is good!"

3. Tsze-lî kept continually repeating these words of the ode, when the Master said, 'Those things are by no means sufficient to constitute (perfect) excellence.'

CHAP. XXVII. The Master said, 'When the year becomes cold, then we know how the pine and the cypress are the last to lose their leaves.'

CHAP. XXVIII. The Master said, 'The wise are free from perplexities; the virtuous from anxiety; and the bold from fear.'

CHAP. XXIX. The Master said, 'There are some with whom we may study in common, but we shall find them unable to go along with us.'

26. There is brave conduct in poverty, but failure to see the highest aim. 1. On the construction of this paragraph, compare chap. xvi. The 狐 is the fox. The 狗, read 狗, is probably the badger. It is described as nocturnal in its habits, having a soft, warm fur. It sleeps much, and is carnivorous. This last characteristic is not altogether inapplicable to the badger. See the 本草約部.終身

27. Men are known in time of adversity. 22. The sequence of wisdom, virtue, and bravery. 仁者不憂——this is one of the sayings about virtue, which is only true when it is combined with trust in God.

28. How different individuals stand at different stages of progress. More literally rendered, this chapter would be—It may be possible with some persons to go on to principles, ò, the weight of a mustard-seed, than ò in weight.' It is need have with.
with us to principles. *Perhaps we may go on with them to principles, but we shall find them unable to get established in those along with us. Or if we may get so established along with them, we shall find them unable to weigh occurring events along with us.*

**Chap. XXX.** 1. How the flowers of the aspen-plum flatter and turn! Do I not think of you? But your house is distant.

2. The Master said, *It is the want of thought about it. How is it distant!*

【reference to occurring events— to weigh them and determine the application of principles to them. In the old commentaries, 權 is used here in opposition to 經, the latter being that which is always, and everywhere right, the former a deviation from that in particular circumstances, to bring things right. This meaning of the term 權 here is denied. The ancients adopted it probably from their interpretation of the second clause in the next chapter, which they made one with this.】

3. The treasury of reminiscence. 1. This is understood to be one of the pieces of poetry, which were not admitted into the collection of the Shi. and no more of it being preserved than we have here, it is not altogether intelligible. There are long disputes about the 唐棣. Chu Hsi makes it a kind of small plum or cherry tree, whose leaves are constantly quivering, even when there is no wind; and adopting a reading in a book of the Tsin (晉) dynasty, of 遠 for 遠, and changing 反 to 裁, he makes out the meaning in the translation. The old commentaries keep the text, and interpret,— *How perversely contrary are the flowers of the Tsin! saying that these flowers are first open and then shut.* This view made these take 權 in the last chapter, as we have noticed. *Whence or what is meant by 遠 in 遠思, we cannot tell. The two are more expressive, completing the rhythm.* 2. With this paragraph Chu Hsi compares VII. xxix.—The whole piece is like the oath of the lost Book, and suggests the thought of its being an addition by another hand to the original compilation.
BOOK X. HEANG TANG.

CHAPTER I. 1. Confucius, in his village, looked simple and sincere, and as if he were not able to speak.

2. When he was in the prince's ancestral temple, or in the court, he spoke minutely on every point, but cautiously.

CHAPTER II. 1. When he was waiting at court, in speaking with the great officers of the lower grade, he spoke freely, but in a straightforward manner; in speaking with those of the higher grade, he did so blandly, but precisely.

2. When the ruler was present, his manner displayed respectful uneasiness; it was grave, but self-possessed.

MEANING OF THE BOOK.—酇鼓第十，
'Heang Tang.' This Book is different in its character from all the others in the work. It contains hardly any sayings of Confucius, but is descriptive of his ways and demeanour in a variety of places and circumstances. It is not uninteresting, but, as a whole, it hardly heightens our veneration for the sage. We seem to know him better from it, and perhaps to Western minds, after being viewed in his box-hamster, his umbrella, and at his meals, he becomes treated of a good deal of his dignity and reputation. There is something remarkable about the style. Only in one passage is his subject styled 孔子，'The Sage.' He appears either as 孔子，'The philosopher K'ung,' or as 君子，'The superior man.' A suspicion is thus raised that the chronicle had not the same relation to him as the compiler of the other Books. Amsden, the Buck formed only one chapter, but it is now arranged under seventeen divisions. These divisions, for convenience in the translation, I continued to denominate chapters, which is done also in some native editions.

1. DEBARKO OF CONFUCIUS IN HIS VILLAGE, IN THE ANCESTRAL TEMPLE, AND IN THE COURT. 1. According to the dictionary, quoting from a record of the former Han dynasty, the 酃鼓 contained 3,500 families, and the 君子 only 500, but the two terms are to be taken here together, indicating the residence of the sage's relatives. His native place in Lu is doubtless intended, rather than the original seat of his family in Sung. 孔子如 is explained by Wang Shu 王述, 'wild-like,' and by Ch'iu Hsi, 'as in the translation.' This means probably that with that meaning, it suited the best chosen letter. 君子, read koon, the 9th tone—the dispute, 'to discriminate accurately.'

In these two places of high ceremonies and government, it became the sage, it is said, to be precise and particular. Compare III. 16.

2. DEBARKO OF CONFUCIUS AT COURT WITH OTHER GREAT OFFICIALS, AND BEFORE THE PRINCE. 君子 may be taken here as a verb, literally 'coming.' It was the custom for all the officers to repair at daybreak to the court, and wait for the ruler to give them audience.

大夫，'Great office,' was a general name, applicable to all the higher officers in a
CHAP. III. 1. When the prince called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs to move forward with difficulty.

2. He inclined himself to the other officers among whom he stood, moving his left or right arm, as their position required, but keeping the skirt of his robe before and behind evenly adjusted.

3. He hastened forward, with his arms like the wings of a bird.

4. When the guest had retired, he would report to the prince, "The visitor is not turning round any more."

CHAP. IV. 1. When he entered the palace gate, he seemed to bend his body, as if it were not sufficient to admit him.

2. Demarch of Confucius at the official reception of a visitor. 2. The visitor is supposed to be the ruler of another State. On the occasion of one prince meeting there was much ceremony. The visitor having arrived, he remained outside the front gate, and the host inside his reception room, which was in the ancestral temple. Messages passed between them by means of a number of officers called 稽, on the side of the visitor, and 稽, on the side of the host, who formed a zigzag line of communication from the one to the other, and passed their questions and answers along, till an understanding about the visit was thus officially effected. 足蹈如 is probably the meaning which I have given in the translation.

3. This shows Confucius's manner when engaged in the transmission of the messages between the prince and his visitor. The prince's name, in immediate communication with himself, was the 上稽; the next was the 山稽. The prince himself employed an officer as his substitute, in the same manner as a servant of a nobleman would be employed to answer his visitors.
2. When he was standing, he did not occupy the middle of the gate-way; when he passed in or out, he did not tread upon the threshold.

3. When he was passing the vacant place of the prince, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them.

4. He ascended the reception hall, holding up his robe with both his hands, and his body bent; holding in his breath also, as if he dared not breathe.

5. When he came out from the audience, as soon as he had descended one step, he began to relax his countenance, and had a satisfied look. When he had got to the bottom of the steps, he advanced rapidly to his place, with his arms like wings, and on occupying it, his manner still showed respectful uneasiness.

Chap. V. 1. When he was carrying the sceptre of his ruler, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making three, whose gate were named 鰲, 鳲, and 鳳. The 鳴 is the 鳳, or first of these. The bending his body when passing through, high as the gate was, is supposed to indicate the great reverence which Confucius felt. a 不中門—不中於門. 'He did not stand opposite the middle of the gate-way.' Each gate had a post in the centre, called 門, by which it was divided into two halves, appropriated to ingress and egress. The prince only could stand in the centre of either of them, and as only could tread on the threshold or still. 3. At the early formal audiences at day-break, when the prince came out of the inner apartment, and received the homage of the officers, he occupied a particular spot called the 位, now empty, which Confucius passed in his way to the audience in the inner apartment. b 齊. See IX. ii. He is now ascending the steps to the 臨, the dais, or raised platform in the inner apartment, where the prince held his council, or gave entertainments, and from which the family scenes of the palace branched off. 5. The audience is now over, and Confucius is returning to his usual place at the formal audiences. Kung An-kwo makes the 位 to be the 宁 in jan. 3, but improperly. a 超 after is an addition that has somehow crept into the ordinary text. 5. Dignities of Confucius when employed on a private errand. a 亀 may be trans-
a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look apprehensive, and he dragged his feet along as if they were held by something to the ground.

2. In presenting the presents with which he was charged, he wore a placid appearance.

3. At his private audience, he looked highly pleased.

CHAP. VI. 1. The superior man did not use a deep purple, or a pure colour, in the ornaments of his dress.

2. Even in his undress, he did not wear anything of a red or reddish colour.

3. In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment.

4. Over lamb’s fur he wore a garment of black; over fawn’s fur one of white; and over fox’s fur one of yellow.

Ch’i Hsi remarks that there is no record of Confucius ever having been employed on such a mission, and supposes that this chapter and the preceding are simply summaries of the incidents in which he was sent to say duties referred to in them ought to be discharged.

5. RULES OF CONDUCT IN REGARD TO HIS PARCELS. —The discussions about the colour are mentioned as lengthy and tedious. I am not confident that I have given them all correctly in the translation.
5. The fur robe of his undress was long, with the right sleeve short.

6. He required his sleeping dress to be half as long again as his body.

7. When staying at home, he used thick furs of the fox or the badger.

8. When he put off mourning, he wore all the appendages of the girdle.

9. His under-garment, except when it was required to be of the curtain shape, was made of silk cut narrow above and wide below.

10. He did not wear lamb's fur or a black cap, on a visit of condolence.

11. On the first day of the month he put on his court robes, and presented himself at court.

---

This and the account of the colours denoted in the

5. There are five colours which go by the name of (correct, 'vin.'

青黄赤白黑 ('azure, yellow, crimson, white, and black') and others, among which are 紅 and 紫 ('red and reddish-blue') are liked by women and girls. 袈裟, his dress when in private. 袈裟 were made from the fleece of a creeping plant, the 他 must display and have it outwardly.

The interpretation of this, as in the translation, after Chi-Hai, though differing from the old commentators, seems to be correct. 4. The lamb's fur belonged to the court dress, the fawn's was worn on embassies, the fox's on occasions of sacrifices, &c. 5. Confucius knew how to blend comfort and convenience. 6. This paragraph, it is supposed, belongs to the next chapter, in which case it is not the usual sleeping garment of Confucius that is spoken of, but the one he used in feasting. 7. 看, 'overplus.' 8. These are the first two lines of paragraph 5. 9. The appendages of the girdle were, the handkerchief, a small knife, a spike for opening knots, &c. 10. 'To put away.' 11. 袈裟 was the lower garment, reaching below the knees like a skirt or petticoat. For court and sacrificial dress, it was made curtain-like, as wide at top as at bottom. In that worn on other occasions, Confucius wound the cloth in the way described. So, at least, says K'ung An-kwé. 袈裟, read 扈, 4th tone. 10. Lamb's fur was worn with black (par. 4), but white is the colour of mourning in China, and Confucius would not walk unmourned, but in a sympathising colour. 11. 吉月, 'the fortunate day of the month,' i.e., the first of the month. This was Confucius's practice, after he had ceased to be in office.
Chap. VII. 1. When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth.

2. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment.

Chap. VIII. 1. He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small.

2. He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discoloured, or what was of a bad flavour, nor anything which was ill-cooked, or was not in season.

3. He did not eat meat which was not cut properly, nor what was served without its proper sauce.

4. Though there might be a large quantity of meat, he would not allow what he took to exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it.

5. He did not partake of wine and dried meat bought in the market.

7. Rules observed by Confucius when fasting. 1. The sixth paragraph of the last chapter should come in at the end here. 2. The fasting was not from all food, but only from wine or spirits, and from the use of herbs. Observe the difference between the former to change, the latter to change from, to remove.—The whole chapter may be compared with Matt. vii. 16, 18.

8. Rules of Confucius about his food. 1. "minced meat," the commentators say, was made of beef, mutton, or fish, pounded, 100 grains of paddy were reduced to 30, to bring it to the state of rice. n. 飧 in the dictionary is "overdone," hence: 失 食. "wrong in being overdone." Some, however, make the phrase to mean "badly cooked;" either understand or overdone. 4. 飲, "the breath of the rice," or perhaps, "the life-sustaining power of it," but it can hardly be translated here. 唯, "only," showing, it is said, that in other things he had a limit, but the use of wine being to make glad, he could not beforehand lay a limit to the quantity of it. See, however, the singular note in xii. 6. Literally, "He did not take away, pluge, in eating." 8. The prince, anciently, (and it is still) a custom, distributed among the assisting ministers the flesh of his sacrifices. Each would only eat a little, and so it could be
6. He was never without ginger when he ate.

7. He did not eat much.

8. When he had been assisting at the prince's sacrifice, he did not keep the flesh which he received over night. The flesh of his family sacrifice he did not keep over three days. If kept over three days, people could not eat it.

9. When eating, he did not converse. When in bed, he did not speak.

10. Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave respectful air.

CHAP. IX. If his mat was not straight, he did not sit on it.

CHAP. X. 1. When the villagers were drinking together, on those who carried staffs going out, he went out immediately after.

2. When the villagers were going through their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps.

used at noon. "according to Zhi Han: Hu Yen, however, retains it, and putting a comma after it, joins it with the two preceding specimens of special diet. The 'sacrificing' refers to a custom of offering grain. The master took a few grains of rice, or part of the other provisions, and placed them on the ground, among the sacrificial vessels, a tribute to the worthy or virtuous. He was taught the art of cooking. The Buddhist priests in their monasteries have a custom of this kind, and on public occasions, as when Chin-ying gave an entertainment in Hongkong in 1843, something like it is sometimes observed. It is not such ceremony is unknown among the common habits of the people. However poor might be his fare, Confucius always observed it.

9. Rule of Confucius about his mat.

10. Other ways of Confucius in his village.

1. At sixty, people married a staff. Confucius here showed his respect for age. 於是 is here an adversative form, 而立於阼階. 非表一種, 無表一種. 以示敬老的規矩. 應用於當今的社會, 以示敬老的規矩. 應用於當今的社會, 以示敬老的規矩.
CHAP. XI. 1. When he was sending complimentary inquiries to any one in another State, he bowed twice as he escorted the messenger away.

2. Chi Kang having sent him a present of physic, he bowed and received it, saying, 'I do not know it. I dare not taste it.'

CHAP. XII. The stable being burned down, when he was at court, on his return he said, 'Has any man been hurt?' He did not ask about the horses.

CHAP. XIII. 1. When the prince sent him a gift of cooked meat, he would adjust his mat, first taste it, and then give it away to others. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors. When the prince sent him a gift of a living animal, he would keep it alive.

2. When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted everything.

11. TRAITS OF CONFUCIUS'S INTERCOURSE WITH OTHERS. 1. The two sons were not in the messenger, but intended for the distant friend to whom he was being sent.

2. He was the son of II. xxv of. Confucius accepted the gift, but thought it necessary to let the donor know he could not, for the present at least, avail himself of it.

12. HOW CONFUCIUS VALUED HUMAN LIFE. A ruler's carriage was fitted to accommodate art horses. See the 'Ji-shih ching,' v. 16. It may be used indeed for a private stable, but it is more natural to take it here for the carriage of State chieftains.

13. DOMESTICITY OF CONFUCIUS IN RELATION TO HIS PRINCE. 1. He would not offer the cooked meat to the spirits of his ancestors, not knowing but it might previously have been offered by the prince to the spirits of his. But he reverently tasted it, as if he had been in the prince's presence. He 'honoured' the gift of cooked food, 'glorified' the undressed, and 'was kind' to the living animal. 2. The passage is that in chapter viii. 10. Among parties of equal rank, all performed the ceremony, but Confucius, with his prince, held that the prince sacrificed for all. He tasted everything, as if he had been a king, it being the cook's duty to taste every dish, before the prince partook of it. 3. In the 4th tone, t'ien, 'the direction of the head.' The head to the east was the proper position for a person in bed; a sick man might for comfort lie lying differently, but Confucius would not see the prince but in the correct position, and also in the court dress, so far as he could accomplish it. 4. He would not wait a moment, but let his carriage follow him.
When he was ill and the prince came to visit him, he had his head to the east, made his court robes he spread over him, and drew his girdle across them.

When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

When any of his friends died, if he had no relations who could be depended on for the necessary offices, he would say, 'I will bury him.'

When a friend sent him a present, though it might be a carriage and horses, he did not bow.

The only present for which he bowed was that of the flesh of sacrifice.

In bed, he did not lie like a corpse. At home, he did not put on any formal deportment.

When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute them in a ceremonious manner.

A repetition of III. xvi. Compare also chap. ii. These passages make the explanation, given at III. xv, of the questioning being on his first entrance on office very doubtful.

Trats of Confucius in the relation of a friend.

The flesh of sacrifice, however, was that which had been offered by his friend to the spirits of his parents or ancestors. That demanded acknowledgment.

Confucius in bed, at table, hearing thunder, etc. Compare IX. ix, which is here repeated, with heightening circumstances.

The bar of a cart or carriage.
3. To any person in mourning he bowed forward to the cross-bar of his carriage; he bowed in the same way to any one bearing the tables of population.

4. When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.

5. On a sudden clap of thunder, or a violent wind, he would change countenance.

Chap. XVII. 1. When he was about to mount his carriage, he would stand straight, holding the cord.

2. When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

Chap. XVIII. 1. Seeing the countenance, it instantly rises. It flies round, and by and by settles.

2. The Master said, 'There is the hen-panasant on the hill bridge. At its season! At its season!' Tsze-lù made a motion to it. Thrice it smelt him and then rose.

what we call a cart. In saluting, when riding, parties bowed forward to this bar. 4. He showed these signs, with reference to the generosity of the provider.

17. Confucius AT AND IN HIS Carriage. 1. The 車 was a strap or cord, attached to the carriage to assist in mounting it. a. 不內顧, 'He did not look round within,' i.e. turn his head quite round. See the Li Chi, I. 1. Pt. v. 49.

18. A fragment, which seemingly has no connexion with the rest of the Book. Various alterations of characters are proposed, and various views of the meaning given. Ho Yen's view of the conclusion is this:—'Tsze-lù took it and served it up. The Master thrice smelt it and rose.' 共, in 3rd tone, —向—
BOOK XI. HSIENTSIN.

CHAPTER I. 1. The Master said, 'The men of former times, in the matters of ceremonies and music, were rustics, it is said, while the men of these latter times, in ceremonies and music, are accomplished gentlemen.

2. 'If I have occasion to use those things, I follow the men of former times.'

CHAP. II. 1. The Master said, 'Of those who were with me in Ch'ên and Ts'ai, there are none to be found to enter my door.'

2. Distinguished for their virtuous principles and practice, there were Yen Yüan, Min Tse-ch'ien, Zan Po-nü, and Chung-kung; for their ability in speech, Ts'ai Wo and Tse-kung; for their administration, I, Ko, and Ch'êng Yu."
trative talents, Zan Yü and Chi Lü; for their literary acquirements, Tsze-yü and Tsze-hsiá.

CHAP. III. The Master said, 'Hôi gives me no assistance. There is nothing that I say in which he does not delight.'

CHAP. IV. The Master said, 'Filial indeed is Min Tsze-ch'ien! Other people say nothing of him different from the report of his parents and brothers.'

CHAP. V. Nan Yung was frequently repeating the lines about a white sceptre-stone. Confucius gave him the daughter of his elder brother to wife.

In his second year of Ch'ang, when the account of the annual meetings was to be taken, he was peering into the book of the court, and found the report of the people in the arks of the money and the offerings of the sacrifices in the hall of the temple. He went into the Ch'ou, and drew out the books of the men of the Chou and the Ch'oo. The people of Ch'ou and the Ch'oo were in the present provinces of Ho-nan, and are referred to the departments of Mien and Shen. 2. This paragraph is to be taken as a note by the compiler of this book, enumerating the principal followers of Confucius at the occasion referred to, with their distinguishing qualities. They are arranged in four classes (四科) and, amounting to ten, are known as the 十哲. The four classes are the 'four wise ones' and the ten wise ones are often mentioned in connection with the sage's school. The ten disciples have all appeared in the previous books.

1. The filial piety of Min Tsze-ch'ien. 间, as in VIII. xxii., is a misspelling or flaw in the words, &c. 陈情 (about 1 n. 230-235), as given in Hu Yen, explains 'Man had no words of disparagement for his conduct in reference to his parents and brothers. This is the only instance where Confucius calls a disciple by his designation. The use of 子寨 is supposed, in the present instance, to be a mistake of the compiler. 'Brothers' includes cousins, indeed a kindred.

5. Confucius's appreciation of Nan Yung. Nan Yung, see V. I. 12, as in V. xix. I have translated it by 'frequently;' but in the 'Family Sayings,' it is related that Yung repeated the lines three times in one day. 1白圭 see the Shih-shing, III. III. 3. The lines there are—'A flaw in a white sceptre-stone may be ground away; but for a flaw in speech, nothing can be done.' In his repeating of these lines, we have, perhaps, the ground-virtues of the character for which Yung is commended in V. I. 2. Observe 孔子, where we might expect 子.
CHAP. VI. Chi K'ang asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hui; he loved to learn. Unfortunately his appointed time was short, and he died. Now there is no one who loves to learn, as he did.'

CHAP. VII. 1. When Yen Yüan died, Yen Lü begged the carriage of the Master to sell and get an outer shell for his son's coffin.

2. The Master said, 'Every one calls his son his son, whether he has talents or has not talents. There was Lü; when he died, he had a coffin, but no outer shell. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot.'

CHAP. VIII. When Yen Yüan died, the Master said, 'Alas! Heaven is destroying me! Heaven is destroying me!'

8. How Hui loved to learn. See VI. ii, where the same question is put by the duke Ch'ü, and the same answer is returned, only in a more extended form.

7. How Confucius would not sell his carriage to buy a shell for Yen Yüan. 1. There is a chronological difficulty here. Hui, according to the 'Family Sayings,' and the 'Historical Records,' must have died several years before Confucius's son, Lü. Either the dates in them are incorrect, or this chapter is spurious,—Yen Lü, the father of Hui, had himself been a disciple of the sage in former years. 爲之殮 (l. q. char. in text)—this is the idiom noticed in V. vii. 3. 爲 would almost seem to be an active verb followed by a double objective. In burying, they used a coffin, called 樁, and an outer shell without a bottom, which was called 河. 2. 吾從大夫之後—literally, 'I follow in rear of the great officers.' This is said to be an expression of humility. Confucius, retired from office, might still present himself at court, in the robes of his former dignity, and would still be consulted on emergencies. He would no doubt have a foremost place on such occasions.

8. Confucius felt Hui's death as if it had been his own. The old interpreters make this simply the exclamation of bitter sorrow. The modern, perhaps correctly, make the chief in-
CHAP. IX. 1. When Yen Yuan died, the Master bewailed him exceedingly, and the disciples who were with him said, 'Master, your grief is excessive!'
2. 'Is it excessive!' said he.
3. 'If I am not to mourn bitterly for this man, for whom should I mourn?'

CHAP. X. 1. When Yen Yuan died, the disciples wished to give him a great funeral, and the Master said, 'You may not do so.'
2. The disciples did bury him in great style.
3. The Master said, 'Hui behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; it belongs to you, disciples.'

CHAP. XI. Chi Lü asked about serving the spirits of the dead. The Master said, 'While you are not able to serve men, how can you serve their spirits?' Chi Lü added, 'I venture to ask about grieved to be grief that the man was gone to whom he looked most for the transmission of his doctrines.

9. Confucius vindicates his great grief for the death of Hui. 1. 哭 is the loud wail of grief. Mourning with tears is called 悼.
3. 夫人-斯人, 'this man.' The third definition of 夫 in the dictionary is 有所指之辭, 'a term of definite indication.'

10. Confucius' dissatisfaction with the grand way in which Hui was buried. The old interpreters take 門人 as being the disciples of Yen Yuan. This is not natural, and yet we can hardly understand how the disciples of Confucius would act so directly contrary to his express wishes. Confucius objected to a grand funeral as inconsistent with the poverty of the family (see chap. VII). 3. 親, literally, 'regarded me,' but that term would hardly suit the next clause. 夫, as in the last chapter. This passage, indeed, is cited in the dictionary, in illustration of that use of the term. 三子, see III, xxiv.

II: Confucius avoids answering questions about serving spirits, and about death.
death!" He was answered, "While you do not know life, how can you know about death?"

2. (He said), 'Yu there!—he will not die a natural death.'

3. The Master said, 'This man seldom speaks; when he does, he is sure to hit the point.'

Chap. XIII. 1. Some parties in Lü were going to take down and rebuild the Long treasury.

2. Min Tsze-ch'en said, 'Suppose it were to be repaired after its old style,—why must it be altered and made anew?'

3. The Master said, 'This man seldom speaks; when he does, he is sure to hit the point.'

Lui, or, a spirit. Two views of the replies are found in commentators. The older ones say — Confucius put off Chi Lü, and gave him no answer, because spirits and death are obscure and unprofitable subjects to talk about. With this some modern writers agree, as the author of the 註疏; but others, and the majority, say — Confucius answered the disciple profoundly, and showed him how he should prosecute his inquiries in the proper order. The service of the dead must be in the same spirit as the service of the living. Obedience and sacrifice are equally the expression of the filial heart. Death is only the natural termination of life. We are born with certain gifts and principles, which carry us on to the end of our course. This is ingenious reasoning, but, after all, Confucius avoids answering the important questions proposed to him.

12. Confucius happy with his disciples.

He wishes Tsze-li to be.

What he wishes, Vol. III. 1.行, read kung, 4th tone. The being waiting here 子日 at the commencement, some, unwisely, would change the 註疏; some say that it indicates some uncertainty as to the prediction, but it was verified; see on II. xvii.

13. Wise advice of Min Sun against useless expenditure. 魯人, not 'the people of Lü,' but as in the translation—certain officers, disapproval of whom is indicated by simply calling them 人. The full meaning of 是 reflected from the rest of the chapter.
CHAP. XIV. 1. The Master said, 'What has the lute of Yu to do in my door?'

2. The other disciples began not to respect Tsze-lû. The Master said, 'Yu has ascended to the hall, though he has not yet passed into the inner apartments.'

CHAP. XV. 1. Tsze-kung asked which of the two, Shih or Shang, was the superior. The Master said, 'Shih goes beyond the due mean, and Shang does not come up to it.'

2. 'Then,' said Tsze-kung, 'the superiority is with Shih, I suppose.'

3. The Master said, 'To go beyond is as wrong as to fall short.'

CHAP. XVI. 1. The head of the Chi family was richer than the duke of Châu had been, and yet Chi-chu collected his imposts for him, and increased his wealth.

府 is 'a treasury,' as distinguished from 廬 'a granary,' and 农 'an arsenal.' The Long Treasury was the name of the one in question. We read of it in the Tsâu Chwan under the 45th year of duke Châu (par. 5), as being then the duke's residence. The use of 貫 is perplexing. Chû Hâi adopts the explanation of it by the old commentators as 'affair,' but with what propriety I do not see. The character means 'a string of sovereigns, or cash,' then 'to thread together,' 'to connect.' May not its force be here, 'suppose it were to be carried on—continued—' as before? The force is as in chapter ix. 中, sixth tone, a verb, 'to hit the mark,' as in shooting.

CHAP. XVI. 2. Confucius's admission and defence of Tsze-lû. 1. The form of the harp-chord or lute seems to come nearer to that of the sâ than any other of our instruments. The 瑚, commonly called 'the scholar's lute.' See the Chinese Repository, vol. viii. p. 38. The music made by Yu was more martial in its air than habited the peaceful incantations of the sage. This contains a defense of Yu, and an illustration of his real attainments.

15. Comparison of Shih and Shang. EXCESS AND DEFICIENCY EQUALLY WRONG. Shang was the name of Tsâu-kâ, or, as here Tsâu, or Tsâu-chuang. 贤 here 'to overcome,' 'be superior to,' being interchanged with 贤 in par. 3. We find this meaning of the term also in the dictionary.

16. Confucius's indignation at the support of corruption and extortion by one of his disciples. 季氏, see III. 1. Many illustrations might be collected of the enormities of the Chi family and its great wealth. 父之, for him collected and ingathered. I.e. all his imposts. This clause and the next imply that Chi-chu was aiding in the matter of laying imposts on the people.
2. The Master said, 'He is no disciple of mine. My little children, beat the drum and assail him.'

CHAP. XVII. 1. Ch'ii is simple.

2. Shên is dull.

3. Shih is specious.

4. Yü is coarse.

CHAP. XVIII. 1. The Master said, 'There is Hui! He has nearly attained to perfect virtue. He is often in want.'

2. 'Ts'e does not acquiesce in the appointments of Heaven, and his goods are increased by him. Yet his judgments are often correct.'

CHAP. XIX. Tsze-chang asked what were the characteristics of

...
the good man. The Master said, 'He does not tread in the footsteps of others, but, moreover, he does not enter the chamber of the sage.'

CHAP. XX. The Master said, 'If, because a man's discourse appears solid and sincere, we allow him to be a good man, is he really a superior man? or is his gravity only in appearance?'

CHAP. XXI. Teze-lù asked whether he should immediately carry into practice what he heard. The Master said, 'There are your father and elder brothers to be consulted;—why should you act on that principle of immediately carrying into practice what you hear?' Zan Yu asked the same, whether he should immediately carry into practice what he heard, and the Master answered, 'Immediately carry into practice what you hear.' Kung-hsi Hwâ said, 'Yu asked whether he should carry immediately into practice what he heard, and you said, 'There are your father and elder brothers to be consulted.' Chi'iu asked whether he should immediately carry into practice what he heard, and you said, 'Carry it immediately into practice.' I, Chi'h, am perplexed, and venture to ask you for an explanation.' The Master said, 'Chi'iu is retiring and slow; therefore,

who has not learned. A man who will in many things be a law to himself, and needs not to follow in the wake of others, but after all his progress will be limited. The text is rather enigmatical. [v. xiv. a. Teze-chang was the Shih of chap. xv.]

20. We may not hastily judge a man to be good from his discourse. 論 is here 'speech,' 'conversation.' In Ho-Yen this chapter is joined to the preceding one, and is said to give additional characteristics of 'the good man,' mentioned on a different occasion.—The construction, however, on that view is all but inextricable.

31. An instance of Teze-lù and Zan Yu of how Confucius dealt with his disciples according to their characters. On Teze-lù's question, compare V. 15. 聽斯行諸子曰行斯行之公, 聽斯行之公, 行諸子曰行斯行之公, 似舍 課 in V. iv. 兼 is explained by Chi Hsî with 'to overcome,' 'to be superior to.' But we can well take it in its radical signification of 'to unite,' as a hand grasps two sheaves of corn. The phrase is equivalent to our English one in the transla-
I urged him forward. Yü has more than his own share of energy; therefore, I kept him back.

CHAP. XXII. The Master was put in fear in K'wang and Yen Yüan fell behind. The Master, on his rejoining him, said, 'I thought you had died.' Hsi replied, 'While you were alive, how should I presume to die?'

CHAP. XXIII. 1. Chi Tsze-san asked whether Chung Yü and Zan Chi-tu could be called great ministers.

2. The Master said, 'I thought you would ask about some extraordinary individuals, and you only ask about Yü and Chi-tu!

3. 'What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires.

兼金

22. Yen Yüan’s attachment to Confucius, and confidence in his mission. See IX. v. If Hsi’s answer was anything more than pleasant, we must pronounce it foolish. The commentators, however, expand it thus—'I knew that you would not perish in this danger, and therefore I would not rashly expose my own life, but preserved it rather, that I might continue to enjoy the benefit of your instructions.' If we inquire how Hsi knew that Confucius would not perish, we are informed that he shared his master’s assurance that he had a divine mission. See VII. xii. ix. v.

23. A GREAT MINISTER. Chung-yü and Zan Chi-tu only.Ordinary Ministers. The paraphrases sum up the contents thus—'Confucius represes the boasting of Chi Tsze-san, and indicates an acquaintance with his treacherous purposes. Chi Tsze-san was a younger brother of Chi Hwan, who was the季氏. III. i. Having an ambitious purpose on the rulership of Lü, he was increasing his officers, and having got the two disciples to enter his service, he boastingly speaks to Confucius about them.' 吾以云云, literally, 'I supposed you were making a question of (关于) an extraordinary man, and lo! it is a question about Yü and Chi-tu.' 非乃其才力是是(perhaps) different from what it has in II. viii, but is much akin to that in III. vi.'
4. 'Now, as to Yû and Ch'îu, they may be called ordinary ministers.'

5. Tsze-ran said, 'Then they will always follow their chief;—will they not?'

6. The Master said, 'In an act of parricide or regicide, they would not follow him.'

2. The Master said, 'You are injuring a man's son.'
3. Tsze-lû said, 'There are (there) common people and officers; there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?'
4. The Master said, 'It is on this account that I hate your glib-tongued people.'

CHAP. XXV. 1. Tsze-lû, Tsâng Hsi, Zan Yû, and Kung-hsi Hwâ were sitting by the Master.
2. He said to them, 'Though I am a day or so older than you, do not think of that.'

51. HOW PRELIMINARY STUDY IS ESSENTIAL TO THE EXERCISE OF GOVERNMENT:—A REJOINER OF TSZE-Lû.
1. 貴——see VI. vii. Tsze-lû had entered into the service of the Chi family (see last chapter), and recommended (使) Tsze-kâo (see chap. xvi) as likely to keep the turbulent Pt in order, thereby withdrawing him from his studies. 駁, in the sense of 書, 'to injure.' "In ch. ix., It qualifies the whole phrase 人之子, and not only the 貴. By denominating Tsze-kâo—"a man's son," Confucius intimates, I suppose, that the father was not himself injured as well. His son ought not to be so dealt with. 3. The absurd defence of Tsze-lû. It is to this effect:—"The whole duty of man is in treating other men right, and rendering what is due to spiritual beings, and it may be learned practically without the study you require."
3. "From day to day you are saying, 'We are not known.' If some ruler were to know you, what would you like to do?"

4. Tsze-lű hastily and lightly replied, 'Suppose the case of a State of ten thousand chariots; let it be straitened between other large States; let it be suffering from invading armies; and to this let there be added a famine in corn and in all vegetables—if I were intrusted with the government of it, in three years' time I could make the people to be bold, and to recognise the rules of righteous conduct.' The Master smiled at him.

5. Turning to Yen Yu, he said, 'Ch'iü, what are your wishes?' Ch'iü replied, 'Suppose a State of sixty or seventy li square, or one of fifty or sixty, and let me have the government of it;—in three years' time, I could make plenty to abound among the people. As to teaching them the principles of propriety, and music, I must wait for the rise of a superior man to do that.'

AND K'UNG-CHEN HUÉ, AND CONFUCIUS'S REMARKS ABOUT THEM. Compare V. vili and xxv. 1. The disciples mentioned here are all familiar to us excepting T'ung Hsii. He was the elder of T'ung Shan, and himself by name Tien (點). The four are mentioned in the order of their age, and Tien would have answered immediately after Tsze-lű, but that Confucius passed him by, as he was occupied with his harpsichord. a. 3rd tone, 'senior.' Many understand. 爾以, 爾以, 'ye,' as nominative to the first, but it is better to take 以 爲, 'although.' 一日, 'one day,' would seem to indicate the importance which the disciples attached to the superiority of their Master, and his wish that they should attach no importance to it. In 匯言以也, we have a not uncommon inversion,—'do not consider me to be your senior.' 時, 'the level, ordinary course of your life.' 何以哉, 'what would you consider to be your use?' 汝, 'your use;' i.e., what course of action would you pursue? 4. 與, an adverb, --'hastily,' 捕, according to Chü Hsi, = 與, according to Tso Hsien, = 盡, 'straitened,' 'urged.' In the
6. "What are your wishes, Ch'ih," said the Master next to Kung-hsí Hui. Ch'ih replied, 'I do not say that my ability extends to these things, but I should wish to learn them. At the services of the ancestral temple, and at the audiences of the princes with the sovereign, I should like, dressed in the dark square-made robe and the black linen cap, to act as a small assistant."

7. Last of all, the Master asked Ts'ao Hsi. 'Tien, what are your wishes?' Tien, pausing as he was playing on his lute, while it was yet twanging, laid the instrument aside, and rose. 'My wishes,' he said, 'are different from the cherished purposes of these three gentlemen.' 'What harm is there in that?' said the Master; 'do you also, as well as they, speak out your wishes.' Tien then said, 'In this, the last month of spring, with the dress of the season all complete, along with five or six young men who have assumed the cap, and six or seven boys, I would wash in the 1, enjoy the breeze among the rain altars, and return home singing.' The Master heaved a sigh and said, 'I give my approval to Tien.'
8. The three others having gone out, Tsang Hsi remained behind, and said, 'What do you think of the words of these three friends?' The Master replied, 'They simply told each one his wishes.'

9. Hsi pursued, 'Master, why did you smile at Yü?'

10. He was answered, 'The management of a State demands the rules of propriety. His words were not humble; therefore I smiled at him.'

11. Hsi again said, 'But was it not a State which Ch'i proposed for himself?' The reply was, 'Yes; did you ever see a territory of sixty or seventy li, or one of fifty or sixty, which was not a State?'

12. Once more, Hsi inquired, 'And was it not a State which Ch'i proposed for himself?' The Master again replied, 'Yes; who but princes have to do with ancestral temples, and with audiences but the sovereign? If Ch'i were to be a small assistant in these services, who could be a great one?'
BOOK XII. YEN YUAN.

Chapter I. 1. Yen Yuan asked about perfect virtue. The Master said, 'To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?'

2. Yen Yuan said, 'I beg to ask the steps of that process.' The Master replied, 'Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety.' Yen Yuan then said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

Heading of this Book.—The twelfth Book, beginning with 'Yen Yan.' It contains 24 chapters, conveying lessons on perfect virtue, government, and other questions of morality and policy, addressed in conversation by Confucius chiefly to his disciples. The different answers, given about the same subject to different questioners, show well how the sage suited his instructions to the characters and capacities of the parties with whom he had to do.

I. How to Attain to Perfect Virtue—a Conversation with Yen Yuan. "I am the youn, "the Master spake a great deal about the body. Chih Hui defines it by 'to overcome,' and Si-yu by 'the selfish desires of the body.' In the 4th it is said—'the selfish desires of the body.' This 'selfishness in the self' is of a threefold character:—first, the desires of the self, the desires of the eye, the mouth, the nose; i.e. the dominating influences of the senses; and third, the desires of the eare, the eye, the mouth, the nose; i.e. the dominating influences of the senses; and third,
CHAP. II. Chung-kung asked about perfect virtue. The Master said, 'It is, when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family.' Chung-kung said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

CHAP. III. 1. Sze-ma Niu asked about perfect virtue.

2. The Master said, 'The man of perfect virtue is cautious and slow in his speech.'
3. 'Cautious and slow in his speech!' said Niou;—'is this what is meant by perfect virtue!' The Master said, 'When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?'

Chap. IV. 1 Sze-ma Niou asked about the superior man. The Master said, 'The superior man has neither anxiety nor fear.'

2. 'Being without anxiety or fear!' said Niou;—'does this constitute what we call the superior man?'

3. The Master said, 'When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?'

Chap. V. 1 Sze-ma Niou, full of anxiety, said, 'Other men all have their brothers, I only have not.'

2. Tseze-hsia said to him, 'There is the following saying which I have heard:—

tablet is now the 5th seat in the outer range of the disciples. He belonged to Sung, and was a brother of Hwan Tsou, VII. xxii. Their ordinary surname was Hsiang (向), but that of Hwan could also be used by them, as they were descended from the duke as called. The title of Master of the horse (司馬) had long been in the family, and that title appears here as if it were Niou's surname.

3. 難出, the words coming forth with difficulty. 為之言之 comp. on it in the note on VII. x. et al. — Doing being difficult, can speaking be without difficulty of utterance?

4. How the Chin-Chieh man neither anxiety nor fear, and considering extinction from these. 赫 is 'fear,' trouble about coming trouble; 傾 is 'fear,' when the troubles have arrived. 亦 is 'also, other
3. "Death and life have their determined appointment; riches and honours depend upon Heaven."

4. 'Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety:—then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?'

CHAP. VI. Tsze-chang asked what constituted intelligence. The Master said, 'He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yes, he with whom neither soaking slander, nor startling statements, are successful, may be called far-seeing.'
Chap. VII. 1. Tsze-kung asked about government. The Master said, 'The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler.'

2. Tsze-kung said, 'If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?' 'The military equipment,' said the Master.

3. Tsze-kung again asked, 'If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?' The Master answered, 'Part with the food. From old, death has been the lot of all men; but if the people have no faith in their rulers, there is no standing for the State.'

Chap. VIII. 1. Chi Tsze-ch'ang said, 'In a superior man it is only the substantial qualities which are wanted;—why should we seek for ornamental accomplishments!'

7. Requisites in government: A conversation with Tsze-kung. 1. 兵 primarily means 'weapon.' (A soldier), the bearer of such weapons, is a secondary meaning. There were no standing armies in Confucius's time. The term is to be taken here, as 'military equipment,' 'preparation for war.' 信之於上, 'their ruler.' 3. The difficulty here is with the concluding clause, 信不立. Transferring the meaning of the word from paragraph 1, we naturally render so in the translation, and the State will not stand. This is the view, moreover, of the old interpreters. Chi Hsi and his followers, however, seek to make much more of it. On the 1st paragraph he comments, 'The granaries being full, and the military preparation complete, then let the influence of instruction proceed. So shall the people have faith in their ruler, and will not leave him or rebel.' On the 2nd paragraph he says, 'If the people be without food, they must die, but death is the inevitable lot of men. If they are without 畏, though they live, they have not wherewith to establish themselves. It is better for them in such case to die. Therefore it is better for the ruler to die, not losing faith to his people, so that the people will prefer death rather than less faith to him.'

5. Substantial qualities and accomplishments in the Chu-i-t'ieh. 1. Tsze-kung was an officer of the State of Wei, and, distressed by the pursuit in the times of what was merely external, made this not sufficiently well-considered remark, to which Tsze-kung replied, in, according to Chi Hsi, an equally one-sided manner. 2. 何以文為 尋 for 'why use accomplishments in order to make a Chu-i-t'ieh?' 2. We may interpret this...
2. Tsze-kung said, 'Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue.

3. 'Ornament is as substance; substance is as ornament. The hide of a tiger or leopard stripped of its hair, is like the hide of a dog or goat stripped of its hair."

CHAP. IX. 1. The duke Ai inquired of Yu Zo, saying, 'The year is one of scarcity, and the returns for expenditure are not sufficient;—what is to be done?'

2. Yu Zo replied to him, 'Why not simply tithe the people?'

3. 'With two-tenths,' said the duke, 'I find them not enough;—how could I do with that system of one-tenth?'

4. Yu Zo answered, 'If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone.'

paragraph, as in the translation, putting a comma after 也. So Chü Hsi. But the old interpreters seem to have read it as one, without any comma to 也, in which case the paragraph would be—'Alas! sir, for the way in which you speak of the superior man!' And this is the most natural construction. 3. The modern commentators seem hypercritical in condemning Tsze-kung's language here. He shows the desirability of the ornamental accomplishments, but does not necessarily put them on the same level with the substantial qualities.


2. By the statute of the Chou dynasty, the ground was divided into allotments cultivated in common by the families located upon them, and the produce was divided equally, nine-tenths being given to the farmers and one-tenth being reserved as a contribution to the State. This was called the law of 通, 'porruding,' 'general,' with reference, apparently, to the system of common labour. 3. A former duke of Lo, Hsuan (A.D. 699–697), had imposed an additional tax of another tenth from each family's portion. 4. The meaning of this paragraph is given in the translation. Literally rendered, it is—'The people having plenty, the prince—unto whom not plenty? The people not having plenty, with whom can the prince have plenty?' Yu Zo wished to impress on the duke that a sympathy and common condition should unite him and his people. If he heightened his taxation to the regular tithes, then they would cultivate their allotments with so much vigour, that his receipts would be abundant. They would be able, moreover, to help their kind ruler in any emergency.
Chap. X. 1. Tsze-chang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, 'Hold faithfulness and sincerity as first principles, and be moving continually to what is right;—this is the way to exalt one's virtue.

2. 'You love a man and wish him to live; you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion.

3. 'It may not be on account of her being rich, yet you come to make a difference.'

Chap. XI. 1. The Duke Ching, of Ch'1, asked Confucius about government.

2. Confucius replied, 'There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son.'

3. 'Good!' said the duke; 'if, indeed; the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?'
CHAP. XII. 1. The Master said, 'Ah! it is Yu, who could with half a word settle litigations!

2. Tsze-lu never slept over a promise.

CHAP. XIII. The Master said, 'In hearing litigations, I am like any other body. What is necessary, however, is to cause the people to have no litigations.'

CHAP. XIV. Tsze-chang asked about government. The Master said, 'The art of governing is to keep its affairs before the mind without weariness, and to practise them with undeviating consistency.'

CHAP. XV. The Master said, 'By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, one may thus likewise not err from what is right.'

succession, he shaped his answer to the question about government accordingly. 2. Although I have the grain, i.e. my revenue, the title of the produce of the country, I yet cannot find the time to study. 13. To prevent better than to determine litigations. See the 大學傳, IV. 14. As opposed to (preceding chapter), is used of civil causes and the other of criminal causes. Little stress is to be laid on the 'I,' much on as = to influence. 15. The art of governing, 居, is as opposed to 行, must be used as an active verb, and is explained by Chh Hsi as in the translation. It refers to that aspect of government about which Tsze-chang was inquiring. 無倦, i.e. "constantly," 表裏如一, "externally and internally the same."

VOL. I. 8
CHAP. XVI. The Master said, 'The superior man seeks to
perfect the admirable qualities of men, and does not seek to perfect
their bad qualities. The mean man does the opposite of this.'

CHAP. XVII. Chi K'ang asked Confucius about government.
Confucius replied, 'To govern means to rectify. If you lead on the
people with correctness, who will dare not to be correct?'

CHAP. XVIII. Chi K'ang, distressed about the number of thieves
in the State, inquired of Confucius how to do away with them. Con-
fucius said, 'If you, sir, were not covetous, although you should
reward them to do it, they would not steal.'

CHAP. XIX. Chi K'ang asked Confucius about government,
saying, 'What do you say to killing the unprincipled for the good of
the principled?' Confucius replied, 'Sir, in carrying on your govern-
ment, why should you use killing at all? Let your earnest desires
be for what is good, and the people will be good. The relation

16. OPPOSITE INFLUENCE UPON OTHERS OF THE SUPERIOR MAN AND THE MEAN MAN.
17. GOVERNMENT MORAL IN ITS END, AND EXAMPLE.
18. THE PEOPLE ARE MADE THIEVES BY THE EXAMPLE OF THEIR RULERS. This is a good in-
stance of Confucius's boldness in reproving men in power. Chi K'ang (II. 88) had made
himself head of the Chi family, and entered into all its usurpations, by taking off the infant
nephew, who should have been its rightful chief.
19. KILLING NOT TO BE TALKED OF BY RULERS; THE EFFECT OF THEIR EXAMPLE. Insearch, "成就"
就, is an active verb, "to complete," "to perfect." 德 is used in a vague sense, not positive virtue, but "nature," "character." Some for 加上 would read "to add upon," but itself must here have
substantially that meaning.
between superiors and inferiors, is like that between the wind and the grass. The grass must bend, when the wind blows across it.

Chap. XX. 1. Tsze-chang asked, 'What must the officer be, who may be said to be distinguished?'

2. The Master said, 'What is it you call being distinguished?'

3. Tsze-chang replied, 'It is to be heard of through the State, to be heard of throughout his clan.'

4. The Master said, 'That is notoriety, not distinction.

5. 'Now the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country; he will be distinguished in his clan.

6. 'As to the man of notoriety, he assumes the appearance of

草, 加之以風, 'the grass, having the wind upon it.'

20. THE MAN OF TRUE DISTINCTION, AND THE MAN OF NOTORIETY. 1. The ideas of 'a scholar,' and an 'officer,' blend together in China. 達, 'to reach all round'; — being influential, and that influence being acknowledged.

2. If, however, 仕, be 'an officer,' then 邑, in 邑大夫, assumes him to be the minister of a prince of a State, and in the 家, that he is only the minister of a great officer, who is the head of a clan.
villainy, but his actions are opposed to it, and he rests in this character without any doubts about himself. Such a man will be heard of in the country; he will be heard of in the clan.

CHAP. XXI. 1. Fan Ch'i-h asked the Master under the trees about the rain altars, said, 'I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions.'

2. The Master said, 'Truly a good question.

3. 'If doing what is to be done be made the first business, and success a secondary consideration;—is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others;—is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents;—is not this a case of delusion?'

CHAP. XXII. 1. Fan Ch'i-h asked about benevolence. The Master said, 'It is to love all men.' He asked about knowledge. The Master said, 'It is to know all men.'

21. How to exalt virtue, correct vice, and discover delusions. Compare chap. x. Here, as there, under the last point of the inquiry, Confucius simply indicates a case of delusion, and perhaps that is the best way to teach how to discover delusions generally. 1. Fan Ch'i-h, see II. v. 2. 3.  xi. xxv. 7, followed here by, there must be references to the trees growing about the altars. 慘 from 'heart' and 'to conceal,' secret vice. 3. 先事後得—compare with 先難 後易, in VI. xx, which also is the report of a conversation with Fan Ch'i-h. 其惡—其己, 'himself.' 他所, 'his own.' A morning's anger must be a small thing, but the consequences of giving way to it are very terrible. The case is one of great delusion. 22. About benevolence and wisdom—how knowledge subdues benevolence. Fan Ch'i-h might well deem the Master's reply enigmatical, and, with the help of T'ung-hui's explanations, the student still finds it difficult to understand the chapter. 2. 仁 here, being opposed to, or distinct from, 知, to be taken as meaning 'benevolence,' and not as 'perfect
2. Fan Ch'i-h did not immediately understand these answers.

3. The Master said, "Employ the upright and put aside all the crooked; in this way the crooked can be made to be upright."

4. Fan Ch'i-h retired, and, seeing Tsze-hsiê, he said to him, "A little while ago, I had an interview with our Master, and asked him about knowledge. He said, "Employ the upright, and put aside all the crooked; in this way, the crooked will be made to be upright." What did he mean?"

5. Tsze-hsiê said, "Truly rich is his saying!"

6. "Shun, being in possession of the kingdom, selected from among all the people, and employed Kao-yaö, on which all who were devoid of virtue disappeared. Tang, being in possession of the kingdom, selected from among all the people, and employed I Yin, and all who were devoid of virtue disappeared."

**CHAP. XXIII.** Tsze-kung asked about friendship. The Master said, "Faithfully admonish your friend, and skilfully lead him on. If you find him impracticable, stop. Do not disgrace yourself."

---

virtue. "未," not yet," i.e. not immediately.  
3. Compare II. xii. 4. 遠, 4th tone, in the dictionary defined by 彼, "formerly." 5. See the names here in the Shih-ching, Parts II, III, and IV. Shun and Tang showed their wisdom—in the selection of the ministers who were named. That was their employment of the upright, and therefore all devoid of virtue disappeared. That was their making the crooked upright—and so their love reached to all.
Chap. XXIV. The philosopher Tsâng said, 'The superior man on grounds of culture meets with his friends, and by their friendship helps his virtue.'

BOOK XIII. TSZE-LÜ.

Chapter I. 1. Tsze-lû asked about government. The Master said, 'Go before the people with your example, and be laborious in their affairs.'

2. He requested further instruction, and was answered, 'Be not weary (in these things).'

Chapter II. 1. Chung-kung, being chief minister to the Head of the Chi family, asked about government. The Master said, 'Employ the

Headings of this Book. -子路第十一. (民) in the same way under the regimen of 劳 劳之. 爲他努力, "to be laborious for them!" that is, to set them the example of diligence in agriculture, &c. It is better, however, according to the idiom, I have several times pointed out, to take 参 as giving a sort of master and general tone to the preceding words, so that the expression are "example and laboriousness." Kung An-kwe understands the meaning differently: "set the people an example, and then you may make them labour." But this is not so good. 三. 無 in the old copies is 爲. The meaning comes to be the same.
first the services of your various officers, pardon small faults, and raise to office men of virtue and talents.

2. *Chung-kung* said, 'How shall I know the men of virtue and talent, so that I may raise them to office?' He was answered, 'Raise to office those whom you know. As to those whom you do not know, will others neglect them?'

Chap. III. 1. Tsze-lu said, 'The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?'

2. The Master replied, 'What is necessary is to rectify names.'

3. 'So, indeed!' said Tsze-lu. 'You are wide of the mark! Why must there be such rectification?'

4. The Master said, 'How uncultivated you are, Yû! A superior man, in regard to what he does not know, shows a cautious reserve. If names be not correct, language is not in accordance with

3. The duties chiefly to be attended to be a head minister—A lesson to Sam Yung.

1. 先有司, compare VIII. iv. 3. This is the various smaller officers. A head minister should assign them their duties, and not be interfering in them himself. His business is to examine into the manner in which they discharge them. And in doing so, he should overlook small faults. 人其 舍諸—compare 山川其舍諸. In VI. iv., though the force of 舍 is no so great as in that chapter, Confucius's meaning is, that Chung-kung need not trouble himself about an man of worth. Let him advance those he know. There was no fear that the others would be neglected. Compare what is said on 'knowing men,' in X. xii.

5. The supreme importance of names being correct. This conversation is assigned by Chén Hsi to the 46th year of the duke Hsi of Lu. when Confucius was 60, and he returned from his wanderings to his native State. Tsze-lu had then been some time in the service of the Duke of Wei, who, it would appear, had been thinking to get the services of the sage himself, and the disciple did not think that his Master would refuse to accept office, as he had not objected to his doing so. 名 must have been a special remark, which Tsze-lu did not apprehend. Nor did the old interpretation, for Ma Yung explains the 正名 by 正百事之名, 'to rectify the names of all things,'
the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success.

6. 'When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot.

7. 'Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires, is just that in his words there may be nothing incorrect.'

CHAP. IV. 1. Fan Ch'în requested to be taught husbandry. The Master said, 'I am not so good for that as an old husbandman.' He

On this view, the reply would indeed be 'wide of the mark.' The answer is substantially the same as the reply to duke Ching of Ch'în about government in XII. xi, that it obtains when the prince is prince, the father father, &c.; that is, when each man in his relations is what the name of his relation would require. Now the duke Ch'în's idea of Wei against his father; see VII. xiv. Confusions, from the necessity of the case and peculiarly of the circumstances, allowed his disciples, notwithstanding that, to take office in Wei; but at the time of this conversation; Ch'în had been duke for nine years, and ought to have been established that he could have taken the course of a filial son without subjecting the State to any risk. On this account Confucius said he would begin with rectifying the name of the duke, that is, with requiring him to resign the dukedom to his father, and he what his name of son required him to be. See the 注 on 13. This view enables us to understand better the climax that follows, though its successive steps are still not without difficulty.

正名乎-- 一平 may be taken as an exclamation, or as 'is it not? * 正名乎 一平 is used in the same sense as in II. xviii. The 正 is the introductory hypothetical particle. The phrase -- is putting aside like, i.e. the superior man reserves and evades what he is in doubt about, and does not rashly speak. 6. 'Proprieties' here are not ceremonial rules, but 'uses,' what such rules are designed to display and secure. So, 'manner' is equivalent to 'harmony.' 中, the tone, is the verb.

4. A ruler has not to occupy himself with what is properly the business of the people. It is to be supposed that Fan Chîn was at this time in office somewhere, and thinking of the Master, as the villages and high officers did, IX. ii and vi, that his knowledge embraced almost every subject, he imagined that he might get
吾不如老圃樊遲出子曰
小人哉樊須也！上好信則民莫
敢不用情，如是則四方
之民襁負其子而至矣，
焉用稼？
子曰：詩三百，授之以
政，不達，使於四方，不能專
政，不達，使於四方，不能專
用稼。

2. Fan Ch'ihs having gone out, the Master said, 'A small man, indeed, is Fan Hsiu!'

3. 'If a superior love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit to his example. If he love good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs;—what need has he of a knowledge of husbandry!'

Chap. V. The Master said, 'Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use is it!'

Lessons from him on the two subjects he specified, which he might use for the benefit of the people. 稼 is properly the "seed-sowing," and 菜, a "kitchen-garden," but they are used generally, as in the translation. 情, the "feelings," "desires," but sometimes, as here, in the sense of "alms." 用, often joined with 稼 (made of the classifier 衣 and 保), is a cloth with strings by which a child is strapped upon the back of its mother as nurse. This paragraph shows what people in office should learn. Confucius intended that it should be repeated to Fan Ch'ihs.
CHAP. VI. The Master said, 'When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed.'

CHAP. VII. The Master said, 'The governments of Lù and Wei are brothers.'

CHAP. VIII. The Master said of Ching, a scion of the ducal family of Wei, that he knew the economy of a family well. When he began to have means, he said, 'Ha! here is a collection!' When they were a little increased, he said, 'Ha! this is complete!' When he had become rich, he said, 'Ha! this is admirable!'

CHAP. IX. 1. When the Master went to Wei, Zan Yú acted as driver of his carriage.

2. The Master observed, 'How numerous are the people!'

3. Yú said, 'Since they are thus numerous, what more shall be done for them?' 'Enrich them,' was the reply.

6. HIS PERSONAL CONDUCT ALL IN ALL: TO A SPIRIT. A translater finds it impossible here to attain to the term conscientious of his original.

7. THE SIMILAR CONDITION IN THE STATES OF Lù AND WEI. Compare VI. xiii. Lù's State had been directed by the influence of Ch'ung, and Wei was the chief of his brother Pung (康叔) commonly known as Kung-shi (康叔). They had, similarly, maintained an equal and brotherly course in their progress; so, as it was in Confucius's time, in their degeneracy. That portion of the present Homnan, which runs up and lies between Shih-hai and P'ai-shih-hu, was the bulk of Wei.

8. THE CONFLICT OF THE STATES OF CHING, AND HIS INDIFFERENCE TO HUMAN LIFE. Ching was a great officer of Wei, a scion of its ducal home.善居室 is a difficult expression. Literally it is—'dwelt well in his house.' 室 implies that he was a married man, the head of a family. The translation says the phrase is equivalent to 'managed his family.' Ch'iu Hsi explains 者 by 聊且粗之之. This is significant of indifference and carelessness. Our word 'he' is expressing surprise and satisfaction corresponds to it pretty nearly. We are not at ease in understanding that Ching really made these assertions, but Confucius thus vividly represents how he felt. Compare Homer's line. 'Contented yet little, and mumble at meat.'
4. 'And when they have been enriched, what more shall be done?' The Master said, 'Teach them.'

CHAP. X. The Master said, 'If there were (any of the princes) who would employ me, in the course of twelve months, I should have done something considerable. In three years, the government would be perfected.'

