word of mouth more than twenty Books to disciples. From another
passage we gather that he estimated Fuh-säng’s Books, with which he
was well acquainted, at 28; but he says nothing of the visit to Fuh of
Ch’aoou Ts’ö. Wei Hwang, of the first century of our era, says that
when Ch’aoou Ts’ö went to him, Fuh-säng, being over 90, was unable
to speak plainly, and made use of a (? grand-) daughter to repeat what
he said; and that her dialect being different from Ts’ö’s, he lost 2 or 3
in every ten of her words, supplying them as he best could according
to his conception of the meaning. This last account, as being more
marvellous, has become the accepted history of the manner in which
so many Books of the Shoo were recovered through Fuh-säng. Even
Regis follows it, as if he had not been aware of the more trustworthy
narrative of Sze-ma Ts’een.

3. The statement of Sze-ma Ts’een, that Fuh-säng found again
the tablets containing 29 ‘p’een,’—Books, or parts of Books,—of the
Shoo, is repeated by Lew Hin in his list of the Books in the
imperial library under his charge, of which I have given some
account in the proleg. to vol. 1, pp. 2–3. It is there expressly said,
moreover, that there were, in the classical department of the library,
29 portions of the text of the Shang Shoo. Those Books were:

The 29 Books of Fuh-säng. ‘The Canon of Yaou; ’The Counsels of
Kaou-yaou; ’The Tribute of Yu; ’The Speech at Kan; ’The
Speech of T’ang; ’The Pwan-kang; ’The Day of the Supplementary
Sacrifice of Kaou-tsung; ’The Conquest of Le by the Chief of
the West; ’The Viscount of Wei; ’The Great Speech; ’The Speech
at Muh; ’The Great Plan; ’The Metal-bound Coffers; ’The Great
Announcement; ’The Announcement to K’ang; ’The Announcement
about Drunkenness; ’The Timber of the Tze-tree; ’The
Announcement of Shao; ’The Announcement about Lü; ’The
Numerous Officers; ’Against Luxurious Ease; ’Prince Shih; ’The
Numerous Regions; ’On the Establishment of Government; ’The
Testamentary Charge; ’Leu on Punishments; ’The Charge to
Prince Wăn; ’The Speech at Pe; and ’The Speech of the Duke of
Ts’in.

It was discovered subsequently, that ‘The Canon of Shinn’ was
incorporated by Fuh-säng with that of Yaou; the ‘Yih and Tseih’
with ‘The Counsels of Kaou-yaou; ’The Charge of king K’ang’

4 See Han-kwo’s Preface, p. 12. 5 See the 古文尚書箋詞卷一, P. 2.

1 經二十九卷
mentioned. The former tells us that from his youth he had doubted "all the talk about modern text and ancient text," and that, afterwards, having met with some dissertations of Woo Ch'ing, he was delighted with the agreement of their views, and tried to obtain the Work of Woo mentioned above. Disappointed in this, he published Fuh-sâng's Books with his own commentary, and prefixed the dissertations of Woo. The latter published "Discussions on and Explanations of the Shang Shoo," in ten keun. He does not appear to have seen Woo Ch'ing's Writings; but he goes beyond him in his animosity to the ancient text and commentary. In eight of his keun, he explains Fuh-sâng's Books; the remaining two are devoted to an exposure (as he thinks) of the falsehood of the ancient text. So strongly had the views of these and other critics taken possession of the scholars of Ming, that in A.D. 1,643 a memorial was presented to the emperor Chwang-lee, praying that the Books peculiar to the ancient text might be cast out, and the subjects at the competitive examinations be taken only from Fuh-sâng's. The dynasty was in its death-throes. The poor emperor had his hands and head more than full with the invading Manchoos; and while the empire passed from his sway, the ancient text was allowed to keep its place.

Under the present dynasty, the current of opinion seems to run, as in the Ming, against the Books, Commentary, and Preface ascribed to Gan-kwô. The works of Wang Ming-shing and Keang Shing, of which I have made much use in my notes, speak in almost every page, in the most unmeasured terms, of "the false K'ung." The ancient text, however, is not without its defenders. So far as the government is concerned, things remain as they have been since the T'ang dynasty. The editors of Yung-ching's Shoo do not take up the argument. They give prominence, indeed, in their Introduction, to the opinions of Choo He and his followers, but pass no judgment of their own; and they use equal care in unfolding the meaning of the suspected portions, and of those which all acknowledge.

4. I shall conclude this chapter on the history of the Shoo with an exposition of the grounds on which I cherish for myself a confidence in the authenticity of the ancient text and Gan-kwô's commentary on it, and some discussion of the principal arguments advanced on the other side. Minor arguments, based on the language

---

4 The title of his Work is 尚書輯錄 尚書辨解 莊烈愍
皇帝 A.D. 1828-1848.
5 See Magu's Wrongs of the Shoo, Ch. 1, p. 1.
to myself long ago that a complete copy of the Shoo, as it was before
May the Shoo complete be yet
found in Japan?

the time of the Ts'in dynasty, might possibly
be found in Japan. I am pleased to discover
that the same idea has been entertained at different times by Chinese
scholars. Very decided expression was given to it in the 11th
century by Glo-yang Sew,\textsuperscript{1} from whom we have a song upon a
"Knife of Japan,\textsuperscript{1}" which concludes with:

\begin{quote}
\textquote{When Seu Fuh went across the sea,}
The books had not been burned;
And there the hundred \textit{p'sen} remain,
As in the waste inurned.

Strict laws forbid the sending them
Back to our Middle Land;
And thus it is that no one here
The old text has in hand.\textsuperscript{2}
\end{quote}

The critics for the most part treat the idea with contempt; and
yet in the year 1697, the 36th of K'ang-he, a petition was presented,
requesting the emperor to appoint a commission to search for the
Shang Shoo, beyond the seas.\textsuperscript{3} Japan is now partially opened. By
and by, when its language is well known, and access is had to all its
literary stores, this matter will be settled.

\textsuperscript{1}欧阳修, styled 永叔. He died a.p. 1073. \textsuperscript{2} All of the song which I have seen
\textsuperscript{3} See Wroongs of the Shoo, Ch. I, pp. 3, 4. See the "經義考書", P. 8.
allowing the 28 or 30 years of their associate rule to drop altogether out of his chronology. Kwang's standard tables place Yaou's first year in B.C. 2,357, (or 2,356); the Bamboo Books place it in 2,145. There is thus a difference of rather more than 200 years between them. As we found them both wrong in regard to the reign of Chung-k'ang, we must hence conclude that they are wrong also in regard to the period which we are now examining.

It has been generally supposed that Yaou's directions to the astronomers Hê and Ho, in the first Book of the Shoo, furnished data sufficiently certain to enable us to determine his era. The Shoo does not tell us indeed, in what year of his reign Yaou delivered those instructions, but the chronologers have all assumed that it was in his first year. The remarks of Mr. Chalmers on the point, in the appendix to this chapter, show that the value of Yaou's observations for chronological determinations has been overrated. The emperor tells his officers, that, among other indications which would enable them to fix the exact period of the cardinal points of the year, the vernal equinox might be ascertained by observing the star neaou; the summer solstice by observing the star ho; the autumnal equinox by observing the star keu; and the winter solstice by observing the star maou. It was assumed by the scholars of the Han dynasty that by neaou was to be understood the constellation or equatorial space then called sing, beginning at = Hydra, and including a space of 20°; and that by ho was to be understood fang, corresponding to Scorpio, and including 40°. It was assumed also, that, as the result of the observation (of the manner of which the Shoo says nothing), sing would be found to pass the meridian at six o'clock in the evening, at the vernal equinox; and that the other stars mentioned would pass it at the same hour at the seasons to which they were referred.

I do not think there is any reason to call these assumptions in question. The scholars of Han, ignorant of the fact of the procession of the equinoxes, could not have arbitrarily fixed the particular stars to suit their chronological views;—their determination of them must have been in accordance with the voice of accredited tradition. Supposing that the stars were all what it is now believed they were, to what conclusions are we led by them as to the era of Yaou?

Bunsen tells us that Ideler, computing the places of the constellations backwards, fixed the accession of Yaou at B.C. 2,163, which is

---

2 See the 前漢書律歴下, p. 13. 3 星. 4 房. 5 Place of Egypt, &c., III., p. 400.
only 18 years before the date in the Bamboo Books. On the other hand, J. B. Biot finds in the statements of the Shoo a sufficient confirmation of the date in the received chronology, B.C. 2,357. Freret was of opinion that the observations left an uncertainty to the extent of 3 degrees, leaving a margin of 210 years. It seems to myself that it is better not to insist on pressing what Yaou says about the stars of the equinoxes and solstices into the service of chronology at all. Gaubil, Biot, and the other writers on the subject, all quote Yaou’s observations so far as they had astronomical reference; but they take no notice of other and merely popular indications, which he delivered to his officers to help them to ascertain the seasons. They would know the spring, he tells them, by the pairing of birds and beasts, and by the people’s beginning to disperse into the country on their agricultural labours. Analogous indications are mentioned for summer and autumn; till in the winter time the people would be found in their cosy corners, and birds and beasts with their coats downy and thick. Taken as a whole, Yaou’s instructions to He and Ho are those of a chief speaking popularly, and not after the manner of a philosopher or astronomer. We must not look for exactness in his remarks about the cardinal stars. The mention of them in the earliest portion of the Shoo proves that its compiler, himself, as I showed in the last chapter, of a later date, had traditions or written monuments of a high antiquity at his command; but Yaou was as likely to be speaking of what he had received from his predecessors as of what he had observed for himself; and those predecessors may not have lived in China, but in another region from which the Chinese came. If it were possible to fix the exact century, in which it was first observed that the stars of the equinoxes and solstices were neaou and heu, ho and neaou, that century may have been anterior to Yaou, and not the one in which he lived.

7. From the review which I have thus taken of the different periods of Chinese history, documents purporting to belong to which are preserved in the Shoo, it will be seen that the year B.C. 775 is the earliest date which can be said to be determined with certainty. The exact year in which the Chow dynasty commenced is not known; and as we ascend the stream of time, the two schemes current among the Chinese themselves diverge more widely from each other, while to neither of them can we accord our credence. The accession of Yu, the first sovereign of the nation, was probably at some time in

---

7 Bunsen, as above; p. 101.
or too long; but here it was not found to deviate in either direction, and its length on midsummer-day was to the length of the gnomon as 15 to 80. The distance assigned to the sun is in fact the earth's radius, and was a natural inference from the plane figure of the earth, taken in connection with the different elevation of the sun in different latitudes. From the same premises it was also inferred that the shadow would be all awry at noon in places far east or far west of Loh;—those on the east being too near the morning sun, and those on the west too near the evening sun. The following legend 4 may be quoted as illustrative of the supposed nearness of the sun to the earth. "There is a country in the far west, in the place of the setting sun, where every evening the sun goes down with a noise like thunder, and the king of the country leads out a thousand men on the city wall to blow horns and beat gongs and drums, as the only means of keeping little children from being frightened to death by the unearthly roaring of the monster." The writers of the early Han dynasty hesitate not to affirm that the experiment to prove the deviation of the shadow at noon was made with all the necessary apparatus,—clepsydras, gnomons, &c., and found successful. But the clepsydra is not mentioned in any authentic writing of earlier date than the Han; and we may safely conclude that this, as well as some other instruments mentioned by interpreters of the classics, and in the Chow-le, was unknown to the ancient Chinese. The clepsydra is described by Aristotle (B.C. 384—322).

The Chinese have made attempts at various times to calculate the distance of the sidereal heavens. In the History of Tsin 5 the result of a calculation is given with amusing minuteness. It is said:—"By the method of right-angled triangles the distance between heaven and earth was found to be 81,309 le, 30 paces, 6 feet, 3 inches, and 6 tenths!" Another calculator 6 gives 210,781 3/4 le. The diameter of the sun is given by one writer as 1000 le; 7 and he is said to be 7000 le below the heavens (the firmament).