CHAP. XI. The Master said, 'If good men were to govern a country in succession for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments.' True indeed is this saying!'

CHAP. XII. The Master said, 'If a truly royal ruler were to arise, it would still require a generation, and then virtue would prevail.'

9. A PEOPLE NUMEROUS, WELL-OFF, AND RICH, OF STUPENDOUS RICHES, IS THE GREAT ACHIEVEMENT OF GOVERNMENT. 1. 儒, 'a servant,' but here with the meaning in the translation. That, indeed, is the second meaning of the character given in the dictionary.

10. Confucius's Estimate of What He Could Do, Is Expressed by Addressing the Government of a State. 期, 'a revolution of the year.' There is a comma at 月, and the character that is to be distinguished from 月, 月, and already are read together. The character 月 does not signify, as it often does, 'and more days,' but 'and have.' 殻, 'a sign of the perfect tone.' Given twelve months, and there would be a probable result. In three years there would be a completion.'

11. What a Hundred Years of Good Government Could Effect. Confucius quotes here a saying of his time, and approves of it. 贏, rest, 'to be equal to.' 勝, 'would be equal to the violent,' that is, to transform them. 全, to do away with killing, that is, with capital punishments, unnecessary, with a transformed people.

12. In What Time a Royal Ruler Could Transform the Kingdom. 王者, 'king.' The character 王 is formed by three straight lines representing the three powers of Heaven, Earth, and Man, and a perpendicular line, going through and uniting them, and thus giving the highest idea of power and influence. See the dictionary, on this character 王. Here it means the highest wisdom and virtue in the highest place. 世, 'a generation,' or thirty years. See note on II. xxii. 2.
CHAP. XIII. The Master said, 'If a minister make his own conduct correct, what difficulty will he have in assisting in government! If he cannot rectify himself, what has he to do with rectifying others?'

CHAP. XIV. The disciple Zan returning from the court, the Master said to him, 'How are you so late?' He replied, 'We had government business.' The Master said, 'It must have been family affairs. If there had been government business, though I am not now in office, I should have been consulted about it.'

CHAP. XV. 1. The duke Ting asked whether there was a single sentence which could make a country prosperous. Confucius replied, 'Such an effect cannot be expected from one sentence.'

The old interpreters take 耻政 to mean 'vicious government.'—To save Confucius from the charge of vanity in what he says in chap. xii., that he could accomplish in three years, it is said, that the persuasion which he preaches there would only be the foundation for the virtue here realised.

13. That WE BE PERSONALLY CORRECT ESSENTIAL TO AN OFFICE OF GOVERNMENT. Compare chap. vi. That the subject in here an office of government, and not the ruler, appears from the phrase 從政, see note on VI. vi. With reference to the other phraseology of the chapter, the 申言 says that 從政 embraces 正君, 'the rectification of the prince,' and 正民, 'the rectification of the people.'

14. A TYPICAL ADMISSION TO ZAN YU ON THE SPEAKING UNDERSTANDING OF THE Confuc family. The point of the chapter turns on the opposition of the phrase 有政 and 其事也;—at the court of the Confuc family, that is, they had really been dispensing matters of government, affecting the State, and proper only for the prince's court. Confucius affirms not to believe it, and says that at the chief's court they could only have been discussing the affairs of his house;—not, of course, the sovereign's, and not, as some have supposed, of the nearby territory, but only of his own.
There is a saying, however, which people have—"To be a prince is difficult; to be a minister is not easy."

If a ruler knows this,—the difficulty of being a prince,—may there not be expected from this one sentence the prosperity of his country?"

The duke then said, 'Is there a single sentence which can ruin a country?' Confucius replied, 'Such an effect as that cannot be expected from one sentence. There is, however, the saying which people have—"I have no pleasure in being a prince, but only in that one can offer any opposition to what I say!"

If a ruler's words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one sentence the ruin of his country?'

Chap. XVI. 1. The duke of Sheh asked about government.

2. The Master said, 'Good government obtains, when those who are near are made happy, and those who are far off are attracted.'
Chap. XVII. Tsze-hsiâ, being governor of Chü-fû, asked about government. The Master said, 'Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.'

Chap. XVIII. 1. The duke of SHEH informed Confucius, saying, 'Among us here there are those who may be styled upright in their conduct. If their father have stolen a sheep, they will bear witness to the fact.'

2. Confucius said, 'Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this.'
CHAP. XIX. Fan Chi asked about perfect virtue. The Master said, 'It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected.'

CHAP. XX. 1. Tze-kung asked, saying, 'What qualities must a man possess to entitle him to be called an officer?' The Master said, 'He who in his conduct of himself maintains a sense of shame, and when sent to any quarter will not disgrace his prince's commission, deserves to be called an officer.'

2. Tze-kung pursued, 'I venture to ask who may be placed in the next lower rank?' and he was told, 'He whom the circle of his relatives pronounces to be filial, whom his fellow-villagers and neighbours pronounce to be fraternal.'

3. Again the disciple asked, 'I venture to ask about the class still next in order.' The Master said, 'They are determined to be sincere in what they say, and to carry out what they do. They are obstinate little men. Yet perhaps they may make the next class.'

29. CHARACTERISTICS OF PERFECT VIRTUE. This is the third time that Fan Chi is represented as questioning the Master about ＬＩＮ and it is supposed by some to have been the first in order, (in 3rd tone), in opposition to 9. 居處 or dwelling alone, or retirement.

The rude tribes here are the I and the TI. The I we met with in IX, xii. Here it is associated with TI, the name of tribes on the south.

32. DIFFERENT CLASSES OF MEN WHO IN THEIR SEVERAL DEGREES MAY BE STYLED OFFICERS, AND THE EXISTENCE OF THE NAME OF THE OFFICER OF CONFUCIUS'S TIME. 4. 土 — compare on XII.
4. Tze-kung finally inquired, 'Of what sort are those of the present day, who engage in government?' The Master said, 'Pooh! they are so many peaks and hammocks, not worth being taken into account.'

CHAP. XXI. The Master said, 'Since I cannot get men pursuing the due medium, to whom I might communicate my instructions, I must find the ardent and the cautiously-decided. The ardent will advance and lay hold of truth; the cautiously-decided will keep themselves from what is wrong.'

CHAP. XXII. 1. The Master said, 'The people of the south have a saying—"A man without constancy cannot be either a wizard or a doctor."' Good!

2. 'Inconstant in his virtue, he will be visited with disgrace.'

reference to this passage, explains it—小人, 'the appearance of a small man.

斗符之人, 'a mere omen. Compare on II. xii. Dr. Williams translates the expression fairly well by 'peculiar measure men.'

21. Confucius' attempt to content himself with the ardent and cautious, as described, Compare V. xxii., and Mumias VII. ii. 37. 與以道傳之, 'the translation—以道傳之; however, gives simply—與之同處,'dwell together with them.' 必也狂狷乎, 'comp. VIII. xvi. 必也.' 狂狷 is explained in the dictionary by 狂, 'insolent and urgent.' Opposed to 狂, it would seem to denote caution, but yet not a caution which may not be combined with decision. 有所不為, 'have what they will not do.'

22. The importance of spirit and constancy of mind. I translate 立 by 'familiar' for want of a better term. In the Chai Li, Hk. XXVI, the 立 appear sustaining a sort of official salary, regularly called in to bring down spiritual beings, obtain showers, &c. They are distinguished as men and women, though in often feminine, 'a witch,' as opposed to 'a wizard.' Confucius' use of the saying, according to Chai Ht, is this:—'Since such men and women must have constancy, how much more ought others to have it?' The ranking of the doctors and wizards together sufficiently shows what was the position of the healing art in those days. Chang K'ang-ch'ing interprets this paragraph quite inadmissibly—'Wizards and doctors cannot manage people who have
3. The Master said, "This arises simply from not attending to the prognostication."

CHAP. XXIII. The Master said, 'The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.'

CHAP. XXIV. Tsze-kung asked, saying, 'What do you say of a man who is loved by all the people of his neighbourhood?' The Master replied, 'We may not for that accord our approval of him.' And what do you say of him who is hated by all the people of his neighbourhood?' The Master said, 'We may not for that conclude that he is bad. It is better than either of these cases that the good in the neighbourhood love him, and the bad hate him.'

CHAP. XXV. The Master said, 'The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his
employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything.

Chap. XXVI. The Master said, 'The superior man has a dignified ease without pride. The mean man has pride without a dignified ease.'

Chap. XXVII. The Master said, 'The firm, the enduring, the simple, and the modest are near to virtue.'

Chap. XXVIII. Tse-hsia asked, saying, 'What qualities must a man possess to entitle him to be called a scholar?' The Master said, 'He must be thus,—earnest, urgent, and bland:—among his friends, earnest and urgent; among his brethren, bland.'
CHAP. XXIX. The Master said, 'Let a good man teach the people seven years, and they may then likewise be employed in war.'

CHAP. XXX. The Master said, 'To lead an uninstructed people to war, is to throw them away.'

20. How the government of a good ruler will prepare the people for war. 善人 "a good man,"—spoke with reference to him as a ruler. The teaching is not to be understood of military training, but of the duties of life and citizenship; a people so taught are morally fitted to fight for their government.

What military training may be included in the teaching, would merely be the hunting and drudging in the people's sports, and the lot of agriculture. 武 "weapons of war." 可以 "may." "They may go to their weapons.

21. That people must be taught to prepare for war. The language is very strong, and the teaching understood as in the last chapter, shows how Confucius valued education for all classes.

BOOK XIV. HSJEN WÅN.

CHAPTER I. Hsien asked what was shameful. The Master said, 'When good government prevails in a State, to be thinking only of salary; and, when bad government prevails, to be thinking, in the same way, only of salary,—this is shameful.'

HANDBOOK OF THE BOOK. 第十四 君問 第十四

'Hsien asked, No. 14.' The glossarist Hsing Kuang (邢筠) says, 'In this Book we have the characters of the Ten Kings, and Ten Chiefs, the offices proper for princes and great officers, the practice of virtue, the knowledge of what is shameful, personal cultivation, and the tranquilizing of the people—all subjects of great importance in government. They are therefore collected together, and arranged after the last Book which contains an inquiry about government.' Some writers are of opinion that the first chapter was compiled by Hsien or Yen Sei, who appears in the first chapter. That only the name of the inquirer is given, and not his surname, is said to be our proof of this.

1. It is helptful to an officer to be careful only about his employment. Hence is the Yen Sei of VII. iii, and if we suppose Confucius's answer designed to be a practical application to himself, it is not easily reconcilable with what appears of his character in that other place. 勉励 him, 'wholesome,' but its meaning must be pregnant and intensive, with the translation. If we do not take it so, the sentiment is contradictory to VIII. xii. 3. Chung Angeles, however, takes the following view of the reply:—When a country is well-governed, employment is right; when a country is ill-governed, to take office and employment is shameful. I prefer the construction of Ch'Å Mî, which appears in the translation.
CHAP. III. 1. 'When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue.'

2. The Master said, 'This may be regarded as the achievement of what is difficult. But I do not know that it is to be deemed perfect virtue.'

CHAP. III. The Master said, 'The scholar who cherishes the love of comfort is not fit to be deemed a scholar.'

CHAP. IV. The Master said, 'When good government prevails in a State, language may be lofty and bold, and actions the same. When bad government prevails, the actions may be lofty and bold, but the language may be with some reserve.'

CHAP. V. The Master said, 'The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle.'

2. THE PRAISE OF PERFECT VIRTUE IS NOT TO BE ALLOWED FOR THE EXPRESSION OF RAJI FEELINGS. In his Yen, this chapter is joined to the preceding, and Chu Hsi also takes the first paragraph to be a question of Yu-li Kuan. 克伐, 'overcoming,' i.e. 'removing;' the love of superiority, 伐, as in Y. XXX. 3. 不行, 'do not go,' i.e. are not allowed to have their way, or are repressed. 無道, 'difficult,' the doing what is difficult. 仁有仁, 'a virtue which is felt to be perfect virtue, that I do not know.'

A SCHOLAR MUST BE AIMING AT WHAT IS NECESSARY THAN COMFORT OR PLEASURE. Compare IV. 11. The 藉居, here is akin to the 爲 there. Compare also IV. 16.

6. WHAT ONE DOES MUST ALWAYS BE RIGHT; WHAT ONE SPEAKS MUST NOT ALWAYS BE SCORNER. 'A GHOST OF FRIENDSHIP.' 66, for 66 in VII. 24. 嚴, 'terror from being in a high position;' then 'danger,' 'dangerous.' It is used here in a good sense, meaning 'lofty, and what may seem to be, or really be, dangerous.' Under a bad government, where good principles do not prevail.

VIII. 26. THE EXTERNAL BEING IS THE EXTERNAL, BUT NOT THE VIRTUE. The 有言 must be understood of virtuous speaking and
CHAP. VI. Nan-kung Kwo, submitting an inquiry to Confucius, said, 'I was skilful at archery, and Ao could move a boat along upon the land, but neither of them died a natural death. Yu and Chi personally wrought at the toils of husbandry, and they became possessors of the kingdom.' The Master made no reply; but when Nan-kung Kwo went out, he said, 'A superior man indeed is this! An esteemer of virtue indeed is this!'

CHAP. VII. The Master said, 'Superior men, and yet not always virtuous, there have been, alas! But there never has been a mean man, and, at the same time, virtuous.'

'Virtuously,' or 'correctly,' is supplied to bring out the sense. A translator is puzzled to render 仁者 differently from 有德者. I have said 'men of principle,' the opposition being between moral and animal courage; yet the man of principle may not be without the other, in order to their doing justice to themselves.

6. EXCESS PROVOKING CONDUCTING TO HIGHEST VIRTUE LEADING TO DEITY. The spirit of Confucius. Nan-kung Kwo is said by Chu Hsi to have been the same as Nan Yung in V. 1., and this is doubtful. See on Nan Yung there. Kwo, it is said, instigated his remark because Confucius was more a moral hero than a moral sage. The supreme ruler of the state so many I and Ao; and the sage was modestly silent upon the subject. I and Ao carry us back to the second part of the 20th century before Christ. The first belonged to a family of princes, famous, from the time of the emperor Hsia (2205-2197 B.C.), for their archery, and destroyed the emperor Hsang (2503-2418 B.C.). I was afterwards slain by his minister, Han Chao (2197-2194 B.C.).
chap. viii. the master said, 'can there be love which does not lead to strictness with its object? can there be loyalty which does not lead to the instruction of its object?'

chap. ix. the master said, 'in preparing the governmental notifications, p'ei shan first made the rough draught; shih-shu examined and discussed its contents; tsze-yü, the manager of foreign intercourse, then polished the style; and finally, tsze-ch' an of tung-ll gave it the proper elegance and finish.'

chap. x. 1. some one asked about tsze-ch' an. the master said, 'he was a kind man.'

2. he asked about tsze-hsi. the master said, 'that man! that man!'

3. he asked about kwan chung. 'for him,' said the master, 'the city of pien, with three hundred families, was taken from the chief of the po family, who did not utter a murmuring word, though, to the end of his life; he had only coarse rice to eat.'
CHAP. XI. The Master said, 'To be poor without murmuring is difficult. To be rich without being proud is easy.'

CHAP. XII. The Master said, 'Mäng Kung-ch’o is more than fit to be chief officer in the families of Chào and Wei, but he is not fit to be great officer to either of the States T‘ang or Hsieh.'

CHAP. XIII. 1. Tsze-lu asked what constituted a complete man. The Master said, 'Suppose a man with the knowledge of Tsang Wu-chung, the freedom from covetousness of Kung-ch’o, the bravery of Chwang of Pien, and the varied talents of Zän Chü; add to these the accomplishments of the rules of propriety and music—such an one might be reckoned a complete man.'

2. He then added, 'But what is the necessity for a complete man of the present day to have all these things? The man, who in the

11. It is necessary to examine the matter more closely. This sentiment may be controverted. Compare I. xv.

12. The capacity of Mäng Kung-ch’o. Kung-ch’o was the head of the Mäng, or Chung-sun family, and, according to the 'Historical Records,' was regarded by Confucius more than any other great man of the times in Lo. His estimate of him, however, as appears here, was not very high. In the sage’s time, the government of the State of T‘sin (晉) was in the hands of the three families, Chào, Wei, and Hsun (韓), which afterwards divided the whole State among themselves; but meanwhile they were not States, and Kung-ch’o, as their lieut. chief officer, could have managed their affaires. T‘ang and Hsieh were small States, whose great officers would have to look after their relations with greater States, in which function Kung-ch’o’s abilities were not equal.

13. Of the complete man—a conversation with Tsin-wih. 1. Tsang Wu-chung had been an officer of Lo in the reign anterior to that in which Confucius was born. So great was his reputation for wisdom that the people gave him the title of a sage. 2. We was his.
view of gain thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends;—such a man may be reckoned a complete man.'

Chap. XIV. 1. The Master asked Kung-ming Chia about Kung-shu Wăn, saying, 'Is it true that your master speaks not, laughs not, and takes not?'

2. Kung-ming Chia replied, 'This has arisen from the reporters going beyond the truth.—My master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking.' The Master said, 'So! But is it so with him?'

honorary epithet, and 遼, denotes his family place, among his brothers, Chia-chung, it is said by Chü Hsu, after Chüeh (周), one of the oldest commentators, whose surname only has come down to us, was 'Chia,' great officer of the city of Pien,' According to the 'Great Collection of Surnames,' a secondary branch of a family of the State of Ts'ao (曹) having settled in Le, and being gifted with Pien, its members took their surname Pien. For the history of Chuang and of Wo-Chung, see the 集證, or see 亦可云云. 亦 亦 implies that there was a higher style of man still, in whom the epithet might be more fully applicable.  a. The 日 is to be understood of Confucius, though some suppose that Tseh-Lie is the speaker. 要, 且是, 亦, 约, an agreement; 'a covenant; —' a being agreement, he does not forget the words of his whole life.' The meaning is what appears in the translation.

14. The character of Kung-shu Wăn, who was said neither to speak, nor laugh, nor take. 1. Wăn was the honorary epithet of the individual in question, by name Chia (校), or, as some say, Ta (發), an officer of the State of Wei. He was descended from the duke of Yen, and was himself the founder of the Kung family, being so designated, I suppose, because of his relation to the reigning duke. Of Kung-
CHAP. XV. The Master said, 'Tsang Wu-chung, keeping possession of Fang, asked of the duke of Lü to appoint a successor to him in his family. Although it may be said that he was not using force with his sovereign, I believe he was.'

CHAP. XVI. The Master said, 'The duke Wan of Tsin was crafty and not upright. The duke Hwan of Ch'i was upright and not crafty.'

CHAP. XVII. 1. Tze-lu said, 'The duke Hwan caused his brother Chü to be killed, when Shao Hù died with his master, but Kwan Chung did not die. May not I say that he was wanting in virtue?'

Wan were the two first of the five leaders of the princes of the empire, who play an important part in Chinese history, during the period of the Ch'ü dynasty known as the Ch'un Ch'iu (春秋). Hwan ruled in Ch'ü, B. C. 631-628, and Wan in Tsin, B. C. 656-638. Of duke Hwan, see the next chapter. The attributes mentioned by Confucius are not to be taken absolutely, but as respectively predominating in the two chiefs.

17. THE SKETCH OF KWW CHUNGO.—A CONVERSATION WITH TZE-LU. 1. 公子纠, the duke's son Chü, but, to avoid the awkwardness of that rendering, I say—his brother Chü. Hwan (the honorary epithet his name was 小白) and Ch'i had both been refugees in different States, the latter having been carried into Lü, away from the troubles and dangers of Ch'i. by the ministers, Kwan Chung and Shao Hù. On the death of the prince of Ch'i, Hwan anticipated Ch'ü's, got to Ch'i, and took possession of the State. Soon after, he required the duke of Lü to put his brother to death, and to deliver up the two ministers, when Shao (召) Hù chose to dash his brains out, and die with his master, while Kwan Chung returned gladly to Ch'i, took service with Hwan, became his prime minister, and made him supreme arbiter among the various chiefs of the empire. Such conduct was condemned by Tze-lu. 死之 is a peculiar ex-
2. The Master said, 'The duke Hwan assembled all the princes together, and that not with weapons of war and chariots:—it was all through the influence of Kwan Chung. Whose beneficence was like his? Whose beneficence was like his?'

CHAP. XVIII. 1. Tsze-kung said, 'Kwan Chung, I apprehend, was wanting in virtue. When the duke Hwan caused his brother Chiū to be killed, Kwan Chung was not able to die with him. Moreover, he became prime minister to Hwan.'

2. The Master said, 'Kwan Chung acted as prime minister to the duke Hwan, made him leader of all the princes, and united and rectified the whole kingdom. Down to the present day, the people enjoy the gifts which he conferred. But for Kwan Chung, we should now be wearing our hair unbound, and the lappets of our coats buttoning on the left side.

3. 'Will you require from him the small fidelity of common
men and common women, who would commit suicide in a stream or
ditch, no one knowing anything about them?".

Chap. XIX. 1. The great officer, Hsien, who had been family-
minister to Kung-shù Wăn, ascended to the prince's court in company
with Wăn.

2. The Master, having heard of it, said, "He deserved to be con-
sidered Wăn (the accomplished)."

Chap. XX. 1. The Master was speaking about the unprincipled
course of the duke Ling of Wei, when Ch'i Kang said, "Since he is of
such a character, how is it he does not lose his State?"

2. Confucius said, "The Chung-shù Yu has the superintendence
of his guests and of strangers; the litanist, To, has the management

19. The merit of Kung-shù Wăn is recom-
mending to high office, while in an inferior
position, a man of women. 1. Kung-shù Wăn,
—see chap. xiv. This paragraph is to be under-
stood as intimating that Kung-shù, seeing the
worth and capacity of his minister, had recom-
manded him to his sovereign, and afterwards
was not subdued to appear in the same rank
with him at court. 周 —one "goddess," 2. the
duke's court. 3. The meaning of the chapter
terms on the signification of the little Wăn.
For the conferring of this on Kung-shù, see the
Li Chi, II. Sect. 1. Pt. II. 19. The name Hsien
generally appears in the form

20. The importance of good and able minis-
ters—seen in the State of Wei. 1. Ling was
the honorary epithet of Yăn (元), duke of
Wei, 3.2. 402. He was the husband of
Yăn, the aunt of To, VI. xxv. See
Confucius, in the text.

2. The Chung-shù Yu is the Kung Wăn of Y. xiv.

仲叔 expresses his family position, according
to the degrees of kindred. "The litanist, To—
see VI. xiv. Wăng-sun (Chüs—see III. xii."

18. The spirit of Kung-shù Wăn is recom-
mending to high office, while in an inferior
position, a man of women. 1. Kung-shù Wăn,
—see chap. xiv. This paragraph is to be under-
stood as intimating that Kung-shù, seeing the
worth and capacity of his minister, had recom-
manded him to his sovereign, and afterwards
was not subdued to appear in the same rank
with him at court. 周 —one "goddess," 2. the
duke's court. 3. The meaning of the chapter
terms on the signification of the little Wăn.
For the conferring of this on Kung-shù, see the
Li Chi, II. Sect. 1. Pt. II. 19. The name Hsien
generally appears in the form

20. The importance of good and able minis-
ters—seen in the State of Wei. 1. Ling was
the honorary epithet of Yăn (元), duke of
Wei, 3.2. 402. He was the husband of
Yăn, the aunt of To, VI. xxv. See
Confucius, in the text.

2. The Chung-shù Yu is the Kung Wăn of Y. xiv.

仲叔 expresses his family position, according
to the degrees of kindred. "The litanist, To—
see VI. xiv. Wăng-sun (Chüs—see III. xii."
夫如是，奚其喪？

則為之也難。

子曰：其言之不怍，

如之，公呼，君請之。

子曰：孔甲、孔乙。

孔子曰：以吾從大夫。

之後，不敢不告也。

之，———according to the account

of his ancestral temple; and Wang-sun Chiā has the direction of
the army and forces;—with such officers as these, how should he
lose his State?

CHAP. XXI. The Master said, 'He who speaks without modesty
will find it difficult to make his words good.'

CHAP. XXII. 1. Ch'ao Ch'äng murdered the duke Chien of Ch'i.
   2. Confucius bathed, went to court, and informed the duke Ai,
saying, 'Ch'ao Häng has slain his sovereign. I beg that you will
undertake to punish him.'
   3. The duke said, 'Inform the chiefs of the three families of it.'
   4. Confucius retired, and said, 'Following in the rear of the great
officers, I did not dare not to represent such a matter, and my prince
saws, "Inform the chiefs of the three families of it."'

21. EXTRAVAGANT SPEECH HARD TO BE MADE GOOD. Compare IV. xxii.
22. How Confucius wished to AVOID THE MURDER OF THE DUKES OF CH'I—His EMPTINESS
   AND PUBLIC SERVICE. 1. Ch'ao,—not insolent in a single virtue,—and 'tranquilly
   not speaking unadvisedly,' are the meanings attached to
   Ch'ao, as an honorary epithet, while Ch'uang, (恆) indicates,
   'tranquilizer of the people, and establisher of
government.' The murder of the duke Chien
   by his minister, Ch'ao Häng (恆), took place
   a.c. 481, barely two years before Confucius's
   death. 2. 沐浴 implies all the fasting and
   all the solemn preparation, as for a sacrifice or
   other great occasion. Properly, 沐浴 is to wash
   the hair with the water in which rice has been
   washed, and 浴 is to wash the body with hot
   water.

何耶之三孔

之三孔

子也。——is the verb—to go to.


5. He went to the chiefs, and informed them, but they would not act. Confucius then said, 'Following in the rear of the great officers, I did not dare not to represent such a matter.'

Chap. XXIII. Tze-ku asked how a ruler should be served. The Master said, 'Do not impose on him, and, moreover, withstand him to his face.'

Chap. XXIV. The Master said, 'The progress of the superior man is upwards; the progress of the mean man is downwards.'

Chap. XXV. The Master said, 'In ancient times, men learned with a view to their own improvement. Now-a-days, men learn with a view to the approbation of others.'

Chap. XXVI. 1. Chu Po-yü sent a messenger with friendly inquiries to Confucius.

2. Confucius sat with him, and questioned him. 'What,' said he, 'is your master engaged in?' The messenger replied, 'My master in

---

24. The different protracted tendencies of the superior man and the mean man. He who takes 之, in the sense of 之, 'to understand.' The modern view seems better.

25. The different sources of learning in old times, and in the times of Confucius.

26. An inadmissible rendering. 2. Po-yü was the designation of Chi Tian, an officer of the State of Wei, and a disciple of the sage.
anxious to make his faults few, but he has not yet succeeded.' He then went out, and the Master said, 'A messenger indeed! A messenger indeed!'

CHAP. XXVII. The Master said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

CHAP. XXVIII. The philosopher Ts'ang said, 'The superior man, in his thoughts, does not go out of his place.'

CHAP. XXIX. The Master said, 'The superior man is modest in his speech, but exceeds in his actions.'

CHAP. XXX. 1. The Master said, 'The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear. 2. Tsze-kung said, 'Master, that is what you yourself say.'

His place is now set east in the outer court of the temple. Confucius had lodged with him when in Wei, and it was after his return to Lu that P'o-yâ sent to invite him for him.

27. A repetition of VIII. iv.

32. The thought of a superior man is humble with his position. Taking here quotes from the Yi-ching, or Illustrations of the 500 Diagrams, of the Yi-ching, but he leaves out one character, "以", before "思", and thereby alters the meaning somewhat. What is said in the Yi-ching is — the superior man is thoughtful, and so does not go out of his place. — The chapter, it is said, is itemized here from its analogy with the preceding.


30. Confucius's humble estimate of himself, which Tsze-kung seems to. We have the greatest part of this paragraph in IX. xxviii., but the translation must be somewhat different, as "仁者, 知者, 勇者, " are here in opposition with "君子道者", "君子道耳", "君子所以為道者", "what the superior man makes to be his path." — "道", "to say,"
Chap. XXXI. Tze-kung was in the habit of comparing men together. The Master said, "Tze must have reached a high pitch of excellence! Now, I have not leisure for this."

Chap. XXXII. The Master said, I will not be concerned at men's not knowing me; I will be concerned at my own want of ability."

Chap. XXXIII. The Master said, "He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily (when they occur);—is he not a man of superior worth?"

Chap. XXXIV. 1. Wei-shâng Mâu said to Confucius, "Chiên, how is it that you keep roosting about? Is it not that you are an insinuating talker?"

2. Confucius said, "I do not dare to play the part of such a talker, but I hate obstinacy."

31. One's work is with one's self. — ANALYSIS:

1. Tze-kung, in his habit of comparing men together. 賢乎哉 Tz’Î is an适当, i.e. to judge, 督亦 see XIII. 20, but the meaning is there "perhaps," while here the 督 is adjectival, as 督亦 in "is not superior?" The remark is trivial.

2. Concern should be about one's personal attainment, and not about the estimation of others. See I. xvi. 6, et al. A critical edition is laid down here by Chü Hê — "All passages, the same in meaning and in words, are to be understood as having been spoken only once, and their recurrence is in the work of the compilers. Where the meaning is the same, and the language a little different, they are to be taken as having been repeated by Confucius himself with the variations. According to this rule, the sentiment in this chapter was repeated by the Master in four different utterances.

32. Quick discrimination without consequent action is merely disputing. 速 to be disobedient, "to revolt;" also, "to elect," and how to anticipate, i.e. to judgment. 督亦, 督亦 see XIII. 20, but the meaning is there "perhaps," while here the 督 is adjectival, as 督亦 in "is not superior?" The remark is trivial.

33. Quick discrimination without consequent action is merely disputing. 速 to be disobedient, "to revolt;" also, "to elect," and how to anticipate, i.e. to judgment. 督亦, 督亦 see XIII. 20, but the meaning is there "perhaps," while here the 督 is adjectival, as 督亦 in "is not superior?" The remark is trivial.

34. CONFUCIUS NOT INFALLIBLE, AND THE NO HELD-GODS TALK: DEFENSE OF HIMSELF FROM THE CHARGE OF AN ERRONEOUS APPROACH. 1. From Wei-shâng's addressing Confucius by his
CHAP. XXXV. The Master said, 'A horse is called a ch'í, not because of its strength, but because of its other good qualities.'

CHAP. XXXVI. 1. Some one said, 'What do you say concerning the principle that injury should be recompensed with kindness?'
2. The Master said, 'With what then will you recompense kindness?'
3. 'Recompense injury with justice, and recompense kindness with kindness.'

CHAP. XXXVII. 1. The Master said, 'Alas! there is no one that knows me.'
2. Tsze-kung said, 'What do you mean by thus saying—that no one knows you?' The Master replied, 'I do not murmur against name, it is presumed that he was an old man. Such a liberty in a young man would have been impudence. It is presumed also, that he was one of those men who kept themselves retired from the world in disgust. 意' to perch or rest, as a bird, used contemptuously with reference to Confucius going about among the princes and wishing to be called to office. 未' holding or giving, with without intelligence.'

35. VIRTUE, AND NOT STRENGTH, THE TRUE SUBJECT OF TRADE. 騒 was the name of a famous horse of antiquity who could run 3000 li in one day. See the dictionary on it. It is here used generally for 'a good horse.'

36. (GOOD IS NOT TO BE RETURNED FOR EVIL, ETC.) ETC. 真' is not used in the sense of 'truth,' but in the sense of 'being genuine.'

37. CONFUCIUS, SPEAKING THAT MEN DID NOT KNOW HIM, expresS THE THOUGHT THAT HEAVEN KNOWS HIM. "I do not know you." He refers, commentators say, to the way in which he pursued his course, simply for himself, and not for the purpose of trying to win the favor of others by his own zeal in duty, or by his own improvement, without regard to success, or the opinions
Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven—that knows me!

Chap. XXXVIII. 1. The Kung-po Li-ko, having slandered Tsze-hsi to Chi-sun, Tsze-fu Ching-po informed Confucius of it, saying, 'Our master is certainly being led astray by the Kung-po Li-ko, but I have still power enough left to cut Li-ko off, and expose his corrupion in the market and in the court.'

2. The Master said, 'If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung-po Li-ko do where such ordering is concerned?'

何為其莫知子也，是不知乎？

下學上達，豐而聞，聞而行，行而知，知而信，信而明，明而行，行而止，止而後知其至止也。
Chap. XXXIX. 1. The Master said, 'Some men of worth retire from the world.
2. 'Some retire from particular States.
3. 'Some retire because of disrespectful looks.
4. 'Some retire because of contradictory language.'

Chap. XLI. The Master said, 'Those who have done this are seven men.'

Chap. XLI. Tsze-lu happening to pass the night in Shih-man, the gate-keeper said to him, 'Whom do you come from?' Tsze-lu said, 'From Mr. K'ung.' 'It is he,—is it not?'—said the other, 'who knows the impracticable nature of the times, and yet will be doing in them.'

Chap. XLI. The Master was playing, one day, on a musical stone in Wei, when a man, carrying a straw basket, passed the door.

29. Different causes why men of worth withdraw from public life, and different respects to which they do withdraw themselves. 1. 該 ph. 4th tone, = 逃避 = the next clause, but commentators say that the meaning is no more than 'seeks,' and that the terms do not indicate any comparison of the parties or the ground of their worthiness.
3. 地, 'the earth,' here = territories = States.
4. The 'books' and 'language' in par. 4, are to be understood of the princes whom the worthless wished to serve.—Contrasts himself could never hear to withdraw from the world.
40. The number of men of worth who had withdrawn from public life in Confucius's time. This chapter is understood in connexion with the preceding;—as appears in the translation. Chi, however, explains 起 = 'have arisen.' Others explain it by 爲 = 'have done this.' They also give the names of the seven men, which Chi calls 孝 = 'obedient.'
41. Consideration of Confucius's course is seeking to be employed; by one who had withdrawn from public life. The site of Shih-man is referred to the district of Chi-bing, department of Chi-nan, in Shu-tung.
42. The judgment of a retired worthy on Confucius's course, and verse of Confucius's thereon. 1. The King was one of the traditional instruments of the Chinese; see Brehm's dictionary, in vo.

29. Differing causes why men of worth withdraw from public life, and different respects to which they do withdraw themselves.
3. The 'books' and 'language' in par. 4, are to be understood of the princes whom the worthless wished to serve; Confucius himself could never hear to withdraw from the world.
40. The number of men of worth who had withdrawn from public life in Confucius's time. This chapter is understood in connexion with the preceding;—as appears in the translation. Chi, however, explains 起 = 'have arisen.' Others explain it by 爲 = 'have done this.' They also give the names of the seven men, which Chi calls 孝 = 'obedient.'
41. Consideration of Confucius's course is seeking to be employed; by one who had withdrawn from public life. The site of Shih-man is referred to the district of Chi-ching, department of Chi-nan, in Shu-tung.
42. The judgment of a retired worthy on Confucius's course, and verse of Confucius's thereon.
of the house where Confucius was, and said, "His heart is full who so beats the musical stone."

2. A little while after, he added, "How contemptible is the one-sided obstinacy those sounds display! When one is taken no notice of, he has simply at once to give over his wish for public employment. "Deep water must be crossed with the clothes on; shallow water may be crossed with the clothes held up."

3. The Master said, "How determined is he in his purpose! But this is not difficult!"

CHAP. XLIII. 1. Tsze-chang said, What is meant when the Shu says that Kao-tsung, while observing the usual imperial mourning, was for three years without speaking?"

2. The Master said, "Why must Kao-tsung be referred to as an example of this? The ancients all did so. When the sovereign died, the officers all attended to their several duties, taking instructions from the prime minister for three years.”

Meaning "to go beyond," "to exceed," it is in the 4th tone. 12. How government was carried on during the three years of silent mourning by the sovereign. 1. 文云—see the Shih, IV. viii. Sect. 1., but the passage there is not exactly as in the text. It is there said that Kao-tsung, after the three years' mourning, still did not speak. 13. 高宗 was the honorary title of the king Wu-tung (武丁, B.C. 1354-1045). 14. "only." 15. "the chief where the mourner lived the three years." Chi also does not know the meaning of the term.
CHAP. XLIV. The Master said, 'When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service.'

CHAP. XLV. Tsze-lù asked what constituted the superior man. The Master said, 'The cultivation of himself in reverential carefulness.' 'And is this all?' said Tsze-lù. 'He cultivates himself so as to give rest to others,' was the reply. 'And is this all?' again asked Tsze-lù. The Master said, 'He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people:—even Yâo and Shun were still solicitous about this.'

CHAP. XLVI. Yuan Zang was squatting on his heels, and

Tsze-chang was perplexed to know how government could be carried on during so long a period of silence. 古之人—the person who embraces the sovereigns, and subordinate princes who hail their own petty courts. 總已—in the words of the king, 伯是可望. The meaning is that they did not dare to allow themselves any license. 'The expression is not an easy one. I have followed the paraphrases.

44. How to Love the Rules of Propriety in Rulers Facilitates Government.

45. Reverently Cultivate the Distinct Characteristic of the Chin-men. 以敬, it is said, are not to be taken as the same thing as the Chin-men in cultivating himself, but as the chief thing which he keeps before him in the process. I translate, therefore, by 以, but in the other sentences, it indicates the cultivations, or consequences, of the 傳已在百姓—the hundred surnames, or a designation for the mass of the people, occurs as early as in the Yâo and Shun. 安百姓, 厚施其政, and the three great relations of life and of the four here, consequently. 3 · 3 · 3 · 3 = 36. It is to be observed, that in the book we find 'ten thousand surnames,' interchanged with 百姓, 'ten thousand surnames,' and it would seem thus, therefore, to be a definite explanation to the number.
so waited the approach of the Master, who said to him, 'In youth, not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age:—this is to be a pest.' With this he hit him on the shank with his staff.

CHAP. XLVII. 1. A youth of the village of Ch'uteh was employed by Confucius to carry the messages between him and his visitors. Some one asked about him, saying, 'I suppose he has made great progress.'

2. The Master said, 'I observe that he is fond of occupying the seat of a full-grown man; I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress in learning. He wishes quickly to become a man.'

he was a very old acquaintance of Confucius, and mentally somewhat weak. Confucius felt kindly to him, but was sometimes provoked by him to very candid expressions of his judgment about him.—as here.

47. Confucius's Employment by a Young Man. 1. Confucius—there is a tradition that Confucius lived and taught in 聚里, but it is much disputed. 聚命 調傳 實之 主言 聚命 means to convey the messages between visitors and the host.

益者——the inquirer supposed that Confucius's employment of the lad was to distinguish him for the progress which he had made. 2. According to the rules of ceremony, a youth was to sit in the corner, the body of the room being reserved for full-grown men.—see the Li Ch'ti, II. Sect. II. Li. 22.

In walking with an elder, a youth was required to keep a little behind him.—see the Li Ch't, I. Sect. 1. I. ch. 4. 5. Confucius's employment of the lad, therefore, was to teach him the courtesies required by his years.
BOOK XV. WEI-LING KUNG.

CHAPTER I. 1. The duke Ling of Wei asked Confucius about tactics. Confucius replied, "I have heard all about sacrificial vessels, but I have not learned military matters." On this, he took his departure the next day. 2. When he was in Ch'an, their provisions were exhausted, and his followers became so ill that they were unable to rise. 3. Tsze-lu, with evident dissatisfaction, said, "Has the superior man likewise to endure in this way?" The Master said, "The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license."

REMARKS ON THE BOOK.—The contents of the Book, contained in forty chapters, are as miscellaneous as those of the former. Rather they are more so, some chapters bearing on the public administration of government, several being occupied with the superior man, and others containing lessons of practical wisdom. "All the subjects," says Hsiing Ping, "illustrate the feeling of the sense of shame and consequent pursuit of the correct course, and therefore the Book immediately follows the preceding one."

1. Confucius refuses to talk on military affairs. In the midst of disputes, he教导 the disciples how the superior man is above disputes. 2. In all time, the arrangement of the ranks of an army; here—generally. 齐豆之事—comp.
CHAP. II. 1. The Master said, ‘Tsze, you think, I suppose, that I am one who learns many things and keeps them in memory?'

2. Tsze-kung replied, ‘Yes—but perhaps it is not so?’

3. ‘No,’ was the answer; ‘I seek a unity all-pervading.’

CHAP. III. The Master said, ‘Yü, those who know virtue are few.’

CHAP. IV. The Master said, ‘May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat.’

CHAP. V. 1. Tsze-chang asked how a man should conduct himself, so as to be everywhere appreciated.

2. The Master said, ‘Let his words be sincere and truthful, and his actions honourable and careful;—such conduct may be practised among the rude tribes of the South or the North. If his words be

3. How Confucius aimed at the knowledge of an all-pervading unity. This chapter is to be compared with IV. xx; only, says Chih Hai, that is spoken with reference to practice, and this with reference to knowledge.’ But the design of Confucius was probably the same in them both, and I understand the first paragraph here as meaning—‘Tsze, do you think that I am aiming, by the exercise of memory, to acquire a varied and extensive knowledge? Then the second paragraph is equivalent to—‘I am not doing this. My aim is to know myself, the mind which embraces all knowledge, and regulates all practice.’ This is the view of the chapter given in the 日講此一章書言學貴知乎要. This chapter teaches that what is valuable in learning is the knowledge of that which is important.

4. Few really know virtue. This is understood as spoken with reference to the desire for the acquisition of virtue manifested by Tsze-chang in chapter i. If he had possessed a right knowledge of virtue, he would not have been so affected by distrust.

5. How Shun was able to succeed merit.

6. Conduct that will be appreciated in all parts of the world. 1. We must supply a good deal of drawing and the meaning here. Chu Hai compares the question with that of Ten-shang about the scholar who may be called 達 see XII. xx. a.
not sincere and truthful, and his actions not honourable and careful, will he, with such conduct, be appreciated, even in his neighbourhood!

3. "When he is standing, let him see those two things, as it were, fronting him. When he is in a carriagé, let him see them attached to the yoke. Then may he subsequently carry them into practice."

4. Tsze-chang wrote these counsels on the end of his sash.

CHAP. VI. 1. The Master said, 'Truly straightforward was the historiographer Yu. When good government prevailed in his State, he was like an arrow. When bad government prevailed, he was like an arrow.'

2. 'A superior man indeed is Chû Po-yü! When good government prevails in his State, he is to be found in office. When bad government prevails, he can roll his principles up, and keep them in his breast.'

Another name for the 北狄, the rude tribes on the North (III. v). 9500 families made up a 州, and 25 made up a 里, but the meaning of the phrase is that given in the translation.

3. The 'thems,' i.e. such words and actions. Let him see them while he is before him, with himself making a trip. It is properly the bottom of a carriagé, planks laid over wheels, a simple 'backery,' but here it is a carriagé. 續 denotes the ends of the such that hang down.

6. The admirable characters of Tze-yü and Chü Po-yü. 子魚 was the designation of 子魚, the historiographer of Wei, generally styled Shih Ch'i. On his deathbed, he left a message for his prince, and gave orders that his body should be laid out in a place and manner likely to attract his attention when he paid the visit of condolence. It was so, and the message that delivered had the desired effect. Perhaps it was on hearing this that Confucius made this remark. 矛, 'an arrow,' i.e. straight and decided. 2. Chû Po-yü.—see XIV., xxvi. 可能卷而懷之 is to be understood as referring to 'his principles,' or perhaps the above: 'he could roll himself up and keep himself to himself.' The other we say that Tzê-yü's uniform straightforwardness was not equal to Po-yü's, rightly adapting himself to circumstances. "Chuang-tse continually mentions Tâng Shên and Shih Yu together."
CHAP. VII. The Master said, 'When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words.'

CHAP. VIII. The Master said, 'The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete.'

CHAP. IX. Tsze-kung asked about the practice of virtue. The Master said, 'The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any State, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars.'

CHAP. X. 1. Yen Yuen asked how the government of a country should be administered.

2. The Master said, 'Follow the seasons of Haid.

7. There are men with whom to speak, and men with whom to keep silence. The wise know them. 失言 may be translated, literally and properly, to lose one’s words, but in English we do not speak of “losing men.”

8. Highnaturedvaluethevirtuemorethellife. The two different classes here are much the same as in III. 6. The last word of the second sentence may be naturally translated—They will kill themselves. No doubt suicide is included in the expression (see Kung An-t'ou’s explanation, given by Hsi Yen), and Confucius here justifies that act, as in certain cases expressive of high virtue.
3. 'Ride in the state carriage of Yin.
4. 'Wear the ceremonial cap of Ch'uan.
5. 'Let the music be the Shào with its pantomimes.
6. 'Banish the songs of Ch'ang, and keep far from specious talkers. The songs of Ch'ang are licentious; specious talkers are dangerous.'

CHAP. XI. The Master said, 'If a man take no thought about what is distant, he will find sorrow near at hand.'

CHAP. XII. The Master said, 'It is all over! I have not seen one who loves virtue as he loves beauty.'

CHAP. XIII. The Master said, 'Was not Tsang Wan like one who had stolen his situation? He knew the virtue and the talents

INTENTIONS, TO BE FOLLOWED IN GOVERNING:—A REPLY TO YEN YEN. 1. The disciple modestly put his question with reference to the government of a State (邦), but the Master answers it according to the disciple's ability, as if it had been about the ruling of the kingdom (治天下).
2. The three great ancient dynasties began the year at different times. According to an ancient tradition, 'Heaven was opened at the time of the division among the Yins,' Earth appeared at the time of the division among the Chou, and Man was born at the same time. The division among the Yins commences in our December, at the winter solstice; the division among the Chou a month later; and the division among Man a month after the division among the Yins.
3. The Chou dynasty began its year with Winter; the Shang with Spring; and the Han with Summer. As human life thus began, so the year; in reference to human labours, naturally proceeds from the spring, and Confucius approved the rule of the Han dynasty. His doctrine has been the law of all dynasties since the Ch'in. See the "Commentary on the "Spring and Autumn," Chap. 2, in Gaubil's "Shih-ching." 4. The state carriage of the Yin dynasty was plain and substantial, which Confucius preferred to the more ornamental one of Chou. 5. Yet he does not object to the more elegant cap of that dynasty, 'the cap,' says Ch'ê Hê, 'being a small thing, and placed over all the body.' 6. The Shih-shing was the music of Shao; the dancers of pantomimes, who kept time to the music. See the Shih-shing, II. ii. 21. 7. 鼓舞, 'the sounds of Ch'ang,' meaning both the songs of Ch'ang, and the music to which they were sung. Those songs form the 7th book of the 1st division of the Shih-shing, and are here characterised justly.

II. THE NECESSITY OF PRAISE AND PRECAUTION.

12. THE BREVITY OF A TRUE LOVE OF VIRTUE. 己矣乎。—See V. xxvi.; the rest is a repetition of IX. xvi.; said to have been spoken by Confucius when he was in Wei and saw the Duke riding out openly in the same carriage with Nu-nun.

13. AGAINST PRAISE OF OTHERS' TALENTS:—THE CASE OF TSANG WAN, AND Hзвук of LO-hui. Tsang Wan-chung.—See V. xvii.; 位位 is explained—"as if he had got it by theft; and
of Hui of Li-hsia, and yet did not procure that he should stand with him in court.

CHAP. XIV. The Master said, 'He who requires much from himself and little from others, will keep himself from being the object of resentment.'

CHAP. XV. The Master said, 'When a man is not in the habit of saying—'What shall I think of this? What shall I think of this?' I can indeed do nothing with him.'

CHAP. XVI. The Master said,'When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness;—there is indeed a hard case.'

CHAP. XVII. The Master said, 'The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.'
CHAP. XVIII. The Master said, ‘The superior man is distressed by his want of ability. He is not distressed by men’s not knowing him.’

CHAP. XIX. The Master said, ‘The superior man dislikes the thought of his name not being mentioned after his death.’

CHAP. XX. The Master said, ‘What the superior man seeks, is in himself, What the mean man seeks, is in others.

CHAP. XXI. The Master said, ‘The superior man is dignified, but does not wrangle. He is sociable, but not a partisan.

CHAP. XXII. The Master said, ‘The superior man does not promote a man simply on account of his words, nor does he put aside good words because of the man.’

'foundation.' The antecedent to all the 典 is 義, or rather the thing, whatever it be, done righteously.

15. OUR own INCOMPETENCE, AND NOT OUR REPUTATION, IS THE PROPER SUBJECT OF CONCERN TO US. See XIV, xxvii, et al.

16. THE SUPERIOR MAN WISHES TO BE MADE IN REMEMBRANCE. Not, say the commentators, that the superior man cares about fame, but fame is the invariable consequence of merit. He cannot have been the superior man, if he be not remembered.

11. In the 大學傳, and many other paraphrases, 没世 is taken, as—終身: 'all his life.' Still, I let the translation suggested by the use of the phrase in the ’Great Learning’ keep its place.


22. THE SUPERIOR man is DISCRIMINATING IN HIS APPRECIATION OF MEN AND JUDGMENT OF DISPOSITION.

chap. xxvi. the master said, 'specious words confound virtue.
want of forbearance in small matters confounds great plans.'
chap. xxvii. the master said, 'when the multitude hate a
man, it is necessary to examine into the case. when the multitude
like a man, it is necessary to examine into the case.'
chap. xxviii. the master said, 'a man can enlarge the
principles which he follows; those principles do not enlarge the man.'
chap. xxix. the master said, 'to have faults and not to
reform them,—this, indeed, should be pronounced having faults.'
chap. xxx. the master said, 'i have been the whole day

the appointment of the historiographer is re-
ferred to hweang-ti, or 'the yellow sovereign,'
the inventor of the cycle. the statutes of ch'ü
mention no fewer than five classes of such
officers. they were attached also to the feudal
courts, and what confucius says, is that, in his
erly days, a historiographer, on any point
about which he was not sure, would leave a
blank; so careful were they to record only truth.

吾猶及延伸之有馬雲云

this second sentence is explained in ho yen:
'if any one had a horse which he could not
name, he would lend it to another to ride and
exercise it.'—the commentator hsü (胡氏)
says well, that the meaning of the chapter must
be left in uncertainty (the second part of it
especially).

22. the danger of specious words, and of
impatience. 小不忍 is not a little
impatience, but impatience in little things: 'the
hastiness,' it is said, 'of women and small
people.'

27. in judging of a man, we must not be
guided by his being generally like or unlike.
chap. xiii. xiv.

23. principles of duty as demonstrated in the
moral law. this sentence is quite mystical
in its statement. the 蘭註 says—
道 here is the path of duty, which all men, in
their various relations, have to pursue; and man
has the three virtues of knowledge, benevolence,
and fortitude, whereby to pursue that path,
and so he enlarges it. that virtue remote, occu-
pying an empty place, cannot enlarge man, needs
not to be said.' that writer's account of 道
here is probably correct, and 'duty approani-
hended,' 'in an empty place,' can have no effect
on any man; but this is a mere truism. duty
approached is constantly enlarging, elevating,
and energizing multitudes, who had previously
been unconscious of it. the first clause of the
chapter may be granted, but the second is not
in accordance with truth. generally, however,
man may be considered as the measure of the
truth in morals and metaphysics which he
holds; but after all, systems of men are for the
most part beneath the highest capacities of the
model men, the chih-tao.

23. the capability of not knowing known
faults. compare i. viii. ch'i k'ai's commentary
appears to make the meaning somewhat
different. he says—'if one having faults can
change them, he comes back to the condition of
having no faults. but if he do not change
them, then they go on to their completion, and
will never come to be changed.'

26. the elucidation of thinking, without
reading. compare ii. xx, where the depend-
ce of acquisition and reflection on each other
is set forth.—many commentators say that
confucius means 'that which is not thinking
he mentions to himself for the sake of others, not
that it ever was really thus with himself.'
without eating, and the whole night without sleeping:—occupied with thinking. It was of no use. The better plan is to learn.

CHAP. XXXI. The Master said, 'The object of the superior man is truth. Food is not his object. There is ploughing:—even in that there is sometimes want. So with learning:—emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him.

CHAP. XXXII. 1. The Master said, 'When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again.

2. 'When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him.

3. 'When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety—full excellence is not reached.'

31. THE SUPERIOR MAN SHOULD NOT BE NERVOUS, BUT HAVE TRUTH FOR HIS OBJECT. Here again we translate 道 by 'truth,' as the best term that offers. 餓, 'hunger,' = want. Want may be in the midst of ploughing,—i.e. husbandry is the way to plenty, and yet a famine or scarcity sometimes occurs. The application of this to the case of learning, however, is not apt. Is the emolument that sometimes comes with learning a calamity like famine? The contrast of the two cases is not well maintained.

32. HOW KNOWLEDGE WITHOUT VIRTUE IS ...

1. Here the various and the two first in the other paragraphs have a, or principle, for their reference. In Ho Ten,
Chap. XXXIII. The Master said, "The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small men may not be intrusted with great concerns, but he may be known in little matters."

Chap. XXXIV. The Master said, "Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue."

Chap. XXXV. The Master said, "Let every man consider virtue as what devolves on himself. He may not yield the performance of it even to his teacher."

However, Fei Hsien says:—"A man may have knowledge equal to the management of his office (治其官), but if he has not virtue which can hold it fast, though he get it, he will lose it." 7 In the Chinese, below, 之, and 民, or people, for their reference. 5 The phrase—to move the people—is analogous to several others, such as: 舞之, 舞之, and 眼之, "to drum the people," "to dance them," "to court them."

33. How to know the superior man and the mean man: and their capacities. Chih Hui (治其官), the knowing here is our knowing the individuals. Chih Hui says:—"I know the knowing is our knowing the individuals. The little matters are ingenious but telling arts and accomplishments, in which a really great man may sometimes be deliberate, while a small man will be familiar with them. The 'knowing' is not that the parties are chun-tse and kung-men, but what attachments they have, and for what they are fit. The difficulty, on this view, is with the conclusion—何可小知—How can there be small knowledge?—Bo Yen says:—"The way of the chun-tse is profound and far-reaching. He will not let his knowledge be small, and he may be trusted with what is great. The way of the kung-men is shallow and near. He will let his knowledge be small, and he may not be trusted with what is great." 74.

Virtue is more to man than water or fire, and never monstrous to him. "Man," as in VI. 22. 民之於仁也—people's relation to, or dependence on, virtue. The man is usually remarkable of men's suffering death on account of their virtue. There have been martyrs for their loyalty and other virtues, as well as for their religious faith. Chih Hui (治其官) provides for this difference in his remarks:—"The want of fire and water is hurtful only to man's body, but to be without virtue is to lose one's soul (the higher nature), and so it is more to him than water or fire." See on IV. vii.

35. Virtue personal and obligatory on every man. The old interpreter takes to in the sense of 'ought.' Chih Hui (治其官) certainly improves on them by taking it in the sense of 'ought.'
Chap. XXXVI. The Master said, "The superior man is correctly firm, and not firm merely."

Chap. XXXVII. The Master said, "A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration."

Chap. XXXVIII. The Master said, "In teaching there should be no distinction of classes."

Chap. XXXIX. The Master said, "Those whose courses are different cannot lay plans for one another."

Chap. XL. The Master said, "In language it is simply required that it convey the meaning."

Chap. XLI. 1. The Music-master, Mien, having called upon him, when they came to the steps, the Master said, "Here are the steps." When they came to the mat for the guest to sit upon, he..."
CONG FUXIAN ANAELOGS

BOOK XVI. KE SHE.

CHAPTER I. 1. The head of the Ch'i family was going to attack Chwan-yü.

2. Zan Yü and Ch'i-ló had an interview with Confucius, and said, "Our chief, Ch'i, is going to commence operations against Chwan-yü.

BOOKS BELONGING TO THE LI (魯) NATION.

This supposition, however, is not otherwise supported.

1. Confucius exposed the presumptuous and impolitic conduct of the chief of the Ch'i family in proposing to attack a minor state, and beseeches Zan Yü and Ch'i-ló to abate the design. 2. 季氏 and 季孫 below.—see III. I. Chwan-yü was a small territory in Li, whose ruler was a member of the 季, or 4th order of nobility. It was one of the States called 贊庸, or "attached," whose chiefs could not appear to
孔子曰：求，無乃爾是過與。

夫子之仁，昔者先王以爲東蒙主，且在邦域之中矣，是社稷之臣也何以伐爲。再有曰：夫子欲之，吾二臣者皆不欲也。孔子曰：求，爾以告之矣。有言，曰：尺方就列，不能者止。危而不持，顛而不扶，則將焉用彼相矣。且爾言過矣。

夫子曰：柳，是之不欲也，孔子曰：周任有言，命力就列，不能者止。危而不持，顛而不扶，則將焉用彼相矣。且爾言過矣。

3. Confucius said, 'Ch'iu, is it not you who are in fault here?'

4. 'Now, in regard to Chwan-yü, long ago, a former king appointed its ruler to preside over the sacrifices to the eastern Mang; moreover, it is in the midst of the territory of our State; and its ruler is a minister in direct connexion with the sovereign:—What has your chief to do with attacking it?'

5. Zan Yu said, 'Our master wishes the thing; neither of us two ministers wishes it.'

6. Confucius said, 'Ch'iu, there are the words of Chu Zun,—

"When he can put forth his ability, he takes his place in the ranks of office; when he finds himself unable to do so, he retires from it. How can he be used as a guide to a blind man, who does not support him when tottering, nor raise him up when fallen?"

7. 'And further, you speak wrongly. When a tiger or rhinoceros escapes from his cage; when a tortoise or piece of jade is injured in its repository—whose is the fault?"

the presence of the sovereign, excepting in the train of the princes within whose jurisdiction they were embraced. Their existence was not from a practice like the sub-inferioration, which belonged in the feudal system of Europe. They held of the lord paramount or king, but with the restriction which has been mentioned, and with a certain subservience also to their immediate superior. Its particular position is fixed by its proximity to Pi, and to the Mang hill.伐 is not merely 'to attack,' but 'to attack and punish,' an exercise of judicial authority, which could emanate only from the sovereign. The term is used here, to show the nefarious and presumptuous character of the contemplated operations. 9 There is some difficulty here, as, according to the 'Historical Records,' the two chihhs were not in the service of the Ch' family, at the same time. We may suppose, however, that Tung-ho, returning with the sage from Wei on the invitation of Duke Ai, took service a second time, and for a short period, with the Ch'i family, of which the chief was then Ch'i Kung. This brings the time of the transaction to 463 or 462.
8. Zan Yü said, 'But at present, Chwan-yü is strong and near to Pi; if our chief do not now take it, it will hereafter be a sorrow to his descendants.'

9. Confucius said, 'Ch'iü, the superior man hates that declining to say—"I want such and such a thing," and framing explanations for the conduct.

10. 'I have heard that rulers of States and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty, but are troubled with fears of a want of contented reposes among the people in their several places. For when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a contented repose, there will be no rebellious upsettings.

11. 'So it is. Therefore, if remoter people are not submissive, all very active, in the Chi service. 2. It was the prerogative of the princes to sacrifice to the hills and rivers within their jurisdictions—their was the chief of Chwan-yü, royalty appointed (the 'former king' is probably the second sovereign of the Ch'ao dynasty) to be the lord of the Mang mountains, that is, to preside over the sacrifices offered to it. This raised him high above any more ministers or officers of Lō. The mountain Mang is in the present district of Pi, in the department of Loo-an. It is termed eastern, to distinguish it from another of the same name in Shoo-hai, which was the western Mang. 且在邦域之中—this is mentioned, to show that Chwan-yü was so situated as to give Lō no occasion for alarm. 社稷之臣—'a minister of the altar to the spirits of the land and grain.' To those spirits only, the prince had the prerogative of sacrificing. The chief of Chwan-yü having this, how dared an officer of Lō to think of attacking him? The 亦 is used of his relation to the king. Ch'ü Hai makes the phrase—'公家之臣,' 'a minister of the royal house,' saying that the three families had usurped all the dominions proper of Lō, having only the chiefs of the attached States to appear in the ducal court. I prefer the former interpretation. 何以伐之—must be understood with reference to the Chi. See Wang Yin Chih on Wei as a 語助, where he quotes this text (and chapter of his treatise on the Particles). 5. 夫子, our 'master,' i.e., the chief of the Chi family. 6. Ch'ao Zi 本 by Ch'ü Hai simply called—'a good historian of ancient times.' Some trace him
the influences of civil culture and virtue are to be cultivated to attract them to be so; and when they have been so attracted, they must be made contented and tranquil.

12. "Now, here are you, Yü and Chi, assisting your chief. Remote people are not submissive, and, with your help, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, with your help, he cannot preserve it.

13. "And yet he is planning these hostile movements within the State. I am afraid that the sorrow of the Chi-sun family will not be on account of Chwan-yü, but will be found within the screen of their own court.'

back to the Shang dynasty, and others only to the early times of the Chou. There are other weighty utterances of his in regio, besides that in the text. 7. Chi Hsi explains 兒 by 野牛, *wild bull." The dictionary says it is like an ox, and goes on to describe it as "one-horned." The 本草, 藥部, says that 兒 and 豕 are different terms for the same animal, i.e. the rhinoceros. I cannot think that 非 here is the living tortoise. That would not be kept in a 槏 or a coffret, like a gem. Perhaps the character is, by mistake, for 非. 9. The regimen of 之 extends down to the end of the paragraph.

11. 兩是 the same word as 當, "equality." 謀得其分 means "every one getting his own proper name and place." From this point, Confucius speaks of the general disorganization of the states under the management of the three families, and especially of the Chi. By 遠人 we can hardly understand the people of Chwan-yü. 10. 不能來.不能守 are to be understood of the Head of the Chi family, as controlling the government of the states, and as being obeyed by the two disciples, so that the reproach falls heavily on them. 12. In the dictionary, after Ho Yü, under this passage 蕭, "reverent," and 藥 mean "screen," and the phrase is thus explained: "Officials, on reaching the screen, which they had only to pass to find themselves in the presence of their ruler, were expected to become respectable," and hence, the expression in the text "among his own immediate officers."
CHAP. II. 1. Confucius said, 'When good government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the son of Heaven. When bad government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the princes. When these things proceed from the princes, as a rule, the cases will be few in which they do not lose their power in ten generations. When they proceed from the Great officers of the princes, as a rule, the cases will be few in which they do not lose their power in five generations. When the subsidiary ministers of the Great officers hold in their grasp the orders of the State, as a rule, the cases will be few in which they do not lose their power in three generations.

2. 'When right principles prevail in the kingdom, government will not be in the hands of the Great officers.

3. 'When right principles prevail in the kingdom, there will be no discussions among the common people.'

2. THE SUPREME AUTHORITY OUGHT EVER TO MAINTAIN ITS POWER. THE VIOLATION OF THIS RULE ALWAYS LEADS TO RUIN, WHICH IS MENTIONED AS THE END OF THE EPISTLE IN HEB. 2:3. In these utterances, Confucius had reference to the disorganized state of the kingdom, when 'the son of Heaven' was fast becoming an empty name, the princes of States were in bondage to their Great officers, and those again at the mercy of their family ministers.

1. 家臣, 'family ministers.' 國命 are the same as the previous 禮樂征伐, but having been usurped by the princes, and now again snatched from them by their officers, they can no longer be spoken of as royal affairs, but only as 國之專, 'State matters.'

private discussions; 'i.e. about the state of public affairs.'
CHAP. III. Confucius said, 'The revenue of the State has left the ducal House now for five generations. The government has been in the hands of the Great officers for four generations. On this account, the descendants of the three Hwan are much reduced.'

CHAP. IV. Confucius said, 'There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation—these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued—these are injurious.'

CHAP. V. Confucius said, 'There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in

3. ILLUSTRATION OF THE PRINCIPLES OF THE LAST CHAPTER. In the year 530 B.C., at the death of duke Wen, his rightful heir was killed, and the son of a concubine raised to the ruler’s throne. He is in the annals as duke Haitan (宣) and after him came Ch’ang, Hsiao, Ch’ao, and Fing, in whose time this must have been spoken. These dukedoms were but shadows, pensions of their Great officers, so that it might be said the revenue had gone from them. Observe that here and in the preceding chapter III. is used for a reign. The three Hwan are the three families, as being all descended from duke Hwan; see in II. — Ch’i Hsi appears to have fallen into a mistake in enumerating the four heads of the Ch’i family who had administered the government of Ch’i. [Hsi, Fing, and Hwan, as Tho (悼) died before his father, and would not be said therefore to have the government in his hands. The right enumeration is
speaking of the goodness of others; to find enjoyment in having many worthy friends;—these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting;—these are injurious.

CHAP. VI. Confucius said, 'There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak;—this is called rashness. They may not speak when it comes to them to speak;—this is called concealment. They may speak without looking at the countenance of their superior;—this is called blindness.'

CHAP. VII. Confucius said, 'There are three things which the superior man guards against. In youth, when the physical powers mean, the leading word is read 世, 4th tone, 'to have enjoyment in,' as in VI. xxi. In 之, it is 之, 'music.' The two others are 之,  as in 'to delight in.'

6. THREE ERRORS IN REGARD TO SPEECH TO BE AVOIDED IN THE PRESENCE OF THE GREAT. 君子according to Ch'ü Hsi, denotes here 'a man both of rank and virtue.' Without looking at the countenance,—i.e. to see whether he is paying attention or not. The general principle is that there is a time to speak. Let that be observed, and these three errors will be avoided.

7. THE TIMES WHENCE TOUCH, WARMTH, AND ARE RESPECTIVELY HAVE TO BE GUARD AGAINST. 血氣 'blood and breath.' In the 中庸, XXI, 凡有血氣者 'all human beings.' Here the phrase is equivalent to 'the physical powers.' On 未定, 'not yet settled,' the gloss is in the 禮記 'when they are moving mood.' As to what causal relation Confucius may have supposed to exist between the state of the physical powers, and the several vices indicated, that is not developed. Hsing Ping explains the first caution thus,—'Youth embraces all the period below 30. Then the physical powers are still weak,
are not yet settled, he guards against lust. When he is strong, and the physical powers are full of vigour, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness.

CHAP. VIII. 1. Confucius said, 'There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.

2. 'The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages.'

CHAP. IX. Confucius said, 'Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, readily, get possession of knowledge, are the next.

and the sinews and bones have not reached their vigour, and indulgence in lust will injure the body.' By the superior man's guarding against these three things, I suppose it is meant that he teaches that they are to be guarded against.

8. CONTRAST OF THE SUPREME AND THE MEAN MAN IS SHOWN IN THE THREE THINGS OF WHICH THE SOBER STANDS IN AWE.  大命, according to Chin Hai, means the moral nature of man, suffered by Heaven. High above the nature of other nature, it lays him under great responsibility to cherish and cultivate himself. The old interpreters take the phrase to indicate Heaven's moral administration by rewards and punishments. The 'great men' are men high in position and great in wisdom and virtue, the royal instructors, who have been raised up by Heaven for the training and ruling of mankind.

So, the commentators, and the 督 suggests at once a more general and a lower view of the phrase.

5. PART CLASSES OF MEN IN RELATION TO KNOWLEDGE. On the 1st clause, see on VII. 11a, where Confucius disclaims for himself being ranked in the first of the classes here mentioned. The modern commentators say, that men are distinguished here by the difference of their age, or sex. On which see Morrison's Dictionary, part II, vol. i, character 子.
Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn;—they are the lowest of the people.'

**CHAP. X.** Confucius said, 'The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benignant. In regard to his demeanour, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties (his anger may involve him in). When he sees gain to be got, he thinks of righteousness.'

**CHAP. XI.** 1. Confucius said, 'Contemplating good, and pursuing it, as if they could not reach it; contemplating evil, and shrinking from it, as if they would from thwarting the band into boiling water:—I have seen such men, as I have heard such words.

2. 'Living in retirement to study their aims, and practising

learn with painful effort,' although such effort will be required in the ease of the.

10. New subjects of thought to the superior man:—various instances of the man in which he regulates himself. The conclusion of the text contrasts here with the vocabulary of the translation, and yet the many words of the latter seem necessary.

11. The contemporaries of Confucius could not see evil and follow after good, but be
Chap. XII. 1. The duke Ching of Chi had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single virtue. Po-yi and Shu-ch'i died of hunger at the foot of the Shên-yang mountain, and the people, down to the present time, praise them.

2. "Is not that saying illustrated by this?"

Chap. XIII. 1. Ch'în K'ang asked Po-yi, saying, "Have you heard any lessons from your father different from what we have all heard?"

2. Po-yi replied, "No. He was standing alone once, when I passed below the hall with hasty steps, and said to me, "Have you learned the Odes?" On my replying "Not yet," he added, "If you do not learn the Odes, you will not be fit to converse with." I retired and studied the Odes.

righteousness to carry out their principles.—I have heard these words, but I have not seen such men.

脚 might the disciple Yen Hsi have been, but an early death snatched him away before he could have an opportunity of showing what was in him.

12. Wealth without virtue and virtue without wealth—two different appreciations. This chapter is plainly a fragment. As it stands, it would appear to come from the compilations and not from Confucius. Thus the second paragraph implies a reference to something which has been lost. Under XII. x. 1, I have referred to the proposal to transfer to this place the last paragraph of this chapter which might be explained, as to harmonies with the sentiment of this.—The duke Ching of Chi, see XII. xi. Po-yi and Shu-ch'i, see VI. xxii. The mountain Shên-yang is to be found probably in the department of Ch'ên in Shantung.
3. "Another day, he was in the same way standing alone, when I passed by below the hall with hasty steps, and said to me, "Have you learned the rules of Propriety?" On my replying "Not yet," he added, "If you do not learn the rules of Propriety, your character cannot be established." I then retired, and learned the rules of Propriety.

4. "I have heard only these two things from him."

5. Ch'ên Kang retired, and, quite delighted, said, "I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son."

CHAP. XIV. The wife of the prince of a State is called by him Fù-ăn. She calls herself HSIÃO TUNG. The people of the State call

異聞乎，曰："Have you also (i.e. as being his son) heard different instructions?" 1. On the 礼不合. The next paragraph, see on VII. xvii. 2. Before, here and below, we must supply 之. 3. 立—see VIII. viii. 4. The force of the 者 is to make the whole—what I have heard from him are only these two remarks. 5. Confucius is, no doubt, intended by 君子, but it is best to translate it generally.

11. APPELLATIONS FOR THE WIFE OF A BOURGEOIS. This chapter may have been spoken by Confucius to rectify some disorder of the times, but there is no intimation to that effect. These different appellations may be thus explained:

妻與已齊者，she who is her husband's equal. The 夫 in 夫人 is taken as "support," "help," so that that designation is equivalent to "help-mate." 童 means either "a youth," or "a girl." The wife modestly calls herself 小童, "the little girl." The old interpreters take this naturally—君夫人 or the prince's help-mate, but the modern commentators take it adjectively, as "the prince's, with reference to the office of the wife in presiding over the internal economy of the palace." On this view 君夫人 is "the domestic help-mate." The ambassador of a prince spoke of him by the style of 臣君, "our prince of small virtue." After
BOOK XVII. YANG HO.

CHAPTER I. 1. Yang Ho wished to see Confucius, but Confucius would not go to see him. On this, he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects for the gift. He met him, however, on the way.

2. Ho said to Confucius, 'Come, let me speak with you.' He then asked, 'Can he be called benevolent who keeps his jewel in his

HEADING OF THIS BOOK—陽貨第十七

Yang Ho, No. 17.'—As the last Book commenced with the presumption of the Head of the Chi family, who kept his prime-in-office, this begins with an accoutre of an officer, who did the Head of the Chi what he did for the duke of Lu. For this reason—same similarity in the subject-matter of the last chapters—this Book is said is placed after the former. It contains 26 chapters.

1. Confucius's poetry are included present of a powerful, but unadmirable unworthy, officer. 2. Yang Ho, known also as Yang Hu (虎), was nominally the principal minister of the Chi family, but his chief was entirely in his hands, and he was seeking to acquire the whole authority of the State of Lu for himself. He first appears in the Chronicles of Lu, sitting against the called Duke Chia, in a. c. 505, we find him keeping his own slip.
bosom, and leaves his country to ‘confusion!’ Confucius replied,

‘No.’ ‘Can he be called wise, who is anxious to be engaged in
public employment, and yet is constantly losing the opportunity of
being so?’ Confucius again said, ‘No.’ ‘The days and months are
passing away; the years do not wait for us.’ Confucius said, ‘Right;
I will go into office.’

CHAP. II. The Master said, ‘By nature, men are nearly alike; by
practice, they get to be wide apart.’

CHAP. III. The Master said, ‘There are only the wise of the
highest class, and the stupid of the lowest class, who cannot be
changed.’

Chi Huan, a prisoner, and, in 505, he is driven out, on the failure of his projects, a fugitive into Chi’s. At the time when these incidents in this chapter occurred, Yang Hsü was anxious to get, or appear to get, the support of a man of Confucius’s reputation, and finding that his efforts would not avail on him, he adopted the expedient of sending him a pig. At a time when Confucius was not at home, the rules of ceremony requiring that when a great officer sends a present to a scholar, and the latter was not in his house on its arrival, he had to go to the officer’s house to acknowledge it. See the Li Chi, XI. Sect. iii. 30. The sale is in the sense of ‘to present food,’ properly ‘to a superior.’ Confucius, however, was not to be entrapped.

He also went (時) to T’ang (as a venal) He’s being away from home (亡), and went to call on him. a. 迷其邦, ‘deludes, confuses, his country’; but the meaning is only negative, — ‘leaves his country in confusion.’ 6. read は, in all times, ‘frequently.’ 日月—我與 — all this is to be taken as the remark of Yang Hsü, and a day is supplied before. 日, I agree with the dictionary, and by the old interpreters, is here explained, as in the translation, by ‘he waits for.’
CHAP. IV. 1. The Master having come to Wû-ch'âng, heard there the sound of stringed instruments and singing.

2. Well pleased and smiling, he said, 'Why use an ox-knife to kill a fowl?'

3. Tsze-yû replied, 'Formerly, Master, I heard you say, — 'When the man of high station is well instructed, he loves men; when the man of low station is well instructed, he is easily ruled."

4. The Master said, 'My disciples, Yen's words are right. What I said was only in sport.'

CHAP. V. 1. Kung-shan Fu-sâo, when he was holding Pi, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go.

2. Tsze-lî was displeased, and said, 'Indeed you cannot go! Why must you think of going to see Kung-shan!'
3. The Master said, 'Can it be without some reason that he has invited me? If any one employ me, may I not make an eastern Ch'ien?'

Chap. VI. Tsze-chang asked Confucius about perfect virtue. Confucius said, 'To be able to practise five things everywhere under heaven constitutes perfect virtue.' He begged to ask what they were, and was told, 'Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others.'
CHAP. VII. 1. Pi Hsi inviting him to visit him, the Master was inclined to go.

2. Tze-tsö said, 'Master, formerly I have heard you say, "When a man in his own person is guilty of doing evil, a superior man will not associate with him."' Pi Hsi is in rebellion, holding possession of Chung-mau; if you go to him, what shall be said?

3. The Master said, 'Yes, I did use these words. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said, that, if a thing be really white, it may be steeped in a dark fluid without being made black?

4. 'Am I a bitter gourd? How can I be hanged up out of the way of being eaten?'

CONTRADICTED TO REFUTE THE ADVANCES OF AN UNWORTHY MAN. PROTEST AGAINST THIS SENTIMENT BEING JUDGED BY ORIGINALLY HIGHER COURTS. 2. He but the irritation of Pi Hsi was subsequent to that of Kung when Tse-tso said after Confucius had given up office in Li; he (read Pi) Hsi was commandant of Chung-mau, for the chief of the Chao family, in the State of Tso. 2. In his own person, does what is not good?

Kung An-kao, he does not enter his State; according to Ch'i Hsü, it is not in his State, does not enter his party. There were two places of the name of Chung-mau, one belonging to the State of Chao, and the other to the State of Tso (晉), which is that intended here, and is referred to the present district of 湯陰, in Ho-nan province. 3. 不曰 is to be taken interrogatively, as in the translation. 4. 堅乎云云—A bitter gourd. 5. This is taken as the name of a star, so that the meaning is—'Am I, like such and such a star, to be hung up, &c. &c.' But we need not depart from the proper meaning of the characters. Ch'i Hsi, with Ho Yen, takes the same; or more properly—'A gourd can be hung up, because it does not need to eat. But I never go about, north, south, east, and west, to get food. This seems to me very unnatural. The expression is taken passively, as in the translation, in this and other Works.
Chap. VIII. 1. The Master said, 'Yu, have you heard the six words to which are attached six becloudings?' Yu replied, 'I have not.'

2. 'Sit down, and I will tell them to you.

3. 'There is the love of being benevolent without the love of learning;—the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning;—the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning;—the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning;—the beclouding here leads to rudeness. There is the love of boldness without the love of learning;—the beclouding here leads to insubordination. There is the love of firmness without the love of learning;—the beclouding here leads to extravagant conduct.'

8. Knowledge, acquired by learning, is necessary to the completion of virtue, by preserving the mind from being beclouded.

六言是六字.'The six words are six characters;' see the 資生. They are, therefore, the benevolence, knowledge, sincerity, straightforwardness, boldness, and firmness, mentioned below, all virtues, but yet each, when pursued without discrimination, tending to becloud the mind.

小草.'small plants.' a 'sit down.'
CHAP. IX. The Master said, "My children, why do you not study the Book of Poetry?"

1. "The Odes serve to stimiate the mind.
2. They may be used for purposes of self-contemplation.
3. They teach the art of sociability.
4. They show how to regulate feelings of resentment.
5. From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince.
6. From them we become largely acquainted with the names of birds, beasts, and plants.'

CHAP. X. The Master said to P'o-yu, "Do you give yourself to the Ch'uan-nan and the Shao-nan. The man who has not studied the Ch'uan-nan and the Shao-nan, is like one who stands with his face right against a wall. Is he not so?"

3. BENEFITS DERIVED FROM STUDYING THE BOOK OF POETRY. 1. 小子—see V. xxi. VIII. iii.

I translate here, by "the Book of Poetry," because the lesson is supposed to have been given with reference to the compilation of the Odes. The Odes is that, as in XI. i. 1, et al. The descriptions in them of good and evil may have this effect. 5. Their blending of pity and earnest desire with reproofs may teach how to regulate our resentments. 7. "Plants generally, the titles of the first two Books in the Songs of the States, or first part of the Shih-ching. For the meaning of the titles, see the Shih-ching, I. i. and I. ii. They are supposed to inculcate important lessons about personal virtue and family government. Chü Hsi explains "to learn, "to study." It denotes the entire mastery of the subjects. Chü Hsi is imperative, the 彼 at the end not being interrogative. 正面牆而立 is for 正面而立" In such a situation, one cannot advance a step, nor see anything. I have added: "Is he not so?" to bring out the force of the 與. This chapter in the old editions is incorporated with the preceding one.
CHAP. XI. The Master said, ‘It is according to the rules of propriety,’ they say.—‘It is according to the rules of propriety,’ they say. Are gems and silk all that is meant by propriety? ‘It is music,’ they say.—‘It is music,’ they say. Are bells and drums all that is meant by music?’.  

CHAP. XII. The Master said, ‘He who puts on an appearance of stern firmness, while inwardly he is weak, is like one of the small, mean people;—yeh, is he not like the thief who breaks through, or climbs over, a wall?’  

CHAP. XIII. The Master said, ‘Your good, careful people of the villages are the thieves of virtue.’  

CHAP. XIV. The Master said, ‘To tell, as we go along, what we have heard on the way, is to cast away our virtue.’

11. It is not the external appearance which constitutes propriety, nor the sound of instruments which constitutes music. 礼云—所稱為禮者, 'as to what they say is propriety.' The words approach the quotation of a common saying. So 礼云. Having thus given the common views of propriety and music, he refutes them in the questions that follow, and making present to the mind as the expressions of respect and harmony.  

12. The necessity of persuasion and philosophy composed. 小人 is here not the counterfeiter merely, but the whole outward appearance. 小人 is explained by 细民, and the latter clause shows emphatically to whom, among the mean people, the individual spoken of is like—a thief, namely, who is in constant fear of being detected.  

13. Contempt for vulgar ways and views injurious to virtue. See the sentiment of this chapter explained and expanded by Monumental, VII. Pts. II. xxxvii. 3, 8. 原, 4th tone, the same as 原. See the dictionary, character 其, as in XIV. xvi, though it may be translated here, as generally, by the term ‘thief.’  

14. Swiftness to speak incompatible with the cultivation of virtue. It is to be understood that what has been heard contains some good lesson. At once to be talking of it without revolving it, and striving to please, shows an indifference to our own improvement. 道 is the same way, a little farther on.—The glossary on Ho Yen’s work explains 道 as meaning—‘is what the virtuous do not do.’ But this is evidently incorrect.
CHAP. XV. 1. The Master said, 'There are those mean creatures! How impossible it is along with them to serve one's prince.

2. 'While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them.

3. 'When they are anxious lest such things should be lost, there is nothing to which they will not proceed.'

CHAP. XVI. 1. The Master said, 'Anciently, men had three failings, which now perhaps are not to be found.

2. 'The high-mindedness of antiquity showed itself in a disregard of small things; the high-mindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve; the stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit.'

15. THE CARE OF MERCENARY OFFICERS, AND HOW IT IS IMPOSSIBLE TO SERVE ONE'S PRINCE ALONG WITH THEM. 1. 與 匠 作 共 字 看，與 "coarseness"，here used metaphorically for 'errors,' 'vices.' 或 是 是 "perhaps there is the absence of them.' The next paragraph shows that worse things had taken their place. 2. That 本 is only 'a disregard of smaller matters,' or conventionalisms, appears from its opposition to "which has a more intense signification than in chap. viii.
CHAP. XVII. The Master said, ‘Fine words and an insinuating appearance are seldom associated with virtue.’

CHAP. XVIII. The Master said, ‘I hate the manner in which purple takes away the lustre of vermilion. I hate the way in which the songs of Chang confound the music of the Ya. I hate those who with their sharp mouths overthrow kingdoms and families.’

CHAP. XIX. 1. The Master said, ‘I would prefer not speaking.’
2. Tsze-kung said, ‘If you, Master, do not speak, what shall we, your disciples, have to record?’
3. The Master said, ‘Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?’

as in XV. xxi, also with an intenser meaning.

紫: ‘an angular corner, which cannot be impinged against without causing pain. It is used for “purity,” “modesty,” but the meaning here appears to be that given in the translation.

17. A repetition of I. iii.

18. Confucius’s inflexion at the way in which the wrong overcame the right.

之奪朱—see X. vi. 2. 朱 is here as “a correct” colour, though it is not among the five such colours mentioned in the note there.

國家—see on IX. xiv. "State," the or kingdom of the prince, embracing the “families or clans,” of his great officers. For we here have 邑.

10. The actions of Confucius were lessons and laws, and not its words merely. Such is the scope of this chapter, according to Chih Hsi and his School. The older commentators say that it is a caution to men to pay attention to their conduct rather than to their words. This interpretation is far fetched, but, on the other hand, it is not easy to defend Confucius from the charge of presumption in comparing himself to Heaven. a 天何言哉, ‘Does Heaven speak,’—better than ‘what does Heaven say’
CHAP. XX. Zu Pei wished to see Confucius, but Confucius declined, on the ground of being sick, to see him. When the bearer of this message went out at the door, (the master) took his iute and sang to it, in order that Pei might hear him.

CHAP. XXI. 1. Tsai Wo asked about the three years' mourning for parents, saying that one year was long enough.
2. If the superior man,' said he, 'abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined.
3. 'Within a year the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop.'
4. The Master said, 'If you were, after a year, to eat good rice, and wear embroidered clothes, would you feel at ease?' 'I should,' replied Wo.

20. How Confucius could be 'not at home,' and the judge extenuation to the virtuous of his presence. Of Zu Pei little is known. He was a small officer of Li, and had at one time been in attendance on Confucius to receive his instructions. There must have been some reason —some fault in him —why Confucius would not see him on the occasion in the text; and that he might understand that it was on that account, and not because he was really sick, that he declined his visit, the sage noted as we are told —see the Li Chi, XVIII. Sect. II. i. 20. It is said that his fault was in trying to see the Master without using the services of an internuncios (將命者).—see XIV. xlvii.

I translate the last 之 by his, but it refers generally to the preceding sentence, and might be left untranslated.
21. THE PERIOD OF THREE YEARS' MOURNING FOR PARENTS; IT MAY NOT ON ANY ACCOUNT BE SHORTENED; THE REASON OF IT. 1. We must understand a 期, either before 三, or, as I prefer, before 期, which is read 期, in 1st tone, the same as XIII. On the three years' mourning, see the 25th Book of the Li Chi. Nominaly extending to three years, that period compr
5. The Master said, "If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do what you propose. But now you feel at ease and may do it."

6. Tsai Wo then went out, and the Master said, "This shows Yu's want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire. Did Yu enjoy the three years' love of his parents?"

時之木。'In boring with the 磨 to get fire, we have changed from wood to wood through the trees appropriate to the four seasons.' 4. Cose food and coarse clothing were appropriate, though in varying degree, to all the period of mourning. Tsai-wo is strangely insensible to the home-put argument of the Master. 稻之練者。'the most excellent grain.' The are demonstrative. 6. 子之不仁也 responds to all that has gone before, and forms a sort of summary. Confucius added, it is said, the remarks in this paragraph that they might be reported to Tsai Wo (called also Ts'ang-wo), but he should 'feel at ease' to go and do as he said he could. Still the reason which the Master finds for the statute-period of mourning for parents must be pronounced puerile.
CHAP. XXII. The Master said, ‘Hard is it to deal with him, who will stuff himself with food the whole day, without applying his mind to anything good! Are there not gamesters and chessplayers? To be one of these will still be better than doing nothing at all.’

CHAP. XXIII. Tsze-ku said, ‘Does the superior man esteem valour?’ The Master said, ‘The superior man holds righteousness to be of highest importance. A man in a superior situation, having valour without righteousness, will be guilty of insubordination; one of the lower people, having valour without righteousness, will commit robbery.

CHAP. XXIV. 1. Tsze-kung said, ‘Has the superior man his hatreds also?’ The Master said, ‘He has his hatreds. He hates those who proclaim the evil of others. He hates the man who, 22. THE HOPELESS CASE OF GLUTTONY AND IDLENESS. 難矣哉—XV. xvi. 博弈 are two things. To the former I am unable to give a name; but see some account of it quoted in the 集説—in fo. 弈 is to play at chess, of which there are two kinds,—the 围棋 played with 961 pieces, and referred to in the 象棋, or ivory chess, played with 32 pieces, and having a great analogy to our European game. Its invention is ascribed to the emperor Wu, of the later Chin dynasty, in our 6th century. It was probably borrowed from India.

23. VALUES TO BE VALUED ONLY IN SUBORDINATION TO MIGHTY OUTFITMENT; ITS CONSEQUENCES APART from that. The first two 君子 are to be understood of the man superior in virtue. The third brings in the idea of rank, with 小人 as its correlative.

24. CHARACTERS BLESS ED BY CONFUCIUS AND TSZE-KUN. 1. Tsze-kung is understood as having intended Confucius himself by ‘the superior man.’ 流 is here in the sense of ‘class.’ 下流之人 means ‘men of low station.’ 子亦有惡者 is the force of ‘also.’ In 亦 to oppose to 恶者, ‘hatred;’ 予 to ‘love.’ 负仁 之的 refers to 博弈. 贤 for the same as in 21. Xv. 1.  the wanton to say, I, It’s, etc. &c.
being in a low station, slanders his superiors. He hates those who have valour merely, and are unobservant of propriety. He hates those who are forward and determined, and, at the same time, of contracted understanding.

2. The Master then inquired, 'Ts'ze, have you also your hatreds?' Tsze-kung replied, 'I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are only not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward.'

CHAP. XXV. The Master said, 'Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented.'

CHAP. XXVI. The Master said, 'When a man at forty is the object of dislike, he will always continue what he is.'

"The modern commentators, however, more correctly, understand 子, 'the Master,' as nominative to 日, and supply another 日 before 惡徵."

25. The difficulty how to treat consumables and servants. 子 does not mean women generally, but girls, i.e. consumables. 小人 in the same way, is here boys, i.e. servants. 養, 'to nourish,' 'to keep,' 'to behave to.' The force of 唯, 'only,' is as indicated in the translation.—We hardly expect such an utterance, though correct in itself, from Confucius.

26. The difficulty of improvement in advanced years. According to Chinese views, at forty a man is at his best in every way. After 惡 we must understand 于君子—the object of dislike to the superior man. 其末终其终此, 'he will end in this.' Youth is doubtless the season for improvement, but the sentiment of the chapter is too broadly stated.
BOOK XVIII. WEI TSZE.

CHAPTER I. 1. The viscount of Wei withdrew from the court. The viscount of Chi became a slave to Chdu. Pi-kan remonstrated with him and died.

2. Confucius said, 'The Yin dynasty possessed these three men of virtue.'

CHAPTER II. "Hui of Liu-hsii being chief criminal judge, was thrice dismissed from his office. Some one said to him, 'Is it not yet time for you, Sir, to leave this?' He replied, 'Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated..."
If I choose to serve men in a crooked way, what necessity is there for me to leave the country of my parents?

CHAP. III. The duke Cheng of Ch'i, with reference to the manner in which he should treat Confucius, said, 'I cannot treat him as I would the chief of the Chi family. I will treat him in a manner between that accorded to the chief of the Chi, and that given to the chief of the Mang family.' He also said, 'I am old; I cannot use his doctrines.' Confucius took his departure.

CHAP. IV. The people of Ch'i sent to Lu a present of female musicians, which Chi Hwan received, and for three days no court was held. Confucius took his departure.

CHAP. V. 1. The madman of Ch'u, Chieh-yu, passed by Confucius, singing and saying, 'O Fang! O Fang! How is your dismissal?'

We may translate  被逐, 'was dismissed from office,' or 退職, 'retired from office.'

Some remarks akin to that in the text are ascribed to Hui's wife. It is observed by the commentator Hau (胡), that there ought to be another paragraph, giving Confucius's judgment upon Hui's conduct, but it has been lost.

3. HOW CONFUCIUS LEFT CH'I, WHEN THE DUCK COULDN'T APPRECIATE AND EXPLOIT HIM. It was in the year 577 that Confucius went to Ch'i. The remarks about how he should be treated, &c., are to be understood as having taken place in consultation between the duke and his ministers, and being afterwards reported to the sage. The Mang family (see II. v.) was in the time of Confucius much weaker than the Chi. The chief of it was only the lowest noble of Lu, while the Chi was the highest. Yet for the duke of Ch'i to treat Confucius better than the duke of Lu treated the chief of the Mang family, was not dishonouring the sage. We must suppose that Confucius left Ch'i because of the duke's concluding remarks.

4. HOW CONFUCIUS GAVE UP OFFICIAL SERVICE IN LU. In the ninth year of the duke Ting, Confucius reached the highest point of his official service. He was minister of Crime, and also, according to the general opinion, acting premier. He effected in a few months a wonderful renovation of the State, and the neighbouring countries began to fear that under his administration, Lu would overtop and subdue them all. To prevent this, the duke of Ch'i sent a present to Lu of fine horses and of 30 highly accomplished beauties. The duke of Lu was induced to receive these by the advice of the Head of the Chi family, Chi See (斯), or Chi Huan. The sage was forgotten; government was neglected. Confucius, insistent and sorrowful, withdrew from office, and for a time, from the country too. 1. 14. The people of Ch'I, 'the people of Ch'I, is to be understood of the duke and his ministers.

5. CONFUCIUS AND THE MADMAN OF CH'T, WHO BLAMES HIS NOT BREATHE FROM THE WORLD. 1. Chieh-yu was the designation of one Lu T'ang (陸通), a native of Ch't, who feigned him-
virtue degenerated! As to the past, reproof is useless; but the future may still be provided against. Give up your vain pursuit. Give up your vain pursuit. Peril awaits those who now engage in affairs of government.

2. Confucius alighted and wished to converse with him, but Chieh-yu hastened away, so that he could not talk with him.

CHAP. VI. 1. Ch'ang-t'ai and Chieh-ni were at work in the field together, when Confucius passed by them, and sent Tsze-lu to inquire for the ford.

2. Ch'ang-t'ai said, 'Who is he that holds the reins in the carriage there?' Tsze-lu told him, 'It is K'ung Ch'iü.' 'Is it not K'ung Ch'iü of Lü?' asked he. 'Yes,' was the reply, to which the other rejoined, 'He knows the ford.'

3. Tsze-lu then inquired of Chieh-ni, who said to him, 'Who

self maid, to escape being importuned to engage in public service. There are several notions of him in the 集證, as in. It must have been about the year a.d. 480 that the incident in the text occurred. By the flag, which we commonly translate by 標, his ancestor or adviser intended Confucius; see IX. viii. The three 徵 in the song are simply expletives, pauses for the voice to help out the rhythm. 追, 'to overtake,' generally with reference to the past, but here it has reference to the future. In the dictionary, with reference to this passage, it is explained by 及, 'to come up to,' and 救, 'to save,' 'to provide against.

8. Confucius and the Two Recluses, Ch'ang-t'ai and Chieh-ni: Why he would not withdraw from the world. 1. The references and names of these worthies are not known. It is supposed that they belonged to Chü, like the hero of the last chapter, and that the interview with them occurred about the same time. The designations in the text are descriptive of their character, and 退 is the Long Reclus (退者止而不出) and 'the firm Reclus (退者沉而不返)' What kind of field labour is here denoted by 耕 cannot be determined.
are you, Sir?'} He answered, 'I am Chung Yü.' 'Are you not the disciple of K'ung Chiü of Lü?' asked the other. 'I am,' replied he, and then Chieh-ni said to him, 'Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change its state for you? Than follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether?' With this he fell to covering up the seed, and proceeded with his work, without stopping.

4. Teze-lu went and reported their remarks, when the Master observed with a sigh, 'It is impossible to associate with birds and beasts, as if they were the same with us. If I associate not with these people,—with mankind,—with whom shall I associate? If right principles prevailed through the empire, there would be no use for me to change its state.'
CHAP. VII. 1. Tsze-lû, following the Master, happened to fall behind, when he met an old man, carrying across his shoulder a staff and a basket for weeds. Tsze-lû said to him, 'Have you seen my master, Sir?' The old man replied, 'Your four limbs are unaccustomed to toil; you cannot distinguish the five kinds of grain who is your master?' With this, he planted his staff in the ground, and proceeded to weed.

2. Tsze-lû joined his hands across his breast, and stood before him.

3. The old man kept Tsze-lû to pass the night in his house, killed a fowl, prepared millet, and feasted him. He also introduced him to his two sons.

4. Next day, Tsze-lû went on his way, and reported his adventure. The Master said, 'He is a recluse,' and sent Tsze-lû back to see him again, but when he got to the place, the old man was gone.

5. Tsze-lû then said to the family, 'Not to take office is not
to take office.

7. THE OLD MAN'S REFUSAL TO DON OUTDOORS HIS MASTER'S COURSE. This incident in this chapter was probably nearly contemporaneous with those which occupy the two previous ones. Some say that the old man belonged to Shih, which was a part of Ch'in.

6. The phrase "a bamboo basket" perhaps by taking the "staff," or "a staff," the phrase "a bamboo basket" comes to have that significance. It is simply called by Chih Hsi, "a bamboo basket." The 荒田器 四體, "the four bodily," i.e. the arms and legs, the four limbs of the body. The five grains are "rice, millet, panneled millet, wheat, and pulse." But they are sometimes otherwise enumerated. We have also "eight kinds," "the eight kinds," "the nine kinds," and perhaps other classifications. 2. Tsze-lû, standing with his arms across his breast, indicated his respect, and was upon the old man. 3. 食 (sou), the 8th tone, 'entertained,' 'feasted.' The dictionary defines it with this meaning, 'to give food to people.' 5. Tsze-lû is to be understood as here speaking the sentiments of the Master, and vindicating his course.
righteous. If the relations between old and young may not be neglected, how is it that he sets aside the duties that should be observed between sovereign and minister? Wishing to maintain his personal purity, he allows that great relation to come to confusion. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that.'

Chap. VIII. 1. The men who have retired to privacy from the world have been Po-t, Shū-ch'i, Yu-chung, I-yi, Chü-ch'ang, Hui of Liū-hsia, and Shao-lien.

2. The Master said, 'Refusing to surrender their wills, or to submit to any taint in their persons;—such, I think, were Po-t and Shū-ch'i.'

3. 'It may be said of Hui of Liū-hsia, and of Shao-lien, that they surrendered their wills, and submitted to taint in their persons, to all the orderly intercourse between old and young, which he had probably seen in the family. 何其嚴之——其

What Confucius says, in the Chinese constitution, which does not make it so personal as our 'he.' So Confucius is intended by 君子, though that phrase may be taken in its general acceptation. He is aware of that;—but will not therefore shrink from his righteous service.

5. Confucius's judgment of persons who had kept from the world. His own guiding principle. 避世

民, retired people.
but their words corresponded with reason, and their actions were such as men are anxious to see. This is all that is to be remarked in them.

4. 'It may be said of Yü-chung and I-yi, that, while they hid themselves in their seclusion, they gave a license to their words; but, in their persons, they succeeded in preserving their purity, and, in their retirement, they acted according to the exigency of the times.

5. 'I am different from all these. I have no course for which I am predetermined, and no course against which I am predetermined.'

CHAP. IX. 1. The grand music-master, Chih, went to Ch'1.
2. Kan, the master of the band, at the second meal, went to Ch'1. Liáo, the band-master at the third meal, went to Ts'ai. Chùéh, the band-master at the fourth meal, went to Ch'in.
3. Fang-shó, the drum-master, withdrew to the north of the river.

He retired with T'ai-po among the barbarous tribes, then occupying the country of Wù, and succeeded to the chieftaincy of them on his brother's death. 'I-yi and Chü-shang,' says Chü Hai, 'are not found in the ching and chuan (經傳). See, however, the 集證, 47. 29. 1. From a passage in the Li Chih, XVII. ii. 14, it appears that Shao-lian belonged to one of the barbarous tribes on the east, but was well acquainted with, and observer of, the rules of Propriety, particularly those relating to mourning.

The 諸 at the beginning of this paragraph and the next are very perplexing. As there is neither 諸 nor 日 at the beginning of par. 5, the 諸 of par. 2 must evidently be carried on to the end of the chapter. Commentators do not seem to have felt the difficulty, and understand 諸 to be in the 3rd person. 'He, i.e. the Master, said,' &c. I have made the best of it I could.
4. Wù, the master of the hand-drum, withdrew to the Han.

5. Yang, the assistant music-master, and Hsiang, master of the musical stone, withdrew to an island in the sea.

CHAP. X. The duke of Ch'âu addressed his son, the duke of Lü, saying, 'The virtuous prince does not neglect his relations. He does not cause the great ministers to reprove at his not employing them. Without some great cause, he does not dismiss from their offices the members of old families. He does not seek in one man talents for every employment.'

CHAP. XI. To Ch'âu belonged the eight officers, Po-tâ, Po-dâ, Po-dî, Po-dî, Po-dî, Po-dî, Po-dî, Po-dî, Po-dî, who did not leave Lü, as nothing may have been known of him. 9. 'The river' is, of course, 'the Yellow river.' According to the I Ching, article LVII, the expressions 精 are to be taken as meaning simply 'lived on the banks of the Ho, or the Han.' The interpretation in the translation is after Chû Hâi, who follows the glossator Hâng-Ping. The ancient sovereigns had their capitals mostly north and east of 'the river,' hence, the country north of it was called Hâi, and so the south of it was called Hân. I do not see, however, the applicability of this to the Han, which is a tributary of the Yang-tze, flowing through Hâo-pet. 5. It was from Hâo-pet that Confucius learned to play on the 心.

10. INSTRUCTIONS OF CH'ÂU-KUNG TO HIS SON ABOUT GOVERNMENT; A GENERAL CONSIDERATION OF OTHERS TO BE CONSIDERED.

11. THE TRUTHFULNESS OF THE EARLY DAYS OF THE CHÂU DYNASTY IN ASK OTHERS. The eight individuals mentioned here are said to have been brothers, four pairs of twins by the same mother. This is intimated in their names, the
BOOK XIX. TSZE-CHANG.

CHAPTER I. Tsze-chang said, "The scholar, trained for public duty, seeing threatening danger, is prepared to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are about the grief which he should feel. Such a man commands our approbation indeed."

CHAPTER II. Tsze-chang said, "When a man holds fast virtue, but without seeking to enlarge it, and believes right principles, but without firm sincerity, what account can be made of his existence or non-existence?"
CHAP. III. The disciples of Tsze-hsiā asked Tsze-chang about the principles that should characterize mutual intercourse. Tsze-chang asked, 'What does Tsze-hsiā say on the subject?' They replied, 'Tsze-hsiā says:—"Associate with those who can advantage you. Put away from you those who cannot do so."' Tsze-chang observed, 'This is different from what I have learned. The superior man honours the talented and virtuous, and bears with all. He praises the good, and pities the incompetent. Am I possessed of great talents and virtue—who is there among men whom I will not bear with! Am I devoid of talents and virtue!—men will put me away from them. What have we to do with the putting away of others!'

CHAP. IV. Tsze-hsiā said, 'Even in inferior studies and employments there is something worth being looked at; but if it be enlarged by it, although he may believe good principles, he cannot be sincere and generous.' But it is better to take the clauses as co-ordinate, and not dependent on each other. With 執德不弘 we may compare XV. xxviii., which suggests the taking 弘 actively. The two last clauses are perplexing. Chū Hsi, after An-kwe apparently, makes them equivalent to—is of no consideration in the world. (言不足輕重)

2. The different opinions of Tsze-hsiā and Tsze-chang on the principles which should regulate our intercourse with others. On the disciples of Tsze-hsiā, see the 集释, p. 325, too. It is strange to me that they should begin their answer to Tsze-chang with the designation 子夏, instead of saying 夫子, our Master.
attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practise them."

CHAP. V. Tsze-hsiâ said, "He, who from day to day recognises what he has not yet, and from month to month does not forget what he has attained to, may be said indeed to love to learn."

CHAP. VI. Tsze-hsiâ said, "There are learning extensively, and having a firm and sincere aim; inquiring with earnestness, and reflecting with self-application:—virtue is in such a course.

CHAP. VII. Tsze-hsiâ said, "Mechanics have their shops to dwell in, in order to accomplish their works. The superior man learns, in order to reach to the utmost of his principles."

all mentioned by Chü Hsi as instances of the 小道, 'small ways', here intended, having their own truth in them, but not available for higher purposes, or what is beyond themselves. 敌 is imperative and emphatic, 堆推 業 them to an extremity. What is intended by 遠 is the far-reaching object of the Chinese, to cultivate himself and regulate others, 谦 in the 4th tone, explained in the dictionary by 水. water imposed. —Ho Yen makes the 小道 to be the 異端, 'strange principles.'

5. THE EXAGGERATION OF A REAL LOVE OF LEARNING—I—BY TSZE-HSIÂ.

6. HOW LEARNING SHOULD BE PURSUED TO LEAD TO VIRTUE—II—BY TSZE-HSIÂ. K'ung An-k'ung explains 記, as if it were 諭, 'to remember.' On 切間而近思, the 該首 says—所間皆切己之事, 聖思皆 身心之要, 'what are inquired about are things essential to one's self; what are thought about are the important personal duties.' Probably it is so, but all this cannot be put in a translation. On 聖思, compare VII. xxviii. xiii.

3. 仁在其中, —compare VII. xxviii. xiii.

7. LEARNING IS THE STUDENT'S WORKSHOP—I—BY TSZE-HSIÂ. 聖 is here 'a place for the display and sale of goods.' A certain quarter was assigned anciently in Chinese towns and cities for mechanics, and all of one art were required.
CHAP. VIII. Tsze-hsiâ said, 'The mean man is sure to gloss his faults.'

CHAP. IX. Tsze-hsiâ said, 'The superior man undergoes three changes. Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided.'

CHAP. X. Tsze-hsiâ said, 'The superior man, having obtained their confidence, may then impose labours on his people. If he have not gained their confidence, they will think that he is oppressing them. Having obtained the confidence of his prince, one may then remonstrate with him. If he have not gained his confidence, the prince will think that he is vilifying him.'

CHAP. XI. Tsze-hsiâ said, 'When a person does not transgress the boundary-line in the great virtues, he may pass and repass in the small virtues.'

10. THE IMPORTANCE OF RECEIVING CONFIDENCE TO THE RIGHT SERVING OF SUPERIORS AND ORDERING OF INFERIORS—BY TSZE-HSIâ. Chiu Hâ gives 信 here the double meaning of 'being sincere' and 'being believed in.' The last is the proper force of the term, but it requires the possession of the former quality.

11. THE GREAT VIRTUES BREAK THE BOUNDARY-LINE, AND THE SMALL ONES MAY BE SOMEWHAT VIOLATED—BY TSZE-HSIâ. The sentiment here is very questionable. A different turn, however, is given to the chapter in the older interpreters. Hsing P'ing, expanding Kung An-kuo, says?—'Men of great virtue never go beyond the boundary-line; it is enough for those who are virtuous in a less degree to keep near to it, going beyond and coming back.' We adopt the more natural interpretation of Chiu.
小德出入可也。

子曰：夏之門人小<b>子</b>，<b>當</b>酒掃應對進退，則可矣。抑末也，本之則無如之何。子夏聞之曰：噫！言游過矣。君子之道，孰先傳焉，孰後倦焉？諸育木，區以別矣。君子之遺，焉可誣也？有始有終，其惟聖人乎。

CHAP. XII. 1. Tsze-yû said, "The disciples and followers of Tsze-hsiâ, in sprinkling and sweeping the ground, in answering and replying, in advancing and receding, are sufficiently accomplished. But these are only the branches of learning, and they are left-ignorant of what is essential. —How can they be acknowledged as sufficiently taught?"

2. Tsze-hsiâ heard of the remark and said, "Alas! Yen Yû is wrong. According to the way of the superior man in teaching, what departments are there which he considers of prime importance, and delivers! what are there which he considers of secondary importance, and allows himself to be idle about? But as in the case of plants, which are assorted according to their classes, so he deals with his disciples. How can the way of a superior man be such as to make fools of any of them? Is it not the sage alone, who can unite in one the beginning and the consummation of learning?"

Hat. "a piece of wood, in a doorway, obstructing ingress and egress;" then, "an insole" generally, "a rail," whatever limits and confines.

12. Tsze-hsiâ's Defense of His Commercial Method of Teaching:—Against Tsze-yû. 1. 小人子 is to be taken in opposition to the 大學. But as Tsze-hsiâ's pupils were not boys, but men, we should understand, I suppose, these specifications as such as contemptuous references to his instructions, as embracing merely what was external.

12. Tsze-hsiâ's Defense of His Commercial Method of Teaching:—Against Tsze-yû. 2. The general scope of Tsze-hsiâ's reply is sufficiently plain, but the old interpreters and new differ in explaining the several sentences. After dwelling
Chap. XIII. Tsze-hsiâ said, 'The officer, having discharged all his duties, should devote his leisure to learning. The student, having completed his learning, should apply himself to be an officer.'

Chap. XIV. Tsze-hsiâ said, 'Mourning, having been carried to the utmost degree of grief, should stop with that.'

Chap. XV. Tsze-hsiâ said, 'My friend Chang can do things which are hard to be done, but yet he is not perfectly virtuous.'

Chap. XVI. The philosopher Ts'ang said, 'How imposing is the manner of Chang! It is difficult along with him to practise virtue.'

Chap. XVII. The philosopher Ts'ang said, 'I heard this from our Master:—"Men may not have shown what is in them to the full extent, and yet they will be found to do so, on occasion of mourning for their parents."'
CHAP. XVIII. The philosopher Ts'ang said, 'I have heard this from our Master:—"The filial piety of Mäng Chwang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to."

CHAP. XIX. The chief of the Mäng family having appointed Yang Fu to be chief criminal judge, the latter consulted the philosopher Ts'ang. Ts'ang said, 'The rulers have failed in their duties, and the people consequently have been disorganised, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability.'

CHAP. XX. Tsze-kung said, 'Châu's wickedness was not so great as that name implies. Therefore, the superior man hates to dwell should say—'to come out fully,' i.e. in one's proper nature and character. On the construction of xii. xiii. seems to.

18. THE FILIAL PIETY OF MÄNG CHWANG—BY TÁK'Š ŠǔN. Chwang was the honorary epithet of Sū (速), the head of the Mäng family, not long anterior to Confucius. His father, according to Chū Hî, had been a man of great merit, nor was he inferior to him, but his virtue especially appeared in what the text mentions. Hu Yûn gives the commentary of Mu Yang, that though there were bad men among his father's ministers, and defects in his government, yet Chwang made no change in the one or the other, during the three years of mourning, and that it was this which constituted his excellence.

19. HOW A CRIMINAL JUDGE SHOULD CHERISH COMPASSION IN HIS ADMINISTRATION OF JUSTICE—BY TÁK'Š ŠǔN. Seven disciples of Ts'ang Shîn are more particularly mentioned, one of them being this Yang Fu.散 is to be understood of the moral state of the people, and not, physically, of their being scattered from their dwellings. The word 之 is here, which means that which cannot be called honorary in this instance. According to the rules for such terms, it means在 the one or the other.
in a low-lying situation, where all the evil of the world will flow in upon him.

Chap. XXI. Tsze-kung said, 'The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes again, and all men look up to him.'

Chap. XXII. 1. Kung-sun Ch’ao of Wei asked Tsze-kung, saying, 'From whom did Chung-ni get his learning?'

2. Tsze-kung replied, 'The doctrines of Wân and Wû have not yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them, and others, not possessing such talents and virtue, remember the smaller. Thus, all possess the doctrines of Wân and Wû. Where could our Master go that he should not have an opportunity of learning them? And yet what necessity was there for his having a regular master?'

'crual and unm CSentless, injurious to right-
Chap. XXIII. 1. Shù-shun Wù-shù observed to the great officers in the court, saying, 'Tsze-kung is superior to Chung-ăn.'

2. Tsze-fú Ching-po reported the observation to Tsze-kung, who said, 'Let me use the comparison of a house and its encompassing wall. My wall only reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments.

3. 'The wall of my master is several fathoms high. If one do not find the door and enter by it, he cannot see the ancestral temple with its beauties, nor all the officers in their rich array.

4. 'But I may assume that they are few who find the door. Was not the observation of the chief only what might have been expected?'

Of the School of Ch'in, its traditions, and the schools of the other States, we may conclude that he was given to envy and detraction. ①—used here as in XI. xiv. 1. ②—Tsze-fú Ching-po.—see XIV. xxxviii. 警之宮牆—宮 It is to be taken generally for a house or building, and not in its now common acceptance of 'a palace.' It is a poor house, as representing the disciple, and a ducal mansion as representing his master. Many commentators make the wall to be the sole object in the comparison, and 宮牆—宮 It is better, with the Chinese, to take both the house and the wall as members of the comparison, and 警之宮牆—宮與宮 The wall is not a part of the house, but one enclosing it. ③—it seems 5 cubits. I have translated it—'fathoms.' ④—The 夫子 here refers to Wù-shù.
Chap. XXIV. Shú-sun Wù-shù having spoken revilingly of Chung-ní, Tsze-kung said, "It is of no use doing so. Chung-ní cannot be reviled. The talents and virtue of other men are hillocks and mounds, which may be stepped over. Chung-ní is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off from the sage, what harm can he do to the sun or moon? He only shows that he does not know his own capacity."

Chap. XXV. 1. Ch'üan Tsze-ch'in, addressing Tsze-kung, said, "You are too modest. How can Chung-ní be said to be superior to you?"

2. Tsze-kung said to him, "For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say.

3. "Our Master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair."

24. Confucius is like the sun or moon, high above the reach of depreciation—by Thes. 無以為自絕, He Hai says that 他 is the same with 他, and Tsze-ch'in supplies "from the age," after most modern paraphrasists. Haing Ping, however, supplies "from the sun and moon." The meaning comes to the same. Ch'ü Hsi says that 多 here is the same with 多, only; and Haing Ping takes it as just. This meaning of the character is not given in the dictionary, but it is necessary here; —see supplement to Haing Ping's 疏, so he.

25. Confucius can no more be equalled than the heavens can be climbed—by Thes. We find it difficult to conceive of the sage's discipies speaking to one another, as Tsze-ch'in does.
4. Were our Master in the position of the ruler of a State or the chief of a Family, we should find verified the description which has been given of a sage’s rule:—he would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to his dominions; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to?"
BOOK XX. YAO YUEH.

Chapter I. 1. Yao said, 'Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean. If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual end.'

2. Shun also used the same language in giving charge to Yu.

3. Tsung said, 'I, the child Li, presume to use a dark-coloured victim, and presume to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God. If, in my person, I commit offences, they are not to be attributed to you, the people of the myriad regions. If you in the myriad regions commit offences, these offences must rest on my person.'

Heading of this Book.—Jao said, No. 20. Hsing Ping says:

'This Book records the words of the two sovereigns, the three kings, and of Confucius, throwing light on the excellence of the ordinances of Heaven, and the transforming power of government. Its desiderata are all those of sages, worthy of being transmitted to posterity. On this account, it brings up the rear of all the other Books, without any particular relation to the one immediately preceding.'

1. Principles and ways of Yao, Shun, Yu, Ts'ao, and Wu. The first five paragraphs here are mostly compiled from different parts of the Shu-ching. But there are many variations of language. The compiler may have thought it sufficient, if he gave the substance of the original in his quotations, without seeking to observe a verbal accuracy, or, possibly, the Shu-ching, as it was in his days, may have contained the passages as he gives them, and the variations being owing to the burning of most of the classical books by the founder of the Ch'in dynasty, and their recovery and restoration in a mutilated state.

1. We do not find this address of Yao to Shun in the Shu-ching, Pt. I, but the different sentences may be gathered from Pt. II. H. 14. 15, where we have the charge of Shun to Yu. Yao's reign commenced a. e. 2537, and after reigning 33 years, he resigned the administration to Shun. He died a. e. 2587, and, two years after, Shun occupied the throne, in obedience to the will of the people.

天之晦数, literally, 'the represented and calculated numbers of heaven,' i.e. the divisions of the
4. Chou conferred great gifts, and the good were enriched.

5. 'Although he has his near relatives, they are not equal to my virtuous men. The people are throwing blame upon me, the One man.'

6. He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the kingdom took its course.

7. He revived States that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him.

8. What he attached chief importance to, were the food of the people, the duties of mourning, and sacrifices.

9. By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.
CHAP. II. 1. Tsze-chang asked Confucius, saying, 'In what way should a person in authority act in order that he may conduct government properly?' The Master replied, 'Let him honour the five excellent, and banish away the four bad things;—then may he conduct government properly.' Tsze-chang said, 'What are meant by the five excellent things?' The Master said, 'When the person in authority is beneficent without great expenditure; when he lays tasks on the people without their repining; when he pursues what he desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce.'

2. Tsze-chang said, 'What is meant by being beneficent without great expenditure?' The Master replied, 'When the person in authority makes more beneficial to the people the things from which

sovereign of the Hsia dynasty. The ministers of God are the able and virtuous men, whom Tang had called, or would call, to office. By

騖在帝心, Tang indicates that, in his punishing or rewarding, he only wanted to act in harmony with the mind of God. 無以

萬方小民何預焉, as in the translation. In the dictionary, it is said that 以 and 與 are interchanged. This is a case in point. 4. In the Shu-ching, Pt. V, iii. 9, we find king Wu saying "大業於四海而萬姓悦服." I distributed great rewards through the kingdom, and all the people were pleased and submitted. 5. See the Shu-ching, Pt. V, sect. II. 9. The subject in 雖有周親, is the tyrant of the Yin dynasty. 周-in the sense of 至過 is used in the sense of "to blame." The people found fault with him, because he did not come to save them from their sufferings by destroying their oppressor. The remaining paragraphs are descriptive of the policy of king Wu, but cannot, excepting the 8th one, be traced in the present Shu-ching. 任, paragraph 9, is in the 8th tone. See XVII. vi, which chapter, generally, resembles this paragraph.

2. HOW GOVERNMENT MAY BE CONDUCTED WITH EFFICIENCY, BY HONOURING FIVE EXCELLENT THINGS, AND PUTTING AWAY FOUR BAD THINGS:—A CONVERSATION WITH TSZE-CHANG. It is understood that this chapter, and the next, give the ideas of Confucius on government, as a sequel to those of the ancient sages and emperors, whose principles are set forth in the preceding chapter, to show how Confucius was their proper successor. 1. On 從政, see VI. vi, but the

光 of the 語言, 從政只泛說行政, 作爲大夫, 從政 heroic denotes generally the practice of government. It is not to be taken as including a minister. We may, however, retain the proper
they naturally derive benefit;—is not this being beneficent without great expenditure? When he chooses the labours which are proper, and makes them labour on them, who will repine? When his desires are set on benevolent government, and he secures it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect;—is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with awe;—is not this to be majestic without being fierce?

3. Tsze-chang then asked, 'What are meant by the four bad things?' The Master said, 'To put the people to death without having instructed them;—this is called cruelty. To require from them, suddenly, the full tale of work, without having given them warning;—this is called oppression. To issue orders as if without urgency, at first, and, when the time comes, to insist on them with severity;—this is called injury. And, generally, in the giving pay the meaning of the phrase, Confucius describing principles to be observed by all in authority, and which will find in the highest their noblest embodiment. The said favours this view. See its paraphrase in No. 1. I have therefore translated by—a person in authority.'

The word is therein explained:—Desire for what is not proper is covetousness, but if, while the wish to have the kingdom is overshadowed by his benevolence has not reached to universal advantaging, his desire does not cease, then, with a heart impatient of people's evils, he administers a government impatient...
or rewards to men, to do it in a stingy way; — this is called acting the part of a mere official.

CHAP. III. 1. The Master said, 'Without recognising the ordinances of Heaven, it is impossible to be a superior man.

2. 'Without an acquaintance with the rules of Propriety, it is impossible for the character to be established.