2. The first calendars of the Greeks were founded on rude observations of the rising and setting of certain stars, as Orion, the Pleiades, Arcturus &c." 1 The same may be said of the calendars of the Chinese. Even after Meton and Calippus the Chinese calendar must have been founded on very "rude" observations indeed. During the two centuries and a half embraced by Confucius' History of the latter Chow dynasty, the commencement of the year fell back a whole month. This is demonstrable from the dates of the 36 eclipses, of which a list will be found subjoined, and from a variety of references to months, and days of the cycle of 60, which occur throughout the History. It is probable that an error of another month was committed before the fall of the dynasty in the 3d century B.C. The rapid derangement of the months, and consequently of the seasons during this period, however, must probably arise from the adoption of some erroneous system of intercalation, invented to supersede the troublesome observations of the stars from month to month. And the consequence was, that the knowledge of the stars came to be cultivated only for purposes of astrology,—a science in which accuracy is no object. Hence even at the present day, the signs of the zodiac, or the 28 mansions of the moon, are most frequently represented not as they appear now, but as they appeared to Yaou and Shun. 8 The earliest account, which has any claim to authenticity, of the stars employed to mark the cardinal signs of the zodiac, is in the Canon of Yaou. According to

1 See Smith's Dictionary of Antiquities, Article Calendar. 2 Shoo, Pt. I. BK. I.
## Eclipses Recorded by the Ancient Chinese

<table>
<thead>
<tr>
<th>Year</th>
<th>Month</th>
<th>Day</th>
<th>Eclipses</th>
<th>Date</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>558</td>
<td>January</td>
<td>8</td>
<td>XII</td>
<td>15</td>
<td>Noon</td>
</tr>
<tr>
<td>557</td>
<td>May</td>
<td>23</td>
<td>VI</td>
<td>34</td>
<td>Scarcely visible at Sunrise</td>
</tr>
<tr>
<td>552</td>
<td>August</td>
<td>25</td>
<td>X</td>
<td>53</td>
<td>Noon</td>
</tr>
<tr>
<td>551</td>
<td>August</td>
<td>26</td>
<td>IX</td>
<td>47</td>
<td>Noon</td>
</tr>
<tr>
<td>551</td>
<td>September</td>
<td>27</td>
<td>X</td>
<td>47</td>
<td>No Eclipse</td>
</tr>
<tr>
<td>560</td>
<td>December</td>
<td>30</td>
<td>II</td>
<td>10</td>
<td>Visible at Sunrise</td>
</tr>
<tr>
<td>548</td>
<td>June</td>
<td>12</td>
<td>VII</td>
<td>1</td>
<td>Total about 1h. 15m. P.M.</td>
</tr>
<tr>
<td>548</td>
<td>July</td>
<td>13</td>
<td>VIII</td>
<td>2</td>
<td>No Eclipse</td>
</tr>
<tr>
<td>545</td>
<td>October</td>
<td>7</td>
<td>XI</td>
<td>12</td>
<td>Visible in the Morning</td>
</tr>
<tr>
<td>554</td>
<td>March</td>
<td>11</td>
<td>IV</td>
<td>41</td>
<td>Forenoon</td>
</tr>
<tr>
<td>526</td>
<td>April</td>
<td>10</td>
<td>Y</td>
<td>54</td>
<td>Afternoon</td>
</tr>
<tr>
<td>524</td>
<td>August</td>
<td>14</td>
<td>IX</td>
<td>10</td>
<td>Afternoon</td>
</tr>
<tr>
<td>520</td>
<td>June</td>
<td>3</td>
<td>VII</td>
<td>19</td>
<td>Afternoon</td>
</tr>
<tr>
<td>519</td>
<td>November</td>
<td>16</td>
<td>XII</td>
<td>10</td>
<td>Afternoon</td>
</tr>
<tr>
<td>517</td>
<td>April</td>
<td>1</td>
<td>V</td>
<td>32</td>
<td>Sunrise</td>
</tr>
<tr>
<td>510</td>
<td>November</td>
<td>7</td>
<td>XII</td>
<td>48</td>
<td>Forenoon</td>
</tr>
<tr>
<td>504</td>
<td>February</td>
<td>10</td>
<td>III</td>
<td>48</td>
<td>Noon</td>
</tr>
<tr>
<td>497</td>
<td>September</td>
<td>15</td>
<td>X</td>
<td>47</td>
<td>Forenoon</td>
</tr>
</tbody>
</table>

* Intercalary
In his 8th year, he assembled the princes at Hway-k’e, when he put the chief of Pang-fung to death. In the summer, in the 6th month, it rained gold in the capital city of Hae. In the autumn, in the 8th month, he died at Hway-k’e.

Note. Yu reigned (as associate, or as sovereign) 45 years. He presented Yih to Heaven, and died seven years after. When the three years of mourning were ended, the empire turned to K’e (his son).

II. THE EMPEROR KE’.

1. In his 1st year, which was Kwei-hae, (90th of cycle, B.C. 1978), when he came to the throne in the capital city of Hae, he made a great feast to the princes in the tower of Kuan, after which they followed him back to the capital in Ke’, when he made a second great feast to them in the tower of Suwen. In his 3rd year, Pih-yih, the prince of Pe, left the court, and went to his State. The king led his forces to punish the prince of Hoo, when there was a great battle in Kuan. In his 6th year, Pih-yih died, and the emperor appointed a sacrifice to him. In his 8th year, he sent Mang T’oo to Pea, to preside over litigations. In his 10th year, he made a tour of inspection, and celebrated a complete service of Shun’s music in the wilderness of Teem-um. In his 11th year, he banished his youngest son, Woo-kwan, beyond the western Ho. In his 15th year, Woo-kwan with the people about the western Ho rebelled. The baron Show of P’ung led a force to punish them, when Woo-kwan returned to his allegiance. In his 14th year, the king died.

From Tsin, the 1st year of Yu, to this year, both inclusive, are twelve years; Yu must have died in the 7th year, leaving 8 complete years, before Ke’s accession. This is the rule in these Annals all through the Hae dynasty. The years of mourning are left between the deceased emperor and his successor; but this interregnum varies from 2 to 4 years.

This is the city in par. 6 of the last reign. Yu had moved his capital, or made a second one. A dist. of Kwei-ih is dep. still so called.
His 1st year was hung-shin (17th of cycle, B.C. 1,600), when he came to the throne. He restored the representative of the House of Chu'e-wei to his State.

Note. In the decay of the Hsia, chiefs of Kuen-woo and Chu'e-wei succeeded one another as Head of the princes.

In his 3d year he died.

xvi. The emperor Fuh.

Note. Also called the emperor King; and Fa-hwuy.

In his 1st year, which was yik-yew (22nd of cycle, B.C. 1,505), when he came to the throne, various wild tribes came and made their submission at the king's gate. He again repaired the walls. There was a meeting on the upper pool, when the wild people came in, and performed their dances. In his 7th year, he died. Mount T'se shook.

xvii. The emperor Kwei.

Note. Called also K'ai.

In his 1st year, which was jin-shin (29th of cycle, B.C. 1,688), when he came to the throne, he dwelt in Chin-sin. In his 3d year, he built the K'ing palace, and pulled down the Yung tower. The K'een horde penetrated as far as K'e, with the standard of revolt. In his 6th year, the horde of K'e-chung came to make their submission. In his 10th year, the five planets went out of their courses. In the night, stars fell like rain. The earth shook. The B and Loh became dry. In his 11th year, he assembled the princes in Jing, when the chief of Yew-min fled home, on which the emperor extinguished Yew-min. In his 13th year, he removed to the south of the Ho. He made for the first time mule-drawn carriages.

In his 14th year, Pien led the imperial forces, and smote Min-san.

135
III. CHUN-JIN.

1. In his 1st year, which was shing-ck'ow (14th of cycle, = n.c. 1,543), when he came to the throne, he dwelt in Poh, and confirmed the appointment of E Yin. In his 4th year, he died.

Note. Named Yung.

1. This and the next notice are so diff. from the current and classical accounts of E Yin and T'se-keâ, that the friends of these Annals are in great perplexity about them. Hung Chin-tung would refer them to the 'Fragmentary Words' of the Bamboo Books. See Wu-ting contents himself with saying, after the original commentator, that they are the additions of a later hand.

Note by Yê. This par. does not agree with the text before and after it. It is, probably, the addition of an after time.

2. In his 7th year, the king privately escaped from T'ung, and put E Yin to death. The sky was overspread with mist for three days, when he raised to office Yin's sons, E Chih and E Fan, ordered their father's fields and houses to be restored, and equally divided between them.

Note by Yê. This par. does not agree with the text before and after it. It is, probably, the addition of an after time.

3. In his 10th year, he celebrated a great service to all his ancestors in the Grand ancestral temple. For the first time he sacrificed to the Intelligences of the four quarters. In his 12th year, he died.

IV. T'SE-KÉAH.

1. In his 1st year, which was shin-sse (18th of cycle, = n.c. 1,539), when he came to the throne, he dwelt in Poh, and confirmed the appointment of E Yin. E Yin sent T'se-keâ away, and confined him in T'ung, seizing the throne himself.1

Note by Yê. It is a mistake to say this. The truth is that he only acted as regent.

2. In his 7th year, the king privately escaped from T'ung, and put E Yin to death. The sky was overspread with mist for three days, when he raised to office Yin's sons, E Chih and E Fan, ordered their father's fields and houses to be restored, and equally divided between them.

Note by Yê. This par. does not accord with the text before and after it. It is, probably, the addition of an after time.

3. In his 10th year, he celebrated a great service to all his ancestors in the Grand ancestral temple. For the first time he sacrificed to the Intelligences of the four quarters. In his 12th year, he died.

Note. Named Hsuan.

Note by Yê. This par. does not accord with the text before and after it. It is, probably, the addition of an after time.

2. 方明四方之神明. This is the easiest interpretation. Some suppose the 六宗 of Can. of Shun, p. 5, to be meant.

Chapter IV.

In his 7th year, a mulberry tree and a stalk of grain grew up together in the court. In his 11th year, he commanded Woo to pray to the hills and rivers. In his 26th year, the hordes of the West came to make their submission. He sent Wang Mäng, as his envoy, with presents to those hordes. In his 31st year, he appointed Chung-yen, prince of Pe, to be master of his carriages. In his 35th year, he made yin carriages. In his 46th year, there was a very abundant harvest. In his 58th year, he walled P'oo-koo. In his 61st year, the nine hordes of the East came to make their submission. In his 75th year, he died.

Note. After Tse-sing met with the warning mulberry tree, he inclined himself to the cultivation of his conduct; and after 3 years, there were 76 States from distant regions, which sent messengers, with interpreters, to his court, in admiration of his wise virtue. The fortunes of Shang again revived. His sacrificial title was Tse-taung.

X. Chung-ting.

In his 1st year, which was sin-ch'ow (38th cycle, = B.C. 1,309), when he came to the throne, he removed from Poh to Gaou. In his 6th year, he went on an expedition against the borders of Loo. In his 9th year, he died.

Note. Named Chwung.

XI. Wae-jin.

In his 1st year, which was hang-sun (47th cycle, = B.C. 1,309), when he came to the throne, he dwelt in Gaou. The people of P'ei and of Seen revolted. In his 10th year, he died.

2 Hang Chin-fung says these carriages were of roots of the mulberry tree;—perhaps, referring to their colour.

3 Probably in the pres. dis. of Pe-hing, dep. T'ing-chow, Shan-tung.

x. 1 Gaou was on a mount Gaou (敖山).
THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.
of Wang-moo came to court, and was lodged in the palace of Ch'ao. In the autumn, in the 8th month, certain horses were removed to Tse-yuen.

Note. The king, in his expeditions to the north, travelled over the country of the Moving Sands, for 1,000 li, and that of "Sprays of Feathers," for 1,000 li. Then he subdued the horses of the Keu, and returned to the east, with their five kings as captives. Westwards, he pushed his expeditions to where the green birds cast their feathers (the hill of San-wei). On these expeditions he travelled over 180,000 li.

12 In his 18th year, in the spring, in the 1st month, he dwelt in the palace of Che, where the princes came and did homage. In his 21st year, duke Wan of Tse died. In his 24th year, he ordered Jung-foo, the recorder of the Left, to make a Record. In his 35th year, the people of King entered Seu, when Ts'en, baron of Maou, led his forces, and defeated them near the Tse. In his 37th year, the king raised a great force of nine hosts, and proceeded eastward to Kew-keung, where he crossed the water on a bridge of tortoises and iguanodons piled up. After this, he smote the people of Yu as far as Yu. The people of King came with tribute.