3. 'Without knowing the force of words, it is impossible to know men.'

of those evils. What he desires is benevolence; and what he gets is the same; — how can he be regarded as conscious?' 5. 無 is explained here by 責, 'to require from.' We may get that meaning out of the character, which — to examine; 'to look for.' A good deal has to be supplied, here and in the sentences below, to bring out the meaning as in the translation.

命, is explained by 均之, and seems to me to be nearly = our 'on the whole.' 出納, — 'giving out,' i.e. from this, and 'presenting,' i.e. to that. The whole is understood to refer to rewarding men for their services, and doing it in an unwilling and stingy manner.

2. THE ORDINANCES OF HEAVEN, THE RULES OF PROPRIETY, AND THE FORCE OF WORDS, ALL NECESSARY TO BE KNOWN. 1. 知 here is not only 'knowing,' but 'believing and resting in.' 命 is the will of Heaven regarding right and wrong, of which man has the standard in his own moral nature. If this be not recognised, a man is the slave of passion, or the sport of feeling. 2. Compare VIII. viii. 3. 知 here supposes much thought and examination of principles. Words are the voice of the heart. To know a man, we must attend well to what and how he thinks.
THE GREAT LEARNING.

My master, the philosopher K'ang, 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 preface, the great differences which are found among Chinese commentators on this Work, on almost every point connected with the criticism and interpretation of it. Where we encounter them here on the very threshold. The name itself is simply the adoption of the two commenting characters of the title, according to the custom noticed at the beginning of the Analects; but in explaining these 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, Ch'eng K'ang-ch'ing, in the last half of the 18th century, said that the Book was called 大學. This view is approved by K'ung Ying-ta (孔穎達), whose expansion of K'ang-ch'ing's notes, written in the first half of the 19th century, still remains. He says—大學, "The Great Learning" means the highest principles." Ch'eng Hsi's definition, on the contrary, is—大學者大人之學也, '大学' means the Learning of Adults." One of the paraphrases who follow him says—大学是大人與小學對立, '大学' means adults in opposition to children. The grounds of Chu 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 大學 or大學.

The terminological note.—I have thought it well to translate this, and all the other notes and supplements appended by Chu 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'ang, and without reference to his interpretations, will be found in the translation of the Li Chi.—子程子—see notes to the Analects.

E. I. T. The Ch'ang here is the second of the two brothers, to which reference is made in the prefaces. 孔氏, 'Confucius,'—the K'ung,
THE TEXT OF CONFUCIUS.

1. What the Great Learning teaches, is—to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

2. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation,

as季氏 is found continually in the Analects for his Chi, i.e. the chief of the Chi family. For how can we say that 'The Great Learning' is a work left by Confucius? Even Ch'ü Hsi

condescends only a small portion of it to the Master, and makes the rest to be the production of the disciple Ts'êng, and before his time, the whole work was attributed generally to the sage's grandson. I must take 孔氏 as 孔門

the Confucian school.

The text of Confucius. Such Ch'ü Hai, as will be seen from his concluding note, determines this chapter to be, and it has been divided into two sections (段), the first containing three paragraphs, occupied with the heads (條領) of the Great Learning, and the second containing four paragraphs, occupied with the particulars (條目) of those.

For. i. The heads of the Great Learning. 大學之道, the way of the Great Learning, 前 being 修爲之方法, the methods of cultivating and practising it, and the Great Learning, that is, in 謂 is in. The first 明 is used as a verb; the second as an adjective, qualifying 德. The illustrious virtue in the virtuous nature which man derives from Heaven. This is pervaded as man grows up, through defeats of the physical constitution, through inward lusts, and through outward seductions; and the great business of life should be, to bring the nature back to its original purity.—To renovate the people, this object of the Great Learning is made out, by changing the character 親 into 新. The Ch'êng first proposed the alteration, and Ch'ü Hai approved of it. When a man has entirely illustrated his own illustrious nature, he has to proceed to bring about the same result in every other man, till under heaven there be not an individual, who is not in the same condition as himself.—The highest excellence is understood of the two previous masters. It is not a third and different object of pursuit, but indicates a perseverance in the two others, till they are perfectly accomplished. According to these explanations, the objects contemplated in the Great Learning are not three, but two. Suppose them realized, and we should have the whole world of mankind perfectly good, every individual what he ought to be!

Against the above interpretation, we have to consider the older and simpler. 德 is there not the nature, but simply virtue, or virtuous conduct; and the first object in the Great Learning is the making of one's self more and more illustrious in virtue, or the practice of benevolence, reverence, filial piety, kindness, and sincerity. See the 故本大學註, in loc.—There is nothing, of course, of the concepting of the people, in this interpretation. The second object of the Great Learning is 親民, or 親愛於民, to love the people.

The third object is said by Ying-chê to be 'in resting in conduct which is perfectly good (在止於至善之行), and here also, there would seem to be only two objects, for what essential distinction can we make between the first and third? There will be occasion below to refer to the reasons for changing 親 into 新, and their unscientific toriness. 'To love the people' is, doubtless, the second thing taught by the Great Learning. Having the heads of the Great Learning set before us, according to both interpretations of it, we feel that the student of it should be a sovereign, and not an ordinary man.

For. ii. The essential part by which the point of rest may be attained. I confess that I do not well understand this paragraph, in the relation of its parts in itself, nor in relation to the rest of the chapter. Ch'ü Hai says:—止 is the ground where we ought to rest;—namely, the highest excellence mentioned above. But if
3. Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning.

4. The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts.

and that deliberation will be followed by the attainment of the desired end.

this be known in the outset, where is the necessity for the or 'careful deliberation,' which issues in the attainment? The paraphrase makes a slight inaccuracy, but it is understood by below.—Ying-ta is perhaps rather more intelligible. He says:—"When it is known that the root is to be in the perfectly good, then the mind has fixedness. So it is free from compunction, and can be still, not engaging in disturbing pursuits. That stillness leads to a repose and harmony of the feelings. That state of the feelings fits for careful thought about affairs (能思慮於事), and hence it results that what is right in affairs is attained. Perhaps, the paragraph just intimates that the objects of the Great Learning being so great, a calm, serious thoughtfulness is required in proceeding to seek their attainment."

Par. 2. The order of things and methods in the proceeding paragraphs. So, according to Chü Hsi, does this paragraph wind up the two proceeding: 'The Illustration of virtue,' he says, 'is the root, and the renovation of the people is the constitution (literally, the branches). Knowing where to rest is the beginning, and being able to attain is the end. The root and the beginning are what is first. The completion and end are what is last.'—The adherents of the old commentators say, on the contrary, that this paragraph is introductory to the succeeding ones. They contend that the Illustration of virtue and renovation of the people are doing (事) and not things (物). According to them, these are the person, heart, thoughts, etc., mentioned below, which are 'the root,' and the family, kingdom, and empire, which are 'the branches.' The former or things are the various processes put forth on those things. This, it seems to me, is the correct interpretation."

Par. 4. The different steps by which the illustration of illustrious virtue throughout the kingdom may be brought about. 明明德於天下 is understood by the school of Chü Hsi as embracing the two first objects of the Great Learning, the illustration, namely, of virtue, and the renovation of the people. We are not aided in determining the meaning by the synthetic arrangement of the different steps in the next paragraph, for the result arrived at there is simply—天下平, the whole kingdom was made tranquil.—Ying-ta's comment is—華明己之明德使備於天下 to display illustriously their own illustrious virtue (or virtue), making them reach through the whole kingdom. But the influence must be very much transformative. Of the several steps described, the central one is修身, the cultivation of the person,
Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

5. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their

quires "the heart to be correct," and that again "that the thoughts be sincere." Ch'ê Hsi defines 心 as 身之所主, "what the body has for its lord," and 心之所主: "what the heart sends forth." Ying-ché says: 纏包 "萬慮謂之心," "that which comprehends and embraces all considerations is called the 心." 爲情所念謂之意. "the thoughts under emotion are what is called 意. 心 is then the metaphysical part of our nature, all that we comprehend under the terms of mind or soul, heart, and spirit. This is conceived of as quiescent, and when it is active it is aroused; then we have thoughts and purposes relative to what affects it. The "being sincere" is explained by 實 "real." The sincerity of the thoughts is to be obtained by 致知, which means, according to Ch'ê Hsi, carrying our knowledge to its utmost extent, with the desire that there may be nothing which it shall not embrace. This knowledge, finally, is realized in 格物. The same authority takes 格 "affairs," as embracing, "things," as embracing, "to come or extend to," and assuming that the "coming to" here is by study, he makes it "to examine exhaustively," so that 格物 means exhausting by examination the principles of things and affairs, with the desire that their utmost point may be reached.—We feel that this explanation cannot be correct, or that, if it be correct, the teaching of the Chínese sage is far beyond and above the condition and capacity of man. How can we suppose that, in order to secure sincerity of thought and self-cultivation, there is necessarily the study of all the phenomena of physics and metaphysics, and of the events of history? Moreover, Ch'ê Hsi's view of the two last clauses is a consequence of the alterations which he adopts in the order of the text.

As that exists in the Li Chi, the 7th paragraph of this chapter is followed by 此為知本, 此為知之至也, which he has transferred and made the 4th chapter of annotations. Ying-ché's comment on it is: "The root means the person. The person (i.e., personal character) being regarded as the root, if one can know his own person, this is the knowledge of the root; yea, this is the highest extremity of knowledge. If we apply this conclusion to the clauses under notice, it is said that Wishing to make our thoughts sincere we must first carry to the utmost our self-knowledge, and this extension of self-knowledge is 格物.

Now, the change of the style indicates that the relation of 致知 and 格物 is different from that of the parts in the other clauses. It is not said that to get the one thing we must first do the other. Rather it seems to me that the 格物 is a consequence of 致知, that in it is seen the other. Now, 歴 "a rule or pattern," and 正 "to correct," are accepted meanings of 格 and 物. In 格物, the former is being taken generally and loosely as "things." 格物 will tell us that, when his self-knowledge is complete, a man is a law to himself, measuring and measuring correctly, all things with which he has to do, not led astray or bewildered by them. This is the interpretation strongly insisted on by 羅仲藩 古本大學註注. It is the only view into any sympathy with which I can bring my mind. In harmony with it, I would print 致知 in 格物 as a paragraph by itself, between the analysis and synthetic processes described in paragraphs 4 and 5. Still there are difficulties connected with it, and I leave the vexed questions, regretting my own inability to clear them up.

Part 5. The synthesis of the preceding processes.

Observe the 第 of the preceding paragraph is
thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole kingdom was made tranquil and happy.

6. From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of everything besides.

7. It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for,
The preceding chapter of classical text is in the words of Confucius, handed down by the philosopher Ts'ang. The ten chapters of explanation which follow contain the views of Ts'ang, and were recorded by his disciples. In the old copies of the work, there appeared considerable confusion in these, from the disarrangement of the tables. But now, muslin my self the decisions of the philosopher Ch'ang, and having examined anew the classical text, I have arranged it in order, as follows:

**COMMENTARY OF THE PHILOSOPHER TS'ANG.**

**CHAPTER I.** 1. In the announcement to K'ang, it is said, 'He was able to make his virtue illustrious.'

**Concluding note.** It has been shown in the prolegomena that there is no ground for the distinction made here between so much as to be attributed to Confucius, and so much as commentary or commentary, ascribed to his disciple Ts'ang. The invention of paper is ascribed to T'ao Lü (蔡倫), an officer of the Han dynasty, in the time of the emperor Hwö (和), a.d. 58–105. Before that time, and long after also, slips of wood and of bamboo (簡) were used to write and engrave upon. We can easily conceive how a collection of them might get disarranged, but whether these containing the Great Learning did so is a question vehemently disputed.

**右經一章**，the chapter of classic on the right; 如左, 'on the left'; —these are expressions, 'sur precedente,' and 'as follows,' indicating the Chinese method of writing and printing from the right side of a manuscript or book on to the left.

**Commentary of the philosopher Ts'ang.**

1. The illustration of illustrious virtue. The student will do well to refer here to the text of 'The Great Learning, as it appears in the Shih Ching. He will then see how a considerable portion of it has been broken up, and transposed to form this and the five succeeding chapters. It was, no doubt, the occurrence of 明, in the four paragraphs here, and of the phrase 明德, which determined Chü Hsi to form them into one chapter, and refer them to the first head in the classical text. The old commentators connect them with the great business of making the thoughts sincere. 1. See the Shih-Ching, V. vi.c. 9. The words are part of the address of king Wö to his brother Fung (封), called also K'ung-shê (康叔), the honorary epithet of appointing him to the marquisate of 衛. The subject of this is king Wö, to whose example K'ung-shê is referred. —We cannot determine, from this paragraph, between the old interpretations of 德 as = 'virtue,' and the new which understands it = 'the heart or, nature, all-virtuous.' 2. See the Shih-Ching, IV. v. Sect. 1. a. Chü Hsi takes 正 = 'this,' or 'to judge,' 'to examine.' The old interpreters explain it by 正 = 'to correct.' The sentence is part of the address of the premier, I. Tin, to T'ai-chih, the second emperor of the Shang dynasty, a. d. 1733–1719. The subject of the is T'ai-chih's father, the great T'ang. Chü Hsi...
2. In the T'ai Chi, it is said, 'He contemplated and studied the illustrious decrees of Heaven.'

3. In the Canon of the emperor (Yao), it is said, 'He was able to make illustrious his lofty virtue.'

4. These passages all show how those sovereigns made themselves illustrious.

The above first chapter of commentary explains the illustration of illustrious virtue.

CHAP. II. 1. On the bathing-tub of T'ang, the following words were engraved:—'If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation.'

2. In the Announcement to K'ang, it is said, 'To stir up the new people.'

3. In the Book of Poetry, it is said, 'Although Ch'ou was an ancient State, the ordinance which lighted on it was new.'

4. Therefore, the superior man in everything uses his utmost endeavours.

understands by 明命, the Heaven-given, illustrious nature of man. The other school take the phrase more generally, = the 显道, 'displayed ways' of Heaven. 3. See the Shih-ching, L. i. a. It is of the emperor Yao that this is said. 4. The 新 must be referred to the three quotations.

2. THE RENOVATION OF THE PEOPLE. Here the character 新, 'new,' 'to renovate,' occurs five times, and it was to find something corresponding to it at the commencement of the work which made the Ch'ing change the 亲 of 親民 into 新. But the new here have nothing to do with the renovation of the people. This is self-evident in the 1st and 3rd paragraphs.

The description of the chapter, as above, is a misnomer. 1. This fact about T'ang's bathing-tub had come down by tradition. At least, we do not now find the mention of it anywhere but here. It was customary among the ancients, as it is in China at the present day, to engrave all about them, on the articles of their furniture, such moral aphorisms and lessons.

2. See the K'ung 4th, par. 7, where K'ung-shih is exhorted to assist the king to settle the decree of Heaven, and 作新民,' which may mean to make the bad people of Yin into good people, or to stir up the new people. i. e. new, as recently subjected to Ch'in. 3. See the Shih-ching, III. i. Ov. I. st. 2. The subject of the ode is the praise of king Wên, whose virtue led to the possession of the kingdom by his
The above second chapter of commentary explains the renovating of the people.

CHAP. III. 1. In the Book of Poetry, it is said, 'The royal domain of a thousand It is where the people rest.'

2. In the Book of Poetry, it is said, 'The twittering yellow bird rests on a corner of the mound.' The Master said, 'When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?'

3. In the Book of Poetry, it is said, 'Profound was king Wan. With how bright and unceasing a feeling of reverence did he regard his resting-places!' As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

4. In the Book of Poetry, it is said, 'Look at that winding-course House, more than a thousand years after its first rise. 孔子 is here the man of rank and office probably, as well as the man of virtue; but I do not, for my own part, see the particular relation of this to the preceding paragraphs, nor the work which it does in relation to the whole chapter.

5. OR REASON IS THE HIGHEST EXCELLENCE. The frequent occurrence of 至善, in these paragraphs, and of 至善, in par. 4, led Chê Hsi to combine them in one chapter, and connect them with the last clause in the opening paragraphs of the work. 1. See the Shih-ching, IV. ill. Ode III. st. 4. The ode celebrates the rise and establishment of the Shang or Yin dynasty. 2. It is the season around the capital, constituting the royal demesne. The quotation shows, according to Chê Hsi, that 物 各有所當止之處, 'everything has the place where it ought to rest.' But that surely is a very sweeping conclusion from the words. See the Shih-ching, IL vii. Ode VI. st. 2, where we have the complaint of a down-trodden man, contrasting his position with that of a bird. For if we here, we have the Shih-ching. 韶命 are intended to express the
5. In the Book of Poetry, it is said, 'Ah! the former kings are not forgotten.' Future princes deem worthy what they deemed worthy, and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quitted the world, are not forgotten.

The above third chapter of commentary explains resting in the highest excellencies.

CHAP. IV. The Master said, 'In hearing litigations, I am like any other body. What is necessary is to cause the people to have no litigations!' So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds;—this is called knowing the root.

The above fourth chapter of commentary explains the root and the issue.

See the Analects, XII. xiii, from which we understand that the words of Confucius terminate at 訟乎, and that what follows is from the compiler. According to the old commentators, this is the conclusion of the chapter on having the thoughts made sincere, and that 誠其意 is the root. But according to Chu, it is the illustration of illustrious virtue which is the root, while the renovation of the people is the result therefrom. Looking at the words of Confucius, we must conclude that sincerity was the subject in his mind.
CHAP. V. 1. This is called knowing the root.
2. This is called the perfecting of knowledge.

The above fifth chapter of the commentary explained the meaning of investigating things and carrying knowledge to the utmost extent; but it is now lost. I have ventured to take the views of the scholar Chi Hsi to supply it, as follows:—'The meaning of the expression, 'The perfecting of knowledge depends on the investigation of things,' is this:—If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as all principles are not investigated, man's knowledge is incomplete. On this account, the Learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself in this

5. On the Investigation of Things, and Carrying Knowledge to the Utmost Extent. 1. This is said by one of the Chi Hsi to be "superfluous text." 2. Chi Hsi considers this to be the conclusion of a chapter which is now lost. But we have seen that the two sentences come in, as the work stands in the Li Chi, at the conclusion of what is deemed the classical text. It is not necessary to add anything here to what has been said there, and in the preface, on the new dispositions of the work from the time of the Sung scholars, and the manner in which Chi Hsi has supplied this supposed missing chapter.
way for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will all be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.

CHAP. VI. 1. What is meant by 'making the thoughts sincere,' is the allowing no self-deception, as when we hate a bad smell, and as when we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

2. There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries to

6. ON HAVING THE THOUGHTS SINCERE. 1. The sincerity of the thoughts obtains, when they move without effort to what is right and sincere, and, in order to this, or more must be especially on the guard in his ordinary moments. 自謙 is taken as if it were 自懼, a reposs or enjoyment in one’s self. 懼, according to Chü Hai, is in the entering time, but the dictionary makes it in the end.
disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and reins;—of what use is his disguise? This is an instance of the saying—'What truly is within will be manifested without.' Therefore, the superior man must be watchful over himself when he is alone.

3. The disciple Ts'ang said, 'What ten eyes behold, what ten hands point to, is to be regarded with reverence!'

4. Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

The above sixth chapter of commentary explains making the thoughts sincere.
CHAP. VII. 1. What is meant by, 'The cultivation of the person depends on rectifying the mind,' may be thus illustrated:—If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

2. When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

3. This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

The above seventh chapter of commentary explains rectifying the mind and cultivating the person.

7. On personal cultivation as dependent on the rectification of the mind. 1. Here Chu Hsi, following his master Ch'ung, would again alter the text, and change the second 身 into 心. But this is unnecessary. The sentence is not the mere material body, but the person, the individual man, in contact with things, and intercourse with society, and the paragraph shows that the evil conduct in the first is a consequence of the mind not being under control. In 心, 恐懼, 處楽, 處患, the and term rises on the signification of the first, and intensifies it. Thus, 心 is called 'a burst of anger,' and 恐懼, 'persistence in anger,' &c. &c. I have said above that 身 here is not the material body. Lo Ch'ung-fan, however, says that it is—身 is the body of flesh. He gives his reasons, as he, but they do not work conviction in the reader. 心, 心, —this seems to be a case in point, to prove that we cannot tie 心 in this Work to any very definite application. Lo Ch'ung-fan insists that it is 'the God-given moral nature, but 心, 心, is evidently when the thoughts are otherwise engaged.'
CHAP. VIII. 1. What is meant by 'The regulation of one's family depends on the cultivation of his person, is this:—Men are partial where they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world who love and at the same time know the bad qualities of the object of their love, or who hate and yet know the excellences of the object of their hatred.

2. Hence it is said, in the common adage, 'A man does not know the wickedness of his son; he does not know the richness of his growing corn.'

3. This is what is meant by saying that if the person be not cultivated, a man cannot regulate his family.

4. The necessity of cultivating the person in order to the regulation of the family. The lesson here is evidently, that men are continually falling into error, in consequence of the partiality of their feelings and affections. How this error affects their personal cultivation, and interferes with the regulating of their families, is not specially indicated. In the old interpreters seem to go far astray in their interpretation. They take 

Ch'iu Chêh takes it as 聆 in regard to, and 興 (read yî) as 旁, 'partial,' 'one sided.' Even his opponent, Ku Ch'eng-fu, interprets here in the same way. But it is evidently the common sign of possession, the clause that follows it being construed as the reason after 人之其所親愛而辟焉．
The above eighth chapter of commentary explains cultivating the person and regulating the family.

CHAP. IX. 1. What is meant by ‘In order rightly to govern the State, it is necessary first to regulate the family,’ is this:—It is not possible for one to teach others, while he cannot teach his own family. Therefore, the ruler, without going beyond his family, completes the lessons for the State. There is filial piety:—therewith the sovereign should be served. There is fraternal submission:—therewith elders and superiors should be served. There is kindness:—therewith the multitude should be treated.

2. In the Announcement to K'ang, it is said, ‘Act as if you were watching over an infant.’ If (a mother) is really anxious about it, though she may not hit exactly the wants of her infant, she will not be far from doing so. There never has been a girl who learned to bring up a child, that she might afterwards marry.

3. From the loving example of one family a whole State becomes loving, and from its courtesses the whole State becomes courteous.

4. ‘Unevil’ a. 碩—great, tall; 苗之 薄 —the tallness (richness, abundance) of his growing crop. Farmers were noted, it would appear, in China, long ago, for grumbling about their crops.

5. Of regulating the family as the means to the well-ordering of the State. 2. There is here implied the necessity of self-cultivation, the rule both of the family and of the State, and that being supposed to exist—which is the form of the 故—it is shown how the virtues that secure the regulation of the family have their corresponding values in the order of the State. 君子 has here both the moral and the political meaning;治國之君子, 'the superior man...
The Great Learning.

One man, the whole State may be led to rebellious disorder;—such is the nature of the influence. This verifies the saying, 'Affairs may be ruined by a single sentence; a kingdom may be settled by its One man.'

4. Yao and Shun led the kingdom with benevolence, and the people followed them. Chiieh and Ch'au led on the kingdom with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the good qualities, and then he may require them in the people. He must not have the bad qualities in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

5. Thus we see how the government of the State depends on the regulation of the family.

with whom is the government of the State.
6. In the Book of Poetry, it is said, 'That peach tree, so delicate and elegant! How luxuriant is its foliage! This girl is going to her husband's house. She will rightly order her household.' Let the household be rightly ordered, and then the people of the State may be taught.

7. In the Book of Poetry, it is said, 'They can discharge their duties to their elder brothers. They can discharge their duties to their younger brothers.' Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the State.

8. In the Book of Poetry, it is said, 'In his deportment there is nothing wrong; he rectifies all the people of the State.' Yes; when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

9. This is what is meant by saying, 'The government of his kingdom depends on his regulation of the family.'
The above ninth chapter of commentary explains regulating the family and governing the kingdom.

CHAP. X. 1. What is meant by 'The making the whole kingdom peaceful and happy depends on the government of his State,' is this:—When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial; when the sovereign behaves to his elders, as the elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring-square, he may regulate his conduct.

2. What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him

10. On the well-ordering of the State, and making the whole kingdom peaceful and happy. The key to this chapter is in the phrase 'in the principle of reciprocity,' the doing to others as we would that they should do to us, though here, as elsewhere, it is put forth negatively. It is implied in the expression of the last chapter,—所藏乎身不怨 but it is here discussed at length, and shown in its highest application. The following analysis of the chapter is translated freely from the 四書輯要.  This chapter explains the well-ordering of the State, and the tranquilization of the kingdom. The greatest stress is to be laid on the phrase—the measuring-square. That, and the expression in the general commentary—loving and hating what the people love and hate, and not thinking only of the profit, exhaust the teaching of the chapter. It is divided into five parts. The first embracing the first two paragraphs, teaches, that the way to make the kingdom tranquil and happy is in the principle of the measuring-square. The second part embraces three paragraphs, and teaches that the application of the measuring-square is seen in loving and hating, in common with the people. The consequences of loving and hating are mentioned for the first time in the 5th paragraph, to wind up the chapter so far, showing that the decree of Heaven goes on remains, according as the people's hearts are
not therewith follow those who are before him; what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right;—this is what is called 'The principle with which, as with a measuring-square, to regulate one's conduct.'

3. In the Book of Poetry, it is said, 'How much to be rejoiced in are these princes, the parents of the people!' When a prince loves what the people love, and hates what the people hate, then is he what is called the parent of the people.

4. In the Book of Poetry, it is said, 'Lofty is that southern hill, with its rugged masses of rocks! Greatly distinguished are you, O grand-teacher Yin, the people all look up to you.' Rulers of States may not neglect to be careful. If they deviate to a mean selfishness, they will be a disgrace in the kingdom.

lost or gained. The third part embraces eight paragraphs, and teaches that the most important result of loving and hating in common with the people is seen in making the ruler the primary subject, and the brutes only secondary. Here, in par. 11, mention is again made of gaining and losing, illustrating the meaning of the quotation in it, and showing that to the collection or dissipation of the people the decree of Heaven is attached. The fourth part consists of five paragraphs, and exhibits the extreme results of loving and hating, as shared with the people, or on one's own private feeling, and it has special reference to the sovereign's employment of ministers, because there is nothing in the principle more important than that. The 16th paragraph speaks of gaining and losing, for the third time, showing that from the 4th paragraph downwards, in reference both to the hearts of the people and the decree of Heaven, the application or non-application of the principle of the measuring-square depends on the mind of the sovereign. The 23rd part embraces the other paragraphs. Because the root of the evil of a sovereign's not applying that principle lies in his not knowing how wealth is produced, and employing mean men for that object, the distinction between righteousness and profit is here much insisted on, the former bringing with it all advantages, and the latter leading to all evil consequences. Thus the sovereign is admonished, and it is shown how to be careful of his virtue is the root of the principle of the measuring-square, and his loving and hating, in common sympathy with the people, is its reality.'
In the Book of Poetry, it is said, 'Before the sovereigns of the Yin dynasty had lost the hearts of the people, they could appear before God. Take warning from the house of Yin. The great decree is not easily preserved.' This shows that, by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.

On this account, the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

Virtue is the root; wealth is the result.

If he make the root his secondary object, and the result primary, he will only wrangle with his people, and teach them rapine.

Chang's gloss, in 毛詩註疏, takes it as "is," and the whole is "I gladden these princess, the parents of the people." 4. See the Shih-ching, II. iv. Ode VII, st. 1. The ode complains of the king Ya (幽) for his employing unworthy ministers. 5. See the Shih, Ill. 1, st. 4, where we have 為 for 炎, and 崑 for 峻. The ode is supposed to be addressed to king Ch'eng (成), to stimulate him to imitate the virtues of his grandfather Wăn. 崑 = 'the sovereigns of the Yin dynasty.'
9. Hence, the accumulation of wealth is the way to scatter the people; and the letting it be scattered among them is the way to collect the people.

10. And hence, the ruler's words going forth contrary to right, will come back to him in the same way, and wealth, gotten by improper ways, will take its departure by the same.

11. In the Announcement to K'ang, it is said, 'The decree indeed may not always rest on us,' that is, goodness obtains the decree, and the want of goodness loses it.

12. In the Book of Ch'ü, it is said, 'The kingdom of Ch'ü does not consider that to be valuable. It values, instead, its good men.'

In Yin by Fan-kung, about B.C. 1400, after which the dynasty was so denominated.

配上帝, according to Chü Hai, means 'they were the sovereigns of the realm, and corresponded to (fronted) God.' K'ang-ch'ing says: —Before they lost their people, from their virtue, they were also able to appear before Heaven; that is, Heaven accepted their sacrifices.' Lo Ch'i-fan makes it —'They harmonized with God; that is, in loving the people.' K'ang-ch'ing's interpretation is, I apprehend, the correct one. 5. 外脅内奉, according to Chü Hai, is the 'Illustrious Virtue' at the beginning of the book. His opponents say that it is the exhibition of virtue; that is, of filial piety, brotherly submission, etc. This is more in harmony with the first paragraph of the chapter. 6. 重轻, are used as verbs, 'to consider slight,' 'to consider important.' 争民, will wrangle the (i.e. with the) people.' The ruler will be trying to take, and the people will be trying to hold. 7. 他, he will give; 之, lead the people to, 'back them,' 'reverse.' The two phrases —'he will be against the people, and will set them against himself, and against one another.' Ying-ťai explains them —'people wrangling for, gain will give rise to their rapacious disposition.' 8. 財散, 'wealth being scattered,' —that is, diffused, and allowed to be so by the ruler, among the people. The collecting and scattering of the people are to be understood with reference to their feelings towards their ruler. 10. The words are to be understood of governmental order and enactments. 伏, read fú, —逆, 'to act contrary to,' 'to rebel,' that which is outraged being, 'what is right,' or, in the first place, 心民, 'the people's hearts,' and, in the second place, 君心, 'the ruler's heart.' Our proverb —'goods ill-gotten go ill-spent' might be translated by 財散而入者亦悖而出, but these words have a different meaning in the text. 11. See the K'ung K'ai, par. 23. The only difficulty is with 子. K'ang-ch'ing and Ying-ťai do not take it as an expressive, but say it 之, 'in,' 'on.' —'The appointment of Heaven may not constantly rest on one family.' Treating 子 in this way, the supplement in the Shu should be 'us.' 12. The
曰：‘吾人無以為寶，仁親以
為寶，吾者若有一個臣
斷斷兮，無他技其心休休
焉其如有容焉人之有技
若己有之人之彥聖其心
好之，不害若自其口出，實
能容之，以能保我子孫黎
民，尚亦有利哉人之有技
娟疾以惡之，人之彥聖，而
遂之，俾不通實，不能容
已。

13. Duke Wan's uncle, Fan, said, 'Our fugitive does not account that to be precious. What he considers precious, is the affection due to his parent.'

14. In the Declaration of the duke of Ch'in, it is said, 'Let me have but one minister, plain and sincere, not pretending to other abilities, but with a simple, upright, mind; and possessed of generosity, regarding the talents of others as though he himself possessed them, and, where he finds accomplished and perspicacious men, loving them in his heart more than his mouth expresses, and really showing himself able to bear them and employ them:—such a minister will be able to preserve my sons and grandsons and black-haired people, and benefits likewise to the kingdom may well be looked for from him. But is it be his character, when he finds men of ability, to be jealous and hate them; and, when he finds accomplished and perspicacious men, to oppose them and not allow their advancement, showing himself really not able to bear them:—such a minister will not be able to protect my sons and grandsons.'

Book of Ch'in is found in the 隨意同的 States, a collection purporting to be of the Ch'in dynasty, and, in relation to the other States, what Confucius's Spring and Autumn is to Li. The exact words of the text do not occur, but they could easily be constructed from the narrative. An officer of Ch'in, being sent on an embassy to Tsin, the minister who received him asked about a famous girdle of Ch'in, called 白斧, how much it was worth. The officer replied that his country did not look so much things as its treasures, but on its able and virtuous ministers. 13. 叔犯, uncle Fan, that is, uncle to Wan, subsequently marquis, commonly described as duke of Tsin. Wan is the 亡人, or, 'fugitive.' In the early part of his life, he was a fugitive, and suffered many vicissitudes of fortune. Once, the Duke of Ch'in (秦) having offered to help him, when he was in mourning for his father who had expelled him, to recover Tsin, his uncle Fan gave the reply in the text. The note in the translation refers to 得國, 'giving the kingdom.'
and black-haired people; and may he not also be pronounced dangerous to the State?"

15. It is only the truly virtuous man who can send away such a man and banish him, driving him out among the barbarous tribes around, determined not to dwell along with him in the Middle Kingdom. This is in accordance with the saying, 'It is only the truly virtuous man who can love or who can hate others.'

16. To see men of worth and not be able to raise them to office; to raise them to office, but not to do so quickly:—this is disrespectful. To see bad men and not be able to remove them; to remove them, but not to do so at a distance:—this is weakness.

17. To love those whom men hate, and to hate those whom men love:—this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

18. Thus we see that the sovereign has a great course to pursue. He must show entire self-devotion and sincerity to attain it, and by pride and extravagance he will fail of it.

'The declaration of the state of Ch'in' is in the last book in the Shih-ching. It was made by one of the dukes of Ch'in to his officers, after he had sustained a great disaster, in consequence of neglecting the advice of his most faithful minister. Between the text here, and that which we find in the Shih, there are some differences, but they are unimportant. 15  "亲民者,仁也." 16  "不與同中國." 17  "不與同中國." 18  "four I." see the Li Ch'i, III. III. 14.
19. There is a great course also for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

20. The virtuous ruler, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the expense of his life.

21. Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a State, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

22. The officer Mäng Hsien said, 'He who keeps horses and a carriage does not look after fowls and pigs. The family which together with him in the Middle Kingdom,' China is evidently so denominated, from its being thought to be surrounded by barbarous tribes. 

"惟仁人能雲云, "see Analects, IV. iii. 16. I have translated "慢" is the Chinese character for "slow" or "idle," instead of "idol," and Chü Hsi does not know which suggestion to prefer. Lo Ch'ung-fan stoutly contends for retaining "命", and interprets it as "fate," but he is obliged to supply a good deal himself, to make any sense of the passage. See his argument, in loc. The paraphrase all explain 先 by 早, 'early,' 早, 3rd tone, but with a hiphil force. 退 is referred to 近, in last paragraph, and 近 to 不與同中國. This is spoken of, of the ruler not having respect to the common feelings of the people in his employment of ministers, and the consequences thereof to himself. 夫, 1st tone, is used as in Analects, XI. ix. 4, or as the preposition 飯. This paragraph speaks generally of the general sense of gaining and losing, and shows how the principle of the measuring-square must be used in the ruler's mind. See in the 論 the Great course is explained...
keeps its stores of ice does not rear cattle or sheep. So, the house which possesses a hundred chariots should not keep a minister to look out for import duty. That he may lay them on the people. Than to have such a minister, it were better for that house to have one who should rob it of its revenues. This is in accordance with the saying:—'In a State, pecuniary gain is not to be considered to be prosperity, but its prosperity will be found in righteousness.'

23. When he who presides over a State or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good; but when such a person is employed in the administration of a State or family, calamities from Heaven, and injuries from men, will befall him together, and, though a good man may take his place, he will not be able to

by Chū as.—the art of occupying the throne, and therein cultivating himself and governing others. Ying-tä says it is 'the course by which he practices filial piety, fraternal duty, benevolence, and righteousness.' 驕 and 豢 are here qualities of the same nature. They are not contradicted as in Analects, XIII. xxvi. 19. This is understood by K'äng-ch'äng as requiring the promotion of agriculture, and that is included, but does not exhaust the meaning. The consumers are the salaried officers of the government. The sentiment of the whole is good—where there is cheerfulness in the people, and an economical administration of the government, the finances will be flourishing. 克. The sentiment here is substantially the same as in paragraphs 7, 8. The old interpretation is different:—'The virtuous man uses his wealth so as to make his person distinguished. He who is not virtuous, sells with his body to increase his wealth.' 互. This shows how the people respond to the influence of the ruler, and that benevolence, even to the scattering of his wealth on the part of the latter, is the way to permanent prosperity and wealth.

22. Hsien was the honorary epithet of Ch'ung-mun Mä (茂), a worthy minister of Lü under the two dukes, who ruled before the birth of Confucius. His sayings, quoted here, were preserved by tradition, or recorded in some work which is now lost.

乘——on a scholar's being first called to office, he was gifted by his prince with a carriage and four horses. He was then supposed to withdraw from petty ways of getting wealth. The 卿 or high officers of a State, kept ice for use in their funeral rites and sacrifices. 伐冰——with reference to the cutting the ice to store it; see the Shih, I. xv. Od. 2. 8. 臣之義是利——is to be good. 為——used as a verb.—'considers to be good.'
remedy the evil. This illustrates again the saying, 'In a State, gain is not to be considered prosperity, but its prosperity will be found in righteousness.'

The above tenth chapter of commentary explains the government of the State, and the making the kingdom peaceful and happy.

There are thus, in all, ten chapters of commentary, the first four of which discuss, in a general manner, the scope of the principal topic of the Work; while the other six go particularly into an exhibition of the work required in its subordinate branches. The fifth chapter contains the important subject of comprehending true excellence, and the sixth, what is the foundation of the attainment of true sincerity. These two chapters demand the especial attention of the learner. Let not the reader despise them because of their simplicity.
THE DOCTRINE OF THE MEAN.

My master, the philosopher Ch'ang, says:—'Being without inclination to either side is called chung; admittance of no change is called yunh. By chung is denoted the correct course to be pursued by all under heaven; by yunh 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 the present time; errors should arise about it, committed 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 one principle. Unroll it, and it fills

THE TITLE OF THE WORK.—Ch'ang said: 'The Doctrine of the Mean.' I have not attempted to translate the Chinese character 中庸, as to the exact force of which there is considerable difference of opinion, both among native commentators, and among previous translators. Ch'ang K'ang-ch'ang said: 'The term 中庸 is used in the sense of 'to use,' 'to employ,' which is the first given to it in the dictionary, and is found in the Shoo-ch'ing, l. 1, par. 9. As to the meaning of 和, see chap. i, par. 4. This appears to have been the accepted meaning of 中庸 in this combination, till Ch'ang I introduced that of 不易, 'unchanging,' as in the introductory note, which, however, the dictionary does not acknowledge. Ch'ang Hsiing himself says—中庸不偏不倚, 无过不及之名, 普常也. 'Chung is the name for what is without inclination or deflection, which is neither excess nor want; 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'ang's words given above, the compilers not having observed that he immediately subjoins—中庸 用也, showing that he takes 中庸 in the sense of 'to employ,' and not of 'harmony.' Many, however, adopt this mean-
CHAPTER I. 1. What Heaven has conferred is called the nature; an accordance with this nature is called the path of duty; the regulation of this path is called instruction.

not here anticipate the judgment of the reader on the utility of the enthusiastic Ch'ing.

1. It has been stated, in the prolegomena, that the current division of the Ch'ung Yung into chapters was made by Ch'i Hsi, as well as their subdivision into paragraphs. The thirty-three chapters which embrace the work, are again arranged by him in five divisions, as will be seen from his supplementary notes. The first and last chapters are complete in themselves, as in the introduction and conclusion of the treatise. The second part contains ten chapters; the third, nine; and the fourth, twelve.

Par. 1. The principles of duty have their root in the evident will of Heaven, and their full development in the teachings of men. By 'nature,' or 'nature,' is to be understood the nature of man, though Ch'i Hsi generalizes it so as to embrace that of brute as well; but only man can be cognizant of the idea and idea.

命 is defined by the term the 'order,' 'to command,' 'to order.' But we must take it as in a gloss on a passage from the Yi-ching, quoted in the dictionary. —命 is what men are endowed with.

Ch'i Hsi also says that 'nature' is just reason, the 'principle,' characteristic of any particular nature. But this only involves the subject in mystery. His explanation of '道,' 'a path,' means to be correct, though some modern critics object to it. —道路 is taught seems to be this:

To man belongs a moral nature, conferred on him by Heaven or God, by which he is consti-
2. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious; nor till he hears things, to be apprehensive.

3. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone.

4. While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of equilibrium. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of harmony. This equilibrium is the great root from which grow all the human actions in the world, and this harmony is the universal path which they all should pursue.
Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and honored.

THE DOCTRINE OF THE MEAN.
Chap. II. 1. Chung-ni said, 'The superior man embodies the course of the Mean; the mean man acts contrary to the course of the Mean.

2. 'The superior man's embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man's acting contrary to the course of the Mean is because he is a mean man, and has no caution.'
CHAP. III. The Master said, 'Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practise it?'

CHAP. IV. 1. The Master said, 'I know how it is that the path of the Mean is not walked in:—The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood:—The men of talents and virtue go beyond it, and the worthless do not come up to it.

2. 'There is no body but eats and drinks. But they are few who can distinguish flavours.'

The change from 仲尼曰 to 子日 is observable.

1. HOW IT WAS THAT FEW WERE ABLE TO PRACTISE THE MEAN. 道 may be referred to the first chapter; immediately following 中庸 in the last, I translate here—

The path of the Mean. 素者 and 賢者 are not to be understood as meaning the truly wise and the truly worthy, but only those who in the degenerate times of Confucius deemed themselves to be such. The former thought the course of the Mean not worth their study, and the latter thought it not sufficiently exalted for their practice. 仲尼曰 'as, like.'

不肖 following 賢 indicates individuals of a different character, not equal to them. 仲尼曰 'as, like.'

We have here not a comparison, but an illustration, which may help to an understanding of the former paragraph, though it does not seem very apt. People do not know the true flavour of what they eat and drink, but they need not go beyond that to learn it. So the Mean belongs to all the actions of ordinary life, and might be discerned and practised in them, without looking for it in extraordinary things.
CHAP. V. The Master said, 'Alas! How is the path of the Mean untridden!'

CHAP. VI. The Master said, 'There was Shun.—He indeed was greatly wise!—Shun loved to question others, and to study their words, though they might be shallow. He concealed what was bad in them, and displayed what was good. He took hold of their two extremes, determined the Mean, and employed it in his government of the people. It was by this that he was Shun!'

CHAP. VII. The Master said, 'Men all say, "We are wise;" but being driven forward and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, "We are wise;" but happening to choose the course of the Mean, they are not able to keep it for a round month.'

6. Chü Hai says—'From not being understood, therefore it is not practised.' According to Kang-ch'äng, the remark is a lament that there was no intelligent sovereign to teach the path. But the two views are reconcilable.

3. How SHUN PRACTISED THE COURSE OF THE MEAN. This example of Shun, it seems to me, is adduced in opposition to the knowing of chap. iv. Shun, though a sage, invited the opinions of all men, and found truth of the highest value in their simplest sayings, and was able to determine from them the course of the Mean. 委其兩端—the two extremes,' are understood by Kang-ch'äng of the two errors of exceeding and coming short of the Mean. Chü Hai makes them—'the widest differences in the opinions which he received.' I conceive the meaning to be that he examined the answers which he got, in their entirety, from beginning to end. Compare 舜其兩端.

端, Analecta, ix. vii. His concealing what was bad, and displaying what was good, was alike to encourage people to speak freely to him. Kang-ch'äng makes the last sentence to turn on the meaning of 舜, when applied as an honorary epithet of the dead, as 'Full, accomplished;' but Shun was so named when he was alive.

7. TRENTH CONTRARY CONDUCT SHOWS MEN'S IGNORANCE OF THE DOCTRINE AND NATURE OF THE MEAN. The first 子知 is to be understood with a general reference, 'We are wise,' i.e., we can very well take care of ourselves. Yet the pre-
CHAP. VIII. The Master said, 'This was the manner of Hsi:—he made choice of the Mean, and whenever he got hold of what was good, he clasp it firmly, as if wearing it on his breast, and did not lose it.'

CHAP. IX. The Master said, 'The kingdom, its States, and its families, may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet;—but the course of the Mean cannot be attained to.'

CHAP. X. 1. Tsze-hsia asked about energy.

2. The Master said, 'Do you mean the energy of the South, the energy of the North, or the energy which you should cultivate yourself?'

3. 'To show forbearance and gentleness in teaching others; both parts is left to be drawn by the reader for himself. 稱, read it, 4th tone, 'a trap for catching animals.' 期, read 期, like 葛 in Analogy, XIII. x, though it is here applied to a month, and not, as there, to a year.

4. How Hsil held past the course of the Mean. Here the example of Hsi is likewise added, in opposition to those mentioned in chap. iv. All the rest is exegetical of the first clause—同之為人也.—善 is not 'one good point,' so much many one. 拳 is 'the closed fist.' 拳拳,—'the appearance of holding firm.'

5. The difficulty of attaining to the course of the Mean. 天下—'the kingdom;' we should say—'kingdoms,' but the Chinese know only of one kingdom, and hence this name for it—'all under the sky,' contrasting by right, if not in fact, all kingdoms. The kingdom was made up of States, and each State of Families. See the Analogy, V. viii.; XII. xx. 均, 'level,' here a verb—平治, 'to bring to perfect order.' 刀, 'a sharp, strong weapon;' used of swords, spears, javelins, &c. 不可—literally, 'cannot be counted.'

10. OR ENERGY IN ITS RELATION TO THE MEAN. In the Analogy we find Tsze-hsia, on various occasions, putting forward the subject of his valour (勇), and claiming, as the ground of it, much praise as the Master awarded to Hsi. We may suppose, with the old interpreters, that hearing Hsi commended, as in chap. viii., he wanted to know whether Centuries would not allow that he also could, with his forceful character, win and hold fast the Mean. For
善養。知之者，死而無憾。
CHAP. XI. 1. The Master said, "To live in obscurity, and yet practice wonders, in order to be mentioned with honour in future ages:—this is what I do not do.

2. "The good man tries to proceed according to the right path, but when he has gone halfway, he abandons it:—I am not able so to stop.

3. "The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regret.—It is only the sage who is able for this.

CHAP. XII. 1. The way which the superior man pursues, reaches wide and far, and yet is secret.

2. "Common men and women, however ignorant, may intermeddle with what is obscure and wrong. The former, it is said, implies endeavour, while the latter is natural and unconstrained accordance.

3. "君子 here has its very highest signification, and —聖者, in the last clause. 這 is said to be different from 述世, the latter being applicable to the sage who withholds from the world, while the former may describe one who is in the world, but does not act with a reference to its opinion of him. It will be observed how Confucius declines saying that he had himself attained to this highest style. "With this chapter," says Chu Hsi, "the quotations by Tsu-yi of the Master's words, to explain the meaning of the first chapter, stop. The great object of the work is to set forth wisdom, benevolent virtue, and valour, as the three grand virtues whereby entrance is effectually into the path of the Mean, and therefore, at its commencement, they are illustrated by reference to Shun, Yu, and Tsu-10; Shun possessing the wisdom, Yu the benevolence, and Tsu-10 the valour. When one of these virtues is absent, there is no way of advancing to the path, and perfecting the virtue. This will be found fully treated of in the 20th chapter."
The Doctor of the Mean

Chapter XI

568
4. The way of the superior man may be found, in its simple

elements, in the intercourse of common men and women; but in its

utmost reaches, it shines brightly through heaven and earth.

The twelfth chapter above contains the words of T'ao-t'ieh, and is designed to illustrate

what is said in the first chapter, that 'The path may not be left.' In the eight

chapters which follow, he quotes, in a miscellaneous way, the words of Confucius

to illustrate it.

CHAP. XIII. 1. The Master said, The path is not far from

man. When men try to pursue a course, which is far from the

common indications of consciousness, this course cannot be con-

sidered the PATH.

2. 'In the Book of Poetry, it is said, "In hewing an axe-handle, in

hewing an axe-handle, the pattern is not far off." We grasp one

loeks, XIV. xviii. 2. But I confess to be all at

sea in the study of this paragraph. Cho quotes

from the scholar Hán (侯氏) that what

the superior man fails to know was exemplified

in Confucius's having to ask about ceremonies

and offices, and what he fails to practice was

exemplified in Confucius not being on the

throne, and in Yao and Shun's being dissatis-

fied that they could not make every individual

enjoy the benefits of their rule. He adds his

own opinion, that what men complained of in

Heaven and Earth, was the partiality of their

operations in overshadowing and supporting,

producing and completing the heat of summer,

the cold of winter, &c. If such things were

intended by the writer, we can only regret the

vagueness of his language, and the want of

coherence in his argument. In translating

君子(zs)大云云, I have followed Mǎo

Ho-ho. 3. See the Shih, III. 1. Ode V. st. 2. The

ode is in praise of the virtue of king Wàn.

察 is in the sense of 瞭著, 'brightly dis-

played.' The application of the words of the

ode does appear strange.

13. THE PATH OF THE MEAN IS NOT FAR TO SEEK.

EACH MAN HAS THE LAW OF IT IN HIMSELF, AND

IT IS TO BE PURSUED WITH EARNEST MIND.

人之為道而遠人, 'When man

practise a course, and seek it is far from men.'

The meaning is as in the translation. a. See

the Shih-ching, I. xv. Ode V. st. 2. The object

of the paragraph seems to be to show that the

rule for dealing with men, according to the
4. In the way of the superior man, there are four things, to not one of which have I as yet attained.—To serve my father, as I would require my son to serve me; to this I have not attained; to serve my prince, as I would require my minister to serve me; to this I have not attained; to serve my elder brother, as I would require my younger brother to serve me; to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me; to this I have not attained. Earnest in practicing the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man having been, like other men, compassed with infirmity, dwell often on them; but it must be allowed that the cases, as put by him, are in a measure hypothetical, his father having died when he was a child. He passes from speaking of himself by his name (丘) to speak of the one axe-handle to hew the other; and yet, if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change what is wrong, he stops.
CH. XIV.] THE DOCTRINE OF THE MEAN. 395

不塗,不塗不勸,有餘,不

dares not but exert himself; and if, in his words, he has any excess,
he dares not allow himself such license. Thus his words have
respect to his actions, and his actions have respect to his words; is
it not just an entire sincerity which marks the superior man?

CHAP. XIV. 1. The superior man does what is proper to the
station in which he is; he does not desire to go beyond this.

2. In a position of wealth and honour, he does what is proper to
a position of wealth and honour. In a poor and low position, he
does what is proper to a poor and low position. Situated among
barbarous tribes, he does what is proper to a situation among
barbarous tribes. In a position of sorrow and difficulty, he does
what is proper to a position of sorrow and difficulty. The superior
man can find himself in no situation in which he is not himself.

3. In a high situation, he does not treat with contempt his
inferiors. In a low situation, he does not court the favour of his

virtue." i.e. the duties of a son, minister, &c.
mentioned above, and "in the carefulness of
ordinary speech," i.e. speaking about those
virtues. To the practice belong the clauses.有
所不足,不敢不勉, and to the
speaking, the two next clauses. 爾

1. HOW THE SUPERIOR MAN, IN EVERY VARYING
SITUATION, PURSUES THE MEAN, DOING WHAT IS
RIGHT, AND FINDING HIS RULE IN HIMSELF. 1.

Chu Hsi takes 末 as "at present," "now," but that
meaning was made to meet the
suspense of the present passage. K'ang-ch'ang
takes it, as "in chap. xi," as "being inclin-
ated to," Mao endeavours to establish this view.

素位者, 即本來故有之位, 素位 is the proper station in which
he has been." The meaning comes to much the
same in all these interpretations. 不顧
乎其外, — compare Analects, XIV, xxviii.

君子之中庸也, 君子而時
己而不求於人，则無怨

1. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfaction. He does not murmur against Heaven, nor grumble against men.

4. Thus it is that the superior man is quiet and calm, waiting for the appointments of Heaven, while the mean man walks in dangerous paths, looking for lucky occurrences.

5. The Master said, 'In archery we have something like the way of the superior man. When the archer misses the centre of the target, he turns round and seeks for the cause of his failure in himself.'

Chap. XV. 1. The way of the superior man may be compared to what takes place in travelling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground.

2. It is said in the Book of Poetry, 'Happy union with wife and children, is like the music of iutes and harps. When there is concord among brethren, the harmony is delightful and enduring. Thus

3. 被 is explained in the dictionary, after K'ang-ch'ang, by 蒙特, 'to drag and drag.' The opposition of the two names makes the meaning plain. 易, according to K'ang-ch'ang, 猴安, 'is equivalent to peaceful and tranquil.' Chü Hai says, 易 平地也, '易 means level ground.' This is most correct, but we cannot so well express it in the translation. 正 the rat tone, and 雁 are both names of birds, small and short, and difficult to hit. On this account, a picture of the former was painted on the middle of the target, and a figure of the latter was attached to it in leather. It is not meant, however, by this, that they were both used in the same target, at the same time. For another illustration of the way of the superior man from the customs of archery, see Analecta, III. viii.

15. In the Practice of the Mean these are an orderly advance from step to step. 1. 辰 is read as, and 聊. See the Shih, II I. Ode IV, st. 7, 8. The ode celebrates, in a regretful tone, the dependence of brethren on one another, and the beauty of brethren's harmony. Mao says:—Although there may be the happy union of wife and children, like the music of iutes and harps, yet there must also be the harmonious concord of brethren, with its exceeding delight, and then may wife and children be regulated and enjoyed. Brothers
may you regulate your family, and enjoy the pleasure of your wife and children.

3. The Master said, 'In such a state of things, parents have entire complacence!

CHAP. XVI. 1. The Master said, 'How abundantly do spiritual beings display the powers that belong to them!

2. 'We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them.

3. 'They cause all the people in the kingdom to fast and purify themselves, and array themselves in their richest dresses, in order to

are near to us, while wife and children are more remote. Thus it is, that from what is near we proceed to what is remote.' He adds that anciently the relationship of husband and wife was not among the five relationships of society, because the union of brothers is from Heaven, and that of husband and wife is from man! 7. This is understood to be a remark of the persons on the side. From wife, and children, and brothers, parents at last are reached, illustrating how from what is low we ascend to what is high. — But all this is far-fetched and obscure.

12. AN ILLUSTRATION, FROM THE OPERATIONS AND INFLUENCE OF SPIRITUAL BEINGS, OF THE WAY OF THE MEAN. What is said of the heaven-sides in this chapter is only by way of illustration. There is no design, on the part of the sage, to develop his views on those beings or agencies. The key of it is to be found in the last paragraph, where the 舊徽之顯 emphasizes the 輯之不可．

莫顯乎 徽，聲音之見，397

of the MEAN. 397

appeared altogether synonymous with the 誠於中必形於外 in the 大學傳, chap. vi. 2, to which chapter we have seen that the whole of chap. i, pars. 1, 2, has a remarkable similarity. However we may be driven to find a crocodile, mythic, meaning for the 外 in the 4th part of this work, there is no necessity to do so here. With regard to what is said of the heaven-sides, it is only the first two paragraphs which occasion difficulty. In the 3rd part, the sage speaks of the spiritual beings that are sacrificed to. 陳—read chi; see Analects, VII. xii. The name is the subject of the 4th part; or rather, spiritual beings generally, whether sacrificed to or not, invisible themselves and yet able to behold our conduct. See the Shih-ching, III. iii. Odes II. st. 7, which is said to have been composed by the duke of Wei, and was repeated daily in his hearing for his admonition. In the context of the quotation, he is warned to be careful of his conduct, when alone as when in company. For in truth we are never alone. "Millions of spiritual beings walk the earth," and can take note of us. The 射 is a final particle here, without meaning. It is often used so in the Shih-ching. 舉, read 4th tone, 'to conjecture,' 'to surmise.' "射, read 4th tone, 'to dislike.' What now are the
398

THE DOCTRINE OF THE MEAN.

[CH. XVLII

attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left of their worshippers.

4. 'It is said in the Book of Poetry, "The approaches of the spirits, you cannot surmise;—and can you treat them with indifference?"

5. 'Such is the manifestness of what is minute! Such is the impossibility of repressing the outgoings of sincerity!'

CHAP. XVII. 1. The Master said, 'How greatly filial was

attend in the first two paragraphs. Are we to understand by them something different from what they are in the third par., to which they run on from the first as the nominative or subject of 'he'? I think not. The precise meaning of what is said of them in 體物 and 不可損 cannot be determined. The old interpreters say that '體', 'to give birth to,' that '可', 'that which;' that '不可損' 'not to be damaged' 'there is nothing which they neglect;' and that the meaning of the whole is—that of all things there is not a single thing which is not produced by the breath (or energy; 氣) of the unicalen-shee.

This is all that we learn from them. The Sung school explain the terms with reference to their physical theory of the universe, derived, as they think, from the Yi-ch'ing. Ch'u's master, Ch'ang, explains—'The sui-shih are the energetic operations of Heaven and Earth, and the traces of production and transformation.' The scholar Ch'ang (張氏) says—'The sui-shih are the easily acting powers of the two breaths of nature (二氣). Ch'u Hsi's own account is—'If we speak of two breaths, then by 赤 is denoted the affectiveness of the secondary or inferior one, and by 神, that of the superior one. If we speak of one breath, then by 神 is denoted its advancing and developing, and by 餅, its returning and reverting. They are really only one thing. It is difficult—not to say impossible—to conceive of one's self exactly what is meant by such descriptions. And nowhere in the Four Books is there any approach to this meaning of the phrase. Mencius is more comprehensible; though, after all, it may be doubted whether the way he says

is more than a play upon words. His explanation is—'But in truth, the sui-shih are 具道. In the Yi-ch'ing the 陰 and 阳 are considered to be the sui-shih, and it is said—"one and one are called 道." Thus the sui-shih are the embryo in Heaven (體天) for the nourishment of things. But in the text we have the term 德 instead of 道, because the latter is the name of the absolute as embodied in Heaven, and the former denotes the same not only embodied, but operating to the nourishing of things, for Heaven considers the production of things to be 德. See the 中庸, in loc.

Rémusat translates the first paragraph—'Quae viribus ensers erga sunt nobis ad nostram!' His Latin version is—'Spiritum generans est verum es spiritum!' Interprets renders —'Spiritus mentis operationes et affectiones, et habeas quas praebet est spiritus! quae multiplias! quae multitudines!' In a note, he and his friends say that the dignity of the king who assisted them, rejecting all other interpretations, understood by sui-shih here—'those spirits for the renovation of whom, and implanting their help, sacrifices were instituted.'

17. THE VIRTUE OF FILIAL PIETY, EXEMPLIFIED IN SHI HUI AS CARRIED TO THE HIGHEST POINT, AND REWARDED BY HEAVEN. 1. One does not easily
Shun! His virtue was that of a sage; his dignity was the throne; his riches were all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants preserved the sacrifices to himself.

2. Therefore having such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches, that he should obtain his fame, that he should attain to his long life.

3. Thus it is that Heaven, in the production of things, is sure to be bountiful to them, according to their qualities. Hence the tree that is flourishing, it nourishes, while that which is ready to fall, it overthrows.

4. In the Book of Poetry, it is said, "The admirable, amiable prince displayed conspicuously his excelling virtue, adjusting his see the connexion between Shun's great filial piety, and all the other predicates of him that follow. The predicates, however, try to trace it in this way:--"A man without virtue is insufficient to distinguish his parents. But Shun was born with all knowledge and acted without any effort;--in virtue, a sage. How great was the distinction which he thus conferred on his parents!" And as with regard to the other predicates. See the 日講 四海之內 博物志. The four cardinal points of heaven and earth are connected together by the waters of seas, the earth being a small space in the midst of them. Hence, he who rules over the kingdom (天子) is said to govern all within the four seas." See also note on Anal. XIII. v. 4. The characters 宗廟 are thus explained:--"Temples means honourable. 宗 means figure. The two together mean the place where the figures of one's ancestors are." Chu Hsi says nothing on 宗廟之, because he had given in to the views of some who thought that Shun sacrificed merely in the ancestral temple of Yao. But it is capable of proof that he erected one of his own, and ascended to Hwang-ti, as his great progenitor. See Mao Hsü-ho's 中庸說, in loc.

響, "to entertain a guest;" and sometimes for "to enjoy." So we must take it here, "enjoyed him," that is, his sacrifice. As Shun assigned the throne to Yao, and it did not run in the line of his family, we must take "保之" as in the translation. In the time of the Chou dynasty, there were descendants of Shun, possessed of the State of Ch'ın (陳), and of course sacrificing to him. 2. The "temple" must refer in every case to the 宗廟,--its place, its embellishment, &c.; that is, what is appropriate to such great virtue. The whole is to be understood with reference to Shun. He died at the age of 120 years. The word "virtue" takes here the place of "filial piety," in the last paragraph, according to Mao, because that is the root, the first and chief, of all virtues. 3. 木 and 徙 (according to Chu = 厚, 'thick', 'liberal') are
people, and adjusting his officers. Therefore, he received from Heaven the emoluments of dignity. It protected him, assisted him, decreed him the throne; sending from Heaven these favours, as it were repeatedly."

5. 'We may say therefore that he who is greatly virtuous will be sure to receive the appointment of Heaven.

CHAP. XVIII. 1. The Master said, 'It is only king Wăn of whom it can be said that he had no cause for grief! His father was king Chi, and his son was king Wû. His father laid the foundations of his dignity, and his son transmitted it.

2. 'King Wû continued the enterprise of king T'ai, king Chi, and king Wăn. He once buckled on his armour, and got possession of the kingdom. He did not lose the distinguished personal reputation which he had throughout the kingdom. His dignity was the royal throne. His riches were the possession of all within the

explained by most commentators as equally capable of a good and evil application. This may be said of all, but not of the

in the chapter, would seem to determine the meaning of both to be only good. If this be so, then the last clause only an after-thought of the writer, and, indeed, the sentiment of it is out of place in the chapter. The best taken, with K'ung-ch'ang, is: 聖 and not, with Ch'ü Hsi, as merely 殿. 4. See the Shih-ching, III. ii. Odes V. st. 1, where we have two slight variations of 聖 for 聖 and 聖 for 聖. The prince spoken of is king Wăn, who is thus brought forward to confirm the lesson taken from Shun. That lesson, however, is stated much too broadly in the last paragraph. It is well to say that only virtue is a solid title to eminence, but to hold forth the certain attainment of wealth and position as an inducement to virtue is not favourable to morality. The case of Confucius himself, who attained neither to power nor to long life, may be adduced as inconsistent with these teachings. 5. On Kung Wăn, King Wu, and the Duke of Ch'în. 1. Shun's father was bad, and the fathers of Yao and Tô were undistinguished. Yao and Shun's sons were both bad, and Tô's not remarkable. But to Wăn neither father nor son gave occasion but for satisfaction and happiness. King Wăn was the duke Ch'în (季歷), the most distinguished by his virtue, and prowess, of all the princes of his time. He prepared the way for the elevation of his family. In 皆之子述之, the 諧 is made to refer to the foundation of the kingdom, but it may as well be referred to Wăn himself. 6. 大王——this was the duke.
four seas. He offered his sacrifices in his ancestral temple, and his descendants maintained the sacrifices to himself.

3. "It was in his old age that king Wu received the appointment to the throne, and the duke of Ch'ao completed the virtuous course of Wan and Wu. He carried up the title of king to T'ai and Ch'i, and sacrificed to all the former dukes above them with the royal ceremonies. And this rule he extended to the princes of the kingdom, the great officers, the scholars, and the common people. If the father were a great officer and the son a scholar, then the burial was that due to a great officer, and the sacrifice that due to a scholar. If the father were a scholar and the son a great officer, then the burial was that due to a scholar, and the sacrifice that due to a great officer. The one year's mourning was made to extend only

T'ang Fu (竇父), the father of Ch'i-li, a prince of great eminence, and who, in the decline of the Yin dynasty, drew to his family the thoughts of the people. 絕 — the end of a season. It is used here for the beginnings of supreme sway, traceable to the various progenitors of King Wu. 壹戎衣 — is interpreted by K'ang-ch'ing: 'He destroyed the great Yin;' and recent commentators defend his view. It is not worth while setting forth what may be said for and against it. "He did not lose his distinguished reputation," that is, though he proceeded against his rightful sovereign, the people did not change their opinion of his virtue. 3. 未老 — when old. Wu was 87 when he became emperor, and he only reigned 7 years.

His brother Tan (旦), the duke of Ch'ao (see Anales VI. xxii; VII. v) acted as his chief minister. In 道王 is in the 4th tone, in which the character means — to exercise the sovereign power. 上祀先公云云 — the house of Ch'ao traced their lineage up to the Ts'ao (帝號) a. a. 3437 B.C. But in various passages of the Shu, king T'ai and king Chi are spoken of, as if the conference of these titles had been by king Wu. On this there are very long discussions. See the 中庸 説. The truth seems to be, that Ch'ao-kung, carrying out his brother's wishes by laws of State, confirmed the titles, and made the general rule about burials and sacrifices which is described. From 斯禮也 to the end, we are at first inclined to translate in the present tense, but the past with a reference to Ch'ao-kung is more correct. The 'year's mourning' is that principally for uncles, and it did not extend beyond
to the great officers, but the three years' mourning extended to the Son of Heaven. In the mourning for a father or mother, he allowed no difference between the noble and the mean.

CHAP. XIX. 1. The Master said, 'How far-extending was the filial piety of king Wû and the duke of Châu!

2. 'Now filial piety is seen in the skilful carrying out of the wishes of our forefathers, and the skilful carrying forward of their undertakings.

3. 'In spring and autumn, they repaired and beautified the temple-halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the offerings of the several seasons.

4. 'By means of the ceremonials of the ancestral temple, they distinguished the royal kindred according to their order of descent. By ordering the parties present according to their rank, they distinguished the more noble and the less. By the arrangement of the spring, the names of the sacrifices appear to have been— 礼  or 礼祭 and 祭. Others, however, give the name as 祭. 祭, 祭 牲, all of which are mentioned in the text, we are to understand that what is said of the sacrifices in those seasons applies to all the others.

5. The far-reaching filial piety of king Wû, and of the duke of Châu. 1. 達 is taken by Chû as meaning—'universally acknowledged;' 'far-extending' is better, and accords with the meaning of the term in other parts of the Work. 2. This definition of孝 or 'filial piety,' is worthy of notice. Its operation cannot with the lives of parents and parents' parents.

3. 春秋, the sovereigns of China sacrificed, as they still do, to their ancestors every season. Reckoning from the

4. 祖廟 or 祖宗廟, of which the sovereign had seven (see the next paragraph), all included in the name of 祖廟. 祖廟 or 祖宗廟, or 'venerable vessels.' Chû interprets these by them relics, something like our relics. Châng K'ang-hsi makes them, and apparently with more correctness, simply 'the sacrificial vessels.' 袋衣, 'lower and upper garments,' with the latter of which the
services, they made a distinction of talents and worth. In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given the lowest to do. At the concluding feast, places were given according to the hair, and thus was made the distinction of years.

5. They occupied the places of their forefathers, practised their ceremonies, and performed their music. They reverenced those whom they honoured, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive; they served the departed as they would have served them had they been continued among them.

4. It was an old interpretation that the sacrifices and accompanying services, spoken of here, were not the seasonal services of every year, which are the subject of the preceding paragraph, but the great sacrifices and ceremonies; and so that view I would give in my adhesion. The sovereign, as mentioned above, had seven halls. One belonged to the remote ancestor to whom the dynasty traced its origin. At the great sacrifices, his spirit-tablet was placed fronting the west, and on each side were ranged three in a row, the tables belonging to the six others, those of them which fronted the south being, in the genealogical line, the fathers of those who fronted the north. As fronting the south, the region of brilliance, the former were called 昭; the latter, from the north, the 慈 region, were called 穆. As the dynasty was prolonged, and successive sovereigns died, the older tablets were removed, and transferred to what was called the 諡廟, yet so that one in the 昭 line displaced the topmost, and so with the 穆. At the sacrifices, the royal kindred arranged themselves as they were descended from a 昭 on the left, and from a 穆 on the right, and thus a genealogical correctness of place was maintained among them.

The ceremony of general (旅衆 pledging) occurred towards the end of the sacrifices. Chū Hsi takes 爲 in the 3rd tone, saying that to have anything to do at those services was accounted honourable, and after the sovereign had commenced the ceremony by taking 'a cup of blessing,' all the juniors presented a similar cup to the seniors, and thus were called into employment. Ying-shih takes 爲 in its ordinary tone, 下為上, 'the inferiors were the superiors,' i.e. the juniors did present a cup to their seniors, but had the honour of drinking first themselves. The 燕 was a concluding feast confined to the royal kindred. 5. 踐其位, according to Kung-ch'ang, is—ascended their thrones; according to Chü, it is 'trod on,' i.e. occupied—their places in the ancestral temple. On either view, the statement must be taken with allowance. The ancestors of king Wù had met not been kings, and their places in the temples had only been those of princes. The same may be said of the four particulars which follow. By 'those whom they,' i.e. their progenitors—honoured—are intended their ancestors, and by 'those whom they loved,' their descendants, and indeed all the people of their government. The two concluding sentences are important, as the Jesuits
6. 'By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm!'

Chap. XX. 1. The duke Ai asked about government.

mainly based on the defence of their practice in permitting their converts to continue the sacrifices to their ancestors. We read in 'Confucius' Analects,' the work of Intorcera and others, to which I have made frequent reference;—

Ex praelato et chorantia facienda: Sineo profando posito, legiis municiem jurisdictum sensum esse, quod animo intensione et fede

motive hominum naturalem pietatem et politicius observantem oras dignitatis succurrent, simul oras eumdem

adsum superstitious merantur, ac quibus et ad infra dictum praeclarum litteral deinde, habetas versus

dignitatem sine estores civitates, institutis humanae et observantem pietatem, eum qui mortem

nou instructionem; nam si quid alii divinam accepti, our descrip Confucii—Prius ater non est

decrescit, ut utere servatae viatum.' This is

ingenious reasoning, but does it meet the fact

that sacrifices are an entirely new element introduced into the service of the dead? And when is said about the sacrifices to God, however, is important, in reference to the views which we should form about the ancient religion of China. Kung-ch'ing took 郊 to be the sacrifice to Heaven, offered, at the winter solstice, in the southern suburb (郊) of the imperial city; and 社 to be that offer to the Earth, at the winter solstice, in the northern. Chü agrees with him. Both of them, however, add that after 上帝

帝 "Sovereign Earth (不言帝王者皆文) This view of 社 here is vehemently controverted by Mào and many others. But neither the opinion of the two great commentators that 后土 is suppressed for the sake of brevity, nor the opinion of others that by 社 we are to understand the tabular duties of the soil, affects the judgment of the Sage himself, that the service of one being—even of God —was designed by all these ceremonies. See my "Notions of the Chinese concerning God and Spirits," pp. 50-51. The ceremonies of the ancestral temple enshrine the great and less frequent services of the 季 and 春 (see the Analects, III. x. 11) and the seasonal sacrifices, of which only the autumnal one (社) is specified here. The old commentators take 社 as the meaning of 郊, 'to place,' and interpret—"the government of the kingdom would be as easy as to place anything in the palm.'

This view is doubted in the 中庸. It has the advantage of accounting better for the 諸. We are to understand 'the meaning of the sacrifices to ancestors' as including all the uses mentioned in par. 4. It is not easy to understand the connection between the first part of this paragraph and the general object of the chapter. Taking the paragraph by itself, it teaches us to explain the knowledge and practice of the duties of religion and filial piety would equally equip a ruler for all the duties of his government.

20. On Government: Showing principally how it depends on the character of the officers administering it, and how that depends on the character of the sovereign himself. We have here one of the fullest expositions of Confucius' views on this subject, though he unfolds them only as a description of the government of the kings Wăn and Wî. In the chapter there is the remarkable intermingling, which we have seen in 'The Great Learning,' of what is peculiar to a ruler, and what is of universal application. From the concluding paragraphs, the transition is easy to the next and most difficult part of the Work. This chapter is found also in the 家語, but with considerable additions.
2. The Master said, 'The government of Wan and Wu is displayed in the records,—the tablets of wood and bamboo. Let there be the men and the government will flourish; but without the men, their government decays and ceases.

3. 'With the right men the growth of government is rapid, just as vegetation is rapid in the earth; and moreover their government might be called an easily-growing rush.

4. 'Therefore the administration of government lies in getting proper men. Such men are to be got by means of the ruler's own character. That character is to be cultivated by his treading in the ways of duty. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.

5. 'Benevolence is the characteristic element of humanity, and the great exercise of it is in loving relatives. Righteousness is the accordance of actions with what is right, and the great exercise of
it is in honouring the worthy. The decreasing measures of the love
due to relatives, and the steps in the honour due to the worthy,
are produced by the principle of propriety.

6. When those in inferior situations do not possess the con-

didence of their superiors, they cannot retain the government of

people.

7. Hence the sovereign may not neglect the cultivation of his

own character. Wishing to cultivate his character, he may not

neglect to serve his parents. In order to serve his parents, he may

not neglect to acquire a knowledge of men. In order to know men,

he may not dispense with a knowledge of Heaven.

8. The duties of universal obligation are five, and the virtues

wherewith they are practised are three. The duties are those

between sovereign and minister, between father and son, between

者人也。'Benevolence is man.' We find

the same language in Mencius, VII. Pt. ii. 16.

This virtue is called man, 'because loving, feel-
ing, and the forbearing nature, belong to man,
as he is born. They are that whereby man is

man.' See the 中庸說, in loc. 知

in the 3rd tone, read chi. It is opposed to 知

知, and means 'dismaying,' 'growing less.' For

知, which would seem to mean—'are that

whereby ceremonies are produced.' But there

follow the words—知, which is 本 to

produced, in the translation can only

be distinguished.' Ying-té explains

明. 6. This has crept into the text here by

mistakes. It belongs to par. 13, below. We do

not find it here in the home 語.

君子 is

the ruler or sovereign. I fail in trying to

trace the connexion between the different parts

of this paragraph. 'He may not be without know-
ing men.'—Why? Because, we are told,

't is by honouring, and being courteous to the

worthy, and securing them as friends, that a

man perfects his virtue, and is able to serve his

relatives.'—He may not be without knowing

Heaven.'—Why? Because, it is said, 'the

gradations in the love of relatives and the

honouring the worthy, are all heavenly ar-

rangement and a heavenly order,—natural

necessary, principles.' But in this explana-

tion, 知 has a very different meaning

from what it has in the previous clause. 親,

too, is here omitted in the meaning being more

restricted than in par. 5. 6. From this down to

par. 11, there is brought before us the character

of the 'men,' mentioned in par. 4, on whom

depends the flourishing of 知, 誠, which

government is exhibited in paragraphs 12-15.

天下之遠道—'the paths proper to be
力功之也，或著德之也，
行也或著德之也，或行二善也。

近者而行之及或行之者，无名也，
行之无名者，亡下之也，
行之亡下之也，道之常也。

夫子克而行之及或行之者，无名也，
行之无名者，亡下之也，
行之亡下之也，道之常也。
11. 'He who knows these three things, knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its States and families.

12. 'All who have the government of the kingdom with its States and families have nine standard rules to follow—viz., the cultivation of their own characters: the honouring of men of virtue and talents; affection towards their relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; dealing with the mass of the people as children; encouraging the resort of all classes of artisans; indulgent treatment of the people; and being benevolent to all.'

行之 I understand as in the second clause of the paragraph. 9. Compare Analects XVI. ix. 利—compare Analects, XX. li. 強, and hence 'to force,' 'to employ violent efforts.' Ch'ü Hsi says:—The 知之, and 行之, refers to the duties of universal obligation. 10. 子曰 is here superfluous. In the 家語, however, we find the last paragraph followed by:—The duke said, 'Your words are beautiful and perfect, but I am stupid, and unable to accomplish this.' Then comes this paragraph, 'Confucius said, &c. The 知之, therefore, proves that Tze-ssu took this chapter from some existing document, that which we have in the 家語, or some other. Confucius's words were intended to encourage and stimulate the duke, telling him that the three grand virtues might be nearly, if not absolutely, attained to. 知之—knowing to be ashamed,' i.e., being ashamed at being below others, leading to the determination not to be so. 11. 'These three things' are the three things in the last paragraph, which makes an approximation at least to the three virtues which connect with the discharge of duty attainable by every one. What connects the various steps of the climax is the unlimited confidence in the power of the example of the ruler, which we have had occasion to point out so frequently in 'The Great Learning.' 12. These nine standard rules, it is to be borne in mind, constitute the government of Wăn and Wu, referred to in par. 4. Commentators arrange the 4th and 5th rules under the second; and the 6th, 7th, 8th, and 9th under the third, so that after 'the cultivation of the person,' we have here an expansion of 親親 and 尊賢, in par. 5. 凡為—'to govern.' The student will do well to understand a 者 after 家, 尊賢—by the 家, 尊賢 here are understood specially the officers called 師, 保, and 保, the 三公 and the 三國, who, as teachers and guardians, were not styled 臣, 'ministers,' or 'servants.' See the Shih-ching, V. xxi. 5. 貴大臣—by the 大臣, are understood the six 舍, the minister of Instruction, the minister of Religion, &c. See the Shih, V. xxi.
ment of men from a distance; and the kindly cherishing of the princes of the States.

13. 'By the ruler's cultivation of his own character, the duties of universal obligation are set forth. By honouring men of virtue and talents, he is preserved from errors of judgment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of all classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the States, the whole kingdom is brought to reverence him.'
下畏之，齊明盛服，非禮不動，所以修身也。非賢，不能去誣，遠色，賤貨而貴德，所以勤賢也。尊位重其祿，同其好惡，所以勤親親也。官盛任使，所以勤大臣也。忠信重祿，所以勤士也。時使薄斂，所以勤百姓也。日省月試，以自敬也。 demás, according to Chü Hsi, "he will have no doubts as to principle." Kang-ch'ing explains it by "his counsels will be good." This latter is the meaning, the worthies being those specified in the note on the preceding paragraph, their sovereign's counsellors and guides. The addition of 國家 in the text determines the phrase to be "national." See the notes on 伊說. The 四時 are all the younger branches of the ruler's kindred; 四時不義 does not mean, according to Chü Hsi, "the seasons do not bring forth the fruits." 貨足 means, according to Chü Hsi, "the resort of all classes of artisans being encouraged, there is an intercommunication of the productions of labour, and an interchange of men's services, and the husbandman and the trafficker." (It is
way to encourage the classes of artisans. To escort them on their departure and meet them on their coming; to commend the good among them, and show compassion to the incompetent,—this is the way to treat indulgently men from a distance. To restore families whose line of succession has been broken, and to revive States that have been extinguished; to reduce to order States that are in confusion, and support those which are in peril; to have fixed times for their own reception at court, and the reception of their envoys; to send them away after liberal treatment, and welcome their coming with small contributions:—this is the way to cherish the princes of the States.

15. 'All who have the government of the kingdom with its States and families have the above nine standard rules. And the means by which they are carried into practice is singleness.

16. 'In all things success depends on previous preparation, and without such previous preparation there is sure to be failure. If what is to be spoken be previously determined, there will be no
誠乎親乎賢乎則前矣。

不順乎信乎順乎則前矣。

不順乎信乎順乎則前矣。
not be obedient to his parents. There is a way to the attainment of sincerity in one's self; if a man do not understand what is good, he will not attain sincerity in himself.

18. 'Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity, is he who, without an effort, hits what is right, and apprehends, without the exercise of thought; he is the sage who naturally and easily embodies the right way. He who attains to sincerity, is he who chooses what is good, and firmly holds it fast.

19. 'To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

20. 'The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labour. While there is any

不獲乎上—according to Ying-ta, 'do not get the mind—pleased feeling of the sovereign.' We use 'to gain,' and 'to win,' sometimes, in a similar way.

18. Primary (p. 126) says: —'誠者, at its abstract, at its concrete.' 誠者 is in the concrete, as much as the other, and is said, below, to be characteristic of the sage. 誠者 is the quality possessed absolutely. 誠者 is the same acquired. 'The way of Heaven,—this, according to Ying-ta, ‘the way which Heaven pursues.' Ch'i Hsi explains it, 'the fundamental, natural course of heavenly principle.' Mio says:—'this is like the accordance of nature in the Mean, considered to be the path, having its root in Heaven.' We might acquire in this, but for the opposition of... 道, on which Mio says—'this is like the cultivation of the path in the Doctrine of the Mean, considered to be the path, having its completion from man.' But this takes the second and third utterances in the Work as independent sentiments, which they are not. I do not say my way to rest in any such interpretation, extravagant as it is.—At this point, the chapter in the 言家語 begins to be the same with that before us, and diverges to another subject. 19. The different processes which lead to the attainment of sincerity. The gloss in the 言家語 says that 'the five 全 all refer to the what is post in the last chapter, the five universal duties,
thing he has not inquired about, or anything in what he has inquired about which he does not know, he will not intermit his labour. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labour. While there is anything which he has not discriminated, or his discrimination is not clear, he will not intermit his labour. If there be anything which he has not practised, or his practice fails in earnestness, he will not intermit his labour. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand.

21. 'Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become strong.'

CHAP. XXI. When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity and the nine standard rules being included therein.' Rather it seems to me, that the according to the idiom pointed out several times in the Analects, simply intensifies the meaning of the different verbs, whose regimen it is, so. Here we have the determination which is necessary in the prosecution of the above processes, and par. 32 states the result of it. Chú Hsi makes a pause at the end of the first clause in each part of the paragraph, and interprets thus:—'If he do not study, well, but if he do, he will not give over till he understands what he studies,' and so on. But it seems more natural to carry the supposition into the rest of the whole of every part, as in the translation, which moreover substantially agrees with Ying-ē’s interpretation. — Here terminates the third part of the Work. It was to illustrate, as Chú Hsi told us, how 'the path of the Mean cannot be left.' The author seems to have kept this point before him in chapters xxi-xvi, but the next three are devoted to the one subject of filial piety, and the ninth, to the general subject of government. Some things are said worthy of being remembered, and others which require a careful sifting; but, on the whole, we do not find ourselves advanced in an understanding of the argument of the Work.

21. THE RECIPROCAL COMMISSION OF SINCERITY AND INTELLIGENCE. With this chapter commences the fourth part of the Work, which, as Chú Hsi observes in his concluding note, is an expansion of the 18th paragraph of the preceding chapter. It is, in a great measure, a glorification of the sage, finally resting in the person of Confucius; but the high character of the sage, it is maintained, is not unsatisfactory by others. He realises the ideal of humanity, but by his example and lessons, the same ideal is brought within the reach of many, perhaps all. The ideal of humanity,—the perfect character belonging to the sage, which raises him on a level with Heaven,—is indicated by
resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.

The above is the twenty-first chapter. *Tso-see takes up in it, and discourses from, the subjects of 'the way of Heaven' and 'the way of man,' mentioned in the preceding chapter. The twelve chapters that follow are all from Tso-see, repeating and illustrating the meaning of this one.

CHAP. XXII. It is only he who is possessed of the most complete and we have no single term in English, which can be considered as the complete equivalent of that character. The Chinese themselves had great difficulty in arriving at that definition of it which is now generally acquiesced in. In the *四書通* (quoted in the *急就中庸* xvi.), we are told that 'the Han scholars were all ignorant of its meaning. Under the Sung dynasty, first came 李邦直, who defined it by 不欺, '*freedom from all duplicity.' After him, 徐仲車 said that it meant 不息, '*continuance.' Then, one of the Ch'ing called it 无妄 *freedom from all moral error;' and finally, Ch'Pi added to this the positive element of 真實, '*truth and reality, on which the definition of 誠 was complete.' Bonnet calls it—*faith, and is perfection, and is moral virtue. Intoreosa and his friends call it—*true and perfect Virtue. Simplicity or singleness of soul seems to be what is chiefly intended by the term—a disposition to, and capacity of, what is good, without any deteriorating element, with no defect of intelligence, or intermission of selfish thoughts. This belongs to Heaven, to Heaven and Earth, and to the sage. Men, not naturally sages, may, by cultivating the intelligence of what is good, raise themselves to this elevation, and realize and carry us back to the first chapter, but the terms have a different force, and the longer I dwell upon it, the more am I satisfied with Ch'ang Hua's pronouncement in his *論語類*, that *性之*—possessing from nature—and 學之—*learning it,' and therefore I have translated 誠之 by—*is to be ascribed to.' When, however, he makes a difference in the connexion between the parts of the two clauses—誠則無不明, 明則誠矣, and explains 明—*invariably intelligent, and intelligence may arrive at sincerity,' this is not dealing fairly with his text. Here, at the outset, I may observe that, in this portion of the Work, there are especially the three following dogmas, which are more than questionable—to say, That there are some men—Sages—naturally in a state of moral perfection; and, That the same moral perfection is attainable by others, in whom its development is impeded by their material organization, and the influence
complete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

of external things; and grid. That the understanding of what is good will certainly lead to such moral perfection.

23. THE RESULTS OF SINCERITY; AND HOW THE POSSESSION OF IT FORMS A TERNION WITH HEAVEN AND EARTH. On 天下至誠, Chû Hsi says that it denotes ‘the reality of the virtue of the Sage, to which there is nothing in the world that can be added.’ This is correct, and if we were to render—‘It is only the most sincere man under heaven,’ the translation would be wrong.

The meaning is simply ‘to exhaust,’ but by what process and in what way, the character tells us nothing about the ‘giving full development to his nature,’ however, may be understood, with Mâo, as ‘pursuing the path in accordance with his nature, so that what Heaven has conferred on him is displayed without shortcoming or les.’ The ‘giving its development to the nature of other men’ indicates the Sage’s helping them, by his examples and lessons, to perfect themselves. ‘His exhausting the nature of things,’ i.e. of all other beings, animate and inanimate, is, according to Chû, ‘knowing them completely, and dealing with them correctly,’ ‘so, add the paraphrase, ‘that he secures their prosperous increase and development according to their nature.’ Han, however, a Buddhist idea appears in Chû’s commentary. He says—

‘The nature of other men and things (animals) is the same with my nature,’ which, it is observed in Mâo’s Work, is the same with the Buddhist sentiment, that ‘a dog has the nature of Buddha,’ and with that of the philosopher Kâo, that ‘a dog’s nature is the same as a man’s.’ Mâo himself illustrates the ‘exhausting the nature of things,’ by reference to the Shih-ching, IV, iii, 2, where we are told that under the first sovereign of the Hsî dynasty, the mountains and rivers all enjoyed tranquillity, and the birds and beasts, the fishes and tortoises, all realized the happiness of their nature. It is thus that the sage ‘assists Heaven and Earth.’ K’ung-ch’în, indeed, explains the same by saying—‘The sage, receiving Heaven’s appointment to the throne, extends everywhere a happy tranquillity.’ Evidently there is a reference in the language to the mystical paragraph in the 1st chapter—致中和天

地位焉萬物育焉 ‘Heaven and Earth’ take the place here of the single term—‘Heaven,’ in chap. xx. par. 18. On this Yingshâ observes—‘It is said above, sincerity is the way of Heaven, and here mention is made also of Earth. The reason is, that the reference above, was to the principle of sincerity in its spiritual and mysterious origin, and thence the expression simple,—The way of Heaven; but here we have the transformation and nourishing them in the production of things, and hence Earth is associated with Heaven.’ This is not very intelligible, but it is to bring out the idea of a ternion, that the great, supreme, ruling Power is thus dualized. 参 is ‘a file of three,’ and I employ ‘ternion’ to express the idea, just as we use ‘quaternio’ for a file of four. What is it but extravagance thus to file man with the supreme Power?
CHAP. XXIII. Next to the above is he who cultivates to the utmost the shoots of goodness in him. From those he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.

CHAP. XXIV. It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens. Such events are seen in the milfoil and tortoise, and affect the movements of the four limbs. When calamity or happiness is about to come, the good

23. THE WAY OF MAN:—THE DEVELOPMENT OF PERFECT SINCERITY IN THOSE NOT NATURALLY POSSESSORS OF IT. The next, or 'his next,' referring to the self as 'the next,' or 'his next,' as defined by Chü Hsi as a part of the text and by K'ang-ch'êng explained it by the small matters. Mao defines it by a corner, and refers to Analogy, VII. viii. as a sentiment analogous to the one in the previous chapters. There is difficulty about the term. It properly means 'crooked,' and with a bad application, like 'a corner,' signifies 'deflection from what is straight and right.' Yet it cannot have a bad meaning here, for if it have, the phrase, 致曲, will be in the connection, unintelligible. One writer uses this sense.
and the evil also. Therefore the individual possessed of the most complete sincerity is like a spirit.

CHAP. XXV. 1. Sincerity is the whereby self-completion is effected, and its way is that by which man must direct himself.

2. Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account, the superior man regards the attainment of sincerity as the most excellent thing.

3. The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes others men and things also. The completing himself shows his perfect

of "prodigies of plants and of strangely-dressed boys singing ballads," and the latter of "prodigious animals." The subject of the verbs 見 and 動 is the events, not the means. For the milfoil and tortoise, see the Yi-ching, App. III. ii. 73. They are there called 神物 "sacred things." Divination by the milfoil was called 神; that by the tortoise was called 甲. They were used from the highest antiquity. See the Shu-ching, II. ii. 18; V. iv. 20-30. 四 頭 "four limbs," are by K'ang-ch'ang interpreted of the feet of the tortoise, each foot being peculiarly appropriate to divination in a particular season. Chü Hsi interprets them of the four limbs of the human body. 如 神 must be left as indefinite in the translation as it is in the text.—The whole chapter is eminently absurd, and gives a character of ridiculousness to all the magniloquent teaching about "entire sincerity." The foreknowledge attributed to the Sage,—the mate of Heaven,—is only amounting by means of augury, sorcery, and other fallacies.

23. How from sincerity comes self-completion, and the completion of others and of nations. I have had difficulty in translating this chapter, because it is difficult to understand it. We wish that we had the writer before us to question him; but if we had, it is not likely that he would be able to afford us much satisfaction. Formulated that what he denounces as insincerity is a figment, we may not wonder at the extravagance of its preludes. All the commentator of the Sung school say that 考 the Heaven-conferred nature, and that is 率性之道, the path which is in accordance with the nature. They are probably correct, but the difficulty comes when we go on with this view of life. See the next paragraph. x. I translate the expansion of this in the Yüan-shu as—"All that fill up the space between heaven and earth are things (物) They end and they begin again; they begin and proceed to an end; every change being accomplished by sincerity, and every phenomenon having sincerity unnecessarily in it. So far as the mind of man (人之心) is concerned, if there be not sincerity, then movement of it is in vain and false. How can an unreal mind accomplish real things? Although it may do something, that is simply equivalent to nothing. Therefore the superior man searches out the source of sincerity, and examines the evil of insincerity, chooses what is good, and firmly holds it fast, so seeking to arrive at the place of truth and reality. Ma's explanation is—"Now, since the reason why the sincerity of spiritual beings is so incapable of being repressed, and why they frequently, because they enter into things, and there is nothing without them—shall there be anything which is without the entire sincere man, who is as a spirit? I have given these specimens of commentary, that the reader may, if he can, by means of them, gather some
THE DOCTRINE OF THE MEAN.

419

Also, virtue. The completing other men and things shows his knowledge. Both these are virtues belonging to the nature, and this is the way by which a union is effected of the external and internal. Therefore, whenever he—the entirely sincere man—employs them,—that is, these virtues,—their action will be right.

Chap. XXVI. 1. Hence to entire sincerity there belongs ceaselessness.

2. Not ceasing, it continues long. Continuing long, it evidences itself.

3. Evidencing itself, it reaches far. Reaching far, it becomes large and substantial. Large and substantial, it becomes high and brilliant.

4. Large and substantial;—this is how it contains all things. High and brilliant;—this is how it overlies all things. Reaching far and continuing long;—this is how it perfects all things.

5. So large and substantial, the individual possessing it is the co-equal of Heaven. So high and brilliant, it makes him the co-equal of Heaven. So far-reaching and long-continuing, it makes him infinite.

apprehensible meaning from the text. 3. I have translated 成物 by—complete other men and things also; with a reference to the account of the achievements of sincerity, in chap. xxiii. On the paraphrase:—Now both this perfect virtue and knowledge are virtues certainly and originally belonging to our nature, to be referred for their bestowment to Heaven;—what distinction is there in them of external and internal?—All this, so far as I can see, is but voicing ignorance by words without knowledge.

39. A parallel between the Sage possessed of entire sincerity, and Heaven and Earth, showing that the same qualities belong to them. The first six paragraphs show the way of the Sage; the next three show the way of Heaven and Earth; and the last brings these two ways together, in their essential nature, in a passage from the Shih-ching. The doctrine of the chapter is little to the criticism which have been made on the second chapter. And, moreover, there is in it a sad illustration of the visible heavens and earth with the immaterial power and reason which govern them; in a word, with God. 1. Because of the 故, hence, 'or therefore,' Chü Hsi is condemned by recent writers.
6. Such being its nature, without any display, it becomes manifested; without any movement, it produces changes; and without any effort, it accomplishes its ends.

7. The way of Heaven and Earth may be completely declared in one sentence. — They are without any doubleness, and so they produce things in a manner that is unfathomable.

8. The way of Heaven and Earth is large and substantial, high and brilliant, far-reaching and long-enduring.

9. The heaven now before us is only this bright shining spot; but when viewed in its inexhaustible extent, the sun, moon, stars, and constellations of the zodiac, are suspended in it, and all things are overspread by it. The earth before us is but a handful of soil; but when regarded in its breadth and thickness, it sustains for making a new chapter to commence here. Yet the matter is sufficiently distinct from that of the preceding one. Where the 故 takes hold of the text above, however, it is not easy to discover. The gloss in the 备言 says that it indicates a conclusion from all the preceding predicates about sincerity. 至誠 is to be understood, now in the abstract, and now in the concrete. But the 5th paragraph seems to be the place to bring out the personal idea, as I have done. 无疆, 'without bounds,' — our 星辰 hospitable. Surely it is strange to apply that term in the description of any created being. 8. What I said was the prime idea in 誠, viz. 'simplicity,' 'singleness of soul,' is very conspicuous here. 其為物不貳 is the substantive verb. 6. Such being its nature, without any display, it becomes manifested; without any movement, it produces changes; and without any effort, it accomplishes its ends.

On the 3d and 4th clauses here perplexes the student. Ch'i Hsi says— 此指斯昭昭之多, Ch'i Hsi says— 此指其一處而言之. This is speaking of the 天之成 "heaven," as it appears in one point, in the 中庸, so, there is an attempt to make
It is said in the Book of Poetry, 'The ordinances of Heaven, how profound are they and unceasing!' The meaning is, that it is thus that Heaven is Heaven. And again, 'How illustrious was it, the singleness of the virtue of king Wăn!' indicating that it was then that king Wăn was what he was. Singleness likewise is unceasing.

mountains like the Hwâ and the Yo, without feeling their weight, and contains the rivers and seas, without their leaking away. The mountain now before us appears only a stone; but when contemplated in all the vastness of its size, we see how the grass and trees are produced upon it, and birds and beasts dwell on it, and precious things which men treasure up are found on it. The water now before us appears but a ladleful; yet extending our view to its unfathomable depths, the largest tortoises, iguanas, iguanodons, dragons, fishes, and turtles, are produced in them, articles of value and sources of wealth abound in them.

10. It is said in the Book of Poetry, 'The ordinances of Heaven, how profound are they and unceasing!' The meaning is, that it is thus that Heaven is Heaven. And again, 'How illustrious was it, the singleness of the virtue of king Wăn!' indicating that it was thus that king Wăn was what he was. Singleness likewise is unceasing.
Chap. XXVII. 1. How great is the path proper to the Sage!  
2. Like overflowing water, it sends forth and nourishes all things and rises up to the height of heaven.  
3. All-complete is its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanour.  
4. It waits for the proper man, and then it is trodden.  
5. Hence it is said, 'Only by perfect virtue can the perfect path, in all its courses, be made a fact.'  
6. Therefore, the superior man honours his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and

with reference to this passage, defined by a place, 'a small plot.' In the 中庸 the Dragon is defined as 介蟲之元, the first-produced of the chelonias; the 龍 or dragon is related to the 龍, 'a kind of 龍', 'as being a kind of 龍', 'whilst the 龍 has scales like a fish, feet like a dragon, and is related to the 龍.' By 禮儀 are intended pearls and valuable shells; by 貴, fish, salt, etc. See the Shih-ching, IV. I. Bk. I. Odes II. st. 1: The attributes of the ordinances of Heaven, and the virtue of King Wu, are here set forth, as substantially the same. 禮 is fine and pure, 'unmixed.' The dictionary gives it the distinct meaning of 'cesslessness,' quoting the last clause here, 禮亦不必, as if it were definition, and not description.

37. The glorious path of the Sage: and how the superior man endeavours to attain to it. The chapter thus divides itself into two parts, one containing five paragraphs, descriptive of the Sage, and the other two descriptive of the superior man, which two appendices are to be here distinguished. 1. This paragraph, says Chu Hsi, 'encloses the two that follow.' They are, indeed, to be taken as exceptional of it.

道, it is said, is here, as everywhere else in the Work (see the 禮義 in loc.), 'the path which is in accordance with the nature.' The student tries to believe so, and goes on to par. a, when the predicate about the nourishing of all things puzzles and confounds him. a. 以 is not here the adverb, but —

reaching to.' 3. By 禮儀 we are to understand the greater and more general principles of propriety, 'such,' says the 禮儀, 'as capping, marriage, mourning, and sacrifices;' and by 禮儀 are intended all the minor observances of those. The former are also 禮儀, and 正經; the latter, 曲禮 and 動禮. See the 集説, in loc. 57 and 58 are round numbers. Reference is made to these rules and their minutiae, to show how, in every one of them, as proceeding from the Sage, there is a principle, to be referred to the Heaven-given nature. 4. Compare chap. xx. 1. In 'Confucius Sinarius Philosophus,' it is suggested that there may be here a prophecy of the Saviour, and that the writer may have been under the influence of that spirit, by whose moving the Sibyls formerly prophesied of Christ. There is nothing in the text to justify such a thought. 5. 畾, 'to conceal;' then 成, 'to complete;' and 定, 'to fix.' The whole paragraph is merely
minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous earnestness, in the esteem and practice of all propriety.

7. Thus, when occupying a high situation, he is not proud, and in a low situation he is not insubordinate. When the kingdom is well-governed, he is sure by his words to rise; and when it is ill-governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the Book of Poetry,—‘Intelligent is he and prudent, and so preserves his person.’

CHAP. XXVIII. 1. The Master said, ‘Let a man who is ignorant be fond of using his own judgment; let a man without rank be fond of assuming a directing power to himself; let a man who is living in the present age go back to the ways of antiquity;—on the persons of all who act thus calamities will be sure to come.’

A repetition of the preceding one, in other words, 道 in both cases here—by 道 is the subject of the whole paragraph. 首句 is the first sentence, 覃德 is the theme of the whole paragraph. 温故而知新—see Analects, II. vi. 7. This describes the superior man, largely successful in pursuing the course indicated in the preceding paragraphs.

26. AN ILLUSTRATION OF THE SENTENCE IN THE LAST CHAPTER.—‘IN A LOW SITUATION HE IS NOT INSUBORDINATE.’ There does seem to be a connexion of the kind thus indicated between this chapter and the last, but the principal object of what is said here is to prepare the way for the eulogy of Confucius below,—the eulogy of him, a Sage without the throne. The different clauses here may be understood generally, but they have a special reference to the general scope of the chapter. These things are required to give law to the kingdom: virtue (including intelligence), rank, and the right time. 通 is to give the right, 他 who wants the virtue, 通 is he who wants the rank, and the last clause describes the absence of the right time.—In this last clause, there would seem to be a sentiment, which should have given course in China to the doco-
2. To no one but the Son of Heaven does it belong to order ceremonies, to fix the measures, and to determine the written characters.

3. Now, over the kingdom, carriages have all wheels of the same size; all writing is with the same characters; and for conduct there are the same rules.

4. One may occupy the throne, but if he have not the proper virtue, he may not dare to make ceremonies or music. One may have the virtue, but if he do not occupy the throne, he may not presume to make ceremonies or music.

5. The Master said, 'I may describe the ceremonies of the Hsia dynasty, but Chi cannot sufficiently attest my words. I have learned the ceremonies of the Yin dynasty, and in Sung they still continue. I have learned the ceremonies of Chau, which are now used, and I follow Chau.'

trine of Progress. 2. This and the two next paragraphs are understood to be the words of Tzu-mu, illustrating the preceding declarations of Confucius. We have here the royal prerogatives, which might not be usurped. 'Ceremonies' are the ritual regulating religion and society; 'the measures' are the prescribed forms and dimensions of buildings, carriages, clothes, &c.; 文 is said by Chi Hsi, after Kang-ch'ing, to be the names of the characters. But 文 is properly the form or the shape of the character, representing, in the original characters of the language, the form or figure of the object denoted. The character and name together are styled 文字; and 文 is the name appropriate to many characters, written or printed. 文, in the text, must denote both the form and sound of the character.
CHAP. XXIX. 1. He who attains to the sovereignty of the kingdom, having those three important things, shall be able to effect that there shall be few errors under his government.

2. However excellent may have been the regulations of those of former times, they cannot be attested. Not being attested, they cannot command credence, and not being credited, the people would not follow them. However excellent they might be the regulations made by one in an inferior situation, he is not in a position to be honoured. Unhonoured, he cannot command credence, and not being credited, the people would not follow his rules.

3. Therefore the institutions of the Ruler are rooted in his own character and conduct, and sufficient attestation of them is given by the masses of the people. He examines them by comparison with those of the three kings, and finds them without mistake. He sets

we must understand also 'the measures' and 'characters' in par. a. This paragraph would seem to reduce most sovereigns to the condition of ruler, or magnate. 5. See the Analects, III. iv, xiv, which chapters are quoted here; but in regard to what is said of Sung, with an important variation. The Chinese professor illustrates how Confucius himself, 'occupied a low station, without being inordinate.'

29. An illustration of the sentence in the twenty-seventh chapter—'When he occupies a high situation he is not proud,' or rather, the sage and his institutions are in their effect and issue. 1. Different opinions have obtained as to what is intended by the 三者, three important things. K'ang-ch'ing says they are 三王之禮, the ceremonies of the three kings, i.e. the founders of the three dynasties, Hsia, Yü, and Chou. This view we may safely reject. Ch'ü Hsi makes them to be the royal prerogatives, mentioned in the last chapter, par. a. This view may, possibly, be correct. But I incline to the view of the commentator Li (陸氏) of the T'ang dynasty, that they refer to the virtue, station, and time, which we have seen, in the notes on the last chapter, to be necessary to one who would give law to the kingdom. K'ang-ch'ing mentions this view, indicating his own approval of it. 爲下不信, occupied a low station, without being inordinate.

上焉者理解为 'sovereign and minister,' in which, again, we must pronounce him wrong. The translation follows the interpretation of Ch'ü Hsi, it being understood that the subject of the paragraph is the regulations to be followed by the people. 上焉者, having a reference both to time and to rank, 下焉者 must have the same. Thus there is in it an allusion to Confucius, and the way is still further prepared for his singular. 3. By the ninetynine.

道, the ruling-mong. By道 must be intended all his institutions and regulations. 'Attestation of them is given by the masses of the people,' i.e. the people believe in such a ruler, and follow his regulations, thus attesting their adaptation to the general requirements of humanity. 'The three kings' must be taken

vis a vis the reigns of Hsia, Yü, and Chou, and are thus used also as a verb, 'to make few.'—'He shall be able to effect that there shall be few errors,' i.e. few errors among his officers and people. 2. By 道, the rule or way, is understood 'the three great things,' as distinguished from 'character' and 'measures.' This is a different view from that of Ch'ü Hsi, but in my judgment the correct one.
4. His presenting himself with his institutions before spiritual beings, without any doubts arising about them, shows that he knows Heaven. His being prepared, without any misgivings, to wait for the rise of a sage a hundred ages after, shows that he knows men.

5. Such being the case, the movements of such a ruler, illustrating his institutions, constitute an example to the world for ages. His acts are for ages a law to the kingdom. His words are for ages a lesson to the kingdom. Those who are far from him, look longingly for him; and those who are near him, are never wearied with him.

6. It is said in the Book of Poetry,—‘Not disliked there, not here as the founders of the three dynasties, viz. the great Yu, Tang, the Completer, and Wén and Wu, who are so often joined together, and spoken of as one. 鬱, and should be read in the 4th tone. I hardly know what 俊義天地 Ché, in his language, says:—此天地只是道耳, 請吾建於此, 而與道不相悖也。 Heaven and Earth here simply mean right reason. The meaning is—If I set up my institutions here, and there is nothing in them contradictory to right reason. This, of course, is explaining the text away. But who can do anything better with it? I interpret 鬱諸鬼神 (the 諸 is unfortunately left out in the text) as the general trial of a ruler's institutions by the efficacy of his sacrifices, in being responded to by the various spirits whom he worships. This is the view of a Ho Hsi-ch'ing (何屺瞻) and is preferable to any other I have met with. 百世以俟聖人而不怨—compare Mencius, II. Bk. L ii. 17-18. See the Shih-ching, IV. i. Bk. II. p. 325. It is a great descent to quote that ode here, however, for it is only praising the feudal prince of Châu. 在彼無患, 在此無患, means their own States; and 'here,' is the royal court of Châu. For the Shih-ching has
终日乾乾，夕惕若厉，无咎。此无射，庶几夙夜，以永永无射，君子未有不如此。而圣有圣于天下者也。文武上将，天时，下受水土，民如天地之无行，在，如日月之代明。万物并育而不相害，道并行而不相悖，小德川流，大德周浦。君子未有不如此，而圣有圣于下者也。文武上将，天时，下受水土，民如天地之无行，在，如日月之代明。万物并育而不相害，道并行而不相悖，小德川流，大德周浦。
are like river currents; the greater energies are seen in mighty transformations. It is this which makes heaven and earth so great.

Chap. XXXI. 1. It is only he, possessed of all sagely qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

2. All-embracing is he and vast, deep and active as a fountain, sending forth in their due season his virtues.

The wonderful and mysterious course of nature, or—as the Chinese expresses it—of the operations of Heaven and Earth, are described to illustrate the previous comparison of Confucius.

The following on Confucius continues:—Ch'ü Hsi says that this chapter is an expansion of the clause in the last paragraph of the preceding chapter. K'ang-ch'ing's account of the first paragraph is:—言德不如義，可以君天下也。蓋儒孔子有其德而無其命。It describes how no one, who has not virtue such as this, can rule the kingdom, being a lamentation over the fact that while Confucius had the virtue, he did not have the appointment; that is, of Heaven, to occupy the throne. M'ko's account of the whole chapter is:—Had it been that Chung-kung possessed the throne, then Chung-ni was a perfect Sage. Being a perfect Sage, he would certainly have been able to put forth the greater energies, and the smaller energies, of his virtue, so as to rule the world, and show himself the co-equal of Heaven and Earth, in the manner here described. Considering the whole order to be thus descriptive of Confucius, I was inclined to translate in the past tense. It is only he, who could, &c. So, still the author has expressed himself so indistinctly, that I have preferred translating the whole, that it may read as the description of the ideal man, who found, or might have found, his realisation in Confucius. 1. 唯天下至聖。—see chap. xxi. 聖 here takes the place of the English 'saint.' Collie translates:—It is only the most holy man. Boulainvilliers:—'Il n'y a deux 'saints' de premier rang que la vertu.' But virtue and sanctity are terms which indicate the humble and pious conformity of human character and life to the mind and will of God. The Chinese word for 'saint' is far enough from this.

恊—以尊賓卑日競, the approach of the humble to the mean is called it. It denotes the high drawing near to the low; influence and rule. 2. An abyss, a spring. equal, according to Ch'ü Hsi, to—靜深而有本。still and deep, and having a
天下之大，非聖人莫能統之。聖人之道，在乎明道之倫倫，以禮義之節制，使天下之民各安其位，各盡其分，以達於天下之治。聖人所行，皆以天下為心，以民為本，以道為宗。聖人所行，皆以天下為心，以民為本，以道為宗。
the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth;—shall this individual have any being or anything beyond himself on which he depends?

2. Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!

3. Who can know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue?

CHAP. XXXIII. 1. It is said in the Book of Poetry, 'Over her
embroidered robe she puts on a plain, single garment, intimating a dislike to the display of the elegance of the former. Just so, it is the way of the superior man to prefer the concealment of his virtue, while it daily becomes more illustrious, and it is the way of the mean man to seek notoriety, while he daily goes more and more to ruin. It is characteristic of the superior man, appearing insipid, yet never to produce satiety; while showing a simple negligence, yet to have his accomplishments recognised; while seemingly plain, yet to be discriminating. He knows how what is distant lies in what is near. He knows where the wind proceeds from. He knows how what is minute becomes manifested. Such an one, we may be sure, will enter into virtue.

2. It is said in the Book of Poetry, 'Although the fish sink and lie at the bottom, it is still quite clearly seen.' Therefore the superior man examines his heart, that there may be nothing wrong

33. The commencement and the completion of a verse form a verse. The chapter is understood to contain a summary of the whole Work, and to have a special relation to the first chapter. There, a commencement is made with Heaven, as the origin of our nature, in which are grounded the laws of virtuous conduct. The ends with Heaven, and exhibits the progress of virtue, advancing step by step in man, till it is equal to that of High Heaven. There are eight citations from the Book of Poetry, but to make the passages suit his purpose, the author alters them, or alters their meaning, at his pleasure. Origin took no more license with the Scriptures of the Old and New Testaments than Tan-fu, and even Confucius himself did with the Book of Poetry. The first reputation of the pavement of virtue is, that the learner think of his master's command, and do not act from a regard to others. 詩曰:一見 the Shih-ching, L. v. Ode III. 3, 1. Where we read, however, 衣錦 綢, the text reads 綢. 綢 and 綢 are synonyms. 恶 is a gloss by Tzen-shu, giving the spirit of the passage. The ode is understood to express the solemnities of the people with the wife of the duke of Wei, worthy of, but denied, the affection of her husband. 君子之道, 小人之道 seems here to correspond exactly to our English "the primary meaning of the word is bright, displayed." 之然, "displayed-like," in opposition to 之然, "concealed-like." 知遠之近 what is distant, as the nation to be governed, or the family to be regulated; what is near, is the person to be cultivated.
there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equalled is simply this—his work which other men cannot see.

3. It is said in the Book of Poetry, ‘Looked at in your apartment, be there free from shame as being exposed to the light of heaven.’ Therefore, the superior man, even when he is not moving, has a feeling of reverence, and while he speaks not, he has the feeling of truthfulness.

4. It is said in the Book of Poetry, ‘In silence is the offering presented, and the spirit approached to; there is not the slightest contention.’ Therefore the superior man does not use rewards, and the people are stimulated to virtue. He does not show anger, and the people are awed more than by hatchets and battle-axes.

5. It is said in the Book of Poetry, ‘What needs no display is from the same stanza of it. 屋漏, according to Ch’i Hsi, was the north-west corner of ancient apartments, the spot most secret and retired. The single pane, in the roofs of Chinese houses, go by now by the name, the light of heaven leaking in (漏) through them. Looking at the whole stanza of the ode, we must conclude that there is reference to the light of heaven, and the inspection of spiritual beings, as specially connected with the spot intended. The result of the address directed in the two preceding paragraphs. 詩日，see the Shih-shing, IV, iii, Ode II, st. 3, where for 繼 we have 須.--假 read as, and "格."

The ode describes the royal worship of T’ang, the founder of the Shang dynasty. As the first blame belongs to the sovereign’s act and demeanour, the second to the effect of this on his assistants in the service. They were awed to reverence, and had no striving among themselves. The ode was anciently given by the sovereign to a prince, as symbolic of his investiture with a 'plenipotent' authority to
punish the rebellions and refractory. The "iron of the Shih-ching, III. i. Ode VII. st. 7. The "I" is God, who announces to king Wu the reasons why he had called him to execute his judgments. Wu's virtue, not sounded nor emphasized, might come near to the "not, in last paragraph, but Confucius uses on the "to show its shortening, it had more, though not large exhibition. He therefore quotes again from III. iii. Ode VI. st. 6, though away from the original intention of the words. But it does not satisfy him that virtue should be likened even to a hair. He therefore finally quotes III. i. Ode I. st. 7, where the imperceptible working of Heaven (天事), in producing the overthrow of the Yin dynasty, is set forth as without sound or smell. That is his highest conception of the nature and power of virtue.

The above is the thirty-third chapter. Tzu-ssu having carried his descriptions to the extreme point in the preceding chapters, turns back in this, and resumes the source of his subject; and then again from the word of the learner, free from all virtue. All the princes imitate it. Therefore, the superior man being sincere and reverential, the whole world is conducted to a state of happy tranquillity.

6. It is said in the Book of Poetry, "I regard with pleasure your brilliant virtue, making no great display of itself in sounds and appearances." The Master said, "Among the appliances to transform the people, sounds and appearances are but trivial influences. It is said in another ode, "His virtue is light as a hair." Still, a hair will admit of comparison as to its size. "The doings of the supreme Heaven have neither sound nor smell."—That is perfect virtue.
selfishness, and watchful over himself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole kingdom tranquility by simple and sincere reverentialness. He further eulogizes its mysteriousness, till he speaks of it as last as without sound or smell. He has taken up the sum of his whole Work, and speaks of it in a compendious manner. Most deep and earnest was he in thus going again over the ground, admonishing and instructing men:—shall the learner not do his utmost in the study of the Work?
INDEXES.

INDEX I.

OF SUBJECTS IN THE CONFUCIAN ANALECTS.