13 In his 30th year, he assembled the princes at mount T'oo. In his 45th year, Pe, prince of Loo, died. In his 51st year, he made the code of Leu on Punishments, and gave a Charge to the prince of Poow in Fung. In his 59th year, he died in the palace of Che.

VI. KIiNG KUNG.

Note. Named E.

1 His 1st year was shih-yin (61st of cycle, = B.C. 906), when he came to the throne. In his 4th year, the royal forces extinguished Mei. In his 9th year, in the spring, in the 1st month, on the day ting-hoe (24th of cycle), the king made Leung, the recorder of the Interior, convey a Charge to Ts'een, baron of Maou.

4 In his 12th year, the king died.
THE ANNALS OF THE BAMBOO BOOKS.

[PROLEGOMENA.

of Tein died in Hoo. 1 His 8th year was jie-sha, the 1st year of duke King of Tein.

In his 18th year, the Aid of the State of Ts'e came to present some musical stones of gem, and the bell `which Ts'e had taken from the duke of Ke. 2 In his 21st year, the king died.

xxii. King Keen.

2 His 1st year was ping-tse (13th of cycle, = B.C. 684). In his 5th year, the
duke King of Tein died. His 6th year was si-ze, the 1st year of duke Le of Tein.

3 In his 13th year, the duke Le of Tein died. The king Kung of Ts'oo had a
meeting with the duke Ping of Sung in Hoo-yang. 3 In his 14th year, Ke-ch'iu, the
1st year of duke Taon of Tein, the king died.

xxiii. King Lien.

Note. Named Sze.

2 His 1st year was kung-yin (27th of cycle, = B.C. 570). In his 14th year, the
duke Taon of Tein died. His 15th year was k'ee-ch'iu, the 1st year of the duke Ping
of Tein. In his 27th year, he died.

xxiv. King king.

Note. Named Kwei.

2 His 1st year was kings-sze (54th of cycle, = B.C. 548). In his 13th year, in the
spring, a star issued from the constellation Woo-men. 1 In the 10th month, duke Ping
of Tein died. In his 14th year, king-woo, the 1st year of duke Ch'aou of Tein,—the

Ts'oo and Teo Chium, under the 3d year of duke Ching.

xxiv. 1. "The widow,"—four stars, about the
middle of Capricorn.

165]
the present reign. Nothing is said of a far-extending, devastating deluge; nothing of Yu's operations on the mountains, or on the general face of the country, or on any river south of the Ho. Had it been in the accepted history of China, when these Annals were compiled, that Yu performed the more than Herculean tasks which the Shoo ascribes to him, it is unaccountable that they should not have mentioned them.

[ ii. ] The Shoo presents us with a picture of the government of Shun, which makes it appear to have been wonderfully complete. Not only has he Yu as his prime minister, and Kaou-yaou as minister of Crime; but he has his ministers of Instruction, Agriculture, Works, and Religion; his commissioner of Woods and Forests; his director of Music; his minister of Communication. According to the plan of the Annals, the appointment of all those ministers should have been mentioned; but the only names which they contain are those of Yu and Kaou-yaou. It is clear, that of the two-and-twenty great ministers by whom the Shun of the Shoo is surrounded, the greater number were the invention of speculators and dreamers of a later day, who, regardless of the laws of human progress, wished to place at the earliest period of their history a golden age and a magnificent empire, that should be the cynosure of men's eyes in all time.

If the space which I have given in these prolegomena to the Bamboo Annals appear excessive, the use to which I have turned them, to support the conclusions which I had been led on other grounds to form, must be my excuse. Even if it could be substantiated (which it cannot be), that the Annals were fabricated in the Tsin dynasty, the fact would remain, that their fabricator had taken a more reasonable view of the history of his country than any other of its writers has done, and indicated views, which, I venture to think, will be generally adopted by inquirers in the West. Those who come after me will probably assail the hitherto unchallenged accounts of ancient times with a bolder hand and on a more extensive scale than I have done in the present essay.
<table>
<thead>
<tr>
<th>Dynasty of Shang, with title of 王, or King.</th>
</tr>
</thead>
<tbody>
<tr>
<td>湯</td>
</tr>
<tr>
<td>Tang</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
<tr>
<td>太沃</td>
</tr>
</tbody>
</table>

**Notes:**

- The table provides a chronological list of Chinese dynasties, with emphasis on the Shang Dynasty.
- Entries include dates and titles associated with the various rulers of the Shang period.
upon the people. The title given in the Shoo to Shun's minister of Religion is that of 'Arranger of the Ancestral temple.'\(^7\) The rule of Confucius, that 'parents, when dead, should be sacrificed to according to propriety,'\(^8\) was, doubtless, in accordance with a practice which had come down from the earliest times of the nation.

The spirits of the departed were supposed to have a knowledge of the circumstances of their descendants, and to be able to affect them. Events of importance in a family were communicated to them before their shrines; many affairs of government were transacted in the ancestral temple. When Yaou demitted to Shun the business of the government, the ceremony took place in the temple of 'the accomplished ancestor;'\(^9\) the individual to whom Yaou traced his possession of the supreme dignity; and while Yaou lived, Shun, on every return to the capital from his administrative progresses, offered a bullock before the shrine of the same personage.\(^10\)

In the same way, when Shun found the toils of government too heavy for him, and called Yu to share them, the ceremony took place in the temple of 'the spiritual ancestor,' the chief in the line of Shun's progenitors. In the remarkable narrative, which we have in the 6th of the Books of Chow, of the duke of Chow's praying for the recovery of his brother, king Woo, from a dangerous illness, and offering to die in his stead, he raises three altars—to their father, grandfather, and great-grandfather; and prays to them, as having in heaven the charge of watching over their great descendant. When he has ascertained by divination that the king would recover, he declares that he had got Woo's tenure of the throne renewed by the three kings, who had thus consulted for a long futurity of their House.

This case shows us that the spirits of good kings were believed to be in heaven. A more general conclusion is derived from what we read in the 7th of the Books of Shang. The emperor Pwan-käng, irritated by the opposition of the wealthy and powerful Houses to his measures, and their stirring up the people also to murmur against them, threatens them all with calamities to be sent down by his High ancestor, T'ang the Successful. He tells his ministers, that their ancestors and fathers, who had loyally served his predecessors, were now urgently entreatng T'ang, in his spirit-state in heaven, to execute great punishments on their descendants. Not only, therefore,

---

\(^7\) Canon of Shun, p. 25.
\(^8\) Ana., II., 7.
\(^9\) Canon of Shun, p. 4.
\(^10\) Ib., p. 4.

195]
ascribed to Confucius is given and commented on at the end. This Work may serve the student in lieu of many others. It is a monument of industry and research;—beyond all praise.

4. I have made frequent reference to the other imperial editions of the Classics, mentioned in proleg. to vol. I., p. 131; especially, to the 雲秋傳說彙纂, which embodies the Chuen of Tso-k'ew, Kung-yang, and Kuh-liang.

5. 鈞定周官義疏, "Discussion of the Meaning of "The Officers of Chow." By imperial authority," In 48 Books. This Work, with two others on the 'Rites,' was ordered in 1748, the 13th year of the reign K'ao-lung, by the emperor Pure, to complete the labours of his father, the Benevolent, on the Classics. Edward Biot thus characterises it:—"It is worthy to be compared with the best Works executed in Europe on the different parts of the Bible. I should even say that it is superior to them, if I did not fear being accused of partiality" (Introduction to the Translation of "The Rites of Chow," p. xxxv.) The eulogy is deserved, so far as the exhaustive research is concerned. In range of thought and speculation, commentaries on the Chinese Classics and the Bible cannot be compared.

6. 御製日講書經解義, "Daily Lectures, Explaining the Meaning of the Shoo King. By imperial authority." In 13 Books. It was ordered by the emperor Benevolent in 1,680. I have often quoted it under the name of "The Daily Explanation." It has all the qualities which I ascribed to the sister work on the Four Books, "being full, perspicuous, and elegant."

7. 三山拙齋林先生書全解, "A Complete Explanation of the Shang Shoo, by Lin Chueh-chae of San-shan." In 40 Books. The author is commonly called Lin Che-k'ye; and so I have generally referred to him. His commentary is very voluminous. It is older than Ts'e Ch'in's, and, in my opinion, superior to it.

8. 臨川吳澄今文尚書纂言, "Digest of Remarks on the Modern Text of the Shang Shoo, by Woo Ching of Lin-ch'uen." In 4 Books. See above, p. 36. This is the commentary of the Yuen dynasty;—terse and original.

9. 陳氏師凱書糆傳旁通, "The Commentary of Ts'ae on the Shoo Illustrated by Ch'in Sze-k'ae." Published in 6 Books, in 1,520. It is a commentary on Ts'ae Ch'in's commentary. The author draws his illustrations from 88 different Works.

This also is a Work of the Yuen dynasty. The views are sometimes very ingenious.

11 王魯齋書疑 "Wang Loo-chae's Doubts about the Shoo." In 8 chapters. The author was of the Sung dynasty. He is also called Wang Pih (王柏).

12 The 皇帝經解. (See proleg. to vol. I., p. 183) contains many Works on the Shoo, or on portions of it. Those which I have made most use of are:

[i.] 尚書集註音疏 "Comments of himself and others on the Meaning of the Shang Shoo, and on the Pronunciation of the Characters." The author was a Kâng Shing (江聲), of the district of Woo, dep. Soo-chow. It occupies Books 390-403 of the collection; — a Work of vast learning, but dogmatical.

[ii.] 尚書後案 "Latest Decisions on the Shang Shoo." By Wang Ming-shing (王鳴盛), an acquaintance of Kâng Shing, and of the same district. His main object is to bring out the views of Ch'ing K'ang-shing, as the true exposition of the Classic. The Work occupies Books 404-434, and took the author 34 years to complete it. His research is vast; but his object is one-sided.

[iii.] 尚書今古文註疏 "The Shang Shoo in the Modern and Ancient Text Commented on and Discussed." Books 735-773. The Work appeared in 1,815. The author was Sun Sing-yen (孫星衍), an officer of high employments. His "ancient text" is not that current under this designation, but the variations from Fu-hsang's text, which are found in Ch'ing K'ang-shing and other Han writers.


[v.] 禹貢錐指 "The Needle-touch applied to the Tribute of Yu." Published in the reign K'ang-he, by Hoo Wei (胡渭). The author had previously been employed, with many other officers, in preparing a statistical account of the present empire. The Work cannot be too highly spoken of. Books 27-47.

17 古文尚書疏詮 "A Discussion of the Evidence for the Ancient Text of the Shang Shoo." By Yen Jô-keu (閔若classified); published in
of the capital. T'ang at first dwelt in Pô, choosing the residence of the first sovereign of his House. Then were made the T'En Kuh, and the Le Yuh.

10. When T'ang chastised the various princes, the chief of Kô was not offering the appointed sacrifices. T'ang began his work by chastising him, and then was made the T'En Ching.

11. E Yin went from Pô to Hea. Indignant with the sovereign of Hea, he returned to Pô, and as he entered by the north gate, met with Joo Kew and Joo Fang. With reference to this were made the Joo Kew, and the Joo Fang.

12. E Yin acted as minister to T'ang, and advised him to attack Kô. They went up from E, and fought with him in the wilderness of Ming-t'âuon. Then was made the Speech of T'ang.

13. When T'ang had vanquished Hea, he wished to change its sacrifices to the Spirit of the land, but concluded not to do so. With
THE SHOO KING.

PART I. THE BOOK OF T'ANG.

THE CANON OF YAOU.

I. Examining into antiquity, we find that the emperor Yao was called Fang-heun. He was reverential, intelligent, accomplished, and thoughtful,—naturally and without effort. He was sincerely courteous, and capable of all complaisance. The display of these qualities reached to the four extremities of the empire, and extended from
III. The emperor said, "Who will search out for me a man according to the times, whom I may raise and employ?" Fang-ts'e said, "There is your heir-son Choo, who is highly intelligent." The emperor said, "Alas! he is insincere and quarrelsome:—can he do."