Ability: various, of Conf., IX. vi.
Advisers, right, of Chou, XVIII. xi.
Aeschylus, when a son may go, IV. xix.
Achievements come after duty, I. vi; blended with solid excellence, VI. xvi.
Achievement of government, the great, XIII. ix.
Acknowledgment of Conf. in estimating himself, VII. xxvii.
Acting needlessly, against, VII. xxviii.
Agnostics should always be right, XIV. iv; of Conf. were useless and lawless, XVII. xix.
Adaptation for government of Taen Yun, &c., VI. i; of Taen-lo, &c., VI. vi.
Admiration, Yen Yuen's, of Conf. doctrines, IX. x.
Admonition of Conf. to Taen-lo, XI. xiv.
Admonition, years, improvement, difficult in, XVII. xvi.
Adversities, men are known in times of, IX. xxvii.
Advice against useless expenditure, XI. xii.
Age, the vice to be guarded against in, XVI. vii.
Aim, the chief, I. xvi.
Aims, of Taen-lo, Taen Hai, &c., XI. xxv.
An all-pervading unity, the knowledge of, Conf., XV. ii.
Anarchy of Conf., time, III. v.
Ancients, how Conf. cleared in, III. xvii.
Ancient order, their show of, to speak, IV. xxii.
Anecdote, Conf. fondness for, VII. xiii; decay of, the monuments of, III. ix.
Anxiety of parents, II. vi; of Conf. about the training of his disciples, V. ii.
Appearance, fair, are suspicions, I. iii; XVII. xvii.
Appellations for the wife of a prince, XVI. xiv.
Appreciation, what conduct will insure, XV. v.
Approach of the unlikely, readily met by Conf., XVII. xxvii.
Appreciation, Conf. of Nan Yung, XI. v.
Appearance of the Chao-aro, XII. xi.
Anxious, contention in, III. vii; a discipline of virtue, III. xvi.
Ardent and cautious disciples, Conf. obliged to be content with, XIII. xiii.
Ardour of Taen-lo, V. vi.
Art of governing, XII. xiv.
Assault without reform, a hopeless case, IX. xii.
Attachment to Conf. of Yen Yuen, XI. xxiii.
Attachment, different sorts of, VI. xvi.
Attachments of Hsì, like those of Conf, VII. x.
Attributes of the true scholar, XIX. i.
Auspicious omena, Conf. gives up hope for want of, IX. viii.
Ave, murder, how Conf. wished to, XIV. xxii.
Bad name, the danger of, XIX. xx.
Barbarians, how to civilize, IX. xiii.
Bearings of the mind, XVII. vii.
Bed, manner of Conf. in, X. xvi.
Benefits derived from studying the Odes, XVII. ix.
Benevolence to be exercised with prudence, VI. xxvii; and wisdom, XII. xxvii.
Blind, consideration of Conf. for, the, XV. xii.
Bodhuis, excessive, of Taen-lo, VII. x.
Burial, Conf. dissatisfied with Hsia, XI. x.
Business, every man should mind his own, VIII. xiv; XIV. xxvii.
Calamities of Conf. in danger, VII. xxii.
Capacity of the superior and inferior man, XV. xxiii.
Capacity of Móng Kung-chó, XIV. xii.
Careful, about what things Conf. was, VII. xii.
Carriage, Conf. at and in his, X. xvi; Conf. refuses to add his, to assist a needless expenditure, XI. vii.
Cautious, advantages of, IV. xxiii; repentance avoided by, L xiii; in speaking, XIII. iii; XV. vii.
Ceremonies and music, XI. v; and of, L. xii; improperly in, III. x; influence of, on government, IV. xiii; regulated according to their object, III. iv; secondary and ornamental, III. v.; vain without virtue, III. iii.
Character (s'), admirable, of Taen-yu, &c., XV. vi; differences in, owing to habits, XVII. ii; different, of two discourses, XIV. xvi; disliked by Conf. and Tsung-kung, XVII. xxvii; how Conf. dealt with different, XI. xxi; how to determine, II. x; lofty, of Shun and Yü, VIII. xvi; of four disciples, XI. xvii; of Kung-she Wan, XIV. xiv; of T'ai Mikk-mine, VI. xii; various elements of, in Conf., VII. xxxvii; what may be learnt from, IV. xvii.
Characteristics, of perfect virtue, XIII. xix; of ten disciples, XI. ii.
Claimed, what Conf., VII. xxiii.
Clamor of men, in relation to knowledge, four, XVI. ix; only two whom practice cannot change, XVII. iii.
Climbing the heaven, equaling Conf. like, XIX. xxv.
Common practice, some indifferent and others not, IX. iii.
Communications to be proportioned to susceptibility, VI. xix.
Comparison of Shih and Shang, XI. xv.
Comparison, against making, XIV. xxi.
Compuse as visible of mind necessary to a scholar, VIII. vii.
Compass, how a criminal judge should cherish, XIX. xix.
Complete man, of the, XIV. xlii; virtue, I. xiv; VI. xvi.
Confession; not practised by Conf. with his disciples, VII. xxvii.
Consensus, difficult to treat, XVII. xxiv.
Condensation of Tung Wâ-chung, XIV. xv; of Conf. for seeking office, XIV. xii.
Condition, only virtue adapts a man to his, IV. i.
Conduct, that will be everywhere appreciated, XV. v.
Confidence, enjoying, necessary to serving and to ruling, XIX. x.
Connot, Conf. knowledge not, VII. xix.
Consideration of Conf. for the blind, XV. xii.; a generous, of others, recommended, XVIII. x.
Consolation to Tâo-ûo, when anxious about his brother, XII. v.
Constancy of mind, importance of, XIII. xxiii.
Constant Mean, the, VI. xxvii.
Contemplations of Conf. described, XVI. xi.
Contemplation, the superior man avoids, III. vii.
Contentment in poverty of Tâo-lô, IX. xxvii.; of Conf. with his condition, IX. xi.; of the officer Ching, XIII. viii.
Contrast of Hâi and Tâo, XI. xviii.
Contrast of Tâo and Chî-kung, XVII. xi.; with Tâo-chang, XII. vi.; IX. xi.; with Tâo-kung, XIV. xxiv.; with Tâo-lô, XIV. xvii.; with Tâo-nûo, XII. iii.; with Yen Tî, XII. i.
Countenance, the, in filial piety, II. viii.
Courage, not doing right from want of, II. xxiv.
Criminal judge, should cherish compassion, XIX. xix.
Culpability of not reforming known faults, XV. xix.
Danger, Conf. avoided in time of, IX. v.
Dead, office to the, I. ix.
Death, Conf. swallows a question about, XI. xi.; how Conf. felt Hâi's, XI. vii. ix.; without regret, IV. viii.
Declined, what Conf., to reckon himself, VII. xxvii.
Defects of former times become modern virtues, XVII. xvi.
Defence of himself by Conf., XIV. xxi; of his own method of teaching, by Tâo-hâîa, XIX. xii.; of Tâo-lô, by Conf. XIV. xiv.
Degeneracy of Conf. age, VI. xiv.; instance of, XIV. xxv.
Delusions, how to discover, XII. x. xxi.
Demeanour of Conf., X. i-v, xiii.
Departure of Conf. from Lô, XVIII. iv.; from Conf. II. iii.
Depreciation, Conf. above the reach of, XIX. xxiv.
Description of himself as a learner, by Conf., VII. xviii.
Desire and ability required in disciples, VII. viii.
Development of knowledge, II. xi.
Differences of character, owing to habits, XVII. ii.
Dignity necessary in a ruler, XV. xxviii.
Disciples, anxiety about training, V. xxi.
Discrimination of Conf. in rewarding officers, VI. i.; without preferenceism, the merit of, XIV. i.
Dispersion of the musician of Lô, XVIII. xi.
Distinction, notoriety not, XII. xx.
Discover, the superior man above, XV. i.
Divine mission, Conf. assurance of, VII. xxii.; IX. v.
Dispute of Conf., ambition of, IX. x.
Dreams of Conf. affected by disappointments, VII. v.
Dress, rules of Conf. in regard to his, X. vi.
Dying counsellor to a man in high station, VIII. iv.
Dying, Hâî, Hâî, and Chî, VIII. iv.; III. xx.; Hâî and Hâî, III. ix.; Chî, ââ, III. xiv.; certain rules exemplified in the ancient; sight officers of the Chô dynasty, XVIII. xi.; three worthies of the Yin, XVIII. i.; the three, XV. xxiv.
Earnest student, Hâî the, IX. ix.
Earnestness in teaching, of Conf., IX. vii.
Egotism, instance of freedom from, VIII. viii.
Eight able officers of the Chou dynasty, XVIII. xii.
Example, learning for, II. xviii.; shameful to case only for, XIV. i.
End, the, crowned the work, IX. xxi.
Enjoyment, advantageous and injurious sources of, XV. v.
Equalled, Conf. cannot be, XIX. xxv.
Essential, what, in different services, III. xxxi.
Essence, Conf. humble, of himself, VII. ii.; IX. xv; XIV. xxx.; of what he could do if employed, XIII. x.
Estimation of others, not a man's concern, XIX. xxvi.
Example better than force, II. xx.; government efficient by, ââ, XII. xviii; xviii.; xii.; the secret of rulers' success, XIII. i.; value of, in those in high stations, VIII. ii.
Excess and defect equally wrong, XI. xxv.
Exendency, against useless, XII. xiii.
Exterior, the, may be predicated from the internal, XIV. v.
Extravagant speech, hard to be made good, XIV. xvi.
Fair appearances are suspicions, I. iii.; XVIII. xvii.
Fasting, rules observed by Conf. when, X. vii.
Father's vises no discredit to a virtuous son, VI. iv.
Finds of men characteristic of their class, IV. vii.
Feelings used not always be spoken, XIV. iv.
Fidelity of his disciples, Conf. memory of, XI. ii.
Fillâl, piety, I. xiv.; XIV. xiv. xxiv.; apparent, X. i.; XV. ii.; cleanliness in, II. vii.; the foundation of virtuous practice, I. ii.; of Min Tâo-chî, XI. i.; of Mâng Châng, XIV. xviii.; reverence in, II. vii.; seen in care of the person, VIII. iii.
Firmness of superior man based on right, XV. xxviii.
Five excellent things to be honoured, XX. ii.; things which constitute perfect virtue, XVIII. vii.
Flattery of sacrificing to others' ancestors, II. xxv.

Food, rules of Conf. about his, X. viii.

Foreknowledge, how far possible, II. xxiii.

Forsakenness, necessity of, XIV. xvi.

Former times, ancient, III. iv.

Former times, Conf. prefers those for, XL i.

Forward youth, Conf. employment of, XIV. xvii.

Foundation of virtue, I. ii.

Four bad things to be put away, XX. ii.; dangers of men in relation to knowledge, XLV. ix.

Fruits (from which Conf. was free), IX. iv.

Fraudulent submission, I. ii.

Friends, rules for choosing, I. viii; IX. xxiv.

trait of Conf. in relation to, X. xvi.

Friendship, how to maintain, V. xvii; Tzu-chang's virtue too high for, XIX. xvi.

Friendships, what, advantageous and injurious, XIV. iv.

Froward talkers, against, XV. xvi.

Funeral rites, Conf. dissatisfaction with Hui's, XL i; to propagate, I. ix.

Furnace, the, and the south-west corner of a house, III. xili.

Gala, the mean man's concern, IV. xvi.

Generosity of Po-i and Shih-ch'ii, V. xxii.

Glimpse of tongue and beauty esteemed by the age, VI. xiv.

Glorious, Conf. most, XIV. xxxiv.

Glossing faults, a proof of the mean man, XIX. xxi.

Gnostics and idleness, case of, hopeless, XVIII. xiii.

God, address to, XX. i.

Golden rule, expressed with negatives, V. xi; XV. xii.

Good fellowship of Conf., VII. xxxi.

Good, learning leads to, VIII. xii.

Good man, the, XI. xii; we must not judge a man to be, from his discourse, XI. xx.

Governing, the art of, XIV. xiv; without personal effort, IV. iv.

Government, good, seen from its effects, XIII. xvi; good, how only obtained, XII. xi; may be conducted efficiently, how, XX. ii.; moral in its end, XII. xvi; principles of, I. vii.; requisites for, VL xii.

Gradual progress of Conf., II. iv; communication of his doctrine, V. xii.

Grief, Conf. vindicates his for Hui, XI. ix.

Guiding principles of Conf., XVIII. viii.

Happiness of Conf. among his disciples, XI. xii.

He that is in poverty, VI. ix.

Hate, not to be desired in government, XIII. xiii.

Honesty, Conf. rested in the ordering of, XIV. xxviii; knew him, Conf. thought that, XIV. xxxiv; no remedy for sin against, XIII. xii.

Hesitating faith Tzu-chang on, XIX. ii.

High aim proper to a student, I. x; things too much minded of, XIX. xv.

Honor, Conf. at, X. xvi; how Conf. could be thought of, XVIII. x.

Hope, Conf. gives up, for want of suspicious causes, IX. viii.

Hopeless case of gluttony and idleness, XVII. xii.

Hopelessness, of those who will not think, XV. xv.

House and wall, the comparison of a, XIX. xxiii.

Humanity of Conf., VII. xxi.

Humble claim of Conf. for himself, V. xxvii; estimate of himself, VII. ii, iii; IX. xiv.

Hundred years, what good government could effect in, XIII. xii.

Idleness of T'ai Yi, V. ix; case of, hopeless, XVII. xxii.

Ignorant man's remark about Conf., IX. ii.

Impediments, dangers of, XV. xxiv.

Imperial rise, usurpation of, III. i, ii, vi.

Improvement, self-, II. xvii; difficult in advanced years, XVII. xxvi.

Incompetency, our own, a fit cause of concern, XVIII. xvii.

Indifference of the officer Ching to riches, XIII. viii.

Indignation of Conf. at the usurpation of royal rights, III. i, ii; at the support of usurpation and extortion by a disciple, XI. xvi; at the wrong overcoming the right, XVII. xviii.

Inferior pursuits inapplicable to great objects, XIV. iv.

Instruction, how a man may find, VII. xvi.

Instructions to a son about government, XVIII. x.

Insolence worse than meanness, VII. x; different causes of, VIII. x.

Intelligence, what constitutes, XII. vi.

Intervenes, character formed by, V. vi; of Conf. with others, traits of, X. xi; with others, different opinions on, XIX. iii.

Internal, that, not predictable from the external, XIV. v.

Irrational admiration, XIII. xiv.

Jealousy of others' talents, against, XV. xiii.

Joy of Conf. independent of outward circumstances, VII. xiv.

Judgment of Conf. concerning Tze-ch'ii, etc., XIV. xiv; of retired worthy, on Conf., XIV. xiii.

Kneel (as in) one. See Superior man.

Killing not to be talked of, X. xii.

Knowing and not knowing, II. xvii.

Knowledge disclaimed by Conf., IX. vii; four classes of men in relation to, XVI. xiv; not lasting without virtuous, XVII. xii; of Conf. not commended, VII. xii; sources of, XIV. xxii; subserves benevolence, XII. xvi.

Lament over moral error added to natural defect, VIII. xvi; sickness of Pien-chii, VI. xii; persistence in error, V. xxvi; purity of the love of virtue, IV. vi; the final reply of T'ai Wo, III. xxi; the waywardness of men, VI. xiv; of Conf. that men did not know him, XIV. xxxvii.

Language, the chief virtue of, XV. xii.

Learning, the, I. i, xiv; Conf. describes himself not as, VI. vii.

Learning and propriety combined, VI. xvi; different motives for, XIV. xxv; end of, II. xviii; how to be pursued, VI. xii; VIII. xvi; in order to virtue, XIX. vi; necessity of, to complete virtue, XVII. xii; quickly
SUBJECTS IN THE ANALECTS.

Names, importance of being correct, XIII. ii.

Narrow-mindedness, Tsze-shuang en, XIX. ii.

Natural duty and uprightness in collision, XIII. xvii.; sense in ceremonies to be prized, I. xii.; qualities which are favourable in virtue, XIII. xvii.

Nature of a man, grief brings out the real, XIII. xvii.

Neighbourhood, what constitutes the excellence of, I. x.

Nine subjects of thought to the superior man, XVI. x.

Notoriety, not true distinction, XII. xx.

Odé (a), the, Odé-man and Shé-man, XVII. ii.; the Kooa Tsui, III. x.; the Yong, III. i.; Po-kwei, X. v.; of Châng, XV. x.; the Tsé, III. i.;

Odé, the study of the Book of, XVI. xii.; XVII. ix.; quotations from the, I. x.; III. vii.; IX. xvi.; XII. i.; the pure design of the, II. ii.

Office, declined by Tsé-ch’ien, VI. viii.; decline for, qualified by self-respect, IX. xii.; Conf. why not in, II. xii.; when to be accepted, and when to be declined, VIII. xii.

Officers, classes of men who may be styled, XIX. ii.; mercenary, impossible to serve with, XVII. x.; personal correctness essential to, XIII. xiii.; should first attend to their proper work, XIX. xii.

Official notifications of Châng, why excellent, XVII. xiv.

Old knowledge, to be combined with new acquisitions, II. xi.

Old man, encounter with an, XVII. vii.

Opposing a father, disapproved of, XVII. xiv.

Ordinances of Heaven necessary to be known, XX. iii.

Ordinary people could not understand Conf., XIX. xvii.; ordinary rules, Conf. not to be judged by, XVII. viii.

Originator, Conf. not an, V. i.

Parents, grief for, brings out the real nature of a man, XIX. xviii.; how a son may conso-istrate with, IV. xvii.; should be strict and decided, XIV. viii.; three years mourning for, XVII. xii.; their years to be remembered, XV. xvi.

People, what may and what may not be attained to with the, VIII. ix.

Perfect virtue, caution in speaking a characteristic of, XII. iii.; characteristics of, XII. xii.; estimation of, X. viii.; personal correctness, XVII. vii.; how to attain to, XII. i.; not easily attained, XIV. vii.; wherein realized, XII. ii.

Perseverance proper to a student, V. v.

Perverseness in error, lament over, V. xiii.

Personal attainment, a man’s chief concern, I. xvi.; XVII. xiv.; conduct all in all to a ruler, XII. xvi.; correctness essential to an officer, XIII. xiii.

Pertinacity the chief virtue of language, XV. xi.

Principles of unity, Conf. doctrine a, IV. xv.; how Conf. aimed at, XV. iv.

Primit, the, IX. viii.; XVIII. v.

Pity, See Filial.

Pity of Conf. for misfortune, IX. ix.
INDEX I.  
SUBJECTS IN THE ANALOGET.

Piety, what is necessary to be concord in; XV. xxxix.
Poetry, benefits of the study of the Book of, VIII. vii.; XVI. ix.; x.; and music, service rendered by Conf., XV. xiv.
Posthumous titles, on what principle conferred, V. xiv.
Poverty, happiness in, VI. ix.; harder to bear right or right, XIV. xi.; no disgrace to,
repose, IV. xiv.
Practical ability, importance of, XIII. v.
Practice, Conf. zeal to carry his principles into, XVII. v.
Praise of the house of Chih, VIII. xx.; of the music-master Chih, VIII. xv.; of Yao, VIII. xii.; of Yu, VIII. xii.
Praying and blaming, Conf. correctness in, XV. xiv.
Prayer, sin against Heaven prescribes, III. xiii.; Conf. declares, for himself, VII. xxxiv.
Presumption, necessity of, XV. xi.
Presumption, study, necessity of, to governing, XL xiv.
Presumption, of, of the chief of the Chi family, XVI. i.; and pusillanimity combined, XVII. xi.
Punishment, against, II. xvii.; Conf. dislike of, IX. xi.
Punishment of Conf. times, XVII. xxv.
Prince and minister, relation of, III. xix.; Conf. demeanour before a, X. ii.; Conf. demeanour in relation to, X. xii.
Prisons, Conf. influence on, I. x.; how to be served, III. xiv.
Principles, agreement in, necessary to concord in plans, XV. xxxix; and ways of Yen, Shun, etc., XX. x.; of duty, an instrument in the hand of man, XV. xviii.
Promulgate decision good, V. xii.
Propriety and music, influence of, XVII. iv.; combined with learning, VI. xxxvii; XII. xi.; effect of, VIII. viii.; love of, facilitates government, XIV. xiv.; necessary to a ruler, XVII. xiv.; not in external appointment, XVII. xi.; rules of, I. xii.; III. xv.; rules of, necessary to be known, XX. iii.; x.; value of the rules of, VIII. ii.
Prosperity and ruin of a country, on what depends, XIII. xv.; XVI. ii.
Promote conducting to ruin, XIV. vi.
Prudence, a lesson of, XIV. iv.
Pursuit of riches, against, VII. xi.
Pusillanimity and presumption, XVIII. xii.
Qualifications of an officer, VIII. xiii.
Qualities that are favourable to virtue, XIII. xxviii.; that mark the scholar, XIII. xviii.
Rash words cannot be recalled, III. xvi.
Rightness of Conf. to impart instruction, VII. vii.; of speech, V. iv.; XVII. xiv.
Reading and thought should be combined, II. x.; XV. xxx.
Receive in Yan Yo, Ao, etc., XVI. i.
Receptive of the Book of, Hsi, II. ix.; XI. iii.
Receptiveness, the rule of life, XV. xxiii.
Reason, Tao-li's encounter with, XVIII. vii.
Reflection, Conf. and the two, XVIII. vi.
Reflection of Hsi, Conf. fond, IX. xx.
Reflection, the necessity of, IX. xxx.
Regretful memory of disciples' fidelity, XI. ii.
Religious duties, necessity of maintaining, XII. xi.
Remark of an ignorant man about Conf., IX. ii.
Remorsefulness with parents, IV. xviii.
Repentance escaped by timely care, I. xiii.
Reproach to Tzu-li, XI. xxiv.
Reproofs, frequent, warning against the use of, IV. xxvi.
Reputation not a man's concern, XV. xviii.
Resentments, how to ward off, XIV. xiv.
Residence, rule for selecting a, IV. i.
Respect, a youth should be regarded with, IX. xii.; of Conf. for men, XV. xxvii.; of Conf. for rank, IX. ix.
Retired worthy's judgment on Conf., XIV. xii.
Reverence for parents, II. vii.
Rice, pursuit of, uncertain of success, VII. xi.
Right way, importance of knowing the, IV. xiii.
Rites and public spirit of Conf., XIV. xvii.
Righteousness the Chin-tan's concern, IV. xvi.; is his rule of practice, IV. x.
Rise of benevolence, filial and fraternal duty is the, I. i.
Royal ruler, a, could, in what time, transform the nation, XIII. xii.
Ruins and prosperity dependent on what, XIII. xv.; XVI. ii.
Rule of life, reciprocity the, XV. xxii.
Ruler, virtue in a, II. i.
Rulers, a lesson to, VIII. x.; personal conduct all in all to, XIII. xvi.; should not be confused with what is the proper business of the people, XIII. iv.
Rules, best means of, IL iii.
Running stream, a, Conf. how affected by, IX. xvi.
Sacrifice, Conf. sincerity in, III. xii.; the great, III. x.; XI.; wrong subjects of, IL xxiv.
Sagehood, not in various ability, IX. vi.
Schedes, attributes of the true, XIII. i.; his aim must be higher than comfort, XIV. iii.
Self-cultivation, I. viii.; IX. xxiv.; a man's concern, XIV. xvi.; a characteristic of the Chin-tan, XIV. xiv.; Conf. anxiety about, VII. iii.; steps in, L xv.
Self-examination, L iv.
Selfish conduct causes murmuring, IV. xii.
Self-respect should qualify desire for office, IX. xii.
Self-willed, Conf. not, XIV. xxxiv.
Sequenoue, of wisdom, virtue, and bravery, IX. xxviii.
Servants, difficult to treat, XVII. xxv.
Shame of caring only for salary, XIV. i.
Shah, a name of certain music, III. xxv.
Sleep, the monthly offering of, I. iii.
Shih-shing, quotation from, II. xxi.; XIV. xiii.; compilation from, XX. i.
Silent mourning, three years of, XIV. xiii.
Simplicity, instance of, VIII. v.
Sincerity, cultivation of, I. iv.; necessity of, II. xxi.; praise of, V. viii.
Slander of Tzu-lu, XIV. xxxvii.
Slowness to speak, of the ancients, IV. xxii.; of the Ch'in-king, IV. xxiv.
Small advantage not to be desired in government, XII. xvi.
Social intercourse, qualities of the superior man in, XIII. xii.
Solid excellence blended with ornament, VI. xvi.
Thought and learning, to be combined, II. xvi.

Three, arises of speech, in the presence of the great, XVI. vi; families of L, III. ii; friendships, advantageous, and three injurious, XVI. iv; sources of enjoyment, all of the same kind, XVI. v; things of which the superior man stands in awe, XVI. vii; years' prisoners, XIV. xiii; worthies of the Yin dynasty, XVII. i.

Thunder, Conf. how affected by, X. xvi.

Topics avoided by Conf., VII. xx, most common of Conf., VII. xvii; seldom spoken of by Conf., IX. i.

Traditions of the principles of Wăn and Wâ, XIX. xxii.

Training of the young, L yi.

Transmitter, Conf. a, VII. i.

Trappings of mourning may be dispensed with, XIX. xiv.

Treatment of a powerful, but unworthy officer by Conf., XVII. i.

True men, penury of, in Conf. time, VII. xxiv.

Truthfulness, necessity of, II. xxiii.

Two classes only whom practice cannot change, XVII. iii; recluses, Conf. and the, XVIII. vi.

Unbending virtue, V. x.

Unchangeableness of great principles, II. xxiii.

Unity of Conf. doctrine, IV. xv; XV. i.

Unmanly old man, Conf. conduct to an, XIX. xvi.

Unoccupied, Conf. manner when, VII. iv.

Unworthy man, Conf. responds to the advances of an, XVIII. vii.

Uprightness: and natural duty in collision, XIII. xviii; meanness inconsistent with, V. xxii; necessary to true life, VI. xvii.

Unravel rites, against, III. i, ii, vi.

Upswelling tendencies of the Chi family, XIII. xiv.

Utonal, Tâo-ung a grand, V. iii; the ascetical scholar not a mere, II. xii.

Valour subordinate to righteousness, XVII. xxii.

Various ability of Conf., IX. vi.

Velle like to correct, XII. vii; XII. xvii.

Vice of a father no discredit to a good son, VII. i; which youth, manhood, and age have to guard against, XVI. vii.

Village, Conf. demeanour in his, X. i, a.

Vindication, Conf. of himself, VI. xvi; of Conf. by Tâo-û, XVII. vi.

Virtue, alone adapts a man for his condition, II. iv, and not strength a fit subject of praise, XIV. xxiv; ceremonies and music vain without, III. iii; complete, L i; contentment with what is vulgar, injuries, XVIII. xii; devotion of the Tâo-û to, IV. vi; exceeding, of Ku-po, VIII. i; few really know, III. iii; how to extri, XII. x, xxii; in considering one's merit, VI. xiii; influence of, II. i; knowledge not lasting without, XIV. xxii; leading to rule, XIV. vi; learning necessary to the completion of, XVII. vii; learning leading to, XIX. vi; love of, rare, IV. vi; IX. xii, XIV. xii; natural qualities which favour, XIII. xxvi; not far to seek, VII. xix; the highest, not easily grasped, and incompatible with mean qualities, XIV. xii, the practice of, aided by intercourse with the
good, XV. ix; to be valued more than life, XV. viii; true nature and art of, VI. xxviii; without wealth, &c., XVI. xii.

Virtue, the great, demand the chief attention, XIX. xi.

Virtuous men, not left alone, IV. xxv; only can love or hate others, IV. iii.

Vocation of Conf., a stranger's view of, III. xxiv.

Vulgar ways and views, against contentment with, XVII. xiii.

War, how a good ruler prepares the people for, XIII. xxix, xxx.

Warning to Tse-tâo, XI. xii.

Waywardness, lament over, VI. xv.

Wealth without virtue, &c., XVI. xii.

Wickedness, the virtuous will preserves from, IV. iv.

Wife of a prince, apppellations for, XVI. xiv.

Wills, the virtuous, preserves from wickedness, IV. iv; is unassailable, IX. xxv.

Wisdom and virtue, chief elements of, VI. xx; contrast of, VI. xxiii; IX. xxviii.

Wishes, different, of Yen Yuan, &c., V. xxv; of Tse-tâo, &c., XI. xxv.

Withdrawn from public life, different causes of, XIV. xxxix; of Conf., XVIII. v, vi; of seven men, XIV. xl.

Withdrawn from the world, Conf. proposes, Y. vi; Conf. judgment on, XVIII. vii.

Words, the force of, necessary to be known, XX. iii.

Work, a man's, is with himself, XIV. xxxi.

Workshop, the student's, XIX. vii.

Young, duty of the, I. vi; should be regarded with respect, IX. xii.

Youth, the vice to be guarded against in, XVI. vii.
INDEX II.

OF PROPER NAMES IN THE CONFUCIAN ANEALCTS.

Names in Italic will be found in their own places in this Index, with additional references.

Ch'ih, the music-master of Loo, VIII. xv; XVIII. ix.
Ch'ih, surnamed Kuang-Shih, and styled Tung-ku, a disciple, V. vii; VI. iii; XI. xvi.
Ch'ing, the State of, XVIII. ix.
Ch'ioh, brother of duke Hwan of Ch'ih, XIV. xvii, xviii.
Ch'ioh, name of Confucius, XIV. xxiv; XVIII. vi.
Ch'ing, name of the disciple Zao-yu, V. vii; VI. vi; XI. xvi, xxi, xxii, xxi; XVI. i.
Ch'ung, a marquise (called Duke) of Ch'ih, XII. xi; XVI. xii; XVIII. iii.
Ch'ung, a son of the ruling House of Wei, XIII. viii.
Ch'ioh-ch'ang, name of a recluse, XVIII. viii.
Chieh, the State of, XVIII. vi.
Chih-lou, a small city in the western border of Lu, XII. XIII.
Chih, Po-yu, i. g. Chih Yuan, a worthy great officer of Wei, XIV. xxvii; XV. vi.
Chih-ku, a musician of Lu, XVIII. ix.
Chih-ku, name of a village, XIV. xvi.
Chih-shu, a great officer of Chih, V. xiv.
Chung, the second of three; the younger of brothers Chung-tu and Chung-lo, XVIII. xi. It is found often in designation, as in Chung-kuai (Confucius), XIX. xix; xxiv; in Ch'in-ch'ang (Zan Fang), VI. iv; XI. ii; XII. i; XIII. i.
Chung, as a surname, in the disciple Ching Yu, styled Tso-hi, VI. vi; XI. xvi; XVIII. vi.
Chung-mo, a place or city in Ts'in, XVII. xii.
Chung-shu Yu, and Chung-shu Wun, i. q. Kung Wun, XIV. xiv, xx.
Chuen-yu, a small territory in Lu (the present district of Mung-ying), XVI. i.
Chuang of Pei, a brave man, XIV. xiv.
Fan Ch'ih, by name Hsi, and styled Tso-chih, a disciple, II. vi; VI. ii; XI. xii; XVIII. xii.
Fan Hsi, i. q. Fan Ch'ih, XIII. iv.
Fang, a city of Lu, XIV. xv.
Fang-shu, a musician of Lu, XVIII. ix.
Han, the river, XVIII. ix.
Hai, the dynasty, II. iii; III. ii; XV. x.
Hia, a musician of Lu, XVIII. ix.
Hia, the State of, XIV. xii.
Hien, an officer under Kung-shu Wun, XIV. xiv.
Hien, name of the disciple Yuan Shao, XIV. iv.
Hui, Yen Shih, a musician of Lu, XVIII. xiv.
Huen, name of the disciple Yuan Shao, XIV. iv.
Mang-sun, named Ho-chi-i, q. Mang-i, VI, v. 
Mang Wu, the posthumous name of the son of Mang-i, by name Chih, II, vi; V, vii.
Mien, a music-master of Lo, XV, xii.
Min, the surname of Min-tao, XI, xii; his full name was Min Tze-ch'ien, VI, vii; XI, ii, iv, xii.

Nan-kung Kwo, XVI, vi; supposed to be the same with Nan Yung.
Nan-tao, wife of the marquis of Wei, and sister of prince Chao, XVI, xxvi.
Nan Yung, a disciple, V, i; XL, v.
Ning Wu, posthumous title of Ning Yu, an officer of Wei, V, x.

P'ang, an ancient worthy, VII, i.
P'i, a city of Lo, the strongholds of the Ch'i family, VI, vii; XI, xxiv, XVII, v; XVII, v, vii.
P'i-k'un, an uncle of the tyrant Ch'uan, XVIII, i.
P'i Sch'an, a minister of the State of Chiang, XIV, ix.

Pin, a city or district of Lo, XIV, x.
Pin-m, a city in Lo, XIV, xiii.
Po-yü, the Po family of Ch'i, XIV, x.
Po-ti, honorary epithet of a worthy of the Shang dynasty, V, xii; VII, xiv; XVI, xii; XVIII, v.
Po-ku, and Po-tse, two eldest sons, probably twins, of the Ch'in dynasty, XVII, xii.
Po-chi, the designation of Tang-kung, sur

Shah, the family of the disciple Tchang-mo, IV, xv; XI, xvi.
Shah Ch'ang, styled Tze-ch'an, a disciple, V, x.
Shang, name of the disciple Tse-t'ai, III, vii; XI, xv.
Shao, the music of Shun, III, xiv; VII, xiii.
Shih Hsü, the minister of duke Huan of Ch'i's brother, XIV, xvii.
Shih-lic, a person belonging to a barbarous tribe on the East, who retired from the world, XVIII, vii.
Shu-yang, a mountain in Shao-hsia, XVI, xii.
Shou, a district in Ch'i, VII, xiv; X, xx.
Shih, name of the disciple named Tuan-sun, and styled Tse-chang, XL, xiv, xvii.
Shih-mai, a frontier pass between Ch'i and Lo, XIV, xiv.

Shih-shih, named Yü-chi, an officer of Ch'ang, XIV, xxiv.
Shih-chi, honorary epithet of a worthy prince of the Shang dynasty, V, xii; VII, xiv; XVI, xii; XVIII, vii.
Shih-hua and Shih-yü, two brothers, probably twins, of the Ch'ang family, XVII, xiv.
Shun, the ancient sovereign, VI, xiv; VIII, xvii, xx; XII, xiv, XIV, xiv; XIV, iv; XX, i.
Shuo, gave place to Mang-sun, as the clan-name of the second of the three great families of Lo, II, v, vi, vii.
Shuo-shih, the honorary epithet of Shuo-shin, Ch'uan-ch'ien, a chief of the Chiu family, XIX, xxiv.

Sung, the State, occupied by descendants of the Hsia dynasty, III, IX; XI, xiv.
Sung-m, named Kung, an officer, and brother of Hwan T'i, XII, iii, iv, v.
PROPER NAMES IN THE ANALYSTS. (INDEX II.)
INDEX III.

OF SUBJECTS IN THE GREAT LEARNING.

Ability and worth, importance of a ruler appreciating and using, comm. X. 14, 16.
Analogy, quotations from the, comm. IV; X. 15.
Ancestors, the, illustrated illustrious virtue, bow, sect. 4.

Family, regulating the, sect. 4, 5; comm. VIII; IX.

Heart, the rectification of the, sect. 4, 5; comm. VII.

Illustration of illustrious virtue, sect. 4, 5; comm. I.

Kingdom, the, rendered peaceful and happy, sect. 5; comm. X.

Kings, why the former are remembered, comm. III; 4, 5.

Knowledge, perfecting of, sect. 4, 5; comm. V.

Litigations, it is best to prevent, comm. IV.

Mater, the words of the, quoted, comm. III; 9; IV.

Measuring-square, principle of the, comm. X.

Middle Kingdom, the, comm. X. 15.

Mind, rectifying the, sect. 4, 5; comm. VII.

Odes, quotations from the, comm. II; 31; III; IX. 6, 7, 8; X. 5, 4, 5.

Order of steps in illustrating virtue, sect. 3, 4, 5.

Partiality of the affections, comm. VIII.

Panic, influence of, comm. VII.

People, renovation of the, sect. 1; comm. II.

Perfecting of knowledge, the, sect. 4, 5; comm. V.

Person, the cultivation of the, sect. 4, 5, 6; comm. VII; VIII.

Renovation of the people, the, sect. 1; comm. II.

Resting in the highest excellence, sect. 1, 2; comm. III.

Root, the, and branches, sect. 5; comm. IV; cultivation of the person the, sect. 6; virtue the, comm. X. 6, 7, 8.

Self-wakefulness over himself, characteristic of the superior man, comm. VI. 1.

Shih-ching, the, quotations from, comm. I, 1, 2, 3; II. 2; IX. 12; X. 14.

Sincerity of the thoughts, sect. 4, 5; comm. VI.

State, the government of the, sect. 4, 5; comm. IX; X.

Steps by which virtue may be illustrated, sect. 4, 5.

Superior man, character of the, comm. II. 4.

Superior, and mean man, comm. VI.

Virtue, illustrious, sect. II; the root, comm. X. 6, 7, 8.

Wealth a secondary object with a ruler, comm. X. 7; 8.
INDEX VI.

OF PROPER NAMES IN THE DOCTRINE OF THE MEAN.

Ai, the duke of Li, XX, 1.

Ch’ang, the philosopher, introductory note.

Ch’ao, the duke of, XVIII, 3; XIX.

Chu, a small State in which sacrifices were maintained to the sovereigns of the Hiâ dynasty, XXVIII, 5.

Ch’î-li, the old duke, who received from king Wu the title of king, XVIII, 2, 5.

Chung-mi, designation of Conf., II, 1; XXX, 1.

Confucian school, introductory note.

Hiâ dynasty, XXVIII, 5.

Hâi, a disciple of Conf., VIII.

Hsâo, the name of a mountain, XXVI, 9.

Memoirs, introductory note.

Shun, the sovereign, VI; XVII, 7; XXX, 1.

Sung, a State in which sacrifices were maintained to the sovereigns of the Yin dynasty, XXVIII, 5.

T’ai, the old duke, Tan-fu, who received from king Wu the title of king, XVIII, 2, 5.

Tan-fu, a disciple of Conf., X, 2.

T’so-mou, introductory note; concluding notes to chapters I; XII; XXI; XXXIII.

Wen, the king, XVII, 8; XVIII; XX, 2; XXVI, 10; XXX, 1.

Wu, the king, XVIII; XIX; XX, 2; XXX, 1.

Yang, a distinguished scholar, a.d. 1064–1085, concluding note to chap. I.

Yen, the sovereign, XXX, 4.

Yin dynasty, XXVIII, 5.

Yo, the name of a mountain, XXVI, 9.
INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;
by 終身—as long as men live, or to the end of the world. (4) 絕世, interrupted generations, i.e. families whose line of succession has been broken, A., XX. l. 7. D.M., xx. 14. (5) The world, A., XIV. xxix. 11; XVIII. vi. 3. G.L.C, xi. 3. (6) 世叔, as a proper name, A., XIV. ix.


THE 3rd RADICAL

个人

ān yī, one man; G.L.C, x. 12.

The middle. (1) 中, in, in the midst of, A., II. xvii. a; V. i. 7; VII. xv.; X. xxvi.; X. xxvii.; XX. I. 7; D.M., 1. 3; III. i. 2, of passion. (2) 中國, the Middle Kingdom, China, G.L.C, x. 15. D.M., xii. 3. (3) 中道, midway, halfway, A., VI. x. (4) 中等, mediocrer, man, A., VI. xii. (5) 中間, in the middle of the gateway, A., X. iv. (6) 中行, to walk in the mean, to act entirely right, A., XIII. xvi. Comp. D.M., xxxi. 2. (7) 中華, the name of a place, A., XVII. v. a.

The 3rd tone. To hit the mark; hitting the mark; exact, A., XI. xiii. 3; XVIII. a; XIII. iii. 6; XVII. vii. 3, 4; G.L.C, x. 2; D.M., i. 10; XVIII.

THE 3rd RADICAL

主

(1) To count as chief or principal, A., VIII. a; III. xvi.; IX. xxiv.; XII. a. (2) A master, president, A., XVI. I. 4.

THE 3rd RADICAL

乃

(1) To be, 無乃...乎; or, is it not...? A., VI. l. 3; XIV. xxiv. 1; XVI. i. 3.

Long for a long time, A., III. xxiv.; IV. ii. 5, etc. D.M., III. xxii. 2; XVIII. i. 3, 5, 6. After a long time, A., V. vii.

(2) A particle of interrogation. Found alone; preceded by another interrogative particle; preceded by not, A., I. i.; XIV. vii., VIII. vii., XVII. v.; VII. xxvii.; VII. xiv. 1, 2, etc.; G.L.C, III. a. (a) A particle of exclamation, A., VI. vii.; VIII. xvii. xix. 1; IX. xx. etc. D.M., XVI. 3, XXVII. 3. Followed by 也, giving emphasis, A., III. xiv.; VII. xxiii. 5; XIV. xii. 1. (b) Partly interrogative, partly exclamatory. In this usage it is sometimes preceded by 甚, it is often preceded by 甚 and by 之 immediately before it, A., II. a; III. vii. 1; IV. vi. 1; V. xvii. 5, etc.; G.L.C, iv. i. 3. D.M., III. xxvi. 1. (c) As a proposition, after verbs and adjectives, 之, in A., I. 2; II. XVIII. 3; G.L.C, ix. 3, 5, 6, etc., etc. (d) As a proposition, after verbs and adjectives, 之, in A., I. 2; IV. vi. 1; G.L.C, ix. 3, 5, 6, etc., etc. (e) Then, in comparison, A., Xl. xvi.; XVII. xxvii. D.M., I. 4, 5. (f) 之, in A., I. 2; IV. vi. 1; G.L.C, ix. 3, 5, 6, etc., etc. (g) In comparison, A., Xl. xvi.; XVII. xxvii. D.M., I. 4, 5. (h) 之, in A., I. 2; IV. vi. 1; G.L.C, ix. 3, 5, 6, etc., etc. (i) In comparison, A., Xl. xvi.; XVII. xxvii. D.M., I. 4, 5. (j) An exclamatory, D.M., XVII. 25.

(1) Of, A., I. 2; or, A., v. 1, of passers. G.L.C, v. 4; G.L.C, III. 4, or passers. D.M., II. a, vili, of passers. In the construct state, the regent follows the 之, and the regent proceeds. They may be respectively a noun, a phrase, or a larger clause. (2) Him, her, if them, A., I. vii. XIV. vi. 1, xii. 2, of passers. So in G.L. and D.M. (3) It is often difficult to find the antecedent to the 之, and it seems merely to give an active, substantivates force to the verb, A., II. xiii.; III. xxiv.; XV. 3; XVII. vi. 6. of some. D.M., I. 2; etc. etc. (4) Of, G.L.C, VII. a. 14, etc. as in (a); but; 無有, etc. are more like our use of impersonal verbs, G.L.C, ix. 1; A., IV. vii. 3. (5) Where 之 comes in a sentence with it, it is generally transposed, G.L.C, I. 7. A., IV. vii. 3, etc. So D.M., 11. vii. etc. All negative adverbs seem to exert this attractive force. (6) 講之 is called, D.M., I. 1. G.L.C, v. 1. A., XVI. ii. 2, etc. (7) 講之 is different and comes under (a). So, 無有, A., X. xxiv. 5. G.L.C, v. 1. A., XVI. vii. 2, etc. D.M., 11. vii. etc. (8) 備之, the idiom in A., III. xii.; XI. vi. 5, 6; XVII. i. 2. (9) Wang Yin-chih explains these cases by taking 之 as its (10) 如之何, how, A., III. xii.; XII. xii. et al. (11) 死之, died with ne for him, A., XIV. xvii. 1. (10) 末之難
XIV. xiii. 5. (11) 之於 in regard to, G.Lc., viii. 1; but this is doubtful. (12) 之於 this, G.Lc., ix. 6. (13) As a verb, to go, or come to. A., V. xviii. 5; XIII. xii. 2; X. vii. 5; XV. xxvi; XVII. viii. 3, xxiii. 2; XVII. viii. 5. 作

乱

(1) To confound; unsual: confusion, insulation, A., VII. xx; VIII. ii. 2, xii. 2; X. viii. 2; XV. xxvi; XVII. viii. 3, xxiii. 2; XVII. viii. 5. 作

乱

(1) To put in order; able to govern, A., VIII. xx. 2. (2) Name of a certain part of a musical instrument, A., VIII. xv.

THE 5th RADICAL, 乙.

九[子]

Nine, A., VI. iii. 3; VII. xx. 3; XVI. x. 3. 九[子]


THE 6th RADICAL, 一.

子

(1) L., see, my, A., III. viii. 3; VI. xvi. 3; VII. xxii. 3; at. D.M., viii. xix. 6. (2) Name of a disciple of Confucius, A., V. ix. 3; XVII. xix. 6.

事


執事, to manage business, A., XIII. xiv. 3. (2) Labour, the result of labour, A., XII. xx. 3; XV. ix. 7; D.M., xx. 14. (3) To serve, A., IX. x. 7; D.M., xii. 3; et al. 何事於仁, what difficulty has he in practicing benevolence? so that it may be classed under (1), A., VI. xxvii. 1.

THE 7th RADICAL, 二.

二

(1) Two, A., III. xiv; XII. vii. 3, et al. (2) 二三, see (3)

云


乎

(1) Says, saying, generally in quotations, A., II. xvi. 2; XV. ix. 4; XIV. xiii. 1; XIX. ii. 3; XIX. ix. 9. 言, often in G.Lc. and D.M. Observe A., XVII. vi. (2) Closing a sentence, and apparently so, A., VII. xxv. 2, xxvi. 3. It is generally followed by such particles as

爾

爾已矣.

爾


五

(1) The name of a village, A., XVII. xiv.

五

A well, A., VI. xxiv. 2.

五

The 4th tone. Frequently A., XVII.
THE 5th RADICAL.

亡

(1) The dead, D.M., xii. 5, xx. 2. (2) To perish, to go to ruin, D.M., xxiv, xxxii. 7. (3) To cause to perish, A., VI. viii. (4) Not at home, A., XVII. 1. r. 亡人, a fugitive, G.L., 2. 13.

亡

Used as 无, not having, being without, A., III. v.; VI. ii.; VII. xxv. 3; XI. vi.; XII. v.; XV. xxv.; XVII. xvi. 1; etc.

亡

陈亢, a disciple of Confucius, A., XVI. xiii. 1, 5. The same as 子禽

陈亢, a disciple of Confucius, A., XVI. xiii. 1, 5. The same as 子禽

(1) Intercourse, to have intercourse with, A., I. iv.; VII. v.; X. vi.; XXIV. xii. 3; G.L., ii. 3; D.M., xx. 8. (2) To give, to bestow, G.L., i. 22.

尽, also, even then, A., I. xii. 6; X.; III. xxvii. 3; X. xiv. xxiv.; G.L., x. 10, 14, 17; D.M., xi. 3, et al.

不亦, is it not? But the meaning of one may often be brought out, A., I. i. 3, 4; X. xii. 3; G.L., x. 3, et al.

To offer, present, A., X. v. 2.

THE 6th RADICAL.

人

(1) A man, other men, man, = humanity, A., I. 1, 3, 1, r, v, x. 2, et passim. So, in G.L. and D.M. (2) As opposed to meaning officers, D.M., xxv. 4; A., XI. xiv. 3. (3) 父人, the man, the style of man, A., I. ii.; VIII. xiv.; (君), the man, the man, opposed to 父, the man.

(2) 尽人; the Sage, A., VII. xxvi. vii. 5, 2; X. xi. a; D.M., xii. xvii. 1; XI. xv. 3, 18; X. xiv. 3; G.L., i. 4. (6) 門, disciples, A., IV. xv. 2; VII. xxvii. r., et al. (7) 妻人, all the people, the masses, A., XVI. ii. 5; G.L., 6; D.M., xvii. 3. (9) 善人, the good man, A., VII. xxv. 2, et al. (9) 成人, the complete man, A., XIV. xili. (10) 婦人, a woman, A., VIII. xx. 3. (11) 婦人, the designation of the wife of the prince of a State, A., XVI. xiv. (12) Used in designations of officers, like our word man in huntsman, 封人, the border-
The 1st tone. 周任, a man's name, or A., XVI. 1. 6.

The 2nd tone. 任, an office, a charge, A., VIII. 1., 2; D.M., XXXII. 4, 5, 6; G.L.C., x. 12; G.L.C., xii. 1. 4; G.L.C., xii. 2; G.L.C., xii. 3, 5. (a) To hold, to keep, to preserve, as G.L.C., xii. 2; G.L.C., xii. 3, 5. (b) To be on guard, to be on watch, as G.L.C., xii. 2; G.L.C., xii. 3, 5.

The 3rd tone. 任, to reposite trust in, A., XVIII. 1., 2; T. I. 3, 5; T. II. 3; T. III. 4.

The 4th tone. 任, to attack by imperial authority, A., XVI. 3, 4; T. III. 6; T. III. 7; T. III. 8; T. IV. 1; T. V. 1; T. VI. 2, 3; T. VII. 4; T. VIII. 5.

休休, simple and upright, G.L.C., x. 14.

休休, the minister of the great Tang, A., XII. 3, 5.

休休, to lie at the bottom, D.M., XXXII. 3.

休休, the name of a row of pantomimes, A., III. 1.

休休, to be commenced, A., VI. 1; XIII. 7; XIV. XXXII. 1; XIV. XXXII. 2; XIV. XXXII. 6.

休休, to be comprehended, A., VI. III. 1; XIII. V. 7; XIV. XXXII. 1; XIV. XXXII. 2; XIV. XXXII. 6.

休休, to be employed, G.L.C., x. 23; G.L.C., xii. 4.

休休, to be accorded, D.M., XI. 3; A., VII. VI. 3.

休休, to come, A., XI. 3, 4; G.L.C., x. 23; G.L.C., xii. 4; G.L.C., xii. 5.

休休, to appear, as G.L.C., xii. 4; G.L.C., xii. 5.

休休, to be by, in attendance on, A., V. XXXII. 3; XI. XII. 6; XV. XII. 2; XVII. VI. 1.

休休, straightforward, bold, 偶 偶, A., X. 2; XI. XII. 1.

休休, to be in attendance on, A., V. XXXII. 3; XI. XII. 6; XV. XII. 2; XVII. VI. 1.

休休, to be by, in attendance on, A., V. XXXII. 3; XI. XII. 6; XV. XII. 2; XVII. VI. 1.

休休, straightforward, bold, 偶 偶, A., X. 2; XI. XII. 1.

休休, to be by, in attendance on, A., V. XXXII. 3; XI. XII. 6; XV. XII. 2; XVII. VI. 1.

休休, straightforward, bold, 偶 偶, A., X. 2; XI. XII. 1.

休休, to be in attendance on, A., V. XXXII. 3; XI. XII. 6; XV. XII. 2; XVII. VI. 1.
信  
(1) Sincere, sincerity; to believe, to be believed in, A., I. iv., vi.; in., viii. a., et seq., G. L. C., iii. x., x. 17, D. M., xxiv. a., x. 2, xxiv. 3, xxx. 2. (a) An agreement, A., I. xii. (b) Truly, true, A., X. xi. 17; XIV. xiv. 2. (c) To show them sincerity, A., V. x. 4.

侯  
侯, the princes, prince, of the kingdom, D. M., xxi. 2, xii. 3, xiv. 7, A., X. xiv. 1, XIV. xv. 2, XVII. a; XVII. ii.
A vessel used in sacrifice, A., XV. iv. 4.

To wait for, D. M., xiv. 4; xvi. 2; A., X. xiii. 4; X. xiv. 5.
All of two or more, A., XIV. vi.

To grant, allow, G. L. C., x. 2.

(1) To act contrary to, to be insubordinate, G. L. C., x. 1, D. M., xxi. 2. (2) Impropropriety, A., VIII. iv. 3.

(1) To incline on one side, D. M., x. 5. (2) To depend on, D. M., xxi. 2. (3) To be close by, attached to, A., XV. v. 3.
Wasted, A., VII. ii., xxxii. 1.

To lend, A., XV. xv.


Charming, A., III. viii. 1.

(1) To bend, or lie down, A., XII. xii. (2) Name of one of Confucius’s disciples, A., VI. xii., XVII. iv. 3. 4.

To approach to, D. M., xxxii. 4.

急, urgent, A., XIII. xxvii.

Mean, A., VIII. ii. a.

By the side, A., VII. ix.; XL. xii.

To hand down, as a teacher, A., XIX. xii. a. Observe A., I. iv.

Falling, D. M., xvii. 3.

To disgrace, G. L. C., x. 4.

All-complete, equal to every service, A., XIII. xxv.; XVIII. x.

傷  
To hurt, to be hurtfully excessive, A., III. xx.; XIX. xxiv. 何傷乎, what harm is there in that? A., XI. xiv. 5.

僕  
To act as driver of a carriage, A., XII. ix.


A man’s name, A., XIV. xix.

To judge, calculate, A., XI. xvii. 2; XIV. xxxii.

Parsimonious, thrifty, A., III. iv. 2, xxi. 2; VII. xxxv.; IX. iii. 1.

To ruin, overturn, G. L. C., ix. 3.

A scholar, A., VI. xi.


Abundant, more than adequate, A., XIV. xii.; XIX. xiii.

優  
D. M., xvii. 3.

Certain ceremonies to expel evil influences, A., X. x. 9.

嚴然, stern, dignified-like, A., XII. ix.; XX. ii. 2.

THE 10th RADICAL, 小

Sincerely, A., XX. i. 1.

允, and

兄  

(1) First, former, before, A., II. xiii.; XL. vii. 1, et al. So in G. L. C. and D. M.

先, the ancient kings, A., I. xii. 1, = a former king, A., XVI. i. 4. (2) Ancestor, D. M., xvi. 5. Compare 先進, A., XI. xii. (3) 先生, elders, II. vii.; XIV. xivii. 4. (4) To make first or chief, A., VI. xx.; XII. xxii.; XIX. ii. 3, XIII. ii. 2, A., XIII. i, to give an example to.

The 4th tone. To proceed. Quickly, early, G. L. C., x. 3, x. 15.

(1) To be able, to attain to, G. L. C., i. 3, x. 3. (2) To subdue, A., XI. x. 1, 2. (3) The love of superiority, A., XIV. i.
(1) To escape, avoid, A., H. iii. 1; V. i. 2, et al. (2) To dispense with, have done with, A., XVII. xxii. 6.

A rhinoceros, A., XVI. 1, 7.

兵 兵 (ch'ing) beforehand, caution, A., VIII. ill.

THE 11th RADICAL, 入


内 ni 内 (ni) within, internally, internally, 四海 zhe 内, the within of—that which is within—the four seas; i.e. the kingdom, D.M., xxii. 1, et al. Precedes the verb, = internally, A., X. xvii. et al. Observe A., X. xvii. 7. As a verb, G.L.C., x. 5, to make the internal, i.e. of primary importance.

The two, D.M., vi, A., III. xxii. 3; IX. vii.

THE 12th RADICAL, 八

Eight, A., III. 1; XVIII. xi.

(1) Public, A., VI. xii. (2) Just, A., XX. L. i. (3) A duke, duchess, D.M., xviii. 9. A., III. ii. et al. It often occurs in connection with the name and country of the noble spoken of. The title of duke was given to nobles of every order after their death in historical narratives and allusions. Keep enters also into double surnames.


Together with, sharing with, A., V. xvi. 2; IX. xix. 1.

The and tone. To move towards, A., II. 1; X. xviii. 2.

The third personal and possessive pronoun. In all general numbers and cases, that. Possess.

(1) 其 jen, an ordinary minister, A., XI. xxvii. 5. (2) 兼 jen, all, G.L.C., x. 4.

A classic, a canon, D.L.C., 3.

兼人, A., XI. xxvi. ⇒ to have more than one man's ability.

THE 13th RADICAL, 再

Again, a surname. 再有, A., III. vi.; VII. xiv., et al., the same as 再求, A., VI. x. et al. 再伯牛, A., XI. ii. 2. Observe 再子, A., VI. iii.; XIII. xiv.

Repeated, twice, A., V. xiv.; X. xi.

(1) A cup of full dress or ceremony, A., VIII. xxii.; IX. iii. 1; ix.; X. xvi. 2; XV. x. 4. (2) The name of a music-master, A., XV. xii. 1, 2.

THE 14th RADICAL, 冠冠

A cap, A., X. vi. 10; XX. li. 2.

The 2nd tone. Capped, i.e. young men about twenty, A., XI. xiv. 7.

Great, chief, 冠冕, the prime minister, A., XIV. xiii. 2.

THE 15th RADICAL, 冰

Ice, G.L.C., x. 22. A., VIII. iii.

冰 冰 (p'ing) a double surname, A., VI. 1.

To congeal; to settle and complete, D.M., xvii. 5.

THE 16th RADICAL, 王

All: at commencement of clause, D.M., XX. xii. 15, 16, xxii. 4.

THE 17th RADICAL, 出

Out, mourning clothes, A., X. xvi. 2.

(1) To go, or come, forth, A., III. xxiv.; IV. xvi. xxii., et al. To go beyond, beyond the family, G.L.C., ix. 7.

出家, to beyond three days, A., X. viii. 8.

出, see on 出. (2) To put forth, D.M.,
THE 18th RADICAL, 力.

A knife, A, XVII. iv. 8.

A sharp weapon, D.M., ix.

(1) To divide; to be divided, A, VIII. xxv. i. 2. (2) To distinguish, A, XIV. vii. 3.

(1) To cut, G.L.C., iii. 3. (2) A, I. xvi. a.

(3) Earmost, A, XIX. vi. 暗示, A, XIII. xxvii.

(1) Punishment, A, II. xiv. 1; IV, xii; V, i. 2; XIII. iii. 6. (2) To imitate, D.M., xxviii. 5.

A rank (as of office), A, XVI. i. 6.

(1) To sharpen, A, XV. ix. 利口, shrewdness of speech, A, XVII. xviii. (2) Gain, profit; rather in a mean sense, G.L.C., x. 22, 23. A, IV. xii. et al. Beneficial arrangements, profitable, profitable, G.L.C., iii. g, k, x. 14, 22. A, IX. i.; XX. xii. 2. (3) To get the benefit of, G.L.C., iii. 5. To benefit, A, XX. xii. 1. To desire, A, IV. ii.


Down to, A, XVI. xii.

(1) Then, denoting commonly a logical consequence, and sometimes a sequence of time, 梶然, so then, well then, A, III. xxii. 3; XI. xxv. 3, xxvii. 5.

(2) A rule, a pattern, D.M., xliii. (3) To make a pattern of, to correspond to, A, VIII. xiii. i.

(4) Before the front, G.L.C., x. 3. A, IX. 11.; X. iii. 2; XIV. v. 7. (2) Formerly, A, XVII. iv. 6. (4) Beforehand, D.M., xx. 16, xxiv. (4) Former, G.L.C., iii. 5.


To cut, A, X. vii. 9; XVII. iv. 8.

To make firm, A, XIV. ix.

THE 29th RADICAL, 勳.


Achievement, work done, A, VIII. xi. 2; XVII. vi.; XX. i. 5; D.M., xx. 5.

To add, A, XIII. i. 2. To join upon, to affect, IV. vi. To do to, V. vi. To lay upon, A, XII. viii. To have in addition, XI. xxv. 4.

The 3rd tone, supposed to be for 倪, A, VII. xvi.

To help, A, XI. iii.

勃如, changing-like, spoken of the countenance, A, X. iii. 1; iv. 3; v. 7.

Valour, physical courage, bold, D.M., xx. 10. A, II. xxiv. i; XIV. v. xili; xxx. et al.

To exert one's self, use effort, D.M., xxx. 4. xxvii. 10; A, IX. xiv.

(1) To move, as a center, verb, D.M., xx. 14, xxvii. 5, xxvii. 4. A, XII. v. 知者, the wise, are active, A, VI. xxvi. Observe, 动四體, D.M., xxvii. (2) To move, accede; as an active verb, D.M., xxvi. v. A, VIII. iv. 3. XV. xxvii. 5. 动干戈, to stir up hostile movements, A, XVI. 1. 13.

To attend to earnestly, as the chief thing, G.L.C., x. 23. A, I. ii. 2; VI. xxv.

To exceed, surpass, A, VI. xvi. Xviii. 4.

The 1st tone. To be able for, A, X. v. 功, to transform the violent, A, XIII. xi.

(1) To tell, told, tell, one, A, II. vii. IV. xvi. vii. 劳之, to tell for the people, A, XIII. i. Compare XIV. viii. (2) Merit, A, V. xxv. 3. (3) To make to labour, A, XIX. xii.; XX. ii. 2, 3.

Laborious, accustomed to toil, A, XIV. vii. 1.

(1) To encourage, advise, D.M., xx. 14. (2) To rejoice to follow, to exhort one another to good, i.e. to be advised, D.M., xx. 13, xxvii. 4. A, II. xx.

THE 30th RADICAL, 勿.

A ladle, a ladleful, D.M., xxvi. 9.

(1) Do not—prohibitive, D.M., xiii. 8. A, I. viii. 4. et al. (2) Not—negative, or the prohibition indirect, A, VI. iv.; XII. ii.; XIV. vili.
THE 21st RADICAL, 个.
To transform; to be transformed. Applied to the operations of Heaven and Earth, and of the sage, D.M., xxii, xxiii, xxx. 3, xxxii. 1, xxxii. 6.
The north, northern, D.M., x. 4, A., II. 1.

THE 22nd RADICAL, 之.
(1) To rectify, A., XIV. xviii. 2. (2) The name of a place, A., IX. v. 1; XI. xxxii.
A man, a casht, A., IX. xii.

THE 23rd RADICAL, 之.
匹夫, a common man, A., IX. xxxv.
匹夫匹婦, A., XIV. xviii. 3.
To conceal, A., V. xxiv.
Classes, classified, A., XIX. xii. 2.

THE 24th RADICAL, 十
A, I. v, st al.
(1) To ascend, go up, A., III. vii. st al.
(2) To grow up, as grain, A., XVII. xxx. 3.
Half, a half, D.M., xi. 2. A., X. vi. 6.
Low, as ground, D.M., xv. 1. 欄宮, he ashamed himself to—lived in—a low, mean house, A., VIII. xxi.
The end, completion, A., XIX. xii. 2.

卓爾, uprightly, lofty, A., IX. x. 3.

(1) The south, southern, G.L.C., II. 2, D.M., x. 3. A., XIII. xxii. 7. 面, the face to the south, the position of the sovereign, or of a ruler, A., VI. i. 2; XV. iv.
(2) 周南, 周南召 (read zhao), the title of the two first Books in the Shih-ching, Pt. I, A., XVII. x.
(3) A surname, A., V. i. 2; XI. v. 南宮, a double surname, but supposed to be the same man as the preceding, A., XIV. vi.

THE 25th RADICAL, 卜.
The name of a place, A., XIV. xiii. 1.
To prophesie, A., XIII. xxii. 3.

THE 26th RADICAL, 且.
To roll up, A., XV. vi. 2.

THE 27th RADICAL, 丒.
The 1st tone, A., VI. vi. 3.
To go to, approach, A., XIII. xxix; XIX. ix.
A noble, high officer, A., IX. xv.

THE 28th RADICAL, 亖.
A. I. ix. 1; XI. x. 2; XV. viii.
敦厚, D.M., xxvi. 6.

A surname, A., VI. ill. 3; XIV. xvi.

THE 29th RADICAL, 丗.
The 4th tone, Good, careful people, A., XVII. xiii.
The 4th tone, To dislike, to wearied with, reject, D.M., x. 4, st al. A., VI. xxvi; VII. ii. st al.
THE 3rd tone, 昭然, the appearance of concealing, G.L.C., vi. 2.
(1) Dignified, stern, A., VII. xxvii; XIX. ix. 2.
(2) To oppose, A., XVII. xii.
(3) To keep the clothes on, from above the waist, in crossing a stream, A., XIV. xiii.

THE 30th RADICAL, 丒.
To go away from, leave, A., XVI. iii; XVIII. 1, ii.
(1) One of three, forming a term, D.M., xxii. A., XV. v. 3, (2) Read also same, The name of one of Confucius's disciples, A., IV. xx; XI. xvi.

THE 31st RADICAL, 且.
Moreover, further—continuing a narrative by the addition of further particulars, G.L.C., II. i. A., III. xxv, st al. And so—a consequence from what precedes, A., IX. vi. 7; XIII. ix. 2, 4.

(1) To come to, attain to; coming to, D.M., iv. 2, xxvii; VIII. i, xxi; XXIII. 2. A., V. xi, xx, st al. 南, coming to, 南, and, but, D.M.,
xii. 2, 4, xviii. 3, x. 9, xxxi. 2. 友, by the time it came to, A., XI. xxv. 4, 5. 3


色取仁, assuming the appearance of virtue, A., XII. xx. 6.

The 4th tone. To marry a wife, A., VII. xxx. 3.


To receive, D. M., xviii. 4, 5, xviii. 5. A., IX. x. 7, et al. To acquiesce in, A., XI. vii. a. 受 = to be intrusted with, A., XV. xxxii.

THE 30th RADICAL, 口.


(1) To tap, strike, A., XIV. xiv. (a) To inquire about, A., IX. xiv.

To call, summon, A., VIII. iii., et al. Read 召, in a name, A., XIV. xiv.

These, G. L. C., 2, 3.

The right, on the right hand, G. L. C., x. 2, D. M., xvi. 3. A., X. iii. 3. Observe X. vi. 5.

(r) A historiographer, A., XV. xxv. (a) A clerk, a scribe, A., V. xvi.

(1) Always in the plural as in, 兵, A., VIII. iv. 3, xx. xi. 3. (2) 阮, a double surname, A., XII. xiii. iv., v. (3) 兵, the minister of Crime, A., VII. xxi.

May, season. As in English; the may may represent possibility, ability, liberty, or moral power; or, with the character 可, it is found continually in the combination 可能, seldom (if ever), where we cannot assign much distinctive force to the 可, but it is concessive, and does not indicate entire approval, A., I. iv. 7; II. xxii.; VII. ix., et al. However, is more concessive, A., V. xii.; VII. xv. 7, et al. Observe A., XIV. xii.; XVII. ii.; XVIII. 5; XIX. xiii.

Each, every one, A., IV. vii.; V. xvii. 7; IX. xiv.; XI. xvi. v. xiv. 7, et al. 名, A., IX. ii.

To unite, assemble; united, collection, J. M., xvi. 4, xiv. 3. A., XIII. viii.; XIV. xix. 2.


(1) Sovereign, a sovereign, A., III. xxi. XX. 1, 5. (2) Used throughout the G. L. for 吏, afterwards.

Fortunate, 吉, the first day of the month, A., V. vi. 11.

A ruler, a sovereign, king, 君臣, Ruler and minister, the relation between, A. 君, 君夫, 君小君, designations of the wife of the prince of a State, A., XVI. xiv. 君, 連, G. L. C., iii. 3. See 人

吝, stingy, A., VIII. ii.; XI. ii. 5, 7.

A negation, not, G. L. T., 3. 不 to do wrong, A., VI. xxxvi.

The name of a State, A., VII. xxxv.
INDEX VII.

CHINESE CHARACTERS AND PHRASES.

459

To call; report; announce to, A., I. xv. 3; II. v. s.; XIV. xxiii. 4, 8, 14; the reporters, A., XIV. xiv. 8.

To inform respectfully, A., III. xlvii. 12.


(2) Catholic, A., II. xiv. (2) Explained by, A., II. xi. 5. (3) To assist, give charity to, synonymous with, A., VI. iii. a. (4) Name of the Chou dynasty or of its original seat, sepo. (5) The duke of Chou, sepo. (6) A man's name, A., XVI. i. 8. (7) One of the Books of the Shih-ching, XVII. x. 1.

(2) To order, direct; what is appointed, spoken of what Heaven appoints, the theme, our nature, and generally, G.L.C., I. ii. 3, 5, 22; D.M., i. 4, xiv. q, et al. A., II. iv. 4; VI. ii. vii. IX. i. 6, et al. (3) Spoken of a sovereign's ordering, a command, A., VIII. vi. X. iii. 4, xiii. 4; XIII. x. 1; XVI. ii. 2; XX. i. 2. (4) Life, to devote life, A., XIV. xil. 2; XIX. i. (4) Government notifications, A., XIV. iv. (5) Messages between host and guest, A., XIV. xiv. i; XVII. XX.

Used for 慢, max. Disrespectful.

Harmony, harmonious; natural ease, affable, D.M. i. 4, x. 5, 15, et al. A., II. xii. 2, 2; XIII. xlixii. XVI. xi. 10; XIX. 4.

The 4th tone. To accompany in singing, A., VII. xlll.

To blame, A., III. xli. a.

To smile at, A., XI. xlv. 4, 8, 9.

Ho! Oh! A., XX. i. 1.


A particle of exclamation, expressing admiration or surprise. (2) It is often at the end of sentences, G.L.C., x. 14; D.M., xlv. 3, A., III. xlii. i, et al. (3) It is often used at the close of the first sentence, the subject exclaimed about following, D.M., x. 3, XVII. 1. A., III. iv. 8; V. 4, et al. (3) It often closes an interrogative sentence, being preceded by 何, 何乎 and other interrogative particles, though the 何 is itself sometimes more exclaimatory than interrogative, A., II. 3, 4; XVII. vii; IX. vii, et al.

wise, prudent, D.M., xvii. 7.

(1) 唐槐, a kind of tree, A., IX. xxx. 7. (2) A designation of the emperor Yü, A., VIII. xii. a.

To walk, A., VII. xi. 2; XI. ix. 1. (beware).

Only, see.

It stands at the beginning of the sentence or clauses to which it belongs, such instances as A., II. vi. D.M., xlix. 3, being only apparent exceptions. Observe A., VII. xlvii. 1, where 張 thinks that before and after 唯 portions of text must be lost.


To ask, to ask about, to investigate; a question, posses. (2) To inquire for, to visit, A., VI. viii.; VIII. iv. 2. To send a complimentary inquiry, A., X. xi. 1.

To speak out; to uncover, A., VII. vii. VIII. iii.

Simply, only, G.L.C., x. 14.

To instruct, G.L.C., ix. 4. (2) To understand, be conversant with, A., IV. xvi.

(1) Good, the good, — in both numbers, and all persons, posses. (2) Skillful; ability, D.M., xix. a. A., V. xvi.; VII. xlvii. et al. (3) As a verb, to consider, or make, good, G.L.C., x. 23. A., XV. ix.

To smell, A., XV. xlv. 3.

Name of Tsun-hai, A., III. xlvii. 5; XI. xv. 1; XII. v. 2.

Joy, joyful, to be joyful, D.M., i. 4. A., IV. xlvii.; V. vii. xvii. 1; XVII. xlvii. 5; XIX. xlvii.

However, sightly, A., IX. x. 1; XI. xlvii. 7.

To mourn, mourning; mourning clothes, D.M., xviii. 3. A., III. iv. 3, xlvii.; VII. xi. i; XVII. xlvii. 2, 3, 4, et al. The 4th tone. (2) To les, G.L.C., x. 5. To lose office, a throne, A., III. xlvii; XIV. x. i. 2, 4. (2) To have become, to destroy, A., IX. v. 3; XI. vii.; XIII. xvi. 4, 5.

THE 31st RADICAL, 口

Four, soap. Four things which Confucius taught, and four others from which he was free, A., VII. xxvii.; IX. iv.

四国, the four parts of the State, G.L.C., ix. 9.

四夷, the barbarians on the four sides of the kingdom, G.L.C., x. 15.

四體, the four limbs, D.M., xxv., A., XVIII. vii.

A gardener, A., XIII. iv. 1.

The name of an officer, A., XIV. xx. a.

A State, province. 中国, the Middle Kingdom, D.M., xxvii. a.; et al. Only in this phrase is the term used for the whole kingdom.

A large country, one of the largest States, equipping 5,000 chariots, A., I. v.; et al. 为国, to administer a State, A., IV. xiii.

(1) To think, imagine, A., VII. xii.
(2) A map or scheme, A., IX. viii.


A precious stone, differently shaped, used as a badge of authority, A., X. v.; XI. v. 白圭, see the Shih, III. iii. 2, et al.

(1) The earth, the ground, D.M., xxv. a., X. viii.; XIX. xxvii. a. (2) Any particular country, A., XIV. xxvii. a. (3) Throughout the Doctrine of the Mean, it occurs constantly as the correlate of 天, heaven, the phrase 天地 being now the component parts, and now the great Powers of the universe.

在, to be in, to consist in, depend on, the where and wherein following, see.
(2) To be present, G.L.C., vii. a., A., XI. xii.
(3) To be in life, A., I. xii.; IV. xix.

in, within, with words interposing. Observe A., X. xii. 2; XX. i.

Level. An equally adjusted state of society, A., XVI. i. 10. As a verb, to adjust, keep in order, D.M., ix.

坐, to sit, A., X. vii. a.; IX. 7; et al.

Broad and level. Satisfied, A., VII. xxvi.

An earthen stand for cups, A., III. xxii. 3.

In the name of a place. 武城, A., VI. xi.; XVII. iv.

Boundaries, territory, A., XVI. i. 1.

To build, keep hold of, D.M., vi. xii.; et al. A., VI. vii.; VII. xi. et al. 培, to maintain the rules of propriety, A., XVII. viii. 培, to practise charitableness, A., IX. ii.; to manage business, A., XIII. xix. 培, to grasp the government of a State, A., XVI. ii.

培, to nourish, D.M., xii.
To be able, to endure, A., VI. ix.

The name of an ancient sovereign, A., VIII. viii; XX. i. 7. Coupled with shun, G.I. ix. 4, et al.

To revenge, recompense, return, D.M., xxv. 3, xxv. 13. A., XIV. xxvi. i. 8, s. 5.

A road, the way, D.M. xi. 2. A., XVII. i. 1, xiv.

To fall, to be fallen, A., XIX. xxii. a.

(1) To shut up, as a screen, A., III. xxii. 8. (2) An unemployed condition, D.M. a. 4.

To be ruined, A., XVII. xxxii. a.

A man's name, A., XIV. alvi.

THE 22nd RADICAL, 士

(1) A scholar, A., IV. ix; VIII. viii, et al. (2) An officer, D.M., xvii. 3, xx. 19. (3) A. XIII. xx. 4, xxv. 11. In many cases these two meanings are united, A., XII. xxv. 11; XVII. viii, et al. (3) A gillies. 騎鞭之士, a groom, A., VII. xi. (4)士師, a criminal judge, A., XVIII. xii; XIX. xix.

 Vigorous, in manhood, A., XVI. vii.

Once, D.M., xvii. 2. 壱是, one and all, G.I. v. 6.


THE 35th RADICAL, 夏


THE 30th RADICAL, 夕

The evening, A., IV. viii.


Early. From day to day, D.M., xxix. 6.

Many, much, A., II. xviii. a; IV. xiii; VII. xxvii, et al. 壹月, xix. xxiv. 1, where 多, plural, and D.M., xxvii. 9, where 多 is a little.

夜

(1) Night, A., IX. xvi; XV. xxx. D.M., xxii. 8. (2) 夜, a man's designation, A., XVIII. xii.

To dream, A., VII. v.

梦

THE 26th RADICAL, 夫

Great; greatly, passing. 夫夫, see

夫

In 4th tone, with aspirate. Excessive, A., VI. i. 3. Used for 夫.

Heaven. (1) The main heaven, or firmament, D.M., xii. 3, xxvi. 3, et al. A., XIX. xvi. 3. (2) More commonly, the character stands for the supreme, governing Power; the author of man's nature, and orderer of his lot, G.I. xi. 1, D.M., x, 1, xiv. 3, xxiv. 3, xxv. 9, xxi. 3, xii. 3, xxv. 3, xxvi. 3. (3) In the Doctrine of the Mean (not in the Analects), we find the phrase 天地, of very frequent occurrence, sometimes denoting the material heaven and earth, but more frequently as a dualism of nature, producing, transforming, completing. L. 5, xii. 2, xxii. 4, et al. (4) 天子, a designation of the sovereign, G.I. vii. 6, D.M., xvi. 2, at A., III. ii. XVI. ii. 5 (5) 天下, see 大下

夫

(1) 太王, one of the ancestors of the Ch'in dynasty, D.M., xviii. 9, et al. 太宰, a title of a high officer, A., IX. vii. 3.

(2) 大師, Grand music-master, A., III. xxii; XVII. vii; XVIII. xvi. (3) 大甲, the title of a Book of the Shih-ching, G.I. vi., 12.

夫

(1) An individual man. 夫, a common man, A., IX. xiv; XIV. xviii. 3. With 夫, a fellow, A., II. vii; XIV. xvii.

夫婦, husband and wife, D.M., xii. 4, xx. 8, A., XIV. xviii. 3. 夫夫, a general name, applicable to all the ministers or great officers at court, D.M., xxii. 9, A., V. xvi. 9; X. li. 2, et al., semp.

(2) 夫人, title of the wife of the prince of a State, A., XVI. xiv. (4) 夫子, the master, my master, yours, my master, applied often to Confucius, but not confined to him, A., I. x. 8; III. xiv; IV. xv. 0, et al., semp.

夫

The and tone. (1) An initial particle, which may generally be rendered by new, D.M., xiv. 9, xxiv. 4, A., VI. xxvii. 2;
XI. x, 3, xili. 3, et al.; same. (2) A final particle, with exclamatory force, D.M., v.; xvi. 5; A., VI. vili, xxvii; VII. x, 1; VII. ill. 1, et al.; same. (3) Neither at the beginning nor end of sentences and clauses, as a kind of demonstrative, D.M., xxi. 9; A., XI. ix. 3; xxvi. xiv. 2; et al. (4) After some verbs, as a proposition, between them and their regimen, G.L.C., x. 16; A., XVI. i. 19; XVII. iv. 14. 4.

如

(jo or zu)

(1) As, and may often be rendered as when, as, if, puisin. We find 如 such, so, with the synonym

如 is 上 not as, but sometimes meaning—there is nothing like, the best thing is to. We have also 如 and 像 may be compared to (9) 例. In this sense it is often followed by 有. (2) 如何 and 如何 see on 如 (4) After adjectives, it is like, or our termination 筆. See many instances in the A., Bk. X. (5) 如 or, A., XI. xxv. 14. (6) Observ. 如在仁, A., XIV. xvi. 7.

妖(鬼)妻

A wife, D.M., xv. 2; A., XVI. xiv.

在 in gerd tone. To give to one wife, A., V. i. 1; XI. y.

祥

The beginning; at first; to begin, G.L.C., 3; D.M., xxv. 2; A., I. xvi. 3; VII. ill. 2; VII. xii. 5; VIII. xvii.; X. vi.; X. xii. 2; X. xvi. 14.

女子

A surname, the patronymic of a family or clan, A., VII. xx. 5. 百姓 a designation for the mass of the people, D.M., xxi. 7, 14, A., XII. ix. 4; XIV. xxvii. XX. 2; XIII. 5.

威(儀)

Majestical, A., VII. xvi. 11; XX. ii. 2; a. To fear; to be feared, D.M., xxvii. 2; A., I. vili. 1; 威儀 see G.L.C., ill. 4; D.M., xxvii. 3.

妃

A woman, A., VIII. xii. 2.

To flatter, pay court to, A., III. xii. 1.

To be jealous, G.L.C., x. 12.

To marry, be married to. Spoken of the woman, G.L.C., ix. 2.

嫁

THE WORD RADICAL 子

(1) A son, G.L.C., viii. ix. ix. 2, 5; D.M., xiv. 2, xxvii. 3, xlix. 2; A., II. xvi. xxvii. 1; A., X. i. 2; VI. iv. (a calf), et al.; same. But in some instances, it is as much as to say (2) A daughter, A., G.L.C., ix. 2, A., V. i. 2, 5; VII. xx. 1 (a play on the term); XI. 5.

女

Girls, companions, A., XVII. xvii. xvi. 女樂 female musicians, A., XVIII. iv.

女 or 女

You, both nominative and objective, A., II. xvi. 7; A., XVII. xvi. 4.

奴

A slave, A., XVIII. 1. 5.

女或女

Good, lovely, goodness, excellence, G.L.C., Vi. 1; A., XIX. xiiii. 4.
Using Chinese characters and phrases.


(1) Governor or commandant of a town, A., V. vii. 3. VI. iii. 5. VII. xii. ; XI. xxii. ; XIII. xvii. (2) Head minister to a chief, A., XIII. ii. (3) Son, a successor, A., XIV. xiii. (4) The surname of one of Confucian's disciples, A., V. iv. et al.

Feasting, A., XVI. v.

The family, G. L. C., 5. G. L. C., viii. 2. 3. ix. 3. 5. S. (a) A family, the name for the possession of the chief in a state, G. L. C., x. 23. D. M., xx. 17. (b) Deportment, A., VIII. iv. 3. VI. vi. 1.


To commit to one's charge, A., VIII. vi.

Conscientious, D. M., xxx. 1.


Cold, wintry, A., IX. xxvii.

To examine, to study, A., vi. xxxi. 1. A., II. x. 2. et al. To look after, G. L. C., x. 22. (1) To be displayed, D. M., xii. 4.


After 與, with intervening words, than so and so, it is better to, G. L. C., x. 22. A., III. iv. 3. xii. 1. et al.

To sleep, to be in bed, A., V. ix. ; VIII. vii. 9. xvi. 1. ; XI. xi. 3. ; XV. xxx. 寝衣, sleeping gown, A., V. vi. 


Generosity, magnanimity, D. M., x. 5. D. M., xxxi. 7. A., III. xvi. ; XVI. xv. ; XX. v. et al.

To examine accurately, discriminate, D. M., xxv. 19. A., XX. i. 6.

A name, A., XIV. xxviii.


THE 1st RADICAL, 封.

A boundary or border, 封人, a border-warden, A., III. xxiv.


(1) Shall, will, to be going to, to be about to, D. M., xxiv. A., III. xxiv. ; XVI. i. 7. 8. 6 ; et al. (2) 將, a Sage, or a young prince, A., IX. vi. 3. (3) 將命, to send an ambassador, A., XIV. xvii. ; XVII. xx.

(1) Alone, unassisted, A., XIII. v. (2) Assuming, presuming, A., XIII. v.


To reply to, in reply. Spoken of an inferior answering a superior, passive. The only case where we can receive an equality between the parties is in XVII. vi. 3.

THE 62nd RADICAL, 小.

Small, smallness, in small matters, D. M., xii. 2. xxx. 3. A., I. xii. 1. ; II. xxii. 6. et al. 人, a man, one on a man, a little child, my disciples, A., V. xii. ; VIII. iii. ; XI. xii. ; XVII. ix. 子, we, the disciples, A., XVII. xiv. 2. The disciples, A., X. xii. 1. A child, A., X. xii. 2. 小君, a little child, A., X. xii. 2. A, 小君, a designation of the wife of the prince of a state, A., XVI. xiv.

(1) A little, A., XIII. viii. (2) A, a short, the assistant music-master, A., XVII. ix. 6. (3) 少, a name, A., XVIII. vii. 3. 4.

In pl. tones, Young, youth, A., V. xxv. 4. ; IX. vi. 5. ; IX. XVII. vi.
To esteem; to honour and obey, D.M., xvii. 6. A., XII. x, xxxii. 1, 9.

The fall of a mountain. Metaphorically, downfall, to be ruined, A., XVI. i, xxvi. x, XVII. xli. a.

The name of a mountain, D.M., xxvi. 9.

The name of a mountain, D.M., xxvi. 9.

The name of a mountain, D.M., xxvi. 9.

Precipitous, O.L.C., xi. 4.

A stream, streamlet, A., VI. iv; IX. xvi. xxiv.

Flowing stream, river-currents.

D.M., xxx. 3.

A. X. v. 2.

A mechanic, an artisan, A., XV. ix.


The left, on the left, O.L.C., vi. 2, 4. D.M., xvi. 3. A., XIV. viii. 8. Left, to move the left arm or the right, A., X. iii. 2.

A surname, A., V. xxiv. Some make 左 2 alone to be the surname.

Fine, artistic, specious, A., I. iii; III. viii. 1; V. xxiv; XV. xxv; XVII. xvii. xvi.

A wizard, a witch, A., XII. xxii.

A double surname, A., VII. xxii. a, 2.

Self. Himself, yourself, and plural, A., XIV. xiii.

A, Used for 他, G.L.C., vi. 2.

To stop, and, D.M., xi. a, xxvi. 10. A., XVII. xvi; XVIII. v. 2. In the phrase 不得已 not to be able to stop, what is the result of necessity, A., XII. vii. a, 3.

To resign from, resign, A., V. viii.

He is all over, A., V. xxvi; IX. xi; XV. xvi.

Often followed by and, and stop, and nothing more, D.M., xxv. 3. A., VI. y; VII. xx. 3; XII. vi. et al.

Also 且 and, 而也, and 已而 all serve to give emphasis to the statement.
or assertion which has preceded, A., I. xiv, xv, 3; II, xvi, 1; III, viii, 3, et al., +n+e+g+e. (6) Indicates the past or present-tense, complete tense, A., VIII, x; XVIII, vii, 9.

(1) A lane, A., VI, ix. (2) 遠, among the name of a village, A., IX, ii.

THE 60th RADICAL, 千


(1) A state of perfect tranquillity; to bring to, or be brought to, such a state, G.L., 5, G.L., x, 5, D.M., xxviii, 5. (2) Level, A., IX, xvi. 平生, the whole life, A., XIV, xi, 8. (3) An honorary epithet, A., V, xvi. 平年, years, the year, D.M., xviii, 5.

A year, years, the year, D.M., xviii, 5.

(1) God, A., XX, 1, 3. 上帝, a sovereign or ruler. (2) A commander, general, A., IX, xxv.

To lead on, A., XII, xvii, O.L., ix, 4.

(1) The multitude, the people, G.L., x, 2. (2) A host, properly of 500 men. 師旅, A., X, xxii, 4. (3) A teacher, A., II, xi, VII, xxi, XV, xxxv, XIX, xxii, x. (4) 士師, the chief criminal judge, A., XVIII, xii, XIX, xix. (5) 太師, the grand music-master, A., III, xxi, XVII, XVIII, xiv, xxi, xii, xi, 3. 師, the assistant ditto, A., XVII, xiv, 3. 師, alone, A., XV, xii, 1, 2. (6) The grand teacher, one of the highest officers, G.L., x, 4. The name of one of Confucius’s disciples, A., XI, xvii, 9.

A mat, A., X, ix, xiii; XV, xii, 1.


To curtain, overspread, D.M., xxx, 2.

THE 520th RADICAL, 与

与, Young, A., XIV, xvi, XVIII, vii, 3.

(1) What is small, — mildly, A., IV, xvii. (2) A small, or a very small, person, A., XIII, 7, 8, 4, 5. (3) 庶幾, perhaps, perhaps, D.M., xix, 6.

THE 620th RADICAL, 且

序, To arrange in order, D.M., xix, 4.

A treasury, G.L., x, xii, A., XI, xiii, 1.

The court of a house, A., III, I, XVI, xlviii, 2.

The laws, A., XX, 1, 6.

To surmise, conjecture, D.M., xvi, 4.

An arsenal, G.L., x, 21.

(1) Numerous, A., XIII, ix, 3. 庶民, the numerous, the mass of the common people, D.M., XX, xii, 1, 3, xiii, 5.

庶幾 and 庶乎, perhaps, more so, D.M., xxix, 6, A., XII, xlvii.

(1) Ordinary, D.M., xii, 4. (2) Use of the phrase. 庸, D.M., II, 1, 3, III, vii, viii, ix, xi, 3, XVII, x, 6, XXVII, 5, XCVII, xxv, 2. 庸, A., XIX, 1, 9.

(1) The honorary name of one of the chiefs of the Chou family, A., II, xxv; VI, vii, X, xi, XI, xii, XII, xxii, XVII, xxvii, XCVII, xxiv, XCVII, XXVII. (2) 庸, style, title of a Book in the Shu-ching, G.L., I, ii, 3, ix, 9, x, 11.
A measure for grain, containing about 1 cwt. English weight. A., VI. ii. 5.

Madey to, reserve, A., XVII. xvi. 2.

To be concealed, A., II. x. 2, 9.

A stable, A., X. xii.


宗廟, A., D.M., xiv. 1, xvii. 1, xix. 3, 6. A., XI. xiv. 6, 10; XIV. xx. 9; XIX. xxiii. 3. 大廟, A., III. xv; X. xiv.

(1) To stop short, D.M., xi. 6. A., VI. x.(2) To fail, to cause to fail, put aside, D.M., xx. 10. A., XIV. xxiv. 2; XV. xviii. 7, 11; XVIII. vii. 5.

廢國, A., D.M., xv. 14. (3) To be out of office, A., V. vii. 9; XIV. xxiv. 5; XX. xiii. 6.

Broad, expanded. Spoken of the earth, D.M., xxvi. 1. Of the mind, G.L.o. vi. 4; D.M., xxvii. 6.

THE 5th RADICAL, 廟.

朝廷, the court (= court-yard) of a sovereign or ruler, A., X. xii.

To set up, D.M., xix. 3.

THE 6th RADICAL, 井.

To play at chess, A., XVII. xxiii.

THE 7th RADICAL, 步.

To shoot with an arrow having a string attached to it, A., VII. xxvi.

The cross-bar in front of a carriage; to bow forward to that bar, A., X. xvii. 5.

To commit perjury or regicide, A., V. xviii. 2; XIV. xiii. 6; XIV. xxvii. 1.

THE 8th RADICAL, 弓.

仲弓, the designation of one of Confucius's disciples, A., VI. i. 3, 4, 5. To accompany with mourners, A., VI. vi.

(1) Not, D.M., viii. xi. 7, 9, 12 et al. A., III. xi.; V. viii. 5; VI. xxv. XI. xvii.

(2) 弗, a man's name, A., VII. viii.

Large in mind, A., VIII. viii. To enlarge, A., IV. xxv. XIX. ii.

(1) A younger brother, 兄弟, elder and younger brothers, a brother; see on 弟, the same, D.M., xii. 8, 13. A., XI. iv. (2) Used for the duty of a younger brother, A., I. ii. 14; XIV. xvi. G.L.o., ix. 1, 2, 3. (3) 弟子, a youth, A., I. vii. II. viii. A disciple, A., VI. ii. XIV. xvi. II. xvi. XXIII. viii. VII. iii.; IX. ii. 2; XI. vi. 1.

(4) 弦, stringed instruments; properly the strings of such, A., XVII. iv. 1. The same as 絃.

張, 張, 張, the designation of one of Confucius's disciples, A., II. xviii. 3, 33. A disciple, A., VI. ii. VIII. xxiii. VII. i.; IX. ii. 2; XIV. xvii. vi., et al., same. (5) 朱張, a man's name, A., XVIII. viii. 2.

張, 張, 張, energy, forcefulness, D.M., xii. 4, 9, 15; XVII. viii. 3. Strong, energetic, D.M., xx. 21; XVII. viii. 2.

強, 強, in good tune, 強, using tremendous effort, D.M., xx. 9.

More, still more, A., IX. x. 1.

THE 59th RADICAL, 影.

To appear, be manifest, G.L.o. vi. 2.

D.M., xix. 1.

Elegant, accomplished, G.L.o. x. 24.

To lose their leaves, A., IX. xxvii.

彬彬, equally blended, A., VI. xvi.

An ancient worthy, called 彭 by Confucius, A., VII. ii.

THE 60th RADICAL, 彼.

That, that man, his, him, A., XIV. x. 2; XVI. i. 6. G.L.o. iii. 4; x. 6, 23; there, D.M., xxii. 6.

在彼, A., D.M., xxv. 6.

(1) To go, going, A., IX. xvii.; XVII. i. 7, 8, 4, 17; XVIII. ii. 2. D.M., xx. 21; XIX. vii. 2, and onwards, A., III. x. 9. (2) The gone, the past, A., I. xv. 3; III. xxi. 2; VII. xviii. 2; XVII. viii.

征伐, punitive military expeditions, A., XVI. ii.

(1) To wait, wait for, A., IX. xii.; XIII. iii. 1. D.M., xxvii. 4. (2) To trust, A., XVIII. iii.

To imitate, follow as a model, D.M., xxx. 1.

(1) As a noun: That which is after, the back, support. In A., IX. x. 2. Preceded by 之, A., XIV. xxvii. 4, 5 et al. A successor, A., XIV. xxvii. 4. (2) As an adjective, D.M., xi. 1, et al.

後死者
(1) That which is minute, minute, D.M. i. a, xvi. 3, xxvii. 9, xxviii. 7, xxix. 7.

(2) Reduced, A. X VI. III.

(3) A negative particle, if not, A. XIV. xvii. 8.

(4) 德子, the viscount of the State Wei, A. XVIII. 3. (5) 德文, a double surname, A. V. xxii. — XIV. xxiv.

(1) To be evidenced, D.M. xxii. a, 3.
(2) To attend, be attended, D.M. xxvii.
(3) To remove, A., III. ii.
(4) Name for the Chau law of items, A. XII. ix. 3.

(1) To ask, D.M. xiv. 4. (2) To copy another's and pretend that it is one's own; to pluck out, A. XVII. xxiv. 8.

THE 6th: RADICAL, 心

The heart, the mind, denotes the mental constitution generally. Is not found in the Chung Yang, G.L.C. a, 3, G.L.C. vi. iv. a, 3, x. 3, xii. 3. A. 

II. vi. 4; VI. v. X. 3; XIX. xi. 3. Must, used as an auxiliary; often will certainly, would certainly. Sometimes also with no verb following, passive.

必也, what must, what is necessary is.

Sometimes conditionally, G.L. iv. 1, A., III. vii. VI. vi. xxvii. VII. x. 3; XIII. x. 2. But not necessarily subordinate in, A. XX ii. 1. 從, to be engaged in affairs, to act, A. VIII. v. 2; XVII. i. 9.

In 4th tone. Proceeding on, A. III. xxviii.

In 4th tone. To be in close attendance on. Always 從者 or 從我者, A. III. xxiv; V. vii.; XI. ii.; IX. 1; XV. ii.

従容, naturally and easily, D.M. xx. iii.

To drive a carriage, A. II. v. 2; IX. ii.

(1) To make good, A. I. xii. (2) To report a commissary, A. I. iii.
(3) To return to, A. X. iv. 3; XII. i. 7. (4) To repeat, A. X. v.

Again, A. VI. vii; VII. v. (5) As a verb, A. VII. viii.

(1) 循循, by orderly method, A. IX. 2. (2) Fastened to the ground, A. I. v.
To think of, keep in mind, A., V. xiii.

怒 then, suddenly, A., IX. 1.

Aurum, A., XIV. xvii.

To be ashamed, modest, A., XIV. xvi.


(1) To think; to think of; thoughts, thinking, D.M., xx. 5., 18., 19., etc., A., II. lvi., IV. xvii., etc., supra. (2) A final particle, D.M., xvi. 4. (3) 原思, a disciple of Confucius, A., VI. iii. 3.

恰恰如, looking pleased, A., X. iv. 5., XIII. xxviii.

To be grieved, anxious about, A., I. xvi., XI. xiv., XIV. xiv., XII. 4., xxi., XIV. xxii., XVI. v., etc.


A man's name, A., XVII. xx.

Unable to explain one's self, A., VII. viii.

Sincerity, the real state of a case, G.L.C., IV. A., XIII. iv. 5., XIX. xix.

(1) To be deceived, deceived, delusion, D.M., xx. 5., A., XII. viii. 5., xvi. 3., XX. 4., xxi. 3., G.L.C., XIX. xviii. (2) To doubt, to have misgivings, D.M., xix. 3., A., II. iv. 5., VII. xxvii., X. xvi., XL. xiv., XIX. xxx.

惜乎, alas! A., IX. xx.; XII. vii. ii.

A particle, generally initial, but sometimes in a clause, G.L.C., III. x., X. A., I. xxii. 2. Often it is only, especially when medial, G.L.C., III. x., D.M., xxvii. I., XVII. 5. A., IV. iii.; VII. x.; XIX. xii. a.

憤, simple, A., XVI. xiv.


To dislike, to hate, G.L.C., vi. 5., VIII. 5., x., 8., 9., 14., D.M. and A., supra.

The past tense. How, A., IV. v. 3.

Indolent, A., IX. xix. Rude, G.L.C. xii. 7.

Fault, error, A., XVI. vi.

To be superior to, A., V. viii. 7.; XI. xv. 2.
To fear, shrunk from, A., I. viii. 41. IX. xxiv. 恐
To be cautious, D.M., II. ii.
懼
To be angry, A., VII. viii. 發
To answer, A., XIV. xii.
To be dissatisfied or displeased with, D.M., xvi. 2, A., V. xxv. a.

(i) An example. 禁制, to display elegantly after a pattern. D.M., xix. i.
(ii) The name of one of Confucius's disciples. A., XIV. i.


(i) The bosom, the embrace. A., XVII. xxxi. 5.
(ii) To keep in the breast. A., XV. vi. 2; XVII. i. 2.
(iii) To cherish, think of. A., IV. ix.; XIV. iii. To regard.
D.M., xxii. 6.
(iv) To cherish kindly. A., V. xiv. 4; D.M., xxii. 19; 14.


To fear, be apprehensive, A., IV. xi.; XVII. 2.3; IX. xxvii.; XII. iv, 2; XIV. xxvii.
恐
to be angry. "怒." A., O.L., viii. i.

THE 69TH RADICAL. 戈

A spear. "動." "戈" means shield and spear, to stir up war. A., XVI. 15.

Military weapons. D.M., xvii. 3.

戈
A spea.

(i) To complete, perfect, be completed, the completion. G.L., it. 2.
D.M., xvii. 3; 22; 19; = A, VII. xi. 3; VIII. vii. 3; D.M., it. 2. = A., O.L., it. 2.

To accomplish, as to the termination, with reference to a performance of music. A., III. xxii.

成
A complete man. A., XIV. xii. 2, 2
成人, an adult man. A., XIV. xii.
成事, achieved. D.M., xx. 2; A., O.L., it. 2.

(3) An honorary title. A., XIV. xii.

我
I, me, my, passion. "母." we.

子, I, me, my, passion. "母." we.
designations of some of Confucius's disciples, A., III. xxi. i.; VI. xxii. vii.; XII. ii. 8.; XVII. xxi. iv. 6.

戒, to guard against, A., XVI. vii. 4. To be careful, 戒慎, D.M. i. 6.

戒, to rectify, alter, A., XXI. ii. 4.

戒, to give up, D.M. xx. i. 17.

戒, to avoid, A., XII. xxii. 3; XIV. xx. i. 17.

戒, to avoid, put away, A., XIX. iii.

戒, to draw, 拉, to draw the giraffe across, A., X. xii. 3.

戒, to point to, G.L.C., vi. 3; A., III. xii. 17.

戒, to hold up, sustain, D.M. xx. xiv. 15.

戒, to contain, D.M. xxv. 9.

戒, to draw, 拉, to draw the giraffe across, A., X. xii. 3.

戒, to point to, G.L.C., vi. 3; A., III. xii. 17.

戒, to hold up, sustain, D.M. xx. xiv. 15.

戒, to contain, D.M. xxv. 9.

戒, to draw, 拉, to draw the giraffe across, A., X. xii. 3.

戒, to point to, G.L.C., vi. 3; A., III. xii. 17.

戒, to hold up, sustain, D.M. xx. xiv. 15.

戒, to contain, D.M. xxv. 9.

戒, to draw, 拉, to draw the giraffe across, A., X. xii. 3.

戒, to point to, G.L.C., vi. 3; A., III. xii. 17.

戒, to hold up, sustain, D.M. xx. xiv. 15.

戒, to contain, D.M. xxv. 9.

戒, to draw, 拉, to draw the giraffe across, A., X. xii. 3.

戒, to point to, G.L.C., vi. 3; A., III. xii. 17.

戒, to hold up, sustain, D.M. xx. xiv. 15.

戒, to contain, D.M. xxv. 9.

THE 5th RADICAL 斗
A pack-messenger, A., XIII. xx. 4.

THE 6th RADICAL 斤
(1) This, these, pass. Its antecedent is often a clause. (2) Forthwith, A., X. x. 3; XVII. xxvii. 3, 4; and perhaps some other places.

To renovate, G.L.C., li. 3. New, what is new. G.L.C., lii. 2, 3; G.M., xvi. 2; A., X. iv. 2; X. v. a. 3; XVII. xxvi. 3, 4.

In 4th tone. 斷斷分 plain and sincere. G.L.C., xii. 4.

THE 7th RADICAL 方
(1) A region, region. D.M., x. 3; 5; A., I. 2; XX. i. 3. (2) 西方, 西方, the western, the western. (3) Table of wood, D.M., xx. 4. (4) Right rules, A., XI. xxvi. 4. (5) Square, A., XI. xxvi. 5; XI. xxvii. 5. (6) To compare, A., XIV. xxvii. 5. (7) Then, A., XIV. xxvii. 5. (8) Used in a designation, A., XVII. ix. 2.

Passive. Its proper meaning is to, in, as, in regard to. But after many verbs and adjectives we must translate by other prepositions, as from, as, at. After the possessive之, it is in relation to. After adjectives it forms the comparative degree, and - the, D.M., xxvii. 4. G.L.C., XI. xvi. 1; XIX. xxi. 1. Observe 於, A., I. xv. 1. = on, be, be mine.


(1) To give, do, use, D.M., xiii. 3. A., II. xx. 4; XII. ii.; XVII. xxvii. 4. G.L.C., xii. 6. (a) To make a display of, A., V. xiv. 5.

In 4th tone. To confer on, so as to reach it, D.M., xxxi. 5. A., XVII. xxvii. 4. There is not much appreciable difference between the character in this tone and the last.

For 弩, to treat roughly, A., XVIII. 2.

(1) A body of 500 soldiers. 師旅. 军旅, forces, A., X. xiv. 4; XIV. xx. 2; XV. i. 2. (2) All, general, D.M., xix. 4. (3) The name of a sacrifice, A., III. vi.

The circle of relatives, A., XIII. xx. 2.

THE 1st RADICAL 无
(1) A particle of past time, having, having been, D.M., xvi. 2; XVII. 7. A., III. 2, xvi. 3; IX. v. a. 3; X. v. a. 3; XI. viii. 3; X. v. a. 3; and perhaps some other places.

(2) Adverbially. There, then, by-and-by. A., XIV. xiii. 3.

(3) Used for 飢, or 飢, for Nations, D.M., xx. 14.

THE 8th RADICAL 日
(1) The sun, D.M., xxxvi. 4; xx. 2, xvi. 4. A., X. xiv. xxiv. 4. (2) A day, days, G.L.C., lii. 3; A., II. xxii. 4; IV. viii. 2; VII. ix. 2; of, on, days, G.L.C., lii. 3: Adverbially. Daily. D.M., xxii. 4; III. xxix. 1. A., I. iv. On some days, A., VI. v. 日日, every day, G.L.C., lii. 3.

What is pleasant, spoken of food, A., XVIII. ix. 5.

An older brother, D.M., xx. 6. 昆, brothers; the younger branches of one's relatives, generally, D.M., xiii. 3. A., XI. iv.

明

易
(1) To change, A., I. vii.; XVII. vi. 3. 4. (2) The name of the Yi classics, A., VII. xvi.
易


January. 昔者, A., VIII. v.; XVI. i. 4.; XVII. iv. 3.; VII. v.

A star, stars, A., II. i.; D.M., xvii. 5.

The spring, A., XI. xiv. 7.; D.M., xii. 5.

1. Bright; to be clearly seen; clearly, A., X. i. g.; D.M., xvii. 3.; xxiii. 2.
2. 昭穆, the tablets in the ancestral temple, according to the order of precedence, D.M., xiv. 3. (1) Honorary epithet of a duke of Ili, A., VII. xxx.

1. This, these, passim. It often resumes a previous clause, and often contains the copula, - this is, 如是; thus, such, so, as is therefore. Also is used: A., V. xxii.
2. To be, A., IX. xxx. 1; XI. xx.; XVI. i. 3.; 7.; 8.; (2) Right, A., XVII. iv. 4.
4. 賁是 = 聲 is, be, sound.

4. (a) Always, D.M., ii. 2.; xvi. 3.; A., I. i. 1. (b) To time, watch, A.; XVII. 5. i.

The name of a State, A., XIV. xiv.

1. Late, A., XIII. xiv. (a) A surname, A., V. xvi.
2. The daytime; adverbially, A., V. ix. 7.; IX. xvi.

The morning, A., V. ix. 7.; XIV. xii.

Designation of one of Confucius's disciples, A., XI. xiv. 1.

Leisure, A., XIV. xiii.

Warm weather, A., X. vi. 3.

An honorary epithet, A., XII. xi.; XVII. viii. iii.; XVIII. iii.

An honorary designation, A., XIV. xxviii.; XIX. xiii. 9.

(1) Violence, oppression, G.L.C., ix. 4.; A., XVII. iv. 9.; XX. ii. 3.; (2) To attack, strike, unarmed, A., VII. 2. 3.

暦

Calculated and represented, A., XX. i. 1.

THE 7th RADICAL.

日

To speak, to say, saying, passim. Generally the nominative is expressed, but sometimes has to be supplied from the connexion. Or 日 = it is said, D.M., xxi. 5.; (2) Sometimes it = namely, D.M., xx. 6.; xxii. 4. 當日, meaning, for it says, or we may assume that it says, D.M., xvi. 10.


To change, A., XIX. xxi.

1. To write, A., XV. v. 4. Writing, writings, books, D.M., xxi. 5.; A., XIV. vi. 3. (2) The Shö-ch'ing, or Classic of History, A., II. xvi. 2.; VII. xvii. 3.; xvi. xi.
3. (3) Shao, the name of a Book, G.L.C., x. 12.

The surname of one of Confucius's principal disciples, and of his father, G.L.C., vi. 3. A., I. iv. 7.; VI. 1.; supra. A., XI. xiv. 1. 3.

In 2nd tone. A conjunction, - then, but, A., VII. viii.; III. vii.; XI. xxii. 2.

1. To associate with, A., XII. xiv.
2. Interviews of the princes with the sovereign, A., XI. xvi. 5. 12.

THE 14th RADICAL.

月


1. To have, possess, passim. Followed by 者, - he who possesses, they who have. Sometimes the character is omitted, as in A., I. xiv.; VII. iv.; X. i. 2.; VI. 7.
In this sense it not only governs nouns, but is used as an auxiliary to verbs, both active and passive. (1) The impersonal substantive, in the passive, is there, was present. In very many instances, it is difficult to say whether the character is used thus, or as in r. 有之, and the negative 者, as at the end of sentences, are to be observed, G.L.C., 5.; A., I. ii. 1.; IV. vi. 3.; et al. There is no difficulty, A., XIV. xiii. et al. But this is not always, A., VII. ii. et al. Observe A., XIX. xii. 4. (2) The surname of one of Confucius's disciples, A., I. ii. xii. xiii. XII. xiv. 1.; (2) The name of another, A., X. xiv. et al., supra.
INDEX VII.

CHINESE CHARACTERS AND PHRASES.

木

(1) The end, the result, in opposition to 初, the root, G.L.N., x. 3. G.L.C. s. 2. (2) To carry into effect, A., XIII. ix. 3. (3) To be roots, A., XIII. ix. 3. (4) To be rooted, D.M., xxvii. 3. (5) To be rooted, D.M., xxvii. 3.

木

The root; what is radical, essential, G.L.C. s. 2. G.L.C. s. 2. G.L.C. s. 2. D.M., xxvii. 3. A., XIII. ix. 3. XVIII. 3. XIX. 3. What is first to be attended to, A., XIII. ix. 3. To be rooted, D.M., xxvii. 3.

木

朱

朱: Vermilion colour, A., XVIII. viii.

木

本

A surname, A., XVIII. viii.

木

木

To plaster, A., V. ix.

木

The name of a State, A., III. ix. D.M., xxvii. 3.

木

A staff, A., XIV. xvi.; XVIII. vii.

木

杖者

those who carried staffs, A., X. x.

木


木

A surname, A., XIII. ix. 3.

木

枝

(1) The east, eastern, A., XVII. v. 3. To turn to the east, A., X. xii. 3. (2) To the east, A., XVII. v. 3.

木

東

(1) A mountain, A., XVI. li. 4. (2) A place in Ts'in, A., XIV. xii. 3.

木

某

(1) Crooked, used metaphorically, A., III. ix.; XII. xvii. 3. With verbal force, A., XVIII. ix.

木

杖: To use as a pillow, A., VII. xvi.

木

杖

Qualities, D.M., xvii. 3. In A., V. vi. the feeling is uncertain.

木

杖: Determined, decided, A., VI. vi.; XIV. xii. 3. 安, A., XIII. xii.

木

杖: To carry into effect, A., XIII. xii. 3.

木

杖: Really, D.M., xxvii. 3.

木

杖: The cypress-tree, A., III. xii. 3; IX. xvii.

木

杖: A cage for wild beasts, A., XVI. li. 7.

木

杖: Gteams, mild, D.M., x. 3; xxi. 3. To treat gently, D.M., x. 3. To treat gently, D.M., x. 3. To treat gently, D.M., x. 3.

木

杖: Mild, soft, in a bad sense, A., XVI. li. 7.

木

杖: To be split; divisions, A., XVI. li. 7.
An axe-handle, D.M., xii. a.

柳下, the name of a place or house, A., XV. xiii.; XVIII. ii. viii. i. 3.

棲穀者, one who keeps roosting, or hanging about, A., XIV. xxxiv. i.

戰栗, the appearance of being frightened, A., III. xxi. i.

To enter into altercation, A., VIII. v.

名 of one of Confucius's disciples, A., XI. xvii. i.

(1) To investigate, G.L.C., 4. 5. (2) To come to, approach, D.M., xiv. i.
(3) To become correct, A., II. iii. 2.

The peach-tree, G.L.C., ix. 6.

The last sovereign of the Han dynasty, a tyrant, G.L.C., 4. 4.

樂, a re-echo, A., XVIII. vi. i. 3.

To flourish, as a tree, D.M., xvii. 3.

(1) 恒公, a famous duke of Ch'i, A., XIV. xvi., xvii., xviii. (2) A surname, A., VII. xii. (3) 三桓, the three principal families in Lo, A., XVI. xxi.

桑, apparently a double surname, A., VI. i. 2.

An arch, A., V. vii.

A bridge, A., X. xviii. 2.

Small pillars, supporting the rafters of a house, A., V. xvii.

To abandon, throw away, neglect, A., V. xvii. i.; XIII. xix.; XXX. xix.; XVII. xiv.; XVII. x.

An inner coffin, A., XI. vii. 2.

An outer coffin, A., XI. vii. 2.

唐棣, the aspen plum, A., IX. xxxi. 1.

A surname, A., XII. viii.

A name, A., V. x.

To stick in the ground, A., XVIII. vii. 1.

The very utmost, as a noun and adverb, G.L.C., II. 4. D.M., xvii. 3. 4.

The name of a State, G.L.C., x. ii. A., XVIII. vi. i.

Glorious, A., XIX. xxv. 1.

(1) Music, see. 女樂, female music, class, A., XVIII. iv. (2) 大師樂, Grand music-master, A., XIII. vii.

Joy; to rejoice in, feel joy, see.

A surname, A., II. v.; VI. x.; XII. xxii.; XIX. i.; XIII. ix.; XIV. xvii.

To find pleasure in, A., VI. xxii.; XVI. v.


(1) Trans: vegetation, D.M., xx. 3. (2) A screen, A., III. xiii. 3.

A spring, source of influence, G.L.C., ix. 3.

A weight, weights, A., XX. i. 8. To weigh, A., IX. xxix. The exigency of the times, as if determined by weighing, A., XVIII. vii. 4.

A coffer, a repository, A., XVI. i. 2.

THE 70th RADICAL 次

(1) Next in order or degree, D.M., xxviii. 1. A., VII. xvii.; XIII. 2. 3. XVI. ix. In A., XIV. xxxix. 2. 4. (2) Other only; name. (3) in moments of haste, A., IV. v. 3.

欲, to desire, to wish, G.L.C., 4. A., II. iv. 6.; III. x. xvii. 1 et al., see.
(1) To be covetous, A., XII. xvii.; XIV. vii., xiii. 1. In A., XI. xi. 2. 4. is distinguished from 欲.

欺, to deceive, impose upon; to be deceived, G.L.C., vi. 1. A., VI. xxiv. 1. XI. 2; XIV. xxiiiii.

To sing, A., VII. ix. a.; XXX. XVII. 4. x.; XVIII. v.

To sigh, with the idea of admiration, A., IX. x. 1; XI. xvi. 7.

THE 77th RADICAL 止


(1) To rectify, to adjust; be reconciled, G.L.C., 4. 5. (2) To stop, D.M., III. 7. 3.; IX. 8. D.M., xiv. 3. A., I. xvi.; VII. iv. 3.; II. et al., see.
THE 85th RADICAL, 母

Do not, do not do, do not have, &c., G.L.C., xvi. 13. A., VI. iii. 2; IX. xxiv. 2; XII. xxvii. 9. In A., IX. iv. it is taken as 无, the simple negative, but its ordinary meaning may be retained.

A mother, A., VI. iii. 2.

THE 86th RADICAL, 比

To compare, be compared, A., VII. i.

In 4th tone. (1) To follow, A., IV. x. (2) Particularly, A., II. xix. (3) Joined with, &c., by the time of, A., XI. xxv. 4.

THE 88th RADICAL, 毛

The hair, a hair, D.M., xii. 4, xxxii. 6.

THE 82nd RADICAL, 氏

A family, i.e., a branch family, follows surnames, and denotes particular individuals. A., III. i. &c., A., III. xxi. — XIV. x. &c., — XIII. xxii. — XIV. xii. — XIX. xix.

The people, the multitude, passage.

(2) — 人, man, men, A., VI. xx.; XV. xxxiv. And perhaps in some other places, as D.M., III. &c., A., VI. xxvii.; XVI. ix.; XVII. xvii.

THE 84th RADICAL, 氣


THE 85th RADICAL, 水

Water, D.M., xxvi. 9, xxx. 4; A., VI. xxi.; VII. 2; XV. xxxiv.

To perpetuate, perpetual, D.M., xxix. 6.

Universally, A., I. vi.

(1) To seek for, also to ask, requisi,

The name of a stream, A., XL. xcv. 7.

沐浴, to bathe, A., XIV. xxvii. a.

死, to die, be dead, A., X. xi.; IX. v. 2.

没, after death, G.L.C. ii. 5. A., XIV. xiii. Others understand the phrase as "still death." (a) To exhaust, be exhaused, A., XVII. xxi. 2. Baffled to the last step, A., X. iv. 3. 足, toothless, A., XIV. x. 3.

流 in danger, in confusion, A., IV. v. 3.

流, a river, D.M., xxvi. 9. A., VII. vii. 2. The river, i.e. the Yellow River, A., X. viii.; XVIII. ix. 3.


To be regulated, to be well governed, G.L.C. v. 7. A., VIII. xx. 1.; XV. iv.

长, the designation of a residence, A., XVIII. vi. 1. 2.

柔, to melt, A., IX. xii. Retarded, A., X. viii. 5.

In a large scale. To be obstructed, inapplicable, A., X. iv.

泉, a fountain, a spring, D.M., xxxi. 3. 3.


泰, a high mountain, D.M., xxxi. 3.

(1) A dignified name, A., VII. xxi. 3. Opposed to 马, XIII. xxxi.; XX. xi. 1. 2. (a) Arrogant, A., IX. xii. 3. Coupled with 马, G.L.C. iv. 17. (b) 麓, the name of a mountain, A., III. vi.

伯, hereditary designation of an ancient worthy, A., VIII. i.

洋, to overflow, D.M., xxxi. 3.

洋溢, the appearance of vast swarming waters, grandly, D.M., xvi. 3. xxvii. 2. A., VIII. xv.

To sprinkle, A., XIX. xii. 1.

A water-channel, a ditch. 洋溢, A., VII. xii.

A ford, A., XVIII. vi. 1. 2.

To leak, D.M., xxvi. 9.

(1) Flowing, a current, D.M., xxvi. 3.

(2) Weak, unstable, D.M., xi. 5.

(3) To banish, 放流, A. C. xix. 14. (4) 下, a low-lying situation, A., XVII. xxi. 1.; XIX. xx.

浩浩, vast, D.M., xxxi. 2.

浩浩, vast, D.M., xxxi. 2.

To float, floating, A., V. vii.; VII. xx.

To wash, A., XI. xxvii.; XVIII. xiv. 2.

The sea, sea, D.M., xxvi. 9. A., V. vii.; XVIII. ix. 3. 海, a name for the kingdom, the world, D.M., XVII. viii.; XVIII. a. A., XII. v. 4.; XX. i. 3.

To soak, A., XII. vi.

The approach of a superior; to govern, promulge, A., XV. xxiii. 5.

To steep in muddy water, A., XVII. viii.

The name of a stream, G.L.C. ii. 4.

Inestimable, D.M., xxxiii. 1.

Liceous, A., III. 2; XV. x. 5.

Deeply, A., VIII. iii.; XIV. xii. 3.

Pure, purity, A., V. xvii. 2; XVIII. viii. 4.

(1) A gulf, an abyss; deep, the deep, D.M., xxxii. 2; XXXII. 3. A., VIII. iii. (2) The name of Confucius's favourite disciple, A., V. xxx.; VII. x. 1.; et al., popular.

Shallow, A., XIV. xii. 2.

洋溢, to overflow, D.M., xxxi. 3.

洋溢, the appearance of vast swarming waters, grandly, D.M., xvi. 3. xxvii. 2. A., VIII. xv.

To sprinkle, A., XIX. xii. 1.

A water-channel, a ditch. 洋溢, A., VII. xii.

A ford, A., XVIII. vi. 1. 2.

To leak, D.M., xxvi. 9.

(1) Benign, unpretending, A., II. xii.; VII. xxvii.; XVII. x.; XIX. ix. D.M., xxxi. 2; xxxii. 4. A., VIII. iii. (2) The name of Confucius's favourite disciple, A., II. viii.; IV. xxxii. et al., popular.

(1) To rumble, to seek refuge, A., VII. vi. 2. (2) 子游, the designation of one of Confucius's disciples, A., VII. viii. x. 2; et al., popular.

To fathom, 不测, D.M., xxxi. 2.


The name of a State, A., XIV. xii.
INDEX VII.

CHINESE CHARACTERS AND PHRASES.

479

漆雕, a double surname, A., V. vi.

柴eteria, the name of a reclusise, A., XVII. vi.

洋溢, to overflow, D.M., xxii. 4.

祝, to be prosperous, D.M., xxxii. 3.

To leak, 屋漏, the part of a house open to the sight of heaven, D.M., xxxii. 3.

A ditch, 溝洫, A., XIV. xviii. 3.

The name of a river, A., XVIII. ix. 4.

To purify, 洗, A., VII. xxviii. 2.

To soak, moisten, enrich, adorn, G.L.C., i. 4, A., XII. vi. 4.

(1) To extinguish; be extinguished, A., XX. i. 7. (2) 滅, a name, A., VI. xi.

To dive, sink, D.M., xxxii. 2.

澹臺, a double surname, A., VI. xii.

To help, benefit, A., VI. xxviii. 1.

A ditch, 溝洫, A., XIV. xviii. 3.

A bank, the winding and curving of a river's banks, G.L.C., ili. 4.

To overflow, exceed due bounds, A., XV. i. 3.

To pour out a libation, A., III. x.

THE 5TH RADICAL.

火.

Fire, A., XV. xxiv.

To change the fire, i.e. to get fire from all the different kind of wood, A., XVII. xii.

Violent, A., X. xvi. 5.

灾, calamity, D.M., xxviii. 3.

A final particle, passive. (1) It is found at the end of clauses, when the mind expects the sequel, G.L.C., vii. a. D.M., xi. xii. 4. A., V. xxiiii.; VI. vii.; et al., sequel. (a) It is found at the end of sentences, and gives a liveliness to the style, D.M., x. g. xiv. a. A., I. xiv.; IV. xvii.; et al., sequel. (b) It is found often at the end of separate clauses and sentences, G.L.C., viii. 1. x. xiv. D.M., i. 5. xili. 9.

A., VIII. xiiii. 3; XI. xxiv. 5; XIII. xxii. 2; et al. (4) Observe D.M., xxix. 3. A., V. xv.

焉, in such case.

No, not to be without, not to have, possess. J oined to verbs, adjectives, and nouns. It is often followed by 所.

III. vii.; IX. ii. 1; et al. The form must sometimes be understood, A., XXII. iii. 1, a.

無, a strong affirmation, often with 亦 between, G.L.C., i. 4, vi. i.; et al. So 未無, A., VII. vii. 1.

無乃乎乎無寧乎乎, forms of interrogation, A., IX. xi. 3; VI. i. 3; et al. Opposed to 其, standing absolutely, the state of being without, A., IX. xi. 2; VIII. v. z. So 無之, there is not it, opposed to 其, G.L.C., i. 2.

Observe 無以, it is of no use doing so, A., XIX. xxiv.

To be burned, A., X. xii.

(1) So A., III. xiiii. 2; VI. xxiv.; VIII. xx. 3; X. xiiii. 3. 然, so then, well then, 而然, so but, A., XI. xv. 2. xxiiii. 3; XV. vii. 3.

然, so then, well then, 而然, so but, A., XI. xv. 2. xxiiii. 3; XV. vii. 3.

(1) To be right, A., VI. i. 4. (3) 合然, 然後, and afterwards, A., VI. vi.; XV. xiv.; xxvii.; et al. (4) Added to adjectives, forming adverbs, G.L.C., i. 4, D.M., xiiii. 1. A., V. xii.; IX. ix.; 2; X. xiiii. 1; XX. ii. 2; et al. Observe A., VIII. xiiii.; XI. xiiii. 2; XIV. vi. 1. (9) 子然 name of a member of the family, A., XI. xiiii.

煥乎, how glorious, A., VIII. xiiii. 2.

To enlighten, to shine on, D.M., xxvi. 4.

Bright, G.L.C., ili. 3.

Cooked, to cook, A., XII. xiiii. 1.