The emperor said, "Who will search out for me a man equal to the exigency of my affairs?" Hwan-tow said, "Oh! there is the minister of Works, whose merits have just been displayed in various

It is to be observed that the above division of a day into 940 parts was different from that of the Han dynasty, and indeed only began to exist in the time of the great Sung dyn. Practically, moreover, a month must be estimated by a whole number of days; and hence the Chinese have so many short months in the year of 29 days, while the rest are of 30 days.

The events described in the present part are referred by the compilers of Chinese history to the 1st and 2nd years of Yaw's reign; but we really cannot say when they took place. Par. 12 belongs to the 7th year of his reign; par. 11 is referred with some probability to the 8th; the 10th must be of about the same date.

P. 2. Yaw inquires—"Let us in open court.for an officer whom he may employ in high affairs. What are the affairs, and who are we?" Ma Yung thinks that by this time the four Hs and Hs were dead, and that she was wanted to enter on their duties as ministers of the four seasons. A meaning is thus found for "三", but the view is to be rejected at once. Gaun-kwo says, "三", is "these", and connects the par. with the 8th, making the inquiry to be for a premier to direct the offices and all the works of the year, (so also T'uen); but the only connection between the par. is of fragments brought together into the present canon. The matter must be left indefinite.
I will en the him, and then see his behaviour with my two daughters." On this he gave orders, and sent down his two daughters to the north of the Kwei, to be wives in the family of Yu. The emperor said to them, "Be reverent!"

From the end, I have translated according to Choo. He's view of the passage—that down to "we have Yao's words; from what he did; and that the at the end were addressed to his daughters. The construction is not easy; but the interpretation of Guo-kwâ, and that of Kung Shing in the pren dyna, make confusion worse confounded.

The names of Yao's two daughters are said to have been Wo-amg (娥皇) and Nen-ying (女英). The former, says Woo Ch'ing, became Shun's wife, and the other his concubine. But this is said, applying the ways of subsequent times to Yao's age. We cannot acknowledge any inferiority of the one to the other. 婦 (to wife to) applies equally to both. The oun is a small stream in Shan-so, rising where the two deeps of Ping-yang (平陽) and Poo-shou (蒲州) border on each other, and flowing southwards to the H'o. 汾 is defined "the north of a stream;" or it may be, there was a smaller stream so called, which flowed into the Kwei, not far from its junction with the H'o. A note on the 集説 in Yongching's Shoo says that there is such a stream so called, but that people may have been led by the text of the Classic to give it that name. It was the dwelling-place of Shun.
The mind of man is restless—prone to err; its affinity for the right way is small. Be discriminating, be undivided, that you may sin-
the sense of 'great,' to consider great.'

The cunnings in to err.

Mid-Translates the first two clauses:—

The carnal mind is treacherous, while the virtuous feeling exists only in a small degree. Gause argues—the heart of man is full of
shams (scanda); the heart of Taaei is simple and thin (dulce); and adds in a note:—The heart of
man is here opposed to that of Taae. The discourse is of two hearts, one dissipated (?)
from passions, the other simple and very pure. Taae expresses the right reason. It is very
natural to think that the idea of a God, pure, simple, and Lord of men, is the source of these
words. Neither translation is good, and the note is altogether fanciful. The first clause
does, indeed, suggest to a Christian reader of the classic what is said in the New Testament
of the carnal mind; but that phrase is not the correspondency of 心. Moreover, it is
not 'treacherous, but 'insane,' 'trotting,' 'threatening to fall.' When the statement in
this clause is taken in connection with that in the next, we have the idea of the carnal mind.

Then a phrase, and we seem to want in 知 some entity or being corresponding to 人.
But that cannot be. The 思 is still the 人心, the mind of man in its relation to the path of duty. The two
clauses together tell us very truly, that the mind of man, uncertain, unstable in what is good, is
ever more likely, without a careful self-government, to fall into the way of evil.

Yeung-yeu, in paraphrasing Gun-kw, seems to take 人人 as 人民, as if Shun were cautioning
Ye only about the proclivities of the people. But the term is of universal application. Choo
He and other philosophers of the Sung dyn.
have much on this text. One of the scholars Ch’ing says:—The heart of man which
is restless denotes the desires of man; the reason to which it has little affinity is heavenly prin-
ciple ('集說). Choo He says:—'The mouth,
the nose, the ears, the eyes, and four limbs all
belong to one’s own body; they are the things
which are of one’s self, and are not like the convic-
tion of right and duty (道), which belongs to
one with all others. Thus we have at once
the root of selfishness, and there is a proneness to it
moreover; yet this is not in itself bad—it is
only the root of what is bad.' ‘Take what is
here called the 人心, and regulate and control (收之) it, and you have the 道心;
take the 道心, and have it uncared for (放之), and you have the 人心. Putting the
question, whether it could be said of the mind
of the sages, that it was also restless and prone
to err, he replies that the affinity for the rights
in them completely predominated so as to rule
the other. (See the 集說). 惟精
惟一, these denote the exercise of mind and
force of will by which the 人心 can be kept
from disturbing the 道心, and there will
result in practice the strict adherence to the
Moo, the course which neither excess nor
comes short of what is right.

The 允執厥中 is found in the Con. Ana.,
XX. 1. 1. The rest of the par., it is said, was
made up in the time of the Tain dyn. by Mei
Talki from Sun K’ung’s 解蔽篇. We
certainly find there, and quoted as from道心
the passages 心之危道心之
微. There is also much in the context about
being 精於道, and 一於道. Sun
K’ung has written nothing which he was not
duly to do, if he had the Shoo with this passage
in his mind. And, on the other hand, it must
be allowed that a forger might have compiled
the first three clauses of the par. from him. His
quoting from the 道心 can hardly be said
to be decisive in the question, for as we refer
to the Bible often as ‘The word of Truth,’
'The book of Truth,' the phrase in question
indolence or dissoluteness. Let him be wary and fearful, remembering that in one day or two days there may occur ten thousand springs of things. Let him not have the various officers cumberers of their places. The work is Heaven's;—it is men's to act for it."

From Heaven are the social arrangements with their several duties; to us it is given to enforce those five duties, and then we have the five courses of generous conduct! From Heaven are the social distinctions with their several ceremonies; from us proceed the observances of those five ceremonies, and then do they appear in regular practice! When sovereigns and ministers show a common

---

無教逸欲有邦—do not teach idleness and desires to the holders of States.

無勿—mēi. Gan-kwō explains: 不為逸 / 豈欲之教 = 有國者之常, 'Do not practise the lessons of idle pleasure and inordinate desires, which is the constant way of the holders of States.' He does not suppose the counsel given to the emperor for his personal benefit, but to concern generally princes and officers: but his interpretation altogether is inadmissible. 教 = the teaching of example; 非勿—mēi. The phrase in the transl. gives its force.

工人其代之, Keang Shing says that the man is the sovereign. So it is, but embracing the officers employed by him;—the king as supreme, and governors that are sent by him.

The phrase in the transl. gives its force.

天工人其代之—Keang Shing says that is the sovereign. So it is, but embracing the officers employed by him;—the king as supreme, and governors that are sent by him.

---

有典—a concrete noun, under the govt.

有典—like 有職 有德 討命. We might render therefore: Heaven arranges in their orders those who have the cardinal duties. We might render therefore: 'Heaven arranges in their orders those who have the cardinal duties.' The orders are of course the constituent relations of society,—sovereign and minister, father and son, brothers, husband and wife, and friends.

五典—charges on us the five duties. 正 is accepted by all the commentators as the explanation of 賜 here. A much better meaning comes from the ordinary signif. of the char, By me is intended the sovereign and his ministers and officers,—the sovereign specially, as the head of govt. 五典—as in Bk. I, p. 2, et al.

五禮—perhaps we should give this clause as nearly literally as our language will permit, if we said —and to the five there is a large obedience!

天秩有禮—Heaven arranges in their ranks those who have the ceremonies. The 五典 belong to the essential constituents of society; the 禮 have their foundation also in the mind, which seeks for an outward recognition of the different ranks that actually obtain in society.

五典—from nō—that is, the sovereign and his ministers—are the definition and ordering of the five ceremonies. But what are 'the five ceremonies'? Keang Shing supposes the

---

VOL. III.
not to cultivate a humble virtue? Who will dare not to respond to you with reverence? If you, O emperor, do not act thus, all your ministers together will daily proceed to a meritless character.

8 "Do not be like the haughty Choo of Tan, who found his pleasure only in indolence and dissipation, and pursued a proud oppression. Day and night, without ceasing, he was thus. He would make boats go where there was no water. He introduced licentious associates into his family. The consequence was that he brought the honours of his House to an end. I took warning from his course. When I lecturing Shum, and warning him not to be like Choo of Tan.—Dared a minister to speak so to the sage emperor? This diff. is somewhat got over by introducing the characters 帝曰, which again necessitates the 丹朱 below. 丹朱—i. e., is stated, in the 漢書律曆志, that 'Yao placed his son Choo in 丹瀆, from which it is concluded that Tan was the name of a State to which Yao appointed his son.

帝曰不時，布同善惡，則無功。 The compiler of these would seem to have understood "untimely" in the sense of—'if you employ together the good and the bad.' 8. 雅 proceeds to warn Shum by the example of himself. Shum in reply compliments both Yu and Kao-noon.

In the "Historical Records" this part appears introduced by a 帝曰, while after the equivalent there for 帝曰, 考究 Shih follows T'ou, and edits his text accordingly. He adds other evidences of the reading, as in the 楚元王傳, in the Books of the Former Han, where we find (in the sect. 興周, 千人所政), the readings of "帝曰千人若禹, 耶母若丹朱." There must have been the readings of 禹, and 禹曰 in some copies of the Shoo during the Han dyn. But, if we are to judge in the matter by the canon that the more difficult reading is to be preferred, we shall adhere to the text as receiv. It is startling to find Yu

用殄厥世子，是作罔畫夜，用殄厥世子。
married in T'oo-shan, I remained with my wife only the days sin, jin, kweii, and keii. When my son K'ei was wailing and weeping, I did not regard him, but kept planning with all my might my labour on the land. Thus I assisted in completing the five tenures, extending over 5,000 li; in appointing in the provinces twelve Tutors; and in establishing, in the regions beyond, extending to the four seas, five Presidents. These all pursue the right path and are merito-

Woo Ch'ing, however, considering to reprove and Ying-ta says -that and have both the meaning of seeing wickedness, and stopping one's self from a similar course. Then, gives, for this clause, which is quite strange. The clause is natural in the mouth of Yu, unnatural from Shun. I do not see how with this clause we can adopt the reading 帝日 at the begin of the par.

妻子塗山 — 塗山 was the name of a principality, the daughter of the ruler of which was married by Yu A hill called 塗山 gave its name to the territory, and is identified with one in the pres. prov. of Chia-hsi, 8 li south of the city of Hua-yen 〈懷遠〉, dep. of Yang-yang 〔鳳陽〉. Ch'ing says that Yu was married on the day 十, and got the emperor's command to undertake the remedy of the inundation on the day 甲, so that he spent only three nights in his house. But I suppose he was already engaged in his great work, and could only spare four days from it for the business of his marriage.

污 — 汚 was Yu's son who afterwards succeeded to the throne. The two other characters express the sound of an infant's crying.

弗—— did not see him, but did not regard him. Mencius tells us (III. Pt. I. iv. 7) that Yu, when engaged upon the waters, was eight years away from his family, and though he thrice passed the door of his house, did not enter it.

荒—— great, greatly. 土功 — the service of the land, i.e., all the work which he had to perform in regulating the waters.

粥成五服 — see on the next Book, Part II, parr. 18. Yu speaks of himself here, it is said, as only 'assisting,' because he would attribute the great merit to the sun.
and to originate things, with a careful attention to your laws. Be reverent! Oh! often examine what you have accomplished. Be reverent! With this he continued the song, saying,

"When the head is intelligent,
The members are good;
And all business will be happily performed!"

He again continued the song, saying,

"When the head is vexatious,
The members are idle;
And all affairs will go to ruin!"