Chinese Characters and Phrases

The 37th Radical 父

何 为何
To do, to make, G.L.C., vii. a, x. 16. D.M., x. 7.; xii. v. 7.; A., III. xvi.; XIV. xv. xxii.; XV. xvi.; et al., supra. 父 to be in charge of, to administer, to govern, D.M., xx. 12. A., II. 1.; IV. xii.; XL. x. 4.; XIII. iii. 1, 21, et al. 父 for why, A., XIV. xxiv., xxvii. a. (2) To be, G.L.C., x. 15. D.M., vi. viii.; VII. vii.; A., I. ii. a, xii.; VI. ii.; III. 30.; vii. x.; xii. i.; et al., supra. At the beginning of clauses, it may be often translated by who is, D.M., xxii.; XVI. 36., et al. (3) Before nouns of relation, and others, it to play, to show one’s self to be, G.L.C., ill. 3.; IX. 3.; D.M., viii. 8.; A., I. ii. 7.; XIII. x. 3., 45., et al. 以 with or without intermediate words. To take to be, to regard as, to consider, to have to do with, G.L.C., S. x. 16.; as, D.M., xvii.; A., II. viii.; III. viii.; XIV. xxiv.; XVII. vii.; XII. xiii. 9., et al., supra. 以 without the 父, A., IX. xii.; XI. xii.; III. 3., et al. Observe A., XII. viii.; XIII. v.; XIV. xxiv. Observe also 父之女, A., XVIII. i., and the same idiom in other places.

The 83rd Radical 牛
A cow, an ox, the cow kind, A., VI. 4.; XVII. v. a. G.L.C., x. 16. (a) Bos, the designation of one of the disciplines, A., VI. vii.; XI. ii. (b) 司馬, a disciple of Confucius, A., XII. ill. iv. 7. 中牛, the name of a place, A., XVII. 2. Surname of one of Confucius’s disciples. A., IX. iv.

The 64th Radical 物
A thing, things, 物 all things, D.M., xxv.; 物 men and things, D.M., xxv.

犛 犛
A bridled cow, A., VI. 4.

The 39th Radical 犬
A dog, A., II. vii.; XII. viii.

狂 狂

The name of the northern barbarian. A., III. v.; XIII. xix.

A fox, A., IX. xxvi. 1.; XI. vi. 4.
病

(1) Severe sickness. To become sick, A., IX. xli. a.; XVI. xi. a.; XV. i. a.

疾病

A., VIL. xxxiv.; IX. xi. 1. (2) To be solicitous about, distressed about, A., VI. xxvii. i.; XIV. xiv.; XV. xviii.

THE 108th RADICAL, 白

To ascend, D.M., xi. r.

白

To send forth, to produce, D.M., xxvii. a.; Passive, to be put, to go forth, D.M., l. 4. Impulsive, D.M., xxxi. r. 8.

發


THE 108th RADICAL, 百

White, A., XI. v.; VII. vii. 3. 白— naked, applied to weapons, D.M., l. 4.

A. hundred, D.M., xxvii. 3; xix. 3.

百

A., II. ii. et al. 百— all, used as a round number for the whole of a class.

工

D.M., xx. 15. A., XIX. viii.

百 丁

D.M., xxxii. 5. 百世, A., II. xxvii. 2. 百官, G.L.C., xii. 3. 百姓, the people, D.M., xx. 12. A., XII. 4. et al. 百乘之家, a house of 100 chariots, the highest officer of a State, G.L.C., x. 29. A., VIII. v. 2.

百里之命, authority over 100, a large State, A., VII. vi.

然

Seeking display, D.M., xxxii. 1.

然

All. At the commencement of clauses, with reference to preceding statements. If it have a noun with it, the noun always precedes. G.L.C., & G.L.C., i. 4. D.M., l. 4; VII. vii. 1; XVII. xvii.; X. ii. 17; et al., sing.

然

Great, august, 皇, the title of the great and sovereign God, A., XX. i. 3.

然

Clear, distinct, A., III. xxii.

THE 107th RADICAL, 皮

The hides of animals. A piece of skin or leather, A., III. xvi.

THE 108th RADICAL, 皮

Full, A., VII. xxv. 3. To fill, A., VIII. xv.

益

(1) To add to; more, A., II. xvi. 12; VI. iii. 1; XI. xvi. 1; XIII. i. 5.

益者
Intelligent, perspicacious, D.M., xxxi. 1.
To look for, G.L.C., iii. 4. With reverence.
G.L.C., x. 4. A., IX. x. 2.
To inspect, G.L.C., vi. 5. A., XX. i. 2.
Blind, A., IX. i. x. xvi. a. blindness, A., XVI. vi.

THE 11th RADICAL, 矛
(1) To show compassion to, D.M., xx. 14.
A., X. III. 1.
(2) Dignified, stern dignity, A., XV. xii. XVII. xvi. a.

THE 12th RADICAL, 矢
(1) An arrow, A., X. vi. (2)矢
To swear, protest, A., VI. xvi.
A final particle, found passive. It gives definiteness and decision to statements, and is peculiarly appropriate to a terse, conversational style. Where the last clause of a sentence or paragraph commences with this "for", the final character is nearly always 矢. It is used also after 已 and 和, and before the particle of exclamation— 夫乎，和哉。

THE 15th RADICAL, 知
To know, to understand, passive. Sometimes ～to acknowledge, i.e. to know and approve or employ, A., I. 3; IV. xiv.
Knowledge, G.L.C., 4. 5.

In 4th tone, used for 肯, wisdom, wise, to be wise, D.M., iv. vii. xi. 3; xii. 13.
In 2d tone, G.L.C., viii. 2.
Short, A., V. is; X. vi. 51; XI. vi.

How much more (or less), D.M., xvi. 2.

THE 11th RADICAL, 石
(1) A stone, a rock, D.M., xxv. G.L.C.,
A., X. xiv. 4. (2) 石門, the name of a place, A., XIV. xii.
To split open, D.M., xvi. 2.

THE 10th RADICAL, 破
破, the appearance of a worthless man; with 然, stupid-like, A., XIII.
To file or plane; to polish. O.Loc., iii. 4. A., I. xv. 2.

Great.—in size, O.Loc., viii. 2.

To grind, G.Loc., iv. 4. A., I. xv. 2; XVII. vii. 2.

A thin stone, to become thin, A., XVII. vii. 2.

An instrument of music; a ringing stone. 鼓响, A., XIV. xii. 2.

THE 11TH RADICAL. 示.

Used synonymously with 聚, to see, look at. D.M., xix. 6; A., III. xi.

To sacrifice to. D.M., xviii. 3; xiv. 6; sacrifices, D.M., xvi. 9.

The altars of the spirits of the land, A., III. xxi; XI. xxiv. 3. 社稷之臣, a minister in direct connection with the sovereign, A., XVI. 1. 4. In D.M., xix. 6, 社 is said to be the place of sacrifice to the Earth.

The spirit, or spirits of the earth, A., VII. xxxiv. 祀, just, only, A., XII. x. 3.

祖君, to hand down as if from his ancestors, D.M., xxx. 7.

A spirit, spirits, D.M., xvi. 4; xxiv. 1; A., III. xii. 1. 鬼神, spiritual beings, spirits, D.M., xvi. 4; xix. 2; A., VI. 12; VII. xxi; XI. xli. 社稷之臣, the spirits of the upper and lower worlds, A., VII. xxxiv.

祥, 順祥, happy omens, D.M., xxiv.

祝, 祝瓶, the libation box. A., VI. xiv; XIV. xx. 2.

To sacrifice, to sacrifice to, offered in sacrifice, D.M., xviii. 3; A., II. v. 2; xxiv. 1; III. xii. 1; X. viii. 8; xvi. xii. 2; XV. 3; XII. 1. X. x. 4. A sacrifice, sacrifices, A., III. xii. 2; XX. 1. 9. 祭祀.

Emolument, revenue, D.M., ix. xvii. 2; XIV. 14. A., II. xvii. 1; A., XIV. xxi; XVI. iii; XX. xi. 2.

Calamity, unhappiness, D.M., xxiv.

A surname, A., XIV. ix.

See 祥.

福, 福禄, prosperity, D.M., xxiv.

To oppose, to meet. A., V. iv. 2.

The great, royal, sacrifices, D.M., xix. 3; A., III. x. 1.

The fitness or propriety of things; rules of propriety; ceremonies, processes.

To pray, A., III. xili. 2; VII. xxxiv.

THE 11TH RADICAL. 向.

The founder of the Has dynasty, A., VIII. xviii. 3; XIV. vi; XX. 1. 9.

(b) The designation of one of Confucius' disciples, A., I. 2; XIV. xxiv.

THE 11TH RADICAL. 私.

Private, A., V. v. 3; 私, his privacy, i.e. his conduct in private, A., II. xz.

The flowering of plants, A., IX. xxi.

The name of a measure of grain, A., IV. iii. 2.

The season of autumn, D.M., xii. 5.

A class, degree, A., III. xvi.

The name of a State, A., XVIII. ix.

秦, 秦, name of a Book in the Shoo-ching, I.Loc., x. 14.

To remove, to change, A., XVII. iii.

Transfers, D.M., XX. 1. 4.

To call, designate, A., XVI. xiv. To speak of, A., XVII. xxiv. 1. To speak of with approbation, to praise, A., VIII. 1; XIII. xii. 2; XIV. xxxiv; XV. xiv; XVI. xii.


The altars of the spirits of the land, A., XI. xxiv. 2. 社稷之臣, a minister of Yao and Shun, A., XIV. vi.

Paddy; good rice, A., XVII. xii. 4.

To sow seed; husbandry, A., XIII. iv. 1. 3; XIV. vi.

(b) The five kinds of grain, A., XVII. xii. 3.
THE 11th RADICAL 竹
To smile, to laugh, A, III, viii, 1; XIV, xiv, 1; XIX, vii, 3.
To reply, A, XIV, vi.
(1) A tablet of bamboo, D.M, xx, 6.
(2) To whip, A, VI, xiii.
A bamboo vessel. 斗筲之人, men who are more numerous, A, XIII, xii, 6.
To reckon, take into account, A, XIII, xii, 6.
(2) An emergency, a decisive time, A, VIII, vi.
(4) The emblems of pillars, A, V, xvii.
A surname. 華氏, A, III, xii, 2, 3; XIV, x, 2.
管仲, A, III, xiii, 2; A, XIV, x, 2.
The name of a State, A, XVIII, i, 4.
Liberal, D.M, xvii, 3. Firm and sincere, firmly and sincerely, D.M, xx, 10, sc, xxiii, 3. A, VIII, xii, 7; XI, xx; XV, v, 2; XIX, ii, 6.
A small round bamboo basket, A, VI, ix.
A basket for carrying earth, A, IX, xviii.
(2) To examine, A, XX, i, 3.
A sacrificial vessel, for holding fruits and nuts, A, VIII, iv, 2.
THE 11th RADICAL 米
Rice in the husk, used for grain generally, A, VI, iii, 3. 米 = rice, A, XII, xi, 3.
(1) Rice finely cleaned, A, X, vii, 1.
(2) Minute, exact, D.M, xxvii, 4.
Eccentric, dirty, A, V, ix, 2.
Precious, A, XVI, i, 3.
THE 12th RADICAL 立
A name, A, XIV, xviii, 1, xvi, 4.
(1) To bind, to restrain, A., VI. xxv; IX. x. 2; XII. xvi. 以絞 to use restraint, be cautious, A., IV. xxiii. (2) Straitened, A., VII. xxv. 5. 緞=poverty, straitened circumstances, A., IV. ii. 3.

Red (intermediate colour), A., X. vi. 2.

Epitaph of the last emperor of the Shang dynasty, A., XIV. xx. 柴紀, G.L.C., ix. 4.


To make counter, D.M., vii. To present, A., XX. ii. 5.

White, A., X. vi. 4. The plain ground, before colours are laid on, A., III. vii. 2. In D.M., XIV. r. 2, it seems to mean the present condition.

For 索, to inquire into, D.M., xi. 1.

Reddish-purple, A., X. vi. 2; XVII. xviii.

Small, minute, A., X. viii. 7.

A sash or girdle, with the ends hanging down, A., X. xiii. 3; XV. v. 4.

Of a deep purple colour, A., X. vi. 7.

(1) An end, 終始, G.L.C., 3; D.M., XXV. 1. (2) To be brought to a conclusion, to succeed, G.L.C., x. 3. To come to an end, to terminate, A., XX. i. 1. (3) Death, the dead.

In 终, to attend carefully to the funeral rites to parents, A., I. ix. (4) Perpetual, D.M., XXIV. 5. Perpetually, A., XVII. xxvi. 終不, never, G.L.C., iii. 2. (5) 終日, the whole day, A., II. ix.; XV. vi. 3; XVII. xxv. (6) 终身, all one's life, continually, A., IX. xxvi. 3; XV. xxix. 終食之問, the space of a meal, A., IV. v. 3.

To be broken off, D.M., XX. 24; A., XX. i. 27. 終 - to be without, A., IX. iv. To be exhausted, A., XV. i. 2. 自絞, to cut one's self off, A., XIX. xxv.

口絞, sharpness of speech, A., IV. 2.

THE 112th RADICAL 行
A name, A, XVIII. ix. a.

To continue, D.M., xvii. a.

THE 113th RADICAL 綱
A name, A, XVIII. ix. a.

THE 114th RADICAL 綸
Labour, etc., A, II. xv. To lose, be without, A, VI. xvii. To be entangled, be fastened, A, VI. xxiv.

Seldom, A, IX. i.


A crime; offense, A, V. i. 17; XX. b. 3.

罪 罪
To punish, 刑罰, punishments; but when distinguished, 罪 is a name, A, XIII. ill. 6.

To cease; to give over, A, IX. x. 3.

THE 115th RADICAL 羊
A sheep, or goat, G.L.C. x. 23; A, III. xvii. 1; XI. xii. 3; XII. xiii. 3; XIII. xviii.

Goodness, excellence, beauty, excellent quality, G.L.C., vii. i; A, I. xii. i; XIV. i; VI. xii; VIII. xi; XII. xii; XIII. vii; X. xii. 3. 美, the five excellent qualities of government, A, X. xii. 3. Beautiful, elegant, A, III. xvii. xiv; IX. xii.

(1) A lamb, or kid, A, X. vi. 4, to.

(2) 子羔, the designation of one of Confucius's disciples, A, XI. xxiv.

Shame, disgrace, A, XIII. xxii. a.

THE 116th RADICAL 聯
A flock, a class; all of a class, D.M. xx. 13; A, XV. xii; XVIII. vi. 4. (2) Socially, to be sociable, A, XV. xii; XII. ix. 4.

(3) What is right, righteousness, G.L.C., x. 20, 29; D.M. xx. 5; A, I. xiii; II. xxiv. 5, of poss. (2) Meaning, D.M., xiv. 6.

Soup, A, X. viii. 10.

THE 117th RADICAL 子
羽, the designation of a minister of Ch'ang, the Kung-sun Hsi. See the Tao-ch'uan, under the 30th year of duke Hsia (b.c. 544), A, XIV. ix.

A famous archer of antiquity, A, XIV. vi.


THE 118th RADICAL 面
To fly round, or backwards and forwards, A, X. xviii. 1.

To be united, in concord, D.M., xv. 2.

翁 如 翼 如
Wings, 翼如, wing-like, A, X. iii. 5.

THE 119th RADICAL 老
(1) Old, to be old; the old, G.L.C., x. i; A, V. xxv. XIV. xiv. i; XVII. vii; XVIII. iii. Old, of a. A, VII. xviii. a. To treat as old, G.L.C., x. i.

(2) A chief officer, A, XIV. xiv.

To examine, D.M., xxix. 3. To examine and determine, D.M., xxviii. a.

(3) He (or they) who; this (or that), these (or those); who (or which). It is put after the words (verbs, adjectives, nouns) and clauses to which it belongs, G.L.C., 4. G.L.C., ix. 15, 21, 22, A, X. xii. 4, 15, 22, A, X. xii. 3; X. xii. 2. It stands at the end of the first member of a clause or sentence, when the next gives a description or explanation of the subject of the other, terminated generally by the particle 也, but not always, G.L.C., vi. 1, 2, 3, 7. D.M. xix. 3, xvi. 7, 9, 12. A, XII. xii. 3; A, XII. x. 3; A, XII. xvi. 3; A, XII. xii. 3. Also, etc.; together, at the end of the first member of a sentence, resume a previous word, and lead on to an explanation or account of it. D.M., I. 2, 4, 5, 6, A, XII. xx. 8, 5. The case in A, XI. xvi. 11, is different.

(4) 者, 者, often occurs at the end of sentences, preceded, though sometimes not, by G.L.C., ix. 3, 4, 11, D.M., xxiv. 6. A, XVIII. vii. 4; X. xii.; of, etc., esp. In all these cases the proper meaning of 者, as in case 1, is apparent. But (3) we find it where that can hardly be traced, and where sometimes we might translate it by see or see, and at other times by so, such a stick, with a dash, but there are cases where it cannot be translated, G.L.C., 7. G.L.C., ix. 4. A, XVII. xii; XI. xvi; XII. xii; XII. xvi; XII. xii; XVII. xvi; X. xii; XIII. xvii. 4; X. xii; X. xii.

(5) It forms adverbs with 者, 者, A, XVIII. vii. 5; A, xvi.; of, etc. Observe A, XI. xvi; XI. xvi.

THE 120th RADICAL 阻
Passing, a conjunction. (1) And, G.L.C., 5. G.L.C., ix. 20, 21, 22, D.M., I. 4, ii. 2, 5, 9, 14, 17, A, I. 1, ii. 4, iv, vii. vii. vii. xl; 32; et al., sequentia. (2) And yet, G.L.C., 7. G.L.C., iii. a, vii. a, x. 14, 15, D.M., xxxiii. 4, 9, 13, 14, 15, et al.,sequentia. The 第个 and 且个 is often nearly, or altogether, — but, A, II. xv. VII. xvi; XIII. xvii; XXII. vii; et al., sequentia. It may often be translated by if, A, III. xii. 5; VII. x. 3, 4, xvi. xx; of, etc. (3) It is used idiomatically, or for the rhythm,
after adverbs, A., XI. xiv. 4; XIV. xx. 1, xlv. 2; XVII. iv. 1; if st. Observe, 然而, A., XIX. xv. 3. (4) After 得 (and sometimes 可), and before a verb, it forms the passive of that verb, A., XIX. xiv. xxi. 2; XIV. xiv. 11, at. (5) 而 or, A., XIX. v. 7. (6) 而今而後, henceforth, both now and henceforward, A., VIII. iii. (7) It is often followed by 已, 已也, 已矣, 已而, 已而也. D., XX. 3; VI. vi. 3; XIV. xlv. xiv. 1, at. (8) Used for 汝, you, D., X. 1, at. (9) A., IX. xvi. 8, a more explosive 已耳. 已而已耳, A., XVIII. v. 1.

THE 128th RADICAL, 耳

To plough; to do field-work, A., XV. xxi. XVIII. vi. 1. Two together, A., Xviii. vi. 1. To cover the seed, A., XVIII. vi. 1.

THE 129th RADICAL, 艺

To be nourished, D., M. x. 2.

Intelligent, perspicacious, G.L.c., x xi. D., M., xxxii. 3. Sages, possessing the highest knowledge and excellences, 職, a sage, D., M., x. 3; xxi. 1; A., vi. xxi. 7; VII. xxxii.; IX. vi. 7; II. xvi. 1.

To collect, D., M., x. 9; G.L.c., x. 9. To collect imports, G.L.c., x ii. A., xII. xvi. 1.

Quick in apprehension, D., M., xxi. 1, xxi. 3. To hear distinctly, A., XVI. vi. 2.


THE 130th RADICAL, 肉

肉, flesh, meat, A., VII. xiii.; X. vii. 4, 8; XV. 2.

The liver. 肝, his lungs and liver, 五内, his inward thoughts, O.L.c., vi. 2.

A name, A., XVII. vii. i. 2.

The lungs. 肺, xxiv. above.

The lungs. 肺, xxiv. above.

To be nourished, D., M., l. 5; xxi. 2.

To nourish, D., xvi. a. 天地之間, the transforming and nourishing of Heaven and Earth. Also D., M., x. xvi. 2; xlii. 1.

貞貞其仁, earnestly sincere was his perfect humanity, D., M., xxxii. 2.

貞貞其仁, earnestly sincere was his perfect humanity, D., M., xxxii. 2.

貞貞其仁, earnestly sincere was his perfect humanity, D., M., xxxii. 2.

Fat, A., VI. iii. 2.

The shoulder, A., XIX. xliii. 2.

As ease. Some say, corpulent, G.L.c., vi. 4.

The arm, A., VII. xvi.

The leg below the knee, the shank, A., XIV. xivi.

To be able; can. As the auxiliary, possess. It is often used absolutely—to can, D., M., III. xix. xix. 1, xlii. 4. A., XI. xxv. 4; XIV. xxi. 6; XV. xxi. 6; xii. 11, a. The able, competent, D., M., xiv. 4. A., II. xxv. 49. 能, the having power, ability, A., VIII. xlv. 1; IX. vi. 1; v. 5. 2.

(1) Dried slim of flesh, A., VII. vii.


常, 常, A., XIV. xiv.

常, 常, A., XIV. xiv.
Dried meat, A, X. viii. 5.

(1) The skin, A, XII. vi. 6. (2) A name, A, XIX. xix.

The breast. 膿肉, to wear on the breast, D.M., viii.

Raw, undressed meat, A, I. xii. 1.

Minced, cut small, A, X. viii. 1.

THE 13th RADICAL 封.


(2) Good, thoroughly good. A, IX. xvi. 3. 4. (3) A surname, A, X. xiv. XV. xii.

To oversee; to draw near to, on the part of a superior. Spoken of government. D.M., xxi. 1, A, II. xvi. VI. i. 3. 面喜, A, III. xvi. 面事, A, VII. x. 3. 面, A, VIII. ii. 3. 面, A, VIII. vi. 3. 面, A, X. viii. 2.

THE 20th RADICAL 丐.


祖, an ancient statesman, A, X. xii. 6.

The 13th RADICAL 至.
(1) To come, to arrive as sometimes does, till, G.L.C., x. 12, D.M., xxi. 8, A, VII. xviii. 9, XXI. 39, IX. vii. XVIII. vii. 4. 無所不至, a man will do anything bad. G.L.C., vi. 7, A, XVII. x. 3. 至於, down to; to come to, as to, G.L.C., & A, II. vii. III. xiv. V. xviii. 5, VI. xii. XXII. 37, VII. xiii. VIII. xvi.

Dried meat, A, X. viii. 5.

(1) The skin, A, XII. vi. 6. (2) A name, A, XIX. xix.

The breast. 膿肉, to wear on the breast, D.M., viii.

Raw, undressed meat, A, I. xii. 1.

Minced, cut small, A, X. viii. 1.

THE 13th RADICAL 封.


(2) Good, thoroughly good. A, IX. xvi. 3. 4. (3) A surname, A, X. xiv. XV. xii.

To oversee; to draw near to, on the part of a superior. Spoken of government. D.M., xxi. 1, A, II. xvi. VI. i. 3. 面喜, A, III. xvi. 面事, A, VII. x. 3. 面, A, VIII. ii. 3. 面, A, VIII. vi. 3. 面, A, X. viii. 2.

THE 20th RADICAL 丐.


祖, an ancient statesman, A, X. xii. 6.

The 13th RADICAL 至.
(1) To come, to arrive as sometimes does, till, G.L.C., x. 12, D.M., xxi. 8, A, VII. xviii. 9, XXI. 39, IX. vii. XVIII. vii. 4. 無所不至, a man will do anything bad. G.L.C., vi. 7, A, XVII. x. 3. 至於, down to; to come to, as to, G.L.C., & A, II. vii. III. xiv. V. xviii. 5, VI. xii. XXII. 37, VII. xiii. VIII. xvi.
THE 136TH RADICAL, 舌

The tongue, A., XII. viii. 1.

The god, tone for 豐 (1) To reject, A., VI. iv. To neglect, A., XIII. ii. 2. To leave unemployed, A., VII. x. To lay aside, A., X. xxvii. 7. To omit; decline, A., XVI. i. 9. (2) To cease; give over, A., IX. xvi.

舌舌—economy, G.L.C., x. 19.

THE 137TH RADICAL, 舟


THE 138TH RADICAL, 木

Good, upright, A., I. x.

THE 139TH RADICAL, 色


THE 140TH RADICAL, 花

In some copies for 花. To weed, A., XVIII. vi.


(1) 矢, if indeed, G.L.C., II. 1. D.M., XXIV. 5; XXVIII. 10; XXXIII. 5; A., IV. iv.; VII. XXII. 3; et al. (a) Improper, irregular, A., XIII. iii. 7. (b) Indicating indifference, A., XVIII. vii.

故舊—old friends or ministers, A., VIII. ii. 2; XVIII. x. 故犯—old friends or ministers, A., VIII. ii. 2; XVIII. x.

THE 135TH RADICAL, 藥

This, A., IX. v. a. Found also under Classifer 95. But, as the Kang-hsi dictionary explains, the two characters originally differed both in form and meaning.

草—grass and trees, = plants, D.M., XXXII. 9; A., XVIII. ix.; XV. x. 11. (a) A rough copy, 草創, to make the first copy, A., XIV. ix.

莊—a cadet of the ruling family of Wei, A., XIII. viii.

In 4th tone. To bear, carry, A., XIV. xiii.; XVIII. vii.

(1) Grave; gravity, dignity, D.M., XXIII. 1. A., II. 11; XI. xx.; XV. xxii. 3; et al. (a) An honorary epithet, A., XIV. xiii., A., XIX. xiv.

莞爾—smilingly, A., XVII. iv. a.

莴苣—the name of a small city of Loo, A., XIII. xviii.

(1) Not, G.L.C., viii. 2; D.M., XII. 2; A., VI. xv. et al.; seems to occur as a strong affirmative, D.M., xvi. xxxi. 3. (a) 莫—The power of, like other negatives, to attract immediately to itself the object of the verb following, is to be noted, D.M., vii. A., IV. xiv.; XIII. xxvii. 2; XIV. xvii. 5. It stands sometimes without a preceding noun, and in one, A., XIV. xxxii. 11. etc. In the passive, D.M., XXII. 2 (a) The 莫, has no predetermined objection, A., IX. iv. (b) Perhaps, A., VII. xxii.

莫亭, the last month of spring, A., XI. xxvii. 2.

I. g. 災—calamities, G.L.C., vi. 17; 49.

(1) 花
Flowers, A., IX. xx. 1.

(2) 花
Flowers, one of Confucius's disciples, A., XI. iv. 18; XII. xx. viii. 3; XIII. xxvii. 6.

In 4th tone. Name of the most western of the five mountains, D.M., XXVII. 4.

Poor, sparing, A., VIII. xii.

Ten thousand 萬物, all things, D.M. i. 3; XXV. vii. 9; XXVIII. 2, 3; XXIX. 2.

A kind of rush, D.M. X. 1.

The name of a State, A., VII. XVIII.

The milfoil (Pericoccos flos), D.M. XXIV.

A bamboo basket, A., XVIII. vii.

The name of a mountain, A., XVI. i.

(1) 萬
Ten thousand, A., X. viii.

(2) 途易
Ease and composed, A., VII. xiv.

The name of a State, A., XIV. xii.

Thin, A., VIII. iii.

A neglected, G.L.E. 3.

To come with small contributions, D.M. IX. 1.

requiring little from, A., XIV. xiv.

To present an offering in sacrifice, D.M. IX. 3.

A., X. xii.

To descend—used of a prince, A., XIV. xiii.

To store away, to keep, G.L.E. IX. 4.

A., IX. xii. To keep retired, A., VII. ii.

In 4th tone. Things to be preserved, D.M. XXVI. 9.

(1) The polite arts, A., VII. vi. 6.

(2) Having various ability and arts, A., VI. vii.

Physic, A., X. xi. 2.

Duckweed, A., V. xvii.

Ginger, A., X. viii. 6.

A surname, A., XIV. XXV; XV. vi.

THE TIGER RADICAL 犬
A tiger, A., VII. x. 3, XII. xi. 3; XVI. i.

Cruelly, oppressively, A., X. xii.

In 3rd tone, a verb. To dwell in; to occupy, A., IV. i. 10; to dwell in retirement, A., XIII. xix; XVII. xii.

Empty, A., VII. XX. 3; XVIII. v.

(1) The accepted surname of a royal name of Shun, A., VIII. xx. 9.

(2) 恢

THE CROW RADICAL 鸟
The ignominy, D.M. XXVI. 9.


(1) Largely 存
To cover, to comprehend, A., II. i.

(2) 遠
To cover, to conceal; to hide, keep in obscurity, A., XVII. viii. 1; XX. i.

A straw basket, A., XIV. xiii.

(1) 腐
Horse.man.

(2) 當
How vast, A., VIII. xix. 7.

(a) Dispersion of mind, A., XVII. viii. 3.

Wild lime

(a) 當
The barbarians of the south, A., X. vii. 2.
THE 148th RADICAL, 血.

血

Blood. 凡有血氣者,—all men; D.M., xxi. 1. 血氣未定, —the animal passions, physical powers, A., XVI. vii.

THE 144th RADICAL. 行

行


行君, A., VII. xxxii., 行, to succeed, A., XII. vi.; XX. i. 6, et al., etc.

行, 4th tone. Conduct, actions; a noun, D.M., xii. ii. 10, A., I. xi.; II. xvii. 3, IV. xxv. et al., etc.

行, 4th tone. 行, bold-looking, A., XI. xii. 2.

A yoke, A., XV. v. 2.

A name, A., XV. v. 2.

A name of a State, A., VII. xiv.; IX. xiv.; et al.

THE 148th RADICAL. 衣

衣

Clothes, a garment, D.M., xviii. 2, A., IV. ix.; X. iii. 2, xiv. 4, etc., xii. 1; XX. ii. 衣服, A., VIII. xxii. 衣裳, clothes for the lower part of the body, D.M., xix. 3, A., IX. ix.


亦, written 衣, the label in front of a coat, buttoning on the right breast, A., XIV. xviii. 2. (2) To sleep on, make a mat of, D.M., x. 4.

衣, 4th tone. To wear outside, A., X. vi. 3. 衣, 4th tone. 衣, to decay, decline, A., VII. v.; XVI. vii.; XVIII. v.

衣, 4th tone. Mourning clothes, with the edges either unseamed (齊哀), or frayed (斬哀). A., IX. ix.; X. xvi. 2.
<table>
<thead>
<tr>
<th>Chinese Characters</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>親</td>
<td>to love, show affection to, G.L.c., III. 2. D.M., xiv. 5, xx. 3. 12, 19, xxxi. 4. (2) To approach to; seek to be intimate with, A., I. vi., xiii. 2. (3) To approach to; seek to be intimate with. A., I. vi., xiii. 3.</td>
</tr>
<tr>
<td>不親</td>
<td>personal, one's self. A., XVII. viii. 1., Deceit, attempts to deceive, A., XIV. xxvii. 2.</td>
</tr>
<tr>
<td>視不親</td>
<td>(2) To try, examine. D.M., xx. 1. A., XV. xxiv. 2. (2) To be used, have official employment. A., IX. vi. 4.</td>
</tr>
<tr>
<td>視不親</td>
<td>The Book of Poetry; the poems in the Book of Poetry, A., I. xv. 3. II. ii. III. viii. 3. VII. xvii. 1. VIII. viii. 1. XIII. 1. XVI. xiii. 3. 5. XVII. ix. 1.</td>
</tr>
<tr>
<td>視不親</td>
<td>In 4th tone. To speak to; to tell. A., III. xxxi. VI. xix. IX. ix. XIII. xxii. 5. XVII. viii. 3. X. xxiv. 1.</td>
</tr>
<tr>
<td>視不親</td>
<td>The Doctrine of the Man, the term has a mystical significance, D.M., xvi. 5. XII. 18, xii. xxii, xiv. xxiv. 5. 9. 3. 9. 10. XXXII. 1. Really, sincerely, G.L.c., ix. 5. XII. x. 3. True. A., XIII. xi.</td>
</tr>
<tr>
<td>視不親</td>
<td>To make, be made, sincere; sincerely, G.L.c., 4. 5. G.L.c., vi. 1. a. 4.</td>
</tr>
<tr>
<td>視不親</td>
<td>In the Doctrine of the Man, the term has a mystical significance, D.M., xvi. 5. XII. 18, xii. xxii, xiv. xxiv. 5. 9. 3. 9. 10. XXXII. 1. Really, sincerely, G.L.c., ix. 5. XII. x. 3. True. A., XIII. xi.</td>
</tr>
<tr>
<td>視不親</td>
<td>To repeat; hum over. A., IX. xxvi. 3. 3. XVIII. 9.</td>
</tr>
<tr>
<td>視不親</td>
<td>To speak of; the speaking (what is said). D.M., xxvii. 5. A., III. xxxi. 2. III. viii. 3. XVII. xiv. 9. 5.</td>
</tr>
<tr>
<td>視不親</td>
<td>To be pleased; pleased with; a matter of pleasure. D.M., xxxi. 3. A., I. i. Y. v. VI. x. XX. xii. IX. xii. XL. xiii. 7. XVI. xiv. 2. XVII. viii. 8.</td>
</tr>
<tr>
<td>視不親</td>
<td>To join upon; instructions. 康語, the name of a Book in the Shu-ching, G.L.c., 1. 5. 1. a. 5. 13. 11.</td>
</tr>
<tr>
<td>視不親</td>
<td>Instruct; teach. A., II. viii. VII. ii. VII. xxiv. 1.</td>
</tr>
<tr>
<td>視不親</td>
<td>Tendency to be solemnly; an oath.</td>
</tr>
<tr>
<td>視不親</td>
<td>To join upon; instructions. 康語, the name of a Book in the Shu-ching, G.L.c., 1. 5. 1. a. 5. 13. 11.</td>
</tr>
<tr>
<td>視不親</td>
<td>To join upon; instructions. 康語, the name of a Book in the Shu-ching, G.L.c., 1. 5. 1. a. 5. 13. 11.</td>
</tr>
</tbody>
</table>
This, or to examine, G. L. C., 1. 2.

To forget, G. L. C., Ill. 4.

A name, A., XIV. ix.

A common saying, a proverb, G. L. C., VIII. 9.

To request; to beg. In the first person, sometimes merely a polite way of expressing a purpose, A., III. xxiv, VI. III, VII. xxxiv; XII. 8; XII. 11; XVII. i. 2; XVI. 4; XV. xvii. x. XII. ix. 7.

To deliberate; impose on, A., XIX. xxi. a.

To lead on, A., IX. 2. 3.

Sincere, A., XVI. iv. Simple and sincere, A., XIV. xviii. 3; XV. xxxvi.

In xth tone. In the phrase: 請陰, A., XIV. xiii. 1.

(1) To say to, A., II. xxi. 1; III. vi; V. viii. 1, et al., supere.
(2) To say of, A., III. i, rv. 7; XVIII. viii. 3, et al., supere.
(3) To call, to be called, G. L. C., IV. 7, rv. 1, et al., IX. 2; IX. 3; IX. 5; IX. 9; IX. 12; D. M., I. 4, XX. 1; L. xlii. xi, et al., supere. Observe the idioms; G. L. C., I. 3, D. M., I. 7, XVII. 8; A., I. xv. 2; XVI. 9.

謂之 is different; 何謂 what is meant? A., III. vii. 2; XLI. 2; XIV. ix.

To discourse, discuss, A., XI. xx; XIV. ix.

(1) Oh! yes, A., VII. xiv. 2; XVII. i. 2.
(2) A promise, A., XII. xil. 2.

As a proposition, 2, to, from, etc., and sometimes cannot be translated, G. L. C., IV. 25; D. M., vii. xii. 3, et al., A., I. xv. 3; III. xi; V. xi; XXII. 1; XVII. i. 4, 3; VII. 3, et al. (2) As an interrogative, A., VI. iv; VII. xxxiv; IX. xii; XI. xii; XII. xiii. 3, et al.

(3) Apparently — this, A., VI. xlvii. 7; XIV. xlviii. 4. (4) Not merely: see, all, D. M., xx. 3; A., XII. xil. xil. xil. et al. (5) Observe, A., I. 2, 4, and 8.

談, A., XVII. xli; XIX. xil. 1.

A name of China, A., III. v. (3)

To remonstrate with, reprove, A., III. xxi. 2; XIV. xvii. 6; XIX. i. 2; XIX. x.

To plan; plan about; plans, A., I. iv; VII. x. 3; VIII. xiv; XIV. xxvii; XV. xxvi; XXII. xxiv; XVII. vi. 13.

To remember, A., XII. i. 8; X. i. 6.

To know, become acquainted with, A., XVII. ix. 7.

In 4th tone. To remember, A., VII. ii; XV. vii. 1; XIX. xil. 2.

To discourse about, A., VII. iii.

Crafty, A., XIV. x.

自誇; self-enjoyment, G. L. C., vi.

Slander, A., XII. vi.

To testify, hear witness to, A., XIII. xvii. 2.

To compare; a comparison, A., VI. xxvii. 2.

Rival, may be compared to, A., II. i; IX. xvii.

Rival, is like to, A., XVII. xvi; XIX. xiv. 1.

Renoun to praise, D. M., xxiv. 6. Read in the and tone, with the same meaning, A., XV. xlvii.

To discourse with, to discourse, A., IV. xiv; XIX. ii. 3. To discuss and settle, to arrange, D. M., xxvii.

To read, study, A., XI. xiv. 3.

To change; changes, D. M., 2. 5; xil. xxvi. 6; A., VI. xiv; X. vi. v; XIII. i. 8; IX. ix.

Courteous, humble, G. L. C., ix. 3; A., XIV. xiv. 10. To decline, yield, A., VIII. i; X. xlvii.

In the complaisance of propriety, A., XIV. xiv.

Slander; slanderers, D. M., xx. 11.

THE 12th RADICAL. 豆

A wooden vessel used at sacrifice.

豆, A., XVII. iv. 3. 祯豆, A., XI. 2.

How, A., VII. xlvii; IX. xiv; XIV. ixv. a; XVII. 5. Followed by 藉, also 藉, and 失, A., XVII. v. 3; XII. 4; XVIII. vi. 3; XIX. xxv.
THE 152nd RADICAL 禾.
A small pig, G.L.C., x. 22. A., XVII. 1. 7.
Preparation beforehand, D.M., xx. 16.

THE 153rd RADICAL 禽.
A leopard, A., XII. viii. 3.
The badger, badger's fur, A., IX. xxvi; X. vi. 7.

THE 154th RADICAL 貝.
Correct and firm. A., XV. xxxvi.

To carry on the back, A., X. xvi. 31. XIII. iv. 5.
財用, 財, sources of wealth, D.M., xvi. 9.
子貢, one of Confucius's disciples, A., I. xii, xvi. A., I. xvii. 4, IV. v. 3, VIII. 4, xiii. 3, XIV. xi, X. xxxi; XVI. i. 10.
To covet, desire, A., XX. ii, 1, 2. To be ambitious, G.L.C., ix. 9.
To go through, pass, A., XIV. xv. 1; XV. ii. 5. It is difficult to assign its meaning in X. xili. a.
To repeat; repeated, A., VI. liii. 2. 不, without doubleness, D.M., xxvi. 7.
To require from, A., XV. xiv.

(2) Extended, reaching far and wide, D.M., xii. 7, 8.

The name of a city, A., VI. viii; XI. xxiv, XVI. 1, 4; XVII. v.
To injure; injury, A., XXIV. xii. 3. XX. iii. 3. An injurious disregard of consequences, A., XVII. viii. 9. A poet, A., XIV. xxvi. Thieves or robbers, A., XVII. xii.

To reward, D.M., xxviii. 4. A., XII.


A guest, a visitor, A., IX. xiii. 4; XII. xiii. A., V. vii. 7. XIV. xx. 2.

To give; bestow, A., X. xiii. 1. Gifts, A., XIV. xviii. 2. (2) The name of one of Confucius's disciples, A., I. xii, VII. xiii 4, et al. scap.

To bestow; gifts, A., XX. i.

= military levies, A., V. viii. a.

To assist, D.M., xii.

THE 155th RADICAL 赤.

(1) 赤子, an infant, G.L.C., ix. 9.
(2) The name of Ti-ku, one of Confucius's disciples, A., V. viii. 4; VI. iii. 2. XI. xxiv. 4, 19.
To pardon; forgive, A., XIII. ii. 7, XX. iii. 10.

赫赫, greatly distinguished, G.L.C., ii. 4.
THE 15th CENTRAL RADICAL 走

To assist, bring out one's meaning, A., XIII. viii. 5.

A great family of the State of Tain, A., XIV. xii.

To walk quickly, A., IX. ix.; X. iii. 3, iv. 5. A., XVI. xii. 3; XVIII. v. 2.

THE 15th CENTRAL RADICAL 足

(1) The foot, A., VIII. iii.; X. iii. 1, iv. 3, v. 1; XIII. iii. 6. (a) Sufficient, to be sufficient; E. L.L., ix. 8, x. 19. D. M., xiii. 9, xiv. 13, xvii. 7, xxi. 5. (a) The feet, A., II. ix.; III. ix.; IV. ix. 2, ix. 6, et al.

使用足民, to secure sufficient for the people, A., XI. xiv. 5.

In 4th tone. Excessive, A., V. xxiv.

To stumble, D. M., xix. 5.

To tread on, A., X. xiv. 10, to occupy, D. M., xiv. 5.

足踏, to move reverently, A., X. ix. 5.

足踏 = 踏

To step over; transgress, A., II. iv. 5; XIX. xiv. 21.

(1) 道路, the road, A., IX. xi. 3. (2) 子路, one of Confucius' disciples; D. M., x. v. A., V. vii.; xii. xxi. 3, xi. 4, et al.; Mong. 子路, A., X. xvi. 3; XI. ii. 2, xii. XVI. i. 2. (3) 顏路, the father of Yan Hui, A., XI. vii. 1.

To trample on, D. M., ix. To tread (the path of virtue), A., XV. xiv.

To leap, D. M., xiii. 3.

延踏, the feet dragging along, A., X. v. 1.

Hurried; rashness, A., XVI. vi.

The legs banding under, A., X. iii. 7, iv. 3.

THE 150th CENTRAL RADICAL 身


In some cases, we might translate by body. (3) 全身, all one's life, continually, A., IX. xxvi. 3; XV. xxiii.

(The body, A., X. iv. 4, 7; XV. i. 7.) (2) In one's own person, A., IV. xxi.; VII. xxi.; XII. xxi.; XIV. vii.; XV. xiv.; XX. i. 3.

THE 150th CENTRAL RADICAL 車

A carriage, D. M., XXIII. ii.; XXII. 3, A., XII. xvi.; V. xxv. 3; X. xvi. 2, xvii. 5; XI. xii.; XV. xiv. 3.

An army, 車, the forces of a great State, A., VII. x. 2; IX. xxv. 軍旅, A., XIV. xx. 2; XV. i.

The rut of a wheel, 軌, a lane, standard, D. M., xxi. vii.

An arrangement for yoking the horses in a light carriage, A., II. xii.

A State carriage, A., XV. x. 3.

Light, not heavy, D. M., XXIII. vii.


To assist, A., XII. xiv.

Light, not heavy, A., V. xxv. 2; VI. ii. 2.

The cross-bar for yoking the oxen in a large carriage, A., II. xii.

(1) A carriage, A., XV. vi.; XVIII. vii. a. (2) 接軸; a name, A., XVII. vi.

To assist, stop, A., XVIII. vi. 2.

THE 15th CENTRAL RADICAL 辛


As sovereign; applicable to the sovereign as well as the princes. In the Analects only of the princes, D. M., xxi. 5. A., III. ii.


I. 9. 辛, 辛如, may be compared to, D. M., xiv. 3, xxi. 2.

To discriminate; to discover, D. M., xvi. 4, xv. 19, 20; A., XII. x. 1, xxi.

(1) Language; speech, G. L. X., iv. 4, XV. xi. 辭氣, the words and tone.

A., VII. xxv. 3, 4. 爲之辭如, to frame excuses for, A., XVII. i. 9. (2) To refuse, decline, D. M., ix. A., VI. iii. 3, xii. XVII. xxiv.
THE 1ST RADICAL 辰
The constellation of the zodiac, D.M., xvi. n. 北辰, the north pole star, A., II. 1.
A husbandman, A., XIII. iv. 1.

Disgrace; to disgrace, A., I. xiii.; IV. xvi.; XII. xii.; XIII. xx.; XVIII. viii. 3.

THE 16TH RADICAL 退
Steady, A., X. xvi. 3.

Wide of the mark, A., XIII. iii. 3.

To be near to, G.I.xvi. n. D.M., xx. 10; xix. 5. A., i. xlii.; alii. Nearness, D.M., xxxii. i. (In what is near, i.e. one's self), A., VI. xviii. 3; XIX. vi.


To transmit; carry forward, D.M., xviii. i. xiv. xiv. 1; xix. 7; XVII. xiv. 1. To be handed down to posterity, D.M., xi. i. A., XIV. xvi.

To leave to err, A., XVII. i. 2.

A name, A., XIV. vi. - 伯適, A., XVIII. xi.

To go back in thought, and act according to what may be required, D.M., xviii. 3. A., I. ix. To go forward in the same way, A., XVIII. v.

To advance, go forward, A., VI. xvi.; XVII. xviii. 5; IX. xviii. 7; X. iii. 3; XIII. xii.; XIX. xii. Actively, to call, to urge, forward, A., III. xii.; XXI. xii.

先进, 迢近 = 先光, 衝前
A., XI. i. i, 2.

Footsteps, A., XI. xiv.

To anticipate, A., XIV. xxi.


屏 To drive out, G.L.c., x. 15.

To unloose, = to relax, A., X. iv. 5.

To make, 造端, to make a beginning, D.M., xii. 4.

造次, in urgency and haste, A., IV. 18

通 To reach to, D.M., xxx. 4. Reaching everywhere, = universal, A., XVII. xxii. 6.
不通 = not to get through, or forward, G.L.c., x. 10.

速速 To come to, to reach to, G.L.c., x. 17; D.M., xvi. 4; A., IV. xii.; XVI. iii. 1. To pass - to passing-on, A., XII. xvi.; XVIII. i. 2 = 逃逝, may be made to go to, A., VI. xxiv.

By (1) To retire, withdraw, A., II. ix.; VII. xviii. 2; xvi. 2; X. iii. 4; XII. xvii. 4; XVII. xii. 13; X. iii. 5. To return from, A., X. xii.; XVII. xiv. 1. (a) To remove, G.L.c., x. 16. To repress, A., XLI. xxi.

弃 To retire from the world into obscurity, A., XVIII. vii. 1; XX. 1. (a) To accomplish, having had its or their course, A., VIII. xxii. 4. (b) Then, accordingly, A., XV. i. 1.

To meet, A., XVII. i. XVIII. vii. 1.

To ramble, A., XII. xxii. 1. With a bad meaning in 佚, idleness and wasting, A., XVI. v. To go abroad, A., IV. xix.

To go beyond, transgress; to be wrong, D.M., iv. A., V. vi.; XI. xv. 1; XIV. xiv. ii; XIX. viii. A transgression, error, fault, G.L.c., x. 15. D.M., xxii. 1. A., I. viii. 4; IV. vii.; XVII. xii; et al., sepp.

In rat tones. To go, or pass by, A., IX. ix.; X. iv. 3; XIV. xiii. 1; XVI. xii. 5; XVIII. v. 4; et seq.

Anciently, in yin tone. (1) A road, a path, A., IX. iii. 3; XVII. xiv. 中道, midway, A., VI. x. Very often with a moral application, the path as of the Mean; in the Doctrine of the Mean, et al.; the course or course, the ways proper to. Sometimes it = the right way, what is right and true, A., IV. v. vii.; xvi. 1; et al.
(2) Doctrine, principles, teachings, A., XIV. xii.; V. vi.; XI. xv.; XIV. xxvii.; XVIII. et al., sepp. 有道, principled;
無道, unprincipled; = sometimes spoken of individuals, A., I. xiv.; but generally descriptive of the state of a country, as well or ill-governed, D.M., xxv. 7. A., III. xxiv.; XVI. ii. 4; III. 1; et seq.

Anciently (as now), in 4th tone. (1) To proceed by, D.M., xxvii. 8. (2) To say, to mean, G.L.c., iii. 5; X. 17. To say, to speak to, A., XII. xxii. 1. A., XIV. xii.; XVI. 5. (3) To govern, administer, G.L.c., i. 5; A., II. v.; III. iii. 1; et seq.
(1) To reach to, D.M., xvi. 5, A. XIV.
(2) To carry out, A. VI. xiv. 5, A. XII. xii. 2, A. XIII. xiv. 5, A. X. xi. 2.
(3) Intelligent; to know what to think or do, A. V. vii. xiii. 2, A. XII. xii. 2, A. XV. xi. 2, A. XII. xii. 5.
(4) Universal; reaching everywhere, D.M. ii. 4, X. xii. 5, A. XVI. xiv. 5, A. X. xii. 5.
(5) Distinguished; отметному, A. XII. xii. 5.
(6) 伯達, a man's name, A.
(7) 達巷, the name of a village, A.

To oppose, O.L.C. x. 14, A. II. v. 1, A. IX. 3, A. X. xi. 2, A. XIV. 4, A. XII. xii. 3.
(2) To be distant from, D.M. xii. 3.
(3) To leave, A. V. xvii. 2.
(4) To abandon a purpose, A. IV. xvii.

To be at a distance, to become distant, O.L.C. ix. 2, D.M. xii. 1, A. XIV. 2, A. XII. xii. 5, A. XII. xii. 5.
(2) Distance; from a distance, D.M. xii. 1, A. I. x. 1, A. IV. iv. 6, A. XII. xii. 6, A. X. xii. 5, A. XII. xii. 5.
(3) To make remote, D.M. xii. 5.

In 4th tone. To put away to a distance; to keep one's self a distance from, O.L.C. x. 16, D.M. xii. 14.
(2) Distance; from a distance, D.M. xii. 1, A. I. x. 1, A. IV. iv. 6, A. XII. xii. 5, A. XII. xii. 5.
(3) To separate, A. IV. iv.
(4) To be distant, A. IV. iv.

To have the mind set on anything, A. IV. iv.

L. x. 遠, To withdrew, the hid, from, D.M. xi. 3.

To transfer, remove, A. VI. i, A. X. xii. 2.
THE 168th RADICAL, 金.

Metal. 金 = 金, D.M., xiv.

A measure containing 64 kwan, A., VI. iii. 1.

To angle, A., VII. xvi.

Embroidered clothes, D.M., xxxii. 2.

A measure, limit, A., VIII. 4.

To engrave; be engraved, G.L.C., ii. 2.

A battle-axe, see above.

To set aside, A., II. xii.; XII. xvii. 2.

錦, a bell with a wooden clapper, A., III. xxiv.

錦, while it was yet twanging, spoken of the sound of a harpoon, A., XI. xii.

錵, a bell with a wooden clapper, A., III. xxiv.

To bore; to penetrate, A., IX. x. 1.

鐘, to bore wood to procure fire, A., XVII. xii. 3.

A bell, A., XVII. xi.

THE 169th RADICAL, 長.

Long, A., X. vi. 5.

The Long Treasury, A., XI. xiii. 7.

Field, a nucleus, A., XVIII. vi.

公治長, a disciple, and son-in-law of Confucius, A., V. i.

在, in grid. Old, A., XI. xxv. 2.

Grown up, A., XIV. xvi.; XVII. vi. 5.

[Note: The rest of the page contains similar entries for other Chinese characters, followed by English translations and explanations.]

THE 168th RADICAL, 仁.

The name of a city in Lu, A., XIV. xv.

The steps, or stairways, on the seat.

(1) To descend, A., X. iv. 5. (2) To surrender (ack.), A., XVII. viii. 4. 3.
(3) A mound, A., XIX. xxiv. (4) To insulate, D. M., xiv. 3.

陰

陰, the shed where the sovereign spent his three years of mourning, A., XIV. xiii. 2.

(2) To arrange; display: exult, D. M., xii. 3. A., XVII. i. 6. (2) The name of a State, A., V. xxxi; VII. xxx; XI. li; XV. 2.
(3) 陳 (honorific epithet), an officer of Ch‘i, A., XIV. xii. (3) 陳文 (honorific epithet), another officer of Ch‘i, A., V. xvii. 3. 陳亢, a disciple of Confucius, A., XVI. xiii.

The arrangement of the ranks of an army, tactics, A., XV. i. 7.

(1) 隘, to be taken in a pitfall, D. M., vii. (2) To be made to fall into, A., VI. xxiv

陪臣, the family ministers belonging to the officers of a State, A., XVI. ii.

A corner, G. L., iii. 2. A., VII. vii.

(1) 陽, a disciple of Tu-ku Shun, who was made criminal judge of Loo, A., XIX. xii. (2) 首陽, the name of a mountain, A., XVI. xii. (3) 雨, the name of an insuperable officer of Loo, A., XVIII. i. (4) Name of an assistant musician of Loo, A., XVIII. ix. 5.

To fall, D. M., xxxi. 4.

-team, a minister of Shun, A., XII. xiv. 5.

Stop of a stair, A., X. iv. 5, 2, 9; XV. xii. 4; XIX. xxiv. 3.

Dangerous, difficult, places. 旅行, to walk in dangerous paths, D. M., xiv. 4.

季殮, an officer of Ch‘i, A., XVIII. xi.

A conjuncture, or meeting, A., VIII. xx. 6.

Secret; what is secret, D. M. i. 3, xii. 2. To keep secret, conceal, D. M., vi. A., VII. xiii; XII. xvii. 2. To live in obscurity, D. M., vi. 1, A., VIII. xiii. 1; XVI. vi. xi. 2; XVIII. vii. 4, viii. 4.

THE 17th RADICAL, 雨

A pleasant, A., X. xvii. 2.

The female of birds. 羽女, A., X. xvii. 2.

(1) Frequently, A., VII. xvii. (2) The name of the coves in the second and third parts of the Shih-ching, A., IX. xiv; XVIII. xvii.

(1) The name of an ode in the Shih-ching, A., III. xi.; (2) The name of one of Confucius's disciples, Nan Yang, styled Chung-kung, A., V. iv; VI. 1; XII. ii.

Although, G. L., ii. 3, ix. 2, et al. D. M., xxvi. 3, xxxii. 1, a., I. vii; VI. 1; IX. iii. 2, et al., saya. It is often followed by an adjective, without a verb, and may be translated when, even in the case of. Observe A., VI. xxiv, and IX. xvi.

To settle, A., X. xvii. 1.

Fowls, a fowl, G. L., x. 20, A., XVII. iv. 2; XVIII. viii. 2.

To be scattered; dispersion, A., XVI. i. 7.

In 4th tone. To go away from, to be left, D. M., i. 2.

Difficult; to be difficult; difficultly, A., II. vii; VI. xiv; VII. xviii. 2; xxviii. 1; VIII. xx. 2; XII. lii. 3; XIII. xv. 3, 5 et al. What is difficult, A., XL. vii. 1; IL i. 2; XIX. xx.


(1) To curse, A., V. xi. 2. (2) Part of a double surname, A., V. v.

THE 18th RADICAL, 雲

The name of a sacrifice to pray for rain. They danced about the altar. Hence 舞云 = rain-altar, A., XI. xxv. 7; XII. xxix.

Clouds, a cloud, A., VII. xv.

Thunder, A., X. xvi. 5.

Hail-frost, D. M., xxxi. 4.

Blew, D. M., xxxi. 4.

To examine authority over men by strength, to make to have such authority, A., XIV. xvii. 2.
THE 174th RADICAL.  

顏 (honorific epithet)  
公, a duke of Wei. A. XIV. xx; XV. i. 

THE 174th RADICAL. 靜  
Calm and unperturbed; tranquil; G.L. vii. a. VI. xii. 

THE 174th RADICAL. 精  
Not, same. It very often stands at the beginning of the clause, or member to which it belongs, and it is not that; if not,  
不 is what is contrary to, D.M. XX. 14. A. XVIII. vi. 4. i. x. 

顯  
Not, D.M. XXXIII. 4. 

THE 174th RADICAL. 面  
The face; 南面, the face to the south; the position of a sovereign, A. VI. i. 1; XV. iv. 

THE 174th RADICAL. 革  
The portions of armor, made of leather. D.M. iv. 4. 

飛  
To fly. D.M. XII. 5. 

THE 182nd RADICAL. 風  
The wind. D.M. XXXIII. 1. A. X. XVI. 5; XII. xix. To enjoy the breeze; to take the air. A. XI. xiv. 7. 

THE 183rd RADICAL. 食  
A. I. xiv. et al.cause, 吃 = to consume, G.L. x. 19. 食 = to enjoy, A. X. XI. 5. 
To be eaten, A. XVIII. vii. 7. 

食  
A meal's time, A. IV. v. 3. 

食  
A. X. XII. 6; VII. xii. 

食  
(2) Rice; food generally, A. II. viii.; VI. ix.; VII. XV; X. VII. 2, 4, 10; XIV. x. 5. 
(2) To give to eat; to feast, A. XVIII. vii. 3. 

飲  
To drink. D.M. iv. 2. A. X. xi. 
As a noun, (2) A. VI. ix.; VIII. XXXI. 

絕  
In 4th tone. To give to drink. A. III. vii. 

豊  
Mist overcome. 食豊不食, he did not eat anything that was not well done. A. X. vii. a. 

飯  
(1) To eat. 飯蔬食. A. VII. XV; XIV. x. 3. In those instances, perhaps 飯 = for food. To taste. A. X. X. 
(2) 亞飯 三飯 四飯. A. XVIII. X. 

飯  
To ornament. A. X. vi. 1. Observe 修飾之. A. XIV. x. 2.
THE 294th RADICAL, 無
An apron, belonging to the sovereign's dress at sacrifices, A., VIII. xxii.

THE 295th RADICAL, 鴛
A large sea-turtle, D.M., xvi. 9.

A turtle, D.M., xvi. 9.

An ignama, D.M., xvi. 9.

THE 297th RADICAL, 鼓
(1) A drum, drums, A., XI. xvi. 2; XVII. xi. (2) Drum-major, A., XVIII. ix. 9. (3) To strike, to play on, D.M., IX. 3. A., XI. xvi. 7. Ammunition, for the third of these senses the character was used.

A kind of hand-drum. 撃鼓 To shake the hand-drum, A., XVIII. ii. 4.

THE 298th RADICAL, 廚
A sawn, A., X. vi. 4.

THE 299th RADICAL, 麻
Ramp-friction, A., IX. iii. 7.

THE 300th RADICAL, 黄
Yellow, O.L., iii. 9, A., X. vi. 4.

THE 301st RADICAL, 綠
Black. 黎民, the black-haired people, the people, O.L., 2. 14.

THE 302nd RADICAL, 黑
To be silent, silent, D.M., xxvii. 7. A., VII. II. To be dismissed from office, A., XVIII. ii.

The name of the 黑, one of Confucian disciples, A., XI. xxvii. 7.

(1) A village, A., IX. ii.; XIV. xvi. 1.

(2) A village, A., VI. iii. 9; X. 1. 11. A. school, pupils, A., X. xvi. 7. 黑, among us, A., XIII. xvii. 3. (2) A. partisan, partisans, A., VII. xxvii. 9; XV. xvi.

OMISSION.
The 博, the last character in col. 9, p. 435, add to it, "a certain gene, A., XVII. xxiii."
"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the books clean and moving.