The emperor said, "Yes, go ye, and be reverently attentive to your duties!"

元首— the sovereign is evidently intended by this phrase. In Yung-ta's paraphrase (foll. by K'ang-he's dict., char. 元首) is taken as a noun; but it is rather an adj., with some eulogistic meaning, "the great," "the superior."

百工熙—comp. in Can. of Yau, p. 8. 允釐百工庶績咸熙

"Gan-kwo defines "熙" by 大言而疾, "with great words and rapid." This is evidently addressed to the empress. Ch'ing says that they are a summons to all the ministers to give heed to the warning just uttered by the emperor; and Ming-shing and K'ang Shing, in their prefaces, endorse the view. "熙— the laws." A careful attention to these on the part of the empress would be a good example to the officers to attend to their duties. "Examine what you have accomplished;—i.e., that you may carry on your undertakings and govt. with the same success. 廢載歌曰—廃—續

"to continue." 繼 is taken by Ch'ing as—begin making the meaning— he continued and sang his first song, with ref. to 又歌 below. Gan-kwo takes it as—完成, "to complete," making the meaning— he continued and completed the meaning of the emperor. 廢載歌曰—廃—續

Ch'ing explains "廃" by 總聚小小之事, "a general collection of small affairs." To the same effect, substantially, are the views of Gan-kwo and Ma Yung. "Vexatious," as in the transl., seems to give the idea, though it is not easy to collect it from the several characters. 廢—廃 (read 亦) — 總, "to fall in ruins." 往敬哉—see Can. of Yau, p. 11, et al.
**THE TRIBUTE OF YU.**

_NAME OF THE BOOK._—禹贡; "The Tribute of YU." Tribute, however, is not here to be understood in the sense of a contribution paid by one nation to another in acknowledgment of subjection and testimony of fealty, but as the contribution paid by subjects to their proper rulers. The barbarous tribes round about the "Middle Kingdom" bring here, indeed, their贡, and the attempt by the rulers of the present Manchow dynasty to give the same name to the presents sent to them from Great Britain and other countries was an assumption which needed to be reproved and refuted, but such offerings occupy a very inferior place, as compared with the 貢 or contribution of revenue, levied from each province. We might rather expect that the Book should be called 禹贡, however, has the general signification of 'an offering made by inferiors' (下之所供謂之貢), and may embrace the 貢 while that term is more restricted and could not be employed to comprehend the 貢 properly so called. This is the account given by Ying-ta of the name of the Book, and I think correctly. Ts'ae Chi'ien endorses a view somewhat different: —'In the Book we have both 貢 and 貢, and yet it is called only by the former. Menenius observes that the sovereign of the Han dynasty snatched the 50 new allotments, and the payment of a proportion of the produce (夏后氏五十而貢). This proportion was determined by taking the average of several years, so that, accord. to this accnt., 貢 was the general name for the revenue levied under the Han dynasty from the land.'

**Contents.**—The name,—The name. "The name, "The Tribute of YU," gives a very insufficient account of the contents. The determination of the revenue, and of the various articles of tribute was, indeed, very important, but the Book describes generally the labours of YU in remediying the disasters occasioned by the overflowing waters. Having accomplished that, he went on to define more accurately the boundaries of the different provinces, and to divide the empire into five tenures. It may be regarded as a commonplace book of China in the 3rd century before Christ; but when we consider that it is contained in the compass of a few pages, we cannot expect very much information from it. Choo Ho says in several places, that much of what is said about the geography of the country—the mountains and rivers—cannot be understood, in consequence of the changes of names, and the actual changes in nature which have taken place. This is doubtless the case; but when we shall have an accurate and scientific survey of China, and it is known to us the length and breadth of the provinces of any of the countries of Europe is, this ancient document will be invested with a new interest, and have a light thrown upon it, for want of which we can at present in many places only grope our way. The division of the Book into two parts, which is found in Yung Ching's Shoo, and I have here followed, is convenient, but of modern device. It is still unaltered in many editions, of which I need only mention the 'Daily Explanation.' The first part is conveniently arranged in text chapters, the first containing only one paragraph, and each of the others containing the account of one province in a good many paragraphs. On the title of 'The Councils of the Great YU: it was observed that the Books of the Shoo have obtained a sixfold classification accord. to their subject-matter. This Book has been returned with reason to the class of the Canon.

Chung Kew-ching (張九成, Sung dyn.) has the following observations on the authorship of it:—'Are we to suppose that it was composed by the historiographers? But they could not have known all the minutiae which we find in it about the regulation of the waters. I venture to give my opinion in this way.—There are the first and last paragraphs, about YU's dividing the land, &c., and returning his mace: these are from the historiographers. But all between, from 襟州 down to 敦于四海, is the narrative by YU himself of his various labours,—his narrative as presented to the emperor, and kept in the bureau of history, whence it was edited by the proper officers with some modifications of the style.'

**CH. I. A SUMMARY OF YU'S SCHEMES OF OPERATIONS UPON THE SLAVES' EMPIRE.** It is the general opinion that this part lays down the plan on which YU proceeded to his task; and though there is nothing in the language to determine absolutely in favor of this interpretation, I think it is the most likely. First, he divided the land into nine provinces, and arranged in what order they should be taken in hand. Next, he travelled along the hills, and possessed himself with a general idea of what was to be done to afford a seat for the waters, and conduct them by their natural channels. Lastly, the waters being carried off, he defined the boundaries of the provinces more accurately than had been done before, by references to the principal mountains and streams. 禹數土, 數土 comp. 'Councils of YU,' p. 1. Ch'ing defines 數土 by 諧, "to spread out," to arrange," adding 布治九州之水土, "he arranged and reduced to order the water and land of the nine provinces." Ms. Yung says that 數土 諧, and in G'an-kwo we find all these terms together: 諧水汎溢 禹數濕布治九州之土, "amid the overflowing of the inundating waters, YU divided, arranged, and reduced to order the land of the nine provinces." It may be questioned whether the division of China into nine provinces originated with YU. The first territorial arrangement of the country is referred to Hwang-te, who, it is said, "mapped out the country, and divided it into provinces, making in all 10,000 States of 100 li each (畫野分州,得百里之國萬區).

**CH. II. THE DIVISION OF THE COUNTRY INTO PROVINCES.**
the occurrence of the name again confirms the ordinary reading. One tribe of wild people, north or south, might have been called the 'Bird barbarians;' but when the name is applied equally to the two extremities of the empire along the sea-board, we must take the phrase as having nothing special in its signification. Ho Wei would carry us chiefly to Japan for the people here intended; but that is too remote. Possibly the name may include the inhabitants of Formosa, and the Chino-archipelago, as well as of the islands generally along the east coast.

"卉草之總名 " is a general name for grasses. "真 " would extend it to 'cotton,' the production of a plant, so that "卉服 " should include dresses of cotton; but the cultivation of cotton was first introduced into China during the Sung dynasty. The "卉服 " were garments, I apprehend, made of grass or straw, manipulated indeed, but not having undergone any operations of machinery, however rude. 織 " takes these for two things,—fine woven fabrics,—and "fine shells." These shells, it has been supposed, were to serve as pieces of money, for purposes of exchange. But such a use of shells cannot be proved to have existed in the time of Yu. 織 " would rather seem to be the name of some kind of silken manufacture. So this phrase is generally taken. Ch'ing, on the authority of a passage in the Shu Ching, defines 絹 " as the name of variegated silk. Woo Ch'ing says:—"When the silk was dyed of various colours, and then woven into patterns, the fabric was called 织文. " 织文 " was made with silk not so dyed of various colours, the fabric was called 织具. " 织具 " was made with silk and made to resemble orange. The 织具 " was of silk, and so it seems to grow best in Fuh-Kien. 絹命 " says:—"When the order was given, they were sent; this was not a regular tribute." Wang Suh gives the same explanation, and adds that these fruits were only required from Yang-chow as a supplement to those of King-chow. K'ang-shing took a different view, but what he understood exactly is not known. He says:—"When there was 织具 " it

Baskets were filled with woven ornamented with yellow stones; bamboos small and large; elephants' teeth, hides, feathers, hair, and timber. The wild people of the islands brought garments of grass. The baskets were filled with woven ornamented
Its articles of tribute were varnish, hemp, a finer hempen cloth, and coarser hempen cloth. The baskets were filled with fine silken fabrics, and fine floss-silk. Stones for polishing sounding-stones were rendered, when required.

They floated along the Lô, and reached the Ho.

IX. The south of Mount Hwa and the Black-water were the boundaries of Leang-chow.

The Hills Min and Po were brought under cultivation. The T'o

count of it. The 說文 defines the char. by 黑剛土, 'black, hard, earth.' I have done the best I could with the two terms.

60. If we look only at the revenue of the province, we should expect its fields to rank much higher than they do; the reason of the disproportion, according to Foo Tung-shuh (傅同叔), was that the black hard tracts in the lower parts of it were unfit for the cultivation of grain. The student will observe how the place of the 'paint' is different from what it occupies in par. 8 and 43.

60. 洺泉, 緌, 緌, see par. 19; 緌 is a coarse kind of hemp—a perennial plant. acc. to Luk Ke (陸瑰), 緌亦麻也, 宿根在地至春自生, A kind of cloth was made from it which was called by the same name. Ts'ao says he cannot tell whether we should understand here the raw material, or the manufactured article. We must suppose, I think, that, as the character follows 緌, we are to understand the cloth.

織, 纖, see par. 35, as in the translation.

There the phrase follows the articles so contributed, they being sufficiently marked off from the other articles by the 编包 which precede. Here it precedes the articles, because, if it followed them, its force might be extended to the others previously mentioned. The 编包 were used for polishing various stones and gems, differing from the grinding-stones and whetstones of King-chow, the use of which was to polish articles of metal.

P. 61. Route of convergence to the capital. From the eastern parts of Yu-chow they could at once reach the Ho. From the western, they reached it by means of the Lô.

IX. The account of Leang-chow.

P. 62. Boundaries. There is no dispute about the former of the boundaries mentioned. Mount Hwa is 'the western mountain' (西岳) of the Cannon of Shun, par. 8, standing 8 leagues south of the southern city of Hwa-yin (華陰), lat. 34° 59', N., long. 6° 31', W., Riots), in the dep. of Tung-chow (同州), acc. to the latest arrangement of Shuán-shê province. In the small adjacent dep. of Shang (商) is the dep. of Shan-yang (山陽), which is said to be identical with the Hwa-yang of the text. Mount Hwa served as boundary mark to three of Yu's provinces—Leang, Yu, and Hung. On the other boundary—the Black-water—there is not the same unanimity of opinion. Hsien-kwo said:—On the east this province reached to the south of Mount Hwa, and on the west to the Blackwater. If, indeed, the Blackwater was the boundary of Leang-chow on the west, we are led to identify it with the river of the same name, also the western boundary of Yung-chow, and described in Part II., p. 8, as flowing into the southern sea. This view leads to great difficulties, quite as great as those attending the extension of Yung-chow round the sea-coast to Cochlin-China. The first distinctly to controversy it appears to have been Ssü Sai-lung (薛士龍, Sung-dya), who took the boundaries mentioned in the text as the northern and southern, and not those on the east and west. —The northern boundary of Leang-chow was the south of Mount Hwa, and on the south it stretched along the Blackwater, the present Loo-water (洛水). The name of the Loo had taken the place of the Blackwater in the Han dynasty, and subsequently to the T'ang, the stream has
South from the Ho, he surveyed Sse-k'ing, Choo-yu, and Nasoushoo, going on to Tae-hwa; then Heung-urh, Wae-fang, T'ung-pih, from which he proceeded to Pei-wei.

He surveyed and described Po-ch'ung, going on to the other mount King, and Nyu-fang, from which he went to Ta-p'e.

He did the same with the south of mount Min, and then went on to mount Häng. From this he crossed the lake of Kew-keang, and went on to the plain of Foo-teen.

Tung-he (趙冬曦), a writer of the Tang dynasty, describes the hill of Te-ch'ooa as consisting of six peaks, all rising up in the midst of the stream. On the most norther of them were two pillars, over against each other, standing up over the bank, and forming the passage of the 'Three Gales.' We cannot say what labourers Yu performed at this point, nor what was the appearance presented in his time by the hill. Notwithstanding what he did, the Ho has here occasioned incalculable evil to the people, and incalculable trouble to the government. Ho We is said to have made a precie of attempts to overcome the natural difficulties of the passage, from the Han to the Sung dynasty, the result of which appears to have been to aggravate the evil rather than remove it.

The hill of Pei-shing is found in the dep. of Taib-chow (潭州), in the south-west of the district of Yang-shing (陽城, lat. 35° 56', N., lon. 112° 22', W.). Wang-ch'au is in the dep. of Hwa-king, in Hu-ren, so to the west of the dis. city of Tse-yuen (聖筍, lat. 30° 27', N., lon. 110° 34', W.). It extends to the borders of Yang-shing district, just mentioned, and presents an appearance as if it consisted of three atareys, like a house.

The hill of Hsien-shing (仙井) is in the south of Pung-tae ( Gülai) in Taib-chow (潭州, lat. 25° 30', N., 112° 39', W.). South of it lies the district of Ho-nuy (河內), dep. of Hwa-king, while, stretching along to the north-east, it touches in its range on the district of Ling-ch'ing (陵川), in the districts of

Hoo-kwan (褒關), Loo-shing (路城), and Le-shing (黎城), dep. of Loo-ngan (臨安), on the dis. of Woo-heang (武經) in Pe Chou (政州), on the dis. of Ho-shun (和順) in Leouen Chou (遼州), and on that of Le-ping (樂平) in P'ing-ting dep. It is called by a hundred different names in different parts of its range, but it is really the same mountain of Tse-hang.

山, see on Can. of Shun, par. 8. It is the northern mountain, the limit of Shun's excursions to the north, and according to the determination of the present dyn. is in about lat. 38° 41', N., lon. 120° 8', W. I don't know where Dr. Medhurst got the latitude which I have assigned to it from him on page 35. According to the geography of the Han dyn. we should look for mount Häng in Kueh-yang dia, (曲陽, lat. 38° 39', N., lon. 119° 8', W.), dep. of Ch'ing-t'ing, in P'ih-chih-lo. This opinion prevailed through many dynasties. In the Sung dynasty a more northern position began to be claimed for the northern hill, and the Ming dyn. decreed that the proper Häng was in Shan-se. It did not, however, remove the sacrifices from Kueh-yang. This was done in the 14th year of Shun-che of the present dynasty. We must conclude that the decision of the Ming and the present dynasty is incorrect. The Häng hill of Shan-se would take us away from the Ho which this range of hills is evidently laid down from Kieen to Koe-shih.

石, see on Part I, p. 11. I must believe that Koe-shih was something like Te-ch'oe, only not far from the mouth of the river.
8. From P'o-ch'ung he surveyed the Yang, which, flowing eastwards, became the Han. Farther east, it became the water of T's'ang-lang; and after passing the three great dykes, went on to T'a-p'e, southwards from which it entered the Keang. Eastward still, and whirling on, it formed the marsh of P'ang-le; and from that its eastern flow was the northern Keang, as which it entered the sea.

Here the Han rises, and for some time after issuing from its springs it was called the Yang. Flowing east along the south of the district of Mien (沔縣), it passes the dep. city in the dis. of Nan-chung (南鄭), whereabout the name of Yang ceased, and was superseded by that of Han. From the dep. of Han-chung, the Han passes into that of Hsing-an, out of which it proceeds from Shun-se into Hoo-p'ih in the dep. of Tun-yang (發陽). Entering from this that of Seung-yang in the sub. dep. of Keun (均州), it took the name of the Water of T'wang-lang:  又東至滄浪之水

There was an island here according to Le Tau-yuen in the middle of the stream, called T'ang-lang, (藏水中有一洲曰滄浪洲), which gave occasion to the name which was retained to the junction of its waters with the Keang. It is perhaps a more likely account of the name, that it was given to the stream here from the bluish tinge of its waters.

過三瀕至於大別南至八江—... this describes the course of the stream from Keun Chow till it mingles its waters with the Heang. On T'a-p'e, see on par. 3. The only difficulty is with 三瀕, which Ts'ue says was the name of a stream, or streams. Such also was the view of the older commentators, — Gan-kwo, Ching Heuen, Ma Yung, and Wang Shih. The text, however, defines 三瀕 as a large dyke on a river's bank where people could dwell! (三瀕水邊土人所止).

This meaning is the better established of the two. Roe Wei fixes on three points, all in the prov. district of Seung-yang, where he supposes three dykes to have been raised in vain to sustain the impetus of the waters entering the Han; and considers them to be the positions indicated in the text:  三瀕為彭蠡東至

— these clauses present

東緱爲含澤，東為

北江入于海。
Five hundred *le*, the most remote, constituted the wild domain. Three hundred *le* were occupied by the tribes of the Man; two hundred, by criminals undergoing the greater banishment.

It was thus 7 times the size of the imperial domain, and contained 7,000,000 square *le*.

 railways

three hundred le were occupied by the tribes of the Man; two hundred, by criminals undergoing the greater banishment.

In the text we must understand banished criminals; and in contrast with the 流 of the next par., that their banishment was of a lighter character, and not to the greatest distance.

The first three hundred *le* were occupied by wild tribes which had not yet been merged in the conquering race, nor driven by it from their original seats. The attempts to explain 夷 as an adjective—易 or 平, may be seen in 禹 貢 锥 指.

Hoo Wei very pertinently compares with the text: the language of Mencius, Bk. IV, Pt. II, 1.

P. 22. 五百里荒服—we have come to the last of the domains. It was called the 荒服 with reference, we may suppose, to the rude character of the inhabitants, and the wildness of the country. It extended 500 *le* in every direction beyond the fourth domain—thus—
sustained in time of peace. In the Chow dynasty, an army or an army consisted of 19,500 men.

PP. 22. The grounds of the expedition against Hoo. The king commands his speech with a sigh,—an Ah! (ァ!)—because of the gravity of the matter;—so, To'an.

六事之人—Ching observes that the change of style from 六事之人 to 六事 indicates that the king was addressing not the generals only, but the inferior officers and common soldiers as well. Of course he could not be heard by such a multitude, but his speech would be circulated throughout the host. Gan-kwo says:—各有軍事故日六事. I have translated accordingly.

5. 有屬氏—the holder of the prince invested with Hoo. This Hoo was the present territory of the district of Hoo in Shoo. The name in the text was changed in the Yin dynasty to the present 胡. The prince of Hoo, according to Sue-ma Tze-tse, was also the older interpreter, who was of the same name, the same as the emperor. I have read of him somewhere as K'ow's elder brother by a secondary wife. T'ao does not seem willing to admit so much. The surname is not a point of importance.

威侮
五行、急乘三正—these two clauses state the crime of Hoo, but in obscure and mystical terms. Ching defines 五行 by 四時, "the four seasons," making the phrase analogous with 五行 in the 'Yih and Ts’u,' p. 4, see the note there. He calls 天地人之正道, "the correct way of heaven, earth, and man," meaning probably the same with Ma Yung, that the phrase denotes the commencement of the year in 子 the 11th month, or midwinter, which was called the 天正, the commencement in丑, the 地正, and the commencement in 寅, the first month of spring, the人正. This last was the beginning of the year with the Hoo dynasty; the Shoo began it with the 地正, and the Chow with the 天正. The text would imply, from this view of it, that these signs, commencements had been employed before:—see note on the Canon of Shoo, p. 14. If it were so, perhaps the prince of Hoo wanted to begin the year with some other month, as the founder of the Yin dynasty, afterward adopted the month 亥, the 10th, the first month of winter. Moon Ko-ling's view of this subject is not unreasonable. He considers these two cases as an obscure intimation from K'ow that Hoo refused to acknowledge him as the right successor of Yu. This is the old view. T'ao had been succeeded by Shoo, as the weakest man in the empire, and Shoo had been succeeded by Yu. Why should Yu's throne descend to his son? This afforded the pretext for rebellion. Man further tries to show that by the language used K'ow makes the rebellion a crime against Heaven, and not merely an attempt against himself. See the 剛書. 亷鰓 is loc. We can hardly doubt that the object of the expedition was to put down a dangerous rival.

天用勤
絶命—He gives the word as 絶命, and defined by 絶命 is not to be taken as birth, but the position of the prince of Hoo, as invested with that principality, though, in being deprived of that, we may presume, he would pay the forfeit of his life as well; 用 'on this account,' as in the "Yih and Ts’u,' p. 5, et al.

P. 4. Rules to be observed by the troops: 左不攻于左, 左云于左, 左車左, the left of the chariot; 右車右, 'the right of the chariot.' It appears that in the warfare of those early times, chariots were much used in China, as in other nations in a similar or less advanced stage of civilization,—among the ancient Gans and Britons, for instance. The ordinary war-chariot for the troops contained only men, an archer on the left, a soldier armed with javelin and shield on the right, and the charioteer in the centre. This continued down to the Chow dynasty;—see the 集傳 and the 吳說, in loc. 攻治 resh. "do your work," i.e., observe the rules laid down for your guidance. So, also, 非其馬之正; comp. Meri, Bk. III., Pt. II., 4. "The pictures of those chariots are not unlike those given of similar war-machines on Egyptian and Assyrian monuments." P. 3. The martial law of K'ow:—resorts and punishments.

用命貳于社, 不用命貳于社, 獻廟之主, 'the spirit-tablets of his ancestors which had been removed from the regular hall of ancestral worship to the special shrine appointed for them;'—see on The Doctrine of the Mean, Ch. xix. So 獻社主. "the tablets of the spirits of the land." It would appear from this, that it was the practice of the emperor, when they went on a warlike expedition, to carry with them these tablets of tablets, that they might have with the host, having about them the spirits of their ancestors and the tutelary spirits of the country or dynasty. A variety of passages are adduced to prove the existence of the practice in the Chow dynasty;—it had come from the earlier time. These tablets were to K'ow and his army like the ark of God in the camp of the Israelites. Martial law also was executed before them. And strict law it was.

千子則摉英—英 is defined by Gan-kwo and others by 子, 'children.' But it may...
The ruler of men—

How can he be but reverent of his duty?"

6 The second said,

"It is in the lessons:—
When the palace is a wild of lust,
And the country a wild for hunting;
When wine is sweet, and music the delight;
When there are lofty roofs and carved walls,—
The existence of any one of these things,
Has never been but the prelude to ruin."

7 The third said,

"There was the prince of Taou and T'ang,
Who possessed this country of K'e.
Now we have fallen from his ways,
And thrown into confusion his rules and laws;
The consequence is extinction and ruin."
II. He made an announcement to his hosts saying, "Ah! ye, all my troops, there are the well counselled instructions of the sage founder of our dynasty, clearly verified in their power to give stability and security to the State:—" The former kings were carefully

for 賜位四海, we should say 始即位, 命 must be taken
positively, — was charged, — was appointed.

The prince of Yin was raised to the office of 大司馬, made, in our phraseology, commander-in-chief of the imperial forces. 六師—六軍, 'the six armies,' indicated in Book II, as forming the military force of the emperor—see on Ann., VII. x. 2. This was the first step of Chung-k'ang on his accession to the throne, — to put his armies in the charge of the prince of Yin. The editors of Yung-ch'ing's Shoo give their opinion, that Chung-k'ang succeeded his brother in Yang-hsia, and that he was not in possession of Yin's capital called Gian-yih (安邑), and the name of which still remains in the dist. of Gian-yih, in the small dep. of K'ao (陜州), separated by the pres. dynasty from P'ung-yang. They suppose that K kept him as well as T'ai-k'ang from all the country north of the Ho. This is against the view of Gao-k'wei and Yung-t'ia, that K called Chung-k'ang to the throne in the room of his brother. Looking at the text, I cannot suppose that Chung-k'ang reigned only over part of the empire. The phrase 四海和六師 would seem designed as a protest against such a view: Then he is represented as exercising an authority quite independent in the appointment of the prince of Yin, and sending him subsequently against He and Ho. Now it was that Chung-k'ang could possess such an authority, situated as he was between his brother, whom E kept from the best part of the empire, and his son whom K cast out of the whole of it, — this is a historical difficulty which we have not facts enough to enable us to solve. There is much speculation about it among the critics. The wise course in such a case is to rest contented in our ignorance.

2. 朕— the speech begins like this at

Kan, Bk. II., p. 2. 聖有誤訓明

微定保— the 聖 here must refer to Yu.

The 'Daily Explanation' paraphrases the passage thus:— 朕夏聖祖大禹, 著有謨

訓, 荒明, 萬事可以定保, 邦

有誤動明微定保. It is quoted in the

with 勸 for 聖. 聖

有誤動明微定保. A meaning is

there also put upon it not so natural as that which I give it here. What follows are the counsels of Yu. The 'Daily Explanation' goes on to paraphrase them with a — 謨訓

有曰, Lin Che-k'ei observes that 訓 means the

counsels offered by a minister to his scribe.
a boat on it, while three thousand people would make their appearance at height of drum and drink up the liquor like so many oxen. All government was neglected. In the mean time the avenger was growing up. Tang succeeded to his father's principality, a.c. 1783, and soon drew the regards of all thoughtful men to himself. The great officers who felt ashamed of Ko's vices, and mourned the condition of the empire, betook themselves to Shang; the people who groaned beneath the oppression of their lords, too many of whom followed Ko's example, sighed for the gentle rule of Tang. The emperor was roused to acts of jealousy, and at one time got Tang in his power, and imprisoned him. He let him go, however; and at last, a.c. 1765, after many misgivings, Tang took the field against his sovereign. There could be no doubt as to the result. Heaven and earth combined with men to show their detestation of the tyrant. Two suns fought in the sky. The earth shook. Mountains were moved from their strong foundations. Rivers were dried up. Ko fled south to Ts'eou, which is still the name of a district in the dep. of Loo-chow (-now in Yenan), and there he was kept a prisoner till his death three years after. His son and some of his adherents made their way to the wilds of the north, and mingled among the barbarous tribes.

Thus miserably ended the dynasty of Ho, having extended, including the usurpations of Ts'ao and Ts'eh, over 490 years.
THE SHOO KING.

PART IV. THE BOOKS OF SHANG.

BOOK I. THE SPEECH OF TANG.

The king said, "Come, ye multitudes of the people, listen all to my words. It is not I, the little child, who dare to undertake what may seem to be a rebellious enterprise; but for the many crimes of the sovereign of Hea Heaven has given the charge to destroy him.

I. The king said, "Come, ye multitudes of the people, listen all to my words. It is not I, the little child, who dare to undertake what may seem to be a rebellious enterprise; but for the many crimes of the sovereign of Hea Heaven has given the charge to destroy him.

Name of the Part. — The Books of Shang. The reader will distinguish the character from 部, which is the title given to the whole of the Shoo. A Chinese scholar can discriminate them by their different tones is the dynastic designation by which T'ang and his descendants possessed the empire, B.C. 1765-1123, a period of 644 years. The family traced their origin up to Hwang-ke, through Shih, a son of the emperor Kueh, and minister of Instruction to Yaou and Shun. For his services at that time he was invested with the principal of Shang, a part or the whole of the territory now forming the small department of Shang in Shoo-ke, and received the surname of Taou (丁). From Shih to T'ang were fourteen generations, and we find the latter at a considerable distance from the ancestral flat, and having his capital in the first place, before he deposed Kuou, at the southern Po, which seems correctly referred to the dia. of Shang-k'ew (商邱), dep. of Kwei-thih, in Ho-nan. The title of the dynasty, however, was derived from the original Shang to which Shih was appointed.

We saw, on the 9th paragraph of the Preface, that more than one half the documents originally composing this Part of the Shoo were lost, whilst of the 11 Books which still claim to be received in it there are only 5 whose genuineness is not contested.

Name of the Book. — The Speech of T'ang. We must regard 湯, not as the honorary posthumous title, but as the designation of the emperor during his lifetime; see in the note on the Canon of Yaou, par. 1. His name, as we have it from himself, was Le (履).

See-uo T'ueen says it was 天乙, of which I have not met with a satisfactory explanation.

— see on 'The Speech at Kao.'
“When a sovereign's virtue is daily being renewed, he is cherished throughout the myriad States; when he is full of his own will, he is abandoned by the nine classes of his kindred. Exert yourself, O king, to make your virtue illustrious, and set up the pattern of the Mean before the people. Order your affairs by righteousness; order your heart by propriety;—so shall you transmit a grand example to posterity. I have heard the saying:—'He who finds instructors for himself, comes to the supreme dominion; he who says that others are not equal to himself, comes to ruin. He who likes to ask becomes enlarged; he who uses only himself becomes small.'

This par. is partially and imperfectly quoted in the 朱板. The first is under the 12th year of duke 亜宜; the second, under the 14th year of 棄; and the third, under the 29th year also of 棄. See the arguments that have raised the first quotation against the genuineness of this Book, in Ming-shing's 後序, and the reply of Mao 歌於 in the 'Wroges of the Old Text of the Shoo,' Book V. upon the 'Announcement of Chung-hwuy.' The quotations certainly prove that we are not to look for verbal accuracy in passages selected from the classics in the 左传. In the above paragraph contained counsels of administration; in this the minister becomes more personal, and tells T'ang what he must do in the government of himself. 德日新,乃雖 depression in reference to what is beyond ourselves; 'propriety' is the regulation of our own feelings and behaviour, in accordance with all the Heaven-established relations of society.

王懋昭大德, 九族乃離王, 懷志自滿. We infer from Chung-hwuy's remark here—德日新, 以禮制心—'righteousness' is what the judgment of the mind determines to be 'right' in reference to what is beyond ourselves; 'propriety' is the regulation of our own feelings and behaviour, in accordance with all the Heaven-established relations of society.

In Shoo-tsoo, we find 莫已若者, 一 乃 竭 in the Counsels of Yu, p. 18.
5 The favour of Heaven on behalf of you, my multitudes. High Heaven truly showed its favour to the inferior people, and the criminal has been degraded and subjected. Heaven’s appointment is without error;—brilliantly now like the blossoming of flowers and trees, the millions of the people show a true reviving.

6 III. "It is given to me, the one man, to give harmony and tranquillity to your States and Families; and now I know not whether I may not offend the powers above and below. I am fearful and trembling, as if I should fall into a deep abyss.

Time of the 'Announcement' but at a time subsequent to both, towards the close of the seven years of drought which followed his assumption of the empire. If all the discrepancies tell against the genuineness of the 'Announcement,' they tell as much against the 'Speech,' as it is found both in Fuh-shang's text, and in that attributed to Gan-kwo. Kang Shing, aware of this, edits the 'Speech of Tsung' with the addition of the par. from the Analects, and of the sentence 註求元聖, "from Milh. Some. But if he take one part from Milh, why should not take the whole? We need not wonder that we should meet with such difficulties. Our course seems to be to state them, and where no satisfactory solution of them presents itself, to leave them, without reasoning from them against the modern text or the ancient.

P. 5. The righteousness of Tsung's destruction of K'âu proved by the same, and consequent prosperity. 天下, "truly." So in the last clause. Hwang Tso (黃庭堅) puts the first clause very plainly:—天佑下民 信矣, "the criminal;" this of course is Kâu.

6 "In error." The appointment of Heaven is the withdrawal of its favour from Hao, and the conferring of it on Shang, the calling Tsung to the throne in the room of Kâu. 天命弗侫, "now," might very well be taken as beginning a new par. 天下, "as in par. 3. Gan-kwo makes the whole to be a humble expression of doubt in Tsung's mind whether he had really been right in dethroning Kâu—"I do not know whether I may not have offended," &c. But we must suppose Tsung to have now done with Kâu. The present chapter shows him sufficiently assured on the subject of his dealings with him. Thus, in the passage referred to on p. 1, the
IV. "Oh! do you, who now succeed to the throne, revere these instructions in your person. Think of them!-Sacred counsels of vast importance, admirable words forcibly displayed. The ways of God are not invariable;—on the good-doer He sends down all blessings, and on the evil-doer He sends down all miseries. Do you be but virtuous, without consideration of the smallness of your actions, and the myriad regions will have cause for congratulation. If you be not virtuous, without consideration of the greatness of your actions, they will bring the ruin of your ancestral temple."

Ch. IV. P. 3. The Instructions concluded.—A solemn admonition to T’ae-na to follow the example of T’ang, and take heed to his ways. 祖軄身，or, 祖軄身, might translate this—be reverent of his person, but the commentators generally prefer to make the lesson of the last par. the object of 祖軄身, or, respect them in his person. 洋洋, or, vast; comp. Doctrine of the Mean, xvi, 3. 孔大, or, great. 爲惡無小, i.e., all states will rejoice in your little virtue, and how much more will they do so if it be great! 爲善無大, i.e., a little wickedness will overthrow your ancestral temple, and how much more will great wickedness do so! These two expressions are antithetic, but their meaning is the same. Liu then endeavours to show that Gan-kw’s interpretation is the only one admirable. The antithetic phrases are certainly somewhat perplexing. I consider that the one of them supposes also the other. 坤小, or, small; and 坤大, or, large. The tendency of virtue and vice, without reference to their amount or degree, is as severally represented.
make lord of all the spirits. Then there were I, Yin, and T'ang, both possessed of pure virtue, and able to satisfy the mind of Heaven. He received in consequence the bright favour of Heaven, and became master of the multitudes of the nine provinces, and this pure and constant virtue.' The translation shows that I take a different view of the phrase here. There was no virtue at all about K'i; it seems absurd to make K'i speak of him as if there had been expected of him virtue of the highest style. 慢神虐民--comp. last Book, Pt. III., p. 1. 神 here is equivalent to 鬼神 there.

有命--Gun-kwo says for this--有天命者開導之,'to guide on the possessors of the decree of Heaven.' Lin Che-k'ao, more correctly and as in the translation, expands 捨其將有天命而開導之 德 is not 'one virtue,' but 'virtue all-one.' Thus says that it means 純一之德 不難不息之義 即所謂常德也,'virtue pure and one, unmixed, unceasing, what is called above 'constant virtue.' It is the 態, the singleness or sincerity, of the 'Doctrine of the Mean,' by which the three virtues of knowledge, ingenuousness, and energy are carried into effect.

神主--'lord of the spirits.' Thus says:-'神主百神之主.' By 神主, is meant lord of the hundred (==all the spirits). It is a name for the emperor as chief of the religion of the empire.--in our phrase, 'Head of the Church' of China. Chang Kew-shing observes:--'The sovereign is lord of all the spirits.' Thus we read in the Shu King (Pt. III., Bk. II., Oa viii., st. 3), 'May you be the lord of all the spirits!' Being lord of the spirits, it follows that he is lord of the people. On the other hand we read in the Many Regions,' (Pt. V., Bk. XVIII., p. 6) 'Heaven on this sought a lord of the people.' Being lord of the people, it follows that he is lord of the spirits.' This is to the effect that the 'Head of the Church' is the 'Head of the State' as well, and that either of the designations must be understood as inclusive of the other. The term 主, however, cannot be taken with the same force exactly in both the phrases. The 'lord of the people,' is high above them; their rater; the 'lord of the spirits' is only the president and director in their worship.

[A passage in the Record of Rites, Bk. 祭 祭, par. 3, makes this modified meaning of the term 'lord,' as applied to the emperor in his relation to 'spirits,' very plain. It is there said: 有天下者祭百神諸侯在其地則祭之.' The possessor of the empire sacrifices to all the spirits; the princes only sacrifice to those that are within their territories.' As sacrificing to the spirits, the emperor is their host (主人). In this passage of the Laws of Sacrifice, I know that the hundred 神 are the sires of the hills, rivers, forests, valleys, &c., and do not embrace the spirits of heaven or those of men. It was probably this prerogative of the emperor to sacrifice to all these which first originated the designation of him as百神之主: But the phrase has now a wider application. Gun-kwo says that the 神主 in the text——天地神祇之主,'lord of the spirits of heaven and the spirits of the earth.'

克亨天心--享 is taken here as==當,'to be suitable to,' 'to correspond to.' Yu-ja says:--'When one's virtue corresponds to the mind of the spirits, then they accept his offerings (德當神意 神乃享之); hence --當 is to be taken as=當.' This is beating about for a meaning.

受天明命—there can be no doubt as to the meaning of 明命 here. Compare last Book, Pt. I., p. 2.

於斯==於斯,'and thereupon.' The dict. calls the chia 引詞, 'a connective conjunction.'

T'ang made the year commence in 順, the last month of winter, instead of the beginning of spring, after the practice of the Hsia dyn. Lin Che-k'ao says that from the language here we may infer that the alteration of the commencement of the year began with T'ang, and was unknown before the Shang dyn. Whether this practice began with T'ang or not is a
is conformity to the uniform decision of the mind. Such virtue will
make the people with their myriad surnames all say, 'How great
are the words of the king!'' and also, 'How single and pure is the
king's heart!' It will avail to maintain in tranquillity the great
possession of the former king, and to secure for ever the happy life
of the multitudes of the people.

IV. "Oh! to retain a place in the seven-shrined temple of ances-
 tors is a sufficient witness of virtue. To be acknowledged as chief
by the myriad heads of families is a sufficient witness of one's gov-
ernment.

9. The emperors had in their ancestral temple the shrines with the spirits-tablets of seven of their ancestors;—see on the 'Doctrine of the Mean,'
9. But in the case of an emperor's possessing great merit, having displayed great virtue and rendered great services to his dynasty, his
which is in the title of the Book. Man has
must remain in addition to the seven regular shrines of the temple. This seems to
is evil in his own breast. Let him only give a
be the motive presented to Tse-kia,—that by
uniform obedience to the voice of this monitor,
his shrines. This phrase is equivalent to 天子, or 'emperor.'
be brought on from the last
No doubt this explanation is correct, and I
the words of the king' are those published in his ordi-
no matter that the phrase is equivalent to 天子, or 'emperor.'
in his ordinances of State.

4. The happy and great results of such a virtue is
will cause.'
A nominative is to be brought on from the last
the 'words of the king' are those published in his ordi-
the phrase is equivalent to 天子, or 'emperor.'
in his ordinances of State.

4. The happy and great results of such a virtue is
will cause.'
A nominative is to be brought on from the last
the words of the king' are those published in his ordi-
the phrase is equivalent to 天子, or 'emperor.'
in his ordinances of State.

- the same nominative is to be supplied to 克
as to 克.
- the same nominative is to be supplied to 克
as to 克.

- the same nominative is to be supplied to 克
as to 克.

- the same nominative is to be supplied to 克
- the same nominative is to be supplied to 克
- the same nominative is to be supplied to 克
- the same nominative is to be supplied to 克

Ch. IV. Pp. 10, 11. The character of
the emperor's government and virtue will command
acknowledgment in the present and the
future. The sovereign should be prepared to accept helps to his virtue
- the ancestral temple of seven generations.

- the ancestral temple of seven generations.

- the ancestral temple of seven generations.
THE BOOKS OF SHANG.

BOOK VIII. THE CHARGE TO YUE. PART II.

1. Yuē having received charge to take the presidency of all the officers, he presented himself before the king, and said, "Oh! intelligent kings act in reverent accordance with the ways of Heaven. The founding of States, and setting up of capitals; the appointing of sovereign kings, of princes and dukes, with their great officers

Contents of the second part. It has already been observed that this Part should be called 'The Counsels of Yue.' In answer to the charge which he had received, Yuē presents his advice on various points, all connected with the duty of the sovereign, and the successful conducting of government. In the two last parts, the emperor and the minister give expression to their confidence and complacency in each other.

Ch. I. Pp. 1—11. The counsels of Yue. 1. Occasion of the counsels. All government is not for the gratification and glory of the governing, but for the good of the people. 2. 總百官， to take the lead of. Lin Chin-k'e understands the phrase as denoting that Yuē continued to act as the representative of the emperor, doing everything for him, as the prime minister did during the period of mourning. Perhaps it was so.  Fernando had said that his 'good assistant' should speak for him.

2. 進于王，進 may be taken as in the translation, or we may understand the object of the verb. With regard to what follows—鳴呼，明王，云云， there is considerable difficulty. 明王 would seem to be the subject of all the verbs that follow— 奉若，建設，樹，後王，'sovereign king, is understood to be a designation of the emperor ( 天子)， and 君公 to stand for 諸侯， all the feudal princes under him. In this way, 明王 must be taken as singular, and to have reference to the first sovereign, the founder of the Chinese empire.

This was the view of Gauthier. He translates— 'Le roi intelligent, qui autrefois se conformait avec respect a la loi du chef, fonda l'Empire et établit une cour. Il assigna des lieux ou devaient résider le roi, les grands vassaux, et les grands officiers. Ce princes intelligent ne s'occupa pas des plaisirs; il n'y eut que le gouvernement du peuple sous vos.' To this translation he appended the following note:—'Here Yuē speaks of the first king of China, but what follows does not give us any light on the time when he reigned. One might still translate, it appears to me, in the plural, and say—the intelligent kings, the
which made him say that he would greatly advance the fortunes of their House. In consequence of this, his two eldest sons, Te-yih (太伯; see Con. Ana., VIII, 1), and Chung-yeung (仲雍), alias Ch'en-chen, both declined the dukedom of Chow in favour of Ko-leaf, the first year of whose rule, as duke of Chow, dates in a.c. 1228.

San-ma Teven says that Teo-ki was low and disorderly (淫亂), and reigned only 16 years.

[iii.] Lin-sin (厲辛), succeeded to his father Teo-ki, a.c. 1224, and died after a short reign of six years. That is all history records of him.

[iv.] Lin-sin was followed by his brother Kang-tung (庚丁), who occupied the throne 21 years.

[v.] Woo-yih (武乙), the son of Kang-tung, commenced his brief reign of 4 years in a.c. 1197. On this 1st year of his reign, he removed the capital from Ts'k once more to the north of the Ho, somewhat in the dept. of Wei-lun-nyeu, Hon-nan. He may have done this to be nearer the eastern part of the empire, which was disturbed in his time by risings of the wild tribes between the Hoan and mount Tse. Woo-yih occupies an enviable place in the annals of China, many attributing to him the first making of idols in China; see Morrison's "View of China for Philological purposes," and De Maille's History, Vol. I, p. 217. The action on which the charge is based, however, was more of that a madman than of a devotee, a freak of licentious folly, and not the birth of any religious feeling, however perverted. San-ma Teven simply tells us:

武乙無道博不勝, 與射之命

"Woo-yih was without any right principle. He made the image of a man, and called it 'the spirit of Heaven.' Then he gambled with it ( ¡è , 'played dice, or at chance'), causing some one to play for the image. 'The spirit of Heaven' was unsuccessful, on which he disparaged it, and made a leather bag which he filled with blood, and then placed aloft and shot at (the image probably was in the bag as well), calling this 'shooting at Heaven.' This is all the account we have in the 'Historical Records.' De Maille, I imagine, is seeking for himself the narrative which he gives, that the emperor 'required all the people to adore the image, and address their vows to it.'

In the 4th year of his reign, while hunting between the Ho and the Wei, Woo-yih suddenly died. Teven says that he was struck dead by lightning; and people recognize in that event the just and appropriate vengeance of Heaven which he had insulted.

[vi.] Woo-yih was succeeded by his son Te-ting, whose brief reign of three years ended a.c. 1191.

[vii.] Te-yih (帝乙), the son of Te-tsing, succeeded to his father, and reigned 37 years, dying in a.c. 1154. During his time the House of Chow greatly increased in power and grew in favour with the people throughout the empire. In the previous reign Duke Ke had signalised himself by repelling the incursions of certain wild heroes in the north. Having performed several similar exploits in the first year of Te-yih, the emperor gave him the title, first of 'Master of the Pastors' (命為牧師), and subsequently invested him with the dignity of 'Chief of all the princes' (侯伯).

In a.c. 1184, Duke Ke-leaf died, and was succeeded by his son C'hung-yang, who, though nother, appears in history under the style of the 'Chief of the West' (西伯). The benevolence which he displayed in the govt. of his own principality made the people everywhere long to be under his rule, and the men of greatest virtue and ability began to collect around him. In a.c. 1156, according to the generally acknowledged chronology, his son Ta-fei, afterwards King Woo, the first emperor of the Chow dynasty, was born.
I. The viscount of Wei spoke to the following effect:—"Grand Tutor and Junior Tutor, the House of Yin, we may conclude, can no longer exercise rule over the four quarters of the empire. The great deeds of our founder were displayed in former ages, but by our being lost and maddened with wine, we have destroyed the effects

**NAME OF THE BOOK**—

The Viscount of Wei. This name seems to have been given after the fashion of the Books of the Confucian Analects. The characters begin the Book and are therefore adopted as its name. The Preface speaks of the viscount of Wei making his announcement to the Tutors, and the Book is accordingly placed in the division of "Announcements." Like that of the last Book, this arrangement is convenient rather than satisfactory.

Wei (微) was the name of a principality of the 4th order (Men. V., Ph. ii. 2), the holder of which had the title of 子, which some have translated by "viscount," others by "count," and others again by "marquis." It was within the limits of the imperial domain, in the prov. div. of Loo-shing (路域), dep. of Loo-gan (潞).
servant of another dynasty. But I tell you, O king's son, to go away as being the course for you. Formerly I injured you by what I said, but if you do not go forth now, our sacrifices will entirely perish. Let us rest quietly in our several parts, and present ourselves to the former kings. I do not think of making my escape.

日所言，適以害子。 "what I formerly said served to injure you." It has been mentioned that Te-ylh and his empress wished to leave the throne to Kwé, and not to Chow-abn, but were dismissed from the purpose. It is supposed that the text refers to the advocacy at that time by the Grand Tutor of Kwé's claim to the throne, which had made him all along an object of jealousy and dislike to Chow.

Gau-kwó takes 驚 as 被 distress for; - see the note ez loc. Keang Shing, always ready to reject the received text, adopts from Wang Ch'ung (王充) the reading of 子; but the meaning which he ingeniously brings out of 舊云 子 comes in effect to the same thing as that usually followed.

我乃顧齊，it must be understood that the Grand Tutor speaks here of the sacrifices offered to the founder and all the departed emperors of the House of Shang. He must himself have belonged to the imperial line. If, as is most likely, he was the viscount of Ko, he was as much of the emperor; so the relationship between them is commonly expressed.

The explanation is in the next paragraph.

They must, each of them, do what they feel to be right.自靖，so in Bk. VII., Pt. 1, p. 12. Te'e says: "Let each man rest in the performance of what his circumstances require him to do." Gau-kwó, and here for a wonder Keang Shing is at one with him, takes 靖 in this sense, and in the Pean-kung, as 顧，so that 自靖 "take counsel with yourself" is difficult to say what is the precise idea in "presenting themselves to the former kings." I think it is this—that if they did what was right, they should have conciliatory void of offence, as now beheld by their ancestors, or as hereafter, to appear before them.顧 is used as in the Tean-kung, Pt. 1, p. 1, 顧天之明命.

[Pages of the next mentioned in this Book.]

The viscount of Wu appears to have acted on the advice given him by the Grand Tutor, and to have withdrawn from the court of Yin. The expression in the Ana., XVIII., 1, "徽子去之, may be considered as proving this. When and how he withdrew, however, it is not possible to ascertain. According to a description in the Li-ta, in the year 646, and the account given by Son-ma Te'ne, after the death of Chow, he went out to meet king Wu at the head of his army, having with him the sacrificial vessel of the House of Shang. He presented himself in miserable plight, almost naked, with his hands bound behind him, and moving forward on his knees, when king Wu received him honourably, and restored him to his former office, whatever that was. This legend has been called in question. In the next Part of the Shoo we shall meet with the viscount again, and see him finally enfeoffed with the principality of Sung, there to continue the representative of the House of Shang.

If the viscount of Ko, whose name was Sou-ya (壽餘), was indeed the Grand Tutor of the text, he did not die with the dynasty, as he seems to have expected. The passage of the Analects referred to says he became a slave. According to Te'ne, he improved Chow in the first place, and when his friends urged him to make his escape, he refused, and sided himself to be mad, allowed his hair to hang about uncut for, King Wu found him in prison, and set him free, when he fled away to Covea. We shall meet with him also again in the next Part.